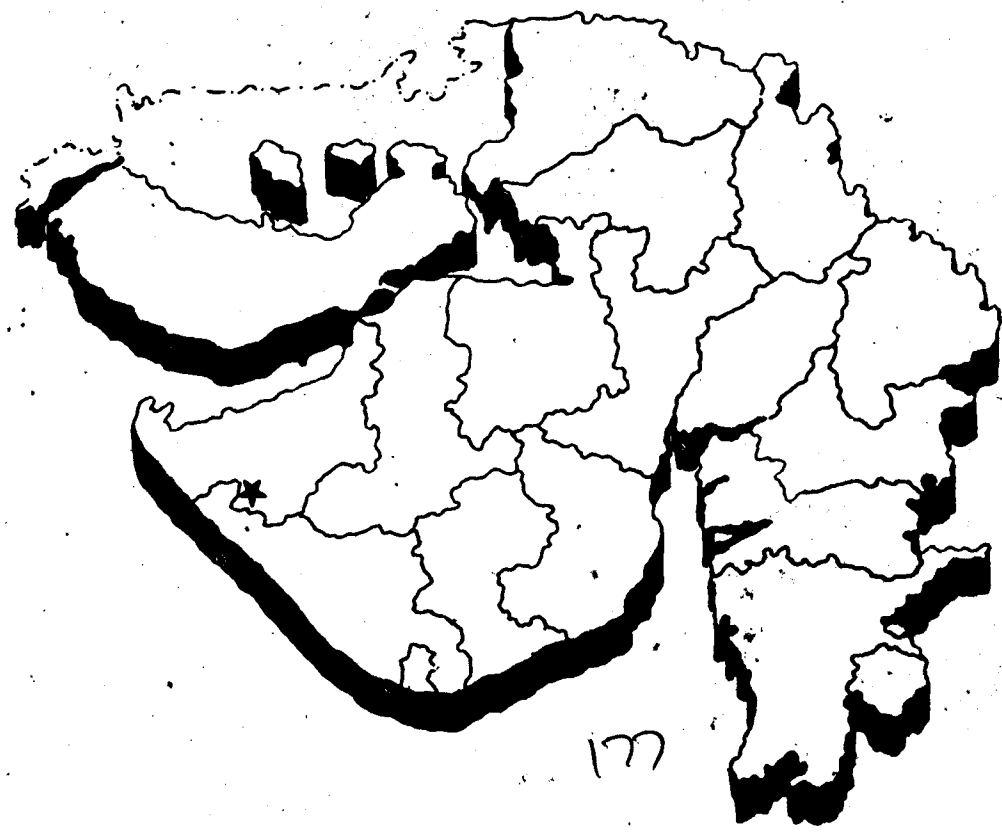


CENSUS OF INDIA 1961

VOLUME V-PART VI-NO. 1



GUJARAT

VILLAGE SURVEY MONOGRAPH

DISTRICT : JAMNAGAR MAHAL : BHANVAD

★ VILLAGE PACHHATARDI

R. K. TRIVEDI

Superintendent of Census Operations, Gujarat

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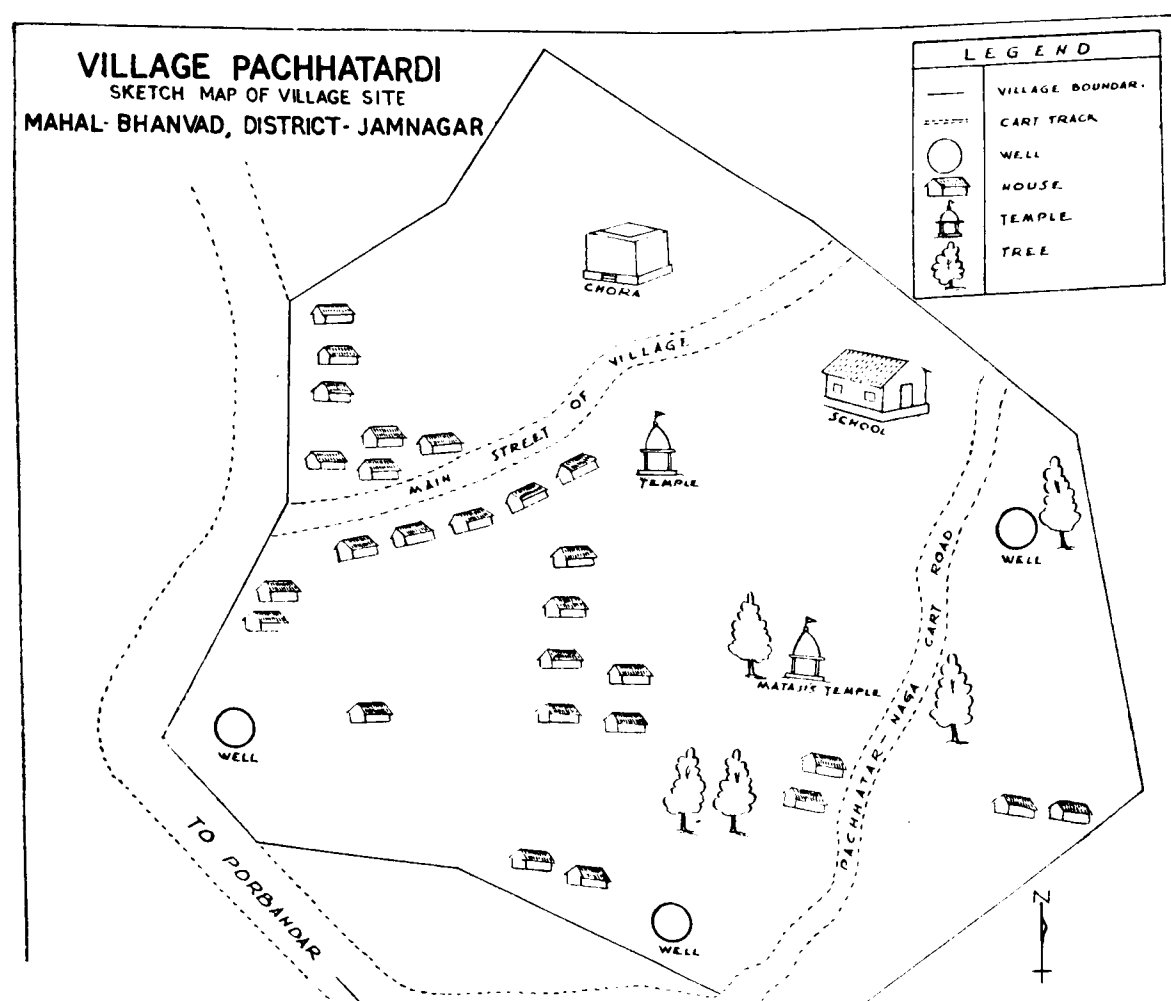
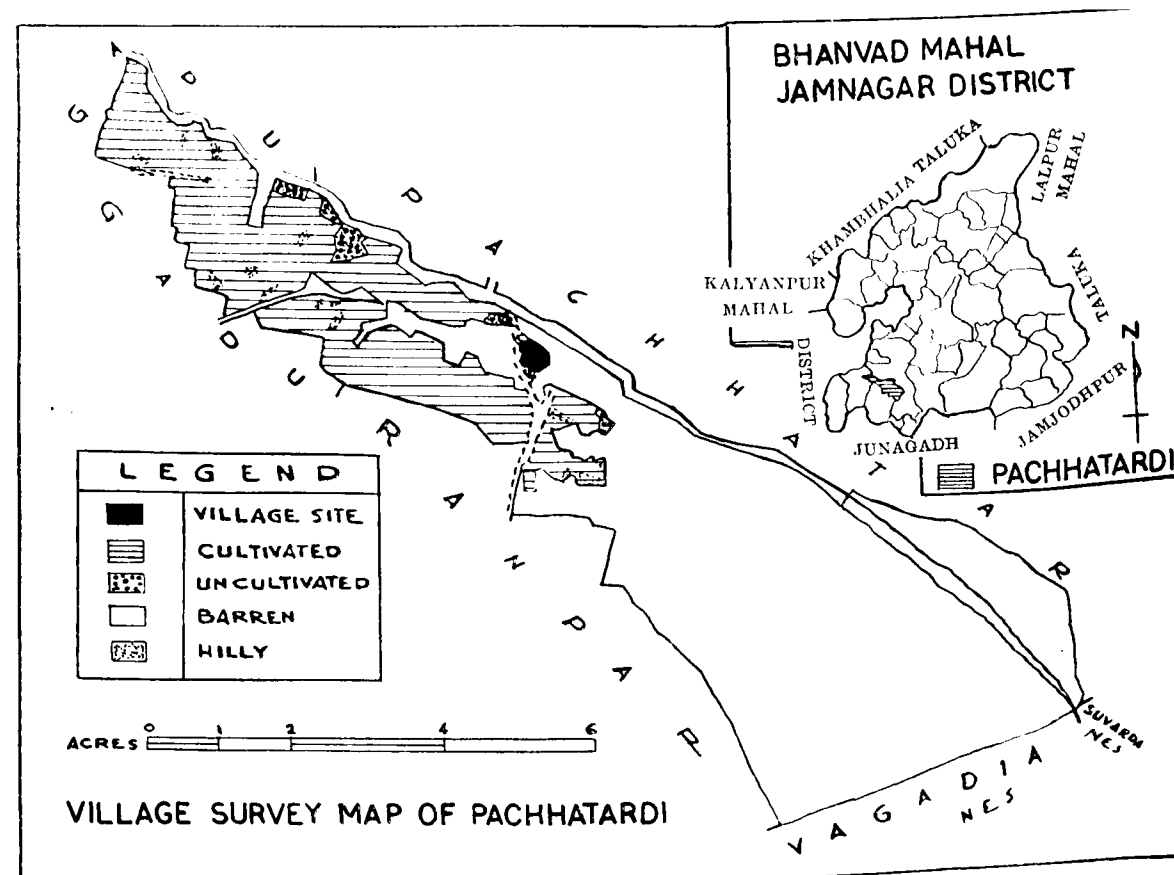
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VILLAGE PACHHATARDI

R. K. TRIVEDI

Superintendent of Census Operations, Gujarat

PRICE Rs. 3.45 nP. or 8 Sh. 1 d. or \$ U. S. 1.25



LIST OF VILLAGE SURVEY MONOGRAPHS TO BE PUBLISHED IN GUJARAT STATE

Sl. No.	District	Taluka/Mahal	Village	Reasons for selection
1	2	3	4	5
1	Jamnagar	Bhanvad	1 Pachhatardi	Represents mixed economy of agriculture and animal husbandry.
		Okhamandal	2 Kuranga	Study of sea-faring community of Waghers well known as sailors and fishermen.
2	Rajkot	Dhoraji	3 Chinchod	Represents fertile agricultural area growing cotton and groundnut.
		Maliya	4 Kajarda	Study of socio-economic condition of ex-criminal tribe of Miyana.
3	Surendranagar	Chotila	5 Bamanbore	Represents hilly Panchal area where cattle breeding predominates agriculture.
4	Bhavnagar	Bhavnagar	6 Velavadar	Represents Bhil area having saline land.
5	Amreli	Khambha	7 Borala	Forest village inhabited by Ahirs, a cattle breeding community.
6	Junagadh	Keshod	8 Muliasa	Represents water logging area of Ghed.
		Patan-Veraval	9 Fishing hamlet of Sutrapada	Study of fishermen community in coastal area.
		Talala	10 Jambur	A village inhabited by Siddis—a Scheduled Tribe in Gir forest.
7	Kutch	Nakhatrana	11 Vigodi	Represents an area of lift irrigation in Kutch district.
		Bhuj	12 Bhirandiara	Representative of pastoral economy of Banni area.
8	Banaskantha	Deesa	13 Balodhar	Represents fertile soil with facility for irrigation and cottage industries as supplementary avocation.
9	Sabarkantha	Vijaynagar	14 Abhapur	An Adivasi village in forest and hilly area.
		Modasa	15 Itadi	Study of improvement in agricultural practices as a result of Block Development activities.
10	Mehsana	Sidhpur	16 Tavadia	Comparative study of Socio-Economic Survey conducted in the past.
		Vijapur	17 Indrapura	Represents Goradu soil i.e., sandy loam raising irrigated cash crops.
11	Ahmedabad	Ahmedabad City	18 Isanpur	Assessment of urban impact.
		Viramgam	19 Vekaria	Represents Padhar—a Scheduled Tribe of Nalkantha.
12	Kaira	Thasra	20 Ambav	Study of influence of canal irrigation on cultivation.
13	Panchmahals	Dohad	21 Jesawada	Comparative study of Socio-Economic Survey conducted in the past.
14	Baroda	Chhota	22 Ekalbara	Represents less fertile and backward area inhabited by Adivasis practising primitive methods of cultivation.
15	Kutch	Jhagadia	23 Nana Sanja	A village in backward and tribal area growing cotton.
16	Surat	Chorasi	24 Magdalla	Impact of urbanisation and prospects of development as a minor port.
17	Dang	Dangs	25 Ghadvi	Represents forest area of the Dangs inhabited by Adivasis.

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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:

- 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.
- 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.
- 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.

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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 1961 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 pre-supposed 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 change. 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.

In the latter half of 1961 again was organised within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting Surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting

NEW DELHI,
24th May, 1962.

A. MITRA,
Registrar General, India.

as many villages as ... to. But I believe that what may have ... in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country.'

Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

CHAPTER I

GENERAL FEATURES

vad mahal in Jamnagar district of Gujarat State. It is exclusively a Rabari village having a mixed economy of farming and cattle-breeding situated in the backward areas of the Barda Hills. The field work was carried out by Shri L. H. Mandavia, Statistical Assistant, Bhanvad Block and supervised by Shri P. B. Buch, District Statistical Officer in charge Jamnagar district, who took keen interest in this survey.

Though the survey has been carried out in 41 villages, the volume of work involved in processing, tabulating and analysing the data collected and then drafting the monographs, is so stupendous that it may not be possible to study the results and prepare the monographs in respect of all of them. It is, therefore, proposed to limit the publication of the village survey monographs to 25 villages listed at the back of the title page. I must at the same time admit that the temptation of covering all the villages which form the subject matter of such a fascinating study likely to be useful in a variety of ways is indeed too strong for me to resist. And I do hope that it will be possible for me to bring out as many more monographs as can be possibly taken up within the limit of time permissible.

The work of conducting the socio-economic enquiry of selected villages was greatly facilitated by the spontaneous cooperation received from the various quarters. In the first instance my thanks are due to the band of zealous workers, those District Statistical Officers and Statistical Assistants, who have participated in the

survey and spared no pains to bring it to a successful conclusion. I am very grateful indeed to Shri V. V. Divatia, Director, Bureau of Economics and Statistics, Gujarat, for the cooperation and help rendered in this survey. I am also indebted to Shri Babubhai Jashbhai Patel, then Vice-Chancellor, Sardar Vallabhbhai Vidyapeeth, Vallabh Vidyanagar, for making available to me the services of Professor R. K. Amin, Head of the Department of Economics, whose help in finalising the schedules, pre-testing them and imparting instructions to the field workers has proved to be immensely useful. The hard and sincere work put in by the Technical Section of my office, headed by the Research Officer, Shri U. D. Vora, deserves special mention. Finally, I must express my heartfelt gratitude to Shri Ratubhai M. Adani, Minister, Public Works and Development Departments for very kindly placing at my disposal the services of the staff working in Development Blocks for the conduct of this survey as well as of various other inquiries the current census has organised.

The present monograph will, from time to time, be followed by others, as and when the data collected are processed and studied. This unique study which the Census of 1961 has attempted will, it is hoped, help better understanding and appreciation of the problems that face rural Gujarat by making available useful information relating to the social and economic life of its people.

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

I.1 Basis of selection

Pachhatardi is a village in Bhanwad mahal of Jamnagar district of Rajkot Division in the State of Gujarat. Ordinarily, villages with a population between 500 and 700 have been selected for socio-economic survey. But, Pachhatardi has been made an exception because of its being exclusively inhabited by the pastoral tribe of herdsmen called Rabaris, as also because of the opportunity it offers for studying the mixed economy of farming and animal husbandry in the socially and economically backward areas of the Barda Hills.

The survey was started on November 25, 1960 and completed on December 10, 1960. This report is a study of all the thirtysix households residing in the village at the time of the survey.

I.2 Physical Features and Boundaries

A small village at the foot of the Barda Hills, Pachhatardi is situated at a distance of nine miles from Bhanwad, the headquarters of the mahal and about 65 miles from Jamnagar, the headquarters of the district. It has an area of 1,444 acres and 36 gunthas, or 2.2 square miles. Situated to the south in Bhanwad mahal, it is bounded by village Pachhatar on the north, and by village Ranpar on the south. It is flanked by Vagadia *nes* on the east and village Gadu on the west. Survey map of the village with a sketch of the village site is given as frontispiece.

I.3 Origin of the village

Though the origin of the village is not definitely known, according to the elders, it stands on its present site since generations. Some are of the view that the place called *dhelana-notimbo* is the former site of the present Pachhatardi village to which it has later on shifted. Some cherish the belief that Pachhatardi came into existence earlier than the neighbouring village Pachhatar, even though it is smaller in size and almost a suburb of the larger village Pachhatar. In this connection it would be interesting to note that the word 'Pachhatar' means something that is situated at the rear or back; and the larger village Pachhatar seems to have

acquired its name from its association as a back side suburb of the now defunct town of Ghumali which had considerable historical importance in this area during the rule of Jethwa Rajputs, who founded it in the 10th century. The architectural remains of Ghumali known as the Navalakha Temple built by the Jethwas in the 12th century still testify to its former glory and prosperity as evidenced by the exquisite workmanship of this ancient monument as well as of the two step-wells, namely Jaita Vav near Ghumali and Vikia Vav near Pachhatar. Since Pachhatardi is a diminutive of the word 'Pachhatar' indicating, in the main, the very small size of the village, it is all the more probable that Pachhatar preceded Pachhatardi.

I.4 Transport and communications

Located at the base of the Barda range of hills, Pachhatardi was very much in the interior till a decade ago and had carts and camels as the only means of transport. It is now served by bus service and provided with a bus-stand on the Bhanwad-Porbandar S.T. route. But the place becomes inaccessible and cut off from Bhanwad and Porbandar when the bus service is suspended during the monsoon. The National Highway is at a distance of 29 miles and the State Highway and the railway station of Bhanwad at a distance of 9 miles from Pachhatardi. A metalled road connects Bhanwad with Pachhatar which is only a mile from Pachhatardi. There is only one kutcha road in the village the houses being mostly scattered on the village site.

I.5 Public amenities

It has a village *chora*, and a primary school recently constructed from the Block Development funds. The village has three temples. The nearest police station, mandi, post office and telegraph office, middle and high schools are situated at Bhanwad at a distance of 9 miles. The facility of a hospital, maternity home, veterinary dispensary and college is available at Porbandar in the adjoining district of Junagadh at a distance of 10 miles, which is also an urban marketing centre for the village.

AHMEDABAD,
17th November, 1962.

CHAPTER II

THE PEOPLE

II.1 Population

At the time of the survey, the village had a population of 246 souls, 143 males and 103 females,

distributed in 36 households, living in 53 houses. It has, thus a density of 111.82 persons per sq. mile.

TABLE I

Area, houses and population

Area in								
Acres-Gunthas	Sq. Miles	Density	Houses	Households	Persons	Males	Females	Average size of household
1,444-36	2.2	111.82	53	36	246	143	103	6.8

According to the Census of 1961, the population of the village comes to 270 persons, 157 males and 113 females, an addition of 43 persons or 19 per cent over the population of 1951. The lower percentage increase during the past ten years may well be accounted for by the lower sex-ratio and the consequent dearth of women in the Rabari community. The increase in population at the time of the census over the figure disclosed by the survey, however, appears to be due to the return of those seven families who had migrated to the nearby *nes* for tending their cattle at the time of the survey.

II.2 Sex-Ratio

The following table compares the sex-ratio of the village for 1951, 1960 and 1961, which is

Sex-ratio		
Females per 100 males		
1951	1960	1961
71	72	72

respectively found to be 71, 72 and 72 females per 100 males. The corresponding figures of masculinity are found to be 142, 139 and 139 respectively. There is thus a distinct preponderance of males over females.

II.3 Age Groups

Table II shows distribution of population by age groups.

The initial equality of the sexes as evidenced by 19 males and 20 females in the age group 0-4 is disturbed in the subsequent ages 5-44, though there is a tendency for the equilibrium to be restored during the later age periods.

TABLE II

Distribution of population by age group

Age group	Number of persons			
	Persons	Males	Females	
1	2	3	4	
All Ages	246	143	103	
0-4	39	19	20	
5-9	34	20	14	
10-14	31	20	11	
15-19	26	19	7	
20-24	22	14	8	
25-29	18	10	8	
30-34	15	9	6	
35-44	18	10	8	
45-59	28	14	14	
60 & Over	15	8	7	

Distribution by broad age group

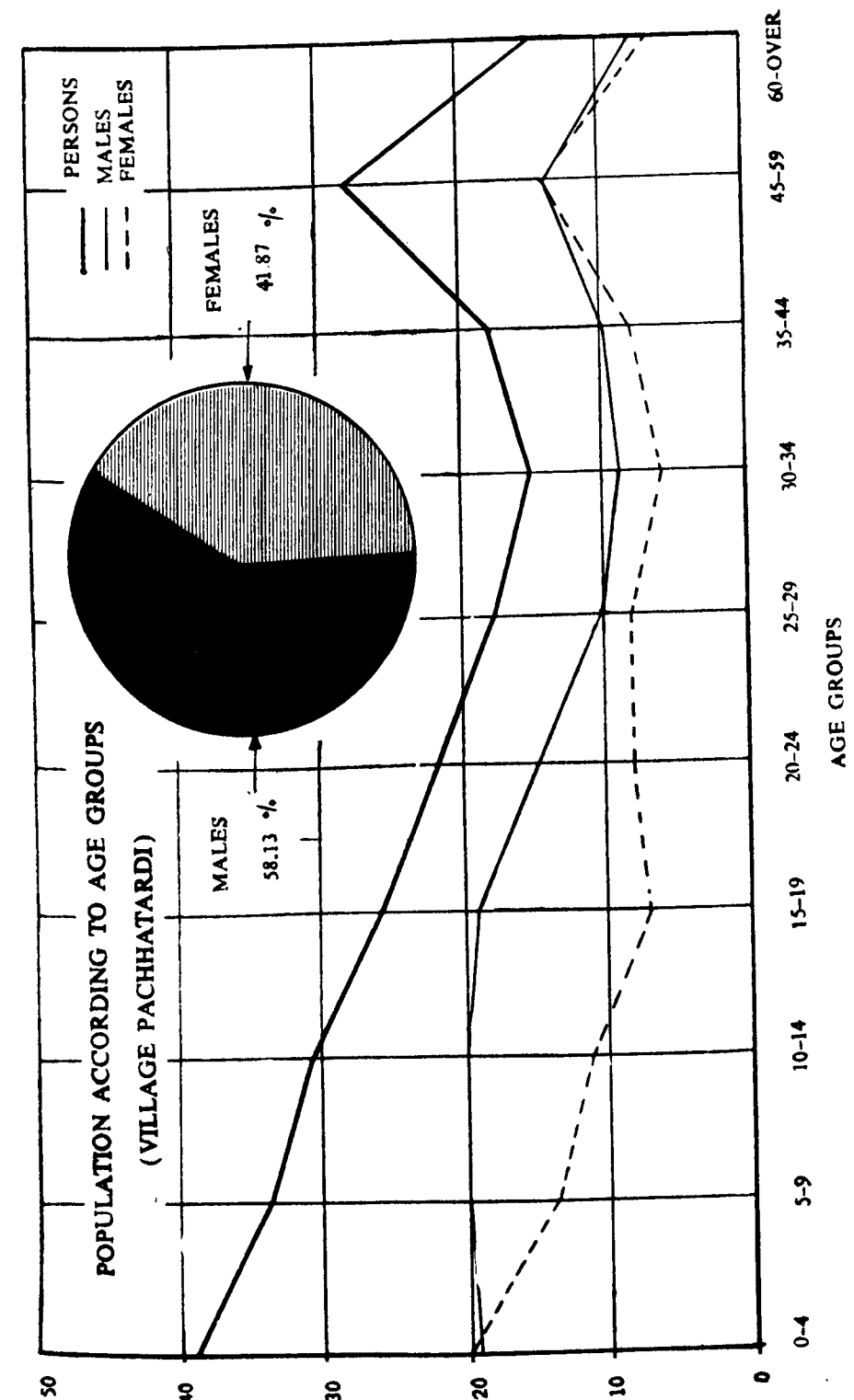
Age group	Persons	Percentage to the total
0-14	104	42
15-44	99	41
45 & over	43	17

The above table shows that nearly 42 per cent of the people are in the age group of 0-14, 41 per cent in the age group 15-44 and 17 per cent in the remaining age groups.

Reliable figures of births and deaths in the village are not available, but the comparatively larger percentage in the lower age group 0-14 testifies to the higher birth rate in the village.

II.4 Religion and Caste

Table III classifies the households by caste and religion.



To Face Page 2

PREFACE

The Census in India has from time to time brought within its scope a number of special studies and investigations designed to throw light on the sociological and anthropological aspects of the population. In pursuance of this tradition, the Registrar General, India, decided that the 1961 Census should also undertake a number of special studies in addition to the enumeration of the people. Socio-economic survey of selected villages is one of them. Keeping in view certain important principles as laid down by the Registrar General and explained by him in the Foreword, 41 villages were originally selected for this survey according to certain representative traits.

While the model village and household schedules received from the Registrar General, India, have been in the main adopted for the purposes of this survey, certain additions have been made with a view to bring out local characteristics. The schedules thus finalised are given as Appendices I and II. Before the final selection of villages was made, views of the District Statistical Officers who were to take part in this survey were invited. After a careful study of the social, cultural and economic background of the different areas, these officers made suggestions about the villages that might be taken to represent the various tracts and aspects to be studied. Much time and care had thus to be devoted to the ultimate selection of villages to be surveyed.

Looking to the important nature of the survey, it was thought desirable that the necessary training about the filling in of the schedules should be imparted to all the District Statistical Officers as well as Statistical Assistants who were to participate in this survey. For this purpose a two-day programme was drawn out after the schedules were pre-tested at Isanpur, one of the villages of Ahmedabad district selected for the socio-economic enquiry. The preliminary training coupled with detailed instructions drawn out for the recording of replies to the various items

of the questionnaire proved immensely helpful to the field workers. While the Statistical Assistants of Development Blocks filled in the household schedules after house to house survey of every household in the village, the District Statistical Officers, who visited the village in the initial stages to guide the investigator in the technique of investigation and thereafter to supervise the work during the course of the survey, filled in the village schedule after on-the-spot visit and reference to the relevant revenue records.

Another meeting of the District Statistical Officers was also convened on April 28, 1961, while the survey was in progress with a view to assess the progress made at different places and discuss the difficulties, if any, experienced during the course of the inquiry. The unique zeal and patience with which this inquiry has been conducted and the willing response the people have given are indeed gratifying. The survey started during November 1960 and was completed at different places at different times according to the size of the village. Wherever possible, assistance of an additional Statistical Assistant from another Block was also made available with a view to expedite the field work, which was finally completed in all the villages towards the end of April 1961.

A third schedule had also been prescribed by the Registrar General, India, in consultation with the Indian Cancer Research Centre at Bombay to study the consanguinity in marriages in the villages selected for socio-economic survey. Additional schedules have also been devised and filled in to study certain special aspects of village economy as distinguished from agriculture. These related to cattle-breeders, forest workers, fishermen, impact of urbanisation, etc.

The present monograph which is the first in this series contains a report on the socio-economic survey of village Pachhatardi of Bhan-

TABLE III
Households classified by religion & caste

Religion/ Community				Caste		No. of households		Persons	Males	Females
1				2		3		4	5	6
Hindu	..	..	..	Bava Sadhu		..	1	11	7	4
				Lohar		..	1	10	6	4
				Sagar		..	2	19	14	5
				Rabaris		..	32	206	116	90

Out of 36 households that inhabit the village,
32 or 88.89 per cent are Rabaris, two Sagar, one
Bava and one Lohar. All are Hindu by religion.

There is not a single family which belongs to
Harijan or Scheduled Caste.

TABLE IV
Literacy by age group

Age Group				Total Population			Illiterate		Literate without educational standard		Primary or Basic		
				P	M	F	M	F	M	F	M	F	
				1	2	3	4	5	6	7	8	9	10
All ages	..	..	..	..	270	157	113	132	108	22	5	3	..
0-4	..	..	..	..	39	20	19	20	19	..	..	..	..
5-9	..	..	..	..	37	21	16	9	11	12	5	..	..
10-14	..	..	..	..	32	18	14	10	14	8	..	..	..
15-19	..	..	..	..	26	19	7	18	7	1	..	..	..
20-24	..	..	..	..	24	13	11	13	11	..	..	..	..
25-29	..	..	..	..	29	17	12	17	12	..	..	..	..
30-34	..	..	..	..	20	13	7	12	7	1	..	..	..
35-44	..	..	..	..	30	19	11	17	11	..	..	2	..
45-59	..	..	..	..	18	10	8	10	8	..	..	..	..
60 & over	..	..	..	..	15	7	8	6	8	..	..	1	..

II.5 Literacy

According to the Census of 1961, in the whole village 30 persons are literate as against none in 1951. Of these, 25 are males and 5 females. Of the 25 males, 20 are to be found in the school-going age 5 to 14, which also claims 5 females. There is not a single person in the village who can be termed literate with any educational

standard. And the spread of literacy during the past decade, though not appreciable, is the result of efforts made in this direction after Independence. Since the year 1960, the village has a separate primary school of its own with 20 students on the roll. Eight children also attend the higher vernacular standards at the neighbouring village, Pachhatar.

CHAPTER II — THE PEOPLE

TABLE V

Age and marital status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
All ages	246	143	103	85	48	50	45	8	8	..	2
0-4	39	19	20	19	20	..	..	..	..	..	..
5-9	34	20	14	20	14	..	..	..	..	..	..
10-14	31	20	11	20	11	..	..	..	..	..	..
15-19	26	19	7	14	2	5	5	..	..	..	..
20-24	22	14	8	7	1	7	6	..	..	..	1
25-29	18	10	8	4	..	6	8	..	..	..	..
30-34	15	9	6	..	..	8	6	1	..	..	..
35-39	10	6	4	1	..	5	4	..	..	..	..
40-44	8	4	4	..	..	4	3	1	..	..	..
45-49	15	7	8	..	..	4	7	4	1	..	1
50-54	11	6	5	..	..	6	4	..	1	..	..
55-59	2	1	1	..	..	..	1	1	..	..	..
60 & over	15	8	7	..	..	5	1	3	6	..	..

II.6 Marital Status

Table V shows the marital status of the people. In the total population, 94 or 38.21 per cent are married, 17 or 6.91 per cent widowed, 2 or 0.81 separated, and 133 or 54.07 per cent never married. Child marriage seems to be unknown, there being not a single person married before the

age of 15. No case of divorce has been reported and the two cases of separation are confined only to females. Amongst those who are never married, 85 are males and 48 females. There is not a single female who is unmarried after the age of 25, whereas in the case of males, there is one individual who is not able to contract marriage ever after 35.

TABLE VI

Distribution of population by size of households

Size of households	Number of households	Total Population		
		Persons	Males	Females
1	2	3	4	5
Single member ..	..	..	..	..
2-3 Members ..	5	11	6	5
4-6 Members ..	12	60	37	23
7-9 Members ..	11	85	45	40
10 Members & over	8	90	55	35
Total.. ..	36	246	143	103

HOUSEHOLDS

I.7 Households—size and composition

The total number of households in the village is 43, of which 7 had migrated at the time of the survey to the neighbouring forest areas for grazing their cattle. The information, therefore, given in this monograph relates to 36 households only.

As will be seen from Table VI, while the village has no single member household, 5 households have 2 to 3 members, 12 have 4 to 6 members, 11 have 7 to 9 members and 8 have 10 members and over, giving an average of 6.8 persons per household.

Size and composition of households

Size of Households	Households		Persons	
	No.	Percentage	No.	Percentage
1	2	3	4	5
Small				
(3 members or less) ..	5	13.89	11	4.47
Medium				
(4 to 6 members) ..	12	33.33	60	24.39
Large				
(7 to 9 members) ..	11	30.56	85	34.55
Very large				
(10 members and over)	8	22.22	90	36.59
Total	36	100.00	246	100.00

The overcrowding and unsatisfactory housing conditions in the village are apparent from the

fact that 19 or over 50 per cent have more than 7 members to a household.

CHAPTER III

HOUSING

III.1 Houses

According to the definition adopted in 1961, a census house is a structure or part of a structure used either as a dwelling or non-dwelling. There were 53 census houses, of which 3 were vacant at the time of enumeration, 42 were occupied and used as dwellings, one used as workshop and 7 for other purposes. All the houses in the village are owned and none is rented.

III.2 Material

Easy availability of sand-stone has made for construction of pucca houses in the village, most of the roofing material being country tiles, though some have in recent times been replaced by Mangalore tiles. A few of the houses, however, are covered with thatch. The construction is mainly of sand-stone with lime, mortar or mud. The houses are constructed either by the owners themselves or by local artisans and comprise mainly of an open compound with or without fencing, a verandah and an oblong living room which invariably has a small portion jutting out from the living room into the verandah, used as a kitchen. The kitchen has no door either on the inside or outside from the verandah.

III.3 Types of houses

Table VII discloses that most of the houses are one-room tenements. Out of 36 households in the village, 29 or 80 per cent have houses with single room, 6 with double rooms and only one with more than two rooms. All are single-storeyed.

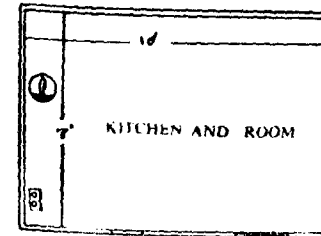
TABLE VII

Housing conditions

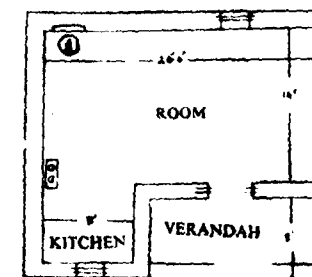
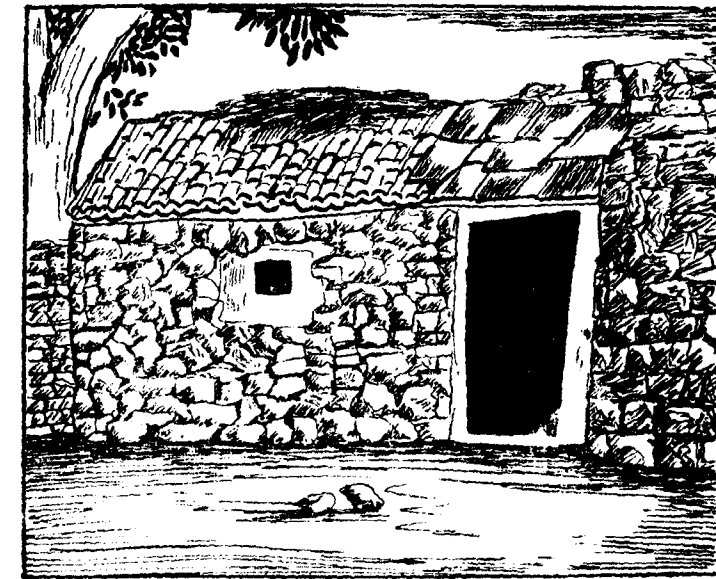
Total Number of households	36
Total Number of houses	53
Total area of all houses in the village (in square yards)	2,035
Total Number of households having one storey	36

Total Number of households having more than one storey	..
Total Number of households having	
1 One room.. .. .	29
2 Two rooms.. .. .	6
3 More than two rooms	1
No. of households having accessibility of sunlight	
1 Good	..
2 Moderate	36
3 Bad	..
No. of houses having drainage system	..
No. of households according to conditions	
1 Good	10
2 Moderate	19
3 Bad	7
No. of households using different types of building materials	
1 Stone and mud	23
2 Bricks and stone	12
3 Stone, bricks and mud	1

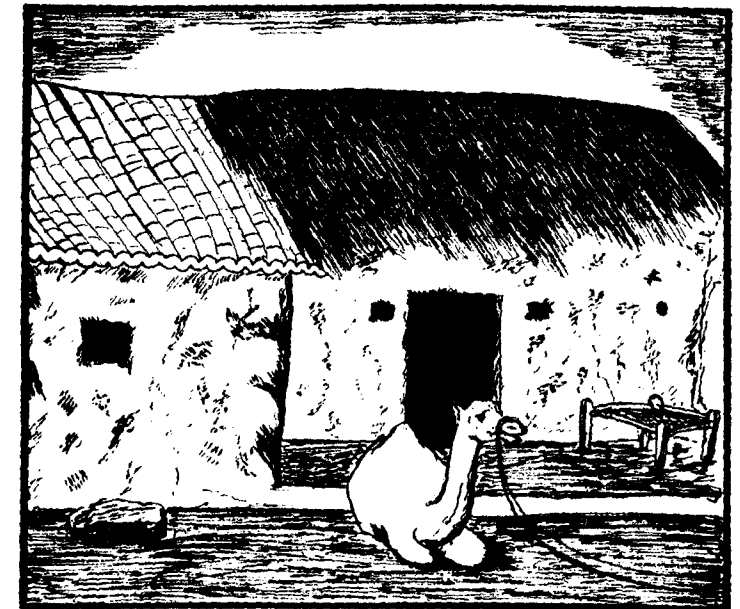
The accessibility of sunlight in all of them is moderate though not sufficient. Usually, there is a ventilator 1' x 1' in the kitchen to let the smoke out and a small window in the back wall of the living room for air and light. Houses are of three kinds, viz., (i) those built of stone and mortar covered with Mangalore tiles, (ii) those built of stone and mud covered with *deshi* tiles, and (iii) those built of stone and mud but having thatched roofing. 23 households have houses built of stone and mud, 12 have houses built of bricks and stone and only one has a combination of bricks, stone and mud. Provision of gutter for the disposal of water from the house has not been found to be necessary, as the use of water in the house is limited only to cooking. Clothes are generally washed at the village wells at long intervals, and the occasions for taking bath are few and far between.



DISTRICT JAMNAGAR, BHANVAD MAHAL
PACHHATARDI
CENSUS HOUSE NO. 38
OWNER DEVABEN KARAN RABARI
LOCATION OF HOUSE HOLD GOD
LOCATION OF WATER PLACE
(PANIARA)



DISTRICT JAMNAGAR, BHANVAD MAHAL
PACHHATARDI
CENSUS HOUSE NO. 17
OWNER RABARI BHIMA DEVA
LOCATION OF HOUSE HOLD GOD
LOCATION OF WATER PLACE
(PANIARA)





Rabari - Male



Rabari - Boy



A Group of Rabari Women

CHAPTER IV

SOCIAL AND RELIGIOUS STRUCTURE

IV.1 Castes

Four castes inhabit this village—Rabaris, Sagar, Bava-Sadhu and Lohar. Out of the total number of 36 households, 32 or 88.9 per cent are Rabaris, 2 Sagar and 1 each Bava-Sadhu and Lohar.

IV.2 Rabaris

Pachhatardi is predominantly a Rabari village. The Rabaris are a community of cattle breeders found mostly in Kutch, Saurashtra and Gujarat. They are said to have migrated from Sindh and Marwar, where they had moved in the distant past from their original home in Baluchistan. They claim Rajput ancestry. Legend has it that they were styled Rabaris, as their common ancestor Sambal, the first Rabari, instead of marrying a Rajput woman, married celestial damsels, i.e., *devputris*, daughters of Charan. He thus came to be styled Rah-bari, as he went out of the usual path. The fact, however, that they have Rajput strain in their blood gains some support from the fact that their various exogamous sub-divisions have Rajput names like Chohan, Gohil, Solanki, Jadav, Dodiya, etc. Possibly the Rabaris came to be so called because of their nomadic way of life and wayward habits moving about from place to place in search of pastures for their cattle, and becoming a menace to the peasantry by breaking the fences of their fields and grazing their cattle on standing crops.

Tall, strong and well-built, Rabaris—both males and females—have handsome features, large eyes and oval faces. Living an outdoor life, almost exclusively for their cattle, which they love dearly and nurse as their children, they distinguish themselves by their physique, peculiar dress and demeanour. Those who are living in settlements called *nes* in the forest areas of Barda, Alech and Gir are notified as Scheduled Tribes on account of their extreme backwardness and

nomadic ways of life. Thus, the Rabaris of Pachhatardi would be classed as a Scheduled Tribe, when they migrate in summer to the interior of the Barda Hills, but non-scheduled on return to Pachhatardi which is at the foot of that hill.

IV.3 Sub-divisions of Rabaris

In Saurashtra peninsula there are three principal sectors of the Rabaris, viz., (1) Bhopa, (2) Vinoya, and (3) Sorathiya. The Bhopas reside mainly in the Barda area of Jamnagar district, the Vinoya are found along the coast of river Venu also in the Jamnagar district, and the Sorathiya to which sub-caste the Rabaris of Pachhatardi belong have their habitat mainly in the Sorath and Barda areas of Junagadh and Jamnagar districts. Even among these sub-divisions, inter-marriage is not permissible, though they interdine with each other. Thus Sorathiyas marry Sorathiyas, Vinoyas marry Vinoyas and Bhopas marry Bhopas.

In the matter of food, all the sub-divisions of Rabaris interdine not only amongst themselves but also with certain specified castes, also known as *tertansali*, i.e., thirteen other castes, e.g., Sagar, Ahir, Garasiya, Kumbhar, Bava-Atit, Vaishya-Sutar, Mer, Charan, Ghediya-Koli, Barot, etc.

IV.4 Religion

Hindu by religion, the important characteristic of the tribe is their fanatic devotion to Goddess *Jog Maya* or Mother Goddess or Goddess of Power. The Rabaris implicitly believe in the omnipotence of this deity and *bhuva*, the high priest of the deity, has an overwhelming influence on the affairs of the community. Their principal religious functions are (1) *madh*, (2) *kalash* and (3) *chelan*.

IV.5 Madh Ceremony

Amongst the Sorathiya Rabaris, the *madh* ceremony takes place at one of the six accepted

centres, viz., Odadar, Balej, Deri, Loj, Chorwad and Sidikar and that too only when the high priest seeks and obtains the permission of the goddess according to the prescribed rites. These centres are for the most part located in the tracts in which concentrations of Rabaris are found. It is said that the goddess through the priest indicates both the time and the centre for celebrating the *madh*. The *madh* ceremony is attended by a very large number of persons of the Rabari community from far and near and entails huge expenditure, as feasting by way of *prasad* of the goddess is distributed free to all the devotees attending the *madh*. The accounts of the expenses incurred are maintained by the priest and shared by all the Rabari families, who contribute according to their mite. These contributions are collected by the disciples of the priest. In the language of the Rabaris, the persons going round for the collection of the contributions are called *dhupedi*. When a *dhupedi* visits the family, contribution has to be made and is invariably made by each and every family irrespective of its economic condition.

IV.6 Kalash

The *kalash* ceremony is a tribute to the goddess and is undertaken on the fulfilment of certain desires or on the appearance of some visitation or celebration of some auspicious occasion in the family. The family which performs the *kalash* ceremony invites the Rabari families from the neighbouring areas. The ceremony lasts for about two days during which period, the goddess is propitiated by ceremonious worship and singing of *chhandas*. The participants are feasted. The feast comprises, in the main, of rice, ghee and gur. Ghee is used very freely and the importance of the family is measured in terms of the number of persons participating in and the quantity of ghee used during the feast.

IV.7 Chelan

The third ceremony, *chelan*, means offering food or oblations to the goddess. Every family ordinarily undertakes five such ceremonies in a year, when five male members of the community

from the neighbouring areas are invited to partake of *mataji's prasad*. Every year the elders of all the Rabari families in a village gather together and decide the total number of *chelan* ceremonies that will be performed by the various families in the village and invitations are issued accordingly.

IV.8 Deity Worshipped

The goddess which the Rabaris worship is known both as *Jog Maya* and *Mungai*, i.e., the dumb goddess. The origin of this nomenclature or tradition is not easily traced, but the characteristic attributed to the goddess *Mungai* is reflected in the *chhandas* chanted in her praise. The *chhandas* are only a blend of intonations and entirely wordless and the meaning thereof is not understood by any one except those who have initiated them. The Rabaris chant these *chhandas* either in the temple of the goddess or in their homes. The *chhandas* are also known as *sariyu*.

Every Rabari village or *nes* has a sanctified place or a temple for the worship of the goddess. It contains no icon, but only a *pat* or wooden platform covered with red cloth and a block of wood placed thereon. On both the sides of this block of wood are two conches with an insignia made of peacock feathers. The peacock feathers appear to have special significance for the Rabaris and are carried with them by the *dhupedis* while moving from family to family for collecting the *madh* contributions. A very peculiar aspect of the religious tradition of this tribe is that in all the religious ceremonies, only the males of the tribe participate. Thus when the *madh* is organised or a *kalash* ceremony is held or *chelan* is undertaken, the invitations are invariably to males. Females take no part in these ceremonies. The females are, however, permitted to have *darshan* in the temples. The tribe has almost an implicit faith in the powers of the goddess and in certain contingency, emergency or illness, seek protection and help from this source. The priests, therefore, have acquired considerable influence over the people as interpreters of the wishes of the goddess. There is only one Rabari house where pictures of gods and goddesses are kept for worship. There

is also a family of a Bava-Sadhu which regularly worships the idol of *Ram de pir* kept in the house. The Rabaris have a temple or separate place in the village for common worship, where *Mataji's arti* is daily recited. Shivaratri, Janmashtami, Navaratri are the principal religious festivals they celebrate. *Agiaras* and *amas* or the last day of the lunar month are observed as off days when bullocks are not yoked.

IV.9 Fasts Observed

People do not believe in regularly observing fast or missing a meal on certain days and occasions. On the contrary they feel that such a course does not earn any religious merit but results in the destruction of certain worms in the body due to hunger. There is, however, one Rabari woman who observes all fasts on religious grounds. There is another person also who misses a meal not from any religious motive, but to propitiate the planet Shani or Saturn for the removal of its ill-effects.

IV.10 Untouchability

The Rabaris being Hindus, the practice of untouchability is deeply rooted amongst them. But due to the influence of the times, this evil seems to be gradually wearing out and in several matters has only symbolic significance. In the days by-gone, Rabaris kept away even from the shadow of the untouchables. But now-a-days while travelling by bus or railway, if they happen to come into contact with untouchables, they have learnt to put up with them, though the orthodox among them take a bath on reaching their place, or sprinkle water over their body for purification. Because of this traditional belief regarding untouchability, they do not usually visit temples open to untouchables. But some of them now have no objection to visit such temples after the untouchables have left. This feeling about untouchability is common also to other castes residing in the village. 32 households prefer to visit temples open to all including untouchables. As is to be expected, there is only one family which knows that untouchability is prohibited by law. There

is no Harijan family in the village. But there is no objection either to call a Meghwal from a neighbouring village or to visit him when a *kos* is to be made or repaired. Such households number 31.

CUSTOMS AND CEREMONIES

IV.11 Birth Ceremonies

No special rules are observed during the menstrual period, though some women still refrain from touching anything in the house till after bath taken on the fourth day. During this period of three days, the woman in the menses does not cook food. Cohabitation is prohibited and vessels in use by her are kept separate. The first pregnancy is preceded by what is called *seemant* or *khola* ceremony when the relatives gather together and some clothes and ornaments are presented by the parents of the woman. The first delivery usually takes place at the parents' house. The services of the indigenous *dai* are utilised if available. Otherwise, the elderly women in the family attend to her. The sixth day, which is called *chhathi*, is celebrated by placing a coconut and rice with a flame of ghee on a wooden plank, when a piece of cloth is given by the near relatives of the newly born.

IV.12 Marriage Customs and Ceremonies

Marriages take place only within the permitted sphere of the community. Though the Rabaris have no objection to marry within the caste anywhere in the country, they normally prefer to have marriage ties with families residing in villages other than their own, preference being given to families in nearby villages known to them. For, they believe that marriage in the same village would lead to quarrels and family dissensions which can thus be avoided.

Child marriage was prevalent in the past in this community, but it is rare now-a-days. Even in former times, the consummation took place much later after the marriage when the *anu* ceremony was performed. This gave rise to *vaina* ceremony which took place immediately after marriage.

Under this custom, the bride was taken back to her parents' house immediately on her arrival at her husband's and sometimes it so happened that the relatives of the bride were at the residence of the bridegroom even before the bridal party had returned from the wedding. The marriage was in fact consummated, when the bride went back to her husband's house some four to five years later after the performance of *anu* ceremony when certain clothes were given to her by her father.

The Brahmin priest acts as go-between during marriage negotiations and performs ceremonies connected with marriage and death. But in matters religious, it is the Bhuva or the tribal priest alone who officiates. Before the betrothal takes place, the proposal is initiated by the son's father by sending the Brahmin priest to the house of the bride's father. In case it is accepted, the usual ceremony takes place by giving a sum of Rs. 22 to the family of the bride and distribution of *gur* and *dhana*. An auspicious day for marriage is fixed in consultation with the family priest by the father of the bride and intimation about the marriage date given to the bridegroom's father. It is only then that the invitations are issued to the relatives. *Manikya stambha* is then posted near the house of the bridegroom and a *mandap* erected in front of the house of the bride. Houses are white-washed and painted and decorated with *chakalas* and *chandarvas*. The *fuleka* ceremony heralds the commencement of the marriage festivities. Formerly there was a custom of 3 *fulekas* which are now reduced to one. After the last *fuleka* takes place, the bridegroom is taken in procession before the bridal party leaves for the village of the bride. The party is received at the entrance of the village by the father and other relatives of the bride. This ceremony is called *samaiyu*. The bridal party is taken away to their *utara*, i.e., the house where they are put up. The marriage is generally *godhulik*, that is to say, performed in the evening when the cows return home from grazing. The bridegroom is taken to the *mandap* where the marriage ceremony is performed by the Brahmin priest, who recites *mantras* and joins the hands of the bride and bridegroom

who go seven times around the holy fire. marriage ceremony is concluded after they pass of *kansar* in the *chori*. The bridegroom's party which varies from 30 to 150 members stay two days and is served with four meals which variably consist of *rice*, *ghee* and *gur*. But those who are well-to-do, vary the menu and give *rice* and sweet-balls instead. At the time the bride departs, the mother and other relatives of the bride see her off upto the border of the village when the daughter drinks water given to her by her mother whereafter the bridal party returns to its village.

When the number of brides to be married in a village is large, the marriage pandal instead of being erected at the house where the marriage is to take place, is put up before the *Mataji sthanak* (temple) in the village. The relatives of both the sides assemble there and sit opposite each other. The marriage ceremony is then performed *en masse* by the Brahmin priest, who usually is the *kapol gor* or family priest residing at Prachi near Somnath. Each party gives *dakshina* according to its financial condition. If the pandal is near the temple of Mataji, *naivedya* or *prasad* is offered to the deity, but the feasting of relatives takes place at the house of the party.

IV.13 Dervatu

Dervatu or the marriage of the widow of an elder brother with the younger is freely practised among the Rabaris, though during the last ten years, only one such incident has occurred in this village. The custom seems to have originated from the belief that a woman is married or given to the family and not to a particular person. The family, therefore, has a right to retain the woman. In some cases when the deceased has no brother, the woman marries another male blood relation of the husband's family. This custom has been responsible for considerable disparity in the ages of husband and wife.

Because of the dearth of women in the community, when *dervatu* is not possible and

widower finds it extremely difficult to enter into a second marriage within the caste, marriage outside the community is the only alternative. But in that event, the choice is restricted to the *tertansali* castes with which the Rabaris partake of food. Such a marriage does not get the sanction of the caste. Nor is it given any publicity for fear that the children born of such a wife would later experience difficulty in getting married within the caste. It is interesting to observe that in such cases, though the female of other castes is acceptable for marriage, the Rabaris do not permit their women to marry outside the tribe. The transaction is thus entirely one-sided.

IV.14 Dowry or Dahej

There is no system of dowry or *dahej* in the Rabari community but presents in the shape of clothing and ornaments are given to the daughter at the time of marriage. It is the established practice in the Barda areas that a sum of Rs. 22/- is paid to the family of the bride at the time of betrothal and of Rs. 57/- at the time of marriage. If, however, betrothal and marriage are contracted with families living at some distance, the payment is increased to Rs. 24/- and Rs. 67/- respectively. As there is no dowry, the expenditure on marriages in the tribe consists mostly of these cash payments, expenditure on clothes and ornaments given by the family of the bridegroom as well as by the bride's father to the bride and feasting on a lavish scale, all of which entail an average expenditure of about Rs. 1,000 per marriage.

Dahej is not given also amongst the Lohar, Sagar and Bava-Sadhu, who give ornaments and clothes to their bride. But amongst Bava-Sadhu, the son-in-law gets the present of a gold ring from the father-in-law at the time of marriage.

IV.15 Marriage expenses

Marriage expenses incurred at the last marriage celebrated by 22 families come to Rs. 16,084, the miscellaneous expenses inclusive of feasting which is a major item of expenditure being the highest with Rs. 10,525 or 65.5 per

cent, Rs. 2,705 or 16.8 per cent on clothes, Rs. 2,250 or 13.9 per cent on ornaments and Rs. 604 or 3.8 per cent on customary cash payments.

As a rule, all families favour marriage with those having the same social and economic status, and none with those of higher but economically not well off, or lower but economically well off. As is to be expected in such a backward community, only one head of the household is aware of the provisions of the Hindu Marriage Act, but provisions against bigamy are known to as many as 34. Polygamy is not prohibited but it is not common and usually practised only with a desire to have a male issue.

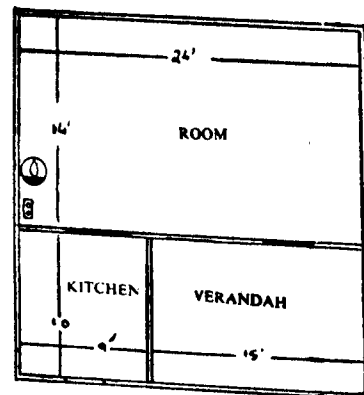
IV.16 Divorce

Though divorce is permitted, it does not take place except with the consent of both the parties. The customs of the caste are so forceful that it is not possible for any member to go against them. Even if a woman gets a decree of the court in favour of separation, divorce is practically impossible and the decree becomes ineffective. Under the circumstances, in matters communal, the members of the caste themselves do not favour having any recourse to a court of law.

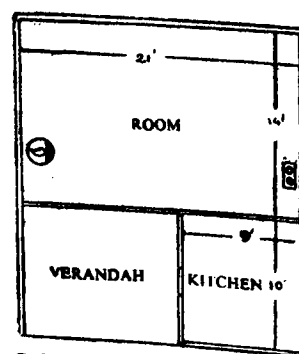
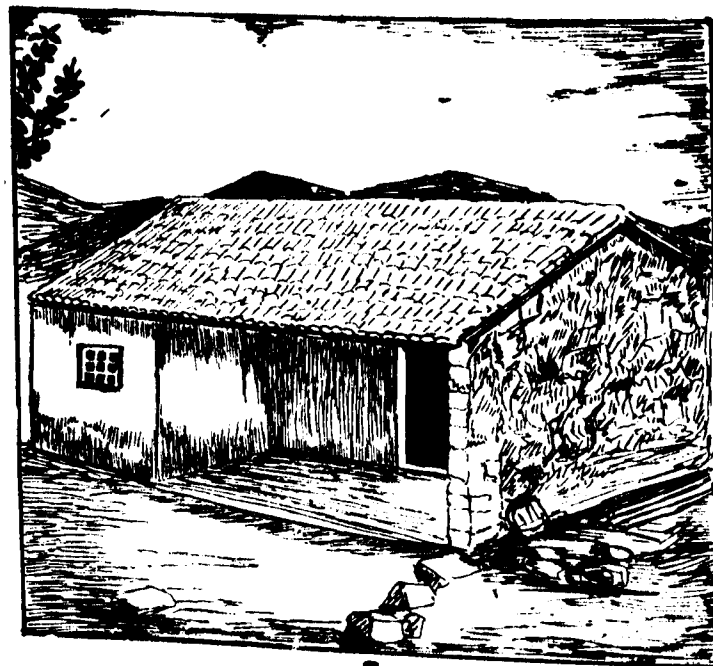
IV.17 Inheritance

In regard to inheritance, traditional custom of dividing the property equally between the male heirs is universally favoured. All the castes in the village are against giving any share to daughters from the family property. In the absence of the direct male descendant, the property goes to the nearest person in the order of degree of blood relationship. No separate and special provision is made for the daughters of the family. The social security for the females of the tribe is guaranteed by the custom which enjoins the family to take care of its widows or of the disabled. The custom of *dervatu* is also an ample safeguard for the widow of the family. In exceptional cases, however, when the widow of a son does not marry a younger member of the family, and decides to stay separate with her children, a proportionate share is made available to her.

HOUSE TYPES



DISTRICT JAMNAGAR, BHANVAD MAHAL
PACHHATARDI
CENSUS HOUSE NO. 37
OWNER RABARI DEVA PUNJA
① LOCATION OF HOUSE HOLD GOD
② LOCATION OF WATER PLACE
(PANIARA)



DISTRICT JAMNAGAR, BHANVAD MAHAL
PACHHATARDI
CENSUS HOUSE NO. 12
OWNER VALIBEN PUNJA DEVA
① LOCATION OF HOUSE HOLD GOD
② LOCATION OF WATER PLACE
(PANIARA)



ANNEXURE-Contd.

२. फुलेकानुं गीत

[प्रसंग:- वरराजाने वरघोडामां फेरवती वखते गवातुं गीत]

आछा वाघामां पडशे तमने टाढ हो रंगरसिया
लीलुडी घोडी रे, पीलुडो चाबखो लेजो
के के'जो तमारा गामडियाना नाम हो रंगरसिया . . . लीलुडी घोडी
पाछतरडी अमारा गामडियाना गाम हो रंगरसिया
के पाछतरडी अमारा गामडियाना गाम हो रंगरसिया . . . लीलुडी घोडी
के लेजो तमारा दादाजीना नाम हो रंगरसिया
*अमराभाई अमारा दादाजीना नाम हो रंगरसिया . . . लीलुडी घोडी
अमराभाई अमारा दादाजीना नाम
*पीलीबाई अमारा माताजीना नाम लीलुडी घोडी

* जुदां जुदां सगांओनां नाम लखीने आ गीत गवाय छे.

II

Occasion : Sung at the time when the bridegroom is taken out in procession

(Clad) In thin (nuptial) garments, you will feel cold,
O gay reveller !

Mount a green mare and take a yellow whip !
Speak up the name of your village,
O gay reveller !

Pachhtardi is the name of our village,
Yes! Pachhtardi is the name of our village!

O gay reveller!
Speak up the name of your grandfather
O gay reveller!

*Amrabhai is the name of our grandfather,
Yes ! Amrabhai is the name of our grandfather !
O gay reveller!

Speak up the name of your mother,
O gay reveller!

*Pilibai is the name of our mother,
Yes ! Pilibai is the name of our mother !

O gay reveller !

* The verses are repeated with names of different relatives.

ANNEXURE-Contd.

३. फटाणुं - विनोदगीत

[प्रसंग:- लग्नप्रसंगे सासरिया पक्ष तरफयो गवातुं कटाक्षगीत]

अक ज टीलडी चोडी रे, फुलीबाइअे अक ज टीलडी चोडी
टीलडीअे सायबो जोवा आव्यो रे माणाराज
पाकल पतकोळुं लई आव्यो रे, गोलीनो पाकल पतकोळुं लई आव्यो अक ज टीलडी
घरडुं गीसोडुं लाव्यो रे, गोलीनो घरडुं गीसोडुं लाव्यो रे अक ज टीलडी
खूटल जानैया लाव्यो रे, गोलीनो खूटल जानैया लाव्यो रे अक ज टीलडी
खूटल जानडियुं लाव्यो रे, गोलीनो खूटल जानडियुं लाव्यो रे अक ज टीलडी
घरडो अणवर लावियो, गोलीनो घरडो अणवर लावियो अक ज टीलडी

III

Occasion : A frolicsome and sarcastic song to tease the bridegroom and his party

Only one *tiladi* she places, (on her forehead),Aye! Phulibai places only one *tiladi*.The Sire (bridegroom) has come to see that *tiladi*, O bridegroom!

He has brought a ripe pumpkin,

The low-born son of a maid-servant has brought a ripe pumpkin!

He has brought a stale ghosby,

The son of a maid-servant has brought a stale ghosby!

He has brought unreliable companions in the bridal party,

The son of a maid-servant has brought unreliable companions in the bridal party!

He has brought faithless ladies in the bridal party,

The son of a maid-servant has brought faithless ladies in the bridal party!

He has brought an aged best man,

The son of a maid-servant has brought an aged best man!

ANNEXURE-Concld.

४. रासडो

काळी काळी बादलीमां बीजळी झबूके

मेहलिया घनघोर के बरडा डुंगरमां बोले छे मोर

नाक प्रमाणे नथडी घडावो, टीलडीनी बे बे जोड

बरडा डुंगरमां

पग प्रमाणे कडलां घडावो रे, कांबियुनी बे बे जोड

बरडा डुंगरमां

हाथ प्रमाणे चूडलो घडावो रे, गुजरीनी बे बे जोड

बरडा डुंगरमां

डोक प्रमाणे झूमणां घडावो, कांठलीनी बे बे जोड

बरडा डुंगरमां

IV

Occasion : Ras, which is a folk song accompanied by a traditional circular dance, vigorous and rhythmic

Lightning gleams in dark clouds,
The sky is overcast with dense clouds,
Peacocks are cooing in the Barda Hill!

Get nose-ring made as would become the nose (of the bride),
also get two pairs of *tiladi*

Get *kadlan* made as would become the feet (of the bride),
also get two pairs of *kambis*!

Get the (ivory) bangles made as would become the hands (of the bride),
also get two pairs of bracelets!

Get the *jhumnu* made as would become the neck (of the bride),
also get two pairs of neck-wear!

CHAPTER V
MATERIAL CULTURE

V.1 Diet

The entire community is vegetarian and the principal items of food are cereals, milk and milk products. Pulses are used infrequently and to the extent grown on their own fields. The use of green vegetables also is comparatively small. All the families use a fair quantity of gur and sugar, the latter usually in tea, as almost all the people have now taken to the habit of taking tea twice a day. Sugar is also used on festive occasions when sweets are prepared. For cooking food, people use firewood obtained from nearby hills and dung cakes made from the dung of their cattle. The use of the latter is gradually becoming less and less as the villagers increasingly realise its importance as manure.

V.2 Meals

TABLE VIII
Diet

Name of the community	Total No. of households in each community	Households taking			
		one meal a day	2 meals a day	3 meals a day	More than 3 meals a day
1	2	3	4	5	6
Rabaris	32	..	2	30	..
Sagar	2	..	..	2	..
Lohar	1	..	1	..	..
Sadhu-Bava	1	..	1	..	..
Total	36	..	4	32	..

As can be seen from Table VIII, four households—two Rabari, 1 Lohar and 1 Bava—take two meals a day, while 30 Rabari and 2 Sagar families take three meals a day. Those who have to do outdoor work naturally take more than two meals. Milk, curd and ghee are available in plenty and taken in ample measure and serve as a substitute for vegetables. The early morning meal which is called *siraman* consists of buttermilk and loaf, the noon day meal or *bapora* consists of dal and loaf and *vyayaru* of milk and loaf which is usually prepared from jowar or millet flour.

The children have an additional meal taken at about 3 in the afternoon and known as *rondho*.

V.3 Lighting

The use of kerosene is restricted to hurricane lanterns which have been introduced in 15 out of 36 households. But they are kept only in the verandah and not in the living room where only oil lamp is kept as kerosene is deemed inferior and objectionable on religious grounds. No household is using a primus stove so far.

V.4 Dress

The Rabaris dress themselves mainly in homespun cloth which is usually made of coarser counts. The principal item of clothing for the males are (1) *dhoti* or *chorna*, i.e., the nether garment, (2) *paheran*, which is a type of an underwear, (3) *kediyun*, a type of a jacket and (4) *melkhayu* and *paghadi* or turban as the head dress. *Melkhayu* is a triangular piece of cloth worn underneath the turban and which, as its name indicates, is meant to absorb *mel* or dirt so as not to spoil the turban. It is usually worn alone while at home. They also carry a loose cloth called *saraliyu*. The dress of the male children is almost identical with the omission of the turban. The principal items of female attire are (1) *pernu*, which is a nether garment worn in the fashion of sarong, (2) *kapadu*, a type of blouse, (3) *dhabari* or *ghatali* of red colour worn in lieu of a saree. Small girls wear a *ghaghari* as a nether garment but on attaining maturity turn to using *pernu*. The garment used by unmarried daughters is known as *movan* of black colour and generally has a scarlet or rose colour border. The principal colour of *pernu* and *dhabari* worn by married women is of red colour and has elaborately designed ends. The clothes are of coarser variety and generally hand-woven.

V.5 Toilet

The toilet articles that are principally in use in the community are hair oil, *kajal* and

IV.18 Death Ceremonies

When it is felt that the end is near, a flame of ghee is placed in the house. Jowar seeds are offered to the pigeons and cotton seeds and loaves to the cows, so that the death may be painless and the departing soul separated from the body without any consciousness of worldly affairs. The dead body is bathed with hot water and *ganga-jal*, i.e., water of the Holy Ganges, tulsi leaf and some gold or silver are placed in the mouth. The corpse is then tied to a bamboo and taken out of the house, feet in front. Corpse bearers do not halt on the way, nor do they change the position of the body. At the burning ground, the

corpse is placed on the funeral pyre. But in and children below three years are buried. son or the chief mourner walks around the four times with fire, before he sets it. The mourners take bath and return to the house of the deceased after the body is burnt to ashes. On the third day, the chief mourner goes to the burning ground and sets there an earthen pot filled with water. At this time he collects the bones from the ashes which are later immersed in the Damodar Kund at the foot of the holy mountain Girnar in Junagadh district, or some other place or nearby river. On the 11th day, the *shraddha* ceremony is performed and caste people are feasted either on the 11th or the 12th.

ANNEXURE

લોકગીત (Folk Songs)

૧. લગ્ન ગીત

[પ્રસંગ :- જાન મંડપમાં આવ્યા પછી ફેરા ફરતી વચ્ચે ગવાતું ગીત]

હઠવે હાલો માણારાજ, અજલે ને મજલે ચાલો માણારાજ
છાયા શહેર જાજો માણારાજ, છાયા શહેરની ચૂંદડી વહોરી આવજો માણારાજ
ચૂંદડીઓ તો લલ્લમી વહુને ઘૂંઘટડે બહુ રૂડી લાગે માણારાજ . . . હઠવે હાલો માણારાજ
જાલાવાડે જાજો માણારાજ, જાલાવાડનાં જૂમણાં વહોરી આવજો માણારાજ
જૂમણાં શોભે માણારાજ, લલ્લમી વહુને ડોકે રૂડાં લાગે માણારાજ . . . હઠવે હાલો માણારાજ
ચીતલ શહેર જાજો માણારાજ, ચીતલ શહેરનો ચૂડલો લઈ આવો માણારાજ
ચૂડલો શોભે માણારાજ, લલ્લમી વહુના હાથમાં રૂડો લાગે માણારાજ . . . હઠવે હાલો માણારાજ
કુકડ શહેર જાજો માણારાજ, કુકડ શહેરનાં કડલાં લઈ આવો માણારાજ
કડલાં શોભે રે લલ્લમી વહુના પગમાં રૂડાં લાગે માણારાજ . . . હઠવે હાલો માણારાજ
નગર શહેર જાજો માણારાજ, નગર શહેરની નથડી લઈ આવો માણારાજ
નથડી શોભે રે લલ્લમી વહુને નાકે રૂડી લાગે માણારાજ . . . હઠવે હાલો માણારાજ

Marriage Folk Song

I

Occasion : Sung at the time of walking around the sacred fire in ceremonial rounds

Walk slowly, O bridegroom!
Walk step by step, O bridegroom!
Walk slowly, O bridegroom!

Go to the Chhaya town and buy a *chundadi* from Chhaya, O bridegroom!
Chundadi adorns the veil of the bride Lakhmi, O bridegroom!

Go to Jhalawad, and buy *jhumnu* from Jhalawad, O bridegroom!
Jhumnu adorns the bride and looks fine on her neck, O bridegroom!

Go to Chital town, and bring *chudlo* from Chital, O bridegroom!
Chudlo adorns the bride and looks fine on her hand, O bridegroom!

Go to Kukad town, and bring *kadlan* from Kukad, O bridegroom!
Kadlans adorn the bride and look fine on her feet, O bridegroom!

Go to Nagar (Jamnagar) town, and bring *nathadi* from Nagar town, O bridegroom!
Nathadi adorns the bride and looks fine on her nose, O bridegroom!

kumkum for the females. The females also decorate themselves with tatoos and it is not unusual to see a woman tattooed all along the legs below the knee and all over the arms below the elbow. The tattoo marks are also had on the neck, cheek and chin.

The community mostly puts on shoes made by local cobbler. The shoes are heavy and made of tanned buffalo hide and the design is almost common both for males as well as for females.

V.6 Ornaments

The ornaments are mainly of gold and silver. The ornaments for the male are *bhungari*, *sisoriya*, *thoria* and *chapva* made of gold and *saralia*, *todo*, and *kadu* made of silver. The ornaments for the female are *nath* worn in the nose, *soniya* and *abhrami* worn on the neck and made of gold, and *hansadi*, *karadia*, *kadali*, *loriya* and *kambi-kadla* made of silver worn on arms and legs.

V.7 Utensils and Furniture

Principal vessels and utensils are made of clay, brass or bronze and possessed in limited number just sufficient for their daily use. *Kothalas* are used for keeping milk, curds, food etc. *Kothis* for storing grains are cylindrical containers made of clay and prepared in the house. They are at times so large that they can hold 30 to 40 maunds of grain and cannot be taken inside the house if built outside the house. Neam leaves and ashes are mixed with grain as preservatives.

All the 36 households in the village have *khatla* or *charpai*, 32 have *pat*, five have mirror and one each has a stool, a shelf, and a wall-clock and two have carpets. The only innovations that the village has introduced in recent times are hurricanes and torch lights, which are owned respectively by 15 and 16 families.

V.8 Smoking

Smoking is common and forms an appreciable item of monthly expenditure amounting to Rs. 10-15. The usual form of smoking is tobacco in clay pipe though bidi is also used freely.

V.9 Health and Sanitation

There are three wells in the village which supply drinking water. All of them are *kutchha* without the parapet walls. The village enjoys the benefit of a mobile dispensary, the nearest dispensary being located at Bhanwad, the headquarters of the taluka and the hospital at Porbandar in Junagadh district.

V.10 Medical Treatment

Out of 36 households in the village, 5 do not take any medical treatment. Six consult *Vaidya* and only one goes to a medical practitioner in allopathy, while 24 resort to a combination of more than one system including *astha* to the goddess in case of recovery.

TABLE IX
Medical treatment

Nature of treatment	No. of Households	Percentage to total
Vaidya	2	3
Allopathy	6	16.67
Others	1	2.78
Combination of more than one system	24	66.66
Not taking any medical treatment	5	13.89
Total	36	100.00

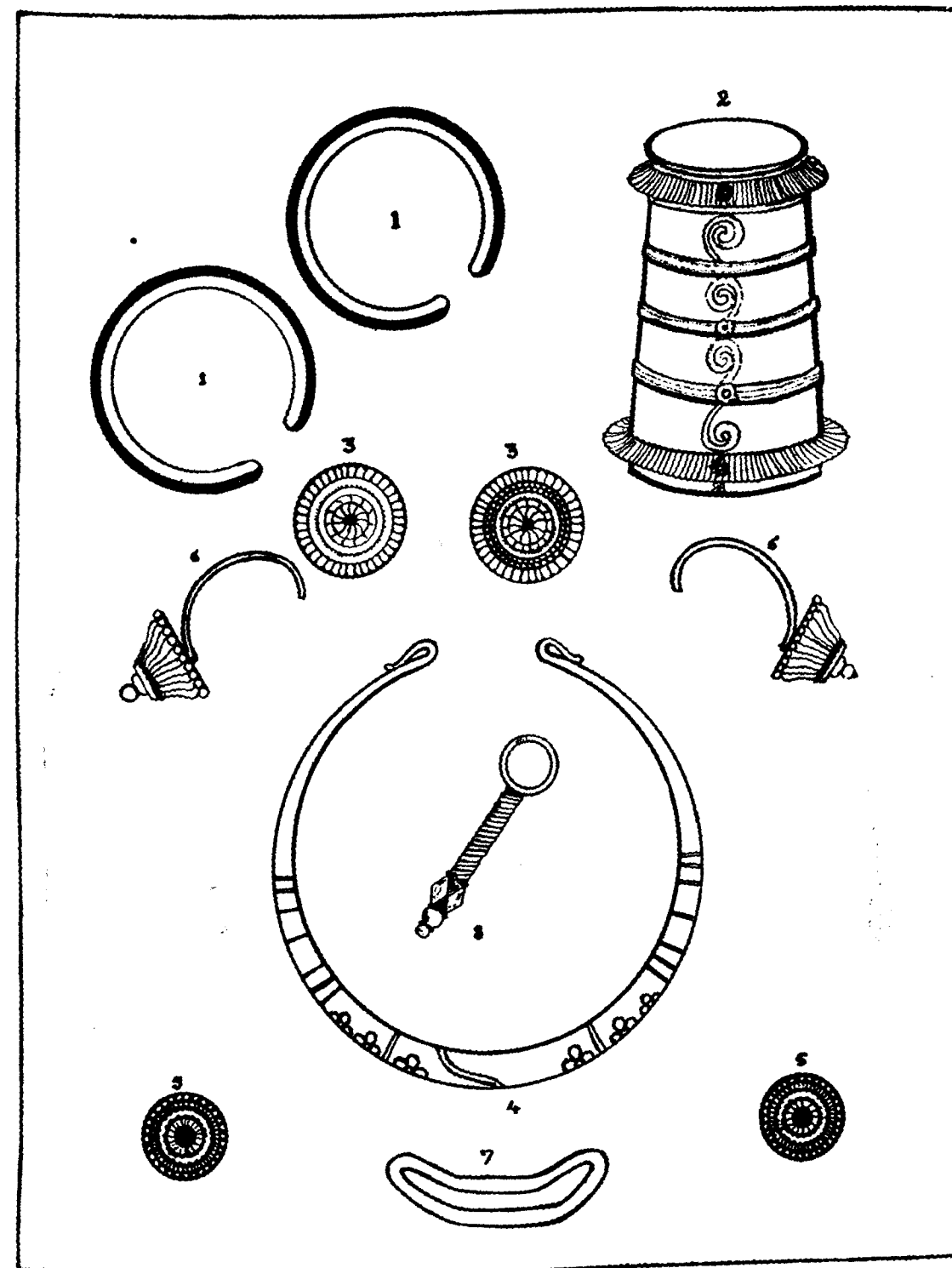
V.11 Ailments

Living in the open and leading a pastoral life, the people are on the whole healthy and have not suffered from any major disease during the last ten years. Ordinary ailments are treated at home. Some people visit a school teacher in the neighbouring village, who is also a *vaidya*. A doctor is consulted only when the disease is chronic or serious. But the Rabaris have unique faith in *mataji*, mother goddess, and usually keep *astha* or *akha* which they observe when the patient recovers. This belief is so deep-rooted that they keep *akha* even while taking medical treatment.

V.12 Vaccination

Vaccination has found almost universal favour

ORNAMENTS



1 Saralia

2 Chud

3 Chapva

4 Hansadi

5 Thoria

6 Nath

7 Kambi

8 Loriya

with the people of this village. Out of 36 households, 34 have all, and 2 have some members vaccinated, those not vaccinated being infants.

V.13 Family Planning

Family planning is unknown, except to some 3 to 4 persons in the village, whose information is limited to what they have heard from others. Even in their case, there is hardly any consciousness of the evils of large families and the economic pressure it entails. On the contrary they are against any such measures and hold the view that children are the gift of God whose birth cannot and should not be prevented by artificial means.

V.14 Habits of Cleanliness

The houses of the Rabari community as well as the hutments they construct in the *nes* areas do not provide either for soakage pits or for *pucca* drainage, the water being let out in the streets. Bathing habit has not been firmly inculcated in the people probably because of their nomadic character and the use of soap is conspicuous by its almost total absence. Both for washing their clothes as well as for bathing, the community uses a type of loamy clay. While it does not fully cleanse the clothing or the body, the satisfaction of having bathed or having washed their clothes appears to be sufficient for the community. According to them soap is expensive and harmful to the skin. They also believe that it tends to wear out clothes

for the replacement of which any large expenditure is out of question on account of their low economic condition.

V.15 Migration

The Rabaris are usually a migrant community roaming from one place to another in search of grazing for their cattle. But nowadays they are gradually settling down except in certain forest areas, particularly the Gir Forest. In Pachhatardi, some of the families have to move with their cattle in the neighbouring forest areas for grazing their cattle after the rainy season is over. With this exception, the people of the village are, for the most part, stationary. As seen earlier, the original place from where their forefathers came to this village is not known. Its present inhabitants are of the view that their ancestors lived in this village which has been their habitat since generations past. There are two other families, however—one Lohar and another Bava—who have migrated to this village in recent times. The Bava (Sadhu) family originally belonged to a village, named Ranpar, situated at a distance of $1\frac{1}{2}$ miles from Pachhatardi where it lived since last three generations. The Lohar family has come to stay in the village since last eleven years. Prior to that it lived in a village called Rozda in Jamnagar district, where it had shifted from Shingda in Porbandar taluka of Junagadh district, in search of livelihood, as the traditional occupation did not prove to be sufficiently paying in its native place.

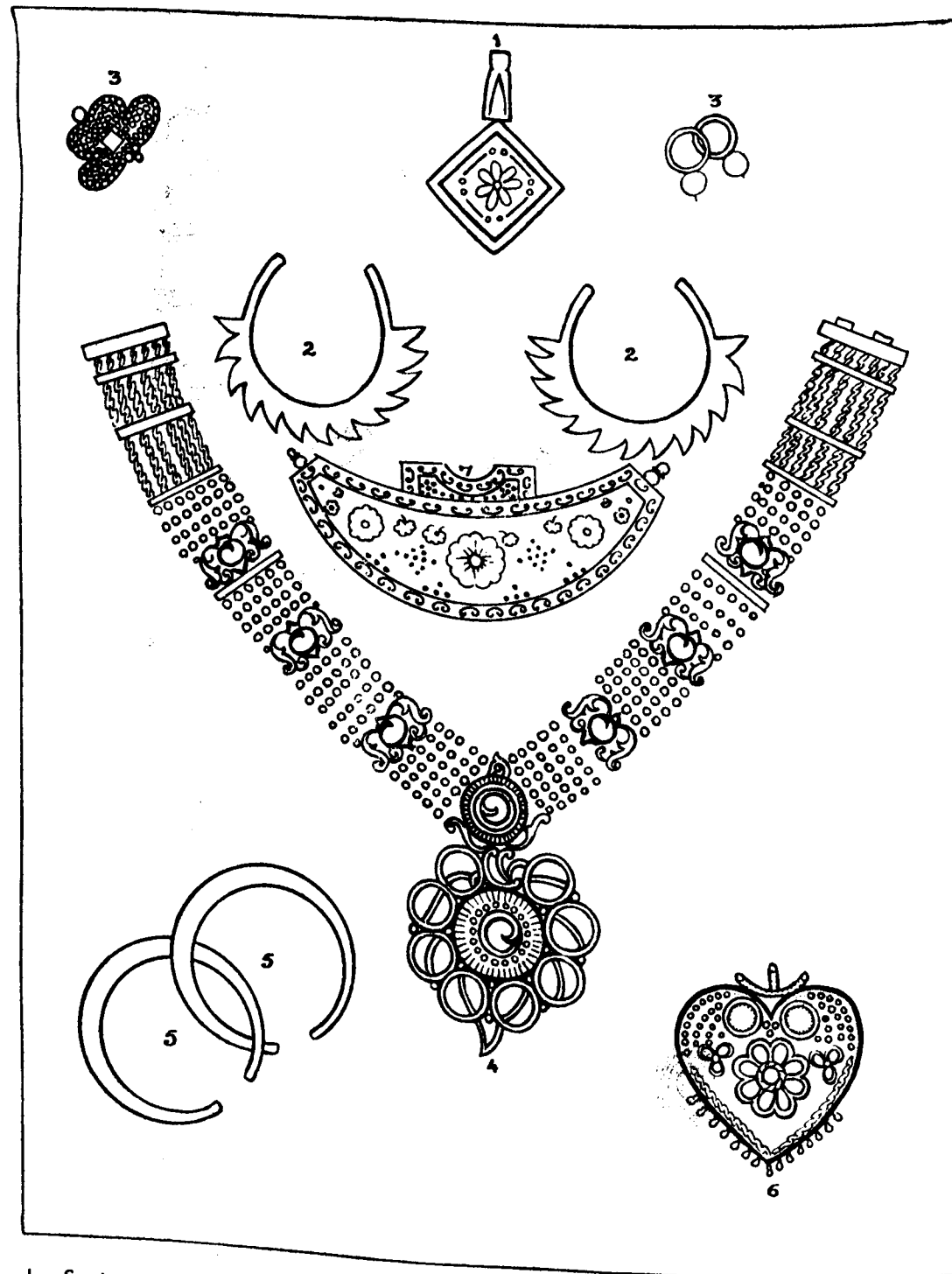


Interior of a Rabari House

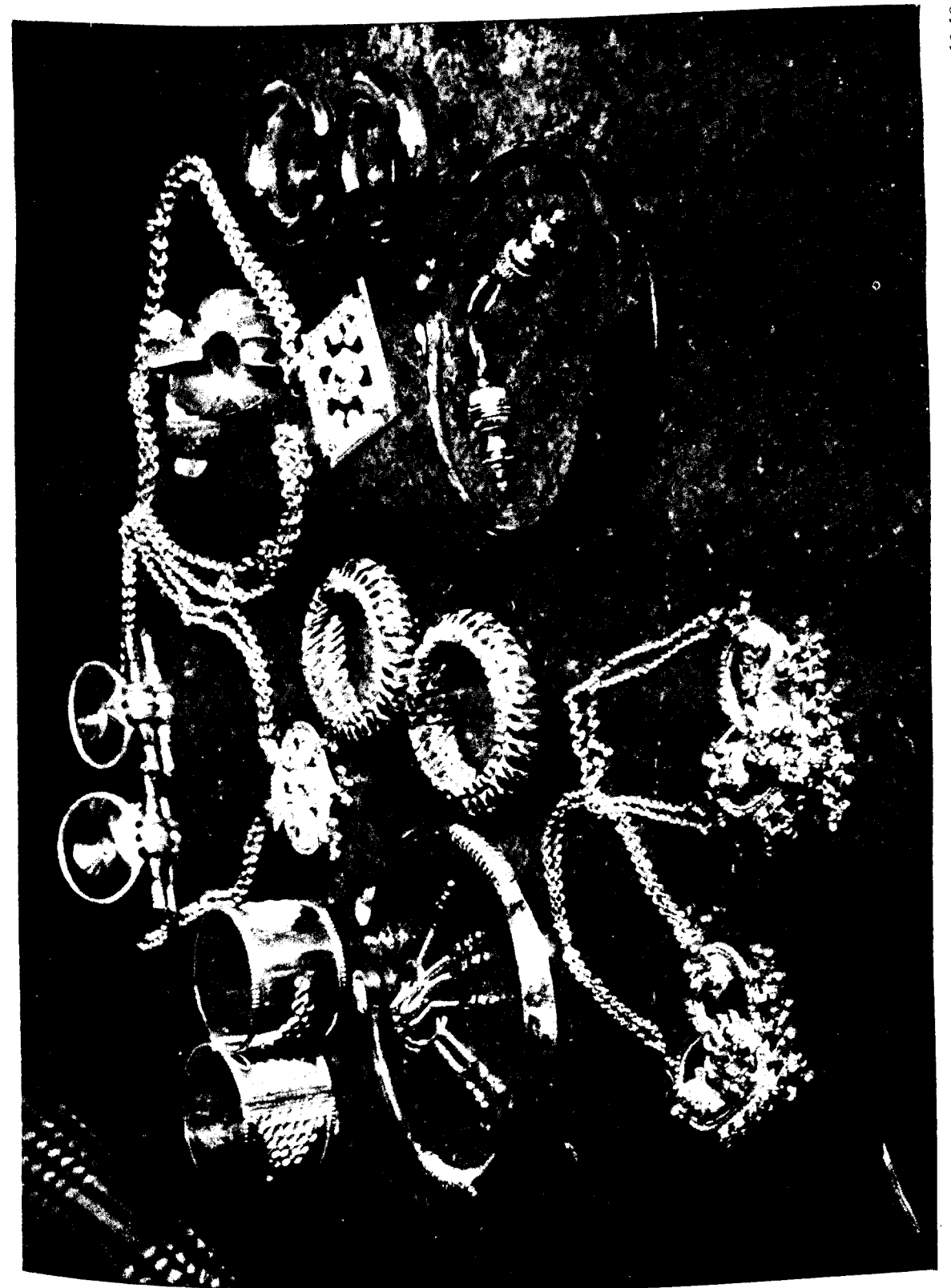


Kothi
(Earthen Container for Storing Grains)

ORNAMENTS



- 1. Soniyo
- 2. Karadia
- 3. Bhungari
- 4. Kanthali
- 5. Hansadi
- 6. Abhrami
- 7. Jhumanu



CHAPTER VI

LAND

Agriculture

VI.1 Land Tenure

Prior to Independence, this village formed part of the Navanagar State, where, according to the tenure in vogue, the farmer held the land as a tenant of the State. On the integration of the Princely States of Kathiawar into the Union of Saurashtra, a proclamation was issued by the Government of Saurashtra on April 15, 1948 whereby occupancy rights were conferred on the tenants in all the unalienated villages of the State with rights of transfer and inheritance. In addition to the land reforms legislation of far-reaching consequences introduced by this new State, certain other measures aiming at giving relief to the peasantry were also taken. Recovery of a variety of arbitrary cesses was prohibited. Crop-share system was abolished and replaced by cash assessment on an *ad hoc* basis. The payments which a tenant cultivator had to make in the past either to the State or to the landlord by way of land revenue and other cesses were progressively reduced from time to time. The sense of security and fixity of tenure which these measures brought about have gone a long way in promoting agriculture and improving the economic condition of the peasantry.

VI.2 Land Revenue

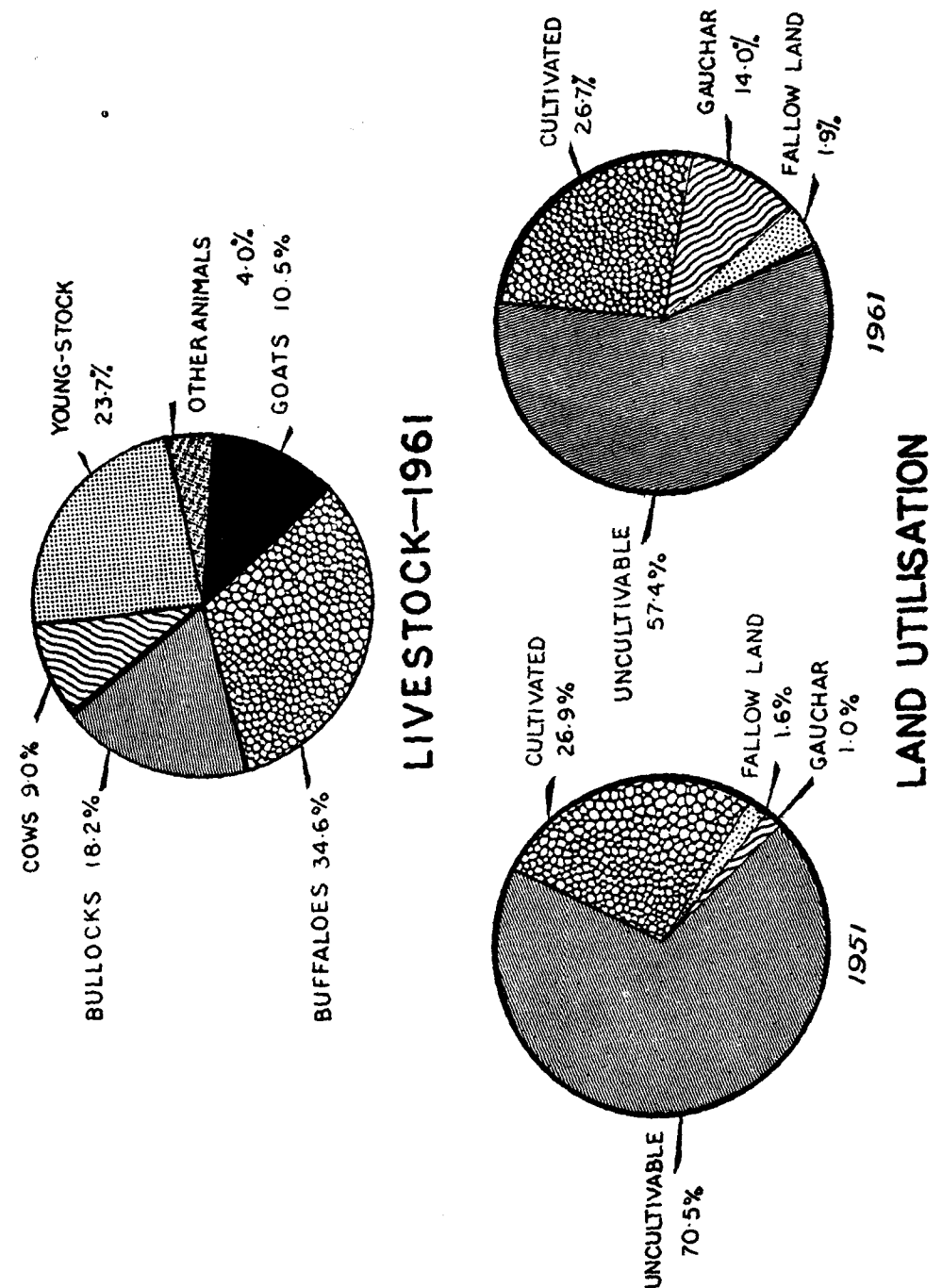
The total land revenue payable by this village was Rs. 1,251-1-0 prior to the integration of the Navanagar State into Saurashtra. This amount was reduced from time to time so as to bring it in conformity with the nature of the soil and the capacity of the cultivator to pay it. The total amount payable at present towards land revenue plus local fund cess comes to Rs. 787.62. Exclusive of the local fund cess of Rs. 126.65, the average rate of assessment paid per acre of land under cultivation comes to Rs. 1.72.

TABLE X
Land utilisation

Items	1951		1960	
	Area in acres	Percentage to total	Area in acres	Percentage to total
Total geographical area according to village papers				
1 Barren uncultivable land ..	1,445	100.00	1,445	100.00
2 Land put to non-agricultural use	1,019	70.52	829	57.37
3 Cultivable waste	23	1.59	10	0.69
4 Land under tree crops & groves	11	0.76	11	0.76
5 Permanent pastures & grazing groves	2	0.14	1	0.07
6 Fallow	12	0.83	203	14.09
7 Net area sown	1	0.07	6	0.42
8 Gross cropped area	388	26.85	385	26.64
	388	26.85	405	28.03

VI.3 Land Utilisation

The village admeasures 1,444 acres 36 gunthas. Table X gives the pattern of land utilisation. The net area sown has practically remained the same at 385 acres or 26.6 per cent of the total, as against uncultivable land, cultivable waste and fallow lands which jointly claim 1,060 acres or 73.4 per cent of the land in the village. The barren uncultivated area has, however, been reduced from 1,019 to 829 acres during the past decade with the result that the area under grazing which was only 12 acres in 1951 has risen to 203 in 1960. This increase in grazing land has been brought about in pursuance of the policy of the then Government of Saurashtra to provide sufficient *gauchar* for the village cattle at the rate of 40 acres per 100 heads of cattle, wherever possible from uncultivable waste. Being in the proximity of the forest areas of the Barda Hill, the soil is light brown and of poor quality. This accounts for the comparatively smaller percentage of land under cultivation and larger area being waste and uncultivable.



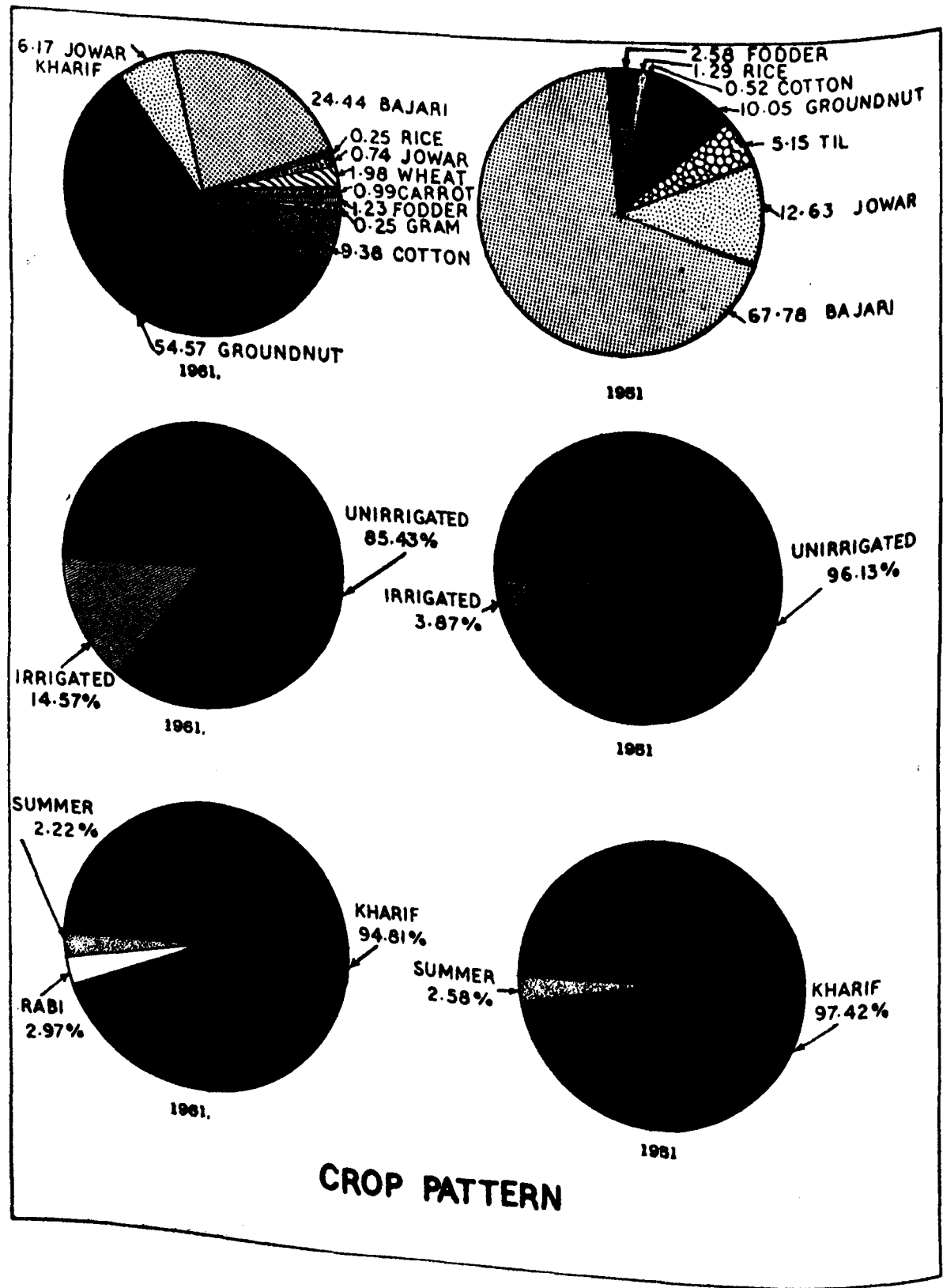


TABLE XI
Crop pattern

CROP PATTERN													
Name of the Crop	Area in Acres and Gunthas												
	1951				1955-56				1960-61				
	Area irrigated	Area Un-irrigated	Total area	Percent- age to total	Area irrigated	Area Un-irrigated	Total area	Percent- age to total	Area irrigated	Area Un-irrigated	Total area	Percentage to total	
1	2	3	4	5	6	7	8	9	10	11	12	13	
A. Kharif	..	5-03	373-02	378-05	97.42	1-32	374-02	375-34	96.16	39-00	344-16	383-16	94.81
Bajri ..	..	..	263-14	263-14	67.78	..	188-30	188-30	48.34	..	99-07	99-07	24.44
Jowar ..	..	..	48-36	48-36	12.63	..	30-32	30-32	7.93	..	24-25	24-25	6.17
Til ..	..	..	19-18	19-18	5.15	..	..	..	..	..	0-08	0-08	..
Groundnut	..	..	39-14	39-14	10.05	..	151-12	151-12	38.61	..	220-16	220-16	54.57
Cotton	..	..	2-00	2-00	0.52	..	..	..	..	38-00	..	38-00	9.38
Paddy ..	..	5-03	..	5-03	1.29	1-32	..	1-32	0.51	1-00	..	1-00	0.25
Pulses ..	..	..	..	..	..	..	2-23	2-23	0.77	..	..	..	..
Castor seed	..	..	..	..	..	..	0-25	0-25	..	..	..	..	..
B. Rabi ..	..	..	..	..	9-22	9-22	..	9-22	2.56	11-16	1-00	12-16	2.97
Wheat	..	..	..	..	9-22	9-22	..	9-22	2.56	8-00	..	8-00	1.98
Jowar ..	..	..	..	..	..	..	..	..	..	3-16	..	3-16	0.74
Gram ..	..	..	..	..	..	..	..	..	..	1-00	1-00	1-00	0.25
C. Summer Crops	..	9-23	..	9-23	2.58	5-16	..	5-16	1.28	9-08	..	9-08	2.22
Fodder	..	9-23	..	9-23	2.58	5-16	..	5-16	1.28	4-32	..	4-32	1.23
Carrot	..	..	..	..	..	..	..	..	..	4-16	..	4-16	0.99

VI.4 Crop Pattern

The gross area sown in 1960-61 is 405 acres as against 385 acres of net area sown in the village. The principal crops in the village are groundnut, bajri, jowar, cotton and wheat. Groundnut is cultivated in 220 acres or 54.6 per cent, bajri in 99 acres or 24.4 per cent, jowar in 27 acres or 6.9 per cent, cotton in 38 acres or 9.4 per cent and wheat in 8 acres or 2.0 per cent of the land under cultivation. While 383 acres or 95 per cent of the gross cropped area are under Kharif and 3.8 per cent under Rabi crops, 2 per cent are under summer crops and none under mixed crops. The principal Rabi crops are wheat and jowar, both of which are recent additions to the age-old crop pattern which

Area under foodcrops and non-food crops in 1951 and 1960

Foodcrops							
Area		No. of Households		Area		per capita	
1951	1960	1951	1960	1951	1960	1951	1960
317	137	32	36	9.9	3.8	1.4	0.7

The area under foodcrops has gone down appreciably from 317 acres or 81.7 per cent in 1951 to 137 acres or 33.9 per cent of the total cropped area in 1960 with corresponding variations in non-foodcrops which have risen from 61 or 15.7 per cent to 263 acres or 63.8 per cent during the same period. The total annual produce of different crops during 1959-60 was 2,250 b. mds.—groundnut 1,283 b. mds., cotton 303 b. mds., bajari 364 b. mds., jowar 211 b. mds., and wheat 89 b. mds. In addition to these crops, the cultivators raise 8,050 b. mds. of green fodder for their cattle, a fact which stresses the pastoral economy of the village and the importance of animal husbandry along with agriculture in a hilly tract surrounded by forest. Of the total quantity of 2,250 b. mds. of crops produced, 1,423 b. mds. were offered for sale—1,110 b. mds. of groundnut and 303 b. mds. of cotton. This means that practically all cereals were consumed by the

was simply Kharif. During the last ten years, crop pattern has undergone important and significant changes in that the area under bajri which was 263 acres in 1951 has dwindled down to 99 in 1960, with a corresponding increase in area under cash crops like groundnut which has been extended to 151 acres in 1955 to 220 acres in 1960 from 39 in 1951. The variety of cotton and irrigated wheat which together appropriate 11.7 per cent of the cultivated land have also found a place in the cropping pattern of the village during the last decade. The present day tendency to favour cash crops which bring greater returns in the post-war economy of the country is too obvious to need comment.

(In Acres and Gunthas)							
Non-Foodcrops							
Area		No. of Households		Area		per capita	
1951	1960	1951	1960	1951	1960	1951	1960
61	263	32	36	1.9	7.3	0.3	1.1

producers themselves and the entire crop of cotton and most of groundnut were sold for cash.

VI.5 Rainfall and Irrigation

Rainfall figures are not separately available for the village. The average rainfall in Bhanwad Mahal in which it is situated is, however, found to be 24 inches and has varied from 15 in 1953 to

Rainfall 1951-1960

Year	Inches	Cents
1951	25	77
1952	16	22
1953	15	65
1954	25	5
1955	33	16
1956	15	16
1957	37	36
1958	19	16
1959	37	32
1960	16	10

37 inches in 1957 and 1959 during the past decade. figures of gross and net area under irrigation are 62 and 56 acres respectively. The percentage of gross area irrigated to the total gross area thus comes to 15.4. The acreage under irrigation which was 15 in 1951 has risen to 56 in 1960 and appropriates 13.9 per cent of the total cropped area as against only 3.8 per cent nine years back. The average area under food crops per household has gone down from 9.9 acres in 1951 to 3.8 acres in 1960, the *per capita* ratio for the same period respectively being 1.4 and 0.7 acres. The average area under non-foodcrops per household during the past decade had correspondingly increased from 1.9 acres in 1951 to 7.3 acres in 1960 giving an average of 0.3 and 1.1 acres per individual. The only irrigated crops in 1951 were paddy and green fodder, which are substantially reinforced during the decade by wheat, jowar and improved variety of cotton. Well irrigation is the only source of irrigation to stave off the ill effects of recurring periods of scarcity as scope for canal irrigation does not exist in the absence of perennial rivers in this part of the State. There are 27 wells in all, 21 of which are *pucca* and 6 *kutcha*. Well irrigation received a great impetus at the hands of the Government of Saurashtra which initiated a very bold policy of encouraging sinking new wells and repairing old ones. The programme was liberally financed by advancing loans upto a maximum of Rs. 1,200/- for the sinking of new wells and Rs. 300/- for repairs to and deepening of old ones, 33 per cent for the former and 25 per cent for the latter being written off as subsidy. The *khatedars* got a sum of Rs. 2,101 by way of loan for sinking new wells and deepening old ones and a sum of Rs. 1,300 by way of subsidy. The results of this policy are amply reflected in the increase in the area under irrigation during the decade.

VI.6 Pattern of landholdings

The pattern of landholdings in the village is shown in Table XII, which compares the figures of 1951 with those of 1960.

TABLE XII
Pattern of land holdings
1951 1960

Size of landholdings	1951		1960	
	Total area (Acres & Gunthas)	Percentage to total area	Total area (Acres & Gunthas)	Percentage to total area
1	2	3	4	5
0 to 0.99	0-17	..	0-17	..
1 to 1.99	2-00	0.51	2-00	0.61
2 to 2.99	7-00	1.79	7-00	1.79
3 to 3.99	10-00	2.55	7-00	1.79
4 to 4.99	5-00	1.28	5-00	1.28
5 to 9.99	62-00	15.82	85-00	21.68
10 to 14.99	112-00	28.57	123-00	31.38
15 to 24.99	159-00	40.56	128-00	32.65
25 to 49.99	35-00	8.92	35-00	8.92
50 and over	..	..	..	..
Total	392.00	100.00	392-00	100.00

The following table shows that in the year 1960, 17 or 46 per cent of the *khatedars* hold

Distribution of khatedars according to size of holdings

Size of land holdings	Khate-dar 1960	Percentage to total	Total area in acres 1960	Percentage to total
1	2	3	4	5
Less than 5 acres	8	21.62	21	5.36
5 to 9 acres	11	29.73	85	21.68
10 to 25 acres	17	45.95	251	64.03
Over 25 acres	1	2.70	35	8.93
Total	37	100.00	392	100.00

64 per cent of the land, the size of whose holding varies from 10 to 25 acres. But those having less than 5 acres of land number 8 and hold only 5 per cent of the land under cultivation. There is only one *khatedar* whose holding exceeds 25 acres but is less than 50. The total number of *khatedars* in the village is 37, one of whom is from the neighbouring village.

VI.7 Cultivating Households

Out of a total of 36 households, 31 have land for cultivation and 5 are without land. Of the former, 29 households cultivate their own land and 2 have taken it on lease. Amongst the 29 households that own land, 26 are Rabari,

2 Sagar and 1 Bava-Sadhu. The average area of land under cultivation per cultivating family comes to 12.41 acres, which is more than 30 *bighas* in local measure. Though this average appears to be pretty good, it is much less than 40 acres which is the size of an economic holding fixed for this area by Government.

VI.8 Labour

Those engaged in agricultural labour number 16, all of whom are males. There is an appreciable increase in the wages of agricultural

labour during the past decennium. Wages charges which were Rs. 1.25 for male and Rs. 1.12 for females in 1951 have risen to Rs. 1.75 respectively in 1960. Similarly, vesting charges payable to males @ Rs. 2.50 and to females @ Rs. 1.25 have gone up to Rs. 2.50 and Rs. 2.00 respectively during the same period. It is not necessary for the labourers to go in for any outside labour which is a great demand owing to the fact that the village is poor, people supply their own labour and the required labour, if any, is locally available.

VII.1 Cattle

Rabaris are popularly called *maldharis*. *Mal* which in ordinary parlance means property is in their case cattle, and *dhari* means one who holds. They are thus known as *maldharis* or holders of cattle, as their traditional occupation is that of cattle breeding. But there are some amongst them who as in the case of Pachhatardi cultivate land and also raise cattle.

The two mainstays of agriculture are land and livestock. The insufficiency of either would adversely affect and impair the village economy. Both are complimentary and help promote the other.

The table given below compares the heads of cattle in the village in the years 1951 and 1961 when the last quinquennial livestock census was taken.

Livestock—1951-1961

Livestock	Number	
	1951	1961
	2	3
(a) Cows and bullocks		
Bullocks over 3 years breeding	11	..
Bullocks over 3 years working	62	73
Other bullocks over 3 years	..	..
Cows over 3 years in milk	10	16
Cows over 3 years dry	2	9
Cows over 3 years working	..	..
Other cows over 3 years	..	11
Young stock	21	34
Total (a)	106	143
(b) Buffaloes :		
He-buffaloes over 3 years breeding	..	3
He-buffaloes over 3 years working	..	..
Other he-buffaloes over 3 years	..	..
She-buffaloes over 3 years in milk	60	60
She-buffaloes over 3 years dry	20	75
She-buffaloes over 3 years working	..	..
Other she-buffaloes over 3 years	..	1
Young stock	57	61
Total (b)	137	200
(c) Other Livestock and Poultry :		
(a) Sheep	..	..
(b) Goats	28	42
(c) Horses and ponies	2	3
(d) Other livestock	..	..
(e) Camels	5	13
Total (c)	35	58
Grand Total (a to c)	278	401
Poultry	..	..

The total heads of cattle of all kinds have risen from 278 in 1951 to 401 in 1961, i.e., 44 per cent giving an average of 11 cattle per household. Their present day distribution under different heads is found to be 73 bullocks, 36 cows, 136 she-buffaloes, 42 goats, 3 horses, 13 camels, 3 he-buffaloes, and 95 young stock of cows and buffaloes. Cows and bullocks have risen by 34.9 per cent from 106 in 1951 to 143 in 1961; buffaloes by 45.9 per cent from 137 to 200. There are no sheep. Goats, horses and camels respectively number 42, 3 and 13. There is no poultry in the village.

VII.2 Milch Cattle

The total heads of milch cattle in the village are 172, of which 36 are cows and 136 she-buffaloes. Those in milk are 36 cows and 60 she-buffaloes. The actual percentage of cows and buffaloes in milk is 25.9 and 34.8 respectively. The number of persons per head of milk cows and buffaloes however comes to 1.43. It is significant to note that the total quantity of milk purchased during 1960 was 559 b. mds. valued at Rs. 13,244. Milk is not sold, but turned into ghee. The total quantity of ghee thus prepared comes to 196 b. mds. valued at about Rs. 39,000. Out of this quantity, 49 b. mds. were used for domestic consumption and a sum of Rs. 30,055 was realised by way of sale of 147 b. mds. of ghee. Animal husbandry thus forms a very important and subsidiary means of livelihood to the Rabaris of Pachhatardi. The main marketing centre for the sale of ghee is at Porbandar, which itself is also a great centre for the production and sale of ghee, exported far and wide in the country.

The channel of marketing the livestock products is through traders who act both as financiers for the supply of cattle feed, concentrates and other needs, and middlemen for the disposal of their products in the wholesale or retail market. Small wonder that they are subjected to the usual exploitation from which such disadventa-

geous classes suffer in a backward and undeveloped economy.

VII.3 Implements

No innovation so far appears to have been introduced in the traditional implements of farming handed down from their forefathers. While mechanised cultivation is out of question owing to the low fertility of the soil and backwardness of agriculture, improved implements like iron ploughs and better irrigation facilities

like pumping sets have not yet found a with the cultivators of this village. In past decade the number of wooden ploughs has risen from 30 to 34 and that of carts from 30 to 34. While all the 31 cultivating families have one plough each, a little more than 50 are without carts.

The table that follows compares the prices prevalent in 1951 with those in 1960 for manure and implements.

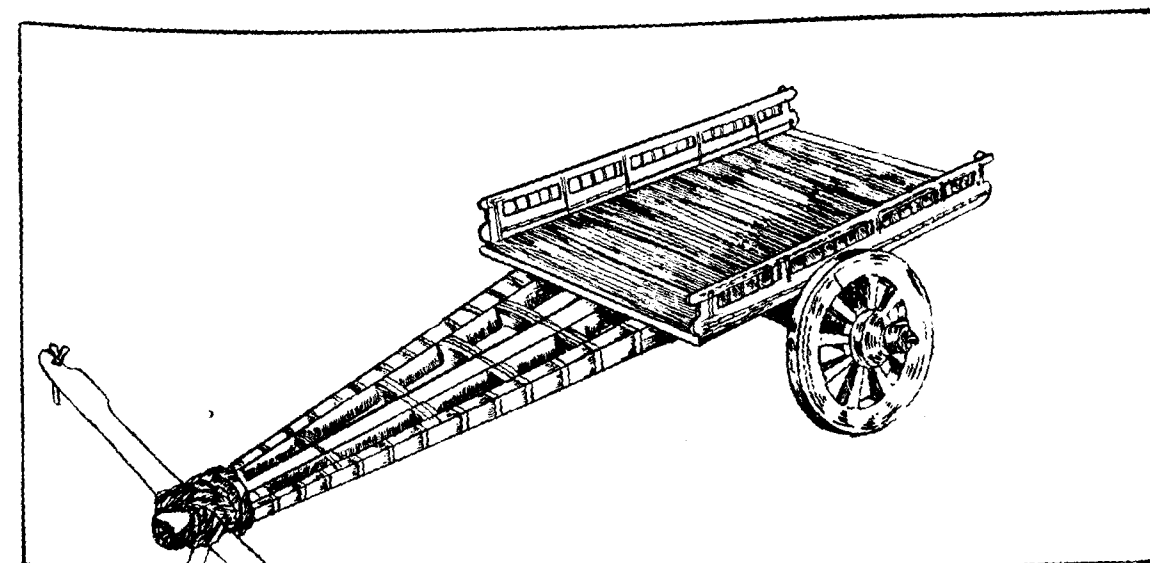
Prices of bullocks, manure and implements, 1951-1960

Item	Prices	
	1951 (In Rs.)	1960 (In Rs.)
1	2	3
<i>Prices per pair of Bullocks :</i>		
Superior	..	..
Medium	..	..
Inferior	..	..
<i>Manure :</i>		
Cow-dung (Price per Cartload)	..	..
<i>Implements :</i>		
Cart	2	5
Wooden plough	300	600
Seed drilling	15	30
.. .. .	12	25

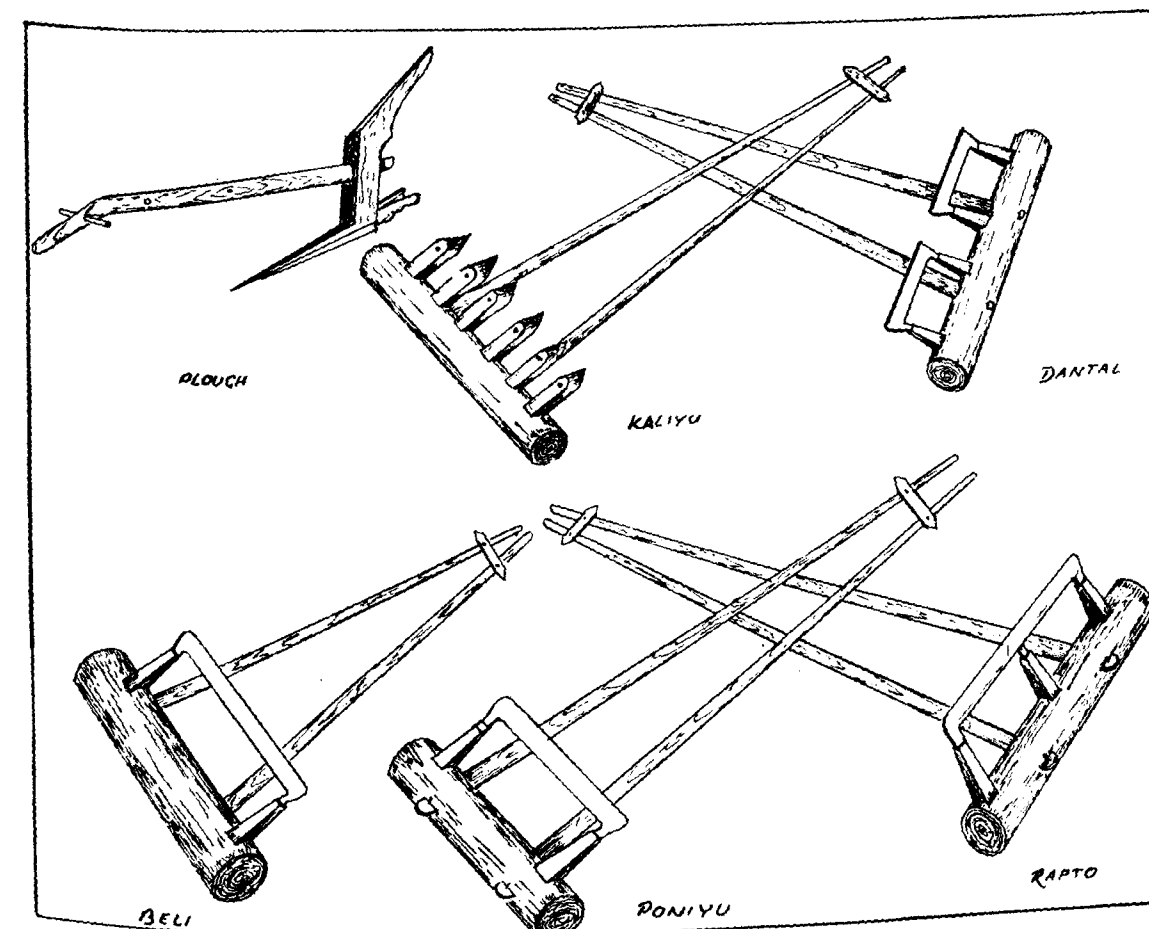
During the past decade the prices of bullocks have gone up by 37.78 per cent as against those of implements which have risen by 100.31 per cent. The general trend in the rise of prices is also reflected in these main items of agricultural equipment which in their turn tend to raise the prices of production.

Out of a total number of 73 bullocks, 58 working bullocks are held by 31 households engaged in agriculture of whom, one household each in the size of land holding 1 to 1.99 and 4 to 4.99 acres of land holding had no bullock and

had, therefore, to rely on others for agricultural operations. There is also one household in the size of land holding 4 to 4.99 acres which had only one bullock. The rest of the households had at least one pair each. There are, however, six *khatedars* who have two pairs each to be used with the cultivation of larger holdings (49.99 acres) they possess. The average of per pair of bullocks in the different sizes of holdings varies from 4 to 13 acres, and the average area of land worked by a pair of bullocks comes to 11.67 acres.



Cart



Agricultural Implements

CHAPTER VIII

OCCUPATION

VIII.1 Occupational Distribution

Out of 36 households inhabiting the village, 33 are engaged in agriculture and allied occupations. Of the latter, 29 are engaged in cultivation with animal husbandry, two in cultivation with agricultural labour and two in cattle breeding only. The 'predominantly agricultural character of the village and the mixed economy of farming and cattle breeding are amply brought out by these statistics.

The Rabaris as a class have cattle rearing as their traditional occupation. But the Rabaris of Pachhatardi are the only group out of the 14 *neses* of the Barda area, who have taken up cultivation along with animal husbandry. Those who own large herds of cattle, seasonally migrate to the Barda Hills for grazing and establish their *neses* there when the local supply of water and grass is scarce or when the scarcity or famine conditions prevail. 'Pan Charai' or grazing fees are levied by the Forest Department at the rate of Rs. 2 per buffalo, Rs. 3 per camel, Re. 1 for young stock and Re. 0.25 nP. per sheep and goat. Cows and bullocks are exempt from the payment of this levy.

VIII.2 Household Industries

There is only one household engaged in the traditional occupation of blacksmithy-cum-carpentry. It does not produce any marketable articles, but caters to the needs of the villagers by rendering traditional services by making and repairing their agricultural implements. The total fixed investment of this family, which was Rs. 200 in 1951, has risen to Rs. 400 in 1960, the circulating investment having risen from Rs. 30 to Rs. 60 during the same period, and the value of the work done from Rs. 400 to Rs. 700. The village has no other household industry or craft, but one family is engaged in labour other than

cultivation. Owing to the very nature of the economy of the village Pachhatardi, which is situated in the backward area abutting on the forest, the smallness of its size and the mixed nature of its economy which requires the people to be away for grazing their cattle, the existence of any household industry, craft, occupation or services is out of question. This is also one of the reasons why even some of the personal and traditional services are not locally available as will be seen from the non-existence of a barber, cobbler, carpenter or tailor etc., which have to be obtained from the neighbouring villages.

VIII.3 Distribution of Households according to shift in father's occupation

Only two out of the 36 households in the village have changed their father's occupation owing to the paucity of land. While 29 households have shown preference for following their father's occupation, 7 have opined in favour of taking up other occupations owing to insufficiency of land and income derived therefrom.

Distribution of households according to shift in father's occupation

No. of households	..	..	..	..	36
No. of households who have changed father's occupation	..	..	..	..	4
Reasons for changing the occupation :	..	..	..	..	—
i Exclusion from share of land	..	..	..	..	1
ii Insufficiency of land	..	..	..	..	2
iii Divorce from husband	..	..	..	..	1
No. of households who have followed father's occupation	..	..	..	..	29
Other Occupations	..	..	..	..	7

VIII.4 Workers and Non-workers

According to the Census of 1961, out of 270 persons that inhabit this village, 99 or 36.7 per cent—98 males and only 1 female—are workers,

CHAPTER VIII — OCCUPATION

TABLE XIII

Workers and non-workers by sex and Broad age group

Age Groups	1	Total Population			Workers			Non-workers	
		Persons	Males	Females	Persons	Males	Females	Persons	Males
All ages	..	270	157	113	99	98	1	171	59
0-14	..	108	59	49	6	6	..	102	53
15-34	..	99	62	37	59	59	..	40	3
35-59	..	48	29	19	30	29	1	18	..
60 & over	..	15	7	8	4	4	..	11	3

and 171 or 63.3 per cent non-workers, of whom 59 are males and 112 females (Table XIII). Amongst the workers, 54 are engaged in cultivation and 16 in agricultural labour, all of whom are males; two persons are engaged in trade,

one male and one female, and 27 are engaged in household industry, which in this village is mainly husbandry, complimentary to agriculture (Table XIV).

TABLE XIV
Summary table of workers and non-workers

Age Groups	1	Total Population			Total workers (I-IX)			Occupation As cultivator		As agricultural labourer		In Mining, Quarrying, Live-stock, Forestry, Fishing, Hunting, Plantation, Orchards and Allied activity		At Household Industry
		Persons	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	
All ages	..	270	157	113	99	98	1	54	..	10	11	12	13	14
0-14	..	108	59	49	6	6	..	3	..	2	..	..	..	27
15-34	..	99	62	37	59	59	..	3	..	10	..	..	..	1
35-59	..	48	29	19	30	29	1	19	..	4	..	..	..	21
60 & over	..	15	7	8	4	4	..	4	..	..	..	..	..	5

TABLE XIV-Contd.
Summary table of workers and non-workers

Age Groups	1	Total Population			Total workers (I-IX)			Occupation As cultivator		As agricultural labourer		In Mining, Quarrying, Live-stock, Forestry, Fishing, Hunting, Plantation, Orchards and Allied activity		At Household Industry
		Persons	Males	Females	Persons	Males	Females	Males	Females	Males	Females	Males	Females	
All ages	..	270	157	113	99	98	1	54	..	10	11	12	13	14
0-14	..	108	59	49	6	6	..	3	..	2	..	..	..	27
15-34	..	99	62	37	59	59	..	3	..	10	..	..	..	1
35-59	..	48	29	19	30	29	1	19	..	4	..	..	..	21
60 & over	..	15	7	8	4	4	..	4	..	..	..	..	..	5

DISTRIBUTION OF NON-WORKERS

VIII.5 Distribution of Non-workers

The non-workers number 171-59 males and 112 females—and form 63.3 per cent of the total population. They are mostly to be found in the age group of 0-14, which claims 102 persons or 59.65 per cent of the total non-workers. Amongst the male non-workers numbering 59, 53 are in the age group 0-14, 3 in the age group 15-34, none in the age group 35-59 and 3

in the age group 60 and over. All the females except 1 who is carrying on retail trade are non-workers—49 in the age group 0-14, 37 in the age group 15-34, 18 in the age group 35-59 and 8 in the age group 60 and over. Amongst 171 non-workers, 71 females are doing household duties, 27 persons are full-time students attending school, and 73 are children not attending school and persons permanently disabled (Table XV).

TABLE XV

Persons not at work classified by sex

Age Groups	Total Non-working population			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
Total	171	59	112	21	6	..	71	38	35
0-14	102	53	49	20	6	..	13	33	30
15-34	40	3	37	1	..	..	37	2	..
35-59	18	..	18	..	..	..	17	..	1
60 & over	11	3	8	..	..	..	4	3	4

CHAPTER IX ECONOMIC STRUCTURE

IX.1 Nature of Statistics

Assessment of the trends of economic changes, particularly in the rural areas presents certain difficulties. The unwillingness of the respondent to furnish the information asked, the suspicion with which such questions are looked upon, widespread illiteracy and backwardness of the people, and the lack of clarity of thought in the matter of income and expenditure are some of the handicaps in the way of collecting complete and accurate information on items like income, expenditure, assets, liabilities, etc. Every possible attempt has, however, been made to obtain a fairly satisfactory picture of the general economic condition of the village.

IX.2 Assets

The economy of the village is rather simple as it is mainly pastoral agriculture with animal husbandry. Possibility of occupational diversification in the future is, therefore, remote. It is significant to note that out of 36 households in the village, as many as 33 are engaged in agriculture and cattle-breeding. Naturally, the assets of the people would consist primarily of land, livestock and houses. Table XVI shows the total assets of the village at Rs. 1,29,493, the average per household being Rs. 3,597.

TABLE XVI
Assets

Particulars of Assets	Value (in Rs.)	Percentage to total
1 Total Assets	1,29,493	100.00
2 Land	29,725	22.96
3 Livestock	52,554	40.59
4 Ornaments	11,000	8.50
5 Houses	57,968	44.95
6 Savings in cash	9,690	7.48

Houses claim Rs. 57,968 or 44.95 per cent of these assets, livestock Rs. 52,554 or 40.59 per cent; and land Rs. 29,725 or 22.96 per cent. Ornaments and savings in cash roughly appropriate to the relatively poor fertility of the soil and lesser area available for cultivation in a hilly tract are responsible for assigning a third place to land. But the importance of cattle wealth is seen from the fact that nearly one-third of the total investment of the village is in livestock. The proportion of assets in the form

of houses is comparatively higher as the village has three houses, the value of which is estimated at more than Rs. 4,000 each. This also indicates the traditional preference of the people for improving their houses, even when surplus money is available. Preference for ornaments is also shown by the fact that gold and silver ornaments valued at about Rs. 11,000 have been acquired by the villagers. Savings in cash are also there but the form in which the money is kept is unknown.

INCOME

IX.3 Income

TABLE XVII
Gross and net income from various economic activities

(In Rs.)

OCCUPATION	No. of households	No. of persons	Gross Income			Net Income		
			Income	Percentage to total	Income per household	Income per capita	Income	Percentage to total
1	2	3	4	5	6	7	8	9
1 Cultivation and livestock	31	223	123,908	95.39	3,997	556	82,807	93.68
2 Traditional Industry and craft (Carpentry-cum-blacksmithy, etc.)	1	10	2,000	1.54	2,000	200	2,000	2.26
3 Agricultural labour only	2	9	1,635	1.27	1,020	227	1,635	1.85
4 Retail Trade	1	2	1,500	1.16	1,500	750	1,500	1.70
5 Labour other than agriculture	1	2	450	0.35	450	225	450	0.51
Total	36	246	129,493	100.00	3,597	528	88,392	100.00

Table XVII gives gross and net income from various economic activities. The total gross income of the village is estimated at Rs. 1,29,493, which works out to be Rs. 3,597 per household and Rs. 528 per capita. The net income is, however, reduced to Rs. 88,392, that is to say, Rs. 2,455 per household and Rs. 359 per person, which appears to be much higher than the per capita estimates of net income of Rs. 287 for the State.

responding figures of net income turn out to be 68.2 per cent from agriculture and 27.3 per cent from livestock. The higher returns from agriculture are obviously due to the shifting of cultivation from food crops to cash crops which now-a-days bring greater financial returns.

IX.4 Distribution of Households according to Income

Households according to income range

Income Range Rs.	No. of Households	Percentage to total	Amount of income Rs.	Percentage to total
Less than 250	..	..	..	..
251 to 360	..	..	..	..
361 to 480	1	2.78	450	0.51
481 to 720	1	2.78	635	0.72
721 to 960	..	..	..	..
961 to 1,200	2	5.55	2,160	2.44
1,201 to 1,500	8	22.22	10,990	12.43
1,501 to 2,500	10	27.78	19,379	21.92
2,501 to 3,500	4	11.11	11,791	13.34
3,501 to 5,000	10	27.78	42,987	48.64
5,001 & above	..	..	..	..
Total	36	100.00	88,392	100.00

Distribution of households according to the net income range given in the margin discloses that a little over 11 per cent of the households have an annual income below Rs. 1,200 which comes to 3.7 per cent of the total net income of the village. The rest of 89 per cent of the households which fall in the income range Rs. 1,201-5,000 appropriate Rs. 85,147 or 96.3 per cent of the total net income generated in this village. There is not a single family whose income exceeds Rs. 5,000 per annum, or falls below Rs. 360.

Comparing the income from livestock with that from agriculture, it is found that the net income from agriculture comes to Rs. 60,343 as against Rs. 24,099 from livestock. While agriculture forms 56.4 per cent and livestock 40.5 per cent of the total gross income, the cor-

per annum. 18 or 50 per cent of the households have an income varying between Rs. 1201 to Rs. 2,500 and 14 families or 39 per cent have an income above the average of Rs. 2,455/- per household. Nearly half (48.6 per cent) the income of the village is appropriated by a little over one-fourth, i.e., (27.8 per cent) of the families in the income group Rs. 3,501 to Rs. 5,000, as against an equal percentage (47.7) by 61.1 per cent of the families falling between the income group Rs. 1,201 to Rs. 3,500.

IX.5 Expenditure

Expenditure Pattern

Item of expenditure	Amount (in Rs.)	Percentage to total
1 Food..	57,200	72.16
2 Clothing and Footwear ..	8,540	10.77
5 Fuel and Lighting ..	841	1.06
4 Housing ..	40	0.05
5 Ceremonies & Functions..	8,416	10.62
6 Services ..	1,105	1.39
7 Miscellaneous ..	3,126	3.95
Total Annual Expenditure	79,268	100.00

The total annual expenditure for the village as a whole comes to Rs. 79,268, the average annual expenditure per household being Rs. 2,202 as against the average income of Rs. 2,455 per annum. An excess of about Rs. 9,130 over the net income derived in the village (Rs. 88,390 minus Rs. 79,268) shows that the village has a surplus economy. The distribution of expenditure on various items is given in the above table which shows that 72.2 per cent of the total amount is spent on food, 10.8 per cent on clothing and footwear, 10.6 per cent on ceremonies and functions and the rest of the 6.4 per cent on fuel, lighting, housing, services, etc. This will go to show that the major item of expenditure is food followed at a long distance by expenditure on clothing and footwear on the one hand and ceremonies and functions on the other which roughly appropriate 10 per cent each of the total expenditure incurred.

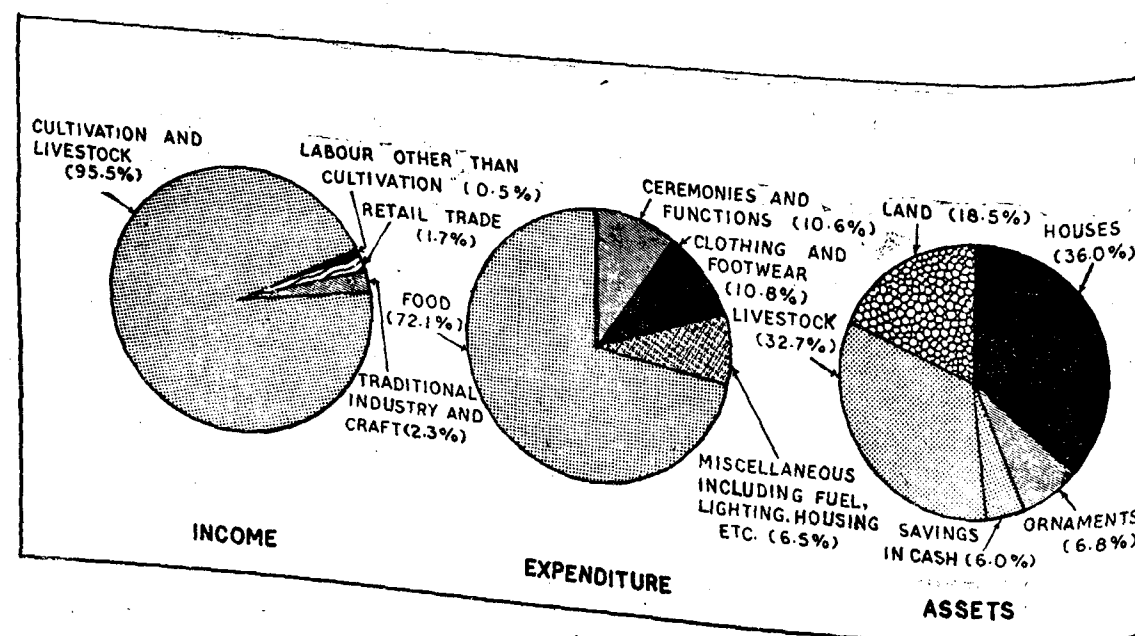


TABLE XVIII

Indebtedness by cause of debt and sources of borrowing

Income range	Amount of debt (In Rs.)	No. of families in debt	Cause of debt				Sources of borrowing					(In Rs.)	
			Current farm expenses	Marriage and other ceremonies	Home consumption	House building	Coop. Society	Money Lender	Trader	Relative	Land Mortgage Bank	Rate of interest	
1	2	3	4	5	6	7	8	9	10	11	12	13	
Less than 250													
251-360													
361-480													
481-720													
721-960													
961-1,200								200					
1,201-1,500	200	1			200			(4%)				(12%)	
1,501-2,500	2,400	7	1,300	300	800		700	200	500	300	700		
			(26%)	(6%)	(16%)		(14%)	(4%)	(10%)	(6%)	(14%)	(6½%)	
2,501-3,500	800	2	300	300	200		300		500				
			(6%)	(6%)	(4%)		(6%)		(10%)			(6½%)	
3,501-5,000	1,600	3	200	400		1,000	200		1,400				
			(4%)	(8%)		(20%)	(4%)		(28%)			(12%)	
Above 5,000													
Total	5,000	13	1,800	1,000	1,200	1,000	1,200	400	2,400	300	700		
			(36%)	(20%)	(24%)	(20%)	(24%)	(8%)	(48%)	(6%)	(14%)		

Figures in brackets denote percentage to total debt

IX.6 Indebtedness

Table XVIII shows indebtedness, causes of debt and sources of borrowing. The total amount of indebtedness comes to Rs. 5,000 of which a sum of Rs. 1,800 or 36 per cent is incurred on current farm expenses, Rs. 1,000 or 20 per cent on celebration of marriage and other ceremonies, another Rs. 1,000 or 20 per cent on construction of houses and Rs. 1,200 or 24 per cent on articles of home consumption. The sources of borrowing are cooperative societies (Rs. 1,200), relatives (Rs. 300), and Land Mortgage Bank (Rs. 700). Private money lending still commands the field having 62 per cent of the total borrowings as against 38 per cent coming to the share of cooperative credit. While 44 per cent of the debt is incurred for meeting the claims made by social occasions like marriage, etc. and miscellaneous household expenses, 56 per cent for constructive purposes like current farm expenses and house building. The rate of interest charged is reported

to vary from 6½ per cent by cooperative society and Land Mortgage Bank to 12 per cent by money-lender and trader. It is significant to note that indebtedness is confined to 13 families whose income range falls above Rs. 1,201 per annum. It is further found that two households have cleared past debts by paying off Rs. 722.

IX.7 Cost of Inputs

TABLE XIX
Cost of Inputs

Items of Inputs	Expenditure in Rs.			Percentage to total
	Cash	Kind	Total	
1 Seeds ..	240	3,895	4,135	32.24
2 Manure ..	1,160		1,160	9.04
3 Farm implements				
Purchase ..	2,910		2,910	22.68
Repairs ..	1,005		1,005	7.84
4 Chemical fertilisers ..	21		21	0.16
5 Labour charges ..	2,455	90	2,545	19.86
6 Fodder and cattle feed ..	1,050		1,050	8.18
Total	8,841	3,985	12,826	100.00

Table XIX furnishes cost of inputs by way of expenditure incurred on various items of agriculture, which total upto Rs. 12,826—Rs. 8,841 in cash and Rs. 3,985 in kind. Of these items, Rs. 4135 or 32 per cent are appropriated by seeds, Rs. 3,915 or 31 per cent by farm implements, Rs. 2,545 or 20 per cent by labour, Rs. 1,160 or 9 per cent by manure which is mostly farmyard manure and Rs. 1,050 or 8 per cent by fodder and cattle feed.

Expenditure in kind is limited to two items, viz., (i) seed Rs. 3,895 and labour Rs. 90. Since seed worth Rs. 240 only is purchased in cash, it appears that most of the seed comes from the cultivators themselves who store their own seed. Labour seems to be paid mainly in cash, viz., Rs. 2,455 as against payment in kind estimated at Rs. 90 only.

IX.8 Cooperation

The village Pachhatardi has no separate Cooperative Society of its own. It is at present served to some extent by the Cooperative Society of the neighbouring village Pachhatar, one mile away from the village, for its agricultural needs. Out of 36, 9 households participate in the benefits of cooperation by enlisting themselves as members of this multi-purpose cooperative society. The total amount of credit received

from this source is found to be Rs. 1,200. Another form of cooperative credit is the Land Mortgage Bank which has advanced Rs. 700 for the purposes of land improvement. Cooperative activity is thus making itself felt slowly but surely even in the interior and backward areas of Pachhatardi, so far as agricultural credit is concerned. But the opinions elicited on cooperative farming go to show that none favours co-operation in this alien field.

IX.9 General

The economic condition of the people appears to be on the whole satisfactory as revealed by the foregoing statistics relating to the assets, income, expenditure and liabilities of the people of Pachhatardi. Though essentially backward in a number of ways, the avocation of cattle breeding which is complimentary to farming tends to raise the income of the villagers appreciably in an area where main handicaps are poor fertility of soil, low level of agriculture and paucity of land available for cultivation. Despite these limitations, the village economy appears to be growing in a healthy manner. Even though the extent and pace of development may not come up to our expectations, the signs of progress are distinctly visible in the results reviewed.

CHAPTER X VILLAGE ORGANISATION

Village Activities

X.1 Village Panchayat

The Village Panchayat in Pachhatardi was established in 1954. It has six members including a woman member, all elected unanimously and holding office since the inception of the Panchayat. As there is no scheduled caste population in the village, there is no scheduled caste member in the Panchayat. The Sarpanch comes from the *bava* community and all other members belong to the Rabari community. Only the Sarpanch is literate.

The Panchayat depends on Government grant-in-aid which is only Rs. 500 per annum. Except for street lighting and some marginal civic functions, poor finances preclude it from taking up any developmental programme though a number of functions are entrusted to it under the Village Panchayat Act. The Panchayat did participate in the construction of the school building in the village, but as the work was reported to be below standard, the accounts were not settled. This bitter experience has resulted in overcautious and an almost indifferent attitude in the Panchayat members towards taking up any community responsibility. The Panchayat meetings are held monthly but little if any effective business is transacted. For all practical purposes, the Panchayat may be said to be dormant.

The Panchayat has very wide powers of taxation which are not generally exercised. The only source of income to the Pachhatardi Gram Panchayat is, therefore, the grant received from Government. During the years 1954 to 1961, a sum of Rs. 3,459 was received from the State, against which a total expenditure of Rs. 1,413.72 was incurred towards the construction of *ottas* around shady trees, purchase of records, contingencies, and payment of salaries to the Panchayat Secretary and other staff. It has now got a balance of Rs. 2,045.28 which is proposed to be utilised for the construction of a Panchayat Office and deepening of village pond.

X.2 Development Activities

The village is covered by a development block. Out of 36 households in the village, 19 have benefited from the block activities in the matter of receiving guidance in improved agricultural practices and introduction of improved variety of seeds in groundnut and Co_2 in cotton. Two households have also planted fruit trees. Chemical fertilisers have so far not been introduced except by only one family. A primary school building has been constructed at a cost of Rs. 4,000 in September 1960. The primary school that has been recently opened by the block authorities provides for education upto vernacular Standard I and is attended by 20 children. A literacy centre for the adults was first started in 1956 and then in 1960 without any visible effect in raising literacy. As usual there is lapse into illiteracy after the centres are closed. No headway has been made in the matter of better irrigation facilities by machine pumps or in the introduction of better farming implements and pest control measures. Rabaris of Pachhatardi rear their own cattle, the local or *deshi* breed of bullocks being preferred to improved breeds like Vagadiya or Kankrej. It is significant to note that though the village is predominantly *maldhari*, inhabited by a community of cattle-breeders, no attempt so far appears to have been made to improve the breed of cattle and raise the yield of milk.

The felt needs of the people are reported to be few and far between and limited to the construction of a *pucca* parapet wall for drinking water wells and repairs to the school building. There is, however, a general feeling among the villagers that something must be done to raise their income by stepping up their earnings from agriculture and animal husbandry. But the approach of the village to the different public activities is rather hesitant, though a desire for economic betterment is being slowly kindled.

X.3 Fairs and Festivals

Social and cultural activities in the form of institutions like Youth Club, Mahila Mandal, etc., are non-existent and unknown. The women, however, utilise their spare time in embroidery in which they possess innate skill. But on festive occasions they gather together and have *ras* and *garbas* in the traditional.

The villagers participate in three fairs: (1) Triveni fair at Bhanwad, (2) the annual fair at Bileswar and (3) Shivaratri fair at Girnar in Junagadh. The festivals which they celebrate are Diwali, Holi, Shili Satam, Navaratri and Janmastami, i.e., Krishna Jayanti. All these are occasions for great enjoyment and merriment, when they put on the best of their clothes and prepare sweets in their homes. Particularly during Navaratri days, the females take *ras* and the males *garbi* at night—a folk dance which they perform with great vigour and rhythm.

X.4 Traditional Services

There is no family in the village rendering the traditional services of barber, dhobi, scavenger, vaidya, etc. There is no wholesaler in the village and their principal source of purchase and sale are the markets at Bhanwad and Porbandar.

In regard to the requirements of personal services like those of barbers, carpenters, blacksmiths or tanners, no cash expenditure appears to be necessary and customary payment in kind has been determined for generations past. As for example, for carpentry work a family owning a

'santi' or 24 acres of land, pays about 1½ t of foodgrains to the carpenter, but the service of the barber are calculated on the basis of he be shaved at the rate of about one maund of grains per adult. The tanner is paid at the rate of one maund of foodgrains per year.

X.5 Village Officials

The important posts in the village are Sarpanch and members of the Panchayat, whom are elected. There are also the police and the village patel, who receive remuneration from Government. Other two paid officials are talati-cum-secretary of the Panchayat and school teacher. Despite the fact that the village is exclusively a Rabari village, the Sarpanch generally enjoys the position of the village head, as he is literate and also holds a somewhat higher social status. The existing system of leadership has thus far remained unchanged.

Illiterate and backward, the people of the whole conservative as a result of their backwardness and blissfully ignorant of what is going on in the country. They are aware that they have got *Swarajya* but they have hardly any idea of the progress made as a result thereof. A few amongst them who have an opportunity of coming into contact with the outside world through their visits to the nearby market centres at Bhanwad and Porbandar, have some inkling of what is happening around. One or two exceptions, none is aware of the existence of Local Board or the names of rivers in the district, etc.

CHAPTER XI

CONCLUSIONS

An attempt has been made in the preceding pages to review the social and economic background of the village Pachhatardi. The village is characterised by an overall backwardness because of its physiographic environments as also because of the pastoral and semi-nomadic tribe of Rabaris that inhabits it, whose main association is with cattle and land. Situated at the foot of the Barda Hills, the people more or less lead an isolated existence, cut off from the influence of the changing currents set into motion since Independence. Their occupation of cattle breeding for the most part keeps them away from home for grazing their cattle. Their contact with the outside world is, therefore, limited and derived from occasional visits to the nearby mahal headquarters at Bhanwad or to the marketing centre at Porbandar, where they go either for making purchases or for the sale of ghee and agricultural produce.

The Rabaris of Pachhatardi appear to be in a far better position than their counterpart in the Gir forest, who have no settled life because of the necessity to move from one place to another in search of water and grazing for their cattle. The former have a permanent home which enables them to engage in agriculture in addition to their traditional avocation of cattle breeding. This indeed is the boon they derive from the mixed economy of farming and animal husbandry which they have the good fortune to practise—an economy which has turned out to be self-supporting and conducive to comfortable living conditions. For, neither agriculture nor animal husbandry would by itself be sufficient to ensure the level of living which they at present enjoy.

Socially, the village is more or less static. Being exclusively pastoral, the people are impervious to any social reform. In matters religious, the Bhuva or the religious head priest sways considerable influence over the community. The caste *panch* continues to have its usual hold on the people and the caste regulations and decisions of

the *panch* have far greater sanction than the judgements obtained in courts of law. Expenditure on and contribution to religious ceremonies and expenses incurred on the caste dinners given at the time of marriage and death still form a substantial item of expenditure which must naturally have a depressing effect on their economic condition. Untouchability thrives as ever before, but there are unmistakable signs that the traditional prejudices against Harijans are gradually on the wane.

The group life they lead in the social sphere and co-operative activities they pursue in religious matters have great potentialities for their diversion into constructive channels. But such a reform must come from within and no outside agency is capable of influencing the existing tenor of their life. Spread of literacy if it does not generate individualistic tendencies may, with proper guidance, achieve this purpose.

Illiteracy is their main handicap. There was not a single literate in 1951 as against 30 returned in 1961. Some efforts to remove it have been made since Independence and it is hoped that in course of time at least the next generation will reap its benefits in ample measure.

Institutions like the Gram Panchayat on which foundations of *gram swarajya* are to be laid in the wake of democratic decentralisation, cannot take roots in an air of utter backwardness, ignorance and illiteracy the village breathes. It is but natural that the scope of the Panchayat activities does not extend beyond the performance of certain minor civic duties like street-lighting. Very little interest has been shown in the affairs of the Panchayat, which appears to have remained dormant for all practical purposes. This fact brings home the fundamental truth that spread of literacy is an indispensable *sine qua non* of democratic decentralisation for the success of which introduction of free and compulsory primary education coupled with a comprehensive programme of adult literacy

APPENDIX I

CENSUS OF INDIA, 1961

GUJARAT

Office of the Superintendent of
Census Operations, Gujarat,
"Geet Govind", Pritamnagar,
Ahmedabad, 6, dated

VILLAGE SCHEDULE FOR SOCIO-ECONOMIC SURVEY

- 1 *Identification of the village*
 - 1.1 Name of Taluka/Mahal.....
 - 1.2 Name of District.....
 - 1.3 Name of the Area.....
 - 1.4 Name of the Village.....
 - 1.5 Code No. of the Village.....
 - 1.6 Area of the Village : Sq. miles Acres.....
 - 1.7 No. of households :
 - (a) in the Village.....
 - (b) and also in the Village area.....
 - 1.8 House numbers.....
- 2 *Geographical, Topographical and Historical Information*
 - 2.1 Name of the adjoining villages or towns in each direction.....
 - 2.2 Other landmarks (river, tank, etc.) at the boundaries of the village.....
 - 2.3 Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression
 - 2.4 Principal soil types found in the village.....
 - 2.5 What is the local legend about the village.....
 - 2.6 Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.....
 - 2.7 The system of grouping of houses (average distance between two clusters of houses—reasons for such grouping, such as surface of land, or social custom; arrangement for untouchables.).....

with adequate safeguards against lapse into illiteracy is the only guarantee. That the village people do appreciate the value of education is clearly evident from the fact that good advantage is being taken of the primary school recently started at the village as also of the higher vernacular standards taught at the neighbouring village, Pachhatar. Literacy thus appears to be more a question of opportunity than any unwillingness on the part of the people to make themselves literate.

Block Development activities do not appear to have any tangible influence on the life of the people whose social, economic and cultural background does not show any appreciable signs of change. Even the institutions like Youth Club, Mahila Mandal, etc., have found little favour with the village folk. The extension activities have touched only the fringe of the agricultural problem even in the second stage of intensive development. The only material impact the Development Block activities has had is confined to the introduction of improved variety of seeds in groundnut and cotton and the scanty use of chemical fertiliser by a single family. This means that backward though they are, the cultivator has an innate sense of appreciation of improvements that benefit him. What is, therefore, needed is proper guidance, sympathetic approach to the problems that face him and close contact and understanding between the villager and the messenger of agricultural extension. The most important part of the village economy which has high potentiality of improvement appears to have been utterly neglected and no efforts seem to have been made so far to improve the cattle wealth of the village, which forms a very valuable part of their assets and source of income. Measures aiming at improving the breed of cattle, raising the yield of milk and facilities for the marketing of ghee on a cooperative basis are clearly indicated. Provision of drinking water and grazing close to the village will save much of the time and energy they have to spend at present in taking their cattle long distances and enable them to utilise them for a better and fruitful purpose.

Scope for the improvement of agriculture

either by extensive or intensive cultivation is very limited. Most of the land being hilly and barren there is little possibility of adding to the existing land under cultivation. On the other hand, the poor fertility of the soil situated in a sub-mountainous region serves as a serious handicap to the introduction of any innovation or technical improvement in farming practices. All that is possible under the circumstances has, therefore, of necessity to be circumscribed by measures aiming at improving agriculture by introducing improved variety of seed, better implements, use of chemical fertilisers, pest control measures, etc. But in the case of Pachhatardi, there is another alternative which the mixed economy of the village offers for bettering the material condition of the people. For, while the very nature of such an economy precludes the possibility of any diversity in the existing occupational pattern, improvement of its livestock wealth has vast potentialities of economic development.

The combination of agriculture and animal husbandry has resulted in the people enjoying an economic status which appears to be quite satisfactory as can be seen from the financial position of the village as revealed by its total assets, income, expenditure, surplus budget and the insignificant nature of indebtedness which is incurred either for meeting the agricultural needs or for obtaining articles of day to day consumption.

An analysis of the above factors points to one and only solution, namely, the greater need for improving the cattle wealth of the people by making concentrated efforts to place the occupation of animal husbandry on a sound footing. Improvement of grasslands, provision of ample grazing and watering facilities, supply of fodder and cattle feed on reasonable terms, availability of land for cultivation and green fodder, and facilities of marketing the milk products which are the usual items in the development programme aiming at the settlement and rehabilitation of mahadharis, Rabaris and Bharwads, initiated by Government should be extensive and widespread in their application and operation, so that all the areas inhabited by these people are effectively covered

in a planned manner within a reasonable period of time. This again is the field where cooperative efforts have great chances of success and would yield very fruitful results.

Finally, the general impression that is prevalent that the people of such backward areas are slow to imbibe new ideas is not wholly correct. Once the villager is convinced of the utility and advantage of the change, he is not slow to adopt it as will be seen from the advantage the people of Pachhatardi have taken of the starting of a primary school, introduction of improved varieties of seed,

extension of land under irrigation, extensive use of dung produced by them as manure and utilisation of the credit facilities offered by the cooperative society in the neighbouring village of Pachhatar and the Land Mortgage Bank for the improvement of agriculture. Proper approach coupled with tactful and patient handling of the problems that face the people in these areas will ensure a complete transformation of the countryside, provided necessary resources and assistance are made available at the right and proper time.

- 2.8 Internal roads - tanks-village common, any stream or other extensive source of water - proximity or otherwise of any jungle-Approximate number of shade-bearing trees and how they are arranged.....

3 *Transport, Communications and Accessibility*

- 3.1 Name and distance from the village of the nearest

M.F. Converted into Km.

- (a) Railway Station.....
 (b) State Transport Bus Stand.....
 (c) National Highway.....
 (d) State Highway.....
 (e) Other Metalled Roads.....
 (f) Taluka Head Quarters.....
 (g) District Head Quarters.....
 (h) Police Station.....
 (i) Urban Centre.....
 (j) Mandis for the main products of the village.....
 (k) Cattle Marketing Centre.....
 (l) Cooperative Credit Society Office.....
 (m) Post Office.....
 (n) Telegraph Office.....
 (o) Main Hospital.....
 (p) Veterinary Hospital.....
 (q) Middle School.....
 (r) High School.....
 (s) College.....

- 3.2 Which of these places are not accessible places :

- (a) During the whole monsoon season.....
 (b) Only during the "days of heavy rain".....

- 3.3 How are the localities within the village linked with :

- (a) Foot track.....
 (b) Kutcha Road.....
 (c) Pucca Road.....

- 3.4 Is there any improvement in communication and transport situation in the course of last ten years? If yes, in what way.....

4. *Population and Livelihood Pattern*

4.1. Total population

1951

1960

- (a) Males.....
 (b) Females.....
 (c) Age composition

Age groups	1951		1960	
	M	F	M	F
1	2	3	4	5
0—4				
5—9				
10—14				
15—44				
45—59				
60—64				
65 and over				

- (d) Registered live births during the years

- 1951-52.....
 1952-53.....
 1953-54.....
 1954-55.....
 1955-56.....
 1956-57.....
 1957-58.....
 1958-59.....
 1959-60.....

- (e) Registered deaths during the years

- 1951-52.....
 1952-53.....
 1953-54.....
 1954-55.....
 1955-56.....
 1956-57.....
 1957-58.....
 1958-59.....
 1959-60.....

4.2 Total No. of persons according to major religions and castes with their main occupations

(1951 and 1960 from Household Schedule only)

	No. of households		Persons		Main occupations	
	1951	1960	1951	1960	1951	1960
1 Hindu						
1						
2						
3						
2 Muslim						
1						
2						
3						
3 Christian						
1						
2						
3						
4 Jain						
1						
2						
3						
5 Others						
1						
2						
3						
6 Scheduled Castes						
1						
2						
3						
7 Scheduled Tribes						
1						
2						
3						

from household schedule

	1951			1960		
	M	F	T	M	F	T
Agriculture :						
Owner-cultivators						
Tenant cultivators						
Agricultural Labourers						
Rentiers						
Non-agricultural :						
Industry						
(a) Household						
(b) Others						
Commerce						
Transport						
Other services and Miscellaneous sources						

Utilisation

with following information for 1951 and 1960 (June 30th).

	In acres	
Particulars	1951	1960
Geographical area according to village papers		
and uncultivable land		
put to non-agricultural use		
Waste		
under tree-crops and groves		
permanent pastures and grazing groves		
rent fallow		
in fallow land		
area sown		
cropped area		

5.2 Were there any attempts made to reclaim the waste land or to check soil erosion during the last ten years?
If yes, give a brief description of Agency (private or public) and year—types of measure taken—investment made—results obtained—general reactions of the villagers

6 Agriculture

6.1 Pattern of land holdings

Size (in acres)	1951			1960		
	Number of Khatedars	Total area in acres	No. of Survey Number	Number of Khatedars	Total area in acres	No. of Survey Number
0 to 0.99						
1 to 1.99						
2 to 2.99						
3 to 3.99						
4 to 4.99						
5 to 9.99						
10 to 14.99						
15 to 24.99						
25 to 49.99						
50 and over						

6.2 Was there any move for consolidation of holdings?
If yes, describe the agency, measures, results, etc.

6.3 Describe the major types of tenancy agreements prevailing in the village, with area covered by them. What is the position in 1960?

Type of tenancy according to tradition area under each
1.....
2.....
3.....
4.....

Type of tenancy in 1960 (concealed)—area under each
1.....
2.....
3.....
4.....

6.4 Area irrigable under irrigation in acres
(Source-wise)

Source	1951		1960	
	Private	Public	Private	Public
Canals				
Tanks				
Pucca Wells				
Kutcha Wells				
Tube Wells				
Other sources (specify)				
Net area irrigated				
Gross irrigated area				

6.5 Mode of Power used for taking water

	1951	1960
	(Gross area covered)	(Gross area covered)
Mechanical		
Non-mechanical		

6.6 Crop Pattern

1951

Crop Pattern	Irrigated (in acres)	Unirrigated	Total	Total Product (in b. mds.)	Harvest Prices (in Rs.)	Total value at harvest prices (in Rs.)
(a) Rabi (single crop)						
1						
2						
3						
4						
5						
6						
Combined crops						
1						
2						
3						
(b) Kharif (single crop)						
1						
2						
3						
4						
Combined crops						
1						
2						
3						
4						
(c) Summer crops						
1						
2						
3						
4						
(d) Perennial crops						
1						
2						
3						
4						
Other crops						

1955-56

Crop Pattern	Irrigated (in acres)	Unirrigated	Total	Total Product (in b. mds.)	Harvest Prices (in Rs.)	Total value at harvest Prices (in Rs.)
(a) Rabi (single crop)						
1						
2						
3						
4						
5						
6						
Combined crops						
1						
2						
3						
(b) Kharif (single crop)						
1						
2						
3						
4						
Combined crops						
1						
2						
3						
4						
(c) Summer crops						
1						
2						
3						
4						
(d) Perennial crops						
1						
2						
3						
4						
Other crops						

1960					
Crop Pattern	Irrigated (in acres)	Unirrigated	Total	Total product (in b. mds.)	Harvest prices (in Rs.)
(a) Rabi (single crop)					
1					
2					
3					
4					
5					
6					
Combined crops					
1					
2					
3					
(b) Kharif (single crop)					
1					
2					
3					
4					
Combined crops					
1					
2					
3					
4					
(c) Summer crops					
1					
2					
3					
4					
(d) Perennial crops					
1					
2					
3					
4					
Other crops					

6.7 Natural Calamities during 1951 to 1960

Description	frequency		Remarks
	Estimated Loss		
	(a) as report indicates	(b) as obtained by asking	
(a) Floods			
(b) Draughts			
(c) Insufficiency of Rain			
(d) Excessive Rain			
(e) Frost			
(f) Crop Diseases			

6.8 Factor Prices

- a Number of cases of land sales which took place between 1951-1960
- b Average prices received per acre (a) in 1951 (b) in 1960
- c Give details about the type of land sold during 1951-60 (according to soil classification)

Livelihood category	Type of land							
	a		b		c		d	
	S	B	S	B	S	B	S	B
1								
2								
3								
4								

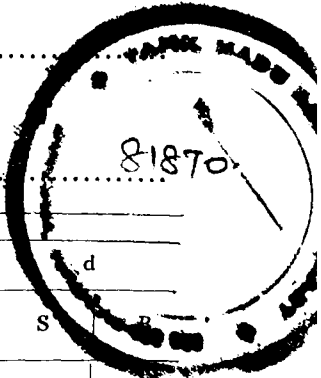
S = Seller B = Buyer

6.9 (a) Wages of agricultural labourers

Types of operations	Wages per day 1951						Wages per day 1960					
	in cash		in kind		Total		in cash		in kind		Total	
	M	F	M	F	M	F	M	F	M	F	M	F
1												
2												
3												
4												
5												

(b) Is there any shortage of labour? Yes or No

If yes, for which periods during the year? For what operations?



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7.2 Agricultural Machinery:

A Ploughs

B Sugarcane crushers

C Ghanies

D Pump sets (for irrigation purposes only)

E Others

1 Wooden

2 Iron

1 Worked by power

2 Worked by bullocks

1 Five seers and more

2 Less than five seers

1 Worked by oil engines

2 Worked by electricity

1 Tractors (for agricultural purposes only)

2 Carts

3 Others

8.1 Industries of the Village (1951)

[illegible]

(c) Do you have labour from outside village? Yes or No
If yes, from where? During which time? For which operations?

6.10 Credit :

Sources of lend rates charged for different types of credit

(a) Indigenous Money Lender

(b) Licensed Money Lender

(c) Cooperative Credit Society

(d) Other organized sources of Credit (Specify)

6.11 Price of Bullocks :

(a) Superior

(b) Medium

(c) Inferior

6.12 Manure prices :

(a) Cow-dung

(b) Chemical fertilizers

Type 1

2

3

(c) When and by whom were the chemical fertilizers introduced in the village?

6.13 Implements :

(a) Type of implements

1

2

3

(b) When and by whom introduced, if it is an improved implement

6.14 Seeds :

(a) Is there a seed-store in the village? Yes or No
If not, what is the distance of the nearest seed-store?

(b) Do cultivators in the village use improved seeds?
Yes or No. If yes, from where do they get them?

7 Livestock and agricultural machinery

7.1 Livestock :

(a) Cows and bullocks

No.
1951

No.
1956

No.
1960

Bullocks over 3 years breeding

Bullocks over 3 years working

Other Bullocks over 3 years

Cows over 3 years in milk

Cows over 3 years dry

Cows over 3 years working

Other Cows over 3 years

Young stock

Total

No.
1951

No.
1956

No.
1960

(b) Buffaloes

He-buffaloes over 3 years breeding

He-buffaloes over 3 years working

Other he-buffaloes over 3 years

She-buffaloes over 3 years (Milch)

She-buffaloes over 3 years dry

She-buffaloes over 3 years working

Other she-buffaloes over 3 years

Young stock

Total

(c) Other Livestock and Poultry

No.
1951

No.
1956

No.
1960

Sheep

Goats

Horses and ponies

Other livestock (specify)

Total

Total livestock (a) to (c)

Poultry

(b) Animal Husbandry Products

- 1 Milk
- 2 Ghee
- 3 Dahi

(c) Cottage Industries

- 1
- 2
- 3
- 4

(d) Others

- 1
- 2
- 3

10.2 Which is the main market for village products

- | | 1951 | 1960 |
|-------------------------------|------|------|
| (a) Agriculture | | |
| (b) Animal Husbandry | | |
| (c) Industrial Products | | |
| (d) Others | | |

10.3 Give the particulars as under:

- | | No. of shops | Persons employed |
|---|--------------|------------------|
| (a) Wholesale dealers | | |
| (b) Retail shops | | |
| (c) Hotels and restaurants | | |
| (d) Other commercial establishments | | |

11 Taxes, Taccavi loans and Public spending

11.1 The amount of taxes

- | | 1951 | 1960 | Remarks |
|-------------------------|------|------|---------|
| 1 Land Revenue | | | |
| 2 Excise duties | | | |
| 3 Panchayat Taxes | | | |

- | | 1951 | 1960 | Remarks |
|-------------------------------|------|------|---------|
| 4 Irrigation cess | | | |
| 5 Local fund cess | | | |
| 6 Surcharge | | | |
| 7 Other different taxes | | | |

11.2 Shramdan by the villagers

	1951	1960
(Or first year when organised)		

11.3 Amount of Taccavi loans during the last ten years (yearwise) (1951 to 1960)

1951	1952	1953	1954	1955
1956	1957	1958	1959	1960

11.4 Amount of other direct payments by the Government (Specify their nature and purpose)

11.5 Value of the assistance given to the village by the Government during the last ten years

- 1 CDP/NES Blocks
- 2 Cooperative Department
- 3 Agriculture Department
- 4 Forest Department
- 5 Industry Department
- 6 Health Department
- 7 Education Department
- 8 Revenue Department
- 9 Other Government Agency

11.6 Value of assistance by semi-Government & Non-Government agencies (Describe and specify)

[illegible]

9.2 Are there any new services added during the last ten years?.....

10 Prices and Marketing

Commodity	Producer's Price		Retail Price		Main source of supply	Remarks
	1951	1960	1951	1960		
(a) Agriculture						
1 Wheat						
2 Rice						
3 Jowar						
4						
5						
6						

12.9 Are there any spots of stagnant water in the village area? Say Yes or No.....

If yes, what is the period during which stagnant water is found in such spots?.....

12.10 How many times during the last 10 years the following epidemics broke out in the village?.....

Cholera.....Smallpox.....other epidemics (specify).....

13 Religion and Caste

13.1

Major Religious Groups	Places of their worship	Where established	Their major festivals	Remarks
1				
2				
3				
4				
5				

13.2 Castes: Within major religions
Usual caste hierarchies in different religions

Hindu

1
2
3
4

Muslim

1
2
3
4

Other religions

1
2
3
4

3 Conflicts :

(a) Were there any religious conflicts during the last 10 years (describe)

(b) Were there any major intercaste disputes during the last 10 years (describe)

(c) Is there any generally noticeable change in behaviour towards untouchables between 1951 and 1960?.....

13.4 Describe the religious practices followed by the members of each caste, tribe or religious group in the village (God, Birth, Marriage, Death, etc.)

13.5 Describe community festivals, if held in the village.....

13.6 Describe social recreation centres, if any.....

13.7 Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.....

14 Public Affairs (Village institutions)

14.1 Important posts* in villages

*Name of the post	Nature of the post (elected, selected, hereditary, nominated). Remuneration if any	Caste of occupant	Educational qualifications	Experience	Economic status	Social standing

14.2 Panchayat

(a) Describe the organisation, working and functions of Panchayat

(b) When was Panchayat established?

(c) What are its normal functions?

(d) What are its sources of revenue?

(e) What development activities has Panchayat undertaken in the village since 1951?

14.3 C. D. & N. E. S. activities

(a) Is this village covered under C. D. or N.E.S. Block?

(b) If yes, what has been done in the village under it?

14.4 How much interest villagers take in different public activities?

(a) Participation in election

(b) Attending meetings

(c) Helping the fulfilment of programme

*Include (a) Village Patel (b) Sar Panch (c) Talati (d) Panchayat Members (e) Trustees of village temples (f) Village School Master (g) Pujari (h) Caste Panchayat Heads

14.5 Cooperation

(a) Is there any cooperative society in the village? Yes or No

(b) If yes, what is the state of cooperative movement in the village?

(c) Give details of the cooperative societies in the village

Felt needs of the village to be asked to : 1. Sar Panch 2. Village level workers 3. Village Patel 4. Talati

(a) Economic

(b) Social

(c) Cultural

(d) Political

Observations by the Investigator

Village disputes referred to different Authorities last year

Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	Remarks (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial, etc.)
	Caste Panchayat 2	Name 3	Caste/Tribe 4				
1				5	6	7	8
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (specify)							

Cultural Life of the Village

[illegible]

Nature of Social Disabilities suffered by different castes in the village

Name of Caste	Access to			Disability regarding Services				Avoided by caste Hindu in regard to			Remarks
	Shop, Hotel, Restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	washer man	Any other village servant	Touch	Serving cooked food	Serving water	
1	2			3				4			5

Rent paid in 1951 and 1960

Types of soil or land	Different types of tenancy agreements									
	1951	1960	1951	1960	1951	1960	1951	1960	1951	1960
	1		2		3		4		5	
1										
2										
3										
4										

Recreational and Artistic Activities enjoyed by the Villagers

Type of activity	Brief description	Where room placed (if outside the village, name and distance of the place)	Frequency and duration (specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main castes and communities in performance (many, few, some)	Extent of participation of the main castes or communities as audience (many, few, some)	If activity is in village, do visitors from other villages participate?		What agency sponsors, promotes or finances	Who trains players etc. (His name, address, caste, occupations)
						Approximate No.	Role (Player, audience, otherwise)		
1									
1 Sports and Games									
2 Drama, music, dancing, etc.									
3 Cinema									
4 Filmstrip, puppet show, etc.									
5 Fairs									
6 Festivals									
7 Other entertainments									

and reason of celebration

APPENDIX II
CENSUS OF INDIA, 1961
GUJARAT
SOCIO-ECONOMIC SURVEY
HOUSEHOLD SCHEDULE

Office of the Superintendent of
Census Operations, Gujarat,
"Geet Govind", Pritamnagar,
Ahmedabad-6, dated

Name of the Investigator.....

Date of the Survey.....

1.3 Name of the District.....

Name of the Taluka/Mahal.....

1.4 Name of the Village.....

1.5 No. of the Village.....

1.6 Serial Number of Household.....

1.7 Name of the Street.....

1.8 Household number.....

1.9 Head of Household.....

Name.....

Religion.....

Caste and.....

Sub-caste.....

Tribe and.....

Sub-Tribe.....

[illegible]

2.2.5 M = Male. F = Female. 2.6 M = Married. S = Separated. NM = Never Married. W = Widow or Widower. 2.7 IL = Illiterate L = Literate. (One who knows how to read and write). 2.8 P = Primary level. S = Secondary level. 2.9 N = Newspaper. B = Broadcasting. NB = Newspaper and Broadcasting.

- 3.1 Do you observe any regular fast? Say yes or No.....

If yes,

- (a) when (give actual days).....
- (b) why (1) due to religious reasons.....
- (2) due to reasons other than religious.....
- If so, give reasons.....

- 32 Do you have any regular celebrations in your house during the year? Say Yes or No.....

- (a) If Yes, when (give occasions).....
- (b) Why (1) religious
- (2) non-religious

- 3.3 Is there a deity or object of worship or a sacred plant in the household? Answer Yes or No.....
- (a) If yes, where is it located?.....
- (b) What is its name?

4 *Untouchability*

(Do not ask these questions to untouchables)

- 4.1 Do you visit temples that are visited by :
- (a) all including untouchables?.....
- (b) all excluding untouchables?.....
- (c) only by persons of your caste and religion?.....

- 4.2 How do you feel when you meet any untouchable?....

- 4.3 Do you know that untouchability in any form has been prohibited by law? Say Yes or No.....

- 4.4 Do untouchables visit your house? Say Yes or No.....

If yes, how frequent and for what reasons.....

5 Marriage

5.1 How do you prefer to marry?.....

- (A) in caste (a) Same
- (b) Upper
- (c) Lower
- (B) in village (a) Same
- (b) Nearby
- (c) Distant
- (C) in what manner (a) Conventional
- (b) Uncustomary Non-conventional

5.2 Did any of your relative marry in an unusual manner? Say Yes or No

- (a) If yes, whose marriage was of this type?.....
Daughter, Son, Sister, Brother, any other relative.

5.3 What is your attitude to such relatives? Favourable, Unfavourable, Indifferent.....

5.4 Do you permit marriages outside your caste or tribe? Say Yes or No

- (a) If yes, in which castes? and where will the marriage be desirable?

5.5 Do you give dowry? Say Yes or No.....

- (a) If yes, how much (1) for son?
- (2) for daughter?

5.6 Do you have any objection for marriage of your son or daughter with (a) higher caste but economically not well off (b) Lower Caste but economically well off.....

5.7 Give estimates of expenses incurred at the time of last marriage ceremony in your household?.....

- (a) Marriage of.....
- (b) Year of marriage
- (c) Expenses

(i) Dowry (ii) Ornaments (iii) Clothes (iv) Miscellaneous (v) Total

5.8 Do you know that there have been changes in recent years in Hindu Marriage Act? Answer Yes or No

- (a) If yes, what do you think of the salient features of the Hindu Marriage Act?

5.9 Do you know about Bigamy Act? Say Yes or No

6 Inheritance

6.1 Do you know that there have been changes in recent years in Hindu Adoption Act? Say Yes or No

- (a) If yes, what do you think are the salient features of such recent changes?

6.2 How do you normally divide your property amongst your

- (i) Sons
- (ii) Unmarried daughters
- (iii) Married daughters
- (iv) Widows

6.3 How do you provide for the social security of :

- (a) unmarried daughters
- (b) widows
- (c) invalids in the family?

6.4 Are you in favour of inheritance of property by daughters equally with sons? Say Yes or No
Give reasons for your answer

6.5 Which relatives, including male members and widows and daughters (married or unmarried) inherit property on the death of a married male person belonging to the same caste as your household?

6.6 What is the share of each such members?

7 Migration

7.1 For how many generations, counting from head of the household backwards, has the household been residing in this village?

7.2 If head of household has migrated to this village together with the household, where was his ancestral home?

7.3 Particulars of those members of the household who migrated during last ten years.....

Sl. No.	Relation of migrant to the head	Marital status	Place of migration	Present employment	How employed prior to migration	Approx. monthly income Rs. 7
1	2	3	4	5	6	
1						
2						
3						
4						

7.4 If they did not take their families with them, do they send money to their families? If so, how much?.....

1
2
3
4

7.5 Do they still own any property in this village? If yes what?

1
2
3
4

7.6 Would you give causes of such migration?.....

- (a) Family occupation provided inadequate income
- (b) Not enough land to cultivate.....
- (c) Accumulation of debt
- (d) Lack of educational facilities.....
- (e) Lack of civil amenities.....
- (f) Transfers
- (g) Accumulation of disputes with neighbours/relatives/friends/public authorities
- (h) Family differences
- (i) Natural Hazards (Famine, etc.).....

8 Health

8.1 Are your children vaccinated? All Some None*

(a) If not all, why not?.....

8.2 Of which serious diseases have members of your family been victims in the last 10 years?..... Disease Member Year in which occurred.

8.3 Who is normally your medical attendant?..... Vaidya, Homeopath, Doctor, (Allopathy) or others.....

8.4 Do all members of your family take bath regularly? Say Yes or No.

(a) If not, why not?

8.5 Do you regularly use soap for bath?

(a) If not, how frequent do you use soap for bath?

8.6 Do you have medical treatment through religious beliefs (superstitions) ?

9 Birth and Death

9.1 Births during last twelve months to each still married woman (normal resident only)

Sl. No.	Name	Sex	Age in months	Alive	Dead	Total
1						
2						
3						

9.2 Births before last twelve months to each still married woman (normal resident only)

Sl. No.	Children alive (age in years)	Children Dead			Total
		Age at death 3	Duration since death 4	Total 5	
1	2				6
1					
2					
3					

9.3

Sl. No. 1	Education of mother 2	Age at marriage 3	Duration of married life 4	Present age 5

Mother's age at birth (including the last also) by calculation

Sl. No.	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	Last birth higher than tenth

9.4 Deaths during last twelve months

Sl. No. 1	Name 2	Relation Code 3	Sex Code 4	Age at death 5	Month of death code 6	Place of death code 7
1						
2						
3						
4						
5						
6						

9.5 Summary

(a) Normal resident						
Normal resident 1	Males 2	Females		Total col. 2+4	Births in last 12 months	Birth
		Married 3	Total 4		Males	
Present					Females	
Absent					Total	
Total					Deaths	
(b) Visitors					Total	
Household composition code					Other deaths	
Full Name					Here	
Address					Elsewhere	

10 Family Planning

10.1 Are you aware of preventing conception by deliberate means? Say Yes or No

10.2 If yes, are you in favour of preventing conception by deliberate means? Yes or No

(a) If yes, give reasons

(b) If no, give reasons

10.3 Do you know any member of your household who prefers family planning by deliberate means? Yes or No

(a) If yes, give your relation

10.4 Is there a family planning centre in your area? Yes or No

11 Housing

11.1 Give the following particulars (house in which household is residing)

(a) Area of the house (Sq. Yd.)

(b) Number of storeys

(c) Number of rooms

(d) Accessibility of sunlight

(e) Drainage system

(f) Present condition of the House
Good, Moderate, Bad.

11.2 What are the sources of drinking water? Water tap, Tank, Pucca well, kutcha well, Tube well, any other (specify)

11.3 What is its nearest distance?

11.4 What are the main building materials used in the house? Describe

11.5 Describe the type of roof? Thatched, Iron-sheet, tiles—Desi & Manglori, flat concrete roof?

11.6 Where do you keep animals? Inside residential area during day time, near residential area during night time, at a distance from residential area

11.7 Where do you stock dung?

Outside village

In the backyard

Near the house

11.8 Does your kitchen have

- (a) separate room
- (b) ventilation (windows-specify)
- (c) cupboard
- (d) arrangement for drainage
- (e) main utensils used (describe)

12 Fuel, Storage, etc.

12.1 What type of fuel do you use in your household? (for cooking only) Cowdung, Firewood, Kerosene Oil, or any others

12.2 Describe the storage facilities in the house? (especially for foodgrains)
(Give details about kotha, jute bags, tins, separate storage room, use of insecticide or some other methods to preserve such as ash, mercury, neem leaves, tobacco leaves, etc.)

12.3 How many times a day do the members of the household take their meals?
(Give the usual timings of diet)

12.4 What are the foods or drinks prohibited?

12.5 Does the household take sugar/tea? Say Yes or No

13 Furniture and ornaments

13.1 Does the household possess *Palang*/*Pat* (११२) *Khatala*
Chair/Table/Mirror/Bench/Stool/Shelf/Wall-Clock/Carpet
(Cross out those not found)

13.2 Is the household using any new kind of furniture for the first time in the last five years?

13.3 Does the household use mosquito net? Yes or No

13.4 Does the household possess Hurricane lantern/Petromax or Hazak/Battery torchlight/Kerosene Stove/Bicycle/Gramophone/Radio set? (Cross out those which do not apply)

13.5 Has any of the items been acquired for the first time in the last five years? If yes, which are these articles?

13.6 List all the ornaments used by (a) men and (b) women.
Give the local names and mention whether gold or silver or brass or any other material is mainly used

14 Community

14.1 Does the head of the household know name of the Local Board/Panchayat/Thana or Taluka/District in which his village is situated?

14.2 Does the head of the household know names of the principal rivers flowing through the district?

14.3 Have you benefited from the NES Block?
Answer Yes or No

14.4 If yes, how have you benefited?

14.5 Is there a Panchayat in your village? Answer Yes or No

14.6 If yes, how long has the Panchayat been in your village?

14.7 What are the main functions of the Panchayat?

14.8 What are the main parties in your Panchayat and which caste is leading the Panchayat?

14.9 Has there been any improvement in your village since the Panchayat was established? Answer Yes or No

14.10 If yes what have been the improvements?

14.11 Has any caste or tribe of your village got a separate Panch of its own? Answer Yes or No

14.12 If yes, what are the main functions of this caste or tribal Panch?

14.13 Since the statutory Panchayats are functioning, why do you think these caste or tribal Panch continue?

82

15 Expenditure Pattern of the Household

15.1 Annual expenditure on food

(In B. mds.)						
Quantity	Total Qty. consumed	Qty. produced on farm or received from others (& retained)	Qty. purchased	Qty. given to others	Qty. sold in the market	Total value of the Qty. consumed in Rs.
1	2	3	4	5	6	7
(a) Cereals						
(b) Pulses						
(c) Spices & salt						
(d) Vegetables						
(e) Milk & milk products						
(f) Sugar, Gur, etc.						
(g) Meat, fish, etc.						
(h) Oil						
Total						

15.2 Annual expenditure on clothing and footwear (In Rs.)

15.3 Annual expenditure on fuel and lighting (In Rs.)

- (a) Fuel
- (b) Kerosene oil
- (c) Electricity
- Total

15.4 Annual expenditure on housing (In Rs.)

- (a) House rent
- (b) House repair (Last year only)
- Total

15.5 Annual expenditure on ceremonies and functions: (Indicate the ceremonies (In Rs.) and functions)

15.6 Annual expenditure on services : (In Rs.)

- (a) Washerman
- (b) Barber
- (c) Brahmin
- (d) Others
- Total

In cash In kind Total

15.7 Miscellaneous annual expenditure (In Rs.)

- (a) Travelling
- (b) Tobacco, pan, drinks, etc.
- (c) Medicine
- (d) Education
- (e) Litigation
- (f) Others
- Total

15.8 Total annual expenditure (In Rs.)

16 For Cultivators only

16.1 Land holdings

- (a) Land owned
- (b) Land taken on lease
- (c) Type of lease agreement
- (d) Land given on lease
- (e) Type of lease agreement
- Total land (cultivated) a+b-d

16.2 Cultivable area (In acres)

- (a) No. of plots
- (b) Do you find any difficulty in cultivating all the land?
- (c) Net area sown
- (d) Area sown more than once
- (e) Irrigation

Source-wise

- Canal
- Tube well
- Pump
- Well
- Any other (specify)

- (f) Do you find any difficulty in utilising irrigation facilities?

1959-60 (in acres)
Assessed Unassessed

Total gross area irrigated Total net area irrigated

18.3 Expenditure on livestock

Type 1	Chief source of supply 2	Expenditure in Rs.		Total 5
		in kind 3	in cash 4	
Grass bundles				
Other feed				
Total				

18.4 How much land revenue did you pay last year?
(Including Surcharge, Local Cess etc.).

19 Acquisition and disposal of land (since 1951)

19.1 Source of land acquisition

Source 1	Type of land acquired (in acres)		
	A1 2	A2 3	A3 4
Inherited			
Purchased			
Any other sources			

19.2 Loss of land since 1951

Loss factors 1	Type of land lost (in acres)		
	A1 2	A2 3	A3 4
Due to disintegration of joint family			
Sale			
Under new tenancy legislation			
Donations			

19.3 Use of manures

A. Before 10 years A1 = Jirayat; A2 = Bagayat; A3 = Kyari land Year.....			
Type 1	Average (per acre) 2	Name of crops taken 3	How acquired 4
Farmyard manure			
Green manure			
Chemical			
B. At present Year.....			
Farmyard manure			
Green manure			
Chemical			

19.4 Seeds :

Before 10 years
year.....At present
year.....

- (a) Name of the seeds prepared by you
 (b) Seeds purchased by you
 (c) Improved seeds adopted
 (d) Agency from which acquired

19.5 Irrigation

Before 10 years

year.....

Area of land irrigated (In acres)	Name of crops taken	Source of irrigation	Mode of power used

At present

year.....

Area of land irrigated (In acres)	Name of crops taken	Source of irrigation	Mode of power used

19.6 Storage facility

Nature of storage facility available
before 10 years year.....

Nature of storage facility available at present. year.....

--	--

16.3 Crop Pattern during (the last year) 1959-60

Name of crops	(In acres)			
	Area sown		Yield per acre	
	Single	Mixed	Single	Mixed
Kharif				
1				
2				
3				
Rabi				
1				
2				
3				
Perennial				
1				
2				
3				
Others				
1				
2				
3				

16.4 Annual production of agricultural goods (last year)

Name of the produce	(In B. mds.)						
	Quantity produced	Quantity received from others	Quantity given to others	Total (2+3-4)	Value (3+4-5) Rs.	Quantity sold	Value of Quantity sold Rs.
	1	2	3	4	5	6	7
Kharif							
Rabi							
Perennial							

17 Livestock & Livestock products (last Year)

17.1 Livestock

Type	No.	Present value Rs.
Bullocks		
Cows		
Buffaloes		
Poultry		
Others (specify)		

(In. B. mds.)

17.2 Annual production and sale of livestock products

Commodity	Quantity produced	Value of (2)	Quantity Sold	Value of (4) Rs.
1	2	3	4	5
Milk				
Ghee				
Poultry				

18 Farming and Livestock expenses (Last year)

18.1 Labour cost

Type of labour	No. employed	Payment made in kind (Rs.)	Payment made in cash (Rs.)	Total payment (Rs.)
1	2	3	4	5
Casual				
Permanent				
Total of Labour costs				

18.2 Cost of other inputs

Name of inputs	Chief source of supply	Expenditure in Rs.		
		in kind	in cash	Total
1	2	3	4	5
(a) seeds				
(b) manure				
(c) chemical fertilizers				
(d) farm implements				
(e) water charges				
(f) Any other				
All inputs				

19.7 Implements

	Before 10 years year.....	At present year.....
1		
2		
3		
4		
5		

19.8 Pest control

No. of time pest control medicine sprayed during the last 10 years	Agency	Benefit acquired	Payment made Rs.

19.9 Advice for agriculture in the last 10 years

Nature of advice	Source of advice	Whether practiced	Results

19.10 Credit for agriculture

Amount borrowed		Purpose		Source		Rate of interest (per cent)	
Before 10 yrs. Rs.	At present Rs.	Before 10 yrs.	At present	Before 10 yrs.	At present	Before 10 yrs.	At present

19.11 Investment

Type	Investment during the previous year Rs.	If by borrowed money		If by own resources amount Rs.	Investment during the last 10 years Rs.
		Amount Rs.	Source		
Purchase of land					
Farm house					
Construction of well					
Irrigation equipments					
Implements					
Bullocks					
Fencing/Bunding/Levelling					
Any Other					

20 Industry

20.1 Do you conduct any industry?

20.2 What are the products?

20.3 Which of them do you sell to neighbours or in the market?

20.4 Have you taken up this industry for the first time in the course of last five years?

20.5 Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments?

21 Crafts

21.1 Name the art or craft in which you have earned proficiency?

21.2 When and how did you learn the art or craft concerned?

21.3 Do you consider further training necessary?
Answer Yes or No

21.4 If yes, describe the type of training you desire?

22 Occupation

22.1 What was your father's occupation?

22.2 If you have changed your father's occupation, why have you done so?

22.3 Were you forced into this occupation for lack of choice?
Answer Yes or No

22.4 If you were not forced for lack of choice, why did you choose this occupation?

22.5 Have you yourself changed your occupation from another kind to this one? Answer Yes or No

22.6 If yes, explain why you have changed your own occupation?

22.7 What kind of work would you like your son to do?

22.8 If you are engaged in trade or business, mention the commodities dealt in?

22.9 How do you get your finance?

22.10 What is your approximate profit?

23 Income

23.1 Income from land during the last year (July to June)

Source

Amount
Rs.

(a) Owned but leased

(b) Owned and cultivated

(c) Taken on rent

(d) Wages earned by works on fields

Total

23.2 Income from sources other than land

Source

Value
Rs.

(a) Salary and wages earned in the village

(b) Salary and wages earned outside the village

(c) From property inside the village

(d) From property outside the village

Total

Total of (23.1) & (23.2)

23.3 Budget

Ways to meet budget deficit

Ways

Amount
Rs.

(a) New debts

(b) Remittances

(c) Sale of assets

23.4 How did you dispose off your budget surplus? Describe

Financial position

23.1 Assets : (on the day of the survey)

Type

Value
Rs.

Rate of interest or rent
or return

(a) Loans in money

(b) Grain Loans

(c) Valuables (Gold, Silver & Jewellery)

(d) No. of houses owned

- (e) Investment in cooperative societies
(f) Bank deposits
(g) Other investments (specify)

24.2 Debts of the household (all members)

Source	Amount Rs.	Rate of interest (per cent)
(a) Government		
(b) Cooperative society		
(c) Moneylender		
(d) Trader		
(e) Relative		
(f) Others		

24.3 Purpose of Borrowing

Purpose	Amount	Rate of interest
	Rs.	(per cent)
(a) For current farm expenses		
(b) For improvement of land		
(c) Purchase of tools & implements		
(d) Purchase of bullocks		
(e) Marriage & other ceremonies		
(f) Medicines		
(g) Home consumption		

25 *Cooperation*

- 25.1 Do you ever undertake any farming activity cooperatively with your neighbours? Yes or No

- 25.2 If yes, what type? (Mark wherever applicable)
- | | |
|-----------|---------|
| Ploughing | Sowing |
| Threshing | Casting |

- 25.3 How many families are involved in such cooperation?

- 25.4 How did this arrangement start?

- 25.5 What benefits have you received from such cooperative activities ?

- 25.6 Are you in favour of pooling your land for cooperative farming? Yes or No

- 25.7 If yes, Why?

- 25.8 If no, Why?

- 25.9 Are you a member of Milk Producers' Society?
Yes or No

- 25.10 If yes, what benefits do you acquire from such membership?

- 25.11 Are you a member of multipurpose society? Yes or No

- 25.12 If yes, what benefits do you acquire from such membership?

- 26 *To cultivating owners or agricultural rentiers only*

- 26.1 How much land did you own before five years?

- 26.2 If you own less land now, how did you lose it?

- (a) By sale
- (b) By division among the members of the family
- (c) Under new Tenancy Act

- 26.3 How much land did you cultivate before five years?

- 26.4 What was your agreement with your tenant before five years?

- (a) Per cent of crop to be received
(b) Cash rent to be received

- 26.5 What is your agreement with your tenant at present?

- (a) Per cent of crop to be received
(b) Cash rent to be received

- 26.6 Did you lend any capital or money to your tenants in last five years?
If yes, how much?
For what purpose?

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27 *To agricultural tenants only*

27.1 How much land did you own before five years?

27.2 How much land did you cultivate before five years?

27.3 What share of produce did you receive before five years?

27.4 What share do you receive now?

27.5 What cash rent did you pay to the owner of land before five years?

27.6 What cash rent do you pay now?

27.7 Have you found any difficulty in getting capital in last five years?

27.8 Remarks

28 *Fishermen only*

28.1 Does the household catch fish in:

(a) River or lake only

(b) Sea only

(c) Both in sea and river/lake?

28.2 Give names of months during which the members of the household go out for fishing

28.3 Does the household own any boats? Give the following details about each boat

Type	Month & year of purchase	Purchase price Rs.	Present price for new one Rs.	Amount spent on repairs (1959) Rs.

28.4 Does the household hire any boats for fishing? If yes, give the following details about each boat hired

Source from which hired	Type of boat	Duration for which hired	Total charges for the period
Government			
Cooperative Society			
Private within village			
Private outside village			

28.5 What number of nets do you own? Mention the types of nets owned or used by you. If you have changed over to different type of nets within last twelve months, state reasons for doing so

28.6 Do you repair your own nets? If so, what expenses do you incur every year on materials used in repairs?

28.7 If you get your nets repaired by others, what are the yearly expenses on repairs?

28.8 Where do you sell your fish? Give names of chief markets where you sell your fish

To whom do you sell your fish?

(a) a wholesaler in the village

(b) a wholesaler outside the village

(c) a Cooperative Society

(d) consumers directly

(e) export abroad

(f) any other agency—(specify)

28.9 Do you incur any marketing expenses like transport charges, rent of sitting place in the market, cost of ice, etc.? If so, state the amount spent per month itemwise

28.10 Do you cure fish? If so, where do you cure them? Is there a fish curing yard within your reach? Do you make use of it? If not, give reasons for not using it

28.11 Has any member of your family joined any fishery school? or undergone any training given by Government? If so, give details

29.9 Do you hunt animals in the forest? What animals do you get for hunting? How many animals of different categories in a year do you hunt on an average? What is their value?

29.10 Are you troubled by wild animals? If so, give details. What preventive measures do you take?

29.11 Are you troubled by insects and pests? If so, give details. What preventive measures do you take? What measures does Government take?

29.12 From what source do you get water? How far is it from your place? Do you get water for drinking from a different source? If so, how far is it from your house?

29.13 Do you or does any other member of your family, suffer from chronic malaria?

29.14 What are the activities of the forest cooperative society of which you are a member?

29.15 What are your main occupations in off forest season?

29.16 Do you leave the forest area for your livelihood in off season? If yes, how far (in miles) do you go? Name the place where you generally migrate?

30 For villages in the vicinity of Towns

Household form

30.1 How many members of your family work in the city? State the number of members employed in different activities in the City

- (a) Construction
- (b) Manufacturing industries
- (c) Service workshops
- (d) Trading establishments
- (e) Banking, insurance, etc., concerns
- (f) Own business
- (g) Government service

30.2 How many family members go to the city regularly for education or training?

30.3 If you are not regularly visiting the city, how many times in a month do you usually go to the city? Do you own any transport means for visiting the city?

30.4 Do you generally make the following purchases from the City or from your village?

Commodity	Quantity purchased from Village	Quantity purchased from City
Cereals		
Pulses		
Oils		
Ghee		
Cloth		
Shoes		
Utensils		
Cosmetics		
Furniture		

member of any fishery cooperative society?
If so, what benefits do you expect to derive from the society?

28.13 Have you taken any loan for fishing purposes? If so, give the following details regarding loan outstanding

Source	Amount of loan Rs.	Purpose	Month & year in which loan taken
Trader			
Moneylender			
Cooperative society			
Government			
Relative or friend			

28.14 If you have not availed of loans from cooperative societies, what are the reasons?

28.15 If you are doing fishing business in partnership, state the number of partners and share of each

28.16 Has any member of your family died during the last five years engaged in active fishing operation? If so, state relation, age at death and cause of death

28.17 Are you aware of any agency working for the benefit of fishermen? If so, give names of agencies

28.18 Are you a member of a cooperative society using mechanised boats? Is it situated in the village or outside the village? Do you use the mechanised boat of the Society?

28.19 Do you practise deep sea fishing? If so, what particular type of boats, nets, etc., do you use for deep sea fishing? If you are not practising deep sea fishing, why are you not practising deep sea fishing?

28.20 Are you aware of any better type of nets than those you are using? Give description of these nets and state the reason as to why you are not using them?

28.21 Are you aware of any industrial products of fishing industry (oil, fishmeal, etc.)?

28.22 If your fishing activity is seasonal, what are your main occupations in off season?

28.23 Do you leave your village for work outside in off season? If yes, how far do you go? Name the place where you generally migrate seasonally and reasons for such migration

29 For Forest Villages only

29.1 Do you own land or is the land you till, owned by Government?

29.2 Do you own any private forest? If so, how many acres?

29.3 If you are an agriculturist, what method of cultivation do you use? Describe

29.4 Do you collect any forest produce? How much forest produce of each type do you collect during a month?

29.5 How much forest produce do you sell during a month? What amount do you get?

29.6 Where do you sell the forest produce? To whom do you sell the produce?

- (a) customers
- (b) wholesaler in the village
- (c) wholesaler outside the village
- (d) cooperative society

29.7 Are you engaged as forest labourer? How many months in year do you get work? What is your monthly earning?

29.8 Are you a member of any forest labour cooperative society? Do you get any work through such a society? If so, for how many days in a year?

Glossary of Local Terms

Abhrami	..	..	Pendant of an ornament worn on the neck
Agiyaras	..	..	Eleventh day of the lunar fortnights
Amas	..	..	Last day of lunar month
Anu	..	..	Usually the first occasion when a married girl goes to her husband's house when certain pairs of clothes and ornaments, articles of toilet, etc., are given to her by her parents
Arti	..	..	Concluding part of the Puja or worshipping ceremony when a flame of ghee is waved before the deity accompanied by recitations in the praise of God
Astha or Akha	..	..	Pledge or call by a person to make certain offerings to the deity on the fulfilment of a desire
Bapora	..	..	Noonday meals
Bhungari	..	..	Earrings for gents
Bhuva	..	..	Religious head-priest of Rabaris
Chakla	..	..	Square piece of embroidered cloth ($2\frac{1}{2}'$ to $2\frac{1}{2}'$ square)
Chandarva	..	..	Canopy
Chhandas	..	..	A blend of wordless intonation sung by the Rabari head-priest before the deity
Chhathi	..	..	Ceremony performed on the night of the sixth day after a child's birth
Chora	..	..	Village rest house or Chavdi
Chori	..	..	The square enclosure with four posts fitted with earthen or brass pots in the midst of which marriage ceremony takes place before the holy fire
Chorna	..	..	A type of male nether garment
Chapva	..	..	Earrings for gents
Chudlo	..	..	A pair of ivory bangles
Chundadi	..	..	Tied and Dyed saree : given to the bride by the bridegroom, worn at the time of marriage
Dahej	..	..	Dowry
Dai	..	..	Indigenous or local midwife
Dakshina	..	..	Remuneration paid to priest for performing religious ceremonies
Dal	..	..	Pulse
Darshan	..	..	To have a look at the idol or image of God installed in a temple in an attitude of reverence and prayer
Deshi (tiles)	..	..	Country (tiles)
Dervatu	..	..	Marriage with the husband's younger brother
Devputries	..	..	Celestial damsels
Dhabari or Ghatli	..	..	Red colour cloth worn by Rabari women in lieu of saree
Dhupedi	..	..	Representative of Bhuva, the Rabari high priest, going round for collecting contributions for Madh ceremony
Fuleka	..	..	Bridegroom procession usually taken on the night preceding the marriage
Gangajal	..	..	Water of the Holy Ganges
Gaucher	..	..	Pasture or grazing area reserved for the cattle of a village
Ghaghari	..	..	Petticoat worn by a girl
Godhulik	..	..	Even-tide (Day dusk) when cows return home after grazing, raising a cloud of dust in the evening twilight
Gur Dhana	..	..	Molasses (gur) and coriander seeds distributed to relatives and others on an auspicious occasion
Hansadi	..	..	Neck ornament for ladies
Jhumnu	..	..	Crescent shaped neck-wear with pendant
Jogmaya	..	..	Mother Goddess or Goddess of Power
Kadlan	..	..	Anklets
Kadali	..	..	Armlet
Kadu	..	..	Circular solid bracelet
Kajal	..	..	Lampblack soot applied in the eye
Kambi-Kadla	..	..	Bracelets of silver worn on ankles

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30.5 Have you made any *special* purchase from the city since you came in close contact with it?

Item	Year of purchase	No. of units
Bicycle		
Radio		
Gramophone		
Wall clock		
Alarm clock or Wrist watch		
Petromax		
Primus stove		
Plastic accessories		
Steel cupboards		
Glassware (including mirror)		
Stainless steel utensils		

30.6 Do you sell your produce in the village, in city or in both the places?

30.7 Do you grow any crops specifically for selling in the city, like vegetables, fruits, flowers, etc. If yes, which crops?

30.8 Do you produce or manufacture any goods specifically for selling in the city? Please name the industry and the goods you manufacture, quantity sold per month and its price. Does the industry give main or subsidiary occupation to the members of the household?

30.9 Are you a member of a cooperative society situated in the city? What are its main functions? What benefits do you derive from your membership?

30.10 Are you a member of any professional association situated in the city?

30.11 Have you taken any loan for your professional use from any institution in the city? If so, give the name of the institution, purpose for which loan is taken and the amount of the loan?

30.12 Do you obtain any raw material on credit from the city? If yes, give itemwise quantity taken during last month and its value

30.13 Do any of your family members visit any cinemas or cultural programmes in the city? If yes, give the number of times in a month any family member visits such places

30.14 Do you get newspapers and periodicals from the city? If so, give number of newspapers and periodicals

30.15 Do you have any land of your own near the outskirts of the city? If yes, is it agricultural or non-agricultural?

30.16 Do you think the value of your land has gone up due to nearness of the city and its present development? If yes, express the increase and percentage of value

30.17 Would you consider selling your land for industrial or residential purposes?

30.18 Did you possess any land on the outskirts of the city which was sold for industrial or residential purposes? If yes, was it agricultural or non-agricultural?

30.19 Have you been staying in the village for generations or migrated from other place? If so, give name of the place and reasons for migration?

30.20 Are you working in the city and staying in the village? If so, give reasons for staying in the village

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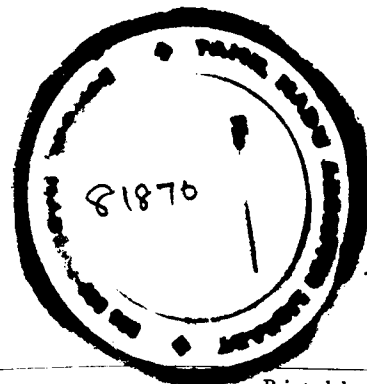
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Kansar	A sweet dish made of wheat flour, ghee and gur
Kanthi	Neckwear
Kapdu	Blouse
Karada	Finger rings made of silver
Karadiya	Name of the crested ornaments for hands (ladies)
Kediyun	Jacket worn by men reaching down to the waist
Khatedar	Holder of land
Khatla	Bedstead
Kos	Leather bucket
Kothla	Chest made of clay for keeping milk, food, etc.
Kothis	Cylindrical containers made of clay and cow dung for storing grains
Kumkum	Red turmeric
Loriya	Earrings (ladies)
Maldharis	Cattle breeders; keepers of cattle
Manikya Stambha	Ceremony of planting a small pillaret of wood symbolically called Manikya Stambha (pillar carved from ruby) which heralds the commencement of marriage celebrations
Mandap	Marriage pandal
Mantras	Sacred hymns
Meghwal	A sub-caste of Harijan
Melkhayu	A piece of cloth used to cover head
Movan	A garment of black, scarlet or rose colour put on by females till they are unmarried
Naivedya	Offering of eatables to the diety
Nath, Nathdi	Nose-ring
Nes	Abbreviation of 'nivas' i.e., residence or settlement in forest area where cattle breeders like Rabaris, Charan, etc., live or camp
Otas	Raised platforms around trees which also serve as sitting platforms
Paghdi	Turban
Paheran	A type of underwear for males
Panch	Executive body of the village Panchayat or caste
Pat	Raised wooden platform
Pernu	A nether garment worn by women in the fashion of sarong
Prasad	Sweets or offerings of eatables to the deity which are distributed to devotees and is believed to bring favour of God
Rondho	Afternoon meals
Samaiya	Reception of the bridegroom's party on arrival at the bride's place
Sarpanch	Head of the Panchayat
Saralea	Bracelets of silver for males
Saraliyu	A loose cloth worn by male
Swaraj	Independence
Seemant or Kholo	Ceremony performed in the seventh month of the first pregnancy
Shiraman	Breakfast
Shraddha	Oblations offered for the salvation of the dead
Sonio	Neck pendant (ladies)
Tertansali	Group of thirteen other castes with whom Rabaris interline
Thoria	Earrings for gents
Tiladi	Small circular mark of red turmeric placed on the forehead by a woman
Todo	Solid silver ornament put on the leg by male
Utara	Residence given to bridegroom's party
Vaidya	A physician treating patients according to the indigenous system of medicine
Vaina Ceremony	Ceremony under which a newly married girl is brought back to her parents' house immediately after marriage without allowing her to stay at her husband's place
Vyavaru	Supper

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