

CENSUS OF INDIA 1961

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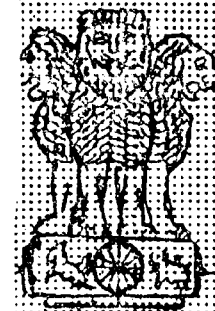
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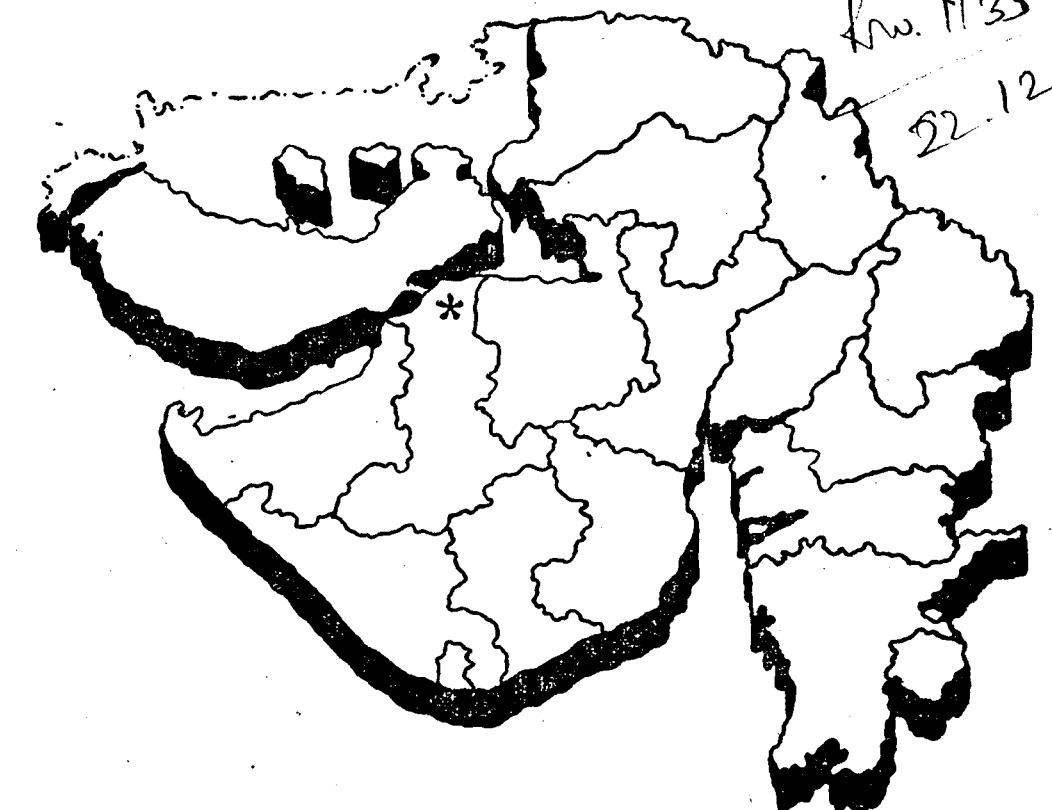


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GUJARAT

CENSUS OF INDIA, 1961

VOLUME V-PART VI-NO. 16



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VILLAGE SURVEY MONOGRAPH

* 16. KAJARDA

DISTRICT : RAJKOT

MAHAL : MALIYA.



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C. C. DOCTOR
Director of Census Operations, Gujarat

With best compliments from

E. C. Victor IAS

Director of Census Operations, Capital



CENSUS OF INDIA 1961

VOLUME V-PART VI-NO. 16

GUJARAT

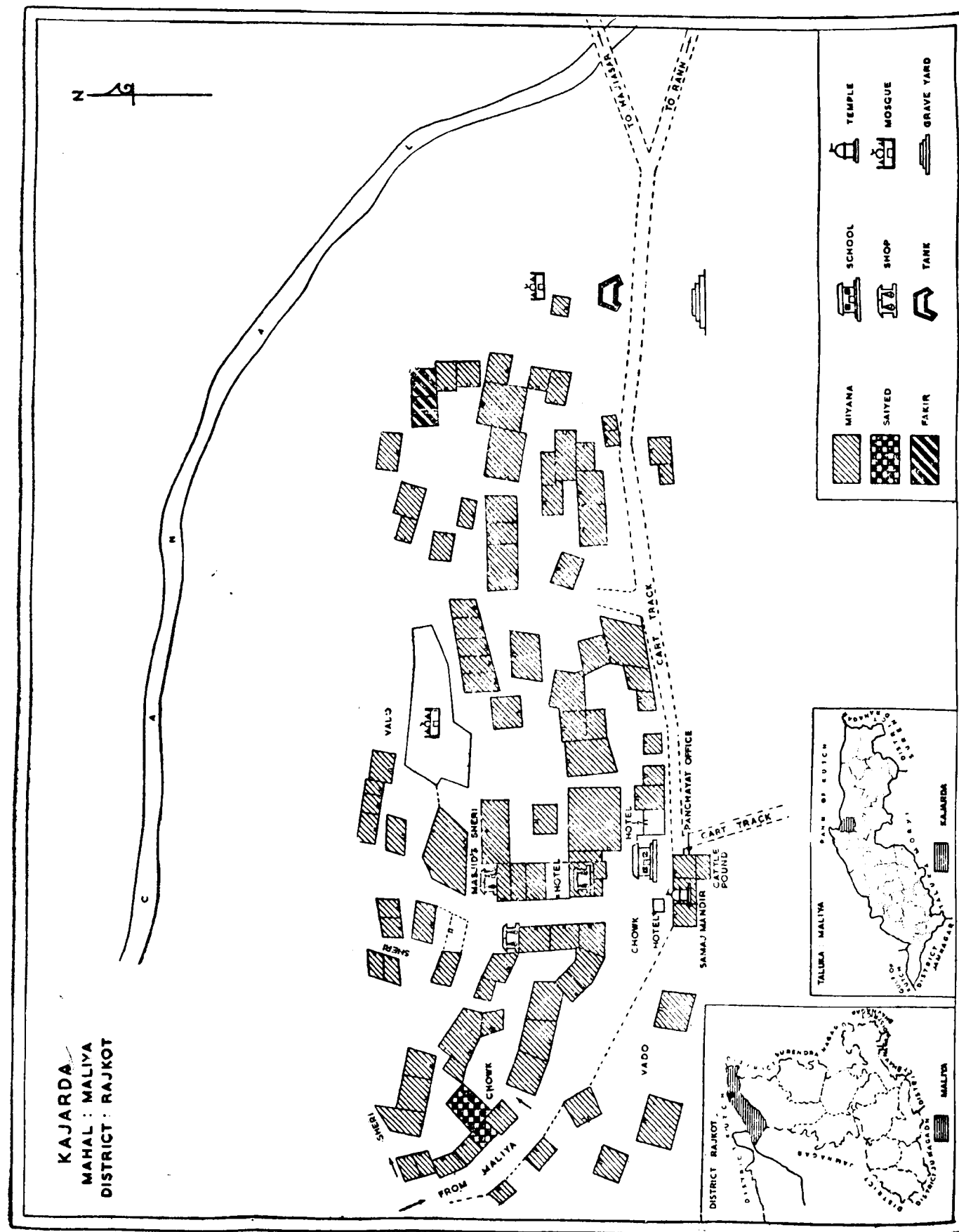
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16. KAJARDA

DISTRICT : RAJKOT MAHAL : MALIYA

C. C. DOCTOR

Director of Census Operations, Gujarat



CENSUS OF INDIA 1961

LIST OF PUBLICATIONS

CENTRAL GOVERNMENT PUBLICATIONS

Census of India, 1961 Volume V-Gujarat, is being published in the following parts :

- *I-A(i) General Report
- *I-A(ii)a General Report
- *I-A(ii)b General Report
- *I-A(iii) General Report-Economic Trends and Projections
- *I-B Report on Vital Statistics and Fertility Survey
- *I-C Subsidiary Tables
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*Published

(1) Siddi—A Negroid Tribe of Gujarat is published.

(2) Shenva—A Scheduled Caste of Gujarat is published.

*Village Survey Monographs for fifteen villages, Pachhatardi, Magdalla, Bhirandara, Bamanbore, Tavadia, Isanpur, Ghadvi, Chichod, Sutrapada, Jambur, Ambav, Nana Sanja, Velavadar, Abhapur and Vighodi are published.

*Monographs on Agate Industry of Cambay, Wood Carving of Gujarat, Patara Making at Bhavnagar, Ivory Work of Mahuva, Padlock Making at Sarva, Scale Making of Savarkundla, Perfumery at Palanpur, Crochet Work of Jamnagar, Sujani Weaving of Broach, Soap Making at Kapadvanj, Mashru Weaving of Patan, Glass Work at Kapadvanj, Jari Industry of Surat, Transparent Lacquer Work of Sankheda, Traditional Silver Ornaments, Brass and Copperwares at Sihor, Snuff Making at Sihor, Penknives, Nutcrackers and Scissors of Kutch and Jamnagar, Block Engraving at Pethapur, Block and Screen Printing at Jetpur and Bandhani or Tie and Dye Sari of Jamnagar are published.

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FOREWORD

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

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e. g.*, fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustment to them.

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.

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2. House with mud walls and country tiles	Between pages 10-11
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4. Huts of Miana	Between pages 10-11
5. Interior of a Miana house	Between pages 10-11
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7. A group of Miana males	Between pages 12-13
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It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivendrum

NEW DELHI,
July 30, 1964.

(May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic process set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural changes. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the Monograph on village Pachhatardi, mahal Bhanvad district Jamnagar.

ASHOK MITRA,
Registrar General, India

P R E F A C E

The present village survey monograph on Kajarda village in Malia Mahal of Rajkot district is the sixteenth in the series of socio-economic surveys of selected villages. It attempts an in-depth study of the Mianas, a former criminal tribe of Saurashtra.

The purpose, scope and progress of the village survey project has been elucidated in the Registrar General's Foreword to the monograph. The schedules canvassed for the village as a whole and for individual households have been printed in the Village Survey Monograph on Pachhatardi, district Jamnagar, the first in this series.

The field investigations were conducted by Shri B. T. Desai, S. A., Malia Block, Rajkot district under the supervision of Shri P. B. Buch, then District Statistical Officer, Rajkot, and now Director of the State's Bureau of Economics and Statistics. Scrutiny of the field work, reinvestigation and tabulation were done under the supervision of Shri C. P. Vyas, Assistant Director, (Technical). Supplementary field investigations were conducted by Kr. Shri Fateh Singh Jasol, IAS., Deputy Director, assisted by Shri R. R. Bhatt, Junior Investigator. The photographs appearing in the monograph were taken by Shri K. D. Vaishnav, Geographer, and the maps and charts were prepared by Sarvashri K. K. Patel, Draftsman, B. A. Modi, Computer, G. R. Parmar, Draftsman, and M. S. Patni, Draftsman. Smt. P. A. Shah, Statistical Assistant, was responsible for the tabulation. Shri P. K. Soni, Proof Reader, piloted the monograph through the press. Shri C. P. Vyas wrote the first draft, which has been finalised by Shri Jasol.

AHMADABAD,
2nd May, 1973.

C. C. DOCTOR,
Director of Census Operations,
Gujarat, Ahmadabad.

CHAPTER I

THE VILLAGE

I.1 INTRODUCTION AND BASIS OF SELECTION

All serious studies on the political and administrative life of the former Saurashtra region are considerably concerned with the activities of certain groups of its people who had, as the saying then was, "gone out" against the established social order and duly constituted authority. They were no small freebooters representing a minor aberration in the social order of the time but were quite often men of extraordinary courage, energy, persistence and daring who left an indelible stamp on the life of their times. C. A. Kincaid, who was Judicial Assistant to the Agent to the Governor of Bombay in 1902 has described the rise to fame of some of the better known of these outlaws as "ballad eminence" and songs, stories and legends concerning them and their ways may yet be found sung and told in the areas where they once operated. Perhaps it would be an appropriate starting point to introduce the subject with an extract from Kincaid's "Outlaws of Kathiawar and Other studies" (Times Press, Bombay, 1905). The following extract from his account of the outlaws of Kathiawar is as fitting a testimony as can be found on the influence that these people had on their times.

"A traveller by the train from Wadhwan to Rajkot, who cares to while away his abundant leisure by observing the landscape, cannot but be struck by the walls that surround every village in sight and by the watch-towers that, as in the Scotch Highlands, enable a sentinel to observe every movement amongst the neighbouring hills and passes. If he cares to enquire he will be given, amongst a number of fanciful or careless answers, the true reason, that the walls and the watch-towers have a common origin in the fear of outlaws. If he pursues his researches further he will learn that during the last century at least three British officers were captured and either held to ransom or murdered, that in the sixties Colonel Keatinge described Kathiawar as the most lawless part

of India, that within the last twelve years a British officer was shot when charging an entrenched position, and that only last year a band of outlaws were destroyed by the common exertions of the Chuda Administration and the Agency Police. It will be the object of this and succeeding articles to give an explanation of the causes of the continuous outlawry in Kathiawar and an account of the principal leaders who, like Jack Sheppard and Claude Duval, have with time, become the central figures of songs and legends."

Kincaid's view of the matter may be a little fanciful for the walls and watch-towers are not found today in the abundance which his account suggests and such of them as there were 'arose as much from the feudatory nature of the erstwhile regimes and their common fear of attack from one another as from a fear of the outlaws but the spirit of the account is more than corroborated by Watson's not too dissimilar account in the Gazetteer of the Bombay Presidency (Volume VIII, pp. 1966-7) in which he observes as follows :

"When Col. Walker settled in Jhalavad in 1807, he described the country as greatly depressed. Kathis, Jats, Mianas and other roving tribes kept its few people in continued alarm. In most parts of Jhalavad, the husbandman went armed to the scene of his labour and in every village a tall tree or other raised station was used as a watch-tower from which a sentinel gave notice of the approach of the much dreaded predatory horse. The cattle which with their household vessels and ploughs formed the villagers' sole wealth, were hastily driven from the fields to the shelter of the scanty village defences or if overtaken by freebooters were soon wending their way across the Rann to a ready market in Cutch or Vagad."

It will be noticed from the above account that the Mianas found mention among the roving tribes

which kept the inhabitants of Jhalavad in "continued alarm". Kincaid himself described the Mianas as "ordinary dacoits" but Watson (ibid) observes that "amongst many turbulent tribes of Kathiawar, the Mianas have been pre-eminent for their depredations and their contempt of authority, and the chiefs of Malia have been unable to keep them in order....They have only laughed at his authority and at length (1880) it has been found necessary to disarm the tribe and place an armed post at Malia to overawe it." Certainly of the three chief dacoit classes of Saurashtra, the Mianas carried out their activities the longest and the tale of their activities which began as early as 1771 was not ended until the extermination of the last Miana gang in 1903. Writing in 1905, Kennedy admitted that the Mianas were the only outlaws still left who really deserved the name. Certainly it is a fact that of the three chief classes of outlaws, the Girasias, the Waghirs and the Mianas, the last named had the longest day and were the last to come heel. The Girasia and Wagher outlaws were no less in courage and desperation than the Mianas whom, in fact, Kennedy places at a level lower than the other two. But their spirit crumbled earlier than the Mianas who were nowhere close to subjection till about 1905, nearly forty year after the last of the Wagher outlaws had gone (1868) and about thirty years after the Girasia's day had ended (1873). So well known had they and their activities become over a period of time and so well established their regional association that even to this day the Malia Mahal in Rajkot District is known as Malia-Miana.

It is to the study of this once unlawful tribe that this monograph is devoted. The village selected for the socio-economic survey is one of the original adopted homes of the Mianas in Saurashtra. The field surveys on which this report is based were conducted mainly from November 1960 to January 1961 and further inquiries were also conducted in the field from time to time upto November 1970.

Kajarda is a small village of 85 households exclusively of the Miana community and lies on the north-east of Malia Mahal of Rajkot District. It covers a plain area of 4.04 sq. miles and is located on the fringe of the little Rann of Kutch. The Gulf of Kutch is little more than a stone's throw

away from the village. To the north of it lies village Haujiasar, Khirai to the south, Chikhli to the east and the town of Malia in the west.

I.2 PHYSICAL ASPECTS

Lying on flat land on the fringe of the little Rann of Kutch the village has a fairly distinct character of its own determined mainly by its proximity to the Rann. It is open to extremes of climatic conditions and to dust-bearing winds blown in from the desert wastes of the Rann. The boundaries of the village are open to the ingress of sea waters from the Gulf of Kutch when, after the rains, the entire hinterland is turned into a vast marsh, and the brief roosting place of innumerable water-birds. Agricultural lands, such as they are, cannot escape the effects of the proximity of the desert and the land is greatly saline and the sub-soil water brackish. The village land on the northern and north-eastern boundaries of the village is slowly going out of cultivation despite the unceasing efforts of the local farmers to reclaim the land from the desert and maintain its fruitfulness. They do so largely unaided by State or any other outside agencies, relying on their native genius for hard work and constructing field bunds, impounding rain water and, by every conceivable means, extorting from the land until the last possible moment all that it can yield.

I.3 HISTORY OF THE VILLAGE

No written record concerning the village and its origins is available. Revenue records, however, show that the village has been in existence for well over a hundred years, and at possibly the same site. This is easily acceptable in view of the fact that the name of the village derives from the clan name of its original settlers who certainly came into the region well over a century ago. Published literature on the erstwhile Kathiawar tract have references to the village which, in the context of time, date the life of the village to over a century. It has traditionally been the home of some of the most well-known Miana names in the history of outlawry in Kathiawar and the descendants of some of those people may yet be found living in Kajarda. We have it from Kennedy (Notes

on Criminal Classes in The Bombay Presidency, Government Central Press, Bombay, 1908) that "Mianas are found chiefly in Kathiawar and Cutch. In the former they are mostly confined to their adopted home, the State of Malia and especially to the villages of Malia, Kajarda, Chikli...". Taking a few years before 1771 as the period in which the Mianas first came into Gujarat and presuming Kajarda to have been settled by them at about the same time or a few years later, the village is quite easily more than a century and a half old.

I.4 CLIMATE AND TEMPERATURE

As already observed the village is subject to extremes of climate as is to be expected from its location. Its proximity to the Rann of Kutch further compounds the disadvantages inherent in its latitudinal location. The summer lasts from April to late June when the area is subject to high temperatures and hot sand-carrying winds borne across the desert. Winter is equally windy and lasts from late October to late February and is at its coldest in January and February. Temperature figures reproduced in Table No. I in Appendix III will point out that a maximum temperature of 47°C was recorded in July 1957. The lowest thermometer reading in the winter season is, however, not so extreme and was recorded as 11°C in January 1961. The climate is nevertheless healthy for the larger part of the year.

I.5 RAINFALL

The locational disadvantages of the village extend to the question of rainfall also, which is scanty and unassured. The precipitation during the rainy season which generally starts in late June and lasts upto late September has no fixed pattern beyond its uncertainty. The following rainfall figures recorded at Malia for the years 1951 to 1961 would hold good to illustrate the rainfall position as regards Kajarda also which lies not far from Malia.

STATEMENT I
Annual Rainfall At Malia

Year	No. of Rainy Days	(In Cms.) Actual Rainfall
1956	39	72.6
1957	14	39.1
1958	17	42.7
1959	24	69.9
1960	23	33.0
1961	30	47.6

It will be seen, therefore, from the above figures that rainfall at Kajarda is marked by wide variation in precipitation from year to year and is well below the District average of 91.3 Cms.

I.6 FLORA AND FAUNA

The question of flora and fauna in the context of the village cannot of course be examined in isolation from its regional context and a unit as small as a village can hardly have a distinctly separate ecological system of its own. The region is a land of scrub and desert with little vegetation of any significance though it is not totally barren. Vegetation in the village is restricted to low growing trees and stunted scrub. *Prosopis julifera* trees locally known as *ganda bawal* grown by the Forest Department to arrest the march of the desert are about the only trees of any substantial size and number. Even these are freely cut by the villagers to meet their requirements for fuel and for the manufacture of charcoal thus unknowingly defeating the very purpose for which the trees were planted in the first place and unconsciously aiding the slow but certain march of the desert. This, however, is not the sole species to be found growing in the area and a sprinkling of other species of trees and shrubs may also be noticed in a varying degrees of abundance. Natural growing grasses are more copiously distributed and are used as cattle fodder, roof material and other such purposes. Wild game, once apparently abundant has now decreased greatly but is not entirely unknown. The wild ass of Kutch is frequently sighted in the area during the summer season and black buck, deer and wild boar were once common in the area. The black buck is now apparently not found in the region but wild boar and *chital* deer are still sometimes to be seen. Various types of lizards, hares, jakals, mongooses, hedgehogs, porcupines, foxes and apparently two varieties of wild dog are also known in addition to the blue bull and jungle cat. The accounts of local informants indicate the availability of a wide variety of snakes and other similar poisonous creatures. They were able to provide the names of seven varieties of snakes of which four were said to be extremely poisonous. Porcupines and Centipedes are apparently found in abundance, as also the Geroba which is so common to desert lands all over the world.

Local informants were found to be extremely well informed about bird life in the area. They were able to identify from an illustrated book of Indian birds nearly 50 distinct types of birds either obtaining or observed in the region and to supply local names for nearly all of them. They were also found very well informed concerning the migrating, domestic, and social habits of various varieties of birds available in the region and took great delight in the detailed description of some of the more interesting varieties with some pleasing character traits. The extent of their knowledge on the subject showed not only a keen interest in their environment but also a highly developed sense of observation. Various varieties of robins, mynas, vagtails, woodpeckers, jays and cranes and vultures, falcons and hawks were observed in the course of the survey in addition to the very common crows, sparrows, swallows, sunbirds, blue roller, hoopoe, bee-eater, sandpiper, stint and the rosy pastor. A large flock of nearly 300 or more Demoiselle Cranes was also spotted at a small lake not far from Kajarda.

Fuller details of the flora and fauna common to the region may be found listed in Appendices I to V at the end of this monograph. Also included at Appendix VI is a poem by Kincaid (ibid) which, though a trifle fanciful, is nevertheless some indication of the once teeming wild life that was known to have existed in Saurashtra.

The Mianas also raise the normal run of domestic cattle, mainly cows, buffaloes and goats besides horses and camels. The last two have, however, now lost the importance which they once had for the Mianas and are raised in much lesser numbers. At one time, however, horses and camels of excellent quality were kept by these people and their life and livelihood frequently depended on them. It is said that aided by such animals a band of Mianas could leave their settlements after sunset for plunder at distance varying from 60 to even a 100 miles and return after successful operation before sunrise. Kennedy (ibid) reports in his "Criminal Classes in the Bombay Presidency" that "instances are on record of Miana raids from Kathiawar into the Ahmedabad District, a 100 miles or so away." Now, however even the number

of domestic cattle kept is on the decrease, let alone good quality horses and camels which were once the proud possession of a Mianas. The decreasing numbers of domestic animals being kept is attributed by the Mianas to the fact that the availability of free growing fodder is now extremely limited with more and more land being brought under the plough or being entrusted to the care of statutory bodies which regulate grazing. Grazing, however, does not seem to be the real problem for there are a large variety of naturally growing edible grasses in the region. It is more likely that such animals are no longer necessary for the pursuit of the Mianas newly adopted economic activities.

I.7 HOUSEHOLDS AND SETTLEMENT PATTERN

As already observed the village is believed to have been established more than a century ago. It has apparently changed little over the years and habitations have tended to be erected according to fancy without consideration of any settlement plan as such. The absence of planned growth can even now be clearly discerned. Houses have come up without plan or pattern and lie sprawled in confusion over the village site, with little paths provided to serve as passages between houses. Exclusively inhabited by the Miana community, the village has 85 households and a population, at the time of the survey, of 499 persons. The density of the population is 124 persons per square mile as compared to 218 at the State level, 176 at the District level and 167 at the Taluka level.

I.8 TRANSPORT AND COMMUNICATIONS

Even though the village is not very far from the Mahal headquarters, Malia, the communication facilities serving the village are little better than the primitive. The village is connected with Malia by a *kutchra* road which is of use only during the fair season. For availing of rail facilities to places connected by rail within and outside the district the villagers have to go to Malia which is the site of the nearest rail-head. Camels and bullock carts are the only means of transport for the common man as no public road transport system as yet serves Kajarda. The extension of any such service to Kajarda in the near future is also unlikely in

view of the considerable difficulties of terrain effecting Kajarda and its neighbourhood. The nearest bus stop is at Khirai 3 kms. from Kajarda and the nearest railway station at Malia, 9 kms. away. During the monsoon the difficult tract surrounding Malia is rendered extremely difficult for passage and for all practical purposes the village is almost completely cut off from the outside world. The Mahal headquarters at Malia is, in addition to being the main marketing centre, also the nearest main communications centre and is a halting station for the railway and the location of the nearest post and telegraph office. The State highway connecting Morvi with the port of Navlakhi is about 25 kms. away while the metalled road connecting this highway with the Mahal headquarters is 9 kms. from the village. Rajkot, the District headquarters, is approximately 130 kms. from Kajarda. The people of the village find it necessary to visit the Mahal, Sub-divisional, and District headquarters from time to time in cases of illness and in connection with work with Courts and Government Offices. In view of the limited communication facilities available the people of the Kajarda do find things a little difficult with regard to communications, particularly in the rainy season.

I.9 PUBLIC AMENITIES

With the introduction of the Panchayati Raj in the State a Gram Panchayat for the village was started at Kajarda late in 1957. Regular elections are since held to the local body. There is a *samaj-mandir* located in the village built with assistance from the Malia Community Development Block. The original purpose for which this was built is not known and it is now only very infrequently used as a gathering place in the event of government officials visiting the village. The "*Miana Jamat*" or the community *panch* is a powerful and influential local body which handles all matters relating to the community. It is informally constituted by the common consent of adult leaders of the community and is composed of five or six members who serve in the *Jamat* normally for their life time. It settles community disputes and advises on matters

relating to community customs and mores.

A primary school was started in the village in 1958 with financial assistance from the erstwhile District Local Board. At present classes are taught upto the fourth vernacular standard; thereafter students have necessarily to go to Malia to pursue their studies further at the secondary level. Facilities for college education in respect of humanities as well as engineering are available at Morvi. No children from this village were, however, found to have availed of the existing facilities for higher education.

The village has no medical or health institutions and residents have to go to Malia in case of serious illness where the nearest hospital and private practitioner may be found. The nearest maternity hospital is even farther, at Morvi.

The underground water in the village and in its surrounding area is brackish and not potable. There is, therefore, not a single drinking water well in the village and drinking water is obtained from a canal from the Machchhu river built by the former Saurashtra State. The former State had also under taken the construction of the Jajasar, Haripur and Karadai reclamation bunds and the reclamation of the Champaner bund to counter the effects of the ingress of sea water but the schemes remained incomplete. The Jajasar scheme is, any case, far from the village and therefore of no practical value to the villagers. The Karadai and Haripur schemes located at 3 miles and 4 miles respectively from the village are irrigation schemes but of little practical value to the villagers in view of the character of the soil and the absence of canals.

The Mianas follow the Islamic faith and a *pucca* mosque in the village serves as the only institution of public religious worship for them.

Three retail shops dealing in groceries and general merchandize fulfil the needs of the villagers for everyday requirements and two tea shops provide facilities for refreshment and condiments. These establishments are all run by local Mianas.

CHAPTER II

THE PEOPLE

A Ethnic Composition

II.1 CASTES

The village is almost exclusively inhabited by Mianas, a community following the Islamic faith. There are 85 households in the village of which 81

are Miana households and two households each of Saiyads and Fakirs all of whom follow the Islamic faith. The Saiyads are a class of *pirs* (saints, or religious leaders) and are held in much reverence. The Fakirs, according to local informants, are a beggar class. The break-up of the households by their caste and population is tabulated below.

STATEMENT 2
Households classified by religious following and caste and their population

Religion	Name of Caste	No. of Households	Percentage to Total Households	Total Population			Percentage to Total Population
				Persons	Males	Females	
1	2	3	4	5	6	7	8
Islam	Miana	81	95.30	473	229	241	94.19
	Saiyad	2	2.35	15	8	7	3.01
	Fakir	2	2.35	14	8	6	2.80
	TOTAL	85	100.00	499	245	254	100.00

II.2 MIANAS

We have already had a brief look at the Mianas in the introduction to this monograph. There are not many accounts available as to their origin. Watson (Gazetteer of the Bombay Presidency, Vol. VIII) has described Sindh as their original country and proceeds to observe that "it appears that the Mianas had been settled in Kutch for many generations, when about 150 years ago, the first chief of Malia, Morji, the son of Kayaji invited a number of them to aid him in his dispute with his brother, the chief of Morvi. They came to Malia, had lands assigned them and aided Morji in acquiring villages from Morvi and becoming independent." Kennedy's account (M. Kennedy, Notes on Criminal Classes in the Bombay Presidency, Government Central Press, Bombay, 1908) on the other hand suggests a contrary inference when he observes that "Mianas are found chiefly in Kathiawar and Cutch. In the former they are mostly confined to their adopted home, the State of Malia and especially to be the villages of Malia, Kajarda, Chikhli and Nawagaon along the coast of

Jamnagar State.....In Sindh they are represented sparsely by more or less temporary migrants". While, therefore, Kennedy confirms that the Mianas were migrants to the Saurashtra region his account leaves a doubt as to how they could at the same time be "represented sparsely by more or less temporary migrants" in Sindh when other accounts have described Sindh as the original home of the Mianas. Two other writers on the subject, however, are agreed that the original home of the Mianas was, in fact, Sindh, even though it also at the same time appears that one of these two writers has perhaps based his findings on the subject on the other. Bell, in his "History of Kathiawar" (Bell, H. Wilberforce. The History of Kathiawar from the Earliest Times, Heinemann, London, 1916), speaking of the 'turbulent Mianas of Malia' observes that "these people had been introduced some years before by Jadeja Morji of Malia, son of Jadeja Kayaji of Morvi, and were a Musalman tribe originally from Sind.....It is conjectured [that] he introduced them into his service as fighting men, to help him to realise some ambitious scheme. Gradually, however, they increased in numbers and

power and became, and have long been, a disturbing element in the north of the peninsula".

It may, therefore, reasonably be accepted that by all accounts the Mianas were introduced into Saurashtra sometimes during the early 18th century from Sindh which was their original home. On their introduction into Saurashtra the Malia area could be said to be the place of their main concentration and, if Kennedy (ibid) is to be relied upon, Kajarda was one of the villages of their original settlement. Ever since their introduction into the Saurashtra region they have been a disturbing influence on the life of their times and continued on a life of intrepid outlawry for well near a century and a half. All published accounts are agreed on their troublesome influence in the region as also on their undoubted bravery, strength, intelligence and hardihood. The Miana emerges from these accounts as an altogether interesting person and it would not be out of place to inquire as to what manner of person he was and what lured him into the kind of life he for so long led. While fuller extracts of earlier published sources on the subject may be found in Appendices VII to IX at the end of this monograph it may be well here to briefly state some of the observations that earlier writers have made on the Mianas. Watson (ibid) observes as follows :

".....amongst many turbulent tribes of Kathiawar the Mianas have been pre-eminent for their depredations and their contempt of authority and the Chiefs of Malia have been unable to keep them in order. Tall, muscular and active, fond of shooting and riding and of unquestionable courage and unusual intelligence they have the makings of excellent soldiers. It is to be regreted that their talents have been turned into bad channels and thought they are not as bad as they used to be, they still bear an evil name as thieves, cattle lifters and highway gang robbers".

Concerning their character, features and dress, the same author continues in the following vein :

"They are a good looking tribe, the women famous for their beauty, but with no great name for chastity and modesty. Both sexes

have thick black curly hair with regular features and swarthy skins. The men are active and untiring. They wear tight pantaloins (sic) and a short coat or go about with the upper part of the body bare. The women wear a long waistcloth instead of a petticoat. They call themselves Mohammadans and bury their dead and hold certain pirs in esteem, but their mode of life is more like that of Rajputs. They are bad husbandmen, thriftless, idle and sunk in debt. They graze large quantities of cattle, most of which are stolen. They marry among themselves and if they choose can have more than one wife. They have no knowledge of reading or writing and no wish to learn".

Kennedy's observations on the subject are also more or less in the same tone. In appearance, he observes, "they closely resemble the Sindhis and are a handsome virile-looking race. They are above the average in height with wavy long hair, well-kept bushy beards and clear-cut aquiline features, keen eyes, very white teeth and swarthy skin. They are fond of riding and sport, are intelligent, active, untiring, courageous, but withal treacherous.

"Their women are known for their good looks and bad morals.

"The men dress in tight trousers and angarkha, pasabandi or short coat and always tie a cloth (pichodi) generally of a khaki or dark colour, round their loins the end falling on each side of the leg over the trousers. The head-dress consists of a turban of various colours tied in a circular fashion after the Morvi pattern; a red or khaki skull-cap or a handkerchief is frequently worn under or in lieu of the pagri. Occasionally a scarf is thrown over the shoulders".

"Cutchi Mianas leave one end of the truban loose, in other respects their dress is similar to that of the Malia Miana".

Finally, Kincaid (ibid) corroborates the earlier two accounts in the following terms :

"In appearance the Mianas closely resemble the Sindhis, but they have in morals

greatly deteriorated from the standard observed in their former home. The women are pretty and frail and no Miana is deemed to have vindicated his manhood until he has brought to a successful conclusion and *affaire du coeur* with the wife of a neighbour. As he has no delicacy in concealing his success, murders and nose-cuttings have been more frequent in Malia than a human Government likes. The Mianas have derived, probably from a strong admixture of Beluchi blood, a very keen sense of humour".

It has been observed earlier that Kincaid in particular has described the more notorious Mianas as rising to ballad eminence and compares them to the celebrated Jack Shepherd and Claude Duval. While fuller and more detailed texts of some of the ballads associated with the more famous of the Miana and other dacoits may be found in Appendix XI to this volume something of the flavour of these ballads and songs may be appreciated by the following beautiful quatrain concerning Joga Khuman, a Kathi outlaw, cited in translation by Kincaid, (ibid).

"The stars may fall from heavens door,
The pride of thrones depart ;
Yet valour still will make her home
In Joga Khuman's heart. "

Then there is also the story concerning Vala Naja, a Garasia outlaw whom one ballad compares to the full maned lion "who, thinking the monsoon thunder is a rival's roar, dies of mortification." Something of the Miana character and enormous confidence in himself may also be learnt from the following story in the *Rasmala* which is cited both by Kennedy and Kincaid.

"One day while an Arab of the Gaikwar Army was at his prayers, a Miana passed by and inquired of him who he was afraid of that he bent his head that way. The Arab replied that he feared no one but God.

Oh, then said the Miana, 'come along with me to Malia; we do not fear even God there. "

Something may now be said about their means of livelihood both ostensible and real and their *modus operandi*. The following extracts are from Kennedy's 'Notes on Criminal Classes in the Bombay Presidency' cited earlier.

"When not engaged in looking after their crops the Malia State Mianas have been accustomed to making long journeys to Sind, Cutch, Radhanpur and Palanpur in Northern Gujarat as also in the Ahmedabad District and all over Kathiawar. When hunted, after committing dacoities, they have been known to go in small numbers to Multan, with which place they are connected though a pir whose remains were originally buried just outside Malia but were subsequently removed to Multan. Their wanderings have, however, been greatly circumscribed by the introduction, in 1904, of certain regulations.

"Mianas will commit a dacoity at a distance of forty to sixty miles from their dangas or homes getting back before daylight and instances are on record of Miana raids from Kathiawar into the Ahmedabad District, a hundred miles or so away.

"Mianas under British administration are compelled to live in towns and villages. Some are allowed to live in grass huts, which they call vandh, in their fields. Formerly a vandh was a fairly large encampment of Mianas, now the term is applied to Miana huts in fields.

"A few accept employ in the Agency or State Police, some are good honest cultivators, but the majority are loafers who eke out a precarious existence by occasional labour or snaring of game and perhaps as grazers of cattle. They are also employed, though not frequently, as 'ramoshis' and by Baniyas as escorts. They are however so treacherous that they cannot be depended on. Away from home they maintain themselves by keeping carts for hire or by manual labour.

"The adoption of disguises by change of dress or altering the appearance is not usual among Mianas. They sometimes are disguised as fakirs or try to pass themselves off as Girasias, but more often as Sindhis or Jats. When, however, they are

committing a daring dacoity or are bailing up passengers on a road in Gujarat, they often pretend to be Customs or Police officers or to belong to the irregular soldiery of some Chief. On such occasions they wear the uniforms and belts which they have collected or stolen and carry swords and guns, which they value very highly and obtain and secrete under-ground with extraordinary skill. When in large gangs they never attempt to hide their identity but take pride in letting the people know that they are Mianas.

"The Miana of Malia is a confirmed and desperate free-booter defying all law and order, but in the present day his movements are controlled and checked by stringent supervision and the enforcement of special regulations.

Mianas are addicted to daring highway robberies and dacoities, sacking villages, cattle-lifting, house-breaking, thefts of all kinds, extortion by intimidating petty land-owners and enticing away or kidnapping wives and daughters of Mianas of other clans. A vindictive race, they have been known to waylay and cut off the noses and lips of officials who have proved obnoxious to them and frequently they disfigure faithless women by cutting off their noses."

To the above, Watson in his 'Gazetteer of the Bombay Presidency' (ibid) has the following to add:

"During a great part of the year they live in the open country and meet in groups of a few families in temporary houses made for the most part of millet-stalks and grass, each group of huts being called a Vandh. From these Vandhs they start on their forays and after their return from an expedition display great skill in burying and hiding all stolen property. Many attempts have been made to bring their tribe to order. Bonds of good behaviour have from time to time been signed by their headmen, but have never been acted upon. The Chief of Malia has over and over again engaged to keep them in order. But they have only laughed at his authority and at length (1880) it has been found necessary to disarm the tribe and place an armed post at Malia to overawe it."

Finally, this brief account of the Miana's character and means of livelihood and *modus operandi* can now be closed with the following account taken from Kincaid (ibid).

"They were originally a fishing tribe in Sind where their brethren may still be found earning their livelihood by fishing, snaring duck and coot, and acting as beaters to district officers of sporting tastes and in former days I have often availed myself of their services on the wide lakes formed in the talukas of Mehar and Larkana by the Indus, as in July and August it rolls down in a vast flood the melted snows of the Himalayas."

The question can next be well asked as to what it was that started these people out on a life of crime. It is not difficult to conceive that once introduced into Saurashtra by Jadeja Morji of Malia and having thereafter become a power in their own right, their proclivity to crime only stood to grow particularly in the already existing climate of outlawry in the area and the obvious fear of the local population of such marauding bands. Add to this the Miana character and the wheel comes full circle. The following is from Kennedy, (ibid):

"Fancied or real grievances against constituted authority and blood feuds amongst themselves, brought about as a rule by the fickleness of their women and their low ideas of morality, on which however they rather pride themselves, are causes which excite their criminal instincts and drive them into outlawry. As a dacoit the Miana still stands supreme in Kathiawad. History furnishes ample evidence of his prowess as such—his cruelty, cunning, courage and stamina."

Note has already been taken earlier of Kincaid's account as to how "the women are pretty and frail and no Miana is deemed to have vindicated his manhood until he has brought to a successful conclusion an *affaire du coeur* with the wife of a neighbour. As he has no delicacy in concealing his success, murders and nose-cuttings have been more frequent in Malia than a humane Government likes."

The fault lay, therefore, partly in the condition of the times and partly in the Miana character itself. It took little to move them to crimes of anger or passion and once such a crime was committed a Miana took to the road and joined others like himself rather than come anywhere within reach of the long arm of the law.

In time, however, their movements came to be greatly circumscribed by a law enacted for the purpose. The extent to which the manacle of the activities of the Mianas effected the life of the time can be gauged from the severity of this law. While the original statute has been found difficult to obtain a copy of the rules framed under that statute was obtained both from the State Government and the District Superintendent of Police of Rajkot. The text of this is contained in Appendix X to this monograph and a reading of it will go to show not only the severe measures that were necessitated to curb the activities of the Mianas but also how it was inevitable and inherent in the rules themselves that those whose activities they sought to curb would resent the harshness of the provisions and would spare no efforts to bypass them. This indeed they did by numerous means and under numerous guises. Some of the elder Mianas in Kajarda even to this day remember some of these provisions and speak of their harshness and of the severe handicaps they imposed on the Miana tribe.

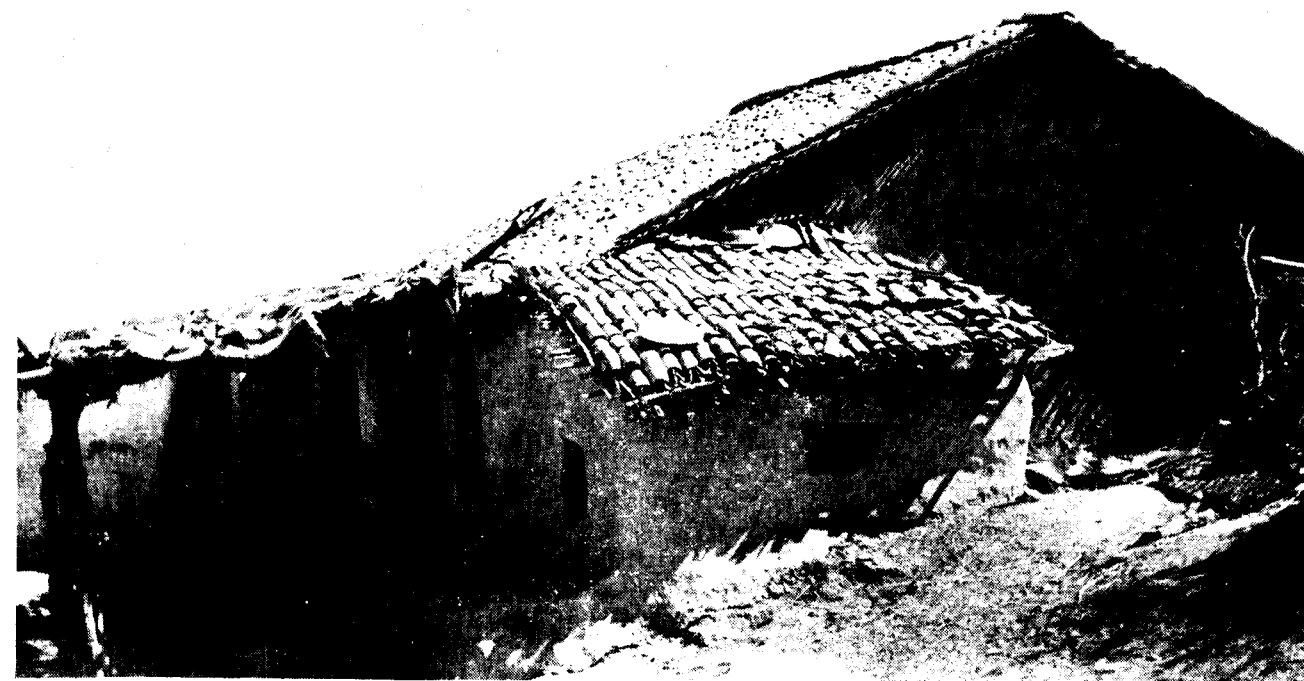
However, times changed and with them, the Miana's way of life also changed. The failure of the various princely States of Saurashtra to effectively control the Miana lawlessness in their respective areas finally led to a joining of their forces and to a concerted drive against the outlaw bands. By 1903 the last Miana gang of any consequence was wiped out and a stable peace returned at last to the region. What store established authority and the people set by the acts of those who proceeded against the Mianas may be well judged by the fact that generous cash awards and civic titles were conferred upon those who had helped fight the Mianas or had lost their lives in such action. Many lost their lives in encounters with the Mianas and the memorial erected in honour of Lt. H. L. Gordon of the 2nd Bombay

Lancers, Dafedar Mahomed Shakir and Naik Haji Sajan who lost their lives in one such encounter still stands to this day in the Lang Library at Rajkot and reads as follows :-

"In Honour of/Lieutenant Harry Laurence Gordon/2nd Bombay Lancers/Dafedar Mahomed Shakir/and Naik Haji Sajan of the Kathiawar Agency Police, who were killed at Karadia in Malia on the 19th December 1892 whilst gallantly charging a noted band of dacoits who were well armed and in a strong position. Their deed honours them more than any words can do, and this tablet is erected by all the Chiefs and other friends in Kathiawar who deplore their loss."

On the above note the preceding account of the past history of the Mianas may be closed. Today the Mianas are a peaceful and settled tribe though the strain of criminal tendency has not entirely disappeared. As late as 1961 some Mianas, one of them a resident of Kajarda, were involved in a daring dacoity in Kutch. Yusuf, the great-grandson of the famous Vala Namori was, at the time of the last survey in November 1970, serving out the concluding portion of his term in jail to which he was convicted for his part in another offence following the Kutch dacoity, for which he was sentenced to an year in jail. Yusuf's father, the grandson of Vala on the other hand, was found to be living a peaceful life as a responsible citizen and was in November 1970 the Sarpanch of Kajarda. Inquiries made with the District Superintendent of Police, Rajkot regarding the involvement of Mianas in crime in the District also reveal that the Miana tendency towards crime still continues though nowhere near the scale on which it obtained before. The Superintendent's report revealed that 216 Mianas were involved in 104 criminal offences including gambling, improper or unauthorised use of arms and offences against property and person between the years 1955 and 1967 in Rajkot District alone. The large majority of these Mianas were from Malia and the Miana villages in the vicinity, including 16 from Kajarda. The Superintendent also sent the following observations on the Miana character :-

"The community is a... strong headed... quick to weapons on even trifling occasions."



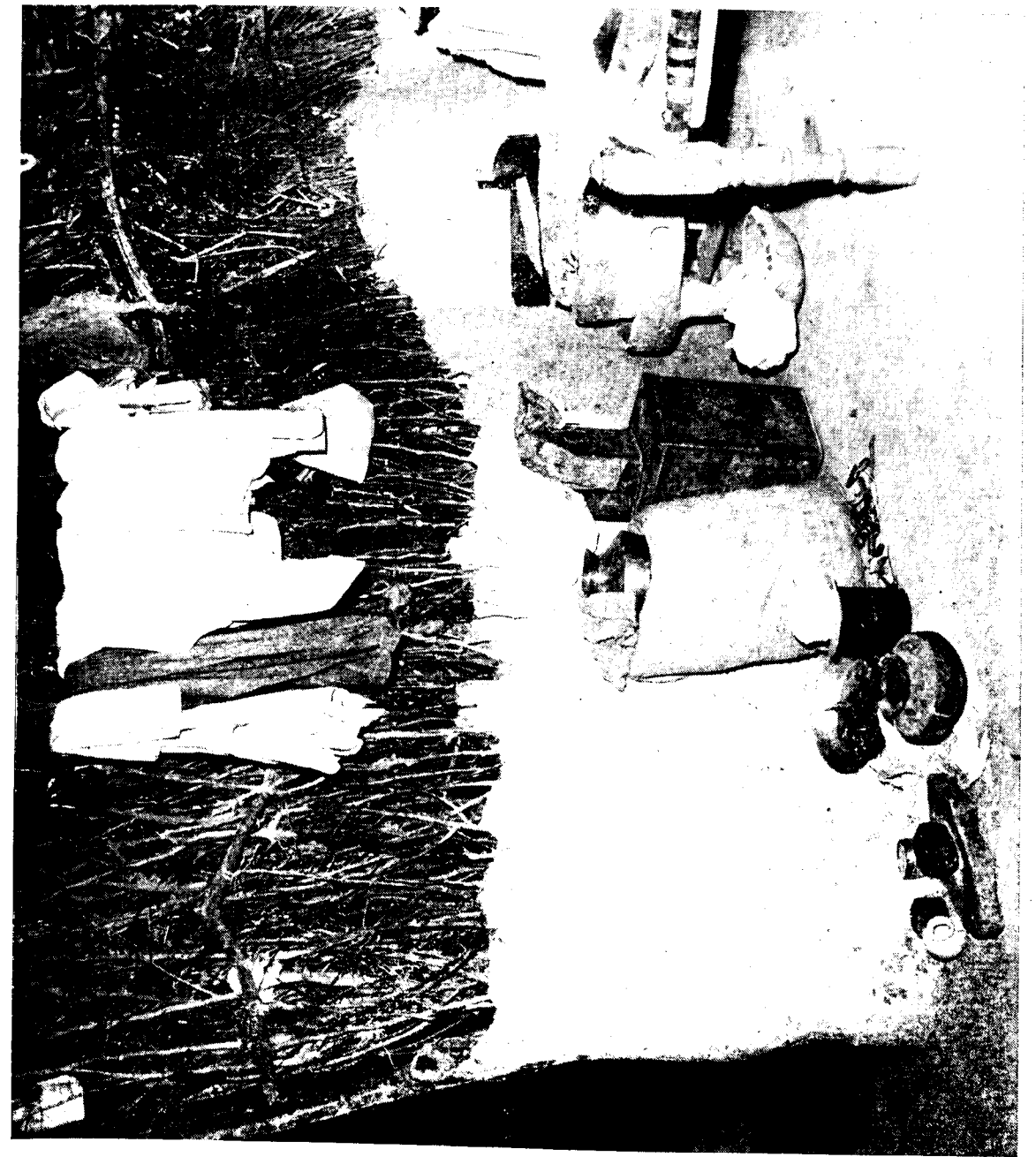
House with mud walls and country tiles



Bamboo walls plastered with clay and cow-dung covered with thatched roof



Huts of Miana



Interior of a Miana House

and do not hesitate to indulge in offences against property and person. They get excited very easily.....they are not fanatic over religious differences. The majority of them is illiterate subsisting on fishing and agricultural work. The offences they mostly indulge in are those of thefts of standing crops and cattle. (Cattle) stolen by them are slain and consumed as food."

All said and done the Mianas' day of crime is, however, now over and the bulk of them are living a normal life as peaceful citizens. The Miana of today undeniably has distinct basic good traits of personality and character. In day-to-day affairs they are a simple people who live life simply and directly. They are fair in their dealings for the most part, honest in honouring contracts and a pledged word and will not compromise with honour and self-respect. It was learnt from the Sub-Divisional Officer Morvi how, in the terrible floods that ravaged Saurashtra in 1970, Mianas were among the few people willing to risk life and limb in ferrying heavy loads of essential relief supplies and equipments across turbulent streams and long marshes. A time was when they despised learning and honest hard work and were "bad husbandmen, thriftless, idle and sunk in debt" (Watson, ibid). Today, while they are still not free from debt, they are no longer idle and thriftless, nor bad husbandmen. They work hard at their unceasing straggle with an inhospitable soil, more and more of them are beginning to send children to school, and many more are beginning to venture further afield in search for honest work. They are now found in sectors of the economy where once the employment of Mianas was unheard of ; in textile mills, as drivers of transport vehicles, as railway workers, as office bearers in institutions of local self-government and even as peons in various offices, much as these fixed jobs offend their love for personal freedom. While they still love their freedom just as much as they have always done, they are accepting the responsibility and discipline of whatever vocations they may be following. It speaks volumes for their courage, honest intentions, and love of personal freedom that, rather than serve under another or depend for a livelihood upon dishonest or unlawful means, a good number of them were found ekeing out

a precarious livelihood from making charcoal and netting fish, shrimps, and prawns from the innumerable streams that empty into the Rann for long after the monsoon each year. So minor indeed is the contribution of fishing to their livelihood that they have not even thought it fit to report it as an occupation either at the Censuses or during the survey. Yet whole groups of families have been observed to camp out for the length of a season on some dry patch in the marshes of the Rann and pull in small catches day after day, clean and process them on the spot, and sell them to traders from Ahmadabad at pitifully low prices.

B. House Types and Material Equipment

II.3 HOUSES

As already observed earlier the houses in Kajarda are unsystematic and unplanned in their layout, being erected on the ground haphazardly without plan or pattern. The average house is a one or two room tenement with a verandah in the front. The walls are mostly built of stone or bricks plastered with mud and roofs out of country tiles. Some of the poor Mianas have houses built out of bamboo and mud walls with roofs of country tiles or thatch. The bluk of the houses are low-roofed affairs with illventilated interiors and unhygienic surroundings. Houses are built by the householders themselves with very little or no outside professional assistance, though neighbours and friends very frequently assist in the operation. Building materials are locally procured for the most part but certain items have to be obtained from Malia. The following statement shows the extent and variation of material found to be used for housing purposes in Kajarda.

STATEMENT 3		
Building Material		
Material	No. of Households	Percentage to Total
1	2	3
Total	85	100.00
A. WALL MATERIAL		
Stone and mud	25	29.41
Brick and mud	47	55.30
Mud and bamboo	9	10.59
Straw, mud, dung, etc.	4	4.70
B. ROOF MATERIAL		
Country tiles	71	83.53
Mangalore tiles	8	9.41
Thatch	6	7.06

A little over half or 55 per cent of the houses were found to have brick and mud walls while 29.41 per cent had stone and mud as the predominant materials in walls. The remainder were *kutchha* houses of which 9 had walls made from bamboo and mud and four from even inferior material like straw, mud and cowdung. Country tiles were the commonest component of roof material and were

found in 71 or 83.53 per cent of the houses. Six huts had thatch for roof material and eight houses had Mangalore tiles. The continuing indigence of the Mianas may well be imagined by their housing conditions, among other factors. The following statement shows the distribution of households according to the number of living room per unit.

STATEMENT 4
Households according to Number of Rooms

Rooms	Number of Households	Percentage to Total Households	Population			Percentage to Total Population
			Persons	Males	Females	
1	2	3	4	5	6	7
No Regular Room	1	1.18	1	1	..	0.20
One Room	40	47.06	220	106	114	44.09
Two Rooms	36	42.35	215	109	106	43.09
Three Rooms	7	8.23	59	27	32	11.82
Four Rooms	1	1.18	4	2	2	0.80
Total	85	100.00	499	245	254	100.00

The above distribution shows that 40 or a little less than half of the total households in the village reside in single-room tenements which serve for all purposes, as bed room, kitchen, dining room, living room and storage. 36 households or about two fifths of the total have two-room tenements. Of the remaining 9 households seven have three rooms and one has four. One single member household was found living in a shed with no walls. Only 22 living units were provided with windows, the rest being devoid of any form of ventilation other than the door. Drainage facilities are not existent in the village and only a single household had an outlet for water or liquid waste from the house to the exterior.

II.4 UTENSILS AND STORAGE

The utensils used by the Miana for cooking, eating, drinking and storage are such as are commonly used by the poorer rural communities in Gujarat. They include earthen pots for the storage and cooling of drinking water, shallow rounded dishes, larger flat ones for the serving of food, and a few deep pans for cooking.

All these may be made of clay or aluminium. Brass being more expensive is less commonly used. Locally available firewood and cow-dung cakes are the commonest types of fuel and only 13 households were found to be using kerosene as fuel in addition to wood and cow-dung. Again, the reasons are economic. Foodgrains and other agricultural products are stored in the traditional *kothas* (big earthenware receptacles) by a large number of households. Tin-cans, gunny bags and such other convenient articles are also very commonly utilised for the purpose of storage.

II.5 HOUSEHOLD ARTICLES

The average household did not have very much by way of furniture and such of it as there was functional and of the barest minimum. The *charpai* (cot) is about the only piece of furniture that is common to the majority of the households. 80 of the 85 households were found using various crude forms of cots. Of the remaining, one household had no cot at all and the remaining households were using the superior variety of cot strung with *niwar* (a kind of tape of varying widths made



A Miana in usual attire



A group of Miana males.



Mianas in their usual attire



Miana women in traditional attire



Children of the village

from cotton thread). Only very few households were found in possession of such basic articles of furniture as tables, chairs and benches. Three households had wall-clocks and chairs, two had tables and six had benches of one kind or another. Only two families had radio sets. 13 households had kerosene stoves and 37 had hurricane lanterns. Only 11 could afford to possess battery powered torches. The more prestigious petromax lamps and bicycles were found with only four households and three households respectively. It is a point worthy of note that the more expensive of these items such as primus stoves, bicycles and radio sets were acquired only during the five years preceding the first survey thereby perhaps indicating some improvement in economic condition in more recent years.

II.6 APPEARANCE AND DRESS

A good deal has already been said about the Miana's appearance and dress earlier in the monograph while citing earlier published sources on the subject. By all past accounts and present observations the Miana is a handsome person, strong and active in physique, neatly turned out and with a great degree of alertness of body and mind. He has a tendency to medium stature in height and, owing to the physically active life he lives, is strongly built and rarely given to obesity. This physical fitness and alertness continues late into life. Quite a few of them grow mustaches and beards. His confidence in his physical strength and the phenomenal energy he commands makes for grace in everything he does, whether it be riding a horse, digging and sacking salt, driving a car, grazing a herd of cows or just walking.

Something has also been said earlier about the Miana women. It seems by accounts gathered from informants during the survey that the tendency of Miana men to prove their manhood by successful affairs with the wife of a neighbour has not unfortunately diminished and is still a common cause of quite a few crimes which, when committed, seldom reach the courts and are internally settled by the community elders. So possessive are the Mianas of their women and so loath to expose them to public gaze that attempts to photograph

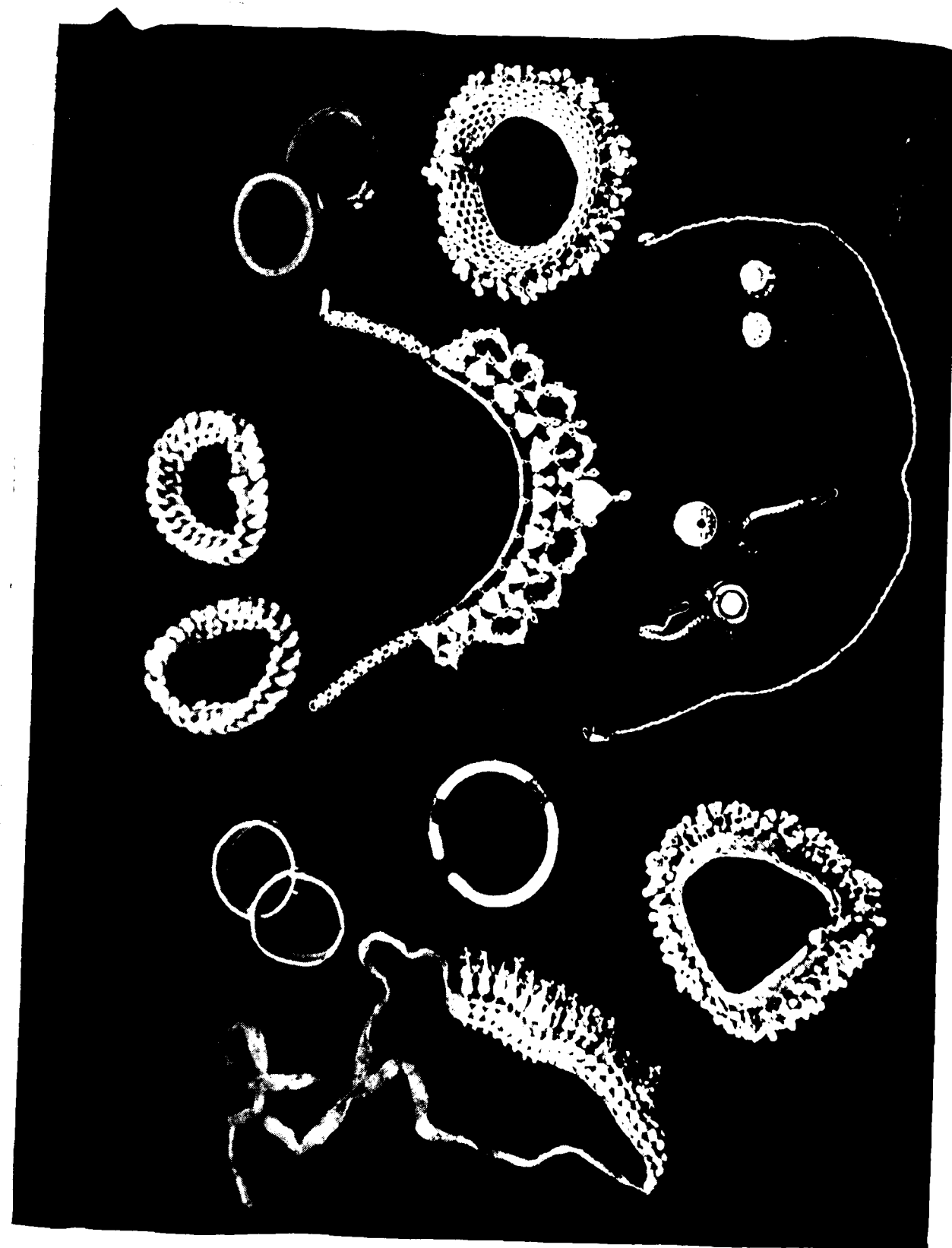
Miana women for this monograph met with stout resistance and ultimate failure.

Reference has likewise been made earlier to the dress of the Mianas which has not changed in any significant degree with the passage of time. The adult male dress generally consists of tight trousers, resembling breeches, made from thin cotton material, *angarkha*, and *pasabandi* or a short coat. The practice of tying a *pichodi* or *lungi* around the loins over the trousers and coat may still be seen. Similarly turbans are still in vogue. When turbans are not used a skull cap or a scarf or large handkerchief serves as a head covering. The female dress consists of a blouse laced at the back not unlike the traditional *choli*, and a petticoat with a wide sweep reaching the ankles. Over all this a long cloth known as an *odhani* is worn tucked in under the belt of the petticoat in such a way that half of it falls over the petticoat and the other half can be used for covering the torso and head. There are many who consider Mianas rakishly dressed.

Unlike the adults, however, the children are usually unkempt. The boys dress in short pants and shirts and the girls in shorter versions of the dress adopted by their adult female relatives, minus the *odhani*.

II.7 ORNAMENTS

The use of ornaments to adorn various parts of the body is most common among women and children but is not entirely unknown among the adult males also. *Kamps* are generally worn in the ear lobe by all small children while those of a higher age use an ornament called *tholia*. The *bedi* is a form of anklet while the *kambi* is not unlike a minutely fashioned chain or a group of such chains running from the ankle to the toes. Elder women wear *naza* ornaments called *nath* and *phool*. Ornaments called *zarmar*, *namori* and *ekdaniyu* are worn on the neck as also a *hansadi* which is a rather heavy form of neckless. Other species of anklets include *kadla*, *varia*, *jhanjhari*, *chhada* and *toda*. Ornaments are mostly made of brass and other inferior materials but the few rich and reasonably well off Mianas insist on gold and silver. The males wear a form of ornament in their ear lobes



Ornaments

called *tholia* which has been referred to above and are also fond of silver and gold rings on the fingers and decorative buttons for their shirts. By and large, however, men now prefer to avoid the luxury of ornamentation for economic reasons.

II.8 LANGUAGE

The language of the Mianas is neither Gujarati nor Kutchchhi but an admixture of both and is often called Jadeji i.e., the language of the Jadejas. Earlier researchers had called the language of the Mianas "kuro kuro" which the present day Mianas confirm as correct and describe as a mixture of Sindhi and Kutchchhi. The manner of speech is not unlike that of spoken Kutchchhi. They can also converse in Sindhi and Hindustani. Their manner of speech is rough and they have a vast and colourful vocabulary of abuse which they employ generously when moved to anger.

II.9 FOOD HABITS

The staple diet of the Mianas is *Bajri* and *Jowar*, supplemented by fish and the meat of animals which can be locally hunted. Informants, however, confirmed that they could not now afford meat purchases from the market and game was also scarce; non-vegetarian diet is, therefore, as infrequent as once or twice a month. The flesh of goats, sheep, hare, deer and the locally available species of birds including doves, snipe, the common crane and both the native and migratory varieties of duck is eaten. The flesh of pig, however, is not eaten. The normal diet consists of *rotis* (made from wheat or *bajri* or *jowar* flour), spicy pickle of chillies and garlic, milk or butter-milk and, if occasion permits, a meat dish and vegetables. They are fond of sweets and consider sweet rice a delicacy. Milk and milk products form a substantial part of their daily diet. All the households are non-vegetarian. Of the 85 households 69 eat thrice a day while the remaining 16 can afford to eat only twice a day. It is a significant reflection on the economic condition of the Mianas that even though many of them spend long days netting streams and water holes for fish, prawn, shrimp and other such sea food in the marshes of the Rann and at the mouths of rivers and streams emptying into the

Rann they are forced to sell the catch rather than to retain any significant portion of it for domestic consumption. The product is cleaned and dried and sold in that form. Once dried, it is capable of remaining unspoiled and can, therefore, be stored. But very few Mianas store sea food in any significant quantities for domestic consumption and are constrained to sell it mainly to Ahmadabad traders. All waste, husks, and sweepings are also diligently gathered and sold to traders who process it for the production of manures and poultry feed.

C. Social Customs

The Mianas are Islamic by faith and their social customs do not vary greatly from those of their co-religionists except in a few aspects where there are distinct differences. All earlier accounts have been unanimous in their agreement that a good number of their social customs are an admixture of Rajput and Muslim customs. It is a trait which continues to this day. Even now the deity Ganesh is installed at the time of Miana weddings and the normal markings used by Hindus on invitation cards to marriages are used by the Mianas also. Their ceremonies are also marked by the use of coconuts and rice, a common feature in Hindu religious activities but uncommon in Muslim ones. Their ideas on social conduct, manners and decorum as also respecting honour, and valour are also derived from the Rajputs. A brief account of their customs on the important social matters including birth, marriage and death follows.

II.10 BIRTH

The concept of pollution does not attach to menstruation among the Mianas. Greater preference attaches to the birth of a male child than to that of a female child. The occasion of first conception and delivery is not marked by any ceremony. When pregnancy is about seven months advanced the expectant mother is normally taken to her parents' home where delivery is eventually to take place. In the absence of surviving parents or other near relatives no such journey is, of course, performed and the woman remains in her husband's house and delivers her child there. Out of

consideration for her condition every care is normally taken to spare her from heavy or strenuous work.

II.11 NAMING CEREMONY

While the actual birth is not marked by any ceremony a child once born is named with due ceremony. This ceremony is commonly performed on the sixth day after birth. The sister of the child's father is normally consulted in such matters, and the child's mother can also expect to receive some gifts (normally clothing from her brother). Near relatives and friends are invited to the ceremony and thereafter to dinner. Since the Mianas do not believe in astrology there is no connection between the name given to the child and the sign of the zodiac under which it is born. More often than not, as is common among Muslims the name of some forefather is adopted to perpetuate his memory in the family. When the child is a month or so old it is taken to the *dargah* of the family *pir* to receive his blessing. After this the mother's period of confinement is considered as over and she resumes her normal duties in the household. But they are a practical people and, living on the exigencies of the moment, this is not a hard and fast rule. If, for one reason or the other, the formality of performing a pilgrimage and paying respects to the family *pir* is delayed mother of the child will resume her normal household duties earlier than the stipulated period.

II.12 SUNNAT SADI

Mianas being Sunni Muslims it is compulsory among them for every male child to be circumcised. The circumcision is commonly performed by the local barber when the child has reached the age of about eight years. The circumcision ceremony is also treated as an occasion and relatives and friends are invited to participate in a feast arranged to celebrate it. The boy's relatives from his mother's side are expected to participate and bring gifts of clothes and ornaments for the child as well as his parents and near relatives. This is also the occasion when the boy is taken around in a procession through the village and may well be his last until he marries, lest he should do something to distinguish himself in the meantime and be worthy of

the same honour. It is a custom in the community that all families participating in the ceremony should make a token gift of Rs. 2 to the parents of the boy. While the origins of this custom are now obscure it does help the family to tide over the cost of the ceremony.

II.13 MARRIAGE CUSTOMS

It is common for the young in this community to be married at a fairly tender age, normally when they are between 14 to 18 years old. It is preferred that a girl should be a few years younger than the boy. Marriage are arranged and are preceded by a formal engagement ceremony. The young people concerned have no say in the matter and are expected to abide by the selection made by their respective parents. Engagement is settled through intermediaries who are generally close relatives and friends. Marriage has to be strictly within the community. The various sub-divisions of the Miana clans are exogamous and no marriage may take place within the same sub-division or clan. Consanguineous marriages are permitted and are common. Marriage with a first cousin from the maternal side is held up as the ideal. The present survey revealed that there were 27 marriages among close relatives of which 24 were with a first cousin on the maternal side, one with a first cousin who was a brother's daughter and two among close blood relations. The survey did not show a single unusual or unconventional marriage not in keeping with the mores of the community. Polyandry is not permitted but no sanction obtains against polygamy. Divorce is permitted and a widow, widower or a divorcee can remarry freely according to Mohammedan Law. In the event of a divorce being sought and obtained, the children remain with the male parent. In all matters relating to the community's ways in the matter of marriage the caste panch or *jamat* plays a very important role. Abduction of a married woman is a common feature and great pains are taken to retrieve a woman so abducted and return her to her rightful husband and to settle the dispute which invariably follows such an abduction. The whole process of doing this is locally known as *velbandhvun* (literally, to tie the vine). To encourage a person to elope with the wife of another is a very common means adopted by interested

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parties to harass an adversary. Elopement, however, is frowned upon and no case of one obtained in Kajarda. The levirate system of marriage is also permitted in the community but it is necessary for such a marriage to come off that both parties must willingly agree to enter into the relationship. Marriages are solemnized only at night for reasons which are now not known.

II.14 MARRIAGE EXPENDITURE

A survey concerning the marriage expenses on the last marriage in 81 households revealed that the cost of the last marriages in all these households totalled up to Rs. 51,255 thus working out to an average of Rs. 633 per marriage. More than 57 per cent of the total cost is accounted for by expenditure on ornaments (37.46 per cent) and clothes (20.12 per cent). Other miscellaneous expenses including feasting and decoration amounted to Rs. 17,950 (35.02 per cent). There is no custom in the community decreeing the giving of dowry but the custom of paying a bride price does prevail. The normal bride price is Rs. 60 but if this cannot be paid a token sum of Rs. 1.25 is paid and the *Nikah* is then read.

II.15 THE MARRIAGE CEREMONY

As noticed earlier a marriage is invariably preceded by a formal engagement which is brought about by the mediation of close relatives and friends between the two parties concerned. When the terms of the engagement have been settled by the parties the *jamat* is called and assembled and a formal request of the girl is made and accepted in public so as to make the engagement known and give it the seal of public sanction. Jaggery, sugar and dates are distributed to those assembled. This is also the occasion when the *desh* or bride price is announced. As stated before the normal amount of *desh* is Rs. 60 but if it cannot be afforded a token sum of Rs. 1.25 is given and accepted. Thereafter *madh* (a gift of clothes) is given annually to the bride. Failure to observe this custom may sometimes be sufficient cause for the termination of the engagement.

Marriage is solemnized according to Mohamdan rites. The date for the ceremony is fixed in advance through mutual consultation between concerned parties and invitations to attend sent out to friends and relatives after the fixation of the date of marriage. The dates used invariably according to the Hijri calendar. number of persons which should accompany marriage party to the bride's home is agreed upon in advance to facilitate arrangements relating their reception and accommodation and also the context of the capacity of the bride's father. extend hospitality Once fixed the number is seldom exceeded and even if exceeded the bride's father does his best to extend hospitality to all who accompany the marriage party.

It is customary to solemnize marriages at night only. After dinner the bridegroom is taken out in procession on horse-back to the bride's home. His face is generally covered with a short veil called *sahera*, made from flowers or strings of artificial pearls. The procession is led by drummers and musicians. This also incidentally is the only other occasion when the youth has had the honour of processional round of the village, the only other and earlier such occasion having been at the time of his *sunnat sadi*, or circumcision. At the bride's house all preliminary arrangements for the conduct of the ceremony will have been made by the family *mullah* or priest who officiates for the *ka* to solemnize the marriage. The bride is seated away from the place of the ceremony elsewhere in the house, while the bridegroom and his party will have occupied the actual place where the ceremony is to be conducted. The operative part of the ceremony consists of obtaining the consent of the bride and bridegroom to the marriage and making it public. First the bride is approached by three persons one of whom is called a *vakil* and the other two of whom are called *sahedas* (witnesses) and her consent to the marriage is asked three times. If her consent is given all three times it is taken as willingly and finally given and announced as such to all the assembled party. The bridegroom's consent is then similarly obtained and similarly announced. The officiating priest then

announces the completion of the *Nikah*. The priest is paid Rs. 1.25 for his services by common custom but in actual fact he is paid much more than the customary sum depending upon the economic standard of the family. The feasting and entertainment that follow the completion of the ceremony frequently last late into the night.

The bridegroom normally takes his leave the next day after the feast arranged by his father-in-law. The bride is sent away by her father with a gift of ornaments, clothes and household utilities on a scale commensurate with his economic standard. Gifts are also given to her by relatives varying in value and number according to the proximity of the relationship.

II.16 DEATH

Death is recognised as having arrived to a person by the absence of breath or pulse and the fact of the skin of such a person turning blue. It is also recognized by other physical symptoms that sometimes accompany death, such as the inability of the eyes or the jaw to close or the seizure of the body or the presence of *rigor mortis*. The event is spoken of as the concerned person having "gone to the mercy of God". The Mianas believe that after death the soul of the deceased person goes either to heaven or to hell according to whether he has lived virtuously or otherwise. They also believe that man is created out of dust and must return to dust and it is therefore that the body of a dead person is buried.

No advance steps are taken to prepare for the performance of the rituals or ceremonies that are to be performed in the event of the death of a person. However, once death has occurred and has been established as having occurred, the necessary steps are taken to perform all the rites. Intimation of the demise of a person is sent immediately on the event occurring to relatives and friends living in the village itself, all of whom will then assemble at the home of the deceased. Information is also sent by telegram or messenger to close friends and relatives living sufficiently near to be able to attend the burial ceremonies, while distant friends and relatives are informed by

means of a letter of mourning conveying to them that the deceased "has gone to the mercy of God". News of the death of a person is greeted by the words, "*Inna-Lillahe-Va-Inna - Elaihe - Raje - oon*" ("We are the property of Allah and we have to return to him").

If the death is not sudden but is nevertheless expected efforts are made to learn of the last wishes of the person concerned and assurances are given to have them fulfilled. If he wishes to see anyone, every effort is made to obtain the presence of such a person. A person whose demise seems imminent is also made to recite words to the following effect :

"*La-ilaha- Illallaho- Mohammad-ur-Rasulallah-Sall-alla-ho Alaihe Va-sallam*". ("God is one and he has no equal and Mohammad is his prophet").

If the person is not able to speak, these words are spoken in his right ear. Water sweetened by sugar is also fed to him by means of a spoon. No mourning is displayed during the period immediately preceding death.

Mourning is observed from the day of death itself and is observed for three days. If the deceased person is a married man and leaves a widow behind, then his widow wears mourning clothes only and all her ornaments are taken off to indicate her widowhood. Strict simplicity is observed in the matter of food for four days after the demise. Food is generally not cooked in the household where the death has occurred and it is customary for friends and relatives to bring cooked food to such a household and share it with its inhabitants. The degree of mourning decreases after the 4th day but continues in ritual forms for a full 40 days after the death has occurred. Sometimes it may also continue for a long as an year. No marriages in the family may be performed during this period.

The performance of acts of charity to obtain the welfare of the soul of the deceased commences on the third day after death. The conclusion of such acts is reached on the 40th day after the death, when the community is generally fed. The emphasis on this occasion is on sweets. Well-off households

also serve non-vegetarian food. If the concerned household is economically indigent, then the ceremony is restricted to the feeding of children only. The first anniversary of the demise is marked by the reading of the Koran by the Kazi at the concerned house.

The manner of disposal of the dead is by burial. On the fact of death having been established the body of the deceased is prepared for burial. It is first bathed with warm water. If under any circumstances the body cannot be bathed, as for example, if it has been burnt extremely or has bled profusely thereby rendering handling difficult or impracticable, then it is merely sprinkled with water. After being bathed, the nostrils and ears are stuffed with cotton wool, which is also placed in the cavity of the mouth. The body is thereafter covered in a white shroud made of cotton. It is then placed inside a coffin on top of a mattress and covered by a silk cloth. This cloth may be of any colour except black and is provided by the maternal relatives of the deceased person. The coffin is not made afresh each time, at least in Kajarda. The village has to make do with two coffins of varying sizes which form properties of the local Masjid. One is used for adult deceased persons and the other for minors.

After the body has been prepared as above for burial it is in a state of readiness to be taken in procession to the burial ground. The coffin is lifted by relatives and friends and carried on their shoulders to the burial ground. Before the procession starts, the following words are spoken :

"Assalato Alannabi Vassalato Alar-rasul, Asshafiyl Al-tahi Ya Mohammad Arbi". ("Hundreds of thousands of blessings upon Nabi, upon the Prophet of Mecca, upon Mohammad of Arabia who pleads on my behalf").

It is expected that every member of the faith who sees the procession passing should join the procession and "lend a shoulder" and carry the coffin for at least a few steps. Those taking up the burden of the coffin in this manner recite the following words when doing so :

"Ash-hado-An-La-Ilaha-illallah Vahdahu, La Sharikalahu Va Ash-hado Anna Mohammadan, Abdohu Varasulah". ("I bear witness that Allah is one. He has no equal and Mohammad is his Prophet").

Distant relatives and strangers will generally form a part of the procession only up to the limits of the village and will thereafter return, only close friends and relatives accompanying the coffin to the last stage of its final journey. However, even among these, no person who has not purified himself by bathing may enter the graveyard. When entering the graveyard it is essential that the head be covered. Having arrived at the graveyard the coffin is laid down and prayers are recited before it. The substance of the prayers calls upon God to show mercy to the living and the dead, the young and the old and to men and women as he has shown to the earlier Prophets of Islam.

Before the arrival of the procession at the burial ground the grave will have been dug to receive the dead body. This grave is generally dug by three or four relatives of the deceased. First of all the top portion of the grave $7\frac{1}{2}'$ long, 3' broad and 2' deep is dug; thereafter the lower portion of the grave, where the body is to actually lie, is dug, its dimensions varying slightly according to the size of the body but generally being an average of 5' long, 3' broad and $1\frac{1}{2}'$ deep.

After the prayers referred to above have been completed, the silk cloth covering the enshrouded body is removed and the body is lifted out of the coffin and lowered into the grave to the accompaniment of words to the following effect :

"Commenced in the name of Allah according to the way shown by the Prophet". No other ritual is required at the time of lowering of the body into the grave.

After the body has been lowered into the grave it is the practice in Kajarda to place 5 earthen-ware pots above the body and to fill up all the intervening spaces between them and on all sides of the body with loose stones and gravel and sand thereby making a platform of stone, gravel and sand above

the body over which the main filling of earth will lie and which will prevent the body from being disturbed by wild animals. Once this platform has been built the remainder of the grave is then filled and packed with sand. This is done by relatives of the deceased and those others who are present at the graveyard.

After the body has been buried in the above manner the mourners return from the graveyard after the few prescribed prayers. On returning from the graveyard the following words are spoken :

"Kul-huvalla-ho Ahad Allahhusamad Lam-yalid Valam Yulad Valam-ya Kullahu Kofovan Ahad". ("Proclaim that Allah is one and incomparable and he has no son and that he is born of none and has no equal").

If the deceased has been an old person or a person from an economically well-off household then the mourners returning from the graveyard are offered tea and refreshment from the household of the deceased. Sometimes they are even fed but the cooked food for this purpose is brought to the bereaved household by the relatives of the deceased and no cooking for this purpose is done in the bereaved household by the immediate family of the deceased.

Pollution does not attend upon contact with the dead body or participation in the journey to the graveyard. On the other hand, the person who has not made himself pure by bathing is considered unclean and cannot enter the graveyard.

Formal ceremonial mourning is observed on the 3rd day after death. This is known as "Zyarat" and seems to serve as the formal occasion when all those wishing to convey condolences can do so. It is customary for friends and relatives to gather together on this day and to offer their formal condolences. The occasion is also marked by religious readings in the evening and the poor and the young are fed. The occasion can also be used to formally lift the period of mourning but it is more usual for this to extend upto the 40th day after death. Sometime the period extends even beyond to the 60th day or up to the first annual anniversary of the event, which is known as "Divar". Graves are usually dug next to those of other members of the family or other relatives who may have died earlier and lie buried at the graveyard. Later on, a stone platform is constructed over the grave and the name of the deceased and the date of his demise are inscribed upon it. Suitable arrangement is made while constructing this platform so as to permit the planting of a green shrub upon it, which is kept tended as long as practicable.

A stillborn child is buried without the performance of any religious rites. The dead bodies of adults are conveyed to the graveyard usually in a coffin while those of children can be so conveyed on cots. The bodies of small children upto about eight years of age can even be conveyed to the graveyard in the arms of the father of the child or any other close relative. There is no difference in the manner of carriage or burial of the bodies of females or those suffering from contagious diseases.

CHAPTER III

THE ECONOMY

A. Economic Activity

III.1 GENERAL

It would be futile to examine the question of the village economy or the economic condition of its population outside the socio-economic context both past and present. The past activities of the tribe have already been examined from which it would not be wrong to deduce that the economic basis of the Miana's life in the past was at best precarious. Stability with a change in the way of life has not come easily or uniformly. The Miana character continues to have an extraordinary attachment to freedom and independence. The Miana is, therefore, still reluctant to attach himself over too long a period to any fixed mode of employment that involves service under another. He, therefore, continues in his tendency to be self-sufficient unto himself and to eke out as good a life from the land or the natural resources around him as they will yield. A departure from this is undoubtedly to be observed but it has yet to embrace the people as a whole. Dependent as they are predominantly on agriculture, fishing, livestock rearing and the production of coal, what they can get for a living from these sources is meagre in view of the character of the land, the poor quality of their cattle and the seasonal nature of the fishing grounds. The village economy is, therefore, primitive and backward and the villager's life is one of hard struggle for existence in this not too kind semi-desert land. Economic activity is restricted to the primary sector only. The villagers cultivate the unfertile saline semi-desert lands aided with as yet primitive tools and methods. Some of them supplement their earning by rearing livestock and netting the nearby streams and marshes for fish prawns and shrimps. To the above extent the economy may be regarded as a mixed one, but within limitations. The abundant stocks of *ganda bawal* (*Prosopis julifera*) in the region is also exploited for the production of charcoal. This variety grows well in the region and a good deal of the area is under naturally growing trees of this type

while further areas have been put under this species by the Forest Department to arrest the march of the desert. By drawing as heavily as they do on the existing stock of these trees for the production of charcoal the local Mianas unconsciously defeat the very purpose for which the aforestation has been undertaken and thereby further compromise their position *vis-a-vis* the land.

III.2 MANPOWER

At the 1961 Census the village had a population of 575 persons of which 277 were males and 298 females. 303 or 52.70 per cent of the total population were returned as workers. The female component in the active labour force is also considerable. The village thus offers a high proportion of economically active population in comparison to levels obtaining at the taluka, district and State as following table will show.

STATEMENT 5
Proportion of Workers, 1961

Administrative Units	Percentage of Workers		
	Persons	Males	Females
1	2	3	4
Gujarat (Rural)	44.96	55.29	34.15
Rajkot District (Rural)	46.75	56.04	37.12
Malia Mahal (Rural)	47.87	56.98	38.42
Kajarda	52.70	60.29	45.63

The comparative figures tabulated above show a much higher proportion of working population at the village as compared to that at the taluka, district and State levels. At 60.29 per cent and 45.63 per cent among the male and female population respectively the proportion of workers to the total population is high in both sexes.

III.3 WORKERS AND NON-WORKERS BY SEX AND AGE-GROUPS

A further distribution of the working population by broad age-groups brings out the fact that

21 participation in economic activity extends to all age-groups. As the following table demonstrates boys and girls below 14 years of age account for a

significant proportion of the economically active population of the village.

STATEMENT 6
Workers and Non-Workers by Sex and Broad Age-groups, 1961

Age-Group	Total Population			Workers			Percentage to Total	Non-workers			Percentage to Total
	Persons	Males	Females	Persons	Males	Females		Persons	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12
0-14	241	118	123	41	20	21	13.53	200	98	102	73.53
15-34	166	77	89	140	73	67	46.21	26	4	22	9.56
35-59	133	68	65	115	68	47	37.95	18	—	18	6.62
60 and over	35	14	21	7	6	1	2.31	28	8	20	10.29
TOTAL	575	277	298	303	167	136	100.00	272	110	162	100.00

Analysing the above figures it can be noted that out of a total population of 299 persons in the working age-group of 15 to 59 years 255 persons (85.28 per cent) are workers. Only 4 male persons in this working age-group are non-workers. Participation in economic activity extends to even the aged. 7 persons out of the 35 in the 60 and above age-group are economically active. Taken as a whole the figures reveal the significant participation in economic activity not only of the female population but also of children below 14 years and even some of the aged.

III.4 INDUSTRIAL CLASSIFICATION OF WORKERS

Since the land provides the principal means of

STATEMENT 7
Workers by Industrial Classification, 1961

Industrial Classification	Workers			Percentage to Total		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Cultivation	213	111	102	70.30	66.47	75.00
Agricultural Labour	74	43	31	24.42	25.75	22.79
Mining, Quarrying, Livestock, Forestry, etc.	1	1	—	0.33	0.60	—
Household Industries	2	1	1	0.66	0.60	0.74
Construction	..	..	..	..	..	..
Trade and Commerce	5	3	2	1.65	1.79	1.47
Transport and Communications	..	..	..	..	..	..
Other Services	8	8	..	2.64	4.79	..
TOTAL	303	167	136	100.00	100.00	100.00

livelihood the largest number of workers are naturally to be found in the agricultural sector. 70.30 per cent of the population is engaged on farm land tilled on an ownership basis while 24.42 per cent of the population is employed as agricultural labour. In terms of numbers the figure is 213 and 74 persons respectively. Taken together 94.72 per cent of the total workers are thus accounted for by the agricultural sector. The remainder are engaged in livestock rearing, business, household industries and other services as their principal means of livelihood. Full details of the break-up of the working population by industrial categories are tabulated below.

An interesting point to note from the above table is the sizeable proportion of women gainfully employed as agriculturists or agricultural labourers. There are 133 women so engaged, representing 97.79 per cent of the total female working population.

III.5 NON-WORKERS

An examination of the status of the non-workers in the village shows that the bulk of the non-workers are not economically active for quite

legitimate reasons. There are 272 such persons representing 47.30 per cent of the total population. As the table below demonstrates the majority of such persons are either dependents, infants or school-going children or female members of the population kept fully occupied by household duties. The number of persons classed as beggars, vagrants or independent women without any indication as to source of income is encouragingly low (0.37 per cent).

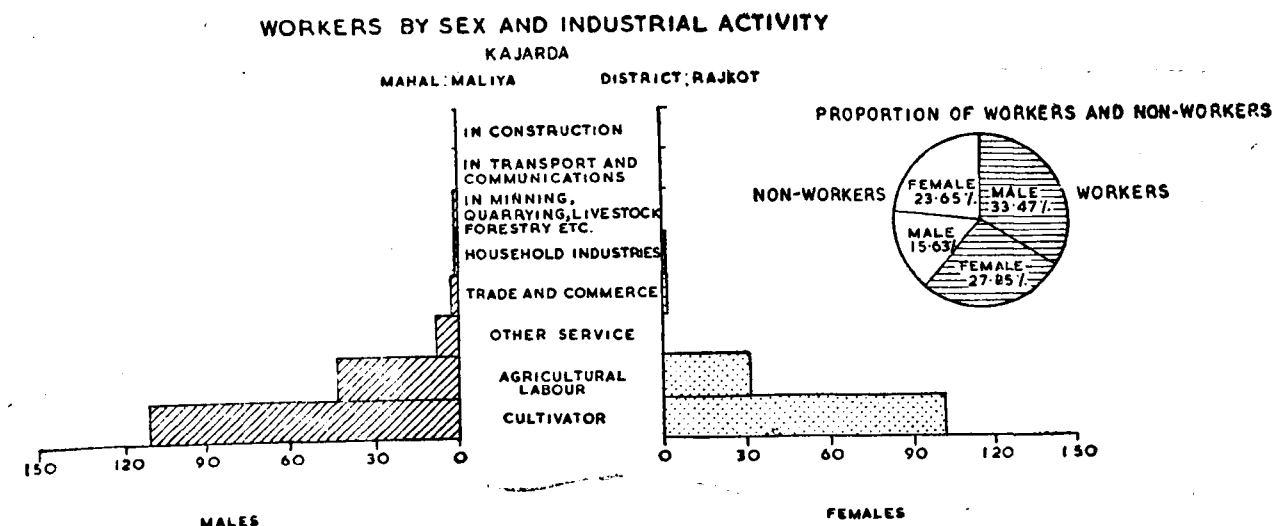
STATEMENT 8

Non-Workers, 1961

Nature of Activity	Non-Workers			Percentage to Total		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
Full-time students or children attending school	15	15	..	5.51	13.64	..
Persons engaged in household duties	40	..	40	14.71	..	24.69
Dependents, infants and children not attending school and dis-abled persons	206	84	122	75.73	76.36	75.31
Retired persons not employed again, rentiers persons living on rent or dividend	8	8	..	2.94	7.27	..
Beggars, vagrants, independent women without indication of source of income	1	1	..	0.37	0.91	..
Persons seeking employment for the first time	1	1	..	0.37	0.91	..
Persons employed before but now out of employment and seeking work	1	1	..	0.37	0.91	..
TOTAL	272	110	162	100.00	100.00	100.00

The break-up of the non-working population by causes brings out a few trends which invite notice. The first is the indifference of the local population towards the matter of the education of the young. As will be seen from the above table only 15 children are returned as non-workers on account of their attendance in schools. None of these children are female. The inference that suggests itself is that even though a sizeable proportion of the population is in the school-going age-group only 15

children are actually attending school while female education seems to be totally ignored. The number of aged persons who have retired from active economic work is low and quite a number of the aged continue to be economically active despite their advanced age. Two males in the 15 to 34 years age-group have been returned as unemployed. Since the data is taken from published census records the reasons for the last stated fact could not be ascertained.



III.6 OCCUPATIONAL PATTERN

Agriculture, agricultural labour and livestock rearing are the main occupations followed in the village besides a few households engaged in the production of charcoal and in other services. The distribution of workers according to main occupation has been noted above. This does not, however, mean that the villagers pursue only single occupations but, in fact, combinations of occupations are quite the common thing. Only 10 persons (11.76 per cent) are dependant on only a single occupation while 56 (65.88 per cent) have two occupations and 17 (20.00 per cent) have three. All such combinations are, however, limited to the primary sector only. The commonest combination is that of agriculture with livestock rearing. Of the 85 families, 50 have livestock rearing as a subsidiary occupation whereas 25 are engaged in charcoal-making in combination with agriculture. Only 4 households are occupied exclusively in agriculture, while 3 households are engaged in agricultural labour alone and one in service.

There has been no significant change in the occupations followed by the villagers. Occupational mobility is limited because villagers cling to traditional occupations partly for the reasons touched upon at the beginning of this chapter. Opportunities available to them for a change in occupation are

also limited in view of the limited local employment potential and the restricted variety of economic activity. 73 families continue to follow the occupation of the previous generation. However, in the case of 10 households, the occupation of the present generation is different from that of the last in the case of either the principal or supplementary occupation. Four of them have switched over to other occupations motivated by the promise of better prospects in other fields, while the remaining six have been compelled into adopting other occupations as the previous one was not adequate to offer a reasonable standard of living.

Opinion was canvassed as to the preferences of the adults in regard to the occupations that they would prefer their children to follow. 59 households (69.41 per cent) out of the total 85 canvassed indicated a preference for the children to follow the same occupation as their parents. Among the rest, 15 householders expressed a preference for their children to take up business, two each showed a preference for service and labour while one for agriculture. Thus only 20 households out of a total of 85 showed a willingness to risk change. The majority preferred traditional ways because they were known and trusted and, therefore, dependable. Innovations were ruled out because they involved uncertainty at a stage in the economic development of the households when uncertainty could mean the difference

between earning a living and possibly not being able to earn one. It is in keeping with the Miana character that service under another ranks very low among the preferences shown. It is equally in keeping with the Miana character that despite the grave risk involved in a departure from settled ways there are quite a few of them bold enough to take the risk in search for honest work that would improve their standards of living. It must take considerable courage and honesty of intentions to opt for promising but dangerously uncertain new ways rather than to revert to the old ones.

B. Agriculture

The prime importance of land in the economic life of the village and its inhabitants has been pointed out above. It is the villager's principal resource and asset. The total area of village is just a little over 2,587 acres, most of its saline. Cotton, *juwar* and *bajri* constitute the principal crops but groundnut is also sown to some extent. As will be seen from the following table containing the break-up of the total village land by its various uses the bulk of the land is under the plough on various tenures while 533 A-03 G. is uncultivable. (40 Gunthas make an acre).

STATEMENT 9

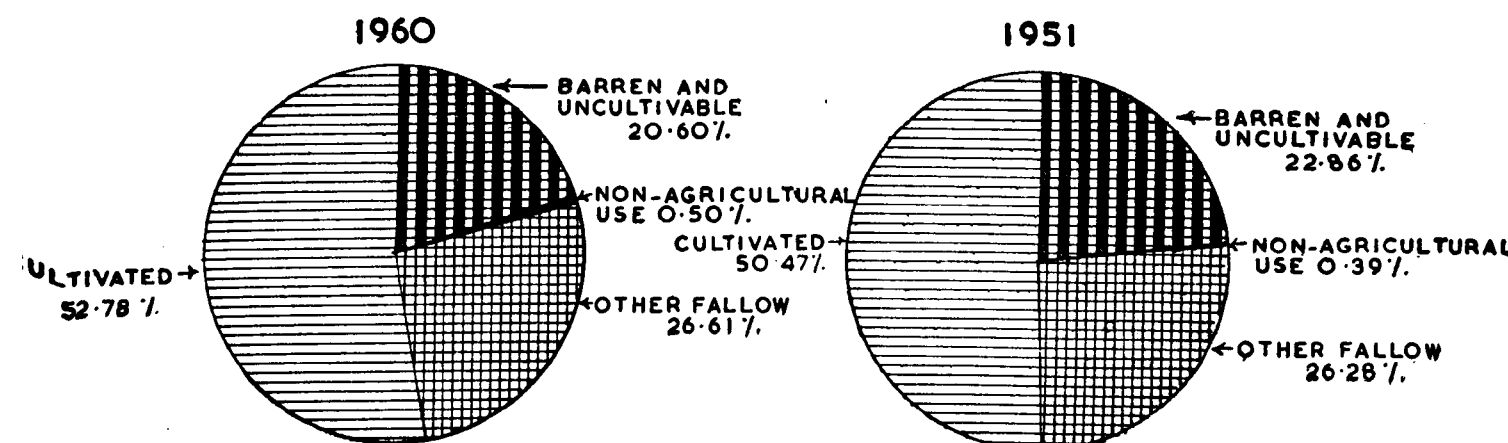
Abstract of Lands, 1950-61

	Area	Assessment
	(Acres-Gunthas)	(Rs. P.)
A. LAND AVAILABLE FOR CULTIVATION		
<i>I. Assessed</i>		
(a) Occupied Khalsa		
(i) Ordinary tenure	140-11	278.61
(ii) Restricted tenure	..	..
(b) Unoccupied Khalsa	..	..
(c) Land free or reduced by special agreement	1,913-29	508.37
A. TOTAL ASSESSED	2,054-00	786.98

STATEMENT 9 (Contd.)

	Area	Assessment
	(Acres-Gunthas)	(Rs. P.)
B. LAND NOT AVAILABLE FOR CULTIVATION		
<i>I. Uncultivable</i>		
(a) Pot Kharab	..	..
(b) Rivers and Nalas	..	..
Total I	..	..
<i>II. Assigned for public and special uses</i>		
(a) Free pastures	..	..
(b) Village site	13-00	..
(c) Tanks	..	..
(d) Canals	..	..
(e) Pot Kharab assigned for roads, etc.	520-03	..
(f) Local bodies, viz., wells, schools, etc.	..	..
Total II	533-03	..
<i>III Leased out or granted for non-agricultural use, buildings, etc.</i>	..	..
B. TOTAL	533-03	..
TOTAL AREA	2,587-03	786.98

2,054 acres (79.40 per cent) are thus available for cultivation. The village land is subject to encroachment by sea water from the Gulf of Kutch. In addition the slow but certain progress of the desert, and the salinity of the soil all contribute in making the pursuit of agriculture in the village a difficult proposition. It is only natural, therefore, that even though the villagers work hard at agriculture their returns from them and only diminish from year to year and they have just about enough produce to make both ends meet.



LAND UTILISATION

III.8 LAND HOLDINGS

The question naturally suggests itself as to the extent of agricultural holdings owned or tenanted by the agriculturists in the village. It has been noted earlier that out of 85 households 54 (63.53 per cent) possess land while the remaining 31 households (36.47 per cent) are landless. The village records showed an area of 1,106 acres in the possession of agriculturist households thus averaging out at 20 acres 19 G. per household (40 Gunthas make an acre). (It will be noted that there is a difference between the total cultivable land available in the village and the total held by agriculturists in the village. This is explained by the fact that data being used in the present paragraph is collected from the household schedules whereas that shown in Statement No. 9 is from the village records. The discrepancy is accounted for by the fact that ownership or use of the cultivable land in the village is not restricted to residents of Kajarda alone but agriculturists from outside the village also have holdings in Kajarda). The following table contains a break-up of the agriculturist households in Kajarda by size of land holding.

STATEMENT 10
Land holdings

Size of land holding (in acres)	Number of households possessing land	Area possessed (in A.G.)	Percentage to total area
1	2	3	4
0 to 0.99	..	..	..
1 to 1.99	..	..	..
2 to 2.99	1	2-00	0.18
3 to 3.99	1	3-00	0.27
4 to 4.99	..	..	..
5 to 9.99	5	32-00	2.90
10 to 14.99	11	127-00	11.48
15 to 24.99	19	318-00	28.75
25 to 49.99	17	624-00	56.42
50 and over	..	..	..
Total	54	1,106-00	100.00

As the above statement shows, 7 households possess holdings less than 10 acres in area. All the remaining households have holdings larger than 10 acres and more than 50 per cent of the agriculturist households have holdings larger than 15 acres. In terms of percentage of total agriculturist households 87.04 per cent are tillers of holdings larger than 10 acres. The number of those holding 25 acres and more is 17 and they account for 56.42 per cent of the total cultivable area.

III.9 AGRICULTURAL IMPLEMENTS

Modern technology in the field of agricultural implements has made considerable progress over the recent past but Kajarda still depends on the traditional tools and implements. These include the wooden plough and basic rudimentary implements for digging, levelling and carting. Almost no progress has been made in mechanizing agricultural activities and only one Miana (who is also the Sarpanch of the Village Panchayat) has a tractor and two oil engines installed on his wells for irrigating the lands. As for the rest, they are dependent entirely upon traditional tools. They have among them 37 wooden ploughs giving an average of 30 A. and 21 G. of land per plough. No household has more than a single plough; in contrast, 17 agriculturist households do not have even this item of essential equipment. The number of draught cattle is 114, thus giving a fairly good average of 19 A. and 9 G. of land per pair of bullocks. These bullocks are distributed among 48 households of whom four have only a single animal, 31 have a pair and six have three bullocks. Only seven households have more than three bullocks, five of them having two pairs and two others having five and six animals respectively.

It should be clear from the above account that since a fair number of the agriculturist households in the village do not have even the bare essential necessities indispensable to agriculture they must obviously have to depend on outside sources. The normal practice for such agriculturists is to borrow the use of draught animals and tool and implements from their friends and colleagues in the village.

III.10 CROPPING PATTERN

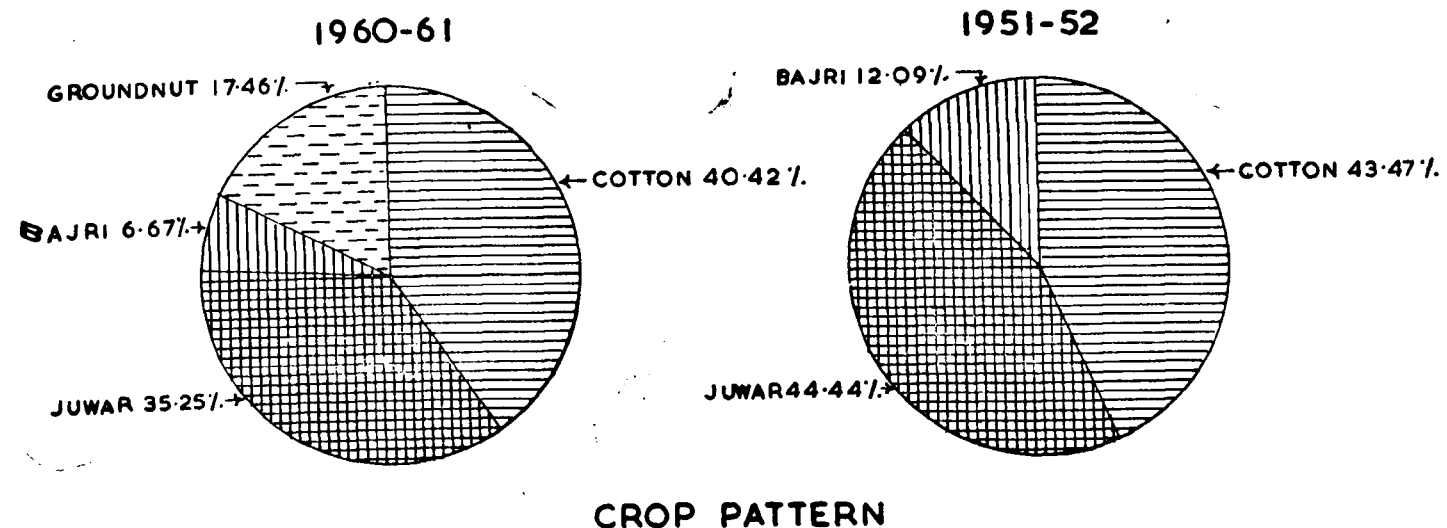
Kajarda falls in a region of uncertain conditions towards rain. Not only is the pattern of rainfall variable from year to year but the amount of rain may be expected in any given year is a matter of conjecture and doubt. Agriculturists proceed on the premise that there is little rainfall and determine their cropping pattern accordingly. Most of the crops, such as will require little irrigation, are depended on to yield a good crop with little rainfall. Crops requiring

irrigation are, therefore, restricted to the few lands having wells and the bulk of the land is under *bajri*, *jowar* and cotton which require no irrigation facilities. The break-up of the total cropped area in 1960 according to crops is tabulated below.

STATEMENT 11
Cropping Pattern, 1960

Crops	Area (in A.G.)	Percentage to total area
1	2	3
Total Crops	1,098-00	100.00
Food Crops	536-00	48.82
(a) Bajri	256-00	23.32
(b) Jowar	264-00	24.04
(c) Wheat	12-00	1.09
(d) Gram	4-00	0.37
Non-food Crops	562-00	51.18
(a) Cotton	498-00	45.35
(b) Groundnut	64-00	5.83

The above figures will show that just a little over half (51.18 per cent) the cultivated area in 1960 was under non-food crops while the remaining 48.82 per cent was under food crops. 45.35 per cent of the cropped area was under cotton. It may be observed that among the food crop the bulk of the area is taken up by *bajri* and *jowar* which require minimum of water and crops such as wheat and gram which require more water cover very insignificant parts of the total cropped area. This is also reflected in the matter of non-food crops where groundnut which requires comparatively more irrigation covers a mere 5.83 per cent of the total cropped area while the hardier cotton covers 45.35 per cent of the total cropped area.



III.11 COST OF INPUTS

Data regarding the cost factor in agriculture was difficult to obtain from the local cultivators. They are uneducated in the detailed economics of agriculture and this is further compounded by their failure to maintain any manner of records on expenditure on various items. What follows on the subject, therefore, has to be accepted with its limitations. In so far as the matter could be reconstructed it seems that the total cost of inputs both in terms of cash and kind was to the order of Rs. 11,219. The break-up of the cost of the inputs by major heads is tabulated below.

STATEMENT 12
Cost of Inputs

Input factors	Expenditure in			Percentage Total to total expenditure
	Cash (in Rs.)	Kind (in Rs.)	Total (in Rs.)	
1	2	3	4	5
Seeds	4,200.00	..	4,200.00	37.20
Manures	475.00	..	475.00	4.22
Farm implements	680.00	..	680.00	6.02
Water charges	5.00	..	5.00	0.04
Chemical fertilizers	..	..	..	..
Cost of labour (Casual)	4,759.00	300.00	5,059.00	44.81
Cost of labour (Permanent)	100.00	150.00	250.00	2.21
Land Revenue	621.00	..	621.00	5.50
Total	10,840.00	450.00	11,290.00	100.00

It will be seen from the above that the largest percentage (44.81 per cent) of the total cost of inputs is accounted for by the cost of labour, followed closely by that of seeds (37.20 per cent). It may perhaps be a telling reflection on agricultural practices in the village that only 4.22 per cent and 6.02 per cent respectively of the total cost of inputs is accounted for by manures and farm implements. The employment of permanent labour on the farms is insignificant and the trend is in keeping with the overall trend in this regard in the region. It may also be observed that labourers are paid both in cash and in kind. The fact that expenditure on seed was incurred entirely in cash is a significant characteristic and brings out the fact that seed required for sowing has to be purchased every year from year to year and there are no surpluses from the products of any year which can be stored for seed for the following year. It may lastly be observed that the use of chemical fertilizer is totally absent; given the characteristics of the soil and the lack of water for irrigation, it could not have been otherwise.

III.12 INVESTMENT IN AGRICULTURE

It is yet another index to the Miana's economic condition that, even though agriculture is his principal source of livelihood, and much as the land calls for greater investment in itself in order to be more productive and yield better results, and much as it is in the cultivator's interest to put more into the land, he is simply not able to invest in it as much as he needs to or may wish to. He just does not have the resources necessary for higher

investment and the land continues at its low level of productivity. The value of the total investment in agriculture over the past 10 years was Rs. 44,420, thus averaging out at Rs. 4,442 per year. This represents the annual pooled investment of the total households in the village; if worked out for the

size of investment per household per year, the result obtained shows an infinitesimally small annual investment per household. A break-up of the amount by various heads of investment is tabulated in the following statement.

STATEMENT 13
Investment in Agriculture

Purpose of borrowing	Investment during the previous year	Investment			Investment during the last 10 years
		If by borrowed money		If by own resources	
		Amount	Source	amount Rs.	
1	2	3	4	5	6
Purchase of land	700	..	..	700	24,350-00
Construction of wells	..	..	..	..	500-00
Irrigation equipment	15	..	..	15	500-00
Implements	790	150	Traders	640	7,250-00
Bullocks	850	200	Government	650	11,460-00
Fencing/Bunding/Levelling etc.	310	250	Traders	60	360-00
Total	2,665	600	..	2,065	44,420-00

While the size of the investment over the past 10 years was to the tune of Rs. 44,420, that in the previous year was Rs. 5,313. The rise this marks over the annual average of the last 10 years is insignificant in view of the number of households this figure covers. It will be seen from the above figures that the bulk of the investment has gone into the purchase of land, implements and bullocks which could hardly be construed as investment in agriculture as such to the extent that it is not investment aimed at improving the productivity of the land but essential basic expenditure. Some investment, at least, has been channelised into land improvement but this also is very low when distributed over 10 years and the large number of households covered. Judging by the fact that only Rs. 360 have been spent on land improvement over the past 10 years, of which Rs. 310 has been invested in the previous year alone, the villagers seem to lack the resources for such schemes also. This is amply confirmed by the pattern and cost of inputs discussed in the previous paragraph. The total expenditure on inputs in the year preceding the survey was Rs. 11,290, averaging out at Rs. 209 for each of the 54 agriculturist households in the

village. Just a little over 82 per cent of this is absorbed by seed and casual labour alone, leaving very little for the truly productive inputs like manures, fertilizers and improved seeds. In fact, the use of improved seeds is totally absent. Only 10.24 per cent of the total cost of inputs is diverted to manures and implements. The entire remaining amount is absorbed by items of a compulsory nature and not such as add to the productivity of the land. Another aspect which the above figures bring out is the extent of heavy borrowing that local agriculturists have to resort to. The bulk of this has been from private sources and the absence of institutional finance or its inaccessibility to the local agriculturists is clearly reflected by the figures. The low level of investment over the past 10 years on construction of wells and purchase of irrigation equipment reflects the futility with which the local farmers view the question of irrigation as applied to existing resources in the village. It has been seen earlier how the village is subject to the ingress of sea waters and to salinity and how even the sub-soil water is not very satisfactory for the purpose of irrigating the average crop. Seeing the figure as a whole for the entire period of the last 10 years

it can be noticed that 54.82 per cent of the total investment has been accounted for by the purchase of land. Almost half that amount was invested in the purchase of bullocks and, again, a little over 1/3rd that amount on the purchase of agricultural implements. Seen objectively, the pattern and extent of investment in agriculture is as disappointing as the causes for it, both implicit and conjectured.

C. Livestock Rearing and Other Occupations

III.13 LIVESTOCK AND THEIR VALUE

The Mianas have traditionally been good cattle breeders and livestock rearing forms an important supplementary occupation with most of the local households. At one time they kept cattle in very large numbers mostly, it is reported, stolen. The numbers have greatly diminished in recent years but the rearing of livestock is still a common economic activity in Kajarda either by itself or in combination with agriculture or service or coal-making. Not only does it meet with the requirement for draught cattle but also fulfills their requirements for milk and milk products which form an important part of the Miana diet. A good deal of milk, curds and whey is consumed with the normal daily diet and surpluses of any of these products are suitably processed and used for the production of ghee which fetches good value in the market. The value of ghee in the local market at the time of the last investigations in 1970 was Rs. 15 per kilo. In the past Mianas also used to keep among the best horses and cattle available anywhere in the region and prided themselves on the fact. Not infrequently their lives depended on the strength and fleetfootedness of these animals. Today, however, the maintenance of camels and horses is expensive, they have little practical use in the context of the Miana's normal economic activity and are, therefore, very rarely kept and that also as luxury. Even as regards cattle the position is not as happy as it used to be once.

Details regarding the number of animals of various kinds in Kajarda and the households owning them are tabulated below.

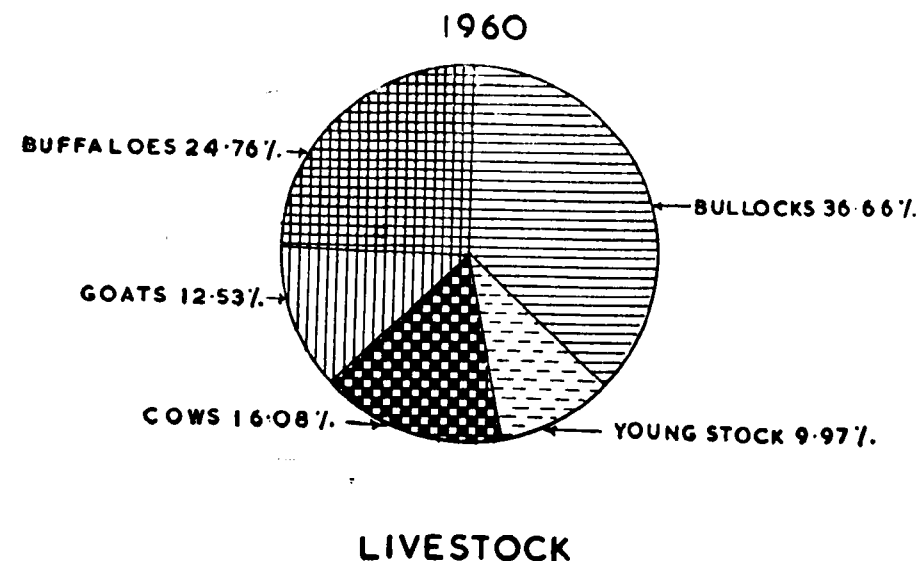
STATEMENT 14
Livestock and their value

Livestock	Number of households with livestock	Number of livestock	Value of the livestock (in Rs.)
1	2	3	4
Bullocks	48	114	25,000
Cows	34	50	4,470
Buffaloes	33	77	22,825
Others			
Horses	10	14	3,065
Goats	13	39	835
Camel	1	2	500
Poultry	3	15	271
Total	68	311	56,966

As will be seen from the above figures bullocks are owned in the largest number and there are 114 of these in the village distributed among 48 households. Their total value is estimated at Rs. 25,000 averaging out to Rs. 219 per bullock. 50 cows are distributed among 34 families and 77 buffaloes among 33 families. More than half the households in Kajarda have bullocks and more than 1/3rd the total households have cows and buffaloes. It may be noticed that where previously probably every household would have had horses now only ten households own this animal and only a single household owns camels. The average value per animal reflects their poor quality and though all households are non-vegetarian households only three have taken to raising poultry and even these have a meagre 15 birds among themselves. The quality of livestock observed at the village was not good and this is also reflected in their valuation estimated by the owners. At one time, however, the outlaws kept particularly fine horses and camels. The love of the kathis for their horses has been a favourite theme of their ballad singers as indeed of those of other ballad singers of other outlaw clans and their horses. Indeed, the body of ballads, songs and stories concerning the horses of the Kathiawar outlaws is as formidable and as lovingly nurtured as that of the outlaws themselves; and both have passed into the folk-lore of the region. Concerning the horses of the Mianas, Kincaid (ibid) observes:

"The Mianas took their horses like Moliere took his *bons-mots*, either where they found or where they recovered them, and at any rate without asking any questions as to their antecedents. The Kathis on the other hand kept, and indeed keep to this day, the genealogy of their horses for several hundred years and with much greater accuracy than their own." While the Kathis no doubt kept

the finest horses, and indeed so impressed was Kincaid (no inconsiderable horseman himself) with the Kathi thoroughbred that, in all seriousness, he considered its ancestor as the model for the Phidias horse of Parthenon, the Mianas also had their share of good horses. Translated versions of ballads about some of the outlaws' horses may be found towards the end of Appendix XI.



III.14 LIVESTOCK PRODUCTS

The principal livestock products are milk and milk products, specially *ghee*. The village produces approximately 2,387 B.mds. of milk annually worth Rs. 47,306. The bulk of this is kept for home consumption and only a meagre 45 B.mds. is marketed annually. Part of the reason of course is that milk has no ready market at the village itself or at any nearby centre which can absorb the domestic surplus. There is, however, an unfailing demand for *ghee* and surplus milk is, therefore, diverted for processing for the production of *ghee*. About 230.10 B.mds. of *ghee* worth Rs. 46,310 out of the total produced was sold during the year preceding the survey. *Ghee* has an enormous popular demand and the Mianas are still thought to produce the best of this product and are trusted to market it unadulterated. In fact so honest is the Miana in regard to this product which fetches a substantial income that it was learnt

in Malia that the only person to buy good *ghee* from in the region was a Miana. Informants in Malia had the instructive observation to make that a Miana may loot, rob and commit adultery and murder but is honest in his day-to-day life and will never cheat. As for the Mianas themselves when asked why they do not attempt to adulterate the *ghee* produced by them with hydrogenated oil as has now become the common practice elsewhere their reply is summed up in one word, *neki* i.e. honesty. It seems that the Miana at long last has turned a new leaf and is reluctant to betray the trust reposed in him. It is certainly paying him well, and his present conduct is a far cry indeed from Kennedy's observation (ibid) that "they are apparently incapable of abiding by any bond or agreement".

III.15 EXPENDITURE ON LIVESTOCK

While it is true that the Mianas themselves feel that the availability of free pastures is now

readily diminishing it is also true that a large variety of grasses grow naturally on the land and provide abundant fodder for the local cattle. Investment on livestock is, therefore, not very substantial. The total annual expenditure on the maintenance of the livestock in the year preceding the survey was Rs. 14,045 of which Rs. 4,590 was spent on grass and the remainder on other feed. Of expenditure on grass the cash expenditure was only to the extent of Rs. 250 while the remainder (Rs. 4,340) is the imputed value of grass, straw stocks, etc., from the field of the agriculturists utilised by them for feeding their own cattle. The expenditure on other feed was entirely in cash. That the Mianas cannot afford any significant expenditure of their cattle may be seen from the fact that the total annual expenditure when worked out per animal (excluding poultry) comes to only about Rs. 47 per year. Out of this, the cash expenditure would be proportionately so insignificant as to escape notice entirely.

III.16 AGRICULTURAL LABOUR

The bulk of the requirement of agricultural labour in farming is contributed by the members of the family themselves. Women as well as children work in the farms owned by their family. Outside labour is employed only by those having large holdings or where the labour contributed by the family is not sufficient on account of smaller numbers. Permanent labour is rarely engaged on any long term basis though casual labour takes a good deal of the local investment in farming. Cultivators having small holdings and, therefore, comparatively much less work to do on their own farms constitute the local casual labour force. Only three households in Kajarda are exclusively engaged in agricultural labour while members of 12 households offer themselves for agricultural labour in addition to pursuing their own principal occupation. The requirement of the village for casual labour on the farms can be met from within the village itself and it is not necessary to import labour from outside. Thus, 44.81 per cent of the total value of inputs (Rs. 11,290) in agriculture in the year preceding the survey found its way to the casual labour force in the village and thereby remained in the village itself. Wages are paid both in cash and kind.

The following table compares agricultural wages as obtaining in 1951 and 1960 in respect of male and female labourers.

STATEMENT 15
Wages of Agricultural Labourers

Type of operations	Wages per day 1951		Wages per day 1961	
	Males	Females	Males	Females
1	2	3	4	5
Ploughing	1-50	..	2-00	..
Sowing	1-50	0-75	2-00	1-50
Weeding	1-50	0-75	2-00	1-50
Harvesting	2-00	1-00	3-00	2-00

It will be seen from the above figures that daily wage rates have increased during the decade for all types of agricultural operations. The daily wages are the highest during the harvesting season when the demand for labourers is also highest. Wage rates for harvesting were higher than for other operations during 1951 and 1961 both for males and females. Against Rs. 2 per day for a male worker and Re. 1 for a female worker in 1951, the rate in 1961 was Rs. 3/- for a male worker and Rs. 2 for a female worker. The daily wages for ploughing, sowing and weeding are equal. They rose equally from Rs. 1-50 for a male worker in 1951 to Rs. 2 in 1961 and from Re. 0-75 for a female worker in 1951 to Rs. 1-50 in 1961. In the case of permanent labourers, they are attached with the employer's family throughout the year. They live with the family, are given two meals a day, and cash wages of Rs. 90 per annum.

III.17 CHARCOAL MAKING

Either exclusively or in addition to their normal principal vocations some of the Mianas are also engaged in the production of coal, using for this purpose the abundance of *prosopis julifera* trees that grow in the region. Out of the 85 households 25 are engaged in this activity during the agricultural off season. The amount of coal produced during the year preceding the survey was worth Rs. 9,750 and accounted for 7.44 per cent of the village income. The finished product is exported by truck within

and outside the district including the districts of Jamnagar, Surendranagar and Rajkot. The returns actually accruing to the Mianas are, however, meagre and despite all the labour they put in towards cutting wood and making the charcoal they hardly get 50 per cent of the prevalent wholesale market price. The coal that they supply is invariably upto accepted standards and more than the weight contracted for, but it is the middle man who reaps the profits. There is, therefore, clearly a pressing need for better organisation among the Mianas themselves and better marketing practice whereby the agency of the middle man could be done away with. But this will take time: the Mianas are not yet sufficiently economically well placed to afford the cost of transport vehicles they would have to purchase to effect the long haulages to distant purchasing centres. Apart from the lack of capital, the size of the production would not justify or sustain expenditure of this nature though, however haulage vehicles once purchased would certainly be a valuable asset and could always be otherwise usefully utilized.

III.18 OTHER ACTIVITIES

While the bulk of the population is engaged in agriculture or agricultural labour and some in the production of charcoal some others still earn a livelihood from providing essential services and amenities to the local population. There are three grocery shops in the village dealing in general essential provisions. Cash and credit transactions are equally in vogue. The annual turnover of the shops is, however, meagre. In one of the shops it is about Rs. 3,000 to Rs. 4,000 annually while in the remaining two it is in the vicinity of Rs. 2,500 annually.

A few villagers are also engaged as labourers at nearby salt depots. Salt is collected from the Rann and the sea in the vicinity and sent out by wagons from Malia. About 15 persons from the village are also working outside at Ahmadabad, Viramgam and Kharaghoda as labourers in various establishments.

D. Economic Condition

III.19 INCOME BY DIFFERENT SOURCES

The village has a net annual income from all sources of Rs.1.31 lakhs averaging out at Rs.1,578.72 per household and Rs. 263.65 per capita per annum. The two major contributors towards the village income are agriculture and livestock which account for 52.59 per cent and 32.07 per cent respectively of the total income. The break-up of the total village income by sources and amount is tabulated in the following statement.

STATEMENT 16
Income by Different Sources

Source of Income	Amount (in Rs.)	Percentage to total
1	2	3
Agriculture	54,922	41.92
Agricultural labour	14,115	10.77
Livestock	42,017	32.07
Coal Making	9,750	7.44
Labour	1,560	1.19
Service	6,870	5.24
Business	1,800	1.37
Total	131,034	100.00

It will be seen that 92.20 per cent of the income is derived from agriculture and agricultural labour and the production of coal and livestock rearing. Agriculture alone contributes 41.92 per cent of the total income with livestock contributing 32.07 per cent. Not very much, however, is put back into these sectors which contribute the bulk of the village income. Note has already been taken of the cost and pattern of inputs in agriculture and that of investment in this sector. The average annual cash expenditure on or investment in livestock is very insignificant and very little out of the sizeable income that this occupation yields is ploughed back for growth, development and improvement. Perhaps this may be more out of compulsion than out of deliberate choice. Agricultural labour has a considerably



Charcoal making

smaller share at 10.77 per cent and coal making even smaller at 7.44 per cent. Earnings from labour, service and business are meagre at 1.19 per cent, 5.24 per cent and 1.37 per cent respectively. It is significant, however, that among the departures from the normal traditional pattern service attracts the largest number of workers outside the normal rural economic activities. Table No. 8 in the Appendix will show that the income from land is to the order of 52.69 per cent of the total while that from all other sources is 47.31 per cent. The income earned from salaries and wages outside the village is only Rs. 3,160 accounting for a meagre 2.41 per cent of the total village earnings.

III.20 INCOME RANGES

While the total village income averages out at Rs. 1,578.72 per household per annum not all the households earn income at that level. In fact the majority of the households are in income brackets below the average, 56 of them having incomes below this average and only 29 households having incomes above the average. A detailed break-up of households in the village by their income range groups is tabulated in the following statement.

STATEMENT 17

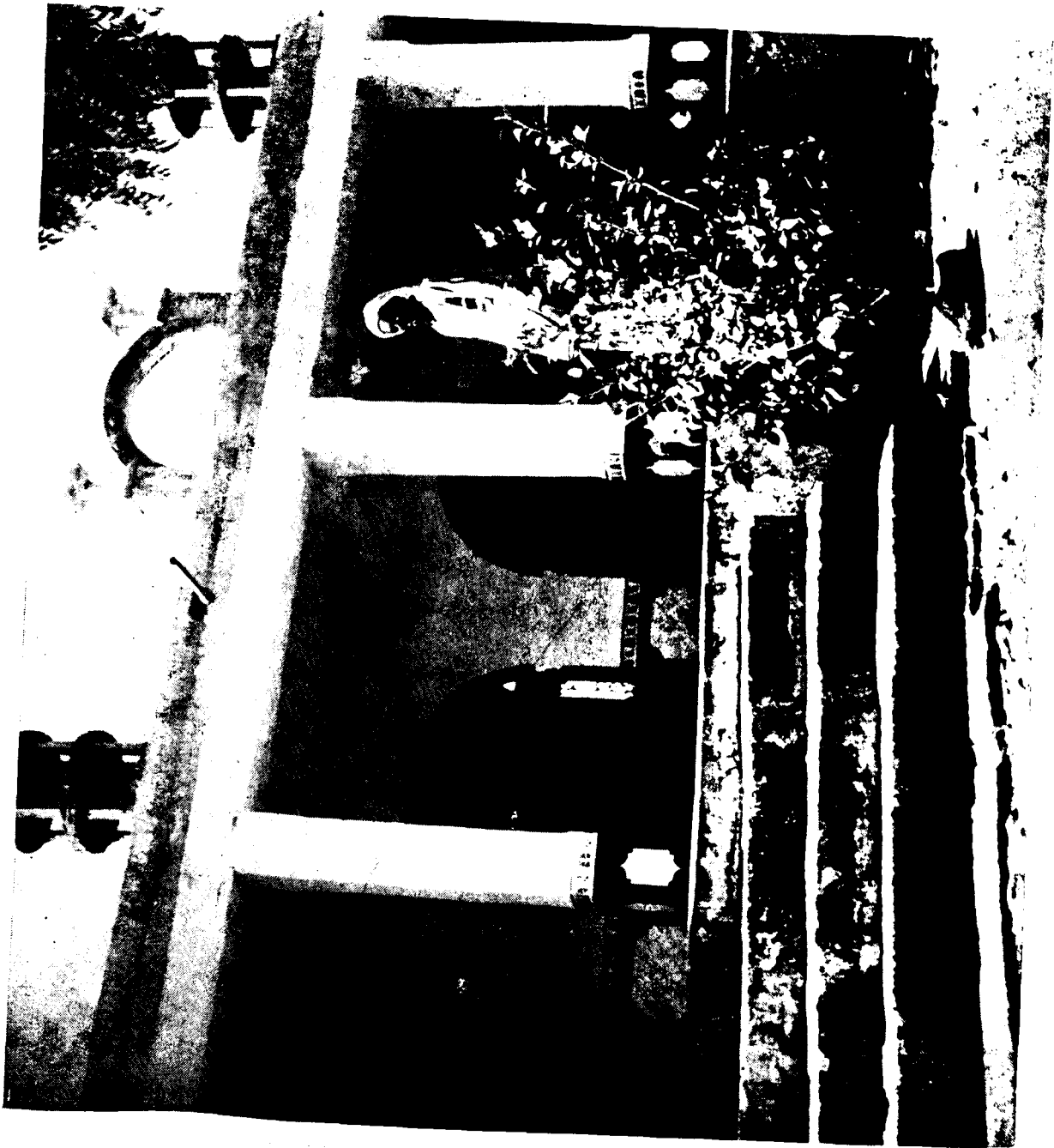
Distribution of Households according to Income Ranges

Income range	Number of households	Percentage to total
1	2	3
Less than Rs. 250	2	2.35
Rs. 251 to Rs. 300	2	2.35

STATEMENT 17--Contd.

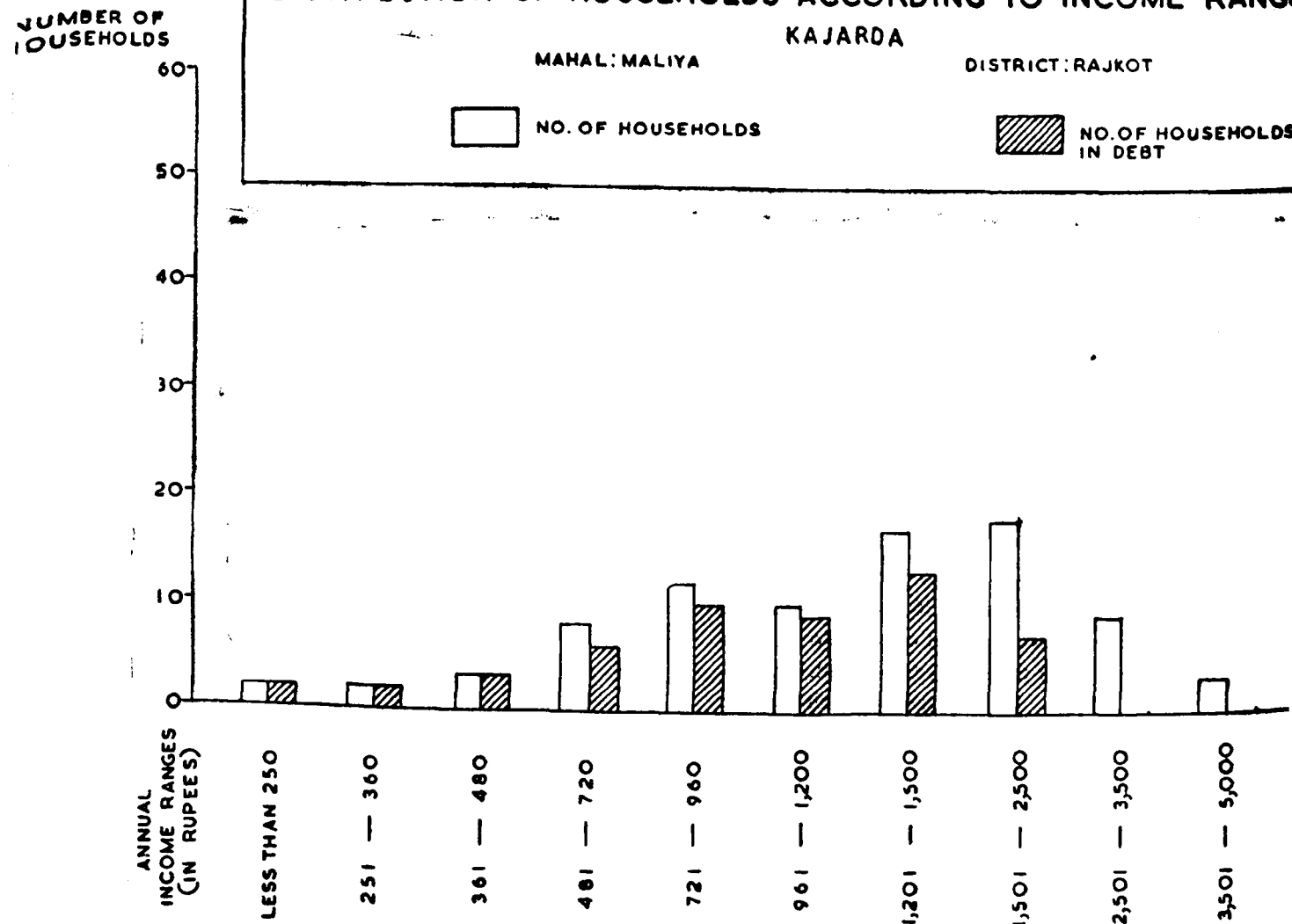
Income range	Number of households	Percentage to total
1	2	3
Rs. 361 to Rs. 480	3	3.53
Rs. 481 to Rs. 720	8	9.41
Rs. 721 to Rs. 960	12	14.12
Rs. 961 to Rs. 1,200	10	11.76
Rs. 1,201 to Rs. 1,500	17	20.00
Rs. 1,501 to Rs. 2,500	18	21.18
Rs. 2,501 to Rs. 3,500	9	10.59
Rs. 3,501 to Rs. 5,000	3	3.53
Above Rs. 5,000	1	1.18
Total	85	100.00

It will be seen from the above table that 15 households have an annual income of less than Rs. 720 which works out to a very meagre Rs. 60 per month. This means that these households are existing at no more than subsistence level, if at all even that. 39 other households have incomes ranging from Rs. 721 to Rs. 1,500 per year and the remaining 30 households from Rs. 1,501 to Rs. 5,000 per year. Only a single household has an annual income exceeding Rs. 5,000. A part from the 15 households existing at subsistence level 2/5ths of the total households are in the middle income group of Rs. 1,201 to Rs. 2,500 per year. If this could be taken to average out at Rs. 1,850 per year, the monthly income per household is just a little over Rs. 150. The economic condition of the Mianas by and large cannot, therefore, be said to be too happy.



Mosque

DISTRIBUTION OF HOUSEHOLDS ACCORDING TO INCOME RANGE



III.21 EXPENDITURE PATTERN

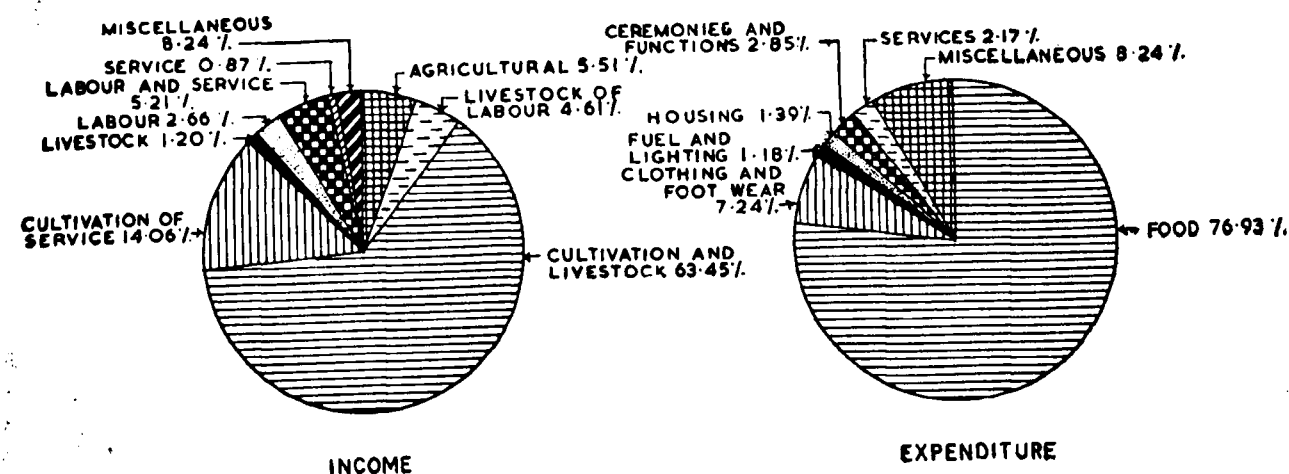
It would next be of interest to note the expenditure pattern among the people within the context of the given incomes. As against the village earnings of Rs. 1.3 lakhs per year the annual expenditure is Rs. 130,777, i.e., about equal to the total annual village income. The average expenses per household work out to Rs. 1,538.55 as against the average annual income of Rs. 1,578.72 and the per capita annual expenditure to Rs. 262.08 as against

per capita annual earnings of Rs. 263.65. This being so, it is easy to appreciate that the Mianas are just about able to make both ends meet. They have little or nothing left over by way of savings for emergencies or future commitments and the pattern of expenditure clearly indicates that the earnings are almost entirely taken up by basic necessities and there is no room for luxury of any kind or for improvement in the existing standard of living. A break-up of the expenditure pattern follows in the statement below.

STATEMENT 18
Expenditure Pattern

Expenditure on	Expenditure (in Rs.)	Percentage to total
1	2	3
Food	100,609	76.93
Clothing and footwear	9,465	7.24
Fuel and lighting	1,538	1.17
Housing	1,813	1.39
Ceremonies and functions	3,730	2.85
Services	2,842	2.17
Miscellaneous	10,780	8.25
Total Expenditure	130,777	100.00

The pattern of expenditure thus shows that more than three quarters of the entire earnings is spent



III.22 INDEBTEDNESS BY SOURCE AND CAUSES

Something has been seen of the Miana's income ranges and expenditure habits. It could hardly be expected that placed in the socio-economic context in which he is, he could manage to live comfortably and satisfy all needs without borrowing, for the margin between earning and essential expenditure is so thin. 52 households constituting 61.81 per cent of the total households in the village were found to be in debt. The amount of debt outstanding at the period of the survey was Rs. 32,975, thus averaging out as Rs. 532.29 per household of the indebted households. What is even more discouraging is the

fact that the bulk of the debt was incurred for non-productive purposes. The proportion of productive debt incurred for reasons such as meeting current farm expenses, improvement of land and purchase of tools and implements and cattle was only 11.52 per cent while the remaining 88.48 per cent was unproductive debt. The fact that the Miana's earnings are not enough for all his basic requirements is well brought out by the finding that 71.49 per cent of the total debt was incurred in order to meet with essential daily needs.

There is no local source from which money could be borrowed other than the traditional

money-lenders, traders and relatives, thus assuring a further burden on the borrowers by way of high rates of interest. Only 2 per cent of the amount was borrowed from Government as loan for agricultural development.

III.23 INDEBTEDNESS BY INCOME

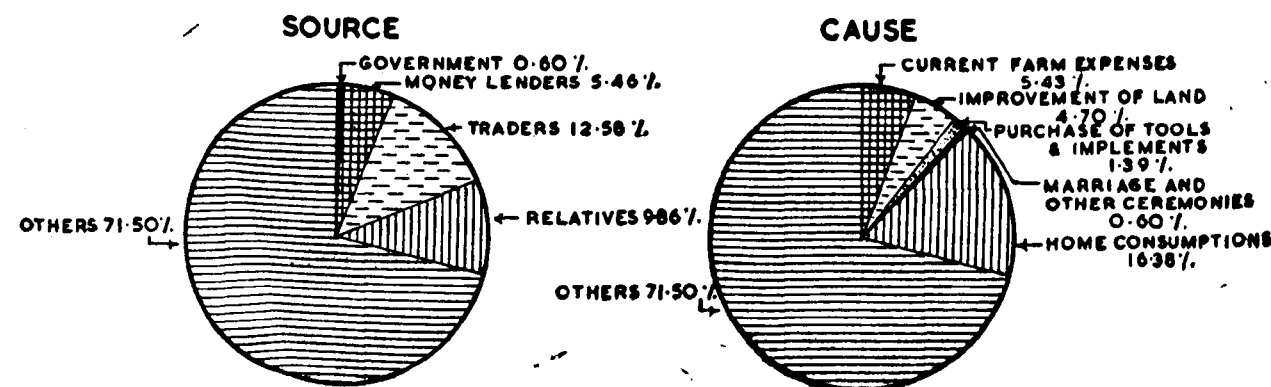
A closer examination of indebtedness by income ranges reveals that some of the households which can least afford to be indebted are, in fact, indebted far above their annual earnings. While indebtedness is observed in all the income groups except for 13

households earning more than Rs. 2,500 per year it is most heavily concentrated in the lower income groups. Cent per cent of the seven houses in the first three income ranges are indebted to an extent larger than their annual earnings. 90 per cent of the ten households in another income range are indebted, though to an extent below their annual earnings. 75 per cent or more of the 37 houses in three other income ranges are indebted, but also at a level below their annual. A detailed break-up showing the extent of indebtedness of households in the various income ranges is tabulated in the following statement.

STATEMENT 19
Indebtedness by Income Groups

Income range (in Rs.)	Total Number of households	Number of households in debt	Amount of debt (in Rs.)	Percentage of indebted households to total households	Average indebtedness per household in debt (in Rs.)
1	2	3	4	5	6
Less than Rs. 250	2	2	516-00	100.00	258-00
Rs. 251 to Rs. 360	2	2	951-00	100.00	475-50
Rs. 361 to Rs. 480	3	3	2,440-00	100.00	813-33
Rs. 481 to Rs. 720	8	6	4,085-00	75.00	680-83
Rs. 721 to Rs. 960	12	10	3,444-50	83.33	344-45
Rs. 961 to Rs. 1,200	10	9	5,749-25	90.00	638-80
Rs. 1,201 to Rs. 1,500	17	13	4,785-00	76.47	368-07
Rs. 1,501 to Rs. 2,500	18	7	5,708-50	38.88	815-70
Rs. 2,501 to Rs. 3,500	9	..	..	..	..
Rs. 3,501 to Rs. 5,000	3	..	..	..	..
Above Rs. 5,000	1	..	..	..	..
Total	85	52	27,679-25	61.17	532-29

INDEBTEDNESS BY SOURCE AND CAUSE



III. 24 FINANCIAL ASSETS

The financial assets of the village are mainly comprised of the value of land, livestock, houses, valuables like gold and silver ornaments and equipment of domestic use. While no data is available regarding the value of land and houses, the value of other types of assets is tabulated in the following statement.

STATEMENT 20
Assets

Type of assets	Number of households owning the asset	Value of the assets (in Rs.)	Average value per household (in Rs.)	Average value per capita (in Rs.)
1	2	3	4	5
Land	54	N.A.	..	..
Livestock	68	56,966	837.74	134.67
Houses	83	N.A.	..	..
Valuables	78	15,450	198.08	32.59
Total	83	72,416	872.48	145.71

It will be seen from the above table that the total value of assets possessed by the households is to the order of Rs.72,416, averaging out at just a little over Rs.870 for each of the 83 households owning assets. Two households in the village are without any assets at all. The value of assets consisting of valuables averages out at Rs.198 per household and only Rs. 33 per capita. The most valuable asset with the largest number of households is livestock which is together worth Rs. 56,966, averaging out at Rs. 837.74 per household. On the other hand even though 78 households have returned assets in the shape of valuables the value of such assets per household comes to only Rs.198.08 per household and Rs. 32.59 per capita.

Areas covered in this chapter have thus shown that agriculture, livestock rearing and the production of coal are the main occupations of the Mianas of Kajarda. None of them yield returns sufficient to support a raising of the standards of living. The land is saline, poor in fertility and dependant almost entirely on uncertain rains. It is cultivated by still primitive methods and tools and very little is put back into it to improve its productivity and while it is the single largest source of income, what it yields is not enough to sustain the family unless it takes the greatest care with the domestic budget. Likewise, though livestock rearing accounts for a sizeable portion of the village income, there is not enough left to put something back into the improvement of breeds, or to buy better feeds for cattle, etc. 52.70 per cent of the population is economically active, ranging in age from below 15 years to over 60 years, and female participation in work is high. The largest number of workers are engaged in cultivation, agricultural labour and other services. 63.53 per cent of the households own land, 37 households owning holdings ranging in size from 2 to 25 acres, and the remaining having larger holdings from 25 to 50 acres in size. The crops mainly grown are the hardy types requiring little rain, and cotton is beginning to enjoy greater popularity as a cash crop. The level of investment and cost and variety of productive inputs in agriculture is low. Enquiries into the incomes of the households showed that most of the households lived at subsistence level and could just about manage to make both ends meet. While the bulk of the expenditure was on the basic essentials of food, clothing and shelter and unproductive or wasteful expenditure was limited, a large proportion of the households were in debt, some of them even in excess of their earnings.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

A. Population

IV.1 VARIATION IN POPULATION

The population of the village at the 1961 Census was returned as 575 as against 795 in 1951, thus showing a decrease of 220 persons during the last decade. This abnormal decline of 27.67 per cent is ascribed to migration outside the village in search for better prospects. The female population outnumbered the male in both the censuses. Notwithstanding this fact the decrease in population effects both the male and female sexes, as will be evident from the following table giving figures for the male and female population at the 1951 and 1961 Censuses and the present survey in 1960.

STATEMENT 21
Variation in Population 1951-60-61

	Persons	Males	Females
1951 Census	795	389	406
1960 Survey	499	245	254
1961 Census	575	277	298
Percentage increase(+) or decrease (-) (1951-1961)	(-)27.67	(-)28.79	(-)26.60

IV.2 AGE STRUCTURE

The population of the village at the time of the present survey was 499 persons consisting of 245 males and 254 females. Their distribution by broad age-groups is tabulated below.

STATEMENT 22
Population by Age Groups

Age-group	Total Population			Percentage to total population	Sexwise percentage		Sex ratio females per 1,000 males
	Persons	Males	Females		Males	Females	
1	2	3	4	5	6	7	8
0-14	226	110	116	45.29	48.67	51.33	1,054.55
15-34	143	71	72	28.66	49.65	50.35	1,014.09
35-59	103	51	52	20.64	49.51	50.49	1,019.61
60 and over	27	13	14	5.41	48.15	51.85	1,076.92
Total of all ages	499	245	254	100.00	49.09	50.91	1,036.73

It will be seen from the above figures that the female population is in excess of the male population in all the age-groups, 45.29 per cent of the total population is accounted for by children below 15 years of age while 49.30 per cent of the

population falls in the working age-group 15-59 years. Only 27 persons or 5.41 per cent of the total are in the category of the aged in the age-group 60 years and above.

POPULATION BY AGE GROUPS

KAJARDA
MAHAL: MALIYA DISTRICT: RAJKOT

MALE FEMALE

AGE GROUPS

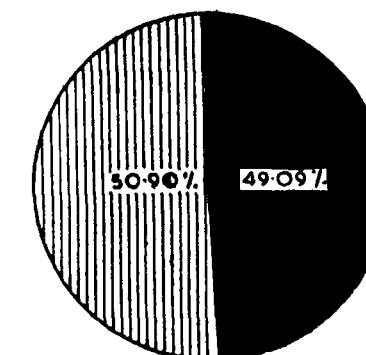
60 AND OVER

35 - 59

15 - 34

0 - 14

SEX RATIO



IV.3 SEX RATIO

As observed above females outnumbered males in the overall population as well as within each of the various age-groups listed in the preceding statement. This pattern is in conformity with the overall pattern obtaining in the neighbouring Kutch district but at variance from the pattern obtaining in Malia Mahal and Rajkot district as a whole. The predominance in numbers of the female population over the male in Kajarda is reflected not only in the present survey but also at both the 1951 and 1961 Censuses. The ratio of females to 1,000 males at the three periods 1951, 1960 and

1961 is 1,044, 1,037, and 1,076 respectively. This characteristic of sex ratio obtaining in the village is not in conformity with the pattern obtaining in Malia Mahal where the sex ratio is 963 and in Rajkot District as a whole where the sex ratio is 964. It is, however, more akin to the pattern in Kutch district where the sex ratio is 1,063. This peculiarity in respect of sex composition of the village population is not fully or satisfactorily accounted for by the migration of male members of the population outside the village in search of a livelihood for the number of such emigrants is small and in any case not so large as to account fully for the difference.

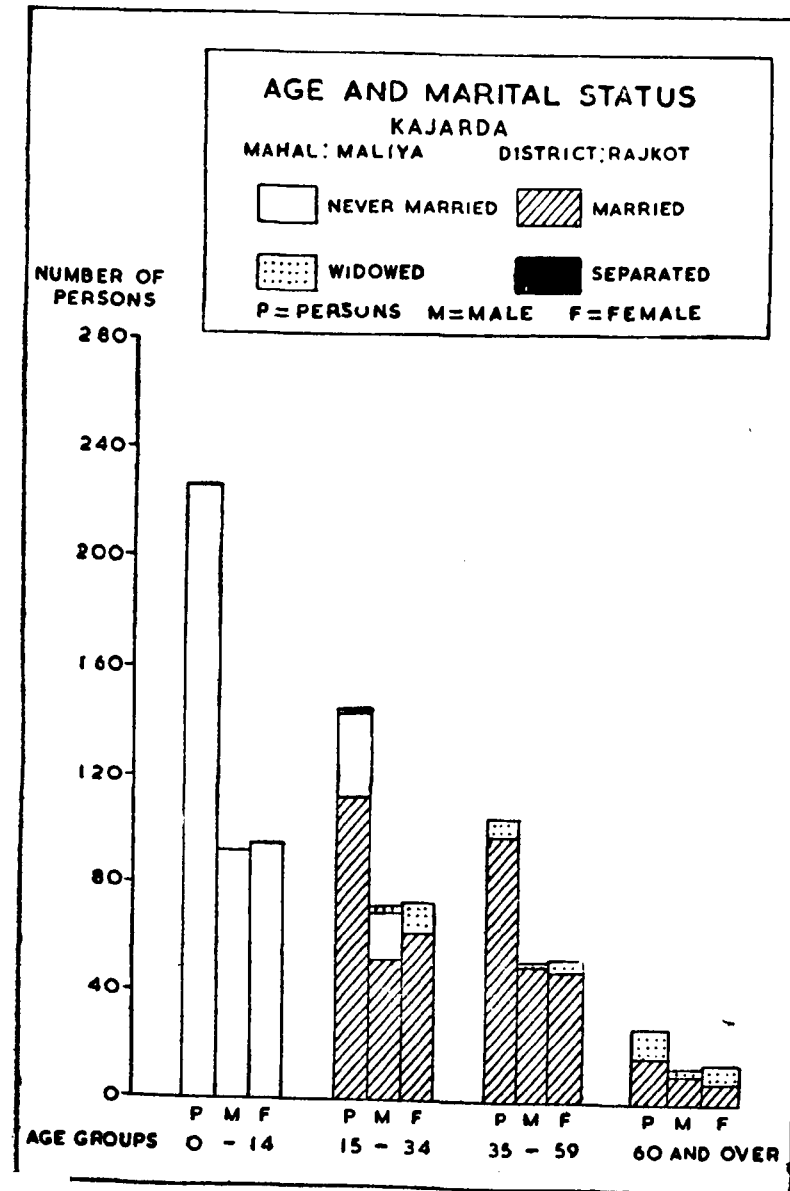
IV.4 MARITAL STATUS

A little more than half the population (51.30 per cent) are in the 'Never married' category. There are 256 such persons of whom 30 are above 14 years of age. The number of those married is 223, accounting for 44.69 per cent of the population, while that of persons in the 'widowed' cate-

gory is 20 (4.01 per cent). No person was in the 'divorced or separated' category at the time of the survey. Among the widowed females one is aged 38, four are above 50 years of age, and another eight in the 60 and above age-group. As will be seen from the following break-up of the population by age and marital status child marriage is absent in the village according to the survey (1960).

STATEMENT 23
Age and Marital Status

Age-group	Total Population			Married			Never Married			Widowed			Divorced & Separated		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-14	226	110	116	..	..	..	226	110	116	..	..	..	..	..	..
15-34	143	71	72	111	51	60	30	18	12	2	2	..	..	..	..
35-59	103	51	52	96	49	47	..	..	..	7	2	5	..	..	..
60 & Over	27	13	14	16	10	6	..	..	..	11	3	8	..	..	..
Total of all ages	499	245	254	223	110	113	256	128	128	20	7	13	..	..	..



B. Health

IV.5 MEDICAL FACILITIES

There are no medical or health institutions located in the village and the nearest such institution is situated at the Mahal Headquarters, Malia. Of the 85 households 72 or 84.71 per cent consult medical opinion when they need to while the remaining 13 rely more on the traditional *vaidya* or country doctor. Though illiterate, the Mianas are not superstitious in matters relating to health and hygiene. There is room for improvement in the matter of personal hygiene as appears from replies to question canvassed on the subject. They lag behind on such a common matter of personal cleanliness as the ordinary bath. Only 29 families confirmed that they followed regular bathing habits. The remaining 56 bathe not only irregularly but also at long intervals. The reason given by those not inclined to a regular bath was that they did not feel the need for one. No cleaning aids are popular even with the families following regular bathing habits and only 15 families confirmed that they made use

of soaps and other such cleansing agents.

The villagers are, however, more conscientious in the matter of health. It was found that all the children in 82 of the 85 households had been vaccinated. No epidemic had been recorded in the village during the last decade. Three cases of severe illness were, however, recorded during that period, the patients suffering from cancer and acute rheumatism.

IV.6 FERTILITY

There are 113 women in the village who were currently married at the time of the survey. 479 children were born to them, giving an average of 4.5 children per married women. Of the total births 355 children (74.08 per cent) survived and 124 (25.92 per cent) did not survive. Out of the 16 births during the year preceding the survey 12 children (75 per cent) survived the first year of life.

The distribution of still married women in the village by births at various periods is tabulated in the following statement.

STATEMENT 24
Births to Still Married Women

Number of still married women	Number of households with still married women	Births during last twelve months to still married women					Births before last twelve months to all still married women				Total (Cols. 8+11)
		Male child	Female child	Total (Cols. 3+4)	Alive	Dead	Total (Cols. 6+7)	Alive	Dead	Total (Cols. 9+10)	
1	2	3	4	5	6	7	8	9	10	11	12
113	79	6	10	16	12	4	16	343	120	463	479

The distribution of still married women according to their present age and the number of children born among them is given in the following statement.

STATEMENT 25
Number of Children according to Mother's Present Age

Present age of still married women	Number of still married women		Number of children born to still married women in Col. 3	Percentage to total
	Not having child	Having child		
1	2	3	4	5
10-14	1	..	..	..
15-17	2	..	..	..
18-20	4	4	5	1.04

STATEMENT 25—Contd.

Present age of still married women	Number of still married women		Number of children born to still married women in Col. 3	Percentage to total
	Not having child	Having child		
1	2	3	4	5
21-24	2	14	31	6.47
25-27	..	8	30	6.26
28-30	..	15	61	12.74
31-35	1	14	58	12.11
36-40	..	11	50	10.44
41-45	1	16	119	24.84
46-50	..	8	47	9.81
51 & over	..	12	78	16.29
Total	11	102	479	100.00

It will be seen from the above table that out of the 113 women in the currently married state 11 or 9.73 per cent had not, up to the period of the survey, given birth to a child. Nine of these women are below 25 years of age. (The table also shows one girl in the 10-14 age group to be currently married, thus contradicting data on marital status

as tabulated in Statement No. 23. It is likely that this marriage took place after the 1961 Census). None of the married women below 18 years has a child. The following table contains a break-up of the order of birth at various stages of the age of the mother.

STATEMENT 26
Number of Children according to Mother's Age at Birth

Birth order	Age distribution										Total Births
	14 to 17	18 to 20	21 to 24	25 to 27	28 to 30	31 to 35	36 to 40	41 to 45	46 to 50	and over	
1	2	3	4	5	6	7	8	9	10	11	
First Child	30	34	23	5	7	3	..	..	..	..	102
Second Child	9	21	36	10	4	8	..	..	..	..	88
Third Child	..	10	25	21	13	4	4	..	..	..	77
Fourth Child	..	..	15	18	18	12	6	..	..	..	69
Fifth Child	..	..	3	14	12	16	9	2	..	..	56
Sixth Child	..	..	1	3	9	13	5	6	..	..	37
Seventh Child	..	..	..	2	1	9	5	3	1	..	21
Eighth Child	..	..	..	..	1	5	4	4	2	..	16
Ninth Child	..	..	..	..	1	..	6	..	3	..	10
Tenth Child	..	..	..	..	..	1	..	..	1	..	2
Eleventh Child	..	..	..	..	..	1	..	..	..	..	1
									(over 50)		
Total	39	65	103	73	66	72	39	15	7	..	479

The above figures show that the period of greatest fertility among married women in this community in Kajarda is between the ages of 21 and 27 years. 176 (36.74 per cent) of live births occurred to mothers when they were within this age group. 39 births are recorded in the case of women when they were between 14 to 17 years of age of which 30 are first births and 9 are second births. The age-group 18 to 35 claims 379 births accounting 79.12 per cent of the total births. There is a decline in fertility after 35 years of age and only 39 births (8.14 per cent) and 15 births (3.13 per cent) are recorded in the age-groups 36 to 40 years and 41 to 45 years respectively. There is an unusual case of a sixth birth taking place in the case of a woman between 21 and 24 years, a ninth birth in the case of a woman between 28 and 30 years and a tenth birth

in the case of a woman aged over 50 years. There is also an eleventh birth in the case of a woman aged between 31 and 35 years. It can be said from the figures in the preceding table that the Mianas breed at a fairly early and rapid rate.

Out of a total of 336 first, second, third and fourth births (70.15 per cent), the first births are highest (34) in the 18 to 20 age-group closely followed by the age-group 14 to 17 years and 21 to 24 years, in that order. The highest number of second births (36) are found in the age-group 21 to 24 years followed by the 18 to 20 years age-groups. Both the first and second births show a decline after the mother has reached the age of 25 years. The largest number of third births (25) have taken place to mothers in the age-group 21 to 24 followed by those in the age-group 25 to 27. The

largest number of children born to any single woman is 11. The Miana tendency to marry and have children early is clearly reflected from the figures discussed in the above account.

IV.7 FAMILY PLANNING

The data discussed in the immediately preceding paragraph would clearly indicate the total absence of family planning in the village itself as well as among the Mianas residing there. Not only do the figures reflect early marriages but also point to early and continued prolific breeding. There is no family planning centre at Kajarda. Even though the elders in 78.82 per cent of the households were aware of the fact that conceptions can be prevented by deliberate means, only three confirmed that they favoured adopting such means. Family planning and family planning methods are on the whole not approved by the villagers at Kajarda for various reasons. Many believe that a larger family ensures a larger number of people to share in the economic activities pursued by the family and, therefore, a larger income and better standard of living. Others believe that family planning is not conducive to the maintenance of the good health of their women. The common belief that a child is a gift of nature or of God whose birth should by no means be prevented is also found held in this village. The numerous underlying fallacies and contradictions in these various beliefs are of course obvious but even though this may also be conceded by the villagers they were found to hold on blindly to their traditional belief on the subject. They do not believe in the necessity of birth control and do not practice it.

C. Literacy and Educational Institutions

IV.8 LITERACY

"Writing in 1884, Watson (ibid) had observed of the Mianas that they had no knowledge of reading or writing and no wish to learn". This is by and large still true.

The level of literacy among the Mianas is very low and they have yet to accept the importance of education in bettering their economic and social condition. It has been seen earlier that the number of children in school at the 1961 Census (Statement No. 8) was only 15 and none of these were females. Most often, as soon as the children are

old enough to handle and be entrusted with active participation in the economic activity of the household they are involved in this activity and education takes second place. The belief seems to be that every member of the household must earn his keep and, as soon as he is able, contribute to the earnings of the household. This applies equally to males and females. Education is seen as an unnecessary investment which bears fruits very late in life. Besides most Miana households cannot afford the cost of books and stationery necessary for the school-going children. Only 9.82 per cent of the villagers at Kajarda were found to be literate. Of the 49 persons found literate 47 were males and 2 females. The low level of awareness on the subject and particularly with regard to female education can be appreciated from the fact that only 19.18 per cent of the male population and 0.78 per cent of the female population is literate. An examination of the extent of literacy in the population by age-groups reveals that only two females out of the entire population are literate and these are in the age-group 35 to 39 years, clearly indicating that no progress whatever has been made as regards female education even after Independence. In the other age-groups there are only 47 other persons who are literate in the four age-groups tabulated below. From the following statement showing literacy by age-groups it will be seen that although the 0-14 age-group accounts for 45.29 per cent of the total population only 9.73 per cent in that age-group are literate and 90.27 per cent are illiterate. Similarly while the population in the 15-34 age-group accounts for 28.66 per cent of the total population only 9.79 per cent in that age-group are literate and 90.21 per cent are illiterate. In the next age-group which accounts for 20.64 per cent of the population 10.68 per cent of that age-group are literate and 89.32 per cent are illiterate. This is also the only age-group in which there are illiterate females. Finally, in the last age-group of 60 years and above which accounts for 5.41 per cent of the total population, only 7.41 per cent are illiterate and 92.59 per cent are illiterate. The figures also highlight the fact that just as in the case of female education very little progress had been made after Independence so also in the case of the younger generation very little progress had been made in this regard after Independence despite the extension of educational facilities in the region and, more recently,

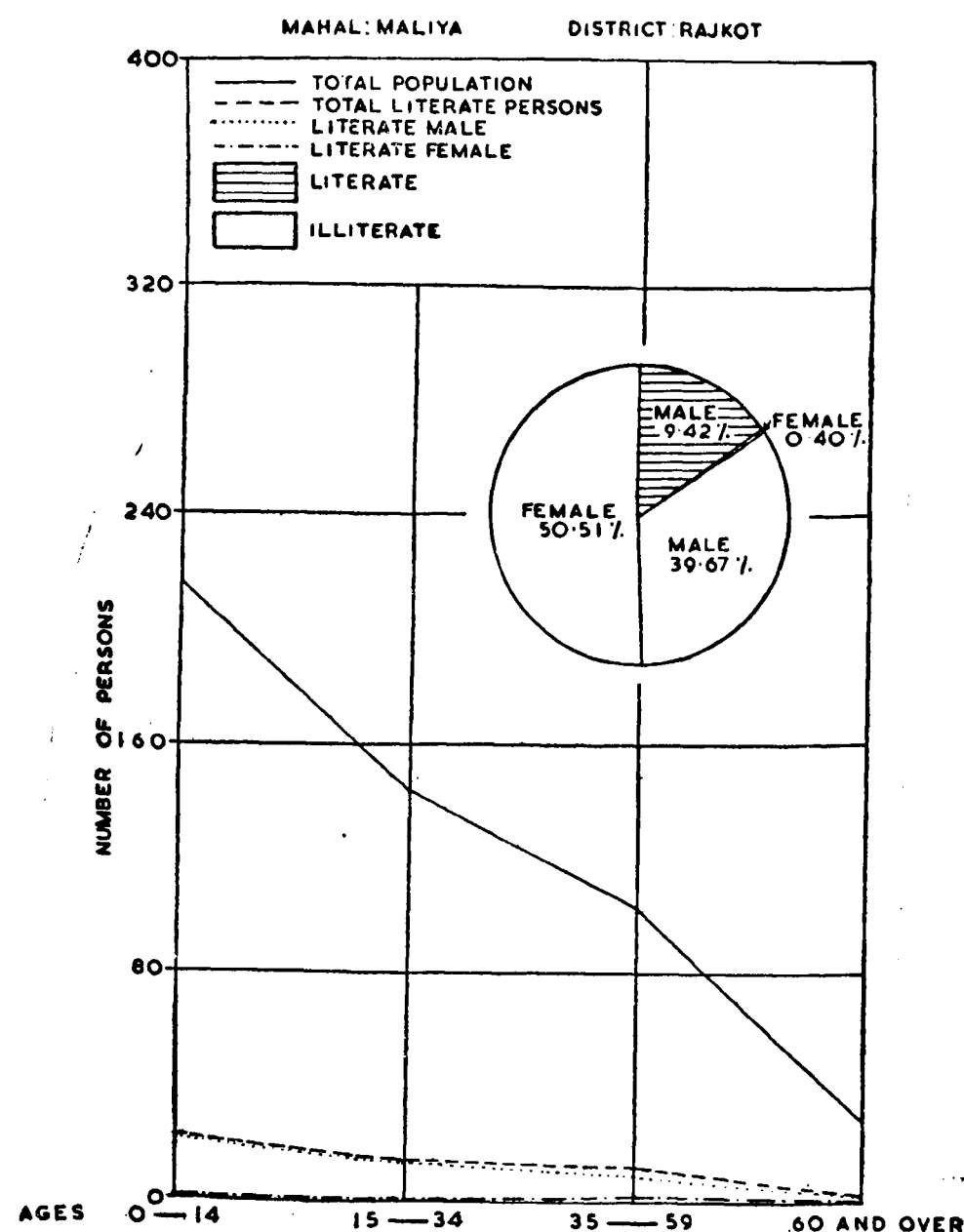
in the village itself. Educational facilities have been available in Malia for quite some time though not at Kajarda until recent times. However, failure to

avail of this facility as is clearly reflected by the following figures point to a lack of motivation with regard to education.

STATEMENT 27
Literacy by Age-groups

Age group	Total population			Literate			Illiterate			Percentage of literate population to total population		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-14	226	110	116	22	22	..	204	88	116	9.73	20.00	..
15-34	143	71	72	14	14	..	129	57	72	9.79	19.71	..
35-59	103	51	52	11	9	2	92	42	50	10.68	17.64	3.84
60 & over	27	13	14	2	2	..	25	11	14	7.41	15.38	..
Total	499	245	254	49	47	2	450	198	252	9.82	19.18	0.78

LITERACY BY AGES
KAJARDA



IV.9 EDUCATIONAL INSTITUTIONS

While educational institutions have been in existence in the region in general there were none in Kajarda until 1958 in which year a primary school was started in the village by the District Local Board. At the time of the survey there was provision for the teaching of four vernacular standards at the school by a single teacher. But the local population continue to show an indifference towards education despite facilities being available in the village itself. The school records showed that on 6-7-1962 there were only seven students on the rolls of the school, one each in the first and second standards and five in the third standard. The fourth standard was not taught at all as there were no students in that class. The indifference of the local

population towards education is apparent when the above facts are seen in the context of the number of children in the village who are in the school-going age-group.

D. Settlement of Households and Family Structure

IV.10 SIZE OF HOUSEHOLDS

It has been observed earlier that the village has grown haphazardly and without any conscious plan. The average household consists of 5.87 persons but, as will be seen from the following statement, households having four to six members are the largest in number. A break-up of the households in the village by size follows in the statement below.

STATEMENT 28
Size and Composition of Households

Size of the households	Number of the households	Percentage to total number of households	Total population			Percentage to total population
			Persons	Males	Females	
1	2	3	4	5	6	7
Single Member	2	2.35	2	1	1	0.40
2-3 Members	13	15.29	34	15	19	6.81
4-6 Members	36	42.36	183	102	81	36.68
7-9 Members	27	31.77	205	88	117	41.08
10 and over	7	8.23	75	39	36	15.03
Total	85	100.00	499	245	254	100.00

The largest number of households consist of the medium size family of four to six members an account for 42.36 per cent of the total households. They accommodate 36.68 per cent of the total population. The next largest in number are households with 7 to 9 members each, accounting for 31.77 per cent of the total households and 41.08 per cent of the total population. Single member households are insignificant in number but, at the other end of the scale, households having more than 10 members are quite significant, accounting for 8.23 per cent of the total households and 15.03 per cent of the total population. Thus, large-sized families having more than six members each together number 34 and account for 40 per cent of the households and 56.11 per cent of the total population

of the village. Furthermore, even though the medium-sized families are the largest in number, more than 50 per cent of the villagers are members of large families.

IV.11 FAMILY STRUCTURE

Classification of households according to the nature of family shows that 50 or 58.82 per cent of the total households covering 47.70 per cent of the total population are nuclear (simple) families. (A nuclear family is one composed of a husband and wife and their unmarried children). 24 families accounting for 28.24 per cent of the total families and 40.28 per cent of the total population are extended (joint) families (consisting of a married

couple living with married sons or daughters or married brothers or sisters and their spouses). Ten families accounting for 11.76 per cent of the total families and 11.42 per cent of the total population are intermediate families (a married couple living with unmarried brothers or sisters and one of the parents). One household which has not been included in the above break-up was treated as distinct from the three types discussed above. This family consisted of a widow living with her niece and nephew.

A break-up of the households in the village by caste and family structure follows in the statement below.

STATEMENT 29

Castewise distribution of Households according to Nature of Family

Caste	Total Number of households	Types of families living in the household			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Miana	81	46	10	24	1
Saiyad	2	2	..	..	..
Fakir	2	2	..	..	..
Total	85	50	10	24	1

It will be seen from the above figures that families in the Saiyad and Fakir castes are entirely simple. Among the Miana families the largest number are nuclear (simple) families but the number of extended (joint) families (24) is 30 per cent of the total families and this is probably accounted for by the likelihood that agriculture which is a family enterprise holds them together. On the other hand it may also be equally likely that poor economic condition precludes separate residence and married relations of the parent family continue to reside together on this account. Opinion was, however, not canvassed on this aspect of family structure.

IV.12 INHERITANCE OF PROPERTY

The villagers were found quite tradition-bound in their views and practices as regards inheritance of property. Cent per cent of the households in the village favoured the devolution of property to

sons only and did not favour the inheritance of property by daughters or widows. This belief is carried out in practice also and Mianas generally divide their property equally among sons only, only sometimes making an exception in the case of a widow without any means of livelihood, in which case she is sometimes allowed to inherit enough property to maintain her. However, if the widow's maintenance can be otherwise arranged for, the Mianas would still prefer not to have her inherit any property.

IV.13 SETTLEMENT OF HOUSEHOLDS

It has been seen earlier that the village is perhaps one of the original settlements of the Mianas and that in all likelihood it is more than 150 years old. This presumption is confirmed by the settlement history of the households in the village. Kincaid (ibid) has given an account of the activities of one of the most famous names in the history of outlawry in Saurashtra, Vala Namori, who "went out" after the surrender of another dacoit Mor Sandhani, also a Miana, and the first of that tribe's major outlaws. It is in the encounter with this dacoit that Lt. Harry Gordon lost his life near the village Karadia, near Malia. Vala Namori's grandson was, at the time of the survey in 1970, the Sarpanch of the village and his great grandson Yusuf was in prison serving out yet another sentence following the one to which he was convicted earlier for his part in the Kutch dacoity, to which reference has been made earlier. Local informants stated that Mor Sandhani was also originally a resident of Malia but his descendants may yet be found living in Kajarda. The above brief account establishes a link between Kajarda and the earliest recorded Miana dacoits. Turning next more specifically to the settlement history of the households in the village as given by the villagers it was found that the majority of the households are original settlers and have been in the place since five generations. There are 79 such households accounting for 92.94 per cent of the total. Of the remaining six households two have settled in the village about four generations ago, another two about two or three generations ago and the last about a generation ago. None of the household is freshly settled in the village in the present generation.

IV.14 EMIGRATION

Emigration from the village was found to be limited. 18 persons from 9 households had migrated outside the village in search of employment but left their families behind. Among the other reasons advanced for emigration are insufficiency of cultivable land or income and the incapacity of the present occupation to sustain the family.

E. Co-operation and Village Organisations

IV.15 CO-OPERATION

It is likely that the Mianas at Kajarda could improve their lot through corporate action particularly in agriculture and in the matter of disposal of milk products, coal and sea food produced or gathered by their own efforts. It has been seen earlier how middle agencies reap the largest profits from the disposal of coal and sea food produced or gathered by the Mianas. Milk or milk products are about the only products they market directly. For the marketing of sea food and coal they have to depend on middle agencies because the products are sent to distant markets which the Mianas cannot reach on their own owing to insufficiency of capital to finance transport costs. Unfortunately, however, co-operative effort of any kind is absent. Mutual dependence extends only to occasional help in the matter of agricultural operations or lending and borrowing of tools and implements. Apart from that the whole idea of co-operative economic activity seems offensive to the villagers. They have particularly strong feelings about pooling in land resources and sharing the profits of agriculture proportionately with the size of land contributed. The villagers feel that co-operative farming would only result in inequality of effort to the extent that a person who has contributed a smaller piece of land than others and, therefore, has a smaller proportion of the profits to gain, would nonetheless have to work as much as others who have contributed larger land holdings and have larger shares in the profits. It is also feared that shirking and laziness cannot be avoided and a man unwilling to do his share of the work can hardly be compelled to do so. They, therefore, believe that, all said and done, co-operative farming is an unworkable system.

IV.16 CASTE PANCH

Reference had been made earlier to the Miana *Jamat* which is a powerful body and governs all matters relating to the social customs and mores of the community. It has no formal sanction apart from that conferred on it by custom and the collective will of the community. About four to five members are selected by the common consent of the senior members of the community in the village to constitute the *Jamat*. They then continue to function as such for their life-time unless they are removed on grounds of prejudicial or unbecoming conduct in the discharge of their duties or for violation of the community's customs or on account of disability to function efficiently. They mediate and bring influence to bear upon all matters relating to social and economic problems connected with land, inheritance, marriage, divorce, etc. within the frame-work of the customs of the community. The *Jamat* has no formal constitution regarding its organisation and functioning, no rigid pattern as to when and where it should meet, and no firm demarcation of areas where it should act. Members of the *Jamat* will meet at any agreed place whenever necessary when they feel that a question involving the interests or the customs and mores of the community as a whole has come up on which it should provide guidance to the members of the community as to how they should act.

IV.17 VILLAGE PANCHAYAT

The Kajarda Village Panchayat was established in March 1957. It is maintained and its activities financed by revenue grants and local taxes on houses, shops, hawkers and fines on stray cattle. The amount realised by revenue is low as most of the land carries a concessional rate of land revenue. The village had at one time received Rs. 500 per annum as grant-in-aid which, following introduction of the Village Panchayat Act of 1958 in 1960-61 was reduced to only Rs. 292. However, notwithstanding the backwardness of the community as well as of the tract and the limited resources of the village, the panchayat has done some useful developmental work.

IV.18 LEVEL OF AWARENESS

All earlier authorities who have written on the Mianas are agreed on the Miana's considerable intelligence and alertness of mind. He has always been keenly aware not only of his immediate surrounding but of the larger world around him. Reference has already been made to his quite detailed knowledge of regional flora and fauna. The present survey also found the Miana equally extensively aware of a large number of things both in his immediate vicinity as well as outside his immediate experience. 75 of the 85 households, for example, could correctly state the period of the foundation of the village panchayat. They had perceptiveness in sight concerning not only local and regional politics but also on such diverse matters as trade, commerce, transport and communications and administration at these two levels. Adult members of 29 households knew the names of the erstwhile local broad and quite a few of the Thanas and Talukas of the District. Those of nine households could correctly state the names of the principal rivers and other natural bodies of water in the district and the neighbouring districts. The level of awareness found among the Mianas was all the more surprising in view of the fact that members of only six households read the daily newspaper or listen to the radio daily. In 10 other households members listen to the radio or read a newspaper only occasionally. What this seems to indicate, therefore, is that though the Mianas are cut off in many ways from the larger world surrounding them they refuse to remain provincial in their outlook and have managed to acquire an encouraging body of knowledge through travelling as well as through contact with other people. This survey found the Mianas mentally quick, alert and receptive, critically curious about new knowledge, keen and eager to learn, and quick and intelligent in their responses to external stimuli.

IV.19 BLOCK ACTIVITIES

Developmental activities can be said to have been fully organised in the area with the establishment, in April 1958, of the Malia Miana P.E.S. block which, in October of the same year, was converted into a stage I block. 67 households in the village reported deriving some benefits through

the agency of the block. As regards the success or otherwise of the panchayat system members of 29 households in the village were of the opinion that the establishment of the Panchayat had led to some development and the improvement of the condition of the people. Members of the remaining 55 households felt that the Panchayat had neither done any good nor any harm. Details of works carried out by the block with the participation of the local population since just before its final organisation in 1958 are tabulated in the statement which follows

STATEMENT 30
Block Activity

Public works constructed or repaired	Date of completion	Public contribution (in Rs.)	Grant from block (in Rs.)	Total (in Rs.)
Causeway	27-3-57	625	900	1,525
Causeway	31-3-58	509	1,016	1,525
Causeway	31-3-58	1,033	5,227	6,260
Samaj Mandir or Panchayat Ghar	5-5-60	1,363	4,089	5,452

F. Religion and Fairs and Festivals

IV.20 RELIGION

The entire population of the village follows the Islamic faith. There is a single mosque located in the village where regular prayers are offered on Friday. 83 of the 85 households observe regular fasts on the occasion of Ramzan and Idd. 80 of these 83 households observe fasts for all of the prescribed 30 days of Ramzan while one each of the remaining three offer fast for 25, 15 and 6 days respectively. Two of the households do not observe any of the prescribed regular fasts.

IV.21 FAIRS AND FESTIVALS

No fairs are held in the village itself but the *Urs* fair held at Malia every year is the main attraction for the population of Kajarda. Another annual fair held in memory of one Multansah Pir is also attended by them. The villagers go to these fairs in large numbers and usually the entire population will have attended them by turns at least once and, sometime, even more frequently.

Ramzan Idd, Bakri Idd and Mahurram are their main festivals and are marked by general rejoicing and considerable expenditure on new cloths and sweets. The *Jamat* sometimes arranges community dinners on such festive days when participating households contribute what they can towards the cost of the occasion. These festive occasions also serve as occasions to remember ancestors and particularly the more famous of them. The male population joins in the various forms of dance prevalent in the region and sing folk songs and ballads and tell stories concerning the famous Mianas of the past. The women, on the other hand, sing religious and festive songs but do not sing the song-ballads relating to ancestors. The ballads in vogue are numerous and quite a few are to be found on each of the more famous Miana dacoits. They are called *rasdas* and their singing is accompanied by a dance form known as *dandiaras*. The men do all the singing. They form a circle and dance to various steps and sing slowly to the accompaniment of a drum. The first syllable is always a

short and sharp "aii" and the last always a long elongated one. The overall impression given by the mode of song is that of a lament or litany, which of course it is not; the *rasada* is a song of joy and is sung in that spirit. The men have very powerful voices, sharp and ringing and the overall effect of their song is rousing. The songs sung by the women on the other hand are, surprisingly enough, Hindu in tone and content and related to the *Rasila* of Krishna. Their devotional songs are a combination of Kabir, Sagar Bapu and Saint Hasamsha, mainly in praise of the Lord.

Mianas participate in these activities with the vigour of body and voice and grace and freedom of movement so characteristic of them.

Some examples of *rasdas* were obtained from Kajarda but they defied translation into English and are not therefore reproduced in this monograph. They relate to the famous dacoits of the clan and sing of their valour, strength, cunning, kindness and feats of daring.

CHAPTER V

CONCLUSION

This monograph has examined the socio-economic condition of a village inhabited by members of a tribe which came into the Saurashtra and Kathiawar regions nearly 200 years ago. In their original homes they were mostly fishermen but in the land of their adoption they soon turned from lawless thieves and bullies supported at first by local princely powers to even more lawless robbers and dacoits in their own right. In that condition they continued for nearly a century and a half, defying all attempts to put them down until the latter half of the 19th century when, in 1903, the last major gang of Miana dacoits was subdued. But for nearly 150 years before that date they lived an unsettled life of outlawry and plunder, depending for their survival on what they could get from theft and robbery rather than from a settled life and honest economic pursuits. Even harsh legislation designed to force them to settle down and earn an honest livelihood failed and they continued economically and socially unsettled till shortly before Independence. The disarming of the tribe in 1880 and the stationing of an armed escort at Malia to overawe it had little effect and it was not until 1903 that the last of the major Miana gangs was subdued. Society itself did not take kindly to their activities in the regions they inhabited. They were much dreaded and lived in isolation from the larger body of society as a whole and most in contact with others of their own kind. They were little trusted and their reputation for evil ensured that at the level of the community at large they were denied reasonable chance for mending their ways and for rehabilitation. In course of time, however, the tide turned against them and with the improvement in communications and in the number and quality of law enforcement agencies the climate in which they could before pursue their lawless activities vanished. The rapid change in the times eventually caught up with the Mianas and his days of outlawry were finally over. A beginning could be said to have been made with the declaration of the tribe as a criminal tribe under Government Notification No. 4 of 9th October, 1909 and the rules subsequently

framed under it. With this legislation the law in all its power can finally be regarded to have caught up with the Mianas. While in the beginning they made every effort to evade the law they eventually had to accept it as more and more of them began to languish in jails for violation of its provisions. Eventually the settlement of the community to a quiet and law-abiding life was brought about and their rehabilitation, economically and socially, was only a matter of time. But the road to rehabilitation was a long one and was slowly traversed, and the end is only now in sight.

The quality and speed of that rehabilitation has been the main concern of this monograph. Field surveys have shown that where once the tribe existed mainly on occasional labour, grazing of cattle and the snaring of game and by robbery and theft, the present day Mianas have taken to honest vocations and are mainly engaged in farming, agricultural labour, livestock rearing and fishing. While some crime may undoubtedly still be found among members of the tribe, the extent of the change that has overtaken the tribe, as a whole may well be gauged from the fact that they stick bravely and stubbornly to honest economic pursuits with returns so low as to hardly enable them to make both ends meet rather than to revert to their former criminal ways. Likewise, their wandering proclivities have also ceased and such wandering as may still be found is aimed not at mischief but ordinary honest fun or in search of employment. The crime rate in the tribe has fallen steeply from the great height at which it once existed and detailed research could well reveal that the crime rate among the Mianas at present is perhaps lower than in some other ethnic groups.

The question would next arise as to what society has done to contribute towards the socio-economic rehabilitation of the Miana whom, out of fear, it had once ostracised. It is a fact that the community no longer exists in isolation from society as a whole. Society no longer regards him as something less than human, to be feared and subjugated

and tamed. The Miana is again free to move and live as any other person without any restraints being put upon his person or his new-found way of life. The extent to which he has been accepted back in the social fold can be gauged by the fact that Mianas may today be found fruitfully employed in sectors of the economy where earlier the climate of fear and mistrust created by their activities would have made their entry impossible. So complete is the change that in the regions where he lives a Miana is known for his honesty and is thought to be the most honest dealer in milk and milk products, domestic surpluses of which he frequently markets. He is equally known for his complete integrity and the lengths to which he will go to honour a contract or a pledged word. This is a far cry indeed from the earlier opinion held of him that he was apparently incapable of abiding by any bond or agreement. While he continues to be as proud and sensitive and quick to anger as before he no longer has any love left for such crimes of passion as he may still sometimes be moved into committing.

It is true that his physical world has not improved very much since his rehabilitation began. The village selected for this survey is in an isolated and backward tract. The soil is inhospitable, seldom returning anything in value equal to what is put into it by way of labour and inputs. Many of the benefits of development have not yet reached the village. It is still devoid of communication facilities and has no post office or dispensary or veterinary hospital. During the monsoon the village is cut off from its surroundings and communications become extremely difficult in view of difficulties of weather and terrain. The economy continues at a primitive level and is based mainly on agriculture, livestock and fishing; improvement has yet to be made in all these sectors. The northern and north-eastern boundaries of the village are slowly going out of cultivation on account of the encroachment of the desert on once cultivable lands. The rainfall is scanty and unassured and the lands mostly saline and subsoil water brackish. The subsistence level at which they live and conduct their economic activities continues to be responsible for the heavy indebtedness so characteristic of the tribe. There is room for extension of the benefits of development to the

village. The majority of the land owners are under heavy debt and have to repay it by handing over anything from 50 to 70 per cent of their annual produce. In whatever activity they are engaged the middle man reaps the largest profits. It is a vicious circle from which the Miana may not find an easy escape for a long time unless he is helped.

His housing continues to be primitive and his worldly assets few and functional. He is still largely illiterate and still seems a long way away from appreciating the necessity and value of learning. Even though there is a school in the village very few children were found availing of the facility. Only 9.82 per cent of the total population of the village is literate and literacy among females is almost entirely absent. But it is encouraging that the Miana no longer spurns learning as completely as he did earlier and though the number of children going to school is very small in comparison to the total number in the school-going age-group, a small beginning has at least been made.

On the credit side is the fact that the village now has its own panchayat, thus giving the villagers a say in the conduct of their affairs. A school and a *Samaj Mandir* have also been built in the village. The local development block has assisted in the construction of a few useful public works. The measure of social acceptance that is now readily extended to the Miana ensures that while all the services and amenities which he may desire may not be available in the village itself, they are not denied to him elsewhere in the region where they may be available.

What emerges as the most encouraging feature of this survey is the Miana himself. He continues to be a man of courage, considerable physical strength, independence of will and love of personal freedom. He has a robust optimism and an infectious sense of humour that enable him to face his condition cheerfully. He is also talented and skillful with his hands when given a chance to show his skill. He is keenly aware not only of his immediate environment but also of the larger world around him. He has gladly accepted his changed circumstances and is found making a heroic effort to adjust to the new times

in which he finds himself. He has a faith in his future that sustains him in the present even when the present is sometimes cheerless. He believes that things will improve provided he works hard and honestly and towards this end he has bent his energies. It may serve as the final comment upon him that even though the various economic pursuits

he has now taught himself to follow are seldom enough to sustain him and his family, he has battled bravely and stubbornly on and has persistently refused to revert to his original way of life from which he has been weaned with considerable difficulty and great labour on his own part and on the part of others.

APPENDICES

APPENDIX I

Names of Trees found in Kajarda and its neighbourhood

Sl.No.	Local Name	Botanical Name	Sl.No.	Local Name	Botanical Name
1	Ram Baval	Prosopis Juliflora	12	Aak	Morinda Linctora
2	Deshi Baval	Accacia Arabica	13	Goyad	Acacia Senegal
3	Pardeshi Baval	Prosopis Juliflora	14	Gundi	Cordia Monoica
4	Mithi Jal	Salvadora Oleoides	15	Roheda Rohido	
5	Khari Jal	Salvadora Persica	16	Phog	
6	Limbado	Melia Azadircta	17	Bawal/Baval	
7	Ker	Acacia Catechu	18	Kumrat	
8	Khejada	Prosopis Spicigera	19	Banwal	
9	Boradi	Zizuphus Jujuba	20	Sandeshra	
10	Lai	Tamarix Troupii	21	Neem	
11	Aavar	Cassia auriculata	22	Morali	

(Nos. 15 to 22 not confirmed by Divisional Forest Officer).

APPENDIX II

Names of Grasses found in Kajarda and its neighbourhood

Sl.No.	Local Name	Botanical Name	Sl. No.	Local Name	Botanical Name
1	Jinhvo	Dicanthum auriculatum	9	Sanero	Shima neruosum
2	Saau	Imperata cylinderica	10	Chhatari	
3	Munjh	Ischaemum angustifolium	11	Sesmuri	
4	Lampdo	Aristidia setacea	12	Lolar/Lolru	Digera Arvensis
5	Mandhanu	Chloris barbata	13	Jheenjhari	
6	Daru	Cynodon dactylon	14	Taro	
7	Deshoo	Hateropegan contortus	15	Dabhalo	
8	Dramat	Penrisetum setosum	16	Bokan	
			17	Jadiyu	

(Nos. 10 to 17 not confirmed by list of regional grasses furnished by Divisional Forest Officer, Rajkot).

APPENDIX III

Names of Animals found in Kajarda or neighbouring regions, or observed in the region by residents

Sl.No.	Local Name	English Name	Botanical Name	Sl.No.	Local Name	English Name	Botanical Name
1	Jungli Gadhedo	Wild Ass	Enguus abinus	9	Chittal/Cheetal	Deer	Antilope cervicap
2	Suvar/Dookar	Wild Boar	Sus scorfa	10	Sero	Hedgehog	Erineceousstp
3	Norio	Mongoose	Herpestes aurofunctus	11	Siyal	Jackal	Canis aureus
4	Saslo	Hare	Lepus nigricollisruffi	12	Jabadiyo	Jungle Cat	Felis cans
5	Zarakh	Wolf	Canis lupus	13		Common Field Mouse	Sciurus
6	Serdai	Porcupine	Hystix indica	14	Kalo Haran	Black Buck	Antelope Bezoartica
7	Lonkadi	Fox	Vulpes bangalensis	15	Chandrango		
8	Nar	Wild Dog	Cuon alpinus	16	Roz	Blue Bull	

APPENDIX IV

Names of Snakes found in the Kajarda region

Sl. No.	Local Name	English Name	Botanical Name	Whether reported to be poisonous or non-poisonous
1	Kalo Nag	Cobra	Cobras (Naja)	Poisonous
2	Lerio*	..	..	Non-poisonous
3	Codeo/Kodeo*	..	Vipera Russellii	Poisonous
4	Aranda*	..	..	Non-poisonous (Water Snake)
5	Khambai*	..	..	Non-poisonous (Rat eater)
6	Venthani*	..	..	Poisonous ('Flying' Snake)
7	Kumbharo*	..	..	Poisonous

(* English or Botanical name not available)

APPENDIX V

List of Birds found or observed in the Kajarda region

English Name	Zoological Name	Hindi Name	Local Name
The Indian Robin	<i>Saxicoloides fulicata</i> (Linnaeus)	Kalchuri	
The Magpie-Robin	<i>Copsychus saularis</i> (Linnaeus)	Daiyar, Daiya	Carpetari
The Blackbird	<i>Turdus merula</i> (Linnaeus)	Kasturi	Lal Kabar
The Whitespotted Fantail Flycatcher	<i>Rhipidura albogularis</i> (Lesson)	Nachan, Chakdil	Lambdi
The Grey Shrike	<i>Lanius excubitor</i> (Linnaeus)	Safed latora	Rooplaila
The Black Drongo or King Crow	<i>Dicrurus adsimilis</i> (Bechstein)	Bujanga, Kotwal, Kalkalachi	
The Tailor Bird	<i>Orthotomus sutorius</i> (Pennant)	Darzi, Phutki	Laila
The Rosy Pastor or Rosecoloured Starling	<i>Sturnus roseus</i> (Linnaeus)	Tilyer	Vai
The Common Myna	<i>Acridotheres tristis</i> (Linnaeus)	Desi myna	Desi Kabar
The Common Weaver Bird	<i>Ploceus philippinus</i> (Linnaeus)	Baya	Sundari
The White throated Munia	<i>Lonchura malabarica</i> (Linnaeus)	Charchara, Sar munia	Mani
The House Sparrow	<i>Passer domesticus</i> (Linnaeus)	Gauriyya	Karkabo
The Dusky Crag Martin	<i>Hirundo concolor</i> Sykes	Chatan-ababil	Chhavdo
The Common Swallow	<i>Hirundo rustica</i> (Linnaeus)	Ababil	Ababil
The Grey Wagtail	<i>Motacilla caspica</i> (Gmelin)	Pilkya	
The Yellowheaded Wagtail	<i>Motacilla citreola</i> Pallas	Pani ka pilkya	Titooli
The Blackbellied Finch-Lark	<i>Eremopterix grisea</i> (Scopoli)	Diyoura, Duri Jothauli	Bhari
The Purple Sunbird	<i>Nectarinia asiatica</i> (Latham)	Shakarkhora	
The Yellowfronted pied, or Mahratta, Woodpecker	<i>Dendrocopos mahrattensis</i> (Latham)	Katphora	Kat Koto
The Bluethroated Barbet	<i>Megalaima asiatica</i> (Latham)	Nilkant basantha	
The Koel	<i>Eudynamys scolopacea</i> (Linnaeus)	Koel, Kokila	Koel
The Crow-Pheasant, or Coucal	<i>Centropus sinensis</i> (Stephens)	Mahoka, Kuka	Doklo
The Roseringed Parakeet	<i>Psittacula krameri</i> (Scopoli)	Tota, Lybar tota	Popat
The Roller or Blue Jay	<i>Coracias benghalensis</i> (Linnaeus)	Nilkant, Sabzak	Digario
The Common Green Bee-eater	<i>Merops orientalis</i> (Latham)	Patringa	Sudio
The Hoopoe	<i>Upupa opops</i> (Linnaeus)	Hudhud	Tankne
The Common Indian Nightjar	<i>Caprimulgus asiaticus</i> (Latham)	Chhipak, Dab-chiri	Chhapako
The Barn or Screech Owl	<i>Tyto alba</i> (Scopoli)	Kuraya, Karail	
The Indian Great Horned Owl	<i>Bubo bubo</i> (Linnaeus)	Ghughu	
The Black, or King Vulture	<i>Torgos calvus</i> (Scopoli)	Raj gidh	
The Whitebacked, or Bengal Vulture	<i>Gyps bengalensis</i> (Gmelin)	Gidh	
The White Scavenger Vulture or Pharaoh's Chicken	<i>Neophron percnopterus</i> (Linnaeus)	Safed gidh	
The Laggar Falcon	<i>Falco biarmicus jagger</i> Gray	Laggar	Shikro
The Red Turtle Dove	<i>Streptopelia tranquebarica</i> (Hermann)	Seroti fakhta, Girwi fakhta, Biki	Dhorell
The Ring Dove	<i>Streptopelia decaocto</i> (Frivaldszky)	Dhor fakhta	
The Little Brown Dove	<i>Streptopelia senegalensis</i> (Linnaeus)	Chhota fakhta, Tortra fakhta	
The Common Sandgrouse	<i>Pterocles exustus</i> Temminck	Bhat titar	
The Common Peafowl	<i>Pavo cristatus</i> (Linnaeus)	Mor, Manjur	Mor
The Common, or Grey Quail	<i>Coturnix coturnix</i> (Linnaeus)	Bater, Ghaghus bater	
The Blackbreasted or Rain Quail	<i>Coturnix coromandelica</i> (Gmelin)	China buteya (or bater), Chanak	
The Grey Partridge	<i>Francolinus pondicerianus</i> (Gmelin)	Teetar, Safed teetar	
The Sarus Crane	<i>Grus antigone</i> (Linnaeus)	Saras	Saras
The Demoiselle Crane	<i>Anthropoides virgo</i> (Linnaeus)	Karkara, Koonj	Koonj
The Great Indian Bustard	<i>Choriotis nigriceps</i> (Vigors)	Tuqdar, Hukna	
The Lesser Florican	<i>Sypheotides indica</i> (J. F. Miller)	Likh, Khar mor	Khadmor
The Wood, or Spotted Sandpiper	<i>Tringa glareola</i> (Linnaeus)	Chupka Chobaha, Tutwari	
The Common Sandpiper	<i>Tringa hypoleucos</i> (Linnaeus)		Nana Titula
The Little Stint	<i>Calidris minutus</i> (Leisler)	Chhota pan-loha	Nana Titula
The Common, or Fantail Snipe	<i>Capella gallinago</i> (Linnaeus)	Chaha	Van Titula

APPENDIX VI

ENVOI*

Kathiland

Would you know the joys of waking ere the earliest dawn is breaking,
 Lest the cheettal at the pool should drink his fill?
 Would you know the joys of sitting till the nightbirds are aflitting,
 That the panther may return unto his kill?
 You shall know them at Tellala where the Hirim rushes foaming,
 As it strives in vain to batter down its weir;
 Where the sambhur bells the night through to the hinds that may be roaming,
 And the lions wake the echoes of the Gir.

Has your heart ne'er throbbed to breaking while the sounder quits the cover?
 And you strive to solve the riddle where they'll make;
 While your mare stands like a statue till the squeaker-rush is over,
 For she knows the boar is lurking in the brake?
 No? Then soon as you are able, write Upleta on your label,
 Bring some trusty seasoned hunter that you know,
 For the boar will race and bend him and you'll have to spear and end him,
 Ere his tushes on your table you may show.

Would you know the endless gallop till the white buck is surrounded,
 Or the grey wolf struggles silent on your spear?
 Would you know the joy unrivalled when the blue bull staggers wounded,
 As the blade is through his barrel driven sheer?
 Go to Wadhawan, go to Chuda, where the plain rolls on unending,
 Where the herds unnumbered graze upon the ling,
 Where a Waler mare whose rider holds a spear point stright beside her,
 Is the equal proved of any living thing.

Would you serve among a people who will learn to like and know you,
 Whom you in turn will love and understand;
 Where a Talukdar on horseback still a trick or two can show you—
 The kindly loyal chiefs of Kathiland?
 Then make suitable petition to the Sirkar that they send you
 To this land of river, forest and of field,
 And when you are gazetted pray Parmeshwar that he lend you
 The sight to make its beauties stand revealed.

I shall see the pintail preening in the pools along the Bhader,
 I shall hear the partridge calling from the wheat;
 I shall see the wide Nal dotted with the wild duck and the wader,
 As the reed-raft bears the gunner to the beat;
 I shall see the pig break cover from the grass clump and the thicket,
 I shall see the little chink upon the Dhar.
 And ! by Jove ! I'll wire for short leave and I'll buy a week-end ticket,
 And I'll take the Friday train to Kathiawar !

* KINCAID C. A., *The Outlaws of Kathiawad and Other Studies*, PP. 151-5, Times Press, Bombay, 1905 (Paras 2 and 6 have been omitted).

APPENDIX VII

MIANAS*

Mianas, of whom, according to the last infanticide Census, the Mhowar or Malia Mianas numbered 20,622 are traced by Col. Walker to Sindh. Concerning the origin of the term Miana, there are, says Col. Walker, two opinions; one, that it is not descriptive of anything and is only a family name or patronymic from one Mia or Mian, their ancestor; the other is that the original name of the Mianas was Meh which in the language of Sindh signifies a mean or low caste. In Sindh, the original country of the Mianas, they are fishermen but in Bhuj and Malia they are thieves. It appears that the Mianas had been settled in Cutch for many generations, when about 150 years ago, the first Chief of Malia Morji, the son of Kayaji invited a number of them to aid him in his dispute with his brother, the Chief of Morvi. They came to Malia, had lands assigned them and aided Morji in acquiring villages from Morvi and becoming independent. Morji's descendants have had to pay dearly for this step, for, amongst many turbulent tribes of Kathiawar, the Mianas have been pre-eminent for their depredations and their contempt of authority, and the Chiefs of Malia have been unable to keep them in order. Tall, muscular and active, fond of shooting and riding and of unquestionable courage and unusual intelligence they have the makings of excellent soldiers. It is to be regretted that their talents have been turned into bad channels and though they are not as bad as they used to be, they still bear an evil name as thieves, cattle lifters and highway gang robbers. Besides the Malia Mianas a number of families are settled in the coast town of the Navanagar State. Although their character for honesty stands by no means high, these Navanagar Mianas have not as bad a reputation for tribulence as Malia and Cutch Mianas. There are as many as 31 sub-divisions of Mianas of which principals are noted below. These again group themselves into clans, each of which, has an acknowledged leader.

During a great part of the year they live in the open country and meet in groups of a few families in temporary houses made for the most part of milletstalks and grass, each group of huts

being called a Vandh. From these Vandhs they start on their forays and after their return from an expedition display great skill in burying and hiding all stolen property. Many attempts have been made to bring their tribe to order. Bonds of good behaviour have from time to time been signed by their headmen, but have never been acted upon. The Chief of Malia has over and over again engaged to keep them in order. But they have only laughed at his authority and at length (1,880) it has been found necessary to disarm the tribe and place an armed post at Malia to overawe it.

They are a good looking tribe, the women famous for their beauty, but with no great name for chastity and modesty. Both sexes have thick black curly hair with regular features and swarthy skins. The men are active and untiring. They wear tight pantaloins and a short coat or go about with the upper part of the body bare. The women wear a long waistcloth instead of a pattice. They call themselves Mohammedans and bury their dead and hold certain pirs in esteem, but their mode of life is more like that of Rajputs. They are bad husbandmen, thriftless, idle and sunk in debt. They graze large quantities of cattle, most of which are stolen. They marry among themselves and if they choose can have more than one wife. They have no knowledge of reading or writing and no wish to learn.

When Col. Walker settled in Jhalavad in 1807, he described the country as greatly depressed. Kathis, Jats, Mianas and other roving tribes kept its few people in continued alarm. In most parts of Jhalavad, the husbandmen went armed to the scene of his labour and in every village a tall tree or other raised station was used as a watch-tower from which a sentinel gave notice of the approach of the much dreaded predatory horse. The cattle which with their household vessels and ploughs formed the villagers' sole wealth, were hastily driven from the fields to the shelter of the scanty village defences or if overtaken by freebooters were soon wending their way across the Ran to a ready market in Cutch or Vagad.

* Watson, John W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, PP. 166-7, 1884.

APPENDIX VIII

Mianas*

Mianas should on no account be mistaken for 'Mianas', the professional burglars of Northern India. The following are some of the principal sub-divisions or clans of this class.

Name of criminal class or tribe

Sumeja	Wagher
Mor	Kajardia
Jam	Ladhani
Saintani	Paredi
Baidani	Manek
Khattia or Katia	Mulla
Bhati	Jamani
Sakhaya	Malek
Sandhwani	Sama
Malani	Gandh
Zeda	Dhara
Sumera	

Habitat

Mianas are found chiefly in Kathiawar and Cutch. In the former they are mostly confined to their adopted home, the State of Malia and especially to the villages of Malia, Kajarda, Chikli, Nawagaon along the coast of Jamnagar State. A few families are said to reside in Palanpur and Patipipalia under Dhandhuka in the Ahmedabad District.

In Sind they are represented sparsely by more or less temporary immigrants.

Sphere of activity and wandering productivities

When not engaged in looking after their crops the Malia State Mianas have been accustomed to making long journeys to Sind, Cutch, Radhanpur and Palanpur in Northern Gujarat as also in the Ahmedabad District and all over Kathiawar. When hunted, after committing dacoities, they have been known to go in small numbers to Multan, with which place they are connected through a pir whose remains were originally buried just outside Malia but were subsequently removed to Multan. Their wanderings have, however, been greatly circumscribed by the introduction, in 1904, of certain regulations.

Mianas will commit a dacoity at a distance of forty to sixty miles from their dangas or homes getting back before day-light and instances are on record of Miana raids from Kathiawar into the Ahmedabad District, a hundred miles or so away.

The tribe is a settled one, not wandering or migratory.

Population according to last census, and distribution

A gross population of over 10,000 represents the Miana strength, which is distributed as under :

	Males	Females
Cutch	2,816	3,062
Kathiawar	2,292	2,400
Palanpur	12	12
Total	5,120	5,474

* Kennedy, M., Notes on Criminal Classes in The Bombay Presidency, PP. 126-32, Government Central Press, Bombay, 1908.

Mianas, originally Hindus, were converted many years ago to Islam. In appearance they closely resemble the Sindhis and are a handsome virile-looking race. They are above the average in height with wavy long hair, well-kept bushy beards and clear-cut aquiline features, keen eyes, very white teeth and swarthy skin. They are fond of riding and sport, are intelligent, active, untiring, courageous, but withal treacherous.

Appearance, dress, etc.

Their women are known for their good looks and bad morals.

The men dress in tight trousers and angarkha, pasabandi or short coat and always tie a cloth (pichodi) generally of a khaki or dark colour, round their loins the end falling on each side of the leg over the trousers. The head-dress consists of a turban of various colours tied in a circular fashion after the Morvi pattern; a red or khaki skull-cap or a handkerchief is frequently worn under or in lieu of the pagri. Occasionally a scarf is thrown over the shoulders.

Cutchi Mianas leave end of the turban loose, in other respects their dress is similar to that of the Malia Miana.

Though Mohammedans holding certain pirs in esteem, their mode of life is akin to that of Rajputs.

From the subjoined story taken from the 'Rasmala' something of the character of the Miana may be gleaned :

"One day while an Arab of the Gaikwar's army was at his prayers, a Miana passed by and enquired of him who he was afraid of that he bent his head that way. The Arab replied that he feared no one but God. 'Oh then', said the Miana, 'come along with me to Malia ; we don't fear even God there' ".

The Miana's fondness for joking is a distinct characteristic of his nature and he is of a merry disposition as the following translation of a stipulation (taken from a foot-note in the Bombay Gazetteer) which they made out and signed in good faith, though no doubt laughing up their sleeves all the time, will illustrate :

"The Holi being a Hindu festival in the excitement of which we have no right to participate, we promise not to indulge for the future in our habit of committing burglaries at that season. We promise also to give up hanging about the town gates at morn and eve and annoying female passers-by with our remarks. Malia and Kajarda shall no longer continue to be seminaries for the propagation of our customs. We admit that it is very wrong to make holes in the fort walls for our easier exists. We will not again so offended".

They are apparently incapable of abiding by any bond or agreement.

Mianas under British administration are compelled to live in towns and villages. Some are allowed to live in grass huts, which they call vandh, in their fields. Formerly a vandh was a fairly large encampment of Mianas, now the term is applied to Miana huts in fields.

Mianas amongst themselves speak 'Karo Kajadi' or 'Kuro Kuro', a mixture of Cutchi and Sindhi. They can also converse in Gujarati and Hindustani. When attempting to speak another language they frequently betray themselves by saying 'me chio', meaning 'I say'.

Dialect and peculiarities of speech

Malia Mianas talk roughly. When angry they are fond of using an abusive term 'dhya' or 'gadadia'.

Ostensible means of livelihood

A few accept employ in the Agency or State Police, some are good honest cultivators, but the majority are loafers who eke out a precarious existence by occasional labour or snaring of game and perhaps as grazers of cattle. They are also employed, though not frequently, as 'ramoshis' and by Banias as escorts. They are however so treacherous that they cannot be depended on. Away from home they maintain themselves by keeping carts for hire or by manual labour.

Disguises adopted and means of identification

The adoption of disguises by change of dress or altering the appearance is not usual among Mianas. They sometimes are disguised as fakirs or try to pass themselves off as Girasias, but more often as Sindhis or Jats. When however they are committing a daring dacoity or are bailing up passengers on a road in Gujerat, they often pretend to be Customs or Police Officers or to belong to the irregular soldiery of some Chief. On such occasions they wear the uniforms and belts which they have collected or stolen and carry swords and guns, which they value very highly and obtain and secrete under ground with extraordinary skill. When in large gangs they never attempt to hide their identity but take pride in letting the people know that they are Mianas.

Crime to which addicted

The Miana of Malia is a confirmed and desperate free-broter defying all law and order, but in the present day his movement are controlled and checked by stringent supervision and the enforcement of special regulations.

Fancied or real grievances against constituted authority and blood feuds amongst themselves, brought about as a rule by the fikleness of their women and their low ideas of morality, on which however they rather pride themselves, are causes which excite their criminal instincts and drive them into outlawry. As a decoit the Miana still stands supreme in Kathiawar. History furnishes ample evidence of his prowess as such—his cruelty, cunning, courage and stamina.

Mianas are addicted to daring highway robberies and dacoities, sacking villages, cattle lifting, house-breaking, thefts of all kinds, extortion by intimidating petty land-owners and enticing away or kidnapping wives and daughters of Mianas of other clans. A vindictive race, they have been known to waylay and cut off the noses and lips of officials who have proved obnoxious to them and frequently they disfigure faithless women by cutting off their noses.

They are also adepts at breaking out of jail and escaping from custody when being escorted from one place to another.

They set much store by arms and ammunition and are expert in their use. If they cannot obtain weapons by fair means they will acquire them by theft.

Their plans are always well laid and daringly executed.

The most criminal clans of the Miana class are the Jam, Sandhwani, Mor, Paredi, Manek, Gandh and Ladhani.

Methods employed in committing crime and distinguishing characteristics likely to afford a clue

Armed with a permit, allowing them to leave their villages obtained on some pretext or other or by stealth or with the connivance of elders of the clan (who are to a great extent held responsible for any crime traced back to the tribe), a few enterprising individuals will leave their villages, often mounted on camels, armed with gun or sword and hold up some unfortunate Bania, raid cattle or rob some rich-money lender who fancies himself secure in his village with a guard of a couple of Pathans or Arabs.

These watchmen often show fight and not infrequently the depredators sustain fatal injuries. On such occasions the wounded are carried off by their comrades and day-break finds them back in their villages ready to explain to the police how 'Maya' is suffering from a broken leg the result of a fall from a tree or 'Visa' was gored to death by a vicious bullock.

When hopelessly involved they turn outlaw or 'Barwatia' (Literally out on the road) and cause much annoyance and loss to the public and trouble to the authorities before they are finally captured.

Comparatively recently, dacoities on a large scale were committed in the Ahmedabad District by a mixed gang of Mianas and Kolis mounted on camels, with a skill, rapidity and fearlessness worthy of a better cause. Arrested and convicted they were extradited to Baroda for offences in that State and while awaiting trial at the Petlad Jail, the accused broke out and defied, for some time, authority in the country between the borders of Sind through Cutch and Kathiawar to Ahmedabad. Surrounded at last by the Kathiawar Agency and Chuda State Police after one year's freedom, they offered a stout resistance and most were shot down or captured.

Mianas get information of houses to be looted through local friends. The gang which, as a rule, exceeds five in number, resorts to a suitable spot in the jungles near a tank or well within ten miles or so of the scene of the proposed crime. Thence, armed with guns, swords and sticks, they make for the village marked down, the house is rushed, perhaps under pretext of a search for contraband opium, and the inmates intimidated and terrified. Hesitation to point out the spot where valuables are concealed meets with severe, maltreatment. While some are engaged in the house, others will post themselves at the approaches and outside the village to prevent their victims from escaping and outside assistance from arriving till the dacoity is over.

Or again, before committing a large dacoity or sacking a village, one or two Mianas come down and carefully reconnoitre the ground. Frequently one gets some work in the neighbourhood and then when plans are matured word is sent back to Malia or whenever the "danga" or Miana encampment happens to be. On such occasions they walk or ride immense distances, always keeping near a river-bed.

In exploiting highways a gang is divided into two groups posted at an interval of a mile or so apart to intercept passengers and carts travelling in both directions. When retreating, the gang, in order to mislead, travels away from the direction eventually to be taken and endeavours to keep to hard ground or marsh land which leaves no tracks.

In order to deceive trackers as to the numerical strength of a gang, some of the members will, it is said, occasionally carry others on their backs for some distance to reduce the number of foot-prints. As a rule they travel by night and halt during the day, posting look-outs on trees etc. near the halting place. Should a villager or a traveller come suddenly or unexpectedly on a gang, he is not allowed to proceed till it has departed; not infrequently he is tied to a tree, in which unhappy plight he remains till he is discovered by some villager next morning.

After a large haul or escape from a jail, Mianas will, as soon as possible, go to the Multani Pir's tomb outside Malia to offer up thanks for their success.

The daring nature of the offence and the Miana's distinctive appearance usually afford a clue to the identity of the culprits.

When engaged in house-breaking they use violence if interfered with.

Admission of guilt is practically unknown, unless obtained through the influence of elders.

Mr. Souter, a former Superintendent of the Kathiawar Agency Police, who on one occasion greatly distinguished himself in a personal encounter with a well-armed and desperate gang, writing with special experience of Mianas, says that,

"Miana outlaws when brought to bay have in past years frequently shown fight. On such occasions they have borne out the opinion formed of them by Colonel Watson, a former Political Agent in Kathiawar that they have the makings of excellent soldiers. They have always shown great judgment in selecting ground which has made it difficult to attack them and they have invariably improved the natural advantages of their position by either digging trenches or piling up stones as fortifications. They have further shown foresight in arranging for food and drink, as also discipline in settling aside marksmen to fire for them whilst reserving the fire of the whole body till a charge was made on their position. Their retreat when possible has also always been orderly and undertaken at night. Such masterly tactics have always defeated the ordinary Durbari troops and two stones to the memory of European Officers who have fallen in such encounters will be found standing today in Malia territory, the land of the Mianas."

Mianas on marauding expeditions frequently mount themselves on camels or ponies and carry guns or swords or both. A Miana generally carries an iron-ringed stick wherever he goes and is also fond of having a hatchet handy, even when driving a cart. A knife is also part of the stock-in-trade of a Miana. They also carry a "chagal" (leather water-bag) and at times a pair of binoculars.

Much skill is displayed in the concealment of stolen property. In common with other criminals, after the commission of an affray, they hide their booty in the ground. When in their own country they bury it in their fields or burial grounds. Elsewhere, as a rule, in nallahs or river banks. When the hue-and-cry is over the property is taken out and, as nearly every Bania, Lohana and Brahmin is a 'receiver' of stolen property in Malia and in the villages on the borders of both sides of the Rann, no difficulty is experienced in disposing of it. Many Girasias are also 'fences' and as all 'receivers' are extremely afraid of mianas, information is seldom forthcoming against the latter.

Stock-in-trade, instruments and weapons used in committing crime

Ways and means of concealing or disposing of stolen property

APPENDIX IX

The Mianas of Malia*

I have now come to the last group of outlaws and the only one that really still deserves the name. They were originally a fishing tribe in Sind where their brethren may still be found earning their livelihood by fishing, snaring duck and coot, and acting as beaters to district officers of sporting tastes; and in former days I have often availed myself of their services on the wide lakes formed in the talukas of Mehar and Larkana by the Indus, as in July and August in rolls down in a vast flood the melted snows of the Himalayas. From Sind the Mianas emigrated to Cutch, where they obtained service as mercenaries. But some 200 years ago Morji, the first chief of Malia, invited over to his aid a large body of them and thereby secured for himself independence from Morvi and for his successors endless trouble and humiliation. It has been said that in high politics no mistake goes unpunished and certainly that committed by Morji has met with its reward, for the present chief of Malia's deposition was due to his difficulties with the descendants of the men whom early in the 18th century his own ancestor summoned from Cutch.

In appearance the Mianas closely resemble the Sindhis, but they have in morals greatly deteriorated from the standard observed in their former home. The women are pretty and frail and no Miana is deemed to have vindicated his manhood until he has brought to a successful conclusion an *affaire du coeur* with the wife of a neighbour. As he has no delicacy in concealing his success, murders and nose-cutting have been more frequent in Malia than a humane Government likes. The Mianas have derived probably from a strong admixture of Beluchi blood, a very keen sense of humour and the jolly headmen must have roared with laughter when they drew up and signed for the Agency the following recognizance bond:

"The Holi being a Hindu festival, in the excitement of which we have no right to participate, we promise not to indulge for the future in our habit of committing burglaries at that season. We promise also to give up hanging about the town gates

in the morning and evening and annoying Hindu females by indecent observations. We admit that it is very wrong to make holes in the fort walls instead of going out by the gate. We will not again so offend." It is perhaps unnecessary to add that this promise was, like the fort walls, chiefly honoured in the breach.

I mentioned in my first chapter that as recently as 1903 a band of Mianas were destroyed in Chuda by the combined efforts of the State administration and the Agency police. It was however a sporadic outbreak, for the Mianas' day is practically over. They have been declared to be a criminal tribe, and the Agency watches them with unceasing vigilance. Before, however, the railway track had fully gripped Kathiawar in its great quadrilateral, the Mianas were one of the plagues of the Administration, and the three great leaders, whose names are still remembered, were Mor Sandhani, Vala Namuri and Jama Gandh. It took but little to drive a Miana into outlawry. He hated the monotony of a cultivator's life and loved to make a preposterous claim to State land. If granted, he sold it and made merry. If refused, he became an outlaw. Once a barwattia he exchanged the dress of the Sindhi for that of the Baluchi. He let his hair flow unrestrained over his column-like neck. His belt could scarcely bear the weight of knives and daggers stuck within its folds, and across his back he strapped the heavy broad sword that to this day one may see hanging from the wide shoulders of the Chief of the Bhuktis or the Sirdars of Khelat. The Miana outlaw was popular with the Girasias for, not over-scrupulous in their judgement, they gladly welcomed his rollicking laugh and merry tale of successful villainy to brighten the endless tedium of their opium-sodden lives.

The first of the three Miana outlaws Mor Sandhani had some real or fancied grievance against the Ruler of Malia, and squared accounts by a most successful career of wickedness. He was banished from the State, and Girdalal, the State Karbhari, fancied that he had gone for ever. The Agency

* Kincaid, C.A., The Outlaws of Kathiawar and Other Studies, PP. 44-54, Times of India Press, Bombay, 1905.

Thandar Chotalal, however, learnt that although Mor Sandhani had been for a year in exile, his wife in Malia was enceinte. He went to her house and from her discovered that Mor had paid her several secret visits. The Thandar informed Girdalal, who also saw the lady, but believing in the efficacy of his own police arrangements, coarsely suggested to her that she had found another husband nearer home. She was furious, and on Mor's next appearance made him promise that he would raise the laugh against Girdalal as loudly as he had raised it against her. Mor did not long delay. He and his band hid themselves in a field of tall millet by which the main road ran. As expected, the Karbhari drove past. The carriage was stopped, the unfortunate occupant dragged into the crops, and there, in spite of threats and entreaties, his nose was dexterously removed. Mor's wife was fully satisfied, for the Charans sang her wrongs and her vengeance in every petty Court in Kathiawar. There must be over a hundred ballads dealing with this theme. One specimen will suffice. It contains two delightful conceits. The first occurs in the first line of the second verse, and I have not been able to properly render it into English. In the original there is a pun on the word "chota" which means Mr. Chotalal as well as little. The suggestion is that Mr. Girdalal's naturally fine manners were contaminated by associating with an Agency official. The second conceit occurs in the last verse. The usual sign of submission in an Indian is to take in his mouth a handful of grass and 'ghas khaie gyo' is a colloquialism equivalent to our 'he has been given beans'. The idea is that so many of Mor Sandhani's enemies, led no doubt by the Political Agent, had in this way begged for mercy that there was a hay famine. So the starving cows galloped to Indra, the God of rain, to beg for more grass.

As reckless as Jagdev, the Parmar of life,

With Malia's high chieftain Mor warred to the knife.

Though the Jadavs are strong, yet he mocked at their might,

Had the Gods only dared he had faced them in fight.

When the great mix with churls they from greatness descend
Thus the grandeur of Girdalal came to an end.
Though the wayfarer loves on ripe millet to gaze
Yet Girdalal's cheek at the sight is ablaze.

His hand never trembled, his heart never sank,
As Ravan fought Rama, so Mor fought the Frank.
And the cows rushed to Indra their protest to lay
That the foes of Sandhani had left them no hay.

The Parmar Jagdev referred to in the first line was the attendant of King Siddraj of Gujarat. In a bravery competition, he offered to cut off his own head if his rivals would do the same. This amiable offer was declined, and Jagdev was awarded the prize. After six years of outlawry Mor Sandhani surrendered and was tried on several charges of murder and dacoity by the then Judicial Assistant. But as the witnesses in turn met the baleful gaze of the dreaded outlaw, their hearts failed them, for they remembered how on a previous occasion he had subsequently flayed alive a hostile deponent. They could not recollect, they said. They thought the prisoner was like the man whom they saw commit the offence, but they could not swear to him. Mor was acquitted and was bribed to good behaviour by a grant in Jamnagar, where he eventually died, full of years if not of sanctity. The second name that I have given was Vala Namuri. He had originally been a Lieutenant of Mor Sandhani, but had quarreled with him and had returned to a peaceful life; and it was not until after the latter's surrender that Vala Namuri went out. His fame is derived from the pitched battle that he and his followers fought against Lieutenant Gordon and the Agency police and in which both leaders lost their lives. Gordon heard that Vala Namuri had entrenched himself in a dry river bed and reached the spot as dusk was falling. Fearing that in the night time band would slip away, he and his sowars charged the position. The young Englishman in full uniform was a ready mark for the dacoits and he fell dead in front of the rifle pit. The police, however, desposed of his murderers, the last one, fortunately, as he was escaping with Gordon's sword. The latter's gallant death made a great impression on the people

of Kathiawar and a stately memorial in the Frere Hall at Rajkot bears eloquent testimony that the Chiefs of Kathiawar are not ungrateful. For once the Charan has written a really fine poem and has divided his praise equally between the Miana and the Englishman. I have tried to do to the ballad some justice in the following translation :

Though the hatred of kings is unsleeping,
yet Morvi and Malia were one,
Though they hated they joined for the moment
till the days of Namuri were done.

His head never bowed to the mighty, as the
wind so his spirit was free,
And he roamed from the Ran to the Bardas,
and he robbed from Wadhwan to the sea.

Had Mor and Namuri united, then the earth had
been theirs for a prey,
But the love of the lowly lasts always and the
love of the great for a day.

Fate's orders, O Vala Namuri, are pitiless
ever the same,
Or as stands out some fort on the Bhader
so had towered they castle of fame.

Earth's kings must have kings for their rivals
so lion-souled Gordon arose.
Had Gordon not been, then Namuri had robbed
from the line to the flocks.

From heaven the Apsuras hastened to wed with
the brave who should fall.
Young Gordon died first so they bore him to
wed with the fairest of all.

When two lions lie prone in death-grapple
their pride and their valour are one,
Thus Gordon's fame sprang from Namuri and
Namuri's from Gordon was won.

The last great Miana leader was Jama Gandh. After many escapes he and his six remaining followers were on the 18th April, 1894, brought to bay by Mr. Souter, then in charge of the Drangadhra police, recently re-organised by himself. Like Vala Namuri, Jama Gandh lay in a rifle pit dug out of a disused water-course, and there awaited the attack of the police fully determined to kill the leader and thus acquire a fame equal to Namuri's. Fortunately Mr. Souter, with more prudence, although not less gallantry than Gordon, had discarded his helmet for the sowar's turban, and while the bewildered Mianas looked in vain for the 'topewala', the police closed with them and destroyed them all. I have only found one ballad on the death of Jama Gandh. It is a wretched piece of doggerel and seems to have been written by a Charan indignant at the outlaw's contempt for his sacred character. As it is amusing, I have made a translation of it. I hope Mr. Souter will forgive me for transcribing it :

Carts you robbed of every ple
As their way they wended;
Thus your score of crimes ran high
And you badly ended.

Banias fat and short of breath,
These you rightly looted.
But you robbed a Charan. Death,
To such sin suited.

Souter Sahib loved his God
Which was more then you did
So you went beneath the sod
and he hurt eluded.

Brave as Mor was in his day
Quite or very nearly
Souter Sahib made you pay
For your sins right dearly.

APPENDIX X

Mianas-Rules Regarding Control of-

AGENCY NOTIFICATION

Dated the 13th July, 1909.

No. 38 :

The following revised regulations for the Control of (the) Miana tribe approved by Government in their No. 4300 dated the 18th June, 1909 are hereby published for information and guidance of all concerned.

DEFINITIONS

1. 'A Miana' in these regulations means a male member of (the) Miana tribe who is a subject of the Maliya Taluka.

'A Parwana' in these regulations means a pass which authorizes the holder to travel beyond the limits of the Maliya Taluka, subject to the conditions prescribed therein, and subject also to such special limitations in regard to place as may be prescribed therein.

'A Security Bond' in these regulations means a bond for good behaviour in the form prescribed in the Sections 109 and 110 of the Criminal Procedure Code, by which a Miana to whom a Parwana is granted under these regulations undertakes to be of good conduct during the period covered thereby or to which it may be extended under these Rules.

2. No Miana shall leave the limits of the Maliya Taluka unless he shall have received a Parwana from the Kamdar of Maliya.

3. Every Parwana issued under these Rules shall contain and specify,-

- (a) The full name and description of the Miana to whom it is granted.
- (b) The date on which it was granted and that on which it will expire.
- (c) The conditions under which it is granted.

4. A Parwana may be issued only to persons who shall first undertake in writing to fulfil the conditions specified therein and furnish a security bond to the satisfaction of the Kamdar, Maliya.

5. A Parwana granted for a journey beyond the limits of Kathiawar or for a period exceeding six months shall not be valid unless countersigned by the Political Agent, Halar; provided that such counter-signature shall not be necessary in respect of a Parwana issued for a journey to Cutch or Vagad for a period not exceeding 10 days in each case.

6. Any Miana found outside the limits of the Maliya Taluka without a Parwana shall be liable to arrest by any Police Officer or any other responsible officer or person of the place where he may be found, and to summary deportation to Maliya. And any breach of the conditions of the Parwana will similarly render the holder liable to summary arrest and deportation to Maliya.

7. Any Miana who,-

- (a) goes beyond the limits of the Maliya Taluka without previously obtaining a Parwana under these rules, or

* Kathiawar Agency Gazette, 15th July, 1909, PP. 152-5.

(b) having obtained a Parwana under these rules commits a breach of any of the conditions thereof, shall be punished with rigorous imprisonment for a term which may extend to six months or with fine or with whipping (to be inflicted in the manner prescribed by law in force in Kathiawar for the time being in relation to whipping) or with all or any two of those punishments, and on any second conviction shall be punished with rigorous imprisonment which may extend to one year or with fine or with whipping with all or any of those punishments.

8. All Sanads and Parwanas held under the rules of 1904 at the date of the publication of these rules shall continue valid subject to the provisions of the rules for a period not exceeding six months from this date.

9. The Political Agent, Halar, may from time to time, by notification published in the Kathiawar Agency Gazette, any Miana by name exempt from the operation of these rules, and cancel any such notification and again subject the Miana to their operation.

PARWANA

A Parwana to travel (to any place to) beyond the limits of Maliya Taluka is hereby granted to Miana :

Name

Father's name

Residence

Occupation

Age

2. It is not transferable and is in force,

From

To

subject to such extension as may be endorsed herein within a period of not less than one month before the date of its expiry, under the hand and seal of the Chief Magistrate of the district in which the holder may be for the time being residing and subsequently approved in writing by the Political Agent, Halar.

3. It is granted subject to the following conditions :

- (a) It shall be shown on demand to any Police Officer or other lawful authority.
- (b) The holder shall present it and get it endorsed by the Officer-in-charge of the nearest Police Station at any place at which he halts for a period exceeding 24 hours.
- (c) The holder shall not associate with any bad characters or with any Mianas who are outside the limits of the Maliya Taluka without a Parwana. He will not associate with more than six adult Mianas without written permission of the Chief Magistrate of the district in which he has taken up his residence, endorsed hereon.
- (d) The holder shall carry no weapons which he is not duly licensed to carry under any law for the time being in force.
- (e) The number of animals and women and of children accompanying the holder shall not exceed those specified in the margin of the Parwana without the express written sanction of the Chief Magistrate of the district in which the holder may have taken up his residence.
- (f) The holder will intimate at once to the Kamdar, Maliya, every extension granted to him under Para 2 of this Parwana with a view to obtaining the necessary approval of the Political Agent, Halar, thereto.

(g) This Parwana is liable to summary cancellation under the hand and seal of the Political Agent, Halar or of the Chief Magistrate of the district in which the holder may be, for the time being, residing for any breach of these conditions or for any serious misconduct. The Parwana will thereupon become null and void, and the holder shall be liable to arrest and summary deportation to Maliya, there to be dealt with under the law of the State.

I understand and agree to all the above conditions.

Signature of Parwana Holder

Signed _____

Malia, _____ 19

Kamdar, Malia.

Countersigned

Political Agent, Halar.

Camp 19 _____

On the reverse

I. Extended from

to

(Signature)

II. Cancelled

Date

(Signature)

III. Permitted to associate with more than six Mianas.

(Signature)

APPENDIX XI

Songs and Ballads concerning some of the outlaws of Kathiawar and their horses*

(1)

If the Kathi were to draw back his foot and leave the battle, how could the serpent support the Earth, the sun rise, or Meru (the Hindu Olympus) not tremble?

How could the sea remain within its borders or the winds blow over the Earth? When the Waghasar (Bava Vala) comes into battle the immoveable moves.

If his warriors were through fear of death to retreat from the battle-field, How could Brahm chant the Vedas or the Rishis concentrate their thoughts?

If Bava Vala were, when the ready foe awaits him, to turn his face home-wards,

The word of Yudhishta would be false, and the North Star would cease to be motionless!

(2)

O ! Fair Kodinar, she stands on the cursed Mahratta's lands,
(In the heavens there was neither moon nor star !)
They were Waghirs strong and tall and they climbed the loop-holed wall;
Then was heard the Bania's wail but their tears had no avail,
When the King of Okha looted Kodinar.

Then a mighty feast he made for the twice born and the Dhed,
And the sweet balls they were scattered free and far,
Though each Brahmin ate and ate, yet he emptied not his plate,
When the lord or Gomti looted Kodinar!

And they revelled late and long, and they chanted many a song.
(O his glory there is nothing that can mar !)
And the Bhats for gifts did come and they thumped the kettle drum !
When the prince of Dwarka looted Kodinar.

And he gave with open hand to each maiden in the land
As she sat bedecked within the bridal car.
Though the spoils they scarce could tell not a single Waghir fell;
When Jodha Manik looted Kodinar!

* From Kincaid's translated versions in his 'Outlaws of Kathiawar and Other Studies', PP. 32-3, 38-9, 42, 17, 42-3, 49-50, 52-3, 62, 63, 65, (Times Press, Bombay 1905).

The subjects of the ballads reproduced are :—

Bava Vala, a Kathi Outlaw, (1); The Wagher Jodha Manik, (2); The Wagher brothers Mulu and Dev Manik, (3); The Kathi Joga Khuman, (4); Mulu Manik, Waghir, (5); Mor Sandhani, Miana, (6); Vala Namuri, Miana, (7); On Raning Vala's Mare, Rozdi, (8); On Bodli, a Mare of Bava Vala, son of Raning Vala, (9); and on Mulu Manik's Mare, Maanki, (10).

(3)

Hear the brothers Manik say,
Fame or death be ours to-day.
Captives we shall never be,
Death may find but find us free.

(4)

The stars may fall from Heaven's dome,
The pride or thrones depart ;
Yet valour still will make her home
In Joga Khuman's heart.

(5)

The Mahratta may charge like the set of the tide,
He fears not who often the battle has tried.
They dread him at Dhari, though Dhari be far,
And they shake at his name in remote Kodinar.
The lords of the land may sit perched on a throne;
But he takes all their treasures and towns for his own.
And their insolence fades and their whiskers uncurl,
When they see the gay banner of Manik unfurl !
Awaiting the feast each Kathi reels,
Mulu comes; at his ease off their dinner he dines.
Deep vengeance they plan. What racks Mulu the bold ?
Kings grovel before him whene'er they are told.
And the Rajput and Kathi they fear him the same,
And the white man grows whiter on hearing his name !

(6)

As reckless as Jagdev, the Parmar of life,
With Malia's high chieftain Mor warred to the knife.
Though the Jadvas* are strong, yet he mocked at their might,
Had the Gods only dared he had faced them in fight.
When the great mix churls they from greatness descend,
Thus the grandeur of Girdalal came to an end.
Though the wayfarer loves on ripe millet to gaze
Yet Girdhalal's cheek at the sight is ablaze.
His hand never trembled, his heart never sank,
As Ravan fought Rama, so Mor fought the Frank.
And the cows rushed to Indra their protest to lay
That the foes of Sandhani had left them no hay.

(7)

Though the hatred of kings is unsleeping,
yet Morvi and Malia were one,
Though they hated they joined for the moment
till the days of Namuri were done.
His head never bowed to the mighty, as the
wind so his spirit was free,
And he roamed from the Ran to the Bardas,
and he robbed from Wadhwan to the sea.

* The Jadvas are the Jadeja Chiefs of Morvi and Malia.

Had Mor and Namuri united, then the earth had
been theirs for a prey,
But the love of the lowly lasts always and
the love of the great for a day.
Fate's orders, O Vala Namuri, are pitiless
ever the same,
Or as stands out some fort on the Bhader
so had towered thy castle of fame.
Earth's kings must have kings for their rivals
so lion-souled Gordon arose.
Had Gordon not been, then Namuri had robbed
from the line to the flocks,
From heaven the Apsuras hastened to wed with
the brave who should fall.
Young Gordon died first so they bore him to
wed with the fairest of all.
When two lions lie prone in death-grapple
their pride and their valour are one,
Thus Gordon's fame sprang from Namuri and
Namuri's from Gordon was won.

(8)

Like fleecy clouds before the breeze
The white mare galloped far ;
One day she looked on Dwarka's seas
The next on Kodinar.

The brave forgot their hard-won fame,
The great forgot their pride,
When Raning to the battle came
His matchless mare astride.

When archer's ear met feathered head
How swift the arrow flew !
So Rozdi to the raiding sped
When Raning's war-horn blew.

A drinking goblet held her feed,
White velvet was her skin ;
But slower far than Raning's steed
The August tides raced in.

(9)

Now her daily feed was ten pounds of corn
And two pounds of ghee full-weighed,
And Bava he laughed in merry scorn
As he rode from each fruitful raid.

She bore her lord from the Ran to the Nal
 From the Nal to the ocean strand;
 Had her labour been spent in pulling the 'Hal' †
 She had ploughed half Kathi land.

She needed no spur on the battle field
 When she guided the charging line;
 But she tore her way through sword and shield
 Like a warship cleaves the brine.

The village walls might overhang
 The village ditch yawn wide,
 But she lowered her haunches then wildly sprang
 And the outlaw rode inside.

And when on her saddle they'd garnered the prey
 With a bound she passed from sight,
 And the birds that winged their homeward way
 Scarce matched her noiseless flight.

(10)

The tide flowed over rock and sand
 When looting grounds she sought;
 The tide but covered half the strand
 When back rich spoil she brought.

The Frank might bring her lord to bay
 With twice two hundred men,
 At night she noiseless picked her way
 And bore him home again.

Where Macharda frowns o'er the plain
 How thick the war-bolts sped,
 Mulu the Gir might hide again
 But never Manki dead.

The blade along the pen might run
 Her ears were still more fine.
 And while she lived, save Manki, none
 First crossed the winning line.

No price had bought that matchless grace
 That dauntless heart within,
 She lived unpassed in race and chase
 That Death at last might win.

† The 'Hal' is the common native plough and the 'Nal' in the same verse is the great lake on the North-Eastern frontier of the Province.

APPENDIX XII

Surnames among Mianas

Sl. No.	Surnames	Sl. No.	Surnames	Sl. No.	Surnames	Sl. No.	Surnames
1	Joda	12	Manek	23	Samtani	34	Ganjia
2	Katiya	13	Sanghar	24	Sakhaya	35	Makwana
3	Bhatti	14	Musani	25	Bhaayadani	36	Sodha
4	Jam	15	Molan	26	Babaria	37	Chavda
5	Kajadia	16	Dhassa	27	Malek	38	Sanna
6	Notiar	17	Dhoyum	28	Veera	39	Maur
7	Khod	18	Sanghar	29	Janghia	40	Namori
8	Samani	19	Mauek	30	Khora	41	Mor
9	Sadhwani	20	Kharani	31	Paredi	42	Baidani
10	Lakhani	21	Malani	32	Talab	43	Ajardia
11	Mahar	22	Samani	33	Buchad	44	Mulla

APPENDIX XIII

TABLE NO. 1

Maximum, minimum and mean temperature at Mallā

Year	January			February			March			(in centigrade) April		
	Maximum	Minimum	Mean	Maximum	Minimum	Mean	Maximum	Minimum	Mean	Maximum	Minimum	Mean
1	2	3	4	5	6	7	8	9	10	11	12	13
1956	31.1	23.3	27.2	30.0	22.2	26.1	32.2	21.1	26.7	33.3	25.6	29.4
1957	31.1	23.3	27.2	30.0	22.2	26.1	28.0	21.1	25.0	32.2	26.7	29.4
1958	32.2	22.2	27.2	32.2	22.2	27.2	38.8	24.4	31.6	38.8	23.3	31.1
1959	22.2	15.5	18.8	26.6	16.6	21.6	36.6	21.1	28.8	40.6	23.3	31.6
1960	22.2	12.2	17.2	23.3	15.5	19.4	22.2	16.6	19.4	36.6	16.6	16.6
1961	22.0	11.0	16.5	25.0	15.0	20.0	23.0	18.0	20.5	41.0	25.0	33.0

Year	May			June			July			August		
	Maximum	Minimum	Mean	Maximum	Minimum	Mean	Maximum	Minimum	Mean	Maximum	Minimum	Mean
1	14	15	16	17	18	19	20	21	22	23	24	25
1956	40.6	35.6	38.1	40.0	37.8	38.9	42.2	38.3	40.2	39.4	36.7	38.1
1957	38.9	21.1	35.0	42.2	36.7	39.4	47.2	37.8	42.5	40.0	35.6	37.8
1958	45.4	28.8	37.1	38.3	26.6	32.4	32.2	28.8	30.5	32.2	28.0	30.5
1959	41.1	27.7	34.4	38.8	25.5	32.2	36.6	21.1	29.8	27.7	21.1	24.4
1960	41.1	21.1	31.1	35.3	21.1	28.2	27.7	20.0	23.8	28.8	15.5	22.1
1961	41.0	25.0	33.0	39.0	20.0	29.5	37.0	18.0	27.5	38.0	23.0	30.5

Year	September			October			November			December		
	Maximum	Minimum	Mean	Maximum	Minimum	Mean	Maximum	Minimum	Mean	Maximum	Minimum	Mean
1	26	27	28	29	30	31	32	33	34	35	36	37
1956	32.2	30.0	31.1	34.4	31.1	32.7	35.6	32.2	33.9	36.7	34.4	35.6
1957	34.4	31.1	32.7	33.3	32.2	32.7	35.6	34.4	35.0	36.7	30.0	33.3
1958	32.2	27.7	29.9	32.2	27.7	29.9	31.1	21.1	26.1	26.6	17.7	22.1
1959	26.6	21.1	23.8	26.6	21.1	23.8	26.6	15.5	21.1	21.1	12.2	16.6
1960	32.2	15.5	23.8	26.6	15.5	21.0	26.6	14.4	20.5	24.4	13.3	18.8
1961	37.0	22.0	29.5	32.0	18.0	25.0	38.0	17.0	27.5	26.0	15.0	20.5

Source :

District Statistical Abstracts, Rajkot District, Bureau of Economics and Statistics,
Government of Gujarat, Ahmadabad, years 1957-58 to 1961-62.

TABLE NO. 2

Furniture and domestic articles by caste

Number of households possessing

Name of Caste	Mirr- ors	Khat- las	Cha- irs	Ben- ches	Tab- les	Car- pets	Stoo- ls	Pat	Pal- ang	Shelf	Huricane Lantern	Battery/ Torchlight	Bicy- cle	Petro- max	Radio- set	Kerosene Stove
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Miana	28	76	3	2	2	18	1	4	4	18	34	9	3	4	2	13
Saiyad	1	2	..	..	..	1	..	..	..	1	1	..	..	..	..	..
Fakir	2	2	..	..	..	1	..	..	..	2	2	2	..	..	..	..
Total	31	80	3	2	2	20	1	4	4	21	37	11	3	4	2	13

TABLE NO. 3

Marriage expenditure by caste

Name of Caste	Number of marriages	Marriage of a boy					Number of marriages	Marriage of a girl				
		Expenses (in Rs.)						Expenses (in Rs.)				
		Cash payment	Ornaments	Cloths	Miscellaneous not specified	Total		Cash payment	Ornaments	Cloths	Miscellaneous not specified	Total
1	2	3	4	5	6	7	8	9	10	11	12	13
Miana	60	3,420 (90.24)	15,150 (94.39)	7,890 (93.48)	13,175 (91.65)	39,635 (92.92)	17	..	2,900 (92.06)	1,675 (89.33)	3,375 (94.41)	7,950 (92.44)
Saiyad	1	60 (1.58)	200 (1.25)	100 (1.19)	200 (1.39)	560 (1.31)	1	..	250 (7.94)	200 (10.67)	200 (5.59)	650 (7.56)
Fakir	2	310 (8.18)	700 (4.36)	450 (5.33)	1,000 (6.96)	2,460 (5.77)	..	..	..	..	..	..
Total	63	3,790 (100.00)	16,050 (100.00)	8,440 (100.00)	14,375 (100.00)	42,655 (100.00)	18	..	3,150 (100.00)	1,875 (100.00)	3,575 (100.00)	8,600 (100.00)

Note : Figures in brackets indicate percentage to total itemwise expenditure.

TABLE NO. 4

Land holdings by caste

Name of Caste	No. of households				No. of households	Households with land				
	With land		Without land			Persons	Area in (A. G.)	Percentage to total area	Area per household (in acres)	Area per Capita (in acres)
	No.	Percentage to total	No.	Percentage to total						
1	2	3	4	5	6	7	8	9	10	11
Miana	53	98.15	28	90.32	53	333	1,105-00	99.73	20.85	3.32
Saiyad	..	..	2	6.45	..	..	—	..	..	..
Fakir	1	1.85	1	3.23	1	8	3-00	0.27	3.00	0.38
Total	54	100.00	31	100.00	54	341	1,108-00	100.00	20.52	3.25

TABLE NO. 5

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

Size of Land-holding (in acres)	Number of households	Total draught cattle	Average households per pair of bullocks	Average land per pair of bullocks (in acres)	No. of ploughs	Total land cultivated (in acres)	Area cultivated per plough (in acres)
1	2	3	4	5	6	7	8
0 to 0.99	..	..	..	..	..	..	..
1 to 1.99	..	..	..	..	..	..	..
2 to 2.99	1	1	0.05	4-00	1	2	2-00
3 to 3.99	1	3	0.07	2-00	1	3	3-00
4 to 4.99	..	..	..	..	..	..	..
5 to 9.9	5	6	1.66	10-67	3	32	10-66
10 to 14.9	11	19	1.16	14-63	9	127	14-11
15 to 24.9	19	32	1.19	19-87	10	318	31-8
25 to 49.9	17	44	0.77	28-36	13	624	48-00
50 and over	..	..	..	..	..	..	..
No land	31	9	6.89	..	..	..	..
Total	85	114	1.49	19-61	37	1,106	0-21

TABLE NO. 6

Distribution of households by occupation (Sectors)

Occupation (Sector)	Total No. of households	Percentage to total No. of households	Total No. of persons gainfully employed	Average No. of persons gainfully employed per household	Total annual income (in Rs.) (Net)
1	2	3	4	5	6
Primary	75	88.24	162	2.16	119,794
Secondary	..	..	..	..	..
Tertiary	8	9.41	12	1.50	11,240
Others	2	2.35	..	..	..
Total	85	100.00	174	2.05	131,034

TABLE NO. 7

Occupational Combination

Type of occupational combination	No. of households	Percentage to total	Amount (in Rs.)	Percentage to total
1	2	3	4	5
Agriculture	4	4.71	4,812	3.67
Agricultural Labour	3	3.53	1,400	1.07
Livestock	1	1.18	1,880	1.43
Labour	1	1.18	360	0.27
Service	1	1.18	1,360	1.04
Agriculture and Agricultural Labour	2	2.35	1,875	1.43
Agriculture and Livestock	33	38.82	69,431	52.99
Agriculture and Business	1	1.18	3,404	2.60
Agriculture and Coal Making	6	7.05	7,187	5.48
Agriculture and Labour	3	3.53	3,221	2.46
Agriculture and Service	4	4.71	4,338	3.31
Livestock and Service	2	2.35	4,175	3.19
Agricultural Labour and Coal Making	5	5.88	4,850	3.70
Agriculture, Livestock and Coal Making	10	11.76	14,778	11.28
Agriculture, Livestock and Labour	2	2.35	2,803	2.14
Agricultural Labour, Livestock and Coal Making	4	4.71	4,700	3.59
Agricultural Labour, Livestock and Service	1	1.18	460	0.35
Others	2	2.35	Not stated	..
Total	85	100.00	131,034	100.00

TABLE NO. 8

Income from different sources

Source of Income	Amount (in Rs.)	Percentage to total	Source of Income	Amount in Rs.	Percentage to total
1	2	3	1	2	3
A. Income From Land			B. Income From Other Than Land		
1 Owned but leased	4,294	3.28	1 Salary and Wages earned inside the village	16,820	12.84
2 Owned but cultivated	47,346	36.13	2 Salary and Wages earned outside the village	3,160	2.41
3 Taken on rent	3,282	2.51	3 From Property inside the village	42,017	32.06
4 Wages earned by works on field	14,115	10.77	4 From Property outside the village	..	..
Total A	69,037	52.69	Total B	61,997	47.31
			Total Annual Income (A+B)	131,034	100.00

TABLE NO. 9

Income by different occupations

Source of Income	Amount (in Rs.)	Percentage to total	Source of Income	Amount (in Rs.)	Percentage to total
1	2	3	1	2	3
Agriculture	54,922	41.92	Labour	1,560	1.19
Agriculture Labour	14,115	10.77	Service	6,870	5.24
Livestock	42,017	32.07	Business	1,800	1.37
Coal Making	9,750	7.44	Total	131,034	100.00

Note : 2 households have not shown their income.

TABLE NO. 10

Annual income of households by occupation

Annual income of households in the range of												
Occupation of households	Total No. of households	Less than Rs. 250	Rs. 251 to 360	Rs. 361 to 480	Rs. 481 to 720	Rs. 721 to 960	Rs. 961 to 1,200	Rs. 1,201 to 1,500	Rs. 1,501 to 2,500	Rs. 2,501 to 3,500	Rs. 3,501 to 5,000	Above Rs. 5,000
1	2	3	4	5	6	7	8	9	10	11	12	13
Primary	75	..	345	1,325	3,561	9,936	11,221	22,459	25,692	27,211	12,229	5,815
Secondary	..	..	..	..	..	..	..	..	..	..	..	..
Tertiary	8	..	360	..	1,235	..	..	1,360	8,285	..	..	..
Others	2	..	..	..	..	..	..	..	..	..	..	..
Total	85	..	705	1,325	4,796	9,936	11,221	23,819	33,977	27,211	12,229	5,815

TABLE NO. 11

Expenditure pattern of households

Occupation	No. of households	Total No. of members in the households	Expenditure on food		Expenditure on clothing & footwear		Expenditure on fuel & lighting		Expenditure on housing		Expenditure on ceremonies & functions		Expenditure on services	
			Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household	Expenditure (in Rs.)	Expenditure per household
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Primary	75	453	90,805	1,210	8,540	113.87	1,429	19.05	1,413	18.85	3,730	49.73	2,632	35.09
Secondary	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Tertiary	8	44	9,288	1,161	925	115.62	109	13.62	400	57.14	..	..	210	26.25
Others	2	2	576	258	..	..	..	..	..	..	..	..	..	..
Total	85	499	100,609	1,183	9,465	111.39	1,538	18.09	1,813	21.34	3,730	43.88	2,842	33.44

Miscellaneous annual expenditure		Total Annual expenditure (in Rs.)	Percentage of expenditure on food to total Expenditure	Percentage of expenditure on miscellaneous item to total Expenditure (Col. 16)	Number of household schedules		If surplus, how it is disposed off (Describe)	If deficit, ways to meet deficit				Occupation	
Expenditure (in Rs.)	Expenditure per household				Total annual income (in Rs.)	With surplus budget		With deficit budget	New debts	Remittance	Sale of assets		Other ways (Specify)
16	17	18	19	20	21	22	23	24	25	26	27	28	1
9,840	131.00	118,389	69.43	8.31	119,794	29	46	1-Saving	46	1	2	..	Primary
..	..	..	..	..	..	..	..	..	..	..	..	..	Secondary
940	117.50	11,872	78.23	7.91	11,240	4	4	..	4	..	..	..	Tertiary
..	..	516	100.00	..	..	..	2	..	2	..	..	..	Others
10,780	126.82	130,777	76.93	8.24	131,034	33	52	1-Saving	52	1	2	..	Total

TABLE NO. 12

Expenditure pattern according to different items of expenditure

Items		Amount (in Rs.)	Percentage to total
1		2	3
1	EXPENDITURE ON FOOD		
	(a) Cereals	42,345	32.38
	(b) Pulses	8,777	6.71
	(c) Spices & Salt	5,466	4.18
	(d) Vegetables	6,613	5.06
	(e) Milk and Milk Products	14,191	10.85
	(f) Sugar, Gur, etc.	12,335	9.43
	(g) Meat, Fish, etc.	10,880	8.32
	Total expenditure on food	100,609	76.93
2	EXPENDITURE ON CLOTHING AND FOOTWEAR		
	Total	9,465	7.24
3	EXPENDITURE ON FUEL AND LIGHTING		
	(a) Fuel	179	0.17
	(b) Kerosene	1,359	1.00
	(c) Electricity	..	..
	Total expenditure on fuel & lighting	1,538	1.17
4	EXPENDITURE ON HOUSING		
	(a) House Rent	..	..
	(b) House Repairing	1,813	1.39
	Total expenditure on housing	1,813	1.39
5	EXPENDITURE ON CEREMONIES AND FUNCTIONS		
	Total	3,730	2.85
6	EXPENDITURE ON SERVICES		
	(a) Washerman	..	..
	(b) Barber	1,114	0.85
	(c) Brahmin	629	0.48
	(d) Others	1,099	0.84
	Total expenditure on services	2,842	2.17
7	MISCELLANEOUS ANNUAL EXPENDITURE		
	(a) Travelling	3,565	2.73
	(b) Tobacco, Pan, Drinks, etc.	6,078	4.65
	(c) Medicines	982	0.75
	(d) Education	55	0.04
	(e) Litigation	..	..
	(f) Others	100	0.08
	Total miscellaneous expenditure	10,780	8.25
	Total Annual Expenditure	130,777	100.00

TABLE NO. 13

Classification of households by size of households according to caste

Name of Caste	No. of Households	Small size 1-3		Medium 4-6		Large 7-9		Very large 10 & over	
		Households	Persons	Households	Persons	Households	Persons	Households	Persons
1	2	3	4	5	6	7	8	9	10
Miana	81	15	36	34	171	25	188	7	75
Saiyad	2	..	..	1	6	1	9	..	..
Fakir	2	..	..	1	6	1	8	..	..
Total	85	15	36	36	183	27	205	7	78

A		N	
Angarkha	A full-sleeved tight-fitting jacket or coat	Nala	A culvert, or other such passage
B		O	
Bajri	Millet	Odhanl	Sari
Barwatia	Literally "out on the way"; an outlaw		
Bedi	Anklet	P	
C		Pagr	A turban, so called to distinguish it from the Safa which is also a turban but tied differently
Charpal	A Cot	Panch	Consultative group of persons, traditionally 5, no more or less than five
Chhada	Anklet	Panchayat	Traditionally, a consultative body of men usually 5; now a statutory institution of local self-government
Choli	A Bodice	Pasabandhi	A short coat
D		Phool	Literally a flower; An ornament worn in the nose
Dandiaras	A dance form	Pichodi	Waist-cloth
Dargah	A Tomb	Pir	Muslim Saint
Desh	Bride price	Pot Kharab	Waste land
E		Pucca	Of houses, made from stone or brick and mud or cement with permanent roofing; of food, cooked food
Ekdaniyu	Necklace	R	
F		Rasda	Miana songs or ballads
Fakir	A Beggar or a wandering mendicant, usually Muslim	Roti	Bread
G		Rupes	Unit of currency = £ 0.13 (U.S.) 1s.6d. (U.K.)
Ghee	Clarified Butter	S	
Guntha	Measure of land, 40 gunthas making an acre	Saheda	Witness
H		Sahera	A short veil made of flowers or strings of artificial pearls worn at marriage by the groom
Hal	A Plough	Samaj-Mandir	Community Hall
Hansadi	A Necklace	Sunnat Sadi	Circumcision
I		T	
Inam	Land granted as reward	Taluka	An Administrative Unit comprising of a number of villages; the next higher unit is a Prant or Sub-Division comprising of a number of Talukas; and the next higher unit is the District
J		Tholia	Earring
Jamat	Caste or community as a whole	Toda	Anklet
Jhanjhari	Anklets, usually with small bells attached	V	
Jowar	Sorghum	Vakil	Lawyer
K		Vandh	A Miana settlement of grass-huts, usually in the open
Kadla	Anklet	Varia	Anklet
Kambli	Ornament which encircles the ankle and has a chain or group of chains running upto the toes	Vel-bandvun	Colloq., to patch up relations
L		Z	
Kamp	Earring	Zarmar	Necklace
Kazi	A Judge		
Khalsa	State land		
Kharab	Useless, Waste		
Kotha	Earthenware receptacle used for storage		
Kutchra	Of houses, made from mud or cow dung and straw or other such material; of food, uncooked food		
M			
Madh	A gift of clothes given to a betrothed woman annually by her parents-in-law or, in their absence, other senior-in-laws		
Mahal	An administrative unit comprised of a number of villages and smaller than a Taluka (see Taluk below)		
Mullah	Muslim Priest		

ERRATA

MAJARDA

Page Particulars of Entry					
No.	Half	Line	Word	For	Read
1	2	3	4	5	6
1	II	- 16 -	7	where	were
2	I	- 21 -	5-6	come heel	come to heel
3	II	- 7 -	3	village	village
4	I	- 25 -	8	Appdendices	Appendices
4	I	- 28 -	6	neverteless	nevertheless
7	I	- 38 -	last	thought	though
7	II	- 38 -	last	truban	turban
11	I	- 15 -	1	hey	they
11	II	- 25 -	4	bluk	bulk
13	II	- 10 -	6	housholds	households
13	II	- 11 -	1	sti't	still
14	II	- 26 -	2	coccanut	cocoanut

Page Particulars of Entry					
No.	Half	Line	Word	For	Read
1	2	3	4	5	6
17	II	- 13 -	last	effect	effect
21	I	- 1 -	1-2	21 participation	participation
24	I	- Below para		Blank	III.7.LAND
		heading B Agriculture			
25	I	- 23 -	last	ih	in
29	II	- 14 -	3	aheir	their
48	I	- 3 -	3	alterness	alertness
61	-	- 12 -	3-4	leave end	leave one end
63	-	14 -	12	Agency	Agency
76	Table No.1-March, 1957-Col.8			28 0	28.0
79	Table No.11-Total-col. 19			76 93	76.93
81	II	- 12 -	1	Pagr	Pagri

