

CHAPTER: II

HISTORICAL AND GEOGRAPHICAL BACKGROUND OF THE RESEARCH FIELD (AREA)

(INTRODUCTION OF THE RESEARCH AREA (FIELD))

Sr. No.	Details	Page No.
2.1	Introduction	89
2.2	Historical and Geographical Introduction to Gujarat	89-129
2.3	Historical and Geographical Introduction to Ahmedabad District	129-141
2.4	Historical and Geographical Introduction to <i>Bhal-Nalkantha</i> area	141-207
2.5	Conclusion	207-208
	References	209

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Sr. No.	Details	Page No.
2.1	Introduction	89
2.2	Historical and Geographical Introduction to Gujarat	89-129
2.2.1	Historical Introduction to Gujarat	89-97
2.2.2	Geographical Introduction to Gujarat	97-99
2.2.2.1	Geography	99-103
2.2.2.2	Location (Borders)	103-104
2.2.2.3	Land	104-105
2.2.2.4	Natural Divisions	105
2.2.2.4.1	North Gujarat Division	105
2.2.2.4.2	South Gujarat Division	105
2.2.2.4.3	Central Gujarat	105-106
2.2.2.4.4	Saurashtra and Kutch area	106
2.2.2.5	Minerals	106
2.2.2.6	Forest and Forest area	106-109
2.2.2.7	Mountains	109-111
2.2.2.8	Climate, Temperature and Rain	111-112
2.2.2.9	Rivers	112-114
2.2.2.10	Religions	114
2.2.2.11	Languages	114
2.2.2.12	Facts and Figures	114-121
2.2.2.13	Glory of Gujarat (Important Places of Gujarat)	121
2.2.2.13.1	Architectural and Historical Places	121
2.2.2.13.2	Holiday Camps and Picnic Spots	121
2.2.2.13.3	Pilgrim Centres	121-122
2.2.2.13.4	Handicrafts	122

2.2.2.13.5	Hill Resorts	122
2.2.2.13.6	Hot Water Springs	122
2.2.2.13.7	Lakes	122
2.2.2.13.8	Wild Life Sanctuaries	122-123
2.2.2.13.9	Irrigation Schemes	123
2.2.2.13.10	Airports	123
2.2.2.13.11	Industrial Centres	123
2.2.2.14	Art and Craftsmanship of Gujarat	123
2.2.2.14.1	Handicraft	123
2.2.2.14.2	Weaving	123-124
2.2.2.14.3	<i>Jari</i>	124
2.2.2.14.4	<i>Muslin</i>	124
2.2.2.14.5	Door strings (<i>Toran</i>)	124
2.2.2.14.6	Embroidery	124
2.2.2.14.7	Ornaments	124
2.2.2.14.8	<i>Lakh</i> -Work	124-125
2.2.2.14.9	Carpentry	125
2.2.2.14.10	Religious Paintings	125
2.2.2.15	Folk Art of Gujarat	125
2.2.2.15.1	Folk Dance with Sticks (<i>Dandia Ras</i>)	125
2.2.2.15.2	<i>Mer</i> Dance	125
2.2.2.15.3	Interweaving Dance (<i>Gofgumfan</i>)	125
2.2.2.15.4	<i>Garba</i> Dance	125-126
2.2.2.15.5	<i>Tippan</i> Dance	126
2.2.2.15.6	Folk Instruments	126
2.2.2.16	Fairs and Festivals	126-127
2.2.2.17	Additional (Other) Details	127-128
2.2.3	Conclusion	128-129
2.3	Historical and Geographical Introduction to Ahmedabad District	129-141

2.3.1	Introduction	129
2.3.2	Geographical Structure	129
2.3.3	Location	130
2.3.4	Soil	130
2.3.4.1	Black Soil	130
2.3.4.2	Mixed Soil	130
2.3.4.3	Wheatish Soil	130
2.3.4.4	Soil for Peddy (Soil for <i>Kyari</i>)	130-131
2.3.4.5	Rocky Soil	131
2.3.5	Minerals	131
2.3.6	Forests and Forest area	131
2.3.7	Mountains	131-132
2.3.8	Climate, Temperature and Rains	132
2.3.9	Rivers	132-133
2.3.10	Lakes	133
2.3.11	Ponds	133
2.3.12	Irrigation	133-134
2.3.13	Area	134
2.3.14	Facts and Figures	134-140
2.3.15	Summing up	140-141
2.4	Historical and Geographical Introduction to <i>Bhal-Nalkantha</i> area	141-207
2.4.1	Preface	141
2.4.2	Location of <i>Bhal-Nalkantha</i> area in the Map	141
2.4.3	Song of <i>Bhal-Nalkantha</i> area	142-143
2.4.4	Origin of <i>Bhal-Nalkantha</i> area	143-144
2.4.5	Introduction to <i>Bhal-Nalkantha</i> area	144-145
2.4.6	Historical Background	145-146
2.4.7	Geographical Situation	146-147
2.4.7.1	Location	147
2.4.7.2	Borders	147-148
2.4.7.3	Soil	148
2.4.7.4	Climate	148-149

2.4.7.5	Rain	149
2.4.7.6	Rivers	149
2.4.7.7	Lakes	149-152
2.4.7.8	Water	152-153
2.4.7.9	Crops (Farm Products)	153-154
2.4.7.10	Trees and Vegetation	154
2.4.7.11	Animals	154-155
2.4.7.12	Birds	155
2.4.8	People of <i>Bhal-Nalkantha</i> area	155
2.4.8.1	Rajputs	155-157
2.4.8.2	<i>Garasia (Darbar)</i>	157
2.4.8.3	Brahmin	157
2.4.8.4	<i>Charan (Gadhavi)</i>	158-159
2.4.8.5	<i>Patel (Patidar-Kanbi)</i>	160
2.4.8.6	<i>Koli</i>	160-162
2.4.8.7	<i>Ode</i>	162
2.4.8.8	<i>Bharvad</i> (Shepherds)	162-164
2.4.8.9	<i>Kumbhar</i> (Potters)	164
2.4.8.10	<i>Padhar</i>	164-165
2.4.8.11	<i>Vasvaya</i>	165
2.4.8.12	Backward and Untouchable Castes	166
2.4.9	Folk Culture of <i>Bhal-Nalkantha</i> area (Socio-Cultural and Religious Life of <i>Bhal-Nalkantha</i> area)	166-169
2.4.10	Geographical Location	169
2.4.11	Population, Area, Geographical Location and Administrative Structure	171
2.4.12	Division of Rural and Urban Population	171
2.4.13	Population of Scheduled Castes and Scheduled Tribes	172
2.4.14	Classification on The Basis of Religions	173
2.4.15	Rains	174
2.4.16	Introduction to Villages and <i>Talukas</i> Covered Under Field-Work	174

2.4.16.1	Introduction to Bavla <i>Taluka</i>	174-179
2.4.16.2	Introduction to Bhayla Village	179-181
2.4.16.3	Introduction to Dholka <i>Taluka</i>	181-187
2.4.16.4	Introduction to Arnej Village	187-189
2.4.16.5	Introduction to Sanand <i>Taluka</i>	189-195
2.4.16.6	Introduction to Modasar Village	195-198
2.4.16.7	Introduction to Dhandhuka <i>Taluka</i>	198-204
2.4.16.8	Introduction to Khasta Village	204-206
2.4.17	Summing up	206-207
2.5	Conclusion	207-208
	References	209

2.1 Introduction:

There is a great importance of the historical and geographical context related to the constant settlement of a caste or community in its certain and dynamic development. There are certain matters related to the Rajput caste which are essential to be looked at in flashback for their effect in the past because its real glimpse and proof of its progress and development and the changes taking place in the form of the caste could be seen. Therefore, I have given some of its original matters in the context of whatever I found proper and noted such examples after verifying and examining them all in the changed contexts.

In this chapter I have given introduction to the historical and geographical background of the *Bhal-Nalkantha* area of the Ahmedabad district of Gujarat state which is the area of my research.

Keeping in view the importance of the field of research, I have given intensive historical and geographical information of the *Bhal-Nalkantha* area as apart of Ahmedabad district located in the state of Gujarat. Complete and intensive information about the history of *Bhal-Nalkantha* area, its geographical location, boundaries, natural resources, geography, rain, agricultural crops, industrial products, minerals, transport facility, number of roads, villages and cities, etc.

2.2 Historical and Geographical Introduction to Gujarat:

2.2.1 Historical Intorduction of Gujarat:

“On the basis of archaeological information, it is found that there was human population in Gujarat even before 5000 years. The very man in Indus valley culture of Lothal was a mixture of a variety of castes. Thus, colourfulness was a feature of human population in Gujarat from ancient time. Various castes have been arriving in Gujarat during the past 2000 years.

According to the Puranas (ancient scriptures), when the first man Manu distributed different provinces to his sons, this province located in the south of Aryavart (the country of the Aryans) was given to his son Sharyati. Then, Sharyati founded Anart (Gujarat). It indicates the arrival of the Aryans. Sharyati settled in Saurashtra and Bhargavas settled in south on the bank of Reva (the Narmada) in Bhrigukutch. In the same way, Haiyayas ruled in the southon the bank of Reva (the Narmada). After the name of Sharyati’s son Anart, this area was called Anart. The Yadavas from Mathura

had come to Saurashtra in search of a safe place and had settled here. Shri Krishna was their leader. Thereafter the Yadavas perished due to the vice of alcohol.

Kanabi who were involved in farming are also mentioned as farmers. Foreigners called *Gurjar* have been absorbed in the *Kanabi* called *Leua* and *Kadva* sub-sections of the community. The Naga race mentioned in Vishnupurana which was other than the Aryans had spread in the area of the Narmada. People called Pulind seem to have come here from the south. In the same way, ancient races like *Nishad*, *Shabar*, *Bhil*, *Abhir*, etc. are also mentioned. During the Maurya era, society was divided into Brahmin, *Kshatriya*, *Vaishya* and *Shudra* and slaves. During that period, people like the Yavan or Irani community also lived here. During the second century B. C., foreigners like the Yavana, the Shaka and the Arabs had started arriving into Gujarat. Then people like the Shaka (Pahlva), the Maitraka, the Saindhava (*Jethva*), the *Mehr*, the Saindraka, the Gurjara, etc. migrated to Gujarat. During the 8th century A. D., Muslims and during the 10th century A. D., the Parsi community lived in Gujarat. During the *Solanki* era, this area got the name '*Gurjar Desh*' or 'Gujarat'.

Mulraj, the founder of the Solanki dynasty, invited Brahmins from the north to come and settle in Gujarat. In the letters of awards during the 10th century A. D. there is a mention of *Kayastha* (*Lahiya* or writers). In *Tuyashraya*, we find references to races like *Abhir*, *Kirat*, *Dhivar*, *Chandal*, *Nishad*, *Billa*, *Mlechha*, *Yavan*, *Shaka*, *Shabar*, *Huna*, etc. During the Mughul era, there lived eighteen castes called *Kandoi* (sweet-makers), *Kachhiya* (vegetable vendors), *Kunbhar* (potters), *Mali* (gardners), *Suthar* (carpenters), *Bharwad* (shepherds), *Tamboli* (betelnut sellers), Goldsmith, *Chhipa* (dyers of cloth), Blacksmith, *Mochi* (shoe-makers) and others besides the four *Varna* like the Brahmin, *Kshatriya*, *Vaishya* and *Shudra*. In literature of this period, 84 castes of Brahmins and 84 castes of *Vanik* (*Vaishya*) have been mentioned. In the *Kshatriya* community, family names like *Chudasama*, *Chavda*, *Jadeja*, *Solanki*, *Parmar*, *Vaghela*, *Chauhan*, *Rathod*, *Jethva*, *Gohil*, *Padhiyar*, etc. have been mentioned in literature of the period. In the 10th century, Jain *Vaniya* community (merchants) have come from Rajputana (Rajasthan) and Marwad (Rajasthan) and settled in Gujarat.

Moreover, Tribals called *Kolis*, *Bhils*, *Dublas*, *Chaudhari*, *Gamit*, *Naik*, *Nayak*,

Nayakada, etc. have been living in Gujarat for centuries.

Muslim community of Gujarat has been divided mainly into two sections (1) Indian and (2) Foreign. Foreign Muslims are those who had come from countries like Arabia, Iran, Afghanistan, etc. as traders, soldiers and religious preachers. The Indian Muslims are converted Indians. The lower classes of Hindu society had embraced Islam because they were attracted by feeling of brotherhood and equality. Some people had embraced Islam because of temptation of government jobs, property, wealth, grace from the government or that of high-level posts. Ahmedshah I, Mehmud Begada and Mehmud Raza forcefully converted some Rajputs who came to be called Molesalam and got themselves absorbed into the Brahmins and the Baniyas (merchants). The Muslim community of this kind was divided into many castes, communities and sub-castes. The social form Indian and Gujarati Muslims are different from Muslims of other countries. There are 78 castes/communities of converted Gujarati Muslims; they differ from one another in customs and tradition, way of life, manners, marriage system, etc. Among these castes, *Pathan*, *Saiyad*, *Mughal*, *Baluch*, *Makrani*, *Kureshi*, *Meman*, *Momin*, etc. are included.

Christianity entered at the same time when the Portuguese won control over Diu and Daman in the sixteenth century. During the Mughal and Maratha era, Christianity began to spread in Gujarat. The Portuguese kept a strong attitude towards people of other religions. The Christian community during the British period could be divided into two sections: (1) Christians who had migrated from European countries and (2) Christians converted from Gujarati people. Foreign Christians held higher positions in administration, army and business. Christian converted from Gujarati communities lived in Ahmedabad, Kheda districts, south Gujarat, North Gujarat and at places like Rajkot and Bhavnagar. Among the Hindus communities like *Koli*, *Kanabi*, *Lohana*, *Gosai*, *Vankar*, etc. embraced Christianity by being attracted to Christianity because of generous service by the Christian Missionaries during the famine of fifty six.

In Gujarat the tribal communities live in districts like Banaskantha, Sabarkantha, Panchmahal, Dahod, Surat, Valsad and the Dangs. Their main occupation is agriculture; community is more important than an individual among these people.

In this way, multi-coloured population is found in Gujarat from the ancient time.”⁽¹⁾

Gujarat state which is situated on the Western coast of India has its own dignity and peculiar identity in view of history and culture. It has an ancient history; its culture is rich. Its character is lively and pre-historic time. It has been well known in the *Puranas* (scriptures). Its history is peculiar and has a special place in the history of India. Its contribution is great.

Gujarat does not have a chronological history as we understand the term 'history' today. Whatever history, volumes of history have been written today have been derived from manuscripts, carvings on stone and copper sheets coins, ancient literary works, etc. The style of *Puranas* (scriptures) and ancient works is like a storytelling style. We find anecdotes mixed with imagination in the form of scattered pictures. It is filled with 'historical material' rather than 'history'.

The history of Gujarat could be measured by time and it begins in the last phase 4th century B.C. whereas the human history before it begins from the Stone Age.

There is a mention of Gujarat-Saurashtra in works like the Mahabharat volumes of economics by Chanakya, Memoirs of Deval and in the Jataka stories of Buddhism written during the 1st century A.D. There is a clear mention of Saurashtra in the stone carving at Girnar carved in 150 A.D. by Mahakshatrap Rudradama. It has been established that this culture was 4000 years old on the basis of three layers of different cultures and from the relics of people living here during the years around 1850 B.C. found from the hill called Rozadi (Shrinathgadh) near Gondal in Saurashtra. In Ahmedabad district at Lothal, relics of Hadappa culture have been found which are older than 4000 years. From the canyons of the river Bhadar near Rozadi tools of the Stone Age have also been discovered and the archaeologists believe these tools to have been older than 2,00,000 years.

Gujarat is very much a part of India but it is such a part which has its own peculiar cultural identity, one's own culture and history of its empire. The different races which came and settled here, which got absorbed into one people who developed its own character, created its own culture and history of the empire that they expanded. Such a wonderful and interesting people have never cared to preserve any documents or history; it is moving forward and forgetting the past. It has been surging forward leaving one wharf/quay and getting to another like the flow of the river Narmada. It

has been narrowing down and widening at times, sometimes flowing down from a slope and at times falling from a hill-its story, therefore, has to be recovered by research from the stone carvings, from the copper carvings or from the stone carvings. Much of its history has been lying in the folklores, legends, folk songs, essays or rhymes and couplets, etc. which need to be recovered. Works like Mirate Sikandari, Mirate Ahmedi or Mujaffarshahi or Prabandh Chintamani Bhojprabandh, need to be studied or the Book by Vakhatchand need to be read carefully. In the modern time, Gujarat has got its saga from research works hard labour historians beginning with Forbes, Colonel James toad to Ratnamanirao and Govindji Hathibhai, Commissariat, Soletor, Durgashankar Shastri, Sankaliya, R. N. Mehta, Amrit Pandya, Hariprasad Shastri among whom Kanaiyalal Munshi and Majmudar could be mentioned in the forefront.

If a Gujarati peeps into the past of his/her own motherland, she/he will feel proud knowing her glorious past.

Gujarat is a beautiful land. The sea-coast from Kutch to Daman on the west, the mountain ridge of Aravalli joining with Western Pass in the east and in the middle of forests from Arasur to Daman and extending from Dwarika to Chhota Udaipur and Surpaneshwar, Gurjar land is fertile, beautiful and rich. Full of rivers and lakes, orchards and farms/fields, Villages and towns, industries and markets, temples and mansions the land of Gujarat is rich as much as its history. Beautiful locations of nature scattered everywhere make us cheerful. In the same way, monuments, religious places, industrial units and seats of learning (temples of Goddess Saraswati gives introduction of the cultural awakening of Gujarat. memories of many exemplary give at men from Lord Krishna to Mahatma Gandhi rise while travelling through the area. Stories of virility, efficiency, imaginativeness, richness and generosity and sacrifice, knowledge and devotion are overflowing. Its history beginning from the Yadavas and the Maitrakas to the present time is widely read by everyone. It is realized everywhere whether we try or experience the eternity of Somnath located on the sea coast of Saurashtra or observe religion and history on the peaks of Pavagadh or Girnar or loiter in the markets of Surat and Ahmedabad in the streets of Jamnagar and Bhuj or in the flow of the Narmada-Mahi or travel through the forests of Dangs-Gir. The hard labour

and culture of the people of Gujarat expressing its unique dignity is realized in various forms from time to time and preserving it for thousands of years.

Journey to Gujarat is not only to the province but also to have introduction of its people. Such an introduction means the heart of every Gujarati leaps with dignity giving rise to awe in the heart of others and realizing the meaningfulness of poet's words.....

‘Be glorious! Glory to the Land of good deeds!
Our Gurjar land of high values;
Bright due to the moonlight of Krishna-Chandra
(The second half of every month)
(Even) God named it motherland,
Our Gurjar land of high values.
Be glorious.....’

-Poet Nhanalal

Another poet, Narmadashankar has also sung poetically the saga of Gujarat and its good qualities.....

‘Be victorious Gujarat, the land of dignity!
Be victorious Gujarat, the land of dignity;
Let Arun, shine in the morn.
The saffron flag will shine brightly marked by love-valour,
Teach all your children the method of love and devotion.
And more colourful than any colour, O mother soon,
Good Oman will appear beautifying the noon as the night is gone.
People move around with Narmada,
Be victorious Gujarat, the land of dignity’.

–Narmadashankar

Describing Gujarat briefly, Gujarati litterateur Kanaiyalal Munshi has written: “Gujarat has no borders. ‘Gujarat’ is a living and conscious individual-which understands the success of life with a firm conviction of its existence imagining itself as one unified (land) and has indeed become one with Gujaratis; but it is not just a

collective of human beings. Wherever Gujaratis gather with a decisive conviction, Gujarat exists there.”

Lastly, Poet Khabardar has given introduction of Gujarat and Gujarati people in his own words:

‘Wherever there lives a Gujarati, Gujarat lives there forever!
Wherever Gujarati is spoken, Gujarati settlement is there.
Gurjar lives in
North, South, East or West,
Sunrays run there (where),
The sun shines there.
Wherever the tide overflows in the chest of Gujarati, Mother Gurjar roars;
Wherever there lives a Gujarati, Gujarat lives there forever’.

–Poet Ardeshar Farmanji Khabardar

Geographically, Gujarat Khabardar has derived its name from the term ‘*Gujjar*’ in Prakrit language. Its Sanskrit derivation is ‘Gujjar rashtra’ which means ‘Gujarat’ or ‘At’ in Arabic. The word ‘Gurjar’ was first used in the Harshcharit by the poet Ban. Besides in Rashtrakut by Deoli and Navsari published in 956 of Vikram calendar, it is mentioned that Krishna, the second defeated the Gurjars.

The ancient province of in the 16th century, Gurjar was the area around Bhinnamal to the north Jodhpur area of Rajasthan to Gujarat. The name ‘Gujarat’ was known during the rule of the Chalukya dynasty. Moreover, during the victory of the Turks in Gujarat, the area was known as Gurjar Mandal, Gulam Vansh, Gujarat, Gurjar, etc.

The Poet Umashankar, the cultured writer of modern Gujarat has named this area as ‘my Gurjar’. The sound of great tradition of social hope is heard in it.

During the Vedic period, Gujarat was known as Anart province. Relics of Indus valley culture have been discovered in Lothal and Dholavira which show that the Muslim rule was established in the 13th century and lasted till 1576. Emperor Akbar won Gujarat and absorbed it in the Mughal Empire. During the 18th century the Maratha won the province from the Mughals. During the British rule and after independence, it (Gujarat) was a part of Brihad Bombay sate till 30th April 1960.

Various European powers arrived in Gujarat with the Portuguese which founded its rule at Daman and Diu centres on the coast of Gujarat and at different places called Dadra and Nagar Haveli. In 1914 Britain founded a factory at Surat that was their first centre in India. In 1968 after getting over Bombay Surat was absorbed in it. In the 18th century, during the second war between the British and the Maratha its most of the area of Gujarat. British power was established but major part of Gujarat was divided into many small princely states.

After India became independent in 1947 and after the partisan of India and Pakistan, the Government of India divided the princely states of Gujarat into three parts: (1) Kutch, (2) Saurashtra and (3) Bombay state. In the northern part of New Bombay state, people spoke Gujarati and in the rest part Marathi was spoken. As a result of agitations for division of Bombay state, it was divided into Gujarat and Maharashtra on the basis of languages and in the 1970, the capital of Gujarat was shifted to newly founded city Gandhinagar. Thus, the word Gujarat was in vogue since 10th century A.D. from the time of Solanki dynasty. The word 'Gujarat' has been derived originally from the Prakrit term 'Gurjaratra'. Gujarat means Gurjarashtra Gujarat came to be known as an area where Gurjar people settled and lived.

Gujarat was divided into 17 districts for good administration. For the first time, on 1st June 1964 when the districts were organized Surat was subdivided into Surat and Valsad district. As a result of growing population and to make the process of growth and decentralization speedier due to people's expectations, the districts were reorganized on 2nd October 1997. Six more districts were created. There are 26 districts in Gujarat today. On the basis of area, Gujarat is seventh state in India; the population in the urban areas was 5.31 lakh in 1961 amounting to 25.74 per cent of the total population of urban areas.

The capitals of Gujarat chronologically include Anantpur (Vadnagar, North Gujarat), Dwaravati (Dwarika), Girinagar (Junagadh), Vallabhi (Bhavnagar), Anhilpur (Patan), Ahmedabad (Shahibaug) and finally Gandhinagar.

In the 4th century B.C. Kautilya/Chanakya has mentioned the name of Saurashtra in the list of provinces ruled by Chandragupta Maurya. He has also noted that there was

democracy there. In Devalsmriti, there is a mention of Saurashtra as Indus sauvisar Saurashtra.

Cherichay, a foreign writer wrote in the 3rd century B.C. that Saurashtra was a democratic state. In the year 148 B.C. Minander won some states of India in which 'sara astos' or Saurashtra was also there.

In 1947 India became independent. On 15th April of 1948 the united Saurashtra state was founded. The state of Junagadh was under the control of central government but it was absorbed in Saurashtra in 1949. For convenience of administration, Saurashtra was divided into six districts-Rajkot, Bhavnagar, Jamnagar, Junagadh, Amreli and Surendranagar. In 1951, the Indian constitution was adopted and Saurashtra became a 'B' class state of Indian union. When the state of Saurashtra came into existence on 15th April 1948, Congress party elected Uchhrang ray Thebar as the leader and he became the first chief minister of Saurashtra state was integrated into the bilingual Bombay state and the secretariat of Saurashtra at Rajkot was closed down.

From the records of *Bhat* people (a record keeping community) and Persian Diaties, it is found that after 10th century during the time of *Chudasama* dynasty and the Mughals (Muslims), Saurashtra was divided into nine parts. *Bhat* people praised King Navghan as the owner of nine parts of Saurashtra. Abulfazal also mentions the following nine parts of Saurashtra: Prabhaskshetra (area), (2) Dwarka kshetra (area), (3) Panchal, (4) Bhal-NalKantha, (5) Halar, (6) Zalawad, (7) Gohilwad, (8) Babariyawad and (9) Kathiyawad. These divisions remained as they were during the British rule but their names changed after independence of India. Halar and Okha mandal were named as Jamnagar district, *Gohilwad* as Bhavnagar, Zalawad as Surendranagar, Sorath and Porbandar came to be called as Junagadh district and Kathiyawad became Rajkot district.

2.2.2 Geographical Intorduction to Gujarat:

In the Union of India, the importance of Gujarat unique both geographically and socially because not only it has a special importance as a border state having natural variety, it has also appeared as a culturally picturesque state as a result of the emergence of the variety of folk life and the social view of absorption. Gujarat shows a deep feeling of traditional heritage and different trends of social life that create its unique identity. Which has created its cultured form today.

History of Gujarat is as old as the Indus Valley civilization which is 4500 years old. Thereafter Maurya, Pratihar and other dynasties ruled over this province. There was increase in the progress and richness in Gujarat during the rule of Chalukya dynasty. After this golden period, Muslim, Maratha, and the British ruled here. In the fight for freedom, the role of Gujarat was important. After the reorganization of Bombay state in 1960, Gujarat was created on 1st May 1960.

“Geographically, Gujarat is located on the west coast between 20°-06' and 24°-42' degree on northern latitude and between 68.10⁰ and 74.28⁰ degree east longitude. The Tropic of Cancer passes approximately in the middle of Gujarat. The total area is 1, 96,024 Sq. k.m. The total area of 17 districts of proper Gujarat covers 86,033 Sq. km; 7 districts of Saurashtra cover 64,339 Sq. km. and the Kutch district covers the area of 45,652 Sq. km. Out of the total area of India that of Gujarat is 5.98%. The north-south length of proper Gujarat is 320 km. and east-west length varies between 80 and 240 km. the maximum east-west length of Saurashtra is 344 km and north-west length is 256 km. The east-west length of Kutch is 256 km. and the north-west length is between 96 and 112 km. The lowest width is 24 km.

In the north of Gujarat, the mountain ridges of Shihori and Aravalli. In the south, Thane district, in the east Banswada (Rajasthan), Khandesh (Maharashtra), Alirajpur and Jabua (Madhya Pradesh) and the mountain ridge of Sahyadri are located. In the west the Arabian Sea, the Bay of Cambay and that of Kutch and Pakistan are located. On the eastern border, there are branches of Satpuda and Paschimghata. Gujarat is on all sides protected by the sands and mountains in the north, by mountains and forests in the east while on the west by the Arabian Sea.

These borders are obstructive in human contact but there are several roads entering Gujarat: (1) the valley of Abu, (2) through the Bay of Kutch, (3) through the sandy area of Kutch, (4) road via Khandesh, (5) the Narmada valley, (6) through Dahod from Madhya Pradesh, (7) the Bay of Cambay and (8) the Dungarpur valley.

The border of Gujarat has been constantly changing. During the time of Siddharaj and Kumarpal, the area Mewar, Marwad and Malwas was covered in Gujarat; in the south it extended only upto Daman and Navsari. During the rule of *Vaghela* dynasty, the northern border shrank upto Abu. The kingdom of independent Muslim Kings

extended upto Goa in the South, upto Mewar in the north and up to *Khandesh* in the east. During the rule of Akbar, some more areas of *khandesh* and Malwa separated from Gujarat; during the time of Aurangzeb, Thalor and Sachor were given to Vir Durgadas instead of Deesa and Palanpur. In 1927, the Maratha took away Nagar Haveli and Umargam, Dahana taluka, etc. of Thane district from the king of Dharampur. Vasai, Daman and Bombay were in the possession of the Portuguese out of which the Portuguese retained Daman and Nagar Haveli while the area including Bombay was taken over by the British from the Maratha and the Portuguese.

Before 1947, Gujarat comprised of 396 princely states and five districts which were under the control of the British. By the efforts of Sardar Vallabhbhai Patel all the princely states were integrated into one nation. In October of 1956, the two states of Saurashtra and Kutch joined the bilingual state of Bombay. The Aburoad taluka of Banaskantha was placed in Rajasthan. After the division of Greater Bombay state, Dangs district, 50 villages of Umargam taluka, 37 villages of Western Khandesh district, 46 villages of Taloda taluka, 38 villages of Nandarbar taluka and 38 villages of Navapur taluka- total 156 villages-were added to it. The area of Diu and Daman which was ruled by the Portuguese is independent since 1962.

2.2.2.1 Geology of Gujarat:

The geology of Gujarat is naturally divided into three parts: (1) the plains of central (proper) Gujarat, (2) Saurashtra and (3) the oasis of Kutch and hilly area of the north-east.

It is believed that the plains of central (proper) was created when it went down due to movement in the sub-soil level and the cover of silting on it. These plains are leveled from the mountain ridges of Aravalli in the north to Darnangang. It rises up as it goes upto the sea-coast in the east and towards the north. 50% of the land area of Gujarat is made up of such plains. The central plains of Gujarat are divided into three parts- northern, central and southern plains. The plains of South Gujarat extend from Valsad to the north of Bharuch district. In this plain, there are 8 to 10 metre thick layers of silt and are called the 'flood plains'. The land in the north is sandier than that of the central and southern part of these plains whereas the land of the central and the southern parts is made of mixed and black soil. Towards the north, it extends upto Vadodara, Ahmedabad and Mehsana district and it is 125 km wide in the south of

Vadodara. The black soil of Valsad district is made up of the erosion and washing of the Deccan trap. There are trap rocks at its bottom. There is a lot of deep silting of the Narmada and the Tapi in Surat and Bharuch district. The plains of central Gujarat include Ahmedabad, Vadodara and Kheda district. These plains are made up of the silt of rivers Orsang, Dhadhar, Vishwamitri, Mahi, Sabarmati and their branches in the north of the Narmada. The silted land on the banks of the rivers is mixed and the rest of the soil is black. The plains of the central Gujarat are divided into four parts: (1) Viramgam, (2) Ahmedabad, (3) Vadodara and (4) Charotara. In the area of Viramgam, Mehsana and some part of Ahmedabad are included. Here, the land is black and mixed. *Nalkantha* separates this area from Saurashtra. Gandhinagar and Ahmedabad are located in the north and west to that area. The soil of *Bhal-Nalkantha* is compact. The plain of Charotar is located between the Mahi and Shetrunji River and it extends from Petlad to Nadiad. Except the ravines of the Mahi, the rest of the soil is flat and wheatish. It is fertile type called loess. The soil in the north of the Narmada and the Dhadhar is reddish and that in the south is black. The river Vishwamitri separates these two kinds of soil.

The plains of north Gujarat is made of the silted soil (alluvium) of the river Banas, the Sabarmati, the Saraswati and its feeding branches. The soil in the northern part of Banaskantha, Mehsana and Patan district is sandy. The soil in Sabarkantha district is black; that in Vijapur area is wheatish. The soil in south Gujarat is suitable for fruit trees, that in the central Gujarat is good for Paddy, Tobacco, Millet, Juar (coarse white grain), Beans and the soil in north Gujarat is suitable for Millet, Juar (coarse white grain), Beans, Caster, Curn in seeds, Isabgul, Fenal seeds and Cotton.

In the middle of Saurashtra and the oasis of Kutch, there is a ridge of hills; in Saurashtra there are small mountains like Barado, Chotilo, Shetrunji and Girnar. In the centre of Gir, there are rivers like the Bhadar, the Shetrunji, the Machhu, the Aji, etc. flow in the north, east and west constructing a decentralized net of flow. The plain on the coast in the south is flat. The western part of *Bhal-Nalkantha* is black soil but the waters are salty. The Ghod area of Junagadh is lower than the sea-level so waters are huarded there. The plain from Mangrol to Gopnath in the Saurashtra west is fertile; its part from Una to Chorwad is called 'Nagher', fruit trees like coconut, mango trees,

banana trees and crops mainly like cotton, millet and ground nut grow in its fertile soil.

There are hills in the north, south and centre of Kutch; small rivers flow from them. The western and northern part of Kutch is drier than the southern and the eastern part. The plain area from Mundra to Mandavi on the south coast is fertile; millet, *juar* (coarse white grain), cotton, castor seeds and ground nut are major crops of this area; the average rain here is 340 m.m. in the season.

On the highland of Gujarat from the Northeast to the Southeast corner the ancient mountain ridge of Aravalli, that of Vindhya-Satpuda and Paschimghat are located. The Aravalli is the tallest of all. The Hills in Banaskantha and Sabarkantha are a part of it. The ridge of mountains in the Panchmahal, Vadodara and Rajpipla are the western ends of Vindhya and Satpuda. The hills in Songadh, Vansda, Dharampur taluka and those in the Dang district are part of Paschim-ghat. The area of this province is 35200 square k.m. (20000 square miles). This ridge of hills is not taller than 500 meters while those in Vadodara and Bharuch district are not higher than 700 meters. The Wilson Hill of Dharampur and the hills in the Dangs are taller than 1000 meters. The entire area is full of forests and the land is uneven. The part of the Valleys and the bottom of hills is suitable for farming. The soil of the area is rocky and of a poor quality so it cannot conserve water. The rain of season in this area is between 1000 to 2000 m. m.”⁽²⁾

“Geologically, basic geological crust is made of volcanic rocks except the plains of North Gujarat and the oasis on the western border of Saurashtra. According to natural divisions, it is divided into four parts:

1. The area of South Gujarat :

In this division, Bharuch, Narmada, Tapi, Surat, Navasari, valsad and the Dangs district are included.

2. The area of Central Gujarat :

In this part, districts like Kheda Ahmedabad, Anand and Mehsana are included.

3. The area of North Gujarat :

In this area, Gandhinagar, Mehsana, Patan, Sabarkantha, and Banaskantha districts are covered and

4. The area of Saurashtra and Kutch :

In this area, Kutch (Bhuj), Junagadh, Rajkot, Jamnagar, Porbandar, Amreli, Bhavnagar and surendranagar districts are included.”⁽³⁾

“Gujarat state is located on the west of India. In its west the Arabian Sea, the state of Madhyapradesh in its north and north-east and the state of Maharashtra is located in its south.” Gujarat is situated between 20.6° and 24.42° on northern latitude and between 68.10° and 74.28° east longitude. The tropic of cancer passes through the state.

Gujarat is surrounded by Rajasthan on the North and North-east border, in the east, by the state of Madhya Pradesh, in the south and south-west border by Maharashtra, in the west and south by the Arabian Sea and in the north-west by Pakistan.”⁽⁴⁾

“There are two main geographical divisions of Gujarat: (1) the main land and (2) the land of oasis. The main land of Gujarat is the area on the banks of rivers the Sabarmati, the Mahi, the Narmada and the Tapti, etc. which flow from east to west and meet the bay of cambay. This mainland of Gujarat could be divided into three parts like the plains of North, Center and the South. In the northeast, the mountain ridge of Aravalli with 150 and 319 meter high hills which extend to the right bank the Narmada. The East part is surrounded by the Ridge of Satpuda Mountain and the height of Satpuda here is from 150 to 243 meters from the sea level. These ridges divided the waters of the Narmada and that of the Tapi and separate the state from the west Khandesh of Maharashtra. In the mud-silted plain of Gujarat surrounded by mountain ridges on the borders flow the four main rivers the Narmada, the Tapti, the Mahi and the Sabarmati. This vase flat plain is covered by the scattered hills of Rajpipala and 329 metere high mount Pavagadh in the Panchmahal. The major part of this vase plain is broken by streams and four big rivers. There are straps of small stones and sandy vase land in the area of sea coast. The oasis area of Gujarat connected by lower stretch of land with the main land of Gujarat is separated by 75 to 150 meters high hills and intermittent small muddy plains besides the peaks and cliffs as part of the Aravalli ridge, there are two groups of hills in the central and the southern divisions. Among these hills those called Sardhar, Khanga and Mandav the average hight of which is around 150 meters and from which rivers flow in all directions. The tallest peak of Girnar is 1117 meters while the ridge of Girnar hils has height between 46 and 256 meters. In the south-west there are 637 height hills of

Barada, Alech and Dalasa. On the coastal area of Saurashtra, there are various types of rocks. On the northern border of Saurashtra it is connected with the muddy plains created by tidal waves as well as the large waste- land area of Kutch.”⁽⁵⁾

2.2.2.2 Location (Borders):

Gujarat is one of the states situated on the western India. It came into being on the 1st May 1960 as a separate state. Earlier it was a part of bilingual Bomabay state. It is situated on the west coast of India between 20.01° and 24.07° on the northern latitude and between 68.04° and 74.04° on the east longitude. In the north, Rajasthan, Madhya Pradesh in the east, Maharashtra in the south and south-west, the Arabian Sea in the west and in the south and in the north-west Pakistan are located.

After India's independence, in the first phase in 1948-49 when the princely states and stations were integrated, Vadodara, Mehsana, Amreli, Sabarkantha, and Banaskantha districts were created and these new districts were absorbed into the Bombay State. Saurashtra state was created from the 222 princely states of the Saurashtra area. Junagadh state was absorbed into saurashtra state; Kutch state was put under the power of the Central Government. Abu road taluka and some parts of Delvara Taluka were absorbed into Bombay state. In 1950, 2 villages from Surat district and 12 villages from the Dangs district were absorbed into Nasik district.

In the second phase in 1956, bilingual Bombay States was formed in which the states of Kutch and Saurashtra were absorbed. Abu road taluka and some parts of Delwada taluka of Bombay state were absorbed into Rajasthan state.

In the third phase in 1960, Bombay state and Gujarat state were created and eleven districts-Mehsana, Sabarkantha, Banaskantha, Ahmedabad, Kheda, Panchmahals, Vadodara, Bharuch, Surat, Dangs and Amreli-were shifted into the state of Gujarat. Five districts of earlier Saurashtra state-Bhavnagar, Surendranagar, Rajkot, Jamnagar and Junagadh, besides Kutch district of the former Kutch state were also included in Gujarat. Some of the villages of western Khandesh were placed into Surat and Bharuch district. 38 villages of Navapur Taluka of Dhule district in Khandesh were shifted to Uchchhal Taluka of Surat district out of Akkalkuwa, Taloda and Nandurbar *talukas* of Dhule district, a new *Taluka* called Nizzar was created in Surat district from Thane district, Umargam *Taluka* with 50 villages was shifted to Surat district. In April 1960, 37 village of Akkalkuwa *Taluka* and 43 village of Taloda

taluka of Dhule district were shifted to Sagbara *Taluka* of Bharuch district. Thereafter, in September 1960, from these 80 villages, 53 villages were shifted in Nizar *Taluka* of Surat district and the remaining 27 village were retained in Sagbara *Taluka*.

Surat district comprised of 21 *Talukas* and Mahals. When Surat district was divided in 1964, 8 *Talukas* out of the 21 *Talukas* were shifted to the newly created Valsad district and the remaining 13 *Talukas* were retained in Surat district. In 1964, new district called Gandhinagar of one *Taluka* comprising 79 villages of. In these districts, 01 village from city *Taluka*, 29 villages of Dehgam *Taluka*, 24 villages of Daskroi *Taluka* and 25 villages from Kalol *Taluka* were shifted.

2.2.2.3 Natural Divisions:

Geographically, there are two natural divisions: (1) the main land of Gujarat and (2) the Oasis of Gujarat. The main land of Gujarat could be divided into three divisions-the plains of north, central and south Gujarat. The main land of Gujarat is in the valley of the Sabarmati, the Mahi, the Narmada and the Tapti River, which flow from the east to west into the Bay of Cambay. In the north-east, the mountain ridge of Arvali with 150 to 310 metre high hills which extend to the right bank of the Narmada. The eastern part is surrounded by the Ridge of Saputara Mountain; the height of the hills here varies between 150 and 253 metres from the sea-level. The ridges divide the waters of the Narmada and that of the Tapti separate the state from the west Khandesh of Maharashtra. In the mud silted plain of Gujarat surrounded by the mountain ridges on the borders flow the four main rivers the Narmada, the Tapti, the Mahi and the Sabarmati. This vast flat plain is covered by the scattered hills ranging from 150 to 300 metres in Rajpipla and by 329 metre high Pavagadh in the Panch Mahals. The major part of this vast plain is broken by streams and four big rivers. There are traps rocks and sandy wasteland in the coastal areas. The oasis area of Gujarat connected by a lower stretch of land with the main land of Gujarat is separated by 75 to 150 metre high hills and intermittent small muddy plains. Besides, the peaks and cliffs as part of the Aravalli ridge there are two groups of hills in the central and southern divisions. Among these hills those called Sardhar, Thanga and Mandav the average height of which is around 150 metres. And from which the rivers flow in all directions. Gurushikhar, the tallest part of Girnar is 1117 metres tall while the height

of the hills in the ridge of Gir varies from 256 to 643 metres. In the north-west, there are 637 metre high hills of Barada, Alech and Dalasa.

The oasis part of Gujarat could be divided into three parts: (1) highland areas, (2) the internal plains and (3) the coastal Saurashtra. The Bhadar the Shentruji, the Bhogavo, the Ghelo and the Kalubhar rivers rising from the central highland area flow through central Gujarat to the Bay of Cambay to the Arabian sea or in the desert of Kutch. On the coastal area of Saurashtra there are different types of rocks which are naturally not similar. On the northern border of Saurashtra the mud-silted area is connected to Kutch.

2.2.2.4 The Soil:

Geologically, the basic geological crust is made up of the alluvial plains and of volcanic rocks except the oasis of Saurashtra on the west border. The big rivers which have their roots outside Gujarat have dragged the mud-silt (alluvium) to make the soil in the state fertile. In some of the soil there is deficiency of nitrogen and phosphoric acid but the proportion of lime and potash is found to be sufficient. In terms of different parts of the state details of the composition of the soil is given below.

2.2.2.4.1 North Gujarat Division:

Mehsana (except its southern part), Sabarkantha (except its south-east part), and Banaskantha district are covered in this division. As compared to other divisions of the state, this division is very backward in agriculture. The soil here is mostly sandy and of poor quality, shallow (with a thin layer) and made of alluvium. There is deficiency of nitrogen and organic substances in it but it becomes suitable when supplemented with fertilizers and irrigation.

2.2.2.4.2 South Gujarat Division:

The districts like Vadodara, Bharuch, Surat, Valsad and the Dangs are included in this division. The soil here is quite black, fertile and the best for farming. The crops grown here are cotton, *juar* (white coarse grain), paddy, wheat and different fruits. The Dangs district located in the south-east of this division is unique for its forests of teakwood.

2.2.2.4.3 Central Gujarat Division:

In this division, Kheda, Ahmedabad, Gandhinagar, Vadodara and some parts of Mehsana district are included; its soil is made up of sandy, whitish alluvium. Especially, the soil of Kheda district is as costly as gold as it is the most fertile area

because of rivers there. This division is also known as the orchid of Gujarat and is very progressive in agriculture. The Panch Mahals and Sabarkantha district which are located in the south-east corner is quite different from it; the soil there is black.

2.2.2.4.4 Saurashtra and Kutch area:

This division is located in the oasis of Kutch desert. Geologically, it is quite distinct from the soil of the mainland. In the south of this division, Bay of Cambay and in the north the desert of Kutch are located. The soil here is made of a crust of lava and there are valleys intermittently situated. In Kutch the soil is made of sand and alluvium in quite a large area where the soil is moderately black in some areas of Bhuj and Anjar taluka. A major part of this division is covered by desert and wasteland. The soil in Jamnagar, Rajkot and Surendranagar district in the north Gujarat division is made of sand and alluvium while in the rest of the area it is basalt type. The soil in the coastal area is by far made of alluvium.

2.2.2.5 Minerals:

In the soil of Gujarat minerals like akik, bhutado (bentonite), boxite, basemetal, china clay, fire clay, dolomite, flint, gypsum, lime stone, manganese, ochre, quartz, silica (glass sand), steatite, lignite, chalk, ball clay, moulding clay, plastic clay, flint spar (fluor spar), graphite, marble, nepheline, cyanide, siderite, wolstonite, granite, phlogopite, soapstone, calcareous sand, sandstone, crude oil, coal, clay, sandy stone, sand, natural gas, etc. Gujarat Mineral Development Corporation undertakes to dig out lignite, boxite and flint and sells them off. In the mountains near Ambaji in Banaskantha, copper, zinc and lead have been dug out.

In addition to the above-mentioned minerals, there is a good production of a plenty of minor minerals like the stones used in houses and roads, gravel, lime stone, red clay, brick clay, ordinary clay, ordinary sand and marble. The production of crude oil and natural gas in the state is also noteworthy. There is a big refinery and a petrochemical complex for processing petro-products near Vadodara city. Districts like Jamnagar, Rajkot, Amreli, Kutch, Junagadh, Panch Mahals, Vadodara, Kheda and Sabarkantha are important for production of minerals.

2.2.2.6 Forest and Forest Areas:

The total area of the state is 18927.50 sq. k. m. as per the record of 2007-07. The major forest area is located in the south Gujarat. There are four types of forests in the state: (1) green forest of trees which shed leaves every autumn, (2) dry forest which

shed leaves every year, (3) forests of thorny trees and (4) forests on the sea-coast. As per the recommendations of the national policy for forests, there should be forests upto 33% of the total rocky/hilly area and upto 32% forests of the total area of flat plains.

Taking geographical location and climate into consideration, the forests in Gujarat are full of variety; they are not of the same kind of trees. They are full of vegetative substances of the forests of Africa, Malayasia and south Asia besides its own special abundance.

There are forests upto 22% of the total area of India. As per the policy made in 1952, there should be forests upto 60% of in the hilly areas and 20% forests in the area of plains but this ratio in Gujarat is only 10%. The forests are there in 18839 hectares but that area is actually 6% only.

In Gujarat, in view of its forests, there is one section of north Saurashtra and Kutch where there are thorny trees resembling those found in the Indus valley and the second section is that of south Gujarat and south Saurashtra resembling the Malabar forests. The forests of Gujarat could be divided into the following seven sections: (1) forests affected by seasons of the Tropics, (2) water-born plants, (3) savannah (grasslands), (4) mangrove forests on the sea coast area, (5) forests in the salt resistant area, (6) Dry forests areas and (7) savannah woods. In the area near the rivers and in the areas where there are good rains, there are forests affected by the seasons of the hot tropics. Such forests are found in Surat, Valsad, some areas in Bharuch district located near the Dang and Khandesh district, on the bank of the Narmada, in some parts of the Panch Mahals (Godhara and Dahod), on the hills of Aravalli and in the valleys of Girnar.

In Gujarat, 80% of the forests are located in Surat, Valsad, the Dang, Bharuch, Narmada, the Panch Mahals, Dahod and Vadodara districts. The rest of the forests are located in north Gujarat, Saurashtra and Kutch.

In the forests of Banaskantha in north Gujarat, there are trees like *babul*, *dhav*, *salav*, *shimalo*, *arjun*, *sadad*, *bili*, *timaru*, *mahudo*, teakwood, etc. In Mehsana district, except the sutlasana area, there are no natural forests. In Ahmedabad district, trees like *babul*, *khijado* and several fruit trees are found. In Baruch (Bharuch, Narmada)

district, besides the palm and the date trees, trees like *kher*, *babul*, teak, *shimalo*, *haldharvo*, bamboo, etc. are found. In the Panch Mahals district (Godhara and Dahod areas), teak, *kher*, *shimalo*, *timaru* and several types of fruit trees are seen. In Kheda district fruit trees like *rayan* and other trees like *babul* are found.

In Surat, Navsari, Valsad and the Dangs districts, trees like teakwood, *kher*, *sadad*, *sevan*, *beyo*, *tanachh*, *timaru*, blackwood, bamboo, date trees, palm trees, etc. are found.

In the districts of Saurashtra, especially, in the forests of Gir, Girnar and several other areas trees like teakwood, *babul*, *gorad*, *kher*, etc. are seen. In Saurashtra, there are 5.33% forests. In Kutch, thorny trees like *babul*, *gorad*, etc. besides large areas of grasslands.

From these forests, herbal plantslike *baheda*, *kadu*, *indrajav*, *aritha*, *musali*, *pittapapado*, *gokharu*, *garmalo*, *ardusi*, *harade*, etc. are found. Bamboos are used in making houses and paper.

The Panch Mahals (especially, Godhara and Dahod talukas) is important for *lakh* (sealing wax). In the present time, under the special plantation schemes trees which grow fast are planted on the roadside; in the additional land along side the railway tracks and canals. On the edge of the desert, trees like white (wild) babul are planted in order to prevent the desert from spreading further and also to prevent salt and sand blowing in the air. Jaikrishna Indrajit had planted creepers in order to prevent sand from spreading near the port of Mandavi. On the edge of the small desert of Kutch and in the salty land, the state forests department has planted white (wild) babuls in order to prevent the desert from spreading and to stop the erosion by planting trees like tammariya or Cher. The Surajbari dam has also been built for the same purpose. In districts of Kheda and Mehsana, the erosion has been prevented on the banks of rivers by planting trees and by leveling the ravines. Moreover, on the sea coast of Okha, different species of moss are found everywhere. In the Dangs, 95.69 % of the total area is covered by forests and in comparison to the total area, 25.31% and 23.82% forests are found in the Panch Mahals and Valsad districts respectively. Generally, the forest area is more in the districts with tribal population than other districts.

In the forest area of the state, the wood-product is mostly used in construction of houses as well as for firewood. While the minor products like bamboo, grass, gum, raisin, oil seeds, timaru leaves, honey, amla, aritha, karanj seeds and fruits like mango, jamun, etc. are sold in the local markets.

(I) Table showing the information about forest regions of Gujarat:

Sr. No.	Type of Forest	Forest region according to the survey of 2009(In Kms.)	Forest region according to the survey of 2011(In Kms.)	Changes that occurred during 2009 and 2011
1.	Dense forest	376	376	0
2.	Sparsely dense forest	5249	5231	- 18
3.	Open forest	8995	9021	+ 17

(II) Table showing the information about forest regions of Gujarat:

Sr.No.	Total geographical area	Total forest area	Total forest area in total geographical area
1.	196022	14619	7.46%

2.2.2.7 Mountains:

On the northern and eastern borders, there are mountain ridges which are the last parts of Aravalli, Vindhya, Satpuda and Paschimghat mountains which are located outside the state. The eastern part is surrounded by the ridge of Satpuda. The height of its hills varies between 150 and 248 metres. In the north, the tallest peak of Mount Abu is 1696 metres high from the sea level. It is located in Rajasthan but because of the Delwara temples built by Vastupal and Tejpal, it is very much a part of Gujarat in the cultural sense. The Arasur ridge in Sabarkantha and Banaskantha is a branch of Aravalli; it is made of old rocks of pre-Cambrian time. Arasur ridge is 160.93 k. m. long where there is temple of Ambaji on the mount of Gabbar.

There is a hill called Guruno Bhankharo near Jalotara in Danta *taluka* of Sabarkantha district. The hill of Jasor is located near Amirgadh which is 29 k. m. away from Palanpur. It is also called Satpuda. Rocks of Gneiss and granite are found. It is 1066,

80 metres high. In the south of Jasor 1.6 k.m. away there is a hill called Chiklodar goddess. Its peak is 752 metres high.

In Mehsana district there is a hill of Taranga which is 365.76 metres high. The temple of Ajitnath belonging to the time of Kumarpalis is located here. The north-east part of Sabarkantha is hilly where the famous hill called Idariyo *Gadh* is located. It is 243.80 metres high they form part of the Aravalli ridge spreading from Idar to Malpur *taluka*. On the hill of Idar there are Jain temples and relics of temples and the fort of Bhagi.

In the Panch Mahals, Mount Pavagadh in Halol *taluka* and hills of Ratnamala in Limkheda *taluka* of Dahod district are located. The western end of Vindhya and Satpuda are located in the Panch Mahals, Dahod and Bharuch districts. In the Dangs the mountain ridge of Sahyadri and Paschimghatare located. In Saurashtra, two mountain ridges are located. One is stretching from the south-east to north-east, the other runs from east to west in the south. The first ridge is 240 k.m. long which is called the ridge of Barda and spreads in the circumference of 48 k. m. and is located 28.8 k. m. from Porbandar. The second ridge is 160 k. m. long. Girnar is the tallest mountain of Gujarat. It is also called Ujjayant or Raivatgiri. It is 1174.4 metres high. It has five peaks: (1) Gorakhnath-1117.4 metres high, (2) Ambamata/Ambaji-1066.6 metres high, (3) Oghad Dattatraya-1066 metres, (4) Kalka peak - 1004.3 metres.

There is a fort called Uparkot on the mountain and stone carving, etc. by Ashoka at the bottom. The peak of Datar is 846.77 metres tall. The ridge of Gir hills ranges from 256 to 643 metres high. In the south-west, the peak of Barada, Alech and Dalasa are as tall as 737 metres.

The hills of Surendranagar district are part of the ridge located in the north-east. The pointed mount with the temple of Chamunda goddess near Chotila is 365.06 metres. In the south-west there are hills spreading to Dhrangadhra known as Thanga and Mandav hills.

In Bhavanagar district near a place called Chamardi, there are mounts Apo and Ishalwa. Near Shihor there are hills called Shihorimata, Satsheri, etc. on the three sides of the city. Near Palitana 572 metre high Shetrunjo mount with Jain temples on it. To its south in Savarkundala *taluka*, there are hills called Mordhar, Mitiyala, etc.

To the north of Mahuva, there are hills like Longadi and other hills. To the east of Bhavnagar, hills called Khokhara and Talaja about 100 to 300 metres high are located.

In Kutch, there are ridges in the north, centre and south. The northern ridge passes through Pachchham, Khadir and Prantham; its highest peak called Kalo Dungar is 437.08 metres high. The central ridge is on the northern edge of Kutch located in the middle of Lakhpatt and Vagad spreading between east and west; as part of this ridge, there are hills called Jogica, Bheet, Kiro, Zuro, Habal (Halo) and Kans. The southern ridge begins with hills called Roha, Dhabawo, etc. near Matana Madh. In the middle of the central ridge there are hills called Mandav, Khatrod, etc. The holy mount of Dhinodhar is 388 metres high. Umiya hill which has coan in it is 274 metres high; Vanar is located in the north-east to Bhuj. All these hills are mostly without any trees on them.

2.2.2.8 Climate, Temperature and Rain:

Major area of Gujarat is located in the hot tropics because the Tropic of Cancer passes through it. So, except the places on the sea-coast, the climate in the majority part of the state is hot. The climate in the coastal area is more moderate than the inside areas of Gujarat because of the sea on the three sides of Kutch and Saurashtra and on the western side of south Gujarat.

The temperature is the highest in May but it ranges between 31⁰ and 33⁰ centigrade in the coastal area. In the same month, temperature varies between 40⁰ and 43⁰ centigrade in the north and central part of Gujarat but it goes up in the beginning of monsoon in the month of June. After the monsoon is over, temperature during day goes on rising till October.

January is the coldest month. The average temperature in the north-western part of Gujarat remains between 8⁰ and 10⁰ centigrade and between 11⁰ and 15⁰ centigrade in the rest of Gujarat. Due to the northern cold wave, the temperature goes down sometimes upto 5⁰ celcius in Naliya and Deesa. On the sea-coast of Saurashtra and Kutch, the speed of wind is between 8 and 16 kilometers. The speed in winter is more than the speed in summer. This speed is used to produce electricity by wind mills near Okha, Mangarol and Mandavi, etc.

Due to the south-western winds, it begins to rain in Gujarat from the second week of June to second and third week of September. Upto 95% rainfall of the season takes place during this time; 41% of the total rainfall takes place in the month of July only. In spite of these 16 districts out of 26 districts meaning 64% of the total area of the state faces shortage of rains. At least one district faces shortage of rain every three years and faces famine every five years. In proper Gujarat the average days of rain are 42 and in Saurashtra and Kutch they are 23 days only.

In the major part of the year, climate of the state is usually hot but in the coastal area of the Arabian Sea in the west and on the Bay of Cambay it is moderate. Thus, generally, climate here is pleasant and refreshing. The weather in Kutch, Jamnagar, Rajkot and some parts of Surendranagar is dry. The temperature in the Dangs, Valsad, Surat, Bharuch and Baroda district located in the south-eastern part of the state is above 22⁰ centigrade during the whole of the year except in December and January. Average temperature of the whole year is above 18⁰ centigrade. The rain in this area is usually less than 50 c.m. but rain in the Dangs, Valsad, Surat, Bharuch and Baroda district located in the south-eastern part of the state is very heavy and generally, it is more than 100 c.m. Mostly, the temperature in the remaining districts, Ahmedabad, Banaskantha, Gandhinagar, Kheda, Mehsana, Sabarkantha, Rajkot and some parts of Surendranagar it is hot. The average temperature in this area is above 18⁰ centigrade. It is above 22⁰ centigrade for ten months and below 22⁰ centigrade during the remaining two months in the year. Normally, the temperature remains here between 50 and 100 centigrade. The average rain in Gujarat is 67 centimetres.

2.2.2.9 Rivers:

The rivers in Gujarat do not have as much storage of water as the rivers of the north India and except some rivers do not flow throughout the year. The bigger rivers have their roots outside Gujarat in the states like Rajasthan, Madhya Pradesh and Maharashtra and flow through Gujarat in the west or south to meet the sea. The important rivers of the state are the Narmada, the Tapi, the Mahi, the Sabarmati, the Saraswati, the Banas, the Bhadar and the Shentruji. The small rivers include the Bhogavo, the Machchu, the Aji, the Sukbhadar, the Vatrak, the Hathmati, the Purna, the Ambika and the Auranga, etc. The Banas, the Rupen, and the Saraswati are the internal rivers of Gujarat. The length of the Narmada is 1289 kms. The rivers flowing to the west meet the Bay of Cambay and the Arabian Sea. The rivers of Saurashtra

meet the Bay of Kutch, the Bay of Cambay or the Arabian Sea. The rivers of Kutch meet the Bay of Kutch, the desert of Kutch or the Arabian Sea. The rivers of north Gujarat like the Rupen, the Banas and the Saraswati get absorbed into the desert of Kutch.

There are two geographical parts of Gujarat: (1) the main land and (2) the oasis of Gujarat. In the main land Gujarat, important rivers like the Sabarmati the Mahi, the Narmada, and the Tapi are full throughout the year and flow from the east to the west and meet the Bay of Cambay. Major area of this part is broken by the branches of these four rivers and several streams. In this part of Gujarat there are other rivers like the Banas, the Saraswati, the Rupen, the Kolak, the Damanganga, the Par, the Auranga, the Ambika, the Purna, the Mindhola, the Kim, the Vatrak, the Khari, the Vishwamitri, the Kaveri, etc.

In the oasis part of Gujarat, Saurashtra and Kutch are included. In this part, there are small hills and small plains of alluvium inbetween. These include hills like Sardhar, Thanga, and Mandav which have average height of 150 metres and rivers flow from them in all the four directions. In this part of Gujarat there are rivers like the Bhadar, the Demi, the Shetrunji, the Ojat, the Machchu, the Bambhan, the Bhogavo, the Ghelo, the Kalubhar, the Aji, the Saraswati, the Randhali, the Khari, etc. Mostly, these rivers begin in the central highland and flow through the central Gujarat and meet the Arabian Sea or the Bay of Cambay or the desert of Kutch. Most of the rivers in this part are small and short and are mostly not suitable for navigation. These rivers are full during the monsoon but there is little water in them during the summer.

The rivers of Gujarat could be classified as following:

- (1) **North Gujarat:** the Banas, the Saraswati, the Rupen, the Hathmati, the Machchu, the Pushpawati, the Vatrak.
- (2) **Central Gujarat:** the Mahi, the Shedhi, the Panam, the Orsang, the Khari, the Vishwamitri, the Sabarmati.
- (3) **South Gujarat:** the Purna, the Ambika, the Auranga, the Par, the Kolak, the Damanganga, the Tapi, the Kim, the Dhadhar, the Mindhola, the Narmada, the Kaveri and the Kharera.
- (4) **West Gujarat:**

(I) **Saurashtra:** Bhadar, the Shetrunji, the Bhogavo, the Vadhvan Bhogavo, the Sukbhadar, the Ghelo, the Machchu, the Ojat, the Demi, the Bambahn, the Randholi, the Khari, the Vanavadi, the Gondali, the Utavali, the Fofal, the Majvenu, the Minsar, the Gomati, the Dhadhar, the Aji, the Raval, the Machhundri, the Hiran, the Uben, the Hol, the Sabali, the Meghul, the Shingvado, the Fulzar, the lol, the Madhuvanti, the Noli, the Lundakiyo, the Ambajal, the Mundajali, the Tanjosari, the Kalindi, the Safoli.

(II) **Kutch:** Rivers flowing to the north in Kutch vanish in the desert of Kutch;

The other Rivers meet the Arabeian Sea. The Korikhadi was a branch of Indus but it disappeared due to an earthquake. Rivers of Kutch like the Khari, the Madh, the Tera and the Rudramati, etc. are 48 kms. Long. Water in these rivers flows during the monsoon only.

2.2.2.10 Religions:

The majority population of the state follows Hinduism. According to the census of 2001, 89% of the total population of the state is Hindu, 09.06% Muslim, 01.04 Jain, 00.56 % Christian, 00.09% Shikh, 00.03% Buddhist, 00.13 % Parsi/Jews (Parsi) and people of other religions.

Religionwise Population and its percentage in state (2001)				
Sr.No.	Religion	Total Persons	Percentage of the religion	Sex-ratio
1	2	3	4	5
1	Hinduism	4,51,43,074	89.09	918
2	Islam	45,92,854	09.06	937
3	Jainism	5,25,305	01.04	969
4	Christianity	2,84,092	00.56	988
5	Shikhism	45,587	00.09	924
6	Budhdhism	17,829	00.03	889
7	Others	28,698	00.06	986
8	Religion not stated	33,578	00.07	924
	Total	5,06,71,017	100.00%	920

2.2.2.11 Languages:

As per the census of 2001, 89.36% people speak Gujarati as mother tongue, 2.17% Urdu, 1.52% Kuchchi, 1.26% Hindi, 0.97% Marathi and 4.72 speak other languages.

2.2.2.12 Facts and Figures:

- (1) State : Gujarat
- (2) Capital : Gandhinagar
- (3) Founded on : 01 05-1960
- (4) Old names : Anart, Grjar desh, Lat, Surashtra, Kathiyavad
- (5) Named as Gujarat : 9th century A. D.
- (6) Population : 5, 06, 71,017(2001); 6, 03, 83,628 (2011) (10th in India)
- Men : 3, 14, 82,282
- Women : 2, 89, 01,346
- (7) Area : 1, 96,024sq. k.m. (7thin India; 6.19% of the total area of India)
- (8) Location : 20⁰ and 24.7⁰ North Latitude; 68.4⁰ and 74.4⁰ East Longitude
- (9) Annual per capita Income: (I) At current rate (II) At stable rate
- | | |
|--------------|------------------|
| 19,823 | 18,200 (2001-02) |
| 37,532 | 27,027 (2006-07) |
| (II) 12,975 | (2000-01) |
| (III) 63,901 | (2009-10) |
- (10) Density of Population : 258 (2001); 308 (2011)
- (11) National Language : Gujarati
- (12) Main Language : Gujarati (90%)
- (13) Widely spoken Languages: Gujarati, Hindi, English, Marathi, Sindhi, Punjabi
- (14) Roads : 72,165 k. m. (surfaced) (2011)
- 6,637 k. m. (unsurfaced) (2011)
- Total: 78,802 k. m.
- (15) Railways : 2,736 k. m. Broadguage; 1,665 k. m. metreguage; 787 Narrow guage; Total, 5,188 k. m. (2001); 5656 k. m. (2011)
- (16) Airports : Ahmedabad, Vadodara, Surat, Rajkot, Keshod, Probandar, Bhavnagar, Jamnagar, Bhuj, Kandala
- (17) Crops : Cotton, rice, millet, wheat, *Juar* (white coarse grain), groundnut, oil seeds, pulses, sugarcane, tobacco, forest produce

- (18) Industries : Textile, cement, chemicals, petroleum, engineering goods, electronics, pharmaceuticals, dairy products, oils, sugar, salt
- (19) Minerals : Boxite, floride, lignite, limestone, clay, salt, oil and natural gas
- (20) Climate : Summer: 27⁰ to 42⁰ centigrade; winter: 4.2⁰ to 29⁰ centigrade; monsoon: June to September
- (21) Best season : September to March
- (22) Sex-ratio :

	Gujarat		India	
	2001	2011	2001	2011
Rural	945	947	946	947
Urban	880	880	900	926
Total	920	918	933	940

- (23) Average Longevity : (2001) (2011)
- (I) Males : 65 67
- (II) Females: 69 71
- (I) Birth-rate (per 1000): 24.6 (2001) & 23.5 (2006)
- (II) Death-rate (per 1000): 7.6 (2001) & 7.3 (2006)
- (III) Infant mortality rate (Per 1000): 57 (births)
- (IV) Life expectancy at birth:
- Males: 63.1 years (2001-2006)
- Females: 64.1 years (2001-2006)
- (24) Universities : 28
- (25) Districts : 33
- (26) Cities : 242 (2001); 264 (2011)
- (27) Tehsils/Taluka/sub-districts: 226 (2001); 249 (2011)
- (28) Villages: 18,539 (2001) & 18,225 (18,192) (2011)
- (29) Total inhabited villages : 18,066 (2001)
- (30) Towns: 242 (2001) 348 (2011)
- (I) Statutory towns : 168 -195
- (II) Census towns : 74 -153
- (31) Municipal Corporations : 08
- (32) Municipalities : 169

- (33) District Panchayats : 33
- (34) Taluka Panchayats : 249
- (35) Nagar Panchayat : 169
- (36) Village Panchayat : 13,187
- (37) Members of Lagislative
Assembly: 182
- (38) Members of Parliament
(Rajyasabha) : 11
- (39) Members of Parliament
(Loksabha) : 26
- (40) Lagislative Asembly : SingleHouse
- (41) Panchayatiraj : 1,963
- (42) Agricultural area : 1,05,57,700 Hectare
- (43) Desert area : 27,200 Sq.k.m.
- (44) Forest area : 18,64,600 Hectare(2011)
- (45) Sea-coast : 1,600 k.m.long
- (46) Ports : 40 (Big:01,Middlesize:11,Small:28)
- (47) Main port : 01 (Kandala)
- (48) National Parks : 04
- (49) Wild Life Sanctuaries : 11
- (50) Sanctuaries : 22
- (51) Highest population : Ahmedabad-72,08,200(2011)
- (52) Lowest population : TheDangs:2,26,769(2011)
- (53) The biggest district
Population) : Ahmedabad-72,08,200(2011)
- (54) The biggest district : Kutch 45,652 Sq.k.m. (It is the biggest district in
(Area) India)
- (55) The smallest district (Area): TheDangs(1,764Sq.k.m.)
- (56) Rate of minimum wages : Rs. 100 per day (2001)
for Farm labourers

(57) Population:

Gujarat							India					
2001				2011			2001			2011		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Males	16317771 (61.84%)	10067806 38.16%)	26385577 (100%)	17802975 (56.55%)	13679307 (43.45%)	31482282 (100%)	381141184 (71.74%)	150135894 (28-26%)	531277078 (100%)	427917052 (68.61%)	195807196 (31.39%)	623724248 (100%)
Females	15422996 (63.51%)	8862444 (36.49%)	24285440 (100%)	16867842 (58.36%)	12033504 (41.64%)	28901346 (100%)	360519109 (72.72)	135219060 (27.28%)	495738169 (100%)	405170610 (69.09%)	181298564 (30.92%)	586469174 (100%)
Total (Persons)	31740467 (62.64%)	18930250 (37.36%)	50671017 (100%)	34670817 (57.42%)	25712811 (42.58%)	60383628 (100%)	741660293 (72.21%)	285354954 (27.79%)	927015247 (100%)	833087662 (68.84%)	377105760 (31.16%)	1210193422 (100%)

(58) Population of Scheduled castes (7.1% / 7.09%) (2001):

	Males	Females	Persons (Total)
Rural	11,27,423 (60.41% / 51.71%)	10,53,018 (60.99% / 48.29%)	21,80,441 (60.69% / 100%)
Urban	7,38,860 (39.59% / 52.32%)	6,73,414 (39.01% / 47.68%)	14,12,274 (39.31% / 100%)
Total (Persons)	18,66,283 (100% / 51.95%)	17,26,432 (100% / 48.05%)	35,92,715 (100% / 100%)

(59) Population of Scheduled tribes (14.8% / 14.76%) (2001):

	Males	Females	Persons (Total)
Rural	34,71,002 (91.58% / 50.55%)	33,95,635 (92.00% / 49.45%)	68,66,637 (91.79% / 100%)
Urban	3,19,115 (8.42% / 51.93%)	2,95,408 (8.00% / 48.07%)	6,14,523 (8.21% / 100%)
(Persons) Total	37,90,117 (100% / 50.66%)	36,91,043 (100% / 49.34%)	74,81,160 (100% / 100%)

(60) (I) Status of Literacy (Rate of Literacy):

	2001		2011		Difference		% of Growth
Males	1,78,33,273	79.66%	2,39,95,500	87.23%	61,62,227	7.57%	34.55%
Females	1,19,94,477	57.80%	1,79,53,177	70.73%	57,58,700	12.93%	49.68%
Persons (Total)	2,98,27,750	69.14%	4,19,48,677	79.31%	1,21,20,927	10.17%	40.64%

(II) Literates (2011):

	Gujarat			India		
	Rural	Urban	Total	Rural	Urban	Total
Males	12756737	11238763	23995500	288047480	156156282	444203762
Females	9140191	8812986	17953177	204973398	129276960	334250358
Persons(Total)	21896928	20051749	41948677	493020878	285433242	778454120

(III) Literacy Rate:

	2001			2011		
	Rural	Urban	Total	Rural	Urban	Total
Gujarat	61.29	81.84	69.14	73.00	87.58	79.31
India	58.74	79.92	64.83	68.91	84.98	74.04

(IV) Literacy Ratio:

	2001						2011					
	Males			Females			Males			Females		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Gujarat	74.11	88.34	79.66	47.84	74.50	57.80	83.10	92.44	87.23	62.41	82.08	70.73
India	70.70	86.27	75.26	46.13	72.86	53.67	78.57	89.67	82.14	58.75	79.92	65.46

(61) Scheduled castes and Scheduled tribes Literacy Ratio (2001):

	Scheduled caste	Scheduled tribe
Males	82.56%	59.18%
Females	57.58%	36.02%
Persons (Total)	70.50%	47.74%

(62) Density of Population:

	2001	2011	Difference	% Difference
Rural	166	194	28	16.86%

Urban	3,621	4312	691	19.08%
Gujarat	258	308	50	19.38%
India	325	382	57	17.54%

2.2.2.13 Glory of Gujarat (Important Places of Gujarat):

2.2.2.13.1 Archetectural and Historical Places:

- | | |
|-----------------|------------------|
| (1) Adalaj | (12) Modhera |
| (2) Ambaji | (13) Idar |
| (3) Ahmedabad | (14) Palitana |
| (4) Bhavnagar | (15) Patan |
| (5) Dabhoi | (16) Pindara |
| (6) Dwarka | (17) Sidhdhapur |
| (7) Gandhinagar | (18) Sommnath |
| (8) Gop Moti | (19) Taranga |
| (9) Junagadh | (20) Vadnagar |
| (10) Kumbhariya | (21) Vallabhipur |
| (11) Lothal | (22) Sarkhej |

2.2.2.13.2 Holiiday Camps and Picnic Spots:

- | | |
|----------------------|-----------------|
| (1) Ahmedpur Mandavi | (14) Nimeta |
| (2) Chanod | (15) Palitana |
| (3) Balaram | (16) Pavagadh |
| (4) Chorwad | (17) Porbandar |
| (5) Dandi | (18) Saputara |
| (6) Dumas | (19) Sukaltirth |
| (7) Dwarka | (20) Sikka |
| (8) Galteshwar | (21) Somnath |
| (9) Hajira | (22) Tithal |
| (10) Kabirwvad | (23) Tulsishyam |
| (11) Lothal | (24) Ubharat |
| (12) Modhera | (25) Veraval |
| (13) Nalsarovar | (26) Wankaner |

2.2.2.13.3 Pilgrim Centres:

- | | | |
|--------------------|------------------------|------------------|
| (1) Ambaji | (16) Harsidhdh Mata | (31) Sankheshwar |
| (2) Arnej | (17) Idar | (32) Shamlaji |
| (3) Becharaji | (18) Jhadeshwar | (33) Sidhdhpur |
| (4) Bet Dwarka | (19) Junagadh | (34) Somnath |
| (5) Bhadreshwar | (20) Kayavarohan | (35) Talaja |
| (6) Bhavnagar | (21) Khedbrahma | (36) Taranga |
| (7) Bhidbhanjan | (22) Koteswar | (37) Tarnetar |
| (8) Charadva | (23) Kumbhariya | (38) Udwada |
| (9) Chotila | (24) Mahudi | (39) Unjha |
| (10) Dakor | (25) Matano madh | (40) Vadtal |
| (11) Dwarka | (26) Miradatar (Unava) | (41) Vautha |
| (12) Gadhadra | (27) Nareshwar | (42) Vireshwar |
| (13) Ghela Somnath | (28) Palitana | (43) Virpur |
| (14) Girnar | (29) Pavagadh | (44) Visavadar |
| (15) Gondal | (30) Por | |

2.2.2.13.4 Handicrafts:

- | | | | |
|-------------|--------------|--------------|------------|
| (1) Anjar | (4) Idar | (7) Patan | (10) Surat |
| (2) Bhuj | (5) Jamnagar | (8) Rajula | |
| (3) Bharuch | (6) Mahuva | (9) Sankheda | |

2.2.2.13.5 Hill Resorts:

- | | | |
|------------|--------------|--------------|
| (1) Ambaji | (3) Palitana | (5) Saputara |
| (2) Girnar | (4) Pavagadh | (6) Taranga |

2.2.2.13.6 Hot Water Springs:

- | | |
|--------------|-----------------|
| (1) Lasundra | (3) Tuwa |
| (2) Unai | (4) Tulasishyam |

2.2.2.13.7 Lakes:

- | | |
|-----------------------------------|--|
| (1) Ajwa (Vadodara) | (4) Malav Talao (Tank) (Dholka) |
| (2) Chandola (Ahmedabad) | (5) Munsar Talao (Tank) (Viramgam) |
| (3) Kankariya (Ahmedabad) | (6) Nal Sarovar (Lake) (Sanand, Ahmedabad) |
| (7) Narayan Sarova (Lake) (Kachh) | (8) Sahastraling (Patan) |

1.2.2.13.8 Wild Life Sanctuaries:

- | | |
|-------------------------------|-----------------------------------|
| (1) Nal <i>Sarovar</i> (Lake) | (3) <i>Rann</i> (Desert) of Kutch |
| (2) Sasan Gir | (4) Velavadar |

2.2.2.13.9 Irrigation Schemes:

- | | | |
|---------------|-----------------------|---------------|
| (1) Dantiwada | (4) Kakrapar | (7) Ukai |
| (2) Dharoi | (5) Narmada (Navagam) | (8) Vanakbori |
| (3) Kadana | (6) Panam | |

2.2.2.13.10 Airports:

- | | | |
|-----------------------|---------------|--------------|
| (1) Ahmedabad | (4) Jamnagar | (7) Rajkot |
| (2) BhavnagarChandola | (5) Keshod | (8) Surat |
| (3) Bhuj | (6) Porbandar | (9) Vadodara |

2.2.2.13.11 Industrial Centres:

- | | | | |
|-----------------|-----------------|---------------|-----------------------------|
| (1) Ankaleshwar | (4) Gandhinagar | (7) Makarpura | (10) Vatva.” ⁽⁶⁾ |
| (2) Bhaktinagar | (5) Halol | (8) Sachin | |
| (3) Gandhidham | (6) Kadi | (9) Vapi | |

2.2.2.14 Art and Craftsmanship of Gujarat:

2.2.2.14.1 Handicraft:

“Tradition loving Gujarati people have preserved their centuries old handicraft very carefully the specimens of which are seen in handicrafts and craftsmanship of the state. In the handicrafts, the Calico prints by Chhipa (printers and dyers) and *Bhavsar* community (dye community), the printed saris (Patola) by Salvi community, the *Jari* (Mica) embroidery by *Khatri* community, craftsmanship of utensils by Kansara community, pottery work by Potters, the craftsmanship of wood by carpenters, blacksmithy by blacksmiths craftsmanship of ornaments by goldsmiths, craftsmanship of leather by cobblers, etc. are famous and noteworthy. The craft of printing on cloth in Ahmedabad, Mehsana, Banaskantha, Rajkot, Jamnagar and Kutch which include Rogan print, *Jari* print, Tie and dye (*Bandhani*) print is very famous. Gujarat is an ideal centre as a treasure of variety of art and handicraft for lovers of shopping.

2.2.2.14.2 The Craft of Weaving:

The patola saris of Patan are very famous for their colourful and fascinating geometrical designs. The designs of patola get equally embossed on both the sides of the sari because

of its special technique of weaving. The tie and dye (*Bandhani*) saris of Jamnagar, Mandavi and Bhuj are famous world over because of its subtle and complex designs of various kinds. These tie and dye (*Bandhani*) saris are used on wedding for the bridal wedding sari called *gharchola*, *odhani* and longer saris. The *ajrakh* sari of Kutch and the sodagiri style or the sari of Pethapur is also very famous. *Matani pachhedi* (goddess's scarf) is a special variety used by the religious heads of a community called *devipujak* (worshippers of goddess).

2.2.2.14.3 Jari (Mica) Craft:

The production of Jari embroidery at Surat is considered to be in the front rank in India. It is the oldest craft coming down from generation to generation since the Mughul time. *Jari* is produced from threads of original gold and silver and also from metals of imitation gold and silver. Techniques like *chalak*, *kangari*, *tikki*, *katori*, etc. are used in its embroidery.

2.2.2.14.4 Masharu (Muslin):

Masharu (muslin) is a famous variety of cloth made from synthesis of silk and cotton with fascinating colours and designs.

2.2.2.14.5 Decorative Strings for Doors (*Toran*):

Decorative strings and designed embroidered work of handicraft called *Toran* which are hung on the main door of houses on special occasions and festivals as a gesture to welcome guests are also full of colours and embroidery.

2.2.2.14.6 Embroidary:

Kutch is famous for embroidery of figures of animals and flowers on colourful cloth called *satin*. In this kind of work the motif of *abhala* (small pieces of glass stuck on cloth) gives the cloth a unique look.

2.2.2.14.7 Ornaments:

The craft of making varieties of ornaments is very ancient. The craft of sticking *minu* (colourful design) on ornaments of gold, silver and other precious metals and jewels is a special art. Craftsmanship of silver ornaments of Saurashtra and Kutch is well-known. In Kutch, embossing designs on pure (99.8 %) silver is also done with the help of embossing designs on other metals. From silver, items like scent-case, rose-casr, tray, ornament-box, flower-vase, ashtray, cigarette-case, etc. are made.

2.2.2.14.8 Craftsmanship of *Lakh* (Sealing Vax):

The craftsmanship of sealing vax (*lakh*) of Saurashtra and Sankheda of Vadodara district is very famous especially for toys, stands, cradles, chairs, etc. Ivory is used in making artistic bangles. Mahuva in Bhavnagar district and Idar in Sabarkantha district are famous for making toys out of wood and sealing vax.

2.2.2.14.9 Carpentry and Wood-Work:

In Gujarat, extraordinary engravings on wood in temples, mansions, and many houses are found everywhere. Buildings with artistic wooden engravings are found in Visnagar, Vadodara, Ahmedabad, Bilimora and Mahuva.

2.2.2.14.10 Religious Paintings:

Devipujak community and *Harijan* (backward class communities) are expert at painting on cloth pictures of goddess Durga riding a tiger and a number of other pictures from mythology.

2.2.2.15 Folk Arts of Gujarat:

Gujarat is famous for its wonderful dances and rhythmic music. The roots of dance in Gujarat are believed to have been existing since the time of Lord Krishna.

2.2.2.15.1 Folk Dance with Sticks (*Dandia Ras*):

The participants in this collective dance rotate in a circle just like in a garba dance. In this dance form the participants move in a circle counting steps and music produced by striking two sticks in their hands. These actions are accompanied by loud and rhythmic music with a drum and songs. The dandiya ras gets speedier and quicker and the participants show a lot of energy. In Saurashtra, the dandiya ras in which only males participate is called '*garbi*'.

2.2.2.15.2 *Mer Ras* (Dance by Mer Community):

The ras (dance with sticks) of a very energetic community called *Mer* is famous as a *Mer ras*.

2.2.2.15.3 *Gofgumfan* (Interweaving Dance):

This is a very complicated type of stick dance in which every participant dances with a stick in one hand a rope in the other interweaving the rope in a complicated design and unfolding it at the end of the dance while dancing at the same time.

2.2.2.15.4 Garba Dance:

Women dance in a circle with a pot with lamps inside it on their heads and clapping also at the same time. This is accompanied by songs and music.

2.2.2.15.5 Tippani Dance:

In this dance form women from Chorwad area present the activities of their community. Women workers involved in construction of houses strike the floor of a house with a long stick known as a tippan in order to make the floor of flat and smooth.

2.2.2.15.6 Folk Musical Instruments:

Pavo (flute), *shehnai* (trumpet), *moral* (a type of flute), *damaroo* (a small drum), *tabla* (a pair of drums), *nagaru* (A very big drum), *dholak* (a type of two sided drum), *ektaro* (a single stringed instrument), *tamburo*, *ravanhaththo*, *jantar* (all stringed instruments), *kartal*, *kansijod* (pairs of brass instruments), etc. are among the most commonly used instruments on colourful, traditional festivals, auspicious occasions and religious gatherings to celebrate the folk life of Gujarat.”⁽⁷⁾

2.2.2.16 Fairs and Festivals:

“Festivals in Gujarat symbolize people’s aspirations for fuller and better quality of life. Festivals like Diwali, Navratri, Makarsankranti (Kite Festival) and Holi are the most notable festivals.

The fairs in Gujarat are generally associated with some religious festivals. Most of the fairs are held on riverbanks, hillsides, sea-shores or pilgrim centres.

Sr. No.	Name of the Fair/ Festival	Place	Period	Speciality
1.	International Kite Festival	Ahmedabad	January (on Uttarayan)	International participate in the kite flying competition
2.	Dance Festival	Modhera	January	An annual festival of Indian classical dance at the Sun temple
3.	Kutch Mahotsava	Kutch	February - March	A special tour of Kutch organized by the Tourism Corporation of Gujarat Ltd.
4.	Bhavnath Mahadeo Fair	Junagadh	February- March	A religious fair held on Mahashivratri where the procession of Naked Sages is the most important feature
5.	Dang Darbar	Ahwa	March	Annual one-week fair of the tribals of

				the Dangs famous for its dances
6.	Chitra-Vichitra fair	Gunbhakhari	March-April	A traditional tribal fair
7.	Janmashtami Fair	Dwarika	August-September	A religious Fair held on the Birthday of Lord Krishna
8.	Tarnetar Fair	Tarnetar	August-September	A traditional fair offering a variety of cultural dances, folk music and folk customs
9.	Bhadrupurnima Fair	Ambaji	September	A fair at the shrine of goddess Ambaji
10.	Navratri	All over Gujarat	September-October	A dance festival called garba held for nine nights in honour of goddess Ambaji
11.	Dakor fair	Dakor	October-November	A fair of devotees of Lord Ranchhodray (Krishna)
12.	Jain Fair	Palitana	November	Jain programs like 99 yatra darshan and shobha yatra
13.	Somnath fair	Somnath	November	Folk dances and music in honour of Lord Somnath (Shiva)
14.	Fair of Shamalaji	Shamlaji	November	A traditional fair at renowned temple of Shamaliyaji
15.	Vautha Fair	Vautha	November	Only major animal trading fair in Gujarat.” ⁽⁸⁾

2.2.2.17 Additional Details:

- (1) Main religion: Hindu, Islam, Jainism
- (2) Type of religion: Sanatan
- (3) Flag: Saffron
- (4) State Song: Jai Jai Garvi Gujarat
- (5) Calendar: Vikram samvat
- (6) State Animal: Lion
- (7) State Bird: Surkhab, Greater Flamingo, Cock
- (8) State Game: Kabaddi, Gilli-danda (a game with a pair of sticks)
- (9) Flower: Galgato, Cotton, Marigold
- (10) State Tree: Mango Tree

- (11) State Fruit: Mango
- (12) Staple food: Wheat
- (13) Drink: Tea
- (14) State Dance: Garba
- (15) State Language: Gujarati
- (16) First Capital: Ahmedabad
- (17) Current Capital: Gandhinagar

2.2.3 Conclusion:

The name 'Gujarat' has been derived from 'Gujarrashtra'. People called Gujjar had arrived in this area in the fifth century A. D. after the arrivals of invaders called Hun. the roots of the history of Gujarat trace back to 2000 years B. C. There is a belief that Lord Krishna had come here and settled at Dwarika in western Saurashtra leaving his native Mathura.

Several rulers like Maurya, Gupt and Pratihar have ruled over Gujarat but credit goes to rulers of *Chalukya (Solanki)* dynasty who set the state on the path of progress and richness. The *Chalukyas* were successful in keeping up the glory and keeping interest of the state in spite of invasions and plundering by Mahmood Gazani. After the peaceful and happy years, Gujarat came to be crushed under the rule of Muslim, the Maratha and the British rulers.

As per the Bombay Reorganisation Act of 1960, Gujarat came into being on 1 May 1960. On its west is the Arabian Sea, Pakistan in the north, Rajasthan in the north-east, Maharashtra in the south and Madhya Pradesh is located in its south east. Gujarat is considered to be a leading state because of an all round development in all fields. There are big and small scale industries in the state which mostly include textile, chemical, petrochemical, medicines, fertilizers, cement, dairy, sugar, engineering, etc. The biggest petrochemical complex and Gujarat oil refinery are also located at Vadodara. Gujarat is the first among the producers of cotton, tobacco and ground nut. The list of attractive tourist places in Gujarat is very long which include Ahmedabad known as the Manchester of India, Gandhiji's Ashram at Sabarmati, the beautiful oasis of Saurashtra,

historical Jain temples at Palitana, the abode of lions at Sasan Gir, historical towns like Dwarika and Porbandar, small islands of Kutch and so on.

The social and geographical importance of Gujarat is unique in view of the area of the State in the Union of India. Its importance as a milestone state possessing natural variety is not only quite unique but also after the rise and fall for along time, there has been rise of variety and natural social balanced view in its folk life. This makes Gujarat a culturally colorful province. Due to its unique identity, Gujarat possesses a deep feeling of traditional heritage and many trends of social life out of which Gujarat is shaped culturally.

2.3 Historical and Geographical Introduction to Ahmedabad District:

2.3.1 Introduction:

Ahmedabad is an important district throbbing with a variety of activities. Located near Gandhinagar the State Capital, in this district many activities in the fields of politics, education, industry, business and social activities take place. A unique importance of this district known as a Manchester of India is that thousands of tourists come here everyday. Ahmedabad is connected with other parts of India by road, railway and air. It has got an international airport also. Located in the centre of Gujarat, the importance of Ahmedabad in the Political social and economical field has remained unequalled even today.

The ancient name of Ahmedabad was Ashawal based on the name of Ashbbhil. Here in 1063 A.D. Karan Solanki established a new town and gave it the name Karnavati. At that time, Karnavatinagar was located on the bank of river Sabarmati. In 1411 A.D. Sultan Ahmedshah made the Ahmedabad city and invited people to live there. It is said that Ahmedshah saw a rabbit fearlessly faced his hunting dog while he was walking in the ravines of the river and founded this city believing it to be a place of bravery.

Thus, this historical city of Ahmedabad is an important large city in western India.

2.3.2 Geographical Structure:

It is proved from the general outline of the district that in very old time the major part of the area should be under the sea. Excepting a few rocky hills located at the southern most end, the whole area of the district is flat. This plain without rocky hills is gradually rising towards east and north.

2.3.3 Location:

Ahmedabad district is located in the middle of the state between 20.00⁰ and 23.04⁰ north attitudes and 71.06⁰ and 72.09⁰ east longitude. In the north, Gandhinagar and Mahesana, in the north-east Sabarkantha district in the west Bhavnagar and Surendranagar districts while Kheda district and the Bay of Cambay in the south are located.

The name of the district is given after the name of the city of Ahmedabad. It has the highest population in the state and 7th most populated city in the country. A large number of business units provide employment to the large population of the city. Before Gandhinagar became capital of the state, the district headquarter Ahmedabad had been the provisional state capital from May 1960 to May 1970.

2.3.4 Soil:

The soil of this district has been classified into the following five divisions.

2.3.4.1 Black Soil:

Half of southern Dholka Taluka and half of eastern Dhandhuka are known as *Bhalpradesh* (lower area). The soil does not have much clay in it. Nearly 20% clay and 40% sand are found in this soil. The size of the layer of soil is between 2 and 5 feet and the sub-soil water is salty. In the beginning of monsoon, cotton and wheat are main crops and if there is enough rain in the later part of monsoon, black gram and *juar* (white coarse grain) are grown.

2.3.4.2 Mixed Soil:

Soil of this kind is found mainly in the Sanand, Viramgam and Dholka Taluka, the layer of such soil is between 2' and 5' and is suitable for crops like Cotton, *Juar* (white coarse grain) and millet.

2.3.4.3 Wheatish Soil:

Soil of this kind is found especially in Dehgam city and Daskroi Talukas well as in some parts of Sanand and Viramgam Taluka; it is brownish, fertile and sandy soil. It is mostly fertile and therefore gives good response to irrigation and fertilizers. Its layer is between 10 and 15 feet thick and has a good capacity to absorb water. The soil of this area is suitable for all crops.

2.3.4.4 Soil for Peddy (Soil for *Kyari*):

Kyari type of soil is found in city Daskroi, Sanand, Dholka taluka and some parts of Viramgam Taluka as well as the soil of alluviums found in Daskroi Taluka and also the soil of *Bhal-Nalkantha* area. The soil of this kind is very fertile and moisturous because of alluvium deposited there. In this type of soil, famous brands of paddy like *Pankhari*, *Kamod*, *Jirasar*, *Sukhawel*, *Sutarsal* and coarse *Basmati* are grown.

2.3.4.5 Rocky Soil:

The area called ‘Kanel’ includes a part of Dhandhuka *Taluka*. The layer of soil is very thin and of a poor quality. This type of soil is suitable for short term crops like cotton, millet, *Juar* (white coarse grain) black gram and math (a kind of pulses).

2.3.5 Minerals:

In this area, crude oil and natural gas are available. For research of crude oil and natural gas, as many as 26 wells have been dug by Oil and Natural Gas Commission in this district. Out of these wells Crude oil from three wells and natural gas from four wells have been obtained but no main mineral have been produced in this district. In the minor minerals produced in this district, lime stone, blue and black tap, clay used in bricks, ordinary sand and metals used in roads are included.

2.3.6 Forests and Forest area:

As compared to the forest area of the state, the forest area in this district is only 0.57% and it is 1.31% out of the total area of the district. Thus, the forest area in the district is very small but trees are grown in good number on the road side and in the sub urban areas as well as under the scheme of rural plantation.

At the end of the year 2002 - 2003, the total forest area of the district was 105.73 sq. km. Out of which 48.79 sq. km. area was reserved forest and 56.94 sq. km. Was non-classified forest area. In two talukas, namely, Dhandhuka and Dehgam only forest area is there in the district. In this forest area, fire wood is available while the minor products include gum, *amala*, (a kind of herbal fruit), *aritha* (a kind of herbal fruit used as soap) and *timaroo* leaves (used in making bidis - local cigarette).

2.3.7 Mountains:

There are no eye catching important big mountains small hill or rocky area in the district but in the deep southern part Vasai and in Miroli, in Thaltej and Gota Village of Daskroi *Taluka* in the north, at a short distance from Ranpur in Dhandhuka *Taluka* in village

Chandisar of Dholka *Taluka* and in Vastrapur village of city *taluka* small rocky hills are located. Except these small hills the whole area of the district is without any rocks and with a gradual slope from north to the east. From the general outline of the district, it seems that the major part of the district may have been under the sea water in ancient time. Some of the area between the tool of the Bay of Cambay and the desert of Kutch still gets submerged in the sea water at the time of tide.

2.3.8 Climate, Temperature and Rains:

The overall climate of the district is unequal and has been prone to frequent changes except the monsoon of south-west winds and the area on the sea-coast in the south. The coastal area in the south, the climate is pleasant during major part of the year while in the middle of the district the summer is hotter and the climate is dry and unhealthy. Relatively summer is hotter, winter colder and the rain is usually normal. After the monsoon, in the cold season there is a lot of cold during the months of November to January. It is followed by Vasant (spring) season and from March to the first week of June it is summer when it is very hot. From the second week of June to the first fortnight of September it is monsoon when the winds from south-west bring rains. The rains are uncertain and irregular. From the second fortnight of September it is autumn till October.

In this district, the highest temperature recorded in the month of June in 1994 had been 46.6⁰ centigrade while the lowest temperature accorded in January was 4.8⁰ centigrade.

In this district generally, monsoon begins with heavy winds; the proportion of rain is not the same in all the part of the district. From 1970 to 1994 the highest rain recorded in 1994 has been 1323.2 m.m. whereas the lowest rain recorded in 1972 has been 250.2 m.m. During all these years, the average rain in the district was 782.8 m.m.

2.3.9 Rivers:

The main river of the district is the Sabarmati; the length of this river i n the area is 118 k.m. out of its total length of 410 k.m. This river begins from the mountain ridge of Anavalli in the north-east. It starts from a place called Vekariya in Rajasthan, it flows for 200 miles towards south-west and meets the Bay of Cambay after passing through Banaskantha, Sabarkantha, Mahesana, Ahmedabad and Kheda district. In the district it flows in the west of Dehgam *Taluka* and in the east of Dholka *taluka*. It flows through the

city of Ahmedabad and divides the Daskroi *taluka*. The branches of the Sabarmati and the Khari and the Meshwo River-which it also pass through the district through Dehgam and Daskroi *taluka*. Rivers like Bhogavo and its offshoot Omkar as well as other rivers like Bhadar, Nilka (Lilka) and Utavali flow through Dhandhuka *taluka*. The waters flowing through Mahesana district it takes shape of a smaller river while passing through Sanand (*Mahal*) taluka; this river is known as Rodh and flows through Sanand *Mahal* and Dholka *taluka*. There is no river or a stream in Viramgam *taluka*. The other rivers in the district are Selwa, Ghela, Endhali, Chhatroli, Vatrak, Vansir, etc. which are mostly dry through the year.

2.3.10 Lakes:

The lake called Nal*Sarover* spreading in the area of 126.91 sq.k.m. Located in the south of Viramgam *Taluka*, 60 k.m. away from Ahmedabad city in the south west is the only lake in the district. It stores water through out the year. Its size is almost 50 sq. miles. The depth of water at any spot is hardly more than two meters. The length of the lake is 32 k. m., width is 6.4 k.m. and depth is 6 feet. There are several small islands in the lake and the biggest is called Panvad. The water of the lake is salty and it gets saltier as summer begins. Its bank is covered by tall grass like reed. This lake is very well known for the birds migrating in large crowds from foreign lands like Syberia and Central Asia. More than 60 varieties of thousands of birds come in October and assemble here. They rear their young ones and fly away in February. The large spread of water and the reflection of tall green grass in the water create beautiful sight. The facility of boating is also available here. In summer the islands in the lake become pasture for grazing cattle.

2.3.11 Ponds:

In the city taluka of the district, there are ponds called Kankariya, Chandola and Maleksaban and there are two bigger ponds called Munsar and Gangasar. Minal*devi*, mother of Sidhdharaj Solanki of Patan had built Munsar pond before years 900to provide water to people. Minal*devi* had also built Malav Pond in Dholka.

2.3.12 Irrigation:

There are four middle-sized irrigation schemes in the district.

1. Fatehwadi scheme to irrigate 19,000 acres;
2. Powerful Moti Fatehwadi Kalajana scheme to irrigate 16,000 acres;

3. Ghoda feeder scheme for irrigation of 13000 acres and
4. Vasai-Bareja canal scheme for irrigation of 15,000 acres of land.

2.3.13 Area:

The total area of Ahmedabad district is 7,937.25 sq.km. There are 512 villages and 25 cities in the district. The place of Ahmedabad district is 11th in view of area and first in view of population. Out of its *talukas*, City *taluka* is the smallest in area but the biggest in population, Dhandhuka is the biggest *taluka* in area while Mandal *Taluka* is the smallest in population.

2.3.14 Facts and Figures:

- | | |
|---|--|
| (1) Name of the district and its headquarters | : Ahmedabad (<i>Amdavad</i>) |
| (2) Total population | : 58, 16,519 (2001)
72, 08,200 (2011) |
| (3) Total area (In sq.k.m.) | : 7,937.25 Sq. k.m. (2001) |
| (4) Location | : 20.00 ⁰ to 23.04 ⁰ north latitude
71.06 to 72.09 east longitude |
| (5) Density of population | : 727 (2001)
890 (2011) |
| (6) Railways | : Broadguage: 111 Kms.
Mettrguage: 245 Kms.
450k.m. (Broad gauge and metre gauge) |
| (7) Roads | : 3432 Kms. |
| (8) Literacy Rate | : 86.65% |
| (9) Mass Communication | : Post office: 432 Villages
Telegraph: 9 Villages
Telephone: 352 Villages |
| (10) STD code No. of District Head Quarter | : 079 |
| (11) Airport | : Ahmedabad |
| (12) Type of Soil | : Black, Medium Black, <i>Goradu</i> (Sandy),
<i>Kyari</i> |
| (13) Climate | : Summer: April to June: Maximum: 43.8C
Minimum: 24.9C |

Winter: Nov. to Feb.: Maximum: 36.0C

Minimum: 6.2C

Monsoon: July to September

(14) Main crops	:	Wheat, cotton, rice, millet, <i>juar</i> , paddy, sugarcane, ground nut, pulses
(15) Industries and minerals	:	Medicine and chemicals, paper, vegetableGhee, textile, engineering, hosiery, electricity station
(16) Total villages	:	547 (2001) 512 (2011)
(17) <i>Taluka</i> (sub-districts)	:	11(2011)
(18) Cities	:	25(2011)
(19) <i>Nagarpalika</i>	:	09
(20) <i>Gram Panchayat</i> (Village Board)	:	555 217 <i>Gram Panchayat</i> 38 Group <i>Panchayat</i>
(21) <i>Taluka Panchayats</i>	:	07(2001) 11 (2011)
(22) Members of Legislative Assembly (MLA)	:	182
(23) Members of Parliament (MP)	:	26
(24) Forest Area	:	11.37 Sq.k.m.106 Hectare (‘ooHectare: 2003-2004)
(25) Total rain	:	8,116 m. m. (2008)
(26) Average rain	:	2,029m.m. (2008)
(27) Rain fall	:	60c. m. to 90 c. m.
(28) Rivers	:	07
(29) Universities	:	45
(30) Temperature (in centigrade)	:	

Year	2011	2012	2013	2014	2015	2016	2017
Minimum	6.6	6.6	7.0	8.0	11.0	8.0	11.0
Maximum	43.4	43.0	44.0	46.0	47.0	50.0	44.0

(31) Sex ratio:

		2001	2011
Ahmedabad	Rural	918	932
	Urban	885	898
	Total	892	903
Gujarat		920	918
India		933	940

(32) Religion:

Sr.No.	Religion	Number of followers	% of followers of the Total Population	Sex-ratio
1	2	3	4	5
1	Hindu	49,21,747	84.62	885
2	muslim	6,62,799	11.40	924
3	Christian	41,947	0.72	955
4	Shikh	11,751	0.20	883
5	Jain	1,70,093	2.92	967
6	Buddhist	2,424	0.04	839
7	Other Religions	3,155	0.05	918
8	Religion not stated	2,603	0.05	859
	Total	58,16,519	100.00	892

(33) Population:

	2001			2011		
	Males	Females	Persons	Males	Females	Persons
A'bad	0,74,556 (52.86%)	27,41,963 (47.14%)	58,16,519 (100%)	37,87,050 (52.54%)	34,21,150 (47.46%)	72,08,200 (100%)
Gujarat	2,63,85,577 (52.07%)	2,42,85,440 (47.93%)	50,60,71,017 (100%)	3,14,82,282 (52.14%)	2,89,01,346 (47.86%)	6,03,83,628 (100%)
India	53,21,56,772 (51.74%)	49,64,53,556 (48.26%)	1,02,86,10,328 (100%)	62,37,24,248 (51.54%)	58,64,69,174 (48.46%)	1,21,01,93,422 (100%)

(34) Ratio of Rural and Urban population:

		2001			2011		
A'bad	Males	Rural	Urban	Persons (Total)	Rural	Urban	Persons (Total)
	Females	6,01,125 (20.13%)	24,73,431 (79.87%)	39,74,556 (100%)	5,95,094 (15.71%)	31,91,956 (84.29%)	37,87,050 (100%)
	Persons (Total)	5,51,861 (19.56%)	21,90,102 (80.44%)	27,41,963 (100%)	5,54,342 (16.20%)	28,66,808 (83.80%)	34,21,150 (100%)
Gujarat	Males	1,63,17,771 (61.84%)	1,00,67,806 (38.16%)	2,63,85,577 (100%)	1,78,02,975 (56.55%)	1,36,79,307 (43.45%)	3,14,82,282 (100%)
	Females	1,54,22,996 (63.51%)	88,62,444 (36.49%)	2,42,85,440 (100%)	1,68,67,842 (58.36%)	1,20,33,504 (41.64%)	2,89,01,346 (100%)
	Persons (Total)	3,17,40,767 (62.64%)	1,89,30,250 (37.36%)	5,06,71,017 (100%)	3,46,70,817 (57.42%)	2,57,12,811 (42.58%)	6,03,83,628 (100%)

(35) Per Taluka information (2001):

Sr. No.	Name of Taluka	Area (sq.k. m.)	Total population	Density of population	Sex- ratio	Literacy	Total No. of villages	Total No. of cities
1	2	3	4	5	6	7	8	9
1	Mandal	476.26	65,751	138	941	66.09%	37	00
2	Detroj- Rampura	353.65	77,778	220	936	65.55%	55	00
3	Viramgam	885.25	1,72,400	195	918	63.21%	68	01
4	Sanand	784.52	1,93,335	246	909	62.68%	66	01
5	City	304.14	42,20,048	13,875	885	84.09%	02	12
6	Daskroi	656.00	4,59,183	700	890	78.1%	71	08
7	Dholka	1,019.51	2,14,836	211	910	68.8%	70	01
8	Bavla	775.98	1,35,097	174	903	61.9%	47	01
9	Ranpur	430.67	76,128	177	936	57.14%	34	00
10	Barwala	486.40	67,301	138	925	63.32%	28	00
11	Dhandhuka	1,765.87	1,34,662	76	917	66.21%	69	01
	Ahmedabad	7,937.25	58,16,519	727	892	79.62%	547	25
	Gujarat	1,96,024	5,06,71,017	258	920	69.14%	18,539	242

(36) Rural and Urban population of Scheduled castes and Scheduled tribes:

Sr. No.	District/ State	Rural/ Urban	Scheduled castes			Scheduled tribes		
			Male	Female	Total	Male	Female	Total
1	2	3	4	5	6	7	8	9
1	A'bad	Rural	66,059 (52.77%)	59,125 (47.23%)	1,25,184 (100%)	7,988 (52.09%)	7,346 (47.91%)	15,334 (100%)
		Urban	2,62,200 (52.91%)	2,33,381 (47.09%)	4,95,521 (100%)	22,831 (53.47%)	19,870 (46.53%)	42,701 (100%)
		Total	3,28,259 (52.88%)	2,92,506 (47.12%)	6,20,765 (100%)	30,819 (53.10%)	27,216 (46.90%)	58,035 (100%)
2	Gujarat	Rural	11,27,423 (51.71%)	10,53,018 (48.29%)	21,80,441 (100%)	34,71,002 (50.55%)	33,95,635 (49.45%)	68,66,637 (100%)
		Urban	7,38,860 (52.32%)	6,73,414 (47.68%)	14,12,274 (100%)	3,19,115 (51.93%)	2,95,408 (48.07%)	6,14,523 (100%)
		Total	18,66,283 (51.95%)	17,26,432 (48.05%)	35,92,715 (100%)	37,90,117 (50.66%)	36,91,043 (49.34%)	74,81,160 (100%)

(37) (I) Status of literacy:

	2001			2011		
	Male	Female	Total	Male	Female	Total
A'bad	23,18,295 (87.40 %)	16,93,845 (70.98 %)	40,12,140 (79.62 %)	31,01,903 (92.44 %)	24,49,335 (80.29 %)	55,51,238 (86.65 %)
Gujarat	1,78,33,273 (79.66 %)	1,19,94,477 (57.80 %)	2,98,27,750 (69.14 %)	2,39,95,500 (87.23 %)	1,79,53,177 (70.73 %)	4,19,48,677 (79.31 %)
India	33,65,71,822 (75.26 %)	22,41,81,357 (53.67 %)	56,07,53,179 (64.83 %)	44,42,03,762 (82.14 %)	33,42,50,358 (65.46 %)	77,64,54,120 (74.04 %)

(37) (II) Status of literacy in the total population in rural and urban areas (2001):

Sr. No.	District /State	Rural			Urban			Total		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1.	A'bad	77.21	46.20	62.30	89.66	76.76	83.57	87.31	70.83	79.50
2.	Gujarat	74.11	47.84	61.29	88.34	74.50	81.84	79.66	57.80	69.14

(37) (III) Literacy Rate:

		2001			2011		
		Rural	Urban	Total	Rural	Urban	Total
1.	A'bad	62.30	83.65	79.62	72.52	89.25	86.65
2.	Gujarat	61.29	81.84	69.14	73.00	87.58	79.31
3.	India	58.74	79.92	64.83	68.91	84.98	74.04

(37) (IV) Literacy Ratio:

	2001						2011					
	Males			Females			Males			Females		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Ahmed- abad	77.21	89.74	87.40	46.20	76.85	70.98	84.85	93.81	92.44	59.38	84.21	80.29
Gujarat	74.11	88.34	79.66	47.84	74.50	57.80	83.10	92.44	87.23	62.41	82.08	70.73
India	70.70	86.27	75.26	46.13	72.86	53.67	78.57	89.67	82.14	58.75	79.92	65.46

(37) (V) Literates (2011):

	Ahmadabad			Gujarat			India		
	Rural	Urban	Total	Rural	Urban	Total	Rural	Urban	Total
Males	4,34,902	26,67,001	31,01,903	1,27,56,737	1,12,38,763	2,39,95,500	28,80,47,480	15,61,56,282	44,42,03,762
Females	2,85,610	21,63,725	24,49,335	91,40,191	88,12,986	1,79,53,177	20,49,73,398	12,92,76,960	33,42,50,359
Total Persons	7,20,512	48,30,726	55,51,238	2,18,96,928	2,00,51,749	4,19,48,677	49,30,20,878	28,54,33,242	77,84,54,120

(38) Dencity of Population per Square kilometers:

	2001	2011
Ahmedabad	727	890
Gujarat	258	308
India	325	382

- (39) Fairs : The Fair of Vautha at Vautha; Peer's Fair at Bhadiyad; Fair of Hingalaj *Mata* at *Nal Sarovar*; Fair on *Shivaratri* at Sanand.
- (40) Some Places of Interest : Ahmedabad, Viramgam, Dholera, Dholka, Vautha, Lothal, Nal Sarovar, Sarkhej, Dhandhuka.
- (41) Important Places : School of Pandava, Bhim's Kitchen (Dholka); Fair of Kartik Purnima at Vautha; Relics of Indus Valley at Lothal; Peer Bukhari's Dargah at Bhadiyad; Temple of Hanumanji at Salangpur; Moonsar Lake at Viramgam; Political Agent's Residence at Sadara; Bird Sanctuary and Boating Lake at *Nal Sarovar*.
- Places in Ahmedabad : Gandhi Ashram; Physical Research Laboratory; Indian Space Research Organization (ISRO); Radio Centre; Television Broadcasting Centre; ATIRA; NID; IIM; International Airport; An Exhibition Hall called *Sanskar Kendra*; *Kankariya* Lake; *Kankariya* Zoo; *Balvatika* (An Exhibition Hall for Children); A monumental Temple of Shri Muktajiwan Swami at Ghodasar; Tomb of Shah Alam; Swaminarayan Temples at Maninagar, Kalupur, Shahibaug; Temple of Karnamukteshwar Mahadeo; Temple of Goddess Bhadrakali; Famous Three Gates; Tomb at Sarkhej; Temples built by Hathising; Stepwell built by *Dada* Hari; Hanging Minarets; Jumma Mosque, The Carving of a Net by Siddi Sayed, etc.

2.3.15 Summing up:

In population, Ahmedabad is sixth biggest city in India. Known as the Manchester of India it is second in the production of cloth. Here places like Gandhiji's Ashram at Sabarmati, incredible works of architecture like the Carving of Sidi Sayed, Hanging Minarets, Temples of Hathising and Kankariya Lake and so on.

The Nal Lake located 71 kilometers from Ahmedabad is a pilgrimage for birds from India

and abroad from November to February every year. The relics of Harappan civilization at Lothal and Dholka which is believed to be the Viratnagar of Mahbharat age are very famous. Dholka is also famous for its orchids of guava and pomegranates. A special fair is held on Purnima of the month of *Kartika* of Vikram calendar at the confluence of seven rivers at Vautha. The crops of cotton of Ahmedabad district and the special variety of wheat called '*Bhaliya* wheat' grown in *Bhal-Nalkantha* area is very famous.

2.4 Historical and Geographical Introduction to the *Bhal-Nalkantha* area:

2.4.1 Introduction:

Just as the selection of area for research is important for a researcher, it is equally important for him to give historical and geographical introduction to his area of research.

Here an attempt has been made to give in brief the historical and geographical introduction to the area covered under the present research. The researcher has to give information about the area, so he must have primary information about the area, its location, the villages, taluka places and districts connected to it, the castes residing in it and so on. The present study is intended to examine the structure of the *Karadiya* Rajput community living in the *Bhal-Nalkantha* area and the changes that have taken place in it. Therefore, it won't be improper to get thorough information about the area.

2.4.2 Map of the *Bhal-Nalkantha* area:



2.4.3 Song of the *Bhal-Nalkantha* area:

I am tempted to give here the song composed by the leader of the people Sant Balji who dedicated his whole life and made it his mission to serve the *Bhal-Nalkantha* area because it gives complete description of the life being lived there, its peculiarities, its geographical condition, its weather and the introduction to the mind of youth and farmer community. This song is like a symbol of the *Bhal-Nalkantha* area and it is also heart-touching. So, we will begin with this song only. The words are,

‘This is the land of *Bhal-Nalkantha*
It welcomes all
This is the land of *Bhal-Nalkantha*
In all directions till the horizons
Overflowing with the salty land,
In this deserted area,
Only Varakhadi is found..... This is the land of *Bhal-Nalkantha*
The burning summer comes,
Cold shivers in the *Shishir*
The monsoon steps up like a child,
Comes slow and playing..... This is the land of *Bhal-Nalkantha*
No trees or hills are there,
Eyes just cool down on the horizons,
In *Vaishakh* the whirlwind blows
And fills the eyes with dust..... This is the land of *Bhal-Nalkantha*
Wheat and gram grow in the fields,
Grows cotton and Juar, too;
Seeing the crops in the fields,
Cooled are Farmer’s eyes This is the land of *Bhal-Nalkantha*
When my eyes meet those,
Of the youth of this land,
Seeing the love in them,
I feel the rise of joy in me..... This is the land of *Bhal-Nalkantha*
The land of Sant Bala’s

Work and his dedication,
Giving message of service,
Filling the heart with satisfaction..... This is the land of *Bhal-Nalkantha*
This is the land of *Bhal-Nalkantha*
Welcoming each and all,
This is the land of *Bhal-Nalkantha*.’

2.4.4 The Origin of the *Bhal-Nalkantha* region:

From the information from my conversation with Prof. Ramanlal N. Mehta, Visiting professor in the History Department of Gujarat *Vidyapith*, Ahmedabad, I came to know that there has been no thorough exploration about the origin of the *Bhal-Nalkantha* region. It can, however, be concluded on the basis of certain historical evidences that the area originated due to the shifting of the sea.

The strongest evidence of the origin of the land of *Bhal-Nalkantha* region is the mond of Lothal. Located at the distance of 84 kilometers in the south of Ahmedabad Lothal (Saragwala) is a very significant archaeological and ancient place. It is believed to have flourished during the year 2400 and 1900 B.C. It was discovered in November of 1954. According to a note mentioned in the *Gazatteer* published in 1879 A. D., it was a port at one time. Relics of the Harappa civilization found from the Lothal site are about three to four thousand years old and they prove that a sea roared at the area where the *Bhal-Nalkantha* region developed. Lothal was a port at that time. Ships visited this port. Harappan civilization had a direct relation with this port. Nal Sarovar which is a relic of the sea is still extant.

“Located at 84 kilometers away from Ahmedabad in its south, Lothal is a very important site from the archaeological view. Four thousand years old relics of the Harappan civilization have been found at this site.

The meaning of the term ‘Lothal’ is, ‘a mond of the dead people’ just like ‘*Mohan-Jo-Dado*.’ It has been clear from the excavation at this site by the archaeological department that in the ancient time Lothal should have been a very well developed port that was fully busy with the ships coming in and moving out all the time. During the excavation here,

plenty of coins, idols, ornaments, utensils, human carcasses and many other items have been found which have been preserved in a museum here. Lothal is believed to have perished due to floods.”⁽⁹⁾

Archaeologically very important Lothal was discovered about 50 years ago and is considered to be a fully developed settlement that existed before 2000 years B. C. As a result of the excavation, a town was discovered with an intricate network of gutters, wells and bath rooms besides the facility of fire places. Beads, bangles and precious stones, colourful bowls, glasses and jars, toys of clay, items made from ivory and sea-shells and copper and bronze tools have also been discovered. All of these have been preserved and displayed at a museum at the site. Lothal is also important as a port with an internal dockyard with an outlet for overflowing sea water and also connected by a 7 meter wide inlet from the Bhogavo River as well as the Arabian Sea. An Iranian coin discovered at one stage proves that trade was going on in full swing with the gulf area. Lothal adds a new chapter in the history of India showing that the geographical limits of the Harappan civilization had extended as far as the Bay of Cambay. The guest house at Lothal could accommodate four persons in the double hall and ten persons in the dormitory.

A great architectural site showing a grand historical heritage, Lothal is very important from the archaeological view. There was a large mound called Lothal (Bhurakhi) near a village called Saragwada. An ancient town was discovered from this mound. In this town old carcasses, clay utensils and glassware, ornaments, toys, etc. have been discovered and these relics have been very important links in the study of the Indus valley civilization.

Thus, from the evidences it could be concluded that this region should have been originated because of the shifting of the Sea. It should be noted that the saying indicating the origin of the *Bhal-Nalkantha* region due to the shifting of the Sea, ‘*Dariyo khasyo neBhal-Nalkantho vasyo*’ (The sea shifted and *Bhal-Nalkantha* area came into existence) is very popular here even today.

2.4.5 Introduction of the *Bhal-Nalkantha* region:

The area touching the Bay of Cambay and covering parts of Ahmedabad, Bhavnagar,

Kheda and Bharuch districts is known as *Bhal-Nalkantha* region. *Bhal* also means the area almost equally flat to the level of the sea. The annual average rainfall in this area around the Bay of Cambay is between 600 and 1000 m. m. The soil here is mixed, black and salty. The area includes the Hansot and Vagara *taluka* of Bharuch district, The Cambay *taluka* of Kheda district, Dholka, Bavla and Dhandhuka *taluka*, Bhavnagar and Vallabhipur *taluka* of Bhavnagar district and Limbadi *taluka* of Surendranagar district. Many people call this area *napaniyo Vistar* (Dry or Waterless Land). ‘*Bhal*’ also means ‘forehead’ because there are no trees in this region except rarely found small trees like *Khijado*. Otherwise one village is found floating in the mirage from another. The mound that indicates the origin of the area is still there besides the proof of the Bhogavo River giving witness to the sea that existed there once. The relics as old as three to four thousand years preserved in a museum there as evidences of Lothal, the port which developed on the sea coast that roared and indicate the origin of the *Bhal-Nalkantha* area there. Ships came here and went away from this port. Relics of the Harappan civilization are found here. Like the port of Lothal, historical evidence is the Dholera port. The saying indicating the origin of this *Bhal-Nalkantha* region due to the shifting of the Sea, ‘*Dariyo khasyo neBhal-Nalkanthovasyo*’ (The sea shifted and *Bhal-Nalkantha* area came into existence) is very popular here even today.

The area covering the southern part of the Bavla *taluka*, the eastern part of Dhandhuka *taluka* as well as the western side of Sanand *taluka*, the southern and western part of Viramgam of Ahmedabad district and the eastern part of Limadi *taluka* of Surendranagar district is known as the *Bhal-Nalkantha* region.

2.4.6 Historical Background:

In Dholka, there is a very old mosque of the time of Mogal rule. Dholka is also popular for orchards of guava. In its south-east, on the border of Ahmedabad-Kheda district there is a confluence of seven rivers at village Vautha where a village fair is held in the month of *Kartika*.

Two other important places could be mentioned-Lothal and Rangpur. At Lothal, clay work, coins and carvings of Harappan civilization have been discovered. Relics like utensils of clay, beads, and tools made of copper and stone, ornaments, etc. besides old

buildings, gutters, etc. have also been discovered. The most important work of construction is the 710 feet long and 120 feet wide dockyard. There is a wall near the entrance of water which is believed to be the wharf for anchoring ships. It suggests that it must have been an important part of Harappan civilization. Its time seems to be 2500 years B.C. Mr. Wheeler has noted on the basis of his study of Harappan civilization and coins, etc. that this civilization began in 2500 B.C. and perished in 1500 B.C.

At another important place called Rangpur relics of different civilizations have been found on excavation of six inches in three houses. According to Moreshwar Dixit, Mr. Pandya and others these relics found at Rangpur are believed to belong to post Harappan age.

According to S. R. Rao, Harappan civilization had entered Gujarat by sea-route but the difference is that the houses discovered at Mohan-Jo-Daro and Harappa seem to have perished unnaturally while the relics found at three houses of here different civilizations. This suggests the development of civilization.

Another important historical place in this area is Dholera which is situated in the east of Dhandhuka near the Bay of Cambay. At one time it was a throbbing port of India. Today it hasn't remained even a small town but it is still known as Dholera port.

Thus, looking at the history of cities and places of *Bhal-Nankantha* area, it is clearly seen that the area is a historical area with historical traditions.

2.4.7 Geographical Condition:

On examining the geographical and economic background of the area where *karadiya* rajuts live, it will be found what kind of geographic factors on this community.

The area in the middle of Gujarat is called middle Gujarat or *Bhal-Nalkantha* area. In its north and east Mehsana Rajasthan, the desert of Kutch in the west and Kheda-Surat districts are located. In this area the salty plains with salty surface are seen. There are no rocks or rivers as found in other areas in all directions, so this is a very peculiar province. In this area mainly the Sabarmati and the river Bhogavo in Dholka *taluka*, the Bhadar, the

Utavali and the Omkar River flow. Some part of this area is also made of alluviums of rivers, these rivers meet the sea.

In Gujarat State, this area is different from other areas geographically and in respect of climate and soil. The geographical condition of the area is as following.

2.4.7.1 Location:

In the book ‘Gujarat *Ek Darshan*’ (An introduction to Gujarat) by Shri Shivprasad Rajgor geologically there are three natural divisions.

- (1) Plain of proper Gujarat.
- (2) Rocky area of the oasis of Saurashtra and Kutch and
- (3) The hilly area of north-east.

One part of one of these divisions is the flat plain is that of Ahmedabad a part of this plain is known as *Bhal-Nalkantha* area. This *Bhal-Nalkantha* area covers approximately 24 Lacs hectors, which admeasures 12.24 % of the total area of the state.

2.4.7.2 Boundaries:

Located between 23⁰ lattitude and 72⁰ longitudes the *Bhal-Nalkantha* area begins fro Sanand-Viramgam, Dholka *Taluka*, Bavla *Taluka* and spreads to Dhandhuka *Taluka*. Bavla, *Nalsarovar*, Bagodara, Sanand and Dholera are the villages on its borders. At its south, the sea roars. Moreover, the area between the delta of the Mahi River and that of the river Sabarmati as well as the area upto Bavla, Sanand in the north, Dhandhuka and Dholera in the south is known as the *Bhal-Nalkantha* area.

The *Nal-Kantha* area covers the area of southern part of Bavla *taluka* of Ahmedabad district, eastern area of Dhandhuka *Taluka*, the southern and western parts of Viramgam *Taluka*, western part of Sanand *Taluka* and the south eastern part of Limbadi *Taluka* of Surendranagar of Saurashtra. *Nalsarovar*, a natural lake is located at a distance of 37 miles in the south-east of Ahmedabad, the area around this lake is called *Nal-Kantha* and the area to the south is called ‘*Bhal*’ area.

A part of this *Bhal* area which is slightly special is called Bhatha area (area of alluvium) which includes Dholera, Khun, Ratalao, Mahadeopura, Bhangadh, Jhankhi, Singalpur and Rajpur. This area is also known as ‘Dholera’ area. This Bhatha area is also supposed

to have risen from the movement of from the sea. Even today, the sea is located at a distance of 5 to 10 km and at some places it is even closer. This area covers the alluviums of the sea and that is why also it is called Bhatha (alluviums) area. At the same time, the details of naming the *Bhal-Nalkantha* should also be taken into account here. Because of the geographical conditions of *Bhal - Nalkantha* area there are hardly any trees. An area of Gujarat *Bhal-Nalkantha* was known as Bhal, Kaner and Kathiyawad area in older time. A saying is famous regarding this that if hair grows on forehead, grass will grow in *Bhal-Nalkantha*. It is probable that the name of *Bhal-Nalkantha* is also the result of this saying because this area is treeless and completely barren.

At one time the sea waves roared at the place where we find *Bhal-Nalkantha* today. As a result of natural course the sea got embedded and land came into existence where there was water. The three and half to four thousand years old relics discovered at Lothal are a witness to this natural activity. At one time Lothal was a port where ships constantly came and departed and it had a direct contact with the Harappan civilization. Like the relic of the sea, the *Nalsarovar* spreads on the land of *Bhal-Nalkantha* area. Due to the famine in the last several years, *Nalsarover* is empty today but wherever the rain king shows his kindness on this area *Nalsarovar* assumes new beauty afresh. In the cold season, the Yayavar birds come here on Nalsarovar to lay eggs and breed the young ones.

2.4.7.3 Soil:

The soil of *Bhal-Nalkantha*, area is moderately black and flat in some parts of the area, the soil is salty and salty water comes out when the soil is dug only a bit deep. Sweet drinkable water is very difficult to get here. The upper layer of soil in this area is from 2 to 5 feet. The soil of Sanand *Mahal* area is moderately black and wheatish, the soil in Limbadi Taluka is suitable for the crop of ground-nut. The soil of Dholka, Bavla and Dhandhuka area is moderately black and is suitable for the crop of wheat.

Thus, the soil of *Bhal-Nalkantha*, area is mostly black and wheatish. Moreover it is solid and without any stone, so, it can retain moisture for a long time. In the soil of this area the main crops are *Bhaliya* wheat, black gram and cotton.

2.4.7.4 Climate:

In *Bhal-Nalkantha*, area there is a lot of heat extreme cold in winter and very little rain in

monsoon. Summer lasts from March to May; the heat is the highest in the month of May. The average heat in summer is about 41.9⁰ centigrade (107.5⁰ Fahrenheit) and the lowest temperature is about 26.3⁰ centigrade (79.4⁰ Fahrenheit). Heat calms down in June when rain begins to fall but at night it is still hot like the month of May. The highest temperature in winter is 28.2⁰ centigrade. Sometimes, if there is snowfall in the north, temperature goes down upto 5⁰ centigrade.

This area is far from the sea. Moreover, there are flat plains on its all the four sides. Therefore, there is a lot of heat in summer and dusty wind also blows. It is a lot of cold in winter. Rain falls very little due to the flat plains of salty soil. So, there is shortage of water in some parts of the area.

2.4.7.5 Rains:

The total average rain of monsoon in this area is 506.8 m.m. Generally about 94% rain comes from north-west. The proportion of rain is more in the month of July and it falls in the form of heavy showers.

2.4.7.6 Rivers:

In *Bhal-Nalkantha* area five rivers-the Sabarmati, the Bhadar, The Utavali, the Omkar, and the Bhogavo flow. The Sabarmati passes through Ahmedabad and Dholka area and meets the sea at the Bay of Cambay. The river Bhadar originates from the mount of Chandava and flows near Dhandhuka. The Utavali River flows through *Bhal-Nalkantha* coming from the province of Panchal. The Bhogavo and the river Omkar also pass through *Bhal-Nalkantha* area. Besides these rivers, the Nilka river passes near places like Chandarva, Rampur, Bhimnath, etc. but none of these rivers provides irrigation to agriculture because fully flooded during monsoon, these rivers become completely dry during summer, the Bhadar river drags down alluvius with it and spreads it in the fields the water of the Bhogavo river is sweet where it starts but it becomes salty and black as it passes through the *Bhal-Nalkantha* area.

2.4.7.7 Lakes:

24 miles wide and 32 miles long area called *Nal-Kantha* is located in the west of Ahmedabad district. Its total area is 768 sq. miles. In this area, there is a big shallow lake called '*Nalsarovar*' which is 16 miles long and 411 miles wide.

Nalsarovar is the biggest natural lake and it is extensive and peculiar. *Nalsarovar* in the *Bhal-Nalkantha* area is located at a distance of 62 k.m. from Ahmedabad in the south-east corner, in the west of Bavla-Dholka *Taluka*. *Nalsarovar* is a salty lake situated in the middle of the Bay of Cambay and in the area in the south-east of the desert of Kutch. The area surrounding it is called '*Nalkantha*' area and the area in its south is known as '*Bhal*' area. This entire area, a part of Bavla and Dhandhuka, was known as *Bhal-Nalkantha*. This area must have been created by the silt and alluviums that deposited in the sea. About two thousand years ago, Kathiyawad was an island but due to the silt deposited in the Bay of Cambay and forming land in the south-east part of the desert, the filling up the creeks due to the rising of the land in the middle which joins the main land of the oasis. So when there is a little rain in this area in November, *Nalsarovar* is about 9 to 10 miles long. In monsoon, the water of the rain is between 4 to 6 feet at some places and about 8 feet at other places. It is even deeper at some spots. After monsoon when summer arrives, the area of the lake shrinks to 6 mile long and 2 to 2.5 miles wide. In summer the water is only 2 to 2.5 feet deep.

It could be imagined with a firm belief that thousands of years ago, the Arabian Sea roared here. It is found from the history of some of the communities living in this area, the Bay of Cambay and *Bhal-Nalkantha* area were parts of the sea. Shipping trade and voyages must have been at its peak at that time, sea-trade must have extended upto Bhavnagar. The children of the sea-the *Padhar* community must have been sailors trading the sea. They must have been making fishing boats and trading them in the sea. This sea-trading community must have settled on the sea coast and passed its life singing songs of the sea from generation to generation.

There must have been activity of upheaval under the ground and just like the Himalayas came up from the sea, the earth must have shifted the sea as a result of changing its side and shaken the land high and lower. Some of the part of the sea in *Nal-Kantha* area must have been filled up. *Nal-Kantha* area must have been connected with Kutch and the Bay of Cambay but it remained connected with the Bay because of the filling up of the sea with soil and shifting of the water and the middle part of *Nal-Kantha* area which

remained low for miles must have formed a lake. Details show that rain water and the rivers must have filled up some part of the lake and made it shallow.

Moreover, according to the myth about the naming of the lake, in ancient time the mythical king called *Nal* felt thirsty while he passed through this area, and he drank the sugary water from this lake. He stayed here for sometime and the lake came to be known as *Nal Lake (Nalsarovar)* after the name of the king *Nal*. Thus, this myth does exist about the *Nal Lake* and it may be true also but, really speaking, there is a big water tap and an area surrounding it but there a salty desert except certain part of it.

Water gets collected from all sides because this is a low-lying area. This looks a very vast area which remains flooded till the spring season.

This *Nalsarovar (Nal Lake)* was declared bird sanctuary in 1969 and is the biggest bird sanctuary of India. *Nal Lake* is an important tourist place of Gujarat. The area around *Nal Lake* is a beautiful bird sanctuary. This lake is a vast reservoir of rain water that is spread into miles. It is also important internationally because the birds called Vayavar fly to this place in winter from India and abroad flying thousands of kilometers. The lake provides a completely natural habitat to the local as well as a variety of foreign birds coming here to spend winter from November to February. This tradition has been going on from ancient times and according to seasons many rare birds take shelter here. These birds come here during certain dates only every year. Yayavar birds coming from north like flamingos, sea-gulls, white cranes, Brahmin ducks, the dotted ducks, swans, spoon-beaks, anjan, gray-anjan, broken-beaks, white storks, black kankans, samayos, turned-beaks, karkalo, loharjung, dubaki, rosy pelican, rajsamali, hawk and a variety of migrating birds flock here. Among these the flamingo are the most attractive birds. During this period, the curious general public, besides ornithologists, visit this place in a large number. The state government has provided certain facilities to the tourists, so this place has become an attractive tourist place and picnic centre. Yayavar birds do not come close to the bank of the lake because of crowding. There is a facility for boating in the lake and visiting the island for tourists and ornithologists. The boats are also special boats with flat bottom because the lake is shallow. The tourists enjoy boating in the lake. Boats, binoculars are

also available on rent for bird- watching. 92 tourists can be accommodated in this place and facilities are available for travelling there. Gujarat Tourism Corporation also runs a cafeteria for the tourists here.

There are two temples-temple of Hingalaj Goddess and that of Bhurekh goddess in the shelter house. Total area of this located between Ahmedabad and Sruendranagar, this is lake is 115 square km. The peculiarity of this lake is its shallowness-the water is only about 5 feet deep. There are about 300 small isles; the biggest island on this lake is called Panvad. It is really a great joy to watch birds while boating in this lake in winter in the early morning. The best time to visit this place is from November to February. It is 35 k.m. away from Sanand railway station.

Besides this lake there are other beautiful lakes like monsoon Gangasar in Viramgam, Malav *Talav* (lake) built by Minaldevi in Dholka and a stone walled Multan lake near Dhandhuka.

2.4.7.8 Water:

Bhal-Nalkantha area is a waterless area in the effect of this shortage is found on the life of people here. In matter of water this is a cursed land. Moreover, the subsoil water is also salty, so, the problem of sweet water is a crucial one.

In summer the thirsty people dig small pits called virda and try to get water and keep awake at this place so nobody steals their water from the pits. Feeling tortured at this condition of thirsty people, saint Balji utters the following words from his heart.

‘Digging many wells in the lake, keep a watch day and night;

Young and old oh ho ho; get only then a cup of water.’

In this area people dying for water near Dholera wake up at midnight and go to a far off village to bring water. There is a song about this,

‘Village Sangasar and full water;

Get up dear bake the corn;

Munch on my way and

I go to fetch water.....’

We can see mind of the people facing difficulties with a laughter without feeling any pain. In the above lines a person living in Sangasar village wakes up his wife at midnight addressing her as ‘queen’. This shows his attitude to face a difficulty light heartedly in the middle of helplessness. In the second part of the line, he says Bake the corn, so that I go to fetch water munching it on the way, which becomes a symbol of his poor, difficult condition. Not only that, he has to go to another village also.

‘There is a rhyme about this also,
At every pit people lie down on kots upside down,
Lest the invaluable elixir should get stolen,
Worrying in mind ho.....’

These lines show how important water is water is compared with elixir. What more valuable can there be?

The whirlwind of this area is also a peculiarity of this place. Hardly does the summer begin when dusty whirlwind rises up high in the sky. There is one more folk song about this.

‘Dusty village Dholera and, the port village Bara;
Chapati of wheat from *Kantha* and salty water to drink;
Yet Dholera is good, my brother, quite good.’

2.4.7.9 Crops (Agricultural Produce):

The main crops of this area are wheat, black gram, cotton and peddy. Moreover *juar* (white coarse grain) millet, pulses are also grown here. There are other crops like cumin seeds, castor seeds, etc. also grown in this area.

In the soil of the area in monsoon, crops like millet, *juar* (white coarse grain), cotton, peddy and groundnut are grown while in winter wheat, black gram, winter *juar* (white coarse grain grown especially in winter) and pulses like mung and math are grown here.

The special variety of wheat of this area called ‘*Bhaliya*’ wheat is famous in whole of India. Generally crops like peddy, cotton and *juar* (white coarse grain) are grown in monsoon but the real farming in this area begins around the festival of Diwali. In

monsoon, the soil of *Bhal- Nalkantha* becomes moist and fertile due to alluviums dragged here by rivers like the Bhogavo, the Sukbhadar, the Ghelo, the Kalubhar and the Sabarmati. In the month of *Bhadarva* (a month in Hindu calendar, roughly coinciding with October) when the rain stops and it is a little dry, the cart can travel on the land. Many parts of this area become islands in monsoon. Around the festival of Diwali, farmers grow crops like wheat and black gram. The crop of black gram gets ready after two and a half month but wheat takes about four months to get ready.

The crop of wheat does not require irrigation in this area because the black and sticky soil retains water of the flood and the rain in a very good measure. The crop of wheat gets moisture for whole of winter from the soil. The variety of wheat of this area is called *chasiya* (crop grown in burrows) wheat. Thousands of acres of land is uncultivated because it is salty because of the sea-water which is very close and because the area has come up from the sea.

2.4.7.10 Trees and Vegetation:

According to the line noted before, if there grows hair on the forehead, there can grow trees in the *Bhal-NalKantha* hardly any trees are found in this area. This is also due to the shortage of rain here. Yet, short stalk trees called *Pilu* are seen. These trees are a peculiarity of this area. Other trees found here are neem trees, arjun (*Khijado*) *Gundi* (trees bearing small berries with sticky juice) and *Varakhad* (*Vakhadi*), *Pipul*, *Amla* and *Banyan* trees are found here. There are a plenty of ‘*ganda*’ (wild) *babul* and local *babul* trees in this area. These trees however, are scattered and a group of trees indicate a village inside it. Besides these trees like *Indian berries*, thorny bushes grow here. In this area thorny *babul* trees are found in a plenty of number. Other trees like *gondari*, cactus, *akado*, *kerado* (thorny leafless bush bearing small fruits and for pickle) *dilo*, *lano*, *damaro*, *varalu*, *kado-kariyatu*, *bhangaro*, etc. are also found here.

In *Dholka Taluka* there are many orchids of pomegranate, guava, lemon, banana and roses which have been professionally developed.

2.4.7.11 Animals:

This is also called the area of animal husbandry. In the uncultivated land a plenty of grass grows. In this area there are mainly cows, buffalos and bullocks. Sheep and goats are also

grown in a large number, besides horses, camels and donkeys which are used in farming and other jobs. Jackals, rabbits and such other animals are found but beastly animals are not seen here.

2.4.7.12 Birds:

In this area birds like crow, *kabar*, peacock, sparrow, parrot and pigeon are found in villages and farms while birds like *tetar* (hedge-bird), *vaiyo*, vulture and *samadi* (female hawk) are generally seen in the wilderness.

In *Nal* Lake, various *Yayavar* birds from India and abroad like flemingo, cranes, *kunj*, blue and water diving birds, small ducks, stately swans, sea gulls, etc. are found here besides a variety of other birds.

2.4.8 People of *Bhal-Nalkantha* rigion:

Bhal-Nalkantha area was under the British rule which included small princely states like Limbadi, Vekariya, Ganf, Gangad, Sanand, etc. The descend ants of former kings of there states are still there. It could be said that all types of people beginning from Rajputs to their servants are found here.

In this area people of a variety of castes and of different types are seen here, especially, Rajput, *Garasiya* (*Darbar*), *Brahmin*, *Patel* (*Patidar-Kanbi*), *Baniya* (the merchants), *Koli*, *Gadhavi* (*Charan*), Carpenters, Black Smiths, Shepherds, *Ode* (Stone Breakers), Potters, Barbars, *Padhar*, *Nat* (Rope Walkers), *Bajaniya* (Drummers), *Saraniya* (Knife makers) *Dangashiya*, *Turi*, *Barot* (Bards), *Sathwara* (Masons) *Mali* (Gardeners), *Mochi* (Shoe makers), *Vaghari* community, *Harijans*, *Chamars* (Cobblers), *Bhangi* (Scavengers) *Ghanchi* (Oil Millers), *Muslim*, *Vohra* (a Muslim Sub-caste), *Khoja* (a Muslim sub caste), *Sipai* (another Muslim sub-caste), etc. Introduction to some of these castes is as follows:

2.4.8.1 Rajputs:

In *Bhal-Nalkantha* area as it is known today the Indus River which flowed throgh the province of Sindh which meet the sea here and there was a place called Hastinapur town on its bank. The Rajputs of *Yadav* dynasty ruled here. They had animosity with the King of Mathura whose army came here across the river and fought with the *Yadav* and they went back to Mathura after the war. Thus, after many years the river changed its current

and the sea shifted back due to natural activities; the present area came into existence and the Rajputs from Rajasthan, Saurashtra and Kutch and settled here.

According to the stone carving article of Ghantiyal by the Pratihara King Kirt and the copper-writing of Dolatpur by Bhojdeo, the name of one section where Rajputs lived was Gujarat. *Gurjar* people lived there so the name of this area has become popular as Gujarat forever. Rajputs arrived here as Gurjar people came here. This *Gurjar* people that gave the name of 'Gujarat' came here won this area and settled down via Persia, Punjab and Sindh by the route through Marwad. There were *Chalukya*, *Solanki*, *Parmar*, *Rathod* and *Pratihara* dynasties. Among these were *Gurjars* who were *Kshatriya*. So, it can be said that these people were connected with Rajasthan.

There is a legend about the origin of the Rajputs of Gujarat that many years ago on the Mount Abu, Vashishta Rishi had performed a *Yajna* (worship on an altar). The *daitya* (evil elements) disturbed the worship and contaminated the *yajna kund* (altar). So, in order to protect it, Vashishta rishi worshipped Lord Shiva and with the help of holy hymns, created four *Kshatriya* warriors who had family names like *Parmar*, *Chauhan*, *Rathod* and *Solanki*. These four *Kshatriya* warriors were created after the legendary god Parashuram had abolished all *Kshatriyas* from the earth.

In the four *varnas* of *Aryas*, Rajputs are included in the *Kshatriya Varna* but there is no unanimity about the origin of the rajputs. Foreign people like Palarav, Shaka, Hum, Kushan, Shityian, etc. have arrived in India. Rajputs have descended from those people; they are mixed blood of races like the Aryans, Hum, Shaka, Shithian, etc. Bright face, straight pointed nose, long chin, muscular arms, copper-colored skin, etc. are the physical features of rajputs.

An opinion prevails that people were tortured by *Kshatriyas*. They obstructed the religious as well as cultural activities of rishis (sages) and pulled down their *ashrams* (holy residences). These *kshatriyas* who were involved in irreligious activities were killed by Parashuram. At that time when there was insecurity and disorder among people, *Kshatriyas* were created by *Brahmins* by worship through *yajna* (altar worship).

Foreign blood flows in the veins of rajputs but they have become Indians. Being a fighting community, they fight fiercely with their enemies. They die but do not accept defeat, Rajput women preferred to become sati (die by burning themselves in the funeral pyre of their husbands). Rajput women also have strenght like a fighter. They possess qualities of keeping their word and taking up an adventure whereas their weaknesses like drinking, sensuality, inability for order, jealousy, vindictiveness, etc. are their defects but there is a change in them now. They have started to take up business and trade.

There are mainly three sub-castes among the rajputs-*Karadiya*, *Jinkara* (*zinkara*) and *Nadoda*. *Karadiya* rajputs are found mostly in Saurashtra, mid-Gujarat and also at several other places. *Jikara* rajputs are seen mostly in mid-Gujarat in addition to other places whereas *Nadoda* rajputs have spread mostly in north Gujarat and at some other places.

In this area, Jadav consider themselves as descendants of Lord Krishna; Solanki as descendants of Siddharaj and Dodiya consider themselves as descendants of Lord Shri Ramchandra. Their ancestors fought against the king. So they came in *Bhal-Nalkantha* area and settled there.

In this area, the sub-castes of rajputs like *Vegad*, *Sagar*, *Nakum*, *Dayma*, *Aswar*, *Barad*, *Mori*, *Padhiya*, *Padheriya*, *Rathod*, *Dod*, *Chauhan*, *Dabhi*, *Parmar*, *Chavda*, *Dodiya* (*Dodia*), *Gohel* (*Gohil*), *Vanar*, *Vala*, *Jalya*, *Mandora*, *Masani*, *Daya*, *Ghummad*, *Gol*, *Umat*, *Shinol*, *Bhatiya*, *Revar* (*Rahevar*), *Makwana*, *Yadav*, *Adval*, *Kher*, etc. are found.

2.4.8.2 Garasia (Darbar):

There is a large population of *Garasiya* (*Darbar*) who consider themselves higher in status in which castes like *Jhala* (*Zala*), *Chudasama*, *Vaghela* and *Rana*, etc. are found.

2.4.8.3 Brahmin:

In this area there is at least one *Brahmin* family invariably in every village. Brahmins believe them to have descended from Bhrama. A variety of family names in Brahmins is found. They are *Pandya*, *Dave*, *Bhatt*, *Acharya*, *Trivedi*, *Vyas*, *Anchitya*, *Garg*, *Rajgor*, *Rajyaguru*, etc. They earn livelihood from religious rites and rituals as well as astrology. They hold a high status in society.

2.4.8.4 Charan (Gadhavi):

History of these Charans who swing the land of *Bhal-Nalkantha*, Saurashtra, Kutch and Marvad by their loudly sung sweet *duhas* (couplets), *chhanda* (rhymes) and poems full of chivalry and bravery is quite different from that of other communities. They are also mentioned in *Vedas*, *Puranas* (Mythological scriptures), the Ramayan and the Mahabharat.

This community, which lives in forests keeping domestic animals or is involved in agriculture in villages and is considered backward today, once held a respectable position in courts of princely states. Kings gave them respect because of their intelligence and ability for quickly composing poems and rhymes. They courageously and fearlessly said in the court whatever they wanted to. The community had always had a protection from the Kings.

At the time when it was considered to sacrifice one's life in war an act of valour, Rajput kings, army-chiefs and soldiers wished that the story of their sacrifice be preserved in history. This wish was fulfilled by the *Charans* who composed couplets and poems singing about the bravery of warriors. The courtiers swung with joy and pride the tunes of these songs. Story telling by the *Charans* was vividly pictorial. They were not frightened even when the haughty kings got furious for some reason.

Customs of the *Charans* are similar to those of *Brahmins* and *Kshatriyas*. As compared to other castes the *Charans* have maintained traditions of humility (showing respect to others) and other good qualities like being cultured and these qualities are seen even today. The *Charans* are also taking up jobs and entering trade and business. 'Dan' is suffixed to male names such as *Shankardan*, *Dolardan*, *Bhikhudan*, etc. Names of women are suffixed by 'bai' such as *Sonbai*, *Manbai*, so on.

Sorathiya (of / from saurashtra) the *Charan* were involved in animal husbandary besides being holders of 'Garas' (income from revenue, crops, etc.) given as rewards by kings. These people are a literature-loving community. Older males wear a rosary of *rudraksh* beads in the neck and worship goddesses. Male names are suffixed by 'bha' just as *Merubha*, *Jorubha* and 'ba' is the suffix used in female names like *Manba*, *Rupaba*, etc.

A large section of the Charan is involved in animal husbandry; another section is called 'Maldhari' known also as 'deviputra' (sons of goddess), these *Charans* have maintained the literary tradition of legends and history of Gujarat. The body of Charani literature is an entirely separate part in folk literature. *Charani Chhand* (rhymes) and the high pitched sweet *duha* (couplets with rhyme) are unique compositions. These *deviputra* (sons of goddess) have maintained the traditions of literature of bravery and values of the community sometimes at the cost of their lives and have proved themselves worthy of great respect from people.

The dresses of different sub-castes of *Charans* are slightly different from one another. Generally, the clothes of males are similar to that of a farmer. They wear *Chorano* (breeches) *Kediyu* (long sleeved upper garment with frills at the waist) and a turban. At the waist, they bind a tight cloth around the butts. They put on very sharply pointed shoes. Several *Charans* grow beard also. *Charan* women wear a three yard long red cloth with a dark brown border instead of a petticoat and bind it very tightly at the waist. It is called 'Jimi' along with a tight dark colored upper garment as a blouse and a long printed scarf like cloth or red/black shawl on head. *Charan* women wear mainly ornaments like silver earrings called *vedhala*, silver bracelets and anklets a horn-shaped nose ring with a black dot, silver swinging strings on head ornament called *loliya* in the ear and a silver ring called *hansadi* in the neck.

They keep only buffaloes as domestic animals which are very strong. *Charans* also sell milk and milk products. *Charans* are involved in farming living like other farmers only. Their houses are covered with a compound wall and a door in its centre. *Charans* still live in a joint family and their families are harmonious. So they live a happy, rich and peaceful life. *Hukkah* which was used in courts in the past, are still found in use in some *Charan* families.

Among the *Charans*, *Tumbel Charans* in Kutch, *Paraziya Charan* in Saurashtra and *Sorathiya* as well as *Maru Charans* are found in *Bhal-Nalkantha*. In *Bhal-Nalkantha* area there are sub-castes of *Charans* like *Mod*, *Ratnu*, *Barhat*, *Bati*, *Kesariya*, *Tapariya*, *Jiba*,

Zula, Shamal, etc. In the settlements of these *Charans* many songs of valour and bravery are carefully stored.

2.4.8.5 *Patel (Patidar-Kanbi):*

In this area *Kanbi Patel* are mostly seen. They are called *Kanbi* as also *Patel, Patidar* or *KanbiPatel* or *Kanbi Patidar*. In this area mostly *Kadva Patidar* are seen in a large number. They believe themselves to be the descendants of Kush (son of Lord Ram). *Kanbi* community is very hard-working. Usually, they work as farmers like *rajputs* or *Garasiyas* from which they a handsome income and therefore, they are well-off economically. Their status is in the forefront in the village and they are addressed as '*Patel*' respectfully. On the whole, they are a developed community.

2.4.8.6 *Koli:*

On the east border, spread in a large area the *Koli* community living in the hilly area is found settled every where in many places. Of course, they are not as backward as the tribals nor are they rich and cultured but their status is somewhere in between in the social hierarchy.

Five types of sections of the *Koli* community are seen in Gujarat and Saurashtra: (1) *Talapada Koli*, (2) *Chunvaliya Koli*, (3) *Ghediya Koli*, (4) *Valankiya Koli* and (5) *Khant Koli*. The number of their sub-castes is very large.

Some of the *Kolis* living in South Gujarat call themselves '*Patel*' while some other sections call themselves '*Thakor*'. Somewhere it is mentioned that *Khalasi-Kharva* people living on the sea-coast of Gujarat are basically *Kolis* only. In the hills of *Aravalli, Bhils* and *Kolis* live together. *Kolis* living in the ravines of rivers and on the edge of the desert have integrated with different communities.

Kolis are involved in farming. They work as farm workers a daily wages. Their family names are like those of *Rajputs*. Some of them are also involed in illegal activites. Thefts, looting and cutting the ready crops in fields and stealing that away, etc. are some of the activities they are expert at. By nature, they are lazy and extravagant. That is why many of them prefer to thieve and steal to working on the farms.

Kolis are middle statured, dark skinned and strongly built with strong muscles. The *Kolis* in Saurashtra wear a loose *chorno* (breeches); in Gujarat they wear short *dhoti*, simple turban like that of a farmer, short upper garment and a coaty on it. In the button holes a bunch of silver chain hangs. They also wear a black thread with an amulet in the neck.

Women put on petticoats with small pieces of glass embroidered in it, a traditional blouse and a very thick sari. *Kolis* who have settled in cities have begun to put on modern garments. Women wear ordinary silver ornaments.

Kolis were considered at one time expert at aiming at a target and finding out the signs of stolen cattle and tracing the foot-prints of thieves. Besides their stamina, their agility in hunting rabbits, pigs and partridges or hedge birds called *tetar* was unmatched. No one could be as expert as *Kolis* in finding out the foot-prints of (stolen) cattle. There are many examples of tracing out the foot-prints of even expert thieves and robbers. No one can match with their expertise in catching rabbits without a gun just by chasing them and making them run until they are exhausted and fall down. Swift and silent walk is their peculiarity. They also knew the art of horse-riding and swimming. Flexible like a fresh stick, with a swinging body, beautiful face and dark-colored skin, a gold nose-ring, colorful dresses, when the *Koli* women begin to sing a *ras* (dance) song or a *bhajan* (a song of devotion) with a peacock-like voice and dance a *tippan* (a long stick) dance at the stroke of a drum swinging back and forth along with the *tippan*, one might forget the twists and curves of a classical dancer.

Kolis have agility like that of the *Padhars* but they don't have the culture of *Bhal-Nalkantha* area. *Kolis* are a romantic community of Saurashtra. Even a middle aged *Koli* at the time of festival puts on soot in eyes, wears a red scarf and a turban which is covered with green cloth with embroidery of glass pieces and colorful cloth bound on waist and, on top of all this, participates with two umbrellas, which are embroidered with red and green handkerchiefs hanging at every rib of the umbrella. Middle-statured and with a slim body *Kolis* are extremely agile. The romantic side of these *Kolis* is seen at the fair called Taranetar. *Koli* women also sing in a garba dance known as three-clap dance.

It is a great joy to see the dance of *Koli* women singing with with a sweet tone open-heartedly as if swinging at the swings of *bapu* (a king/*Thakor*).

In this area *Kolis* are in a large number. They have descended from the *Kol* community living on the sea-coast. From '*Kol*' they came to be called *Koli*. There are two sections of *Kolis*-one is *Chunvaliya Koli* and the other *Talapada Koli*. Generally, these people are involved in farming and farm labour besides working as crop-watchmen or as *Hali* (a helper on contract) or else as daily-wagers. Some also get into robbery and dacoity.

2.4.8.7 Ode:

People belonging to Ode community are also found in this area. They earn livelihood by digging soil and selling clay. Basically, this community has come from Marwad or middle India. They used to come to Gujarat all throughout the year for employment and return to their native place in the monsoon. Today, they have settled in Gujarat at some places. King Siddharaj had called odes from Marwad in order to dig the Sahastraling pond. At that time, Siddharaj's eyes fell on the beautiful ode women called '*Jasma*'. It is said they opposed the king and fought with Siddharaj's army. When they got defeated in the war they came to settle down in Gujarat and in *Bhal-Nalkantha* area. They call themselves *Kshatriya*.

2.4.8.8 Bharvad (Shepherds):

Who hasn't seen shepherds passing through farms and wilderness with their goats and sheeps with a long bamboo stick wielding the flock of sheep and goats with it shouting at them especially when one or two goats or sheep moved away from the flock; You may also have seen shepherds going on a bicycle with pots of milk to sell it in the nearby towns early in the morning.

They travel from one place to another in forests and hills with their flocks of goats-sheeps. They stay for two-three days at one place by erecting temporary tents by installing sticks and a cover or a cloth. Sometimes, they hold a loaf in one hand and milk a goat taking the jet straight into mouth. Of course, the number of such shepherds is rare. Shepherds living in the open under the open sky, their manner shows uniqueness of their way of life.

These shepherds also live a settled life in villages today. Early in the morning, male shepherds milk their goats and sheep and take them to graze in the pastures on the

outskirts of the village. At noon, a member of the family takes a lunch-pack for them in the pastures. Women grind grain and also milk the goats-sheep and do the cleaning of the houses. Then, they sit down to spin wool. They also perform their duties like shopping of necessary items, delivering milk to customers, etc. In spite of being illiterate, they are expert at keeping account at their finger tips.

Shepherds also keep buffaloes and cows besides goats and sheep. They call their cattle ‘*Mal*’; ‘*moto mal*’ means buffaloes and cows and ‘*nano mal*’ means goats and sheep. Males have names like *Arjan*, *Kano*, *Mandan*, *Sanko*, *Govind*, etc. and women have *Ratan*, *Panchi*, *Jashi*, etc.

Males usually put on breeches, *kediyu* (a short upper garment with a lot of frills at the waist) and a red or red-ended turban. They do not tie turban neatly but bind it in an irregular shape and put on straight pointed shoes of *Okhai* style small brass asterisk shaped design. They are fond of putting on shoes with a mechanism of cattle-skin that makes a musical sound while walking. They swing in a great mood striking their stick on the ground. They put on bracelets, and silver collar-bone ornament or beads in the neck, heavy earrings and a silver belt on the waist.

Shepherd women usually wear woolen clothes. Instead of a petticoat, they bind a blanket like red cloth just like ‘*jimi*’ or one with dark dots embroidered in it. This cloth is known as ‘*Ghunsi*’. On the upper part of body, they wear backless blouses with strings. It is usually made of cotton cloth. On the head, they put a thin woolen blanket of a smaller size. They put on ivory rings on the arms called *aradhiyan*, heavy anklets and a necklace in the neck, a nose-ring and leaf-shaped earrings. The most noteworthy item is the ivory bracelet called ‘*baloyu*’ of a heavy size on the left hand. It is usually about two inches wide.

Just like the *rabari* community (cow-breeding community), shepherds engage themselves in garba dance on festivals; they celebrate the festivals very enthusiastically. *Ras* (*Garaba*) dances of shepherds are usually accompanied by songs of *gop-gopi* (companions of Lord Krishana). There are hardly any songs in male dances; they dance with sticks only at the strokes of a drum. In the mixed dance of males and females, a

variety of dresses is seen. Males wear white clothes and females wear dark black. The ends of their turban are red. Their toned muscular bodies shine out in these clothes. Women dance even with their fathers-in-law, elder and younger brother-in-law in the mixed dance.

There are two sections of the shepherd community, namely, shepherds and *rabaris* (cow breeding community). *Rabaris* are less in number in *Bhal-Nalkantha*. Among the shepherds there are two divisions: *Motabhai* (older brother) and *Nanabhai* (younger brother). There is a belief about this division that there is no clarity about the place and time when they got divided. The bigger group came to be called ‘*Motabhai*’ and smaller, ‘*Nanabhai*’. The *Motabhai* put on red turban and *Nanabhai* put on white. These people take the cattle of the village out for grazing known as ‘*gori*’ (cow-herder on hire). They earn their livelihood by selling *ghee* (butter), milk, curd, butter-milk, etc. It is said they have come from Marwad.

2.4.8.9 Potters (*Kumbhar*):

In villages, Potters are known as Vasvaya, (a community living by support of other castes). They make items like flat dish (*tavadi*), big and small pots, *rampatar* or *chapaniya* (bowls of clay) small water pots called *ghada*, big jars and barns, lids, *kuladi* (very small pots), *Kodiya* for lamps, tiles for roofs and also bricks and supply them to villagers.

These people believe that they have descended from Brahma and consider Daksh *Prajapati* their ancestor. So, people address them as ‘*Prajapati*’. As it is known their ancestors came from central Asia and settled down in Punjab. After the name of Gujaranwala province, one section of the community came to be known as Gurjar *Prajapati*. In the sixth century, they came to Rajputana and settled there. From there they came to the edge of the desert of Kutch in the time of Mulraj Solanki during 9th century and then moved to Gujarat-Saurashtra and settled there. Today, they are also involved in farming besides other vocations.

2.4.8.10 *Padhar* (Tribe):

According to the 2001 census, the population of scheduled tribe communities (tribals) in

India is 8.2 % and 14.76 % in Gujarat. In Gujarat, there are as many as 29 tribal communities out of which one is *Padhar*. They have settled in eleven villages around *Nal Lake* in *Bhal-Nalkantha* area. There are many sub-castes of *Padhars* which include *Lalani*, *Panchani*, *Sayra*, *Dharajiya*, *Samatiya*, *Bhuvatara*, *Dhansara*, *Domada*, *Kanotara*, *Dabhi*, *Devathala*, *Makwana*, *Zezeriya*, *Kathediya*, *Bhalani*, *Shela*, *Vejiya*, *Saniyara*, *Vaghela*, etc. Their dances and songs show their unique and peculiar culture.

Pahdars are not sea-farers but they have a close connection with banks of rivers and lakes. So, they have got culture of the sources of water. Their *ras* (*garba* with sticks) dance is superior to that of any community. Equal speed, equal body movements and equal swiftness are their specialty. While dancing with sticks, they appear to be running but it is their rhythm. They are expert at *manjira* dance (dance with two tinkling metal instrument one in each hand). With the rhythmic sound of *manjiras*, they sit down and move their whole body backward and forward taking head down to the ground. Scenes like waves rising and getting scattered and vice versa are created and it seems as if a ship rises up and comes down the waves of the sea. The *manjira* dance by *Padhars* of *Ranagadh* is very famous. Besides this, *Padhars* are also fond of playing bamboo dance, stick dance (*ras*), *hinch* (a rhythmic dance in which a dancer moves forward with a jump and bows down and moves back), *matki* (pot) dance, *titodo* (another type of dance) and the like.

Padhars reside in 11 villages of *Dholka*, *Sanand Taluka* of *Ahmedabad* district and *Limbadi Taluka* of *Surendranagar* district around the *Nal Lake*. They mostly dig out clay and work as daily wages in farms.

2.4.8.11 Vasvaya (Miscellaneous Communities):

Vasvaya communities serve the upper castes. For example, tailors, carpenters, black smiths, pooters, barbars, *ravals* (*ravalyogis*), garland makers, shoe makers, *naiks*, *bajaniya* (drummers) *chanchi*, etc. On festivals, they go from house to house to beg. As reward for their services, upper caste people like *darbar* (*garasiya*), *Rajput*, *Brahmin*, *Koli*, *Patel*, etc. give them food, food grain or money in different proportions depending on mutual relations and their economic condition.

2.4.8.12 Backward and Untouchable Castes:

Castes other than mentioned above many large and small castes reside in this area. They earn their livelihood by working as labourers. These communities include *vaghari*, *garo-brahmin*, *Harijan*, *Vankar*, *Chamar*, *Bhangi*, *Muslem*, *Vora*, *Khoja*, *Sipai*, *Sarania* and *Raval*, etc. living in *Bhal-Nalkantha* area.

Vaghari and *Raval* play a *dakalu* (a small drum) well at the time of invoking witches and ghosts. At the time of a procession of goddess they do earn income by singing *veradis* (special songs in praise of goddesses and performing sorcery and doing other rituals; but they also spread superstitions.

Harijan community is on the whole backward and is considered untouchable. They drag dead animals and get their skins and meat and use them in a way they find useful. *Bhangis* on the other side, earn livelihood by playing drums on auspicious occasions. They haven't come out of the stigma of untouchability.

2.4.9 Folk Culture of *Bhal-Nalkantha* region (Socio-Cultural and Religious Life of *Bhal-Nalkantha* region):

The culture of this area is unique. Peculiarity in construction of houses in their area is seen. Generally, the front door is in the east. The front shed of the house is longer than the rear shed. Mostly, tiles made locally are used in the roof and the walls are made of clay. Generally, there is a separate shed for keeping cattle is built. There is a tulasi plant in variably in a flower bed or in the compound. The wooden poles, door frames, doors and windows, the outer edge of the front shed, etc. are beautifully engcaved. On the front door frame, a beautiful decorative cloth made from silk hangs. On the upper corners of the door frame, idols of Lord Krishna or other gods are hung or put on the protruding ends.

Decoration in the house in this area is extremely eye-catching. Enthusiastic women decorate the floor and walls by a mixture of cow-dung and whitish soft clay and draw beautiful shapers and figures on the walls with white clay or Plaster of Paris. In their spare time, women do embroidery work for decoration of house doors and decorate walls with embroidered wall-pieces. Moreover, they decorate houses more carefully on

occasions like wedding doors, walls, temple in the house, door-front corners with square wall-pieces called *todaliya chakala* and designs of peacocks. In the soil of *Bhal-Nalkantha*, a very famous variety of wheat called '*Bhaliya*' is sown by rain water only. This variety of wheat leaves the effect of its taste of food items permanently like *laddu* (sweet balls), *lapashi* (a sweet recipe of wheat-joggary and *ghee* (butter)), *shira* (another variety of sweet with the same components but it is in a semi-liquid form) or another variety called *churma*. There is a popular couplet about the good qualities of this wheat,

‘Wheat says I can roll and I have a line on my stomach

Let me show my goodness, I am sweet in jaggery and *ghee*.’

Moreover, a preparation called *Jadariyu* made from baked black gram and fresh wheat is a special variety of this area.

There is a variety of dresses and clothing in this area. Males put on a big turban besides a *Khamish* (a long sleeved shirt), a short upper garment with a lot of frills and bound by threads, a woven shawl and breeches with a string which has red-yellow plums at the ends. Sometimes youngsters put on coaties embroidered with shapes of peacocks. Males put on ornaments like rings, silver ring-like bracelet on the wrist, a belt on the waist made of silver, a neck-lace or a rosary of gold or silver and stone beads.

Although under the influence of modernization, males put on a turban or a cap on head, a shirt and a short white *dhoti*, youngsters put on pants, a shirt, a white short *dhoti* or *pachhedi*. Youngsters put on ornaments like a *luckie* (bracelet), a chain in the neck and a wrist-watch.

Usually, women wear large petticoats, with less circumference, silk clothes, blouses and saris with big flowery design and borders. Young women put on *chaniya-choli* (an embroidered pair of petticoat and a blouse) *Middi* (middle sized skirts) Chinese dresses, Punjabi dresses and also several fashionable clothes. Women put on ornaments like heavy anklets, solid rings as anelets, heavy bangale, ivory bangles with silver-gold chips, two to three-inch wide ivory bracelets called *baloya*, earrings worn on ear-lobes, nose-rings, ornaments called *kokarva*, silver or gold necklaces, rings, ornaments worn on

paws called *pahonchi*, toe-rings, anklets made of heavy chains, ear ornaments called *kap* (without any hanging strings) silver waist-belt, armlets, etc. People of this area are full of self-respect. They appear to be lazy, too, because of natural temperament. Rains are scanty. There is no provision of irrigation, so, people get free as soon as monsoon is over and the rest of the year they do not work at all. So, there is always a crowd of young, mostly middle-aged and old people at the centre of villages sitting and whiling away their time. Yet, some males have joined the diamond industry on daily wages and small trades and earn their livelihood.

People of this area spend their life peacefully. They appear to have an attitude to earn only as much as you need to eat, drink and enjoy. The throb of life of this area is reflected in their folk-song and folk-dances during month of *Posh* in *Vikram Samvat* (coinciding roughly with March) when it is hardly the time to reap wheat, many communities like rope-walkers, drummers, snake-charmers, people who are called performers of *Bhavai* and *Ramleela* and who enact incidents from the Ramayan and the Mahabharat and the scriptures, role players, *turi* and *barot*, etc. who entertain villagers rush into of this area. All enjoy these activities as if everybody has accepted them as necessary part of their life. In return, people give something or the other to these entertaining communities.

There are several attractive folk songs and folk-music on account of which the culture of this area has shone up. Among these, the folk dance of the *Pahdars* of Ranavav is noteworthy. Drumming of Amara *Dholi* of village Akaru of Dhandhuka *taluka* and trumpet playing of Somabhai *turi* had earned at one time praise and awards even at the national level.

Moreover, on weddings songs (sometimes obscene) sung at a sweet tone, devotional songs being sung by staunch devotees in the later part of the night, the loud and swift jumps at *garba* dances during *Navratri*, stick dances on Janmashtami (birthday of Lord Krishna), folk-dances, folk-songs occasionally performed other types of dance like *hinch*, pot-dance, *titodo*, dance with swords and that with big sticks, etc. All of these must be taken note of here.

The religious aspect of folk-life can be considered a unique feature of the culture of this area. People of this area show infinite faith in goddesses and gods like Ganesh, Hanuman, Ram, Shankar, Krishna, Ramapeer, Khetrapal, Mandavray, Charmaliya (*Nagdev-Snak God*), Bootbhavani, Veraimata, Shaktimata, Khodiyarmata, Bahucharmata, Meldimata, Vahanvatimata, Kalikamata, Ambamata, Sindhurmata, Bhavanimata, Ekaldevmata, Ashapuri mata, Tuljabhavanimata, Randalmata, Hadkaimata and many more and worship them on festivals and on specific days.

Faith, beliefs and religious rituals of the people of this area are visible in their religious celebrations on social and religious festivals and other such occasions like the story of Satyanarayan celebration or Santoshima's story, Story of Sixteen Mondays, etc. in addition to weekly sessions of readings from Ramayan, Mahabharat, Bhagvatpuran, as well as Processions of *Mataji* (goddess) and the like.

Moreover, mostly festivals like the Hindu New Year, *Bhai Bij*, *Uttarayan*, *Holi*, *Dhuleti*, *Janmashtai*, *Navratri* and *Diwali* are the main festivals of this area. Their religiosity is manifest in the celebration of these festivals, their beliefs, rites and rituals, customs, etc. On the whole, all the communities are extremely religious and have faith in a number of goddesses and gods. Therefore, sometimes superstitions are also manifest which affect their life in one way or the other.

Thus, it could be summarized that the culture of this area gives a message of unity in diversity.

2.4.10 Geographical Location:

Sr. No.	Name of Taluka	North Latitude		East Longitude	
1	2	3	4	5	6
1.	Bavla	22.75	23.00	70.00	72.30
2.	Dholka	22.35	23.00	70.00	72.30
3.	Sanand	22.45	23.30	72.22	72.30
4.	Dhandhuka	20.00	22.30	71.09	72.17

2.4.11 Population, Area, Geographical Location and Administrative Structure (2001):

Sr. No.	Taluka/Taluka Panchayat/Name of Nagarpalika	Area (Sq. k.m.)	Total Population	Density of Population (in sq.k.m.)	Sex-ratio	Level of literacy	No. of villages	No. of cities	Number of cities/ No. of village panchayats/ No. of group village panchayats		Distance from district head-quarters (in sq. k.m.)
									Village panchayats	Group panchayats	
1	2	3	4	5	6	7	8	9	10	11	12
1.	Bavla	775.98	1,35,097	174	903	61.04	47	1	47	00	35
2.	Dholka	1,019.51	2,14,836	211	910	68.37	70	1	66	05	45
3.	Sanand	784.52	1,93,335	246	909	62.05	66	1	68	02	27
4.	Dhandhuka	1,765.87	1,34,662	76	917	62.05	69	1	64	06	105
	Total	4,345.88	6,77,930	176.75	909	--	252	4	245	13	--

2.4.12 Division of Rural and Urban Population (2001):

Sr. No.	Name of Taluka	Rural			Urban			Total		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
1	2	3	4	5	6	7	8	9	10	11
1.	Bavla	54,622	49,604	1,04,226	16,368	14,503	30,871	70,990	64,107	1,35,097
2.	Dholka	80,420	72,847	1,53,267	32,036	29,533	61,579	1,12,456	1,02,780	2,14,836
3.	Sanand	84,107	76,811	1,60,918	17,178	15,239	32,417	1,01,285	92,050	1,93,335
4.	Dhandhuka	54,751	50,339	1,05,090	15,503	14,069	29,572	70,254	64,408	1,34,662
	Total	2,73,900	2,49,601	5,23,501	81,085	73,344	1,54,429	3,54,985	3,22,945	6,77,930

2.4.13 Population of Scheduled Castes and Scheduled Tribes (2001):

Sr. No.	Name of Taluka	Rural/Urban	Scheduled Caste			Scheduled Tribe		
			Male	Female	Total	Male	Female	Total
1	2	3	4	5	6	7	8	9
1	Bavla	Rural	6,255	5,605	11,860	3,836	3,651	7,487
		Urban	1,560	1,366	2,926	134	104	238
		Total	7,815	6,971	14,786	3,970	3,755	7,725
2	Dholka	Rural	13,347	11,582	24,929	798	702	1,500
		Urban	2,893	2,579	5,472	219	188	407
		Total	16,240	14,161	30,401	1,017	890	1,907
3	Sanand	Rural	10,280	9,081	19,361	326	225	551
		Urban	2,276	2,046	4,322	32	26	58
		Total	12,556	11,127	23,683	358	251	609
4	Dhandhuka	Rural	5,579	4,925	10,504	98	92	190
		Urban	1,171	1,026	2,197	56	50	106
		Total	6,750	5,951	12,701	154	142	296
	Total	Rural	35,461	31,193	66,654	5,058	4,670	9,728
		Urban	7,900	7,017	14,917	441	368	809
		Total	43,361	38,210	81,571	5,499	5,038	10,537

2.4.14 Classification on the Basis of Religions:

Sr. No.	Name of Taluka	Male/Female	Hindu	Muslim	Jain	Christian	Shikh	Buddhist	others	No mention of Religion	Total
1	2	3	4	5	6	7	8	9	10	11	12
1.	Bavla	M	67,617	3,209	117	23	14	00	01	09	70,990
		F	61,026	2,937	107	17	10	00	00	10	64,107
		Total	1,28,643	6146	224	40	24	00	01	19	1,35,097
2.	Dholka	M	98,773	13,421	128	73	31	00	00	30	1,12,456
		F	89,047	13,081	123	76	31	00	00	22	1,02,380
		Total	1,87,820	26,502	251	149	62	00	00	52	2,14,836
3.	Sanand	M	93,609	7,224	345	38	11	00	00	58	1,01,285
		F	84,793	6,850	298	44	04	00	00	61	92,050
		Total	1,78,402	14,074	643	82	15	00	00	119	1,93,335
4.	Dhandhuka	M	62,706	7,084	425	21	05	00	01	12	70,254
		F	57,359	6,606	401	23	07	00	00	12	64,408
		Total	1,20,065	13,690	826	44	12	00	01	24	1,34,662
	Total	M	3,22,705	30,938	1015	155	61	00	02	109	3,54,985
		F	2,92,225	29,474	929	160	52	00	00	105	3,22,945
		Total	6,14,930	60,412	1,944	315	113	00	02	214	6,77,930

2.4.15 Rain:

Sr. No.	Name of Taluka	Year	June	July	August	September	Total rain (m.m.)
1	2	3	4	5	6	7	8
1.	Bavla	2008	16	202	167	155	540
2.	Dholka	2008	00	158	132	133	423
3.	Sanand	2008	07	325	410	155	897
4.	Dhandhuka	2008	25	279	190	711	1,205
	Total	--	48	964	899	1,154	3,065

Note: The rain during the months of January, February, March, April, May, October, November, December is zero.

2.4.16 Introduction to Villages and Talukas Covered Under Field-Work:

As part of the study, in the fieldwork for research introduction to four selected villages of four Talukas of *Bhal-Nalkantha* area of Ahmedabad District is given here. These *Talukas* and villages are (1) Bhayla village of Bavla *Taluka*, (2) Arnej village of Dholka *Taluka*, (3) Modasar village of Sanand *Taluka* and (4) Khasta Village of Dhandhuka *Taluka*. These *talukas* and villages are representative samples of the entire *Bhal-Nalkantha* area of Ahmedabad District.

2.4.16.1 Introduction to Bavla Taluka:

Bavla *Taluka* place is located at a distance of 35 km from Ahmedabad in the south. Bavla is both a *Taluka Panchayat* and *Nagarpalika*. Ahmedabad is located to its north; Dhandhuka to its south, Sanand to its west and Dholka *Taluka* to its east are located.

As per the 2001 census report, the total population of Bavla *Taluka* is 135097. Total area of this *Taluka* is 775.98 square k.m. Different communities and castes like *Karadiya* Rajputs, *Darbar* (*Garasiya*), *Brahmin*, *Sadhu-bava*, *Koli Patel*, *Shepherds*, *Ode*, *pagi* (watchmen by profession), *Nayak*, *Vaghari*, *Bhangi*, *Vankar*, *Harijan*, etc. live here. The main food of the people of this area is wheat, loaves of millet, *dal*-rice, vegetables, *papad*, ickles, *laddu*, *lapshi* (a preparation of a mixture of *ghee*, joggary and wheat flour) different snacks, etc. on festivals.

The soil of the area is black, mixed black and also wheatish; the main crops here are

wheat, peddy, black gram, *juar* (while coarse grain), cotton, etc. The major problems of the area are scanty and irregular rain, salty water, low level of literacy and the like. In the changing scenario of the culture and society, the land of farmers is regularly sold to mill-owners and for construction of factories.

(1) Name of the Taluka	: Bavla
(2) Location	: North latitude 22.75 ⁰ to 23.00 ⁰ ; East longitude 70.00 ⁰ to 72.00 ⁰
(3) Temperature	: Maximum-45.1 ⁰ centigrade Minimum-9.30 ⁰ centigrade
(4) Climate	: Unequal
(5) Average rain	: 540 m. m.
(6) Soil	: Black, mixed black, wheatish
(7) Main crops	: Wheat, cotton, black gram, castor seeds, paddy
(8) Fruit crops	: Lime, Berries, pomegranate, drum sticks, Vegetables
(9) Herbal crops	: Cumin seeds, Isabgul
(10) Main Rivers	: 00
(11) Minerals available in the Taluka	: Sand, charcoal from wood
(12) Total area (In sq. k. m.)	: 775.98 sq. k. m.
(13) Forest area	: 271 Hectare
(14) Distance from District headquarters to Taluka place	: 35 k. m.
(15) Important Places	: Jain temple-Savatthinagar, Temple of Jodhal pir (Keshardi), Temple of Hanumanji (Bhamasara), Golf course
(16) <i>Nagarpalika</i> in the Taluka	: 01(BavlaNagarpalika)
(17) No. of cities in the Taluka	: 01
(18) <i>Gram Panchayat</i> (Village Board)	: 47
(19) Density of population	: 174
(20) Sex-ratio	: 903
(I) Rural	: 908
(II) Urban	: 886

(21) Rate of literacy	:	61.04%
(22) Railway line and Railway Station	:	58 k. m. (Metre gauge)
		Names of stations-Bavla, Godhaneshwar, Koth-Gangad, Dholka, Arnej, Lothal-Bhurkhi, Loliya
(23) Educational Institutes	:	
(I) Primary schools	:	69
(i) Government	:	63
(ii) Private	:	06
(II) Secondary schools	:	09
(III) Higher Secondary	:	02
(IV) Higher education	:	Nil
(V) ITI	:	Nil
(VI) <i>Ashramshala</i>	:	Nil
(24) Hospitals	:	
(I) Government	:	Nil
(II) Community Health Centre (CHC)	:	01 (Bavla)
(III) Primary Health Centre (PHC)	:	04
(i) Kavitha	:	Kavitha, Bavla-1, Bavla-2, Bavla-3, Salajada
(ii) Nanodara	:	Nanodara, Rupal, Adroda, Kesharadi, Dehgamda
(iii) Bagodara	:	Bagodara, Shiyal, Mithapur, Devadthal, Dharji/Durgi
(iv) Gangad	:	Gangad, Chiyada, Bhayla, Kerala, Kalyangadh
(25) Post Offices	:	
(I) Main Office	:	01
(II) Post offices	:	71 (2011)
(i) Branch Offices	:	02
(ii) Branches	:	29
(III) Post & Telephone Offices (Branches)	:	Nil

(IV)Temporary Offices	:	21
(i) Letterboxes	:	32
(ii) No. of Post men	:	35
(iii)Villages without post offices	:	15
(26) Fair-Price shops	:	47
(27) Market Yard	:	01
(28) Co-operative banks	:	03
(29) Nationalized Banks	:	06
(30) Artificial insemination Centres for animals	:	07
(31) Veterinary Hospitals (Mobile)	:	01
(32) Primary Veterinary Centres	:	02
(33) Milk Co-operative societies	:	40
(34) Members of Milk co-operative societies	:	7,257
(35) Average annual milk supply	:	13,947
(36) Railway facility	:	Bavla, Godhaneshwar, Koth-Gangad, Dholka, Arnej, Lothal-Bhurkhi, Loliya
(37) Main Occupation & Employment	:	Farming, Animal husbandry, Farm- labour as Well as industrial labour, jobs and other vocations
(38) Total population of Bavla Nagarpalika	:	30,871
(i) Males	:	16,368
(ii) Females	:	14,503

(39) Population:

	Males	Females	Total
Rural	54,622	49,604	1,04,226
Urban	16,368	14,503	40,811
Total	70,990	64,107	1,35,097

(40)Population of Scheduled Castes and Scheduled Tribes:

	Scheduled Caste (10.9%)	Scheduled Tribe (5.72%)
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	Male	Female	Total	Male	Female	Total
Rural	6,255	5,605	11,860	3,836	3,651	7,487
Urban	1,560	1,366	2,926	134	104	238
Total	7,815	6,971	14,786	3,970	3,755	7,725

(41) Literacy Rate:

	Males	Females	Total
Rural	32,621 (72.02%)	15,527 (37.69%)	48,148 (55.67%)
Urban	12,218 (87.14%)	8,689 (68.87%)	20,907(78.49%)
Total	44,839 (75.59%)	24,216 (45.00%)	69,055 (61.04%)

(42) Classification as per religion:

Sr. No.	Religion	Males	Females	Total	Percentage
1	2	3	4	5	6
1.	Hindu	67,617	61,026	12,8643	95.22
2.	Muslim	3,209	2,937	6,146	4.55
3.	Jain	117	107	224	0.17
4.	Christian	23	17	40	0.03
5.	Shikh	14	10	24	0.02
6.	Buddhist	00	00	00	0.00
7.	others	01	00	01	0.00
8.	No mention of Religion	09	10	19	0.01
Total		70,990	64,107	1,35,097	100%

(43) List of villages included in Bavla Taluka:

Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village
1	Adroda	11	Devdholera	21	Kaliveji	31	Meni	41	Salajada
2	Amipura	12	Dhanwada	22	Kalyangadh	32	Metal	42	Sankod

3	Bagodara	13	Dhedhal	23	Kanotar	33	Mithapur	43	Sarala
4	Baldana	14	Dhingada	24	Kavitha	34	Nanodara	44	Shiyal
5	Bhamasara	15	Dumali	25	Kavla	35	Rajoda	45	Dhedhal Vasna
6	Bhayla	16	Durgi	26	Kerala	36	Ranesar	46	Nanodara Vasna
7	Chhabasar	17	Gangad	27	Kesharadi	37	Rasham	47	Zekda
8	Chiyada	18	Gundanapara	28	Kochariya	38	Rohika		
9	Dahegamda	19	Hasannagar	29	Lagdana	39	Rupal		
10	Devadthal	20	Juval Rupavati	30	Memar	40	Sakodara		

2.4.16.2 Introduction to Bhayla Village:

- (1) Name of the village : **Bhayla**
- (2) Name of the Taluka : Bavla
- (3) Name of the district : Ahmedabad (Amdavad)
- (4) Total population of the village : 2,365
 - (I) Males : 1,251
 - (II) Females : 1,114
- (5) Total No. of families : 623
- (6) Total streets of the village : 09
- (7) Directions of the village :
 - (I) From *Taluka* place : 09 k. m. (in the south)
 - (II) From district place : 42 k. m. (in the south)
- (8) Distance from the taluka place : 09 k. m.
- (9) Distance from the district place : 42 k. m.
- (10) Castes found in the village : Brahmin, Rajput, *Goswami*
(*Sadhu-Bava*), *Patel*, *Nayak*, *Raval*,
Bharwad (Shepherd), *Vaghari*,
Harijan, *Bhangi*, etc.
- (11) Religious places in the village : Temple of Ekalmata -Naganeshwari,
Shiva Temple, Small temple of
Mandavrayji, Swminarayan temple,
Mogalmata temple, Meladimata's
temple, Hut of Bapa Sitaram

(12) Population of the Scheduled Castes	:	322
(13) Percentage of Scheduled Castes		
in the total population of the village	:	13.62%
(14) Population of the Scheduled Tribes	:	50
(15) Percentage of Scheduled Tribes		
in the total population of the village	:	2.11%
(16) No. of literates	:	1,411
(17) Rate of literacy	:	70.66%
(18) Educational facilities in the village	:	
(I) K.G.	:	01
(II) <i>Balmandir</i>	:	01
(III) <i>Balvadi</i>	:	02
(IV) Primary school	:	01
(V) Secondary school	:	00
(VI) Higher secondary school	:	00
(19) Total land of the village	:	
(I) Cultivable	:	1560/55/46
(II) Non-cultivable	:	10/26/90
(III) Unused land	:	1/46/00
(IV) Waste land	:	48/24/39
(V) Pasture	:	109/20/73
(20) Animals in the village	:	
(I) Cows	:	205
(II) Buffaloes	:	301
(III) Bullocks	:	02
(IV) Horses	:	00
(V) Camels	:	00
(VI) Goats	:	40
(VII) Sheep	:	45
(21) Other facilities in the village	:	
(I) Rough roads	:	00
(II) Paved roads	:	05
(III) Electricity	:	Yes
(IV) Water	:	Public water tank and by Canal
(V) Hand pump	:	00

(VI) Village Centre (<i>Chotaro</i>)	: 01
(VII) <i>Chabutaro</i>	
(Arrangement to feed the birds)	: 01
(VIII) Shops	: 05
(IX) Hospital	: 01 (P. H. C.)
(X) Post office	: 01
(XI) Bank	: 01 (Dena Bank)
(XII) Transport	: Government as well as private buses
(XIII) <i>Havado</i>	: 01
(Drinking facility for animals)	
(XIV) Wells	: 30
(i) Wells	: 10
(ii) Bricked wells	: 19
(iii) Tube wells	: 01
(iv) Wells with submersible pumps:	10
(v) Well running on oil engines:	20
(22) Main vocation of the village:	
(I) Main	: Agriculture
(II) Secondary	: Animalhusbandry, business, (Shop, etc.), Government or private jobs, Farm labour, industrial labour, etc.

2.4.16.3 Introduction to Dholka Taluka:

In the 12th century, Dholka was the state capital of Gujarat. It is an ancient and mythological town. Dholka was also known in ancient time as Dhaval, Dhavalpur (Dhavalkkpur) and as Viratnagar during the time of the Pandav. Many ancient buildings are a witness to its grand and ancient time. These buildings include Malavtalav (a pond called Malav), the minars of Khan Mosque, Kitchen of Bhima, School of Pandav, temples of Chandramaulishwar and Siddhanath Mahadev, etc. Dholka was also a throbbing centre of trade and commerce. While excavating, Jain temples and Jani statues were found in this ancient town making a grand past evident. It is said that in old days there were 108 Jain temples and 80 paushadh shalas and thousands of Jains lived here and Dholka throbbed with religiosity and richness.

It seems the beginning of the culture on the bank of rivers took place on the basis of the relics of ancient time civilizations of *Mohan Jo Dado* and *Hadappa* discovered at Lothal on the border of Saragwala village of this *Taluka*. It appears people of Indus valley civilization have come and settled here. At that time, Lothal wasn't even 5 k. m. away from the sea. Seeing the buildings built by inhabitants of Lothal it seems that it was either sea port or a pond at that time. This is under controversy even today but it is a place of prime dignity of Dholka *Taluka*.

Siddharj Jaisinh ruled here from 1094 A.D. to 1142. The author of Siddhham, Hemchandracharya lived here. Siddharaj got a pond called Malav built here in memory of his mother Minaldevi.

As per the loval legend, Chanakya Rana may have built Dholka after the name his father Visdev ancient father Dhaval but there have been many more mentions of Dholka than the above one. Vir Dhaval, as the king (Rana) of Dholka ruled here in the 13th century. Two of his secretaries, Vastupal and Tejpal are famous in history. Built during the Mugal rule, the mosque of Hilaskhan Kaji and Khan Pond are very famous monuments. Khan *Talav* has supplied water to Dholka till today.

Dholka town, *Taluka* is 45 k. m. away from the district head-quarter. There is a confluence of seven rivers at village Vautha of Dholka *Taluka*. A big religious fair is held here on the full moon day in the month of *Kartik* of Hindu calendar when more than 5,00,000 people tourists come here. Moreover, there is a temple of Bootbhavani goddess at village Arnej. A temple of Lord Ganesh is situated at village Ganpatpura near Koth where people come for a pilgrimage. Besides these, there are Jain temples too.

To its north Sanand *Taluka*, Daskoi *Taluka* and Kheda District in the east, Dhandhuka *Taluka* to its south and Surendranagar district are located. The rivers of this *taluka* are the Sabarmati and Bhogavo. In the *Bhal-Nalkantha* are where this *taluka* is located, the crop of wheat is very famous. Fruits like guava, *papaya*, mangoes, *chikoo* (very sweet fruit) lemon, etc. are produced here.

- (1) Name of the Taluka : **Dholka**
- (2) Geographical Location : North latitude 22.33⁰ to 22.52⁰;
East longitude 72.09⁰ to 72.34⁰

(3) Temperature	:	Maximum-43.1 ⁰ centigrade Minimum-9.1 ⁰ centigrade
(4) Climate	:	Unequal Cold and dry in winter; hot and Humid in summer; sufficient rain in monsoon
(5) Average rain	:	423m.m.
(6) Soil	:	Wheatish, Black, mixed black, Sandy
(7) Main crops	:	Wheat, cotton, black gram, paddy,
(8) Fruit crops	:	Lime, Berries, pomegranate, custard apple, guava, <i>Cheeku</i> , <i>papaya</i> , sugarcane, vegetables
(9) Herbal crops	:	Cumin seeds
(10) Main Rivers	:	The Sabarmati, the Bhogavo
(11) Minerals available in the Taluka	:	Mineral oil
(12) Total area (In sq. k. m.)	:	1,019.51 sq. k. m.
(13) Forest Area	:	00 Hectare
(14) Distance from District headquarters to <i>Taluka</i> place	:	45 k. m. Lothal, Jain temple at Kalikund, Ganpatpura, Bootbhavanimata at Arnej
(16) <i>Nagarpalika</i> in the <i>Taluka</i>	:	01 (Dholka <i>Nagarpalika</i>)
(17) No. of cities in the Taluka	:	01
(18) <i>Gram Panchayat</i> (Village Board)	:	71
(I) Independent	:	66
(II) Group	:	05
(19) Density of population	:	211
(20) Sex-ratio	:	910
(I) Rural	:	906
(II) Urban	:	922
(21) Rate of literacy	:	75.70%
(22) Railway line and Railway Station	:	58 k. m. (Metre gauge)

Names of stations-Bavla, Salajada,
Godhaneshwar, Koth-Gangad,
Dholka, Lothal-Bhurkhi, Loliya

(23) Educational Institutes	:	
(I) Primary schools	:	131
(i) Government	:	103
(ii) Private	:	28
(II) Secondary schools	:	21
(III) Higher Secondary	:	10
(IV) Higher education	:	011
(V) ITI	:	02
(VI) <i>Ashramshala</i>	:	01 (Chandisar)
(24) Hospitals	:	
(I) Government	:	Nil
(II) Community Health Centre (CHC)	:	01
(III) Primary Health Centre (PHC)	:	05
(i) Ambaliyara	:	Ambaliyara, Ranoda, Chandisar, Saroda, Sathal
(ii) Chaloda	:	Chaloda-1 Chaloda-2, Badarakha-1, Badarkha-2, Keliya Vasna, Adroda
(iii) Transad	:	Transad, Pisawada, Vautha, Mahij, Ambaliyara
(iv) Koth	:	Koth-1, Koth-2, Javaraj, Sarandi, Gundi, Loliya, Valthera
(v) Vataman	:	Vataman, Simej, Saragwala, Vejalka
(25) Post Offices	:	
(I) Main Office	:	01
(II) Post offices	:	52
(i) Branch Offices	:	05
(ii) Branches	:	47
(III) Post & Telegram Offices	:	
(i) Main	:	01
(ii) Br. Office	:	02
(iii) Branch	:	Nil

(IV)	Letter boxes	:	178
(V)	No. of Postmen	:	48
(VI)	Villages without post offices	:	28
(VII)	Villages covered under mobile service	:	70
(26)	Co-operative Societies	:	
(I)	Agri. Credit societies	:	58
(II)	Milk Co-op. societies	:	63
(III)	Agri. Co-op. societies	:	34
(IV)	Labourers Co-op. societies	:	12
(V)	<i>Nagarik</i> Co-op. banks	:	02
(VI)	Other Co-op. societies	:	88
(27)	Banks	:	25
(I)	Nationalized Banks	:	16
(II)	Guj. State Co-op. Banks & Agri. and Rural Development bank	:	01
(28)	Fair-Price shops	:	74
(29)	Market Yard	:	01
(30)	Artificial insemination Centres for animal	:	Nil
(31)	Arti. Insemination sub-Centres for animals	:	11
(32)	Veterinary Hospitals	:	02
(33)	Primary Veterinary Centres	:	02
(34)	Members of Milk co-operative societies	:	7,265
(35)	Average annual milk supply	:	13,940
(36)	Railway facility	:	Bavla, Salajada, J.Godhaneshwar, Koth, Lothal-Bhurkhi, Loliya
(37)	Main Occupation & Employment	:	Farming, Animal husbandry, Farm- labour as Well as industrial labour, jobs and other vocations
(38)	Total population of Dholka <i>Nagarpalika</i>	:	53,827

(I) Males : 26,908

(II) Females : 25,919

(39) Population:

	Males	Females	Total
Rural	80,420	72,847	1,53,267
Urban	32,036	29,533	61,569
Total	1,12,456	1,02,380	2,14,836

(40) Urban population as compared to Total population: 28.66%

(41) Population of Scheduled Castes and Scheduled Tribes:

	Scheduled Caste (14.2%)			Scheduled Tribe (0.89%)		
	Male	Female	Total	Male	Female	Total
Rural	13,347	11,582	24,929(16.2%)	798	702	1500(0.98%)
Urban	2,893	2579	5,472(8.89%)	219	188	407(0.66%)
Total	16,240	14,161	3,040(14.15%)	1,017	890	1907(0.89%)

(42)LiteracyRate:

	Males	Females	Total
Rural	54,188 (80.85%)	30,861 (54.77%)	85,049 (68.37%)
Urban	23,103 (79.60%)	17,214 (49.74%)	40,317 (65.36%)
Total	77,291 (83.95%)	48,075 (66.89%)	1,25,366 (75.70%)

(43) Classification as per religion:

Sr. No.	Religion	Males	Females	Total	Percentage
1	2	3	4	5	6
1.	Hindu	98,773	89,047	1,87,820	87.42
2.	Muslim	13,421	13,081	26,502	12.34
3.	Jain	128	123	251	0.12
4.	Christian	73	76	149	0.07
5.	Shikh	31	31	62	0.03
6.	Buddhist	00	00	00	0.00

7.	others	00	00	00	0.00
8.	No mention of Religion	30	22	52	0.02
Total		1,12,456	1,02,380	2,14,836	100%

(44) List of villages included in Dholka *Taluka*:

Sr. No.	Name of the village	Sr. No	Name of the village	Sr. No	Name of the village	Sr. No	Name of the village	Sr. No	Name of the village
1	Ambethi	16	Dadusar	31	Kauka	46	Rajpur	61	Shekhadi
2	Ambareli	17	Dholi	32	Keshargadh	47	Rampur	62	Transad
3	Anandpura	18	Ganol	33	Koth	48	Raypur	63	Uteilya
4	Andhari	19	Ganesar	34	Kharanti	49	Rampura	64	Valthera
5	Arnej	20	Girand	35	Khatripur	50	Ranoda	65	Vautha
6	Ambaliyara	21	Gundi	36	Khanpur	51	Rupgadh	66	Varna
7	Begva	22	Ingoli	37	Loliya	52	Sahij	67	Vataman
8	Badarkha	23	Jakhada	38	Lana	53	Samani	68	Vejalka
9	Bholad	24	Jalalpur (Vajifa)	39	Maflipur	54	Saragwala	69	Virdi
10	Bhetavada	25	Jalalpur(Godhaneshwar)	40	Motiboru	55	Sarandhi	70	Virpur
11	Bhumbhali	26	Javaraj	41	Mujpur	56	Sathal	71	KeliyaVasna
12	Bhurkhi	27	Kadipur	42	Naniboru	57	Simej		
13	Bhavanpura	28	Kariyana	43	Nesda	58	Sipawada		
14	Chaloda	29	Kaliyapura	44	Paldi	59	Saroda		
15	Chandisar	30	Kalyanpur	45	Pisawada	60	Sindhrej		

2.4.16.4 Introduction to Village Arnej:

- (1) Name of the village : **Arnej**
- (2) Name of the Taluka : Dholka
- (3) Name of the district : Ahmedabad (Amdavad)
- (4) Total population of the village : 1,391
- (I) Males : 747
- (II) Females : 644
- (5) Total No. of families : 225
- (6) Total streets of the village : 17
- (7) Directions of the village :
- (I) From *Taluka* place : 27 k. m. (in the west)
- (II) From district place : 70 k. m. (in the south)
- (8) Distance from the *taluka* place : 27 k. m.
- (9) Distance from the district place : 70 k. m.

(10)	Castes found in the village	:	Brahmin, Rajput, <i>Goswami</i> (<i>Sadhu-Bava</i>), <i>Patel</i> , <i>Bharwad</i> (Shepherd), <i>Ode</i> , <i>Vaghari</i> , <i>Vankar</i> , Bhangi, etc.
(11)	Religious places in the village	:	Temple of Bootbhavanimata, Meladimata's temple, Hanumandada's temple, Radha- Krishna temple, Ramji Mandir
(12)	Population of the Scheduled Castes	:	123
(13)	Percentage of Scheduled Castes In the total population of the village	:	8.84%
(14)	Population of the Scheduled Tribes	:	02
(15)	Percentage of Scheduled Tribes in the total population of the village :	:	0.14%
(16)	No. of literates	:	879
(17)	Rate of literacy	:	73.56%
(18)	Educational facilities in the village	:	
	(I) K.G.	:	01
	(II) <i>Balmandir</i>	:	01
	(III) Primary school	:	01
	(IV) Secondary school	:	00
	(V) Higher secondary school	:	00
(19)	Total land of the village	:	
	(I) Cultivable	:	1,106-09-37
	(II) Non-cultivable	:	994-30-87
	(III) Unused land	:	00
	(IV) Waste land	:	00
	(V) Pasture	:	94-55-54
(20)	Animals in the village	:	
	(I) Cows	:	137
	(II) Buffaloes	:	215
	(III) Bullocks	:	25
	(IV) Horses	:	01
	(V) Camels	:	00
	(VI) Goats	:	150

(VII) Sheep	:	00
(21) Other facilities in the village	:	
(I) Rough roads	:	05
(II) Paved roads	:	20
(III) Electricity	:	Yes
(IV) Water	:	Narmada Canal
(V) Hand pump	:	00
(VI) Village Centre (<i>Chotaro</i>)	:	01
(VII) <i>Chabutaro</i>		
(A structure to feed the birds)	:	01
(VIII) Shops	:	06
(IX) Hospital	:	01 (P. H. C. Not working)
(X) Post office	:	01
(XI) Bank	:	01 (Union Bank of India)
(XII) Transport	:	Government as well as private buses
(XIII) <i>Havado</i>		
(Drinking facility for animals)	:	01
(XIV) Wells	:	23
(i) Unbricked Wells	:	05
(ii) Bricked wells	:	07
(iii) Tube wells	:	01
(iv) Wells with submersible pumps	:	00
(v) Well running on oil engines	:	07
(22) Main vocation of the village	:	
(I) Main	:	Agriculture
(II) Secondary	:	Animal husbandry, business (shops, etc.), Government and/or private jobs, Farm labour, industrial labour, etc.

2.4.16.5 Introduction to Sanand Taluka :

During the time before the 13th century approximately, Sanand was known as Anandpur. There was a temple of Anjarimata (goddess) in the middle of the town brought here from Anjar by a devotee of the goddess but it is called Hajarimata today. The town had settled around this temple but due to a curse by a Siddhayogi who said

'*pattan so dattan*' (Let it be buried), Anandpur perished and it became a new town called Sanand.

At this time, there was a famine. So, a devotee of Lord Thakorji, Bhadrabhai built a pond spending his personal money, which is known as Bhadrohi *Talav* (pond) in his memory and the temple of Thakorji with a religious flag. Both these monuments are extant even today. Thus, the newly built Sanand town at the site of Anandpur is known as Sanand *Taluka* today.

Sanand *taluka* is the most important historical town of Ahmedabad district. The descendants of the former rulers of *Vaghela* dynasty live in the lace even today. There is a famous temle of Hajarimata (goddess Hajari) on the Sanand-Viramgam highway which is the centre of people's faith. A fair is held here every year.

At village Modasar of Sanand *Taluka*, there is a lake called Ban Gangeshwar *Talav*. According to an old myth, when the Pandava were spending a year of disguise, Arjun dug out a stream of the Ganges which later became popular as Ban Gangeshwar Talav. A fair is held here every year. Moreover, there is also a famous centre of faith of Munibapu on Chekhla Road and also there is famous bird-sanctuary called *Nal*Lake near Sanand where there is a centre of Gujarat Tourism Corporation and people from India and abroad come here to watch variety local and migrating birds. They enjoy the natural beauty while boating in the lake. Besides all this, there is the biggest industrial production plant of famous Nano car founded by Ratan Tata at a distance of just 10 k. m. from Sanand, which gives employment to thousands of people. So if we look at it from today's point of view, Sanand is a developing centre of the district near Ahmedabad.

Sanand is connected by road and railway and is very close to Ahmedabad and is known as a fast developing industrical town in the state. In the field of agriculture also, the agricultural production is very good having irrigation facility of one kind or the other.

The town and taluka place of Sanand is 25 k. m. away from Ahmedabad, the district headquarter. Sanand is located between 20.45⁰ to 23.30⁰ north latitude and 72.22⁰ east longitude. To its east is Kalol, Bavla to its south, Ahmedabad and Daskoi to its east and Viramgam to its west are situated.

(1) Name of the <i>Taluka</i>	: Sanand
(2) Geographical Location	: North latitude 22.45 ⁰ to 23.30 ⁰ ; East longitude 72.22 ⁰ to 72.30 ⁰
(3) Temperature	: Maximum-43.1 ⁰ centigrade Minimum-9.3 ⁰ centigrade
(4) Climate	: Unequal (upto 9 ⁰ centigrade in winter; in summer it is 45 ⁰ centigrade)
(5) Average rain	: 857m.m.
(6) Soil	: Black, mixed black, wheatish
(7) Main crops	: Wheat, <i>juar</i> (white coarse grain), pulses (lentil), castor seeds, paddy
(8) Fruit crops	: Berries, guava
(9) Herbal crops	: Cumin seeds, Isabgul
(10) Natural resources, rivers, mountains	: Nil
(11) Minerals available in the <i>Taluka</i> :	Nil
(12) Total area (In sq. k. m.)	: 784.52 sq. k. m.
(13) Forest Area	: 00 Hectare
(14) Distance from District Head quarters to <i>Taluka</i> place	: 27 k. m.
(15) Important Places	: Banganga <i>talao</i> (pond) at Modasar, <i>Nal</i> <i>Sarovar</i> (Lake)
(16) <i>Nagarpalika</i> in the <i>Taluka</i>	: 01 (Sanand <i>Nagarpalika</i>)
(17) No. of cities in the <i>Taluka</i>	: 01
(18) <i>Gram Panchayat</i> (Village Board)	: 68
(I) Independent	: 66
(II) Group	: 02
(19) Density of population	: 246
(20) Sex-ratio	: 909
(I) Rural	: 913
(II) Urban	: 887
(21) Rate of literacy	: 62.68%
(22) Railway line and Railway	

Station:

(I) Broad gauge	: 25 k. m.
(i) Stations	: Sanand, Virochannagar, Chharodi, VasnaIawa
(II) Metre guage	: 16 k. m.
(i) Stations:	Sanathal, Moraiya, Matoda

(23) Educational Institutes:

(I) Primary schools	: 127
(i) Government	: 112
(ii) Private	: 15
(II) Secondary schools	: 17
(III) Higher Secondary	: 07
(IV) Higher education	: 01
(V) ITI	: 01
(VI) <i>Ashramshala</i>	: 01 (Upardal)

(24) Hospitals :

(I) Government	: Nil
(II)Community Health Centre:	01
(CHC)	
(III) Primary Health Centre	05
(i) Modasar	: Modasar, Nani Devti, Daran, Juval, Parvala, Fangadi
(ii) Sanathal	: Sanathal, Telav, Changodar, Moraiya, Chacharavadi vasna, Shela
(iii) Upardal	: Upardal, Jhanp, Rethal, Mankol, Makhiyav, Vinchhiya, Hirapur
(iv) Jholapur	: Jholapur, Iyava, Chharodi, Virochannagar, Khoraj, Bol, Shiyavada
(v) Chekhala	: Chekhala, Andej, Nindhrad, Godhavi, Sanand-1, Sanand-2, Sanand-3, Sanand-4

(25) Post Offices :

(I) Main Office	: 00
(II) Post offices	: 50
(i)Branch Offices	: 05
(ii) Branches	: 45

(III) Post & Telegram Offices:	
(i) Main	: 00
(ii) Br. Office	: 02
(iii) Branch	: Nil
(IV) Letter boxes	: 127
(V) No. of Postmen	: 47
(VI) Villages without post offices	: 20
(VII) Villages covered under mobile service	: 68
(26) Co-operative Societies	:
(I) Agri. Credit societies	: 29
(II) Milk Co-op. societies	: 49
(III) Agri. Co-op. societies	: 38
(IV) Labourers Co-op. societies	: 30
(V) District Co-op. Union	: 01
(VI) <i>Nagarik</i> Co-op. bank	: 02
(VII) Other Co-op. societies	: 05
(27) Banks	: 16
(I) Nationalized Banks	: 11
(II) Guj. State Co-op. Agri. and Rural Development bank:	: 01
(III) Amdavad District Co-op. bank	: 04
(28) Fair-Price shops	: 57
(29) Market Yard	: 01
(30) Cow breeding Centres	: 01
(31) Arti. Insemination Centres for animals	: 01
(32) Arti. Insemination sub- Centres for animals	: 05
(33) Veterinary Hospitals Centres for animals	: 03

- (34) Primary Veterinary Centres : 02
- (35) Members of Milk : 8,768
- Co-operative societies
- (36) Average annual milk supply : 13,690
- (37) Railway facility : Sanand, Virochannagar, Chharodi, Vasna Iawa, Sanathal, Moraiya, Matoda
- (38) Main Occupation & Employment : Farming, Animal husbandry, Farm-labour as Well as industrial labour, jobs and other vocations
- (39) Total population of Sanand : 32,417
- Nagarpalika*
- (I) Males : 17,178
- (II) Females : 15,239
- (40) Population:

	Males	Females	Total
Rural	84,107	76,811	1,60,918
Urban	17,178	15,239	32,417
Total	1,01,285	92,050	1,93,335

(41) Urban population as compared to Total population: 16.77%

(42) Population of Scheduled Castes and Scheduled Tribes:

	Scheduled Caste (14.2%)			Scheduled Tribe (0.89%)		
	Male	Female	Total	Male	Female	Total
Rural	10,280	9,081	19,361	326	225	551
Urban	2,276	2,046	4,322	32	26	58
Total	12,556	11,127	23,683	358	251	609

(43) Literacy Rate:

	Males	Females	Total
Rural	51,573 (74.44%)	25,655 40.07%)	77,228 (57.93%)
Urban	13,154 (89.64%)	9,691 (72.94%)	22,845 (81.70 %)

Total	64,727 (77.10%)	35,346 (45.72%)	1, 00,073(62.05%)
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(44) Classification as per religion:

Sr.No.	Religion	Males	Females	Total	Percentage
1	2	3	4	5	6
1.	Hindu	93,609	84,793	1,78,402	92.28
2.	Muslim	7,224	6,850	14,074	7.28
3.	Jain	345	298	643	0.33
4.	Christian	38	44	82	0.04
5.	Shikh	11	04	15	0.01
6.	Buddhist	00	00	00	0.00
7.	others	00	00	00	0.00
8.	No mention of Religion	58	61	119	0.06
Total		1,01,285	92,050	1,93,335	100%

(45) List of villages included in Sanand Taluka:

Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village
1	Andej	16	Godhavi	31	Kauka	46	Navapura	61	Upardal
2	Aniyari	17	Gokalpura	32	Kunvar	47	Nindhrad	62	Vanaliya
3	Bakrana	18	Goraj	33	Kundal	48	Vinchhiya	63	Chacharavadi Vasna
4	Bhavanpur	19	Hathipura	34	Lekhamba	49	Palvada	64	Vasodara
5	Bol	20	Hirapur	35	Lilapur	50	Pinpan	65	Vasna Iyava
6	Changodar	21	Iyava	36	Lodariyal	51	Rampura	66	Virochannagar
7	Charal	22	Juda	37	Mankol	52	Rethal	67	Jhamp
8	Chekhala	23	Juval	38	Manipur	53	Rupavati	68	Jholapur
9	Chharodi	24	Kalana	39	Mtoda	54	Sanathal		
10	Daduka	25	Khincha	40	Malasana	55	Sari		
11	Daran	26	Khoraj	41	Modasar	56	Shela		
12	Dodar	27	Khoda	42	Moraiya	57	Shiyavada		
13	Fangadi	28	Kodaliya	43	Moti Devti	58	Soyla		

14	Garodiya	29	Kolat	44	Motipura	59	Tajpur		
15	Gibpura	30	Kaneti	45	Nani Devti	60	Telao		

2.4.16.6 Introduction to Modasar Village:

- (1) Name of the village : **Modasar**
- (2) Name of the Taluka : Sanand
- (3) Name of the district : Ahmedabad (*Amdavad*)
- (4) Total population of the village : 4,808
 - (I) Males : 2,561
 - (II) Females : 2,247
- (5) Total No. of families : 620
- (6) Total streets of the village : 16
- (7) Directions of the village :
 - (I) From Taluka place : 10 k. m. (in the south)
 - (II) From district place : 25 k. m. (in the south)
- (8) Distance from the *taluka* place : 10 k. m.
- (9) Distance from the district place : 25 k. m.
- (10) Castes found in the village : Brahmin, Rajput, *Garasiya (Darbar)*, *Patel*, *Sadhu-Bava*, *Bharwad* (Shepherd), *Vaghari*, *Harijan*, *Bhangi*, etc.
- (11) Religious places in the village : Ageshwar Shiva Temple, *Ashram* of Bajrangdas Bapu, Banganga *Talao* (pond)
- (12) Population of the Scheduled Castes : 427
- (13) Percentage of Scheduled Castes in the total population of the village : 8.88%
- (14) Population of the Scheduled Tribes : 00
- (15) Percentage of Scheduled Tribes in the total population of the village : 0.00%
- (16) No. of literates : 2,810

(I) Males	:	1,794
(II) Females	:	1,016
(17) Rate of literacy	:	68.10%
(18) Educational facilities in the village	:	
(I) K.G.	:	05
(II) <i>Balmandir</i>	:	01
(III) Primary school	:	01
(IV) Secondary school	:	01
(V) Higher secondary school	:	00
(19) Total land of the village	:	
(I) Cultivable	:	1,457.0318 Hectare
(II) Non-cultivable	:	6-54-33 Hectare
(III) Unused land	:	87-14-15 Hectare
(IV) Waste land	:	182-43-33 Hectare
(V) Pasture	:	203-38-91 Hectare
(20) Animals in the village	:	
(I) Cows	:	468
(II) Buffaloes	:	836
(III) Bullocks	:	10
(IV) Horses	:	03
(V) Camels	:	05
(VI) Goats	:	80
(VII) Sheep	:	00
(21) Other facilities in the village:		
(I) Rough roads	:	00
(II) Paved roads	:	Yes
(III) Electricity	:	Yes
(IV) Water	:	Yes
(V) Hand pump	:	00
(VI) Chotaro (Village Centre)	:	01
(VII) <i>Chabutaro</i>	:	01
(Structure to feed birds)	:	
(VIII) Shops	:	18

(IX) Hospital	: 01 (P. H. C.)
(X) Post office	: 01
(XI) Bank	: 01 (Dena Bank)
(XII) Transport	: Government as well as private buses
(XIII) <i>Havado</i>	
(Drinking facility for animals)	: 01
(XIV) Wells	: 06
(i) Non-bricked Wells	: 00
(ii) Bricked wells	: 00
(iii) Tube wells	: 06
(iv) Wells with submersible pumps	: 06
(v) Well running on oil engines	: 00
(22) Main vocation of the village:	
(II) Main	: Agriculture
(II) Secondary	: Animalhusbandry, Jobs (Government or private), Farm labour, industrial labour, etc.

2.4.16.7 Introduction to Dhandhuka Taluka:

Dhandhuka *Taluka* is located at a distance of 105 k.m. from district headquarters of Ahmedabad in the south. Dhandhuka is both a *taluka* place and a *Nagarpalika*. To its north Bavla *Taluka*, Barwala *Taluka* in the south, Ranpur *Taluka* in the west and Bay of Cambay in the east are located.

There is an old famous step-well called that of Bhavani Mataji. Even today it is full of water and the beautiful lake beside it adds to its beauty. In village Bhadiyad there is a shrine of Bhadiyad *pir*. In Dholera village of the taluka there is an old temple of Lord Shri Swaminarayan where religious people visit frequently. There is an old temple of lord Shiva at village Vagad in Dhandhuka *taluka*. A fair is held here on Janmashtami and people from nearby villages come here in a large number. At village Bavariyari, there is holy place called *Thakardwaro* (Entrance of *Thakor*) where shepherds come in a large number. At village Zanzarka, a temple of saint Savaiyanath is there. All these religious places add to the beauty of this *taluka*.

The climate of Dhandhuka *taluka* is contradictory Minimum temperature is 9.4⁰ centigrade in winter and in summer maximum temperature is 45.1⁰. As per the 2001 census, the total population man and women in this *taluka* is 134662. There is good progress in education in this taluka with educational institutes from K. G. to Schools, Highschools and Colleges. Moreover, training different in industrial trades is also provided at industrial training institute.

In Dhandhuka *taluka's* rural areas health facilities through Ayurvedic and Homeopathic hospitals are available besides the 108 emergency services run by state government. There are free medical facilities through government hospitals provided by state government. In addition in private hospitals ultra modern technical services, ambulance and services of doctors of all specialities are available.

Moreover, veterinary services like veterinary hospitals, horse-breeding, artificial insemination as well as mobile service are available. There are centers for training for animals also. Concerned institutes also give necessary information about the health of animals. Nutritive food items for animals are also available from the dairy. There is also a facility to take care of old and invalid animals in a cattle yard called *panjarapol*.

Facility of railway, state transport buses as well as private vehicles is available for transportation. Auto rickshaws are also available. For carriage of goods transport agencies are there as well as there is also a facility of courier services in villages. Dhandhuka is a birth place of saints like Punit Maharaj and saint Hemchandracharya.

- (1) Name of the Taluka : **Dhandhuka**
- (2) Geographical Location : North latitude 20.00⁰ to 22.30⁰;
East longitude 71.09⁰ to 72.17⁰
- (3) Temperature : Maximum-43.1⁰ centigrade
Minimum-9.3⁰ centigrade
- (4) Average rain : 1205 m. m.
- (5) Climate : Dry and hot
- (6) Soil : Black, mixed black, wheatish,
- (7) Main crops : Wheat, black gram, cumin seeds, sesme, *juar*
(White coarse grain), cotton

- (8) Fruit crops : Dates, Berries, *Cheeku* (a kind of sweet fruit)
- (9) Herbal crops : cumin seeds
- (10) Main rivers of the *Taluka*: The Bhadar, Goma, Utavali, Limka
- (11) Minerals available in the : Nil
- Taluka*
- (12) *Total* area (in sq. k. m.) : 1,765.87 sq. k. m.
- (13) Forest Area : 8,664 Hectare (5.08%)
- (14) Distance from District
Head quarters to : 105 k. m.
- Taluka* place
- (15) Important Places : Bhadiyad pir, Bootbhavanimata at Rojka,
- (16) *Nagarpalika* in the *Taluka*: 01 (*Dhandhuka Nagarapalika*)
- (17) No. of cities in the *Taluka*: 01
- (18) *Gram Panchayat*
(Village Board) : 70
(I) Independent : 64
(II) Group : 06
- (19) Density of population : 76
- (20) Sex-ratio : 917
(I) Rural : 919
(II) Urban : 908
- (21) Rate of literacy : 65.50%
- (22) Railway line and
Railway Station :
(I) Broad gauge : 22 k. m.
(i) Stations : Ranpur, Kundali,
(II) Metre guage : 44 k. m.
(i) Stations : Rayka, Dhandhuka, Tagadi, Bhimnath,
Chandarva, Jalila Road, Salangpur
- (23) Educational Institutes :
(I) Primary schools : 101
(i) Government : 86
(ii) Private : 15
(II) Secondary schools : 21

(III) Higher Secondary	:	05
(IV) Higher education	:	01
(V) ITI	:	01
(VI) <i>Ashramshala</i>	:	01
(VII) <i>Anganwadi</i> (K. G.):		161
(VIII) Mid-day meal	:	
centres	:	85
(24) Hospitals	:	
(I) Government	:	01 (Dhandhuka)
(II) Community Health		
Centre (CHC)	:	01 (Dhandhuka)
(III) Primary Health Centre		
(PHC)	:	04
(i) Dholera	:	Mahadeopura, Rahtalao, Bhangadh, Sadhida, Gogala, Ambali
(ii) Bhadiyad	:	Kadipur, Gorasu, Otariya, Kasindra
(iii) Pipali	:	Buranpura, Kamiyana
(iv) Vagad	:	Morasiya, Galsana, Gunjar, Kotada, Aniyari Bhimji, Salasar
(25) Post Offices	:	
(I) Post offices	:	47
(i) Branch Offices	:	05
(ii) Branches	:	42
(II) Post & Telegram		
Offices	:	02
(i) Br. Office	:	02
(III) Letter boxes	:	41
(IV) No. of Postmen	:	39
(V) Villages without post		
Offices	:	20
(26) Banks:		17
(I) Nationalized Banks	:	10
(II) Guj. State Co-op. Agri.		
and Rural Dev. bank	:	01

(III) *Amdavad* District

- Co-op. bank : 06
- (27) Fair-Price shops : 57
- (28) Private shops : 49
- (29) Shops of Co-operative Societies : 08
- (30) *Seva* (service) : 56
- Co-op. societies
- (31) Milk Co-op. societies : 41
- (32) Market Yard : 01
- (33) Arti. Insemination sub-Centres for animals : 03
- (34) Veterinary Hospitals : 03
(mobile)
- (35) Primary Vaeterinary : 02
centres
- (36) Milk Co-op. societies : 50
- (37) Members of Milk : 2,894
cooperative societies
- (38) Average daily milk supply : 11,000
- (39) Total animals in the *Taluka* : 49,813
- (40) Railway facility : Tagadi, Dhandhuka, Rayka
- (41) Main Occupation & : Farming, Animal husbandry, diamond industry
Employment
- (42) Total population of : 29,572
Dhandhuka Nagarpalika
- (I) Males : 15,503
- (II) Females : 14,069
- (43) Population :

	Males	Females	Total
Rural	54,751	50,339	1,05,090
Urban	15,503	14,069	29,572
Total	70,254	64,408	1,34,662

(44) Urban population as compared to Total population: 21.96 %

(45) Population of Scheduled Castes and Scheduled Tribes:

	Scheduled Caste (09.04%)			Scheduled Tribe (00.22%)		
	Male	Female	Total	Male	Female	Total
Rural	5,579	4,925	10,504(10.00%)	98	92	190(0.18%)
Urban	1,171	1,026	2,197 (7.43%)	56	50	106(0.36%)
Total	6,750	5,951	12,701(9.04%)	154	142	296(0.22%)

(46) Literacy Rate:

	Males	Females	Total
Rural	35,477 (77.48%)	19,705(46.40%)	55,182 (62.52%)
Urban	11,417 (86.60%)	7,801 (64.24%)	19,218 (75.88 %)
Total	46,894 (79.52%)	27,506 (50.36%)	74,400 (65.50%)

(47) Classification as per religion:

Sr. No.	Religion	Males	Females	Total	Percentage
1	2	3	4	5	6
1.	Hindu	62,706	57,359	1,20,065	89.16
2.	Muslim	7,084	6,606	13,690	10.17
3.	Jain	425	401	826	0.61
4.	Christian	21	23	44	0.03
5.	Shikh	05	07	12	0.01
6.	Buddhist	00	00	00	0.00
7.	others	00	00	00	0.00
8.	No mention of Religion	12	12	24	0.02
Total		70,253	64,408	1,34,661	100%

(48) List of villages included in Dhandhuka Taluka:

Sr. No	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village	Sr. No.	Name of the village
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.									village
1	Ambali	16	Chharodiya	31	Kadipur	46	Navagam-Karna	61	Sarval
2	Adval	17	Chhasiyana	32	Kotada	47	Pchchham	62	Tagadi
3	Akaru	18	Dholera	33	Kothadiya	48	Panchi	63	Uchadi
4	Anandpur	19	Dhanala	34	Kamiyala	49	Padana	64	Umargadh
5	Aniyari Bhimji	20	Fedara	35	Kamatalao	50	Pimpal	65	Vagad
6	Otariya	21	Fatepura	36	Khadol	51	Pimpali	66	Valinda
7	Bhadiyad	22	Ganf	37	Khun	52	Parbadi	67	Vasna
8	Bajarada	23	Gogala	38	Kharad	53	Rahatalao	68	Jhankhi
9	Bhalgamda	24	Gunjar	39	Khasta	54	Rojaka	69	Jhanjar
10	Bhimtalao	25	Galsana	40	Mundi	55	Ratanpur	70	Jhanjharka
11	Bhangadh	26	Gorasu	41	Mahadeopur a	56	Royka		
12	Buranpur	27	Haripura	42	Mingalpur	57	Raysanggad h		
13	Bavaliyari	28	Jaliya	43	Morasiya	58	Santhida		
14	Chandarva	29	Jaska	44	Mota Tradiya	59	Salasar		
15	Cher	30	Kasindra	45	Nana Tradiya	60	Shela		

2.4.16.8 Introduction to Khasta Village:

- (1) Name of the village : **Khasta**
- (2) Name of the *Taluka* : Dhandhuka
- (3) Name of the district : Ahmedabad (*Amdavad*)
- (4) Total population of the village : 1,219
 - (I) Males : 631
 - (II) Females : 588
- (5) Total No. of families : 200
- (6) Total streets of the village : 10
- (7) Directions of the village :
 - (I) From *Taluka* place : 11 k. m. (in the west)
 - (II) From district place : 105 k. m. (in the east)
- (8) Distance from the *taluka* place : 10 k. m.
- (9) Distance from the district place : 105 k. m.
- (10) Castes found in the village : Brahmin, Rajput, *Patel*, *Thakor*, *Valand* (Barbar), *Padhar*, *Vaghari*, *Bharwad* (Shepherd), *Harijan*, *Bhangi*, etc.

(11) Religious places in the village	:	Ramji Temple, Shiva Temple, Swaminarayan Temple, Veraimata's Temple and Meladimata's Temple
(12) Population of the Scheduled Castes	:	115
(13) Percentage of Scheduled Castes in the total population of the village	:	9.43 %
(14) Population of the Scheduled Tribes	:	49
(15) Percentage of Scheduled Tribes in the total population of the village	:	4.02%
(16) No. of literates	:	780
(17) Rate of literacy	:	73.17%
(18) Educational facilities in the village:		
(I) K.G	:	03
(II) <i>Balmandir</i> (Pre-primary)	:	02
(III) <i>Balwadi</i>	:	01
(IV) Primary school	:	01
(V) Secondary school	:	Nil
(VI) Higher secondary school	:	Nil
(19) Total land of the village	:	
(I) Cultivable	:	5,200-12 Acre-Guntha
(II) Non-cultivable	:	481-00 Acre-Guntha
(III) Unused land	:	00
(IV) Waste land	:	80-00
(V) Pasture	:	231-38
(20) Animals in the village	:	
(I) Cows	:	80
(II) Buffaloes	:	60
(III) Bullocks	:	18
(IV) Horses	:	07
(V) Camels	:	00

(VI) Goats	:	10
(VII) Sheep	:	00
(21) Other facilities in the village	:	
(I) Rough roads	:	All
(II) Paved roads	:	1,200 metre
(III) Electricity	:	Yes
(IV) Water	:	Yes
(V) Hand pump	:	00
(VI) <i>Chotaro</i> (Village Centre)	:	01
(VII) <i>Chabutaro</i>	:	01
(Structure to feed birds)	:	
(VIII) Shops	:	07
(IX) Hospital	:	01 (Private)
(X) Post office	:	00
(XI) Bank	:	00
(XII) Transport	:	Government as well as private buses
(XIII) <i>Havado</i>	:	01
(Drinking facility for animals)		
(XIV) Wells	:	04
(i) Non-bricked Wells	:	02
(ii) Bricked wells	:	02
(iii) Tube wells	:	00
(iv) Wells with submersible pumps:	:	02
(v) Well running on oil engines	:	02
(22) Main vocation of the village	:	
(I) Main	:	Agriculture
(II) Secondary	:	Animal husbandry, Jobs, Farm labour, others.

2.4.17 Summing Up:

India is made up of villages and the main occupation of villagers is agriculture and the secondary occupation is animal husbandry. The economy of the nation is based on agriculture 70 % of people of India live in villages and earn their livelihood from agriculture and animal husbandry. In India agriculture is mostly dependent of seasonal rain but it is inadequate and uncertain. The level of sub soil water is also going down

further and further. So there is always a shortage of water which affects agriculture to a great extent. The economic condition of the farmers also gets weaker and the economy of the nation also is affected consequently. The development of villages is obstructed. Due to shortage of rain water, the trees and forests also decrease and the erosion of soil increases. This affects adversely the fertility of the soil which is matter of great worry for agriculture. This problem could be minimized by maintaining balance between the supply and use of water and using natural resources judiciously. If the two natural properties-water and land-are used carefully, the erosion of soil could be stopped and the development of villages could be fulfilled by increasing agricultural products with the help of conserving rain water for irrigation. So, the economy of the country can also be improved in the end.

There are problems of soil and water in the villages of Bavla, Dholka, Sanand and Dhandhuka *taluka* of Ahmedabad district. There is a lot of soil erosion in this area trees are not grown, so, the amount of uncultivable land goes on increasing. The rain water erodes soil and finally flows into the sea. Farmers do not take any precautions for preventing soil erosion. The level of sub soil water does not come up because the rain water flows away uselessly. As a result, enough water for irrigation is not available affecting adversely the agricultural production. Moreover, the level of salt in the soil of this area is also very high and in certain areas, the waters are also salty. Therefore, agriculture here is dependent on rain water only. Farmers can sow crops in one season-the monsoon only. Farms and fields remain uncultivated for the rest of the year people depending on agriculture, therefore, have to face unemployment. In order to solve this problem, the sub-soil water should be improved by preventing the uselessly flowing away rain water. In addition to this, remedies like decreasing the amount of uncultivated land, growing more trees, stopping soil erosion, improving the level of sub-soil water, improving the quality of animals and that of soil could also improve the economic condition of farmers.

Thus, the development of this area could be accelerated by protecting and developing the factors like water, soil, forests, animals and human beings which are the basic factors of human society.

2.5 Conclusion:

An effort is made in this chapter with a preface to Gujarat State Ahmedabad district

and *Bhal-Nalkantha* area to give a detailed Historical and Geographical introduction in the context of historical and geographical background of the area of research.

Moreover, an effort is also made to give introduction to Gujarat, Ahmedabad District, *Bhal-Nalkantha* area their geological structure, locations (borders), natural divisions, minerals, soil, forest areas, mountains, climate, temperature, rain, rivers, lakes and ponds, irrigation, crops (agricultural products) trees and vegetation, animals birds, people belonging to different castes and communities, religion, languages with facts and figures in deep details with statistical numbers.

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