

PARADHI

(An Inquiry into PARADHI Community habitated in Kutch District)

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PREFACE

The Government of Gujarat, Department of Social Justice and Empowerment (Tribal Development) vide its order number other -2003-20-GOI-23-ch dated 5-9-03, ordered to remove the Koli, Vaghari and Paradhi tribes from the list of tribes. Out of these three tribes, the Akhil Kutch Jogi (Paradhi) Caste's Association, Bhuj took a strong objection to this step of Government's of removal of their caste from the list of tribals. They made a strong representation about this to all political representatives, Government officials, of all concerned Government Departments as well as to the 'Schedule Area and Schedule Tribe Commission'. The Government order was also opposed by several organisations of this tribe. Subsequent to all this kind of movement, the Tribal Development Department of Government of Gujarat asked its Tribal Development Commissioner to direct the Tribal Research and Training Institute, Ahmedabad, to undertake social, economic and educational study of the 'PARADHIS' residing in Kutch District and to give a clear opinion on this matter forthwith. In pursuance of this direction, a detailed research study of the Paradhis residing in Kutch District is undertaken by the Institute.

In this report, a detailed discussion has been made on social, economic, religious, cultural and educational aspects of Paradhi tribe, after careful study of these aspects in the background of their geographical region and historical perspective. An indepth study has also been undertaken about the difficulties they have been facing even in present times. In order to make a study about Paradhi tribe, our research team has undertaken visits to such villages where there have been more population of Paradhi tribe as well as the villages in those talukas comprising more number of Paradhi persons. Thus, the information has been collected from the community leaders of Paradhi tribe, the heads of their families, contacts with the families etc. by making personal visits to the places like Anjar, Mundra, Mandvi, Bhuj, Abdasa and Bhachau which are taluka places and the remote villages within these talukas as well. The information was collected from the leaders of the tribe as well as the heads of the families of Pardhis. The Pardhis have been residing throughout the district of kutch in more or less number, but generally they reside at the places where they get casual labour; because their traditional occupations have been destroyed in more or less way. This is the reason why their population is also found in cities as well, in more or less number.

The Paradhi tribe in kutch region is known by different names in different areas. In 'Vagad' areas, for example, they are known as Bhil; in Anjar and Mundra areas, they are known as Paradhis; in Bhuj and Nakhatrana areas, they are known as Jogi and in Abdasa and Matana Madh areas, they are known as Jagariya. All these people, residing in these different areas have mutual social relationship and they introduce themselves as Bhil - Paradhi, Jagariya - Paradhi, Jogi-Paradhi etc. The historical. social and cultural inter-relationship have been inter-voven in this report.

Besides, after Independence, both the Government and Harijan Sevak Sangh had made some efforts of organising their caste - organisation to bring an awareness among them and to bring social development among them during 1955, 1956 and 1957. the copies of the necessary documentary information has also been collected. Besides, it was examined, if there is any kind of difference in caste or community base. In order to examine this aspect thoroughly, our research team have collected the certificates of castes, copy of the invitation cards for marriage ceremony, details of some welfare and developmental works undertaken by the caste - organisations and such other matters. Thus this study has been conducted considering the various aspects that can contribute to the conclusions of the inquiry. Thus, this Research study has been undertaken with a view to provide clear and specific conclusions and opinions to the Government.

We acknowledge with thanks the co-operation received from the leaders, the family heads and the caste-organisations of the Paradhi tribe in preaparing the report. We also take this opportunity to express our sincere thanks to Dr. Chandrakantbhai Upadhyay, Director of the Institute, and all the colleagues of the Institute; because it could not have been possible to pre- pare and present a report in such a limited time-span, but for their hearty co-operation. We acknowledge our deepest thanks to all of them.

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REGIONAL BACK-GROUND PEOPLE & AREA

Earlier, during Yadav era this region was known as Bhojkar and in the beginning of Christian era, the region was known as 'Anup Desh' or 'Anart Desh'. Kutch region is situated on the eastern coast of Indian ocean, between Sindh and Kathiawad between 22° - 46° North longitude and 24° - 16° longitude and between 68° - 31° east latitude and 75° - 5° east latitude. On its East, North and South East is the Desert of Kutch. On its South and South-West is Indian Ocean and on its West and North-west is Arabian sea and 'Kori' branch of Sindhu river.

The East-West length of Kutch is about 275 kms and its North-South Width is about 80 kms. The desert area in Kutch is 9000 sq. miles and the remaining area is 6500 sq. miles. The total area of kutch region is 15,500 sq. miles, which is largest in all the districts of Gujarat. The average density of population in kutch region is 102 persons in one square mile.

Literally the word 'Kutch' means a land of water and mud. The word kutch also means a 'tortoise'. The kutch, like tortoise has several times been drowned in the sea. As in Maharashtra, so in kutch also one finds the leirs and rocks made from Lawa. Around such rocks are the soft fertile soil, mud, sand, leirs of calcium and those of Gypsum (chirodi/Godanti). Whenever, Kutch after many years of under-sea conditions, came out on earth, there grew deep forests, and as many times it went under-sea, several leirs of earth, calcium, mud and sand covered those deep forests. In course of several hundreds/thousands years, the deep forests, under great pressure and heat, were turned into lignite. These leirs make us infer that at least 5 to 6 times, the kutch must have gone under-sea. Now in 1947, India became Independent. Several royal regions thought in their own interest to be a part of independent India. Kutch was also a royal region, and without a word of hesitation, Kutch preferred to join the Indian Union; and was given a status of 'C' grade state. When a great bilingual Bombay State was formed, it was designated as a district of the State. Nevertheless, great efforts were made for its speedy development.

The population of Kutch is heterogenous. At different points of time, different people settled in Kutch. Therefore, there are hardly any people which can be said to be originally

belonging to Kutch. per se. The famine and draught conditions in Kutch is responsible for fluctuation in population of Kutch.

MONSOON AND CLIMATE :

In Kutch, the rains are very very low. It would be around 12" to 14" in a year. Besides it is irregular even in monsoon season. The rains are in form of showers because Kutch is located in the extreme north and off the South-west rainy winds' way.

Nevertheless, the climate of kutch is very very pleasant. In summer, the temperature is moderate. Evenings and Nights in Summer are very pleasant in Kutch. The highest temperature on a hot summer day is 39.8^o celcius; and the lowest in a winter day is 7.90^o celcius. The climate of kutch for the whole year is healthy.

POPULATION :

According to 2001 census, the tribal population of Gujarat State was 74,81,160, which was 14.77 per cent of Gujarat's, total population. In Gujarat State, there are 25 different tribes which have been habitating. They are mostly concentrated in eastern belt the districts are Surat, Bharuch, Vadodara, Valsad, Dangs, Panchmahal, Sabarkantha and Banaskantha. Of course, in other districts too, the tribals do habitate in more or less number. In Gujarat, those tribes have been habitating, the number of some of them is around 3 to 4 lakhs or even more; but some tribes have very less population in Gujarat. As far as, Paradhis are concerned, their population is around 30,000 to 40,000; which is about 0.54 percent of total tribal population.

HABITATION :

Paradhis are found in many places of Gujarat State; but mainly they are concentrated in the district of Kutch. This report also has been prepared focusing Paradhis of Kutch District. The Paradhis have been habitating in 9 talukas of Kutch District; however, we donot have the figures of tribals according to their tribes; and as such we have attempted to present the total number of tribals in these nine talukas of Kutch District. (as per 2001 census)

Sr. No.	Name of the Talukas	Total Population of Kutch			Population of Tribals		
		Male	Female	Total	Male	Female	Total
1.	Lakhpatt	25,996	24,124	50,110	1,113	1,049	2,162
2.	Rapar	1,02,674	95,326	1,98,000	21,927	20,008	41,935
3.	Bhachau	76,566	71,325	1,47,891	14,317	13,218	27,535
4.	Anjar	82,583	77,709	1,60,272	5,241	4,782	10,023
5.	Bhuj	1,77,232	1,67,781	3,45,013	7,666	7,067	14,933
6.	Nakhtrana	65,673	63,576	1,29,249	3,503	3,193	6,696
7.	Abdasa	49,740	47,768	97,508	2,850	2,688	5,538
8.	Mandvi	85,813	84,760	1,70,573	4,593	4,377	8,970
9.	Gandhidham	1,06,564	95,005	2,01,569	4,183	3,714	7,897
	Total Kutch	8,15,152	7,68,073	15,83,225	67,868	62,270	1,30,138

These figures are based on census 2001 district wise and taluka wise distribution of tribals. Looking at these figures, it would be seen that the population of tribals of kutch district is just 0.25 per cent of total population of Gujarat. But in the district of kutch, its tribal population forms 8.21 per cent of total population of Kutch. This tribal population in Kutch is a sum-total of three tribes habitating in kutch district, viz. Vaghari, Koli and Paradhi. In total tribal population of the State, the population of Kutch tribal form 1.73 percent.

HISTORICAL BACKGROUND

HISTORY OF JOGI, PARADHI HABITATING IN KUTCH DISTRICT :

In the begining, let us refer to the meanings of the word 'Paradhi' as refered to earlier.

In "The Tribe of Kutch" it has been mentioned about Paradhi that "They were hunters. The people of higher strata of socity considered it to be a crime; and as such they were designated as criminals (in Gujarati, the criminal means "Aparadhi"). From Aparadhi, in course of time, it became 'Paradhi' that is 'Paradhi'.

If we refer to a very rich Gujarati encyclopedia called "Bhagvat Go-Mandal" we find following connotations given to the word.

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- Paradh 1 (M) Paradhi, A hunter
- 2 (M) Hunting
- 3 (F) A Prey
- 4 (F) To make hunting
An act of hunting
- 1 (M) (Pingal) It is a kind of rhythm of 'Matra Mel' (Similar kind of words following one another but in unequal quantity).
It is a kind of Gahini Kundalini rhydhm which has 14 big and 130 small 'Matras'. Totaling 144 varna and 158 Matra.
- 2 (M) The most bright and shining star among crores of stars in the sky, appearing in South directia at the end of Harini Nakhshatra.
The Stars have been divided into 7 divisions according their shining. This one is first in the first division out of seven.
- Paradhi 1 (Sanskrit) cover (one that covers) (M) One who uses a cover of tatti etc. to catch hold of birds and offen a killer person, a hunter
- 2 (Prakrit) Paradhha, Paraddh) One who collects sins, kills animals and birds, a violent person, a person who kills, a hunter, a papaddhi i.e. one who earns money from sinful acts or one whose wealth is sins only.
- 3 (F) Oat / Aud
Paradhi - to fall - to listen by keeping oneself covered / hidden under some cover/partition or to trade.
- 4(F) A surname of Harijan
- 5(F) A killer / hunter
- 6 (F) A person chrrying such surname
- 7 (Spl) A person Chrrying such surname Paradhido/Hunter
वनरा ते वनमां सांधे पारधी के झंसखी ते (रसधार)

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Paradhi 1(M) (Astronomy) at the end of Harini

A star which is most bright among carores of stars in the sley and has its have as Paradhi. First star among first division; out of seven divisions of starts as per their shining.

2 (F) A tribe which hunts and catches hold of the birds.

3 A kind of person with that name

4(spl.) Belonging to that caste/tribe.

In a book on "Tribals of Gujarat", it has been mentioned about 'Paradhi' that Paradh means 'to hunt'. Thus they, being hunter, were known as Paradhi. Indeed, their main occupation is hunting. Some of them are known as Fause Paradhi, because they used to hunt by giving a fansa (catchhold) of rope to hunt. From Fansa, they were known as fanse. Some of them are Haran (Deer) Paradhi, because they hunt Deer. Some of them are known as Advi Chincer i.e. those moving in jungle. As such, they are found wandering in jungle.

It should also be made clear that in Kutch District, they are not known as 'Paradhi', but as 'Paradhi'. They themselves like to be known as Paradhi. Such Paradhi references have been available even since royal period of kutch.

Besides, in Kutch district also, in various regions, they are known at different natures. In Vagad area, they are known as Bhil, in Anjar and Mundra, they are known as paradhi, in Bhuj and Nakhtrana, they are known as Jogi. In Matana Madh area of Abdasa, they are known as Jaghria. All these different people have a web of inter-relationship; and they are known as Jogi - Paradhi Bhil - Paradhi Jagaria - paradhi etc. It seems, basically, they must be of a Bhil community tribe, but because of different occupations takeover by them, they have been known by different name as per occupation or area of their habitation.

(1) Dakala, One blowing Dakala, hence Jagaria

(2) Those engaged in worship etc. were known as Jogi. while engaged in Pooja (worship) they use saffron cloth or sheffron turban. According to them, Dak can be played on by any body; but they all cannot put on saffron turban. It is the priviledge of only the Jogi-Paradhis or Jagaria - Bhils.

- (3) The Bhils which are hunters are Paradhis.

They consider themselves to be the heirs of saint valmiki, who was also a Paradhi in his early phase of life. In the sky, there have been several stars. There is a group of stars which form the shape of a deer (Mrug). Besides this group, there is one star called Paradhi, (a hunter). They believe that this star signifies their own glory.

The history of Paradhis or Bhils seems to origin from Jodhpur - Marwar. It is believed that their ancestors have settled in Kutch some 2000 years back. Their Surnames are similar to those in Rajputs, such as Rathod, Chauhan, Sodha, Sangar, Parmar, Bhatti, Jaga, Solanki etc. It is difficult to go into the indepth study of evolution of these surnames; because no adequate information is available. It seems, different people settled in different parts of a place, and they might have adopted different shrunames as per occupation, social status, needs for social protection or perhaps traditional professions. Thus the surnames seem to have been changing in course of events. A lot of things seem to have been mixed due to anlient social upsurge, customs and local conditions for carrying out the transactions in life.

LEGENDS ABOUT THEIR EVOLUTION :

The legends of evolution of all kinds of Paradhis residing in the district of Kutch - the Jogi, Paradhi, Bhil, Jagaria etc. - are vovnen around either their family Gods or family Godess - Kuldev or Kuldevi.

In Marwar, there was a Paluji Thakor. He went to save the cows from the robbers. Tembaji Bhil also accopanied him; who is supposed to be ancestor of Jogis. Those who are known as Bhil in Marwar, are here in Kutch, known as Jogi, Paradhi, Bhil-Jagoria etc. they all worship PabuDada and Godess Gatrul. She was considered as sister by Pabudada, though not related by blood-relations.

The past lives of pabudada have been described as under :

In good old days, when there was a total vaccume, there was no Sun, Moon, Water, wind - anything - in those days Pabudada was having his life as 'Sheshnag' - the great cobra. In next life, he evolved as Lakshman. In third life he became Pabudada and in his forth life he became Makandada.

When in second life, he was Lakshman, Mandodari, wife of Ravan fell in his love and asked to marry her. Lakshman said 'No', and said you will see Ravan dying. Mandodari still insisted for marriage; then Lakshman said, I will not marry you; but I will sure mount over you ! So in next birth, she became a Mare and Laxman evolved as a prince in the family of king Dhandhalmal. His name was Pachanmal, residing in Koru Madh village of Marwar district, 33 kmts away from Ranuja - a well known religious place in Marwar. His mother's name was Kamlavati Devi. He married to Fuluanti Devi; but from the marriage place only, he rushed to save cows from the robbers and was killed.

Once when he went for hunting alongwith several Bhils. In the course of hunting, Pachan was seperated from his Bhil companions. Then he saw a cave. He kept his Mare outside, bound to a tree of Gugal and went inside a cave. There he saw one saint in meditation. Pachan waited hear him. After a while, the saint awake from his meditation, saw Pachan sitting there, and called him by his name; "On, Pachan, what brought you her ?" Pachan was greatly impressed by an unknown saint, addressing him with his proper name. He made him Guru- Guru gave him useful instructions; and then said that if he is his Guru, he must offer some Guru Dakshina to him. Pachan offered him his only spear which he used for hunting. Guru immediately threw it in holy fire place. It burnt into astes; but the Guru, with his divine strength; brought another spear from the holy fire place; and gave it to pachan, saying that this one spear will bring you 999 similar spears. Taking this, he went to his court.

There he was supposed to fulfil his social obligation of 'Mamera' to his sister. His elder brother offered a lot of things to the sister on this worthy occasion; but Pachan had nothing to offer. However he said, he will give her 101 camels. But he was worried from where to bring 101 camels. His nights were sleepless. His friend and a body-guard Tembojee suggested to get 101 camel, from the emperor of Sindh. In order to get 101 camels, he went to Sindh alongwith $7 \times 20 = 140$ Jagaria - Jogis. On their way to Sindh, they came accross the Sindhu River. He put his mare into the river; and the river gave way to all of them. They reached Sindh and requested the emperor to give him 101 camels. The emperor refused. Then started a war between them. The soldiers sent by the emperor could not face $7 \times 20 = 140$ Jagarias. The emperor was impressed by such a strength of these Jagarias. He met them, and gladly offered 101 camels. Thus collecting 101 camels, on way back to home, they stayed overnight in the town of princess Fulwanti. The prncess was worshiping fresh earthen pot and was even not seeing the face

of a male. But she saw Pabujee, offered herself as his wife; but Pabujee didnot wish to marry Fulwanti. Fulwanti voluntered to die. So Pabujee agreed to marry her but delayed it for a year. He sent his faithful friend Tembojee to all the countries and all the continent to invite everybody to attend this great marriage ceremony. So much so, that the invitation was extended to even 64 Joginis and 52 Virs. The marriage procession started; but the Cobra crossed across their way. All of them returned disheartened; but only Pabujee and Tembojee went there. At the time of marriage itself, Pabujee had to rush to collect the cows from the robbers. The cows belonged to Dewalbai, from whom the Pabujee had borrowed the Mare and he considered her to be his sister. The cows could be brought back, but both Pabujee and Tembojee got killed in the battle- since then, the Bhils, Jogis, Jagarias etc. all known as Paradhis worship Pabujee. Wherever they have their little population, they construct the temples of Pabudada and Goddess Gatral. Usually in a temple, Pabudada is shown in a battle riding on a mare and Tembojee escorting him.

GATRAL GODDESS :

This Goddess Gatral is worshiped by all paradhis - Jogis. Some consider her to be their family Goddess. Gatral is supposed to be a sister-like person of Pabudada. As such, there is no idol of the Gatral Goddess but she is considered to be living in fish-shell. And as such, the shell is worshipped. They cover it with red clothes and install her in the temple and worship her on various festive occasions. The sweet worship is offered to all the Gods and Goddesses.

A LEGERID ABOT THE CHILDREN GIVEN BY MOMAI MATA :

Momai Mata, in a form of an old lady went to a person's place who had no children. She asked for food; but didnot consume it, as the family was without children. However, she gave a blessings that they will have two sons and also said that, return them to me when they grow up. They did get two children; but when Momai Mata, in the form of an old lady, went to collect these two boys, the parents were rather unwilling to part with both the boys. They argued that they have got only one child, but the Momai Mata in form of an old lady was not convinced. She went away, saying that the children will go to their REAL mother. The children returned from playing. They saw there, their REAL mother, and went along with them in a forest.

At some places, these two children are known as Kabo and Bhairav. At some other

places, they are known as Hariyo and Thariyo. One of them became a king and another has become a servant to Matajee. He remained unmarried. The Bhuva Bhagat of Matajee remember this incident and cover it up in their worshiping songs/prayers. To go back to the story, the Matajee took both the boys to a temple in a forest. She said that she will go for a deep sleep for 12 years; and she need not be disturbed inbetween except in emergency. She also gave them a toy-drum saying that I can be called back from my deep sleep with a blow on this drum. The drum was famous Shiv Damru taken from lord Shiv himself. Thus Matajee disappeared.

After many years, there came a demon, whose cruelty was beyond tolerance. He made all the Gods his prisoners; and bound them to his moustache. The whole world was dark in absence of sun Moon etc. The children were afraid and they started blowing on the Dak (Drum) and got the Mata Momai wake up from her steep. Of course, Mata Momai destroyed the demon in no time and efforts. It is then said that since this incident, Jogi - Paradhi came to have Dak (drum) with them and they came to be known as Paradhi - Jogi.

The Jogi - Jagaria donot blow on the drums as an occupation or profession. They blow drum only to awaken the Goddess. They believe that the Matajee doesnot get awakened unless she hears their drum-blow. If we again trace an old history, these Jogi - Jagarias blow drums at the place known as Matano Madh in Kutch. It is so believed that unless these drums are blown, the Goddess doesnot offer flower. Over the years, it so happened, that in auspicious Navratri days, on the eighth day, the Maharao of Kutch was standing against Matajee worshiping her devotedly. The drum, as could be suggested by some people, was blown by person, other than Jogi-Jagaria. Matajee didnot offer holy flower to Maharao. The Jagaria was sleeping on a rock-pick, on a bed covered with salt. The Maharao himself went to him, called him to the temple and on his blowing the drum, the holy flower was offered by Matajee. This story confirms the traditional right of Jagaria to blow drum at the temple of Godess.

Shri Mangubha Chaudhan is a present manager of Matano Madh. He confirmed that in holy Navratri of Aaso month, on the eighth day of holy offering (Naivedh) to Matajee, as well as in both morning and evening Aarati, the drum is blown traditionally by Jagaria only. They are Jogi-Paradhi. They have settled here for nearly 400 to 500 years. In Navratri festival, the Maharao of Kutch sits in various kind of worship and and the Jagaria blows on the drums, and then only flower is released. Thus, their utmost significance vis-a-vis the Goddess could be seen. As per information collected from them, while blowing a drum, they keep their face one

way downward and do not see straight eye-to-eye to Matajee. Even during Chamar procession, they join blowing drum, but walk keeping their face on reverse side and blow the drum till the procession reaches the temple. Then the Maharao of Kutch, after taking holy bath and wearing new clothes, stand against Matajee on one foot, with a tone of request. Alongwith other musical instruments, drum is also played on and while playing on a drum, a Jagaria speaks 20 stranzas. Unless these 20 stranzas are completed, the flower is not released by Matajee. These stranzas include the description of Matajee when she killed Mahisasur demon. Her fierce form is shown here. Besides, the beauty and qualities of Matajee are also included in the stranzas. These stranzas (Kadwas, as they are known) cannot be presented by anybody; nor are they presented to any body except Matajee. They are presented during this occasion only. Only one who blows drums, learn this and none else is entitled even to learn this.

Our research team could come across an old account document tracing back to Shakti Smant 1981-82 upto 6th bright day of Vaishak 1983. Here also, reference is found about Jagaria-Jogi blowing the drums, and also the payment of one or two Kori made to them. This book of account is still available with Mavjee Asaria Chauhan of Matano Madh. Thus they have been performing as Jagaria to Matajee. All of them are basically Paradhis.

They also show their relationship with Lord Krishna, indicating an incident of an arrow thrown at Lord Krishna when he was relaxing, considering from distance, his finger as an eye of Deer. It was paining much to the Lord Krishna and he requested to bring out an arrow from his foot. When it was forcefully brought out, pain started in his stomach. He said that my stomach pain can be cured only if I get a flesh of heart from human. The Hunter went to the hut nearby and requested for the flesh of their hearts from two devotees. They willingly gave it. This was brought to Lord Krishna, who reacted very sharply to him, "You had your own heart, why did you go to others to collect one?" Telling this. Lord Krishna crushed him to become Paradhi. Since then, they say, they are known as Paradhis. Ofcourse, both devotees did not have any adverse effect with grace of Lord Krishna.

Thus, a series of legends are heard about this tribe. All said and done, they are people usually residing in forest or out skirt of human habitation. They are basically hunters and there have been several specialities found in them.

STORY OF EVOLUTION OF BHOM JOGI :

In a story of Shiva, in Bhom Niti, the evolution of Bhom Jogi is shown. A drop came out of Lord Shiva's fore-head. It dropped on the floor. It was very bright; so it is known as drop of semen also. On contact with the land with this semen drop, a child was born. The same child is Bhom Jogi. The child was taken care of by Mother Earth. Those who know this story of evolution of Bhom Jogi, know too well that even for digging a land or even for urinating directly on land, one has to speak some hymn. Thus Bhom Jogi has originated in this way. These people also know themselves as Jogi or Paradhi. This may not be the story of evolution of Jogi/Paradhi per se; but since, they are known as Jogi's too, the story is thus inter-related to the evolution.

In a book 'Shivkatha Bhom Niti' this story of evolution is described. Its author is Rawal Bhakt Ganeshdas Morardas. The publisher is Mahadev Ramchandra Jaguste. 1968 3rd edition. (The Rawal- Jogi-Jagaria reference gives it a status of their religious book).

Paradhis according to Adults / Elders :

According to some elders from the village, Kuwai Paddhar, the Bhil-Paradhis have migrated from Rajasthan some 2000 years back. This village is habitated for last 150-200 years. Here, all these people are known as Bhils. In whole Vagad region, they are called Bhils only. In Anjar and Mundra, they are known as Paradhis. In Bhuj and Nakhatrana, they are known as Jogi. In Abdasa and Matano Madh area, they are known as Jagaria.

- The drum beaters - Jagaria.
- The worshipers - Jogi.

Jogis put on saffron colour Turban on their head. Any one can blow a drum; but only Jogis have priviledge to put on shaffron colour turban. The hunters are Bhil -Paradhis. But basically, they all are PARADHIS.

In Meghpar (Borichi), the population is of 70 families. They all are known as Bhil-Paradhi. There is a temple of Goddess Chamunda, which is as old as the village itself. Its worshiper is Bhil Lakhu Bhura. Before Independence, the Bhil-Paradhis were found in Pakistan too. Their relatives were in Pakistan. Shri Naranbhai Valubhai was born in Pakistan. After partition, there have been no relationship. Even to-day, Bhils enjoy special priviledge of Garas. No installation of Matajee or Pabudada can be done, without their Drum blowing.

According to their contention, when Kutch was under rule of king Meghraj, the Brahmins demanded that the Paradhis should not be allowed to enter the holy temple of Mata Ashapura. The king dismissed the Paradhi from the temple. The Paradhi went on the peak of a rock and made a salt-bed and slept on it. During the festive occasion, the king was worshipping Goddess Ashapura, standing on one leg but the Goddess did not release a flower. Brahmins made all efforts but in vain. The flower was not released by Goddess. That is, the worship was not accepted. The king sent somebody to call the Paradhi (Jagaria); but he refused saying that, if his services are required, the king himself should come and make a request. King promised him to give whatever he wished. Jagaria came there; blew the Drun and the flower was released forthwith. He belonged to Chauhan community from Kothara/Nalia. The king gave him 3 privileges as under :

- (1) The leader in their tribe will be known as Jogi (Paradhi) Patel.
- (2) He was provided land for habitation in Kothara.
- (3) When he placed his hand on one Buffalo (Male-bull) it was also given to him.

Even to-day, the Jagaria of Goddess Ashapura temple is Paradhi.

Shri Naranbhai Manubhai Jogi of Bhuj states that they have been settled here since the royal period of Kutch. Earlier they used to stay in huts outside the city/village. Untouchability was very prominent then. In hotels, they were served tea in cups kept separately for them. They used to clean them before and after consumption of tea. The cups were kept separate. He states that their main occupation was to make Indhoni, brooms; cotton-strings, to hunt in forest; to collect Gugal, gum, honey etc and to cut wood in the jungle. Against all these, they used to get either money or goods. Their huts used to be outside the village. Once, the children of this tribe were found jumping on the compound wall of the palace of king, the king, in order to dispense with the nuisance provided land outside the town. At that time also, they were known as Bhil-Paradhi.

We have heard story of Lord Bhartuhari and his seven lives. In one of the lives, the king Bhartuhari and his wife were having a life of a parrot couple. His life ended by a pressure on neck through a hunting device. This device of hunting of a parrot was deployed by this Paradhi Tribe.

PHYSICAL LIFE :

In Kutch District, one moves ahead from the town Rapar, in all the talukas one finds the population of Paradhis in more or less number. In cities and towns too, in the outskirts

of the place, the area often known as slums/shanty town, or in villages, outside the border of a village, where other backward class people have been residing, we find the families of Paradhis in such locations. They have settled in Kutch district for many many years. Nevertheless, their place of living is outside the village or a town. Their houses are a mix of Kutcha-Pucca construction with one or two room accomodation. Sometimes, they construct small hutment on open land, such residence are known as Bhanga. If we try to have a reason for this, it is obvious. One, they donot own land of their own. they donot have any other property nor any steady occupation. They seem to have led there life in casual labour work, traditional occupations such as preparing of Indhoni, winhewing baskets (supada), ropes, collection of jungle wood & selling it and blowing drums before Matajee on anspicious days etc. obviously, their earning is very much limited, hardly to substist themselves. Therefore, they cannot afford to have comfortable houses. Very few of them own a house, which is a mix of kutcha-pucca construction. Otherwise, most of them reside on a government waste land, having unofficial possession & unofficial kutcha construction of a hutment. This is their story of physical development.

CONSTRUCTION OF A MOHALLA :

During our field work, our research team had several oppotunities to visit to the Mohallas of Paradhi families both in cities and villages. It could be seen that their habitation was mainly in outside locations or on waste land. Nevertheless, because of years of habitation, they have been provided basic facilities like water and light connection. But, this is not true for all locations. In some places, no such facilities are provided to them. In Anjar, there are two areas or locations where the Paradhis reside alongwith Muslims, Harijans, Vagharis etc. They stay in one room premises. Since they (in Anjar) have been working on Dam site where plenty of wood is available; they have used the wooden boards in construction of their houses. The land on which they have been staying is on lease and as such they stay here as holder of Bhada-Patta. The area is so dense, that it is difficult to make a movement inside the area. Some of them are provided with the light facilities but others do not have it. Besides, there is a group of people residing beyond the rail-line in Anjar. The area is known as Mafat-Para. the residents are having very little of even the primary facilities. No primary facility is provided. The drain is open and therefore injurious to health. the health-hazard is almost a permanent problem. Similar conditions previal in Bhuj. Paradhis settled wherever they could get a piece of land and the poor, ill-equipped, hutments still exist. Some have installed a tent, some have just arranged the

material in haphazard way - some bricks, stones etc. In each of the Mohalla, along with Paradhis, we find several families of Muslim, Vaghari, Harijans, etc. residing in the same Mohalla. Nevertheless, the Paradhis have been staying with all other communities in close co-operation and friendly manner.

In some other towns, there have been houses in raw-houses/chawl shape, all constructed in a single row with an earthen or stone wall, spacious room-place, with an open terrace in the front and indiginous tiles on the roof. Comparitively, the Paradhi - houses in Nakhatrana and Mandvi town are better but nevertheless there too, the density or over-arranging and lack of facilities are the issues present. One finds a file of dirty waste and open drain. Here too, their neighbours in the Mohalla are Muslim, Harijan, Vaghari etc.

In villages also they habitate outside the village. On some waste land/government land / open land. Their houses are mix of kutchha - pucca construction. Their Mohalla being seperate from the village main-stream, people know them as Mohalla of Jogi (Jogivas) Mohalla of Paradhi (Paradhivas) Jagaria was etc. During the field visit by our research team, we came across two types of their houses. During January '01, there was a heavy earthquake particularly in Kutch. Some of the Paradhis had lost their houses. the new houses were constructed by some Non Government Organisations. There houses are 8' x 12' room. But, even after 3 years of earthquake, some of the houses were incoupletely constructed. Some houses were subsidised by Government; but in these cases too, sometimes one installment of assistance is provided and the remaining installments are yet pending. In some cases, Paradhis were found yet residing in either a tent or a severely damaged house. Among all these, we do have the indiginous construction of kutchee style kuba (hutment) or the entire Mohalla having the houses with grass roof and earthen walls. Thus, the areas not affected by earthquake the life is at standstill as it was; and we find no novelty in living. Thus, we had to greet the families engaged in casual labour as well as handicraft work.

HOUSEHOLD KIT :

The main occupation of Jogi-Paradhi being casual labour, all their earnings are obviously spent on their food only. Naturally, therefore, the household kit with these families is just minimum. Of course, those who reside in towns and cities (and earn comparitively more than their counterpart in villages) have stainless steel utensils, Aluminium utensils, steel vessels

(pots) to store water, earthen pots etc. Of course, the articles are just adequate for family use. Besides, sometimes, in the cities, the families possess the articles of entertainment, but this is very rare. (T.V. Radio, Tape Recorder etc.). During field work visit, it was also learnt that those affected by earthquake had many more household kit as compared to others; because the post - earthquake assistance provided by Government or NGOs reached these families also. On the contrary, the Paradhi families in villages are deprived of the basic minimum requirements for the family. During our field work visit to villages. We had to plan our meetings with these families either in temple premises or under a tree, because, at home, they had nothing to offer to sit on - chair, table, cot anything. Even tea was not served save in one village. The household kit include a couple of essential utensils. They will cook their food either in a corner of a room, or in an open Varanda outside it. The kit include a Tavadi, couple of Aluminium Tapeli, one or two stainless steel Thali, one box to keep the clothes etc. Thus, their possessions are very poor. The earning being very less, they have to earn, if they want to eat. Otherwise, they will have to sleep hungry.

In Kuwai Paddhar village, there are 35 families - all Paradhi. They call themselves as Bhil Paradhi. They all have been provided with houses by an organisation, but there is no margin of land around the house. They have also great dissatisfaction about the slope of water disposal. The rain waters, instead of moving out in open, rushes to inside-house; and keeps no place dry even to stand or sit. It is a great problem as to how such a house can accommodate the joint family? When the women are inside, the male members sit outside; and vice versa. They do not relish such one-room accommodation; but they have no choice or voice. They cannot refuse it. There is a hand pump to fetch drinking water; but the school teacher Atulbhai Yogi reports that the water is not potable. The housing colony being new, the water and electricity facilities are provided; but there is no any other facility available. Yes, there is a Primary School providing education from std. I to VII; and totally 26 children have been admitted therein. There is one teacher. The new school building after earthquake is well constructed with a number of in-built facilities. A pre-primary Balwadi is conducted by Yusuf Mehar Ali trust. Nevertheless, if we exclude land and buildings, there has not been a total property worth Rs. 50,000. This reveals their household kit. Each family has a cot with either a Navar Tape or Coir-string. They put a mat or a mattress on that. They prepare a thorn-fencing with a view to protect the animals and other property. The geographical area of the Kutch is very vast. The density of population is rather low. Therefore there are chances for in coming of poisonous animal, mad dog, fox etc. The thorn fencing saves from such in-coming of uninvited guests.

DRESS :

Pardhi- Jogis donot have any specific dress code. They put on colourful kutchi dress. Males put on trouser and a shirt. the young boys put on Pant-shirt. Some elder, like other kutchees, put on Chorni also. On their head, they put on the piece of cloth; but the young generation, as their counterpart throughout the region, keep their head uncovered.

The women put on petti-coat (chaniya), Blouse and a Saree. All clothes are colourful. The elderly women put on a Choli with a string on back, and reaching as low as the waist. Some times it has an embroidary too. They, like any other women, are fond of ornaments; but due to their poverty, they cannot afford that luxury. As an exception, some rather well do-do woman from among them, has a pair of round-shaped anklet. They are hollow from within and therefore look larger from outside. Young kids put on half-pant and a Bush-shirt Youngstar girls put on Frok or dress.

We saw earlier that the women are fond of ornaments; but cannot afford to buy. Therefore, usually, they have a plastic bangle on their arm, an artificial necklace in the neck and simple cheap silver ornaments in their legs. But here too, this is not a common phenomenon. Often we find that the women are fond of tatooing on their limbs - usually on face, leg, arm etc. The only thing as a luxury found in men is a watch.

FOOD :

Paradhis are both vegetarian and non-vegetarian; but to buy the meat is beyond their reach. Therefore, most of the families are vegetarian. A loaf from millet and Dal is their usual food-dish. In the evening meals, they consume khichadi, chatni or vegetables. On some festival occasions only, they bring sweets from outside. Those who can afford on such days, prepare Lavsi. In their offerings to God, they offer sweet pooja i.e. the offerings contain at least one item of sweet to be offered to God. In marriage feast, according to one's capacity, they prepare Bundi, rice and Dal or Shiro, rice and dal.

DRINK :

One most significant matter which could be noticed about Paradhi is that, even though they are officially recognised Jagaria of the Goddess, they donot have an addiction of wine/ liquor. They donot/cannot go to attend a social function if they have consumed wine/liquor. This is a positive aspect in them. However they do sonsume tea or bidi; but not as a matter of routine addiction.

One more thing noticed among Paradhhis is that they do not keep Poultry. Yes, they may keep a goat, camel, donkey but not chicken. They could not explain the rationale behind it, but they say it is their tradition which they cherish. They do not give chicken in offerings too.

ECONOMIC LIFE AND ECONOMIC SYSTEM :

In these days, economic system has become a parameter for Development. In ancient Indian society, the economic system was never given so much significance and it was not a criteria for progress. But to-day, economic system and economic progress are considered to be equivalent to Development. The ancient economic system was based on agriculture, but to-day agriculture has obtained a secondary status and other occupations have become more important. This has been considered as a phase of development or part of it; and several criteria are drawn for development of the individuals, groups etc. in the society. There have been several tribes who have been divided according to their occupations; in spite of the fact that they may or may not be following this occupation at this point of time; but the name of the occupation is always associated with them; and they are recognised as a tribe doing that occupation. With this background of the name of the tribe, we switch over to Paradhhis. Paradhhis have been habitating in practically villages of all the talukas and all the districts. They are known as Paradhhis, and as we saw earlier Paradhi also signify those who have been engaged in hunting in the forests. It is seen that these Paradhhis have been put in very precarious position. They have almost lost their traditional occupations. They have not generally taken up new occupations; nor have acquired necessary environment for it. Even when they need to join new occupations of necessity; they lack adequate social status and therefore they may not expect major assistance from the present social order. They have hardly any chance to take up some specific major occupation. Then, they have the only choice to opt for a kind of casual labour work in any of the fields and that makes them to work with more than one vocations. But their major occupation, if any, can be called to be casual Labour work. Thus, they are associated with number of works in capacity of labourers. Very few people have got land for agriculture; but even such land is not fertile and the farming being solely dependent on monsoon, no much of crops can be availed. These lands, whosoever is having, is not received by them from their ancestors; but the same was allotted to them by the Government as per its scheme to provide land to landless labourers; allotted to them by Land Office. Thus the land occupied by them is not acquired from ancestors but from Government.

If we look at the occupations followed by Jogi-Paradhi both in towns and villages, most of the occupations/works are labour-based.

The Jogis/Paradhis did have their traditional occupations and they used to maintain themselves from it. But these traditional occupations have become out of date and obsolete. Nevertheless, in villages, these traditional occupations have some place; because the items produced by them had some demand over there. Therefore, some of the Paradhi families follow such occupations. These occupations are :

- | | |
|----------------------------|--------------------------------------|
| (1) Rope and string making | (2) Supada (Winnoving Basket) making |
| (3) Broom making | (4) Indhoni making |
| (5) Jagaria's job | (6) Blowing the Drums |
| (7) Hunting | (8) Wood-cutting |

These could be said to be their traditional work. But these works cannot stand the test of the time. Besides, there too, they have to work hard and earn limited. As such, these traditional works are gradually sinking. However, those who donot have any other expertise, who cannot go to work in any other field, who have become old and donot go to work elsewhere may follow these traditional occupation. On copletion of a work, they also visit the urban place for selling their own products. They get just enough for substistence.

Here is a list of occupations wherein these people have been associated :

- (1) Camel/Donkey cart
- (2) To break the stones in mines
- (3) Masonary Labour
- (4) Collection of subsidiary Jungle products from the jungle
- (5) Labour contract
- (6) Date - Farm
- (7) Agriculture labour
- (8) Salt - Farming
- (9) Work in Saw Mill
- (10) Labour work in Kandala airport

- (11) Labour in Farm
- (12) Labour in Hotel/shop
- (13) Hand Cart
- (14) Work in the Brick Furnace
- (15) Job (KPT)
- (16) Retail Sale of Vegetables
- (17) Farming
- (18) Job / Employment
- (19) Rikshaw hiring
- (20) Gypstoun (Kadva)
- (21) Graizing of animals
- (22) Sale of Fire wood
- (23) Driver/Cleaner
- (24) Begging (by old, infirm persons)

Thus these people have been associated with such number of occupations, but in any of their occupations there is hardly any certain permanent income or permanency of occupations. Only a few families had such reliable source of income. In Anjar, e.g., some of the families have been having a job at Kandala Port Trust, whereas in other towns like Mandavi, some 4-5 families were found in occupation of self employment like photography, tiles - cleaning, flower wending, collection of herbal medicines & trading thatof. Besides such exceptional cases, by and large, the Paradhi families have not been associated with any steady occupation. This can indicate what kind of economic conditions these families are having. Even agricultural income is not found in any case except in the village of Vadola; where some of the farmers of that village have small pieces of land and they cultivate it and make some agriculture produce. In no other village, habitated by Paradhis, there is any land or irrigation facility with anv of the Paradhi families. Paradhi families, less never the follow miscellaneous occupations, and it is worthwhile to have a little introduction to those occupations in order to understand their way of life.

(1) Agriculture :

Paradhis are migratory tribe. Therefore they do not have any land inherited from their forefathers. Therefore, they are not agriculturists. The Government had a scheme to provide land to the landless labourers, if they want to start agriculture as an occupation. But, such land was provided only to those who made an application for it. But basically these people are both ignorant and illiterate. Therefore, they did not make any such applications to the authorities; and therefore they did not get land provided by Government. Therefore, as such, among Paradhis, there are hardly any families who can claim to have any land of their own. Now, those, very few families who could get land from Government, have the land which is less fertile, having salt/minerals, or rocky and without irrigation facilities and therefore solely dependent on monsoon. The Paradhi families do not have both the ideas and resources to make any improvements on such land, and therefore the land does not provide adequate returns from it. Only one Paradhi family in Vadala had perhaps adequate and appropriate land along with other agricultural equipments. No where else, either land or ox were found with any of the Paradhi families. This indicates that agriculture is not a traditional occupation for Paradhis. Besides, in Kutch District, rains are less and irregular, and therefore the agricultural crops cannot be taken. The main crops are Jawar and Millet.

(2) Keeping the Farms of Mangoes & Dates :

In rural areas of Mandvi, Mundra and Anjar, mostly the land is owned by the Darbars or Patidars. The Paradhis go to work as labourers on that land. On such farms, the Paradhis work in two different ways : (1) On monthly basis & (2) On lump sum basis taking the whole farm containing various fruit trees during the season of crop; In first case, the land lord pays monthly labour charges as decided at stipulated rates. The amount ranges from Rs. 1000 to Rs. 1500 p.m. But in this case, the entire production/crop is owned by the owner, but in second system, the entire farm, along with the crops on trees is given to Paradhis for which a lumpsum amount is fixed. As per their economic/financial conditions, the amount fixed on lumpsum basis ranges from Rs. 2000 to 5000. In this pattern, the entire crop goes to the hirer of the farm. But in this pattern too, often it so happens that the production of dates in the entire region is so high that the prices go down and the hirer of the farm does not get adequate returns. As per statement of one family, there are

occasions when the dates are sold in the market at the rate of Rs. 10 per maund. (In kutch, one maund means 40 kgs). Besides, the crop of dates need a lot of attendant. They have to remove the thrones, make falinikaran, (pro-creation) cover the bunch of dates to save it from hot sun etc. This is a kind of work which needs a lot of efforts.

(3) To make ropes and strings :

Some Paradhi families keep themselves engaged in making of ropes and stringes. Such items can be prepared from the skin of date trees. They remove the skin from the trunks of date-trees and it is made soft keeping in water for nearly a day. After day-long watering treatment, the threads are stretched from it and voven into ropes and stringes.

(4) To make Winnowing Baskets (supada)

The Winnowing Baskets (Supadas) are prepared from the bamboo strips. The Bamboos are purchased from the market; they are cut into pieces of about 3-4 feet; and then the strips are drawn from them with the help of the knives. They are softened by keeping them in water and from them the supadas (winnowing baskets) are prepared; from a single normal size bamboo stick, nearly 4 to 5 such baskets (supadas) can be made. The price of this is quoted at Rs. 5 to 10 per piece.

(5) Broom Making :

Usually this is done by women. They prepare brooms during their leisure hours sitting at home. This is done from the leaves of palm tree. The brooms are made from fresh new leaves (pila) of the Palm tree. Each piece is valued at Rs. 5/- but sometimes even at the half of this price, it is sold in market. The leaves of palmtree for broom-making are available at Rs. 25/- per 20 kgs. From 20 kgs of leaves of palm tree, 25 to 30 brooms can be made.

(6) Indhoni Making :

Indhoni is a small tiny instrument to balance the pot on the head. It is widely used in villages where the water is to be head-loaded from a distant place. The Indhomis are prepared by Paradhi women. It is prepared from a special kind of grass called Dabh. Such grass grows on the shore of water-streams or ponds/tanks. The Indhoni can be decoratively made from colourful pieces of clothes; or from simple ones. A pair of Indhoni is sold at Rs. 5/- to 6/-.

(7) Making of big baskets (Sundala/Tokras) and Jhakla (partition cover) for a cart :

Both these items are prepared from the Bamboos. The Tokra/Sundala which are very large size baskets to carry head-load of various items. For this, the small size strips of Bamboos are made with the help of knief. One normal size Bamboo is enough to make 2 to 3 such Sundalas, and their usual cost is Rs. 5 to 10 per piece.

The Jhakla is a special variety used in a bullockcart, as a wall partition to save the items fall out of cart. It provides protection to all contents in the cart. But these days, they have become obsolete; because tractros/trailers have replaced the use of bullock-carts. Nevertheless, the Jhaklas can also be used as weather shed from rain waters in monsoon; because it is a kind of mat and can be made in any flexible size as per requirements.

Performance as Jogi-Jagaria :

Some Paradhi persons also work as Jogi Jagarias. This is their privileged function given to them as their family right. Earlier, they had a jurisdiction over several villages, where they used to go to beat drum/trhmpets and the fixed amount of money was paid to them against this work. In course of time, this fixed amount has been replaced by the bargain amount, which is perhaps better deal than earlier system.

These Jogi-Jagarias are basically persons who play on drums before Matajee on auspicious festive occasions. The Rabari community (shephards) and Darbars also have special rituals to be performed before Matajee also call Jagarias/Jogis on such ritual performance. Traditionally the Paradhis (Jogi-Jagarias) enjoy the privilege of blowing the drum both in the morning and in the evening at the time of Aarati. Similarly, they blow the drum in both Navratri days of Chaitra and Aaso month. Here, they are engaged on regular salary basis; and get monthly remuneration for their performance. According to them, only Jogis have privilege to put on shaffron cloth or turban on the head while blowing the drums. It is their contention that no other Paradhis except Jogi/Jagaria can put on shaffron cloth on the head. Therefore, the Jogi/Jagarias performing drum/blowing during the ceremony before Matajee do so with the shaffron cloth on their head.

Earlier, the Paradhis used to beat drums during marriage ceremonies/social functions in the villages and they used to earn remmueration against this function. But, in any case, this

occupation cannot bring them any economic progress in their lives. The only benefit of this occupation is that, since they attend the social functions like marriages to their specific customers, it creates in long run a patronage, which in emergency situation can be useful in getting financial assistance.

Collection of subsidiary forest products :

As such, there are no big forests; but there are some small jungles and dense woods. Some Jogi/Paradhi families collect the subsidiary jungle products from them. Such products include various kinds of gums, honey, Gugal, firewood etc. They cut or collect fire wood and sell them: Some of them also go for hunting in the jungles. Some Paradhi families were found collecting herbal medicines from the jungle; including MindhiAaval. Mindhi Aval is produced on open land or farms in quite a large quantity. Each quantum of 40 kgs. (a kutchi mond) fetches upto Rs. 500/-. But if the leaves are blackened, the price can be as reduced as Rs. 200/- per 40 kgs. The Aval leaves are plucked very carefully, kept in hot sun to dry the leaves and then packed into jute bags. Some other families collect fire wood of jungle Babul trees or other trees and sell in open market. Some other families also manufacture coal from the wood of jungle. Thus the Paradhi people have close association with jungle in more than one way. One thing is very note-worthy. Unlike many other people, these people do not violate any of the jungle rules and conform to all laws relating to forest. They also do not make any encroachment on jungle cite. They proudly mention that they do not have any criminal trait in their behaviour. There is no police case against this tribe. Thus, these people believe in simple moral way of life.

Employment :

There are very few persons in Paradhi families who are employed. Mostly those who are found employed were in private job. The govt. jobs have been restricted to jobs of persons; or in Kandla Port Trust as class IV employees. The main reason is lack of education among them. Besides, these families having mainly labour based occupation, they also get their children employed immediately when they grow up; so that there is some increase in family income. During our field visit, we had come across some persons who were employed. Some of them were working in Kandala Port Trust, some youth in Primary Health Centres, one person as a lineman in Gujarat Electricity Board. They mentioned in the discussion that since there are very few persons who have been educated upto std. XII, obviously the employment

opportunities are rare. Thus lack of education is one of the main reasons for less number of people in employment.

Some other people were also found working in hotels, shops or as driver, cleaner etc. For them, the income is less and uncertain depending upon quantum of work performed.

Labour :

For Paradhis, it could be said that labour is the main occupation. We have earlier mentioned the type of labour work and fields of labour available to them. To recapitulate, they are agricultural labour, masonry work, stone - breaking, working on salt-farms and some other casual labour. In all such areas of work, they get around Rs. 60/- to Rs. 80/- per day as per prescribed rates. But here also, they face a different kind of problem. There is always a competition between the migratory labour from other areas and themselves. The migratory labour force offer themselves at lower rate of work charge and as such these persons are at a loss. Either they also get lower rates or they donot get work. This competition is mainly in the area of agricultural labour; where the migratory labour force offer their labour at as low as $1/5^{\text{th}}$ of the prescribed rates. 'Obviously, the local labourer are outst by them. (explanation : The $1/5^{\text{th}}$ rate means, when the labourer works on a farm for the whole year, at the end of the year, the labour gets $1/5^{\text{th}}$ of the total produce and $4/5^{\text{th}}$ is retained by the owner himself).

Camel Cart :

Some of the Paradhi families keep a camel and a cart. The camel carts are used for transportation of goods from city to village and from village to a city. The rates for the transportation of goods is usually on a cart-load; but often they may also charge per turn. Nevertheless, not many families have taken this as an occupation. One Bhil person of Bhachau town, who is socially related to Paradhis, also keep a Donkey cart. The Donkey cart is used to transport bricks, earth etc. According to him Bhil tribe of Vagad region in kutch district also keep only donkeys to be used to transport goods, on the back of a donkey.

Begging :

If some members of the family are destitute, if they are aged, if they are widow/widowed, if the children donot take care of their old perents; the only means to survive for there is begging. Usually they beg at public places like Bus Station; Railway Station, Temple etc. Some of

them do not move out to beg, wander home to-home and beg for food - vegetables and chapati. Some of them also beg for the food items not consumed by the family. Earlier it was also a practice to offer Indhoni, Brooms, Supada etc and were requesting for food items / clothes. The begging in them is not escapism from work but poverty, lack of income, invalid body or destitution.

Division of Labour :

Each individual in a society has a status. the duties, generally, are to be performed as per one's status. As a matter of tradition. Males in the family have their major share in economic life. Gradually, one find changes in the pattern due to time and circumstances women also come forward to contribute to the family income. In tribal and other backward areas, usually not only women but children too help the family; directly or indirectly. In short, each member of the family becomes a partner in whatever work they have been doing directly or indirectly.

Division of Labour among the members of Paradhi Tribe :

Women :

Paradhi women are not from among those who sit just idle, doing only household work. They are those, who work hand in hand with their men-folk. Besides, these outside work with men-counterpart, they have also to work at home-cleanliness, of house, fetching water, cooling the food, rearing the children and what not. All these functions are performed by women only. Besides, Paradhi women also prepare household crafts or provide assistance in such tasks, weaving, embroidery etc. is also done by women. Over and above, they go for labour work or extend helping hand in agriculture work etc. is entrusted to women. Thus, women have multifarious duties and functions both outside and inside the family.

Children :

The older children look after the younger kids in the family. Those children who can work outside, take up work including labour work also. The number of children attending school and acquiring literacy are very few. The reasons are obvious. When the parents move out for any any labour work, they many a times take children alongwith them; or they assign the small young kids to the older children to be looked after and to look after small tasks in the family. Besides, some young children happen to go to graze the animal or sheep-goats in outskirt

area of the village on wasteland. Those who are not engaged in any of such activities would stay have, would wonder or play around. One cannot see any awareness among the parents about the need for education for their children. Parents have yet not realised that education is essential for their children e.g. There is a village Kuwai Paddhar wherein there are 35 Paradhi families. There is a school for std I to VII; but the total number of students in the school for all standards, I to VII are 26. There is no adult Paradhi male or female who is educated/literate. Of course, gradually we see, young Paradhi children attending the school. But the process is very moderate and very very slow.

In a village Hatadi, there are 13 Paradhi families. They stay in houses which are mix of Kutcha and Pucca construction. Their main occupations are labour work in Gypsum mines, masonry work, agriculture labour, renting of canel cart etc. Some houses for these families are constructed under Indira Awas Yojana (IAY). The main population of the village is that of Darbar/Rajhput; and there is an atmosphere of tyranny. The Paradhi families are staying outside village. Some of the Paradhi children were admitted to the school; but they are driven away from there under the excuse that they play mischief in the class. One of the children was also beaten so severely that his hand was broken; but it is difficult to launch a complain. It was argued that the hand must have been broken in mischief conducted by the boy. There has also been a example where in a child was not admitted to the school, though he had a birth certificate required for such admission in the school. It can only be said that Paradhi families, here, are deprived of the basic human rights. Whereas other families have water-tap at their door-steps, Paradhis are supposed to bring water from far away place. Even when the taps of water were installed, they have been removed by others under the excuse that you make a waste of water.

Income-expenditure - Savings - Debts :

Looking into economic aspects of Paradhi families, One important feature is that they donot have any fixed certain specific occupation. With the consequence, there is no fixed and specific source of income. The education level being very low, the families having any kind of employment are very very few. If there is some person having a job, there would be such a big family to be looked after that the benefits of the employment would be nullified. And of course, labour work or persuing their traditional occupations are their genuine weakness. Because, when there is no other source of income, they have to do something small too, to maintain the

family. Besides, their traditional occupations are out of date (obsolete) to-day; because they do not deploy any innovation or technology. They have to work hard in order to meet both ends meet. When they are worried about the maintenance per se, what to talk about savings? Where do they make savings from? Some people explained the reality that often they do not get square meals even for a couple of days. They fill their belly by water and air! The only income from the labour is to be deployed for their basic need of food. Yes, they have not been able to meet their basic needs viz. food, cloth and shelter. If these basic needs are not met; one cannot think of savings. On the contrary, they have to incur the debt; and that too is difficult to incur. The money lender would not lend unless he is convinced of his capacity to repay. Therefore the Paradhis usually avoid to go for incurring debt. One of the source of income for these families viz. Salt farms have also been closed down after earthquake. Consequently, they cannot get advance from them. They have to find out whatever is available. The agriculture is purely based on sky (rains), rains are uncertain, the equipments for agriculture are lacking. Due to all these factors the production is sure to suffer. This is the reason why the Paradhi tribe has remained away from keeping the animals; because both the land and grass are burning issues. When the humans also do not get two square meals a day, where to feed the animals from? The Paradhis explained that they have been able to get some relief from the Non-Government organisations as was received by others; but what they obtained from NGOs during earthquake relief was food in the relief camp. Some medicines and other treatment and some household kits but again those people who were residing on waste land or land of encroachment did not get any such assistance and therefore the dis-satisfaction prevails among them.

It is evidently clear that both the income and expenditure are less and uncertain and therefore there is hardly any savings in Paradhi families. Nevertheless, those Paradhi families and those having some employment and occupations do not find much difficulties in maintaining the families. Their houses are also comparatively better and well-planned. Here too, two historical events have affected their lives - one, the destructive cyclone in Kandla Port and around; and two-an earthquake of 2001 January. Earlier they were residing in small and kutcha buildings only, though they were living in cities. Both after the cyclone as well as after the earthquake, they got some assistance in form of pucca well-built houses as a relief measure; therefore their houses were better than those of their counter part Paradhi families in villages. Anjar town is of course an exception. The Paradhi families here in Anjar did not benefit from

any of the schemes. One of the reasons is that, in Anjar, the Paradhi families were staying either in Mafatpara or on the land on lease; and therefore we do not find pucca houses over there. Nevertheless, some of the buildings are mix of kutchaa and pucca pattern; and if we consider this to be their capital or savings, well, it is what they have !

Social Re-construction and Organisation :

Man is a social animal. In that sense of the term, he cannot live without society. An Individual always wish to remain within and with society. The social organization is formed from this wish to stay in a society. These social organisations control the social functions. This organization is a means for establishing one's identification and one's self - realisation. Any society is known and seen in form of its small or big organisations. These organisations are strength of the society; and the functions of the society are performed through these organisations only. No scattered family or a society can establish its such identity or make any such progress. The Paradhis families in Kutch have been at such a stage that they have not been able to make their identity. The obvious reasons are : the geographical conditions, very less number of people of the tribe, the economic activities which are totally dependent on other people and continuous migration of their ancestors. To-day, this tribe has been divided into 3-4 different levels, such as Jogi (Paradhi), Bhil (Paradhi) Jagaria (Paradhi) etc. They all were one in origin; but due to various occupations and areas, they have adopted different surnames or titles and they insist to be known by such-titles only. One, therefore would like to peep in the social construction of this tribe. As mentioned earlier, they are all one originally, but now according to areas, they have developed their own different identities. Consequently, there has not been a binding force which is as powerful as it should be; and their interactions have remained within their own small regions. This is due to region's differences and poor economic conditions.

Gotra - Family Name :

There has been a Gotra (Family Names) system in Paradhi community which is known as "Shakh". This Shakh or family name is acquired right from a birth of an individual. It is inherited by a person. If a woman gets married, she gets a family name of her husband. There cannot be a marriage within the same Gotra - the family; because the persons of same Gotra are brothers - sisters. Let us see which are the 'Gotras' prevalent among Paradhis. They are :

- (1) Rathod (2) Chavand (3) Chauhan (4) Jaga (5) Parmar (6) Solanki (7) Bhatti (8) Sangar (9) Nakani (10) Dhara (11) Kanar and (12) Sodha.

A deep study into these Gotras (family names) it seems some of them seem to belong to Rajput tribe and some other Gotras cannot be understood regarding their origin or their association. Even the leaders and other people of this tribe are not able to tell us about origin of these Gotras. They simply explain that these Gotras have evolved traditionally. Some Gotras (Families) have their separate family Gods (Kuldev). Nevertheless, Pabudada and Mother Gatral are worshiped commonly by all the Gotras of Paradhi Tribe alike, without any exception. In each of the Mohallas of Paradhi habitation, one will find small temples of Pabudada, Mother Gatral as well as Khetalpal (the God of the region - Kshetra)

One more fact about the Paradhi families. Usually they believe in joint family; but because of small houses, the boys, after their marriage prefer to stay separately and as such, we see the increasing trend of individualised or separate families among Paradhi tribe.

Relationship :

In each society, we find two patterns of relationship (1) Based on Blood relations; (2) based on marriage. In first kind of social-relationship. We have those kits which are related with blood e.g. Brother and sister; brother and brother, sister and sister, mother and daughter, mother and son, father and son etc. etc. All these relations are called blood relations; they belong to same family and family name and they are heirs of same ancestor. That means, they have same Gotra. There cannot be marriage between people of same Gotra. Intra-Gotra marriage is forbidden by society.

But when a person marries; he enters into a totally different pattern of social relationship. The relationship of "in-laws". e.g. a person (both a male and female) have father in-law and mother-in-law, Brother-in-law, sister-in-law, uncle-in-law, aunt-in-law etc. etc...

Now, over and above these two well-established and well-recognised two patterns of relationship, the modern living conditions have created a new pattern of relationship in the society. e.g. a girl gets married and both the daughter and her husband (son in law) go and stay separately, probably in search of some work to make living. A number of persons leave their original parental habitation and start to stay with some distant relatives, if some work is available there. This happens almost every where, where the people of distant relations also stay in vicinity providing hope and warmth in their lives, almost staying on some wasteland or Government piece of land, constructing small hutment but staying with love and affection for their fellow-people.

Besides these persons of near or distant relations, the Paradhīs also keep good relations with people of other communities, almost as poor and as deprived as themselves such as Harijans (S.C.) Vaghari (OBC) Muslims (Minority) etc. On occasion, they go to each others places, live with harmony but not a distinct social relationship as such.

Caste Panch:

As in some other castes, so in Paradhīs too, there is a system of Caste - Panch; which means that the social and other issues are settled by leaders of the caste. Ofcourse, this system is yet not working properly. The efforts have been continued to improve the system since 1955. Besides, an organisation, called Samagra Kutch Jogi (Paradhi) Mandal (an organisation for all the Jogi (Paradhīs) of entire kutch) has been addressing to some; of the developmental programmes and providing guidance to members. This activity has become fruitfulever since 1955. Needless to say that the efforts are not as fruitful as they should be; because they are all scattered in habitation and the poor economic condition is the main stumbling block. There have been some old caste - organizations of Paradhīs also. One of them is "Adivasi Jogi Paradhi Bhiḷ gnati Mandal". Its registration number is A-1280 and address is outside Sarpat Naka, Jogiwas, Bhuj. Some other organisations are :

- Shri Yogeshwar Jogi (Paradhi) gnati mandal Registration number A-15472 (kutch)

Address: Near Railway Station, Jogiwas, Ward No.8, Anjar.

- Akhil Kutch Jilla Jogi (Paradhi) gnati Mandal, Bhuj. Registration Number : (proposed)

Thus several caste - based organizations of Paradhi tribe in kutch have been found functioning. Some local Paradhi leaders have also involved themselves in forming such caste based organisations. Nevertheless, each organisation has its limitations and shortcomings which are obutious on the surface itself. There have been certain Paradhi families which are leaders of the tribe from quite long. Their leadership is acquired from their fore fathers. When, on some social occasions, there arises some social issues, one has to approach to such caste-leaders of the tribe. Likewise, if some incidents are noticed wherein some Paradhi family/individual has made a breach of rules approved by the caste or caste - organisation; or when the incidents are brought to the notice of such leaders that some caste member of the tribe does not behave within the frame work of rules for the tribe, that his/her conduct is in violation of such rules, the caste

leaders give their judgement. As per prevailing rule, during marriage, the bride-groom party has to pay Rs. 3,200/- to their counterpart, towards expenditure for lunch to be offered to the bride-groom's marriage party. If however, the number of people in bride-groom's marriage party are less than the stipulated number, he may pay proportionately less amount to bride's party towards lunch to be offered to bride groom's marriage party.

The bride's father has to give to the bride in her marriage one pair of cloth, one copper jug of water and a brass big bowl. This is as per rules for the caste, and each parents of the bride are supposed to pay at least this much. If however, he can afford more or is willing to give more, he can give the bride one nose ring (whom they call 'diamond') and a ring on a finger. Even, it is not at all compulsory to make any contribution by the Maternal uncle in form of "Mamera" (Maternal uncle's contribution to their niece on her marriage). But in modern days, if the maternal uncle can afford to give this, the 'Mamera' presentation is made. One family member or near relatives can give small or big utensil to the bride.

The study of the consitution of the Paradhi tribe was earlier made by our Tribal Research and Training Institute. Some of the features noted during the study were :

- (1) If a married woman has been kidnapped by somebody and if willingly returns her to her husband, he has to pay fine of Rs. 250/- to the caste - organisation. But if such married woman is not returned to husband or if she is unwilling to go back to the husband; the person has to pay Rs. 400/- to the husband and Rs. 200/- to the caste - organisation.
- (2) If a widow re-marriages, she gets Rs. 100/- from the husband of which Rs. 75/- are retained by her as 'Bandhani' and Rs. 20/- will go to caste - organisation.
- (3) If a husband deserts his wife, he has to pay Rs. 100/- to the father of the married woman; and Rs. 50/- as fine to the caste - organisation.
- (4) If an engagement is made; but for some reasons one feels that she is not a bratch and is breaking this enagement, involes in another engagement, he has to pay Rs. 100/- as fine to the family where earlier engagement was made.
- (5) If somebody sells of a girl of Paradhi tribe to some other tribe/community/caste, he has to pay the fine worth Rs. 1000/- to caste-organisation.
- (6) If a married woman goes to her parent's, place after marriage to see the parents, and if

some people from there gives her in marriage to some other person, then they have to pay a fine of Rs. 250/- to the caste-organisation.

Thus various rates of fine have been prescribed by the caste- organisation on behalf of the caste. All above details indicate that generally the fines have been prescribed in respect of only kind of marital matters. No other issues are covered in such rules. This may be perhaps due to the fact that some such incidents might have taken place where some persons might have acted in such a way to disturb the institution of marriage. Some persons might have broken the ties of holy marriage or some of them might have broken the vow of engagements in marriage. The Paradhi tribe is very small; and if such incidence go on recurring, it may affect the fabric of the tribe. Therefore, such mechanism might have evolved to save the caste. Even accepting this argument, it is felt that the constitution, instead of being lop-sided one, should be comprehensive one, and should cover several social aspects pertaining to caste, instead of rules regarding only marriage - oriented matters. But here, we do not see any such thing. Of course, one thing needs to be mentioned that among Paradhi tribe, incidents of anti-social crimes are very very few. They might therefore thought that, when there have been no incidents of anti-social crimes in the caste, what is the need for such comprehensive constitution covering all such aspects ? They might have thought that the caste-leaders (Patels) are competent to handle such small incidents at their own level, Most of the families of Paradhi tribe are very very poor and they are dependent on only labour work and they have been frequently changing their places of stay in search of work. Besides, they stay at the places where they have their relatives staying. In such circumstances, it could have perhaps been unnecessary to have such a comprehensive constitution for the caste. Therefore, they incorporated only such rules which were necessary at that point of time.

Marriage :

It is true that Paradhis have been trying to get identified in different names in different regions; but it is evidently seen that all Paradhis - whatever names they have in whatever regions - Jogi Paradhi, Jagaria Paradhi, Bhil Paradhi - all of them have inter marital relations among each one of them. Thus they have different identity according to different regions; but marital relations do exist among themselves except with those having the same surname. Thus, Paradhis do not get married with Paradhis, but they can and do marry with Bhil - Paradhi or Jogi Paradhi or Jagaria Paradhi etc. etc. Even the marriage customs and rituals are the same

among them. The transactions/marriage gifts are given and taken as per caste - constitution. The age for marriage, they say, is major and there is no child marriage taking place according to them. They indicate that a boy gets married at 20-21 years and a girl gets married at 16 - 18 years of age these days. But, in earlier days, marriages were decided by parents. There was no chance for a boy or a girl to see each other before marriage. At present, the marriage are decided by parents; but the boy and a girl can see and talk to each other before marriage. Thus, the impact of other society could be seen in this tribe where the boy and girl can meet before marriage. The girl is sent to in-laws immediately after marriage (Ana ceremony performed forthwith). In first instance after marriage, a girl stays for about 8-10 days with in-laws and then goes to her parents' place. The bridegroom accompanies her there, and after a day or two brings her back alongwith him. Thus there is no formal custom of Aana. On Janmastmi festival, she goes to her parents' place to stay for a few days.

First Motherhood Festival (simant festival)

When, for the first time, a woman becomes pragnent, on 7th month of pragnancy this first motherhood festival is celebrated. The women from parents' families come on the occasion. A coconut is given in her lap as a token of good wishes. Thereafter she is taken to her parents' place till her delivery. Usually the delivery is done at home; but a Dai (delivery attendent) is called to assist. But if there is some complication, she may be shifted to Hospital/PHC. Usually Hospital facility is available to those Paradhis living in or around urban areas. For those in rural areas, the nearest dispansary is 5 to 10 kms and facilities of transport are scarce. The Paradhi families in rural / forest areas have mentioned that they have difficulties of communication and transportation during such emergency situation.

Death ;

In all the villages inhabited by Paradhis, the Paradhis are cremated after death. The right leg thumb is touched with fire before cremation of the body. One explanation presented by them about this custom of cremation is that, being poor they cannot afford the expenditure of fire wood; so they might have adopted the custom of cremation. The cremation place of his tribe is there in each village. There are a few incidents wherein for want of availability of land, the seperate cremation is not provided and they have to go for cremation to a nearby village.

On twelfth day of death, a Barma ceremony is performed. In case of woman it is Barma

but in case of male it is (11th day) Agiarma. Those who attend this ceremony give Rs. 10/- to 20/- to the deceased family. This is a good social programme scene organised informally. The deceased family gets our economic relief through this small amount.

If somebody dies accidentally, he is worshipped. They are known as Surapura or Purasa. They prepare a monument made of stone or wood, and place it at the location. While installing it, the Brahmin is called and erection ceremony is performed. But before that the Bhuva, an indigenous socio-religious leader is called. They ask him if the deceased person is going to be problematic to them after death. If the Bhuva declares him to be problematic after death, then only their monument is erected. Even during the incidents of illness in the family, stagnation in progress, recurring of one or other difficulties in life; then also the Bhuva is invited, Dak (Damru/ Drum) is to be played on and strictly on advice of Bhuva, the further ceremony is carried out. Then also some deceased person is to be worshipped. Alongwith other Gods & Goddesses, such persons are to be worshiped.

Some Jogi Paradhi and Bhil-Paradhi perform a "Tarna" ceremony after death. This, unlike Dasma & Barma is not performed on any fixed day, but is performed only if the deceased person is capable of doing some harm. Thus, Tarna can be done even after years of death of any person. During our field work at Matano Math, some Jogi-Paradhi family was found to have gone to Narayan Sarovar for Tarno ceremony; which is performed in the presence of a Brahmin. All the items are brought by Brahmin except a coconut. After Tarna ceremony, one of the family members (male) gets all his hairs removed from the head. The Brahmin is gifted with some money. During our field visit in Kutch, we had observed that money were collected from the members of that location. Kutch has a long sea-shore, some people in or around Adipur, go to Joginath on a seashore and performed the ceremony. The ceremony was performed by a Bawa-Gosai. Nevertheless Tarana ceremony is not compulsory. It is performed usually in accidental case. During earthquake, many a people died and this being an accidental death, the Tarna ceremony was required to be performed.

Religious Life :

Usually religious life is a kind of tradition for people. A person is born in a particular caste/tribe; and a particular caste or tribe follow some religious faith and for that purpose some rituals are performed. People, often believe these rituals or kind of community actions to be

'religion'. There is some definite impact of such performances. They participate in the religious rituals which are performed in the caste/tribe throughout the year. Some beliefs and legends are derived traditionally from generation to generation; and on the basis of these beliefs or legends, people think of their own begining or restoration. Such societies are usually very rigid in their beliefs and they prefer to live in traditional way of life. Their ability to change is very low and slow and partial too. They have very narrow way of thinking; and that is supported by their beliefs and customs. Such societies are known as rigid societies.

The society we are talking about is a Paradhi tribe; but to-day they donot even want to be known as Paradhi; because one of its meaning is related to the meaning of criminal (A-Paradhi). Nevertheless, for ages, they have been known as Paradhis only; and in Kutch, the whole tribe is known as Paradhi. Talking about their evolution, they consider themselves to be belonging to dunasty or family of the great saint Valmiki or great devoter Shabaree or great warrior Eklavya or else to the Bhil family. They have their own God and Goddesses and they believe in them; but at the some time, they also believe in other Gods and Goddesses usually of the area they dwell in. They have great impact of Hinduism in their rituals of religion. Their family God/ Goddess are different as per their family names (Shakh). In terms of celebration of festivals, they are guided by the people staying in surrounding areas. Of course, they being very poor economically, they are not able to celebrate these festivals with pomp and show; but the fact remains that their festivals emcoupass several Gods and Goddesses other than their own traditional ones. They are also seen taking keen interest in the festivals and riheals of Matajee (Goddess).

One inference can be drawn about their different identities in the society. Traditionally, Paradhis were hunter community; and they used to make hunting in the forests as their way of life and occupation. The hunting profession might have earned them bad name, bad image, a ground for criticism and stigma. Now in order to come out of this criticism and stigma of the society; they might have prefered to be known with different names such as Jogi-Paradhi, Jagariya, Raval-Bhil, Bhil etc. etc. according to various regions. This could have been done in order to earn the favour or sympathy from the society. Their Mohallas are therefore now known as Jogiwas, Jagaria was, Bhilwas etc. etc. despite the fact that they belong to one tribe only i.e. Paradhi Bhil. It then follows that these are not the people who can be tied to a single religion or faith. They all are followers of 'Devi' and worship the Goddess (Devi/Mata); but here too, they

have been divided into various sub-sections. One thing must be mentioned in favour of this tribe, that unlike in some other tribes and communities, this tribe doesnot have any criminal record nor are they addicted to any toxinating substence, or any anti-social activities. This is one more proof that they are consciously making efforts to come out of their original identity and trying to get respect or appreciation from the people living around them. They have remained away from almost all kinds of social evils. Otherwise, mostly poor people fall easy victims of such social evils. This, keeping away from antisocial activities is their great credit side.

Following are the different family names and the respective family God/Goddesses of Paradhi tribe.

Sr. No.	Family Name (Shakh/Nokh)	Family God-Goddess.
1.	Rathod	Chamund/Gatral
2.	Parmar	Gatral
3.	Jaga	Matan
4.	Chauhan	Shakti
5.	Surangi	Khodiar
6.	Makwana	Khodiar
7.	Bhatti	Gatral
8.	Kanara	Shakti, Gatral
9.	Sodha	Pabudada, Gatral
10.	Sunjari	Pabudada, Garal

The family name is locally in Kutch known as Shakh or Nokh. As seen above, the different people having different family names have often different family Gods and Goddesses. But as seen earlier, each of Paradhi families do worship Pabudada and Ma gotral as also Kshetrapal. All Paradhi families - irrespective of their family names - do worship these 3 God-Goddesses. In different Mohallas of Paradhis, we find small temples with idals of these 3 Gods/Goddess. Usually in each shakh (Family names) the family Goddess doesnot seem different. Perhaps they are not very sure of their family Goddess.

Ghost, Spirit, Witch :

Paradhis, like other tribals believe in Ghost, witch, spirit etc. They believe that ghosts etc. emerge or exist at the place like cremation or such other unholy/unworthy places. They also believe in spirit too. If a person dies accidentally or by suicide and if he has his unfulfilled desires in this world, he appears as spirit. If a ghost or spirit lives at certain place, and if by any chance or by mistake, if somebody urinates there; the ghost or spirit would catch him close. When such ghost or spirit catches hold of a person, it can only be cured by way of removing his clutch, by the Bhoova, who is representative of Goddess. Paradhis also believe in Witch. They also believe that witch could be either living or non-living; and that living witch is worse than the later. If a living witch even stares her eyes on somebody, he is sure to fall sick; that by her bad way of looking, even good things get spoiled, or a smart healthy child falls sick all of a sudden. The witch's bad way of looking can also be cured by Bhoova. Bhoova, with his divine strength knows what kind of witch/ghost has done such harm to a person or family, and he indicates the way to get rid of it. The procedure suggested by Bhoova is to be followed scrupulously.

Bhagat -Bhoova :

Paradhis, like any other tribals, do believe in Ghost, Spirit, Witch, Super-human element etc. If some one falls sick, if some bad times come, if some hazardous events take place, they immediately resort to Bhagat - Bhoova. If Bhagat - Bhoova indicate the reason to be ghost, spirit, Whitch etc; again he is the person to get the matter settled. Bhagat-Bhoova shows the way and prescribes the procedure. Likewise, if there is an accidental death, or there is some constant hindrance in life, they also prepare the monumental idols of their ancestors. They may be placed near the house or sometimes even in house itself. On festive occasions, they are offered Dhoop or sweets etc.

Thus we find an intermix of religion, faith, blind faith etc. etc. in Paradhi tribe. When the drums are to be blown before Ma Gatral or Pabudada on Navratree or some other auspicious occasion like Pooja etc. it is priviledge of Paradhi Jagaria to blow the drums. According to them, Ma Gatral doesnot get up from her sleep unless the Jagarias below the drum. According to them, this priviledge was given to them by Ma Gatral. When the Jagaria starts blowing in drums, they put on shaffron piece of cloth on their head. This is their firm belief or deep conviction. They are considered to be Jagarias of Ma Gatral. Navertheless they do believe in Ghost, spirit and witch etc.

Population of Paradhis and level of literacy as per survey conducted :

The Akhil Kutch Jogi (Paradhi) caste Association conducted a household survey of all the Paradhi families residing in Kutch District. The statistical information about Paradhi families could be availed from the talukas of Abdasa, Mandvi and Bhuj as well as some of their villages. This data is presented here in this report. The data clearly indicates that this tribe is one of the backward tribes.

Table showing the villages surveyed.

Sr.No.	Name of Taluka	Total No.of Villages	Total No.of Families
1.	Abdasa	14	132
2.	Mandvi	20	425
3.	Bhuj	11	335
	Total	45	892

The survey was conducted in above 3 Talukas of Kutch District covering 892 families of Paradhi Tribe, and the information was collected from each of these families. The survey in some of the villages of Bhuj Taluka was incomplete.

Number of Villages / Families / Members in the Families

Sr. No.	Name of Taluka	Number of villages	Total No.of families	Members in the family		
				Male	Female	Total
1.	Abdasa	14	132	305	307	612
2.	Mandvi	20	425	1065	991	2056
3.	Bhuj	11	335	885	843	1728
	Total	45	892	2255	2141	4396
				51.29%	48.71%	100%

The above table clearly indicates that in Paradhi tribe we see less number of women than men. (48.71 percent and 51.29 percent respectively) In other words, we can say that per thousand male there are nine hundred fifty females. Though this is not a marked difference in ratio,

it does reflect less importance of women in Paradhi society. Men are dominant. The adverse sex ration is reflection of such dominance. The average size of the Paradhi family is 4.9 (4396 members in 892 families). Five members in a family is not a large one. As such, generally we observe larger families in labour communities; but Paradhis are exception. Perhaps it could be due to divided family system adopted by them after the marriage of an adult son.

Table indicating level of education among Paradhis

Sr. No.	Name of the Taluka	Table No. of families	Total members		Illiterate	Primary level	Secondary level	Higher Secondary
			Male	Female				
1.	Abdasa	132	305	307	360	144	9	3
2.	Mandvi	425	1065	991	1163	390	85	14
3.	Bhuj	335	885	843	963	366	60	7
	Total	892	2255	2141	2486	900	154	24
	Level of literacy not known				832			
			2255	2141	3318	900	154	24

If one closely looks at the above table, immediately one would note that the number of illiterate people (3318) is 75.47 percent; that is, more than three fourth of the total population; and less than one fourth, i.e. 24.53 percent have acquired some literacy level. Of these, the maximum number (900) 20.47 percent have received upto primary level. This also includes those who are also in schools. Those who have reached upto secondary level are only 154, i.e. 3.51 per cent of the population; and further those who have reached upto Higher Secondary level are just 24 percents, which is less than even one percent, or precisely speaking, they are 0.54 percent.

It can only be concluded that Paradhi tribe is one of the communities in which, level of education is extremely poor. (Note : In respect of 832 persons, their literacy level was not indicated and as such, they are categorised as illiterate.

TABLE SHOWING THE STUDENTS IN SCHOOLS

Name of the Taluka	Total No. of villages	Total No. of People		Balwadi		Primary		Secondary		Higher Secondary	
		Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
Abdasa	14	305	307	-	-	44	35	2	-	2	-
Mandvi	20	1065	991	2	4	128	95	17	3	5	-
Bhuj	11	885	843	5	6	102	62	13	1	-	-
Total	45	2255	2141	7	10	274	191	32	4	7	-

Here is a picture of 892 families of these 3 Talukas of Paradhi Tribe. The total number of people in this tribe is 4396 (2255 Male and 2141 Female). The picture of education level is very dismal. What do the children of this tribe learn? The look at the Table shows that totally 525 children are attending schools. This comes to 11.95 percent of total population. There are recent current figures of their schooling. In Balwadi, that is preprimary level, there are 0.38 percent (17) children. Maximum number is found in Primary Schools. They are 10.57 percent (465) of the total population. Of these the number of boys are 274 i.e. 10.52 per cent and 191 are girls i.e. 8.92 percent. In secondary schools, there were totally 36 children which is even less than one percent (0.81 percent of these the girls were only 4 (0.09 percent). The lowest number of children are found in Higher Secondary Schools. They are only 7 (.015 percent) with not a single girl student. Thus, it seems, for the students who attend schools, usually their target is to reach upto primary level. Above it, some students might be going; but this seems to be an exception. As such, Paradhis are a labour community, and when a child grows little older, he/she drops out from the school and help their parents, either going to work with them, or attending younger kids or some other work at house. Thus, the main reason to give up study half way is the economic conditions of the family. If we have a total view at the table indicating education level above, it is evidently clear that even in this modern times, the children of school going age have been deprived of their most important need and most important Right. Out of 892 families, there were hardly one or two students who have reached upto S.S.C. level. Only one boy from Paradhi tribe was attending a college (First year, B.A.) and one was attending a Law College (LL.B.). None else in the whole tribe were found to have reached good level of literacy. This is a hard and harsh reality of Pardhi Tribe.

We know, several efforts have been made by the State Government and several Organizations to promote education among children of school going age, Despite such efforts, the real picture is rather dismal; and the children are deprived of the education. In such circumstances, how can one think of withdrawing some meagre benefits they get from either State Government or Central Government as Tribal people ? Besides, this study reflects the picture of only such towns at Taluka or District Head Quarters or villages around such urban areas. One can easily think as to what shall be the conditions of the poor rural masses in remote villages ?

Here, we provide a list of villages covered in the survey mentioned above. This list has been presented taluka-wise for three talukas surveyed :

List of Villages Surveyed and No.of Families

Abdasa Taluka

Sr.No.	Name of the Village	No.of Families
1.	Kothara	45
2.	Prajau	3
3.	Vinzan	9
4.	Sanyara	6
5.	Dumara	10
6.	Mothara	7
7.	Kankavati	8
8.	Moti Ghufi	2
9.	Tera	17
10.	Nalia	8
11.	Jakhau	7
12.	Vanku	12
13.	Nunghatad	10
14.	Sunthari	1
Mandvi Taluka		
1.	Mandvi	185
2.	Maska	29
3.	Talwala	3
4.	Bihada	21
5.	Nani Khakhar	8
6.	Mota Ansabhia	4
7.	Darasadi	20
8.	Moti Rayan	14
9.	Shirvo	6
10.	Mod Kuba	2

11.	Halapar	11
12.	Kotadi	13
13.	Moti Mau	37
14.	Gadhshisha	22
15.	Sheradi	18
16.	Don	7
17.	Nava Vas	5
18.	Layaja	9
19.	Vekra	8
Bhuj Taluka		
1.	Bhuj	94
2.	Kera	35
3.	Madhapar	67
4.	Meghpar	6
5.	Dahisar	2
6.	Mirjapar	7
7.	sUKHPAR	55
8.	Mankuwa	28
9.	Samatra	17
10.	Deshalpar	20
11.	Manjal	7

Findings, Suggestions and Clear Opinion :

The Paradhi, Koli and Vaghari tribes residing in Kutch District have been de-listed from the list of Schedule Tribes vide order no. AJS-2003-20G-O-I-23-Ch dated 5th September, 2003 of Gujarat State, Social Justice and Empowerment Department (Tribal Development Dept.). The present study of social, economic, cultural and educational conditions of this Paradhi Tribe in Kutch District was undertaken, consequent to this decision of Government. Even before some time, the Tribal Research and Training Institute had undertaken a study of these three tribes; but the present study

was undertaken, in connection with the above decision of de-listing these three tribes from the list of Schedule Tribes. Another important matter in this regard need to be specifically mentioned that we have no knowledge, if any recommendation is made to de-list these three tribes from S.T., list, under any study or Research undertaken by this Institute in past. In the light of this clarification, the present study assumes special significance. The conclusions and recommendations of this study are as under :

- (1) The Paradhi Tribe habitate in almost all talukas of Kutch District, in more or less number, except in two talukas of Rapar and Bhachau.
- (2) It is estimated that the total population of Paradhi tribe would be between 30,000 to 40,000. This estimate is very near to truth; because in 2001 census figures, the schedule tribe population in Kutch District is shown at 1,30,138. Now, the Rapar and Bhachau talukas have very intensive population of Koli tribe and in these talukas they figure at 49,471. This leaves the schedule tribe population of 60,667 in the remaining 7 talukas of Kutch District. This figure of 60,667 people of ST population in seven talukas include Koli and Vaghari too. Therefore the estimated population of 30,000 to 40,000 for Paradhi tribe in Kutch District has a sound base.
- (3) The Paradhi tribes have main occupation of that of casual labour. This include the agricultural labour, breaking of stones in mines and rocks and miscellenous masonary work. Some Paradhi families do follow their traditional occupations; but they have very little scope in these traditional occupations and they cannot survive on them. Therefore, this tribe can be considered to be largely dependent on casual Labour work.
- (4) There are very few families in Paradhi tribe who are dependent on agriculture. They donot have the land inherited from the fore-fathers. Nevertheless, some families had applied to get agricultural land to the land-office; because they were lendless labourers. These few families were provided land by the Government, but such land provided is dry, without any irrigation facility and totally dependent on rains of monsoon. Otherwise also the lands in Kutch is salty, rocky and least fertile. Therefore, are very Paradhi families few dependent on agriculture.
- (5) The families from Paradhi tribe known as Jogi and Jagaria have been engaged in blowing drums (Dak) before matajee. They are known as Jogi-Paradhis.
- (6) This tribe has settled in Kutch even before independence i.e. during royal days. Even in

those days, the Maharao of Kutch had provided land to Paradhis to settle in Kutch. But the supporting documents are not available.

- (7) Paradhis have been habitating usually outside the villages in any of the regions, alongwith other backward castes and communities; constructing their hutments. Usually they settled on Government waste land or other Government land and therefore they donot have any land or house on their own name officially. Recently, some of the Paradhi families set settled on land acquired on lease. The Government concerned authorities have provided facilities of water and light on such sites and they collect respective taxes also on this land on lease.
- (8) In the Mohallas of Jogi-Oaradhis, one does not find facilities of roads. Those very few residing in towns/cities/urban areas do enojoy the facilities of light and water; but the latrine and bathroom facilities are lacking, for which they too have to resort to open areas.
- (9) Till recently, the untouchability prevailed. But now due to the legal provisions, there is no untouchability. But as the elders report, even cups of tea were kept seperate for 'untouchables'.
- (10) In cultural life, all the Paradhis do believe in Pabudada, Ma Gatral and Khetarpal (Khshetrapal). But different Parabi family names (Gotra) follow and worship different Kuldevi. The Kuldevis and Paradhi shakhs offen overlap, which means that two/threec Paradhhi Shakh (family names) might have one Kuldevi.
- (11) Paradhis have been constantly in touch with Hindus and because of such close contacts, they have been following almost all Hindu traditions, celebrate Hindu festivals and follow Hindu rituals. But being economically very poor, they cannot have these celebra-tions on big scale.
- (12) The Paradhis believe themselves to be Bhil. Their ancestors were hunters and were hunting in the forests and were also collecting the subsidiary forest products etc. They consider to be belonging to the dynasty of Sant Valmiki (who was a robber in his early life), or great devotee Shabari, or Eklavya or those of Pabajee and Tembajee of Rajasthan who were Jagarias to Pabujee.
- (13) Presently, Paradhis are engaged largely in casual or miscellaneous labour works; or some

of them are occupied in small occupations. Since urban areas provide labour easily, most of the Paradhis either settle in the towns/cities or places around.

- (15) The literacy rate is very very low. There is hardly any person who has gone upto S.S.C. level. Usually, when a boy or a girl attains the age to work, they have been engaged in labour work. Education level could be said to be upto Primary level for few percents of families.
- (16) Sometimes, traditional work is followed by women or elderly people in Paradhi families. When they are not able to go for work outside the home, they get engaged in making items like Indhoni, Brooms, winnowing basket (सूपडा), ropes and strings etc. remaining at home.
- (17) Very few of the Paradhi persons have the birth certificate of schedule tribe. They donot know which kind of Schedule Tribe they belong to. Of course, some youth residing in towns / cities have the card indicating them belonging to S.T. Some educated youth have their school leaving certificates. There are the evidences on which they claim to be belonging to Schedule Tribe of Jogi-Paradhi.
- (18) Very few Paradhi families have availed of the benefits of Schedule Tribe. This is due to gross ignorance, wherein they themselves were not aware that they belonged to S.T. and certain Government benefits were available to them. In rural areas, however, some families without a place of abode were provided with either a housing plot or a house under Indira Awas Yojana (IAY). But such incidents are rare. In Bhuj too, a couple of persons were provided with Rikshawas. Since the education level is low, none of the persons have been employed in Government. Even private employment is restricted to very few numbers or persons of Paradhi families.
- (19) In Paradhi families, we donot find any kind of any anti-social activity or addition to any intoxicating substance. One of the reasons put forth by them is their poverty due to which they can afford this. Even meat is used very sparingly and restrictively. Wine/Drug is not used even on social occasions. It is restrited. Perhaps a Bhagat-Bhoowa may use wine/meat etc. but that too very less quantity for the purpose of Matajee's work, and not otherwise.
- (20) Paradhis are perhaps idle by nature. They would go for work if available, but otherwise, they would sit idle. What else they can or they would do ? If they donot get work what they

can or they would do? If they don't get work during working hours. What other activity they have to engage themselves. Therefore, without any gainful activity, they will sit idly. This adds to their poverty rather than decreasing it.

- (21) The Paradhis, as other tribal communities, are superstitious and blind-faithed. If somebody gets sick; if the economic conditions deteriorate, if something unusual happens; they become suspicious and superstitious and believe that it might be due to some superhuman spirit and would consult Bhagat-Bhoova.
- (22) The average family size of Paradhis is five members.
- (23) When the survey of about 900 families was conducted, it was revealed that the general level of education in these families was upto primary level and that too, 12 percent coverage. Even in the data regarding school going children, there were maximum number of boys and girls in primary schools only; and there too, again upto 12 percent level. Thus, education in this tribe is very very low.

Clear Opinion :

The Paradhi both residing in Gujarat and in Kutch are the sub-caste of Bhil. Originally they used to stay in jungle and used to hunt. Besides, they used to collect the subsidiary forest products and lived their life. Such life-style is depicted in their earlier history. Originally they were Bhil only, but due to their occupation as hunter, they were known as Paradhi-since, hunting was their main occupation, they were considered to be cruel, criminals - Aparadhi, and from it perhaps were known as Paradhi. Even in our mythological stories, we have some references of such caste. The king Bhartuhari had his seven lives and in one of such lives, he was a parrot and a Paradhi had put a catch around his neck. Likewise we have a story of Valia, who was a great robber but was transformed into a great saint Valmiki. Thus, in earlier ages, hunting was one of the occupations for living. He would make hunting; and would sell his preys to other people of the community and thus would make his living. Thus in those days, there would be a class of people solely dependent on hunting; as to-day we have butchers running slaughter houses and selling the meat to people in the community. It might have so happened that in course of events, people might have turned their faces from hunting; might be, they were conscious of committing violence and the times might have changed. Otherwise, not in very far past, even in the temples, the sacrifice of animals was given. But now such ritual has

disappeared. Such things might have happened in case of hunting too. This might have disappeared either because there have not been deep and dark forests to facilitate hunting and that even the social conditions have changed.

These Paradhīs could also be people residing in or around forests; and in course of time, because of discontinuation of the occupation of hunting, they might have shifted to other occupations. However, their greatest expertise was hunting and their place was jungle. Therefore, they might not have succeeded in other occupations. Besides, they might have started collecting the subsidiary forest products and might have started their traditional occupations of preparing some items from such products. They could have subsided on such income from sale of such products prepared by them, though such income was low, perhaps they might not have thought on an enterprise, nor they might have shifted to other economic activities. Several reasons could be responsible for this, such as plenty of forests, easily available water facility easy availability of forest products. All these positive factors might have prevented them from taking any new occupation. In course of time, the areas where they habitated and the villages in vicinity where they habitated would have been brought under the land revenue code etc, and therefore they might have shifted from place to place and occupying a piece of land with the permission of the local ruler just to stay and carry on their own traditional occupations and such other work. In short, that seems to be a period when life was not tough, conflict was not the rule of the day, future was not so uncertain; and therefore they must be leading an 'easy go lucky' life without much tension for tomorrow. All tribes of such kinds; either living almost independently or living on society's obligations and cooperation being dependent on them; but such tribes have always been different in terms of economic, social and cultural aspects of their lives.

It could also be seen that Paradhīs were living almost traditional life of tribal community. They were living in small groups or communities. They always had their faithfulness to a community head and would abide by his instructions. The process of change was very very slow in their lives and life-style. Their economic conditions were always poor; and were living the life of shortages. Their life style was of primary character. They were adopting the customs and rituals of the society around them and were also respecting their traditions. There became the structural differences in the society and new traditions emerged from them. For the same reasons, after Independence, separate and specific provisions were made for welfare and development of the backward and exploited sections of people. The constitutional provisions came into

existence in post - independence era making the provision for their upbringing. In our society, there were several castes of people, which were in the mainstream of society and yet they were untouchable, they had quite a low status in society, they lived very primary standard of life. All such castes were now included in a list called Schedule Castes. Besides, there were other types of people, living quite far away from the mainstream of the society. They were living in mountains and forests. Their society was of very primitive kind. They lived only on traditions and they were aloof from the progress of mankind. A separate list was prepared for such tribes and it was named as Schedule Tribes. Various developmental programmes were planned out and started to be implemented for the well-being of the castes and tribes enlisted in the respective schedules, both by Governments as well as by various social organizations; and thus started the process of development. All this happened according to laws or according to Constitution of India. The benefits of these schemes and programmes were availed primarily by those schedule tribes which were aware and conscious and which were ready to accept the process of change. But among Schedule Tribes, there were tribes which were not aware, not conscious, not educated and therefore totally unaware of the benefits admissible to them. They even didnot know to which category of tribes they belong to. Such tribes couldnot avail benefits provided by Government. Or even if, they availed them, they were so superfluous or so meagre that it had hardly any meaning. Even, they donot know why, on what grounds and under what category they have been provided with these benefits. All these matters aptly apply to the Paradhi Tribe habitated in Kutch District.

As such, they are primitive tribes residing in scattered areas. For this category of Schedule Tribe there has not been separate administrative structure for providing them benefits. Under the circumstances, had they been de-listed from Schedule Tribe's list, after they had obtained due benefits and had reached to a level of developed tribe. But, No. They didnot avail almost any such benefits, and in terms of progress, they are the least developed tribe, almost at the last step of ladder of development. They are ignorant and unaware. They even donot know that they are tribals. There is not any development in this tribe which can be seen or indicated with naked eye. They donot have any occupation of their own. The education/literacy level is very very low. In the light of these hard facts of reality, it is indeed very sad and unfortunate to remove them from the list of schedule tribe. This is an injustice to them and will add to their poverty and plight. It is our firm belief and very clear opinion that this step of Government indeed has no proper base and it is going to affect them adversely and would add to their misfortune.

The recent study undertaken in their lives, the statistical information available to us on various facets of their lives, the realistic depiction available on V.C.D. etc. clearly indicate that the Paradhis have not witnessed any change in socio-economic fabric of their tribe. Following are the characteristics of their living style and occupational status :

- Gross ignorance and lack of literacy
- Residing in small hutment.
- No land of their ownership right
- No agricultural land for cultivation
- Still dependence on collection of subsidiary forest products like Honey, Gugal, Firewood,.
- Still undertaking the same traditional products like Indhoni, winnowing baskets (supada), string, ropes, Brooms etc.

We now come to the final portion of our report. We had undertaken a study on Paradhi tribe based on our field studies. We had witnessed their social, economic, educational conditions. We had seen their geographical locations and their own hutments. We had also held the discussion with the leaders of Paradhi Tribe, other social leaders of different tribes and castes as well as concerned government officials too. Our frank discussion with them on this issue had revealed that even they are of the opinion that Paradhis should be once again placed in the list of Schedule Tribe and special efforts should be made intensively for their development.

We recommend the following steps on priority basis for Development of Paradhi Tribe :

- (1) It is our firm belief and a clear opinion that several individualised and family- oriented programmes should be implemented on economic front for their development.
- (2) The infrastructural facilities like Roads, Electricity, Water etc. should be provided for their community development.
- (3) They should be provided with housing plots and/or houses at concessional rates. Assistance should be provided for this purpose.
- (4) The education level being very poor, arrangements should be made for Ashram Shalas and Hostel facilities. At the same time, the children of Paradhis should be provided with all educational aids facilities such as scholarships, books, uniform etc. as available to the tribal children of the state.

- (5) The employment is not available; because the education level is very low. Under the circumstances, at least for Kutch district, in Government agencies, semi-government organisations as well as in private companies, the tribals of kutch district should be given preference on percentage basis and they should be provided these jobs on priority basis.
- (6) If possible, as a special case, Paradhi tribe should be given all special and extra benefits which have been provided to the Primitive Tribes in Gujarat. the higher level of subsidy etc. made available to Primitive Tribes in Gujarat should also be made applicable to Paradhis in Kutch. This is recommended to compensate Paradhis, which they have not availed till day upto many years.
- (7) It is seen that, in the district of Kutch, the population of Schedule tribe people is shown at the figure exceeding one lakh. In the circumstances, administratively, for the district of Kutch, a post of class I officer should be created. Besides, for schedule tribe development programmes, the administration should have their Headquarter at the place where there is larger number of population of schedule tribe; so that tribals can easily avail of the benefits of various schemes. This is our firm belief. Because, we have seen many tribes, who have not availed of any benefit over the years of development planning. They are at the stage, where they were decades ago. As if, the waves of change have not touched them at all. Paradhis are one of such tribes and they have remained stagnant in the rush for development and progress. If at this stage, the government, instead of providing extra incentives and instead of promoting some new schemes for them, all of a sudden, decides to delist them from the list of Schedule Tribe, it is indeed most shocking. This needs immediate rethinking and rather a positive angle should be taken for thier speedy development. This is worth doing and we strongly put forth our views in favour of re-considering the government decision of removing away the Paradhis from the list of Schedule Tribes of the State.

॥ श्री गणेशाय नमः ॥

रिद्धि सिद्धि सहित पधारणे
सहकुटुंब सहित आपणे



श्री गौरी नंदन गणेश
श्री ब्रह्मा विष्णु महेश

सुजा महाशय श्री,.....
सहर्ष जल्लावपानुं के परम पूज्य श्री पाबूदादा तथा भोमाई सिडोतर
माताञ्च नी असीम कृपाथी भुण वरसामेडी
हाले अंजार निवासी (डायालार्थ गोविंद सोढानी सुपुत्री)



यि. रसीला



यि. अशोक

(भुण सुधरी हाले मांडवी निवासी मायञ्च कारा राहोडना सुपुत्र)

ना हाथे सेधीमां सीदुंर लरी संवत २०५८ ना महासुट ३ ने
शुक्रवार ता. १५-२-२००२ना शुभ दिने प्रलुतामां पगलां मांडशे.
आ मांगलिक प्रसंगे नवदंपतिने शुभाशिष आपवा तथा
अभारा आनंदमां सहलागी थवा आपने अमांउं लावलथुं निमंत्रण छे.
तथा

डायालार्थ गोविंद सोढानी सुपुत्र



यि. रमेश



यि. भावना

(पडाला निवासी रवञ्च विश्राम राहोडनी सुपुत्री)

साथे संवत २०५८ ना महासुट ५ ने सोमवार ता. १८-२-२००२ना
शुभदिने निरधार्या छे. तो आ शुभ प्रसंगे नवदंपतिने आशीर्वाद आपवा
आप सहकुटुंब सहित पधारी शोभामां अलिपृद्धि करशोञ्च.

• ली. स्नेहाधीन •

स्व. गोविंद लथु सोढा
लाजालार्थ गोविंद सोढा
मायञ्चलार्थ गोविंद सोढा
धनञ्चलार्थ गोविंद सोढा

करशन लाजालार्थ सोढा
नरशी मायञ्च सोढा
प्रकाश डायालार्थ सोढा
लाबु धनञ्च सोढा

तथा सर्वे सोढा परिवारना जय भोमाई, जय सीडोतर, जय माताञ्च



પ્રમાણપત્ર નં. ૨૮/૬૬

ગુજરાત સરકાર

ગુજરાતની અનુસૂચિત જનજાતિઓ માટે જાતિ અંગેના પ્રમાણપત્રનો નમુનો

આથી પ્રમાણિત કરવામાં આવે છે કે,

શ્રી/શ્રીમતી/કુટુંબી જીલ રૂહીલા
શ્રી ડ. ટાટલાઈ ની
પુત્ર/પુત્રી રહેવાસી અંજાર ગામ/નગર તમુકડરુક
સ્થાનિક વિભાગ કોડ (ક) બંધારણ (અનુસૂચિત જનજાતિઓ)ના હુકમ-૧૯૫૦
છેલ્લા ગુજરાત સરકારમાં અનુસૂચિત જનજાતિ તરીકે માન્ય કરેલા જાતિ
પેટા જીલિયા જાતિના છે.

(અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓની યાદીઓ સને ૧૯૫૬ ના (રિપોર્ટિંગ) હુકમથી સને ૧૯૬૦ ના સુધર્ષ નવેસરથી પડવામાં આવેલ કાયદાથી, સને ૧૯૭૬ ના અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓના સુધારેલા હુકમથી સુધારવામાં આવી છે.)

સ્થાન : રાજકોટ તરીકે : રાજકોટ
તરીકે : રાજકોટ તરીકે : રાજકોટ
(અધિકારી અધિકારી,
(આરિમતી વિદ્યાલય)
(કચેરીના સિક્કા સિક્કા)



(જે શબ્દો લાગુ ન પડતા હોય તે છેકી નાખવા)
શ્રી/શ્રીમતી/કુટુંબી/રૂહીલા માટેના પ્રમાણપત્રનો નમુનો
પ્રેરણા તારીખ : ૨૮/૬૬ તારીખ : ૨૮/૬૬
પિલાસીના પ્રમાણપત્ર નં. ૨૨૩/૮૦ સમાજ કલ્યાણ અને આરોગ્ય વિભાગ
ના આદેશ મુજબ તારીખ : ૨૮/૬૬ તારીખ : ૨૮/૬૬

જાન્યે જાણ પાલ પત્રની છે.

આ પ્રમાણપત્રની ઠોડ નોંધમાં, તે કાઢી આપનાર અભ્યાસિકારી શિક્ષક બીજા ઠોડથી કચો ફરક વધ યકચો નહીં અને આ યરતનો લાંમ કરનાર શાળામાંથી કાઢી મૂકવાની શિક્ષાને પાત્ર બનયો આ પ્રમાણપત્ર કાઢીથી બરહું.

શૈઠ શ્રી ઝોકુલદાસ તેજપાલ હાઈસ્કૂલ, માંડવી - ૬૨૬.
માધ્યમિક વિભાગ - (સરકાર માન્ય)

વિદ્યાર્થીનો જન. રહ. નંબર : ૭૭૫૨ પ્રમાણપત્ર નંબર : ૨૨૦૨

- (૧) વિદ્યાર્થીનું પુરુષ નામ રાહીડ આશીડબુનાર માલવ
- (૨) ધર્મ અને જાતિ
- ૧ અનુસૂચિત જાતિ
- ૨ અનુસૂચિત જનજાતિ જાડગી-પારાધી
- ૩ સામાજિક અને શૈક્ષણિક રીતે પછાત વર્ગો (પક્ષીપ'થે સલામત્ય કરેલ જ્ઞાતિઓ-વર્ગો જુઓ.
- (૩) જન્મ સ્થળ : (તાંબુકા-છલકા યદિત) માંડવી-૬૨૬
- (૪) પ્રિયતી વધ અનુસાર જન્મની તારીખ, મહિનો યાદો અને આઠકા બન્નેમાં ૧૧/૧૨/૧૯૭૮ આગસ્ટ-૨મી ડિસેમ્બર ૨૦૦૭/૧૦/૨૦૦૭
- (૫) જ્યાં બચેલ ઠોચ તે ઠેરથી શાળા શ્રી. ગો. જો. પ. જી. શાળા-૧, માંડવી-૬૨૬
- (૬) પ્રવેશ તારીખ ૨૩/૬/૯૨ ધારણ ૯ આઠમા
- (૭) શાળા ઠોડવાણું ઠાણ સલાલ ગો. જો. જો ડાવલો જાગર ડમી
- (૮) જ્યાં ધારણમાં અવધાય કરે છે દો-૯'૨૦' જા'મા ૨૦'મા જુન'૯૩માં
- (૯) શાળા ઠોડવાણી તારીખ ૩૧-૯-૯૬
- (૧૦) અવધાય મેઈસન
- (૧૧) વર્ણક સીટી
- (૧૨) વિશેષ નોંધ

ઉપરની માહિતી શાળાના રહસ્યર અનુસાર ઠોડવાણું પ્રમાણિત કરવામાં આવે છે.

તારીખ : ૨૭/૩/૯૮

સ્થળ : માંડવી-૬૨૬.

(Signature)
વર્ગ શિક્ષક
૯'૨૦'

(Signature)
આચાર્ય
શિક્ષકોના મુદ્રણ
માંડવી-૬૨૬

જાગે જાણ પીળ પડી છે.

નાં. રેવ. વશી-ઠાપલો-કચ્છ ૨૧ ૧૯૦૨

મામલતદાર કચેરી,
માંડવી-કચ્છ.

તા. ૨૧ ૧૧ ૧૯૦૨

વંચાણ :- (૧) ૨૮૮૩ ૨૨૫૩ ૨૨૫૩ ૨૨૫૩

(૧) સરકારશ્રીના સમાજ કલ્યાણ વિભાગના ઠરાવ નં. એસ. સી. ડબલ્યુ. ૧૦૮-ખ.
તા. ૨૬-૮-૮૫ તથા ઠરાવ નં. એસ. સી. ડબલ્યુ. ૧૦૮૭/૮૪૬-ખ, તા. ૨૪-૫-૮૮

(૨) ૨૬૫ ૨૨૫૩ ૨૨૫૩ ૨૨૫૩

(૩)

“ જાતિ અંગે નોંધાવેલો ”

આ ઉપરોક્ત વંચાણ થી નં.-૧ થી ૩ અન્વયે ઠાપલો આપવામાં આવે છે કે,
ગામ : ૨૨૫૩ તા. માંડવી-કચ્છના શ્રી ૨૨૫૩ ૨૨૮૩
ના પુત્ર/પુત્રી ૨૨૮૩ ૨૨૫૩ જાતિ હિન્દુ પારદી ના છે. જેમને યુજરાત
અરજા: અનુસુચિત, અનુસુચિત જન જાતિ/ખાસિયા/જાતિ તરીકે માન્ય કરેલ છે, અને તેઓ હિન્દુ ધર્મી છે.
સ્થળ : માંડવી-કચ્છ.

તારીખ : ૨૧. ૧૧. ૦૨



(Signature)
મામલતદાર, માંડવી.

શ્રીમતી રાજીવબાઈ રાણી

શ્રીમતી રાજીવબાઈ = બીજી પત્ની

શ્રીમતી રાણી

ELECTION COMMISSION OF INDIA

ભારતીય ચૂંટણી પંચ

IDENTITY CARD

GU/01/004/178738



Elector's Name : Shoda Jiva

Father's/Mother's/Husband's Name : Paba

Age as on 1.1.1994 : 30 Years

Sex : Male

Religion : Hindu

Signature : [Signature]

Age as on 1.1.1994 : 30 Years

Sex : Male

Religion : Hindu

Signature : [Signature]

શ્રીમતી રાણી - બીજી પત્ની

શ્રીમતી રાણી - બીજી પત્ની

શ્રીમતી રાણી

ELECTION COMMISSION OF INDIA

ભારતીય ચૂંટણી પંચ

IDENTITY CARD

GU/01/004/203049



Elector's Name : Bhal Manji

Father's/Mother's/Husband's Name : Paba

Age as on 1.1.1995 : 45 Years

Sex : Male

Religion : Hindu

Signature : [Signature]

Age as on 1.1.1995 : 45 Years

Sex : Male

Religion : Hindu

Signature : [Signature]



सत्यमेव जयते

प्रमाणपत्र नं. ५१६४

गुजरात सरकार

गुजरातની અનુસૂચિત જનજાતિઓ માટે જાતિ અંગેના
પ્રમાણપત્રનો નમુનો।

આથી પ્રમાણિત કરવામાં આવે છે કે,

શ્રી/શ્રીમતી/શ્રીમતી જરણી
શ્રી લાખા ચવાલ ના
પુત્ર/પુત્રી રહેવાસી ૨૬૩ મામુ/નગર તા. પુજી સુરે
જિલ્લા/વિસ્તાર જિલ્લા (ક) અધારણ (અનુસૂચિત જનજાતિઓ) ના હુકમ-૧૯૫૦
હેઠળ ગુજરાત રાજ્યમાં અનુસૂચિત જનજાતિ તરીકે સાન્ય કરેલ જાતિ
પૈકી જરણી જાતિના છે.

(અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓની યાદીઓ સને
૧૯૫૬ ના (રિપોર્ટરિત) હુકમથી સને ૧૯૬૦ ના મુંબઈ નવેસરથી
ધડવામાં આવેલ કાયદાથી, સને ૧૯૭૬ ના અનુસૂચિત જાતિઓ અને
અનુસૂચિત જનજાતિઓના સુધારેલા હુકમથી સુધારવામાં આવી છે.)

આદિત્ય - લાખા ચવાલ કુમાર શીલાબા પુજી સુરે
જ. ર. નં. ૩૦૫૨/૫

સ્થાન : પુજી સુરે
તારીખ : ૨૬/૧૨/૨૦૨૧



સહી :
જાણી શાંતવન કલ્યાણ અધિકારી
અધિકારીના વિશ્વ સહિત

(જિલ્લા સરકારના અધિકારી ન પડતા હોય તે ઉકી નાંખવા)

શ્રી વડલા હુમાર શાળા

આ. ના. નં. ૧૭૯

તા. ૩૦/૧૧/૧૧

શ્રી વડલા હુમાર શાળા

શાળા છોડ્યાનું પ્રમાણપત્ર

(નમૂનો - ૯ જુઓ વિનિમય - ૧૩)

વિદ્યાર્થીનો જ.ર.નં. : ૧૭૯૯ લેખ : ૧૬૯૯ પ્રમાણપત્ર નં. : ૩૦

૧. વિદ્યાર્થીનું નામ (અટક પ્રથમ)

જોગી નારશી ભુવા

૨. ધર્મ અને જાતિ

પારાધી

(૧) અ. જા. (૨) અ. જનજાતિ
(૩) સ્ત્રી અને ધૈ. પછાત વર્ગો

અમન. જનજાતિ.

૩. જન્મ સ્થળ (તાલુકો - જિલ્લો)

વડલા તા. ગુંદરા

૪. જન્મ તારીખ

આકામાં

૨૨-૦૪-૭૯

શબ્દોમાં

બાબીસમી ચોપલ ચ્યો. ચ્યોગાપ્યા ચ્યેરી

૫. છેલ્લી શાળા

વડલા શાળા

૬. દાખલ તારીખ (ધોરણ સહિત)

૧૨-૦૫-૯૪ દારણ-૧ પહેલા માં

૭. અભ્યાસ

અભ્યાસ

૮. વર્તણૂક

અભ્યાસ

૯. શાળા છોડ્યા તારીખ

૩૦-૦૫-૯૪

૧૦. કયા ધોરણમાં ક્યારથી અભ્યાસ કરે છે?

દારણ-૧ ડા માં

૧૧. શાળા છોડ્યાનું કારણ

અભ્યાસ ગો.લા. રહેવાથી નામ કમ

૧૨. વર્ષ દરમ્યાન ધોરણમાં હાજરી

—

૧૩. વિશેષ નોંધ

—

ઉપરની માહિતી શાળાનાં રજિસ્ટર અનુસાર હોવાનું પ્રમાણિત કરવામાં આવી છે.
વર્ગ શિક્ષક : _____
કારકુન : _____
તારીખ : ૩૦/૧૧/૧૧

મ. વડલા તા. ગુંદરા
તા. ૩૦/૧૧/૧૧

નોંધ : આ પ્રમાણપત્રમાની કોઈ નોંધમાં તે કાઠી આપનાર સત્તાધિકારી સિવાય બીજા કોઈથી કરી કેરકાર થઈ શકશે નહીં અને આ શરતો નો ભંગ કરનાર શાળામાંથી કાઠી મુકવાની શિક્ષાને પાત્ર બનશે.

જાગે પાલિ પત્ની હો.

જા. એ. ડી. / ૩૭૩

ફોન નં. (૦૨૮૧) ૪૭૮૩૭૫
નં. તકદ/ આ. વિ. / ૩૦૦૦-૨૦૦૧/ ૧૭૭૭
તકેદારી અધિકારી (આદિજાતી વિકાસ) ની કચેરી
ગાયત્રી ગેમ્બર્સ ત્રીજા માળે, ગીસ્તાર ટોકીઝ પારો,
કુલછાબ ચોક, રાજકોટ - ૩૬૦ ૦૦૧.
તા. 18 NOV 2000

પ્રતિ,

શ્રીમતી કુંવરબાઈ મુડી

મું. જીભાસર તા. અંબજીર
જી. કાંદલુ

વિષય :- દીકરી રૂડી સાચી મુડી / કુંવરબાઈનું મામેરું યોજના અંતર્ગત સહાયના સંબંધે
સહી મોકલવા બાબત.

ઉક્ત વિષયના અનુસંધાને સવિનય સાથે જણાવવાનું કે, દીકરી રૂડી સાચી મુડી / કુંવરબાઈનું મામેરું
યોજના અંતર્ગત સહાય માટેની આપની અરજી અંગેની કચેરીના આદેશ નં. તા.
મંજૂર થયેલ છે. તે પેઠે પુત્રીને મળવા પાત્ર સહાયની આપવાના ચક્કા રૂ. અને રૂપિયા
..... નેશનલ સેવીંગ સર્ટી / કિશાન વિકાસ પત્ર આ સાથે સામેલ રાખી મોકલવા
છે.

નેશનલ સેવીંગ સર્ટી. (૧) નંબર ૮૦.૧૧.૧૧૧૩૦૫૭ તા. રૂ.
કિશાન વિકાસ પત્ર (૨) નંબર ૩૦૧૮ તા. રૂ.
(૩) નંબર ૩૦૧૮ તા. રૂ.

ઉક્ત નેશનલ સેવીંગ સર્ટી મળ્યે. આ પત્ર નીચે છાપેલ પહોંચમાં રેવન્યુ સ્ટેમ્પ લગાવી પુત્રીના
માતાની સહી કરી આ કચેરીને મોકલી આપવા વિનંતી.

બિડાલ :-

રૂ. ૨૫૦૦/- નેશનલ સેવીંગ સર્ટી.
રૂ. ૩૦૦૦/- કિશાન વિકાસ પત્ર.

તકેદારી અધિકારી
રાજકોટ (આ. વિ.)

(અહીંથી કાઢવું)

આદેશ નંબર..... તા.....

બીલ નં.....

આથી પહોંચ લખી આપું છું કે તકેદારી અધિકારી (આદિજાતી વિકાસ) ની કચેરી રાજકોટ તરફથી
દીકરી રૂડી સાચી મુડી / કુંવરબાઈનું મામેરું યોજના અંતર્ગત મંજૂર થયેલ.

નેશનલ સેવીંગ સર્ટી. (૧) નંબર..... તા..... રૂ.
કિશાન વિકાસ પત્ર (૨) નંબર..... તા..... રૂ.
(૩) નંબર..... તા..... રૂ.

આજ રોજ મળેલ છે.

રેવન્યુ સ્ટેમ્પ

નિશાળ છોડવાનું પ્રમાણપત્ર

૭૪

[કચ્છ જિલ્લા શિક્ષણ સમિતિ]

તાલુકા પં. પ્રા. ગુપ્ત શાળા નં. ૧
નવાપુરા, તા. માંડવી-૬૨૭

તાલુકો :- માંડવી

વિદ્યાર્થીના જ. રજિ. નંબર : ૭૨૯૬

- ૧ વિદ્યાર્થીનું પુરપુરું નામ અટક સાથે : જોગી શામ મંદુભાઈ
- ૨ જાત તથા નાત (પેટા નાત સાથે) : પારાઈ અ. જ. જા.
- ૩ જન્મ સ્થળ : માંડવી - ૬૨૭
- ૪ માતાનું નામ : જીવાબી મેઝા
- ૫ ઇસ્વીસન પ્રમાણે જન્મ તારીખ, માસ, વર્ષ : ૧-૬-૧૯૯૫ પટેલી જીવ.
- (અક્ષર અને આંકડામાં) : પટેલી જીવ કોંગ્રેસીયન પંચાયત
- ૬ છેલ્લે કઈ શાળામાં અભ્યાસ કરેલ : ડૉ. જયંતીબેનની આ. શાળા, માંડવી
- ૭ હાથલ થવાની તારીખ : ૪-૫-૯૬
- ૮ અભ્યાસ : આદ્યાત્મ
- ૯ ચાલ ચલગત : આગી ૧૦ હાજર દિવસ : _____
- ૧૧ કયા ધોરણમાં અભ્યાસ કરે છે અને ક્યારથી : ૭૩. ઈ. ડી. ડી. ૬-૬-૯૬ થી
- (અક્ષર અને આંકડામાં) : જ. ફોરો હાઈસ્કૂલ નેચરલ સાયન્સ અને ગણિત
- ૧૨ શાળા છોડવાની તારીખ : ૩૦/૧૧-૯૬
- ૧૩ શાળા છોડવાનું કારણ : આજી ગોરૂદાસ રહેવા
- ૧૪ ગત વાર્ષિક પરીક્ષામાં ઉત્તિષ્ઠ, ચઢાવવામાં આવ્યો કે નાપાસ : ઉત્તિષ્ઠ
- ૧૫ વિશેષ નોંધ : દારિદ્ર્ય હેતુ માંડવી

હું પ્રતિજ્ઞા કરું છું કે ઉપરની હકીકત નિશાળના રજિસ્ટર પ્રમાણે છે.

તારીખ : ૧૧.૩૦.૧૨.૦૦૩

વર્ગ શિક્ષક : અમીતભાઈ-૧૧૬

શ્રી માંડવી તાલુકા ગુપ્ત શાળા-૧
માંડવી-૬૨૭ શાળા

* કાગડી ખેતશી દેવભાઈની કુ. માંડવી-૬૨૭. ફોન ૨૦૨૭૮ *

High School
Kutch District

શાળા છોડ્યાનું પ્રમાણ-પત્ર

આ પ્રમાણપત્રની કોઈ નોંધમાં તે કાઢી આપનાર સત્તાધિકારી સિવાય બીજા કોઈથી કશો ફેરફાર થઈ શકશે નહીં અને આ શરતનો ભંગ કરનાર શાળામાંથી કાઢી મુકવાની શિક્ષાને પાત્ર બનશે. આ પ્રમાણપત્ર શાહીથી ભરવું.

સુદક : હરિજીવ પ્રિન્સીપલ ગ્રેસ નખત્રાણા - કચ્છ જિલ્લો : ૨૨૨૬૬૪

શેઠ કે. વી. સરકારી ઉચ્ચતર માધ્યમિક શાળા, નખત્રાણા-કચ્છ.
વિદ્યાર્થીનો જન. રજી. નંબર ૭૭૨૬ પ્રમાણપત્ર નંબર 5105

૧ વિદ્યાર્થીનું પુરેપુરું નામ (અટક પ્રથમ લખવી) જીવન જીતેન્દ્ર હુસેનભાઈ

૨ ધર્મ અને જાતિ જીવન - પારીધી

૧ અનુ. જાતિ - ૨ અનુ જનજાતિ -

૩ સામાજિક અને શૈક્ષણિક રીતે પછાતવર્ગીના બક્ષીપંચે ભલામણ કરેલ જ્ઞાતિઓ. વર્ગો, જુથો

૩ જન્મ સ્થળ (તાલુકા જલ્લા સહિત) નખત્રાણા - ૬૨૯

૪ ખ્રિસ્તી વર્ષ અનુસાર જન્મની તારીખ, માસ, વર્ષ ૨-૧૦-૭૯ જાન્ય (શબ્દો અને આંકડા બન્નેમાં) અક્ટોબર ૨ ૨૦ ૧૯૭૯

૫ જ્યાં ભણ્યો હોય તે હેલ્લી શાળા નખત્રાણા જી શાળા

૬ પ્રવેશ તારીખ, ધોરણ ૧૫-૭-૯ ધો ૯ (આઈ)

૭ શાળા છોડ્યાની તારીખ ૩૧-૫-૯૬

૮ કયા ધોરણમાં અભ્યાસ કરે છે અને ક્યારથી જુન ૯-૫ ધો ૧૦ (૯૨)

૯ શાળા છોડ્યાનું કારણ આર્થિક ૯-૬ ની ડ.ડ.સ. પરીણામાં ભાગ લેવા

૧૦ પ્રગતિ ૨-૧-૧૨-૯૫

૧૧ વર્તણૂક ૨-૧-૨૧

૧૨ વિશેષ નોંધ આર્થિક ૯-૬ ની ડ.ડ.સ. માં અનુભવ નં ૫૬૧૬૬

ઉપરની માહિતી શાળાના રજીસ્ટર અનુસાર હોવાનું પ્રમાણિત કરવામાં આવે છે
તારીખ : ૧૯/૫/૯૬
સ્થળ : નખત્રાણા વર્ગ શિક્ષક શેઠ કે. વી. સરકારી ઉચ્ચતર માધ્યમિક શાળા નખત્રાણા-કચ્છ.

નોંધ : વિદ્યાર્થી અનુસુચિત જાતિ, અનુસુચિત જનજાતિ, અથવા સામાજિક અને શૈક્ષણિક રીતે પછાત વર્ગો(બક્ષીપંચે ભલામણ કરેલી જ્ઞાતિઓ, વર્ગો જુથો)ના હોય તેને કોલમ ૨માં દર્શાવવું



રાજ્યચિહ્ન

પ્રમાણપત્ર નં. ૫૩/૬૦
૨૧/૭/૬૦

ગુજરાત સરકાર

ગુજરાતની અનુસૂચિત જનજાતિઓ માટે જાતિ અંગેના
પ્રમાણપત્રનો નમુનો

આથી પ્રમાણિત કરવામાં આવે છે કે,

શ્રી/શ્રીમતી/શ્રીમારી મોહિણી અમરજીવણ

શ્રી દેવજી ના

પુત્ર/પુત્રી રહેવાસી મોહી ગામ/નગર કેરકા

જીલ્લા/વિભાગ જાઓ (ક)બંધારણ (અનુસૂચિત જનજાતિઓ)ના હુકમ-૧૯૫૦
હેઠળ ગુજરાત રાજ્યમાં અનુસૂચિત જનજાતિ તરીકે માન્ય કરેલ જાતિ
પૈકી ખારાદા જાતિના છે.

(અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓની યાદીઓ સને
૧૯૫૬ ના (રૂપાંતરિત) હુકમથી સને ૧૯૬૦ ના મુખ્ય નવેસરથી
ધરવામાં આવેલ કાયદાથી, સને ૧૯૭૬ ના અનુસૂચિત જાતિઓ અને
અનુસૂચિત જનજાતિઓના સુધારેલા હુકમથી સુધારવામાં આવી છે.)

ગો. દ. જ. વિ. વિ. ગોહીના લ. લ. ર. ન. ૨૨૩૬ નાં ૧૯૬૦

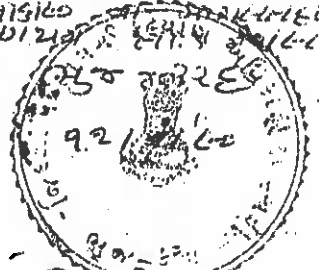
નાં ૨૧/૭/૬૦ મોહીના લ. લ. ર. ન. ૨૨૩૬ નાં ૧૯૬૦

મોહીના લ. લ. ર. ન. ૨૨૩૬ નાં ૧૯૬૦

સહી : ૨ 11-7-60

સહી : ૨ 11-7-60

(કચેરીના સિકા સહિત)



(જે શબ્દો લાગુ ન પડતા હોય તે છેકી નાંખવા)

Note :- No change in any entry is to be made except by the Authority issuing the certificate and that infringement of the Rules will be punished with Judication.

General Register No. of the pupil 2430 Out ward No. 200140 Date 28/5/60
SHETH GOKALDAS HANSARAJ TRANTUKAR MEMORIAL TRUST

SANCHALIT
SHETH GOKALDAS HANSARAJ TRANTUKAR
VIVIDHALAXI VIDYALAYA, MANDVI-KACHCHH.
(Recognised by the Government)

LEAVING CERTIFICATE

2534

- Name of the pupil શ્રી શેઠ ગોકલદાસ હાંસરાજ ત્રાંતુકાર
- Race, Caste with sub-caste & religion ગાંધીવાડી (સા.વ.ગા.)
- Place of birth ગાંધીવાડી - કચ્છ
- Date of birth, as entered in the General register according to christian Era (figures and words) ૦૩-૦૫-૧૯૭૨
- Last School attended ગાંધીવાડી શાળા, મંદવી, કચ્છ
- Date of admission in the School ૧૫/૬/૫૯
- Date of leaving the school ૩૦/૧૨/૫૯
- Standard in which studying and since when (in Figures & words) ૬-૬-૫૯
- Progress સારી 10. Conduct સારી 11. Attendance in days સારી
- Reason of leaving the school સાંભળી ગઈ હોય
- Result of the last annual examination સારી
- Remarks-નોંધ સારી

Certified that the above information is in accordance with the School Register.

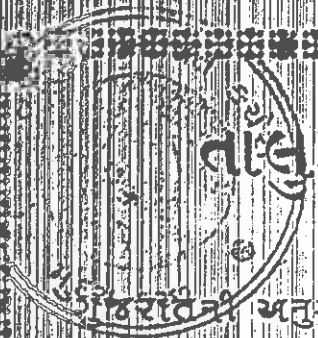
Date :- 28/5/60

શ્રી શેઠ ગોકલદાસ હાંસરાજ ત્રાંતુકાર
Class Teacher,

શ્રી શેઠ ગોકલદાસ હાંસરાજ ત્રાંતુકાર
Clerk,

Std. ૬

B. S.
Principal
Sheth G.H.T. VIVIDHALAXI VIDYALAYA
Mandvi-Kachchh



તાલુકા પંચાયત કચેરી, મુંદરા,

મુંદરા-૬૨૭.

અનુસુચિત જાતિ અને અનુસુચિત જન જાતિ અંગેનું

પ્રમાણપત્ર

નં. ૬૦

તારીખ : ૨૯/૧૧/૨૦૦૧

આથી પ્રમાણિત કરવામાં આવે છે કે શ્રી/શ્રીમતી/કુમારી શોભાબેન
પળા (ચારાદા) શ્રી જી. પળા ચાવડા નર પુત્ર, પુત્રી
રહેવાસી ૯૨૬૧૧૧ ગામ કચ્છ જિલ્લાને જો બંધારણના (અનુ સુચિત
જાતિઓ અનુ સુચિત જન જાતિઓ) હુકમ ૧૯૫૦ હેઠળ ગુજરાત રાજ્યમાં અનુ-
સુચિત જાતિ અનુ સુચિત જન જાતિ તરીકે સામ્ય કક્ષેણ જાતિ પૈકી ચારાદા
જાતિના છે.

અનુ સુચિત જાતિ અને અનુ સુચિત જન જાતિઓની યાદીઓ સને ૧૯૫૬
ના (કેપાંતરીત) હુકમથી સને ૧૯૬૦ના સુબંધ નવેસરથી ઘડવામાં આવેલ કાયદાથી
સને ૧૯૭૬ના અનુ સુચિત જાતિઓ અને અનુ સુચિત જન જાતિઓના સુધારેલા
હુકમથી સુધારવામાં આવી છે.

સ્થળ :- મુંદરા
તારીખ (૨૯/૧૧)

વહુવા વિજયભાઈ
તાલુકા પંચાયત અધિકારી
મુંદરા-૬૨૭.

No. 43/80



CASTE CERTIFICATE

It is hereby certified that Shri/Shrimati/Kumari Balmal Son / Daughter of Vel of Village Ambar Taluka Ambar District Kutch belongs to Pariaadhi (Tribe) which is one of the Tribes, recognised by the Government of Gujarat as Scheduled Tribe.

Place Ambar, Kutch

Date 28/4/80

(Signature) H. H. H.
District Social Welfare Officer
(Designation) Ambar, Kutch



True copy

K. D. Chavhan

Asst. Audit Officer (RAO/KPT)
O/O the A. C. (Audit), Gujarat

No. 27/82



CASTE CERTIFICATE

It is hereby certified that

Shri/Shri~~mati~~/Kumari Ashok Kumar
Son/Daughter of Sobhakar
of Village Anjan Taluka Anjan District Kutch
belongs to Paradihi (Tribe) which is one of
the Tribes, recognised by the Government of Gujarat
as Scheduled Tribe.

Place Banj Kutch

Date 15/2/82

(Signature) [Signature]

(Designation) [Designation]

Seal of the
Office

True copy

[Signature]

Medical Officer, G.M.S.C.I. II
Sardarganj Govt. Dispensary,
Tandaidham (Kutch) 370201
Code No. 212



326
2/12/02

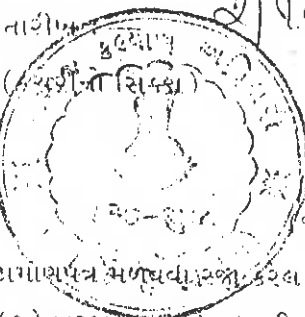
ગુજરાતની અનુસૂચિત જન જાતિ અંગેનું પ્રમાણપત્ર

આથી પ્રમાણિત કરવામાં આવે છે કે,
શ્રીમતી/કુમારી ગંગા વેરાલ
શ્રી સરજારી
પત્ની શહેવારી સાંબાર સામાન્યરૂ ૩૨૬

વિધવો/વિવાહ કેઓ (ક) અંગણ (અનુસૂચિત જન જાતિઓ)ના હુકમ મુજબ તેઓ ગુજરાત
અંગણમાં અનુસૂચિત જન જાતિ તરીકે યાજ કરવા હાત પેટી શ્રી ૬ - ગંગા વેરાલ જાતિ છે.
(અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓનો યાદીઓ અને ૧૯૫૬ના (રૂપાંતરિત) હુકમથી
સને ૧૯૬૦ના મુંબઈ નવંબરથી થવામાં આવેલ કાયદાથી, અને ૧૯૬૬ના અનુસૂચિત જાતિઓ
અને અનુસૂચિત જનજાતિઓના સુધારેલા હુકમથી સુધારવામાં આવી છે.)

અંગ : ભુજ

સહી :



2/12/02

સહાયક મુખ્ય અધિકારી,
(આદિ જાતી વહેંચણી) ભુજ.

જિલ્લા :

(જે શબ્દો આગળ પડતા હોય તે છે કી નાંખવા)
પ્રમાણપત્ર મળવવા સરકાર આધાર :-

- (૧) અરજદારની પિતા/વાલીનું મૂળ વતનના પુરાવો
- (૨) શાળા છોડ્યાના પ્રમાણપત્રની ખરી નકલ
- (૩) શાળા અ. પ. મુજ રુ પ. શાળા ૧-૪ (૪) અ. ૨૦. 3621/9 11: 5-9
- (૫) બા રા દા ન.



सत्यमेव जयते

प्रमाणपत्र नं.

७११-२

गुजरात सरकार

गुजरातनी अनुसूचित जनजातियां भाटे जति अंगेना
प्रमाणपत्रनो नमुनो

આથી પ્રમાણિત કરવામાં આવે છે કે,

શ્રી/શ્રીમતી/શ્રીમુસરી ન જી લી

શ્રી લાલુ જી ના

પુત્ર/પુત્રી રહેવાસી ગામ/નગર

જિલ્લો/વિભાગ નંબરો (ક) અંધારણ (અનુસૂચિત જનજાતિઓ)ના હુકમ-૧૯૫૦

હેઠળ ગુજરાત રાજ્યમાં અનુસૂચિત જનજાતિ તરીકે માન્ય કરેલ જાતિ

પૈકી પારી જાતિના છે.

(અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓની યાદીઓ સને ૧૯૫૬ ના (રૂપાંતરિત) હુકમથી સને ૧૯૬૦ ના મુખર્ષ નવેસરથી થકવામાં આવેલ કાયદાથી, સને ૧૯૭૬ ના અનુસૂચિત જાતિઓ અને અનુસૂચિત જનજાતિઓના સુધારેલા હુકમથી સુધારવામાં આવી છે.)

સ્થળ : ગામ/નગર

તારીખ : ૬/૬/૨૦૨૦



સહી : [Signature]
હોદ્દો : જિલ્લા પ્રશાસન કલ્યાણ અધિકારી
(કચેરીના સિક્કા સહિત)

જિલ્લા પ્રશાસન કલ્યાણ અધિકારી હાય તે છેકી નાંખવા)

॥ सत्य मेव जयते ॥

प्रमाणपत्र नां. ५ / ६६

गुजरात सरकार

गुजरातनी अनुसूचित जनजातिओ माटे जाति अंगेना
प्रमाणपत्रनो नमुनो

आधी प्रमाणित करवामां आवे छे के, श्री/श्रीमती/कुमारी जय

जय श्री जय

ना पुत्र/पुत्री/ रहेवासी अंजार गाम करछ जिल्लो जेओ (क)
अंधारण (अनुसूचित जनजातिओ) ना हुकम - १६५० हेठण गुजरात राज्यमां
अनुसूचित जनजाति तरीके मान्य करेल जाति पैकी जय
जातिना छे.

(अनुसूचित जातिओ अने अनुसूचित जनजातिओना यादीओ सने १६५६ना
अंतिरित हुकमथी सने १६६० ना मुंजठ नवेसरथी घडवामां आवेल कायदा थी,
सने १६७६ ना अनुसूचित जातिओ अने अनुसूचित जनजातिओना सुधारेला
हुकमथी सुधारवामां आवी छे.)

आधारो:- १) जय सही : जय
२) जय होदो : मामलतदार, अंजार
३) जय (कचेरीना सिक्का सहित)

स्थण :- अंजार
तारीख :- २२/१/१६



अरी नठे

जय
मामलतदार
अंजार

जय पति पत्नी छे.

જેલણ પંચાયત શિક્ષણ કચેરી

૨૬

નિશાળ છોડવાનું પ્રમાણ પત્ર

ડા. જયંતલાલ પંચાયતના અધ્યક્ષ શાળા માંડવી - ૬૨૭ - ૩૬૦ ૪૬૫

તાલુકો : માંડવી

- ૧ વિવાદીના રજીસ્ટર નંબર : ૪૭
- ૨ વિવાદીના પુસ્તક નામ અથવા સાથે : જોગી હેમલતા જામળ
- ૩ મોત નોંધાવત (પેદા નોંધ સાથે) ડિજીટાઇઝેશન (અ.જ.ના)
- ૪ જન્મભૂમિ : માંડવી - ૬૨૭
- ૫ જન્મ સંબંધિત જન્મ તારીખ તો માસ વર્ષ : ૧૧/૦૧/૧૯૭૭ (પરલા
- ૬ અક્ષર અને આંકડામાં) જોગી રાજે જોગીલાલસો સિત્તોલેર)
- ૭ અક્ષર અને આંકડામાં અભ્યાસ કરેલ : ૨૧૨૨૫૦ અડીધાજ
- ૮ અભ્યાસ તારીખ : ૨૬/૧૧/૮૭
- ૯ અભ્યાસ : સાધારણ
- ૧૦ અભ્યાસ : ૨૧૧૧
- ૧૧ હાજર દિવસ : ૧ (૨૫૬)
- ૧૨ કયા વારણમાં અભ્યાસ કરે છે અને ક્યારથી : ૬૦-૨ માં તા. ૨૬/૦૧/૮૭ (અક્ષરમાં અને આંકડામાં) જોગી રાજે જોગીલાલસો સિત્તોલેર
- ૧૩ શાળા છોડવાની તારીખ : ૨૬/૦૧/૮૭
- ૧૪ શાળા છોડવાનું કારણ : ૭૧૩૧૨ ગામે જવાથી
- ૧૫ ગત વાર્ષિક શિક્ષામાં ઉત્તિષ્ટ, ચઠાવવામાં આવ્યો કે નાપાસ : પાસ

જેલણ પંચાયતના અધ્યક્ષ શાળા માંડવી - ૬૨૭ નિશાળના રજીસ્ટર પ્રમાણે છે.

તા. ૨૬/૦૧/૮૭

અ. પ્ર. જોગી

અધ્યક્ષ શિક્ષક

જેલણ પંચાયતના અધ્યક્ષ શાળા માંડવી - ૬૨૭

૫૬

જયંતલાલ પંચાયતના અધ્યક્ષ શાળા માંડવી - ૬૨૭

મુખ્ય શિક્ષક

જયંતલાલ પંચાયતના અધ્યક્ષ શાળા માંડવી - ૬૨૭

સંસ્કરણ નં. એ. ૧૨૮૦

આદીવાસી જોગી પારાધી ભીલ જ્ઞાતિ મંડળ

સરપટ નાકા બહાર, જોગીવાસ,

ભુજ - ૩૨૭.

અવક નં.

તી.....

પ્રતિ શ્રી.



અભિયાન નંબર : ૬૨૭

અંબાર તા. ૨૦૧૧

શાવણ સુદ ગુરુવાર

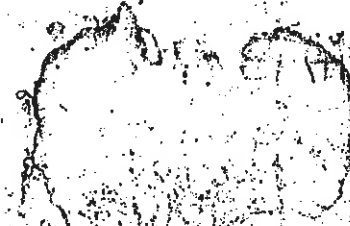
સમગ્ર ઉરદા જંગી (પરદા) અને જંગી લાલ કદવાની કાની મા
 અગ્રસરો તા. ૨૧-જુલાઈ ૧૯૫૫, સા. ૨૦૧૧ શાવણ સુદ ન ગુરુવાર ના રોજ શ્રી.

૬૩૩૨ જાપા. વિદ્યાર્થી અમ. અંબાર મૂકામે આંકે ૩ થયા હતા.

તમામના નામો તાલુકાવાર નીચે મુજબ છે.

ક્રમાંક	તાલુકા	નામ	પુસ્તક	વિશેષ
૧	કાંડ	જી. લક્ષ્મણ	૧૦૦	પાંચ
૨	૨	શુકુ ડાનો		
૩	૩	જી. આર. સેઠી		
૪	૪	લધા રામસંગ		
૫	૫	જંગી નારાણ દેરાણ	કોઠારા	અબડાસા
૬	૬	મોલા જોડા	કોઠારા	
૭	૭	દામા જોડા		અબડાસા
૮	૮	મમુ જોડા		
૯	૯	જંગી. લખા જોડા		
૧૦	૧૦	જી. આર. ડાંગર	સાંધણ	અબડાસા
૧૧	૧૧	જુધીયા વેલા	સુધરી	
૧૨	૧૨	જી. રામજી મગા	સલાયા	માંડવી.
૧૩	૧૩	પુંજા રવજી	માંડવી	
૧૪	૧૪	વેલજી જીવા	મસ્કા	
૧૫	૧૫	જી. લધા દેવા	માંડવી	માંડવી.
૧૬	૧૬	કરશન વાધા	૧૧	૧૩
૧૭	૧૭	કરશન રામજી	સલાયા	૧૧
૧૮	૧૮	કુશા લખા	મંરકા	
૧૯	૧૯	વેલજી ડારા	માંડવી	
૨૦	૨૦	દામા જસંગ	સલાયા	માંડવી
૨૧	૨૧	ગાણી રતન	૧૧	૧૧

क्र.सं.	व.सं.	नाम	पत्नी	व.सं.	व.सं.
२२	११	जोगी	मांडवी	मांडवी	
२३	१२	"	मांडवी	आसंजीया	
२४	१३	"	ला	सुरज	मंडवी
२५	१४	"	जडु	वाराण	११
२६	१५	जोगी	शाला	बेला	सलाया
२७	१				
२८	२				
२९	३				
३०	४	जोगी	मांडवी	कुंडली	११
३१	५	३१	नथु	लसु	११
३२	६	३२	जमु	कुंडली	११
३३	७	३३	गोपाल	पांया	११
३४	८	जोगी	इरम	उमरा	११
३५	९	"	लसु	लाज	३५
३६	१०	जोगी	लसु	इमरा	रताडीया
३७	११	११	रतन	इमरा	११
३८	१२	"	जमु	पया	११
३९	१३	"	लसु	देवा	समाधाया
४०	१४	जोगी	इरान	डारा	देशलपुरी
४१	१५	११	तमासी	अछु	जोरजा
४२	१६	११	बेना	जठो	११
४३	१७	"	गामा	इरान	११
४४	१८	"	इरान	बेना	११
४५	१९	जोगी	सामत	बेना	जोरजा
४६	२०	११	वीरा	नथु	११
४७	२१	११	तमा	नथु	११



Rampur, Tuna

આ ખસ કચ્છ જોગી લોકો સાથે
કેન્દ્ર મંડળિક
મં. નં. ૧૩૩૭

ક્રમાંક	સાલક્રી ક્રમાંક	નામ	વસ્તી	વસ્તી	વસ્તી
૫૦	૧	જોગી ભયુનથુ	૭૭૪		
૫૧	૨	દેશબ ગોપાળ	૧૧		
૫૨	૩	ડાંસા લદા	૧૧		
૫૩	૪	લખા ભયુ	૧૧		
૫૪	૫	મયુ જમલ	૭૭૪		૭૭૪
૫૫	૬	અલા કારા	૧૧		
૫૬	૭	જોગી કારા પચાણ	માધાપુર		
૫૭	૮	૧૧ માલા વીરા	૧૧		
૫૮	૯	૧૧ રતન લલુ	૧૧		૧૧
૫૯	૧૦	જોગી નાથા પચાણ	જુરુ		૭૭૪
૬૦	૧૧	૧૧ જુઠા પચાણ	૧૧		૧૦
૬૧	૧૨	૧૧ અભા કારા	નીરોગા		૭૭૪
૬૨	૧૩	જોગી જુઠુ કારા	૧૧		
૬૩	૧૪	જોગી વીરા ઘલા	ભામાસર		
૬૪	૧૫	૧૧ અમરા જુલા	૧૧		
૬૫	૧૬	૧૧ મલુ નથુ	સીભાવ		
૬૬	૧૭	૧૧ મઘા રામ	૧૧		
૬૭	૧૮	જોગી ભયુ સામન	ભામાસર		
૬૮	૧૯	૧૧ અલુ લદા	કાંબુડ		
૬૯	૨૦	૧૧ કારા ડાંસા	૧૧		
૭૦	૨૧	૧૧ મઘા કારા	૧૧		
૭૧	૨૨	જોગી લદુ ભામા	૧૧		
૭૨	૨૩	૧૧ ઉમરા પાલા	૧૧		
૭૩	૨૪	૧૧ દેવરાજ રામજી	૧૧		
૭૪	૨૫	૧૧ લાલજી ગાલા	૧૧		
૭૫	૨૬	જોગી દેવા	૧૧		
૭૬	૨૭	૧૧ લખા સામન	૧૧		
૭૭	૨૮	૧૧	૧૧		

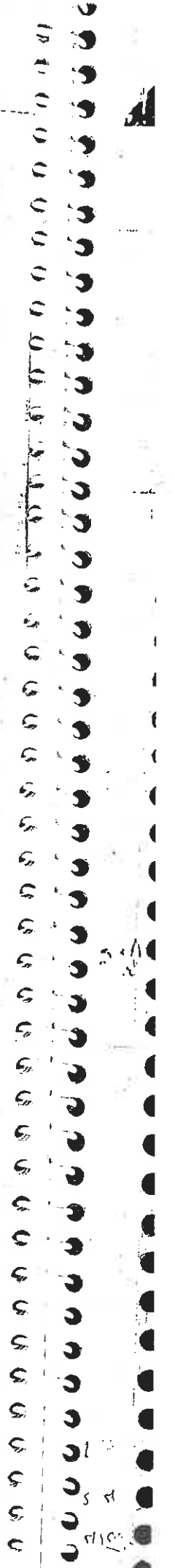
૧૧૭૫

અંબાર તાલુકા

નામ	તાલુકો	અંબાર
લાખા ખડોઈ	અંબાર	✓
હમીર	"	✓
હમીર	"	✓
કોસા વીરા	"	✓
કોરા હમીર	"	✓
લામુ કાયા	અંબાર	અંબાર ત
રાજ કાયા	અંબાર	અંબાર x
પલા કાયા	"	" x
રાજ પલા	ગણપાદર	" x
લઘુ મેદા	અંબાર	અંબાર x
લઘુ ભોળ	"	" ✓
રાણા ખતો	"	" x
અરજા ખતો	અંબાર	અંબાર * ૨
દેલા મેગા	શીકરા	લયાડિ x
હામી વેલા	"	" x
અરજા હમીર	"	" Bhatkha Arjun સીમીયઈ
કોસા ધના	"	"
ભીમા ધના	શીકરા	લયાડિ
વીરા ગેલા	શીકારપુર	"
લઘુ સામત	આરાઈ	"
માના મુળા	આધાઈ	રાપર
પલા મુળા	"	"
મીખા કુંશા	" મારજીના	"
મીલા કરશન	કુંથકાર	રાપર
કો પેયા		

હુડાના આર, અજડાસા તાલુકાના સાગ તે
અને મુંદરા તાલુકાના ત્રેવીસ, છુજ તાલુકા
ના પાંચ ઉપરાંત લયાડિ તાલુકાના

૧૧/૧૦



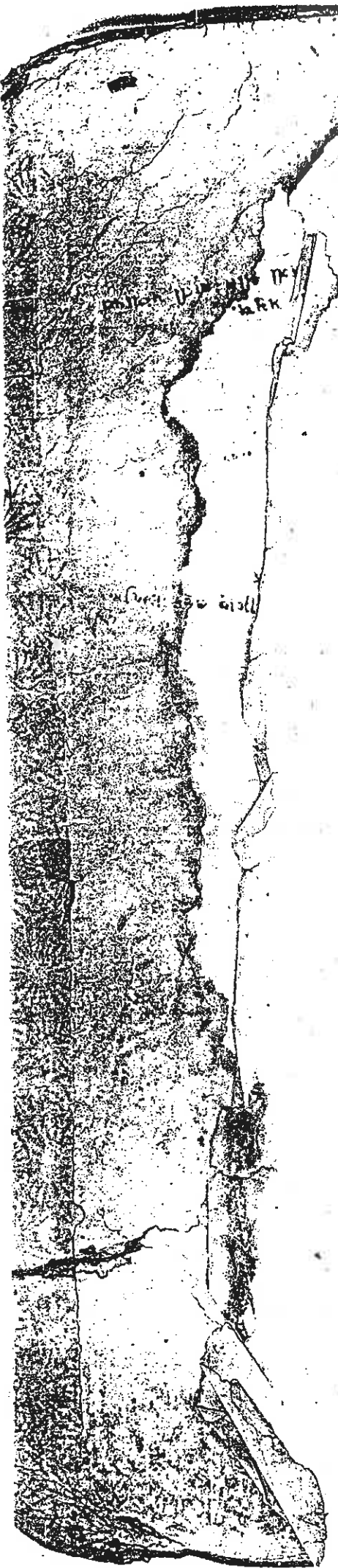
આપણે કમળ બેની લખે
 હવે કમળે
 મંજર : કમળ

સાત, અને સમર ત્રીજી પાઠ
 હાજરી આપી હતી, એવી જ સમગ્ર કમળે
 લાઈઆ, જ માં મોરબીના પાઠ અને લાઈ
 ઉપરાંત આપણી ક્ષાતી ના શુભેચ્છકો
 વગર આપણા સરકારી અમલદાર અને કોંગ્રેસ
 કાર્યકરોએ પણ હાજરી આપી હતી. સિઆઆ ના
 આંધ્રપ્રદેશના જાતિના (કુચ્છ-સરકાર) ના અધિકારી
 આંધ્ર ગોપાલ શર્મા (લાઈ), આંધ્ર નદયનુ લાઈ કડકર,
 અને આંધ્ર ગણકોનુ લાઈ દવે. આંધ્રવા સારેલ
 અને આંધ્ર ગણકોનુ દવે પાસે આજના સમારેલ
 ઉપરાંત અંબર તાલુકા કોંગ્રેસ સમિતિના પ્રમુખ આ
 આંધ્ર જાલિલાઈ સંઘવી, અંબર સુધરાઈ ના મા
 ડુંગર શીલાઈ પરસોતમ, અંબર સુધરાઈ ના હાલ ન
 આપી હતી.

સમારેલના પ્રમુખ સ્થાને આંધ્ર પાંચના
 શીલાઈ એ આજના સમારેલ નું સંચાલન કરી રહ્યા
 સરસાત માં આંધ્ર ગોપાલ શર્મા (લાઈ) એ જ
 આ જાતિ ક્ષાતી માટે દલિયાશીક દિવસમાં આવી
 થયેલ નથી, આજના પ્રગતિકારી યુગમાં, અને
 ની જનતા સમગ્ર રીતે વિકાશના પંથ પ્રગતિ
 કુમ પાઠ્ય રહી શકે આપણી સરકાર પ
 કોમો ના ઉદ્ધર્ષ માટે ભારે પ્રયત્ન કરે છે. જ
 માટે આંધ્ર લેયો, ઉપરાંત ઘાત્રાલયમાં અભ્ય
 પાટી - પુસ્તકો આપે છે, અને અધ્યાપિકો શિક
 વિદ્યાપીઠોને સ્કોલર શીપ પણ આપે છે,
 લોન વિગેરે આપે છે. અસ્મર્યતા નિવાર
 તમારા ઉદ્ધર્ષ માં સરકાર ને કેટલા સહાય
 ના અધિકારી આ રહે આંધ્રવા સારેલ
 લાઈ આંધ્ર ગોપાલ શર્મા (લાઈ) આપણ
 દલિયાસ કથાલેખ, અને એવ
 સરકાર જે તમાને ઉદ્ધર્ષ

સંજ્ઞા

સંજ્ઞા



... આજ અહીં પ્રથમ દર્શાવે
 થી તમારા સંગઠન ના જ પાયો પડી
 ... કરવો.
 ના જાગી પુનઃલાઈ સ્વચ્છ માર્ગર હાજર રહી
 સાંપ લીસ્ટ લગાવવાનું સુચવ્યું અને હજાર
 પ્રલેવાની દરખાસ્ત શુકી. જનો તલેખત અમલદાર
 મોરલીના ટાલેઆધારના રહેવાશી લાઈ લીખા કરાઈ
 તે પછી લીલ કરેલાયદો વાદ્ય અને સારોઈ
 ઈએ અટલે જાગી સંગઠન ને જલ લીલ
 કર્ય ના અન્ય જાગી લાઈ આનો વાંધો
 અને લીલ કરતાં જાગી નામ ઉત્તમદ્યો તેને જ
 ઉતરતાં-ઉતરતાં, પારાઈ અને લીલ પાડા.
 મી ચાલી અંતે નીચે મુજબના નીચે લેવામા
 શ્રીં કર્ય જાગી (પારાઈ) અને વાદ્ય માં લીલ
 મધ્યે લયુ હટકી વાળાએ સમગ્ર કર્ય જાગી
 રી વિગેરે કોમો મારે અહીં પંચ સુંદી કાટાની
 વ્યું ક તાલુકા મારના લાઈ આ, જુદા પડી- વ્યા
 પાનાના પ્રતિ નિદી આલો નામા સુચવે.
 ને. શ્રીં પુનઃલાઈ. શ્રીં વેલે જાઈ (ગાંડવા) શ્રીં
 ઈ. શ્રીં કોમો વીરા સંભર. શ્રીં કોરાપચા (ગાં) માર્યા
 ના લાઈ આ અ કુકો આપ્યો.
 રેકે તાલુકાની આવેલ. પ્રતિ નિદી આ જુદા
 તાલુકાના. સમગ્ર કર્ય-ની પંચાપત મારે ના
 આવી રીતે દરેકે તાલુકાના સુંદાઈ
 પ્રમુખ લાટેલ. અન્ય ટાવર રહેલા આગેવાનો
 મુજબ છે
 વેલ લાઈ આ અ કોઈ ને પંચતરીકે સુંધા
 નામ મેકલાવવાનું જાગી રહ્યું

કેવળા. પંચાયત, ના સંખ્યા તરીકે

જાતાના અધિકારી શ્રી. કુરવા સાટેજ. પંચના. શ્રી.
 કાંટા લીધા રતા. ત્યાર બાદ શ્રી. ગોપાલજી ૧૫ ના
 સાથે જોલવા વિનંતી કરી રતી. ૯
 કાંટાએ જણાવ્યું કે આજે તમાજધાને તમારા સમાજ. ૬
 થયેલા બંધ મને ખૂબ આનંદ પાયલો. કુરુ સરકાર. અરુપ. ૬
 ત કહેવાની કોમોની સુધરણા માટે ખૂબ મરેનત કરી રા. ૦
 જોતી ના સાર્થના માટે હજારો શીપયા ^{ગાંજી} આપેલો પરંતુ ૦
 શી અણ સમજણ હોતાં, ઘણા લોકો મકાનો બાંધવા- અને
 નાની રકમ લેતા અમકાયલો જેવી મોટી રકમ દેવરી
 યે. ખેડે આલું જઈું કુરુલાકુ ગામડાના લોકો ખરી સારી
 મરમાલેલો, અને કહેલો. કે સરકાર આપણા પંચા પાછા લા
 ખુટ્ટી વાતાથી તમારે હરમાલવું બંધ નાઈ. પરંતુ.
 માં જરોજર ઉપયોગ કરી તમારા ખુટ્ટી પડાયા, જેમાં અવા
 બંધને જઈું નારા પામેલો, તેમાંથી અમવા અર્થ આગનાં
 તે કુરુ કરવા મકાના માટેની મખતી ગાંજી-૩૧૫૭ લઈ
 રેનત કરી પાકું ઘર બનાવી લવું બંધ કરી. જોતી ના આગના
 શુધારો અજ ઉધોગ અંગના સાર્થનાં, દારડા વિગેરે
 સાર્થનાં, ઉધોગ માટે મખતી ગાંજી લઈ, સાર્થનાં વસાવી
 સીલ શુધારો. ઉપરાંત. તમારા બાબ કો માટે કુરુ માં
 આય અજ કુબલવળી લેતલો દાત્રાલયાદે. તેમાં
 ઉપરાંત. દાત્રાલય માં નજના રોય તેલો. તમારા
 મામડાઓની સરકારી નિરશખોમાં માટેલ શખો. તો
 ગેરે સરકાર મક્કત આપશે. આ રીતે કુબલવળી લઈ.
 અની પ્રબલો. તેઓ આગળ વધનાં સોમાનુક
 શી કોમમાં પદ જેરો, નામદાર હારત સરકાર તમારી
 માત કહેલો. ઉપરાંત. રરિજન સરકાર સંઘના કીપકુરો
 બંધવળી લાઈ તમારી પડખલો. તેઓ ખુટ્ટી લારો.
 પં આજના પ્રસંગ માટે આનંદ વ્યક્ત કર્યો.

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આખિલ કચ્છ જોગી લાલ શાહ
 કેવલ કાર્યાલય
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૧ ગારાણી. દેશર- ગામ. કાઠેરા.

૩ ૧ ભાઈ પુનરવળી જોગી. ગામ.

૨ ૧ વલજી જીવા

૩ ૧ રામજી મેલા.

કાઠેરા

૧ ૧ જોગી પાંચા ધના. વડાવા.

૨ ૧ જોગી રાજા રવા ગામ. કુપાય.

૩ ૧ ૧ મેલજી ભયુ ૧ કુડે

૪ ૧ ૧ માલા ભયુ ભાગ ૧ પગી.

૫ ૧ ૧ ઉરશાન કારા ગામ. દેશર.

૬ ભાઈ. જોગી રાજા કુચરા. ૧

કાઠેરા - જોગી

૧ ૧ ભાઈ જોગી કારા જોસા ગામ.

૨ ૧ ૧ પલા ભયુ

૩ ૧ ૧ ભયુ મેલજી

૪ ૧ ભાઈ. જોગી કારા ભાગ ગામ.

૫ ૧ ૧ દેવા અરજાળ.

૬ ૧ ભાઈ જોગી જોસા લધા. ભયુ

૭ ૧ ૧ માલા વીરા ગામ.

૮ ૧ ૧ રાજા ભયુ

૯ ૧ ભાઈ જોગી અરજાળ

૧૦ ૧ ૧ માલા ભયુ

૧૧ ૧ ૧ ભાગ - સવા. કાઠેરા

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અખિલ કચ્છ જિલ્લા લીલ જ્ઞાતિ પંચ
કેન્દ્ર કાર્યાલય,
અંબાર : ૬૨૭.

સભ્યો તરીકે
જા. પંચના-
ગોપાલજી શરણ
મારા સેનાજી ન
શરદીર અરપુર
મરેન ત કીરે
સાપેદકે પરંતુ
બાંધવા-કન
કમા દિવરી
કો ખરી સાચી
પેમા પાધા લક
હિં પવંતુ.
ગા. જમોં અવા
લોં આગનો
રા. ૧૫૦/લક
...
રડા વગેરે
ગોં પસાવી
કુરં માં
દે તમોં
...
૧૨૫૦ તા
કેવળી લક
...
૨૬૨ તમારી
ધ તા કીપુરો
...
૫૬ કુચો

ત્યાર જાદ. શ્રી. બા. દવળી લાં. ક.
લાલ લાઈ સંઘવી. શ્રી. કુંગરસી લાઈ સંઘવી
શ્રી. રાણદોડલાઈ દવ. વિગરે લાઈ સાંચો પ્ર
મોંની લાઈ. વલેળી ની વાલાઈ સાપણ સમા
લાઈ સાંચે સખીલ કરી રતી.
છલે માંડવી ના. મોંની શ્રી. પુંગલાઈ રવળી શ્રી.
અન્ય પધારેલા મરે માનો નો આભાર માન્યો રતી. તો
જલાવ્યું રતું ક નામદાર સરકીર અને કોંગેરો નો
ના કીમકેરો આપણા મારે બીજા જરેમત ઉઠાવી ર
આવા સોરા વખત ને જ ગુમાવતાં સાપણ પણ આ
અને સાતી અને સાપણ લલામારે બધું કરી ઘુ
લાદ. શ્રી. ગોપાલજી શરણાઈ શ્રી. નલાવ્યું
મીં સુંદાયલા પ્રતિનિધી લાઈ સાંચી અને સલા રા
ઉપર ના મકાન માં મપરો. અને તે સલા-સા
દાડશો. તેમજ મોરા પંચ માટે અહીં શીર-પંચ. કો
મંત્રી- જાનનચી. વિગરે ની યુટલી કરેશો. તે
પંચ ભૂં મપી ન શકે તે માટે ઉપર જાણવલા ર
ને તાલુકા વારે રશો. તેઓં અહીં કારોબારી મંડપ
કચ્છ માં બનવા. બનાવો અને ક્ષાતી ની સુધારણા મા
મોટી વાત કરવાની રશો. ત્યારે ના મોરા પંચ ને જ
અને એવે જલાવ્યું રતું ક સાજના આ
કે. ઉપરાંત બીજા ત્રણ-ચાર લાઈ સાંચો ક ખૂ
લાવવા બીજા પ્રદેન તરીકે. તેઓં એ. પરં
ધર ના ખર્ચે કચ્છ ના શહેરો- ગામડાં સા
ભારે ઉત્સારથી રાત. દિવસ કામ કરી
તેવા. લાઈ શ્રી. મેદળી ભચુ. ને જે
બધા તરફથી ખરા વેતન રૂબ પૂવું આભાર
માટે દેવવાદ આપું છું. અને જલાવ્યું ર
ના લાઈ સાંચે જેનો- જાખડો સાંચો મપ
અરસ-પરસ પ્રેમ વધો. અહીં જા
ના શૂલ કામો પણ આવા
આવા મોરા મારે

मां श्रीडीया स्वामी नां स्वयामां शीधर
 शिखरमा. हरिजनाने पण उच्चमां कोश प्रथम
 आवडी रशो टोलना स्वामी. श्री. लक्ष्मणानंदु पण
 ज्या धुट्या आपेवो अन आप ता रहरो तेवी भरी
 ज्या आपणाने उपयोगी निवडशो. उध तारीप मपो
 श्री रंगनी भरांग मां पंय उरशो. जधाने अनुकुप पड
 शिवामां आवशो. अन आज स्वामी श्री मा आपणाने
 र दिवशी रन आपेवो तेआनुं पण आपणाने जधा
 मानुंछे. अन प्रभुप मिना आपार पण मानुंछुं.
 यारोने वधावी लध. श्री. जपुण्ड, श्री. स्वामर लालुणी
 विपेराया टना. राजे वागे सलाधरी पध रनी.

गाई

श्री



नवी मधु
 लक्ष्म

अजिबु उच्च वेणी स्वामी ज्ञानि पंचायत
 उच्च कार्यालय,
 अंबर : उच्च.

सा. २०११

श्री. जोगी (पारधी - वाघडमां लाल उदे)

सालामां सालुडाखा मां धी आवेल आगेवान लाध

सभवा जोगी पंआयत माट सुंदला प्रतिनिधि

मुलाधी १७७५ सा. २०११ आवला सुद्धे गुरवार

डडरुजापा आशमना विधीर्षी आना निवास मां

नीयेना प्रतिनिधी लाध ओरावर देता

१ लाध नाराज एशेर गाम डोवर

२ " पुंजाख्य भारतर " मांडवी

३ " वेलण्य गुवा " मरडी

४ लाध रामण्य मध्या गाम सलया

५ " पांआधना " वरापा

६ " रतन रवा " कुपाय

७ " मधण्य लयु " कुड

८ " लयु एण्ण गाम

९ लाध करशन डारा " ए

१० " रतन कुयरा " रत

११ लाध डोसा लधा गाम

१२ " माला वीरा " म

१३ लाध रतन लडु " म

१४ " डारा डोसा गाम

१५ लाध पजा लयु " "

१६ " लडु मधण्य " "

१७ " डारा एमीर गाम

१८ " एवा अरणा " "

१९ लाध अरणा एमीर " "

२० " माणा सुता " "

२१ लाध शिवा करशन " "

२२ " लाजा करशन " "

उपरना

पंआयत

જાગી પરચત/મિલણ પ્રમુખ
 અંબિકા કાંઠા સરકારી સ્કૂલ માળી પ્રમુખ
 અંબિકા પુસ્તક ઘર કાંઠા તાલુકા સુંદર (૬૨૭)

અંબિકા કાંઠા જોગી લીલ જોગી પ
 કાંઠા કાંઠા લય,
 અંબિકા કાંઠા

લાઈ
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 ઘરકાર
 ના
 વામાં
 વરણી
 રવામાં
 અંબિકા
 ઠકકટી
 રણી
 માં આ
 માં આ
 વર્ત
 ૨૫૦,
 ૧૧
 પૂરા
 કં

જાપના અને રાંપણ અંબિકા
 ૨૧. અંક સાંપચાસ પૂરા આપે,
 ૩૨. અંક કંઠા લો સગપણ કરેલ હોય ન જા
 ૩૧૦૧૦૦/ અંક ૩૧૦ અંક સાંપુરા માત્ર ને લાર
 ૩. અંક ઘાંકરના સગપણ થયેલ હોય ને
 ઘાંકરના સગપણ કરી મૂકે તો ૩૧૦ ૧૦૦૦
 ધરમદા નાત્રને લાર.
 ૪. અંક ઘાંકરી ને નાત્ર માંથી ઉપાડી જાય ને
 નાત્રે તો ૩૧૦ ૧૦૦૦/ અંક ૩૧૦ અંક લખર પુરા ન
 ૫. પરણેલી સ્ત્રી માલિકે મળવા જાય અને માલિક
 તેને જાજ વારાવીદ તો ૩૧૦ ૨૫૦/ અંક ૩૧૦. બર
 ધરમદા કરે
 ૬. નીચે સર્વ કરનારા યાત્રા (પંચાયતના સ
 પક્ષપાત કરીએ તો ૩૧૦ ૧૦૦/ અંક અંક સાંપુરા
 ઉપરના નીચમાં અંગે કરાય વામાં આપ્યું
 હવેથી અમલ કરવાના છે. જાડી જ જુના કામો પ
 વાળા પોત પોતાની મરજી મુજબ જુલાસા કરવા
 આવે છે.
 ૭. ઉપરાંત કરાય વામાં આપ્યું. તાલુકા સમિ
 યિગે ની આવડુ પાય તેમાંથી ૧૨૧૧/૧ સંકડ
 સમગ્ર ની પંચાયતને આપવા.
 સમગ્ર કરણ (પારાધી) જોગી પંચાયત ન
 શ્રી. ૬૬૬૨ જાપા વિદ્યા ધી આશ્રમ. અંબિકા માં
 ઉપરાંત સમગ્ર જોગી જ્ઞાતી વર્ષ માં
 અને અરસે પરસે પ્રેમ વધે. સુખ દુખની વા
 અને જુની તાજી પાય તેમજ જ્ઞાતીના સુ
 વિચાર કરી શકીએ તે મારે નો દિવસ. મ
 નો રોજ વો અને અંબિકા મૂકાતે દર વર્ષ
 પુંજાણદ/શવળ અંકરી તેને બધા લા
 જાદ. શ્રીંગો માળાજી રા
 સુંદર કામગીરી અંગે સુખ
 અંગે વર્ષને રા

श्री १०० नोशी हील सोती ये आवत
मिळ १०० नोशी हील सोती ये आवत
१०० नोशी हील सोती ये आवत

श्री १०० नोशी हील सोती ये आवत

पांया रचना लता.

३

ना छोटे देसो अन डायमी, देणरेज इच्छ नी
उपर राजा रिक, तथा छोटे देसो साधे सलार डी
सुभन सर्वांनुमते अंरणी इरवाभां आवी.

श्री १०० नोशी (पाराधी- वाघडभां लील- इहवातां) शांतिना
श्री १०० मधु लयु (कुडड सरु) नी निमलुंड इरवाभां
अं स र प वधावी ली.

४

श्री १०० अरजण हमार (श्री १००) नी सर्वांनुमते वरणी
आवी.
श्री १०० पुंमलाध रवणु (मांडवा) नी सर्वांनुमते अंरवाभां

५

श्री १०० लखणु लया. अन. श्री १०० डारा डोसर अंन
सर्वांनुमते अंरवाभां आव्या.

६

सलार डोसो. श्री १०० प्रलुलाल लाध धाजणु डिया. लुण.
गोपाणु शिवाध, श्री १०० नदवणु लाध नमराण ३३३

लक्ष्मण सुडाम सलार डोसो नरीड अंरवाभां आव्या रला,
समग्र शान्ती मारे डायमी सलार डोसो जनाववाभां

पम वराडे श्री पांया रना लाम पराणा (निमलुंड इरवाभां)
नी नाना मोरा प्रेणा नी सर्वांनुमते अंरवाभां आवी.

न अंत शान्ती मारे नीसे जलाधल नियमा सेव
आव्या.

उपाडी नय न रणु प्रेणीपी-पाणी साधे तो ३०२५०

स पूरा नातन लरवा, अन न आप ता सवलीना

थारसा पूरा धाणीन अन ३१०२०० अंड ३१० जसा पूर

कुल ३१० ७५० अंड ३१० ७५० पूरा आप

लज्ज इरवा ~~श्री १०० नोशी हील सोती ये आवत~~
अंड सो पूरा ना वंधा जांधवा तमां ३१०७५ अंड

अन ३१०२५ अंड पयास नातना
श्री १०० नोशी हील सोती ये आवत

ગોળી પરમત/મિલણ પ્રમુખ
 અધિવેશન સમિતીની સુધારા સંમત
 સ્વાધીપત્ર પર શરૂ કરી તાલુકા સમિતી (૨૨૭)

અધિવેશન સમિતી દ્વારા સુધારા
 કમિટીની રજૂઆત
 અંગ્રીક ૧૯૭૬

જાપના સ્વતંત્ર શાં પઠ્યું આરંભ
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૨૧. અંક સાંપચાસી પૂરા આપો.
૩૨. અંક કંઠાણ સગપણ કરેલ હોય ન જાણે તો ૨૧૦૦૦ અંક શાં અંક સાંપચાસી નામને લેશે.
૩૩. અંક ઘોડેરાનો સગપણ થયેલ હોય ન જાણે તો ૨૧૦૦૦ અંક શાં અંક સાંપચાસી નામને લેશે.
૩૪. અંક ઘોડેરાને નામ માંથી ઉપાડી જાય ન જાણે તો ૨૧૦૦૦ અંક શાં અંક સાંપચાસી પુરા નામને લેશે.
૩૫. પરલોલી સ્ત્રી માધિત્રે મળવા જાય અને માધિત્રે તને જાણે વારાવીદે તો ૨૧૦૨૫૦ અંક શાં લેશે.
૩૬. ધર્મદા કરે.
૩૭. નીચે સર્થ કરનારા આમાં (પંચાયતના સભ્યો) પક્ષપાત કરીએ તો ૨૧૦૦૦ અંક અંક સાંપચાસી ઉપરના નીચામાં આંગે કરાવવામાં આવ્યું છે. હવેથી અમલ કરવાના છે. બાકી જે જુના કામો થયા તેવા પોસ પોલાની મરણ જુજી જુલાસા કરવા આવે છે.
૩૮. ઉપરાંત કરાવવામાં આવ્યું છે તાલુકા સમિતી વિગતેની આવકુ ધાય તેમાંથી ૧૨૧% સંકુલ સમગ્ર ની પંચાયતને આપવા.
૩૯. સમગ્ર કચ્છ (પારાધા) નોંઠી પંચાયત ની સ્ત્રી-કંઠર જાપા વિદ્યા પ્રી આશ્રમ. અંગ્રીક માં ઉપરાંત સમગ્ર નોંઠી ક્ષાત્રી વર્ષ માં અને અરસે પરસા પ્રેમ વધે. સુખ દુઃખની વાત અને જુની તાજુ ધાય તેમજ ક્ષાત્રીના સુવિચાર કરી શકીએ તે મારેનો દિવસો નો રોજવો અને અંગ્રીક મૂકાતે દર વર્ષ પુનઃલાઈ રવણ અંકરી તેને જધી લાગે છે. અંગ્રીક માધિત્રે રવણ સુંદર કામગીરી આંગે અને આંગે વર્ષનો રવણ

સાચી જાણવાની શક્તિ
જેને મળે તેને જીવનમાં
(૭૫) કાંઈક મળે

જેને મળે તેને જીવનમાં શ્રેય
પોતાના તાલુકામાં જઈ લોકોને (જ્ઞાતીલા)
કામગીરી કરાવતી વાકેફ કરે અને અન્ય કો
નું પાલન કરી સંપત્તિ સલામત રીતે કામ કરે તેવી આશર
લાવ્યું કે દરેક તાલુકાના પ્રતિનિધીઓએ પોતાના
પાંચ માંથી પંચ ચૂંટી લેવાનું અને બની શકે તેટલા
સારા કામો કરવાના જરૂર પડે તો મને જાણવશ તો
અન્ય પ્રતિનિધી લાદ્યા પછી આવશે.
બુના વેરગરે હોય તો ભૂલી જવાના રાગ દ્વિષ કોઈ
જેનારું આગવાનો કો તો બેબને આંખો સરખી રાખવ
જ્ઞાતીના પંચના મૂળી તરીકે મને ચૂંટી મને બહુ માન
સું આપે સેવવા અને જ્ય. ગાંધીજીના લાઈ. મંબદલા
જ્ઞાતીના કાર્યમાં બહુ રસ લઈ રટ્યા છો તેઓ બધાના

સંભળ લાઈકે પ્રમુખશ્રીના આભાર માન્યા રતા અને
સંસર્જન થઈ રહી

શ્રીમદ્



જોગામદેવજી
ભટ્ટ.

અખિલ કચ્છ બેંગીલીલ જ્ઞાતિ પ્રંચાયત
કેન્દ્ર કાર્યાલય,
અંબર ૧ કચ્છ.

पंचावतार शूराने
॥ ३० ॥
॥ ३१ ॥

आपण अजितल उदध जंगी लाल शासि पं...
उदध कार्यालय,
अंबर : ३२५

पंचावतार शूराने
॥ ३० ॥ (साजी लाध...
॥ ३१ ॥ अन्व शान...
॥ ३२ ॥ पची आशा...
॥ ३३ ॥ पोताणा...
॥ ३४ ॥ तेला...
॥ ३५ ॥ वशा...
॥ ३६ ॥ यशी...
॥ ३७ ॥ राग...
॥ ३८ ॥ जो...
॥ ३९ ॥ गण...
॥ ४० ॥ आ...
॥ ४१ ॥ जो...

आपण अजितल उदध जंगी लाल शासि पं...
आने जगमधकां आवेछे कु उदलाड ताळुडा आ...
जनायां, सारी शीले अरस परस समंजुनीची पती पा...
अने आगडा ना मोपालारे भाएसा अने उदध उ...
पुरवापणुं रदेतुं नथी. तां लेखानी समज करे माचे शरीपी...
छे कुं जुना जनेल जनायां पणुं समाज ना लयिष्य...
नरदेत माचे पताव्यानी जासु जरुछे तपुं अमाने...
ज्यां एणु आयां जुना जनेला जनायां जम जने तम...
साथ मधी राणु पुरीची तने निडाल इरी नाजया...
लागेत लागती - यजगती शिपशा पासची जनाया...
लेपुं आमां हांछे आसाडीनी करवी नाहे डार...
पध जशा ना समाज मो सारी शीले तपे रदेरो. ना...
पतया तेंधार नाहे दाय तां पंचाय आगम पणाला...
अने पतावर इरी नाजयालछे.

॥ ४२ ॥ अन्व रता...
॥ ४३ ॥ ना...
॥ ४४ ॥ ना...

जामुं इरावतामां आवेछे कु अडे उदध...
छाडरा ना मावित्रा तरुंथी अने मला मधी मथम...
दिव्यानी - रोपीकु सतम - आठम पुपर अडे उदध...
आठली - यणुंशो - उजने अने आरु अडे ना...
मां विवाज छे. आ विवाज देणा उदलाड शासि...
नथी. अने अगमण इरी जेसी रदेछे. म...
ना लोडोन घेरान इरी अडे छे डारणु अगम...
अगमण तना मावित्रा इरी नशेड अडे ल...
उदध छे. तरुंणे देव इरी सुधारा उदध...
उदधाने लज्ज थया पहेला अडे धारा अ...
नरे आपण तां उदधाने मावित्रा आर पंचाय...
जो अगमण इरी परागाडी आपणा...
नरे रदे...

॥ ४५ ॥ ना...
॥ ४६ ॥ ना...
॥ ४७ ॥ ना...
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॥ ५९ ॥ ना...
॥ ६० ॥ ना...

॥ ६० ॥

457.	२२ श्री. माला जेता	गाम कुडवा	...
धलाधआ	२३ श्री. जमल कुमल	गाम अमपुर	...
परना	२४ श्री. रतन कुयरा	गाम रतापीया	...
	२५ श्री. उमीर रवा	गाम कुथडा	...
	२६ श्री. देवा अरजला	गाम जडा	...
मिलधआ	२७ श्री. कुमा सामण्य	गाम जडा	...
आखारता.	२८ श्री. नाराज देरी	गाम डंडारा	...
अन्य सामा	२९ श्री. सामण्य उमीर	गाम जडा	...
	३० श्री. लीमा माला	गाम उडा	...
पुजारी	३१ श्री. रतन नथु	गाम मधापुर	...
	३२ श्री. सासा धना	गाम शंडरा (काडी)	...
	३३ श्री. लक्ष्मी उमीर	गाम शंडरा	...
	३४ श्री. देवा लधा	गाम वरली	...
	३५ श्री. पांखा गोपाल	गाम उडा	...
	३६ श्री. कुशा लीमा	गाम मडा	...
	३७ श्री. शूरा उमीर	गाम शंडरा	...
	३८ श्री. लधा देवा	गाम मांडवी	...
	३९ श्री. जसंग नाराज	गाम मडा	...
	४० श्री. लजा जडा	गाम शंकर	...
	४१ श्री. लीमा डारा	गाम मांडवी	...
	४२ श्री. देवा गुला	गाम शंकर	...

उपर मुजुल जाविस मांधी आंई, तालुडीया मांभी जालेन दि...
अठ्यापिस. मांगेवा ना तालुडीया मांधी आच्य. उपांज सल्लुडी
समितिना सल्यो मानजिय श्री. प्रल्लाल लाध धीजपडिया श्री. गोपाय
शुभाध. श्री. नदयणलाध उडरे सलामां टाणीसणी देवा. श्री. ...
संध ना डायडेर. श्री. जसयरीसलाध लाल उडरे. पाले...
आजनी सलामुं प्रमुज रथान. पंथायत ना सारपंय श्री. मधेण
लाध लक्ष्मी कोलधुं उरुं.

उद्घाटन लाधला. श्री. टरिजन संत उ संध कुरु...
प्रल्लाल लाध धीजपडिया उडधुं उरुं. सया श्री. समेक न...
अने लविष्य मां जेवी डामने अन्य...
लापडीने उपावली रीपणा मार उ... उ... अने...

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આ શ્રેયના જર્ણાઓ વધાવી લીધા રતી.

અને સલામાં રાજર રહેલા સહયોજાઓ ફંડની રાશીમાં ઉમેરવા
આવી. પ્રથમ: શ્રી. પ્રભુલાલલાઈએ રરિજન સોફ્ટવેરના નરરરર
ની જાહેરાત કરી. ત્યાર બાદ નામે મુજબ બીજા નામના રાે ખાસ
ફાળા નરરે કર્યો.

- ૨૫/ શ્રી. રરિજન સેવકુ રાધ.
- ૫૦/ " અરજાલા રાજ રાજ
- ૨૫/ " દેવા અરજાલા પડોઈ
- ૨૫/ " પાંચા ધના વડાબા
- ૨૫/ " માના મુરા. આધાઈ
- ૫૦/ " લાખાઉરે, દંડીસરા.
- ૧૫/ શ્રી. લખમલા રાજ, માધપર
- ૧૦/ " વેલજી મુલા. રાંબર
- ૫/ " રાજ કંચરા. રાજીઆ.
- ૨૫/ " હમર સલા કુપકોટ
- ૫/ " લધા દેવજી માંડવી.
- ૧૦/ કારા કોસા રાંબર
- ૫/ લધુ મધેજી રાંબર

- ૫/ શ્રી. નારાજી રાજી
- ૫/ " પલાલ મુજબ
- ૧૦/ " રાજી મુજબ
- ૧૦/ શ્રી. પુંજી રવજી
- ૧૦/ " કોસા રાજી
- ૩૦/ " મુજબ
- ૫/ " મુજબ
- ૫/ " મુજબ
- ૩૫/

ઉપર મુજબ લારે ઉત્સાર વચ્ચે ૩૫૭, અંક રે-ખાજી સાે છપવા
સલામાં હાજર રહેલા લાઈઓએ કર્યો.

માંડવી થી આવેલા લાઈઓએ નરરે કર્યું કે માંડવી- હકોરે રાજ- નાકો
તેમજ મેલા દરમ્યાની સેવાઓ માટે માંડવી થી આપો. પંજીએ સ્વે સે રાે આ
અન્યે બીજી યથા આજાદ પ્રમુખ શ્રી ના આજાદે માની રાજી આજાદે સે
બરખાસ્ત કરવા માં આવી હતી.

ગાપાળાજી રાજી
૧૯૧૧/૫૯
શ્રી. શ્રી.

અખિલ કચ્છ બેંગી લીલ શાસ્ત્રી યંચાયત
કેન્દ્ર કાર્યાલય,
અંબર : કચ્છ.

पंचायत माघ मी जाऊपर धरत ३६- विंगरना रि. सा. जो २०१३
 मी आल्या रना एत तने मंगुशी आपणा मी आली रनी.

मेषा वाचने लेवा करि शूटा आ जनायवा मी आल्या रना.
 खावले प्रतिनिधि लायसाके पोताना माण- ताळुडीला समाज

१ खिंवा होवाला आल्या रना.

२ श्री. इरध- ररडीर ना पडान वर जाण तडकुळ लंधा करि मडा
 करि विंगवा रनु ५२ वमां आली रनी.

३ लामरु. नी जांन. जावेथ ना पाळा लाय जरा जरीन उपाडी गळ करि
 तेना उपर, तरे ५२ वमां आल्या. एत तने ३. रप/ ना ६६ थका ते रनी मण
 रनु ५२ वमां आली रनी

४ गुरेला ना पायाला - एत रुरुपर ना मंगी ५२ वमां वरना
 नी तडुरी नी पतावर इरवा- तथा. खलाडारा- पयायन मी मंगुशी मंगुशी
 थकल पतावर नी रडम रनु आपणा नां लेवाया श्री. मंगुशी लायसा
 मायापर ना. श्री. रतन लालु साथे उपरोक्त जावन नी पतावर मंगुशी
 रनु ते सुं डरावला मी आल्युं

५ उपरोक्त मायापर ना डारा ७ वा पारुपी माण वर ना मंगी मयाज
 पतेना आपणा से जरी करि डरा रडि तनी पाण पतावर मंगुशी डरावला
 मी आल्युं.

६ लायसाके ना लाल माणा गुराके, लायसाके लायसाके रतनर सुं
 आली लराडे करेले ५५ मंगुशी ५५ मंगुशी मंगुशी लायसाके
 नी रतना राजवा सुं रुरुन डे सुं तने वयाली लेवा मी आली.

७ एत ना ७/१२/२०१३. मागशीर सुं रवीवार. र. २०१३. ना दिवसे लायसा
 मंगुशी लायसाके लाल लायसाके लायसाके सुं करावला मी आल्युं, एत मंगुशी
 वा पण पतावर लायसाके एत लायसाके पण. श्री. माया लायसाके मंगुशी रतना लायसाके
 लायसाके उपरोक्त तारापे लायसाके लायसाके ना पणर मंगुशी सुं करावला मी
 आल्युं. रतन श्री. श्री. मंगुशी लायसाके. श्री. माया लायसाके.
 एत श्री. मंगुशी लायसाके सुं.

८ लायसाके नी रतना लायसाके मंगुशी. एत मंगुशी ना मंगुशी श्री. मंगुशी लायसाके
 श्री. माया लायसाके लायसाके ते सुं डरावला मी आल्युं.

९ उपरोक्त लायसाके नी रतना मंगुशी लायसाके मंगुशी लायसाके पोताना माण
 एत ररडीर मी रतनी लायसाके माण मंगुशी नी रतना मंगुशी लायसाके मंगुशी

242-243 બાદ અન્ય સામાજિક જોડાણ પ્રકારમાં ચર્ચા કરવામાં આવી છે.
જરૂર જોઈએ તો સરકાર માટે સહાયતા આપવામાં આવશે.
બાદ મેમ્બરશીપ તો સરકાર માટે સહાયતા આપવામાં આવશે.

સામાજિક સેવા
સંસ્થા

અગિયાર કોર્ટમાં સરકારી સહાયતા
કેસ કાર્યાલય,
અંબાર : ૬૫૭.



NEWS ૨૩
સરકાર

જાણી ૧ કોર્ટ
11/11/17 મુજબ
15/11/17 મુજબ

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રજા
રતી.

વાઘડા-તાલુકો
રજા

સંખ્યા : ૬૨૭
આધાર - વાઘડા
તા. ૯/૧૨/૧૯૫૬

અમરૂ મુનાઈ લોકાચલ નિર્ણય મુજબ તા. ૯/૧૨/૫૬, માગરૂર યુ
૭ રવીવાર ના સાંજના ચાર વાગે લાઈ માના મુરા લાલ જોધર વાઘડના
લાલ લાઈઆની સલામતી રતી. પ્રમુખશ્યામ શ્રી. મેઘલુ લાલ રજા
ઉપરાંત અમરૂખી જોગી બેલગુજવા- શ્રી. ગોપાલજી શરણાઈ શ્રી. મુદવળ
૭૬૬૨ અને મુખશ્રી શ્રી. સલાઈલાલ ધોપાઈ આ આવાહના નીચે
નીચે મુજબ વાઘડના અગ્યે ગામો માંથી- લાલજાગવાની કોહાવર
આપી હતી.

- ૧ કારાઉમરા. વિકાઈ (લાઈરગાઈ)
- ૨ માનાખલા - લામાસરૂ લાઈરગાઈ
- ૩ લાલ ડાંગા અને ભલા.
- ૪ પલોજા માલા. ઘાડવાળા. તાલુકો. લાયકી.
- ૫ " છુરા ડાંગા ભલા.
- ૬ માના રાજા ભલા.
- ૭ વાઘડેરાઈ લધુ રમારપર
- ૮ " માજ મુરા. આધાઈ.
- ૯ " પલા મુરા. "
- ૧૦ " લીમાલાઈ મુરા. "
- ૧૧ લાલ લાયુ લોજા. આધાઈ
- ૧૨ " ગાંડુ દેવા આધાઈ
- ૧૩ " લાધા લોજા આધાઈ
- ૧૪ " નધુ માલા આધાઈ

લીલ મેઘલ બચુ
પ્રમુખ અમિલ કચ્છ જોગી લીલ પારાધી પંચાયત
પાલક લાલુ છુ - રજાઈ પધુ
તાલુકા કચ્છ (કચ્છ) ૨૦૦૨૨૧

શરૂઆત માં શ્રી. મદવળ લાઈ રતે પંચાયત અને તેના કામોર
સમજણ આપી રતી. સવેલી અંગેની તકરારો આઠી ડેરી સમજણ રતી
લેવા કાલુસઈ કચો રતો. સમજના આધકોને કુલવણ આપવા સમજ
આપી રતી.

લાઈ શ્રી. ગોપાલજી શરણાઈ પંચાયતની સલામતી - તેના માટે
વિગેરે માયો અંગે જાણ્યા રતા - અને ઘણા સોહાલાઈઓની રતી
લોકાઈ જલાલુ રતું કે વાઘડા પ્રતિલિધે. આ વાઘડના લાલ
લાઈઆને પંચાયત અંગે સમજણ કરાવે આપી રતી. તેવું જ

त्याचे नाव... त्याचे नाव... त्याचे नाव... त्याचे नाव...

आधीले प्रतिनिधि लार्डसो का डेव्हें... एतुं उं... पंचायत समिती
माटे स्थपायथे... शिभादेही... तरेगा समारा वाधडना प्रतिनिधि सो का समोन
डोयनतना प्याल आयोनथा. नथी वाधडना लाललार्डसोने
देवुदेस पड्या नथा. एदरा एदर कुसुपने डारणे प... डोय
डोय आयो रोय तमा गागादेर भूडा मे समारुं माना... वा
उत्सव रोयायी प... लाललार्डसो सोयी राड्या नथा.

समा सोया... तरेगा... एवे तमारी पालेयी समन...
एने सोयी समारी पंचायत... मजपुत जनाववा ना उत्तर
नधीधे

जादे समान न... मरेगा... पयायथ. तरेगा...
जीराधना लालपालना... जाजाजा... मजपुत...
सवा... जीराध... मरेगा... तरे... कराववागां आयुं.

आ. मरेगा... आ. मरेगा... आ. मरेगा...
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સચવાય તેવા જવાબદાર આ ઉચિત રીતે આગળના તંત્રી પાસે

રા. વા માં આપ્યું.

જાદ આવેલો લાઈ લાઈમાં નું આ લાઈ મંજૂરમાં આપ્યું રહ્યું.
મમુલકાના આ લાઈ પછી સલાહ આપવામાં આવી રહી.
રાજે ભાઈ સમવામાં આપ્યા રહ્યા.

તા. ૧૦-૧૨-૧૯૭૯ આપાઈ.

સેવા ના ફરી બધા લાઈમાં મળ્યા રહ્યા. અને પેસાઈને આ લાઈમાં
તા. ૨૧/૧૨/૧૯૫૫. ૨૦૧૧ માં આ લાઈમાં ગુરુવાર ના રાજે આ વાગે
સમગ્ર ઉચ્ચતા બેંગા-લાઈ લાઈમાં આ આગે વાળે આ આ સમગ્ર માટે ધારા
ધારણા આપ્યા રહ્યા તે વાંચી સંભાળવામાં આપ્યા. અને તેમાં સમગ્ર
આપવામાં આવી. આ લાઈ આ લાઈમાં આપ્યા રહ્યા.
રવાના થયા.

ગોપાલભાઈ
ધારી



સરખર

અખિલ જીવન સમાજ સંસ્થા
કેન્દ્ર કાર્યાલય,
અંબાર : કમોડી.

अधिकांश कर्मकाण्डात् पंचायत

सुन्दर प्रयाग,

संस्कार : कुम्भ.

ना. ८/शुद्धआशी/१६५७

ना. ८/शुद्धआशी/१६५७ न. वार. शुद्धवार. ना. पंचायत ना.
आगेवा ना. नी सला. सांस्कार आर वाग. श्री. ६३३२. जापा. विद्या

आश्रम ना. मंडान मां मणी हली.
आगेवा ना. आसला. नी डी. व. वारी. नी जजर. पत्रोकी पंचायत
ना. आगेवा ना. शंभुनाथ आपवा मां सली हली. न. " मडा पीड ^{१३} र
ना. मडा शिवरत्री ना. मणा मंगा नागीच. रवा सला मां विचारार्थे न
नी सला. नागी. लाल लाल ना. सुन्दर हला.

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|----------------------------------|------|
| १। सरपंच- मधु लक्ष्म. २०००. | ८ |
| २ गोविंद लक्ष्म. नाम. पंचायती | ६ |
| ३। मालदे लक्ष्म. " पत्रोकी. | १ |
| ४। मधु लक्ष्म. " पडाणा. | २ |
| ५। उमरा वाला. " " | |
| ६। लक्ष्म लोका. " सांस्कार | ५ |
| ७। मला लक्ष्म. " मरसातडी | |
| ८। मरसातडी डीया. " सापडु. | मा |
| ९। पदेल. माला विरा. " नामापुर. | म. ८ |
| १०। डीरा. मरसात. " नामापुर. | म. ६ |
| ११। रतन लक्ष्म. " नामापुर. | १ |
| १२। गोपाल देवराज. " पडाणा | २ |
| १३। रामेण मधु. नाम. मांडवी. | |
| १४। लला जेठा. " सांस्कार. | |
| १५। लारा लो. देराज. " सांस्कार. | |
| १६। मीसा. नाम. " पडाणा. | |
| १७। लालु लक्ष्म. नाम. पत्रोकी. | |
| १८। मधु लक्ष्म. नाम. " सांस्कार. | |
| १९। डीरा डीसा. " सांस्कार | |

श्री. मधु लक्ष्म. ना मधु प. दे. सला. नी शिवांत प. ह. हली. शिवांत मां श्री.
गोपाल देवराज. मांडवी. श्री. पुनला. मा. रतन ना. आवे. पत्रोकी. वा. श्री. सला. प. मा.
ना. मधु मरसात. नाम. ना. मणी. सांस्कार. हली.

राज भवन मन्त्री - राज लक्षण - विंगरे
मटाशिलरजी ना - लपारे वुं लोखन - लरायणी आवंल महेमो
ना वं मंडु वजन लापना हुं हरावला मां आव्युं.
आमंत्रण पत्रिका सां प्रभावली - लुख - मांडवी - आ गामा जण्ड
शी (गार्ध) आने श्री. गदवण लोखर - मेषा ना. प्रसार माटे ल्यानुं
पुला हरावला मां आव्युं

दिना सांसा लोकाती - मेषा माटे लोखर - प्रसार हरे वा नायें
लुखरिमेवा सांसा विंगरे मेषा वली.

लुखर - महेमो - मेषा - मांडवी - विंगरे
महेमो - मेषा - मांडवी - विंगरे
महेमो - मेषा - मांडवी - विंगरे

मांडवी - महेमो - मेषा - मांडवी - विंगरे, २ महेमो महेमो

०३, लधा - ह्या - ल लारा (पु हरावला
मांडवी - महेमो - मेषा - उमरावाला.
मांडवी - महेमो - मेषा - उमरावाला -

मांडवी - महेमो - मेषा - उमरावाला - श्री. महेमो महेमो
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महेमो मांडवी आव्युं मांडवी लोखरि हरावला मां आव्युं.

महेमो महेमो (मांडवी)
महेमो



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महेमो : महेमो.

॥ संदर्भ ॥

महिला वि. १३ कार्यवाही. ता. २७/२/५७, महाराष्ट्र शासनाची मंजुरी २१३-

मान. सवार ना. ता. उलाडो. श्री. हरिजन संवर्द्ध संघ ना. मंत्री. श्री. प्र. लक्ष्मण

लाध धोलाडिया. ना. दुला २२-ने ध्वज वंदन. ची करवा मी खावी रती.

ध्वज वंदन. श्री. कडरुलाया विद्यार्थी सा. मंत्रालय आंगण मी करवा मी

आवृत्त हस्त, जाध नोगी- लील लाध/सा विगरे या. श्री. नारायण मंडो देव

नी पुष्प मरी हली, अन मरा देवना ना. मी देर डिपर नवी देवना यडावी

रती. अन त्या लखन डिलेन कधी हला.

जपोर ना जखरी समाजला नोगी- लील लाध/सा - सम्य मरे-

- मानो, हरिजन संवर्द्ध संघ - मध- शासना ना डायटुरो. श्री. पद्मान वर्गी

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४. श्री. समरा लाध. या. श्री. नारायण नोडारी कडरु.

५. श्री. गंगाराम लाध ६. श्री. समरा लाध, ७. श्री. सा. ल. ल. लाध

८. श्री. गोपाळ शी. लाध.

१०. श्री. लील लाध डीरा नागी साम. लख. पु. १

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उपरोक्त वाधड. वा लामुला मोडेली साध्या रतन
 शिवात मां श्री. सांगमर शासल को पंथायत वा शिरपंथ श्री. मधेळ
 लाध तेशांवा धर मां लामुला होयाया साधी शिवाय नथ- न लामुला
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અને મેં જાની સફળતા ઈચ્છતા આવેલા સંદેશો જોઈને બંધન
 થયું હતું. જેમાં મુખ્ય શ્રી કલકેટર કાંટા (શ્રી રાવળલાઈ) તરફ શ્રી
 શ્રી ગુલાબરામ દામડીયા શ્રી મંગલલાલ લાઈ સોની વિગેરે ના
 દલા માંડવીમાં પુનલાઈ મારવાળી પત્ર પાઠ મેં જાની સફળતા
 ઈચ્છતા દલા અને જલુવ્યું હતું કે માંડવી માં રહે જોગીલાઈ
 ને લ્યો એકડા સા- માંડવી તાલુકા ના લાઈઓ ને જોલાલાઈ,
 મારવાળી તો લ્યાં શંકાર ની દામિત વિધિ, લોચના, વિગેરે છે
 મેં જાની અને દલા લાઈ મેં જાની આવી નરિ શકીએ અને
 તે જલલ દિલગીરી લેવાયી હતી.

જાદ. શ્રી. કુરવા સાહેબ સાજના પ્રસંગે મેં જાની લાઈવા મારે
 પંચાયત ના લાઈઓ ને જાની જોઈવા આવ્યા, દલા અને પદ્માવળી
 જાતા તરફ શ્રી મલલ લોલ જોઈવા જોગી-લીલ લાઈ/જોગી કુરવા
 મકાની કુચા-કુચા તે જાગ્યું હતું, અને મકાની જોઈવા, લોલ
 સોવવા-વિગેરે કામોમાં, પંચાયત ના સારખંચ શ્રી મદલ લાઈ,
 અને મદ્યાપુરવા. ખરલ માલાવિરા એ ઉત્તરા દૂર્લક મદદ કરી તે
 જલલ જોગી સામાર માલ્યા દલા.

ઉપરાંત સાજના આવકોને કુચવળી આપવા સમજ વ્યા દલા,
 અને તરફ માં ચાલવા દરિજન-સંચક સંધ અને પદ્માવળી
 માલા ના જાલાયો માં જાગકોને માંડીલવા સમજ વ્યા દલા.

ત્યાર પછી દરિજન સે ૧૩ સંધના મંત્રી શ્રી પ્રહુલાલ લાઈ.
 શ્રી જોગી-લીલ સમાજ દેલલા જો વર્ષી થી સમાજ ના સંગઠન
 દવાર, સમાજની કુશીલતા મારે તરવા જે પ્રયત્નો કરી રહેલ છે.
 તેને આલકો દલા અને પ્રસંગે ચિત્ર લિલચન કુચી દલું.

જોલલ આ જોગી લાઈ લાઈઓ પંચાયત ના કારી
 લિલ ચાલ સમાજ દલા, અને શ્રી મદલા વર્ગ જાતા ના
 સોવવા ના જે સાજ ના પ્રસંગે જાગી આવી તે જલલ સામાર
 માલા માં પ્રસંગે જાગી જાગીલાલાઈ શિ ના ખર પંચાયત
 પર જે જાગી માલા દલા અને સલા બર જાસત કરવા માં
 જાગી દલા.

રાત્ર સાજના માલા માં જોઈલ માંડવી નિચ મેં જાની
 સંધ માં મેં જાગી માલા માં જાગી દલું અને આજ રાત.

