

THE SIDIS OF GUJARAT

(A Socio-Economic Study and a Development Plan)

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CHAPTER - 1
AREA, POPULATION AND HISTORICAL BACKGROUND

The Sidi is the only scheduled tribe (so declared in Gujarat only) possessing completely Negroid racial traits. They are strongly built, tall and black, and possess wool-like curly hair, protruding jaws and thick black lips.

The Sidis reside besides Gujarat in many other States of India. Andhra Pradesh, Maharashtra, Kerala and the Union territory of Div. They are found in Karnataka also where they live in Ankola, Harpal and Pelapur talukas and Mind Goud Peth, of North Kanara district. of these only the Sidis, living in the old Rajkot division of the Saurashtra division of the Gujarat State, are put in the list of Schedule Tribes.

AREA OF SIDI HABITATION IN GUJARAT :

Saurashtra where the sidis mainly live in Gujarat is well-known even in the Puranas. It is the home of the ancient temples of Dwarka and Somnath. The penisule of Saurashtra is in the west of Gujarat on the Arabian sea coast and lies from 20° - 40' to 23° - 25" northern latitudes, and from 69° - 5" to 72° - 20" eastern longitudes. Here nature is in its abundance, and this is the reason wy it is called Saurashtra, the good and fertile country.

According to the census of Gujarat, 1971, the total population of scheduled tribes in Gujarat was 37,34,422 and the total number of Sidis included in the list of scheduled tribes was 4,482 the Sidis included in the list of scheduled tribes make up about 0.14 percent of the scheduled tribe populations of Gujarat.

According to per the census of 1971, the sidi population in Saurashtra was as follows :

TABLE 1
Population of the Sidis (1971)

No.	District	Taluka	Urban Population	Rural Population	Total
1	2	3	4	5	6
1	Amreli	Amreli	1	---	1
		Rajula	104	---	104
		Kodinar	84	17	101
		Lathi	---	11	11
		Kukavav	90	---	90
		Total	279	28	307
2	Surendranagar	Vadhvan	---	5	5
		Limbdi	6	---	6
		Dhangadhra	---	2	2
		Halvad	4	---	4
		Lakhtar	---	4	4
		Total	10	11	21
3	Rajkot	Rajkot	---	96	96
		Kotda Sangani	2	---	2
		Gondal	---	206	206
		Jetpur	---	7	7
		Dhoraji	---	58	58
		Upleta	25	21	46
		Malia	4	---	4
		Vankaner	5	28	33
		Total	36	416	452

4	Bhavnagar	Bhavnagar	---	41	41
		Ghogha	---	3	3
		Talaja	4	---	4
		Mahuva	12	39	51
		Shihor	11	9	20
		Botad	5	1	6
		Total	32	93	125
5	Jamnagar	Jamnagar	23	345	368
		Bhavan	---	12	12
		Kalyanpur	99	---	99
		Okhamandal	14	59	73
		Khambalia	37	---	37
		Dhora	6	28	34
		Total	179	441	623
6	Junagadh	Junagadh	8	90	98
		Talala	2014	533	2547
		Veraval (Patan)	100	33	133
		Malia (Hatina)	---	1	1
		Magrol	1	3	4
		Manavadar	---	1	1
		Una	163	7	170
Total	2286	668	2954		
TOTAL OF ALL DISTRICTS			2822	1660	4482

TABLE - 2

The district wise percentage of the Sidis included in the list of scheduled tribes is given below :

No.	District	Percentages of Sidi Population
1	Junagadh	65.9
2	Jamnagar	13.9
3	Rajkot	10.00
4	Amreli	6.8
5	Bhavnagar	2.8
6	Surendranagar	0.5

Of this, the district wise percentage of the population of Sidis living in the villages and cities is as under :

TABLE - 3

No.	District	Village Population	City Population
1	Junagadh	77.4	22.6
2	Jamnagar	28.7	71.3
3	Rajkot	8.0	92.0
4	Amreli	90.0	9.1
5	Bhavnagar	25.6	74.4
6	Surendranagar	47.6	52.4

of all these districts, the district having the highest Sidi population is Junagadh district, from which the rural population is 77 per cent and the urban population percentage is 23 per cent. It is more urban oriented than many other major scheduled tribes in Gujarat.

The following Table shows districts, talukas and total number of families surveyed in each :

TABLE - 4

District	Taluka	Census survey		families selected		Total
		Village	City	Village	City	
1	2	3	4	5	6	7
Amreli	Amreli	1	-	-	-	-
	Rajula	104	-	12	-	12
	Kodinar	84	17	5	-	5
	Kukavav	90	-	-	-	-
	Lathi	-	11	-	-	-
Total		279	28	17	-	17
Surendranagar	Vadhvan	-	5	-	-	-
	Limbdi	6	-	-	-	-
	Halvad	4	-	-	-	-
	Dhangadhra	-	2	-	-	-
	Lakhtar	-	4	-	-	-
Total		10	11	-	-	-
Rajkot	Rajkot	-	96	-	10	10
	Kotda Sangani	2	-	-	-	-
	Gondal	-	206	-	17	17
	Jetpur	-	7	-	-	-
	Upleta	25	26	-	-	-
	Dhoraji	-	58	-	-	-
	Malia	4	-	-	-	-
	Vankaner	5	28	-	-	-
Total		36	416	-	27	27
Bhavnagar	Bhavnagar	-	41	-	-	-
	Talaja	4	-	-	-	-
	Mahuva	12	39	-	-	-
	Shihor	11	9	-	-	-
	Botad	5	1	-	-	-
Total		32	93	-	-	-

Jamnagar	Jamnagar	23	345	-	33	33
	Bhavan	-	12	-	-	-
	Kalyanpur	99	-	8	-	8
	Okhamandal	14	59	-	-	-
	Khambalia	37	-	-	-	-
	Dhrol	6	28	-	-	-
	Total	179	444	8	33	41
Junagadh	Jungadh	8	90	-	5	5
	Talala	2014	533	128	45	173
	Veraval	100	33	8	-	8
	Malia	-	1	-	-	-
	Magrol	1	3	-	-	-
	Manavadar	-	1	-	-	-
	Una	163	7	10	-	10
	Total	2286	668	146	50	196
TOTAL OF ALL DISTRICTS		2822	1660	171	110	281

TABLE - 5

It is very clear from these two table that (i) the males are in a larger number than females; there are 865 males and 813 females. (ii) The total number of Sidis being 1678, in 281 families, the average comes to be about 6 members per family. (iii) The age-group, 1-14 has the largest number of members, it is about 43.7 percent of their total population. These who can work, i.e. the person in the age-group 15-35, comes to be about 34.7 percent; the population in the age-group 35-60 comes to be abuot 19.3 pecent. Thus among the Sidis the children constitute the largest group. While the members, who can earn, is rather low.

Rounding up the discussion on some of the demographic characterstics of the Sidis it would be intersting to see the variation in their population during the ten year period, from 1961 to 1971. For this Table 6 may be seen :-

TABLE - 6
Sidi Population in 1961 and 1971

No.	District	1961		1971	
		Rural	Urban	Rural	Urban
1	Amreli	178	9	279	28
2	Surendranagar	11	16	10	11
3	Rajkot	6+0	320	36	146
4	Bhavnagar	4	71	32	93
5	Jamnagar	159	411	179	444
6	Junagadh	1889	517	2286	668
	TOTAL	2301	1344	2822	1660
	BOTH	3045		4482	

It can be seenfrom the table that :-

- (i) The general increase in Sidi population in the ten years (1961-1971) has been about 23%.
- (ii) The increase in rural and urban population has been more or less the same (Rural 22%, Urban 24%)

CHAPTER - 2**MATERIAL CULTURE :**

There are only two villages, Jambur and Talala taluka and Sirvan Nes, where only the Sidis live. In all other villages, they live with the members of other castes. In such villages, they choose to live only in one or two streets of their own. Their houses lie near each other, though they do not join together. In small towns also they try to live together, in one or two houses in the same street. But in bigger places like Jamnagar, they live in different localities in which where ever possible their houses are close to each other. As they do not possess house of their own they have to live in rented houses. So they live where ever they get a house on rent. Their residences are scattered over many streets. Thus, in cities, they live with members of other castes. Only in the Bedi area, where they live together in a group, they are found to be living with the Vagher tribe who also follow Muslim religion. So in cities, the Sidis live in a scattered manner, while in the villages they cluster together, in a group.

On two sides of the village Jambur flows a river. There are 200 houses in the village. There is a Muslim school where a priest (Molvi) teaches Koranesharif to children. In the same building the primary school is also housed. On the river bank are built the Mosque of Nagarchibaba and the Sarai. The Sidis go to the Mosque in a big crowd for reciting Namaj and also on special religious restivals, to put up the Dhamal dance.

HOUSE :

The village has a cluster of house in a street like formation. The walls of two adjacent houses are joined together. The Sidis do not build lonely or single houses.

The walls are usually made of mud. But in some houses stones and mud are used. Some use stones and cement for the same. The houses are 20' x 15' in area. The Sidis who have their houses in the city use stone and mud or only mud which is pressed hard to form a solid structure. Among the rented houses in the city, some are pukka ones.

In some villages like Thordi they use cotton-stalks to construct walls. In villages the roofs of some of the houses are made of grass or of local tiles. One or two houses have Manglore tiles. In

the city areas, the roofs are covered with local tiles or Manglore tiles and at some places, with tin sheets.

In the 281 families selected for investigation, the details regarding houses are as follows :

TABLE - 7
The types of the walls of the houses

Area	Stone Wall	Stone & Mud	Mud Walls Walls	Grass Stalks	Bricks	Wooden Portions	Toal
Village	27	12	119	13	-	-	171
Percentage	15.8	7.00	69.6	7.6	-	-	100.0
City	44	21	38	2	3	2	110
Percentage	40.0	19.1	34.6	1.8	2.7	1.8	100.0
Grand Total	71	33	157	15	3	2	281
Percentage	25.3	11.7	55.9	15.3	1.1	0.7	100.0

The percentage of rural houses, having mud-walls come to about 69.6 percent; while in the city areas, this percentage comes to about 34.6 percent. It is also found that in the cities the houses with stone walls are in a large proportion. It come to about 40 percent. In villages only 15.8 percent of houses have stone-walls. There is not a single house, where bricks or wooden partitions are used in villages. Even in the towns it comes to about 5%. (Bricks 2.7% Wooden portion 1.8%) There are some houses where grass or cotton-stalks are used for walls. The percentage of such houses in the villages is 7.6 percent; the percentage of the same types of walls in towns is in about 1.8 percent houses. Even the roofs are made of different, in which they use grass, country made tiles or Maglore tiles. The following are the details. In the 281 families under investigation.

TABLE - 8
Types of roofs of the house

Area	Grass	Country tiles	Manlore tiles	Gross country	Country manglore	Total
Village	59	76	23	7	6	171
Percentage	34.5	44.3	13.5	11.1	11.1	100.0
City	7	52	47	3	1	110
Percentage	6.4	42.3	42.7	2.7	0.9	100.0
Grand Total	66	128	70	10	7	281
Percentage	23.5	45.5	24.9	3.6	2.5	100.0

It is clear from the above table that the tiled roofs in villages are found in 44.4 percent of the houses and in towns 47.3 percent of the house. The percentage of grass roofs in the villages is in about 34.5 percent, thus in the towns their percentage come to 6.4. The percentage of Manglore tiled houses in the towns is about 42.7 percent, while in the villages it is just 13.5 percent. The roofs using the admixture of grass and country made tiles or grass and manglore tiles is very negligible. Just as walls are made of different materials, in the same way, roofs are also made of different materials. The physical habitations of the sidis have no cultural uniformity : they use whatever material is at hand.

In most of these houses there is only one-room. The following table may be seen :

TABLE - 9

Area	One room	Two room	Three room	Total
Village	131	34	6	171
Percentage	76.6	19.9	3.5	100.0
City	43	47	20	110
Percentage	39.1	42.7	18.2	100.0
Grand Total	174	81	26	281
Percentage	61.9	28.8	9.3	100.0

The percentage of houses having one-room come to 61.9, in the village area this percentage is 76.6 in towns, it comes to 39.1. Two-room houses in the towns are 42.7 percent, while in the villages, they are 19.9 percent. The percentage of three-rooms houses in the towns come 18.2 in the villages, it come to about 3.5. In the villages the one-room has an open verandah to it. In towns the condition of their rented houses is very bad. In heavy rains there occur wall cracks. Sometimes walls fall down. Both in villages, as well as in towns, the one thing that strikes a visitor is that they experience a great scarcity of space. The average number of a Sidi family is six members. 60% of Sidi families live in a room of 20' x 15'. This means that as many as 60% of the Sidi live in one room tenement which has to accommodate 6 persons : In some houses 10 to 17 members were seen huddled together in one room. In some families relatives of their family members are seen living with the family. In such houses, they talk and prepare and eat food, sleep and carry out many other essential biological and physical activities : As it is a job to carry on all these activities in such a small house, some sleep outside the house, some sleep by turns and some arrange to go out for work at night.

Over and above this, there are no separate washing and bathing places outside their houses. So they have to bathe in one corner of the house or outside the house. For lateriness, they have to go outside. In villages, there is no special arrangement for bathing. Women bathe behind the house by putting up a screen of cots or when they go for washing to a well or a river or a small rivulet, they have their baths, in the open. Males bathe in the open just outside the house. Even for laterines they have to go out and that too very far. All the Sidis, have to undergo many inconveniences just to satisfy their physical and biological needs.

HOUSEHOLD GOODS :

The Sidi, living in villages as well as towns has learnt to need the barest minimum of life. In one corner of the house, is the kitchen hearth. On just the opposite side of it, on a shelf of mud or wood are arranged all the earthen, copper, brass and bell metal utensils along with some crockery and some surplus things not needed by them. On a raised platform of mud, which he himself has made are put an earthen pot and a pair of copper or brass pots, containing drinking water. In one corner of the house, Kothis, to store the food-grains are also kept. In the rainy

season the keeps even the fire-wood and dung-cakes in the same room. Sleeping cots are kept in the open space just outside the house. Those who are farmers, have separate sheds provided, to keep the cattle. Some make small grass thatched huts to keep the cattle, some keep them in the open. Poultry birds loiter about just in front of the house. At night they are kept under a basket in the verandah. The following table shows the number of utensils the Sidis possess :

The Rural Sidis use earthen utensils to a large extent followed by Aluminium and in urban areas copper, Iron and bell metal _____ in that order.

Earthen pots and earthen frying pans are used in a very large proportion. The use of bell metal utensils is much less than that of brass. They use pots of copper or brass. Steel utensils are used in the towns more than in the villages though of course in a negligible proportion. They also use wooden plated and crockery. In towns such utensils are kept on shelf, as show pieces. Like all other Muslims, the Sidis have a tradition of giving doweries to their daughters so they give to their daughters, utensils, pots, cots, mattresses,

The following is the list of other things used by them.

Things	In Villages	In Towns
Cots (pati)	1	43
Cots (Coir)	290	164
Iron cots	1	9
Chair-Table	5	7
Cycles	5	13
Clocks	8	32
Radio	6	17
Tools for hunting (Guns)	2	--
Musical Instruments	12	10
Lamps	79	39
Open wick small lamps	127	102
Baskets	272	38
Grinding	64	12
Primus Stove	9	41
Trunks	135	168
Torches	46	15

The Sidis use the minimum of things. They do not possess even the more essential things for life. In 281 families studied by us (with a population of about 1678 persons) they have only 508 cots. Thus even if we include all types of cots, they do not have enough for each member

of the family but there are only two or three cots for the whole family. There are some families who have no cots at all. There are no mattresses to spread on the cots and no light mattresses to wrap themselves in. In the towns we saw some mattresses, filled with waste papers. The covers of some of them were torn to pieces. They sleep on pieces of gunny bags. Only a few have bed-sheets, to wrap themselves. They hardly use tables and chairs. Only a few families have cycles. Wall clocks are used more in the towns than in villages. In villages between 181 families, they have seven clocks, and in towns between 110 families they have 32 clocks of luxuries like Radio sets in the towns there are 17, while they have only 6 sets in the villages. Things for hunting are hardly found. In the villages there are two rifles. While going to the forests, they keep axes with them. In musical instruments they use small drums for the Dhamal dance. Only a few families have them. In both towns and villages the use of small open wick lamps is more prevalent than the use of the lanterns. In some houses in the towns they have electric lights but their number is very limited. In the villages the use of baskets is more because they use them for agricultural purposes. Some families use them to collect cow dung. The grinding stones is not much used because they use the mill ground floor. Some families in the villages have grinding stones.) Over and above this, in the towns they do not use firewood because it is very costly. The owners of the houses do not allow them to use them. So some families use the primus stoves. Some use coal for cooking and in village all of them use fire-wood for cooking. They use steel trunks to store their clothes.

AGRICULTURAL TOOLS :

In the families under investigation, in the villages only 18 were agriculturists. Agricultural operations are carried out with the help of ploughs, Karbas, samars (levellers), sowing tools, yokes, sickles, carts, spades, iron kos and axes. All the Sidi farmers do not have enough tools and equipments for their own work, in such they borrow them from other Sidis.

The details about it are as follows :

TABLE - 10

Tools	Village	Town	Total
Wooden Plough	14	7	21
Iron Plough	--	1	1
Karabs	8	2	10
Levellers	11	1	12
Carts	8	2	10
Wells	10	2	12
Pumps	8	2	10
Small tools like			
Axe, spade sickle hoe	141	14	155
TOTAL	214	33	247

MATERIAL CULTURE OF RELIGION :

Originally being an African people, the Sidis have it seems _____ the original instruments of music and dance. These musical instruments are used in the Dhamal Dance; there are Maimishra, Mashido, Drums, Shrimukta Kasota and Silani which are kept in the Mosque of Babara gor. A brush of peacock feathers and shark shells are also used in their religious ceremonies.

DRESSES :

Aged Sidi Wear on the dresses similar to those put on by other rural folk. Their women put on payjames, below the waist. It is made from cotton cloth. 6 meters long. They are tight up to the knee. They put on shirts to cover the upper part of the body. They tie up their heads with a small piece of the cloth. Young men put on pants and bush shirt, children above five also go in shorts and shirts; children below that age move naked.

In towns men put on pants or payjamas and shirts. They also wear caps. The urban young Sidis wear pant and bushshirt. Old women living in the villages, put on the dress, similar to those put on by others. They put on petticoats below the waist and blouse and sari, to cover the portion above the waist. The young women go in payjames and kurtes. They wear a piece of cloth, odhani, on the shoulders. Young girls put on frocks or blouse and petticoats.

Men hardly use ornaments; only a few put on silver rings on their fingers. Even women use few ornaments. During our field works. it was found that in villages they put on silver ornaments only. Very few had studs in their noses. Women do wear glass or plastic bangles on their wrists. They put on silver straps on their feet, necklaces round the necks, ear-rings in their ears and nose-studs in their noses. Sidi maidens put on hair-pins to keep their hair pressed. In the towns the same types of ornaments are worn by them. Necklaces or ear-rings of gold are very rarely seen. In one or two families they had put on hardly anything.

AVERAGE OF THE UTENSILS :

A detailed idea of the utensils owned by the Sidi families can be had by taking three families as illustrative ones. Their names have changed.

1. Shri Hasambhai Razabhai Makwana, Village-Jambur Taluka Talala, District : Junagadh.

House : Kuccha, room of grass; mud-walls.

It is 20' x 22' consisting of one room.

Occupation : Agriculture

Member of the family : 4 males + 2 females = 6

Household articles :

Aluminium utensils	5
Earthen utensils	4
Open wick lamp	1
Baskets (big and small)	3
Grinding stone	1
Trunk	1
Silver & Gold ornaments	Nil

2. Shri Jamabhai Kasambhai Makwana

Village : Javantri, Taluka - Talala, District - Junagadh

House : Wall of stone, roof of grass.

The house is 15' x 20' and has one room only

Members of the family : 1 male + 4 females = 5 total

Occupation : Field labourer

Household articles :	Number
Aluminium utensils	2
Brass utensils	3
Earthen utensils	2
Open wick lamps	1
Ornaments	Nil

3. Shri Suleman Kalal

Residence : Jamnagar city

House : Walls mud, roof-country made tiles.

It is 10' x 10' having one room.

Occupation : Watchman

Household articles :	Number
Aluminium utensils	10
Brass utensils	2
Bell metal utensils	12
Earthen utensils	3
Cots	1
Lamp	1
Trunk	2

FOOD :

The Sidis use bajari (millet) for their food. They use dal or vegetable curry with the bread male or bajari. Sometimes, they use wheat and other cereals also. They use mutton which in towns is purchased from the market. Even in villages, they use meat. The Sidis, living on the sea coast use fish twice a week. On festival days they invariably eat meat. Their daily food is follows :

Morning

Tea with a bread of bajari

Noon

Bread of bajari vegetables, pulses, (sometimes they use wheat bread)

Evening

Khichdi and Mixed vegetables or bread and vegetables.

DRINKS :

All the Sidis take tea in the morning with their bread. Tea is served to a guest also.

HOSPITALITY :

A guest is treated generously. They spread mattress on cots for him to sit on. They give him a glass of water which is followed by tea. A bidi is also offered to the guest. Even if the guest happens to be of the same village, they treat him equally well. If there is no milk, the guest is served tea, without milk. Whatever is cooked in the house is served to the guest. In towns, if the guest does not belong to the Sidi tribe, he is served with a cold drink, sometimes tea is also served.

CHAPTER -3**ECONOMIC LIFE :**

Geographical reasons play an important part in shaping the day-to-day routine of social life, of the tribes who depend completely on land for their subsistence. Generations ago, they were brought from Africa as slaves to Gujarat, where they started living in the Gir areas of Saurashtra. They had to change their occupations radically, in order to survive. But compared to other areas of Gujarat, the Sidis felt here the climate and customs similar to their home-lands. A majority of them settled there, but they had to go to other parts of the State, in search of jobs. In order to understand the economic conditions of the Sidis, we must understand the geographical conditions here because these conditions affect their economic life.

The Sidis are mainly settled in the Gir forest of Talala taluka in Junagadh district. The Junagadh district, where the Sidis in habit is divided into four different geographical parts ; (1) the hilly terrain of Barda, (2) the fertile region of Ghed, (3) the Girnar and Gir forest area and (4) the Coastal region of Naigher.

The Sidi population is found only in the last two of the above mentioned areas. The Girnar forest area, consists of Talala taluka, the Southern part of Visavadar taluka, Southern part of Menderda taluka and Northern part of Una taluka. This area is full of small hills and thick forests. In between lie patches of fertile land having black soil. Apart from this, the Coastal Nagher region, consists of southern part of Malia taluka, Veraval (Patan) taluka and the southern part of Una taluka, where the land is composed of sea-rocks. Which is highly suitable for cultivation of banana and coconuts.

RIVERS :

The main rivers of Junagadh district are the Bhadar and the Anjham. Besides these, small rivers like the Uben, Mangal, Hiran, Saraswati, Shingvado, Machundri, Raval, Vastu, Minsabhar, Sabli and Bilva Ganga also flow through the area.

CLIMATE :

From the climatic point of view, there are three divisions of Junagadh : (1) the temperate

climate of the coastal region, (2) the humid and unhealthy climate of the Gir forests and (iii) the hot climate of the hilly terrain and plains of the Barada and Girnar.

RAIN :

In the west of Junagadh district is Arabian sea. And in the island there are Gir mountain and Gir forests. Due to this, compared to other districts of saurastra region the rain-fall is quite high in this district. The average rain fall in this district is 100 to 125 centimetres (40 to 50 inches).

TREES :

In the forests, Bamboos, Nilgiri, Baval, Vad, Simal, Sadad and other trees are found from which the supply of timber and fire-wood is obtained. People living in the forest habitat collect fire-wood, honey, gum, ambla, Aretha and other medicinal plants. They also make char-coal.

It has been mentioned that out of 281 families covered in this study 110 families live in towns while 171 families live in villages. Of the house holds living in the villages 38 are agriculturists while of those living in Urban areas - 133 are labourers, whereas 2 practice depend upon income - from labour or hence taken up petty employment somewhere else. Some have business. Many do more than one job at a time. As they do not get labour jobs regularly, they have to depend on other sources too.

Out of the total population of 1678 members among the 281 households the children below 14 come to about 47 percent, while the age-group of 15-35, from which one can earn, a living constitutes 34 percent, among whom the number of females is just half. They have to depend on children also for earning their bread. As the number of members who can earn is comparatively much less than that of non-working population, children below the age of 14 years are forced to leave school in order to earn. A look into the next table will give clear idea.

TABLE : 11
Distribution of earners, earning dependents and non-earning dependents

Area	Earners		Earning dependents		Non-Earners dependents		Total		Grand Total
	M	F	M	F	M	F	M	F	
Villages	169	6	117	262	221	225	507	493	1000
Towns	110	8	72	118	176	194	358	320	678
TOTAL ...	279	14	189	380	397	419	865	813	1678
Percentage	32.3	1.7	21.8	46.7	45.9	51.6		100.0	100.0

It is evident from the figures given above that out of the total population, 279 males and 14 females are earners on whom all other depend. Constituting 17.7 percent, the non-earning dependents consisting of young children, women and old persons. Constitute 48.6 percent, the percentage of non-earning males out of the total male population is, 45.9 percent while the corresponding figure among females is 51.6 percent.

DIVISION OF LABOUR : MALES

Male members engaged farming have to build dykes, level the field, plough the field, sow seeds, do weeding to protect the crops reap the harvest and take it home, bring grass for the cattles and feed them, graze cattle etc..., The agricultural labourers also have to plough the field, level the field, build dykes, sow seeds, reap the harvest, cut the grass and take it home etc... Those working as building-construction labourers have to do earth work, fetch water and carry bricks. Some work as labourers in road construction. As forest labourers, they have to do wood-cutting, and work on raising plantations there on the farm. They bring fire-wood from the forest to sell in the market. If the woman of the house goes out to work as labourer or to collect fire-wood, the husband looks after children also. They go to mosque for prayer and attend social ceremonies and entertain guests.

FEMALES :

If the man is a farmer, his wife gets up early in the morning, to clean the shed and to collect dung. She would then fetch water, prepare tea, clean the utensils, feed the cattles and cook the

meal. Before that, she would clean food grains and grind it in the grinding wheel. She would go to the field carrying the husband's lunch. She would bring grass from the field for cattle, milk the buffaloes, collect a bundle of firewood from the forest and sell that in the market. She also works as a field labourer. She buys provisions from the market. Some women do odd jobs for others, for which they get paid. A Sidi woman has to repair torn clothes, wash clothes, attend other social functions, prepare beds at night, and most important of all to look after children. In their leisure time, they would sit together gossiping and gambling.

CHILDREN :

Children go to the field to watch the crops in the fields and work as labourers, feed and water the cattle and graze them and go to the forest to collect fire-wood. They buy things from the market and play with their younger brothers or sisters. Sometime they also indulge in gambling.

The discussion regarding division of labour shows that men, women and children perform several functions. Those who are capable to do work, do some kind of work. Due to poverty, all the members of the family contribute something very concrete to the family earnings. Women work as labourers and as house maids and also perform all the household duties at home as mentioned above. For preparing bajri bread they mix millet flour with water and knead it and flatten it. This is put on fire till it is properly roasted. They use vegetables or pulses along with bread. They eat vegetable like brinjals, potatoes, onions which are cut into small pieces and are boiled with water in an utensil. They also eat 'Khichdi' which is cooked after mixing rice grains and mung pulse grains together.

To maintain their families the Sidis perform various occupational activities. In the following Table details regarding it has been shown.

TABLE : 12
Distribution of households according to occupation

Area	Agriculture	Labour Field/Forest	Service	Total
Village	38	124	9	171
(in %)	22.2	72.5	5.3	100.0
Towns	2	49	59	110
(in %)	1.8	44.5	53.7	100.0
Total	40	173	68	281
(in %)	14.2	61.6	24.2	100.0

The above table shows that the Sidis work mainly as field labourers, which in the villages is the chief means of earning livelihood. The Sidis of Jambur go to Madhupur and other villages to work as labourers, whereas in all other villages, they get the work of labourers near their own villages. A day labourers gets five ruppees and one meal a day. They get such work only for four months.

Only 14 percent of the selected families are in agriculture as occupation. In this traditional occupation there are no radical changes, since the last ten years. Gradually they are switching over from agriculture to were labourers because the land here is rocky and slopy, and they do not have modern improved agricultural tools. Even the traditional tools they posses are not in enough quantity. They hardly use chemical fertilizers. They do not have enough water facilities. They use very inferior quality of seeds. Even the member of oxen and that too of very inferior bread is no sufficient for their agriculture work for all these reasons they fail to produce sufficient quantity of grains, bady needed for their families. Whenever they need a loan for agricultural purposes they do not have any agency through which they can get it. They cannot increase their output because of all these limitations. It does not mean that they do not know the techniques of good farming. They have been working as field-labourers, where it is they who look after farming completely and bring about good results.

The sidi agriculture is completely depend ent on good rains. They sow the main crops like

bajree pulses and other coarse grains. During summer they plough the field and level it, if the ground is uneven they level it. Then it is cleaned and fenced properly. As none of them is able to store seeds, they get seeds from money-lenders or from big farmers on the condition of returning one and a half times more. When rains start the seeds are sown. When the crop sufficiently grows, they protect it from animals, birds, etc... This work is carried out by young children. When the crop is ready they keep a night watch. Harvesting is done collectively by all members of the family. When the harvested crop dries, it is threshed. If he wants to have winter crop, he ploughs the field again. If, he can arrange to water the field, he sows wheat. After they harvest the wheat crop the agricultural calendar of the year is complete.

What is the type of land on which farming depends ? We have already observed that the land is slopy and rocky in nature, because of the surrounding forests, The size of land-holding is also very small because greater part of their land has been, in one way or another alienated by non tribals. According to the finding of the survey of Talal taluka conducted by Gujarat Institute of Area Planning, the size of the land holdings in Jambur village is as given below in the Table.

TABLE : 13
Distribution of families of Jambur village according
size of land and holding

Sr. No.	Amount of land	Families holding the land
1	1 to 1.09	4
2	2 to 2.09	2
3	3 to 3.09	2
4	4 to 4.09	2
5	5 to 9.09	11
6	10 to 14.09	12
7	15 to 24.09	3
8	25 to above	1
	Total	38

(Source : Gujarat Institute of Area Planning)

Among the 38 families owning agricultural land, the number of families holding less than ten acres of land was 22. while the majority of families held less than 15 acres of land. But when the same taluka was investigated in the year 1979. the conditions were quite different. Only 8 families held land, while rest of the land of the families was either on lease or sold out. Of the 281 families, covered in this study, only 40 families held land, from which only two held land in Talala proper, while the rest of 38 families held land in different villages. The Table below, will show it :

TABLE : 14
Village wise distribution of land among the Sidis owning land :

Village Area	Name of the Village	Number of families holding land	Amount of land in the village		Land owned by Sidis		Forest Land	
			A	G	A	G	A	G
Taluka			A	G	A	G	A	G
Talala	Jambur	8	42	04	42	04	-	-
	Shirvan	10	209	16	36	00	173.16	
	Handmatia	10	59	39	59	39	-	-
	Javanty	4	25	00	25	00	-	-
	Sasan	-	-	-	-	-	-	-
Towns	Talala	2	30	12	30	12	-	-
TOTAL....		34	366	31	193	15	173.16	

Village

Area

Taluka

Una	Thordi	2	63	00	63	00	-	-
Veraval	Bharala	1	8	30	8	30	-	-
Kalyanpur	Kalyanpur	3	18	00	18	00	-	-
Grand Total.....		40	456	21	283	05	173.16	

The individual land-holding is as follows :

Sasan Nil

Shirvan

Acres

1. Alapa Chand 36 (Forest)
2. Husen Ramzan 18 (Forest)
3. Nathu Mahmad 6.24 (Forest)

4.	Rahem Maman	15	(Forest)
5.	Nath Ramzan	6	(Forest)
6.	Haji Isab	37.32	(Forest)
7.	Kamal Ala	18	(Forest)
8.	Jusabh Hazi	30	(Forest)
9.	Nathu Ibra	12	(Forest)
10.	Abhan Bilal	30	(Own)

Javanty

1.	Husen Salam	3	(Land gift since 7 years)
2.	Kasam Karim	3.20	(Land gift since 7 years)
3.	Salam Husen	10.20	(Hereditary)
4.	Fata Vala	8	(Hereditary)

Hadmatia

1.	Hazi Salam	6.32	
2.	Bilal Salam	9.35	
3.	Shand Jiva	6.12	
4.	Hazi Jiva	4.32	
5.	Salam Randhor	4.20	
6.	Osmala Abu	4.20	
7.	Kaher Amar	4.20	
8.	Rajab Abu	4.32	
9.	Suleman Kamal	3.12	
10.	Ismail Mohamad	<u>13.24</u>	
		59.39	

Jambur

1.	Hatha Bilal	6.24	
2.	Abil Bilal	6.24	
3.	Hathi Sab	6.00	(Land given by Govt. since 5 yrs)
4.	Fatu Martab	6.24	
75.	Suleman Sabir	5.00	(Land govt. given since 5 yrs)
6.	Jusabh Hazi	6.00	
7.	Shant Husen	2.16	
8.	Rahim Basi	<u>3.00</u>	

42.04

TownsTalala town

9.	Bagas Bhika	13.32
10.	Bilal Raju	16.20

Junagadh

-

Rajkot

-

Gondal

-

Jamnagar

-

30.92Village AreaUna TalukaThoradi

1.	Abusaiyad Majgul	35.00
2.	Rakhanasar Makwana	28.00

VeravalBharala

1.	Hajibhai Rajubhai	8.30
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AmreliValadar

-

Mandel

-

Kalyanpur

1.	Husen Abdula Vajugara	6.00
2.	Sharbhai Abdula Vajugara	6.00
3.	Juma Abdula Vajugara	6.00

18.00

Altogether, 456 acres and 21 gunthas of land is owned by 40 families, out of which 173 acres - 16 gunthas is in the forest area of shirvan and it has been granted on yearly basis by the Government to the Sidis to till. Thus actually they do not own this land. If this is excluded, only 284 acres 5 gunthas of land is owned by the 40 families, the average per family being only about 7 acres. Even from this land, the majority of land is given on partnership basis to others. In some cases, the land is on the names of the owners but it has illegally passed on to others on lease. How much they try, they cannot subsist themselves on land alone.

TABLE : 15
Number of animals and birds possessed by each family as under :

Animal	Village Area		Town Area		Total
	Animals Possessed by land	Animals Possessed by landless	Animals Possessed by land holders	Animals Possessed by landless	
Cows	22	26	1	6	55
Buffaloes	8	2	1	-	11
Goats	1	11	-	32	44
Oxen	23	5	2	1	30
Young Buffaloes	29	18	1	6	54
Calves					
Poultry	57	67	20	53	197
TOTAL.....	140	129	25	97	391

They can supplement their income by cattlerearing, some families have buffaloes and goats. They get some subsidiary income by selling milk but such families are very few in number. They do know the art of cattle rearing because those who own land can manage to get grass. While others graze their cattle either in the forest grass land or in the village grazing land.

Apart from agricultural labour, men, women and children work as labourers in the road construction or house / income construction works and thereby earn a little extra income. If some one's house is being constructed in the village they go there and do odd masonry jobs like carrying bricks, stones cement and mud to the foundation site. They bring water and sprinkle it as required. Even in towns, if they go for such jobs they do the same odd jobs there.

Sidi men also work as forest labourers. The forest department provides several type of jobs. They fell down the trees and cut it into different sizes. Planting of trees is also done by them. In towns they are employed as labourers by oil mills and other factories. In lorries they do the work of loading and unloading of goods. They work in the Sugar mills for crushing the sugar canes and other related jobs. The percentage of non-agricultural labourers is 72.5 in the villages and 44.5 in towns.

SERVICE :

Under this head, we have included those who are employed as drivers by the States Transport Service and by Truck-Owners. Some are also employed by the Railways as linemen or porters. Some of them are employed as teachers. Three of four persons are door-keepers. Some are Richshaw drivers. Some are watchmen of all these jobs, they prefer to be drivers.

In villages, the Sidis women living within seven to eight kilometers of the forest, go there on foot and fetch bundle of fire-wood. on their heads. Though, the forest department does not permit them to do so, they break the law and bring the fire-wood. The load weighing anything between 20kg. to 40kgs is taken to the nearby villages and is sold there, for which they get about 3 to 4 rupees per bundle. Some timber is collected by men, stealing from the forest and sell it in the market.

The village women do the job of house-maid. They are required to clean the cowshed, wash clothers for which they are paid four to five rupees per month by the employer. They also get buttermilk and left over food in addition to the cash. In the towns some Sidi women are employed to clean the utensils, to wash clothes and to sweep the floors, for which they are paid 20 to 25 rupees per month plus the left over food. They also collect cow dung from the town and make dung cakes for selling. They do whatever odd jobs are available to them. In spare time they may indulge in gambling and varli-matka also. Because they are strongly built and have physical vigour and vitality, they work very hard and faithfully. Even if they are doing so many low hard jobs, it is never enough to maintain themselves. There are so many families who miss a meal for one month through out the year.

According to the census of 1961, the Sidis engaged in farming come to 24.28 percent, and as field labourers 17.47 percent, 2.48 percent were labourers in mesonary labour and business labour, 42.85 percent were engaged in service and transport the rest were in various trades and professions. Now we should consider the findings of the study of Gujarat Institute of Area Planning. In a village having Sidi Population, only 16 percent were farmers while 50 percent were field labourers. In other services, these were 8 percent. In forest and Mines industries, 24

percent of sidis were there. When there was a re-checking in the year 1979, among the 281 families under investigation, it was found that 14.22 percent were farmers, 61.6 percent agricultural labourers, labourers in construction work and forests. Over and above this, it was found that 24.2 percent were in service. It means that there is no change over these years in the occupational structure except that professions the number of farmers is decreasing gradually. They are moving towards field labourers and the income from forests is also decreasing gradually.

INCOME

From the figures given in Table - 14 it is clear that the Sidis get their income, from different sources. The families, living in villages get 42.9 percent of their income from agriculture and animal husbandry. The income from labour comes to about 41.1 percent. Income from service comes to about 11.7 percent, while 4 percent income comes from bringing firewood from the forest. In the towns, only two families are agriculturists but their income is much higher than those who do farming in villages. Even the income from service is much higher in the towns. In both towns and villages, the farmers depend on rain for agriculture. In agriculture, they are not using compost manure and improved seeds. They follow the traditional methods of agriculture. Thus, their income is much less than the income of other farmers. They have thus to depend on other occupations to supplement their income. Landless have to go for labour in agriculture. It is a very important source of income. Some go to other farmers, on monthly basis or on yearly basis for which they get one thousand rupees yearly and clothes, shoes, every-day two meals and a cup of tea and bidies. Fields labourer's daily wages are 5 rupees for males and 4 rupees for females, and one meal. Women have to perform household duties. This labour is seasonal. It is only for four months. So they have to find out other occupations. If any construction work is going on they go there as labourers. The Government has closed down all the cooperative societies. So this source of income is also closed. So they go to the forest and bring bundles of firewoods and sell them. So the income from labour comes to about 77.5 percent in village and 37.9 percent in towns. In villages, the income from animal husbandry comes to be about 1.1 percent. The income from service, in village is 11.6 percent while it is money to build houses. In rest of the places, except the towns the conditions of the house of a Sidi is really very bad, but they could get money for

LAND

Out of the total surveyed families only 40 Sidis families were possessing land, 38 in rural areas and 2 in Talala town. These families in all possessed 449 acres and 26 gunthes land, out of which 138.19 acres belonged to their forefathers, 49 acres were granted by the Government and 262 acres by the Forest Department on lease. Per family land was only 11.10 acres whereas per capita land was only 1.36 acres. Whatever land they have possessed are only officially in their name on government record but actually these lands have been cultivated by the others.

Forest Department has given them land for cultivation for only one year period. After completion of one year they have to renew again for the next year. Forest land is so inferior in quality that they fail to raise a good crop in it.

TABLE : 20**Asset family - wise (Value in Rupees)**

Particulars	Farmers	Non Farmers	Property family wise	Property Individually
Number of families	40	241	281	1678
Land	9430	-	1342	225
House	1167	129	1135	190
Cattles	1103	98	241	40
Tools of Agriculture	2073	28	319	53
Other type of property	16	25	24	4
Articles	470	470	466	78
Total.....	14231	1752	3528	590

Total number of members 1678

In property, land was the only valuable property for farmers. Except the land, house was the second type of property. Besides these they have no other type of immovable property. In other types of property, it comes to about Rs. 3528 family-wise and when we calculate it per capita-wise, it comes to the value of Rs. 590. Initially they live their lives with the minimum necessities of their lives. The number of families, possessing land is decreasing fast. Land is

being alienated by nontribes. Jambur village is an illustration of this. In that village, before thirty years, all the Sidi families possessed land. Today only seven or eight families possess land. The land of the Sidis has gone to the non-sidis resident of Madhupura village which was settled much after Jambur. The Ahirs and Patels of Madhupur now possess the Sidis land, which was on lease against the loans taken from these Non-Sidis and the amount of loan was so much that the Sidis could not repay it; their lands have gone in payment of the amount taken by them as loan. During our field work we have prepared a list of Sidis whose lands have been taken away by non-Sidis.

Village : Jambur, Taluka : Talala

1. Raheman Ramjan Chowatia
2. Jamal Bilal
3. Kamal Husen and 38 others. We have all the names in our records.

CHAPTER - 4

SOCIAL ORGANIZATION :

There are three groups among the Sidis.

1. Those who are considered as scheduled tribe; are all equal, as they do not consider any one higher or lower in social status. But owing to differences between urban and rural life, those Sidis who are living in the towns, would prefer to have social relations, like marriages with town folks only.
2. The second group consists of those who are known as 'Kafaras'. They are settled in Diu region, and they have not been included as scheduled tribe. Among them, the original characteristics as well language of the Sidis are still observed to a good extent. They maintain social relations with those who are living in the same area.
3. The third group consists of royal Sidis who are known to survive from the time of Jafarabad State and who consider the other Sidis very inferior to them and who do not maintain social relation with them. They maintain social relations with other better muslims families. Social and physical intermingling has occurred to a large extent, among these people.

Apart from these, the Sidi population is found in Ahmedabad, Bharuch, Surat and Kutch. However, they are not included in the group of scheduled tribe but they maintain social relations with those who are scheduled tribe. Marriage also can be settled between them. Practically there is no distinction between those sidis who are scheduled tribes and those who are not. Yet they are divided into two groups. Those who are not considered as scheduled tribe, have been notified by Baxi Commission as economically backward and have been included in the scheduled list of backward communities.

Clan system is found to exist in the Sidi social organization. They inherit their clan from their ancestors. After marriage, a woman ceases to be member of her ancestral clan. She has to adopt her husband's clan. For example, when marriage of a girl from 'Mazal' family takes place with a boy of 'Parmar' clan then she is accepted to belong to Parmar clan. While the clan of male is not changed. In patriarchal or patrilineal family organisation, clan of a woman only gets changed. On the basis of this clan system, the network of social relations and kinship relations are organized.

The Sidis of Talal do not establish marriage relations with the families of the same clan. While the Sidis of Jamnagar do establish marriage relations with the families of the same clan, as observed in Muslim religion, marriage can be arranged within the same clan. But in rural areas, the influence of traditional customs is observed to a very great extent. It can be said that all the aspects of Muslim religion have not affected all the elements of their social life. Thus, among the Sidis, both types of marriage system; clan endogamy and clan-exogamy, are prevalent.

Among the total 281 families covered in this study, 24 different clan groups were found which have been listed below.

No.	The clan	No. of families	No.	The clan	No. of families
1.	Parmar	7	13.	Sayali	3
2.	Mazgul	66	14.	Darjada	2
3.	Musagara	5	15.	Surahe	2
4.	Shirman	5	16.	Sovet	2
5.	Makwana	72	17.	Shah	1

6.	Sotiyara	31	18.	Kathiri	2
7.	Nobi	7	19.	Vanugara	8
8.	Darbar	1	20.	Munjuda	8
9.	Mori	33	21.	Kankad	2
10.	Malia	14	22.	Miyava	6
11.	Baniya	1	23.	Jambari	1
12.	Bajrani	5	24.	Madwa	13

Thinking seriously over the names of several clans, it appears that they might have adopted these clans from the Hindu castes of the Saurashtra region. Due to impact of the royal families of earlier states where they were engaged in as parmar, Darbar, Makwana. This appears to be the impact of Rajputization. Moreover, the impact of other castes of Saurashtra region and also the impact of the cultural area are seen there. They might have adopted such clans as 'Bhaliya', 'Bajrani', 'shiraman' 'Baniya Shah', etc., from other communities. But the clans, which are found in Muslim society, are not seen anywhere. Among Sidis, the names of several clans are similar to names of Hindu Gods. Apart from these many other clans such as Chauhan, Makrani, Makva, Varanga, Bhaviya, etc are also found among Sidis.

Formerly, there was a strict social rule that no Sidi could marry outside the Sidi tribe. And if any Sidi woman had an illicit sexual relationship with a man of any other community, and as a consequence of this if a child was born, having physical characteristics of other community, in that case, the newly-born child used to be killed. It means that the distinctive racial characteristics of the Sidis must be kept pure. Because of such strict social rule, observed by the Sidis less change in the physical characteristics was found among them. But now such physical intermingling has started to take place. As it was observed during the study, some Sidi women have certain physical features which are quite similar to women of other communities. Several Sidis got married with girls of Muslims, Vaghers and Rajputs. The royal Sidis of Jafarabad State do not keep marriage relations with other Sidis except Muslims and as a consequence of this, several changes in their racial characteristics are found among them. As they have to go out for their livelihood to other places they have to come to close contact with people of other communities, such marriages have started to take place.

TABLE : 21
Family size of srveyed families :

Size of the family	Villages	Towns	Total	Percentage
1 to 3 Members	24	13	37	13.1
M	30	18	48	
F	31	14	45	
4 to 6 Members	93	62	155	55.1
M	233	174	407	
F	238	149	387	
7 to 10 Members	47	26	73	26.1
M	198	104	302	
F	178	104	282	
Above 10 Members	7	9	16	
M	46	62	108	
F	46	53	99	
Total families	171	110	281	
Total Males	507	358	865	
Total Females	493	320	813	
Total Male & Female	1000	678	1678	

As shown in the above table, of 281 families, 155 families (55.1 percent) have the membership of 4 to 6 which covers 47.4 percent of the total population. 26.1 percent families have 7 to 10 membes. But the number of families, having less than 4 members or more than 10 members is quite small. It means they have mostly middle sized families. The average size of the family comes to six. In Sidis family, other relatives also stay there. In joint families relatives who stay in different families among the surveyed families are as given below.

1. Husband and Wife.
2. Husband, wife and unmarried children.
3. Husband, wife unmarried children, married son and daughter-in-law.
4. Husband, wife, unmarried sons and daughters married sons, daughter-in-law, grand sons, grand daughters.

5. Widower, sons and daughters.
6. Widower, married son, daughter-in-law, grand sons and grand daughter, unmarried grand sons and daughters.
7. Widow, unmarried daughters and sons.
8. Widow, unmarried sons, daughters, married sons, and daughter-in-laws, grand sons and daughters.
9. Widow.
10. Husband, wives, brothers, sister, cousin brothers, cousin sisters, sons and daughters.
11. Husband, wife, mother-in-law, sons and daughters.
12. Husband, wife, brother-in-law, sons and daughters, daughter-in-laws.
13. Husband, wife, unmarried daughters, married daughter and son-in-law.
14. Husband, wife, sons and daughters, brother and his wife and their children.
15. Husband, wife, sons and daughters, sisters.
16. Husband, wife, sons and daughters, cousin sons and daughters.
17. Husband, wife, unmarried sons and daughters married sons and daughter-in-law and divorced sister.
18. Husband, having 2 wives and their children.

In the Sidi society, the system of living jointly is largely found in rural areas as expenditure incurred in one's marriage, has to be paid back by working as labourer, to the family which had lent money. While in towns either they hire a new house or make a separate new-hut and start living separately. It can clearly be seen from the following table that among the Sidis nuclear family system is more prevalent rather than the joint family system.

TABLE : 22
Type of families

Area	Joint family	Nuclear family	Total
Village	52 (30.4)	119 (69.6)	171 (100.0)
Towns	22 (20.0)	88 (80.0)	110 (100.0)
Total	74 (26.3)	207 (73.7)	281 (100.0)

Joint families constitute 26.3 percent, while the nuclear families 73.7 percent. It is in larger proportion in the towns rather than in the villages. In towns the nuclear families constitute 80 percent, while in the villages 69.6 percent. In towns, the houses generally are too small to accommodate members of even small families and due to marriage of son and consequently increase in family members, it is difficult for a newly married couple to stay in a one-room house. And so, they arrange for separate accommodation wherever they find or go out of the town where a house can be constructed or go to different locality where accommodation can be found on hire and thus start staying separately. In this way, both become independent families. As an individual has to pay back the debt of family as well as his own personal debt by earning through labour work, the incidence of nuclear family is greater among the Sidis.

KINSHIP RELATIONS :

Kinship relations express the social relations of men. In order to sustain the socially approved relations according to social legacy, each society gets organized within its cultural infra-structure and by that individual expresses social relations with each other. Even in Sidi society, kinship relations are organized according to convention. Among the Sidis, two types of kinship relations are found : (1) depending on blood and (2) depending on marriages. Moreover, wherever they live, they do maintain social relations with others and other Muslims and Vaghers.

In first type of social relations, eight different kinds of blood-relatives, - husband-wife, brother-sister, brother-brother, mother-son, mother-daughter, father-son, father-daughter, are included. With the blood relatives marriages relation, according to Muslim custom, can be made that means parallel marriage relations can be made. Marriage relations with blood relatives of one generation above can be arranged. But in Talal area the Sidi do not have marriage relations with the members of the same clan. While it is practiced among Sidis of other areas.

A marriage gives rise to a new types of relatives. Such as mother-in-law, father-in-law, brother-in-law, sister-in-law, 'Mamaji' (spouse mother's brother) 'Kakaji' (spouse father's brother), Bhabhi (spouse elder brother's wife), etc. As they can marry with members of the same clan, similarly marriage with the sons and daughters of the father's sister and mother's sister can also take place. Due to this in their network of social relations, one set of relatives gets overlapped by another set of relations. Their circle of social relations becomes very limited because of social

interaction between closed relatives. In certain essential circumstances Sidis can marry with any Sidi. But the first priority is given to arrange marriage with known persons and relatives. As the Bride is a known persons as she comes from the known families and relatives, they believe that marital life would be smooth. Apart from this, these relatives are dependent on one another economically too.

KINSHIP TERMINOLOGIES AMONG SIDDIS :

Relationship	Term of reference	Term of Address
Mother	Ma	Ma, Amma
Father	Bapu	Bapu, Abba
Son	Dikro	Calls by his name
Daughter	Dikri	Calls by her name
Husband	Gharvala	Either come here by including Son's name
Wife	Gharvali	Either come here by including daughter's name
Elder brother	Bhai	Badabhai
Younger brother	Bhai	Calls by name
Elder sister	Bahen	Badibahen
Younger sister	Bahen	Calls by name
Step brother	Bhai	Calls by name
Step sister	Bahen	Calls by name
Father's brother	Kako	Kaka
Father's elder brother	Kaka	Mota bapa
Father's younger brother	Kaka	Kaka
Brother's son	Bhatrijo	Calls by name
Elder brother's son	Bhatrijo	Calls by name
Elder brother's daughter	Bhatriji	Calls by name
Younger brother's son	Bhatrijo	Calls by name
Younger brother's daughter	Bhatriji	Calls by name
Father's Elder brother's wife	Kaki	Moti Ma
Father's younger brother's wife	Kaki	Kaki
Father's elder brother's son	Bhai	Bhai

Father's elder brother's daughter	Bahen	Bahen
Father's younger brother's son	Bhai	Calls by name
Father's younger brother's daughter	Bahen	Calls by name
Brother's daughter	Bhatriji	Calls by name
Father's elder sister	Foiba	Foiba
Father's younger sister	Foiba	Foiba
Father's elder sister's husband	Fua	Fuva
Father's sister's son	Bhai	Bhai
Father's sister's daughter	Bahen	Bahen
Father's sister's son's wife	Bhabhi	Bhabhi
Father's sister's daughter's husband	Banevi	Calls by name
Mother's elder brother	Mama	Mama
Mother's younger brother	Mama	Mama
Mother's elder brother's wife	Mami	Mami
Mother's younger brother's wife	Mami	Mami
Wife's brother's son	Sala na dikra	Calls by name
Wife's brother's daughter	Sala ne dikri	Calls by name
Mother's elder brother's son	Bhai	Bhai
Mother's younger brother's son	Bhai	Bhai
Mother's brother's (elder) daughter	Bahen	Bahen
Sister's son	Bhanej	Calls by name
Sister's daughter	Bhanej	Calls by name
Mother's elder sister's husband	Masa	Masa
Mother's elder sister's husband	Masa	Masa
Wife's elder sister's son	Sali-no-dikro	Calls by name
Wife's younger sister's son	Sali-no-dikro	Calls by name
Wife's elder sister's daughter	Sali-ni-dikri	Calls by name
Wife's younger sister's daughter	Slai-ni-dikri	Calls by name
Mother's elder sister's son	Bhai	Calls by name
Mother's younger sister's son	Bhai	Calls by name
Mother's elder sister's daughter	Bahen	Calls by name
Mother's younger sister's daughter	Bahen	Calls by name
Father's father	Mota Bapa	Mota Bapa

Son's son	Dikro	Calls by name
Son's daughter	Dikri	Calls by name
Daughter's son	Bhanej	Calls by name
Daughter's daughter	Bhanej	Calls by name
Wife's father	Sasro	Mamo
Wife's mother	Sasu	Mami
Daughter's husband	Jamai	Calls by name
Husband's father	Sasra	Mamakaka
Husband's mother	Sasu	Ba
Son's wife	Dikra-ni-vahu	Calls by name
Wife's elder brother	Salo	Calls by name
Wife's younger brother	Salo	Calls by name
Elder sister's husband	Banevi	Calls by name
Younger sister's husband	Banevi	Calls by name
Wife's brother's wife	Sala-na-bahu	Calls by name
Wife's elder or younger sister	Sali	Calls by name
Wife's sister's husband	Sanrhu	Calls by name
Husband's elder brother	Jeth	Calls by name
Husband's younger brother	Diyar	Calls by name
Husband's sister's husband	Nandoi	Calls by name
Husband's elder or younger sister	Nanad	Calls by name
Elder brother's wife	Bhabhi	Bhabhi
Younger brother's wife	Bhabhi	Bhabhi
Husband's elder brother's wife	Jethani	Calls by name
Husband's younger brother's wife	Derani	Address as 'Thou'
son's wife's father	Vevai	Calls by name
Son's wife's mother	Vevan	Calls by name

On a close look to the kinship terminologies, it becomes apparent that eventhough Sidis are muslims and their patern of life is of rural Saurashtra, their kinship terminologies are similar to as found among other communities living in the same area. Among those who are residing in urban area and have to come in close contact with Muslims, their certain kinship terminologies are similar to what is found in Muslims kinship terms. Whle in the Bedi area as there is impact of Kutchhi language, several Kutchi-words are also used in case of certain kinship terms. Although

almost similar types of kinship terms are used, the impact of muslim culture is also evident in this area too.

Apart from these, avoidance kinship relations and joking kinship relations also exist among Sidis. The elders are respected. Persons of older generation are respected by persons of younger generation. In the family life the wives of the younger brothers speak and behave with respect with the elder brother of the husband and his wife, father-in-law, mother-in-law, etc. They keep their faces covered with their saris to express respect towards father-in-law, elderbrother-in-law and her husband's elders. Avoidance relations between the son-in-law and the mother-in-law or father-in-law is maintained.

In family relations, internal quarrels between members also take place. Whenever such family quarrels increase in tempo between wife and mother-in-law, wife and sister-in-law, wife and husband's elder or younger brother's wife, they start living separately from the family. Elders in the family try to settle down the internal family quarrels. In case of violent quarrels between husband and wife, some time it leads to divorce but through the efforts of elders or caste association such quarrels are settled down.

Two villages namely by Jambur and Sirvan of Talala taluka has only Sidis in its population. In other areas, they stay along with other communities of Saurashtra. In mixed villages, their houses are in the same locality along with others. But on one side, in which 80 houses of Sidis only are found. Thus, Sidis have their own hamlet. Other Muslim families may also reside in this hamlet. In several villages two or three hamlets may be there in different directions. In such hamlets, generally five to ten houses are found. Families belonging to one clan only mainly reside in this cluster or houses.

There are three types of Sidi habitation. The first type are those villages having only Sidi population, in the second type comes habitation along with other castes and in such villages, they stay in different hamlets. While in urban area, five to six houses are found together also. While rest of the Sidi families living in the city live in different streets. Where they get houses on rent. Most of them live in Muslim localities. In each locality, they develop social relations separately. Wherever there is a 'Dargah' of Babagor, either in villages or in the towns, it becomes a nucleus

of Sidi's social organizations. In spare time, they go there and meet together to organize the social and religious activities of the Sidis. They meet together to discuss their burning problems. Any important social activity begins from here. In the Sidi's social organization the 'Dargah' of Babagore is just like a heart in the body, around which the new-work of social relationship is woven.

The sidis living in rural areas is a community which have to depend very much on other communities. Due to very low level of education, other communities dominate upon them. However, they always have harmonious relationships with them. However, they always have harmonious relationships with them. Even in very small villages they cannot get themselves elected, in Gram Pnachayats. In some Gram Pnachayats Sidis are found as members but they are completely illiterate. Due to this, they cannot impress upon other members, and so their voice is not heard at all. And so programmes for their developments are not undertaken at all. Being fearless and faithful, they always maintain cordial relations with all.

The Sidis includes beating, fine, social bycot, etc. This 'Jamat' is known by different names such as 'Sidi Jamayat', 'Badshah Jamayat', 'Negro Jamayat', and 'Jamayate gotia'.

In every village, it is expected that the chief of the Jamayat will be an elderly person who is familiar with traditional customs, good in arguement and conversation, economically well-to-do, sound in moral ethic. The 'Jamats' have several objectives to fulfill such as :

1. To maintain the social unity of the members of Jamayat.
2. To achieve the religious, social, educational and economic rights of the members of the Sidi Jamayat and protect these rights.
3. To remove undersirable social customs and conventions in the social and moral life and to introduce new customs and conventions.
4. To remove and to facilitate in removal of the impediments experienced by the members of the Jamayat, in the observance of rules and norms of socio-religious life according to the teachings of the Islam.
5. To look after the movalbe as well as the immovalle property of the Jamyat and to administer it well.

6. To organize the celebration of all religious festivals and the sacred days of the 'Pirs' holymen.
7. To raise the economic, social, moral and cultural and educational standards of each member, and to bring overall improvement.
8. To arrange supply of 'Loban-batti' and 'Mujavar' at all religious palces.

These are the objectives of the Jamayat. In the new context they have been organized, especially in the towns like Rajkot, Gondal, Junagadh and Jamangar. While in the village the local leaders try to follow the traditional customs, rulse and norms. For meeting the expenses, they raised funds from within the community.

In Jamnagar town, this Jamayat is in a well organized form because some educated persons run the administration of the Jamat through members who are appointed by election. While in the village it is managed according to traditional customs and conventions. These Jamayats have evolved concrete rules and regulations for all the social functions like marraiges, deaths, divorce, remarriages.

It decides what to give and how much to give on each of these occasions. As their (Siddis) economic conditional is not very good, they should perform such transactions only in accordance with their economic capacity. As for example, some Jaymayts have stopped the tradition of performing the dance of ennuh on the occasion of celebration of the first marriage. They have evolved several such rules. Such as one fixed by the Jamnagar Jamayat regarding how much to give and take in marriages. At the marriage, a gift of Rs. 1/- (Salami) is to be given by each family to the parents of bride. Jamat contributes Rs. 101/- as gift or 'Chanllo'. At the time of marriage they should give only two pairs of clothes, one costly one and the other quite ordinary, not more than this. When the bride leavs her natal home for her husband's home at that time the father should give eleven utensils alomost all of brass metal, a pair of pots 'Degado', 'Ghado', one 'Bujaru', two plates (thali), two 'Tapelis', one glass, one 'lota', one 'katoro'. Not more than these utensils are to be given. He can also give one cot (Palang), one mattress or 'Gadla', one bed sheet, two pillows, two pairs of covers. At the time of "Olva", the bride's father can give one-half to

two and an half tolas of Gold ornaments and 1 to 15 tolas of silver ornaments. After marriage, son-in-law should be invited for dinner on four festival occasions, like Id, Bakari-Id, Ide-Milad and Shabebarat. After a holy pilgrimage to 'Pir Buzarg' (Ziarat) the daughter should be given four pairs of clothes for children and one cradle at the time of her going back to her home. So long there are boys and girls available in the Jamayat, for marriages one cannot fix marriage outside the Jamayat community. Despite this regulation if somebody gets married outside, he is declared as a traitor by the Jamayat and is fined Rs. 25/-. At the time of betrothal (Sagai) the son's father should give a pair of coconuts, one and quarter kilo of sugar, one pair of clothes, silver ornaments worth 3 to 10 tolas, one nose-ring and one ring or 'anguthi'. The father of the daughter should give one ring of gold or silver, one handkerchief, one quarter and one kilo ladu and a garland of flowers. In case of breaking down the engagement, the clothes and jewellery are not to be returned and he has to pay Rs. 25/- as fine to the Jamayat. If any member of the Jamayat wants to get divorce he must first inform the Jamayat and whatever decision is given by the Jamayat is binding to both the parties.

At the time of funeral, one member from each family should be present. Relatives of the dead person should provide food to all the members of the deceased family till the 'Jarar' day. Sweet dishes could be cooked on 10th, 20th, 40th day on the occasion of reciting 'Fatheha' at the house of the deceased. At the time of 'Varsi' if any sweet is to be distributed, it should be either 'Jalebi' or 'Ladu'.

If any member wants to complain against anyone then he should give it in writing to Jamayat. For Jamayat fund, a contribution of 10 paise from each family is collected, and Jamayat also collects certain fees and penalties from the members as for example, Rs. 5/- as marriage permission fee. If any one is found absent in funeral ceremony (Shab-gusta), he is fined Rs. 2/- . If any one got married without previous permission of the Jamayat he is fined Rs. 150/-.

In this way, the Jamayat of each area has evolved several rules and regulations to organize the social organization of the sidis and the defaulter has to pay the penalty for the same. In this way, it exercises social control. In comparison to the Jamayats of urban areas, the Jamayats of

rural areas are less organized. Yet each Jamayat sees that the rules and regulations are observed by all and the defaulters are penalized.

Apart from this, in some areas, as new development, youth's organizations have been formed. For example, Gondal youth organization is conducting its activities in an organized manner. They do something very concrete for the development of the society and toward social unity. Beside this, Bhavnagar's Negro welfare Board publishes a journal 'Sidi Samachar Patrika', in which news concerning Sidi Society, and articles on Sidi's ancestors, social rules and regulations, are regularly published. It also publishes information regarding new marriages, deaths, etc. of the members of the Sidi community. It also reports news regarding the transfers and new appointments of the Sidis and information regarding their educational achievement. In this manner, it is working for the overall upliftment of the Sidi society.

CHAPTER : 5 **SOCIAL CUSTOMS AND CONVENTIONS**

Being the followers of Muslim religion the entire culture of the Sidis of Gujarat is organised on the rules and regulations of the Islamic culture. Even so some local cultural elements of the Saurashtra region and the impact of Hinduism contribute in shaping their culture. The reflection of their economic conditions is also reflected in their social organization of that society. Sidi society is composed of members feeling under poverty and hence their cultural forms of this society are structured around what is known as culture of poverty.

MENSTRUATION

The occasion when a girl is having her first menstruation is referred to as 'Pahela Shir Mela Hona' or 'Nahne Ana' and in South Gujarat as 'Odhni Udhana'. This occasion is ritually observed. Generally at the age of 10 to 14 years a girl menstruates for six days. She is prohibited to touch anything in the house. She can not do work of cooking, fetching water and make religious observations, inclusive of visit to sacred places. In the afternoon, seven or nine women relatives or neighbours come to anoint the body of that girl with perfume oil, garland her and thereafter give her a bath. Afterwards, she is made to stay in a separate room or in one corner of the house. For seven days she is not allowed to come out. During this period she is not allowed to eat 'Khichdi', fish, salt and sour tasting food. After seven days, she takes bath by washing her hair.

Only at the first menstruation this ceremony is performed. Afterwards, generally menstruating woman do not cook food, do pounding, fetch water and touch sacred objects. If there is no one else in the house, she performs the jobs like cleaning the house and utensils, bringing firewood from the forest, washing clothes, bringing grass in case of having cattle, going for labour work etc...

PREGNANCY

The Sidis believe that when a woman stops menstruating she is pregnant. Sometime women inform others about it. Such a pregnant lady starts vomiting, menstruating which is always accompanied by nauseating feeling for certain things and which indicates she is pregnant.

She knows that her sexual relation with her husband is the cause her of pregnancy. But she has also a deep faith in the mercy of Allah which is also equally essential and necessary for her pregnancy.

Due to having superstitious beliefs, if a woman is not pregnant within a period of two to three years of married life, they make vows to Pirs and Olias. In this vow she makes up her mind either to invite all the members of the family and children of other families for dinner, or to offer loban and Agarbatti for burning at the dargah of 'Pir or Olia' or to sacrifice either goats or cocks and hens. Among the Sidis it is believed that not to have a child is just equivalent to have a curse of Allah on the family. If a child is not born in the family they believe that it may be due to the effect of evil-eye of some body and so they keep a vow of offering craddle and coconut. Immediately after pregnancy, there is no definite religious ceremony to be observed but the pregnant woman is not allowed to go out alone, in order to protect harself from evil spirits.

CEREMONY CALLED "KHOLO BHARVO"

After the seventh month of pregnancy, she has to undergo the religious ceremony called 'Kholo Bharvo', which is held at her husband's house. On the day of that ceremony, four or five members of her father's family go to her husband's house, who bring with them coconut, rice, Ace-nut and pair of clothes. After the performance of the ceremony, the pregnant woman is sent to her father's house for delivery of the child. Those who go to her father's house for the ceremony are served with rich food. The relatives of the husband's side are also feasted. On that day of ceremony that woman is made to sit on a "Patla" and "Kumkum", is applied on her fore-head by the near kins. She is kept awakened throughout the night. She goes to her father's house alongwith her relatives. But in some certain circumstances, the first delivery is allowed to take place at her husband's house.

DELIVERY

From the period of pregnancy to the period of delivery no particular religious observance is to be performed and also no change in her normal diet takes palce except that she is not allowed to eat sour things. The delivery is to be performed in the house itself. If these are two

rooms in the house, the delivery is performed in the inner-room. If there is only one room and an open veranda in that case it is conducted in one corner of the room. Where for delivery a cot is kept around. They hang a curtain piece of gunnybags or of cotton material to separate the corner. For delivery they use coir-cot and torn mattresses, from which only the mattress used for delivery is to be thrown away into a pond. At the time of delivery none else except a 'Dayan' either of their own caste or of other castes and three or four elderly women are allowed to be present there. In cities if they experience any difficulty in normal delivery, she is taken to the nearby hospital. In rural areas, where hospital facilities are not available easily, they somehow make arrangement of a vehicle to take the woman to the nearest hospital in case complications arise at the time of delivery. In case of any difficulty in delivery a vow to 'Mami Pir' is made which is a promise is made to sacrifice a goat, after delivery. After delivery the child is washed clean with clean water by then 'Dayan' (midwife). She cuts the navel cord, which is buried just outside the house. During field work it came into light that few years back a piece of navel cord was used to be kept at home which later on was used as a medicine. For one week after the delivery, the woman and the child are massaged with oil daily because it makes the woman's limbs strong, as it enables the blood to circulate effectively. A handkerchief or a piece of cloth is put on as a covering to the ears of the woman in order to protect, her from cool breeze.

Immediately after the birth 'Bang' (invocation to 'Allah') is uttered in the ears of the newly-born child. Being the followers of Muslim religion the birth of either a son or a daughter is not an occasion of joy or sorrow because both are gifts of 'Allah'. But if a son is born they distribute sweets to others, while the birth of a daughter is welcomed without any fanfare. The village midwife 'Dayan', is paid Rs. 15 and also three or four kilograms of food grains. If the economic condition of the family is better they pay even more to the 'Dayan'.

For about a month the lactating mother is given hot and light food. Depending upon the economic condition of the family ghee and similar other nutrition giving things are included in her diet. At the time of first delivery special care of her in matter of diet is taken because only good food will protect her body from the effects of cold. In case the child dies soon after birth or the children born to a woman do not survive, a vow to a 'Pir' is made which consists of either offerings sweets or sacrificing goat or feeding children.

THE SIXTH DAY

On the third day of the birth of a child, the child and the mother put on red clothes. The relatives of the family come on that day to see the face of the child and give presents to the child. On that day both the mother and the child are given bath and new clothes to wear. The father's sister of the child has the privilege to give a name to the newly born on this very day, 'Khir' (a sweet dish) or any sweet-meat is prepared on this occasion. Among the relatives 'Patasas' or 'Kharek' is distributed.

In choosing the name of the child the Sidis follow the orthodox names given in the Muslim Society. But when children born to the women earlier did not survive or the newly born is under some evil influence, in such cases, the child is given the names like 'Nathu', 'Bhiki', 'Kaki', 'Kabire', 'Dukhi' and 'Garib' etc..

On the eleventh day of delivery, the woman takes the purifying bath in which she washes her hair thoroughly. After this she comes out of the period of pollution. Before this, she is not allowed to go to mosque or to touch sacred objects.

AKIKO (MUNDAN)

When the child reaches the age of seven years the tonsure ceremony is observed. This ceremony is observed at the place of the Pir of the lineage group. Mother's brother and Father's sister are specially invited. During hair-shaving the father's sister collects the hair in her sari or 'Odhni' taking special care to prevent it from falling on the ground. A good meal is served to all the relatives, and friends who are present on this auspicious occasion. Cloths and some cash are given as present to the father's sister.

On the day of the ceremony of the hair-shaving, if the family has a sound economic condition a goat is sacrificed or otherwise raw meat is brought from market and distributed. The goat to be sacrificed should be without any type of physical deformity and the whole body of one colour only. All the relatives gathered there are treated with meat dish. Among the Sidis living in urban areas or where the Sidi's population is heavy, on such ceremonial occasions they offer sacrifice a goat. While in such villages where the Sidis' population is thin, they do eat meat but do not make

it public in order to look good in the eyes of Hindu caste member who generally have a low opinion of those who eat meat.

CIRCUMCISION OR SUNNAT

In Muslim religion 'Sunnat' i.e. to circumcise is compulsory, as one cannot get married without undergoing circumscion. Sidis being the followers of Muslim religion, observe it compulsorily. This is observed when the child is between the age of sixth month and five years. In certain unavoidable circumstance, due to the poor economic condition of the family, it can be permitted to be done at the age of 8-10 years. When it is done at an younger age it is less painful to the child. A muslim mutton cutter or a muslim barber is called for this purpose. The cricumcision act is performed in the house itself. If the child is of higher age, curtain is put up in the house. In circumscision, a little skin piece is cut off from underneath the head of penis. If the family's economic condition is good this rite is observed pompously. with the accompaniment of a music band procession is taken out and a grand feast is served to all the relatives and friends. In case of an economically normal family only tea is served to the invitees. On this occassion, all the relatives including HIndu friedns are invited. If the invited guests are to be served with a meat-dish, goat is sacrificed on this occasion. After circumscision there is no other religious ceremony to be performed till the child becomes of marriagable age. Among the Sidis of rural areas young children loiter here and there. But as soon as they grow up a little, they start helping their parents. A child of the age 10 to 12 years even takes up labour work. He or she is required to take care of young babies or to graze cattle of to cut grass or to fetch firewood, to give water to cattle, to feed cttle, etc...

PRE-MARITAL SEXUAL RELATION

Compared to other scheduled tribes of Guarat are not tolerated pre-material sexual relations are not tolerated among the Sidis. Despite this, several cases of violation of this norm occur. During field work, some respondents informed that some unmarried boys and girls do fall in love with each other and also have even sexual relations. But if such relations are found out they are beaten. In case a girl becomes pregnant, she is married to the boy who made her pregnant. They use country medicines to induce abortions but such cases are rare. Love develops at the initiative of either the boy or girl.

POST MARITAL SEXUAL RELATIONS

Sexual relations after marriage is strictly prohibited. But inspite of this, such illicit sexual relations do take place between married men and women. In such cases, if the offender is discovered, violent, quarrels take place. In former days, if a woman had kept such relations with males of other castes, and a child was born through such illicit sexual relation whose physical features did not confirm to Sidi features, the child used to be killed soon after birth. But during our field work, we came across several children who did physical features different than the Sidis. This means that cross breeding do occur among them. Some Sidi men have been found to marry women of communities other their own, such as belonging to Vagher, Shaikh or Pathan. But such cases are few and far between. There are some cases in which over and above having a Sidi wife some Sidi men had married second time a woman of other castes. There are cases where even the first marriage was with a woman of other caste.

The Sidis do not think highly of children born out of such illicit sexual relations. In setting marriage of such children, they see whether daughters he or she conforms to the physical characteristics of the community or not.

MARRIAGE OR SADI

Although the Sidis consider marriage as very essential to life, in some cases where there are in either the man or the woman physical deformities person have been found to remain unmarried. Marriage is called 'Sadi' or to recite verses of Nikhah', Which is celebrated in accordance with Muslim rituals. But some customs reveal the impact of Saurashtra region. Sidis generally practice monogamy. Even though their religion permits to have four wives, polygamy is practiced by very few. This is mainly because of economic reasons. Those who have sound economic condition can afford to have more than one wife at a time. But being very poor they find it even difficult to maintain their children properly. The land possessed by Sidis is very limited. So they are not in a position to earn more, consequently they can not keep more wives at a time but can keep only one wife at a time. In case a wife is unable to bear a child or if she is dead only then he marries a second time. In rural areas, some persons have been found to be married with to real sisters.

In the choice of marriage partners, it is the parents who decide. Apart from this, in rare cases, love marriages are found there in which case they run away from their home and get married. They can live in their village only with the permission of Jamayat. Since Jamayat have a strong control over Sidi society, it is difficult to solemnize marriage without the sanction of Jamayat. Due to this reason only those marriage take place which are arranged by parents.

AREA OF MARRIAGE :

Generally they choose marriage partners from amongst those, who live nearby. They prefer to arrange marriages with persons living in the same village or living in the nearby surrounding villages. Due to their economic condition it is difficult to establish marriage relations with families living at distant places. On account of this, marriages are settled among those relatives who are living nearby.

Among the Sidi the marriages between the children or father's sister and mother's brother take place. Apart from marriage among the kinship relatives, cases of marriages within the same clan have also been found. Thus the circle in which marriages are settled is limited one. This enables them to preserve their negroid element to a great extent. Due to choosing the marriage companion from amongst close relatives, a new circle of relationship is fixed upon the already existing circle of relationships.

QUALITIES OF SPOUSES

While selecting the boy or girl they look in him or her to possess some qualities. The parents, while selecting a bride for their son try to see that (i) girl is charming in appearance, (ii) is hard working, (iii) possess standard Sidi physical features, (iv) has no physical deformity, (v) belongs to a family well-known to possess noble character, (vi) has good moral character etc... In the selection of a son-in-law, they see that (i) he is capable of doing hard work, (ii) is literate, (iii) his family has a sound economic condition, (iv) his family members have noble characters, (v) his family history is good, (vi) the members of his family possess good temperament. They prefer a boy who can look after their daughter well. The parent's choice is not the final one, as during the 'Nikha' ceremony in presence of all relatives the consent of the bride and bridegroom is taken as

to whether both of them are ready to accept each other or not. So in the selection, preference of the son and the daughter is considered important.

AGE OF MARRIAGE

Generally the age of marriage among the Sidis is from 15 to 22 years. The age of a boy should be from 19 to 22 years and of a girl from 17 to 22 years. Some Sidis believe that the age of marriage for girl start soon as the starts menstruating. Child marriages are not found among them. Generally they marry at a mature age. The age of marriage among the members of the surviyed households has been shown in the table given below.

It is clear from the above table that among the 281 families, 744 males in the age-group of 19 to 22 were married. The percentage comes to be about 62.3. In urban areas the percentage of the married in the age group of 10-14 is 0.1 percent. An in the age-group 15-18 it is 33.3%. Both in rural as well as in urban areas, the percentage of married males in the age-group of 19-22 is 36.7 percent. While the percentages of married males below the age of 19 and above 22 are quite small. In the urban area also 70% of males have been married in the are group of 19-22. In the age group of 15-18 their percentage is only 11.88. Out of the total married females in the rural area, a greater number have been married at the age of 19 to 22, (54.6%). While in the age group of 15-18, 44.6 percent females have been married. Thus compared to males, their age of marriage is less by two to three years only. While in the urban areas more and more females are married, at the age of 15-18 years.

Parents assisted by their relatives start the search of a spouse for their sons and daughetsr, When a boy and girl reaches near the marrigae age. The search is made among their relatives or even outside the circle or relatives.

MARITAL STATUS

The following table shows martial status of the members. Of the family covered under this survey.

Out of the total 1678 family members 865 are males, among whom 60% are unmarried since they are still below the marriageable age. Thus, there are more unmarried than married

males. While out of 813 females. 51% are unmarried. Nearby the same proportion is found both in the rural and urban areas. The percentages of married males and females are 37.2% and 41.6% respectively out of their total number. The proportion of widows-widowers and divorced is very much less.

In rural areas the percentages of widowers is 1.8% and widows 5.3%. While in the urban areas it is 9.7%. Among the Sidis a widow or a widower is allowed to remarry, the former even with an unmarried girl. Due to this reason, the proportion of widowers is less than the widows. Widows are allowed to marry only with widowers, But if a widow has more children, elderly children in that case, such widows generally do not re-marry. IN the urban areas they are able to find jobs as domestic maid servants or other jobs. While in rural areas they are able to find only labour work. As widower can live independently in a city he is able to marry a suitable woman either from the rural areas or city. Due to this the number of widows is more.

In both rural and urban areas the incidence of divorce cases is quite low. Divorce is obtained after getting the consent of the Jamayat. Even divorced males and females can get remarried.

CLANS OF SPOUSES

It is believed that the members of clan are relatives by blood. We have already mentioned this in the chapter of Social Organization. Among the existing clans one is allowed to marry with a member of any other clan. The following table shows that from which different clans the 281 families selected girls for the marriage purpose.

Among the 281 families 346 males are married. They belong to 24 different clans. They have established marriage relations with almost all the 25 different clans. Apart from the different clans of their own community, marriage relations have also been with established who follow Islamic religion. Vagher, Shaikh, Makrani etc. Who follow Islam religion. While out of 24 clans, 10 clans are such among whom marriages were settled with the members of the same clan. Such clans are Makwana, Sotiyara, Nobi, Mori, Bhalia, Kathiri, Miyana and Makwa.

Generally marriages are arranged by parents. In such arranged marriages, first the engagement ceremony is observed and thereafter the actual marriage ceremonies take place.

TABLE : 25
Clan of Spouse

Original Clan	Total Number of family	Parmar	Mazgul	Shathfad	Shirman	Vajugura	Msuagara	Makwana	Satiyara
1	2	3	4	5	6	7	8	9	10
Parmar	7	1	1	-	-	-	-	2	-
Mazgul	66	-	7	-	2	-	2	17	25
Shirman	5	-	4	-	-	-	-	2	2
Musagara	5	-	3	-	1	-	-	1	1
Makwana	52	3	16	1	3	1	1	10	6
Sotiyara	31	1	12	-	3	-	1	8	2
Nobi	7	-	5	-	-	-	-	-	-
Darbar	1	-	1	-	-	-	-	-	-
Mori	33	-	4	1	-	1	-	5	2
Bhalia	14	-	1	-	1	-	-	4	1
Bagia	1	-	-	-	-	-	-	1	-
Bajrani	5	-	-	-	-	-	-	2	1
Sayabi	3	-	1	-	-	-	-	1	-
Darjada	2	-	2	-	-	-	-	-	-
Suran	2	-	2	-	-	-	-	1	2
Sovet	6	-	2	-	-	-	-	1	1
Shah	1	-	-	-	-	-	-	1	-
Kathiri	2	-	-	-	-	-	-	2	-
Vajugara	8	-	-	-	-	-	-	4	-
Mungida	8	-	-	-	-	-	-	1	-
Kankad	2	-	-	-	-	-	-	-	-
Miyava	6	-	-	-	-	-	-	-	-
Jambari	1	-	-	-	-	-	-	-	-
Makwa	13	-	-	-	-	1	-	7	-
Total	281	5	62	2	10	3	4	70	43

Mobi	Mori	Bhalia	Bagia	Bajrani	Sayabi	Darjada	Kahtiri	Sovet	Diwana
11	12	13	14	15	16	17	18	19	20
-	-	-	-	-	-	-	-	-	-
1	8	7	1	4	1	-	-	3	1
-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
1	7	3	-	-	-	-	-	-	-
-	3	3	-	-	4	1	-	-	-
1	-	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
-	12	4	-	-	1	-	-	-	-
-	3	1	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
1	-	-	-	-	-	-	-	-	-
-	1	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
-	-	1	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-
1	1	-	-	-	-	-	1	-	-
-	1	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	1
-	5	-	-	-	-	-	-	-	-
-	1	-	-	-	-	-	-	-	-
-	2	-	-	-	-	-	-	-	-
5	44	21	1	6	6	1	2	3	1

Varanga	Makwa	Chorvat	Makrani	Chawan	Shaikh	Vaghar	Pathan	Miyava	Saytu	Not Known	Total
21	22	23	24	25	26	27	28	29	30	31	32

-	-	-	-	-	1	-	-	-	-	1	6
1	1	1	-	-	-	-	-	-	-	3	84
-	-	-	-	-	-	-	-	-	-	2	10
-	-	-	1	-	-	-	-	-	-	-	8
-	1	-	-	-	-	-	-	1	-	4	58
-	-	-	-	-	-	-	-	-	1	1	40
-	-	-	-	-	-	-	-	1	-	1	9
-	-	-	-	-	-	-	-	-	-	-	1
-	2	-	-	-	-	-	-	4	-	2	38
-	-	-	-	-	1	-	1	-	-	1	15
-	-	-	-	-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-	-	-	2	6
-	-	-	-	-	-	-	-	-	-	-	4
-	-	-	-	-	-	-	-	-	-	-	2
-	-	-	-	-	-	-	-	-	-	-	5
-	-	-	-	-	-	-	-	-	-	1	6
-	-	-	-	-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-	-	-	-	3
-	-	-	-	1	1	1	-	-	-	2	12
-	1	-	-	1	-	-	-	4	-	1	9
-	-	-	-	-	-	-	-	-	-	-	1
-	-	-	-	-	-	-	-	1	-	2	8
-	-	-	-	-	-	-	-	-	-	-	1
-	5	-	-	-	-	-	-	1	-	1	17
1	10	1	1	2	3	1	1	12	1	24	345

ENGAGEMENT : (Sggai) (Mangani) :-

In the marriages, the engagement ceremony is performed first. For engagement, the enquiries are first made from boy's father side. After preliminary negotiations, they go for the engagement to the girl's father's house. The relative both males and females of the boy go for the engagement ceremony. At some places from boy's side they send 4 males and 8 females to the girl's father's house and after negotiations they settle the engagement. In rural areas 8 to 10 relatives, along with the father and the mother go to the girl's father's house. If the engagement is settled they take tea etc. there. At night the engagement ceremony is observed at the bride's house. But the boy can not go along with them because they know each other very well as marriage ^{table 23} is decided among relatives. In the engagement ceremony the girl is made to sit on a Patla. and boy's sister puts a sari known as a 'Ghatdi on the girl's head and gives her some money. After that, from the son's side 50 Kg. jaggery or sugar is distributed to all. The girl is given ornaments like a silver 'Sankla' a gold ear-ring, a gold coated nose-ring. All these things are given according to the rules laid down by the jamayat. And a dowry of Rs. 110-125 is given to the girl's father at the time of marriage. In the register of Jamayat all these which are given at the time of engagement are duly entered. In case if some thing happens in the future, the Jamayat arranges to get back these articles. If the engagement is broken from the boy's side, nothing will be returned. If the girl's side breaks the engagement, they will have to return all things received by them. In case of the breakage of engagement the matter is raised by the local group of the community and the guilty party is also fined. So it is very difficult to break an engagement. Only in unavoidable circumstances it can be broken. The girl's side feel all the relatives of the son's side. After engagement the relatives of the daughter's side also visit the house of the son's father. On ceremonial occasions, both the bride and bride-groom are invited for eating at each other's place.

MARRIAGE - SADI (ARRANGED BY PARENTS ONLY)

After the engagement ceremony, the date of marriage is fixed up arranging the convenience of both sides. The decision is taken jointly by both the party. In fixing the date, Islamic calendar is taken into account. When the date is decided the girl's parents are given 1½ Kg. sugar, 5 coconuts

and 1 Kg. dry fruits by the boy's side. This is practiced particularly in urban areas. In rural areas too, depending upon their economical condition, such presents are made. At the time of deciding date, decision regarding other details, such as how many persons will be in the marriage procession, What food will be served, etc., etc., are also taken.

PITHI

Annoiting of paste (Pithi) made out of turmeric powder mixed in oil over the entire body starts eight days before the marriage day. In past with a view to remember the date on which the marriage procession will come to the bride's house, they used to keep a string, having eight knots. From the first day of 'Pithi'; they used to remove one knot each night so that they could remember the day and also how many more times the 'Pithi' is to be applied. The bride has to apply it for lesser days, in comparison to the bride room. This custom is also practiced by other tribal group of Gujarat. In this ceremony women relatives gather at the respective houses of the bride and bridegroom and while singing marriage songs, anoint the body of the bride and bridegroom. They are served with tea by the family. Now-a-days wedding cards are printed and sent to relatives and friends. If wedding cards are not printed, they sent information by letters. Relatives living at distant places arrive one day earlier of the marriage day,

MANDAP (MANDVO)

At some places only one day earlier while at other places four days earlier of the marriage day. Mandavo is erected at both the bride's and bridegroom's house. "mandvo" is erected in the open space in the front of the house. Wooden poles are fixed in the ground and cotton sheet is fixed over it. In both rural and urban area, the kins of the family assist in fixing the 'Mandavo'. Some well-to-do Sidis do bring ready made Mandap, available in the city and also hire loud speaker.

MARRIAGE PARTY

The bride room's marriage party consisting of 40 to 50 persons, goes to the bride's house. In case there are more relatives and if the Sidis population in the village is considerable, more persons join the marriage party. If they have to go to a distant place they arrange to reach

there in the evening hours. In some areas, the marriage party proceeds in the morning also. It depends on the distance to be covered and the economic condition of the groom's family. If one's economic condition is good they hire vehicle to carry the marriage party. While in rural areas, bullock-carts are used to carry the party or the party covers the distance on foot. If the economic condition of the groom's family is good all members of the party are served with a meal consisting of 'Dal', 'Bhat' and 'Ladu', before the departure of the party.

THE DRESS OF BRIDE AND BRIDE GROOM

Generally the bride groom puts on a white dress. At present he puts on full pant, bush-coat and socks. These may be of any colour. When the marriage ceremony starts, washable red colour is sprinkled on the bride groom. He also wears some jewelries. He is given a coconut and a sword in the one hand. On the day of arrival of the marriage party the bride puts on frock of red colour, red 'Payajama' and red 'Odhani'.

ARRIVAL OF THE MARRIAGE PARTY

When the marriage party reaches the bride's village, relatives, friends and co-villagers, both men and women, come out with beathing drums to accord a welcome. They are served bidis and cigarettes and they are introduced to each another. Women of both sides start singing marriage songs, each side trying to out-smart the other in this. The sister of the bride, welcomes the bride-groom and prays for 'Allah's' mercy. In order to avert the influence of any evil-eye the father-in-law and mother-in-law present themselves of the bride-groom also present themselves at the welcoming rites. Marriage party is taken to a relative's house or to a place for their stay. There-after, the members of the marriage party are fed.

MARRIAGE CEREMONY

After eating, the rites regarding giving the dowry and other things to be given by the bride-groom side is performed. They are then made to sit inside the mandap. The bride-groom sits with his male relatives in the mandap while the bride sits inside the house, in the company of her women relatives. The marriage ceremony is performed according to the Muslim religion by the 'Kazi' (Muslim priest). The priest recited verses of 'Kuran'. At this time, one person from the

bride's side and two persons from the bride-groom's side are asked to perform the duties of wakil and witnesses respectively. They first ask the bride-groom whether the bride to acceptable to him as his wife. If the bride-groom gives his answer in affirmative, they go to bride and ask the same question in relation to the bride-groom as her husband. Only after receiving her rite response in affirmative the of reciting verse of Nikah begins. The maed praying to (khuda). Then there was clear command that Hazrat Bilal should recite the Azans. When the did so there was sun-rise. (Sidi News Bulletin No. 12, Year 2, 15th December, 1978.).

This fairy tale proves that the Sidis followed the Muslim religion yet they did so keeping in mind the traditions fo their society. The Sidis in Gujarat, as has been mentioned earlier, are supposed to have originally lived at Ratanpur in Bharuch district.

BAVAGOR (THE ORIGINAL HABITATION OF THE SIDIS) :-

Hazrat Babagor's orginal family name was Sayyied Nabi. He was pious by nature, and had taken spiritual guidance from great Muslim priests like Gausuh Azam. Oneday when other Muslim priests were praying to God, Hazarat fell asleep. God commended in vision that he should travel to India and go to the hill of Ratanpur, on which there was a temple of Makhandevi and preach Islam from there. Hearing the God's commandment he alongwith Babagor, Mai Misra and other disciples to travelled to Ratanpur (Zagadia taluka of Bharuch district) and Stayed on there.

In the august presence of Mkhandevi, everyday a quite and big lamp containing one and a quarter maund of butter was lighted. She was a magician, and with the help of her magic brought many people under her control and brought Muslim religion to disrepute. When Babagor gave disourses an Islam she become very angy and with the help of her magic at powers started to rain stones. Babagor prayed to God and as a result the stones were diverted towards Makhandevi and many of her personal friends. Looking at it the became more angy. she drew her sword and rushing towards Babagor, spoke loudly that it was difficult to save him from her hands. As soon as Babagor spoke loudly 'Mara-se' takbir the maountain was split into two. Makhandevi disappeared is the riven mountain. The sings of this incident, people say, are still

there on the mountain of Ratanpur. Hazra Babagor's vafat was in the hizri year 983 on the mountain of Ratanpur in the month of Rajjab. Even to-day, Sidis staying in villages of Gujarat and Surastra celebrate the Urs to him in this month.

The tomb of Babagor of Ratanpur is considered very sacred. The same types of tombs were built in Jamangar, Rajkot, Ahmedabad. The tomb of Babagor in Ratanpur makes it very clear that even though the Sidis are following Muslim religion, they have more faith in pirs and Oliyās of their own group.

The Sidis believe that along with Babagor, they were three brothers. There were called Dariyapur, Hajab Pir and Nagarchi Baba and they had four sisters called Mami, Mai Misera, Mai Bharochi, Mai Parson.

NAGARCHI BABA :

The tomb of Nagarchibaba is situated in village Jambur in the Gir area. And its Urs is celebrated every year and thousand of Hindus, Muslims and Sidis living far and wide come to participate in it.

During our field work we were told that Sidis of Jambur believe that Babagor had 11 brother, from which the names of nine are known to them (1) Baba Hasab, (2) Nagarachi, (3) Sidi Makbut, (4) Sidi Pyara, (5) Sidi Mulu, (6) Sidi Zamzam, (7) Dosal Pir, (8) Balsar, (9) Dariyapir and the sister of Babagor was Mai person, who died in a war at Jambur. The tomb of Nagarchi baba is at this place. The popular story about these brothers and sister are charmingly woven in the 'Dhamal' folk dance and folk tales.

In Jamnagar also there is a tomb of Babagor. On the birthday of Jam Jasa that seat was established. A Sidi family worship the seat for the last 450 years. A person who performs this worship is called Mujavar. For this he is paid a monthly salary. This is managed by the Sidi Jamayat. In the tomb of Babagor there is also the spot of Mamai in front of the seat of Babagor. Everyday in the evening incense is burnt there and the verses of Kuran are recited. People who gather there are given the holy ash and 'prasad.' In the evening after lighting the lamp before the tomb bugles and drums are played.

DHAMAL DANCE :

At the time of the Urs and also on every Thursday the Sidis perform Dhamal dance. This dance is considered to be very sacred. No one can participate in it without bathing. In the Dance there is a troupe of 8 to 10 persons dressed in animal skins and playing on big drums (mariro) small drums (dhamal) and other musical instruments. The dancers apply different paint on their bodies and fix feathers of different birds on their bodies and carry a feather-fan in their hands. While dancing they shout 'Hau Hau'. Royal Sidis do not participate in dance.

THEIR RELIGIOUS BELIEFS :

Certain religious beliefs of the Sidis are based on Muslim philosophy. They believe in Allah as formless; but they also believe in Karma-gati; that is, one suffers the consequences, of one's action. They believe that if a person does not keep 'Roja' during Ramjan he is sure to be born as a dog in the next birth. The person who does good acts gets heaven, and the person who does bad acts will definitely enter hell. They believe that Pirs and Oliyās might have done good acts and so they are worshiped. These servants of God might have personally come into contact with God. After seeing God, they do good acts and are worshiped as holy men. Pakka tombs are built for them where many worshipers pay them visits.

If any Sidi experience any difficulty in life he immediately decides to offer something to the Pir, and at the time of Urs at the tomb of Bavagor Nagarchibaba. When his wishes fulfilled, he gives offerings at the tomb goat or a young buffalo, rice or only a coconut. Every year, after worshipping at the tomb they give dinner to the children.

The Sidis being the followers of Muslim religion sincerely wish to pay a visit to the sacred places like Macca and Madina. But because of their economic condition, they get hardly any opportunity for its realization. There are some conditions like being debt free, and being happy neighbour relations and having sons and daughter all married which should be fulfilled before they undertake a 'bai'. If they have unmarried boys and girls in that case, they have to manage for the necessary marriage money and only then they can go for pilgrimage. The Sidis in short cannot afford all the expenses of say six to seven thousands rupees for going on a pilgrimage.

In the houses of the Sidis there are photographs of their holy places like Macca or Madina and of their scared Pirs, Oliyasa, Resulepir etc.. The whole family venerates all these. Among their scared places, in Gujarat are Babagor's tomb at Ratanpur, Jamnagar and Rajkot and Nagarachibaba's tomb in Jambur. (Babagor's brothers and Mai Misara's tombs are also sacred)

JAMNAGAR'S BABAGOR'S TOMB :

Alongwith the tomb of Babagor and Nagarachibaba there are always the tombs of the formers other brothers and sisters. On the tomb of Babagor a lemon and yellow cloth is always spread. And very near it are sea-shells and Mai Misra which are used in the Dhamal Dance. Childrens couples who beget children with the blessing of the tomb offer bangles and toy cradles there. Some cash is also offered there for the purchase of incense. They put some cash for Agarbatti. In Jamnagar, the Sidis beg while dancing. The Sidis of Jamnagar and the surrounding areas go as far as Veraval on their dancing and bagging tour. The amount collected is used in celebrating the Id.

KANDURI :

The Sidis residing in 22 villages of Talala taluka celebrate Urs after the harvest of the New Bajri. First they get together to decide about the day of celebration. It is a sort of religious fair, Kanduri, all the rural Sidi families gather there. To meet the expenditure they collect 12 rupees per family for those residing in Jambur and Rs. 8 per family for those residing in other villages. They provide food as well as lodgings to all. On the day, they dance the Dhamal dance, during the whole night and on next day a reader recites the Katha. For food from this that as soon as the new crop is harvested they offer it to God. Probably they were originally engaged in agriculture. But now most of them have lost their land; only a few are agriculturists.

The Sidis also celebrates the following festivals :

MOHRAM

On the 10th the month of Mohram, in memory of Mazarat Imam Husen they take out Tajiyas in a procession. On that day the Sidis of Jambur, Jamnagar, Rajkot, Talal etc... Construct the tajiyas and take them out in a procession. On that day, they do not go for work. Mohram is the first month of the year.

BAREVAFAT (IDE-MILAD) :

On the 12th of Rabiof-aval they celebrate the birthday of Mohmud, the prophet, on that day they put on good clothes and eat good food. They also go the Msoque to recite verses for the Namaj.

RAMJAN ID :

In the month of Ramjan they keep 'Rojas' or fast. All the Sidi do not keep Rojas or first the whole month because of their extreme poverty. though everyday they have to labour hard, and hardly find any spare days they try to keep as many Rojas as they can. When the Rojas are over, on the first day of teh Saval month they celebrate as Ramjan Id. They weear new clothes and go to meet their neighbours, relatives and friends and wish them 'Id-mubarak'. They recite verses for Namaj and give in charity (Kherat) as much as tehy can. On this day they go out to beg also.

BAKRI ID :

On the 10th of Zilhaj month Bakri Id is celebrated. Those who have returned from Haj offer the sacrifice of goats and those whose financial condition is very good also offer sacrifice or else they buy meat and cook it. On this day they meet one another and wish Id-mubarak. In the morning they go to the Mosque to attend 'Kutabi-Namaj'. Females are not allowed to enter the mosque. But where there are tombs of Babagor or Nagarchibaba even females are allowed to enter.

NAMAJ :

For five times a day they recite verses for Namaj. The morning Namaj is called 'Fazar'. The Namaj at 1-00 p.m. it called 'Johar'. Namaj of after noon 5-00 p.m. is called 'Asar'. The evening time 7-00 to 8-00 p.m. prayer is called 'Magrib'. The Namaj at 9-00 o'clock at night is called 'Isha'. Keeping in mind the seasonal changes in its time is adjusted accordingly. As per Islam it is compulsory to recite verses for Namaj five times a day. But as Sidis are labourers by progession they cannot go in for Namaj all five times a day. It is observed that some of them do not offer Namaj at all.

The Sidis believe in giving donations. They give donation to Fakirs according to their economic condition. For this the month of Ramjan and other aspicious days are considered appropriate. Donation giving ceremony during the last three days of Ramjan is called 'Fitaro'.

TAJIA :

In the month of Mohrum Sidis do not sleep in cots upto the 10th day. Strict muslims do not wear shoes till the 10th day of the Month. On this day they take out the procession of Tajiya. In Jambur village where the population of the Sidis is the highest they take out Taja and move in the entire village. The expenses are shared by the Sidis of the village equally, or donated by the Jamayat. After moving the Tajias through the town they immerse them in water.

Thus their entire life system is moulded according to the Muslim religion. With all the aspects of their religion is clearly related, Before they start doing any good work they offer coconut incense and performed sticks to the Pir. As for example when they start constructing a new house the first foundation stone is put with the word 'Bismillah' spoken loudly. IN the opening ceremony of a new house they call a Muslim priest and asks him to read 'Molud Sharif' then prasad is distributed.

INFLUENCE OF HINDUISM :

From the above discussion it becomes quite clear that all the customs and conventions of the Sidis are party of the Muslim traditions. But in the villages where they live along with other Hindus, there is a good deal of influence on them of bigger Hindu groups. (Even the Hindus also are more or less influenced by the Muslim religion). There are a few examples of this : among a few Sidi have living in the Kanara taluka of Karnataka State live according to Hindu traditions. The Sidis had lived under an entirely different type of religion in Africa. But circumstances have brought them under the powerful impact of another religion. This point will become more clear if we read the pamphlets published by the journal of the Sidi on 3rd November, 1979. They have passed a resolution which definitely shows as to what they think of their religion.

RESOLUTION :

We, the Sidis living separately in different villages in Saurashtra of Gujarat are seven thousand in number 6th the Ratanpur hill of Zagadia taluka in Broach district, there is the tomb of Hazrat Bavagor, our chief Pir. Our customs and manners in religious matters are different from the other Muslims, only the Sidis know it very well and they have to perform all these religious

formalities. We request specially that no one else except a Sidi should be included in the administration of the tomb of Baba Gor.

The above resolution makes it very clear that the Sidis though they are a Muslim group they follow different religious beliefs. There seems to be existing here a Muslim Little tradition !

CHAPTER : 7
PROBLEMS FACED BY THE COMMUNITY

Sidhis spend their lives in a culture of poverty and in such a culture frequent changes in traditional occupations is inevitable. To survive, they have to switch over to new trades and occupations. It has resulted into increase in the level of poverty instead of getting decreased. And this poor society goes on becoming inferior to all other societies and they also are becoming victims of exploitation at the hands of other castes. Consequently, such a caste is increasingly plagued by a series of complex problems. Gradually, they develop an attitude to view their own society and other societies as leading their lives on different economic scales. And so they virtually accept the notion that their economic conditions can never be improved. "Sidhis would have houses in which they live at present; they would remain lazy. What is the need of education for them". Out of such negative views about themselves, certain become stagnant in such a community stricken with poverty. And they go on sticking to such traditions. But keeping in mind the references of the wider and more developed societies, such problems should be brought out to the fore front. And they can not come out from the culture of poverty, unless they come out from the vicious circle of such problems. A serious understanding of their problems should be developed and only then what should be done for their development can be grasped.

PROBLEMS :

(1) Problem of habitation :- Their problem of habitation is very acute for them. In rural areas their houses are made of mud which get collapsed in the rain when there is heavy rain during the rainy season. The walls of house develop cracks. They can not afford even to thatch the roof properly with country tiles or grass. Majority of the houses have only one room. It is very difficult to accommodate the entire family. At some places their houses are situated in low lying areas where rainy water gets stagnated. Their kachcha houses remain in a shattered and broken down conditions throughout the year, raising innumerable problems, for them. In comparison to rural areas the problem of housing for the Sidhis of the urban areas has taken an ugly shape. In the urban areas most of the Sidhis live in rented houses. So they go stay whenever a cheap rented accommodation is available. This is the reason why they live in a scattered manner in the urban

areas. The condition of these houses is extremely bad providing no facilities of any kind. And extremely if it happened to be a Kachcha house, portion of the wall fall down during the rainy season. Eventhough these houses are not repaired by the owneres of the houses. The Sidis are helpless to live in such dilapidated houess. In the urban areas the houses are so small that they have to live with a number of relative in a congested room. In certain houses there are 10-17 members staying together. One can easlily imagine how crowded existance they have in such a small accomodation. During night many family members have to sleep outside or take shelter in houses of other families. There remains a lot of filth both inside and outside the house which consequently brings harm to their health.

They do not even posses land to construct house or a hut. In come area, landhas been allotted to them but there is a continuous flow of water through the land or it is filled with stagnant water. Moreover, due to there being dung-heaps and stagnant pool of water it affects their health adversly. In villages where the Sidi population is found, even the wells are in a deplorable condition. Particularly, the well in village Jhirvan, is in worst condition. The major portion of it had fallen down and found in deplorable condition. While fatching water from it is likely to lead to accident. Proper arrangement for good wells for the supply of drinking of Sirvan is in dilapidated condition. It is likely to fall down anytime. Due to this, classess are held in anopen place in the village, not in the school building. There are no such private houses in the village where children can study peacefully. In such villages, it becomes necessary to repair the school buildings.

Land :- The poblem of land holders in rural areas is becoming more complicated, and acute. If the example of Jambur village having the Sidi population is any indication it becomes apparent that slowly and gradually they have been loosing their land to others. In Jambur village of Talala Taluka 38 families were engaged in agriculture during 1961, while to-day only 8 families are engaged in agriculture which means that their main problem is land obination. Their land is gradually being transferred to others and consequently they are gradually becoming landless labourers. Even now some families have lost their land.

Eventhoughth some of them officially do possess land, they hardly own it in real sense. Other farmers till their land. Most of the Sidis have give their land to others to till on tenancy or on

partnership possess enough clothes. Due to this, if they get wet, they have no alternative other than to dry their dress while wearing it on the body itself. On account of several such reasons, they become easy prey to a number of diseases. The Institute of Areas Planning in its survey of Talala block, found the following diseases.

Diseases	Percentage
Malaria	10.6
Skin diseases	3.3
Cholera	1.6
Leprosy	0.8
Loose Motions	8.1
Cancer	0.8
Diseases of child birth	26.0
Serious accidents	6.5
Other serious illness	37.4

The Sidis too become victims of these and several other types of diseases. Due to their economic condition they cannot go to the hospital for treatment. They still adhere to traditional methods of curing diseases in which observance of rituals to appease the deity causing diseases play a major role. As a result of this, many a times, the diseases prove fatal ones.

The Sidis do extremely hard labour. At the same time their diet very much lacks nutrition giving substances. Due to lack of vitamins to this their bodies grow extremely weak and emaciated. Their bodies fail to combat these diseases.

THE PROBLEM OF EDUCATION :-

“The Sidis believe that whether one is literate or illiterate one manages to get food. They believe education to be quite useless, Children should not be allowed to go to schools for education. If they are at home they can be sent for labour work enabling them to earn something to buy food. As a result of such outlook, the rate of literacy is quite low among them. In the primary schools of surveyed villages the number of Sidi students attending school was almost negligible. Even those

who were registered in the school register, hardly a few were attending regularly. Gouardians being almost illiterate, were not at all interested to give education to their children. They were raising question about the availability of a job. However their economic condition as well as their mental outlook was responsible for this state of affairs. As consequence of this, their educational status is quite low.

ASHRAM SHALA :-

In Jambur village of Talal Taluka, an Ashram Shala has been started for the children of Sidi tribe. There also, lot of efforts have to be made to enrol students. Even though the Jambur village has a population of 1200 persons and despite the fact that highest concentration, of Sidi's population in Gujarat is in Talala taluka, the number of children going to school is very small. Following is the year-wise and grade-wise number of students entered in the register of the Ashram Shala of Jambur during 1979-80.

<u>GRDE</u>	<u>BOYS</u>	<u>GIRLS</u>	<u>TOTAL</u>
I	25	12	37
II	25	8	33
III	12	4	16
IV	14	1	5
V	4	-	4
VI	5	-	5
VII	-	-	-
TOTAL.....	85	25	110

From Ashram School too several children frequently runaway to their homes. After lot of coaxing they are brought back to the Ashram school. They are getting lodging and boarding free. Besides, they are also provided with books and note books. Looking to the strength of the number of school-going children it is clear that inspite of all these facilities, beding, two pairs of school unifrom, slates, from the Ashram school the number of students decreases from grade I to from

next grades. In V, VI and VII grades, not a single girl student is enrolled. Number of girls go on decreasing after grade IIInd.

This is the condition that prevails in the Ashram School, where all the facilities are available. One can easily imagine the condition of ordinary primary schools. If we look into the figures of Sidi children studying in the schools of some of the surveyed villages, the position of education among Sidis becomes very clear. Jambur village, having only Sidi population consists of 1200 persons. In this village there is a school having I to IV grades. The grade-wise number of students was as follows during 1979-80.

<u>GRDE</u>	<u>BOYS</u>	<u>GIRLS</u>	<u>TOTAL</u>	<u>MOTHLY AVERAGE</u>
I	6	6	12	5.4
II	14	9	23	11.3
III	5	0	5	4.1
IV	1	0	1	0.8
TOTAL....	26	15	41	21.3

Altogether only 41 children went to school in this village. Among them boys were 26 and girls 15. Their average attendance was 21.3% when this is the situation of primary school education. Now one will get any satisfactory picture of secondary and higher secondary school education. In Talala High School only 4 Sidi students were studying.

SHIRVAN VILLAGE

Like Jambur, Shirvan is also having exclusively Sidi population. It is in the Gir Nes, The situation of the primary school education there has been as given below.

<u>GRDE</u>	<u>BOYS</u>	<u>GIRLS</u>	<u>TOTAL</u>
I	6	8	14
II	6	5	11
III	2	4	6
TOTAL	14	17	31

Similarly the same situation prevails in villages where Sidis live in Mixed vilalges with other communicaties. In Hadmatiya village of Talala Taluka only 5 boys and 6 girls were found studying.

It is not that only in villages such a condition prevails. Even in urban areas such an apathy towards education prevails among the Sidis. Even in Rajkot city, only 14 children go to school. In this way the growth of education is very poor among the Sidis. In matter of girl education the situation is extremely poor.

Among the 281 families covered under this study, both from urban and rural, area following statistics concerning educaiton, as given in the table had been obtained.

Table 26

Of the 1678 members enumerated among 281 families, only 201 were children below the age of 5 years and 515 children were getting educaiton. IN the remaining 651 males 666 females the level of education was as given in the above table. 83.1 percent males out of 651 were illiterates while only 16.9% had received education, 14.84 had studied up to grade VII. At the secondary level, only 0.9 percent of members had received education. The percentage of those who had passed s.s.c. was only 1.2%. In rural areas 88% of males were illiterates. The population of illiterates in village was little more in comparision to urban area, It was 76.1% While female ecuation was atmost completely neglected. In rural areas 98% females were illiterate while only 2% studied I-IV grades. The remaining literate females in rural areas studied V-Ix grades. Not a single woman studied upto S.S.C. Even inurban areas females education level was very low. 97.6% females were illiterate while only one female had apssed S.S.C.. In urban areas where there many facilities are available for educaiton, quite a big proportion did not take any advantage. Looking to the figures of children receiving education currently as given in the following table, a clear idea can be have regarding the ecuational status among the Sidis.

It is apparent from the figures given above that the level of education is very low. In the age-group of 7-14 there are 398 children who can receive education. Yet only 151 children are studying at present, among whom 110 are boys, only 41 are girls. Among the school-going boys and girls the percentage of those studying in I-IV grade was 69.1% and 61.1 respectively. In the 8-10 grades of secondary education only 7.3% of the boys and 4.9% of the girls had been studying. Beyond 10th grade, only one boy was studying. Not a single girl was there beyond 10th grade. The above table makes it amply clear that even in the present time, Sidis are very backward in matter of education. They point out that their economic condition is responsible for this situation. Most of them are not aware that they as a scheduled tribe, can receive benefits. And very few in this area enjoy the privileges given to scheduled tribes.

CHAPTER : 8 **PLANNING FOR DEVELOPMENT**

Economic development of Sidis has not been achieved due to a variety of reasons among which illiteracy, exploitation, evil of gambling and varli-matka are the main reasons. Due to these and several other reasons the Sidis live a precarious economic existence. Poverty is rampant in the Sidi society. Due to being poverty-ridden society, other social groups exploit them. Poverty has in _____ the entire social structure that their poverty perpetuates. As they are very poor, they do not avail of the education opportunities open to them. And they can not take advantage of the opportunities available to them as a scheduled tribe. Most of the Sidis have no awareness of the fact that as a scheduled tribe they can avail number of facilities available to scheduled tribes. They have developed a mental outlook to live in poverty. Due to poverty, they struggle hard for existence. Though they use number of means of earning, they hardly earn to feed themselves. Properly throughout the year. Most of the families do not get sufficient labour even during rainy and summer seasons, as a result of which they Sidis have to undergo starvation and some starvation will be able to live with self-reliance only when such conditions are created, whereby they can develop economically so well that they can get their food regularly.

On the basis of this, and on the lines on which Sidis would like to develop themselves, what could be done for them? To this query several suggestions have been put forward which deserve to be given serious consideration, as a guide their future economic development. These are given below. They can prove to be immensely useful in chalking out development plans for them.

ECONOMIC DEVELOPMENT :

Physical Means :

HOUSE :- The Sidis live in the rural as well as in urban areas. The condition of their houses, in both the areas is deplorable. They live in one room small kachcha houses. Which are erected by themselves, using sand and rubble. In rainy season, such houses create innumerable problems. A plan should be drawn up to provide them pucca house. They should be given financial assistance

to build houses having healthy environment of their own choice. The Sidis living in such villages, which have only Sidi population and in mixed villages where they live with other communities should be allotted house plots situated on elevated land. Under houses should be constructed for those who do not own houses or in some other manner their housing problem should be solved.

Apart from this, the problem of Sidis, living in towns in different, as most of them are do not have houses of their own but live in dilapidated rented house, sometimes, in rainy season, the mud walls collapse or get cracked. Even their own houses are very small, having mud walls. In towns, they stay in different localities. In urban areas, wherever land is available, either at one place or in different localities, houses should be constructed for those having an annual income of less than Rs. 3,000, by either Slum clearance Board or HUDCO schemes. Or after allotting housing plots to them, they should be provided with financial assistance through co-operative bodies to construct houses according to their own choice. Four such houses have been constructed at Kalyanpur, village by the Sidis themselves after getting financial assistance from the government. Care should be taken to pay them the instalment of sanctioned amount in time. Housing being an urgent necessity for them all efforts should be made to solve the problem. Where Sidi colonies are to be set up or are already in existence the facilities for drinking water, school, dispensary or Doctor's services should be organised.

In urban areas, and wherever it is feasible their houses should be electrified on priority basis. Similarly, facilities for drinking water and latrines should be made available near their living quarters in the towns where they live in unhygienic environment which obviously affects their health adversely. This should be tackled immediately on priority basis.

Housing construction activity can be well organised in each taluka by constructing 25 houses at a time in a year in both the urban and rural areas turn by turn.

Land :- Of the innumerable problems to which Sidis have been subjected, the problem of land is very acute for them, as most of their land has been alienated. Even the land which from who still own land is either mortgaged or leased to other farmers to till as tenants. Hence they had on their names but they do not actually own the land. for all practical purposes. In the forests of Gir

area, they cultivate plots of land on 'ekasali' basis. A permanent solution should be devised. The forest land can not be entered in revenue record. By taking some necessary legal steps, that land should be secured to them on a permanent basis. Apart from this the non-tribals who live there manage to alienate their land from their hands in one way or another. As a result, the Sidis become landless agriculture-labourers. Some cases have been filed in the courts but the procedure is so long that no decision has been arrived at since number of years. Due to delay in Judgement, the Sidis have to make frequent trips to courts. As they are very poor they fail to engage a lawyer. As a result of this, they are made to undergo suffering from both sides. The Following aspects of the problem are

1. The land disputes are still lying pending in the court since years. In view of this an arbitration board should be set up to bring speedy solution.
2. The land of the Sidis should be protected. And for that Act No. 73/A of the land Revenue Code Rule No. 73/A should be made applicable in case of the land of the Sidis to prevent alienation of Sidis land.
3. Those, who have lost their land during the last 15 years or so should be restored their land as the Maharashtra Government has done.
4. The land of the forest which is given to the Sidis on 'ek-sali' basis should be granted on either along lease or permanent basis. Cultivable and owned by the government.
5. Cultivable land owned by the government in the villages, or in the surrounding areas, should be granted to the Sidis, on a priority basis.

Agricultures :- For those Sidis who own some land, proper arrangement should be made to provide them adequate financial assistance. Extension services should be organised on a sound line so that interested agriculture in an efficient manner. Towards this aim certain steps are essential.

1. Loans and subsidies should be provided to them by the government for improved agricultural tools, improved seeds and good quality of bullocks.
2. Efficient and result-oriented administrative set-up should be created to propagate for the adoption of improved seeds, chemical fertilizers and improved agricultural implements and also to provide loans and subsidies for the same.

3. Irrigation facilities should be created. They should be given adequate loans and subsidies for wells, lift-irrigation or oil-engines.
4. The uneven and slopy land should be made even and bunds should be erected around the plot to check soil erosion.
5. Through demonstration plots, they should be persuaded to raise new crops in place of the traditional ones.
6. They should be directed toward horticulture. Those who have land should be made to plant Keshar-mango, Coconut, Caju and Sugar cane. For this demonstration should be organized in their own land.

Mile Cattle :-

The Sidis live in villages, if they are given cattle it will considerably supplement their income. They can be supplied cows, buffaloes and goats. If given to land-owners and agriculture-labourers they will keep them well. They can graze the cattle in village grazing land or in forest grass lands. Despite this arrangement should be made for fodder Cattle-shed should also be erected, to keep the cattle because the houses of the Sidis are very small. Such shed may be erected on individual or collective basis. For constructing cattle sheds, they should be given land and financial assistance. While for the supply of cattle, they should be given 50% subsidy and 50% loans. In this way this scheme is being operated in other tribal areas the repayment of the loan should be arranged through the milk co-operative society from the sale of the milk. Arrangement for a veterinary doctor should be made, who will periodically check the cattle and if finds any cattle suffering from any diseases, he can treat the cattle in time.

As Sidis do not have employment for the whole year, they can earn supplementary income through the sale of milk.

Minimum wages for agricultural labourers :-

In Saurashtra, depending upon the season and the urgency of work, the Sidis are paid wages. But male and female labourers do not get equal wages. So they should be paid wages

equally. And in any case, they should be paid wages equully. And in any case, they should not be paid less than Rs. 5.50 as daily wage so that efforts should be made to implement the Minimum Wages Acts provision for them. Similarly, efforts should be made to provide adequate wages to those who work on monthly and yearly basis.

In the villages their main occupation is agriculture labour. Therefore, it is very necessary to protect the wages. The failure of the forest co-operative societies had led the forest labour to be completely abolished. Due to this, the Sidis go to the forest and cut the trees haphazardly, and bring wood-bundles to sell it as fire-wood. In this way the forests are being gradually destroyed. So either by the forest department or through co-operatives coup should be distributed to them for felling trees so that they will be able to get forest labour work for three to four months in a year. Alongwith felling trees planing of new trees can be undertaken through which Sidis will be able to get labour work. Moreover, tree cutting in haphazard manner will be checked.

In the urban areas the Sidis work either as workers in factories or as labourers, in the work of loading and unloading of goods in trucks and wagons. Where they are working on regular basis, their employment should be mader permanent in their work thus, they would be provided security. The wages should be paid according to the wages given to permanent workers, instead of daily wages they are paid now. They should also be given all the benefits of a permanent service provided to all other labourers.

Many Sidis work regularly as drivers, conductors and labourers under private truck owners. Their jobs should be made secured. So that no truck owners can terminate their jobs at any time off-handedly. Their wages should also be fixed on the lives of the wages given to permanent workers.

1. Like all the other members of the scheduled tribes, Sidis also should get all the rights in the forests.
2. They should be allowed to carry head-loads of fire-wood.
3. There should be made some proper arrangements to provide sag or teakwood for constructing their houses.
4. Two to three centres shold be opened to buy bundles of fire-wood from the Sidis of Gir forest.

5. Like Women's organization in the urban areas, the Sidi women working as labourers should be organized so that they can get security and other incentives.
6. Females engaged as house-maids should be given wages act. If there are of young children, facility of Ghodia-Ghar (creche) should be arranged if there is enough space at the place of work.

Poultry Farming Centre :-

Most of the Sidis do keep cocks and hens. If each house is given 10 pairs of birds and the marketing of the eggs in nearby towns is arranged, it will be possible for them to earn supplementary income.

Apart from this, in villages, where the Sidis live in a large number, there on a big scale a cooperative poultry farm. Society should be organized, it will be possible to provide medical treatment to all the birds at one place and also to collect eggs towns for transporting to towns for marketing. Which will easily enable that can earn adequate income the Sidi members of the society to earn adequate income. Each member of the society should be allotted 1000 or 500 or 100 birds and separate section should be created for each. One trained person should be appointed to manage the farm and services of a Veterinary doctor should be made available with these measures, the production is bound to be good.

Birds should be provided either by Government but through the cooperative society on 50 percent subsidy and 50 percent loan basis. And the payment of the price of birds should be collected through the cooperative eggs production centre and that too in easy installments. Members of the cooperative poultry society should be frequently given training in poultry which will result better production and consequently they can earn good income.

FISHERY

Sidis particularly those living in towns and near sea-shores do use fish considerably in their diet. Even rural people also eat fish. So these Sidis after giving necessary training, can be supplied boats and fishing nets on aid basis so that they can catch fish on a large scale and get income as well as use in their daily food. Those Sidis who desire to undergo training in fishery

should be trained and be provided with financial assistance to increase the quantity of catch and also to enable them to be self-employed. In the big ponds of rural areas, fish can be produced through fish-seeds so that they can get good supplementary income.

COTTAGE INDUSTRIES

In rural areas, both Sidi men and women spend their spare time either in gambling or in Varlimataka. But if they are provided opportunities to get engaged in cottage industries of their own choice, and if they are properly organized on a cooperative basis for purchasing equipments and marketing of manufactured goods, they can be saved from evil activities as well as they can earn supplementary income. In view of this such cottage industries should be given due consideration.

AMBAR CHARKHA

Each Sidi families should be provided with Ambarcharkha, according to requirements of individual family. Another alternative is to take a house on rent and there about 25-30 Ambarcharkha should be kept. Those who will have spare time, will go there and spin. There should also be some arrangements made to buy the produced 'Anti' the remuneration of which should be given after a month. In this way they will be able to earn Rs. 2 to Rs. 3 per day. In the beginning, those who are interested, should be given training and they should be allowed to start work. And if somebody wants to own Ambar charkha on individual basis, he should be given subsidy and loan and the loan should be allowed to be paid through sale of produced "Anti". This will be a good source of livelihood.

EMBROIDERY AND TAILORING

In rural as well as in urban areas if Sidi men and women can be given training in tailoring and be given sewing machines they can earn supplementary income. If they are given training and then given financial assistance to purchase sewing machine, they will be able to do tailoring work in an organized manner.

In towns Sidi women do not have any other work except of a house-wife duties. Most of them do not prefer to do outside work. So in towns like Jamangar, they can be engaged in cottage

industries, such as “Bandhani” and “Gharchola” work in an organized way. In order to enable them to do such works, they should be given necessary tools, and raw-material. Through such works, they can earn supplementary income adequately. If “Gharchola” co-operative society is organized, its members will work at one place in a rented house or on individual basis and by this they can earn good income.

Moreover, in cities, they can get work of making ‘Papad’, vaid, etc.. So if a co-operative society of females is organized and such cottage industries are developed, they can get employment and earn liveli-hood. some families make paper and plastic envelopes. They should be given financial assistance to obtain equipments in order to develo such cottage industries and thereby to earn good income.

EDUCATIONAL FACILITIES :-

In certain areas, the primary schools are very far away. Therefore, if separate classes are started right in the Sidi’s near by habitation and if their children are provided clothes, books, slate and break-fast slowly and gradually, the children will form the habit of coming school and as a result of which they will be able to receive education. If possible we should find out educated Sidis who should be appointed as teachers in Balwadioor in primary schools. This will gratly help in their educational development Upon receiving education ultimately, they can get employment and can make progress. Their self-confidence also be raised. For achieving this, education is the prime necessary. All efforts should be made to popularize and towards spread of education among them so that they can be able to get the benefits.

AHSRAM SHALAS AND HOSTELS :

Ashramshalas are inthe same manner as functioning in tribal areas of Gujarat, more Ahsramshalas should be opened for Sidis so that their children can stay there to get education. At present there is only one Ashramshala for Sidis at Jambur (Madhupura) of Talala taluka. If more Ashramshala exclusively for Sidis, should be started at placs like Gondal, Rajkot, Shirvan, Sasan, Jamangar, Bedi etc., Sidi children of these areas can stay there fore receiving education. Besides, in urban areas, where faiclity for higher education is available hostel should be started

for Sidi children so that students living far away in rural areas, can stay there and can avail the facilities for studying. Therefore, such hostels can be started at Talala, Sasan, Jamangar, Rajkot, Gondal, Kodinar etc.. Apart from an educational institution, Ashramshala should also function as a community centre where they can get guidance and help for vocations, cottage industries and for various problems facing them. In this manner Ashramshalas can make tremendous contribution to their educational and economic development.

ADULT EDUCATION :

Due to their poor economic conditions most of the Sidis could not get the benefit of education. Therefore, to enable the Sidis above the age of 14 to get multi-purpose training for their development along with reading, writing and vocational guidance, separate classes for males and females should be conducted. Through this, they can be made literates and useful information can be supplied to them.

HEALTH :-

In urban areas Sidis live in congested accommodation and dirty environments. In rural areas, they have neither enough facilities for taking bath, nor enough clothes, due to which they fall prey to a number of diseases. On one hand their diet is poor, devoid of needed calories and vitamins, and on the other hand, they have to do hard labour. For this, following measures can be adopted.

1. For extensive and thorough health check-up medical camps should be organized for the Sidis either by Health Department or by Medical College of that area.
2. Either sub-health centres or dispensaries should be opened at villages Shirvan and Jambur which are exclusively Sidis villages.
3. Even from the naked eyes, the general health of the Sidis children appears to be very poor. They suffer from diseases of eyes, stomach and skin. All the school going and non-school going children should be included under nutrition programme. Even pregnant and lactating mothers should also be covered under this scheme.

It was also seen that old persons were living in a very poor and helpless condition. They were also victims of a number of diseases. So those old persons who are helpless or handicapped,

should get pension given by the Social Defence Department and for that necessary arrangement should be made. Due to this, they easily succumb to several type of diseases. It is necessary then to take steps to protect their health against diseases.

Through these measures, intensive efforts from all directions should be made for the overall development of the Sidis. For ___ these measures it is necessary to appoint an officer who has enthusiasum spirit of social service and missionary zeal. Through him, the development of the Sidis, should be acclerated.

Through the Sidis of India, we can establish cordial and friendly relations with the states of Africa. The African leaders should be invited to come to India and to see the Sidis, living in India in a free and democratic way and to observe the development activities being pursued among them. They should be allowed to have meetings, with the local Sidis and ecouragement should be given to develop relations with each other. The Sidis living in India, should also be sent there. Earlier Negro Welfare Board had organized such visits. Our Sidis have originally come from Africa and setteld down here upon knowing that they live well the Africans were happy. The above-mentioned information was passed on to us by the President of the Negro Welfare Board Shri Abdul Bin Mubarak, in a personal interview with him. Sidi's cultural activities shuold be made familier to other societies of outside. Those who get chance to witness, their 'Dhamal' dance, which has a vigorous and spirited style become greatly influenced by them. One or two groups of expert dancers among the Sidis should be formed. All necessary mucial instruments used in the 'Dhamal' dance should be supplied to each of the group. They should be sent to other places for presenting programmes. This will also help them to earn liveli-hood. Ahmedabad's and Gujarat's cultural life will get a new impetus. Through this, a different cultural form should be encuraged to evolve.

CHPATEER : 9
Development Plans

Gujarat Government has identified the Kathodi, Kolgha, Kotwalia, Padhar and Sidi as primitive tribal groups among the scheduled tribes of the state on account of their precarious economic existence. Development programmes had to be chalked out for these groups, after detailed study of each tribe. Accordingly the Sidi tribe has been studied by us and on the basis of this study and also keeping in mind the actual needs of the community as well its aspirations, programmes for their development have been drawn up.

The Sidi population is found in the districts of Junagadh, Jamnagar, Rajkot, Bhavnagar and Amreli. Its total population according to 1971 census is 4482 which in 1980 may have reached to seven thousands.

99 percent of the people of this community live below poverty line, among whom several families have to live a semi-starvation existence for about a month or two in a year. Originally these people had been employed as body guards by the royal families of princely states and their life revolved round the forest. Now the situation has changed. The forests have been largely destroyed or the Government has put severe restrictions on the use of forests. Further, the royal families have disappeared. Whatever little amount of land they had has been alienated to non-tribals. Now agricultural labour is chief means of livelihood. Other sources of livelihood are collecting firewood from the forest for sale, working as construction labourer or as a house hold servants. In search of labour, they migrate from the rural areas to urban areas, and ultimately settle down there permanently. This means that Sidis are also mounded to the urban centres. There they work as drivers, or factory workers. They collect cow-dung and prepare dung-cakes for sale. Some women work as house maids. In this way by doing whatever labour is available, they struggle hard for their existence. Before we think about their development programmes, we must see that their basic and essential human needs are satisfied and they become economically self-dependent. Due to their being adventurous, self-reliant, reliable and strong, their development will then gather momentum and it will be possible to reach the goal of their development speedily.

For all-sided development of the Sidis the total amount of Rs. 7130150, will have to be spent initially in the first three years. The population of Sidis being 7,000 eye-brows may be raised on such a big amount to be spent over so small a group. But we have to spend that amount for three years which comes to Rs. 1018 per individual. This is by no means too much

1. _____ for their development. Although being a scheduled tribe, they have not taken or could get any visible benefit of that. Since little has been spent on them, we will have to now spend on them, keeping in view the above objectives.
2. If certain type of infra-structure has to be built in the economic organization of this society, it can not be done without spending money. The Sidis live in extreme poverty and thus are incapable at building any basic structure by themselves. We will have to do it and deliver it to them. It will be perhaps impossible to build the expected structure in expenditure, less than ___ here.
3. Some of the proposed expenditure in this is of non-recurring type. If this is deducted, the amount to be spent will come down considerably.
4. What will be gained after making this expenditure? This should be taken as the objective. Social and economic capital will materialize due to this and the gain which will be thus obtained will be re-invested again and thus, benefits will have multiphase aspects.

There is no need to get alarmed at such a huge figure. Must be admitted, however it that it will prove a great challenge to the Sidi society. After making such a huge expenditure over them, it can be possible to gain something only when they utilize the money proper manner. When labour and capital have economic progress can be laid. This community has to build up its own future. How long others can help them to do so? They should not even expect help from others. And whatever amount (as help) is spent over them, they should try to return it in future in whatever form they can. It is expected then that the Sidi community will by actively co-operating in implementing, be partners in development. And within a short span a stage will come when they will refuse to accept any such help. "We ourselves will carve out our destiny."

DEVELOPMENT PROGRAMMES

PHYSICAL FACILITIES

HOUSE :-

Sidi population is found both in rural and urban areas, their highest concentration is in Talala taluka, 22 villages of this taluka are inhabited by Sidis. In two villages, only Sidis are found. They live in Kaccha houses with mud-walls, and roofs thatched by either country-made tiles or by grass. Most of the houses have one-room only. While in the urban areas, majority of them live in rented houses, which are also in deplorable conditions. Wherever they get a house, on rent, they live. Even some houses owned by the Sidis are also in bad condition. Those Sidis, having no house in the urban areas and those Sidis of rural areas having deplorable Kaccha houses should be provided with assistance to construct a house of their own. The Gram Panchayats should allot them such plots of land, which are on higher level and where the water facilities are quite at hand,

Initially, within a period of three years, a scheme of constructing 200 houses in rural areas and 150 houses in the urban areas, should be taken on hand. Financial assistance to the tune of Rs. 2000 for the rural areas, and Rs. 3000 for the urban areas should be granted to each beneficiaries. Sidis should be allowed to construct hygienic houses according to their own choice.

1. Houses for living purposes :-

A. Rural Areas

Sr. No.	Year	Number of houses	Expense of one house	Total Expenses
1.	First Year	50 Houses	2000	1,00,000
2.	Second Year	50 Houses	2000	1,00,000
3.	Third Year	100 Houses	2000	2,00,000
	TOTAL....	200 Houses	2000	4,00,000

B. Urban Areas

1.	First Year	30 Houses	3000	90,000
2.	Second Year	40 Houses	3000	1,20,000
3.	Third Year	80 Houses	3000	2,40,000
	TOTAL....	150 Houses	3000	4,50,000

Total number of houses in both the areas and the village area will be 350 and the total expenditure towards their construction will be Rs. 8,50,000.

2. FACILITIES FOR DRINKING WATER :-

To get portable drinking water is one of the basic necessities of life. But in the Sidis' habitations in the rural areas wells for drinking water were in a sad state of affairs. In the villages of Jambur and Shirvan, containing only Sidi population, the conditions of wells were not good. Due to this situation prevailing in respect to drinking water wells, constructing wells assumes a matter of great necessity. Whereas, in other villages too where Sidi population is found wells in the needed places should be constructed.

A : FOR DIGGING NEW WELLS

Sr. No.	Year	Number of wells	Expenditure for one well	Total Expenditure
1.	First Year	3	10,000	30,000
2.	Second Year	4	10,000	40,000
3.	Third Year	5	10,000	50,000
	TOTAL....	12	10,000	1,20,000

B : IN REPAIRING OLD WELLS

1.	First Year	2	2,000	4,000
2.	Second Year	2	2,000	6,000
3.	Third Year	5	2,000	10,000
	TOTAL....	10	2,000	20,000

3. URBAN AREAS

In urban areas having Sidi habitation, if is necessary to give water connection to their houses as well as public taps in their habitations.

Sr. No.	Year	Number families	Expenditure over one family	Total expenditure
1.	First Year	30 families	Rs. 500	Rs. 15,000

2.	Second Year	40 families	Rs. 500	Rs. 20,000
3.	Third Year	50 families	Rs. 500	Rs. 25,000
	TOTAL...	120 families	Rs. 500	Rs. 60,000

For creating facilities for drinking water in both urban and rural areas, the total expenditure will be Rs. 2,00,000.

4. ELECTRICITY FACILITIES

In rural areas, wherever there is electric supply in the villages, the Garm Pnachayat of that village should instal a public electric pole in Sidi's habitation. Due to their being very poor, they can not afford to have electricity connection in their houses. As such they should be given financial assistance for this purpose. In the new houses to be constructed by the government, arrangement for supply of electricly should be made at the same time. In urban areas, in the houses owned by Sidis themselves, electric connection should be provided with. During the first three years 800 families ought to be covered in stages, from both rural as well as urban areas. The total expenditure will be Rs. 2,00,000. For this facility of electricity installation, to be extended to both villages and urbarn areas, covering 800 families, and to be completed in three will be Rs. 2,00,000.

FACILITIES OF SUPPLYING ELECTRICITY :-

In both rural and urban areas, 50 percent of the families should be covered during first, second third year.

Sr. No.	Year	Families	Expenses per Family	Total Expenses
1.	First Year	200	250	50,000
2.	Second Year	250	250	62,500
3.	Third Year	350	250	87,500
	TOTAL...	800	250	2,00,000

(Rs. 250 will be need for the electrical goods and fitting chages.)

4 : FACILITIES FOR HEALTH

(Health and Samitation)

Since the Sidis have an extremely poor existance, they have to struggle hard for survival.

Several nights they are compelled to sleep with either empty or half-empty stomachs. Due to doing hard labour continuously their energy goes on decreasing day by day. Vitamin deficiency makes them victims of a number of diseases.

In the absence of healthy living quarters, and living in very congested houses, and crowded manner and also because of insufficient clothing forcing them to keep wet clothes on the body, till they go dry, they become easy prey to a number of diseases., skin-diseases are also rampant among them. Particularly, infants, aged people and pregnant women, fail to get any nutrition from their food. They keep on suffering from serious and ordinary illness. On account of such a situation prevailing, it becomes essential to provide them with proper facilities, for health and sanitation.

In the villages of Jambur and Shirvan which are completely inhabited by the Sidis, alone, subcentres of primary Health Centre should be created and thereby the services of Doctor and Nurses should be made available. While for the Sidis scattered in the mixed villages, a mobile Health unit should be organized. For the aged people, the children and pregnant women, Nutritious Food Centres should be started. The expenditure towards these programmes is earmarked for Rs. 12,22,500/-.

MOBILE DISPENSERY (MOBILE UNIT FOR TALALA TALUKA)

A : Recurring Expenses :-

Sr. No.	Posts	Number of posts	Monthly Salary	Total expenditure
1.	Medical Officer Class two	1	700 to 1300	20,000
2.	B.P.N.A. - Nurse	1	425 to 800	10,000
3.	Driver	1	260 to 400	6,000
4.	Peon	1	196 to 210	4,000
5.	Medicines	-	--	25,000
6.	T.A. bill-contingency	-	--	20,000
			TOTAL...	85,000

B Non-recurring Expenses :-

1.	Matador	1	75,000	75,000
2.	Accidental Expenses	-	10,000	10,000
3.	Refrigarator, Furniture	-	15,000	15,000
			TOTAL	1,00,000

YEAR WISE EXPENDITURE :-

YEAR	Recurring Expenses	Non-Recurring Expenses	Total Expenditure
First Year	85,000	1,00,000	1,85,000
Second Year	1,00,000	--	1,00,000
Third Year	1,12,000	--	1,12,500
TOTAL...	2,97,500	1,00,000	3,97,500

	First Year	Second Year	Third Year	Total (Rs.)
Considering 0.60 paise expense per child, per day, for 250 days for 1000 children	1,50,000	1,50,000	1,50,000	4,50,000
Nutritious Food and vitamins tablets, pregnant women, aged people and disabled persons	1,25,000	1,25,000	1,25,000	3,75,000
TOTAL....				8,25,000
Mobile Dispensary - Recurring and non-recurring expenditure				3,97,500
Total expenditure towards giving Health faicilities				12,22,500

5 : EXONOMIC DEVELOPMENT AGRICULTURE

Some times back the Sidis possessed sufficient quantity of land, but for one reason or another, their land has been alienated by the non-tribals. Now only a handful of Sidis does possess land and do cultivation in their own land. As a first step, the land which they had lost during the last 15 years should be restored to them. The forest land which is being tilled by the Sidis on ek-sali basis should be given to them permanently under their possession. Majority of the Sidis are turning from agriculture to agricultural labour. To prevent this, steps should be taken to supply them improved agricultural implements, bullocks, improved seeds and their land should be levelled so that they can stand on their own feet as farmers. They should also be motiated to take up horticulture. They should be supplied grafts of fruit trees. Such as coconut, mangoe of keshar variety, etc to grow. The proposed expenditure will be to the tune of Rs. 15,50,000.

A three year plan involving giving them cultivabale land, land reformation, and supplying improved seeds and fertilizers, has been evolved.

(A) Granting of cultivable land and land reformation within a period of three years, in stages, 100 families to be covered, each to be given 4 acres of land (4 acre = 1.6 hectare). The land should be handed over after reclamation. The land to be distributed should be obtained from Government land or village grazing ground or forest.

1. FIRST YEAR	Total Expenditure (in Rs.)
(1) To level the land at the expense of Rs. 2000 per hectear, 2000 X 20 families	40,000
(2) Improved seeds Rs. 1000 per family 1000 X 20 families.....	20,000
(3) For Agricultural Tools, Rs. 1000 per family 1000 X 20 families	20,000
(4) Bullocks and in the form of expenses to be born by thim from which 75 percent expenses as subsidy. Rs. 2000 per family for 20 families	

2000 X 20		40,000
	Total	1,20,000
2. Second year 30 families		1,80,000
3. Third year 30 families		1,80,000
TOTAL 100 families		4,80,000

B. HORTICULTURE

To cover 200 families in the rural areas. Each family is to be given 100 percent subsidy.

		Price	
Frist year	50 families	100-00	5,000
Second Year	75 families	100-00	7,500
Third Year	75 families	100-00	7,500
TOTAL	200 families		20,000

C. BULLOCKS AND BULLOCK CARTS

For practising agriculture, the Sidis do not have sufficient number of bullocks. If bullocks are supplied, they will turn to agriculture. Alongwith this if they are given a bullock-cart, there is lot of possibilities of earning wages through running it on rental basis. They can earn income, both during agriculture season as well as in non-agricultural seasons. On Bullock-carts, on 90 percent subsidy basis, will be supplied to 200 families, in three year period.

Year	Families	Expenses of one cart on 90% subsidy basis (in Rs.)	Total Expenditure (in Rs.)
First Year	50	4,000	2,00,000
Second Year	75	4,000	3,00,000
Third Year	75	4,000	3,00,000
TOTAL	200	4,000	8,00,000

(D) WELLS FOR IRRIGATION :-

Sidis have practically no facilities for irrigation in their agricultural fields. Due to this financial assistance for constructing irrigation well should be given to them. Only when irrigation facilities

are available to them, it will be possible for them to raise cash crops such as fruit trees, vegetables, etc.. For this a provision constructing 25 wells within three year period should be made for which, assistance on 90% subsidy basis should be provided with

Year	Number of wells	Expense one well (in Rs.)	Total Expenditure (in Rs.)
First Year	5	10,000	50,000
Second Year	10	10,000	1,00,000
Third Year	10	10,000	1,00,000
TOTAL	25	10,000	2,50,00

Total Expenditure on various schemes of agriculture :-

	Total Expenditure (in Rs.)
(A) Expenditure on new plots to be given land improvement supply of seeds fertilizers, etc...	4,80,000
(B) Grafts of fruit trees	20,000
(C) Bullock and Bullock carts	8,00,000
(D) Wells for Irrigation	2,50,000
Total	15,50,000

6. ANIMAL HUSBANDRY

If we want the Sidis to be economically selfreliant, they must be diverted to new occupations. They have already been practising animal husbandry. Several families raise milch cattles, goats and poultry birds. If financial assistance is given to them, it can prove to be an important source of supplementary income. The expenditure for this purpose will come to Rs. 10,65,000.

(A) POULTRY FARMING :-

In both rural and urban areas, 600 families should be covered, giving each family in unit of one cock and two hens (on the basis of 75% subsidy.)

Sr.	Year	Families	Price as per 75% subsidy (in Rs.) (in Rs.)	Total Expenditure
1.	First Year	100	50	5,000
2.	Second Year	200	50	10,000
3.	Third Year	300	50	15,000
TOTAL				30,000

(B) GOATRY :-

If, on 90 percent subsidy basis, 500 Sidi families are supplied goats, the young Sidi Children who have an extremely poor existence, will be able to have milk, through which they can gain some vitamins. Each family should be given two goats. Fro this, an expenditure of Rs. 1,75,000. On will be made on 90 percent subsidy basis, the cost of one unit will be Rs. 350.

Sr. No.	Year	Families	Units of 2 Sheep 90% subsidy basis (in Rs.)	Total Expenditure (in Rs.)
1.	First Year	100	350	35,000
2.	Second Year	200	350	70,000
3.	Third Year	200	350	70,000
TOTAL...				1,75,000

(C) MILCH CATTLE - BUFFALO :-

If Sidis of the rural areas are given buffaloes they can earn supplementary income from the sale fo milk. The buffaloes should be given on 75% subsidy basis. Even expenses to be made a fodder, etc. should be subsidized to the tune of 75%

Sr. No.	Year	Families	75% subsidy cost of a buffalo (in Rs.)	75% subsidy maintenance (in Rs.)	Total exoendi- ture (in Rs.)
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1.	First Year	50	2100	600	1,35,000
2.	Second Year	100	2100	600	2,70,000
3.	Third year	150	2100	600	4,05,000
TOTAL					8,10,000

Total expenditure on animal husbandry :**Total expenditure
(in Rs.)**

(A)	Poultry Farming....	30,000
(B)	Goatry	1,75,000
(C)	Milch cattle buffalo....	8,10,000
TOTAL		10,15,000
Fishery		50,000
		10,65,000

FISHERY :-

The Sidis follow Islamic religion. They eat fish. Those who live on the coastal areas, catch fish from the sea while others from rivers and ponds. For earning supplementary income, as well as for getting adequate supply for their own consumption, some families should be supplied fishing nets in order to catch certain quantity of fish for the above mentioned purposes. It is proposed to cover 250 families each of which will be given financial assistance of Rs. 200 on 100 percent subsidy basis.

Sr. No.	Year	Families	Price (per family) Expenditure (in Rs.)	Total (in Rs.)
1.	First Year	50	200	10,000
2.	Second Year	100	200	20,000
3.	Third Year	100	200	20,000
TOTAL				50,000

7 ASSISTANCE FOR STARTING

PETTY BUSINESS

Sidis are found in both urban and rural area. They can supplement their income if opportunities are provided to them to start petty business. Those living in the cities and small townships particularly can earn income by selling vegetable or other things on hand-cart or by starting a cycle repairing shop, they can supplement their income.

(A) Scheme of Supplying hand-cart.

Sr. No.	Year	Families one cart (in Rs.)	Price of Expenditure (in Rs.)	Total
1.	First Year	20	600	12,000
2.	Second Year	30	600	18,000
3.	Third year	50	600	30,000
TOTAL				60,000

(B) Scheme for starting Cycle Repairing shop :

Sr. No.	Year	Persons (in Rs.)	Cost of one Unit (in Rs.)	Total Expenditure
1.	First Year	10	1,000	10,000
2.	Second Year	15	1,000	15,000
3.	Third Year	25	1,000	25,000
TOTAL				50,000

PROFESSIONAL TRAINING FOR DIFFERENT TRADES :

Having stout bodies the Sidis generally possess lot of physical strength. Due to this they like to go in to job of driving. If they are given professional training in this, they will be enabled to take up the driving job either in private bodies or Government concerns. If they are further given financial assistance to purchase a truck or an auto rickshaw on loan, they can become economically self reliant. Apart from this, both men and women should be trained in sewing, embroidery, electric-fitting, motor-mechanics, etc. This will prevent them in wasting their leisure time to the evils of gambling which also give rise to several other social evils. After being trained,

the trained persons should be given financial assistance to purchase equipments so that by doing independent work, they will have a dignified life as well as will become self-reliant economically. Besides, they should also be trained in the trade of masonry, carpentry, etc.

A : TRAINING IN TRUCK-DRIVING

As mentioned earlier most of the Sidis like to the job of drivers and some of them are already engaged in this. They should be given sound training in truck-driving so that they perform well when they take up this job, and do their jobs more efficiently.

It is proposed that within a period of three years, 450 persons should be trained, each year a batch of one hundred fifty persons. Altogether, a sum of Rs. 400 will be needed as training expenses of the individual, which will also include the stipend to be given to each trainee.

Year	Class	Number of Trainees	Stipend and other expenses (in Rs.)	Total expenditure (in Rs.)
First Year	3	150	400	60,000
Second Year	3	150	400	60,000
Third Year	3	150	400	60,000
	9	450	---	1,80,000

B : Motor Mechanics :-

Sr. No.	Year	Number of Trainees	Stipend and other expenses (in Rs.)	Total Expenditure (in Rs.)
1.	First Year	50	400	20,000
2.	Second Year	50	400	20,000
3.	Third Year	100	400	40,000
	TOTAL....	200	---	80,000

(C) TRAINING FOR TAILORING

Training in trade of tailoring will be of six months duration and each trainee should be given a stipend of Rs. 75 per month. Other expenses will include purchase of sewing machines, salary of the instructor, etc. The proposed expenditure will be as given below.

EXPENSES FOR CONDUCTING ONE TRAINING COURSE OF SIX MONTH'S DURATION

:-

		Total Expenditure (in Rs.)
1.	Salary of one Instructor@Rs. 400/- per month, for six months....	2,400
2.	Stipend to be given to each trainee for six months @ Rs. 75 per trainee.....	11,250
3.	Rent of the house for six months...	500
TOTAL		18,500

Sr. No.	Year	Class	Expense of one class (in Rs.)	Training Expenses (in Rs.)	90% basis price of machines of 600 (in Rs.)	Total Expenditure (in Rs.)
1.	First Year	1	18,150	18,150	15,000	33,150
2.	Second Year	2	18,150	36,300	15,000	66,300
3.	Third Year	2	18,150	36,300	15,000	66,300
TOTAL						1,65,750

(D) TRAINING FOR EMBROIDERY AND PREPARING GARCHOLAS

For the females of the Sidis living in the city areas, they can develop cottage industries at home and can supplement their incomes. IN Saurashtra, particularly in towns like Jamnagar, Rajkot, Junagadh works connected with Bandhanis, embroidery and garcholas, are under taken on a large scale. The women of the Sidi's families settled in these towns have a good prospect to earn supplementary income by getting engaged to these trades. To enable them to go into these trades, they should be supplied with necessary tools and equipments. They also should be given a stipend of Rs. 75.00 per month. It is proposed to cover 250 women within the period of 3 months.

Sr. No.	Year	Number of trainees	Stipend as per trainee (in Rs.)	Total expenditure (in Rs.)
1.	First Year	50	75	3,750
2.	Second Year	100	75	7,500
3.	Third Year	100	75	7,500
		250		18,750
	Trainer's Salary Raw material, Rent and other expense.....			15,000
	TOTAL.....			33,750

TRUCK DRIVERS CO-OPERATIVE SOCIETY :-

The training given in different trades and professions become meaningful only if the trained persons find opportunity to start the trades for which they have been trained. To realize this objective, sewing machines should be supplied to those who received training in tailoring, tools & equipments to those trained in embroidery and 'gharchola'. Similarly, after giving training in truck-driving, cooperatives should be organized and trucks should be supplied. In this manner through cooperative sector, their development can take place.

Sr. No.	Year	Number of Trucks	Price of one truck (in Rs.)	Total Expenditure (in Rs.)
1.	First Year	1	1,50,000	1,50,000
2.	Second Year	1	1,50,000	1,50,000
3.	Third Year	2	1,50,000	3,00,000
	TOTAL....			6,00,000
	Administrative expenses of the co-operative societies :			
	Salary of the Secretary, Rent of the house and other incidental expenses.....			20,000
				6,20,000

AMBAR CHARKHA TRAINING AND SUPPLY OF AMBAR CHARKHA :

In their spare time, men, women and children can spin ambar charkha right at their home and thus can earn supplementary income, It is proposed to cover 300 families under this schem. The expenditure will be Rs. 1,50,000.

Sr. No.	Year	Number of families	Four Traks Ambar Charkha (in Rs.)	Total Expenditure (in Rs.)
1.	First Year	100	500	50,000
2.	Second Year	100	500	50,000
3.	Third Year	100	500	50,000
TOTAL				1,50,000

EDUCATION :-

As the spread of education is very low among the Sidis it is necessary to increase the expansion of education. Due to living a poor existence, young children are forced to earn livelihood for the family. The poor economic condition prevent the guardians to send their wards to schools. It is necessary to open Balwadis, Ashram schools and hostels for their educational development. At least three Ashram schools should be started during a period of three years. In the same way 5 Balwadis and 5 hostels should be started pahse wis eduring the period of 3 years. Only then it will be possible for the Sidis to get ecuat in and the development process will get accelerated through education. If the children who attend the Primary Shcools given a token award or Rs. 25 per month on the basis of this attendence, it will work as an incentive to the guardians for sending their children to school.

The sum of Rs. 25. may be given in either cash or kind (food-grains), keeping the criternia of the children's attendence in school. Throughout the year, the school works for 10 months and if the 500 school-going Sidi children are covered, the annual expenditure will be Rs. 1,25,000 (Rs. 12,500 per month for ten moths).

(A) The amount to be thus spent over this head in a year will be Rs. 1,25,000.

ASHRAM SCHOOLS :-

As the Sidis live in poverty, Ashram Schools are very much suited to fulfill the needs of their educational development. Without worrying for food etc. the children can live comfortably and receive education. Right up to VII grade, they can receive education without any kind of disturbance.

B : BUDGETARY PROVISION FOR THE ASHRAM SHALAS :-
Non-Recurring

I	First Year (Non-recurring)	Total Expenditure (in Rs.)
(1)	Furniture and other equipments - 9 month's Expenses...	500
(2)	Utensils for 30 Boys....	1,000
(3)	Sporty and recreational goods.....	100
(4)	Ashram shala building to accomodate 60 boys....	47,500
(5)	Purchase of land (if available)...	10,000
(6)	Agricultural implaments....	1,000
(7)	Cart....	500
(8)	Two cows (Rs. 500/- each)....	1,000
(9)	Two Bullocks (Rs. 900/- each)....	1,800
(10)	Improved seeds - fertilizer etc.	100
(11)	Cattle - shed...	1,500
(12)	Constructin of laterines and urinals...	300
(13)	Purchase of raw material for cpttage - industries.....	300
(14)	Urinal for Hostels.....	100
TOTAL..		65,700

RECURRING**Total expenditure (in Rs.)**

(1)	Two trained Teachers (Salary : 290-560)....	5,220
(2)	Dearness Allowance of both the teachers. (154-40) Rs...	2,779

HOSTEL

(1)	Two Rectore, each of which has to be given additional allowance of Rs. 10/- per months. (for the months)	180
-----	--	-----

(2)	One Kitchen-servant, one cook, one peon in the 9 grade of Rs. 196-232)....	5,292
(3)	Dearness Allowance for the kitchen servant, cook and peon (Rs. 105-69 paisa).....	2,851
(4)	Scholarships to students @ Rs. 75/- per student (for 60 students)	40,500
	TOTAL....	54,822

RECURRING EXPENDITURE OVER THE SCHOOL AND HOSTEL

		(in Rs.)
(1)	Incidental expenses..	45
(2)	Rent of the school (9 moths)	90
(3)	Other expenses...	15
(4)	Rent of the Hostel @ Rs. 40/- per month, for 9 months...	360
(5)	Medical Treatment...	90
	TOTAL...	600

	Total expenditure	(in Rs.)
(1)	Non - Recurring..	65,700
(2)	Recurring.....	55,422
	For running the Ashram school for one year of 1980	1,21,122

II	<u>SECOND YEAR 1981</u>	<u>EXPENDITURE (in Rs.)</u>
(1)	Expenses of newly opened Ahsramshalas...	1,31,122
(2)	Expenses of the Ashram Shala started in the previous year....	54,422
	Expenses for both the Ashram Schools	1,75,544

III	<u>THIRD YEAR</u>	<u>Expenditure (in Rs.)</u>
(1)	Expenses of opening a new Ashram shala	1,21,122
(2)	Expenses of the Ashram shala Opened in the first years.....	54,422
(3)	Expenses of the Ashram Shala opened in the Second year....	54,422
	TOTAL...	2,29,966

SECONDARY EDUCATION :-

To the students studying in the Secondary Schools, a stipend of Rs. 100/- per year should be given to each student towards their expenses on clothes and books.

Sr. No.	Year	Students	Stipend (in Rs.)	Total Expenditure (in Rs.)
1.	First Year	20	100	2,000
2.	Second Year	30	100	3,000
3.	Third Year	50	100	5,000
	TOTAL	100	100	10,000

ADULT EDUCATION :-

Majority of the adult Sidis are illiterate. Persons belonging to the age-group of 15-35 year have remained devoid of opportunities for getting education. Thus, they need to be given multi-purpose type of education.

Rs. 20/- will have to be spent for each of the adult persons for one year.

Sr. No.	Year	Number of Adults	Yearly expense	Total
1.	First Year	100	20	2,000
2.	Second Year	150	20	3,000
3.	Third Year	200	20	4,000
	TOTAL....	450	--	9,000

MUSICAL INSTRUMENTS FOR THE DHAMAL DANCE :

The Dhamal Dance is a traditional dance of the Sidis which must be preserved by them. On ceremonial occasions, they perform it. Whenever, group of Sidis (who are expert performers of this dance) is invited, it goes there to perform Dhamal dance. Each Dhamal group should be provided with musical instruments worth Rs. 500/-.

Sr. No.	Year	Groups for each group	Cost of Instrument Expenditure (in Rs.)	Total (in Rs.)
1.	First Year	5	500	2,500
2.	Second Year	10	500	5,000
3.	Third Year	15	500	7,500
TOTAL		30	---	15,000

TO APPOINT A SPECIAL OFFICER TO IMPLEMENT DEVELOPMENT PROGRAMMES FOR THE SIDIS

For conducting the above mentioned development programmes for the Sidis, in a proper and efficient manner a special officer should be appointed. Rapid progress in their development can be thus achieved. A special post of a second class officer should be created.

THE EXPENDITURE TOWARDS THE IMPLEMENTATION OF THE DEVELOPMENT PROGRAMMES OF THE SIDIS WILL BE IN THE FOLLOWING MANNER.

I	<u>PHYSICAL INFRASTRUCTURE</u>	<u>Expenditure (in Rs.)</u>
(1)	Expenses towards building houses in urban and rural areas...	8,50,000
(2)	Expense towards constructing wells for drinking water old and new wells in rural areas....	1,40,000
(3)	Expense towards providing drinking water facilities in urban areas....	60,000
(4)	Expense for providing facilities for Electricity.....	2,00,000
(5)	Expense towards Health facilities....	12,22,500
TOTAL.....		24,72,500
II	<u>ECONOMIC DEVELOPMENT</u>	<u>Expenditure (in Rs.)</u>
(A)	New land for Agriculture, land-improvements, Improved seeds and fertilizers.....	4,80,000
(B)	Grafts of Fruit trees.....	20,000
(C)	Bullocks and Bullock-carts.....	8,00,000
(D)	Wells for Irrigation....	2,50,000
TOTAL.....		15,50,000

III	<u>ANIMAL HUSBANDRY AND POLUTRY</u>	<u>Expenditure (in Rs.)</u>
(1)	Scheme to supply poultry birds...	30,000
(2)	Scheme to supply goats	1,75,000
(3)	Scheme to supply Buffaloes	8,10,000
(4)	Scheme to develop Fishery	50,000
	TOTAL....	10,65,000
IV	<u>DIFFERENT TRADES AND PROFESSIONS</u>	<u>Expenditure (in Rs.)</u>
(1)	Scheme to supply hand-cart	60,000
(2)	Cycle Repairing shops	50,000
	TOTAL....	1,10,000
V	<u>EXPENSES OF TRAINING IN DIFFERENT TRADES AND PROFESSIONS</u>	<u>Expenditure (in Rs.)</u>
(1)	Expense of Training Truck - Drivers....	1,80,000
(2)	Expense of Training Motor - Mechanics.....	80,000
(3)	Expense of Training in Tailoring....	1,83,900
(4)	Expnese of Training in Embroidery and in Gharcholas....	33,750
	TOTAL.....	4,77,650
VI	<u>SUPPLING TOOLS AND EQUIPMENTS AFTER TRAINING</u>	<u>Expenditure (in Rs.)</u>
(1)	Expense towards supplying trucks to cooperative society of Truck Drivers...	6,20,000
(2)	Expense towards supply of Ambar Charkha....	1,50,000
	TOTAL....	7,70,000
VII	<u>EDUCATIONAL DEVELOPMENT</u>	<u>Expenditure (in Rs.)</u>
(1)	Expension of Primary Education (Expense of Rs. 25/- monthly to each children)...	1,25,000
(2)	Expenses over creating three Ashram Schools....	5,26,000
(3)	Expneses over secondary school students...	10,000
(4)	Expnese towards Adult Education....	9,000
(5)	Expense towards the cultural porgammes, by supplying musical Instruments for Dhamal Dance....	15,000
	TOTAL.....	6,85,000
	GRAND TOTAL....	71,30,150

ANNEXURE - 5
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P R E F A C E

The Labour Social Welfare and Tribal Development Department of Gujarat State asked us to prepare socio-economic and anthropological studies and development programmes and to suggest development programmes for tribes like the Kathodi, Kolcha, and Sidi who are the small in number and at same time economically very backward.

Of these tribes, we have already completed the studies of the Kathodi and Kolcha tribes. We then undertook the study of the Sidi tribe. The study has been scientifically made through field-work in areas where the Sidi tribe resides in Gujarat.

In this study of the Sidi (the Sidi included in the list of scheduled tribes) after giving an historical account of these people both in Gujarat and in India, an effort has been made to depict different aspects of their social, economic and religious life. They are very poor people. The socio-economic and religious aspects of the Sidi have been woven round their poverty. Towards the end of the study, we have also tried to suggest what can be done for their economic development, and also to point out in detail various programmes therefor. These suggestions are based on our field work and also on our interviews with leading persons of the Sidi community. We also received some important suggestions from administrators, of the state in the same regard.

We are heartily thankful to Mr. Premshanker Bhatt former secretary, Labour, Social Welfare and Tribal Development Department, Mr. J. J. Vaishav, Deputy Secretary and Mr. V. B. Dave, Special Officer of the Department for assigning this project to our Tribal Research and Training Institute. They also gave many ideas regarding the schemes which could be useful to the Sidis.

Shri Amarsing Chowdhari, the Hon. Minister for Tribal Development has taken a very keen interest in our study and has put forward many sound development ideas for the tribe. He is an intelligent and empathic insider Sidi. We are grateful to him for this.

Of the authors of the study, Dr. T. B. Naik has been always with us right from the very beginning. He himself had gone for field work to Bhavnagar, Rajula, Kodinar, Div, Veraval, Talala, Jambur, Hadmatiya, Javantri, Shirvan, Sasan, Jamnagar, Gondal and Rajkot. He has given the

socially enthrpological fram work to and development ideas in this study. We known that this study could be bettered in many in many ways.

During the field work the entire Sidi Community had accepted us as their own and we are obliged to them. The Sidi leaders were also very much helpful to us. many of them do sincerely wish that their development should be achieved speedily as things do not make many of them feel very much frustrated. But as a good friedn of their I can give a piece of advise to them to always remember the sentence written on the walls of the dargah of Nagarchi Bava at Jambur village that “the followers of Allah never get discouraged and disheartened”. We are also thankful to the officers of Telala Development Block who helped us a log as well as to the members of the sidi Coummunity, who helped its in their study.

The Sidi population in different districts is shown in Table 1, Leaving aside Bhavnagar and Surendranagar district where their population is negligible, we selected looking to urban and rural population in the other districts, looking to their overall rural urban distribution. This made 30% rural and 40% urban family by the Stratified smapling techniques for the study.

**The member of families selected for the study
(out of total population) is as under**

Dist.	Taluka	Total Population		No. of Families selected for the Study		Total No. of families selected for the study
		Rural	Urban	Rural	Urban	
Amreli	Rajula	104	-	12	-	12
	Kodinar	84	17	5	-	5
Rajkot	Rajkot	-	96	-	10	10
	Gondal	-	206	-	17	17
Jamnagar	Jamnagar	23	345	-	33	33
	Kalyanpur	99	-	8	-	8
Junagadh	Jungadh	8	90	-	5	5
	Talal	2014	533	128	45	173
	Veraval	100	33	8	-	80
	Una	163	7	10	-	10
Total		2595	1327	171	110	281

Two villages, (named Jambur and Shirvan) containing cent per cent Sidi Population and three villages Hadmatia, Javantri and Sasan in which Sidis live with other castes were selected out of the 22 villages, containing maximum Sidi population in the Talala taluka for intensive study. Moreover, the Bherala village from Veraval taluka, Thordi from Una Kalyanpur, Bhatiya from Jamnagar district Valadar from Kodinar taluka and Mandal from Rajula taluka of Amreli district were also included in the list. The urban Sidis were studied in Junagadh, Rajkot, Gondal, Jamnagar and Talal. Apart from this, we had also visited non scheduled tribe Sidis living outside the Saurashtra region in Ahmedabad and Bhavangar.

These 281 house-holds were investigated and information relating to their socio-economic life was collected through a schedule. (This schedule is given as an Appendix.) Through this technique we could know the Sidi sources of incomes, their daily economic activities, their income expenditure and indebtedness etc.,

With a view to collect socio-economic and cultural information, we have utilized various scientific techniques. Library was extensively used by us to collect documented information about the tribe. During the field study, we had utilised interviews, participant-observation, and case study methods.

Interviews of Sidi leaders and important persons of the villages, lay Sidi men and women and other non-Sidi government and non-government persons were taken. In all this we have tried to understand the Sidi socio-economic and religious life, day to day activity, their necessities and their views and requirements for development in the future.

Using the observation technique information related to Sidis social relations amongst themselves, relations with other castes, their religious activities and educational progress was gathered, And wherever we needed participant observation, we did utilise it to gain in-depth information about them. We lived with them for about three months. During the period many Sidis became our personal life long friends.

The Sidis possess Negro racial elements. Their physiological characteristics also differ from all other Gujarat tribes. With a view to depict these traits we took their photographs. Photographs related to hardships and problems of Sidi society, and many other details of daily activities were also taken.

We hope and also have confidence that social anthropologists, sociologists and social workers will like this study. It is also likely to be helpful in the development of these poor people. The government also requires such scientific studies for framing work while development programmes. These are good days for administration, development and science to work together.

Ahmedabad

Dated : 12, March 1981