CHAPTER VI:

PRESENT TYPOLOGY OF POTS AND ITS COMPARISON WITH ARCHAEOLOGICAL DATA

At present different types of earthen-ware are manufactured in the three districts under study. Some of these wares are very common in shapes which are universally found and their tradition can be traced to the ancient period. But there are some objects which seem to be of later origin. These objects can be classified, according to their functional uses, into the following six categories:

1. Household objects.
2. Smoking objects.
3. Ceremonial objects.
4. Tribal deities and other terracotta objects.
5. Industrial objects.

In the following pages, these objects have been described in detail and their tradition has been traced.
to earlier periods.¹

1. **HOUSEHOLD OBJECTS**

Household objects include those meant for cooking, serving, storage and other uses.

(A) **Cooking Vessels**

*Handli*: It is a carinated vessel with a broad mouth, large belly and saggar base. It also has an excurved rim. All the 'handlis' are similar in shape but differ in size. They are used for cooking purposes.

Bigger size of 'handlis' have been found with 20 cms diameter of mouth and 16 cms in height. Various sizes of 'handlis' are described as 'Panchseri Handli' (Pl.6-a), "Duseri Handli" (Pl.6-b) or 'Seri Handli' (Pl.6-c), etc. These terms indicate the various weights of food that could be stored or cooked in them. This vessel is made at almost all the places but the quality of the pot differs according to the quality of the locally available clay. In Panchmahals,

¹ In this chapter, references are made to a number of excavated sites, most of them in Gujarat, and a few outside Gujarat. A list of these sites along with their chronology is given for ready reference in Appendix 6.1 at the end of this chapter.
'handlis' from Godhra are famous for their good quality as they can bear a high temperature without cracking.

According to their shapes, 'handlis' can be classified into the following categories:

(i) Broad mouth, flaring excurved rim, carination on the body with saggar base;
(ii) Narrow mouth, featureless rim, broad shoulder with sharp carination and saggar base;
(iii) Broad mouth, beaded excurved rim, big shoulder with blunt carination and saggar base.

First and second types are very common everywhere. They are usually made in black colour, but those in red colour are not unknown. Everywhere they are called 'handlis' but at Chandod in Dabhoi taluka they are known as 'handi'. Similar shape is found at Darapura in Padra taluka of Baroda, but here the 'handli' always bears a groove below the rim, which is not found at other places.

'Paina' : A slight variation of 'handli' is known as 'Paina'. 'Paina' is usually flatter than a 'handli'. 'Handli' is manufactured in black as well as in red, whereas
'paina' is always manufactured in black. Most of the people prefer black 'handli' or 'paina'. Red 'handlis' are manufactured only at some places, like, village Dabhasa in Padra taluka and some other villages in Baroda district. In Panchmahals mostly it is manufactured in the black.

A smaller 'paina' is usually known as 'paini'. At Vadu in Padra taluka a different variety of 'paina' has been noticed. It is a pot like a shallow bowl with slightly outcurved rim and a flat base. Sometimes it is also used as a serving plate. 'Pani' or its very slight variations are also known as 'onhali' or 'boreli' in Panchmahals.

Tradition of Carinated cooking vessels can be dated right from the Chalcolithic period in Gujarat. At Langhnaj sherds of a carinated, hand-made vessel with coarse brown surface have been found. On the basis of these few sherds it is difficult to say about the shape of the pot. But carinations on the vessel show that these are the precursors of the later carinated vessels known as 'handli' or 'paina'.

At Jokha (period I) a few pot-sherds of plain red and buff ware have been found. On the basis of these pot-sherds the shape of the pots could not be ascertained. But large diameter of their mouths and the appearance of the upper part leads one to infer that they might be something similar to 'handlis'. These pot-sherds have excurved, highly beaded and beaked rims.

From the early historic period I of Timbarva, a pot of red burnished ware with rather porous, gritty, slightly smoky core and having carination on the belly has been found, which seems to be a piece of 'handli'. From the historic period III of Jokha, in plain red and slipped ware, excurved, highly beaded rim with slight neck and globular upper part of a vessel like 'handli' has been found. Some of the sherds bear small grooves on the outer surface of the rim. In plain and burnished black ware, sherds with ex-curved featureless rim and ledge on the belly have been found. Some of the sherds have incurred rims, and ledges have two grooves over them. From period II of Dwarka a pot in black with out-turned

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3 Mehta, R.N. and others, Excavation at Jokha, M.S.University, of Baroda, 1971, pp.18-33.
rim and a ridge on the interior of the neck and having mild ledge on the shoulder has been found. From period III of Dwarka a complete pot in burnished black ware with carinated belly, slopping shoulder, concave neck, out-turned beaded rim and rounded base has been found. Outer surface of this pot is burnished upto shoulder only. In coarse black ware of this same period, a pot with ledged carination at the belly and small ridges on the shoulder has been found. As Shamalaji, in plain black and burnished black ware, fragments of carinated 'handlis' with flared rim springing from the shoulder are obtained. Besides these, various types of small and big 'handlis' with flared mouth, beaded rim or featureless rim and sometimes having a ledge on the shoulder have been found. From Devnimori also small sized 'handlis' with flared rim, short neck and globular body with carination on the upper part of the belly have been found. In the III and IV period of Nagara 'handlis' with excurved beaded rim, having ledges on the belly and rounded lower parts with sharp carinations have been found. From Baroda

6 Ibid.
7 Mehta, R.N. and others, Excavation at Shamalaji, M.S. University, Baroda, 1967, pp.18-40.
8 Mehta, R.N. and others, Excavation at Devnimori, M.S. University, Baroda, 1966, pp.69-87.
9 Mehta, R.N. and others, Excavation at Nagra, M.S. University, Baroda, 1968, pp.34-85.
of the period II, III, IV and V, carinated 'handlis' with execurved beaded rim and broad mouth with saggar base have been found. This tradition was continued even at mediaeval period of Champaner, as 'handli' pieces of similar type have been noticed from this period. At Champaner most of the 'handlis' have been found in coarse blackware.

Thus it appears that the tradition of making cooking vessels of the 'handli' type is very old, and has continued till date with some variations in size and shape and fabric.

'Tavadi':

It is a shallow dish type vessel with beaded execurved rim and saggar base (Pl.6-d). It is used for baking bread. It is made in black as well as in red colour, but black is more common. It is a vessel with different names according to the size, the place and the people who use it. For example 'tavada' and 'kaleda' are used for the bigger size vessels and 'tavadi' and 'kaledâ' are used for smaller size ones generally at all places, but in some parts of Panchmahals, and Chhotau.daipur and Zoz village in Baroda,

10 Subbarao, B., Baroda Through the Ages, M.S.University, Baroda, 1953, pp.36-52.

11 Champaner is a mediaeval site in district Panchmahals (Gujarat). This site is being excavated by The Department of Archaeology, M.S.University. No report has been published so far.
it is called 'lorio'.

In Dediapada taluka of Broach the term, 'kaledi' is used by general public, but 'tavadio' and 'khapo' are used by tribal people and 'thikri' is a common term used by the Muslim. Here 'tavadi' or 'khapo' is made in black colour while 'thikri' and 'kaledi' are made in red colour.

But at all the places three sizes of 'tavadi' are made. The difference in size is attributed to different groups of people who use them as noted below.

(i) 'Rathwa Sai': This one is the biggest size and it is known as 'Tavada' or 'Kaleda' and it is generally made in black colour. This variety is used by the Rathwas, Bhils and Nayakas for baking big size bread of 'jawar' and 'bajri' (millet). In this variety, 'tavadis' are found having a diameter between 40 cms and 27 cms but those between 35 and 30 cms are the most common. Bigger size (between 40 and 35 cms) is used in Chhotauaipur of Baroda district and Dahod, Jhalod and Godhra of Panchmahals. Medium size (between 35 and 27 cms) is used by the tribal people of other areas of these districts.
(ii) The common type: Its diameter is between 22 and 15 cms. It is used by groups like Patels, Kumbhars, Baria and others. It is known in some areas as 'Patel Sai'.

(iii) 'Vania Sai': It has a diameter between 15 and 10 cms. It is the smallest size and is used by the Vania, Brahmins, Patel and other higher class of people for baking small bread. This type is generally made in red colour. This type is also known as 'thikri' by the Muslim group of Broach, who use the same size.

Sometimes very deep, shallow bowl type of 'tavadi' is also made. It is also used by the tribal people for baking bread of large size.

'Kathrot':

It is a big dish-like vessel with excurred, indented rim (Pl. 6-d). Two types of 'kathrots' have been found in these districts. Though the upper portion is the same in both the types, the base is different. Some have a flat base, while the others have a saggar base. Both the types are common. 'Kathrots' with saggar base are manufactured in Vadu and Muwal villages, while those with flat base are manufactured in and around Sarsawani village.
For Kathrots, names like 'Dathri' and 'tagari' are used in Baroda and Padra taluka, while the term 'kathrot' is used in Tilakwada, Naswadi, Chhotaudaipur, Dahod and Jhalod.

'Tavadi' and 'Kathrot' (dough plates and basins) have quite an old tradition. From Lothal B dough-plates of grey colour in coarse ware have been found. From Lakhabawal dough plates with slightly beaded rims in red and buff ware have been found. Pieces of basin have been found from Megham and Telod. They are in coarse ware. At Somnath I and II, basins having various type of rims and body have been found. Here most of them have slightly rounded body, and one of them has tapering base with blunt carinated body. At Jokha I also similar types of objects with projecting ridge on the brim have been found. From Dhatwa I, plain basin with medium core and fabric has been found.

13 Ibid.
14 Ibid.
16 Mehta, R.N. and others: Excavation at Jokha, op.cit.
17 Mehta, R.N.: Excavation at Dhatva, M.S.University, Baroda, 1975, pp.28-46.
From Somnath III and IV basins with rounded body and sometimes averted rim and tapering base have been found. At Jokha III, a basin having incurved rim and prominence on the body has been found. Some types of basins have been found from historic period of Dhatwa also. From Nagara I and II plain shallow basins have been found in coarse gritty ware. These basins have various types of rims such as rounded rim, flared rim etc. Sometimes slightly incurved rim or featureless rim are also seen. From Dwarka I shallow basins with collared rim, beaded rim and with flat projecting rim have been found. On some of the basins soot also has been noticed which indicates that they had been used as 'tavadi' or baking pan.

From Dwarka IV various types of basins have been found, some of these basins have carinations on the base. Generally these basins have flaring concave sides and flat base. These basins have beaked rims or beaded rims. Such type of basins have been also reported from mediaeval period of Baroda and Champaner.

18 Nanavati, J.M. and others, Somnath, op.cit.
19 Mehta, R.N.: Excavation at Dhatwa, op.cit.
20 Mehta, R.N.: Excavation at Nagara, op.cit.
21 Ansari, Z.A., Excavation at Dwarka, op.cit.
22 Ibid.
23 Subbarao, B.: Baroda Through the Ages, op.cit.
(B) Eating and Drinking Vessels

Dish: At present some of the potters manufacture dishes in modern standard shape (Pl.6-d). Two types of dishes are quite common in this area, i.e., (i) a small dish with featureless rim and a flat base, and (ii) a small dish with flat thick rim and flat base.

A variant of dish with featureless rim or excurred beaded rim and a larger size is known as 'thali'. A slight variation of 'thali' is known as 'palaudi' in tribal area of Panchmahals.

The dish is also a well-known type from chalcolithic period. It shows minor variations.

From Lothal a dish with carination has been found but in Lothal B the dishes lost their carinations on the exterior and became flat with beaded rim. These dishes have thin slip. From Rangpur IIA a highly burnished dish with an expounded rim in superior grey fabric is found which is very much similar in shape to the present day dish of Devagarh Baria though their fabrics are differ. From Rangpur IIC, a dish with projecting rim which is slightly


25 Ibid.
beaded, has been found. During this period the carination on the shoulder seems to be gradually disappearing. From Lakhabawal period I, dishes in red and buff ware without carination have been found, but from Bhagtrav period I carinated dishes with projected rim have been found. From Megham, a dish with slightly carinated shoulder and in red colour has been found. From Telod a dish with expanded rim, and from Hasanpur a shallow dish with beaded has been found. From Somnath II, dishes having rounded rim, beaked rim with a groove on the brim, and rimless carinated dish-like bowls have been found. From Jokha I, one hand-made dish with wavy edge and having flat base has been obtained.

From Dhatva period II in plain red ware a dish with incurved, featureless rim or chamfered rim has been found.

26 Ibid
27 Ibid
28 Ibid
29 Ibid
30 Ibid
31 Nanavati, J.M., Somnath-1956, op.cit.
32 Mehta, R.N., Excavation at Jokha, op.cit.
33 Mehta, R.N., Excavation at Dhatva, op.cit.
From Nagara period III and IV, in burnished red ware, shallow dish with beaded rim, and sometimes small dishes with featureless rims and saggar base have been found. From Timbarva period I, in red and black ware a rimless small dish with rounded base has been found. In the same period at Timbarva, in plain and burnished red ware, a piece of shallow dish with incurved beaded rim have been found. But in period II of Timbarva, in black ware, a rimless dish has been found. In period III of Timbarva, in black burnished ware and in red slipped ware, dishes of crude black ware with flanged sides, and slightly incurved rims, have been found. Similar dishes have been found from Baroda also. At Shamalaji, in plain black and burnished black ware, deep dishes with featureless rims, dish with hammer headed rim and carinated shoulder, shallow dish with incurved featureless rim and flanged sides have been found. These occurrences show its use in different periods.

Two other objects similar to dishes, but used for different purposes are known as 'dhaknu' and 'kodyun' respectively.

34. Mehta, R.N., Excavation at Nagara, op.cit.
35 Mehta, R.N. Excavation at Timbarva, M.S.University, Baroda, 1955, pp.7-18.
36 Subbarao, B.: Baroda Through the Ages, op.cit.
37 Mehta, R.N.: Excavation at Shamalaji, op.cit.
'Dhaknu' is a lid or cover (Pl.6-d). At present two varieties of lids are found; i.e.

(i) a simple lid with solid knob on the top and flat plain rim or sometimes beaded rim
(ii) a bell-shaped lid with round knob on the top and featureless rim or beaded rim.

These are characteristic mediaeval shapes that are common at Nagara, Baroda and Champaner.

'Kodhyun' is a very small shallow bowl with flat base or sometimes with saggar base and with featureless rim. A variant of this, a little bigger in size, is known as 'Chappan'. This name is mostly used in Baroda and some parts of Broach district.

'Kodhyun' and 'chappan' are small bowls that are very common on mediaeval sites of these districts.

'Payalo': It is a bowl with broad mouth used generally for drinking water and it is variously known as 'kabiro' or 'dobli' or 'dochani' (Pl.7-a). Different names also suggest slight variations in the shape of the bowl.
'Kabiro' is a short stemmed bowl with a flat disc-base having oblique incision on the rim and a similar small ledge above it. The bowl is rimless, with two ledges on the lower part on the outer side. These are also decorated like the ledges on the base. This variety of bowl is found in Limkheda in Panchmahals district. It is generally used by 'Sadhus' of Kabir-panthy sect, and hence the name 'Kabiro'. Another variant of this has a beaded rim and a small ledge on the lower part on the outside. Sometimes the bowl has a tapering hollow base with beaded rim, and the outer side of its body on the shoulder and on lower part is decorated by obliquely incised designs.

At Limkheda, Shehara and Lunawada taluka, stemmed bowls are made, whereas in other places bowls with disc type of base are made.

These have their earlier prototypes in the stammed bowls from Champaner and Ahmedabad. These are usually in red ware. They occur in glass also.

'Dobli' is a bowl with broad mouth, beaked excurved rim with carinated belly and saggar base and it has one groove in the inner part of the body. It is used as a
bowl-cum-dish. Generally, this type of bowl is used by the tribal people of Tilakwada and Chhotaudaipur talukas of Baroda district.

'Batera' is another variant. It is a deep bowl with broad mouth, beaded rim and having tapering base. This type of bowl is mostly found in Dabhoi and Padra taluka of Baroda district and some of the talukas of Broach district. It is specially used by village Muslims for serving liquid food. Another variety of 'batera' is a small shallow bowl with featureless rim and saggar base, having half lunar shape. It is known 'vatki' or 'vadio'. It is made in almost all the parts of Baroda. It is often used in caste-dinners for serving liquid foods.

A slight variation of 'batera' or 'vadki' is known as 'sarablu' in Panchmahals. Often 'Kodiya' of large size are used as 'Batera'.

'Sikori' is a bowl-cum-dish with flaring excurved beaded rim and ring footed base. This pot is used for eating as well as for drinking purposes. It is a very common pot in the tribal area of these districts and it is one of the main vessels in the tribal houses.
'Chalana' is a small deep flaring bowl with featureless rim and with small flat base. It is a variant of a deep bowl and it is used for drinking purposes. It is also mostly found in the tribal areas.

A perusal of these types indicate that they vary from dish-on-stand stemmed bowls. Their occurrence in archaeological for sites is noted below.

From Lothal A, dish or a bowl on stand with long stem has been found. But from Lothal B, a dish on stand and a bowl on stand with short stem have been found. From Rangpur II, which is similar to Lothal A and B, a dish on stand with projecting rim and carinated shoulder has been found. But in Rangpur IIC, the stem of the dish on stand became short, thin and cylindrical, and the dish on stand became small but deep. In period III of Rangpur, the dish on stand of IIA which has a projected rim and carinated shoulder became non-carinated. A similar evolution from dish on stand to bowl on stand can be traced from Ahar II to Navadatoli. The dish of IIC of Rangpur was carinated and the rim was rounded slightly, but it developed a fully beaded

rim in period III. From Mehgam which is similar to Rangpur IIB, a dish on stand, painted in black over red surface, has been found. From Hasanpur, a dish on stand in lustrous and black red ware has been found. From Somnath period I, dish on stand with slightly averted rim has been found. Two bowls from this site are carinated, while other dishes have broad but shallow groove-like depressions just under the rim. Here, one bowl has a flat brim, while one has an incurved and slightly beaked rim having a decoration of vertical strokes. The stands are composed of two parts, i.e., the base and the stem. They are hollow but quite sturdy. A close observation of some of the sections of the stem clearly indicates that dishes, stem and bases were manufactured separately on wheel and were assembled afterwards. In some of the pieces carinations have also been found.

In Somnath II, all these dishes are generally shallow. Occasionally a ledge is also employed. Rims are generally thickened. Sometimes even small ridges are found on the rim.

40 Ibid.
41 Ibid.
42 Nanavati, J.M., Somnath-1956, op.cit.
43 Ibid.
body. From Jokha period III, fragments of a dish on stand with stem in plain red and slipped ware have been found. From other sites of Gujarat dishes or bowls on stand have not been generally found. It seems that the tradition of stem-bowl was not very common in Gujarat. But few pots with short stem and broad mouth from mediaeval site of Champaner show that this tradition seems to have been revival in mediaeval period and it is still continued by a few potters' families who claim to have migrated from Champaner.

We get the evidences of bowls ('payalo') right from the Chalcolithic period in Gujarat. From Lothal 'A', a convex-sided bowl has been found, but in Lothal 'B', it became carinated at the shoulder. In Rang IIC, the convex-sided bowl with a featureless rim developed a blunt carination at the shoulder. In Rangpur III the convex-sided bowl with a sharp or featureless rim of subperiod IIA, which developed a blunt carinated shoulder and a slightly averted rim, became sharply carinated at the shoulder and acquired a concavo-convex profile. Some of them have ring footed bases. At Surkotada, bowls similar to the red ware bowls

44 Mehta, R.N. : Excavation at Jokha, op.cit.
of Rangpur, with a nail-headed or beaked rim are common type. Convex-sided bowls both in red and buff ware, similar to Lothal A and Rangpur II, have also been found. At Amra I, bowls of black and red ware as in Rangpur IIB, have been found. At Mehgam which is similar to Rangpur IIB, a convex-sided bowl has been found. At Hasanpur bowl with blunt or sharp carinated shoulder in Lustrous red ware and in black and red ware has been found. At Somnath I of Prabhas-ware, bowls with bevelled rim with concave sides and sometimes straight sides have been found. In some of the bowls, base is flat and pots have small carinations. At Somnath II of lustrous red ware, the bowls having a slightly out-turned bevelled rim, concave sides and rounded ringed bases have been found. Some of them are carinated. From Jokha period I, fragments of bowls with excurved beaded rim, featureless rim, red slipped bowl with pen knife edge rim and concave upper part have been found. In painted pottery also, bowls with featureless rim or excurved featureless rim have been found. In Dhatva period I, fragments of bowls in

49 Ibid.
50 Ibid.
51 Nanavati, J.M., Somnath-1956, op.cit.
52 Mehta, R.N., Excavation at Jokha, op.cit.
slipped painted and plain red ware have been found. These bowls have either vertical or externally concave sides. These types are common in Saurashtra Chalcolithic sites. This type of bowls have averted or featureless rim and concave sides, vertical sides and sometimes having carinations between the concave side and the base. In black and red pottery of this period, the shapes of the bowls vary from vertical-sided to globular convex-sided bowls, and generally these bowls have blunt carinations.

At Somnath period IV which is historic, bowls in black and red ware have featureless rims and the upper part of sides are thickened, probably, to strengthen the rims to prevent damage while handling. In some of the bowls, straight vertical sides and blunt carinations between the body and the base have been found. From period II of Jokha, in black and red ware, a fragment of a bowl with convex sides and pen-knife edge rim has been found. Some of the sherds of bowls indicate featureless rims with a shallow groove

53 Mehta, R.N., Excavation at Dhatva, op.cit.
54 Nanavati, J.M., Somnath-1956, op.cit.
55 Mehta, R.N., Excavation at Jokha, op.cit.
below. From period III of Jokha, many types of fragmentary bowls with beaked rim, sometimes with a ledge below the rim, sometimes incurved beaded rim and a groove on the outer surface and disc-base have been found. In period II of Dhatva, in burnished black ware, bowls having averted or plain rim, beaded rim and sometimes slightly globular body, sometimes convex side and blunt carination, sometimes flaring sides and sometimes straight sides have been found. Generally, these bowls look typical funnel-shaped having flaring sides and base. Second type of bowls of this period as a miniature type, having flat top, brim, sometimes having externally grooved rounded rim, straight side and base, sometimes carinated and sometimes uncarinated with bevelled rim and having almost slanting sides and globular lower body.  

At Nagara in period II and III, in crude red and black ware, deep bowls with flared featureless rims, convex sides and featureless rims, incurved beaded rims, rounded rims, averted rims and globular body have been found. In another shape, a bowl with incurved rim and a small carination on the middle part and rounded lower part has been found. In third type of bowl, convex sides and chamfered incurved rim have

56 Mehta, R.N.: Excavation at Dhatva, op.cit.
been found. At Timbarva in period I, rimless bowl with flat-base, bowl with incurved rim, flared rim, nail-headed rim and sometimes having three grooves on the body have been found in red and black ware. In plain and burnished red ware, rimless bowl without any slip, shallow bowl with incurved rim and deep bowl in crude red ware with slightly in curved rim have been found. In period II, some of the bowls have convex sides and in period III small carinated bowls also have been found. From Dwarka period I, in coarse red ware, bowls with flat base or flattened base with flaring sides have been found.

At Vadnagar period I, low rounded bowl with incurved rim in coarse gritty ware have been found. At Shamalaji, in plain black and burnished black ware, deep bowls with highly beaded rim, incurved featureless rim, having a small flange on the outer side and saggar base have been found. From period II of Shamalaji also some types of bowls have been found. But most common type is disc-based and featureless rim bowls. At Devnimori, a broad mouth bowl with

57. Mehta, R.N. Excavation at Nagra, op.cit.
60. Subbarao, B.: Excavation at Vadnagar, op.cit.
incurved rim and a small groove near the outer rim has been found. In another type, a deep bowl with straight rim has been found. At Baroda I, which mostly consisted of crude gritty ware, many types of bowls have been found. Squat bowls with an excurved beaded rim and flat stepped base, bevelled rims or rimless bowl with flat pointed bases, lid-cum-bowl with flat internally beaked rim and a projecting cup in the middle, small bowl with flared rim and carination, sometimes in mica smeared fabric, have been found. Carinated bowls with a straight neck and decorated with incised crescentic marks in two rows have also been found. In period III of Baroda, which consists of burnished grey and black ware, fragments of rimless bowl, incurved rim and carinations and excurved rim and stepped flat base have been found. In period IV and V of Baroda and IV of Nagara (which is mediaeval period), fine carinated bowls in pale red ware with flared rim and incised bands have been found, and a 'handli' like bowl with beaded rim and carination on the shoulder, and deep lid-cum-bowl with broad flange have also been found.

62 Mehta, R.N. Excavation at Devnimori, op.cit.
63 Subbarao, B.: Baroda through the Ages, op.cit.
64 Mehta, R.N.; Excavation at Nagara, op.cit.
'Vadhi': It is a pot with special device for concentrated outflow of liquids. These special devices are spouts (Pl.7-b). It is a tube which is either short or long and is attached to a vessel. A spout with protruding lips is known as a pout.

In these districts 'Vadhi' with spouts and carination, as well as those with spouts and without carination, have been found. Sometimes 'Vadhi' like vessels without spout are noticed but 'Vadhi' with spout is not found. The following variations of 'Vadhi' have been found in these districts:

(i) A spouted pot with double carination on which oblique cut on the spout is made. It has a small neck, beaded excurved rim and saggar base.

(ii) A small spouted pot with small neck, featureless rim having one deep groove and double carinations on the shoulder. Between carinations there is a groove. It tapers towards the flower side from the shoulder. It has a disc-base. The spout is very big. It is bigger than the height of the pot and it is obliquely out from the upper side. Its shoulder has obliquely incised design.

(iii) A plain spouted pot with big spout, small neck,
featureless rim, having one groove on the neck. Its shoulder has one deep groove. It tapers towards the base which is disc-shaped;

(iv) A 'Vadhi' like vessel without spout: It is a small pot without spout, having excraved plain rim and double carination. Between the two carinations there is a groove and it has saggar base and is very similar to 'lota'. This variety is mostly manufactured by Varia potters of Vejalpur in Panchmahals district.

'Jhari': It is a variant of 'Vadhi', and has a round body with very small spout. It has a very small neck, excraved rim and saggar base. It is used by Kathiawadi people of Panchmahals, specially in taluka Lunawada.

'Lota': It is a pot for drinking or keeping water. It is a variant of unspouted 'vadhi'. Generally it has a small neck with beaded excraved rim, carinated shoulder and tapering towards a flat base. It is found almost at all the places in these districts with slight variations in shape.

'Glass': It is a tumbler for drinking water. It has small mouth, featureless rim and tapering towards the lower side with flat base. This type of glass is not found everywhere. It is mostly found in Panchmahals district.
Tradition of 'Vadhi', 'lota' and 'glass' can be traced from ancient period. Various types of 'lota', 'glasses' and spouted pots have been discovered from Mohenjodaro. In Gujarat, pots similar to 'lota' (without spout) and 'glass' have been found from various sites, but spouted pots are not so frequently found. From Jokha II, a globular rimless pot with flat brim, broken spout and a handle has been found. From Dhatva II also fragments of spouted vessels have been found. From Nagara III and IV, in plain and burnished black ware, a fragment of a spouted vessel with two carinations, and rounded lower part has been found. In red ware, a short nipple-shaped spout, possibly with a knob under it, has been found. From Dwarka II and III also, spouted pot with carinated belly has been found. From Baroda, spouted vessels with round base, concave side and a flat tapering top with a slightly flared rim has been found. From Champaner various types of 'Vadhi' with spout have been found.

65 Manchanda, Omi: A Study of Harappan Pottery,
66 Mehta, R.N.: Excavation at Dhatva, op.cit.
67 Mehta, R.N.: Excavation at Nagara, op.cit.
69 Subbarao, B.: Baroda Thgough the Ages, op.cit.
One of them has carinated shoulder with oblique cut and saggar base and it is very similar to 'vadhi* which is made by Gurjar potters of Pedra in Baroda district.

(C) Water Vessels

'Matla' : It is a large globular pot with short neck and saggar base. It is used for storing water. Different varieties of 'matla' are found at different places. These differences are mostly in respect of the feature of the rim, grooves inside and outside of the neck, size of the neck decorations on the belly, variations in the shape of the 'matla' and the size.

Generally, the 'matla' with short or slight neck is very common and it is made in bigger size than the 'matlas' of other types (Pl.7-c). On this type of 'matla' generally one groove on the rim is found. Sometimes a groove below the rim is also found. This type is mostly manufactured by the Gurjar potters of Baroda district and of Jambusar and Kavi of Broach district, and the Varia potters of Vejalpur and other sites of the Panchmahals. These 'matlas' are also made in black colour (Pl.7-d). Diameter of this variety of
'matla' varies between 14 cms and 16 cms. This variety is generally more bulbous, having slanting shoulder and saggar base. It is decorated on the shoulder by incised oblique lines, checks and herring bone pattern as well as finger tipped design.

At some places 'matlas' with short necks are manufactured (Pl.8-a). But generally large size of 'matlas' are not found with neck (Pl. 8-b). This type is generally manufactured by Maru and Varia groups of potters. At some places like Dabhoi, Gurjar potters also manufacture 'matlas' of this type.

There are 'matlas' with flat rim type of neck also (Pl.8-c). This type of 'matlas' are less popular. They are usually manufactured by the Marathi speaking 'Ahir' potters of Broach. This type has a round shape with about 5 cms wide and 3 cms thick flat rim on the mouth. Its thick rim looks like a neck. It has a thick texture and is heavy in weight. The flat rim is sometimes decorated with engraved floral motifs and finger tipped designs.

A smaller 'matla' is known as 'matli' (Pl.8-d). 'Matlis' are also found at various places with slightly
different shapes of rims. Sometimes a beaked type of rim is found in 'matlas', but in 'matli' this type of rim has not been noticed. Between the two grooves on the neck of a 'matla' relatively more space is found than in the case of 'matlis'. Being a small size of water jar, it is very common and it is manufactured in almost all the places of these districts by most of the potters. Being a small pot, it has less chances of cracking, if the clay is not good.

'Ghada' : It is a water pot with beaded rim globular body, narrow mouth and saggar base. Its small neck is about 3 to 6 cms in height (Pl. 9-a, b, c, and d).

It is a very popular pot which is found at almost all the places of these districts. There is not much variation in the shape of this pot except for the neck and the size. A small neck is found at some places and a big neck at other places. But in almost all the pots beaded excurved rim and saggar base is common. At some places groove is also found on the inner part of the rim.

There is another variant of 'ghada' known as 'Chakaria Ghada' which has a mouth and a rim like that in a 'ghada', and body like a 'gagara'. This variety of 'ghada' generally has
3 to. 5 cms height of neck. It has beaded rim and double carinations on the body with saggar base. Diameter of the mouth in this variety is generally around 13 cms., whereas in common 'ghada' it is less than 12 cms.

Another variety of a 'ghada' is known as 'Bhilwadia Ghada'. This variety has a small neck with excurred beaded rim carinated shoulder and saggar base. This type is mostly found in Dahod and Jhalod talukas of Panchmahals, and it is generally used by tribal people.

'Degado': It is a pot/snort neck, of between 3 cms to 5 cms height (Pl. 10-a). It has flared rim and double grooves on the outer side of the neck and one groove on the inner side of the neck. Its shoulder is slanting, and it has two carinations, one on the shoulder and one on the lower part of the pot. It has a saggar base. Diameter of the mouth is generally around 15 cms.

'Gagar': 'Gagar' is a variant of 'Degado'. It too has a short neck, slanting shoulder with double carinations and a saggar base. It is slightly smaller than 'Degado'. Its shape is exactly that of a brass vessel of the same name (Pl.10-b).
'Dhochaki' : It is a small pot with narrow mouth, short neck with beaded excurved rim, globular body and saggar base (Pl.10-c). It is a smaller variant of 'Ghada'.

'Chakaria Dhochaki' : It is also a variant of 'Dhochaki'. It has short neck with beaded excurved rim with double carinations on the body and with saggar base. It is similar to 'Chakaria Ghada' but smaller than that.

At present globular pots under the title 'Ghada' 'Matlas' and its variants are commonly used. Evidence of globular pots in Gujarat are found right from the late stone age circa 3000 BC. Few sherds of globular pots, having red slip on outer side and burnished surface, have been found from Langhnaj, which indicates that such pots were used in that period. Due to the small pieces it is difficult to know the exact shape of these pots. But it seems that these were the precursors of modern globular pots.  

In the chalcolithic period of Lothal A, various bulbous pots have been found. But those pot-sherds have bulbous or globular body with short neck have been discovered. In Lothal 'B' it seems that pots with longer necks are available.

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70 Sankalia, H.D., Excavation at Langhnaj, op.cit.
In that period nature of painting was confined only to the upper portion of the pots with simple motifs like lines and triangles, as in the case of present day water pots. It is possible that they might have been used for storing water as a 'matla' or 'ghada'. The tradition of painting only the upper part of the 'matla' and 'ghada' still continues. In some of the sherds of Lothal B, it seems that the whole pot was covered with simple designs as it is still found on the 'Bhilvadia Vasan' (The pots which are used by Bhils and other local tribes) of Panchmahals district. In this period, slip on the pots was very thin, and burnishing technique was employed for giving a shining surface to the pots. These features for removal in time from one another require further study.

In Rangpur II which is similar to Lothal 'A', small bulbous pots with flaring rims in red ware have been found. 'Matla' with flaring rim with bulbous body is still manufactured at Vadu and Muwal villages of Baroda district. In this period also it seems that people used to prefer simple designs. Slip and burnishing techniques appear to be similar as of today. Some of the sherds of bulbous pots with flaring rim also have been found in coarse red ware from Rangpur.

A comparison of the fabrics, however, indicate the difference.

It seems that these types of pots were manufactured in red ware as well as coarse red ware fabric. Unfortunately, from other sites of Harappan period such as Surkotada Bhagatrad, Hasanpur, Telod, Mehgam etc., details of the pots are not available; therefore it is difficult to say about the exact nature of their shapes.

From Somnath I, many pot-sherds with incipient necks and motifs varying in with have been found which have globular body. Some of the other sherds show a slightly averted rim, sloping shoulder rounded body and saggar base.73 Pots having these characteristics can be classified under 'matla' and 'ghada'. It means that 'matla' and 'ghada' was very common in that period but their names at that period remain unknown. Most of the pots bear designs or geometric composition of band, horizontal, vertical and oblique wayy lines, dots etc., which are still common on the 'matlas' of these days. This type of pottery has a heavy fabric. It is not due to the tradition but the nature of the raw material available in that region.

73 Nanavati, J.M., Somnath-1956, op.cit.
Somnath II, which includes various forms of lustrous red wares, also has given few sherds of globular pots, with slightly broader and high neck. From the chalcolithic pottery of Jokha the shape resembling a 'matla' is not available, but a fragment of a globular vessel with five black bands and a yellow band has been found. It has been classified under painted pottery. From Dhatva I some of the pots in black and red ware have been found which have globular body with short necks, though in some cases large neck has also been noticed with beaded rim and simple motifs. Most of the pots of this period have thin fabric. Some of the pots of this period are comparable to Malwa chalcolithic pots of the same fabric. In Malwa chalcolithic, a pot with a rim with flat brim has been found which is very similar to 'matlas' made by Ahir potters of Broach district at present. From Dhatva I, also some of the pot-sherds resembling 'matla' and 'ghada' pieces have been found in crude black and red ware pottery. It has coarse gritty core and heavy fabric. In early historic pottery, of Somnath III, we do not get any such type of shape. We find that beaded and beaked type of rims were mostly used in chalcolithic

74 Mehta, R.N. : Excavation at Dhatva, op.cit.
period of Gujarat, but in early historic period many types of rims with one, two or three grooves below the rim or without grooves were being manufactured in Gujarat. From Somnath V, various types of globular pots with short necks have been found where two or three grooves have also been made below the rim. On present-day pottery, grooves below the rim are found in case of 'matla' and its variants.

From Dhatva II, also some of the pot-sherds resembling 'matla' have been found in crude black and red ware. They have coarse, gritty and heavy fabric. In burnished black pottery of this period, pots with broad-mouth, beaded rim and those with sloping shoulder having averted featureless rims have been found. These are very similar to the present day 'matla' or black colour in shape but differ in fabric. Their cores and fabrics are medium. In plain red pottery also various types of 'matla' sherds with broad mouth and beaded rim, leaf shaped rim or flared rim with grooves have been found. Most of the pots are without decoration. They have medium and sometimes coarse fabrics.

From Nagara I and II various sherds in red ware and

75 Ibid.
crude redware have been found which are in range of light cream red to deep brilliant red. The fabric, however, varies from comparatively good to coarse sandy. In this pottery also rim portion of the pots have large mouth with beaked rim or flared rim and groove below them. 76

At Timbarva period I in plain and burnished red ware few rim portions with beaded, beaked or flared rims and broad and narrow mouths have been found. 77

Few sherds having the same types of rims have been found from period II and III of Timbarwa also. As a whole, it seems that in this area 'matlas' were manufactured having slightly bigger neck but smaller than the neck of 'ghada'. Manufacturing such type of 'matlas' and 'matlis' still continues at most of the places and specially Maru group of potters manufacture such 'matlas' with slightly higher neck.

From Dwarka I various sherds of globular pots with flaring mouth, constricted neck and flat topped beaded rim have been found which seem to be the sherds of pots like 'matlas' and 'ghada'. The pottery is red slipped ware. From

76 Mehta, R.N., Excavation at Nagara, op.cit.
77 Mehta, R.N.: Excavation at Timbarva, op.cit.
period II of Dwarka, similar types of sherds in burnished red ware and coarse red ware have been found. The same tradition seems to have been continued in period III and IV of Dwarka. 78

At Shamalaji, in black and burnished black ware, sherds having short neck, beaked rim and upraised lines on the shoulder and sometimes having shallow groove inside the pot and below the rim were found. In burnished and plain red-ware, same type of sherds were noticed, but in these sherds also neck portion is slightly bigger and it seems to be a variant of 'ghada'. 79

From Vadnagar, few sherds having excurved and beaded rims with a groove on the interior side were found which indicate that it was 'matla' or a variant of 'matla' with little difference in shape. 80

In the plain red ware from Devnimori, various types of 'matla', 'matli' and 'ghada' sherds have been found. Mostly they have flared rims and short necks. Sometimes pot-sherds have beaded and beaked rims also. 81 Here also most of the

78 Ansari, Z.A.: Excavation at Dwarka, op.cit.
79 Mehta, R.N.: Excavation at Shamalaji, op.cit.
80 Mehta, R.N.: Excavation at Vadnagar, op.cit.
81 Mehta, R.A.: Excavation at Devnimori, op.cit.
sherds have slightly bigger necks which can be compared with those of the 'matla'-sherds of Shamalaji and Timbarva and specially with the 'matlas' of Maru potters of present time. From period III of Baroda, few sherds with beaded or beaked rims with slight neck, or with high neck were found. They seem to be the sherds of 'matias' and 'ghada'.

In period IV and V also, few sherds of the same type have been discovered. These sherds have been found in black as well as red pottery. In period VI of Baroda, which is mediaeval period, a very big size of 'matla' having painted design consisting of band enclosing chevrons separated by spiral and oblique lines in white on bright red slip have been found.

In period IV of Nagara plain and burnished black wares have been found. In this pottery many sherds having short-neck with excurved beaded rim or beaked rim and sometimes having one or two grooves below the rim have been found. They seem to be rim portions of a 'matla' like pot.

Various sherds with beaded, beaked and flared rims, short necks of globular pots were found from Champaner. They

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82 Subbarao, B.: Baroda Through the Ages, op.cit.
83 Mehta, R.N.: Excavation at Nagara, op.cit.
seem to be the pieces of 'matla' and 'ghada'.

From period III of Nagara, a pot with a ledge on the shoulder with excurved beaded rim with a groove below it was found. The pot has been found in plain and burnished black ware. And from historic period of Dhatva, a pot having slightly globular body and a low carination like rib on the shoulder has been found in black and red ware. These two short pieces give evidences that globular water-jars with necks having carinations on the body were prevalent right from the historic period. Pots of the same shape are still manufactured in these districts, and they are locally known as 'Chakaria Ghada'.

From Nagara in period III, small pots with high necks, featureless rims, beaked and slightly rounded rims and shallow grooves on the inner sides have been found which are very similar to the present day pot namely 'dhochaki', which is manufactured in these districts.

These evidences of sherds from excavated sites of Gujarat show that tradition of globular pots like 'matlas', 'ghada' etc. started right from the late stone age and it continued through the chalcolithic period, early historic

84 Ibid.
85 Mehta, R.N.: Excavation at Dhatva, op.cit.
86 Mehta, R.N.: Excavation at Nagara, op.cit.
period, mediaeval period, till the present time. It seems that in the first phase of chalcolithic culture 'matlas' with short necks and beaded or flared rims were prevalent, but in later phase of that culture tradition changed a little and people started preferring 'matlas' with slightly bigger neck. They also started introducing variations in the shapes of rim portion. But in the later period both traditions were mixed, and therefore we find 'matlas' and 'ghadas' with short necks as well as with bigger necks and with different types of rims. Tradition of 'Chakaria ghada' and 'dhochaki' also seems to be quite old.

Painting was also done sometimes on the whole of the pot and sometimes only on the upper part of the pot with various motifs. Burnishing technique was very common throughout these periods, and the fabric of the pots differed from place to place according to the composition of clay used for the pots or due to tradition.

'Kuja' : It is a pot with a barrel-shape body, high neck, beaded rim and a flat base. It is mostly found in red ware, though sometimes it is also available in black ware. It is used for drinking water.
'Kuja' is also known as 'bhotva' in the villages. A slightly different type of 'bhotva' is made in Panchmahals district which has a globular body and a very high neck with featureless rim and a flat base. Sometimes this type of 'bhotva' is used in an inverted position to serve as a lid for bigger water vessels. 'Bhotva' which is used as a lid is generally smaller in size, and is also used as a glass for drinking water.

The tradition of 'kuja' or 'bhotva' is very old, as we get this shape right from the Harappan period. From Lothal B, this shape has been found in micaceous red ware which is painted with black colour. A sherd of this shape has also been found in grey ware. From Rangpur IIA and B, a raised neck of a globular vessel has been found, and from Rangpur IIC, a globular jar with a long neck and an elongated body has been found. A high-necked jar has also been found from Ghawneshwar in Broach. From Jokha I, a fragment of an upper part of a long necked vessel, having excurved beaded rim and narrow mouth has been found, which is very similar to 'Kuja' in shape.

From Dhatva also a sherd having externally beaded rim and a high straight neck has been found.
Thus it seems that the tradition of this type of pot started in Chalcolithic period. 'Bhotva' or 'Kuja' is very near the 'Surali' in shape.

'Cock' : It is a cylindrical bulbous pot with exsurved beaded rim, a neck of the width of one cm., blunt carination, and saggar base. The height is about 33 cms. One tap is fixed on the 'body. It is manufactured in Vadu and Muwals villages in Padra taluka, Tilakwada and Chandod in Dabhoi taluka of Baroda district. It is not made at other places. This pot is generally sold in the cities only. This pot is a recent innovation.

'Batak' : It is an oval type of pot in black or ware. It has small narrow neck and a convexy body (Pl.10-d). There are one or two ledges on the neck and there is a groove around the body. 'Batak' is used by the farmers as a handy water container or a waterbag which they carry when they go out to the fields. The groove of the body helps them to tie a strap around it, and the ledges on the neck support it.

An entirely different type of 'batak' has been noticed in Vadu village of Baroda and Lunawada town of Panchmahals. This 'batak' is made of a circular tube, the two ends of the
tube joining in a short neck with a ledge on it. But this type of batak is not very common.

'Batak' type of pots have not been found from the excavated sites of the older periods. One tube-vessel has been discovered from Baroda III, which is very similar to the tube-'batak' made in Vadu village of Baroda. Thus, this pot appears to be of mediaeval origin, and it is reminiscent of the water-bottles from Western Asia. A comparison of this type with the bottles of 'Ab-i-Zamzam' indicates that these bottles belong to a ceramic tradition spread over large part of Asia.

'Pinter' (Pilter) : It is a barrel-shaped water pot without neck and rim, and with a small mouth (Pl.11-a). It has a 2 cms ledge on the inner side on the mouth. It has two grooves on the upper side. The diameter of the mouth is about 12.5 cms and the height of the pot is generally between 36 to 38 cms. Its base has three small ledges. One tap is fixed on the body. It is only manufactured at Muwal village of Padra taluka of the Baroda district. It is said that it is a new variety of pot which is only manufactured in Surat and Bombay, and one potter in this region learnt
the technique of throwing this pot from Bombay. This pot is also not used by the local people. It is taken to the cities by the contractors.

'Kothi': It is a big earthen jar which is generally used for storing water grain and other materials. It is manufactured at various places in these districts. The following varieties of 'Kothis' are found in Baroda district:

(i) The first type has a barrel-shaped body, a broad mouth and featureless incurved rim. Below the rim, there is one groove, and it has a flat base. It has a height of about 75 cms. This type is made in Baroda district but it is known as 'Khambhati Kothi' and it is manufactured by Khambhati potters. It is a very popular variety of earthen Jar in Baroda district (Pl.11-b).

(ii) Another type has a globular shoulder with beaded rim. Below the rim there are two grooves. Oblique incised design is made on the shoulder of the 'Kothi'. In some of the 'Kothis' the rim is flat type which has a width of about 6 cms. Big as well as small 'Kothis' having different heights are made in this shape. The biggest one has a
height of about 1.28 meter and the smallest one has a height of about half a meter. The diameter of the rim is of about 45 cms (Pl.11-c).

(iii) It is a variant of type (ii) above. It has a narrow mouth with flat rim having two grooves below the rim. Its body is more convex and it has a height of about 1 meter.

In the district of Panchmahals there are four common shapes:

1) A slightly conical shape with small shoulder, beaded rim and flat base; (Pl.11-d)

2) A cylindrical shape having flat base, small shoulder and beaded flat rim; (Pl.12-a)

3) A barrel-shaped body with beaded rim on which obliquely incised designs are made and it too has a flat base;

4) Conical shape with small shoulder, thick beaded rim, flat base and obliquely incised designs.

'Kothis' with narrow mouths (of a diameter of about 33 cms.) without rim, tapering shoulder and the body tapering towards the flat base are the most common types in district Broach.
Storage jars of the 'kothi' type seem to have a very old tradition.

From Lothal 'A', a large storage jar has been found. From 'Lothal 'B', a large jar with carinated body, and from Rangpur III, a jar with flaring rim and without carination have been found. At Rangpur, the clay used for making the jar is not levigated and the vessels are fairly porous and are not treated with slip. From Surkotada also a sturdy jar has been found. From Bhagatrav I, which is similar to Lothal III, a thick well-fired storage jar with splayed rim and made of levigated clay has been found. From Somnath I, a jar having slightly averted rim, sloping shoulders rounded body and saggar base has been found. Most of the jars of this period are painted in black.

In period II of Dhatva which is a historic period, storage jars have heavy fabric and coarse core. A few jars have coarse gritty core with particles of sand. They have rounded or beaded rim. The lower body of these jars seems to be vertical having a slight bulge. They had probably flat bases which is evident from some base fragments.

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90 Mehta, R.N.: Excavation at Dhatva, op.cit.
Nagara of period III and IV jars with beaded rim, chamfered rim, excurred beaded rim, rounded rim with broad grooves on the inner side have been found in plain-red ware.\textsuperscript{91} From Timbarva, a jar of pear shape with short neck and flared rim has been found.\textsuperscript{92} At Dwarka period I, flat discoid base of a jar in coarse ware has been found,\textsuperscript{93} and from period III of Dwarka, a jar with broad flaring mouth with levelled-out rim, a ridge outside below the rim and almost a constricted neck has been found.

(D) **Cooking Hearth**

There are two types of cooking hearths manufactured and used in this region. One is a type of a stove for burning coal, and it is known as 'Sagari'. The other is a hearth for burning wood, and it is known as 'Chulha'. Both are different in shape, and both are usually unbaked (Pl.12-b).

'Sagari': This is a cooking stove. It has a cylindrical shape having one opening in the lower part. Its middle portion is netted with iron bars on which the coal is piled for burning. Its wall is very thick and on the top of the wall there are three protrusions which are made specially for

\textsuperscript{91} Mehta, R.N.: \textit{Excavation at Nagara}, op.cit.  
\textsuperscript{92} Mehta, R.N.: \textit{Excavation at Timberva}, op.cit.  
\textsuperscript{93} Ansari, Z.A.: \textit{Excavation at Dwarka}, op.cit.
keeping vessels while cooking. It is used in towns and cities where coal or charcoal is easily available. And hence, it is only made by those potters who stay in or around towns and cities.

'Chulha' : It is a very simple type of hearth which is made for burning wood. It is made either in half-round shape or in tri-arm shape. The 'Chulha' has a big opening on one side. The fuel is fed from this open side. Upper portion is open and it has a thick wall. On the rim of the 'chulha' three protrusions are made for keeping the vessels while cooking. It is made and used mostly in the villages. Though they are often made by the housewives as far their requirements, they are made by the potters also for selling them. Traces of cooking hearths made of clay are rare from the excavated sites in Gujarat but at Kanwal their fragments are found. They are very common but those hearths made of bricks and lime as used in mediaeval period, have been obtained at Champaner.

(E) Miscellaneous Household Objects

'Kunda' : It is a pot for planting small water plants after filling it in with clay, and it is available in various
sizes and shapes (Pl.12-c). It has a big mouth and body which tapers towards the base. The base is generally flat. The rims have a number of variations, i.e., a plain rim, a twisted rim, a beaded excurved rim or beaded rim with obliquely incised designs, or an excurved flaring rim. It is used mostly in towns and cities, and hence, is made by the potters in or around such big towns.

'Phulado': It is a flower pot, also known as 'phuldani' (Pl.12-c). It has a flaring neck and a bulbous body tapering towards the base which is of disc type. It is also available in various sizes, but the shape is almost always the same with variations only in the rim. Sometimes the rim has oblique incised design and sometimes it is beaded. It is available in red as well as in black colour. This too is generally used in towns and cities, and hence manufactured by the potters around such area, and seem to be a comparatively recent innovation.

'Tharu': It is a big flat disc with a wall of 10 to 15 cms. height around it (Pl.12-b). Three legs are attached to its flat base. It is used as a pedestal for grinding stone, and is available in various sizes, the diameter varying between 55 and 80 cms. It is also made of unbaked
clay. Tharu is mostly used in villages where the tradition of grinding floor in the houses is still common. Particularly in Dahod, taluka of Panchmahals and Ankleshwar and Dadiapada talukas of Broach the tradition of 'Tharu' is still strong. At other places, it is being replaced by the wooden ones.

'Galla' : It is a globular small pot, closed from all sides except for a small oblique cut on the shoulder. It is used for putting coins inside for collecting them. The coins, once inserted through the cut on the shoulder, cannot be taken out except by breaking the pot. Thus it serves as a device for small savings, and is a comparatively recent device.

Paperweight : It is a solid, half-moon shaped weight with flat base. It is generally made in red colour and without any decoration. It has been noticed only in Devagad Barida of Panchmahals.

As far as the findings from the excavated sites in Gujarat are concerned, it has not been possible to identify any pot exactly with 'Phulado', though, it is possible that some pots similar to those discussed under the category of 'Water Vessels' or 'Eating and Drinking Vessels' might have been used for similar purposes and 'phulado'. 'Tharu'
is an unbaked object, and hence difficult to survive through long periods. 'Galla' and paperweight seem to be of modern origin.

2. SMOKING OBJECTS

The main device for smoking tobacco is 'Hukka' and 'Cheelam' which has a comparatively recent tradition in this part of the country. Sometimes the potters of this region also manufacture smoking pipes known as 'Chungi'.

'Hukka and Cheelam'

'Hukka': A 'hukka' has usually four parts. The top-most part is a container for fire and tobacco and is known as 'cheelam'. The second part is a pipe and the third part is a vessel to contain water. The last part is a long tube for smoking, usually made of reed. The other parts are made of clay. 'Cheelam' is a detachable part and is made separately. The term 'hukka' refers to the complete device as well as to the main body consisting of the pipe (or neck) and the vessel, i.e., the water container (Pl.12-d).

Clay 'hukkas' of this region are usually of three shapes:
i)'Hukka' with flat base,
ii)'Hukka' with disc base, and
iii)'Hukka' with conical base.

The 'hukka' with a flat base or the squat-shape 'hukka' has a long tapering neck known as 'Ner', up to the ledge which is on the upper portion of the neck, and there is a cylindrical neck with slight ledge on the lower portion, a bulbous body having deep grooves in the middle, and a flat base. Upper portion of the body has a small spout with excurred beaded rim. The tube is fitted to this spout.

The 'hukka' with a disc base has a long tapering neck with disc type of ledge. Lower portion of the neck has a slight groove. It has a convex body tapering towards the lower side and having disc base. It has a small spout with featureless rim. This type is a variant of the first type, but smaller than that, and the spout is slightly bigger.

The 'hukka' with a conical base has a small neck which is divided by a ledge on the upper side of the neck. The upper portion of the neck is conical towards the ledge and the lower portion is cylindrical and thick. The body tapers
towards the lower side and ends up in a conical base. As they have conical bases, they must be held by hand while smoking. These are made to resemble the coconut which is the primary shape of all the hand-hukkas. 'Hukkas' with coconut-shell base are still made in some parts of India.

'Cheelam' : 'Hukkas' can be made from wood and metal also, but 'cheelams' are always made of clay. Various types of 'cheelams' are made which differ from place to place. But they are also made to fit the 'Mer' of the 'hukka'.

'Cheelams' which are used with the 'hukkas' described above are small, shallow bowl type with beaded rim and long hollow base which can be fitted on the neck of the 'Mer' of the 'hukka'. But generally these 'cheelams' are very rough in texture and crude in finish. Though they are the most common types in the villages of these districts, and are generally made in Baroda and Panchmahals districts by Vatalia and Varia potters respectively. The tradition of making 'hukkas' and 'cheelams' is not common in Broach.

'Hukkas' and 'cheelams' are available in black as well as in red or buff colour. Though, in the villages people
like black 'hukkas' and 'cheelams'. 'Cheelams' which are used with metal and wooden 'hukkas' are generally of bigger in size and beautiful in shape. This type of 'cheelams' are generally made by Vatalia potters of Baroda district, and are always made in red colour.

'Chungi' (smoking pipe): It is a small pipe broader at the top and narrower at the base. It is used for smoking tobacco, 'Ganja' (Pl. 12-d). Usually, there are two types of pipes: One type is about 10 to 15 cms. long with a small mouth with beaded or plain rim and tapering towards the lower side which is very narrow. Sometimes the 'chungi' also has decorations on the body. This type is used for smoking 'ganja' or 'tobacco'.

Another type is a L-shape 'chungi' in which the lower pipe is bigger than the upper one. The upper part has a small mouth with beaded rim. The body is either decorated with engraved oblique designs or is left plain. Generally, it is black in colour, though it is also available in red colour. This type is generally used for holding cigarettes while smoking. 'Chungis' are made by Vatalia and Varia potters. Varia potters of Padra town and Vatalia potters of Baroda city manufacture very good types of 'chungis'.
Tobacco is said to have been introduced in India by the Portuguese in the beginning of the 16th century A.D. But the reference to tobacco and tobacco pipes have been found in regional literatures of India, like Sanskrit works and Marathi works, right from the middle of the 16th century A.D. A reference to tobacco is found in the poem of Sena Nhavi, a Marathi poet. In his songs he condemns the smoking of tobacco and the chewing of betel leaf at devotional meetings. He lived in the middle of the 16th century A.D. It shows that even during that period smoking of tobacco was known in Maratha land. Another Marathi poet Shaikh Mohammad (1570-1665) writes that 'hukkah' or tobacco pipe was used by men and women of different castes without any sense of cleanliness. Even the Brahmins were addicted to its


use. Another Marathi poet Modhra Munisura\textsuperscript{99} (1653-1731) refers to tobacco smoking in his songs. He had also described the 'hukka' and 'cheelam'.

It seems that before the Moghul King Akbar, the use of tobacco was not known in Northern India. Asad Beg, Akbar's envoy visited Bijapur and brought some tobacco and presented it to Akbar.\textsuperscript{100} Akbar asked about it and was told that it was tobacco which was wellknown in Macca and Madina and it had medicinal qualities. After that, it became popular in the Moghul darbar. Various types of smoking pipes, 'hukka' and 'cheelam' were built during that period. Various materials like metal, glass and even clay were used for making these objects. During those days smoking through a 'hukka' was invariably associated with aristocracy. The probable origin of the shape and its distribution in India was almost certainly due to the Persian influence in the Moghul court.\textsuperscript{101} Numerous shapes of 'hukka' were introduced,

\textsuperscript{99} Gode, P.K. "Reference to Tobacco in Marathi Literature...", op.cit.

\textsuperscript{100} Gode, P.K., "The History of Tobacco in India and Europe between A.D.1500 and 1900", Bharatiya Vidya, Vol.XVI, No.1, 1956, pp.65-74.

\textsuperscript{101} Dikshit, M.G. : History of Indian Glass, University of Bombay, 1969, p.92.
though the basic type remained the same in accordance with its function. The main variation of the 'hukkas' were the 'hukkas' with bulbous bowls, squat bowls and flat-base bowls.

Another variety was a handly 'hukka'. This type of the 'hukka' had a conical base and could not therefore be used without the support of the hands. The traditions of smoking 'hukka' continued even after the Moghuls and it became a common thing all over India. 'Hukka' appears to have been used as a general presentation article in the 17th century A.D. In a list of things to be presented to the Faujdar of Hugli dated 3rd April 1682, a 'hukka' is also included.

Cigarette smoking pipe is believed to have been made at Broseley in Shropshire as early as 1575 A.D. It seems that the tradition of cigarette smoking pipe came to India from England as we still find similar types of shapes in pipes as were used in England during the Elizabethan period. With the growing demand of 'hukka', 'cheelam' and other smoking pipes, potters started manufacturing such types of objects at some places. The potters of this region

also started manufacturing the 'hukka', 'cheelsm' and smoking pipes. The present shape of the 'hukka' is very similar to the shape of flat-base 'hukka', squat 'hukka' and conical-base 'hukka' of Moghul period. The 'L-shaped smoking pipe which is known as 'Chungi' is very similar to the pipes made in England during Elizabethan period.

The excavated sites in Gujarat have revealed the trace of smoking objects from the layers of about 17th and 18th centuries from Champaner and other sites.

3. **CEREMONIAL OBJECTS**

A number of clay objects used for ceremonial purposes in this region are made by the potters. They can be classified into three main categories.

(a) Objects used on the occasion of marriage ceremonies,

(b) Objects used on the occasion of festivals or worship, and

(c) Objects used for worship by tribal people.

(A) **Objects Used on the Occasion of Marriage Ceremonies**

'Gujra': It is a ceremonial object which is used at
the time of marriages (Pl. 13-a). Five 'gujras' are kept on a raised platform, known as 'chori'. The following varieties of 'gujras' are found in these districts:

(i) It is about six to nine cms long conical object having four or five grooves. Its head is roundish and the base is flat. The longer ones are more conical than the shorter ones. The longer ones are generally found in Baroda district and the short ones are used in Broach district.

(ii) This type of 'gujra' is similar to the first one, but it has a hole inside. This type of 'gujra' is used in Dediapada taluka of Baroda district.

(iii) This 'gujra' is very different from other 'gujras'. It has a globular body, thin small neck and a disc type of base. This type of 'gujra' is mostly used in Panchmahals district.

Tradition of keeping 'gujras' at the time of marriage is found in various communities of these districts. But it is not a common custom in all the villages and districts. For example, in the neighbouring district of Kaira it is not used in all the talukas, while in Surat district it is used almost everywhere. Therefore it seems that it is a local custom.
The antiquity of 'gujra' is difficult to trace as we do not get any literary or archaeological evidence for this. The significance of 'gujra' at the time of marriage is not clear through literary sources. According to a local tradition, it is kept as a symbol of the five natural elements ('Panch tatva'), i.e., Earth ('Prithvi'), Fire ('Agni'), Water, ('Jal'), space ('Akash') and air ('Vayu'). According to another tradition it is kept as a symbol of 'Mangal Kalasa', (i.e., the pitcher of suspiciousness). In support of this view it is said that it has various grooves and it tapers towards the upper side which represent various 'Mangal Kalasas' kept on each other to form a tower. But 'gujras' are found to be without grooves also. Another interesting thing is that they keep five 'gujras' as well as a 'mangal kalasa'. Thus, this theory does not account for this repetition in performance. According to the potters in Panchmahals and Broach districts, it is a symbol of God, and the name of the God they do not know. This being so, they do not bake the 'gujra' in fire. Therefore in these districts unbaked 'gujras' are used in the marriages. But in some parts of the Baroda district, where different tradition prevails they bake it, and people use only baked 'gujras'.
'Gotraj': It is a pot like 'ghada' or 'Matla'. It has a globular shape with short neck, beaded excurved rim and saggar base (Pl.13-b). Main feature of this pot is that it is highly decorated with floral designs. At present, in most of the villages in Baroda and Panchmahals district potters paint it with floral motifs in oil paint.

This pot has a great ceremonial value. It is used at the time of marriage, for as the first step in which the Gotradevi is represented by these pots.

'Bujaro': It is a bell-shape lid having a small round knob and a flaring mouth. It is kept on the 'gotraj' as a lid and thus it is also used at the time of marriage. One coconut is placed in 'bujaro' at the time of the marriage ceremony and this 'bujaro' is placed at the top (gotraj'). It is also painted with various floral designs. Oil painted 'bujaro' is also available at some of the places.

'Kumkavati': It is a very small pot having very small shallow bowl type shape with short stem and a flat base. It is used for keeping 'kum-kum' or 'Sindur' (lead oxide) at the time of marriage or after that. It is also used by the tribal people while offering the sacrifices to their deities, as they also offer 'kum-kum' along with other things.
At present it is not much in use as many substitutes made of metal or glass and more beautiful in appearance are available in the market.

(B) Objects used on the Occasion of Festivals or Worship

'Garbi' : It is a perforated small pot like a 'ghada' in shape (Pl.13-c). It is also a globular pot with short excurved beaded rim and having saggar base. It is used during 'Navratri' festival at the place of 'garba' (a ceremonial dance infront of 'Amba devi') for keeping a lamp inside it. This pot is used in almost all parts of these districts and all over Gujarat. After 'Navaratri', this pot is kept somewhere near a temple or a tank.

'Agardani' : It is a small solid bulbuous object with short stem and flat base. It has many small holes in the body which are used for inserting 'incense sticks' ('agarbatti'). It is available in various sizes. It is also not much in use now as there are many substitutes to it.

'Dhupiya' (Incense burner) : It is a shallow bowl type of object with a handle for holding it (Pl.13-d). It is used for burning incense. There is a variety of shapes found in these districts.
(i) One is a shallow bowl type with broad mouth and beaked rim. It has a deep groove in the lower part of the body, where the body and bottom join together. It has a flat base and a handle which is attached with the rim portion only and it is bent towards the base. Just opposite the handle it has a perforated small ledge on the rim. Inside the bowl there is a deep hollow. This type of 'dhupiya' is found in Devagadh Baria taluka of Panchmahals district. It is plain red in colour.

(ii) Another type is a small deep bowl with excurred beaded rim having two small ledges on the outer side of the body with a short stem and disc base. It has a handle which is attached with the body on the upper side and with the base on the lower side. It is given a red mica slip. This type of 'dhupiya' is also found in Panchmahals district.

(iii) Yet another type is a deep bowl with one carination on the lower side of the body and a short stem and disc base. It bears perforation sides on the upper part of the body. This 'dhupiya' has no handle. It is mostly found in Karjan taluka of Baroda district.
(iv) The fourth type is a small bowl type with beaded excurved rim and a short stem with disc type of base. It has double handles, one on either side. These handles are attached with the upper side of the body and with the base. This type of 'dhupiya' is generally made in Baroda district.

(C) Objects used for Worship by Tribal People

There are a number of clay objects which are used as ceremonial objects by Bhils, Rathwas and other tribal people at the time of offering worship or sacrifices to their Gods and Goddesses. These are described below:

'Dabu' : It is a hollow object having a dome and sometimes also a knob on the top (Pl.14-a). It has one opening on the lower-side which is generally angular or round shape. It is available in various sizes. It is considered to be an abode of gods and goddesses and is also known as 'mandir' (i.e., temple.) People in the tribal areas of these districts offer it to their respective gods and goddesses.

'Kuladi' : It is a small deep bowl or pot like vessel with broad mouth, featureless rim, the body tapering towards
the lower side and a flat base. It is also available in various sizes. It is used as a container for sweets at the time of offering sacrifices to the deities by Bhils, and other tribal people. It is also sometimes used by other people.

'Kodiyo' : It is a very small shallow type of bowl with broad mouth, flaring rim and a flat base. It is also available in various sizes. It is used as a 'diya' or 'dipa' (i.e. an oil lamp) at the place of worship or sacrifice. It is also used at other occasions like 'Dipawali' festival and other ceremonies. It is made almost everywhere in the villages.

'Kotvo' : It is a variant of a bowl. It is used by the tribal people of Chhota Udaipur in Baroda district and Panchmahals district, as a container of eatables to be offered as sacrifices at the 'Devasthan', i.e., the place of worship. This name is used only by the tribal people. It is a shallow bowl with flaring rim and a flat base. It is mostly made in black colour.

'Dhak' : It has a shape like 'damaru'. It has two broad and open ends, both ends tapering towards the middle.
Open ends are covered with goat-skin. It is used by Bhils and Rathwas as a drum, while going to offer sacrifices. At that time they go in a group, singing and beating this drum.

As far as historical and archaeological evidences are concerned, these special-use objects have not been identified separately so far. However, the more common varieties among these ceremonial objects, i.e., 'Kodiyu' (the oil lamp) 'Kuladi' and 'dhupiyu' which have house-hold uses also, have been found from almost all the excavated sites. Their pattern and shapes seem to have changed very little through the ages.

4. TERRACOTTAS AND TRIBAL DEITIES

Various types of terracotta objects are made in these districts. These objects can be classified into two broad categories.

(a) Ritual terracottas

(b) Secular terracottas.

(A) Ritual Terracottas

All the terracottas which represent gods or goddesses
or sacrificial animals could be classified under this category.

These terracottas again could be classified into three subgroups:

(a) Human figurines
(b) Composite human and animal figurines
(c) Animal figurines.

Human figurines

Both male and female human figurines representing gods and goddesses are manufactured in these districts (Pl.14-b).

Among all the deities 'Ganpati', 'Shiva', 'Parvati' and 'Durgaji' are the most popular deities among the people. These figurines are manufactured for special occasions or important festivals, mostly by order from the customers. But figurines of 'Ganapati' are usually moulded throughout the year and they are easily available at all the places. Ajmeri potters of these districts manufacture all the gods and goddesses in conventional style and decorate them with various colours. There are three families of Ajmeri potters at Vagra in Baroach who are very famous for this craft in the neighbouring area.
These figurines are made in various sizes ranging between 1.5 meters to 10 cms. Figurines of Ganapati are generally made in two or three sizes. In these figurines Ganapati is generally shown with his attributes. Figurines of Shiva and Parvati are generally shown together, though, sometimes they also prepare separate figurines for them. Figurines of Durga are generally made at the time of 'Durga Pujas'. Beside these deities, some crude forms of male and female figures are also manufactured which are generally worshipped as gods and goddesses and kept at 'Devasthan', i.e., the place of worship by Bhils and Rathwas of these districts.

One big figurine of a male god having a height of about 40 cms is made at Zoz village in Chhotaudaipur taluka of Baroda district. This figurine represents the main deity of tribal people of that area. This figurine is generally represented as a young warrior with big moustaches, in sitting position. It is kept at the Devasthan as a protector of the tribes in that area.
Elephant Riders

In the tribal area, some of the human figurines are represented as riding on the back of an animal (Pl. 14-c). The figurine of a man sitting on an elephant is the most common. The elephant is always shown in standing position. The elephant and the rider are separately moulded and then joined together. The elephant is shown with four round legs, hollow body, very big mouth and a broad forehead, prominent ears and a big trunk with two tusks. 'Mandap' ('Ambadi') is also attached to the back of the elephant. It is highly decorated by incised designs as well as with white colour. The rider is shown sitting near the forehead of the elephant with right hand in raised position and left hand resting on the forehead of the animal. The elephant is very big, i.e., about 1 meter in size, and the rider is also proportionately big.

These figurines are generally made by Ajmeri potters, but also sometimes by Varia potters in these districts.

Animal figurines: Various types of animals figurines are also made in these districts which are generally kept at the 'Devasthan' by Bhils, Rathwas and other tribal people of the area at special occasions.
The following types of animal figurines are found in these districts:

i) 'Pado' (Buffalo)
ii) 'Hathi' (Elephant)
iii) 'Ghodo' (Horse)
iv) 'Oont' (Camel)
v) 'Bagh' (Tiger)
vi) 'Nag' (Serpent).

These are described below:

'Pado': It is made of a hollow body with four round legs, small neck and a head having two ears, prominent eyes and two conical horns (Pl. 14-d). In size, it is smaller than the other terracotta animals.

'Hathi': is made with four round big legs, hollow body, big head with prominent eyes and ears, big trunk and two tusks (Pl. 15-a). On the back there is an umbrella type of 'mandap' with four tapering pillars. The pillars of the 'mandap' and the body portions of the elephant are decorated with oblique incised designs, and the legs of the elephant are decorated with crossed incised designs. Each leg of the elephant has a ring made by attaching a roll of clay. It is also obliquely incised.
'Ghodē' (Horse): The clay horses in these districts are found in different shapes, forms and sizes (Pl. 15-b). But broadly they are of two types:

(i) A horse having a small hollow body on which a small neck with a small disc type round mouth is found. Two ears are also shown on the head, the horse is always shown in standing position. The upper portion of the back of the horse has three grooves representing the saddle and the tail.

(ii) Another type of horse is bigger in size. It has hollow body with four round legs, long neck with two ears and big mouth. Mouth of the horse is joined with the upper portion of the front legs with the help of a clay belt and a clay ring is made inside this belt. The neck of the horse is joined with the middle of the back by a clay belt. The tail is shown by three big ledges. The body of the horse is decorated with two rows of oblique incised designs. The legs and the neck of the horse are also decorated with the same design.

'Oont' (Camel): It is made with four long round legs, hollow body, a very long neck and a very big open mouth, two
big ears and very prominent eyes (Pl. 15-c). The hump of the camel is shown very prominently by putting extra clay on its back. Whole of the body is decorated with incised crossed small flowers.

'Bagh' (Tiger): It too has a hollow body, four round legs and a very big round head (Pl. 15-d). Its legs have rings which are also decorated with incised design. On the neck also there is a ring with oblique incised design. Ears are shown on the front side and are very prominent. Eyes are also big and are decorated with white colour. Mouth of the tiger is open and four canine teeth are prominent. The tail is shown in erect position, bending towards the head. Front portion of the tiger is decorated with incised crossed design. Some strips are shown on the body of the animal.

'Nag' (Serpent): A big 'nag' is generally made in coiled position with erect hood, or sometimes the hood resting on the body. Hood is always made in big size with open mouth and protruding tongue.

Tribal Traditions of Worship

Most of the figurines produced and used in this region are related to the tribal traditions of worship.
The 'Bhil' is one of the dominant tribes of these districts. The Bhil pantheon has a considerable number of gods and goddesses, and they believe in witchcraft and ghost-spirits. In the forest, near an old tree or well or on a prominent hillock they offer to their deities, ghosts or spirits earthen jars, earthen horses and other animal figurines and beehive-shaped vessels known as 'mandir'. In honour of the gods and spirits, they also raise beams of timber on two poles as an altar. Here they sacrifice goats, buffalows or cocks, and afterwards eat the sacrificed animals. This place is known as 'Devasthan' (Pl.16-a).

The animal held in utmost veneration by the Bhils is the horse. If a prayer has been granted, they often make clay horses and put it at Devasthan and also offer sacrifices of goats buffaloes or cocks as they promised to the gods. In many of their legends, the principal events of life depend on the assistance or advice of an enchanted horse. The Bhils of Rajpipla, Dediapada and Halol area, generally offer small clay horses while in Chhotaudaipur.

105 Naik, T.B.: The Bhils (Rajpipla and Khandesh), Bharatiya Adimajli Sevak Sangh, Delhi, 1956, p.311.
taluka, particularly near Zoz, they offer big clay horses. Along with this, they also offer figurines of elephant, camel, buffalo and sometimes human figurines as well. The 'devasthan' in Zoz is on the top of a hill near a thick forest. There, they have made an altar and offer sacrifices, and after each sacrifice they keep clay animals according to the promise made to the gods, goddess, or ghosts.

Sacrifices and offering vary according to the status of gods and goddess. Major deities of their pantheon are described below.

'Nandervo': He is one of the high gods of the Bhils. He is the presiding deity of corn. Nobody can see him and nobody knows where he stays. He is offered a cock and a goat every alternate year and clay 'mandir', clay horses and earthen jars are kept near the altar at 'devasthan' each time a sacrifice is made.

'Hirkulye': He is a high god of agriculture. He is worshipped at the headman's house when the rains come. All the men, women and children dance for the whole of the night, and the next morning they go and sacrifice a goat or a fowl.
to the god and place a small clay horse (and a beehive-shaped jar, i.e., 'mandir' at the 'devasthan'.

'Kalaji' : 'Kalaji', though originally from amongst the group of gods revered by the Rathore tribe, is worshipped as a god in the form of a Serpent. The Bhils consider Kalaji to be the deity of cattles. Cattles have an important position in their economy, and hence the importance of this deity. When animals fall prey to any disease the cattle god is promised an offering. If a cow stops giving milk, a promise is made to the god that a definite quantity of 'ghree' would be offered to it. If the prayer is granted they offer the same and keep an idol of a 'nag' (serpent) near the 'devasthan'.

'Waghdeva' : 'Waghdeva' (or 'Bagh', i.e., tiger) is more feared than loved. He is supposed to be of short temper, and if displeased, hurts their cattle or family members. Though, they do not believe a tiger to be a god, but all the same they perform rituals to please the 'Waghdeva'. For this ritual villagers buy a goat, go to the 'devasthan', throw some grains over the animal and sprinkle water over

its body and then tie it with a rope to the altar. Then someone cuts its head with a single stroke. They also keep an idol of 'baghdeva' i.e., a figurine of 'bagh' (tiger) at the 'devasthan'.

(B) Secular Terracottas or 'Terracotta Toys'

Various types of terracotta toys are made. Various types of animal figures such as goat, cow, elephant, horse etc. are very common among the toys. Similarly birds like parrot, sparrow and peacock are also made as toys.

Besides these types of terracottas they also manufacture toy-vessels and toy-utensils like small 'ghada' small 'gori', small 'batak' small 'gagara' etc.

These toys are mostly made for children. However, some of the better finished objects are also used as decorative pieces in the houses.

These objects are made either by hand or by the mould-process. Most of the Ajmeri potters, who specialize in these objects, use the mould-process, as this process is much faster, and gives standard shapes and a better finish.
Also it demands less skill on the part of the individual potters. After moulding and drying, these objects are painted by different colours, appropriate to the nature of the object.

The history of terracottas is very old. Almost every excavated site has yielded human or animal figurines. A quadruped was found at Somnath. Jokha yielded a bull's head and an elephant figurine. A mother goddess with pinched face, short upper arms, breast and fiddle type of lower part was obtained from Dhatva, from where a bull with hump and goat like animal figurines have also been found. Two figurines, of mother goddesses were found at Timbarva. Figure of a bull with hump and body and a carnivora with legs and tail were found at Shamalaji. Devnimori has yielded a few animal figurines representing a humped bull, elephant and an unidentified animal. One of the bulls has perforations on the leg. Besides animal figurines, the Buddha images from Devnimori are the most eloquent specimens of craftsmanship. They are made from fine well levigated clay. The technique employed is what may be called 'piece modelling technique'. Various parts of body such as head,
torso, hands and legs were modelled separately and then assembled together.

A number of terracotta figurines, mostly of animals were found from Baroda. Human figurines (bust of a female) head or a crocodile, trunk of an elephant, fragment of a horse and a humped bull have been found from Baroda. From Champaner also, terracottas of humped bulls, horses, elephants and some other animals have been found.

Thus, the most common and ancient of the animal figurines discovered from various excavated sites seems to be the humped bull, and the next is elephant. Figurines of horses seem to be of mediaeval origin. Among the present day terracottas of this region, horse figurine is the most common. Figurines of buffaloes and tigers are the next common, but humped bulls are not to be found at all.

5. INDUSTRIAL OBJECTS

(A) Pots for Extracting and Storing Liquor and 'Tadi'

'Bhaachra': It is a very big pot used for preparing liquor in remote tribal areas (Pl.16-b). It is also known as
'Goli' or 'Randhiyana'. It has a narrow mouth of about 12 cms in diameter, with excurred rim and short neck, tapering shoulder, having carination on the lower portion of the body with saggar base.

This pot is mostly used in tribal areas of Panchmahal district, specially in the talukas Jhalod, Dahod and Shahera. It is also used in some parts of Baroda and Broach districts. But generally their shapes are the same with little difference in the size and diameter of the mouth portion. It is always made in black. Sometimes it has incised designs on the shoulder and below the neck.

'Gher': It is a cylinarical type of pot tapering towards the base. It has a thick excurred beaded rim with a groove below the rim.

It is used for collecting and storing 'Tadi' (juice of palm tree). It is always red in colour. It is only found at those places where palm trees are available in plenty, specially in Halol, Kalol, Devagadh Baria and Godhra talukas of Panchmahal district, Naswadi, Tilakwada and Sinor talukas of Baroda district and Jhagadia, Dediapada talukas of Broach district. It is used at other places also, but is not manufactured everywhere.
'Ghamcha': It is a glabular vessel with thick beaded rim and one groove below the rim (Pl.16-c). It is also used for collecting and storing 'Tadi' (the palm juice). It is also not a common pot and is available only at those places where palm trees are found.

'Sidhni': It is a variant of 'Gher' but smaller in size. It is used for collecting and storing date tree juice ('Khajuri neera') (Pl.16-c). It is only available where date trees are found. It is very common in Rajpipla and Dediapada talukas of Broach district.

'Hanhi Dhochaki': It is a very small pot with globular shape and saggar base. It has a short neck with excurved beaded rim (Pl.16-c).

It is also used for collecting and storing 'neera' (palm and date tree juice). But it is specially used for this at those places, where potters do not manufacture special pots for 'neera'.

(B) Pots for Milk and Milk Products

'Gori': It is a globular carinated pot with a broad
mouth, thick beaded excurved rim and saggar base (Pl.16-d).

It has a single carination on the body. This pot is manufactured at many places, and specially at those places where Patels and Rabaris are living. It is used for storing milk and churning 'Chhachh' (butter milk). In villages, generally Patels and Rabaris keep the milk animals and therefore they buy this pot. 'Gori' is found in various sizes. Biggest size of 'Gori' has been noticed from a village Gangendi in taluka Lunawada of Panchmahals district. This 'gori' has a broad mouth of a diameter of 31 cms and a body of the circumference of 2.5 meters, and a height of 55 cms. It has a fairly thin wall, and the shoulder has incised design with check motif.

At other places also 'gori' is found in smaller size. But mostly it is manufactured in interior villages where it has good demand. It is not so much used in the cities and towns. For manufacturing this pot a fine clay is needed. Vadu potters of Padra taluka in Baroda district manufacture very good variety of 'Gori'. This type of pot needs more care at every stage of preparation, and it cannot be transported to far off places due to its big size. Therefore it is generally made on order from the customers.
'Ardhio' : It is variant of 'gori' but it is half in size (Ardh' means half), it is also used for the same purpose, i.e., for churning the 'Chhachh' and storing it. It is more easily produced than 'gori' (being smaller in size) and hence is available more generally. It also has more demand than 'gori' as even small farmers can afford this pot, and it is commonly used in the villages of these districts. But there is not much demand in cities and towns.

'Ulechio' : It is a carinated pot with short neck, beaded rim and saggar base (Pl.17-a). At some places it has three or four grooves on the shoulder. This pot is used for taking out milk from the bigger pots. It is available in various sizes.

'Bhenda' : It is also known as 'bhendi'. It is a shallow carinated pot with saggar base broad mouth and flaring rim. It is used for preparing curd. It is also used mostly in villages areas of these districts.

'Kandli' : It is a big pot with big mouth (18 cms. diameter) with short neck, featureless rim, flat shoulder and globular body. It has slight tapering towards the base which is saggar type. On the shoulder it has incised cross designs.
'Mond': It is a big globular pot with short neck and narrow mouth, with beaded excurred rim. Below the rim there are two grooves. Shoulder is convex type, on which some incised designs are made. This pot, having such type of rim, is made mostly in Panchmahals district, especially in Godhra, Limkheda, Shahera, Lunawada and Bantrampur talukas of Panchmahals, district. This pot is quite similar to 'Doni' of other places. This pot is not made in other talukas and this name is also rare.

'Palodi': It is a variant of a shallow type of 'handli' (described earlier) with broad mouth, excurred rim, carinated body and saggar base. It is generally made in black colour, and it is used for preparing curd.

'Ghaidva': It is a deep bowl type of pot with featureless rim and flat base. It is used for taking out milk from milk pot, and is generally available in black colour.

(C) Other pots:

'Mapio': It is a round bulbous type of pot with saggar base, short neck, narrow mouth and flaring rim (Pl. 17-b). It is available in various sizes. It is used for mainly measuring liquid material, but sometimes it is also
used for measuring rice, pulses and such other grains. This pot is not much in use now due to change in the measurement system (i.e., the introduction of metric system). But it is still used in remote villages, specially of Panchmahals district.

'Barni': The pots which are used for keeping pickles, are known as 'burni' (Pl. 17-c). Various types of 'barnis' are found in these districts. A common type of 'barni' in these districts, which also bears a coating of lac, is found in globular shape like 'ghada'. Sometimes it bears a carination on the shoulder. It is generally made in black colour. Another type of 'barni', found in these districts, has a cylindrical shape with small mouth and flat base. It also has a lid with a small solid knob. It is generally found in red ware and sometimes it bears incised decorations. Sometimes small globular or cylindrical pots are also used as 'barni'.

Almost all these vessels described under the category of 'industrial objects' belong to the more general category of 'globular pots', and hence in their shapes and structure they are not very different from the pots and vessels described earlier under the category of 'household objects',
particularly the sub-category of 'water vessels'. And hence, the historical tradition of these pots may be taken as identical with the historical traditions of the globular pots discussed earlier.

6. **BUILDING MATERIALS**

**Bricks**: Brick is a common building material which is generally manufactured everywhere now-a-days. In these districts, generally bricks are manufactured by 'Dalwadi' potters. It is made by moulding process. Various types of tin or iron moulds are used for this purpose. After moulding it is dried and then it is baked in kilns. Quality and the durability of the bricks depend on the quality of firing. The bricks are all made in a standard rectangular shape and size, which is 23 cms in length, 11\(\frac{1}{2}\) cms in width and 7 cms in thickness.

Tradition of bricks manufacturing can be traced right from the Harappan period. During Harappan period various types of mud bricks and burnt bricks were in use. At Kot Diji a mud brick wall with stone footing has been found.
In Gujarat we get the evidences of mud bricks and burnt bricks right from the Lothal period.\textsuperscript{110} Rangpur and Rojdi have also yielded various types of mud bricks.\textsuperscript{111} Bricks have been found from many historical sites as well. At Devnimori, various types of bricks had been used in the construction of Buddhist monuments, i.e., 'stupas'.\textsuperscript{112} Here, the general shape of these bricks is the rectangular one, but other varieties are also found which are chamfered, right angled cut bricks, small square bricks, long dentile, semi triangular etc. These bricks have lengths between 14 cms to 48 cms breadths, 14 cms to 33 cms and thickness between 6\frac{1}{2} cms to 12\frac{1}{2} cms. From Baroda II, well burnt bricks (42 x 24 x 7\frac{1}{2} cms) have been found. From Baroda III bricks with the size 33 x 23 x 6\frac{1}{2} cms have been found and in period IV bricks with the size 25\frac{1}{2} x 25\frac{1}{2} cms have been found. From Nagar III (9th cent. A.D.) a wall of brick-bats has been found.\textsuperscript{113} At Champaner also various types of bricks have been used for constructing the building, but generally in mediaeval period smaller size of bricks have been used.

\textsuperscript{111} Rao, S.R.: "\textit{Excavation at Rangpur...}", op.cit.
\textsuperscript{112} Mehta, R.N.: \textit{Excavation at Devnimori}, op.cit.
\textsuperscript{113} Mehta, R.N.: \textit{Excavation at Nagar}, op.cit.
This history shows that manufacturing of bricks is a very old tradition which is found in India right from the Chalcolithic period and this tradition has continued through all the periods. But it seems that in ancient period very heavy types of bricks in a variety of shapes were made. But in mediaeval period we find comparatively small size bricks. At present also bricks are manufactured generally in one size.

Tradition of burnt bricks is almost as old as the tradition of making bricks itself, though, sunbaked bricks were used freely in Chalcolithic period.

Rooftiles: It is a type of clay object which is used for covering the roofs of the houses and therefore it is known as rooftop. At present, in these districts, two types of rooftiles are manufactured by traditional potters. The first one is known as 'mobhio', and the second one is known as 'nario' (Pl. 17-d). There is not much difference in shape of these two tiles. The only difference is in size. The bigger variety of rooftiles is known as 'mobhio', and smaller variety is known as 'nario'.

The rooftiles are made, mostly by varia potters, by the wheel throwing process. For manufacturing this object potters first manufacture a cylindrical object slightly
tapering towards the lower side. When it is leather-hard, it is vertically cut into two pieces by thread or any sharp instrument. After firing these two pieces are taken out separately and are also used separately. Bigger size of rooftiles i.e., 'mobhio' are generally used on the top-most part of the roof of houses, whereas small rooftiles, 'nario' are mostly used on other parts of the roof. Therefore small types of rooftiles i.e., 'nario' are commonly manufactured and available in most of the villages and towns, while bigger size of rooftiles, i.e., 'mobhio' are manufactured in small numbers.

Evidences of rooftiles have not been found from Chalcolithic period in Gujarat. Though inhistorical period evidences of rooftiles have been found from a few excavated sites. For example two varieties of rooftiles were obtained from Devnimori. One of them is the rectangular flatile with two holes on one side of it. The other is a semi-triangular tile with two perforations on one side of it. Evidences of rooftiles also have been found from mediaeval site of Champaner. Champaner has also yielded rooftiles with blue glaze, which have not been found from anywhere else.

These evidences suggest that rooftiles were not much in use during Harappan period as at that time most of the houses were covered with reed and leaves and plastered with mud. But its use started from historical period and has continued through the mediaeval period till the modern times.
## APPENDIX 6.1

### CHRONOLOGY OF VARIOUS EXCAVATED SITES

#### (A) Sites in Gujarat

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the Site</th>
<th>Period</th>
<th>Time (Circa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Langhnaj (Mehsana)</td>
<td>I</td>
<td>100 AD - 00 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>00 BC - 2000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>2000 BC - 2500 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>Man absent</td>
</tr>
<tr>
<td>2</td>
<td>Lothal (Ahmedabad)</td>
<td>A</td>
<td>2450 BC - 1900 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>B</td>
<td>1900 BC - 1400 BC</td>
</tr>
<tr>
<td>3</td>
<td>Rangpur (Surendranagar)</td>
<td>I</td>
<td>3000 BC (Late Stone age culture)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IIA</td>
<td>2000 BC - 1500 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IIB</td>
<td>1500 BC - 1100 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IIC</td>
<td>1100 BC - 1000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>1100 BC - 800 BC</td>
</tr>
<tr>
<td>4</td>
<td>Surkotada (Kutch)</td>
<td></td>
<td>2100 BC - 1700 BC</td>
</tr>
<tr>
<td>5</td>
<td>Rajdi (Rajkot)</td>
<td>IA</td>
<td>3920 ± 115 BP</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IB</td>
<td>1745 ± 105 BC</td>
</tr>
<tr>
<td>6</td>
<td>Lakhabawal (Jamnagar)</td>
<td>I</td>
<td>1500 BC - 1000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>Red Polishedware and Black painted Red pottery</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>Later than II.</td>
</tr>
<tr>
<td>7</td>
<td>Amra (Jamnagar)</td>
<td>I</td>
<td>1500 BC - 1100 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IA</td>
<td>2000 BC - 1500 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IB</td>
<td>1500 BC - 1100 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>10th-11th Cent. AD.</td>
</tr>
</tbody>
</table>

cont...
<table>
<thead>
<tr>
<th>Sr.</th>
<th>Name of the site</th>
<th>Period</th>
<th>Time (Circa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>Mehgam (Broach)</td>
<td>I</td>
<td>1500 BC - 1100 BC</td>
</tr>
<tr>
<td>10.</td>
<td>Telod (Broach)</td>
<td>I</td>
<td>1500 BC - 1100 BC</td>
</tr>
<tr>
<td>11.</td>
<td>Hasanpur (Broach)</td>
<td>I</td>
<td>1100 BC - 1000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>1000 BC - 800 BC</td>
</tr>
<tr>
<td>12.</td>
<td>Chawneshwar (Broach)</td>
<td>I</td>
<td>1500 BC - 1000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>1700 BC - 1300 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>600 BC - 00 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>00 AD - 600 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>V</td>
<td>600 AD - 1000 AD</td>
</tr>
<tr>
<td>14.</td>
<td>Jokha (Surat)</td>
<td>I</td>
<td>1500+200 BC - 1000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>600 BC - 00 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>00 BC - 1000 AD</td>
</tr>
<tr>
<td>15.</td>
<td>Dhatwa (Surat)</td>
<td>I</td>
<td>1500 BC - 1000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>500/600 BC - 300/400 AD</td>
</tr>
<tr>
<td>16.</td>
<td>Nagara (Kaira)</td>
<td>I</td>
<td>600 BC - 500 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>500 BC - 400 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>100 AD -</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>1400 AD - 1600 AD</td>
</tr>
<tr>
<td>17.</td>
<td>Timbarva</td>
<td>I</td>
<td>500 BC - 000 BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>00 AD - 500 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>500 AD - 1000 AD</td>
</tr>
<tr>
<td>18.</td>
<td>Dwarka (Jamnagar)</td>
<td>I</td>
<td>1st-2nd cent. BC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>100 AD - 400 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>700 AD - 800 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>800 AD - 1000 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>V</td>
<td>Modern time.</td>
</tr>
</tbody>
</table>
## Appendix 6.1 (cont'd.)

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the site and district</th>
<th>Period</th>
<th>Time (Circa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>Shamalaji (Jamnagar)</td>
<td>I</td>
<td>00 AD - 50 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>50 AD - 400 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>400 AD - 1000 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>1500 AD - 1800 AD</td>
</tr>
<tr>
<td>20</td>
<td>Vadnagar (Mehsana)</td>
<td>I</td>
<td>100 AD - 400 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>400 AD - 600 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>600 AD - 1000 AD</td>
</tr>
<tr>
<td>21</td>
<td>Devnimori (Sabarkantha)</td>
<td>I</td>
<td>300 AD - 800 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>1600 AD - 1900 AD</td>
</tr>
<tr>
<td>22</td>
<td>Akota (Baroda)</td>
<td>I</td>
<td>Prehistoric</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>100 AD - 600 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>III</td>
<td>700 AD - 1000 AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV</td>
<td>1100 AD - 1300 AD</td>
</tr>
<tr>
<td>23</td>
<td>Champaner (Panchmahals)</td>
<td></td>
<td>1500 AD - 1700 AD</td>
</tr>
</tbody>
</table>

### (B) Sites in other states

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the site and district</th>
<th>Period</th>
<th>Time (Circa)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kalibangan (Ganganagar, Rajastha)</td>
<td>I</td>
<td>2245 BC ± 115 - and 2400 BC ± 90</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II</td>
<td>1900 BC ± 150</td>
</tr>
<tr>
<td>2</td>
<td>Kot Diji (Karachi-Pakistan)</td>
<td>I</td>
<td>2010-2000 BC ± 115</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1895-1880 BC ± 120</td>
</tr>
<tr>
<td>3</td>
<td>Mohenjodaro (Larkana - Sindh - Pakistan)</td>
<td>1900 BC ± 61</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2062 BC ± 66</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2083 BC ± 66</td>
<td></td>
</tr>
</tbody>
</table>

### Sources:


cont...
Sources to Appendix 6.1 (continued)

(2) Other dates are based on *Excavation Reports* of respective sites (quoted in this Chapter and also listed in bibliography)