STATEMENT I

The new facts brought out by studying the socio-economic conditions of the present day potters groups, their craft, technology and production in comparison with the pot sherds found from excavated sites in Gujarat and specially from Panchmahals, Baroda and Broach districts are as follows:

1. This study shows that potters or 'Kumbhar is not a caste but is a cluster of castes or groups.
2. At present in the three districts, nine groups of potters have been traced.
3. These groups of potters are the followers of the following religions:
   (a) Hindu and (b) Muslim. Among the Hindu group of potters various sects have been traced.
4. Data show that different potters groups have their different history.
5. All the potters trace their mythical origin to 'Brahma' the creator of the world.
6. Most of the names of potters group have been derived from the places from where they have migrated.
7. The data show that Gurjarpotters of these districts seem to belong to Gujarat.
8. It seems that due to good craftsmanship, Gurjar group of potters were dominating the region in the medievale period, whereas other groups of potters were not very prominent. Still Gurjar potters have good hold in the three districts.

9. Migration among the potters is very common. They never hesitate to migrate anywhere, if they get good opportunities.

10. Among all the groups of potters, distance of migration among 'Gurjar' potters is more and 'Varia' potters is comparative less.

11. Among the potters groups, Gurjar group is on top, according to hierarchy and they are good craftsmen in comparison to other groups of potters.

12. For terracotta work Ajmeri group of potters are famous.

13. All the groups of potters have marriage relations among their own group, and also they have a territorial limitation for the purpose of marriage, known as 'Goda'.

14. The Goda is an endogamous group. One cannot marry outside the 'Goda'.

15. For observance of rules and regulation of 'Godas', they have a body, known as 'Goda Panchayat'.

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16. The work of 'Goda Panchayat' is to solve the problems and disputes among the members of 'Goda' and to look after their interests.

17. Their rituals and ceremonies do not differ very much from other local people.

18. Their house patterns and way of living is like an ordinary village person.

19. All the groups of potters have divided themselves into two occupational categories: (a) 'Vasanwala' - those who manufacture pots, and (b) 'Intowala' - those who manufacture bricks.

20. Among the 'Vasanwala' occupational category, different groups of potters specialize in manufacturing of different types of pots.

21. Expertise in a particular type of pots by a particular group of potters, helps to identify the potters group which might have produced the pot.

22. The production of pots depends on the availability of raw materials and manpower in the household.

23. 'Division of Labour' at various levels plays an important role in the potters' craft.

24. In the process of production of the pots, throwing the pots on wheel by women is a taboo among most of the potters' groups.
25. For the accessibility of market they use various means of transport, mostly traditional, but also modern means of transport in few cases.

26. In matter of sales of pots, contractor plays an important role, though according to the potters, contractor is a mixed blessing for them.

27. Tradition of potters craft in this region has been traced right from the chalcolithic period, but the present forms have various time-spans.

28. Tools of the potters are traditional.

29. Due to non-availability of good clay they mix different types of tempering material for tempering the clay.

30. For manufacturing the pots they use traditional wheel though hand-made pots are also prepared by women.

31. For firing the pots mostly oxidation and reduction techniques are used.

32. Shapes of the pots are mostly designed according to the functions of the pot.

33. Most of the pots are traditional in shape. Some of the shapes have been traced right from the chalcolithic period. Others appear at different times.

34. Tradition of smoking pipes, which are still manufactured by the potters, do not seem to be introduced in the region prior to the 16th century AD.
35. Terracotta animal figurines are mostly used by the tribal people, which represent their deities. Others use them as toys, decorative objects, etc.

36. Various types of designs have been found on the present-day pots. Tradition of some of the designs has been traced right from the chalcolithic period, whereas others are later introductions.

37. Depiction of faunal motif on the pots are rare. Though few types of faunal motifs have been traced which mostly consist of various types of insects, birds, fish and human figurines.

38. In higher economic groups people prefer plain pots, while in low economic groups people prefer more decorative pots.

39. Shapes and colour of the pots also indicate the way of living of the people of that area.

40. Due to advent of new ceramic industries and metal vessels, this craft is declining.

**STATEMENT II**

Except for the chapter on "Land and the People in Panchmahals, Baroda and Broach districts", all other chapters are written mainly on the basis of collected data from the
potters of the three districts. References have been made to a number of published books, excavation reports, Archaeological Review, Ancient India, and Journals in English and Gujarati. For the third chapter information from Census Reports of Baroda State and old Bombay Presidency and the Gazetteer of Bombay State have been used in addition to data collected from the field. Similarly for Chapter V, the work of Saraswati from Anthropological Survey of India, the work of Hakku Shah and the books like History of Technology have been referred in addition to data collected.

For Chapters VI and VII all the available excavation reports on Gujarat archaeological sites, Archaeological Review, Ancient India and many other journals have been referred to for comparing the shapes and designs of the pots.

In general, many works of other Indian and foreign scholars and institutions on archaeology, sociology and cultural anthropology have been referred to in all the chapters.