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NSUS OF INDIA, 1961



VILLAGE SURVEY MONOGRAPH

VOLUME X
MAHARASHTRA
PART VI(2)

AGARSURE

ALIBAG TALUKA
KOLABA DISTRICT

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CENSUS OF INDIA 1961

VOLUME X

MAHARASHTRA

VII 506

PART VI (2)

AGARSURE VILLAGE SURVEY MONOGRAPH

Compiled by
THE MAHARASHTRA CENSUS OFFICE, BOMBAY

1966

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- I-C .. Subsidiary Tables
- II-A .. General Population Tables
- II-B (i) .. General Economic Tables—Industrial Classification
- II-B (ii) .. General Economic Tables—Occupational Classification
- II-C (i) .. Social and Cultural Tables
- II-C (ii) .. Migration Tables
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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:—

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organization of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation.

ASOK MITRA,
Registrar General, India.

New Delhi, July 30, 1964

PREFACE

This part of the Census Report presents a monograph on village Agarsure of Alibag taluka in Kolaba district which is one of the 35 villages selected for Socio-Economic Survey in Maharashtra.

The Registrar General, India, in his masterly "Foreword" has outlined the main objects of the Socio-Economic Surveys in selected villages as a part of the 1961 Census programme as also the method followed in selection of villages to be surveyed.

The Maharashtra Census Office could not, however, strictly confine itself to the basis suggested by the Registrar General for selection of villages as in selecting them the primary consideration that weighed with us was that each district should have at least one village selected.

Accordingly 35 villages were selected from all the 25 districts in the State (Greater Bombay district excepted), 15 from different 15 districts and 20 from the remaining 10 districts.

The selected villages roughly fall in the following categories :—

Category in which the villages fall	No. of villages in the category
1. Villages in forest and hilly tract	12
2. Villages in scarcity areas	7
3. Villages having fertile lands with irrigation facilities	3
4. Villages with medium type of soil	2
5. Coastal villages	1
6. Villages having rail and road facilities	2
7. Villages isolated from the District Headquarters	1
8. Villages in the vicinity of the industrial area or commercial centre	4
9. Villages previously surveyed	2
10. Others	1

The work of conducting the preliminary survey was entrusted to the Block Development Officers or other Officers available for the work from the Community Development Organization of the State Government.

Two types of questionnaire were used for collection of preliminary data viz., the Household statement which was utilised for listing all the households in the village and collection of information on certain basic items required for selection of representative households for further detailed study as regards occupational pattern and other economic aspects and the Household Schedule which contains questions on various social, cultural and economical aspects of the households. These questionnaires are printed in the Report on Kunkeri Village—Part VI (1).

On receipt of the preliminary survey reports from the Block Development Officers or the Officers appointed for the purpose, the Research Investigators in this Organization prepared the draft reports, after visiting the villages, on the basis of their findings and personal contact with the villagers and their own observations.

The preliminary work relating to the Survey was carried out by Shri R. R. Mhatre, Extension Officer, Agriculture and Shri A. D. Mathure, Block Development Officer, Alibag. Further investigation at the village and drafting of the report was done by Shri V. M. Gokhale, Retired Deputy Collector. The views expressed in this Report and the conclusions drawn are those of the Author and do not in any way reflect the views of the Government.

We are very much indebted to Shri B. A. Kulkarni, Superintendent of Census Operations, Maharashtra and Dr. B. K. Roy Burman, Officer on Special Duty, Handicrafts and Social Studies, New Delhi, who visited the village and made valuable suggestions regarding improvement of the draft.

The maps and graphs appearing in the monograph are prepared by Shri S. Y. Pradhan, Draughtsman. Shri K. K. Akolkar, Statistical Assistant, rendered valuable assistance in collation of statistical data and their analysis.

Our thanks are due to the villagers for their ungrudging co-operation and patience in giving the required information but for which the reporting would not have been possible.

We have also to thank Shri S. A. Sapre, Manager, Government Central Press, Bombay, for bringing out the report in short time.

BOMBAY:
1st May 1966

D. V. RANGNEKAR

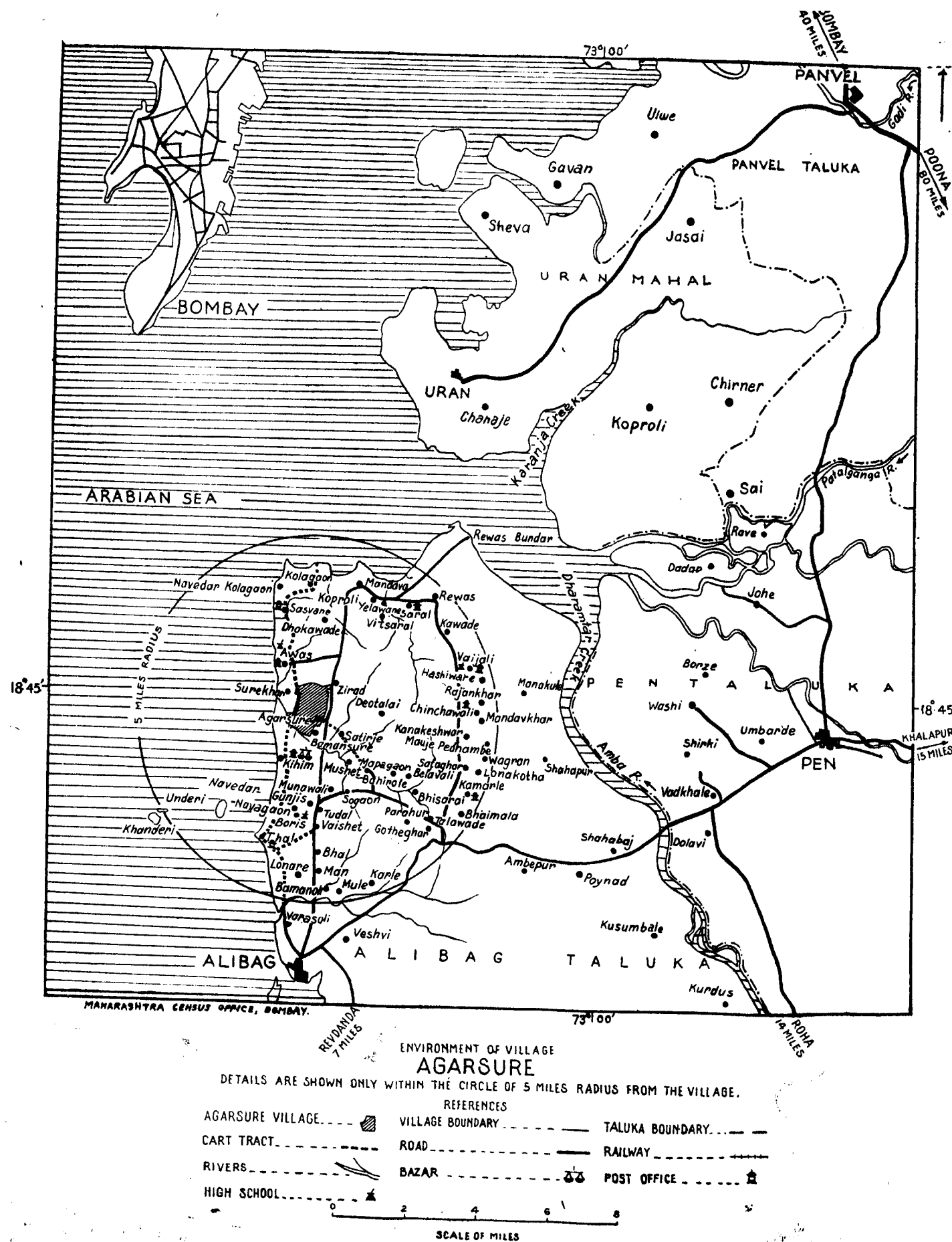
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**ENVIRONMENT OF
VILLAGE AGARSURE**



CHAPTER I

GENERAL FEATURES

Introductory

Village Agarsure is situated on the Alibag-Rewas Road in Alibag Taluka of Kolaba District at a distance of 7 miles and 4 furlongs from Alibag, which is the headquarters of the taluka as well as the district. The road runs from Alibag in the south to Rewas Bunder in the north and is 15 miles in length. S.T. buses regularly ply on this road throughout the year. There are two approach roads to the village on the western side of Alibag-Rewas Road, one of 3 furlongs at Mile No. 7 and the other of equal length at a distance of about half a mile further. S.T. buses stop at the approach road No. 1 on request. Regular S.T. stops for the village are at a distance of one mile on either side of the approach road No. 1, at Chondi Naka to the south and village Zirad to the north. S.T. stop at Zirad is nearer to the hamlets situated on the approach road No. 2.

Location

The map facing this page shows the relevant part of Kolaba District, the village, its surrounding villages, the taluka and district headquarters and other important places with roads (and surroundings) leading from one to the other.

The "shiwari" (शिवार—revenue limits) of the village is surrounded by the boundaries of village Awas to the north, village Zirad to the east and village Bamansure to the south. Further, beyond the revenue limits of village Zirad to the east runs from north to south the range of Kankeshwar hills. Its distance from the village of Agarsure is about 3 miles and from the Alibag-Rewas Road 2½ miles. The height of the range of hills is 1,200 feet from the sea level. The western side of the village is bounded by a creek and beyond it at a distance of about half a mile is the Arabian sea. The north-west corner touches the boundary of village Surekhar.

Railway Stations

The nearest railway station is Mumbra on the Bombay-Kalyan main line of the Central Railway. From the village, it is 62 miles comprising 7 miles of tarred road from Agarsure to Alibag and 55 miles of concrete road from Alibag to Mumbra via Dharamtar, Pen and Panvel.

Bombay (V.T.) is, however, at a distance of only 21 miles by road and sea, covering 8 miles of tarred road from Agarsure to Rewas Bunder, 11 miles by sea

from Rewas Bunder to ferry wharf and 2 miles by road from Carnac Bunder to Bombay (V.T.). There is a regular steam launch and boat service between Rewas Bunder and Bombay during the fair season.

Post and Telegraph Office

The Branch post office with savings bank and money order facilities is at village Awas at a distance of 4 miles by road. There is daily postal delivery at the village. The main Post and Telegraph Office with Public Telephone call office is at Alibag.

Market, Dispensary, High School and Group Panchayat

The nearest market centre, a District Local Board (now Zilla Parishad) Dispensary and Maternity Home and a High School are situated at Chondi Naka (1½ miles from the village) which is a prominent place on the Alibag-Rewas Road. An approach road of 2 miles leads from this Naka to village Kihim on the western coast. The Group Panchayat Office, Primary School upto Marathi VII Standard and a few grocery shops and a hotel are at village Zirad on the Alibag-Rewas Road (1 mile from the village).

Police Outpost

The Police outpost with a strength of one Head Constable and two Constables is at village Mandve (5 miles).

Reasons for Selection of the Village for Survey

This village has been selected for survey for two reasons. First and the foremost is that it is predominantly a paddy growing area with rainfed irrigation. It provides a fair idea about cultivation and production of paddy crop which is the staple foodgrain of the area. Secondly, the village is situated at a distance of about one and a half miles from the western sea coast. Some of the Son-Koli villagers go out for fishing in the high sea, and some including females catch fish in the shallow water in the creek, between the western boundary of the village and the Arabian high sea beyond it. It affords an opportunity of studying fishing industry and the people who live on it.

Physical Aspects and Size of the Village

Total population of the village according to the Census of 1961 is 1,018 comprising 455 males and 563 females. It has an area of 727 acres and 16 gunthas or 1.1 sq. mile.

MAP OF THE VILLAGE
AGARSURE
TALUKA ALIBAG
DISTRICT KOLABA

0 330' 660' 990' 1320'

N

W

A

AWAS S

TEKALI PADA

TANK

STREAM

FAKIR PADA

NANDAI PADA

THALYACHA PADA

CREMATION GROUND

TANK

KHADICHA PADA

CREMATION GROUND

MULLAH

KHIMIM

AGARSURE MUL-GAITHAN

JAMBIUL PADA

TANK

AGARSURE SHALECHA PADA

ALIBAG-REMAS ROAD

ALIBAG

REFERENCES

VILLAGE SITE

MOTORABLE ROAD

CART TRACT

FOOT PATH

MULLAH & STREAM

GRAZING GROUND

MAHARASHTRA CENSUS OFFICE, BOMBAY.

REFERENCES

- SONKOLI -----●
- CHAUKALSHI -----▲
- AGRI -----○
- BRAHMIN -----■
- KATKARI -----×
- TILORI MUMBI -----◇
- LEWA PATIDAR -----◌
- PACHKALSHI -----△
- MUSLIM -----◌
- SHOP -----■
- TEMPLE -----✕
- PUBLIC WELL -----○

THALYACHA PADA

KHADICHA PADA

NANDAI PADA

FAKIR PADA

TEKALI PADA

AGARSURE MUL-GAOTHAN

JAMBHUL PADA

AGARSURE SHALECHA PADA

CREMATION GROUND

CREMATION GROUND

SCHOOL

PUBLIC WELL

AWAS

KHIM

ALIBAG

MAHARASHTRA CENSUS OFFICE, BOMBAY.

LAY OUT OF
STREETS AND HOUSES
OF THE VILLAGE
AGARSURE
NOT TO SCALE

62
2/11/46

It can be seen from the village map at page 5 that the village is roughly divided east-west into two main parts according to the residences of two principal castes of Chaukalshis and Son-Kolis. The houses of Chaukalshis are located at Agarsure-Mul-gaothan and Agarsure-Shalecha-pada on approach road No. 1, and those of Son-Kolis at Fakir-pada, Nandai-pada, Thalyacha-pada and Khadicha-pada on approach road No. 2 and at Tekali-pada in the north-east corner of the village. Dwelling houses of Chaukalshis and Son-Kolis are of the same type. Rows of dwelling houses are situated on both sides of the main road passing particularly through the hamlets of Agarsure-Mul-gaothan, Agarsure-Shalecha-pada, Fakir-pada and Nandai-pada. Such houses have mostly small open space attached to them in the rear. In lanes and by-lanes houses are not in regular rows but unevenly situated, also leaving some small open space in front or in the rear.

At Thalyacha-pada the houses are not in rows but unevenly situated on ups and downs.

There are only 5 houses at Jambhul-pada and 7 at Khadicha-pada. They are situated in small clusters.

The general view of Fakir-pada, Nandai-pada, Agarsure-Mul-gaothan and Agarsure-Shalecha-pada is pleasant. The gaothan of Thalyacha-pada is uneven and bushy.

Tekali-pada has narrow lanes, ups and downs, and houses are congested.

Communication

Approach roads and village streets.—The first approach road of $2\frac{1}{2}$ furlongs length to hamlet Agarsure-Mul-gaothan and a little further, and the second approach road of 4 furlongs to hamlet Fakir-pada and further upto the south-western end of Nandai-pada, are in good condition and are being metalled at present. In fact there are two small sub-approach roads leading from approach road No. 2 to the gaothans of Fakir-pada and Nandai-pada. They are each of half a furlong length and are in good condition.

The further approach roads from Agarsure-Mul-gaothan to Agarsure-Shalecha-pada and from Nandai-pada to Thalyacha-pada are kaccha ones. Further from Thalyacha-pada to sub-hamlet Khadicha-pada there is a kaccha cart track. During rainy season it is unserviceable and one has to walk over field bunds to reach the sub-hamlet.

The inner streets in the gaothan localities of Agarsure-Mul-gaothan, Agarsure-Shalecha-pada, Fakir-pada and Nandai-pada are in good condition and wide enough for local purposes. Those in Thalyacha-pada and Tekali-pada are kaccha and narrow.

Important Places

Temples.—There are 7 temples in this village, two in Agarsure-Mul-gaothan, one each in hamlets Nandai-pada and Fakir-pada and three in hamlet Tekali-pada. Details about the names, location and age of these temples are given below :—

Name of the hamlet in which the temple is situated (1)	Name of the temple (2)	Location (3)	Its origin and the age of present structure (4)
Agarsure-Mul-gaothan	Nandai Devi	At the entrance to the main village street leading to the hamlet and facing the east.	It is the oldest temple, more than 5 generations in duration. Originally the stone image was in the open. The present structure of the temple was constructed before 50 years.
	Mahadeo	On the western bank of the principal tank of the hamlet and facing the east.	Do. do.
Nandai-pada	Nandai Devi	On the main village road at the centre of the hamlet and facing the east.	It is also a very old temple of more than 5 generations but not older than the temple of Nandai Devi at Agarsure-Mul-gaothan. The present structure of the temple was built 12 years back.
Fakir-pada	Hanuman or Maruti.	On the main village street and facing the east.	It is a new temple built 5 years back.
Tekali-pada	"Chavatha" Devi.	It is just at the centre of the hamlet and facing the east.	The deity of stopes is very old of more than 5 generations. The present small kaccha structure of the temple is constructed 7 years back.
	Mahadeo	On the bank of the village tank, away from and behind the hamlet, and facing the east.	It is also a very old temple, leading back to more than 5 generations. The present building of the temple was constructed 25 years back.
	Hanuman or Maruti.	On the eastern boundary of the hamlet and facing the north.	This temple has been constructed 50 years back.

There are no temples at hamlets Agarsure-Shalecha-pada, Jambhul-pada, Thalyacha-pada and Khadicha-pada.

Monuments.—There are no monuments or historical relics of any kind in this village.

Primary Schools.—Primary schools upto Marathi IV standard are situated in their own buildings, one at Agarsure-Shalecha-pada and the other at Nandai-pada, each with dimensions of $24' \times 20'$ with open verandah of $8'$ width in front, and capacity to accommodate 40 students each.

Cremation grounds.—Cremation grounds are at three places, one near the tank at Agarsure-Mul-gaothan, the other opposite Nandai-pada and the third beyond Khadicha-pada. No land, however, seems to have been assigned for any of these grounds in the land records.

Sources of Water Supply

Tanks.—There are 5 kaccha tanks at the village with a total area of 5 acres and 7 gunthas of land and located in different areas. One of them is defunct, having been filled up. Only two, one near Agarsure-Mul-gaothan and the other near Thalyacha-pada, can be called tanks. Water lasts in them upto the end of Chaitra (mid-April). The two others are mere ponds, in which water dries up by the end of Magh (mid-February).

These existing four tanks are used for watering cattle and washing clothes. None of them is an irrigation tank.

Wells.—There are 6 pucca-built public wells, one in each of the 6 hamlets of (1) Agarsure-Mul-gaothan, (2) Agarsure-Shalecha-pada, (3) Fakir-pada, (4) Nandai-pada, (5) Thalyacha-pada, and (6) Tekali-pada. Those at Agarsure-Mul-gaothan, Nandai-pada and Thalyacha-pada are newly constructed during the last three years (1958-60). The rest are old ones. All these wells have sufficient potable water throughout the year. No scarcity of drinking water is felt. There is no pulley or any other contrivance provided at any of these wells for drawing water. Water is drawn mostly by females by means of *lamane-dor* (लामनें दोर). One end of a rope is tied to a small bucket or tin-pot called *lamane* (लामनें). Females stand behind the parapet wall, lower the buckets in the well and draw water by means of the ropes by hand.

There is also one privately owned pucca well with *rahat* (रहाट—Persian wheel) on it near Fakir-pada which has sufficient potable water.

Vd 947—2

There are also 12 kaccha privately owned wells in the fields here and there, 4 of which are used for drinking water, 7 for small irrigation with *budki* (बुडकी) contrivance on two of them, and one of watering cattle and washing clothes.

Stream.—During the rainy season a stream starting from the slopes of Kankeshwar hills flows east-west through the limits of this village into the limits of village Surekhar and meets the creek beyond to the west. It divides the village area of Agarsure into two parts, about one-third portion to its north with hamlet Tekali-pada in it, and two-thirds to its south with all the remaining hamlets and sub-hamlets. It dries up soon after the rainy season is over, and even during the rainy season its water cannot be much used for crops as most of its course is deeper than the surrounding paddy fields.

History of the Village

The village has neither any historical background nor is there any specific importance or legend attached to the name of this village. *Agar* is of two kinds (1) *agar* of coconut and betelnut trees and (2) *agar* of salt pans. There is no such *agar* at Agarsure except in its name. It is, merely situated in the area of Alibag taluka known as Ashtagar. This area of 'Ashtagar' is very extensive from Revdanda Bunder in the south-west to Rewas Bunder in the north and Dharamtar Bunder in the east.

History of Settlement of Population

Table No. 1.3 on page 8 shows castewise settlement history of the 201 households at present existing in the village.

It is said that originally three families of Chaukalshis came to stay at Agarsure-Mul-gaothan. They extended further to hamlet Shalecha-pada as the population grew and more families came in. Likewise one Koli family, headed by Fakira Koli, came to stay at Fakir-pada. He was followed by a few more Koli families.

Consequent on the growth of population hamlets Nandai-pada, Thalyacha-pada, Tekali-pada and Khadicha-pada came into existence.

History of the families which originally came to settle in Agarsure-Mul-gaothan, Fakir-pada and Nandai-pada is not available.

TABLE No. 1.3

Castewise Settlement History of the Households

Caste	Number of Households settled					Total Number of households
	Before 5 generations	Between 4/5 generations	Between 2/3 generations	Present generation		
	(1)	(2)	(3)	(4)	(5)	
Son-Koli		98	7	18	....	123
Chaukalshi		54	....	....	1	55
Pachkalshi		2	1	1	....	4
Agri		8	....	1	1	10
Tillori Kunbi		4	....	....	1	5
Brahmin					1	1
Lewa Patidar					1	1
Katkari					1	1
Muslim					1	1
Total	..	166	8	20	7	201

Out of 201 households only 10 could give the place from whence they migrated to this village.

Castewise information about these 10 households is given in Table No. 1.4 below.

A Lewa Patidar family of Nadiad, district Kaira came to stay at Agarsure 27 years ago. It has bought a bungalow with a spacious compound near hamlet

Fakir-pada and two mango orchards and some agricultural land at the village. It cultivates own land by hired labour.

The Tillori Kunbi has come to the village five years ago from the village of Malgund, district Ratnagiri, in search of service in Bombay. He stays in this village with his family.

TABLE No. 1.4

Distribution of Families migrated to the Village by place of origin and caste

Caste			Number of Families that have come to the village from				
			Outside the State	Outside the District	Outside the Taluka	Outside the village but from the same Taluka	Total
(1)			(2)	(3)	(4)	(5)	(6)
Son-Koli	..	..	....	....	3	1	4
Chaukalshi	..	..	....	....	....	1	1
Tillori Kunbi	..	..	....	1	....	....	1
Brahmin	..	..	....	....	....	1	1
Lewa Patidar	..	..	1	....	....	....	1
Katkari	..	..	....	....	....	1	1
Muslim	..	..	....	1	....	....	1
Total		..	1	2	3	4	10

The Muslim, a bidi maker, was originally a resident of Rajapur Taluka of Ratnagiri District. He came to the village three years ago.

The three Son-Koli families, which came to this village from outside the taluka of Alibag, originally belonged to the village of Khargaon, taluka Roha of the Kolaba District. Their forefathers had settled in this village five generations ago. These families are engaged in agriculture at the village.

Of the 123 families of Son-Kolis staying at the village, only three families could give the place of their origin from where they migrated to this village five generations ago.

Four families, viz. Son-Koli, Chaukalshi, Brahmin and Katkari have come to the village from other villages of the same taluka, viz., Alibag. Information relating to them is as under :—

The Son-Koli has come from village Ghaswad some time before the present generation. He cannot state the reason for migration. He stays in the village with his family and follows the business of agriculture.

The Chaukalshi came from the village of Goteghar 28 years back. His mother's father was staying at Agarsure. He came to the village with his mother to stay with his grand-father. He cultivates a land of one acre and follows the subsidiary occupation of agricultural labour.

The Brahmin family (Konkanastha) has come to stay in the village from the neighbouring village of Kihim 12 years back. The head of the family cultivates his own land in the village and also works as a teacher in the High School at Chondi-Naka. He has constructed a house on his farm.

The Katkari family, which belongs to the Scheduled Tribe, came from the adjacent village of Zirad 10 years back. The head of the family is an ordinary labourer. He does not hold or cultivate any land but works as agricultural labourer during the agricultural season and is engaged as labourer for wood-cutting or for any other purpose during the fair season.

Climate

The climate is equable, moist and fairly healthy. Temperature, as recorded at Alibag, does not go below 67° F. in the cold season and above 94° F. in the hot season. Alibag is directly on the western sea coast.

Seasons of the year are as under :—

Period	Name of the season
(1) November, December, January and February.	Winter.
(2) March, April, May and first week of June.	Summer.
(3) Second week of June to the middle of October.	Rainy.

Winter and summer seasons are moderate and not excessive at any time. Rainfall is heavy during the rainy season, and in the months of July and August particularly it is incessant and very heavy. At times rains prolong upto the middle of October.

October heat, felt in the months of October and November, is useful for ripening of the paddy grain.

Rainfall

Rainfall is ample for the crops grown and is usually regular and well distributed. Rainfall recorded at the nearest rain-gauge station at Alibag during the last 10 years is as under :—

Year	Inches	Cents
1951	93	61
1952	63	42
1953	89	65
1954	123	13
1955	114	92
1956	99	71
1957	123	00
1958	116	00
1959	116	00
1960	117	00

The average works to 105 inches 64 cents.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnographic Composition and Brief Note on each group

The general influence of physical environment on the people of the coastal region is that they are sturdy and hardworking.

There are only two main ethnic groups in the village, one is represented by the Son-Kolis and the other by the Chaukalshis. Out of the total number of 201 households in the village, 123 are of Son-Kolis and, 55 of Chaukalshis. Together they form 88.56 per cent of the total number of households in the village.

Son-Kolis.—According to the information available in the Gazetteers—Volume XI of Kolaba and Janjira (pages 68-70) 1883 and Volume XIII, Part I of Thana (pages 148-149), 1882 the chief settlement of Son-Kolis was at Alibag, the district headquarters of Kolaba. The head of the tribe, known as Vach Patil, used to stay at Alibag and wield very wide powers in matters social and religious over the tribesmen in the past. Now the seat is practically extinct. The Son-Kolis of Thana and even of Bombay have originally migrated from Alibag. Son-Kolis are mostly found in the coastal villages of the Thana, Kolaba and Ratnagiri districts and in Bombay.

So far as Son-Koli villagers of Agarsure village are concerned, the males as well as females are of medium height, well built, sturdy and of dark to ruddy brown colour. Principally they are husbandmen by profession and are settled in farming at the village. All the males, however, know the art of weaving fishing nets for home use and for fishing in shallow waters in the creek beyond the village. A few of them also go for fishing in the Arabian high seas. Even the females know the art of fishing with small nets in the shallow waters of the creek and catch and provide fish required for daily household curry. Surplus fish found if any, is taken by the females to the neighbouring village of Zirad or at Chondi Naka on the main Alibag-Rewas Road for sale. The Son-Kolis have not yet swerved from their traditional occupations of farming and fishing to any significant extent.

Chaukalshis.—According to Thana Gazetteer—Volume XIII, Part I (pages 129-130) 1882, Chaukalshis, Pachkalshis, Sutars, Malis, Vadvals, Kshatris and Pathares practically belong to the same stock. All of them, excepting the Chaukalshis, eat together and

intermarry. They earn their living as husbandmen, gardeners and carpenters, and a few as writers and day labourers. They claim to be descendants of the Sun God (Surya Narayan) and have come to the Konkan region with Bhimdeo from Paithan on the Godavari river at the close of the thirteenth century. They are found in small numbers in the interior villages and in strength in the coastal villages of the districts of Thana, Kolaba and Ratnagiri and also in Bombay. Near Bombay the men dress like Brahmins, in Bombay like Prabhus and in outlying parts they do not differ from Marathas in dress or in other respects, wearing a loin cloth, a coarse blanket and a cap or piece of cloth rolled round the head.

So far as the villagers of Agarsure are concerned, the Chaukalshis are of the last type. The males as well as females are thin and taller, less sturdy and slightly fairer with dark yellowish-brown colour like wheat in complexion. In appearance and general conditions of living they seem to be a little more civilised and educated than the Son-Kolis. They are all husbandmen or field labourers and are settled on land in the village. A very few of them are in service in factories and offices at Bombay.

Pachkalshis.—There are only 4 families of Pachkalshis in the village. There are, of course, many more in the adjoining village of Bamansure. Physiognomically they are almost the same type as the Chaukalshis. All are husbandmen by profession.

The distinguishing features between the Pachkalshis and the Chaukalshis are as under :—

Whereas Pachkalshis instal 5 'Ghats' or 'Kalashas' (घट अथवा कलश—earthen pot with coconut placed on it) in a marriage ceremony, Chaukalshis instal 4. Another feature is that some Pachkalshis wear the sacred thread (जातवे) throughout life from boyhood, while the Chaukalshis wear it at the time of their marriage only. The third feature is that unlike Pachkalshis Chaukalshis allow widow marriages. The fourth is that no participation of food or intermarriage takes place in any members of the two communities. The Chaukalshis consider themselves to be a separate community.

Agris.—Agris have 10 families in the village. They are husbandmen as well as field labourers. They are short-statured, sturdy, hardworking, active and mild. In complexion they are like the Chaukalshis.

Tillori Kunbis.—There are only 5 families of Tillori Kunbis in the village. They are mostly field labourers, simple and docile by nature and live a moderate living. In appearance they are like the Son-Kolis but are less sturdy.

The Brahmin, the Lewa Patidar, the Katkari and as well as the Muslim have a single household each in the village.

Brahmin.—The Brahmin family of this village belongs to the sub-caste of 'Konkanastha' or 'Chitpavan', which are well-known for learning. Majority of them are quite fair in complexion with brown eyes. Some are very fair and blue eyed. They are persevering, astute, independent by nature and are found in all spheres of work and activities. The head of the particular family in this village is a teacher in a high school. He cultivates his own land and lives a simple but decent living at the village.

Lewa Patidar.—This household originally comes from Kaira district of the Gujrat State. The Lewa Patidars of Gujrat are well-known. The head of the particular household, staying at this village, comes from the higher class of 'Desai' or 'Amin' of the Lewa Patidars of Gujrat. He is an ex-Inamdar and holds landed property at Nadiad.

Katkari.—Katkari belonging to the scheduled tribe, are mostly forest labourers by profession and found in remote hilly and forest infested villages of Thana, Kolaba and Ratnagiri districts. It is a poor class of persons; ill-fed, ill-clad, illiterate and quite a down-trodden community. Physiognomically, however, they are very robust, enduring, hardworking and dark in complexion. It is almost the only community in the Konkan region that can withstand the hazards and hard work of wood-cutting and charcoal-making in forests by continuously staying there for months together in the fair season.

Muslim.—The family belongs to the Shaikh Muslim community of the Konkan. It was temporarily staying in village Agarsure before its migration from the district of Ratnagiri three years back for the sake of livelihood.

The head of the family is a Bidi-maker. It is a poor family and has recently shifted to the neighbouring village of Zirad on the main Alibag-Rewas Road, where it finds a better customer for 'bidis' and also a company of other Muslim families staying in that village.

Social Order

The order of social status observed among the different castes at the village is as under :—

- (1) Brahmin.
- (2) Lewa Patidar.
- (3) Pachkalshi.
- (4) Chaukalshi.
- (5) Agri.
- (6) Son-Koli
- (7) Tillori Kunbi.
- (8) Katkari.

This order is tentative and determined according to the customs prevailing in regard to partaking or otherwise of food with each other, other customs, the *Sanskrit* (संस्कृत—culture), learning, traditional occupations, economic condition and mode and use of languages, etc.

Households of all the castes in the village, excepting the Brahmin and the Lewa Patidar, are non-vegetarians. Members of the households, put higher in the social order shown above, do not partake of food with those in the lower order. Those in the lower order take food with those who are in the higher order. Difference of opinion, however, prevails among the castes which are bracketed together. In fact those bracketed together belong more or less to the same social order. However, each caste in those bracketed together claims itself to be slightly superior to the other. Economic condition of Son-Kolis is slightly better than that of the Chaukalshis, because the former know the art of fishing which provides an additional source of livelihood; yet the latter are deemed to be of a higher social order on the basis of the standard of living.

The Brahmin and the Lewa Patidar who are strictly vegetarians are acknowledged by all on account of their status as belonging to the higher order.

The Katkari belongs to the scheduled tribe and is as considered by all, last in the order.

The Muslim belongs to different religion and does not belong to any of the communities in the social order mentioned above. However members of none of the castes existing in the village, including the Katkari, take food with him.

The annual festival of Nandai Devi at hamlet Agarsure-Mul-gaathan is attended by members of all castes excepting the Brahmin, the Lewa Patidar and the Muslim who do not actually take part in performance of the celebration but help it by way of giving contribution, etc.

In the celebration of marriage, members of other cafes also attend on invitation.

Ceremonies attached to the birth of a child are celebrated by the females of the community concerned.

In the event of death, the funeral is ordinarily attended by the castemen, although in some cases friends and acquaintances of the dead from other castes also attend.

Language

Marathi is the language used by the entire population. The Lewa Patidar, whose mother-tongue is Gujrati, also speaks Marathi, Hindi and English; and the Muslim, Konkani, Marathi and coarse Urdu. The Marathi

language spoken by the villagers in general, although not grammatically quite correct, is tolerably well spoken and can be understood without difficulty by anyone knowing Marathi. The Chaukalshis pronounce the words slightly in nasal sound.

House-types, Housing conditions and House construction

There are in all 243 structures of different kinds in the village. They are situated in the six hamlets and two sub-hamlets of the village as shown in Table No. 2.1 below.

The two tables (Nos. 2.2 and 2.3) below show the materialwise construction of the walls and roofs of the structures.

TABLE No. 2.1

Distribution of Structures of different kinds situated in hamlets and sub-hamlets

Name of the hamlet or sub-hamlet (1)	Dwelling houses (2)	Cow-sheds (3)	Schools (4)	Temples (5)	Total (6)
Agarsure-Mul-gaothan (hamlet)	28	15	....	2	45
Jambhul-pada (sub-hamlet)	5	1	....	....	6
Agarsure-Shalecha-pada (hamlet)	14	13	1	....	28
Fakir-pada (hamlet)	22	14	....	1	37
Nandai-pada (hamlet)	30	18	1	1	50
Thalyacha-pada (hamlet)	15	6	....	....	21
Khadicha-pada (sub-hamlet)	7	10	....	....	17
Tekali-pada (hamlet)	26	10	....	3	39
Total ..	147	87	2	7	243

TABLE No. 2.2

Different Structures classified by the type of Material used for Walls

Kind of Structure (1)	Number of structures showing the material used for walls							Total (9)
	Pucca Bricks and Cement (2)	Pucca Bricks and Mortar (3)	Pucca Bricks and Mud (4)	Kaccha (unburnt) Bricks and Mud (5)	Grass (6)	Karvi reeds (7)	Palm leaves (8)	
Dwelling houses	2	1	9	121	4	2	8	147
Cow-sheds	1	....	....	....	6	....	80	87
Schools	1	1	....	....	....	....	....	2
Temples	1	2	2	2	....	....	....	7
Total ..	5	4	11	123	10	2	88	243

TABLE No. 2.3

Different Structures classified by the type of material used for Roofs

Kind of Structure (1)	Number of structures showing the material used for roofs			
	Mangalore tiles (2)	Paddy straw (3)	C. I. Sheets (4)	Total (5)
Dwelling houses	27	120	....	147
Cow-sheds	....	86	1	87
Schools	2	....	....	2
Temples	6	1	....	7
Total ..	35	207	1	243

There are three main types of dwelling houses in the village :

(1) A compact building of about 24'×18' (inner dimensions) divided into two parts by a separating wall lengthwise, the front portion of 24'×6' being open verandah called 'Osari' or 'Oti' (ओसरी अथवा ओटी) and the rear portion of 24'×12' being enclosed on all sides by walls and called 'Vathan' (वठान). Every such building has a stone plinth of about 1 foot to 2½ feet in height. The approximate value of such a building ranges from Rs. 100 to 600 according to the size.

(2) A compact building as in (1) above, with a shed or two of the width of about 6' attached to it in the rear and/or on one of its sides; approximate value of each being Rs. 700 to 2,000 according to the size and number of sheds.

(3) A compact building as in (1) above, with a storey on it enclosed by walls on all sides and with or without shed as in (2) above attached to the ground floor; approximate value being Rs. 2,500 to 4,000. There are only 4 buildings of this type in the village.

The biggest building in the village is of the Lewa Patidar family, with six rooms, two halls and three enclosed verandahs. The approximate value of this building is Rs. 20,000.

Over and above the three types of buildings described above, there are 14 small hut-like structures, each with only one room, reed walls, thatched roof and without open verandah, the value of which ranges from Rs. 25 to Rs. 75 each.

The size of the building differs slightly and proportionately less or more according to requirement but

not the type. The common features of construction are that (1) all the dwelling houses have stone-built plinth of the height of 1 to 2½ feet; (2) wooden structure of crosswise beams supported on pillars; (3) four-sided roof above; and (4) earthen floor.

In the case of households having large number of inmates or when a household is divided into two or more households the compact building referred to in type (1) above is supplemented by sheds in rear and/or on one or both sides of the building so as to accommodate all the inmates or more than one Household. A compact house has two doors, each of enough height of 6', one in front to go into the 'Vathan' and the other on one side or rear portion of the 'Vathan', wherever some open space beyond is available. A third door is provided if required, to go into the additional shed, if any, constructed to supplement the building. There are usually two small windows to the 'Vathan' of the house, one in front and the other in the rear or one of its sides. The 'Vathan' is partitioned by a wall, the smaller portion of about 6'×12' which is on the left side of the house, is used as kitchen locally called 'Chulghar' (चुलघर). The remaining portion of the 'Vathan', 18'×12', is used as bed-room and store-room. Its right side is used for installing 'Gawri' and 'Ganpati' on Ganesh Chaturthi day each year. Height of the main wooden structure of a dwelling house is 7½' to 8'. Above it is the loft. The roof is mainly supported on two small pillars of the height of about 6½ to 7 feet, both fixed vertically, away from each other by 3 to 4 feet, on the central beam parallel to the front wall. The small beam of only 3 or 4 feet length fixed on the top of the two small pillars is called 'Adhe' (अढे) of the house. Four conical long rafters, two from each end of the 'Adhe' are fixed on the four corners of the

wall of the building and a slanting four-sided roof (चौपाख) is laid on them. Small rafters are fixed at a distance of about $1\frac{1}{2}$ feet from each other vertically down from the conical rafters to the four sides of the roof or walls. Bamboo chips are horizontally fixed on the small vertical rafters at a distance of about six inches from each other. The frame of the roof is thus prepared. Roofs of 82 per cent of the dwelling houses are covered by paddy straw. Such roofs are called "Pendharoo", the term being derived from Pendha which means paddy straw in Marathi.

After reaping of the paddy crop and threshing grain from it, the straw is bound into small bundles. Some of these bundles are preserved until the month of May, when they are used for covering the roofs of houses. The bundles are untied and the straw is thickly spread with stems downwards and tops upwards from the ridges of the four sides of the roof to the top above upto the 'Adhe'. All the four sides of the roof are thus properly covered by a thick layer of straw. These straw covered sides of the roof are then bound over from top to the ridges of the roof by ropes, prepared of straw, in order that the layer of straw on the roof may not be disturbed. In the month of June when such straw roof once gets soaked with rainwater, it becomes firm and is not ordinarily blown off or disturbed even by gusty winds. This process of covering the roof with straw has to be repeated annually. In the month of April or May, the worn-out straw from the roof is removed and is used for burning 'rab' (राब) on the seed-beds in paddy fields or Varkas lands and a fresh straw roof is prepared to stand the seasons of the year ahead.

The percentage of tiled roofs of dwelling houses is 18. These are all Mangalore tiled, except one which has a semi-Mangalore and semi-country-tiled roof.

The only buildings at the village, which have a two-sided roof, are the new primary school buildings at Agarsure-Mul-gaothan and Nandai-pada. All others have four-sided (चौपाखी) roofs.

Eighty-two per cent of the dwelling houses have walls built in Kaccha (unburnt) bricks plastered with mud. The kaccha (unburnt) bricks, or the sun-dried bricks as they may better be called, are prepared by the villagers themselves when need be.

Walls of only 6 per cent of the dwelling houses are of Pucca (burnt) bricks plastered with mud. Pucca bricks are not manufactured in the village but have

to be brought from Alibag. There are only 3 dwelling houses in the village, the walls of which are built in pucca (burnt) bricks and cement or Chunam and plastered with either cement or mortar.

Only 14 dwelling houses out of 147 have walls either of grass, Karvi reed or palm leaves.

There is no separate store-room provided in the dwelling houses for storing grain, except in a few houses where part of the front verandah is enclosed by walls and made into a store-room. Grain (paddy) required for consumption for the whole year, for seed and for giving wages in kind to labourers in rare cases, is stored in *kanaga* (कणगा) which is capable of holding $1\frac{1}{2}$ Khandis (30 Maunds) of paddy, costs Rs. 7.50 and lasts for about 5 years. It is prepared of thin Bamboo chips and can be rolled in a bundle. It is erected in a cylindrical form on the floor of the 'Vathan' and plastered from outside by cowdung and earth before using for storing the grain. The upper portion or lid is closed by paddy straw and leaves and is plastered with dung and earth after paddy is stored in the *kanaga*.

No bath-room or latrine is provided at any of the houses except at the house of Lewa Patidar near Fakir-pada, which has got two bath-rooms, one on the ground floor and the other on the upper, and one latrine in the compound. A few houses have a small kaccha enclosures of walls of palm leaves or reed, either attached to one side of the house or separately in the compound. Such enclosures, which are open to sky, are made use of mainly by females for taking bath. Others take bath in the open in the small compound adjoining the house.

No drainage is provided anywhere, except a small sink in the kitchen room in some of the houses, though not in all, for draining water, spilt in the sink, to open yard outside. Water used for baths, washing clothes and cleaning utensils, etc., soaks in the open yard where it flows and spreads. No soak pits are provided anywhere.

Water required for the family is fetched from the public well and stored in copper *handi* (हंदा) in the kitchen. Fuel made from dry Injaili wood is stored in one corner of the shed, attached if any to the house, or on the loft of the cattle-shed or underneath one of the eaves (बलबण) of the roof of the house. That required for immediate daily use is kept in one corner of the kitchen.

All the dwelling houses at the village are separate from each other. The distance between any two



Heaps of harvested Paddy Crop



Straw-roofed (Pendharu) Houses



A Son-Koli Woman



An Agri Woman near the "Tulasi Vrindavan"

houses ranges from 3' to 10' and in few cases it is about 20'. Almost all the houses have some open space mostly in the rear and in some cases in front or on one of the sides of the house. A couple of trees either of mango, Shegat (शेगट), Bhend (भेंड) or banana are planted on the open space attached to the house. Such open space is generally enclosed by cactus or wood hedge. The sacred Tulasi (तुलसी) plant is planted in an earthen Vrindavan (वृंदावन) in front or rear of 28 houses.

Garbage and refuse are thrown in a small pit near the hedge of the open space adjoining the house. It is ultimately removed before the commencement of the monsoon and used for rab-making or as manure in the fields.

The average number of persons living in a compact dwelling is 5. The head of the household and grown-up unmarried sons sleep on the open verandah (ओसरी बचवा ओटी). Three or four persons including children, as the case may be, use the 'Vathan' which is inclusive of the kitchen. In the case of big families, one of the sheds attached to the house is used as kitchen thus making the small compartment in the 'Vathan' available as a separate bed-room. Cattle are not housed in any of the dwelling houses. Separate cattle-shed usually of the size of 12' x 12' with walls of palm leaves and four-sided 'Pendharoo' roof is provided near or at a distance of a few paces from the dwelling house to provide shelter to a pair of bullocks or he-buffaloes and a couple of cows. Eighty-six out of 147 dwelling units have such cattle-sheds. Only one cattle-shed in a big compound is away from the dwelling house. It is a pucca shed built in bricks and cement with a roof of C. I. sheets.

There are no carpenters or masons as a class or caste in the village.

Eight of the villagers, who know carpentry and masonry, do house-building work. They are paid daily wages of Rs. 3 to Rs. 4 in cash.

Houses are constructed during the fair season. The laying of foundation stone, erection of first pillar of the principal wooden frame of the house, the construction of 'Adhe' of the roof and fixing of the main entrance door are done on auspicious days in consultation with the Brahmin priest. Pooja ceremony is held at all the four stages of construction. A pair of coconuts and a small branch of mango-tree are tied, to the first pillar of the frame when erected and also to the

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'Adhe' of the roof when constructed. After completing construction of a dwelling house the ceremony of 'Vastoo-Shanti' (वास्तुशान्ति) is performed on an auspicious day for pacifying the household deity in consultation with the priest before using the house for residence.

Superstition prevails that facing of a dwelling house to the south is bad, as it is the direction of the god of death, the 'Yama' (यम). The only building in the village that faces the south is the new constructed primary school building at Agarsure-Shalecha-pada.

No decorations or embellishments are provided to any house. The walls of houses are simply plastered with cowdung and earth each year or in alternate year for the sake of securing durability and cleanliness.

Hygienically the houses are not bad, although, light and ventilation in the kitchen (बुलघर) and the drawing room (बठाग) are insufficient.

Health, Sanitation and Water Supply

Information about the sources of water supply is already given in Chapter I. Water supply is sufficient throughout the year for local purposes.

There is no drainage system, either public or private, in the village. There is, however, natural sanitation right from Alibag-Rewas Road on the east, the ground is gradually sloping towards the creek in the west. The rainwater is drained off in the creek and does not stagnate. Generally the villagers do not use much water at home for bathing and washing clothes. Some of them take bath and wash clothes in the tanks. Whatever water is used at home for bathing, washing clothes and cleaning utensils etc. flows and spreads on the open space attached to the house and soaks. Thus no insanitary conditions are created to any large extent. The public wells have slanting circular stone-built platform of the width of about 4 feet and height of about 6 inches surrounding the bottom of the parapet walls of the wells. Part of water, drawn from wells, that spills while pouring in the pots does not soak at the very bottom of the parapet walls but is drained off beyond the circular platform. Even then insanitation to some extent is caused beyond the platform because the water is not drained off further.

The village roads are not swept daily. They are, however, not unclean. During the rainy season they are cleaned by the rainwater. It is only in the fair season that some of the lanes and by-lanes, which are lower in level than the main village roads, are rendered unclean by fallen leaves of trees or refuse swept over

on them from the adjoining compounds of dwelling houses. The Group Panchayat has not provided any street lights at the village.

There are no public or private latrines. During the rainy season the villagers go out for easing themselves by the sides of hedges on the Varkas land and during the fair season by the sides of bunds of the paddy fields. Different Varkas lands or paddy fields are used by females and males for the purpose.

The surroundings of houses in the localities are kept tolerably clean by members of the households. On the whole and in general all the hamlets of the village, excepting Tekali-pada, are fairly clean. Part of Tekali-pada is rather insanitary due to narrow lanes and by-lanes and congestion of houses. D.D.T. is sprayed every year in all the buildings at the village.

Dress and Footwear

Ordinary dress of a Son-Koli male is a coloured cotton *rumal* (रुमाल) red, green or purple, with cross-wise strips and some designs on it. It is about 3'x3' in size and costs about Rs. 1.50 to Rs. 2 each. One end of the *rumal* is inserted in the waist-string (करगोट) in front, is pulled down between the buttocks and tucked in the rear of the string above the buttocks. The opposite end is left fluttering in front and the remaining two sides are tucked in the string on the sides of the waist. He also wears a white underwear and a cotton *kan-topi* (कानटोपी) as head-gear. At times he substitutes the *rumal* and the underwear by a dhoti and a shirt. During the rainy season and winter a few Son-Kolis, who can afford to, use over the underwear a red semi-woollen coat with half sleeves, called *Kothya* (कोठ्या) and also a semiwoollen *kan-topi* as head-dress costing Rs. 11 and Rs. 2, respectively. The semi-woollen coat has no pockets and buttons and is tied in front by means of cords (बंद).

The usual dress of a Chaukalshi male is a dhoti, a shirt and an ordinary black cap, costing Rs. 12, Rs. 3 and Re. 1, respectively.

The Son-Koli as well as Chaukalshi females use coloured cotton Sarees of the length of 9 yards and coloured Choli (चोली) or blouse. They prefer different colours, viz., green, red, blue, purple, light green, rose, etc. for Sarees and bodice.

The style of wearing Sarees is, however, different. The Chaukalshi females use them in the same (सकच्छ) style as is done by females of advanced classes; the only difference being that they use them 5 to 6 inches above the ankles and not upto the ankles as is usually done by females of advanced classes.

The *sakachha* (सकच्छ) style of wearing Saree is described below. A Saree of 9 yards length and about 50 inches breadth is taken for use. About three-fourths of the length of the Saree is first loosely wound around the waist and is tied down by a knot on the right side of the waist or in front. The other end of the Saree with the remaining portion is passed underneath the right arm along the chest and is taken over on the left shoulder and then passed over or under the right shoulder, thus covering the chest and the back with it. The middle front portion of the loose Saree is passed between the legs, then folded into small plaits and tucked on the rear side of the waist at the centre. This style gives specific grace and exquisiteness to the body of the wearer and is very convenient even while walking fast or running.

The Son-Koli females also wear the Sarees in सकच्छ fashion, resembling the tight *kacha* (काचा) type of dhoti wearing of males, only upto and just covering the knees. The *kacha* (काचा) is taken tightly between the legs and tucked in the rear. They take two/three rounds of the folded Saree around the waist so as to tighten it firmly and then take the end of the Saree as *padar* (पदर) over the shoulders. Neither Son-Koli nor Chaukalshi females wear *padar* (पदर) of the Saree over the head. In her dress a Son-Koli female appears quite upto the features, elegant and ever ready for any manual work. The usual dress of Son-Koli males as well as females is more suited for agricultural work and fishing.

Young boys use *langoti* (लंगोटी) or shorts and underwear or shirt, and girls skirt, *parkar* (परकर) and blouse or frock. Very few youngsters use *lehenga* (लेहंगा).

On ceremonial occasions the Son-Koli as well as Chaukalshi females use the same type of dress as they do on ordinary days but it is new and more costly. A few of the females, whose husbands can afford to, use Jar-Saree (जरीची साडी) costing about Rs. 20 to Rs. 25 each. On such occasions the Son-Koli females use in addition, white dhoti over shoulders. It is called shoulder cloth. The Chaukalshi as well as Son-Koli males use the same type of dress as they normally wear but it is new and more costly on ceremonial occasions. Some of the old Chaukalshis still use a coat over the shirt, crosswise *uparne* (उपरणे — a shoulder cloth) above it and *pugree* (पगड़ी) as head-dress particularly when attending marriage ceremonies. This old fashion of using *uparne* and *pugree* is fast waning.



Son-Koli Males



Son-Koli Females



Chaukalshi Females



Chaukalshi Males

Villagers get the clothes stitched by tailors at Chondi Naka as there is no tailor in the village. The stitching charges are as under :—

	Rs.
Half shirt	0.75
Full shirt	1.25
Shorts	1.25
Blouse	0.62
Choli	0.25

Cloth, dhoties, sarees and coloured rumals are bought from the village Mandve or Alibag and in case of urgent need from Chondi Naka. There is no cloth shop in the village. A pair of ordinary dhoti costs Rs. 12 to Rs. 16, an ordinary saree Rs. 10 to 13 and a coloured rumal Rs. 2 to Rs. 4.

Clothes are washed at home. There is no washerman in the village.

Most of the males get their hair cut in modern fashion usually once in a couple of months. The old folk and some of the small boys have a close-cut by a haircut machine. The charges for hair cut are 62 Paise. They are 12 Paise for shaving the head. A barber from the village Zirad visits the village.

The only fashion of hair style prevalent among the females, both Chaukalshis and Son-Kolis, is *ambada* (अंबाडा), viz., a tight knot behind the neck. Hair of small girls upto the age of 12 are dressed in *veni* (वेणी) left dangling over the back.

Footwear.—None of the females use any footwear. Only 144 males from 96 families out of the total population of 1,018 use chappals in the fair season but none in the rainy season. Chappals are bought from the neighbouring village of Zirad, as there is no cobbler in the village. A pair of chappals costs Rs. 4 to Rs. 7.

Ornaments

The favourite ornaments of womenfolk among Chaukalshis and Son-Kolis are (1) the *mangalsutra* (necklace of small black glass beads with a couple of small golden leaves and two golden beads on either side), (2) nose-ring of gold or cultured pearls, (3) golden or silver *sari* (सरी) used round the neck, (4) golden necklace, (5) one or two golden bangles used on each wrist, and (6) small silver trinkets called *jodvi* (जोडवी) on toes. As a distinction Chaukalshi females use *kudi* (कुडी) of gold or studded with cultured pearls as ornament of the ears; the Son-Koli females

use golden *gathe* (गाठे) as ear-rings. *Gathe* is a stout ear-ring of silver wound over by gold thread. Its diameter is about half to three-fourths of an inch. Another small golden ring or flower is affixed to it at the bottom and left suspended below. This ornament weighs about 1½ to 2 tolas. Its constant use results in expansion of the size of the holes, made in the ears and consequently of the ears. It has, however, a distinguishing feature. A Son-Koli woman can easily be distinguished from others by her short tight saree-wearing and the *gathe* worn on ears.

The number of women using ornaments is, however, small but the principal ornament of *mangalsutra* is invariably used by all married women and also *gathe* by all married Son-Koli women.

The approximate value of the common ornaments is as under :—

	Rs.
(1) Mangalsutra	30.00
(2) Nose-ring of gold	50.00
(3) Nose-ring of pearls	60.00
(4) Solid silver <i>sari</i>	20.00
(5) Hollow golden <i>sari</i>	80.00
(6) Golden necklace	80.00
(7) Golden bangles	75.00 each.
(8) Silver <i>jodvi</i>	7.50 per pair.
(9) Golden <i>kudi</i>	50.00 per pair.
(10) <i>Kudi</i> of cultured pearls studded with gold	70.00 per pair.
(11) Golden <i>gathe</i>	80.00 per pair.

Males do not use any ornaments. A few of the youngsters, who are in service at Bombay, occasionally use golden chain weighing about one-fourth to half a tola with a small locket in it around the neck.

Furniture and other Consumer Goods

Table No. 2.4 on page 18 shows the number of households possessing different items of furniture.

It will be seen from aforesaid table that only one household of the Lewa Patidar possesses all items of furniture while the Tillori Kunbi and the Katkari households do not possess any.

Table No. 2.5 showing the number of households possessing different items of consumer goods is given on page 18.

TABLE No. 2.4

Castewise distribution of Households possessing different items of Furniture

Name of caste	Number of Households possessing							
	Khatia	Chair	Table	Bench	Stool	Wall-shelf	Cupboard	Mirror
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Son-Koli	14	6	27	6	1	..	3	8
Chaukalshi	23	5	13	4	4	..	1	3
Pachkalshi	3	..	1	..	..	..	..	..
Agri	3	1	..	1	1	2	1	1
Brahmin	1	1	..	1	..	..	..	1
Lewa Patidar	1	1	1	1	1	1	1	1
Muslim	..	1	1	..	..	..	..	..
Total	45	15	43	13	7	3	6	14

TABLE No. 2.5

Castewise distribution of Households possessing different items of Consumer goods

Name of caste	Number of Households possessing								
	Hurricane lantern	Petromax	Battery torch	Kerosene stove	Bicycle	Wrist-watch	Clock	Sewing machine	Crockery
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Son-Koli	62	13	8	..	4	5	3	..	..
Chaukalshi	23	..	8	..	3	3	1	..	..
Pachkalshi	3	..	1	..	..	1	..	..	..
Agri	1	..	..	..	..	..	..	..	..
Tillori Kunbi	2	..	..	..	..	..	..	..	..
Brahmin	1	..	..	..	..	..	1	1	..
Lewa Patidar	1	1	1	1	1	1	1	..	1
Muslim	1	..	..	..	..	..	..	..	..
Total	94	14	18	1	8	10	6	1	1

Table No. 2.5 discloses that only 62 households out of the total number of 123 of the Son-Kolis possess one or the other item of consumer goods.

Likewise, only 23 households out of 55 of Chaukalshis possess one or the other item of consumer goods.

Kerosene stove and crockery are possessed by the Lewa Patidar family only and sewing machine by the Brahmin. The Katkari family is without any consumer goods.

Total number of the various items of furniture or consumer goods possessed by the different households

in the whole village as shown in Tables Nos. 2.4 and 2.5 on page 18 is as under:—

Name of article	Total number of articles in the village
Furniture—	
(1) Khatia	51
(2) Chair	21
(3) Table	48
(4) Bench	17
(5) Stool	13
(6) Wall-shelf	3
(7) Cupboard	6
(8) Mirror	16
Consumer Goods—	
(1) Hurricane lantern	100
(2) Petromax	20
(3) Battery torch	21
(4) Kerosene stove	1
(5) Bicycle	9
(6) Wrist-watch	13
(7) Clock	7
(8) Sewing machine	1
(9) Crockery	1 set

Out of this list the Lewa Patidar, alone holds 7 cots, 6 chairs, 6 tables, 3 benches, 7 stools, one wall-shelf, one cupboard, 2 mirrors, 6 hurricane lanterns, one battery torch, 2 Petromax lamps, one Kerosene stove, one bicycle, one wrist-watch, 2 clocks and one crockery set. The rest of the households, which possess any item of furniture and consumer goods, practically do not individually hold more than one of the items concerned. Tables, benches, stools and chairs, possessed by these households, are mainly used for installing "Gauri Ganapati" (गौरी गणपती) on the Ganesh Chaturthi day every year. The Petromax lamps and mirrors are also used on the occasion of the Ganesh Chaturthi festival and marriage ceremonies and also *bhajans* (group singing of devotional songs). Wooden cots are used only by the heads of households, or by females during the period of confinement. Most of the members of all the households sleep on gunny cloth or *godhadis* (गोधडी) on the floor.

Most of the articles of furniture excepting the mirrors, has been locally made by the village carpenters. The mirrors and other articles of consumer goods are bought from Alibag or Bombay.

Washing soap is used by 191 out of 201 households of the village and toilet soap by only 12 households.

Cooking and Other Utensils

Common utensils in use in the houses of Chaukalshis as well as Son-Kolis are brass *top* (टोप), *pateli* (पातेली) and *zankani* (झांकणी) used for cooking, brass dishes (ताटे) and bowls (वाट्या) for serving meals, brass *parat* (परात) for preparing bread, *tambya* (तांब्या) for drinking water, brass cups and saucers for drinking tea, copper *handas* (हंडे) for storing drinking water and iron and earthen *tava* (तवा) for baking chapati. In most houses earthen pots are used for boiling water for bath and for cooking fish curry and sometimes also rice. Families of lesser means use utensils of aluminium for cooking, serving food or drinking water.

Utensils of brass, copper and aluminium are bought from Alibag or the village Mandve or in the annual fair at Awas. There is no copper-smith in the village. Approximate prices of the common utensils in use are as under:—

	Rs.
(1) Brass <i>top</i> (टोप)	7-00
(2) Brass <i>pateli</i> (पातेली)	7-00
(3) Brass <i>zankani</i> (झांकणी)	2-00
(4) Brass dish (ताट)	3-00
(5) Brass bowl (वाटी)	1-00
(6) Brass <i>Parat</i> (परात)	5-00
(7) Brass <i>tambya</i> (तांब्या)	2-00
(8) Brass cup and saucer (पेला बशी)	1-50
(9) Copper <i>handa</i> (हंडा)	18-00 to 20-00
(10) Iron <i>tava</i> (तवा)	1-25
(11) Earthen <i>tava</i> (तवा)	0-37
(12) Earthen pot for heating water (मातीचे मडके)	0-50
(13) <i>Tavi</i> (earthen pot for cooking fish) (तवी)	0-60
(14) <i>Tavali</i> (earthen pot for cooking rice) (टवली)	0-70
(15) <i>Ranjan</i> (earthen pot for keeping rice or water) (रांजण)	1-50

Aluminium articles at serial Nos. 1 to 5, 7 and 8 cost about half the price. The number of utensils in use depends on the number of inmates in the family and financial condition of the household. Ordinarily, there are no surplus utensils in any of the houses except of the Brahmin and the Lewa Patidar.

Food and Drinks

Staple food is rice. Daily diet of all families, excepting the Brahmin and the Lewa Patidar, consists of breakfast at about 7 or 8 a.m., mid-day meal at 12 noon and evening meal at about 8 p.m. The breakfast

consists of rice-bread and some vegetable or *usal* (thick preparation) of pulse or fish curry from previous night meal preserved for the next day's breakfast. The noon and evening meals consist of cooked rice and dal, which is locally called *varan* (वरण) or fish curry. It is supplemented occasionally by roasted dry fish or vegetable including onion and potatoes and *usal* of pulses. Once in a month chicken curry or mutton curry is served with the meals instead of dal or fish curry. Chickens are available in most families. Mutton is required to be bought. No eggs are used in meals or at breakfast but are sold. An egg fetches twelve paise at the village.

All the households at the village, excepting the Brahmin and the Lewa Patidar, are non-vegetarians. Beef is, however, prohibited in all the non-vegetarian families excepting the Muslim.

Groundnut oil is commonly used for frying or cooking in ordinary or even ceremonial meals.

Sugar and tea are consumed by all the households and most of the villagers take tea in the morning. They use milk in the preparation.

Fast is generally observed on Maha Shivratri, Ram Navami and Gokul Ashtami days. Preparations made of groundnut, sago, potatoes and bananas are taken in meals on the fasting days.

Feasts are held on Gudi Padwa, Dasara, Ganesh Chaturthi, Bali Pratipada and Holi Paurnima days. On Gudi Padwa, Dasara and Holi Paurnima days the main dish is of *puran-poli* (पुरण पोळी). On Ganesh Chaturthi day *modak* (मोदक—a preparation of rice flour, coconut and jaggery) dominates as the main dish. It is the favourite dish of God 'Ganesh' or 'Ganapati'. On Bali Pratipada day non-vegetarian food is served as the main dish. Some sweets are also served to supplement the meals.

Usually non-vegetarian food is not served on Mondays, Thursdays, Saturdays and Ekadashi days and not at all in marriage feasts.

The Brahmin and the Lewa Patidar take only tea and no breakfast in the morning. They also take tea in the noon. The Brahmin family takes cooked rice, rice-bread or wheat *chapati*, vegetable or *usal* of pulses, *chutney* and butter-milk in both the meals. The Lewa Patidar takes *puri* or wheat *chapati*, a small quantity of cooked rice, vegetable or *usal* of pulses, *papad* and milk in the mid-day meal, and *puri* or *chapati*, milk and vegetables in the evening meal. Ghee

is served on cooked rice and *chapati* in both the families. In ceremonial feasts sweets are prepared in ghee or in 'Dalda'. *Puran-poli* is the favourite dish of the Brahmin family and *magaj* (मगज—a preparation of gram flour, ghee and sugar) of the Lewa Patidar family.

The poor Katkari family has no ceremonial feasts. Its daily diet consists of breakfast of rice-bread in the morning, cooked rice and *dal* or roasted dry fish or dry fish curry in the noon and rice curry or cooked broken rice with roasted dry fish or dry fish curry in the evening.

The Muslim family takes the same food as that of the Son-Kolis but it is rather of an inferior quality due to poverty.

Fuel

Cooking is done on ordinary earthen *chul* (चूल्हा). Fuel used for cooking consists of dry wood of Injaili trees standing on Varkas lands belonging to the villagers. Those who do not own trees have to buy wood which costs 31 to 50 Paise for a small headload and 62 paise for a big headload. All sort of wood except of Pippal (पिपल) tree, which is considered sacred, is used as fuel. Cowdung cakes, made at home, are also used to supplement fuel.

Other Habits

Villagers go to bed between 9-00 and 9-30 p.m. and get up between 5-00 and 6-00 a.m. They cleanse their teeth in the morning with burnt tobacco powder or *rangoli* (रंगोली), which is prepared by burning paddy-husk. After tea they take bath, followed by the breakfast before they attend to work from 8-00 a.m. to 12 noon and again from 2-00 to 6-00 or 7-00 p.m. On return home in the evening some of them again take bath with warm water. The noon time from 12-00 noon to 2-00 p.m. is respite for them for taking a nap.

Table No. 2.6 on page 21 gives some interesting information about heads of households of different castes using tobacco in different forms.

More persons in Chaukalshis smoke and less chew *pan-supari* and tobacco. Reverse is the case with the Son-Kolis. It can be seen from the figures in that table that whereas 51 per cent of Chaukalshis smoke and 22 per cent chew tobacco, only 20 per cent of Son-Kolis smoke and 77 per cent chew tobacco.

Villagers, both Chaukalshis and Son-Kolis, are not yet quite free from the old habit of drinking.

TABLE No. 2.6
Castewise Distribution of Heads of Households Consuming Tobacco in different forms

Name of Caste	Different forms in which tobacco is consumed			Not consuming tobacco in any form	Total number of households
	Eating	Smoking	Eating and smoking both		
(1)	(2)	(3)	(4)	(5)	(6)
Chaukalshi	12	28	....	15	55
Son-Koli	95	25	1	2	123
Pachkalshi	3	1	....	....	4
Agri	6	2	2	....	10
Tillori Kunbi	1	1	....	3	5
Brahmin	....	....	....	1	1
Lewa Patidar	....	1	....	....	1
Katkari	1	....	....	....	1
Muslim	....	....	....	1	1
Total	118	58	3	22	201

All households possess stone grinding wheels and most of the females grind grain for flour at home. Out of 201 households, housewives of 187 households grind corn every day in the early morning, 11 make flour at home as well as at the flour mill at Chondi Naka and 3, viz., one Brahmin, one Lewa Patidar and one Chaukalshi get the flour made at Chondi Naka flour mill.

Beliefs and Practices

Births.—Most of the females from the village work as usual until the eighth month of pregnancy. In the last month or a month and a half before delivery they are not engaged in hard or heavy work such as drawing and fetching water from the village well, working in fields, etc., if they can avoid it, but continue to do light household jobs of cooking, sweeping the floors of the house and the cattle shed, cleaning utensils, washing clothes, etc. Some of the females, who have no other person at home to help them continue to do the heavy work of drawing and fetching water from the well, etc. but not the field work, till the last month of pregnancy. Greater care is taken of a female, who is to deliver for the first time. She is sent to her parent's place in the seventh month of pregnancy for confinement. Usually local midwife Dai or *suin* as she is called experienced but untrained is employed for the delivery. There are two Son-Koli females aged 60 and 35 in hamlet Nandai-pada of the village who work as

midwives. In ordinary cases no specific care is taken nor any ante-natal precaution followed during the period of pregnancy in any community of the village. Difficult cases are sent to the maternity hospital at Chondi Naka for confinement.

On the birth of a child at home the umbilical cord is cut by means of a sharp knife or sickle. The placenta is buried in a deep pit in one corner of the compound of the house. The newly born child is not allowed to be breast fed by the mother for the first three days of birth. A small, clean piece of cloth is rolled into the form of a cigarette, dipped in cow's milk and one end of it is put in the child's mouth and the other outside in order to feed the child with cow's milk on those days. After three days the child is allowed to suck the mother.

From its birth onwards the child is given bath in lukewarm water every morning. The mother is not given bath for the first four days of confinement. From the fifth day onwards she is given bath with lukewarm or hot water every morning. Before giving bath her body is rubbed with coconut oil by the *suin* for a period of one month after confinement. During that period, the mother is made comfortable and warm for about half an hour every morning and evening by blowing live coals below her cot. The child is also given warmth accordingly for about 10 minutes each time and then put in the cradle.

On the fifth and sixth days of the birth, Devi 'Sati' or 'Satvi' (सती अथवा सटवी) is worshipped by females in the family usually in the evening. On the twelfth day the 'Barse' (बारसे) ceremony is held in the afternoon or evening. On this day, the child is given bath and new clothes and an ornament or two are put on the person of the child. A goldsmith, invited from the neighbouring village of Awas or Chondi Naka, punctures a hole in each of the lobes of the child with a sharp end of a thin ear-ring of gold, which is then fixed by him on to the lid. He is given a rupee, a coconut and some *shidha* (शिधा) as remuneration in addition to the price of the two ear-rings costing a couple of rupees. Female friends, relations and neighbours collect together and sing auspicious songs. The child is then put in the cradle and named. Name is given according to 'Nam-rashi' in consultation with a priest. Sugar and sweets are distributed on this occasion.

After about 6 to 8 months of the birth, the child is vaccinated. Here too a ceremony, originally attached to natural attack of smallpox, is observed. Seven virgins and a boy are kept on fast for some time. They are then paid homage and given coconuts, betelnuts, banana, fruits, date and some sweets to eat. The ceremony thus ends.

A child sucks the mother until it attains the age of 18 months to two years. Some light food such as rice curry, cow's milk, etc., is given to the child after it has completed nine months of age. Regular food is given after it attains the age of two years. The mother is given some nutritious non-vegetarian food such as fish or chicken curry, if available, during the first month of confinement. Thereafter she takes the usual food and also takes up to her normal household work.

Customs and ceremonies as above more or less prevail in all the castes of Hindu religion in the village.

Common names of boys and girls.—Common names given to boys and girls of the two principal castes of Son-Kolis and Chaukalshis during the last seven decades as found from the Revenue records (V. F. No. XIV) are given below.—

SON-KOLIS		CHAUKALSHIS	
Boys	Girls	Boys	Girls
Decade year 1891—1900			
Sakhya	Kali	Dharma	Bhagirthi
Chindhya	Jamni	Keshav	Sakhu
Halya	Yamni	Arjun	Janki
Govind	Bhagi	Gopal	Yami
Vithya	Bachi	Balya	Umi
Nathya	Savitri	Sakhya	
Nagu	Devki	Barkya	
	Kashi		

SON-KOLIS		CHAUKALSHIS	
Boys	Girls	Boys	Girls
Decade year 1901—1910			
Hasha	Vithi	Gopal	Yesu
Kalu	Dharmi	Marya	Chimi
Javarya	Ambi	Sakharam	Yamni
Hari	Ganga	Govind	Chandrabhaga
Govind	Raghi	Bendu	Dhondi
Gopal		Karun	Manki
Aba		Bala	
Balu		Babaji	
Posha		Tatya	
Narayan			
Marya			
Ramji			
Bendu			
Raghu			

Decade year 1911—1920			
Nathu	Padma	Ramji	Yesu
Dhondur	Salu	Gopal	Shanti
Kalya	Bhagi	Vithu	Ambi
Rama	Bami	Atmaram	Thaki
Kasha	Kashi	Trimbak	Rai
Nagu	Dhani	Ragho	
Mahadu	Kamli	Gunjya	
Balu	Sita		
Posu			
Gavarya			

Decade year 1921—1930			
Ganpat	Ganga	Khandu	Soni
Dattu	Ladi	Antu	Manki
Mahadu	Kamli	Balkrishna	Chandri
Vithu	Ambi	Krishna	Niri
Chintu	Mathi	Gaja	Shanti
Krishna	Rakhumai	Pandurang	Devki
Mahadeo	Chima		Chima
Vishnu	Soni		
	Jaya		
	Sundari		
	Gavari		

Decade year 1931—1940			
Pandharinath	Yami	Waman	Godi
Rama	Gauri	Harchand	Hali
Dattu	Gangu	Govind	Chimi
Budhya	Changi	Shantaram	Hiri
Pandu	Tulahi	Bhaskar	Masani
Nagu	Nira	Ramchandra	Durgi
Mahadu	Mani		Kashi
	Balli		

SON-KOLIS		CHAUKALSHIS	
Boys	Girls	Boys	Girls
Decade year 1941—1950			
Ramchandra	Vacchhi	Ramchandra	Champu
Keshav	Yeshi	Janardan	Tari
Hasha	Nami	Jagannath	Leela
Damodar	Gulab	Laxman	Premi
Somu	Mani	Gajanan	Malini
Pandurang	Manji	Prabhakar	Suman
Laxman	Raji		
Sadanand			
Narayan			
Bhambar			

Decade year 1951—1960			
Mahadu	Suman	Kamlakar	Sumati
Narayan	Gauri	Govind	Nirmala
Bharat	Manki	Harish-chandra	Suman
Raghav	Bhima	Ekanath	Chandra-bhaga
Namdeo	Jani	Ramesh	Manda
Dnyaneshwar	Intira	Vijayakumar	Shaina
Sadanand	Nirmala	Suresh	Kusum
Prakash	Vimal	Ravindra	Malu
	Hira		Shobha
	Gulab		Usha
	Pushpa		
	Premala		
	Lila		

Pachkalshis give the same common names to their sons and daughters as the Chaukalshis ; Agris and Tillori Kunbis give the same names as the Chaukalshis and Kolis respectively.

Trend of giving modern common names to girls as in other advanced Hindu classes is visible since the last two decades. Same is the case with boys since the last decade.

As in other parts of Maharashtra the order followed in writing the names of males and unmarried females is first the *name*, then the father's name and last the surname. In the case of married females, first the *name* is written, followed by the husband's name and last the surname.

The nick-names commonly given to males in Son-Kolis are :—

(1) Dada, (2) Kaka, (3) Baba and (4) Tatya, and to females "Tai".

Amongst Chaukalshi males, they are :—

(1) Bhau, (2) Tatya and (3) Anna, and females (1) Tai, (2) Akka and (3) Mai.

Marriages.—The system of performing marriage is common amongst Chaukalshis, Son-Kolis, Pachkalshis, Agris and Tillori Kunbis of the village. All marriages are performed by Palshi Brahmin priests. A marriage is performed at the bride's place and not at the bridegroom's. Now a days ordinarily the age of the bride and the bridegroom at the time of performance of the marriage is above 14 and 18, respectively.

Some stray cases of marriages below these ages are also reported.

All marriages are settled by negotiations. There are, however, variations in taking initiative in proposing the marriage, in the matter of obtaining consent of the bride and the bridegroom and in payment of dowry.

Among Chaukalshis and Pachkalshis the bride's father takes initiative and proposes marriage to the bridegroom's party. Now a days consent of the bride and bridegroom is also obtained in some cases. A few years back consent of the bride or bridegroom was no matter for consideration. No dowry is paid or accepted when marriages are settled amongst the village boys and girls. It is only when the village girls are offered in marriage to educated Chaukalshi or Pachkalshi families in Bombay that dowry is required to be paid by the bride's father to the bridegroom by way of presents. The amount of this dowry varies from Rs. 200 to Rs. 450, according to the financial condition and education of the bridegroom.

In Son-Kolis, Agris and Tillori Kunbis initiative to propose the marriage to the bride's father is taken by the bridegroom's father. Consent of bride and bridegroom to the proposed marriage is not considered important although, of course, the parents on both sides take into consideration the compatibility and suitability of the alliance. Among Son-Kolis bride price of Rs. 100 (called चार्ज) is paid by the bridegroom's father to the bride's father. Among Agris and Tillori Kunbis Rs. 40 are paid accordingly by the bridegroom's father to the bride's father.

Usually the Son-Kolis of Agarsure offer their girls to and accept the girls of Son-Kolis of the following villages of Alibag taluka and Uran mahal of the Kolaba District :—

(1) Ghasawad, (2) Chondi (Bamansure), (3) Sutar-pada, (4) Raywadi, (5) Kihim, (6) Zirad, (7) Awas, (8) Dhokawade, (9) Saral, (10) Mhatroti and (11) Mandave of Alibag taluka and (12) Town Uran of Uran mahal.

They also offer their girls in marriage to the Son-Kolis of Thana and Bombay but the latter are reluctant to offer their girls to the former, obviously because such girls will be required to do hard agricultural work at Agarsure.

Formerly the marriage function used to continue for 3 days. First is the "Sakharpuda" day. On this day some 5/6 relatives of the bridegroom go for dinner to the bride's place. After dinner they give a cup full of sugar to the bride and return home. Second is the "Haldi" (हळदी) day. On this day paste of turmeric powder (हळद) prepared in milk or coconut milk is exchanged between the bride's party and the bridegroom's party. The paste is applied all over the face and body of the bride as well as the bridegroom. The friends and relatives that may have assembled take dinner with the respective parties.

Marriage is held on the third day either in the morning, noon or evening at an auspicious time determined by the priest. In the first instance the bridegroom, well-clad in new clothes and with *bashing* (बाशिंग—marriage coronet) fixed on his head and *mundhavalas* (मुंडावल—sort of small garlands of flowers or coloured paper) affixed to the *bashing* and hanging on both sides of the forehead, is led in procession to the house of the neighbour of the bride. There the "Rukwat" (रुकवत) ceremony, viz., of giving him fruits and sweets, is held and then he is taken to the bride's *mandap* (मंडप). The bride's father receives him. He is then made to stand facing the direction where the Sun may be at that time. Two relatives of the bride hold a curtain against him. The bride is then brought and made to stand on the opposite side of the curtain facing the bridegroom. The priest chants *mantras* (मंत्र) and then sings the *mangalashtakas* (मंगळाष्टके—eight auspicious stanzas in Sanskrit). The friends and relatives and all who have assembled at the function stand up and continue throwing of coloured grains of rice on the heads of the bride and the bridegroom by way of blessings during the period the priest sings the stanzas. On completion of singing of the eighth stanza the curtain between the bride and the bridegroom is lifted. The bride garlands the bridegroom and then the latter, the former. Beating of drums (ताळे) and playing of local *vajantri* music (सनई) start at the moment. *Pan-supari* and sugar are distributed to all assembled. The priest then places a stone slab called *pata* (पाटा) (which is otherwise used for pounding chutney) on one side of the place where the marriage was celebrated. He arranges betelnuts on it to represent gods and Rishis (ऋषि). A small fire is made

by burning a few stems of Ambadi plant (आंबाडी) to represent holy fire. One end of the *uparne* (उपरणे—shoulder cloth) worn by the bridegroom is tied to one end of the saree of the bride. The couple is then made to go round the *pata* seven times, which ceremony is called "Saptapadi" (सप्तपदी). The marriage is thus celebrated in the presence of gods, Brahmin and the "Agni" (अग्नि—fire) who are supposed to stand witnesses to it.

Feast consisting of cooked rice and *dal*, a vegetable or *usal* of pulses is then given to the friends and relatives. No non-vegetarian food is served in any marriage feast, although sometimes drinking is resorted to. A procession of the bride and bridegroom is then taken out by the night in a bullock cart or a horse tonga from the place of the bride to the place of the bridegroom. It is accompanied by friends and relatives, males as well as females, and by drum beaters and music players. The *sanais* (सनई) are played by Agri, Mahar or Kathodi players and the *tasha* (ताशा drum) by a Muslim beater.

In Chaukalshis the bride's father gives present (आहेर) in the form of a Dhوتي to the bridegroom and also to the eldest son-in-law, if any. The same practice prevails in Son-Kolis also, but instead of a Dhوتي, a towel is given. The nearest relatives and close acquaintances give presents of a rupee or two in cash to the bridegroom. They are given pieces of cloth for shirt or bodice in return.

In Chaukalshis the expense on account of marriage to the bride's party comes to Rs. 500 to Rs. 1,000, including the amount of dowry, if any; the expense of the opposite party equals to about half of it. Among the Son-Kolis expense to the bridegroom's party comes to about Rs. 500 to Rs. 750 including the bride-price (बाज); expense of the other party equals to about half of it.

A peculiarity noticed is in the importance given to the bride's neighbour, where the bridegroom is first taken for the 'Rukwat' ceremony before being led to the bride's *mandap* for celebration of the marriage. This custom explains the correct meaning of the name of the ceremony. The word "रुकवत्" is derived from the Sanskrit root रुक् = to stop or halt for a while.

No inter-caste marriages have taken place at the village. The villagers are all orthodox and do not like to swerve from the age old practice of marrying within the caste. They are afraid of being outcaste by the castemen concerned in case they perform an inter-caste marriage.

The only form of consanguineous marriage prevalent at the village is marriage with maternal uncle's daughter. The number of such marriages is eleven. There is no practice of marrying the wife of deceased elder brother, marrying cross cousins, etc. Marriage alliances with relations are not preferred to those with outsiders.

There are no cases of polygamous or polyandrous marriages in the village.

Widow Marriages.—Widows are not ill-treated but they cannot move freely or enjoy status as that of married females during marriage ceremonies and on other auspicious functions.

Widow re-marriages only with widowers are permissible in Son-Kolis, Chaukalshis, Agri and Tillori Kunbis. The father of the widow takes initiative in such a marriage. It is a simple ceremony. The widow is taken to the widower's place and both are made to sit in front of the sacred Tulshi plant. The priest and the Police Patel of the village are present at the place. The Patel inquires and ascertains that all money dealings and property matters pertaining to the widow's previous home and in which she was interested, have been properly settled and proper arrangements have been made for bringing up the children she had, if any, from the previous husband. The priest then performs the marriage, which is called 'Pat' (पाट) within half an hour. There is no special ceremony attached to it. On performance of the 'Pat' the married widow can again freely move in society and attend even auspicious functions as other married women do. She is, however, prohibited from performing an auspicious ceremony.

System of divorce is not prevalent except among Agri. There has been, however, no instance of divorce among the Agri of the village.

There are no professional prostitutes in this village. No Kolhatinis or dancing girls visit the village.

Purdah system is not at all prevalent among the women.

Deaths.—When a person is about to breathe his last, he is removed from the cot and placed on a black blanket (चोंगडी) on the floor of the house. General belief is that death should not occur on a cot. After death, the dead body is kept in a sitting posture on a chair by means of supports, or is laid prostrate on the floor of the house with head to the north and legs to the south. Care is taken that a cat does not cross the dead body anytime.

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A frame of the wood of Bhend tree, 8' × 2' in size and of the shape of a stretcher is prepared. It is called *tirdi* (तिरडी). Wood of this particular tree is used because it is amply available at the village. The frame is covered by means of a couple of dry leaves of the palm tree, called *zap* (झाप). The dead body is then brought in the front courtyard, held in a sitting position on a wooden seat and a bucketful of cold water is poured on its head. A wreath of flowers, with leaves of the sacred Tulasi plant in it, is laid around the neck of the dead and the body is laid prostrate with face upwards on the *tirdi*. A piece of white cloth is placed underneath and over the body, keeping the face uncovered. The body is fastened to the wooden frame (तिरडी) by means of coir string. Four of the relatives or friends of the dead lift and hold the *tirdi* on their shoulders. The funeral procession then starts with the eldest or youngest son of the deceased, holding an earthen pot with burning cowdung cakes in it and walking ahead of the procession. On reaching the cremation ground, the *tirdi* is lowered on the ground and the dead body is unfastened from the wooden frame. A pyre of logs of wood is then arranged on the cremation ground, the dead body is laid on it with head towards the south and feet towards the north and is covered by logs of wood. The deceased's son puts fire on the pyre by means of the burning cowdung cakes he has carried to the cremation ground. Others then set fire to the pyre on all sides and set it ablaze. All wait at a distance and watch for about a couple of hours until the corpse is almost cremated. No specific religious ceremony is observed at the cremation of the dead. They then return to the house of the dead, each one visiting the apartment in which the deceased died and taking *darshan* (दर्शन) of an earthen sweet oil lamp which is kept burning on the spot by the members of the household. All of them then take bath in the village tank and return home.

Mourning and pollution are observed by the members of the household and nearest relatives of the dead for a period of 10 days. Distant relatives observe it for a period of one to three days. No pollution is observed by children below 12 years of age.

In the case of death of an elderly person, his or her eldest son stays at home, does not move out for 12 days and observes strict pollution. Every day in the evening for the first 10 days he lights an earthen lamp (पणती) on the spot where the death occurred and takes his meals before sunset.

On the 10th day the 'Pind' (पिंड) ceremony is performed by the priest. The 'Pind' is prepared of cooked rice strewn with black sesamum. These are worshipped with water and flowers and then released in the village tank together with the earthen lamp that was being lit for 10 days.

On the 11th day the house is purified by means of cow-dung and cow-urine (गोमय आणि गोमूत्र).

On the 12th or 13th day all the friends and relatives of the dead and the persons who carried the dead body to the cremation ground and also others who accompanied the funeral procession, are invited and given meals consisting of cooked rice, *dal* and vegetables. Expenses of such a dinner vary from Rs. 25 to Rs. 75 according to the economic condition of the household concerned.

Bodies of children dying before the age of two are buried. All others are burnt on a pyre of wood. There is, however, an exception to this. Bodies of persons of any age, who die due to any of the epidemic diseases of smallpox, plague or cholera, are necessarily

buried and not burnt, general belief being that due to burning of such bodies the epidemic would spread.

Customs and ceremonies as detailed above connected with death are common amongst Son-Kolis, Chaukalshis, Pachkalshis, Agris and Tillori Kunbis. They are also observed by the Brahmin family with slight differences. On the death of a person the Brahmins do not keep the dead body in a sitting position on a chair but always prostrate on a blanket on the floor of the house. They prepare the *tirdi* (तिरडी) of bamboos and not of the wood of Bhend tree for carrying the dead body to the cremation ground. A Brahmin priest, who is invited at the cremation ground, performs a ritual by chanting relevant *mantras* (मंत्र) in Sanskrit language before and on setting fire to the pyre on which the dead body is laid. This method of setting fire to the pyre is called *mantragni* (मंत्राग्नि), as different from *bhadagni* (भडाग्नि).

On the thirteenth day "Shraddha" (श्राद्ध) ceremony is performed if the person who died was married. A Brahmin priest is invited for performing the ceremony and for taking meals along with the friends and relatives of the dead. Sweet gruel of milk and sweet balls are served at the meals.

Village Land and Soil

The total area of the village Agarsure is 727 acres and 16 gunthas or 1.1 sq. miles. The total agricultural land owned by the villagers is 568 acres and 11 gunthas comprising 310 acres and 35 gunthas of kharif land (paddy fields) and 236 acres and 10 gunthas of *varkas* land (grass land). Soil of the kharif land is deep enough all over and suitable for paddy cultivation. Colour of the soil is medium black and its texture is not loose but sticky in most fields. In inferior types of fields the colour is blackish-grey and the texture somewhat loose. All these fields are well-bunded so as to hold sufficient rainwater. The area of most of the fields is not more than an acre each in extent and in some cases, which are not uncommon, it is 2 to 5 gunthas each. There are very few fields which have an area of one acre and above but none is more than 1½ acres in extent.

The *varkas* lands (grass lands) are plain and at a higher level from those of the kharif lands by about 2 to 2½ feet. The soil of these lands is shallow and hard and its colour is yellowish-grey. There is no red soil in this village. Good grass grows on the *varkas* lands. Some small patches are, however, rocky and barren. The *varkas* lands are fit for graft mango plantation, but at present there are hardly any on them. The land-holdings mostly consist of kharif and adjoining *varkas* lands, if any, together. Some of the compact holdings are enclosed by cactus hedge.

There is also a small area of 16 acres and 32½ gunthas of *khar* land (salt paddy land) in the village. It is subject to inundation by sea water and is occasionally brought under salt paddy cultivation by broadcast method.

There was originally 17 acres and 23 gunthas of Gurcharan (grazing) land in the village. To this is now assigned and added 60 acres and 17 gunthas of Khajan land. Khajan land means salt land which is not fit even for salt paddy cultivation. The newly assigned land does not grow good and sufficient grass. It is occasionally inundated by sea water. Most of the Gurcharan land is on the south-western side of the village.

Survey and Settlement

The village is in Survey Group II. Its original settlement was done along with other villages of Alibag Taluka in 1857-58, Revision Settlement in 1893-94 and Second Revision Settlement in 1926-27.

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CHAPTER III

ECONOMY

The maximum rates of assessment per acre for the 16 annas soil classification, fixed for the different kinds of land in the Second Revision Settlement and which have continued upto now, are as under :—

	Rs.	a.	p.	
Paddy land (तरा)	10	10	8	For sweet paddy land.
	6	12	0	For salt paddy land.
	3	7	0	For new paddy land.
Irrigated land (बागाईत)	6	12	0	
Grass land (जिराईत)	3	7	0	
Rabi land (रबी)	3	7	0	

Abstract of Village Form No. 1 (सेतवार पत्रक) is reproduced below :—

	Area			Assessment	
	A.	g.	a.	Rs.	P.
(A) Cultivable assessed land—					
Old Tenure	568	11	13	2,881	56
(B) Uncultivable unassessed land—					
Pot-Kharab	55	16	8	....	
Rivers and Nallas	10	13	0	....	
	65	29	8		
Assigned for public purpose—					
Gurcharan	17	23	0	....	
Khajan land	+60	17	0	....	
	78	0	0		
Gaothan	9	37	0	....	
Tanks	5	7	0	....	
Given on rent for non-agricultural use out of Government Survey Nos.	0	10	15	....	
	15	14	15		
Total of (B)	159	4	7		
Grand Total of village lands	727	16	4	2,881	56

The average land revenue for the different kinds of assessed land per acre is as shown below :—

	Average land revenue per acre			
	Rs.	a.	p.	
Paddy land (तरा)	9	0	0	For sweet paddy land.
	4	0	0	For salt paddy land.
Irrigated land (बागाईत)	2	14	0	
Grass land (जिराईत)	0	10	3	
Rabi land (रबी)	2	11	6	

The average land revenue per acre of assessed land is lower than the maximum rates because of lower soil classification prevailing at the village.

Land Revenue

The total annual fixed land revenue of the village is Rs. 2,881.56 for 568 acres, 11 gunthas, and 13 annas of assessed land. The consolidated land revenue (i.e. fixed land revenue *plus* local fund cess thereon at the rate of annas three per rupee) is Rs. 3,428.35. It was the same for the last three years and was duly recovered in full each year by the Patil and Talati of the village. According to standing orders, land revenue is recovered in two instalments. First instalment becomes due on 1st of January and second on 15th of February.

Thirty per cent of the fixed land revenue is given as grant to the Group Panchayat.

Sales Prices of Agricultural Lands

During the last 3 years there were only three genuine sales of lands. In one case 5 acres and 20 gunthas of land (including 3½ gunthas of Pot-Kharab) assessed at Rs. 10-8-0 was sold by an absentee landlord to the tenant of the land in 1959 for Rs. 500. This land is of inferior type. The price comes to Rs. 90 per acre.

In another case only 22 gunthas of land (including 3½ gunthas of Pot-Kharab) assessed at Rs. 10-3-0 was sold by a landlord, who was cultivating the land personally, to an agriculturist of the village for Rs. 1,500 in the year 1958. It is a very good piece of land fit for paddy cultivation.

In the third case 19½ gunthas of land (including 1 guntha of Pot-Kharab), assessed at Rs. 4 was sold by an owner agriculturist of the village, who was cultivating it personally, to another agriculturist for Rs. 300 in the year 1959. This was a medium type of land. The sale value comes to Rs. 600 per acre.

Land Tenure and kind of Rights on Land

The only tenure of land prevailing at the village is the 'Khalsa old tenure'. There are no lands of 'New' or 'Alienated' tenure at the village.

Rights on 'Khalsa old tenure' lands are of two kinds, which are locally called (1) Malki (मालकी—of ownership) and (2) Kularaki (कुलारकी—of tenancy).

There were no big landlords in this village. Only small landholders, mostly Brahmins from the neighbouring villages of Awas and Kihim, originally held most of the lands in the village. Their right of ownership over such lands has come to an end as from 1st April 1957 under the provisions of the amended Bombay Tenancy and Agricultural Lands Act, 1955, as they were absentee landlords not cultivating the lands themselves, and the

tenants who were cultivating such lands are now recognised as occupants. The original landholders are awaiting fixation of prices of such lands of which they are deprived.

Owner Cultivators and Tenant Cultivators

There are 89 owner cultivators, who cultivate 221 acres and 22 gunthas of land, 58 owner-cum-tenant cultivators, who cultivate 188 acres and 11½ gunthas of land and 71 tenant cultivators, who cultivate 158 acres and 18½ gunthas of land. All the owner-cum-tenant cultivators as well as the tenant cultivators have been provisionally recognised as occupants of the tenanted lands with effect from 1st April 1957 under the provision of the amended Tenancy Law. They shall finally be owners of such lands after the prices of the land fixed by the Agricultural Lands Tribunal are paid by them. There are no cultivators of any Scheduled Castes or Tribes at the Village.

There are in all 218 agricultural Khatedars (occupants) at the village. Their classification according to the land revenue paid by them is as under :—

- 67 Khatedars paying less than Rs. 5 as land revenue each.
- 42 Khatedars paying more than Rs. 5 but less than Rs. 10 each.
- 44 Khatedars paying more than Rs. 10 but less than Rs. 15 each
- 65 Khatedars paying more than Rs. 15 each.

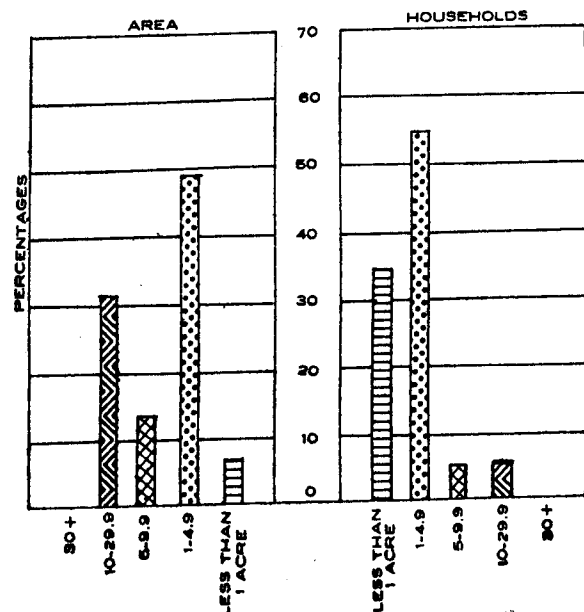
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Their classification according to the size of landholdings and the total area and assessment of such landholdings are shown below :—

	Number of Khatedars	Area		Assessment
		A.	G.	
		A.	G.	Rs. a. p.
Holding less than 1 acre of land each ...	75	37	5 1/4	213 13 9
Holding more than 1 acre but less than 2 acres each.	64	95	17 3/4	645 13 6
Holding more than 2 but less than 3 acres.	28	78	2 1/2	423 4 3
Holding more than 3 but less than 4 acres.	15	51	9 1/4	317 15 0
Holding more than 4 but less than 5 acres.	12	53	13 3/4	283 13 3
Total of small holders ..	194	315	8 1/2	1,884 11 9
Holding more than 5 acres but less than 7 1/2 acres.	8	50	8	216 11 9
Holding more than 7 1/2 acres but less than 10 acres.	3	26	1/2	107 11 0
Holding more than 10 acres	13	176	34 3/4	672 6 6
Total ..	24	253	3 1/4	996 13 3
Grand Total ..	218	568	11 3/4	2,881 9 0
		A.	G.	Rs. a. p.
		i.e. 568 11 13 i.e. 2,881 56		

The graph below shows the area cultivated and the number of households by size of holdings :—

AREA CULTIVATED & NO. OF HOUSEHOLDS BY SIZE OF HOLDINGS



It is seen from the graph that 34.40 per cent of the total cultivating households cultivate only 6.54 per cent of the total cultivated land, whereas 5.96 per cent of the households cultivate 31.12 per cent of the total land.

More details of the 13 Khatedars holding more than 10 acres of land each are given below :—

Number of Khatedars	Area held by each		Assessment (Land Revenue) paid by each
	Acres	Gunthas	
			Rs. a. p.
1	11	2	56 5 0
1	26	29 1/4	48 4 3
1	11	17 1/4	52 3 0
1	12	17	85 14 3
1	11	30 3/4	64 4 3
1	14	19 3/4	32 11 3
1	11	16	26 14 9
1	13	2	43 11 6
1	11	10 1/4	48 3 3
1	16	20 1/4	71 1 6
1	12	1/2	46 10 0
1	11	25 1/4	35 8 0
1	13	4 1/2	60 11 6
Total ..	13	176	34 3/4
			672 6 6

It will be seen from the details above that the maximum land held by a single Khatedar in the village is 26 acres 29½ gunthas and the maximum amount of land revenue paid is Rs. 85-14-3. It must be noted here that the landholdings of various sizes, shown in the statement above, consist both of kharif (paddy) as well as *varkas* (grass) lands together. Separate figures of area of paddy land and grass land per holding are not available on the revenue records.

Thirty-four outsiders of the neighbouring villages of (1) Kihim, (2) Bamansure, (3) Awas and (4) Zirad cultivate 54 acres of land at Agarsure. Twenty-seven persons of Agarsure cultivate 60 acres of land in the abovesaid four neighbouring villages and in village Satirje.

Grazing Land and Fodder

According to prescribed standard of 40 acres of grazing land for 100 heads of cattle, the requirement of grazing land for the village is 132 acres.

The 78 acres of grazing land is, therefore, insufficient for 330 heads of cattle in the village, excluding calves below one year of age. In this village, however, insufficiency of grazing land is felt more because the 60 acres 17 gunthas of Khajan land newly assigned for Gurcharan is not capable of producing grass.

The total area of *varkas* land owned by the villagers is 236 acres. Good grass grows on about 180 acres out of it. During the rainy season cattle are allowed to graze on these *varkas* lands. After the beginning of the fair season, i.e., from December onwards the dry grass from the *varkas* lands is cut and removed by the owners of such lands. Part of such grass is used as fodder, particularly for she-buffaloes, and part is used for burning rab in preparing the paddy seed-beds.

Paddy straw from 310 acres of kharif paddy land is used as fodder for the cattle. The total yield of paddy straw at the rate of 350 *machundas* per acre is 108,500 *machundas*, i.e. 1,085 stacks of 100 *machundas* each. A stack of 100 *machundas* costs Rs. 10. Part of the paddy straw is used for roofing the house, part is sold and the rest is used as fodder.

The local fodder is just sufficient for the village cattle. No cattle are required to be sent outside the village during any period.

Livestock

The figures of livestock as recorded in the Livestock Census of 1955-56 and count of the year 1960-61 are as under :—

Serial No.	Type	Number of Cattle according to	
		Livestock Census of 1955-56	Count of 1960-61
1	Oxen (above 3 years)	157	121
2	Stud bulls	2	15
3	Milch cows	23	25
4	Dry cows	46	40
5	Male calves (below 1 year)	12	9
6	Female calves (below 1 year)	12	12
7	Bulls (1 to 3 years)	28	9
8	Heifers (1 to 3 years)	31	16
9	He-buffaloes	56	39
10	Milch buffaloes	22	23
11	Dry buffaloes	18	19
12	Male calves (buffalo) (below 1 year)	3	9
13	Female calves (buffalo) (below 1 year)	7	7
14	He-buffaloes (1 to 3 years)	26	5
15	She-buffaloes (1 to 3 years)	33	11
16	Sheep	1	3
17	Sheep (below 1 year)	14	..
18	Goats (female)— below 3 years below 1 year	14 ..	10 11
19	Goats (male)	..	1
20	Hens	234	207
21	Cocks	33	51
	Cocks (leg-horn)	..	2
22	Chicken	366	408

According to the count of 1960-61 the livestock is owned by households of different castes of the village as shown below. Number of households owning neither cattle nor poultry is also separately given :—

Name of caste	Number of households				Total
	Owning only cattle but no poultry	Owning only poultry but no cattle	Owning both cattle as well as poultry	Owning neither cattle nor poultry	
Son-Koli ..	..	22	68	33	123
Chaukalahi ..	..	15	23	17	55
Agri ..	..	3	4	3	10
Tillori Kunbi ..	..	2	..	3	5
Pachkalahi ..	..	2	2	..	4
Brahmin ..	1	..	..	..	1
Lewa Patidar ..	1	..	..	..	1
Katkari ..	..	..	..	1	1
Muslim ..	..	..	..	1	1
Total ..	2	44	97	58	201

In this village he-buffaloes are also used for ploughing but not she-buffaloes. The reason why they are used is that they are cheaper and sturdier than bullocks and as such are preferred, particularly for ploughing sticky soil. They are however slow in ploughing and cannot work in the hot sun. Whereas a medium type of a pair of bullocks costs about Rs. 300 to Rs. 400, a pair of buffaloes is available for about Rs. 150 only. The number of cultivators owning one, two or more number of bullocks or he-buffaloes for the purpose of ploughing is given below :—

	Number of cultivators	Number of bullocks	Number of he-buffaloes excluding non-castrated
(1) Owning one bullock each ..	2	2	..
(2) Owning one he-buffalo each ..	4	..	4
(3) Owning two bullocks each ..	17	34	..
(4) Owning two he-buffaloes each ..	13	..	26
(5) Owning two bullocks and one he-buffalo each.	2	4	2
(6) Owning two bullocks and two he-buffaloes each.	2	4	4
(7) Owning three bullocks each ..	27	81	..
(8) Owning three bullocks and one he-buffalo each.	1	3	1
(9) Owning four bullocks each ..	1	4	..
(10) Owning four bullocks and two he-buffaloes each.	1	4	2
Total ..	70	136	39

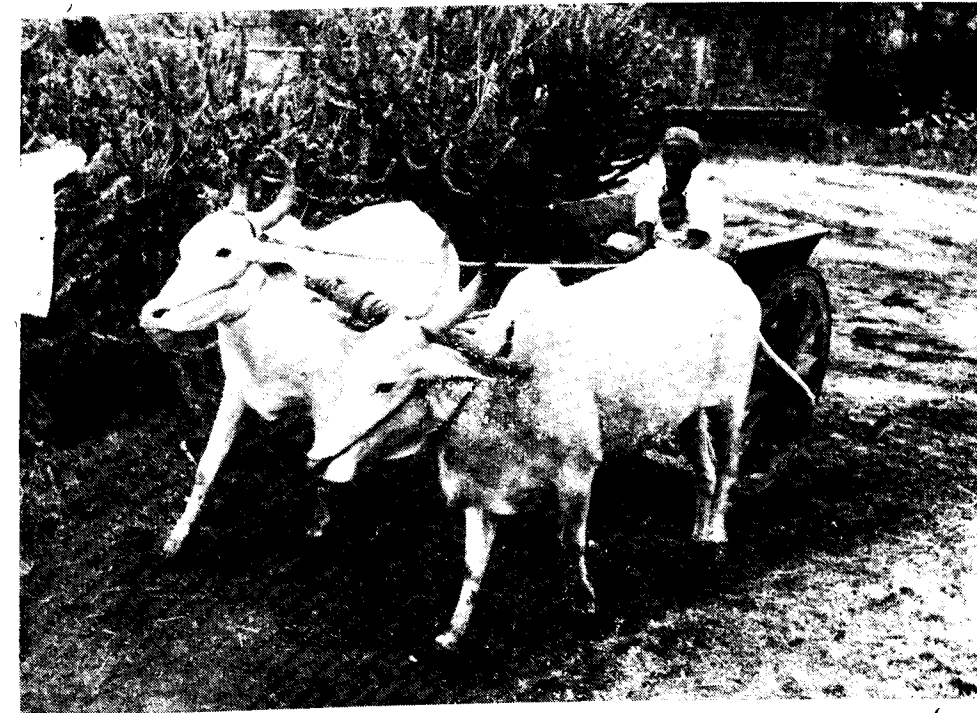
Thus only 70 out of the 218 cultivators of the village own drag animals. In order, therefore, that the whole land of the village may be cultivated, the villagers owning and not owning cattle, form small groups of 2 or 3 cultivators each under the local *Handa* (हंदा) system of co-operative cultivation prevalent at the village. Description of this system is given elsewhere.

A few non-owners of plough-cattle, who do not or cannot join any groups, hire ploughs for ploughing.

Ordinarily it takes four days to plough one acre of land with one plough with an average pair of bullocks and five days with a pair of he-buffaloes.

The number of milch cows is 25 and of milch buffaloes 23. The price of milch cow, yielding about one pucca seer of milk a day, is Rs. 75 and that of a milch buffalo, yielding about 2½ pucca seers of milk, is Rs. 250. No cattle bazar is held at the village.

At Chondi Naka, however, plough bullocks from Manchar and Bela and milch buffaloes from Bombay are brought for sale occasionally in the fair season.



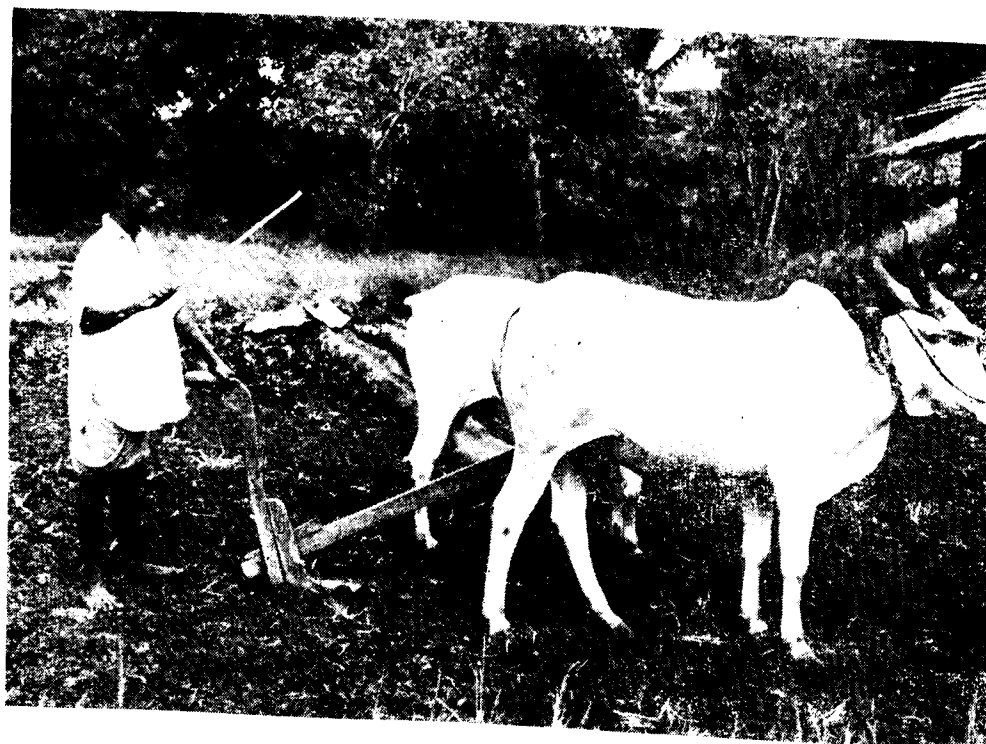
A Bullock-cart for Passengers



An Agriculturist and his Bullock



Levelling a ploughed field by the means of "Main" (मैन)



Ploughing the Field

Villagers sell the surplus milk to the hotel-keepers at Chondi Naka or Zirad or to some of the non-agriculturist families at those places. The price of buffalo-milk is 75 to 88 paise per pucca seer and that of cow's milk is 37 paise.

The health of the milch cattle as well as the plough animals is poor. They are small in size and ill fed, particularly during the summer, because of the economic condition of the owners.

The villagers themselves remove or drag the carcasses of dead animals from the village sites to outskirts of the village. There are no scheduled caste members in this village. The Chamars of the village Zirad remove the skin from the carcasses and take away the leather. Nothing is paid by them to the owners of the dead animals as price of the skin.

Agricultural Implements

The various implements used for agricultural purposes are as under :—

- (1) Wooden plough (नांगर) for ploughing.
- (2) Scythe (कोयता) for reaping the crops.
- (3) Mogar or Main (मोगर अथवा मैन) for breaking clods of earth.
- (4) Ale (आले) for levelling the surface of land.
- (5) Crowbar (कुदळ) for digging earth and repairing bunds, etc.
- (6) Iron bar (पहार) for digging earth and repairing bunds, etc.
- (7) Pavde (पावडे spade) for collecting earth.
- (8) Basket (टोपली) for removing earth or grain.

Nos. 1, 3 and 4 are prepared by local carpenters. Nos. 2 and 5 to 8 are bought from Chondi Naka, Zirad or Mandave villages.

Virle or *Irale* (विरले अथवा इरले), which is not an agricultural implement, is used by the field workers to protect themselves from rain while ploughing fields or transplanting paddy seedlings, etc. It is a rain shield. A frame is prepared of thin Bamboo chips, crosswise used, fitting the head and back of the worker. It is covered by dry leaves of Palas (पलस) tree, which are locally fixed on it by means of string used crosswise. The frames are available at Chondi Naka or Zirad at about 50 to 75 paise each.

There is no tendency on the part of the agriculturists to change over from the traditional agricultural implements to modern tools. In fact they cannot afford to do that.

According to the census taken in the year 1955-56 the number of wooden ploughs in use was 93. In the count of 1960-61 it is reduced to 78. Simultaneously the number of plough-bullocks and plough-buffaloes has decreased by 21 and 12, respectively.

The present number of 78 ploughs with 136 plough-bullocks and 39 plough-buffaloes is just sufficient for ploughing 310 acres of paddy land of the village at the rate of four acres of land ploughed per pair of bullocks and 2 acres per pair of he-buffaloes during the rainy season.

There are no iron ploughs, nor any tractors, engine-pumps, *rahat* or *mot* in use at the village.

Local means of Transport

The only means of transport owned by the villagers is the bullock-cart. There are 53 passenger bullock-carts and 10 goods-carts owned by an equal number of households. The size of a passenger bullock-cart is 3'0" × 3'4" and that of the goods is 5'0" × 3'4". Wheels of 33 out of 53 passenger carts are rubber-tyred. Such a cart costs about Rs. 350. A goods-cart with iron-tyred wheels costs about Rs. 275 and can carry 6 bags of paddy grain. Mostly owners of passenger bullock-carts also own goods-carts. Whenever they want to use a goods-cart they remove the chassis of the passenger-cart from its wheel frame and fix the chassis of the goods cart on it to turn a passenger-cart into a goods-cart.

The number of rubber-tyred passenger-carts is large and gives the impression that the owners of such carts must be quite well-to-do. That is not always true. In the first place the villagers are very fond of bullock-cart racing and so several of the owners of passenger-carts got rubber tyres fixed on the wheels. Secondly they explained that in the long run the expense of providing and maintaining rubber tyres as well as iron tyres is the same ; reason being that no replacement or repairs are required to be made to rubber tyres for 3 to 4 years. The iron tyres are required to be re-fixed on the wheels every year for which smithy charges have to be paid.

Economic Activity

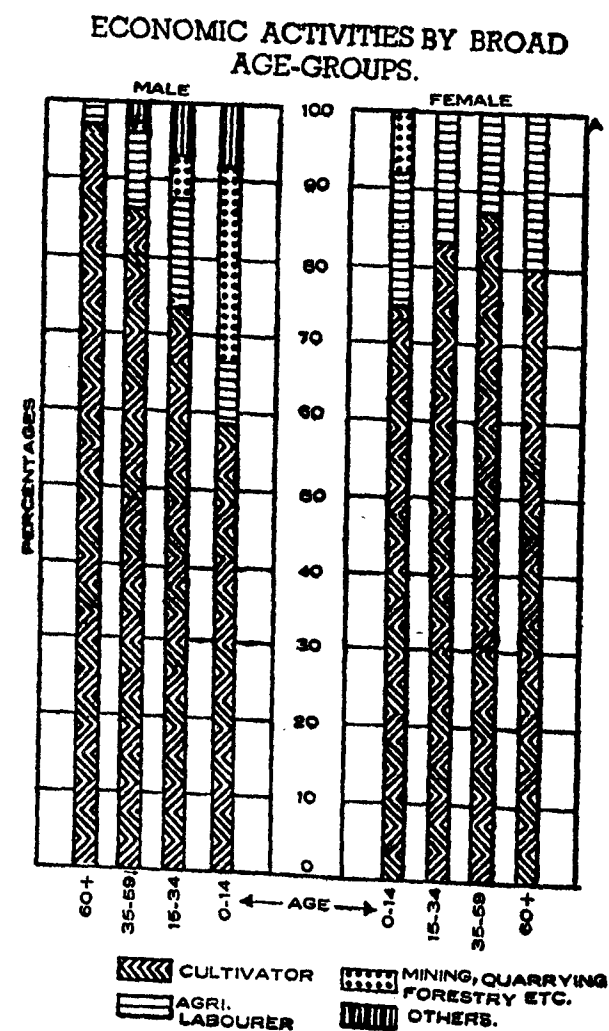
Table No. 3.1 at page 32 shows the distribution of population of the village by workers and non-workers, educational levels and sex.

The total-number of workers and non-workers each form exactly 50 per cent of the population.

TABLE No. 3.1
Distribution of workers and non-workers by sex and educational levels

Educational levels (1)	Workers			Non-workers			Total population of workers and non-workers		
	Males (2)	Females (3)	Total (4)	Males (5)	Females (6)	Total (7)	Males (8)	Females (9)	Total (10)
1. Illiterate ..	71	251	322	137	254	391	208	505	713
2. Literate (without educational level).	137	19	156	66	32	98	203	51	254
3. Primary or Junior Basic ..	27	3	30	18	2	20	45	5	50
4. Matriculation and above ..	1	..	1	..	..	..	1	..	1
Total ..	236	273	509	221	288	509	457	561	1,018

The Figure below and Table No. 3.2 on page 33 show the economic activities by broad age-groups for males and females separately:—



The Figure below and the statement on page 34 show the labour participation and broad economic activities of males and females separately:—

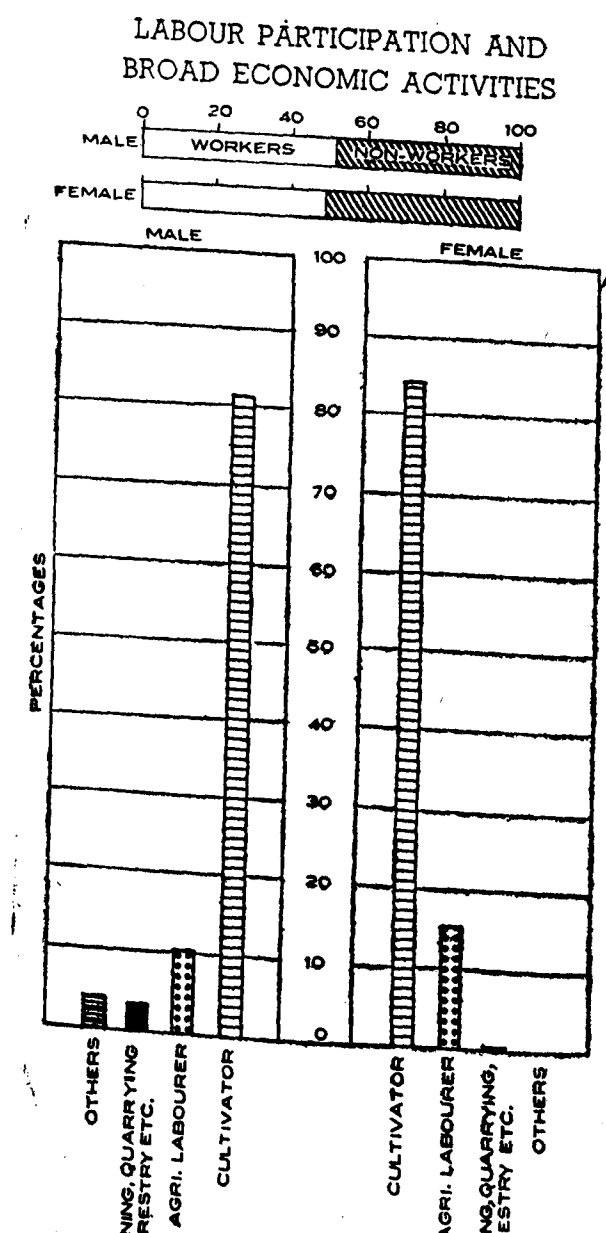


TABLE No. 3.2
Percentage distribution of Workers by Industrial Categories, Broad Age-groups and Sex

Economic Activity (1)	Broad age-groups and percentage distribution							
	0—14		15—34		35—59		60 +	
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)
Total ..	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00
(i) Cultivator ..	58.34	75.00	73.63	83.22	86.28	87.25	96.77	80.00
(ii) Agricultural Labourer ..	8.33	16.67	14.29	16.78	9.80	12.75	3.23	20.00
(iii) Mining, Quarrying, Forestry, etc. ..	25.00	8.33	5.49	..	0.98	..	..	..
(iv) Others ..	8.33	..	6.59	..	2.94	..	..	..

TABLE No. 3.3
Classification of Workers by Industrial Categories, Broad Age-groups and Sex

Age-group (1)	Industrial Category																			Total Workers (20)
	As Cultivator		As Agricultural Labourer		In Mining, Quarry- ing, Livestock, Forestry, Fishing, and plantations, orchards and allied activities		At Household Industry		In Manufacturing other than Household Industry		In Con- struction		In Trade and Commerce		In Other Services					
	M (2)	F (3)	M (4)	F (5)	M (6)	F (7)	M (8)	F (9)	M (10)	F (11)	M (12)	F (13)	M (14)	F (15)	M (16)	F (17)	M (18)	F (19)		
0—14 ..	7	9	1	2	3	1	..	..	..	..	..	..	..	..	1	..	12	12	24	
15—34 ..	67	124	13	25	5	..	2	..	1	..	1	..	1	..	1	..	91	149	240	
35—59 ..	88	89	10	13	1	..	..	..	..	..	..	..	..	..	3	..	102	102	204	
60 and above ..	30	8	1	2	..	..	..	..	..	..	..	..	..	..	..	..	31	10	41	
Total ..	192	230	25	42	9	1	2	..	1	..	1	..	1	..	5	..	236	273	509	

TABLE No. 3.4
Non-workers classified by Broad Age-groups, Sex and Type of Activity

Age-group (1)	Full-time students or children attending school		Persons engaged only in household duties		Dependants, infants, children not attending school and persons permanently disabled		Persons seeking employment for the first time		Total non-working population		Total (12)
	M (2)	F (3)	M (4)	F (5)	M (6)	F (7)	M (8)	F (9)	M (10)	F (11)	
0—14 ..	95	45	..	9	112	193	..	..	207	247	454
15—34 ..	10	..	..	6	..	1	1	..	11	7	18
35—59 ..	..	..	..	7	1	5	..	..	1	12	13
60 and above ..	..	..	..	4	2	18	..	..	2	22	24
Total ..	105	45	..	26	115	217	1	..	221	288	509

Labour participation and broad economic activities by percentage

	Total	Workers	Non-workers
Males ..	100.00	51.64	48.36
Females ..	100.00	48.66	51.34
Economic activity		Males	Females
(i) Cultivator ..	100.00	81.36	84.25
(ii) Agricultural Labour ..	10.59	15.38	
(iii) Mining Quarrying, Forestry, etc.	3.81	0.37	
(iv) Others ..	4.24	....	

The workers are sub-classified into sex, broad age-groups and industrial categories as shown in Table No. 3.3 on page 33.

The percentage of male and female workers engaged in 'cultivation' to the total number of male and female workers is 81.36 and 84.25, respectively.

Likewise the percentage of male and female workers engaged in 'agricultural labour' to the total number of male and female workers is 10.59 and 15.38, respectively.

Table No. 3.4 on page 33 shows sub-classification of 'Non-workers' by sex, broad age-groups and type of activity.

The percentage of boys and girls attending the school to the total number of 'Non-working' males and females is 47.51 and 15.63, respectively.

Likewise the percentage of dependants, infants and children not attending school and persons permanently disabled, males as well as females all together (viz. 115 + 217 = 332) to the total population of the village (viz., 1,018) is 32.61.

Agricultural Labour.—In all 67 persons (25 males and 42 females) are agricultural labourers. Their principal means of livelihood is agricultural labour. Their age-groups are as under :—

Age-group	Agricultural labourers		
	Males	Females	Total
0—14 ..	1	2	3
15—34 ..	13	25	38
35—59 ..	10	13	23
60 + ..	1	2	3
Total ..	25	42	67

Out of them 27 persons (8 males and 19 females) are engaged in the secondary work of cultivation on a very small scale.

The total number of persons principally engaged in cultivation of their lands is 422 (192 males and 230 females). Their age-groups are as under :—

Age-group	Males	Females	Total
0—14 ..	7	9	16
15—34 ..	67	124	191
35—59 ..	88	89	177
60 + ..	30	8	38
Total ..	192	230	422

Out of them 251 (99 males and 152 females) follow agricultural labour as a secondary work in order to supplement their income.

Thus in all 318 persons (124 males and 194 females) are locally available for agricultural labour. Such a large number is not locally employed. Majority of them have to find out work in the neighbouring villages of Awas, Kihim and Sasavane.

The type of work these labourers have to do is (1) transplantation of paddy seedlings, (2) weeding operations, (3) reaping of crop, (4) threshing of crop and (5) storage. The hours of work are 8-00 a.m. to 12 noon and 2-00 p.m. to 6-00 p.m.

Daily wages are as under :—

	During rainy season	During fair season
Man ..	1 Rupee plus one meal	1 Rupee.
Woman ..	75 Paise plus one meal	75 Paise.
Child ..	50 Paise plus one meal	50 Paise.

There is no system of employing agricultural labourers on annual, monthly or seasonal basis prevailing in this village. Labourers are employed on daily wages whenever required.

Cropping Pattern

The areas under different crops grown in the village in the year 1959-60 were as under :—

	A.	G.
(1) Paddy ..	310	35
(2) Val (second crop) ..	32	15
(3) Gram (second crop) ..	0	20
(4) Onion ..	0	2
(5) Water-melons (fruit) ..	0	19
(6) Tondli (vegetable) ..	2	11
(7) Graft mango (fruit) ..	10	25
(8) Tag (fibre) ..	2	6
	359	13
Minus double crop area ..	33	3
	326	10
Plus grass area ..	236	10½
	562	20½

No change in land utilisation pattern, viz., cultivation of cash crops instead of food crops has been noticed during the last 10 years and therefore the same area was under the same crops for years together. It is hardly possible to cultivate any cash crops in paddy lands without the means of irrigation.

A very small area of only 13 acres and 15 gunthas is under irrigation by well. Its classification is given at items Nos. 5, 6 and 7 above. As the water for irrigation is taken from 'Malki' (owned) wells, no water rate is levied.

Average Yield of Principal Crops per Acre

The Mamlatdar of Alibag has notified under his Notification No. T.N.C/W.S./811, dated 29th March 1961, under rule 6(1)(A) of the Bombay Tenancy and Agricultural Lands Rules, 1956, the average yield per acre of sweet paddy land of this village for the year 1960-61 as under :—

	Bengal maunds	Bengal seers	Chataks
(1) For class one soil assessed at above Rs. 9 per acre ..	31	2	11
(2) For class two soil assessed at Rs. 4-8-0 to Rs. 9-0-0 per acre ..	28	1	3
(3) For class three soil assessed at less than Rs. 4-8-0 per acre ..	21	5	12

The average yield of paddy crop per acre of sweet paddy land in the village is 25 Bengal maunds.

The yield of paddy straw per acre of paddy land is 350 *machundas* (माचुंडा) (bundles of dry stems of paddy crop). The average price of a stack of 100 *machundas* is Rs. 10.

The only second crop grown on some significant area in the village is Val (वाल) which is grown on 32 acres 15 gunthas of paddy land which retains moisture. The average yield of Val per acre is 4 Bengal maunds and average price per Bengal maund is Rs. 20.

The yield of *varkas* land is only grass, which is partly used as fodder and partly for burning *rab* on seed-beds.

Agricultural Practices and Calendar of Agricultural Operations

Ordinary paddy lands.—The only and principal kharif crop of the village is paddy. The various stages and calendar of agricultural operations pertaining to it are as under :—

In the months of April and May repairs, if any, to the earthen bunds of paddy fields and water courses are carried out. The first agricultural operation of *rab* (राब) burning on seed-beds at various places is done during this period. Small patches of land of an area of 1 to 2 gunthas, according to requirement and

availability, are selected on *varkas* soil or in paddy fields at various places. Such patches are strewn with refuse and garbage, dry leaves of trees or paddy husk, or dry cowdung, with a thin layer of earth on them. They are then set on fire. All the roots of grass and reed on such patches thus get burnt to ashes and the seed-beds also get manured.

Such seed-beds are made by all the cultivators growing paddy. Ordinarily seed-bed of an area of two gunthas is required for sowing seed and raising seedlings thereon to suffice transplantation of such seedlings in one acre of paddy land. Seedlings of 36 lbs. of paddy seed are required for cultivating one acre of paddy land by the process of transplantation. That is the first stage of the work which is called *rabni* (राबणी). Very good seedlings come up on the seed-beds prepared by this process.

Also during this period a few agriculturists, who can afford to, fold flocks of sheep and goats, each consisting of about 200 heads, on two nights in some of their paddy fields for manuring. Last year (1960-61) 18 cultivators got 30 acres of their paddy land manured in this way. Charges for manuring one acre of land by this method are 12 *adholis* of rice valued at about Rs. 12. The effect of this manuring lasts for 2 years. Two shepherds (Dhangars) of Poona side visit this village every year with their flocks of sheep and goats for grazing and for this purpose.

Out of 218 cultivators, 99, who own cattle, supply cowdung manure to their paddy fields in alternate years. Price of a local cartload of cowdung manure is Rs. 3. Hardly 10 cultivators buy such manure and supply it to their fields.

Immediately on getting the first rains, which usually come in by the end of the first week or beginning of the second week of June, the seed-beds are ploughed by bullock-ploughs and paddy seed sown in them. Within about three weeks from the date of sowing, the seedlings get ready for transplantation. That is the second stage of the work, which is called *lavni* (लावणी).

Heavy rains come in the month of July, this month is known for ploughing the paddy fields followed by transplantation of the paddy seedlings. Seedlings from the seed-beds are uprooted, tied into small bundles and removed to the paddy fields, which are ready after ploughing for transplantation. They are then transplanted in small bunches, each consisting of 6 to 8 paddy seedlings, at a distance of 6 to 7 inches from one another. This is the third stage of the work which is called *avani* (आवणी). It is a very laborious work, requires number of field

workers and continues even upto the middle of August in the case of late crops. Villagers co-operate with one another and also hire labour for this work of transplantation.

There are two kinds of paddy crop. One is the early crop, which is called *halwar* (हलवार) and the other is late crop, which is called *garwa* (गरवा). Weeding operation is carried out on the paddy fields once in the case of *halwar* crop by the end of August or beginning of September and twice in the case of *garwa* crop in the months of September and October. That is the fourth stage which is known as *benani* (बेणनी).

The *halwar* crop gets ready by the first week of October and *garwa* by the middle of November. There are two varieties in each of these two kinds of crops. They are (1) *Kolam* (कोलम)—fine paddy, and (2) *Jada* (जाड़ा)—coarse paddy. The crops are reaped on getting ready and removed in bundles by headload to the threshing floors, which are prepared by plastering patches of levelled *varkas* lands with cowdung and earth. That is the fifth stage, which bears the local name *kapani* (कापणी).

After driage for about a week or so the bundles are divided into small bunches. These bunches are beaten on a log of wood called *ayanda* (आयंडा) on the threshing floor, thus threshing out the paddy grains from them. This process is called *zodani* (झोडणी). That is the sixth stage. The grain is collected, removed to the house of the agriculturist and stored in *kanagas* (कणगा).

In the month of December the stems of threshed out paddy plants are spread around the central pole on the threshing floor and bullocks and he-buffaloes are made to go on them round the pole. This is the last process which is called *malani* (मलनी).

Some of the remnant grains that fall down in this process are collected and removed. The paddy straw, which gets softened by this process is removed and stored on lofts of cattle sheds or on some trees or on wooden *mach* (माच). It is used as cattle fodder.

Val (वाल) is the only second crop which is grown on a small kharif area of 32 acres 15 gunthas which retain moisture. It is sown in the month of December after re-ploughing the land and does not require any process except watch on its growth. It gets ready by the month of March. The grain is used in preparing *usal* or curry and the dry creepers as cattle fodder.

None of the villagers uses improved seed. It has not been supplied to them so far.

Salt paddy (Khar) lands.—Information given above relates to ordinary paddy lands. There is a small area

of 16 acres and odd of salt paddy land called *Khar* land (खार जमीन) in this village, which is brought under cultivation by broadcast method as already stated. In many of the coastal parts of Konkan, viz., the districts of Thana, Kolaba and Ratnagiri, there are large areas of Khar lands. It may not, therefore, be out of place if some information relating to the agricultural practices, etc., of such lands is given here.

In order to supplement the crop of paddy, Khar lands are formed out of the beds of creek and seaside lands by raising huge earthen bunds by the sides of creeks and sea shores so as to stop the inflow of sea water over such lands. Such lands are sub-divided into small fields by raising small inner bunds. All these bunds are required to be often repaired and kept in order. In spite of so much of effort these lands get occasionally inundated by sea water due to breaches in some parts of the bunds caused by the high floods. So long as such lands get occasionally flooded by sea water, particular paddy seed of coarse variety is used for cultivating them. The colour of the outer skin of rice grain in such seed is reddish (राते).

Agricultural practices in case of such lands are somewhat different from those of sweet paddy lands, although the calendar of agricultural operations is practically the same. Such lands are not ploughed any time; only big clods of earth in the fields are dug up by means of pick-axes in the summer months of April and May and exposed to the Sun. After rainfall in the second week of June or some time thereafter the fields get slushy. In the meantime the agriculturists germinate the seed in baskets and then broadcast it by hand all over the fields. No process of transplantation of seedlings is required to be followed because no seedlings are required to be raised in this case. Weeding of grass and rubbish that may come up in the fields along with the paddy crop is done once or twice in August and September. The crop gets ready for harvesting in the beginning of October and is reaped. It is then removed to threshing floors where grain is threshed out after drying the crop for a week or so in the sun. It may be noted here that the grain does not taste saltish, although the crop is grown on the Khar land.

The yield of crop is practically the same as in the case of sweet paddy lands, unless there is drought of rainfall continuously for a fortnight during the season, in which case the standing crop dries up earlier and fails partially or even totally because the soil is incapable of retaining moisture for a long period. In sweet paddy lands the standing crop holds on even if there is drought of rainfall for a fortnight.

The expenses of cultivation of such lands are about three-fourths of the expenses required for cultivating sweet paddy lands, because in the case of Khar lands the agricultural operations of Rab-burning, raising of seedlings on Rab, ploughing of fields and transplantation of seedlings are not required to be done.

Some of the Khar lands, which are quite distant from the shores of the creeks and sea and which are well-bunded, are saved from the inflow of salt water on them continuously for a long period. In that case after first four or five years of reclamation the soil of these lands assumes the characteristics of sweet paddy land; and sweet paddy, both of the coarse as well as fine varieties, can be grown on them as the case may be viz. *halwar* (हलवार—shallow field of early crop) and *garwa* (गरवा—deep field of late crop), respectively. The same seed, which is used for sweet paddy lands, is used in the case of these lands too. The agricultural operations, yield of crop, expenses of cultivation, etc., are also the same as in the case of sweet paddy lands. But, if these lands are inundated by sea water due to breach of the main or subsidiary bunds any time, they are again required to be reclaimed. Unless they are reclaimed, only the coarse variety of salt paddy can be grown in them.

In short Khar lands are those which are formed after reclamation from the beds of creek or seaside land and saved from the inflow of sea water by erecting bunds so as to raise paddy crop on them. No other crop can be grown on such lands.

The "Handa" system of Co-operative Cultivation

There are 218 cultivators at the village of whom only 70 own plough animals. The remaining 148, who can afford to pay, take ploughs on hire. Such ploughs are locally available at Rs. 4 per day per plough with a pair of bullocks and a ploughman.

There are, however, some cultivators who cannot afford to pay the charges for hiring ploughs. There are also others who do not have sufficient number of workers in their families or have some other domestic or financial difficulties in carrying out the agricultural operations which are laborious or expensive. Such cultivators form small groups with others possessing plough animals or having sufficient number of workers, etc., with a view to making up the deficiencies and carrying on agricultural operations successfully. Such groups are called "Handa" (हंदा). A *handa* consists of two or three families of cultivators according to requirements. Such *handa* are temporarily formed

for carrying out the agricultural operations of (1) ploughing, (2) transplanting, (3) reaping and (4) threshing, all, or any of them, as need be. They are not of a stable nature; the persons may be changed year to year. The duration of a *handa* is for the particular agricultural season only. The persons do not necessarily of a single unit co-operate in other spheres of activity.

A *handa* is formed with any of the cultivators of the village or the neighbouring village. It is not that only kinsmen or castemen are included in it. Agricultural workers from all the families comprised in the *handa*, males as well as females, co-operate in carrying out the agricultural operations on the fields belonging to the concerned households, included in the *handa*, one after the other. Ploughs and agricultural implements belonging to all the families are collectively used in carrying out the work. The head of the household, on whose field the agricultural operation is carried out is required to give tea, morning and noon, also meals at noon and required number of *bidis*, *pan-supari* and tobacco to all workers taking part in the agricultural operations on that day.

Two or three *handas* of this type are formed every year in each of the eight hamlets and sub-hamlets of the village; in all not more than 25 in number are formed in the village. All the lands in the village are thus cultivated by this system of co-operation and none remains fallow. Secondly no labour, ploughs, bullocks or other agricultural implements are required to be hired on payment of wages in cash by any of the families comprised in *handa*. There is no question of sharing the produce of the lands or the expenses of cultivation in this system. Each household in the group is entitled to take away the full produce of its lands cultivated.

The seed of mutual co-operation is thus extant in the village since years past.

Level of Improvement

No land of the village has been covered under any land improvement programme. The bunds of paddy fields are, however, well maintained by the villagers.

There has been no appreciable improvement in the agricultural practices of the village, nor any change in outlook of farmers as regards agricultural practices during the last 10 years. Only last year (1960-61) fifty agriculturists used 50 bags of ammonium sulphate and 48 bags of super-phosphate as manure in about 50 acres of paddy land.

Storage of Field Produce

There are no community godowns or any storage facilities provided by the Multi-purpose Co-operative Credit Society. The villagers store their paddy grain in *kanagas* in their houses or in a few cases in the store-rooms provided on the *osari* of the houses.

Paddy straw and dry grass are stored on lofts of cowsheds, wooden *mach* (मच) or branches of trees, so that cattle may not be able to reach them.

Agricultural Marketing

The marketing season for paddy is from December to March. Villagers sell their surplus paddy to the dealers of Chondi Naka or Zirad.

Some of these dealers give on credit grocery articles required by needy cultivators of Agarsure during rainy season. Such cultivators preferably sell their surplus paddy to them in the ensuing fair season. The dealers adjust the credit money to their account and pay the surplus amount of price of the paddy, at the current rate, to the concerned cultivators in cash.

No interest is charged by the dealers in this transaction and there is no unfair dealing in it. It is open to all to sell their grain to any of the dealers. In that case the cultivator concerned pays off the credit money in cash to his grocer.

The harvest prices of different varieties of paddy are as under :—

Variety	Price per Bengal maund Rs.
(1) Garwa Kolam (गरवा कोलम)	14.00
(2) Halwar Kolam (हलवार कोलम)	13.50
(3) Garwa Jada (गरवा जाड़ा)	12.00
(4) Halwar Jada (हलवार जाड़ा)	11.75

'Nirpunj' (निरपुंज), which is a Garwa Jada variety used for making parched rice, fetches 50 paise more per Bengal maund. The price of paddy varies according to its quality which is determined by the following method. A handful of paddy is taken as sample from the grain offered for sale. It is de-husked by crushing with light pressure under a small wooden rod called *pata* (पाटा). The out turn of rice from it is examined and its quality determined by its size, colour and proportion or percentage of breakage.

Weighment of paddy is made by means of approved scales and weights. The prices offered by the local dealers are a rupee less per Bengal maund as compared with the prices then prevailing in the market at Alibag. The local dealers, however, usually do not dispose of the grain immediately at Alibag but keep it with them until the end of March or even later and then sell it to the owners of rice mills at Alibag with a profit of about Rs. 3 to 4 per Bengal maund.

No Agricultural Marketing Committee has been yet formed anywhere in the taluka. In the absence of storage facilities and the facilities of banking credit, villagers have been losing the benefit of higher prices obtaining at later stages of the season.

Paddy is transported by villagers in their own bullock-carts or by headload for sale at Chondi Naka or Zirad.

On intensive survey of 47 households of agriculturists the results about total production, domestic consumption and sale of their agricultural produce during the year 1960-61 are given in Table No. 3.5 below.

Only 32 households sold 812 B. mds. of paddy and 21 B. mds. of *Val*. Fifteen households had no surplus grain at all for sale.

TABLE No. 3.5

Details of agricultural production, domestic consumption and sale for selected households

Kind of produce	Quantity of total produce in B. mds.	Quantity used for domestic consumption in B. mds.	Surplus sold		
			Quantity in B. mds.	Total price obtained	Average rate of price obtained per B. mds.
(1)	(2)	(3)	(4)	(5)	(6)
Paddy	3,012	2,123	812	Rs. 10,106.00	Rs. 12.45
Val (second crop)	29	8	21	429.00	20.43

Agricultural Economy

The total population of the village is 1,018 persons. The total paddy growing area is 310 acres. Thus the

paddy land per head of population comes to only 12 gunthas. The kharif crop of the village is only paddy.

The second crop of *Val* (वल) is grown only in 32 acres of land which retains moisture even after the rainy season is over.

The average yield per acre of paddy land is as under :

Kind	Yield	Price	Value
		Rs.	Rs.
(1) Paddy	25 B. mds.	12.25 per B. md.	306.25
(2) Paddy straw	350 Machundas (one Machunda weighs about 3 lbs.)	10.00 per 100 Machundas	35.00
Total			Rs. 341.25

Average yield of *Val* per acre is as under :—

Kind	Yield	Price	Value
		Rs.	Rs.
(1) <i>Val</i> seed	4 B. mds.	20 per B. md.	80.00
(2) Stems and reeds of <i>Val</i> creepers	3 B. mds.	5 per B. md.	15.00
Total			Rs. 95.00

The total gross yield of the village comes to as under :

Acres	B. mds. per acre	Total production in B. mds.	Price per B. md.	Value
			Rs.	Rs.
Paddy—	310 × 25 =	7,750	12.25	94,937.50
Paddy Straw—	310 × 350 =	108,500	10.00	10,850.00
Machundas per stack of 100 bundles				
Total				Rs. 1,05,787.50
<i>Val</i> —	32 × 4 =	128	20.00	2,560.00
Stems and reeds of <i>Val</i> creepers—	32 × 3 =	96	5.00	480.00
Total				Rs. 3,040.00
Grand Total				Rs. 1,08,827.50

The per capita annual gross agricultural income comes to Rs. 106.90.

The expenses for cultivation of one acre of paddy land are as under :—

Item	Amount Rs.
1. Repairs to bunds (2 labourers for 5 days. Rate Re. 1 per labourer per day.)	10.00
2. Manuring the paddy field	9.00
Price of material (2 cart-loads of cowdung and 2 cart-loads of garbage).	8.00
Labour charges	1.00
	9.00

Item	Amount Rs.
3. Rab-making	14.00
Price of material (4 cart-loads of paddy husk, grass, dry tweeds, cowdung, etc.).	10.00
Labour charges (2 labourers for 2 days at Rs. 1 per labourer per day).	4.00
	14.00
4. Ploughing the <i>rab</i> for one day and sowing of seed (plough charges).	4.00
5. Price of $\frac{1}{2}$ B. maund of paddy seed required for sowing in <i>rab</i> .	7.00
6. Ploughing the paddy field and making it ready for transplantation (2 ploughs for 2 days at Rs. 4 per plough per day).	16.00
7. Uprooting the seedlings in <i>rab</i> area and removal to paddy field (2 persons for one day at Rs. 1.50 per person per day).	3.00
8. Transplantation in paddy field (6 persons for two days. Rate Rs. 1.50 per person per day).	18.00
9. Weeding operations, twice in season (3 persons for 2 days each time. Rate Rs. 1.50 per person per day).	18.00
10. Preparing the threshing floor (2 persons for one day at Rs. 1.50 per person).	3.00
11. Reaping of crop (6 persons for one day at Rs. 1.50 per person).	9.00
12. Removal of crop from field to threshing floor (3 persons for one day at Rs. 1.50 per person).	4.50
13. Threshing (4 persons for 2 days at Rs. 1.50 per person per day).	12.00
14. Removal of paddy grain from threshing floor to the home of the agriculturist (3 persons for one day at Rs. 1.50 per day or cart hire charges).	4.50
15. Forming the paddy straw into bundles (माचुंडे) and their removal from threshing floor to agriculturist's house (3 persons for one day. Rate Rs. 1.50 per person).	4.50
Total	136.50

Work at items Nos. 1, 2 and 3 is carried out in the months of April and May, that at items Nos. 4 and 6 to 9 from June to end of September and at items Nos. 10 to 15 in October and November.

Members of the cultivator's family, who work on labour provided in items Nos. 1 to 4 and 6 to 15, can be presumed to have earned the proportionate wages.

The expenses of cultivation of one acre of paddy land amount to 40 per cent of the gross income from the land. The net income per acre is Rs. 204.75.

The expenses for cultivation of Val in one acre of land are as under :—

Item	Value Rs.
1. Val seed $\frac{1}{2}$ Bengal maund	5.00
2. Ploughing the field and sowing seed in it (one plough for one day).	4.00
3. Fencing the field	12.00
Material (thorns, etc.)	8.00
Labour	4.00
	12.00
4. Watching the crop for two months by night (4 annas per night).	15.00
5. Reaping the crop and its removal to threshing floor (3 persons for one day. Rate Re. 1 per person per day).	3.00
6. Picking জোঁতা from the creepers (3 persons for one day).	3.00
7. Threshing the জোঁতা and removal of seed from them (4 persons for one day).	4.00
8. Removal of the Val seed and the threshed creepers to the house of the cultivator (one person for one day).	1.00
Total	47.00

The percentage of expenses of cultivation comes to 49.47 per acre, i.e. roughly 50 per cent. The *net* income per acre of Val cultivation comes to Rs. 48. Members of the cultivator's family who employ themselves on labour mentioned in items 2 to 8 can be presumed to have earned proportionate wages. Due to the nuisance of stray cattle during the fair season additional expenses of fencing the field and also of watching the crop have to be incurred for successful raising of the crop.

The total gross annual income of the village from paddy crop is Rs. 1,05,787. Sixty per cent of it comes to Rs. 63,472. Likewise the total gross annual income of Val is Rs. 3,040, fifty per cent of which comes to Rs. 1,520.

The total net agricultural income of the village is Rs. 64,992 (63,472+1,520). Deducting the amount of Rs. 3,428 from it on account of the consolidated land revenue of the village, the *net* income comes to Rs. 61,564. The per capita *net* annual agricultural income comes to Rs. 60.48. This per capita *net* income is liable to reduction in the case of cultivators, who were originally tenants of lands and are now on their way to be owners and occupants of the lands under the Bombay Tenancy Law, in proportion to the amount of restricted rent or interest they have to pay to the original landlords as from 1st April 1957 on the prices of such lands that may be fixed by the Tribunal until the prices are fully paid.

Out of 201 households at the village 177 are engaged in cultivation, one in household industry, two in cultivation and household industry and 21 neither in cultivation nor household industry. Out of the 177 households engaged in cultivation only 22 are self-sufficient, depend on their own agricultural pursuit alone and do not take up to any secondary work. Most of the adult members of the remaining 155 households have mainly to take up to the secondary work of agricultural labour in their own village or the surrounding villages during off agricultural season and in the coconut and betelnut gardens in the neighbouring villages of Awas, Kihim and Sasavane or on any other ordinary labour in the surrounding villages, or on road works during the fair season in order to supplement their insufficient agricultural income. Such employment is, however, not guaranteed for all and on all the days. There are occasional breaks and some of them have to stay at home without any work on some days each month. There is no big factory or concern nearby where the available man-power can be regularly utilised.

The village economy is not self-sufficient. In spite of that the villagers continue to stay at the village, some of the main reasons for which are as under :—

- (1) They have got their own houses in the revenue-free gaothan area and have not to pay any rent for residence.
- (2) During part of the agricultural season they get one meal a day in addition to ordinary wages on agricultural labour.
- (3) They curb their wants and reduce their requirements to minimum even in respect of clothes, beddings, footwear, etc.
- (4) They have stability and some status at the village and hold some influence among their kith and kin and neighbours and in surrounding villages. In case of distress, calamity or difficulty, there is hope of getting some help and guidance from such kinsmen, neighbours and acquaintances.
- (5) They retain courage and peace of mind in leading hard life in view of the fact that many of their kith and kin and neighbours have to pass similar hard life or to undergo even worse hardships.
- (6) They have no confidence of earning livelihood and no hopes of getting even ordinary sympathy at places beyond their circle of acquaintance.

(7) They have a general tendency of adopting change, if at all and any, in their routine of life enmass and not individually and that too with a slow pace.

(8) As an effect of the physical environment and surroundings in which they are born and brought up, they deeply love their village and the surroundings and are reluctant to forsake them.

(9) They live more on sentiments and simplicity in leading their lives and prefer free life in the village to slavery elsewhere.

(10) They are devoted to and respect their village deities and have faith that the deities would not put them in harder circumstances.

The staple food of the villagers is rice. Even bread is prepared of rice. The total production of 310 acres of paddy land of the village is 7,750 Bengal maunds of paddy. Converting it into *vena* (unpolished rice) at 70 per cent brings the total quantity of the unpolished rice to 5,425 Bengal maunds. That gives an average supply of 5 Bengal maunds, 13 Bengal seers and $2\frac{1}{2}$ chhataks of rice per head of population per year (including seed requirement) or 9 chhataks $1\frac{1}{2}$ tolas (1 lb. $6\frac{1}{2}$ tolas) per head per day. The total production of rice is thus sufficient for meeting the staple food requirement for consumption by the total population of 1,018 souls of the village throughout the year. Ordinarily there should be no need for importing any rice for consumption in the village but that is not the case. The villagers in general prefer to use coarse rice (Jada variety) for local consumption and sell away the surplus quantity of fine variety of Kolam (as the latter fetches higher price) and buy cheap grain or other daily requirements of life.

This village is a plain sweet paddy growing area. In respect of socio-economic structure it does not differ in any way from similar non-Bagaiti (non-irrigated) villages in the region. It does, of course, differ from the coastal Bagaiti (well-irrigated) villages such as Awas, Kihim and Sasavane of the region, where betelnut and coconut gardens exist and the business of gardening is principally followed in addition to growing of sweet paddy as well as salt paddy crops.

Economic Condition of small holders or small cultivators

The statement given on page 28 gives detailed information about the size of landholdings held by the small holders or small cultivators, possessing and cultivating less than 5 acres of land each.

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The total number of small holders is 194. Its percentage to the total number of holders (*viz.* 218) is 88.99. The sub-classification of these 194 small holders, as given in the statement in the preceding paragraph referred to above is worth noting. As many as 75 hold and cultivate less than 1 acre of land *each* and 64 more than one acre but less than two acres each. The average yield of paddy per acre of land is 25 Bengal maunds and the average price of one Bengal maund of paddy is Rs. 12.25 as already stated. The *gross* agricultural income of a cultivator cultivating one acre of paddy land would be Rs. 341.25 including price of straw. Approximately the expense of cultivation is 40 per cent of the gross income. Besides he has to pay land revenue of about Rs. 10 per acre. Thus the *net* agricultural income per acre of *paddy land* comes to Rs. 194.75.

Secondly the small holdings of land of these small holders do not exclusively consist of paddy land (*kharif*) but partly of paddy land and partly of *varkas* (grass) lands. The income of *varkas* lands (grass) is meagre. One can easily imagine how small is the agricultural income of the small holders.

Practices connected with Animal Husbandry and Fishing

Animal Husbandry.—Out of 201 households of the village, 99, details about whom are given under the heading "Livestock", own cattle of one kind or the other. Eighty-seven of these have provided separate cattlesheds for keeping the cattle. Others tether them in the small kaccha sheds attached to their houses. Care is taken by the owners only of the bullocks used for ploughs or bullock-carts and of the milch she-buffaloes and cows. They are well-fed. Paddy straw is served to working bullocks and milch cows. Some of the owners also give oilcake in small quantity of about half a pound each to working bullocks in the evening. Usually dry grass and, if grass is insufficient, paddy straw is served to milch she-buffaloes. They are also given half a pound of the mixture of 'Chuni' and chaff of rice in the morning and evening while milking them.

Other animals are not much cared for. No special efforts are made over animal husbandry. Tendency of the villagers is towards buying working bullocks or milch she-buffaloes from somewhere rather than breeding and rearing of calves. No stud bulls or cows of good breed have been provided at the village so far by Government or any other agency, nor has anyone purchased any. The uncastrated ordinary bulls in the village serve the cows.

All cattle are taken for grazing to the *varkas* lands (grass lands) belonging to the villagers or to the village Gurcharan by cow-boys in the morning and afternoon. They are usually watered at the village tanks. In the summer, when the tanks go dry, they are taken to the village wells for watering.

None of the villagers purchases any dry cows or she-buffaloes with a view to rearing them during the dry period and thereafter selling them at profit on their giving calves.

Poultry.—One hundred and forty-one households of the village, as detailed in the statement given under the heading "Livestock", keep some fowls mainly for consumption. The housewives or other elderly female members of the households look after and take care of the poultry. Males do not attend to it. No special care is taken towards their breeding. From morning to evening they are let loose in the village for browsing. Usually they move in the residential locality and do not leave it. By noon they are called home and given some grains and water. In the evening they by themselves return home, when they are again given some grains and water. Cocks and hens roost at night on the loft of the house. Chicken are kept underneath a big basket on the floor of the house. It is only one Son-Koli of hamlet Fakir-pada of the village who has provided a laticed wooden cage on the verandah of his house for keeping the birds at night and for hatching of the eggs. He owns a couple of Rhode Island Red fowls.

Eggs are usually sold at 12 paise each and not consumed at home. When the number of birds grows or in case of dire need of money, owners sell the birds which fetch good prices nowadays as given below :—

Big cock	..	Rs. 5 each.
Big hen	..	Rs. 3 to 4 each.
Chicken	..	Re 1 to Rs. 1½ each

This gives some small income to the females to buy the household requirements of jaggery, sweet oil, condiments, tea, etc., or some petty requirements of children.

Fishing.—Practices connected with fishing so far as the fishermen of this village are concerned are of two kinds, one relating to fishing in shallow water in the village creek beyond the hamlet Thalyacha-pada and the other to fishing in the high Arabian sea.

All the Son-Kolis of the village know the art of fishing in shallow water and of weaving fishing nets required for the purpose. Even Son-Koli females know the art of fishing in the shallow water of the creek,

(i) *Shallow water fishing.*—The only equipment required for fishing in the shallow water is a net 20' × 10' with two long Bamboo sticks attached to its two sides, and a Bamboo basket for keeping the fish when caught. The nets are woven by the fishermen themselves. A net costs about Rs. 40 to Rs. 75 according to quality of its thread and lasts 3 to 4 years of use in salt water. The Bamboo basket, which is locally called *tonya* (टोण्या) is of a peculiar vertical shape with a small opening on one side near its top. It costs about Rs. 3 to 4. It is fixed by a string on the left shoulder of the fisherman and kept hanging on the back. There is a smaller type of basket too with opening at the top, which is used instead of the *tonya*. This small basket is tied to the waist-string of the fisherman. A fisherwoman tucks it by means of a small string to her saree at the waist.

Two persons are required for fishing with the above-said net. They go to the creek with the net and the *tonya* at the time of incoming tide and fix the net against the current of the inflowing water by means of the Bamboo sticks attached to it. They work in waist-deep water for about 3 to 4 hours watching and holding the net erect. The fish that flow into the creek along the current of the tide are caught in the net. The fishermen take out the net very skilfully and carefully so that no fish may slip away and then collect and keep the fish in the *tonya*. Usually they get small type of fish of the following varieties worth about Rs. 2 to Rs. 3 at a time :—

- (1) Kharkindli (खरकिंडली).
- (2) Chivni (चिवणी)
- (3) Sheg (शेग).

The last variety is better for taste and fetches higher price. Whatever required for consumption is used at home and the surplus if any, sold.

When two persons are not available and a fisherman has to do fishing singly, he uses a small circular type of net costing about Rs. 30. He hurls it on surface of the water in the creek, catches hold of one end of it and allows the other to dip in water. He waits for about 5 to 7 minutes allowing the fish to entangle in the net; and then holding the lower end of the net removes it out of water. Small type of fish about three-four in number is caught in this process each time. Sometimes no fish at all come in the net. The net has to be hurled every ten to fifteen minutes to catch small fish worth about a rupee or a rupee and a half in the course of three to four hours' time.

The fisherwomen and not the fishermen take fish to Zirad or Chondi Naka for sale. A small quantity



A Fisherwoman going for Fishing



A Fisherman in the act of throwing Fishing-net

weighing about ten to fifteen tolas, which is locally called *vata* (वाटा), fetches 12 paise.

The fishermen go for fishing as described above for 7 to 10 days in a month by day or by night according to their convenience and timing of the tide. It is not that all regularly go out for fishing but many of them do so according to individual leisure and requirement.

Even fisherwomen go for fishing in knee-deep water in the creek only by the day time with small fishing net of 4' × 4' each with small Bamboo sticks attached to it on two sides. They catch the fish singly with the means of the small net in the same way as the fishermen do with big nets. Of course, they get very small quantity of small type of fish worth about eight to ten annas, which is usually used for daily consumption.

(ii) *Fishing in high sea.*—According to the Census of 1961 only nine persons of the village are shown to have been employed in fishing. On inquiry, it is learnt that 21 more are also partially employed in it during the fair season of the year. In all 30 Son-Kolis of the village are employed in high sea fishing. They are from different hamlets of the village as detailed below :—

Name of Hamlet	No. of Persons
Tekali-pada	3
Fakir-pada	6
Nandai-pada	13
Thalyacha-pada	6
Khadicha-pada	2
Total	30

Most of them are employed for fishing in the high sea during the fair season by the fishermen of the village Karanje of Uran Mahal of the district, who own *machwas* (मचवा—country craft). Six of them work as *tandels* (तांडेल) and 18 as ordinary fishermen. The village Karanje is at a distance of 14 miles from Agarsure (8 miles by road upto Rewas Bunder and 6 miles by sea from Rewas Bunder to Karanje). All of them go to Karanje after Diwali (beginning of November) and finally return home a fortnight before the rains come in (mid-May). Thus they are engaged in fishing in the high sea for a period of about 6½ months of the fair season. At the end of the season a *tandel* gets Rs. 350 to Rs. 450 and an ordinary fisherman Rs. 200 to Rs. 300 according to ability. Besides they get two meals a day, morning and afternoon tea, *pan-supari*, *bidis* and tobacco

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during their stay at Karanje and on the high sea. During the rainy season they take up to agricultural work in their village.

The equipment required for fishing in the high sea is a *machwa* (country craft), number of fishing nets of different kinds, Bamboos, long logs of wood, ropes, empty drums and big Bamboo baskets for keeping the fish. A *machwa* costs Rs. 3,000 to Rs. 8,000 according to its size and capacity and a fishing net Rs. 100 to Rs. 400. The personnel required for working on a *machwa* consists of the Tandel and 6 to 14 fishermen according to size and capacity of the *machwa*. Food-grains, condiments, etc. and sweet water required by the personnel for use during the period of their continuous stay on the high sea are also provided in the *machwa*.

A group of nine or ten *machwas* of different sizes, well-equipped and manned as above, starts from the village Karanje in the morning of Ekadashi (एकादशी) i.e. eleventh day of each of the two fortnights of a month for fishing in the high Arabian sea and returns to Karanje after 10 days. Each time for 10 days and nights they stay on the high sea and catch fish with the fishing nets. Tidal waters are favourable for fishing during that period.

There are three kinds of nets used for fishing in the high sea as under :—

Name of the Net	Description	Value Rs.
(1) Floating net ... (तरंगणारे जाळे)	70' to 80' × 10' to 12' with wooden pegs attached to it on the upper side.	200
(2) Sinking net ... (बुडणारे जाळे)	Do. do. ...	200
(3) Dol Jale ... (डोल जाळे)	100' × 50' ...	400

Fishermen lay nets of the first and second type in an area of about a mile's length on the high sea. Fish floating in the upper layer of the sea are caught in the first type of net. Those in the lower level are caught in the second type.

The third type of net is fixed at the bottom of the sea upto a maximum depth of 72 feet by means of very long logs of wood. Sealed empty drums are tied by means of ropes to the upper end of the net so as to keep the net erect. Big fish is found in the deep sea fishing in this way by means of the third type of nets.

The more a fish attempts to liberate itself when caught in any of the fishing nets, the more it gets entangled in it.

Owner of even the smallest type of *machwa* gets fish worth about Rs. 50 to 60 a day in the high sea fishing. Big fish is taken to Colaba Bunder of Bombay for sale, and small is sent to the village Karanje for drying on the shores. Distance between Karanje Bunder and Colaba Bunder of Bombay is 14 to 15 miles by sea. Fish remains fresh for about 6 hours after catch. In the summer months of April and May the Machwawallas take ice with them on the *machwas* for preserving the fish in it in order to retain its freshness.

The following varieties of fish are found in high sea fishing :—

Local Name	English Name	Scientific Name
(१) बोंबिल	Bombay Duck	Harpodon nehereus
(२) कोळंबी	Prawns	Panaeus sp.
(३) पापलेट, सरंगा	White Pomfret	Pampus argenteus
(४) कोय	Dori	Otolithoides brunneus
(५) घोळ	Jew fish	Pseudosciaena discanthus
(६) खजुरा	Cock-up	Lates calcarifer
(७) हलवा	Black Pomfret	Parastromateus niger
(८) पाला	Indian shad	Hilsa ilisha
(९) तोवर, सुरमई	Seer fish	Scomberomorus guttatus
(१०) करली	Silver bar	Chirocentrus dorab
(११) मांदेली	Golden anchovies	Coilia dussumeri
(१२) डोमा	Croaker	Otolithus argenteus
(१३) कोळीम	Shrimps	Acetes sp.
(१४) पाकट	Ray fish	Dasyatis
(१५) मुगी	Sharks	Charcharhinus sp.
(१६) रावस	Indian Salmon	Elcutheronema tetradactylum
(१७) शिंगाला	Cat fish	Tachysurus sp.
(१८) बगा किवा बला किवा वागटी	Ribbon fish	Trichiurus sp.
(१९) शेवंड	Lobster	Panulirus sp.
(२०) काटी	Anchovy	Thrissocles mystax
(२१) भाकस	Indian Turbot	Psettodes erumei
(२२) करकरा	Pristipoma	Pomadasya hasta
(२३) तांब	Red Snapper	Lutianus Johnii

During their 10 days' stay on the high sea, the fishermen cook their own food in the *machwas*. Such a long stay in the country crafts on the high sea is at times hazardous. One Shri Pandurang Kamalya Waghmare of hamlet Fakir-pada of the village, who used to go for fishing on the high sea for a number of years in the past,

narrated that in 1952 his *machwa* capsized due to storm. All fishermen on it were thrown in the sea. They set right the *machwa* after great efforts and stayed holding on to it for a few hours before they were rescued by boatmen of another *machwa*.

The fishermen of this village thus spend 11 days continuously on high seas and get rest for 4 days at the village Karanje each fortnight. During the resting period some of them visit their home at Agarsure and again return to their work at Karanje.

In the year 1954 two Son-Kolis of hamlet Thalyachapada of the village Agarsure, named Shri Krishna Bhau Pedhvi and Trimbak Bhau Pedhvi, had bought a small *machwa* each for fishing on the high sea. They carried on the business for about 5 years and stopped it since the year 1960 as they could not run it in profit.

Now again in 1963 Shri Krishna Bhau Pedhvi and Shri Dadu Kashinath Thale of the same hamlet have jointly bought a *machwa* and re-started the business. One Shri Sitaram Balu Pedhvi of the hamlet Nandai-pada has also bought a second-hand small *machwa* recently and started fresh business.

Possibly a co-operative society of enterprising Son-Kolis of the village could be formed for fishing on the high sea and for weaving big fishing nets.

Village Industries

There is only one man in the village aged about 29, and Son-Koli by caste, who weaves fishing nets by way of industry. He cultivates only 7 gunthas of land and has preferred this household industry for earning his livelihood. He works singly in it. A person supplies him the yarn required for weaving the nets and pays him Rs. 30 per net by way of wages. It takes about 24 days to complete one net. Thus he gets wages of about Rs. 1.25 per day.

All other Son-Kolis of the village also weave the fishing nets required by them for their own use and not for sale or by way of industry. A net stands 3 to 4 years of use in salt water and one year in sweet water. Such nets are processed by keeping them dipped for 3 days in red water-colour prepared from 'Chillar-Sal' (चिल्लर साल). They get more durable thereby.

Shri Jayramdas Desai from the village has taken a lead and has recently started a small scale industry in the compound of his own bungalow in the village for manufacturing buckets, which are required by the villagers for drawing water from wells and for storing it.

There is no provision for supply of tap water in most of the villages of Kolaba district. Villagers have to draw water from the wells. The demand for buckets for the purpose is very high from the district.

Opening ceremony of the factory was made on the 4th of May 1965. Since then about 3,600 buckets were manufactured at the factory within a period of two months. The machinery consists of 80 pieces and is operated by hand. At present three skilled labourers from Bombay and eleven local unskilled labourers are employed in the factory. It is a progressive small-scale industry and deserves encouragement.

There is no other household industry or handicraft in the village.

Other Industries.—There is also no large-scale industry or factory at or near about this village so as to absorb any local labour.

Commerce

There is one Son-Koli named Shri Narayan Zitu Pedhvi, aged 31, staying in the hamlet Nandai-pada of the village. He cultivates only one acre of land taken on lease and also runs a grocery shop on the *osari* of his house. He has got 5 members in his family including himself and his wife. He keeps the following grocery articles in his shop and sells them at the rates given against them :—

Name of the article	Rate
	Rs.
(1) Sweet oil of groundnut	1.12 per lb. by measure.
(2) Kerosene	0.20 per pint.
(3) Washing soap (Universal soap No. 37)	0.06 per small cake. 0.12 per bigger cake.
(4) Bath soap (Hamam)	0.50 per cake.
(5) Sunlight soap	0.41 per cake.
(6) Match boxes (Wimco)	0.75 per dozen.
(7) Gur	0.25 per lb.
(8) Sugar	0.62 per lb.
(9) Tea (inferior)	2.50 per lb.
Tea (slightly superior)	3.00 per lb.
(9) Bidis	0.16 per bundle of 25 bidis.
(10) Tooth powder	0.16 per packet.
(11) Coconut (one)	0.31
(12) Tur dal	0.44 per lb.
(13) Castor oil	0.25 per bottle.
(14) Betel leaf	0.50 per 100.
(15) Betel nut	5.00 per lb.
(16) Face powder	0.31 per tin.
(17) Vaseline pomade	0.25 per bottle.
(18) Agarbatti	0.12 per bundle of 12 sticks.
(19) Peppermint	1.25 per lb.
(20) Coconut oil	1.37 per lb.

His daily sale is about Rs. 8 to Rs. 10 and margin of profit about 25 per cent. He does not sell anything on credit or by barter system but on cash payment. He

keeps articles worth about Rs. 250 to Rs. 300 in his shop. The stock is replenished every eight or ten days.

There are 4 big grocers' shops and 4 hotels at Chondi Naka and 2 big grocers' shops and 1 hotel at Zirad. The rates of grocery articles at Chondi Naka as well as Zirad are mostly the same as given by the local grocery shop-keeper.

Other Occupations

Excepting the 7 agriculturists, 4 of whom are engaged in secondary work of carpentry and 3 of masonry during the fair season and one who entirely works as a mason, none of the villagers of Agarsure offers any professional service at the village. The villagers have to depend on other villages for other services.

Mainly the barber from village Zirad and the two Palshi Brahmin priests from village Awas visit this village and offer professional services of shaving and priesthood respectively on cash payment.

The blacksmith has his shop at Zirad. The potter stays at Mapgaon. Villagers have to visit their places for the work of smithy and for buying earthen pots, respectively. The villagers do not need services of a Teli (तेली). There is absolutely no production of any oil-seed at the village. The villagers buy groundnut oil from the grocers' shops at Zirad or Chondi Naka.

None of the villagers gives clothes for washing to a washerman, as such they do not need the services of a washerman.

Indebtedness

Money lending.—There are no moneylenders in this village nor does anybody operate in the neighbouring village.

Out of the ten agriculturist families who are all small-holders and whose socio-economic condition was intensively surveyed, eight have not incurred any debts. One family, which consists of two members, cultivates half an acre of land at village Surekhar which is taken on lease from a Brahmin landholder of the village Awas. Both the members of the family also earn wages by agricultural or other labour. This family owes a debt of Rs. 40 to the landlord whose land it cultivates on lease. No interest is charged over the amount, as the debt is incurred due to the non-payment of rent.

The other family, having 7 members, cultivates two acres of land at the village Awas which is taken on lease from another Brahmin landholder of the village. Two

members of the family also earn wages by agricultural labour. This family owes Rs. 200 to the landlord due to the non-payment of rent. No interest is, of course, charged on it.

Fifty-nine agriculturists of this village are members of the Multi-purpose Co-operative Credit Society of Zirad. They get 112 lbs. of ammonium sulphate and an equal quantity of super phosphate by way of loan for use as manure for the land and also Rs. 70 per acre for incurring expenses on cultivation of land. They get this loan on security of their lands or on giving two solvent sureties. This process of taking required loan from the Society continues year to year.

During the rainy season the grocers of Chondi Naka and Zirad give grocery articles on credit to the agriculturists of this village. On sale of surplus paddy in the beginning of the fair season such agriculturists make payment partly or in full of the price of such articles taken on credit. The *Khatas* of the agriculturists continue with the grocers year to year.

The tendency of borrowing money has automatically decreased because of the landholders having stopped dealings, with their tenants since a few months before the tillers' day, viz., 1st April 1957. This "Tillers' day" was declared under the provisions of the amended

Bombay Tenancy and Agricultural Lands Act, 1956. From that day the tenants, who were actually cultivating the lands on lease from the landholders, were deemed to have purchased such lands from landholders, although the prices of such lands are to be fixed at some later stage by the Agricultural Lands Tribunal and paid by the ex-tenants by instalments to the original landholders thereafter. The landholders were thereby alarmed as there were no possibilities of recovering loans, if any, advanced to the ex-tenants. Therefore they stopped advancing any loans since a few months before the "Tillers' day".

At present in case of dire need of money the ex-tenants have to sustain difficulties unless some of their thick acquaintances or nearest relatives offer them the required money.

Tagai.—Table No. 3.6 below shows the amounts of Tagai loans granted by the Mamlatdar of Alibag to the needy agriculturists of this village for different purposes during the last 6 years (1955-56 to 1960-61) and the amounts recovered together with previous arrears and interest during the corresponding years.

It can be seen from the aforesaid table that tagai loans were issued to needy agriculturists, who repaid them together with previous arrears and interest thereon.

TABLE No. 3.6

Details of Tagai loans granted by the Mamlatdar to Agriculturists for different purposes, and recoveries during the period 1955-56 to 1960-61

Year	Amounts granted for				No. of persons to whom the Tagai was given	Amounts recovered on account of				No. of persons from whom the Tagai was recovered
	Purchasing bullocks	Repairs to bunds	Seed	Intensive paddy cultivation		Purchasing bullocks	Repairs to bunds	Seed	Intensive paddy cultivation	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Rs.	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.	Rs.	
1955-56	..	..	..	2,326.00	40	..	..	..	1,391.56	24
1956-57	..	..	..	35.00	1	..	..	..	1,716.81	23
1957-58	..	..	25.00	..	1	..	..	18.50	2,143.07	90
1958-59	..	160.00	..	3,300.00	108	..	..	..	3,315.54	88
1959-60	200.00	..	..	..	1	55.50	..	..	441.10	12
1960-61	..	..	..	..	..	..	..	..	295.70	8
Total	200.00	160.00	25.00	5,661.00	151	55.50	..	18.50	9,303.78	245
Grand Total	6,046.00					9,377.78				

Co-operation

The village is covered by the Multi-purpose Co-operative Credit Society of Zirad. The society was established in 1947. It has in all 214 members with share capital of Rs. 8,861. Out of them 59 members with share capital of Rs. 1,530 are from this village.

They are from both the major communities of the village, viz., the Son-Kolis and Chaukalshis. These 59 members have taken a total loan of Rs. 6,137 for agricultural purpose from time to time, from the society. They get small loans of Rs. 50 to Rs. 200 each annually for agricultural purpose as need be, which they repay in due course together with interest.

Shri Rangnath Raghunath Mhatre of Zirad, who is an Ayurvedic private medical practitioner, Sarpanch of the Group Panchayat of Zirad and also a political worker is the Chairman of this Society.

The Secretary Shri K. G. Patil is newly appointed. He has passed his Vernacular Final Examination and is an outsider.

Reasons why only 59 persons from the village have enrolled themselves as members of the society so far are as under:—

In the first place many of the cultivators are reluctant to mortgage their lands with the society for the loans required by them.

Secondly, they find it difficult to give two solvent sureties each to take the loan without mortgaging their lands with the society.

Thirdly, loans are advanced partly in cash and partly in the form of improved manures. The cultivators are not yet inclined to use the improved manures. Besides they find the manures to be more costly.

Fourthly, loans are advanced by the society only for agricultural purpose and not for anything else.

Income and Expenditure

The following case studies of six households of cultivators, three from the major community of Son-Kolis and three from the second major community of Chaukalshis, will give some idea about their economic condition:—

SON-KOLIS

(1) Shri R. G. W., age 45, Son-Koli, studied upto Primary VII standard, resident of the hamlet Fakir-pada.

He has 14 members in family. Himself, son and two younger brothers, all married. Five unmarried girls and a small boy. One of the girls goes to the school. His younger brother is a teacher in the primary school at hamlet Nandai-pada of the same village and gets about Rs. 75 per month as pay.

He owns 5 acres of kharif (paddy) land and 3 acres of *varkas* (grass) land. All adult members of his family, viz. 7, work on the fields. The teacher also works on the fields on Sundays and holidays and whenever he finds time.

He has constructed a pucca residential storeyed house worth about Rs. 3,000 in 1952, with three feet high stone plinth, walls of brick and cement and

Manglore-tiled roof. He has also got a small cattle-shed with reed walls and thatched roof near his residential house.

Owens two milch cows, a good pair of bullocks, two wooden ploughs and required agricultural implements. His annual gross agricultural income is as under:—

	Rs.
125 B. mds. of paddy	1,531
Paddy straw	175
4 B. mds. of second crop of Val ..	80
3 B. mds. of reeds and stems of Val creepers	15
2 B. mds. of pulses (Udid)	40
1½ B. mds. of reed and stems of Udid ..	9
Grass	50
Total	1,900

The teacher's pay amounts to Rs. 900 per year. Thus the total gross annual income of the family is Rs. 2,800.

They have got their own seed and farm-yard manure. No labourers are required to be employed on wages for any agricultural work, as 7 adult members of the family work on the fields. No member of the family also works as agricultural labourer on anyone else's fields. The family is self-supporting because the agricultural income is supplemented by the teacher's salary.

The head of the family stated that he performed marriages of two of his brothers, a sister and his own son. In no case dowry was either paid or taken. Expense for performance of each marriage was about Rs. 500. The family is not in debts. The head of the family is a member of the Multi-purpose Co-operative Society of Zirad. He was unable and his brother, the school teacher, was reluctant to give information about the monthly or annual expenditure of the family and the items of expenditure. So the expenditure pattern of the family could not be recorded.

(2) Shri G. D. P., age 40, Son-Koli, educated upto Marathi II standard, resident of Fakir-pada. Has five members in his family as under:—

- (1) Self, age 40 years ;
- (2) Wife, age 30 years ;
- (3) Son, age 10 years, who attends the school ;
- (4) Son, age 6 years ; and
- (5) Daughter, age 1 year.

Owens a small house worth about Rs. 100 and 2 acres of paddy land. Both husband and wife

work on their own fields. He also works as an agricultural labourer on wages in order to supplement the small agricultural income. During the fair season he brings 6 gunthas of his land under irrigation by well-water and raises crop of *tondli* (तोंडली) vegetable.

His gross annual income from agriculture is as under :—

	Rs.
50 B. mds. of paddy	606
Paddy straw	70
Tondli vegetable	75
Total	751

He supplements this income by taking up agricultural labour on wages and earns about Rs. 70.

He has got only one she-buffalo and its calf. Does not own any bullocks; so he has to hire a plough with bullocks for ploughing his land. He also sells milk and gets about Rs. 75 annually. Thus his total gross annual income is about Rs. 896.

His monthly expenditure is as under :—

	Rs.
Paddy (3 B. mds. and odd) ..	40.00
Sweet oil	2.50
Sugar	4.00
Tea	1.50
Kerosene	2.00
Condiments, etc.	5.00
Dry fish, etc.	8.00
Total	63.00

Besides he requires clothes worth about Rs. 100 annually for his family. Somehow he makes both ends meet.

Four years ago he performed the marriage of his younger brother, the total expenses for which amounted to Rs. 700. He incurred a debt of Rs. 300 for the purpose, which he has already repaid. No dowry was required to be paid as the girl was from the neighbour's house. The brother has now separated from him.

He is a member of the Multi-purpose Co-operative Society of Zirad and owes a debt of Rs. 125 to the Society. That is the only debt he has to pay.

(3) Shri P. P. P., age 60, resident of Khadicha-pada, educated upto Marathi IV standard. Has 7 members in his family as under :—

(1) Self ; (2) Wife ; (3) Son ; (4) Son's wife ; (5) Younger son ; and (6) Two children.

Owens a house worth about Rs. 125 and 1 acre 10 gunthas of land. Also holds equal land taken on lease. Two acres of land is kharif (paddy) and half an acre *varkas* (grass). His gross annual agricultural income is as under :—

	Rs.
50 B. mds. of paddy	612
Paddy straw	70
Total	682

His son and son's wife work on their own fields. Both of them also take up to agricultural labour, and earn about Rs. 75 in all *plus* free meals for two months. During the fair season his son also does fishing in the creek nearby for personal consumption. They own a good fishing net, 20' x 10', costing about Rs. 40, which they have woven themselves. His younger son is a domestic servant at Bombay and earns Rs. 20 a month *plus* free meals. He sends home Rs. 5 a month. Thus the total annual gross income of the family is Rs. 817 excluding free meals for two months.

He owns a bullock-cart but no bullocks. Has to hire a plough with bullocks for ploughing his fields. He is a poor agriculturist and somehow makes both ends meet.

CHAUKALSHIS

(1) Shri L. G. P., age 58, Chaukalshi, studied upto Marathi IV standard, resident of Agarsure-Mulgaothan. He is the Revenue and Police Patil of the village for which work he gets remuneration of Rs. 110.50 per year. He has got the following members in his family at the village :—

(1) Self, age 58 ; (2) Wife, age 50 ; (3) Son, age 30 ; (4) Son's wife, age 25 ; (5) Son, age 18 ; (6) Son, age 12 (studying in Marathi III standard); (7) Grand-daughter, age 5 ; and (8) Grand-daughter, age 2.

Besides, one of his sons aged 25, son's wife aged 20 and their daughter aged one year stay at Bombay. The son is employed in a factory at Bhandup (Bombay).

Two of his daughters, aged 22 and 20, respectively, are married and stay with their husbands.

He owns a house worth Rs. 300, a separate cattle-shed near the house, two he-buffaloes, one she-buffalo, two milch cows, two young bulls, a plough and all agricultural implements.

Holds 2 acres 36 gunthas of own land assessed at Rs. 5-8-3 and 8 acres 27 gunthas of land taken on lease from a landlord of Kihim to whom he has to pay Rs. 50 as rent per year. Value of the leased-in land has been fixed by the Agricultural Lands Tribunal at Rs. 2,250, payable in annual instalment of Rs. 300. Shri L. G. P. will be complete owner of the land after the price is fully paid. He says the price is reasonable.

Out of the whole land of 11 acres 23 gunthas, 4½ acres is kharif (paddy) land.

The annual gross agricultural income of the family is :—

	Rs.
112½ B. mds. of paddy	1,378.00
Paddy straw	157.50
4 B. mds. of Val	80.00
3 B. mds. of stems and reeds of Val	15.00
Grass worth	100.00
Total	1,730.50

Shri L. G. P. himself, his wife, son, son's wife and the younger son aged 18, work on their own fields. Shri L. G. P. says he is unable to maintain the big family only on the agricultural income. Therefore during the rainy season as well as in the fair season his wife, son, son's wife and the younger son aged 18, all take up to agricultural and other labour on wages whenever available, and earn in all about Rs. 185.

Shri L. G. P.'s son, who stays at Bombay is unable to send any money to the family.

Shri L. G. P. has got his two sons and two daughters married. The eldest son was married 12 years ago. Total expense for the marriage ceremony and ornaments, etc., was Rs. 800. Debt of Rs. 200 was incurred which has been repaid in full. The younger son, aged 25, was married 4½ years ago, total expense being Rs. 800. Dowry of Rs. 350 was received in the form of ornaments to the daughter-in-law. No debt was incurred this time.

The eldest daughter was married 8/9 years ago when Shri L. G. P. had to pay a dowry of Rs. 200 in the form of ornaments. The other expense was Rs. 500. No debt was incurred.

The younger daughter was married 4/5 years back when a debt of Rs. 150 was incurred. It has been repaid in full. Dowry of Rs. 450 in the form of ornaments to the girl and wrist-watch to the bridegroom had to be paid. Other expenses were Rs. 450.

Shri L. G. P. had to pay handsome dowry for both of his daughters because the bridegrooms are educated and from Bombay. Shri L. G. P. is a member of the Multi-purpose Co-operative Society of Zirad.

He possesses adequate number of brass and copper utensils required for every day use and lives somewhat decently. On the whole he is a well-to-do man.

(2) Shri G. K. M., age 35, Chaukalshi, resident of Agarsure-Mulgaothan, literate without any educational standard. Has 5 members in the family as under :—

(1) Self, age 35 ; (2) Wife, age 25 ; (3) Daughter age 10 (attending primary school) ; (4) Son, age 5 ; and (5) Son, age 3.

He owns a house worth Rs. 250 and holds 2 acres and 13½ gunthas of leased-in land, assessed at Rs. 11. Out of this land about one acre is paddy land. His gross annual agricultural income is as under :—

	Rs.
25 B. mds. of paddy	306
Paddy straw	35
Grass	25
Total	366

Both the husband and wife work on their own fields. They also take up to agricultural labour on wages and earn Rs. 75 in all. During the fair season Shri G. K. M. takes small contracts of forming new paddy lands, fencing of fields, etc. and earns Rs. 200. Although his land is taken on lease, he has not to pay any rent to the landholder whose whereabouts are not known.

The total gross annual income of the family is Rs. 641. He does not own any cattle and has to hire a plough with bullocks for ploughing his lands.

He is a poor but industrious man and exerts in making both ends meet.

(3) Shri B. C. P., age 34, Chaukalshi, Illiterate, resident of Agarsure-Mul-gaothan. Has following members in his family :—

(1) Self, age 34 ; (2) Wife, age 25 ; (3) Daughter, age 10 (does not go to school) ; (4) Son, age 4 ; (5) Son, age 1 ; (6) Brother, age 25 ; (7) Brother's Wife, age 18 ; (8) Mother, age 60 ; and (9) Younger brother, age 18.

Both of his younger brothers stay at Bombay and serve in a hotel at Masjid Bunder (Bombay), each getting Rs. 20 per month in addition to free meals. Thus only seven members of his family stay at the village.

He owns a house worth about Rs. 100 and holds 2 acres 35 gunthas of land assessed at Rs. 16-11-0 taken on lease from Shrimati Dwarkabai Patankar of Kihim, whom he pays restricted rent of Rs. 32 per year since 1957-58. Before that he used to give her 8 Bengal maunds of paddy per year on account of rent.

Out of the total area of 2 acres 35 gunthas of land, 1½ acres is kharif (paddy) land. The gross annual agricultural income of the household is as under :—

	Rs.
37½ B. mds. of paddy	459
Paddy straw	52
Grass	25
Total ..	536

Shri B. C. P., his wife, brother's wife and mother, all work on their own fields. Besides all of them excepting the mother take up to agricultural labour on wages during the agricultural season and ordinary labour during the fair season and earn Rs. 195 a year.

The two brothers, who serve in the hotel at Bombay, send him Rs. 10 each per month. Thus the total gross income of the family is Rs. 971.

Shri B. C. P. owns only one cow and no bullocks. He has to hire a pair of bullocks with plough for ploughing his lands.

The value of the land held by him on lease is fixed at Rs. 1,200 by the Agricultural Lands Tribunal. He says the price is reasonable but he is not in a position to pay an annual instalment of Rs. 200 and avail of the benefits of the Tenancy Law.

The expenses of cultivation of paddy land amount to 40 per cent of the gross income of such land. In the case of cultivator families like the present one in which all adult members of the family work on the land and no labour is required to be hired for any work, such expenses would be far less, because such adult members who work on their own fields are presumed to have themselves earned the wages for the labour put in the various agricultural operations.

In this particular case Shri B. C. P. has to incur the following actual expenditure in holding and cultivating the land on yearly basis :—

	Rs.
Land revenue to be paid to Government.	19·83
Rent of land to be paid ..	32·00
Charges for hiring a plough with bullocks for 6 days for cultivating the 1½ acres of paddy land.	24·00
Price of paddy seed that is sown for raising the seedlings.	10·00
Total ..	85·83

At this rate the *net* annual income of the family comes to Rs. 885·17 (Rs. 971 gross income *minus* Rs. 85·83).

The average monthly expenditure of the family as given by Shri B. C. P. is as under :—

	Rs.
Price of 3½ B. mds. of paddy required per month.	49·00
Gur	7·50
Tea	2·00
Dry fish	7·50
Sweet oil	2·00
Kerosene	1·50
Masala (condiments, etc.).	5·00
Total ..	74·50

The annual expenditure comes to Rs. 894, while *net* annual income is Rs. 885·17.

Shri B. C. P. is a member of the Multi-purpose Co-operative Society of Zirad.

Intensive Survey of Monthly Income and Expenditure

Intensive survey of the monthly income and expenditure of twelve households of cultivators, one having an income of less than Rs. 25 per month, three between Rs. 25 and Rs. 50, two Rs. 51 and Rs. 75, one Rs. 76 and Rs. 100, and five Rs. 101 and Rs. 150 shows the following results :—

	Rs.
(1)	19·00
(2)	25·00
(3)	26·00
(4)	37·00
(5)	61·41
(6)	65·00
(7)	97·83
(8)	108·25
(9)	110·00
(10)	132·42
(11)	148·33
(12)	150·00

Total 980·24 ÷ 12 = Rs. 81·69 average.

• This income includes income from agriculture, agricultural and other ordinary labour and from other sources, if any.

Average monthly expenditure of the twelve households on different items of requirement is as under :—

Item	Average expenditure
	Rs.
Food	45·46
Vegetable	3·16
Fish	4·59
Milk	2·46

Item	Average expenditure
	Rs.
Oils	3·10
Condiments	4·23
Sugar	2·32
Tea	2·20
Other food	0·36
Tobacco	1·28
Lighting and fuel	3·76
Other expenditure	1·32
Miscellaneous including clothing, travel, medicine, etc.	20·45
Total average expenditure ..	94·69

The average number of members in these twelve families is five.

It can be seen from the above figures that the monthly expenditure exceeds the corresponding income by Rs. 13 per month (Rs. 94·69 *minus* Rs. 81·69). This deficit of Rs. 13 per month is made good by incurring debts. All these families are in small debts either of the Multi-purpose Co-operative Society, tagai, grocer or annual rent payable to the landlord on lands taken on lease. None of the families, however, appears to be in heavy debts.

All the above figures of income as well as expenditure are subject to some percentage error. None of these families maintain any accounts. The investigator had to rely on the memory of the cultivators concerned and work out the figures. The aggregate of these twelve families is influenced by the five families from the income group of Rs. 101 to Rs. 150, which factor shall also have to be taken into consideration in forming an idea about the average income and expenditure.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population

Population figures of the village together with percentage of increase during the last 7 decades are given below :—

Census year	Males	Females	Total	Percentage increase
1891 ..	227	219	446	....
1901 ..	258	264	522	17.04
1911 ..	280	282	562	7.66
1921 ..	275	303	578	2.85
1931 ..	363	359	722	24.91
1941 ..	363	359	722	....
1951 ..	410	461	871	20.64
1961 ..	457	561	1,018	16.88

The population according to the 1961 Census is classified by sex and caste as under :—

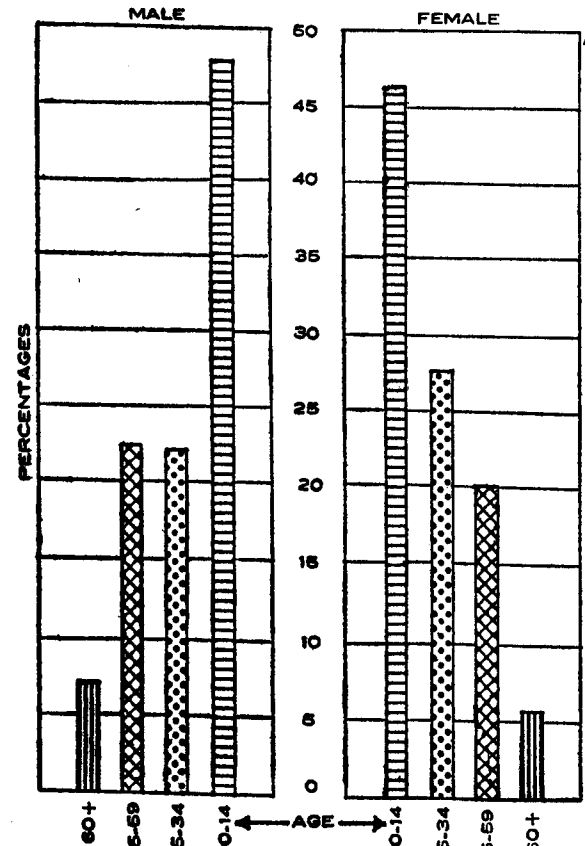
Name of Caste	Number of Households	Number of person		
		Males	Females	Total
(1) Son-Koli ..	123	277	358	635
(2) Chaukalshi ..	55	136	146	282
(3) Pachkalshi ..	4	7	12	19
(4) Agri ..	10	21	22	43
(5) Tillori Kunbi ..	5	7	14	21
(6) Brahmin ..	1	1	2	3
(7) Lewa Patidar ..	1	4	..	4
(8) Katkari ..	1	2	2	4
(9) Muslim ..	1	2	5	7
Total ..	201	457	561	1,018

Major population is of Son-Kolis (635). Next is of Chaukalshis (282). The Census figures of 1901, 1911, 1951 and 1961 indicate preponderance of females over males in the village. The significant increase in the sex ratio (number of females per 1,000 males) during the last two decades would indicate out-migration of males to Bombay or other places. Since the last 12 to 15 years greater number of Son-Koli males go out in the fair season to the village Karanje of Uran Mahal of the district for fishing in high sea, and some of the Chaukalshi and Pachkalshi males go to Bombay for service in factories and offices, leaving their families at home. Such males could not be enumerated at the village in their absence, although they originally belonged to the village.

Table No. 4.1 on page 53 gives information about age, sex and literacy of the population.

The Figure and Table of percentages below show the distribution of population by broad age-groups for males and females separately :—

DISTRIBUTION BY BROAD AGE-GROUPS.



Percentage distribution of population by broad age-groups and sex

	Males	Females
All-ages ...	100.00	100.00
0—14 ...	47.92	46.17
15—34 ...	22.32	27.81
35—59 ...	22.54	20.32
60+ ...	7.22	5.70

From the graphical presentation it is seen that out of the total male population, 47.92 per cent is in 0—14 years age-group, 22.32 per cent in 15—34, 22.54 per cent in 35—59 and 7.22 per cent in the age-group of 60 years and above. Thus 44.86 per cent of the male population is in working age-group i.e. 15 to 59 years.

TABLE No. 4.1
Distribution of Population by Age, Sex and Educational levels

Age-group	Educational level								Total Population		
	Illiterate		Literate without educational level		Primary or Junior basic		Matriculation and above		Males (10)	Females (11)	Total (12)
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)			
0—4 ..	83	102	..	..	..	..	..	..	83	102	185
5—9 ..	52	72	..	..	..	..	..	..	73	82	155
10—14 ..	5	51	48	21	10	3	..	..	63	75	138
15—19 ..	5	28	11	7	16	..	..	..	32	35	67
20—24 ..	3	37	10	7	6	1	..	..	19	45	64
25—29 ..	3	33	25	4	2	..	..	..	30	37	67
30—34 ..	5	38	14	1	2	..	..	..	21	39	60
35—44 ..	15	56	31	..	3	1	..	..	49	57	106
45—59 ..	15	56	34	1	5	..	..	..	54	57	111
60+ ..	22	32	9	..	1	..	1	..	33	32	65
Total ..	208	505	203	51	45	5	1	..	457	561	1,018
Percentages ..	(45.51)	(90.02)	(44.42)	(9.09)	(9.85)	(0.89)	(0.22)	..	(100.00)	(100.00)	..

Out of the total female population, 46.17 per cent is in the age-group of 0—14, 27.81 per cent in 15—34, 20.32 per cent in 35—59 and 5.70 per cent in the age-group of 60 years and above.

It can be seen from the above figures that the dependent population (0—14 and 60+ years age-groups) in the case of both males and females is more than the population in the working age-group of 15—59.

Out of 561 female population of the village, 505 (i.e. 90.02 per cent) are illiterate, 51 (i.e. 9.09 per cent) are literate without educational level and only 5 (i.e. 0.89 per cent) literate with primary or junior basic education.

Likewise out of the total male population of 457 of the village, 208 (i.e. 45.51 per cent) are illiterate, 203 (i.e. 44.42 per cent) are literate without educational level and only 46 (i.e. 10.07 per cent) are literate—45 primary or junior basic educational level and 1 matriculation and above.

Table No. 4.2 on page 54 gives information about age, sex and education of the 201 heads of households.

Out of the 201 heads of households, 48 (i.e. 23.88 per cent) are females. Out of these 48 female heads of households, 47 are illiterate and only one is literate without any educational level.

Out of the 153 male heads of households, 27.45 per cent are illiterate, 49.02 per cent are literate without any educational level and only 23.53 per cent are literate.

EDUCATIONAL LEVELS

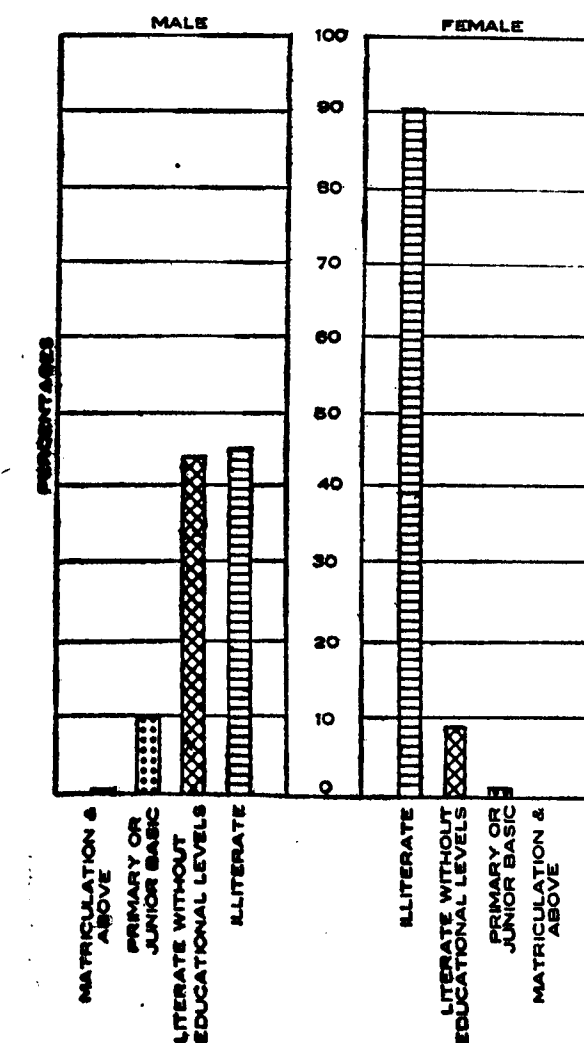


TABLE No. 4.2

Heads of Households classified by Age, Sex and Educational levels

Age-group (1)	Total		Illiterate		Literate without educational level		Primary or Junior basic		Matriculation and above	
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
15—34 ..	32	20	10	20	11	....	11	....	....	....
35—59 ..	87	25	13	25	54	....	20	....	....	....
60 and above ..	34	3	19	2	10	1	4	....	1	....
Total ..	153	48	42	47	75	1	35	....	1	....

Village Schools and Education

There are 150 full-time students or children attending schools in the village. The distribution of these students by age-groups and sex is as under :—

Age-group	Boys	Girls	Total
5—14 ..	95	45	140
15—34 ..	10	....	10
Total ..	105	45	150

One hundred and fifty students or children attending schools belong to various castes as shown below :—

Name of Caste	Boys	Girls	Total
Son-Koli ..	68	22	90
Chaukalshi ..	28	17	45
Pachkalshi ..	1	2	3
Agri ..	6	3	9
Lewa Patidar ..	1	....	1
Muslim ..	1	1	2
Total ..	105	45	150

There are two non-basic primary schools, each upto Marathi IV standard in the village ; one is at Agarsure-Shalecha-pada with two teachers and the other at Nandai-pada with one teacher. Both the schools have their own pucca buildings newly constructed with accommodation for 40 students each. There are 44 boys and 35 girls on the rolls in the school at Agarsure-Shalecha-pada and 35 boys and 16 girls in the

school at Nandai-pada. Average attendance at the former school is 68 (41 boys and 27 girls) and at the latter 34 (27 boys and 7 girls). Some congestion is felt in accommodating the students in the former school.

The difference between the number of girls regularly attending the school at Agarsure-Shalecha-pada and at Nandai-pada can unmistakably be seen. The population of Agarsure-Shalecha-pada and the hamlets situated on approach road No. 1 is of Chaukalshis, who send their girls in numbers to the school. The population of Nandai-pada and the hamlets situated on approach road No. 2 is of Son Kolis, who are yet reluctant to send their girls to schools.

After passing Marathi IV standard examination some students go to the higher Marathi school at Zirad and at Chondi Naka and to the High School at Chondi Naka for higher studies.

A new Arts and Science College has been opened at Alibag in the year 1961. Some of the students passing their S. S. C. Examination from the Chondi Naka High School can hereafter attend the college at Alibag. There is a regular S. T. service running on the road connecting the two places.

There is neither any adult training class, any class for sewing, nursing, etc., nor any other educational institution at the village. None of the school buildings is used for any activities other than teaching. None of the school teachers takes interest in any other activities. One of the teachers is a Son-Koli and local resident of Fakir-pada. He too, does not take any interest in social or other activities.

Marital Status

Table No. 4.3 given below gives details of age, sex and marital status of the village population.

It is revealed from the graph to the right and Table No. 4.3 that out of the total number of males 57.98 per cent are never married, 39.17 per cent are married, 2.41 per cent are widowed and only 0.44 per cent (2 males) are divorced or separated. Out of the total number of females 46.88 per cent are never married, 42.96 per cent are married, 9.80 per cent are widowed and only 0.36 per cent are divorced or separated.

The following instances of never married persons in the higher age-groups were noticed :—

One Chaukalshi of hamlet Agarsure-Mul-gaothan, aged about 39, was not married until the Census of 1961 because he had no means of livelihood. Now in 1963, villagers have given him an employment and he is recently married with a girl of 20.

One Son-Koli woman of hamlet Thalyacha-pada in the age-group of 40—44 is never married because she is blind in both the eyes.

In the third case a Son-Koli of hamlet Tekali-pada, aged 70, is never married because he is very poor and has no means of livelihood. His younger brother is, however, married.

MARITAL STATUS.

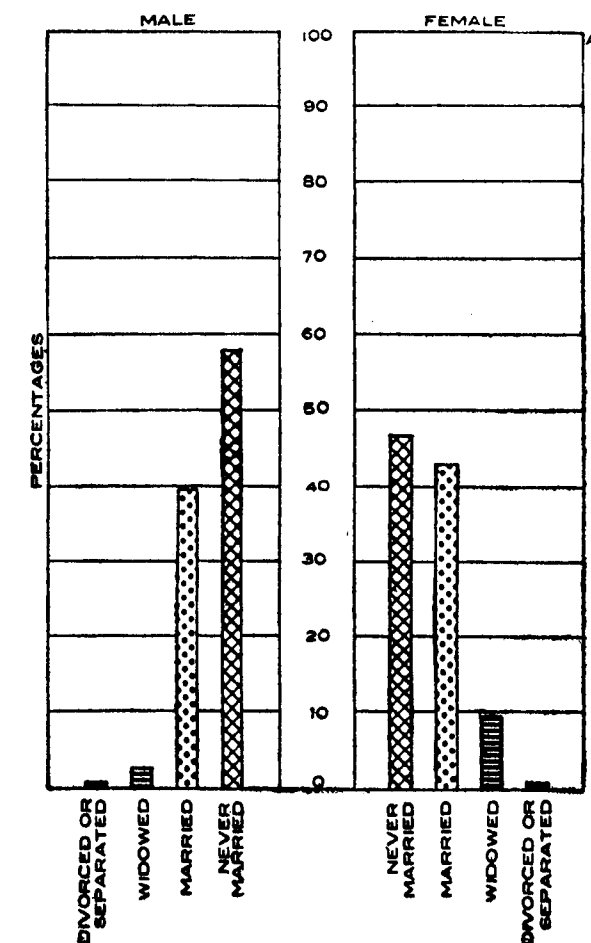


TABLE No. 4.3
Distribution of Population by Age, Sex and Marital Status

Age-group (1)	Never married		Married		Widowed		Divorced or separated		Total Population		
	M (2)	F (3)	M (4)	F (5)	M (6)	F (7)	M (8)	F (9)	M (10)	F (11)	Persons (12)
0—9 ..	156	184	..	..	..	..	..	..	156	184	340
10—14 ..	62	72	1	3	..	..	..	..	63	75	138
15—19 ..	30	6	2	29	..	..	..	..	32	35	67
20—24 ..	9	..	10	43	..	1	..	1	19	45	64
25—29 ..	4	..	26	36	..	1	..	..	30	37	67
30—34 ..	2	..	16	36	1	3	2	..	21	39	60
35—39 ..	1	..	27	24	..	3	..	1	28	28	56
40—44 ..	..	1	20	27	1	1	..	..	21	29	50
45—49 ..	..	..	19	14	1	3	..	..	20	17	37
50—54 ..	..	..	15	14	..	7	..	..	15	21	36
55—59 ..	..	..	16	8	3	11	..	..	19	19	38
60—64 ..	..	..	14	6	3	6	..	..	17	12	29
65—69 ..	..	..	6	1	1	2	..	..	7	3	10
70+ ..	1	..	7	..	1	17	..	..	9	17	26
Total ..	265	263	179	241	11	55	2	2	457	561	1,018
Percentages ..	(57.98)	(46.88)	(39.17)	(42.96)	(2.41)	(9.80)	(0.44)	(0.36)	(100.00)	(100.00)	

Households by No. of Children

The Distribution of households according to the number of children (0—14 years) therein is given below :—

Category	No. of households in the category	Percentage of households in each category to total No. of households
1	2	3
No child ..	37	18.41
1 Child ..	30	14.92
2 Children ..	41	20.40
3 Children ..	42	20.90
4 Children ..	30	14.92
5 Children & more ..	21	10.45
Total ..	201	100.00

Births and Deaths

Information about the number of births and deaths recorded at the village during the calendar years 1959 and 1960 and the six months from January to June 1961 is given below. This information was collected from Village Form No. XIV maintained by the Police Patil of the village according to standing orders of Revenue Department of Government :—

	Males	Females	Total
Whole year 1959—			
Births ..	14	15	29
Deaths ..	7	6	13
Whole year 1960—			
Births ..	14	16	30
Deaths ..	6	3	9
Half year 1961—			
Births ..	9	7	16
Deaths ..	4	4	8

Age at the time of death and causes of death as recorded were as under :—

	Age			Reason of death
	Years	Months	Days	
Year 1959				
1	54	..	..	Cough.
1	2	..	..	Diarrhoea.
1	80	..	..	Cough and old age.
1	2	..	..	Liver trouble.
1	..	..	12	Convulsions.
1	..	..	14	Convulsions.
1	1	6	..	Cough.
7				
Year 1960				
1	48	..	..	Cough.
1	1	6	..	Fever.
1	16	..	..	Diphtheria.
1	4	..	..	Smallpox.
1	0	0	24	Convulsions.
1	4	0	0	Diarrhoea.
6				
Six months—January to June 1961				
1	0	8	0	Convulsions.
1	60	0	0	Cough and old age.
1	65	0	0	Cough and old age.
1	30	0	0	Cough.
4				

FFMALES

	Age			Reason of death
	Years	Months	Days	
Year 1959				
1	3	..	..	Diarrhoea.
1	1	6	..	Fever.
1	2	..	..	Fever.
1	6	..	..	Diarrhoea.
1	85	..	..	Cough and old age.
1	95	..	..	Cough and old age.
6				
Year 1960				
1	1	6	..	Cough.
1	75	..	..	Cough and old age.
1	80	..	..	Cough and old age.
3				
Six months—January to June 1960				
1	0	6	0	Convulsions.
1	0	8	0	Convulsions.
1	10	0	0	Cough.
1	70	0	0	Cough and old age.
4				

Vaccinator visits the village periodically for vaccination purpose.

Types of Family

There are 201 families at the village. They are broadly divided caste-wise into the following types :—

- (1) Simple family—consisting of husband, wife and unmarried children.
- (2) Intermediate family—consisting of married couple, an unmarried brother, sister or one of the parents.
- (3) Joint family—consisting of married couple with married sons/daughters or with married brothers/sisters.
- (4) Others—not falling in any of the three types above.

Name of Caste	Type and number of families				Total number of families
	Simple	Intermediate	Joint	Others	
(1) Son-Koli ..	55	23	35	10	123
(2) Chaukalshi ..	27	10	10	8	55
(3) Pachkalshi ..	2	..	..	2	4
(4) Agri ..	8	1	..	1	10
(5) Tillori Kunbi ..	..	1	1	3	5
(6) Brahmin ..	..	1	..	..	1
(7) Lewa Patidar ..	..	..	..	1	1
(8) Katkari ..	1	..	..	..	1
(9) Muslim ..	1	..	..	..	1
Total ..	94	36	46	25	201

Joint family system still prevails at the village as is evident from the fact that 46 out of 201 (22.89 per cent) are joint families.

The Figure and Table No. 4.4 below show size and composition of households :—

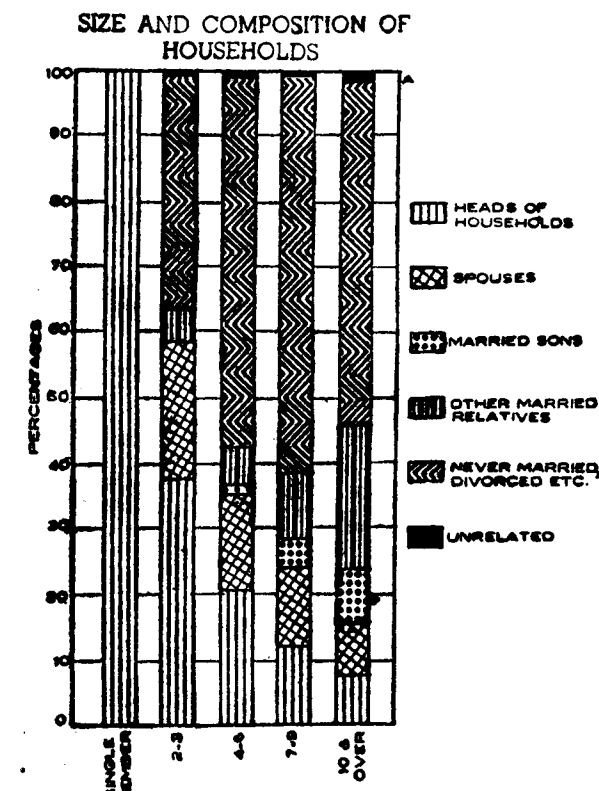


TABLE No. 4.4

Size and Composition of Households by percentages

Household Composition	Size of the Households (Percentage)				
	Single Number	2—3	4—6	7—9	10 & over
Total ..	100.00	100.00	100.00	100.00	100.00
Heads of households	100.00	37.50	20.42	12.36	7.89
Spouses	..	21.15	14.84	11.99	7.89
Married Sons	..	..	1.54	4.12	7.89
Other Married Relatives	..	4.81	5.78	10.11	21.94
Never Married, Widowed, etc.	..	35.58	56.65	61.05	52.63
Unrelated	..	0.96	0.77	0.37	1.76

Table No. 4.5 on page 58 gives data in respect of six big families having more than ten members each so as to know about the principal means of their livelihood, viz., agriculture.

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Accommodation

The 201 families of the village are accommodated in 147 dwelling houses (buildings or structures) as shown below :—

Number of families accommodated in each of the dwelling houses	Number of dwelling houses	Total number of families accommodated
1	109	109
2	26	52
3	9	27
4	2	8
5	1	5
	147	201

Thus 54.23 per cent of the families contentedly stay *each* in a single, small, independent house. 25.87 per cent, staying in 26 houses, are accommodating themselves tolerably. It is only 19.90 per cent, staying in 12 dwelling houses (9+2+1), who experience some inconvenience in respect of accommodation.

Details of accommodation actually available to the various families in the 147 dwelling houses are as follows :—

Accommodation available to each of the families in the category	Number of families to whom the accommodation is available	Number of rooms available
(1) One room without verandah.	15	15
(2) One big room with open verandah.	110	110
(3) Two rooms with open verandah.	65	130
(4) Three rooms with open verandah.	9	27
(5) Four rooms with open verandah.	1	4
(6) Eight rooms with closed verandah.	1	8
Total ..	201	294

Out of 201 households, 196 have the right of ownership on the tenements in their possession and use. It is only 5 families who are tenants. One, a Tillori Kunbi widow, who has three members in her family, pays monthly rent of Rs. 2 for a single room. Another, a Son-Koli who has four members in his family, pays Rs. 5 per month for one room and an open verandah.

A Muslim, who has seven members in his family stays in an independent house in the orchard of Shri Jayramdas Becharadas Desai, and works as part time watchman for the garden and does not pay any rent.

Two Son-Koli families, which have five members each, stay in their neighbours' houses and do not pay any rent.

Surnames of Families

Thirty-one per cent of Son-Koli families bear the surname 'Pedhvi' and 29 per cent 'Bhoir' while 'Patils' are 24 per cent. 'Thales' are only 9 per cent. Rest of the eight families, having different surnames, together form 7 per cent.

Likewise 64 per cent of Chaukalshi families bear the surname 'Mhatre', 20 per cent 'Patil', and 11 per cent 'Raul'. Rest of the three families, bearing different surnames, together form only 5 per cent.

Surname 'Patil' is common among Son-Kolis, Chaukalshis and Agris. Likewise 'Mhatre' is common among Chaukalshis and Agris.

Surname 'Pedhvi' is chiefly to be found in the Son-Koli caste. Only one Tillori Kunbi family bears that surname.

Table No. 4.6 below shows the number of families falling under various surnames among different castes in the village.

The distinction between surnames 'Raul' and 'Raut' has to be borne in mind. Whereas 'Rauls' are Chaukalshis, 'Rauts' are Pachkalshis.

TABLE No. 4.5

Details of the Families having more than ten members, in respect of land cultivated etc.

Serial No.	Name of the head of the household, his caste and age	Total Number of members in the family	Number of couples in the family	Area of own paddy land cultivated	Area of others' paddy land cultivated on payment of rent.	Total paddy land cultivated
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Ramchandra Bapu Mhatre, Chaukalshi, 36	16		A. 3	A. 4	A. 7
2	Kanu Goma Pedhvi, Son-Koli, 60	15	2	0	10	10
3	Ramchandra Gopal Waghmare, Son-Koli, 45	15	2	30	2	32
4	Sadashiv Ganpat Mhatre, Chaukalshi, 59	14	4	0	30	30
5	Rama Narayan Patil, Son-Koli, 40	13	3	20	0	20
6	Budhaji Vithu Thale, Son-Koli, 52	11	2		5	5
			3		4	4

TABLE No. 4.6

Distribution of Households by Caste and Surnames

Serial No.	Surname	Son-Koli	Chaukalshi	Pachkalshi	Agri	Tillori Kunbi	Brahmin	Katkari	Lewa Patidar	Muslim	Total No. of households bearing same surname
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Pedhvi	38				1					39
2	Bhoir	36									36
3	Patil	30	11		4						45
4	Thale	11									11
5	Keni	1									1
6	Waghmare	3									3
7	Kini	3									3
8	Vaiti	1									1
9	Mhatre		35		5						40
10	Raul		6								6
11	Naik		1								1
12	Gharat		1								1
13	Ghanekar		1								1
14	Raut		1								1
15	Thakur			4							4
16	Bankar				1						1
17	Marathe					2					2
18	Mohite					1					1
19	Karve					1					1
20	Katkari						1				1
21	Desai							1			1
22	Shaikh								1		1
Total No. of households.		123	55	4	10	5	1	1	1	1	201

Intra-family Relations

Management of the households is handled by females, who are treated tolerably well by their husbands. It is only when the husband gets drunk in the evening or does not get money to drink that he quarrels with his wife and sometimes belabours her. Such cases are, however, rare. The general treatment to females in society is good.

Relations between father and son, father and daughter, mother and son, mother and daughter are cordial. Relations between brothers are cordial before they are married. After marriage the relations are strained in several cases due to some disputes picked up by their wives, which result in separation of the families.

Relations between brothers and sisters are usually good.

General tendency of housewives is that while they receive and treat their parents and brothers or sisters and other relations of the parents with love and respect, they do not show that much love and respect towards their fathers-in-law or mothers-in-law or other persons closely related to their husbands, and in some cases also despise them. In several cases quarrels ensue between mother-in-law and the daughter-in-law, which result in separation of the families.

Children are not much cared for by their parents in respect of cleaning of teeth, giving bath, proper dress, etc. firstly because they do not fully realise the need and utility of these things and secondly because they do not find sufficient spare time in the morning as they are busy with their daily affairs of livelihood.

Inheritance of Property

Villagers are not aware of the amended Hindu Law giving equal rights of succession to women.

According to the old Hindu Law, daughter could not inherit any property of her parents if her brother or brothers were living. So also a widow had only the right of maintenance in her husband's property for her life time, unless she was re-married in the meantime. The same old Law is still being followed at the village. In spite of it, however, custom prevails that if parents have sufficient agricultural land, they voluntarily give about half an acre of it, or assign its income to their daughter towards her maintenance after her marriage. Custom also prevails to give her a cow for providing milk. No share is, however, given to her in the residential house or other household property of her parents.

If a person dies without a son, the daughter does inherit his whole property to the exclusion of the other agnates.

Leisure and Recreation

Leisure months in a year are December, January, February and March, not for all but for those who have sufficient provision of paddy for maintenance throughout the year. Others have to go out for manual labour on wages in orchards, etc., in neighbouring villages or on fishing boats quite away from the village. Those who have leisure go to Chondi Naka in the morning, take tea, meet friends and return home in the forenoon. Again in the afternoon they visit Chondi Naka or village Zirad and take tea, etc., in the hotels. In the evening some of them are in search of liquor. They take it, if available, and return home late in the evening.

There are two 'Akhadas' (आखाडा) at Nandai-pada and Fakir-pada. Youngsters practise wrestling there. Wrestling bouts are held adjacent to the Alibag-Rewas Road during the Ganapati festival days. Wrestlers also take part in the bouts held at the village Awas during the fair. Some of the boys of Tekali-pada and Nandai-pada play *lezim*.

Cart racing used to be held until two years back on the Alibag-Rewas Road. Villagers are very fond of it. More than half the number of the passenger bullock-carts of this village are rubber-tyred for the purpose. Now due to tarred road it has become impossible to hold races on it due to the fear of bullocks slipping due to smooth surface of the road. The villagers take part in the races held at Alibag or Nagaon.

Boys usually play marbles (गोटचा), tops (भोंबरा), 'Viti-dandoo' (विटीदांडू), Hututu (हुतुतु) and Atya-patya (आट्या पाट्या). Some of the boys rarely play cards. Girls play 'Sagargota' (सागरगोटा) with the means of small stones.

There are 'Bhajan' mandals at Tekali-pada, Nandai-pada and Agarsure-Shalecha-pada. They sing Bhajans during Ganapati festival. At Nandai-pada Bhajan is regularly held in the Nandai Devi temple on Ekadashi day.

In the month of Shravan, religious literature like 'Hari-vijay', 'Bhakti-vijay' are read by an old literate Chaukalshi in the Nandai Devi temple at Agarsure-Mul-gaothan. The local people, mostly old, hear it.

During the Ganapati festival dances are held from 9-00 p.m. to 12-00 midnight by males and females separately, and also separately by Chaukalshis and

Son-Kolis. Old and young and also children take part in them. These dances are accompanied by the beating of two-sided drums. They go round and round the drum-beater singing songs of prayers to 'Gauri' and 'Ganapati'. Females clap their hands while dancing in tune with the beating of drum.

One Shri Haribhau Posu Bhoir, a local Son-Koli, aged about 55, has composed songs which have been printed and published as "गौरी गणपतीच्या नवीन नाचाची गाणी" at the Ramkrishna Printing Press, Tardeo Book Depot, Bombay.

There are no other varieties of entertainment and recreation as 'Tamasha-Phad', dramatic troupe, popular folk players, 'Gondhali' (गोंधळी) or ballad singers at the village, nor any from outside visit it.

Popular local songs, etc.—The following 'Bhaleris' (भलेरी) are sung during the laborious process of transplantation of paddy seedlings :—

- (१) चांद गेला मावळाला सूर्य आला वर ॥
माळिणीबाई तू भोजन कर ॥
भोजन करितां झालासे वेळ ॥
आगत्याच्या पोरीनी मांडलाय खेळ ॥

Meaning—

"The head of the household asks his wife to prepare food for the breakfast as the Moon had already set and the Sun has come up. It takes more time to prepare the breakfast; so the head of the household observes that because of delay in preparing the breakfast the Agri girls, who were employed for the transplantation work, have started playing."

- (२) बाजाराला हो बाजाराला पति याल कां बोला ॥
बाजाराचं उंड लागतील गोड ॥
नको करूं घन्याच्या चवलीचा मोड ॥
सांजची बसल पाठणावर झोड ॥
माझी मोडल जन्माची खोड ॥
बाजाराला हो बाजाराला पति याल कां बोला ॥

Meaning—

"A young wife asks her husband whether he would take her to the bazar for buying sweets, which she so much likes. He refrains saying not to induce him to spend money like that, and threatens to beat her on the back in the evening. She is afraid and realises that such a beating would put an end to her desire for the life time."

Songs sung to the tune of beating of a two-sided drum during the dances held in Ganapati festival are as under :—

- (१) मंगलमूर्ति नमन तुला रे ॥

चौदा विद्या चौसष्ट कला रे ॥

आधीं नमितो तुझ्या चरणाला रे ॥

मंगलमूर्ति नमन तुला रे ॥

It denotes bowing to god Ganapati who possesses 14 lores (विद्या) and 64 arts.

- (२) देव गजानन गनपती । नवेरतनाचा सारथी ॥

नाचत आले गनपती । पायीं बागुन्या वाजती ॥

It means god Ganapati, who possesses 9 jewels, has come dancing (to participate in the dance held by the villagers in his honour).

- (३) एके दिवशी हो गवळणराधा ॥

जात होती यमुने पाण्याला ॥ घृ. ॥

गाई राखित होता वनमाळी ॥

दोन्ही हातानी घट्ट धरली ॥

तिचे चुंबन घेई गालाला ॥

जात होती यमुने पाण्याला ॥ घृ. ॥

तिथें गौळण होती बोवडी ॥

ती दुरुन डोळे मोडी ॥

जाऊन सांगे तिच्या सासुला ॥

जात होती यमुने पाण्याला ॥ घृ. ॥

सासू होती तिची धेरडी ॥

दोन्ही हातानी केस खरडी ॥

पुत्रासि म्हणे घात झाला ॥

जात होती यमुने पाण्याला ॥ घृ. ॥

त्यांनी बांधून सांबाला ठेवली ॥

बद बदा मारितां दात ओठ आवळी ॥

सोजारी होऊनि ते गोळा ॥

जात होती यमुने पाण्याला ॥ घृ. ॥

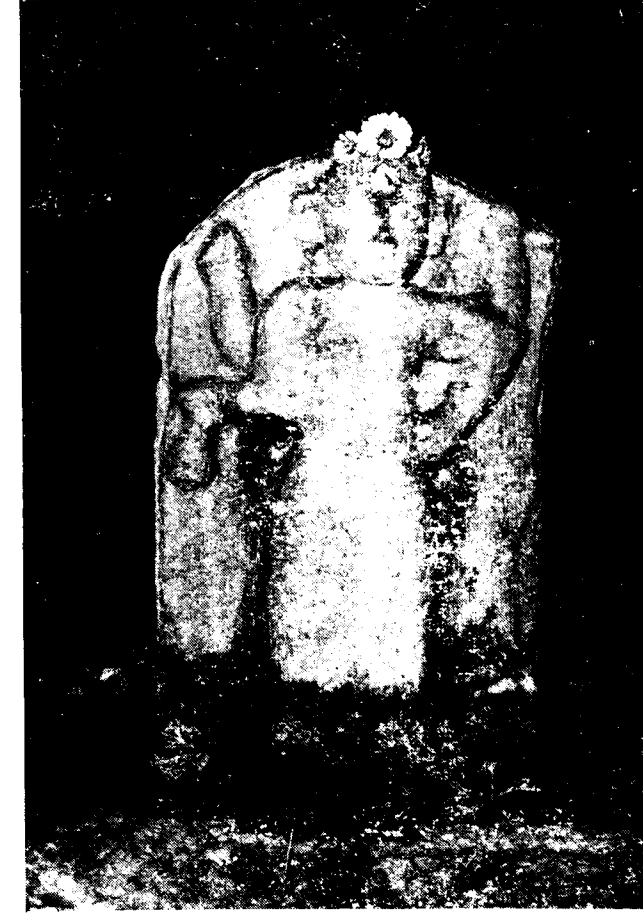
गर्दी दाटीत पेंबा शिरला ॥

सोडा सोडा म्हणे राधिकेला ॥

त्याची दाढी ओढोनि पळाला ॥

जात होती यमुने पाण्याला ॥ घृ. ॥

This song is composed by local Son-Koli bard Shri Haribhau Posu Bhoir.



Nandai Devi



Marathi Primary School

Meaning—

“One day milkmaid Radha was going to the river Yamuna for fetching water. *Vanmali* (वनमाळी) Krishna, who was grazing cows there, caught hold of her and kissed her. Another milkmaid saw it from a distance and narrated the incident to Radha's mother-in-law, who told her son (i.e. Radha's husband) about it. So Radha's husband tied Radha to a pillar and was violently beating her. Seeing this *Pendya* (पेंढा), fast friend of Krishna, rushed to the rescue of Radha, pulled the beard of Radha's husband and ran away.”

There are also many a song sung by females at the various stages of marriage ceremony. The Son-Koli females sing them all along their way from bridegroom's house to the place of the bride or from latter to the former, whether they be travelling on foot, in bullock carts, tongas or buses. Chaukalshi females do not do so but sing them only on specific occasions.

Religion

The religion of all the households at the village, except one Shaikh Muslim family, is Hindu. There is only one scheduled tribe family of Katkari and no member of any scheduled caste at the village.

The Son-Kolis all are devotees chiefly of the 'Khandoba' of Jejuri. There is no temple of 'Khandoba' in this village. They, therefore, worship the local deity 'Nandai Devi' whose temple is in Nandai-pada.

The Chaukalshis and Pachkalshis are all devotees of the 'Khandoba' of Jejuri, as also of the local deity 'Nandai Devi' whose temple is in Agarsure-Mul-gaothan.

Out of 10 Agri families, one is a devotee of 'Shitla Devi', two of 'Khandoba' and 'Nandai Devi' and seven of 'Dattatraya'. Four of the Tillori Kunbi families are devotees of 'Khandoba' and 'Nandai Devi' and one of 'Dattatraya'.

The Brahmin family is a devotee of 'Dattatraya', the Lewa Patidar of 'Kalika Devi' and the Katkari of 'Zireshwari Devi' and 'Datta'.

There are in all 7 temples in this village. Revered the oldest and main temple of 'Nandai Devi', regarded by all villagers, is situated on an earthen mound with cluster of trees around, near the entrance to the hamlet Agarsure-Mul-gaothan facing the east. It is 22' x 22' with unburnt brick walls plastered with mud. The height of the front wall with a door in it is 7 feet and that

of the remaining three walls 6 feet each. The structure of the temple is wooden with four-sided Mangalore-tiled roof on it. The floor is earthen. There is an open verandah of 4 feet width attached to the temple in front and beyond it is a small open courtyard.

The image of 'Devi Nandai' is carved on a rough stone slab of the height of two feet. The deity has four arms. The left hand is on the waist and right holds a bell (carved on the stone). The two rear arms are raised to sky. Carving on the image shows that the deity has worn a skirt (परकर) and bodice (चोली) and there are two bangles on each wrist. Hair is roughly carved on the head. The deity has been installed on a stone slab at the centre of the temple, its distance being 13' from the front wall and 7' from the rear. One can easily go round the image. The image is besmeared with red lead (सोडर). There are two small holes near the waist sides of the deity for passing a string of a cloth-skirt to be put on the deity on festival occasions. Name of the deity is peculiar and appears to have been derived from the Marathi root verb *nandane* (नांदणे) to live. That which allows and facilitates living at the village is 'Nandai' (नांदई). An annual festival of this deity is celebrated by all the villagers on Chaitra Purnima, details of which are given under the succeeding heading "fairs and festivals". The residents of Agarsure-Mul-gaothan and Agarsure-Shalecha-pada go to this temple for *darshan* occasionally.

Another small temple of "Mahadeo" is situated on the western bund of the tank at Agarsure-Mul-gaothan facing the east. It is 10' x 10' with burnt brick walls of the height of 7 feet plastered with chunam, a door in front and Mangalore-tiled roof above. A small festival is held on the Mahashivratri day at this temple..

One Shri Waman Khandu Naik (Bhagat), aged about 45 and Chaukalshi by caste, daily worships the 'Nandai Devi' and 'Mahadeo' and lits sweet oil lamps in the two temples every evening. He does not get any remuneration for that.

At Fakir-pada there is a pucca built 'Maruti' (Hanuman) temple on the main village road facing the east. It is 22' x 16' with stone plinth 2½ feet high and walls of 8' of height built in brick and cement. The structure is wooden with Mangalore-tiled four-sided roof above.

There is a door and railing on the front side of the temple and two windows on its sides. A small white marble idol of Maruti is installed in the temple on a 3½ feet high pedestal. The deity is worshipped daily by one of the Son-Koli villagers,

At Nandai-pada there is another 'Nandai Devi' temple on the main village road facing the east. It is quite spacious, 28' x 14' with walls built in brick and mud and plastered with cement. The front portion has wooden railing with a door in it. The temple building has a stone plinth 2 feet high. Height of the walls of the temple above is 10 feet. The deity is represented by a small flat semi-circular stone with image of an elephant carved on it and is installed on a 1½ feet high pedestal. To its left side on the pedestal 49 small stones, said to represent the deities on the boundaries of the village (क्षेत्र देवता), are kept. One of the Son-Kolis of the hamlet worships them all every day. The residents of Fakir-pada, Nandai-pada, Thalyacha-pada and Khadicha-pada go to this temple occasionally for *darshan*. On the night of every Ekadashi day 'Bhajan' is held in this temple by the Son-Kolis of Nandai-pada and Fakir-pada. Abhangas of saints Tukaram and Namdeo are sung in the *bhajan*. Harmonium, *tabla* (तबला) and two-sided drums (मृदुंग अथवा पखवाज) are used as accompaniment in singing the *bhajan*. Small pieces of coconut are distributed and tea served to all who take part in the *bhajan*.

The residents of Fakir-pada and Nandai-pada, who are all Son-Kolis, do not do any fishing nor take non-vegetarian food on this day. Likewise in the month of Shravan every year a *bhajan sapta* (भजन सप्ताह) is held at this temple for a week from the first Monday of the month.

At Tekali-pada there are three temples. The temple of the goddess 'Chavatha' (चवाठा) is in the hamlet facing the east. It is a small kaccha structure of 7' x 7' with burnt brick walls on its three sides and thatched roof of straw above. The front portion of the temple is open. The deity is represented by two pairs of slabs of stones kept on the floor at a distance of 1½ feet from each other with a flat stone slab above them. The whole thing looks like a small, low bench or seat without a back.

Another temple of 'Mahadeo' is situated on the bund of the village tank away from the hamlet facing the east. It is 15' x 11' with pucca walls on three sides, wooden railing and a door in front, earthen floor and Mangalore tiled roof above.

The third temple is of 'Hanuman' just on the eastern border of the hamlet Tekali-pada touching the boundary of the village Zirad and facing the north. It is 22' x 14' with open verandah of 3½ feet width in front. It has pucca walls on three sides and wooden railing and door in front.

All the seven temples of this village are maintained by public contribution. Regular priests are not employed at any of them. No Inam land is assigned to any of them. None of the temples is used for any social, economic or cultural activities except the temple of 'Hanuman' at Fakir-pada which is used by the village boys for playing *lezim* (लेझिम).

On the eastern border of Tekali-pada but within the limits of the village Zirad there is one pucca built temple of 'Vithoba-Rakhumai' with a *deepmala* (lamp post) of about 16' height near it. This temple and the Hanuman temple of Tekali-pada are looked after both by the villagers of Zirad and hamlet Tekali-pada.

None of the Chaukalshi, Pachkalshi, Tillori Kunbi or Son-Koli families has any household deities in their houses, except the two Son-Kolis, who have the deity of 'Khandoba' embossed on silver plates in their houses. They worship the deity daily. Son-Kolis, who are devotees of 'Khandoba' visit these two houses occasionally for *darshan* of the deities.

Four Agri families have pictures of 'Dattatraya' and one Agri, has a small deity of 'Shitala Devi' in his house. They worship them daily.

The Brahmin family has a picture of 'Dattatraya' and usual small deities for daily worship made of brass, and pebble-gods in his house. The Lewa Patidar has picture as well as a small image of 'Kalika Devi' in his bungalow which is worshipped daily.

Majority of the villagers do not possess any household deities and do not offer any daily prayers at home or at any temple. On festive occasions, auspicious days or when the family is in distress they go to the temples and pray. They are, however, religious-minded.

There are two Palshi Brahmin priests who work at this village. They are residents of village Awass nearby. They are not learned in the Vedas but know 'Ganapati-pooja' and other *mantra* and *tantra* (मंत्र तंत्र) of performing marriage ceremonies, 'Satyanarayan pooja' etc. They hardly wield any influence at the village.

The villagers do not worship any animal spirits or trees, except that the females worship the 'Vat Vriksha' (वट वृक्ष) on the Vat-purnima day in memory of 'Satyawati-Savitri'.

Fairs and Festivals

The principal festival of the village is annually held at the Nandai Devi temple at hamlet Agarsure-Mulgaathan on Chaitra-purnima. It is attended by residents of all the hamlets of the village, males, females as well as children. The festival formally begins at 2 p.m., when some of the villagers collect at the temple, give bath to the deity, besmear it with red lead (सेंदूर) and dress her with a *parkar* skirt (परकर). They then go round the village and besmear with red lead all the boundary gods, which are represented by stones. These boundary gods are called 'Bappa' (बाप्पा) and are 49 in number.

The villagers all assemble at the temple at 8 p.m. for the main function. The Bhagat, who is 45 years of age, Chaukalshi by caste and resident of Agarsure-Mulgaathan, then comes to the temple. He sits in front of the deity facing it and starts humming by mouth and nodding his head before the deity. This process, which is called (*Zad Khelne*) locally, goes on for about an hour or hour and a half. The Bhagat then gets possessed of the deity and names the boundary gods to which coconut and hens should be offered in order to ward off the evils ahead during the year. The villagers then break a coconut and sacrifice seven hens in the open compound adjoining the temple in the name of the boundary gods concerned to pacify them. A goat is also sacrificed in the main temple to pacify the main deity 'Devi Nandai'. This goat is procured free of cost from the shepherds who come to the village for grazing their sheep and goats. After slaughtering of the animal the Bhagat gets dis-possessed of the deity. The flesh of the goat and the hens is then cooked and distributed to all assembled by way of *prasad*. This ceremony ends at about 11 p.m. An expenditure of about Rs. 50 is incurred, besides the goat procured free, in celebrating the festival. This amount is collected from the villagers by voluntary contribution. The villagers are devoted to the deity and have great faith in this festival.

Another annual family festival held at most of the houses is the 'Gauri-Ganapati' on the Ganesh Chaturthi day. A clay image of god Ganapati and a clay idol of goddess 'Gauri' are installed on a table, bench or chair and a stool on one side of *vathan* of the house. A mirror is placed behind the image of 'Ganapati' which is usually installed in a small frame (सखर) decorated by green leaves of trees or coloured paper. The images are worshipped in the morning and evening with flowers and *doorwas*, three bladed grass (दुर्वा).

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On the Chaturthi day *modaks* (मोदक—favourite dish of Ganapati) are served at mid-day meals. Dances are held at night. Next day in the evening the image of 'Ganapati' is immersed in a tank with celebration. Some of the families continue the function for five days and immerse the image of 'Ganapati' with those of 'Gauris' on the fifth day. Villagers celebrate this annual function most devotedly.

Festivals of Holi (होली) and Diwali (दिवाली) are also annually observed in usual manner and not so devotedly as the festival of 'Gauri-Ganapati'. On the night of 'Holi-purnima' (होली पौर्णिमा) fire is lit at central place at all the hamlets. Villagers collect, take *darshan* (दर्शन) of the 'Holi' and return home. Children play Hutu-tu (हुतुतु) and Atya-patya (आट्या पाट्या) until mid-night.

Diwali is observed on the Bali-pratipada (बलीप्रतिपदा) day by taking delicious non-vegetarian food at meals.

No fair is held at this village. At village Awass however, the greatest fair of Alibag taluka is held at the Nageshwar temple on Kartik Shudh Chaturdashi (वैकुण्ठ चतुर्दशी). It is attended by about 20,000 persons from all over the taluka. The villagers of Agarsure, of course, visit it, being quite near, and make purchases of utensils, ready-made clothes, toys, sweets, etc. A good many shops and stalls of all sorts and kinds and varieties of amusements are arranged at the fair.

The temple is famous for curing persons bit by snakes and reptiles or possessed by evil spirits.

Another fair is held on the Kankeshwar hills in honour of the 'Kankeshwar Mahadeo' on the next day, i.e., Kartik Shudh Purnima. It is attended by about 3,000 persons. It is necessary to ascend about 750 steps to reach the place. The temple is of 'Hemadpanti' (हेमादपंती) architecture and is supposed to have been originally built in the eleventh century.

There is a saint named 'Guru-pad-moorti' living at the Kankeshwar hills. He is a disciple of 'Shridhar Swami' of Sajjangad and has come to stay at the hills on the latter's advice. He hails from Mysore, is about 35 years of age, is a learned man, having stayed at Banaras for some years for studies, and knows Kanarese, Sanskrit, Hindi and English languages. He has also picked up Marathi language during his stay at the hills for the last 2½ years. The Kankeshwar Mahadeo Deosthan at the hills had deteriorated and

gone into complete disorder. On initiative from the Swamiji and under his guidance a committee of devotees was formed, which collected funds to the tune of Rs. 75,000 locally and also from Bombay. This amount was utilised in renovating the temple and its buildings.

Luck and Superstition and Local Beliefs

The following incidents are considered to bring good luck or success in work :—

- (1) Appearance of a married woman on the way immediately on getting out of the house.
- (2) Sight of "Bharadwaj" or "Kumbha" bird.

Incidents considered to bring ill luck are :—

- (1) Sight of a widow on the way immediately on getting out of the house.
- (2) Hearing the hooting of an owl or "Pingala" bird.
- (3) Slipping of a vessel from the hand while getting out of the house.
- (4) Meeting someone on the way with headload of dry fire-wood immediately on getting out of the house.
- (5) Birth of a son on the "Amavasya" day.
A son born on this day is supposed to possess de-merits.
- (6) Buying or possessing a bullock with rings (मोवरे) on back.
- (7) Hearing of the howling of a fox or jackal or a dog by night, which predicts some ensuing death.
- (8) Cock-crowing in the evening.

Gudhi-padwa, Akshayya-tritiya, Dasara and Bali-pratipada are considered to be most auspicious days. Mondays, Thursdays and Ekadashi days are considered to be auspicious and Tuesdays, Wednesdays and "Amavasya" inauspicious days.

Villagers consult the priest or refer to an almanac for auspicious day for performing any auspicious ceremony or function and for laying the foundation stone, fixing of the first pillar, construction of the *adhe*, fixing of the front door in constructing a new dwelling house and for entering a newly built house for the first time.

They, more so the females, believe in the "Evil Eye" (दृष्ट). Some disgruntled or wicked persons having a piercing look are believed to possess the "Evil Eye". The remedy for warding off the effects of the evil eye is to wave a handful of salt and mustard seed (राई) against the face of the person affected and then to throw them in fire in the *chul* (hearth). Likewise a small jar full of water is waved against the face of the affected person and the water in it is then thrown at the place where any three roads meet.

People do not wear any mascots or amulets (ताईत) for ensuring good luck or warding off evil.

Local beliefs.—The only custom associated with the agricultural operations of (1) uprooting the paddy plants (आवण) from the seed-beds, (2) reaping of the crop and (3) completing the threshing operations is to break a coconut on each occasion. On the last occasion some of the farmers sacrifice a hen. Farmers believe that thereby good results accrue.

Villagers believe that case of serpent-bite or of being possessed by ghosts and evil spirits are cured if the persons affected are taken to the Nageshwar temple in village Awas. They also believe that one Agri *mantrik* (मंत्रिक) from village Saral (5 miles) and another similar Agri *mantrik* from the village Milkatkhar (5 miles) cure such cases.

There is some trouble of reptiles and more so of scorpions in the village in summer. Inquiry at the District Local Board dispensary at Chondi Naka revealed that every year some 12 to 14 cases of snake-bite are brought to the dispensary not all from this village but also from the surrounding villages. That shows that the villagers do not rely only on the *mantriks* or the Nageshwar temple. No case of death due to snake-bite was reported at the village during the last three years.

Village Leadership and Traditional Leadership

None of the families in the village has attained any traditional leadership.

There are no groups or parties, no big landlords or cultivators holding any special influence. There are five local leaders of Son-Kolis and four of Chaukalshi community, who wield some influence at the village in the community concerned. One of the Son-Koli leaders is Deputy Sarpanch of the Group Panchayat, Zirad, and one is its member. Accordingly one of the leaders of

the Chaukalshi community is a member of the Group Panchayat and one is the Revenue and Police Patil of the village, who is an old, experienced and well-informed person. He has some influence also on the other communities.

The Sarpanch of Group Panchayat, Zirad, who is an Ayurvedic qualified, private medical practitioner, one big grocery merchant of Chondi Naka, who also deals in paddy and gives grocery articles on credit to the villagers during the rainy season, and Shri Jayramdas Desai, who is a well-to-do, highly educated and foreign returned old man staying at Fakir-pada, also wield some influence on the villagers.

Inter-community Relations and Co-operation

Inter-community relations are cordial in the sense that there are no disputes in the different communities. The two principal communities, viz., Son-Kolis and Chaukalshis, have been staying quite distinctively and away from each other. Neighbourly relations and co-operation are, therefore, to be found community-wise. Functional relationship is also community-wise except in the case of celebration of the annual festival of the goddess "Nandai Devi" at hamlet Agarsure-Mulgaothan, where members of all communities come together for the sake of performance. Inter-community relationship is also observed in the exchange of labour particularly during the stages of transplantation and reaping of paddy crop, when members of Chaukalshi community, both males as well as females, go to work on the fields of Son-Kolis and *vice versa* as need be.

There is neighbourly co-operation in lending small sums of money in times of need within the community or to persons of other communities who are thickly acquainted. In case of distress or calamity all come forward to help irrespective of community.

No members of a community renders any traditional services to any member of any other community in the village either daily or even on special occasions. Chiefly there is no population of Harijans at all in the village, who are otherwise expected at other places to render some traditional services to the villagers. There is no *baluta* (बलुता) system at the village.

It is observed that the residents of hamlet Tekali-pada of Agarsure combine more frequently with the neighbouring village of Zirad because of greater conveniences available at the latter. The distance between Tekali-pada and Zirad is less than half a furlong. A couple of

good grocery shops, a hotel, a school and the Group Panchayat Office are situated at Zirad. The main road, on which the State Transport Service Buses run, passes through the limits of village Zirad.

At Thalyacha-pada two parties have been formed amongst the Son-Kolis. The dispute arose over the construction of a public well at the hamlet in 1958. One of the Son-Kolis took a leading part in constructing the well. Some of the Son-Kolis did not favour the proposal. According to them a new well was not necessary as there already existed one at the hamlet. They, therefore, refused to contribute towards the expenses. Ganpat proceeded with the project, collected some contribution from those who were willing to pay and himself donated to make up the share of public contribution. The new well was constructed. Since then two parties are formed, one of the contributors and the other of the non-contributors.

Actually the old well is in a ditch and its water gets polluted during the rainy season. Now good potable water is available in the new well throughout the year. The non-contributors too now use the water of this well and gradually the two parties are coming together.

Crime and Civil disputes

During the calendar year 1960 no crimes were recorded at the village except 8 cases under the Bombay Prohibition Act. Five of them, which related to consuming of liquor, ended in acquittal of the accused in court. In three cases 116 gallons of wash and 40 drums of illicit liquor, all unclaimed and worth about Rs. 392, were detected. No offenders could, however, be traced. The village is not yet free from the habit of drinking in spite of the Law of 'Total Prohibition' being in force. It is interesting to note that on inquiries made, none of the heads of households reported drinking of liquor as prohibited. If they can get liquor, they want it.

No offences relating to person or property were registered. There are no civil disputes relating to lands or properties at the village.

Caste or Community Panchayat

The Chaukalshis had originally a Community Panchayat for 52 villages with headquarters at the village Kurul. This Panchayat was split up in course of time, and a Panchayat only of 22 villages, including village Agarsure, was formed with headquarters at the village Zirad. Later on this Panchayat too was abolished. Now

a caste Panchayat of Chaukalshis of Agarsure exists at the village. It has 5 old and experienced Panchas of the village on it.

The Son-Kolis have a Community Panchayat of 13 villages, including village Agarsure. The names of these villages are given already under the heading "Beliefs and practices connected with marriages" in Chapter II. Girls from these villages are offered and accepted in marriage by Son-Kolis.

No other caste of the village has a caste panchayat.

The two Panchayats of Chaukalshis and Son-Kolis rarely meet to consider questions, if any, relating to matrimonial, social or religious matters. No fine is levied by them on miscreants. None of these two Panchayats holds any community funds.

Statutory Panchayat

The village is included in Group Panchayat, Zirad, which consists of the villages of (1) Zirad, (2) Agarsure, (3) Satirje and (4) Deotalai. The Group Panchayat started functioning on 22nd February 1956. So far two elections were held, both without any contest. The last election was held on 3rd August 1960. First meeting of the new Panchayat was held on 10th August 1960. The present term of five years of the Panchayat expires on 9th August 1965.

There are 11 seats on the Panchayat, two of which are reserved for women. All seats have been duly filled in. There is no reservation of any seat for Scheduled Tribes or Castes as the number of voters of such tribes or castes is insignificant.

Composition of the present Panchayat is shown in Table No. 4.7 on page 67. Shri Nathuram Balaram Patil is Secretary of the Group Panchayat. He is 34 years of age, Chaukalshi by caste and resident of village Zirad. He has passed the Marathi Vernacular Final examination and studied upto English V standard. His present pay is Rs. 34 per month. He is in service of the Group Panchayat from 1st April 1956 and knows his job well. It is reported that he is recently transferred and a new man has taken over as Secretary.

Income and expenditure of the Group Panchayat during the financial years 1958-59, 1959-60 and 1960-61 are shown in Table 4.8 on page 67.

The notable items of work done by the Group Panchayat at this village during these three years (1958-59 to 1960-61) are :—

(1) Construction of school building at Nandai-pada at a cost of Rs. 250.

(2) Construction of three drinking water wells, one each at Agarsure-Mul-gaothan, Thalyacha-pada and Nandai-pada at a total cost of Rs. 1,394.

(3) Construction of approach roads with small causeways to hamlets Fakir-pada, Nandai-pada, Agarsure-Mul-gaothan and Agarsure-Shalecha-pada at a cost of Rs. 2,600.

The costs shown at item Nos. 1 and 2 above represent the contribution given by the Group Panchayat for the purpose. The Group Panchayat has not provided any street lights at this village. Recently electric street lights from the Grid system have been provided only at hamlet Tekali-pada of the village.

There are no judicial activities of the Group Panchayat, as no Nyaya-Panchayat (न्याय पंचायत) has yet been formed.

Expenses incurred on sanitation during the last three years are ridiculously low.

Villagers in general are not interested or inquisitive about any activities of the Group Panchayat.

A Prohibition Committee from amongst the members of the Group Panchayat was formed three years back. This committee holds an annual meeting during the 'Prohibition Week'. No other substantial work appears to have been done by the committee.

Government Administrative Agency

The Patil, Talati, Circle Inspector and Gram Sevak are the village level officials who are closely concerned with the village administration. There are also two inferior village servants, called Kotwals, appointed at the village. None of the officials stated above is a hereditary watandar. All are stipendiary.

PATIL

In big villages the posts of Revenue and Police Patils are separate. In this village the two are combined in one post. The Patil gets an annual cash remuneration of Rs. 110.50. He does not hold any alienated (Inam) land for Patilki. Name of the present Patil is Shri Laxman Gopal Patil. He is 58 years of age, Chaukalshi by caste, resident of Agarsure-Mul-gaothan and has studied upto Marathi IV standard. Holds 10 acres and 25 gunthas of agricultural land at Agarsure and is well-to-do. He has officiated as Patil for a number of years in the past, is experienced and well-informed. He stays permanently at the village and is not transferable. His present appointment as Patil is for five years.

TABLE No. 4.7
Details of Panchayat Members by Name, Age, Caste, Education and Place of Residence

Serial No. (1)	Name (2)	Age (3)	Caste (4)	Education (5)	Place of residence (6)
1	Shri Rangnath Raghunath Mhatre (Sarpanch).	49	Pachkalshi	Matriculate, holds Ayurvedic Medical Diploma.	Zirad.
2	Shri Bhaskar Ragho Pedhvi (Deputy Sarpanch).	38	Son-Koli	Upto Marathi IV Standard	Nandai-pada of Agarsure.
3	Shrimati Sitabai wife of Ramchandra Patil.	30	Son-Koli	Marathi IV Std.	Nandai-pada of Agarsure.
4	Shrimati Ramabai wife of Bhagwan Mondkar.	50	Shenvi	Marathi IV Std.	Zirad.
5	Shri Balaram Yesu Patil ..	60	Chaukalshi	Marathi III Std.	Tekali-pada of Zirad.
6	Shri Sakharam Ramji Gavade ..	65	Maratha	Marathi III Std.	Zirad.
7	Shri Pandurang Maru Bhoir ..	45	Son-Koli	Marathi III Std.	Tekali-pada of Agarsure.
8	Shri Shankar Keshav Patil ..	42	Chaukalshi	Marathi III Std.	Village Satirje.
9	Shri Narayan Govind Mhatre ..	42	Chaukalshi	Marathi VI Std.	Agarsure.
10	Shri Mahadeo Balu Gurav ..	55	Chaukalshi	Marathi II Std.	Zirad.
11	Shri Shankar Moroba Jumaledar ..	40	Maratha	Marathi III Std.	Katal-pada of village Satirje.

TABLE No. 4.8
Details of Income and Expenditure of Panchayat for three years

INCOME				EXPENDITURE			
Item	Year			Item	Year		
	1958-59	1959-60	1960-61		1958-59	1959-60	1960-61
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Opening Balance ..	1,465.93	1,471.91	3,629.54	Establishment ..	1,012.76	492.87	481.29
Taxes ..	718.25	1,000.14	1,010.35	Water-supply ..	869.00	75.00	450.00
Government grant ..	3,458.16	3,449.12	3,451.21	Roads and communications.	2,150.00	855.00	890.00
Miscellaneous ..	324.70	31.61	59.65	Public utility works ..	....	500.00	....
Competition reward for 1959-60.	....	250.00	....	Notice Board ..	....	....	100.00
Rent of Panchayat property.	....	....	280.00	Sanitation ..	1.00	33.95	7.60
				Miscellaneous ..	375.62	31.50	....
				Furniture ..	....	....	236.45
				Agricultural improvement.	....	....	225.00
				School contingency ..	....	87.31	5.00
				Library ..	86.75	147.61	117.27
				Pisciculture ..	....	....	120.00
				Cultural programme ..	....	40.00	80.00
				Radio ..	....	235.00	....
				Medical aid ..	....	75.00	100.00
				Utensils for drinking water for children.	....	....	134.02
				Closing Balance ..	1,471.91	3,629.54	5,484.12
Total ..	5,967.04	6,202.78	8,430.75	Total ..	5,967.04	6,202.78	8,430.75

Main functions of the Patil are as under :—

- (1) (a) Collection and remittance of land revenue and tagai dues.
- (b) Crop inspection.
- (c) Making of *panchnamas* in respect of encroached or disputed pieces of land, cases of land grants, boundary disputes, valuation of dead wood of Government trees, etc. and such allied matters arising at the village.
- (2) To maintain the Birth and Death Register.
- (3) To maintain law and order at the village with the assistance of Kotwals.
- (4) To hold inquest in case of death caused by accident or in suspicious circumstances at the village.
- (5) To help Police in detection of crime and culprits.
- (6) To look after the general administration of the village.

Because of his official position he holds some influence and commands some respect at the village, although not so much as in the old days.

Besides official work, he is invited by the villagers to attend marriages, particularly widow remarriages, and matters of private disputes relating to matrimony or lands, etc. He is also required to attend whenever any Taluka or District Officer visits the village.

TALATI

Talati is the village accountant. He is in charge of five villages including this village. His charge is called Saza (सजा). His duties are the same as enumerated at Serial No. (1) (a), (b) and (c) in the duties of the Patil in addition to the following :—

- (1) To maintain all village and tenancy records of the village according to standing orders and deal with correspondence relating to the village.
- (2) To report seasonal conditions and incidents of outbreak of epidemic or epizootic diseases or accidental fire at the village.
- (3) To record disputes relating to ownership of lands, encroachments, boundary marks, etc.
- (4) To execute orders of Mamlatdar relating to matters connected with village administration.

His headquarters are at village Zirad where he stays. His pay is Rs. 43 in the grade of Rs. 40-1-60 plus Dearness Allowance of Rs. 45 per month. He has passed the Vernacular Final examination. He is now designated as Assistant Gram Sevak. He often visits the village for Government work.

CIRCLE INSPECTOR

He is a promoted officer from the talatis' cadre and is in the grade of Rs. 55-3-85. He is in charge of five Sazas (25 villages). His main duties are :—

- (1) To supervise the work of the talatis and to inspect their accounts.
- (2) To measure plots of land in dispute or for the purpose of grant of land and to draw their sketches to scale.
- (3) To see that the boundary marks of fields at the villages are kept in order, and to get repaired or replaced those which are out of order or missing.
- (4) To hold tests of crop inspection done by talatis and do crop-cutting experiments.
- (5) To detect encroachments on Government land and to report or get them removed.

His headquarters are at Alibag where he stays. He visits the village at least thrice a year.

GRAM SEVAK

The Gram Sevak is of the Circle Inspector's grade and practically holds the same jurisdiction as the Circle Inspector. His headquarters are at village Zirad where he stays. His duties are primarily to look to rural development work in the villages in his charge. He was doing only the preliminary work of survey as the village was so far in the pre-extension stage of the National Extension Service. Recently the village is put in the first stage of the development Block.

KOTWALS

The two Kotwals (कोतवाल) are meant for work of this village and are not transferable. Each of them gets pay of Rs. 30 per month. Both of them are ex-Mahars (now Nav-Buddhists) and stay at the village of Zirad. Name of one of them is Vasant Ganpat Gaikwad and of the other Gopal Hari Gaikwad. The former is 22 years of age and the latter 33. Both of them have studied up to Marathi II standard.

Vasant does not hold any land. Gopal holds half an acre of land of his own.

Their duties are :—

- (1) To call parties concerned before the Patil, Talati or other higher officers visiting the village for any official inquiries.
- (2) To accompany the Patil, Talati, Circle Inspector or higher officer for crop or boundary marks inspection or for any other Government work.
- (3) To carry the amount of land revenue collected from time to time to the Taluka Office and to credit the same to the Sub-Treasury.
- (4) To attend to higher officers, both Revenue and Police, camping at the village.

Whenever they find leisure they take up to private manual work in fields and earn wages in addition to abovesaid remuneration.

The Patil, Talati, Circle Inspector and the Kotwals work both under the Mamlatdar of the Taluka and the Block Development Officer. The Gram Sevak works under the latter.

The higher officers, who have got jurisdiction over the taluka are the Mamlatdar, the Block Development Officer and the Police Sub-Inspector. The Mamlatdar and the Police Sub-Inspector visit the village once or twice each year for the purpose of village inspection.

The Block Development Officer visited it several times last year for the purpose of preliminary socio-economic inquiries at the village.

No social activities of any Government employees were noticed as at present at the village. Fair opportunities for work have opened to them as the Development Block has now entered its first stage of work and some of the development activities are expected to be started at the village in the near future.

Medical Aid

There is no dispensary at this village. However there is a good District Local Board Dispensary at Chondi Naka. The building of the dispensary is constructed out of the donation. A small maternity ward with 9 beds attached to it is constructed out of the donation. An Ambulance car, which serves about 35 villages, is also maintained at the dispensary.

The present Medical Officer at this dispensary is a graduate of Faculty of Ayurvedic Medicines.

The other establishment consists of one compounder, one midwife, one Dai, one female servant, one sweeper, one peon and a driver. Daily attendance of outdoor patients at the dispensary is about 50.

It is only hard cases of maternity from this village which are referred to the Maternity Home, after the local untrained midwives, who are locally called *suin* (सुईन) fail in their attempt at delivery.

As already stated before, there is a private Ayurvedic Medical Practitioner at village Zirad. Thus the village has quite good and adequate medical aid available nearby.

Democratic Decentralization

As from 1st May 1962 Zilla Parishads at district level and Taluka Panchayat Samitis at taluka level have been formed in the whole of Maharashtra State. Members on these bodies are all elected. The Parishad as well as each of the Taluka Panchayat Samitis is presided over by one of the elected members. Working and personnel of the Government departments of Agriculture, Co-operation, Rural Development, Social Welfare, Veterinary, Education, P. W. D., etc. and Village Panchayats have been transferred to Zilla Parishads. Officer of the grade of a Collector is appointed as Chief Executive Officer for each Zilla Parishad for carrying out its day-to-day working. Block Development Officers are attached to respective Taluka Samitis. The Zilla Parishads and Taluka Panchayat Samitis have vigorously taken up to the work of allround improvement of the rural areas.

Thus a beginning of the "Panchayat Raj" in the State is made. Zilla Parishad and Taluka Panchayat Samiti have been formed for the district of Kolaba and taluka of Alibag, respectively, with headquarters at Alibag.

Voluntary Organisations like Club, Library, etc.

There are no organisations such as club, library, etc., at the village. At the neighbouring village Zirad, a few Marathi daily newspapers are kept at the Group Panchayat Office for reading. A radio set has also been installed there. A very few villagers of Agarsure, about 7-8 in number, take interest in reading the newspapers and hearing the radio news.

Family Planning

There is no family planning clinic at or near the village. No active propaganda has been made at the village in respect of the need of family planning. When told about the need of planning and the measures adopted elsewhere for the purpose, villagers ridicule them and say that children are the gift of god and any number must be willingly accepted.

Removal of Untouchability

There is not a single household of any of the scheduled castes at the village; so occasions for observing untouchability do not occur very frequently. Such occasions arise when the two inferior village servants, who are ex-Mahars, visit the houses of the villagers with any of the Government officials for some Government work, or for calling the villagers to the camp of such officers.

There is a separate small hamlet of the neighbouring village of Zirad on the main Alibag-Rewas Road, where the ex-Mahars stay exclusively. There is an independent well at this hamlet for drinking water. The two inferior village servants stay at this hamlet along with other ex-Mahars and not at village Agarsure. As such they do not come in close contact with the villagers.

The Mahars of this hamlet as well as many more of other villages have embraced Buddhism 4-5 years ago. They were called at a centrally situated village for the conversion ceremony. There a Buddha Bhikshu addressed and advised them and declared them all as 'Nav-Buddhists'. No separate ritual ceremony was held for converting each individual. Embracing of Buddhism by the Mahars has not much helped removal of the idea of practising untouchability from the mind of the caste Hindu villagers. The caste Hindus do not seem to have paid much heed to such conversion. The converts, however, seem to have attained self-satisfaction of having liberated themselves from the age-old bondage of untouchability forced on them by the caste Hindus.

Villagers are aware of the existence of the Law relating to removal of untouchability. There has been also wide propaganda in the area for removal of untouchability. Both these have had a good effect on the minds of the people in general, whereby the intensity of practising untouchability is gradually waning. Villagers have now no objection to the two inferior village servants visiting their houses for Government or even private work. They are allowed entry to the verandah of the house but not inside. They are not yet treated with full equality with caste Hindus; the two main reasons of which are firstly that they are ex-Mahars and secondly that they are inferior village servants who are considered lower in social status. There are hopes that untouchability will be completely eradicated in due course.

Other Reforms and Development Measures

Prohibition.—Old persons feel that the former system of keeping licensed liquor shops at centrally situated

villages was better as it controlled drinking as well as illicit distillation. They observed that now there is no dignity left at all in drinking. In old days the youngsters would not enter the liquor shop if elderly persons were drinking there. Now, they expressed, illicit liquor is stealthily available from Alibag to Rewas Bunder at several places in the interior of the road. Such places are frequented by young and old together, for drinking. In the case of families of the illicit distillers, even females and children drink. This denotes that the old persons dislike youngsters drinking, although they themselves are not yet free from the old habit of drinking.

Late marriages.—Villagers, particularly males, are aware and also afraid of the penal provisions of the Child Marriage Restraint Act. They are, therefore, getting favourably inclined to performing late marriages of their sons and daughters. It is more because of the penal provisions of the Law than of operation of various social and economic forces that this change is taking place in the rural areas. Many of the females are, however, yet unmindful of the provisions of the Law and are fond of getting their sons and daughters married at an early age.

Dowry system.—The Son-Kolis pay a fixed bride's price of Rs. 100 called (dhhyaja) to the bride's father. They did not, therefore, express in favour of abolition of such small money. The Chaukalshis, however, expressed that the dowry system must be abolished by Law. Now-a-days the Chaukalshis are required to pay dowry of Rs. 200 to Rs. 500 in one form or the other to the bridegroom according to his standard of education and financial condition. Hence the antagonism as above.

Education.—The Chaukalshis expressed favourably well in respect of educating their children. Son-Kolis are gradually and slowly realizing the importance of education; yet they send very few girls to school.

Higher education.—The villagers have not yet formed any opinion about it. None of the village boys or girls has yet taken college education. Now that an Arts and Science College has been opened at Alibag it is likely that a few boys from the village might go in for higher education in the near future.

Tenancy Law.—They have welcomed the Law. Several of them were formerly tenants of absentee landlords and had to pay them heavy rents annually. Now according to the provisions of the amended Bombay Tenancy and Agricultural Lands Act, 1955, they are recognised as occupants of such tenanted lands as

from the tillers' day, viz., 1st April 1957, and are saved payment of heavy rents for the lands. In spite of that, many of them do not feel confident of being able to save and pay the annual instalment of the price of such land together with the interest thereon as may be fixed by the Agricultural Lands Tribunal.

Community Development Work.—No Block activities have earnestly started at the village as the Development Block was so far in its pre-extension stage and mainly the work of preliminary inquiries was going on.

So far the following work has been done at the village :—

- (1) Formation of a Farmers' Union.
- (2) Formation of 2 acres of new paddy land.
- (3) Formation of 3 compost manure pits.
- (4) Formation of 1 farm yard manure pit.
- (5) Sowing of cashew-nut seed in 8 acres of land.

Recently in the year 1963 the Development Block has entered its first stage of work. It is hoped that more developmental work will be done at the village in the near future.

CHAPTER V

CONCLUSION

There are two major communities of Son-Kolis and Chaukalshis in the village. While the former appears to be slightly better off economically, the latter are a little more advanced socially.

Both the communities commonly follow the traditions and customs and rituals of the Hindu religion in prayers and festivals and in the case of birth, naming of a child, marriage, death, etc. All are non-vegetarians and take pride in sacrificing a goat and several hens before the village deity Nandai Devi of the hamlet Agarsure-Mul-gaathan. They are extremely fond of drink but are mostly deprived of it due to the Law of Prohibition. The housing conditions of both are of the same type.

The Chaukalshis have adopted the dress ordinarily used by advanced classes. The majority of Son-Kolis have yet retained the peculiarities of their own traditional dress. The Chaukalshis and the Son-Kolis stay in different hamlets quite away from each other; as such both can maintain seclusion in every day living and come together on festive or public occasions. The relations between them are neither cordial nor strained.

The comparison and contrast shown above have a bearing on the residents of this village alone.

Majority of the population, viz., 70 per cent, is illiterate and in its day to day living follows the path trodden from generation to generation. Since the last decade growing awareness of the need and utility of educating the children is seen. Two primary schools have been established at the village and a secondary school at Chondi Naka nearby.

In the survey made of the 201 heads of households of the village as to what occupation they would like their sons to follow, 33 expressed the desire that their sons should be mechanics, 6 carpenters, 19 primary teachers, 12 agriculturists, 1 electric wireman, 8 engineers, 1 fisherman, 1 doctor and 1 motor-driver. Thus in all 82 heads of households expressed their opinion in the survey and 119 did not express any opinion. Out of the 82 heads of households, who expressed their opinion, only 12 desired their sons to continue their traditional occupation of cultivation and 70 wanted their sons to take up to non-farm employment and profession. Tendency to take up to non-farm employment is growing.

The village is situated only at a distance of $7\frac{1}{2}$ miles from the Taluka and District headquarters of Alibag from the main road running from Alibag to Rewas Bunder. There is a regular S. T. service on the road. The village is thus well-placed in respect of the means of communication to the urban area from which it can derive some benefits in future.

Information about the knowledge of the villagers about current affairs and potential wealth of the village is given in the succeeding paragraphs.

Knowledge of Current Affairs

Villagers have very scanty information about the current affairs. There is no library, no reading room, radio or cinema house in the village. No travelling cinema has ever visited it. The Publicity Department has not so far arranged any film show at the village. Thus there are no sources at the village whereby the villagers can have some information of the current affairs.

At the nearby village of Zirad a community radio has been installed at the Group Panchayat Office. Some of the persons of this village, who go to Zirad for some work or to the hotels, hear the radio from a distance while passing on the road, opposite. They are not interested in visiting the Group Panchayat Office for listening to the daily news. What little information they get is from gossips in the hotels. The hotel-keepers of Zirad and the Group Panchayat Office get 3 Marathi daily newspapers. Hardly 7 or 8 persons of this village cursorily read them. Out of 201 heads of households only two, viz., one Brahmin and one Son-Koli receive, each, a Marathi newspaper.

Villagers are practically ignorant of the Five-Year Plans and are not aware of the developmental activities going on in the country.

Potential Wealth of Village Economy

With reference to potential wealth of village economy observations are as under :—

Increase in Rice Production.—The village is in survey group II. The paddy lands of the village, acreage of which is 310, are fairly good in that on an average the soil is good and the existing condition of the bunds to the fields is tolerably well. The average produce of paddy crop in Class I land is 31 Bengal mds.

per acre, in Class II it is 28 and in Class III 21, at present. There is scope for increasing this production by 50 per cent or thereabout even with the existing method of cultivation. Some of the villagers are already following the 'Handa' (हंदा) system of co-operative cultivation by two or three families of cultivators. This system can well be extended and intensified and sufficient loans given to the 'Handa' in the form of manure of ammonium sulphate and super phosphate, improved seed and some cash on the joint security of their agricultural holdings and houses. In the beginning, cultivators of the village will have to be given training by an agricultural expert as to the proper time at which and the proportion in which the manure and seed are to be used. Once they learn that and derive the benefits of increased production, the cultivators will themselves intensify the system.

The district of Kolaba is chiefly a paddy growing area. Lands are suitable for paddy cultivation. Average annual rainfall of 105 inches is usually timely, well-distributed and quite sufficient for paddy growing. Demand for rice is growing everywhere. Since generations rice is considered as the 'King of grains' in this part of the country (Konkan) and even in some other parts. Where, therefore, there is scope for increasing rice production, special attention is required to be paid, and greater aid given to the growers in the form of loans consisting of some cash, improved seed and manure, agricultural implements and cattle, in deserving cases.

Better use of part of grass lands.—The total area of *varkas* land (grass land) of the village is 236 acres. Part of it in small patches here and there according to depth of the soil can well be converted into paddy fields by digging the soil and bunding the surroundings. Some parts of the *varkas* land can be brought under graft mango cultivation. There are already two orchards of graft mango trees belonging to Shri Jayramdas Bechar-das Desai at the village, which serve as an example. Conversion of the use of part of the *varkas* land as above would surely bring in more income to the cultivators than what they get from grass.

Deepening of "Pandba Devi" creek.—The creek that runs on the western boundary of village Agarsure has its mouth in the Arabian high sea between the limits of the village of Awas to the north and Kihim to the south. It is at a distance of about $1\frac{1}{2}$ miles from Agarsure and is known as "Pandba Devi" creek. The mouth of the creek is about 120 feet wide. The creek flows inward from this mouth a distance of about a furlong to the east, then takes a turn to the south and runs along the western boundary of Agarsure.

At a short distance from the mouth inwards, small rocks have been found in the creek, which form a great handicap to free flow of tidal waters into the creek. It is difficult to navigate country crafts from the sea into the creek due to existence of the rocks, and also to anchor such crafts in the creek. If these rocks are blasted and removed there shall be free flow of tidal sea waters into the creek, which would facilitate free movement of small country crafts into the creek and safe anchoring.

Since 1955 villagers of Agarsure and 22 other surrounding villages have been appealing to Government to get the rocks removed so as to deepen the mouth of the creek. It is said that survey of the creek and the area was made by Government officials some time in 1955-56 and cost of the work was roughly estimated at Rs. 1,25,000.

A local committee of six persons from Agarsure and neighbouring villages has been formed to pursue the matter further.

Government has informed that deepening of 'Pandba Devi' creek, will be considered by as and when fresh works are to be taken up by Government under the Local Development works programme.

The villagers desire that the matter about removal of the rocks and deepening of the mouth of the creek may be re-investigated and taken up by Government soon. They say that the works if carried out will accrue following benefits :—

- (1) Free and safe movement of small country crafts upto a certain distance in the 'Pandba Devi' creek and their safe anchoring in the creek will be possible.
- (2) Son-Koli fishermen of Agarsure can form a co-operative society with the help of Government for high sea fishing and can safely keep country crafts required for the purpose in the creek.
- (3) A steam-launch passenger service can be started from the creek to Colaba Bunder of Bombay, which is only a distance of about 8 miles according to the villagers. Villagers from the following 23 villages will thus have the shortest sea route to Bombay :—

- (1) Awas, (2) Kihim, (3) Agarsure, (4) Kamath, (5) Bamansure, (6) Zirad, (7) Chondi, (8) Mapagaon, (9) Mushet, (10) Munawali, (11) Sogaon, (12) Charonde, (13) Gunjis, (14) Boris, (15) Satirje, (16) Katalpada, (17) Navagaon, (18) Ziradpada, (19) Sasavane, (20) Dighodi, (21) Kolagaon, (22) Bhag, (23) Dhokawade.

P

Padar ..	.. The free end of a saree.
Palas ..	.. Butea frondosa.
Panchnama ..	.. Five witnesses collected at the scene of a crime, accident etc.
Pan-Supari ..	.. A term for betel leaf and all the ingredients composing the roll.
Papad ..	.. A thin crisp cake made of the flour of Udid or other pulses etc. with spices.
Parat ..	.. A circular and edged metal dish.
Parkar ..	.. A petticoat.
Pat ..	.. A widow re-marriage.
Pateli ..	.. A small culinary utensil.
Patil ..	.. The village headman.
Pendharoo ..	.. Roofs covered by paddy straw.
Perni ..	.. Sowing.
Pind ..	.. An oblation to deceased ancestors.
Pippal ..	.. Ficus religiosa—A kind of sacred tree.
Pooja ..	.. Worship.
Prasad ..	.. Food, gur, sugar or sweets etc. offered to deity and later on distributed among devotees.
Pugree ..	.. A turban.
Puran-poli ..	.. A sweet dish prepared from gram, wheat flour, gur or sugar.
Purdah ..	.. A veil.
Puri ..	.. A wheaten cake fried in ghee.

R

Rab ..	.. Burning of field for sowing.
Rabni ..	.. Tillage.
Ram Navami ..	.. The ninth day of bright lunar fortnight in the month of Chaitra (March-April) to commemorate the birthday of Ram.
Rishi ..	.. Hindu ascetic.
Rumal ..	.. A lower garment of Son-Kolis.

S

Sagargota ..	.. Small stones by which girls play.
Sakachha ..	.. A typical way of wearing a saree.
Sakharpuda ..	.. An engagement.
Sanai ..	.. Musical instrument.
Sanskar ..	.. Rite.
Sari ..	.. A neck ornament.
Satyajug Pooja ..	.. Worship of God Satyanarayan.
Saz ..	.. Jurisdiction of a Talathi, the village official.
Shad ..	.. A radish tree. A kind of tree.
Shidha ..	.. A composite term for undressed article of provision like rice, pulse, wheat, flour etc.
Shitala Devi ..	.. Name of a Goddess.
Shiwar ..	.. Revenue limits of a village/town.
Shraddha ..	.. Obsequies and other rites performed in honour of departed soul (usually at the death anniversary).
Suso ..	.. Mother-in-law.

T

Tabla ..	.. A musical instrument.
Tagai ..	.. A government loan for agricultural purposes.
Tambya ..	.. A drinking vessel.
Tandel ..	.. Captain of a boat.
Tantra ..	.. A branch of Vedas.
Tava ..	.. Griddle.
Teli ..	.. An oil-man.
Tirdi ..	.. A bier.
Tondli ..	.. A vegetable.
Top ..	.. A big vessel.
Tulasi ..	.. <i>Ocimum sanctum</i> A shrub venerated by the Hindus. The holy Basil plant.

U

Usal ..	.. A thick preparation of pulses.
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V

Vajantri ..	.. A wind musical instrument.
Val ..	.. Pulse—a kind of leguminous bean.
Valchan ..	.. The bottom of roof.
Varan ..	.. Pulse curry.
Varkas ..	.. An inferior land where grass is grown.
Vastoo-Shanti ..	.. Ceremonies towards the composing of evil spirits at the time of occupying a new house.
Vata ..	.. A share.
Vathan ..	.. A central room of a house.
Vat-Pournima ..	.. Full moon-day of the month of Jyeshtha (May-June) on which fig tree is worshipped by Hindu women.
Vat-Vriksha ..	.. Indian fig tree, <i>Ficus indica</i> .
Veni ..	.. Combing and braiding the hair.
Virle or Irale ..	.. A sort of a shield made of leaves or grass and used in rainy season.
Vithoba-Rakhumai ..	.. The name of God and Goddess.
Viti-dandoo ..	.. An Indian game meant for boys.
Vrindavan ..	.. A brick and mud structure in which the holy Tulasi plant is planted for daily worship.

W

Watandar ..	.. Hereditary estate holder or office holder.
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Z

Zankani ..	.. A cover or lid.
Zreshwari Devi ..	.. Name of a Goddess.
Zodani ..	.. Threshing operation.