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FOREWORD

Modern census has become an indispensable instrument of policy and development planning. It needs hardly be stressed that a census is not more counting of heads. It is a kind of stock-taking as it were, of the nation's human wealth. Census aims to present a complete picture of man, in his social, cultural and economic setting.

Recognising its role is to serve the needs of the planner, policy maker, administrator and the academician, the census organisation from time to time arranges discussions with the main data users and seeks guidance in planning its operations. However, for a further and more realistic appreciation of the data thrown up by the Census on various aspects of the life of the community, it has been realised that more and more empirical studies would require to be undertaken in order to "invest the dry bones of statistics with flesh and blood accounts of social structure and social change." This requirement was kept in view even while planning the 1961 Census. The studies undertaken as ancillary to it and particularly the socio-economic survey of five hundred and odd villages throughout the country provided an insight into the meaning of the statistical data in terms of real life situations.

India is, no doubt, predominantly rural. But it will not be long before the country achieve a break through in the process of Urbanization. With the increasing tempo of economic and industrial development of the country large scale urbanisation is bound to come. Urbanization has become *sine qua non* of progress. Urban Centres are undoubtedly the centres of dissemination of knowledge, new ideas, technical skills and so on. This influences the life around till more and more areas get urbanised. India is at this interesting transitional stage and the census organisation thought it fit to undertake studies to get a deeper insight into the growth of small towns which are likely to play an important role in the life and economy of the community in the near future. The 1971 Census has programmed to compile a separate Town Directory giving certain basic data pertaining to each town in the country. This is proposed to be supplemented by fairly detailed accounts of about 200 towns selected for study all over the country which may help to understand the intensity and direction of the socio-economic forces generated by unbanisation as also affecting the process of urbanisation and its impact on the rural neighbourhood.

There is also a special operational need of the Census, which requires the urban studies to be taken up. There is a point of view in some countries that the presentation of the census data in terms of rural urban dichotomy is unrealistic. There are, on the one hand, rural areas with urban ways of life, on the other, there are pockets in urban areas with folk ways and rural vestiges. Perhaps in India there is still some clear cut distinction between the rural and urban areas which is, however, gradually eroding. The proposed studies are expected to indicate how much rural the urban areas are and how much urban the rural areas are.

In December, 1967, a seminar was organised to examine the different aspects of urban studies, with the participation of a galaxy of Town Planners, Anthropologists, Sociologists, Geographers, Economists, Demographers etc. On the suggestion of the seminar an Advisory Committee was set up and in consultation with the same, the following criteria for selection of towns for special studies were laid down.

Size : While the larger proportion of the towns selected for special studies should be small towns of the population size of about 20,000 or less, a number of medium size towns, with population of upto one lakh each and a number of cities with population of more than one lakh each, should also be studied.

Demographic features : While selecting the towns the following demographic features also should be kept in view :

(*a*) Growth rate-towns with (*i*) high growth rate, (*ii*) low growth rate and (*iii*) negative growth rate,

(*b*) Density of population-towns with (*i*) high density of population, (*ii*) medium density of population and (*iii*) low density of population.

(*c*) Age-(*i*) old historical towns which are still growing, (*ii*) old declining towns and (*iii*) new towns, should be represented.

Functional types : The sample should include towns representing each of the functional types as fellows : (*a*) service, (*b*) mining or plantation, (*c*) craft (traditional), (*d*) manufacturing (non-traditional), (*e*) construction, (*f*) trade and commerce, (*g*) transport.

Location : The following locational factors are also to be kept in view while selecting the towns :

(*a*) Topography and natural environment : (*i*) mountainous, (*ii*) plain dry, (*iii*) plain-Humid, (*iv*) hilly, (*v*) coastal.

(*b*) Climate : (*i*) hot weather and high rainfall, (*ii*) hot weather and low rainfall, (*iii*) temperate weather and high rainfall, (*iv*) temperate weather and low rainfall, (*v*) cold weather and high rainfall, (*vi*) cold weather and low rainfall.

(*c*) Growth pattern of the region: (*i*) areas of dynamism, where industries and services are coming up rapidly and heavy immigration is taking place, (*ii*) prospective areas or areas rich in resources and likely to develop in near future, (*iii*) problem areas *i.e.*, areas lagging behind in technological development and services and areas from where heavy migration takes place

(*d*) Growth history : (*i*) areas which were having vigorous economic and cultural life in the past, stagnated for sometime and are again showing signs of revival, (*ii*) areas which have continuous history of vigorous economic and cultural life.

(*e*) Metropolitan areas : (*i*) towns within areas of influence of metropolitan centres, (*a*) within a distance of 16 Kms from the same (*b*) beyond a distance of 16 Kms from the same upto a distance of 64 Kms, (*ii*) towns outside areas of influence of metropolitan centres.

Nature of relation with other towns : A few satellite towns, constituents of conurbation and suburban towns.

Concentration of ethnic or religious group, caste or community : Towns with preponderance of an ethnic or religious group, such as, Scheduled Tribes, Muslims or Christians or Anglo-Indians or a single Hindu Caste, Tibetan refugees, refugees from other areas, etc.

Towns influenced by other Social and cultural Phenomena ? Towns, such as, temple towns, health resorts, etc. also to be kept in view.

It is obvious that if the towns were to be selected with reference to each of the criteria in isolation, the number of towns to be studied would have been much more than 200, which would be much beyond the operational capacity of the census organisation, for such purposes. Hence towns with maximum clustering of the different criteria were preferred at the time of the selection on an all India basis, at the same time ensuring that the various characteristics are represented in one town or the other as finally selected for the study.

This study will cover, among other things, the (*a*) growth history of towns including the infrastructure of growth basic and non-basic economy and concomitant changes in the economic and social relations of the region, (*b*) growth history of the various servicing institutions in the towns in response to the different factors of change and the concomitant changes in the pattern of distribution of community, power and prestige (*c*) frequency and pattern of inter-action among the different segments of the population, (*d*) nature and intensity of linkages with other towns of the region on the one hand, and the rural hinterland on the other, (*e*) persistence of the values of traditional society and percolation of technological values of modern civilization in the social complex of the towns and (*f*) other ancillary matters.

A set of Schedules has been evolved in connection with the present survey by the Social Studies Unit of the Office of the Registrar General India, under the guidance of Dr. B.K. Roy Burman, Deputy Registrar General (Social Studies). The survey of the individual towns will be carried out mainly by the Directors of Census Operations in the various States and Union Territories, with the technical advice of Dr. Roy Burman. Qualified research personnel have been placed at the disposal of the Directors of Census Operattions/ Social Studies Unit of the Office of the Registrar General, India, for carry ing out the field investigations/ coordinating the studies of individual towns at the first stage and preparing all-India Volumes by analysing and synthesising the findings of the individual reports at the second stage. It is an encouraging feature that certain individual scholars and academic institutions have come forward to take up the studies of some towns within the framework of the present scheme. I feel confident, thanks to the enthusiasm shown by my colleagues in the State Census Offices and the academic world, a corpus of knowledge will be built up, which will be useful not only for academic purposes but also for various nation building purposes. I avail of this opportunity to express my fullest appreciation and thanks to all those involved in the project.

A. CHANDRA SEKHAR
Registrar General, India

PREFCAE

The socio-ecomonic survey of Ponda was taken up in 1965 as a pilot project in urban study. It was inter-disciplinary approach, and a geopgrapher and an anthropologist were deputed to undertake the field investigation jointly. I also personally visited the field. At the initial stage of the survey only four schedules, namely town schedule, household schedule, institution schedule and elite schedule were canvassed. After the first survey data were obtained, it was found that on the basis of the same schedules it was not possible to gain adequate insight about the dynamic processes of the urban community life. The following additional schedules were then designed and canvassed in the field : Shop Schedule, Schedule for Agriculture in the town, Industry Schedule, Printing Press Schedule, Schedule for Hopsital, Dispensaries & Nursing Home etc., Schedule for land-revenue within the Municipal limit of the town, Temple Schedule, Bank Schedule, Hotel/Restaurant Schedule, Schedule for office bearers of different institutions, Additional Schedule for educational institutions.

As Dr. Lal left this organisation soon after the completion of the first phase of the study during the second phase, the field investigations were conducted by Shri Srivastava alone. Both Dr. Lal and Shri Srivastava had prepared first drafts in respect of the various chapters according to the frames provided by me. These were, however, substantially modified by me. While the credit for the data furnished in the report mainly pertains to Dr. Lal and Shri Srivastava, the responsibility for interpretation and presentation of the data belongs to me.

At the stage of the preparation of the report, from time to time, we felt the need for supplementary information. Shri Jose C. Almeida, Director of Census Operations, Goa, Daman & Diu, very kindly arranged to get these collected through his staff. The assistance received from Shri Q. Mascarenhas and Shri Naik of his staff deserves special mention, and I avail of this opportunity to express my thanks to Shri Almeida and his colleagues.

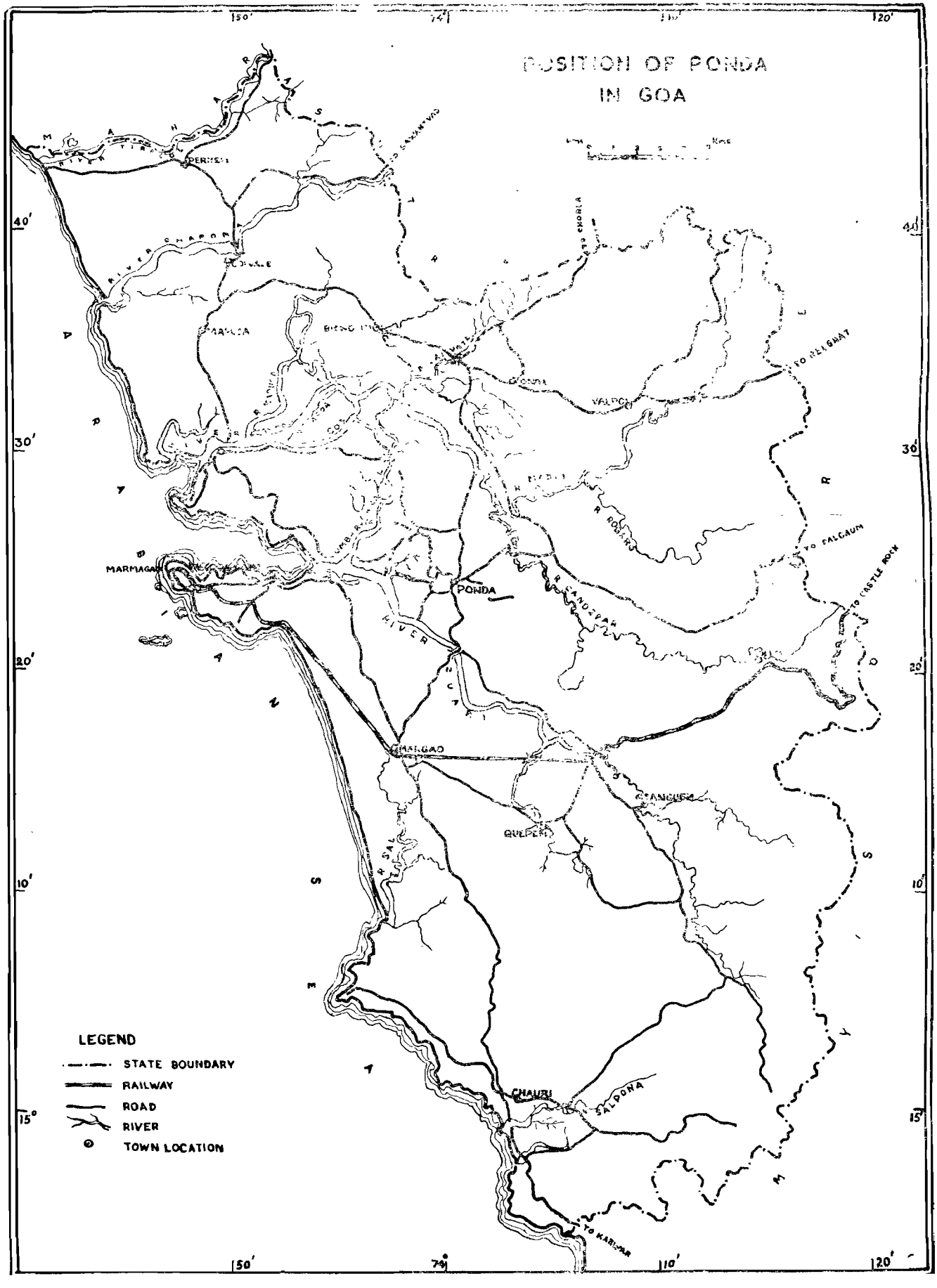
We received full-hearted cooperation from the various departments of the Goa Administration and the Ponda Municipality. Shri K.P. Narvekar, Mamlatdar of Ponda was particularly helpful. He deputed Shri Sawant of his office to assist the investigators in establishing contact with the various informants. Shri Karu, B.D.O., Ponda, placed all the information available in his office on the development aspect of Ponda at the disposal of the investigators. Also he arranged a number of photos to be supplied for inclusion in the report.

I would like to record our gratitude to all the above friends for the cooperation that they rendered to us.

At the stage of the preparation of final draft, I had dictated the different chapters to different stenographers and steno-typists. I have acknolwedged their assistance alongwith the assistance received from other colleagues in tabulation, preparation of maps and drawings, photography, typing and proof-reading in a separate list. My thanks are due to all of them.

Lastly, I would like to express my gratitude to Shri A. Chandra Sekhar, Registrar General, India, whose encouragement has been a source of inspiration for the social studies under taken by the Census Organisation.

B. K. Roy Burman


POSITION OF PONDA
IN GOA
PONDA
MARMAGAO
MARGAO
CHAURI
SALPONA
QUEPEM
CANCONA
VALPOI
SANGUEM
CHORLA
BICHOLIM
MAPUSA
PERNEM
SATTARI
TO KARWAR
TO CASTLE ROCK
TO KALGAUM
TO BELGHAT
R. CHAPORA
R. SAL
R. ZUARI
R. MANDOVI
R. KUSHAVATI
R. GANGAVALI
R. KUMBARJUA
LEGEND
STATE BOUNDARY
RAILWAY
ROAD
RIVER
TOWN LOCATION

CHAPTER I

INTRODUCTION

Location and the Most Important Characteristic of the Town

Ponda is one of the towns of the Union Territory of Goa. As may be seen in Map No. 1, it is located almost in the heart of Ponda concelho (taluk or sub-division), in the lowland formed by the rivers Mandovi and Zuari. The concelho itself occupies a central position in the Union Territory, hence the town enjoys a strategic position economically and otherwise. It is located at 29 kilometres south east of Panjim, the capital of Goa. The two places are connected with one another by a metalled road, which originating from Panjim, and passing through Ponda goes upto Belgaum, an important town of Mysore, 80 kilometres to the east of Ponda. On Panjim Ponda road at a distance of 19 kilometers north of Ponda, is situated the old town of Velhagoa or old Goa, which was the first capital of Goa. Another important town with which Ponda is connected by a separate road is Margao. It is situated at a distance of 17 kilometres south of Ponda and is the nearest railhead for Ponda. Passing through Margao, one can reach Vascodegama, an important Port town. It is about 51 kilometres west of Ponda. The location of Ponda is thus particularly important, being on the cross roads connecting a number of towns of economic, cultural and administrative importance.

Size and Total Population

Till 1950, Ponda was part of the village Quela. In 1949, it was notified as Villa with an area of 4·35 sq. kilometres (1·7 square miles). The town is bounded in the north and north east by the village Kurti, in the north west and west by the village Bandora and in the south and south east by the village Quela. Its population according to 1960* Census is 3,279. (See Map 2).

Topography and General Environment including Flora, Fauna and Climate

The town is situated in a valley surrounded by conical high hills. The built-up area of the town is confined to 20-30 metres contours. The surrounding hills are the off shoots of the Sahyadri ranges, which after skirting considerable portions of the north eastern and south eastern boundaries of Goa, branch off westwards, across the territory with many spurs and ridges.

The hills surrounding this town, attain heights ranging from 50 metres to 100 metres. The highest peak is attained by Mardangarh which overlooks the town from south east. The slope is steep towards the town. There is another hill range at the western part of the town. From the town the ascent to these hills is gentle upto a height of 30 metres and then it becomes sharply steep. In the north, north east and west the topography is fairly open; the hillocks are not so high and the slope is gentle.

The surrounding hillocks of the town are drained by a number of streams. These streams take their rise from the hills and flow down to the rivulet locally called *Vada* which passes through the town from north east to south and south west. The tributaries of the main rivulet become dry during late winter and spring; but during rainy season the entire drainage system of the town comes into life. Consequently the main rivulet overflows its banks and causes flood. The flood recorded in the year 1935 was of a serious nature when the Khadpabandh locality situated on the western bank of the rivulet was marooned and a large number of houses were destroyed. The residents had to be shifted to Santacruz, another locality of the town.

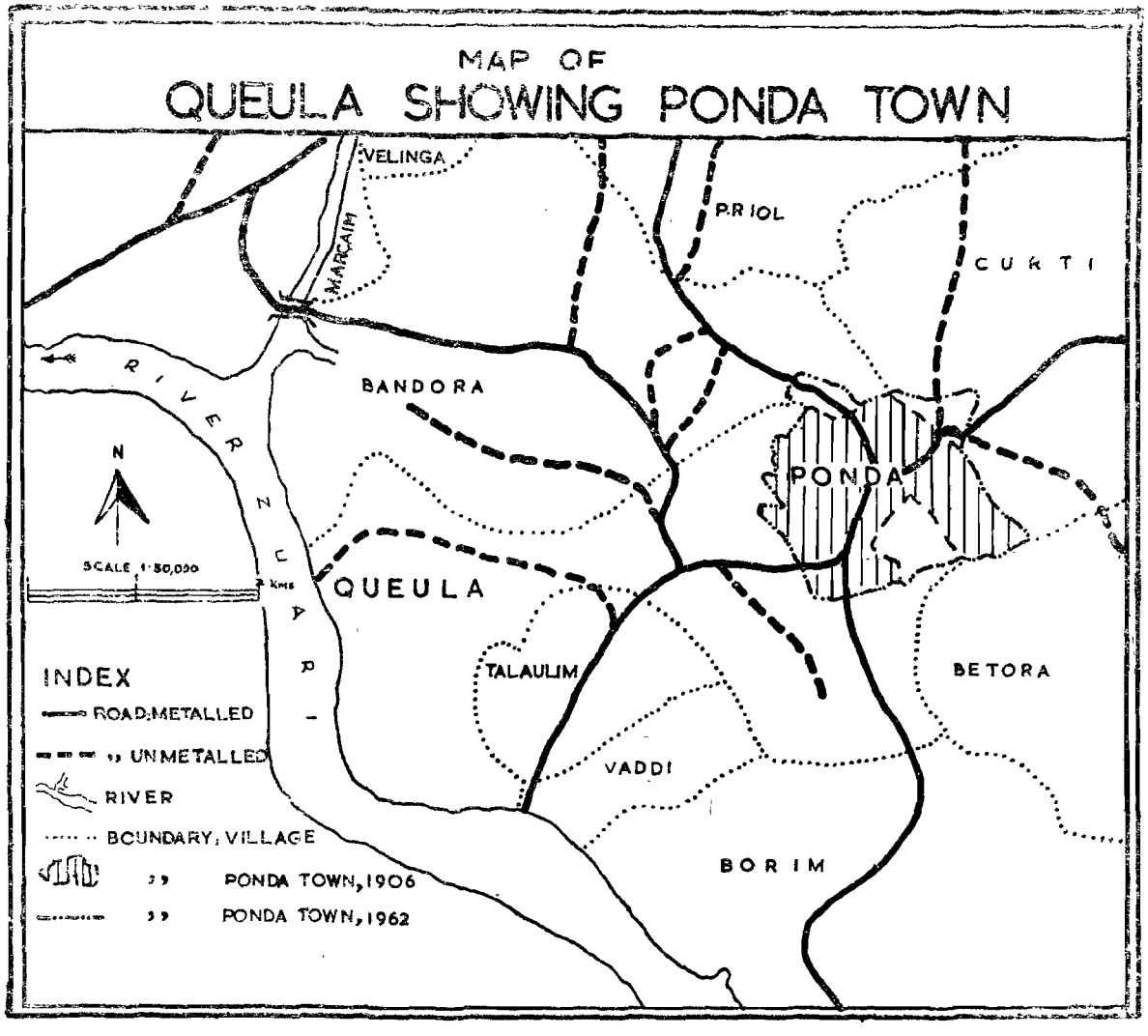
The rivulet *Vada* passing through the town flows past Durbat village of the concelho and then meets the river Zuari. It divides the town into two unequal parts *viz.*, the eastern part and the western part. It is perennial but becomes very narrow during the dry season. In fact during February and March, it is reduced to a series of disconnected pools of water, interrupted by sandy beds. It attains a maximum width of 55 metres and maximum depth of 2 metres when it overflows its banks in the rainy season.

Climate

The climate of the town, like other parts of Goa is warm and humid. The monthly maximum and minimum temperatures of the town for the years 1964, 1965 and the average for the years 1928—1955** are furnished as follows:

*The Census was held in 1960 under the Portuguese regime.

**By courtesy Meteorological Office, Government of Goa, Daman and Diu, Panjim, Goa.


MAP OF
QUEULA SHOWING PONDA TOWN
VELINGA
MARCAIM
PRIOL
CURTI
RIVER
BANDORA
PONDA
N
SCALE 1·50,000
Kms
QUEULA
TALAULIM
BETORA
VADDI
BORIM
INDEX
ROAD:METALLED
,, UNMETALLED
RIVER
BOUNDARY: VILLAGE
,, PONDA TOWN, 1906
,, PONDA TOWN, 1962

Map No. 2

TABLE 1

Variation in Maximum and Minimum Temperature Month-wise—Ponda Town

Name of the Month	Temperature in Centigrade					
	Year				Average for the year 1928-1955 (Calculated by Portuguese)	
	1964		1965			
	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum
1	2	3	4	5	6	7
January	33·4	..	33·6	17·0	26·4	17·3
February	33·9	16·6	33·9	17·7	27·0	18·2
March	34·5	20·2	33·2	19·9	28·4	21·3
April	35·3	24·4	34·7	23·8	31·5	24·5
May	35·1	25·4	34·8	24·7	32·1	26·1
June	31·5	24·1	30·7	24·1	28·4	24·9
July	29·5	23·7	29·7	23·9	27·2	24·4
August	28·6	23·3	29·4	23·9	27·4	24·3
September	29·7	23·1	30·7	23·3	27·6	23·9
October	31·1	23·1	34·4	23·3	28·2	23·4
November	33·4	19·9	35·7	20·3	28·2	21·2
December	33·5	16·3	33·4	20·0	26·7	17·5
MONTHLY AVERAGE	32·5	21·8	32·8	21·8	28·3	20·4

The above table shows that during 1928—1955, the average maximum temperature varied from 26·7°C to 32·5°C. and the average minimum temperature varied from 17·3°C to 26·1°C. It is thus obvious that during the period under reference the town enjoyed a temperate climate. The range of seasonal variation in temperature was not wide. The coldest months were December and January with maximum temperatures of 26·7°C and 26·4°C respectively and the hottest months were April and May with maximum temperatures of 31·5°C and 32·1°C respectively. Further, the table shows that during 1928—1955, the difference between maximum temperature and minimum temperature in any month was not more than 9·2°C.

The data in respect of 1964 and 1965, however, seem to indicate some deviations from the long term pattern described above. In 1964 the maximum temperature went up to 35·3°C; in 1965 it registered further increase to 35·7°C. The range of variation of monthly maximum temperature in 1964 was 28·6°C. to 35·3°C.; the range of variation in 1965 was 29·4°C. to 35·7°C. When compared to the average for the period 1928—1955, it appears that the climate of the town is getting warmer. But at the same time, the minimum temperature of the town is also coming down. In 1964, the average minimum temperature for any month was 16·3°C.; the corresponding figure for 1965 was 17·0°C. The range of variation of monthly average minimum temperature in 1964 was 16·3°C to 25·4°C; the figure for 1965 were 17·0°C- to 24·7°C (as against 17·3°C to 26·1°C for the period 1928—1955, as mentioned earlier). Along with rise in average maximum temperature and fall in average minimum temperature there has been wider difference between average maximum and average minimum temperature in a month.

Rainfall

The rainfall condition of Ponda is influenced by its proximity to the ocean. The territory of Goa as a whole has been divided into three rainfall belts running from north to south. The first belt has annual rainfall of below 4,000 mm.; it covers the eastern portion of Goa. The second belt has rainfall between 4,000—5,000 mm.; it covers the middle portion of Goa. The third belt runs north to south along the western coast of Goa; here the annual rainfall is above 5,000 mm. Ponda falls in the second belt. A table indicating the monthly variation in rainfall at Ponda during 1928—1955 as well as in the year 1964 and 1965* is furnished as follows:

*By courtesy of Meteorological Office, Government of Goa, Daman and Diu, Panjim, Goa.

TABLE 2

Variation in Monthly Rainfall—Ponda Town

Name of the Month	Rainfall in Millimeters				
	Year		Average for the years 1928-1955 (Calculated by Portuguese)		
	1964	1965	Media	Maximum	Minimum
1	2	3	4	5	6
January	0·0	0·0	1·3	20·5	0·0
February	0·0	0·0	0·0	0·0	0·0
March	0·0	0·0	0·3	6·2	0·0
April	0·0	0·0	22·1	212·2	0·0
May	0·0	0·0	62·9	452·1	0·0
June	801·4	1,005·5	1,026·8	1,752·8	770·1
July	782·5	995·0	1,287·1	2,155·0	33·2
August	941·0	575·6	689·1	1,392·4	216·0
September	475·5	266·4	336·6	948·8	84·4
October	310·1	6·0	190·8	491·0	9·8
November	49·0	28·4	41·7	169·8	0·0
December	0·0	83·1	2·5	45·5	0·0
TOTAL RAINFALL	3,359·0	2,960·0	3,660·9	..	..

The above table shows that the average rainfall per annum during 1928—1955 is 3,660·9 mm. As against this, the rainfall in 1964 was 3,359·0 mm. and in 1965 was 2,960·0 mm. It appears that there is a tendency for decrease in rainfall. For establishing the trend it would, however, be necessary to examine the year by year rainfall data and not only the average for 1928—1955.

The table gives a few other interesting indications. It shows that the months of heavy rainfall are June to September. The maximum rainfall in any month, during the period of 1928—1955, was 2,155·0 mm. The month in which this maximum rainfall took place is July. The average highest monthly rainfall (1,287·1 mm.), during 1928—1955 is also in this month. But slight deviations from the long term trend were noticed in 1964 and 1965. In 1964, the maximum rainfall in any month was 941·0 mm.; it took place in the month of August. In 1964, the maximum rainfall in any month was 1,005·5 mm.; it took place in the month of June.

In terms of the long term trend, December to March are dry months. But if the individual years are taken into consideration, there is a great deal of fluctuation in the monthly distribution of rainfall.

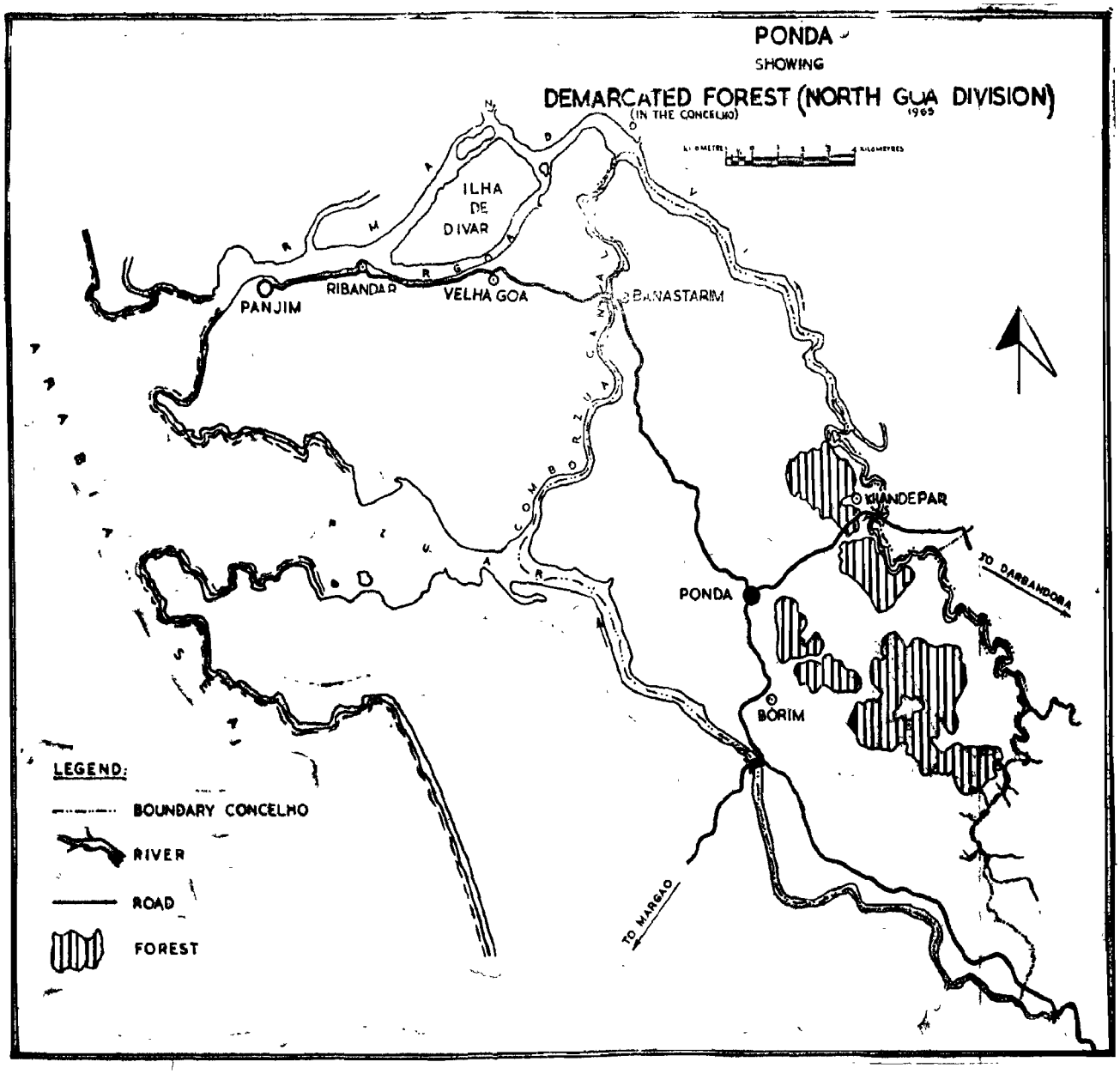
The average rainfall in the month of December (for the period 1928—1955) was 2·5 mm., but the maximum was 45·5 mm. and the minimum was 0·0 mm. The extreme variability in the distribution of rainfall becomes more obvious if 1964 and 1965 are taken into consideration. In 1964, the extent of rainfall in December was 0·0 mm., but in 1965 it was 83·1 mm.

The average rainfall in the month of January (for the period 1928—1955) was 1·3 mm.; but the maximum was 20·5 mm. and the minimum was 0·0 mm. Both in 1964 and 1965, there was no rainfall in this month.

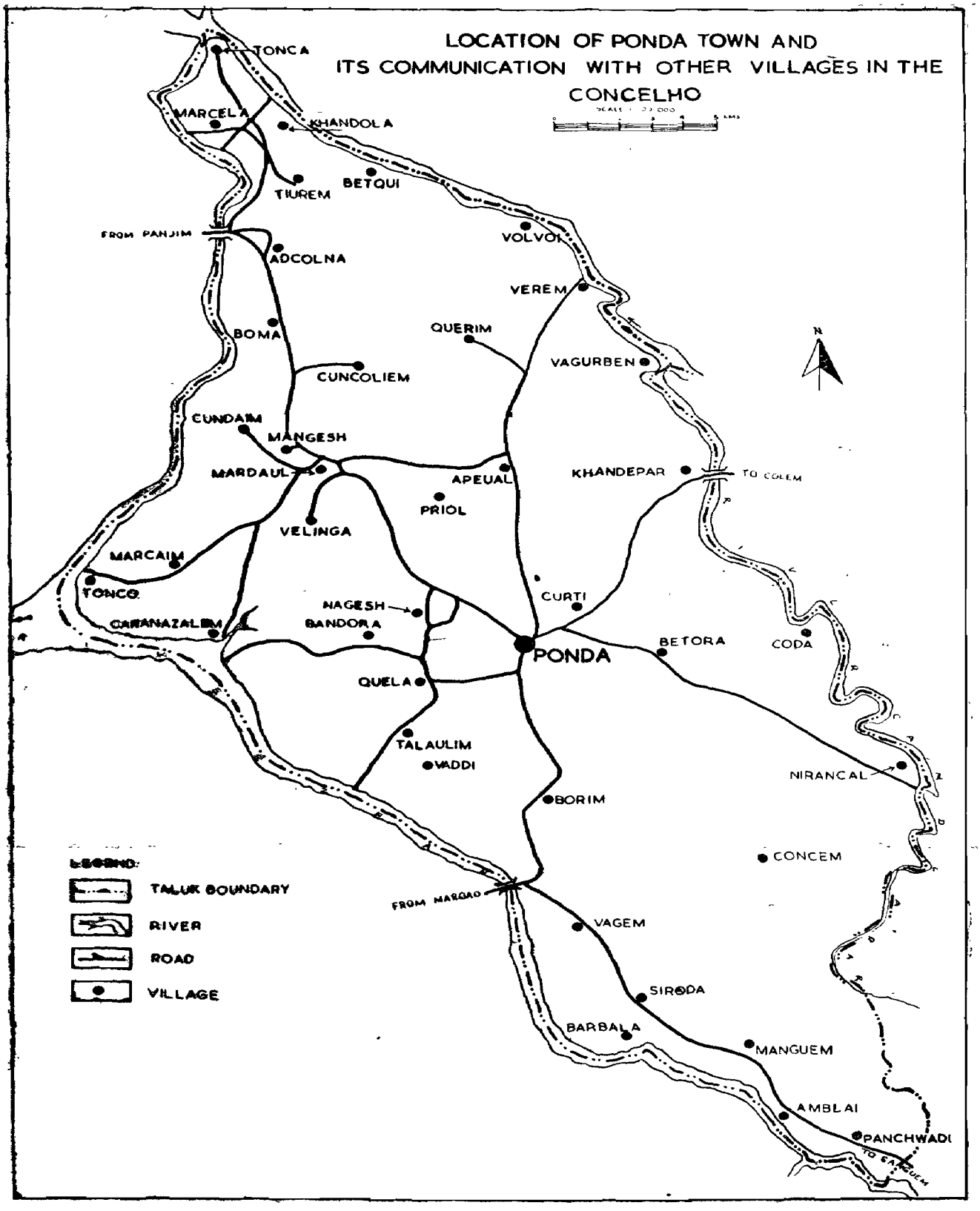
In the month of February, no rainfall has taken place in any year during 1928—1955 as well as in the years of 1964 and 1965.

In the month of March, on an average 0·3 mm. rainfall has taken place during 1928—1955; the maximum being 6·2 mm. and the minimum being 0·0 mm. In 1964 and 1965 no rainfall took place during this month.

In terms of long term trend April, May and October-November cannot be considered to be dry months. During 1928—1955, on an average 22·1 mm. rainfall took place in the month of April; in one year 212·2 mm. rainfall took place


PONDA
SHOWING
DEMARCATED FOREST (NORTH GOA DIVISION)
(IN THE CONCELHO)
1969
ILHA DE DIVAR
PANJIM
RIBANDAR
VELHA GOA
BANASTARIM
KHANDEPAR
PONDA
BORIM
TO DARBANDORA
TO MARGAO
LEGEND:
BOUNDARY CONCELHO
RIVER
ROAD
FOREST

Map No. 3


LOCATION OF PONDA TOWN AND
ITS COMMUNICATION WITH OTHER VILLAGES IN THE
CONCELHO
TONCA
MARCELA
KHANDOLA
TIUREM
BETQUI
FROM PANJIM
ADCOLNA
VOLVOI
VEREM
QUERIM
BOMA
VAGURBEN
CUNCOLIEM
CUNDAIM
MANGESH
MARDAUL
APEUAL
KHANDEPAR
TO COLEM
PRIOL
VELINGA
MARCAIM
TONCO
CURTI
NAGESH
CARANAZALEM
BANDORA
PONDA
BETORA
CODA
QUELA
TALAULIM
VADDI
NIRANCAL
BORIM
CONCEM
LEGEND:
TALUK BOUNDARY
RIVER
ROAD
VILLAGE
FROM MARGAO
VAGEM
SIRODA
BARBALA
MANGUEM
AMBLAI
PANCHWADI
TO GAUNEM

Map No. 4

But there are years when no rainfall took place in this month. In 1964 and 1965 also no rainfall took place in this month. In the month of May, on an average 62·9 mm. rainfall took place during 1928—1955; the maximum for one year was 452·1 mm. But again there are years where no rainfall took place in this month. In 1964 and 1965 also there had been no rainfall in May. In the month of October, on an average 41·7 mm. rainfall took place during 1928—1955; the maximum for one year was as high as 491·0 mm. but the minimum was 9·8 mm. In 1964 and 1965 also, the extreme variability was recorded. During October 1964, there was 310·1 mm. of rainfall and during same month of 1965 there was only 6·0 mm. of rainfall. In the month of November on an average 41·7 mm. rainfall took place during 1928—1955; the maximum in a year was 169·8 mm., but again there was at least one year during the period when no rainfall took place in the month of November. During November 1964, there was 49·0 mm. rainfall; the corresponding figure for the next year was 28·4 mm.

Flora and Fauna

Ponda town falls within Quela Forest Range of Ponda Concelho, which is a part of North Goa Forest Division. This covers an area of 144 hectares or 9801·50 sq. metres.

Forests thus dominate over the natural surrounding of the town. A map of the forest area demarcated in Ponda concelho is furnished (Map 4). The following forest species are found in Quela range—*Marat* or Terminalia Tomentasa; thorny bushes (locally called *Verh bamboo*); Banbusa Arundinacea; *Kindarh* or Jambo Onxylia dolabrifornis, and *Nano* (jack—fruit) or Atrocarpus intrigrifolia also grows in abundance in this range.

Since February 1965, the forest area, within the jurisdiction of Ponda town have been delcared as reserved forest under the Indian Forest Act. During the Portuguese regime these forests were called National Forests and were placed in the category of forests which were subjected to regultion for conservation of soil only. There was little effective check against the removal of timber from these forests; as a result the valley of the town is surrounded by arclets of hillocks, practically depleted of natural vegetation. Large sized and valuable trees can be seen only along the hill-tops. The lower slopes and the valley are, however, covered at many places, by plantations of coconut, cashewnut and other fruit trees.

The fauna found in the forests surrouding Ponda can be put into three categories, *i.e.*, (*i*) wild animals, (*ii*) birds and (*iii*) reptiles. The *wild animals commonly found in these forests* are wild black faced monkey, porcupine and wild cat. Birds commonly met with are parrot, wild fowl, and partridge. Other varieties like golden oreale, parakeet, hornbill, *bulbul*, *koyal*, eagret, crane, (wood pecker and kingfisher) and tern or *singal*—(a marine bird) are also found. Cobra and a few types of small snakes are reported to exist in good number.

Communications with other places

Ponda is the meeting point of a number of roads which connect several important places both inside and outside Goa. On the north, one can travel upto the border of Maharashtra from Ponda, by a metalled road. Important places on this road are Khandepar, Mapusa and Pernem. Another metalled road connects Ponda with the southern part of Goa. On this road are situated the towns of Margao, Motto, Canacona, Maxem and Polem. The last place is situated near the border of Mysore State. On the east, a metalled road connects Ponda with Khandepar Darbandora, Molem and Belgaum (in Mysore). On the west, Ponda is connected with Marmagoa and Vascodegama by another metalled road.

Ponda is also served by inland waterways. Barges upto the capacity of 300 tons can reach upto Khandepar, at a distance of 6½ kilometres from Ponda, by the river Mandovi. Barges of the same capacity, can also reach upto Borim, at a distance of 5 kilometres from Ponda, by the river Zuari.

As mentioned earlier, the nearest rail-head for Ponda, is Margao, situated at a distance of 17 kilometres and connected by a metalled road.

A map showing the communication system with reference to Ponda has been furnished (map 5).

Morphology of the town indicating streets, important public places, residential pattern with reference to ethnic groups and density of population.

Spread

The town extends for about 2 Kms along Margao Khandepar road. In addition, there are scattered settlements along the rivulet that passes through the town. The morphology of the town is intimately related to the physical setting of its site and the historical evolution of its various parts.

A glance at map 8 will show that the rivulet or *nala* passing through the town from north east to south west divides it into two zones, *viz.*, the eastern zone and the western zone. In the eastern zone the town spreads like a crescent in a valley just below the high Mardangad Hills, and bends along the bent of the rivulet.

Along Ponda Panjim road, the town extends upto Maruti temple to the east. In the west along the Ponda Khandepar road the town spreads upto the intersection of the Ponda Niranchal road with the Ponda Khandepar road. In the north, along the Ponda Match Factory road the town limit is upto the new Mosque. In the south along the Ponda Durbat road the town limit is upto the Civil Court and along the Ponda Margao road it is upto the end of Santacruz Ward and Tiscar area.

Wards

The town can be divided into a number of segments with reference to the roads and lanes within it. The local authorities have divided the town into six wards. They are Bhailo Bazar, Durgabhat, Santacruz or Dharmawada, Sadar, Khadpabandh and lastly Varcornen. The named areas within these wards are Tiscar, Saibinibhat, Kaziwada, Panditwara and Budhwarpet. (Map 5 & 7).

Bhailo Bazar ward is the old market area of the town. The shops are mostly old and are situated along the Ponda Khandepar road. Just behind the market, there are residential quarters. The houses here are quite old and are made of brick, stone and mud. The approach to these houses is through narrow lanes.

Durgabhat ward extends from the intersection of the Ponda Khandepar road with the Ponda Niranchal road towards the south east of the town. This ward is elongated in shape and a solitary *kacha* road connects it with Bhailo Bazar. This locality is also quite old. There are a number of temples in it, like Vithoba temple, Bhumi Purush temple, Atro Deo temple, and Kalbhairo temple, which are supposed to be 2 to 4 centuries old. These were constructed by people belonging to Vani or Vaish community, who came to the area from outside Goa at a very early time.

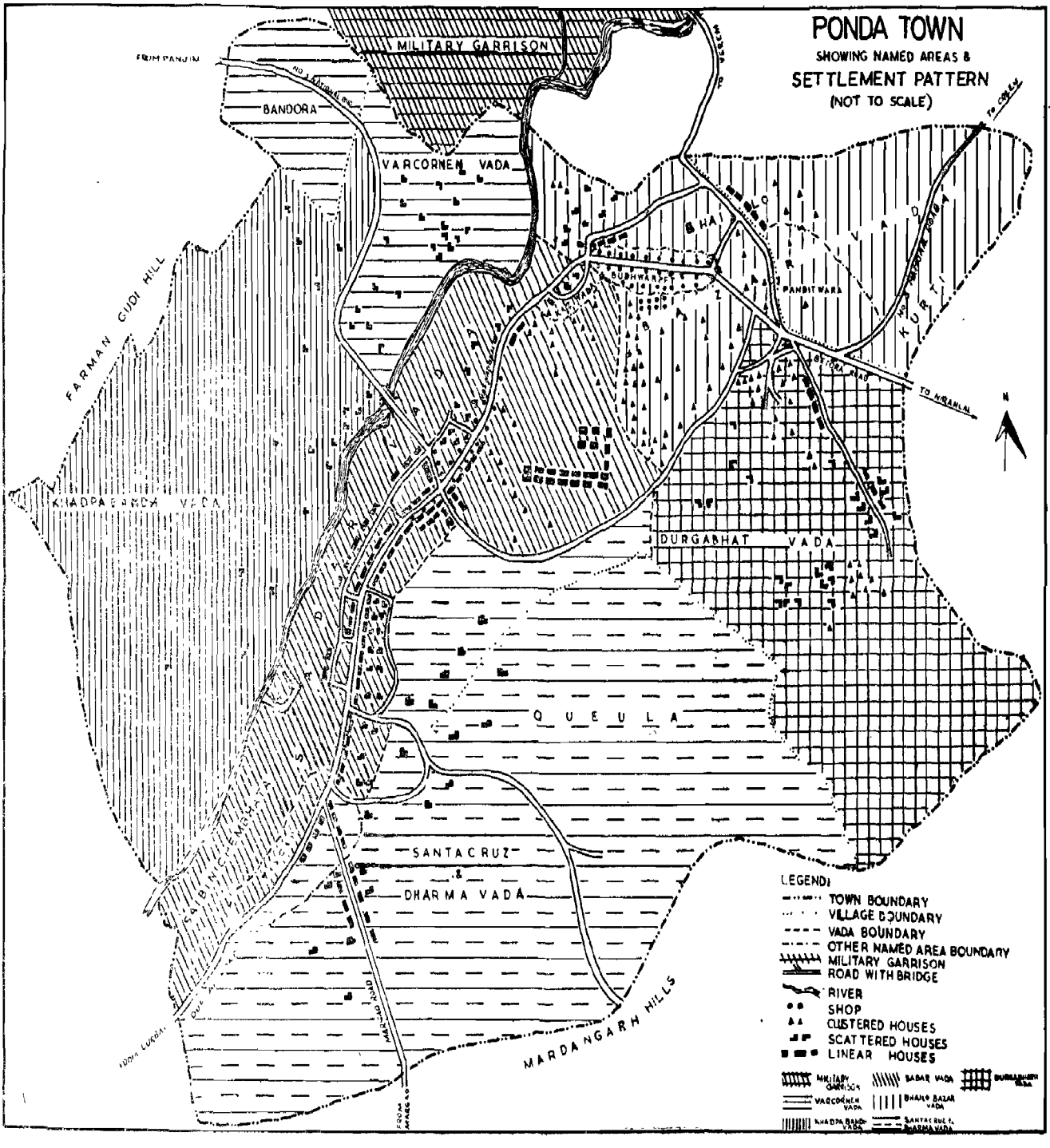
This ward is intersected with a number of narrow lanes, and in each intersected section the houses are huddled together. It is considered that this pattern was evolved in response to the need of defence against wild animals and raiders from outside.

Santacruz or Dharmawada are two names of the same locality. This ward has the largest concentrations of Christian; and they named it Santacruz. In the year 1935, 70 households, from other parts of the town as well as from outside were settled in this ward by the Municipality. In that year the inhabitants of Varcornen ward were seriously affected by flood; they had to leave their hearths and homes. As a part of their rehabilitation programme, the Municipality decided to lease out homestead lands to the distressed households on easy terms. 62 plots were leased out on the term of payment of Re. 1 to Rs. 2 per year. Besides, 8 houses were constructed at a cost of Rs. 200 each. These houses were rented out to distressed households, on the term of payment of Rs. 1 per month. As this welfare programme was implemented in the area, the ward came to be known as Dharmawada. In this ward both old and new types of houses are found side by side. The houses are, however, quite dispersed, and are generally hidden from sight due to presence of coconut and banana groves in large number.

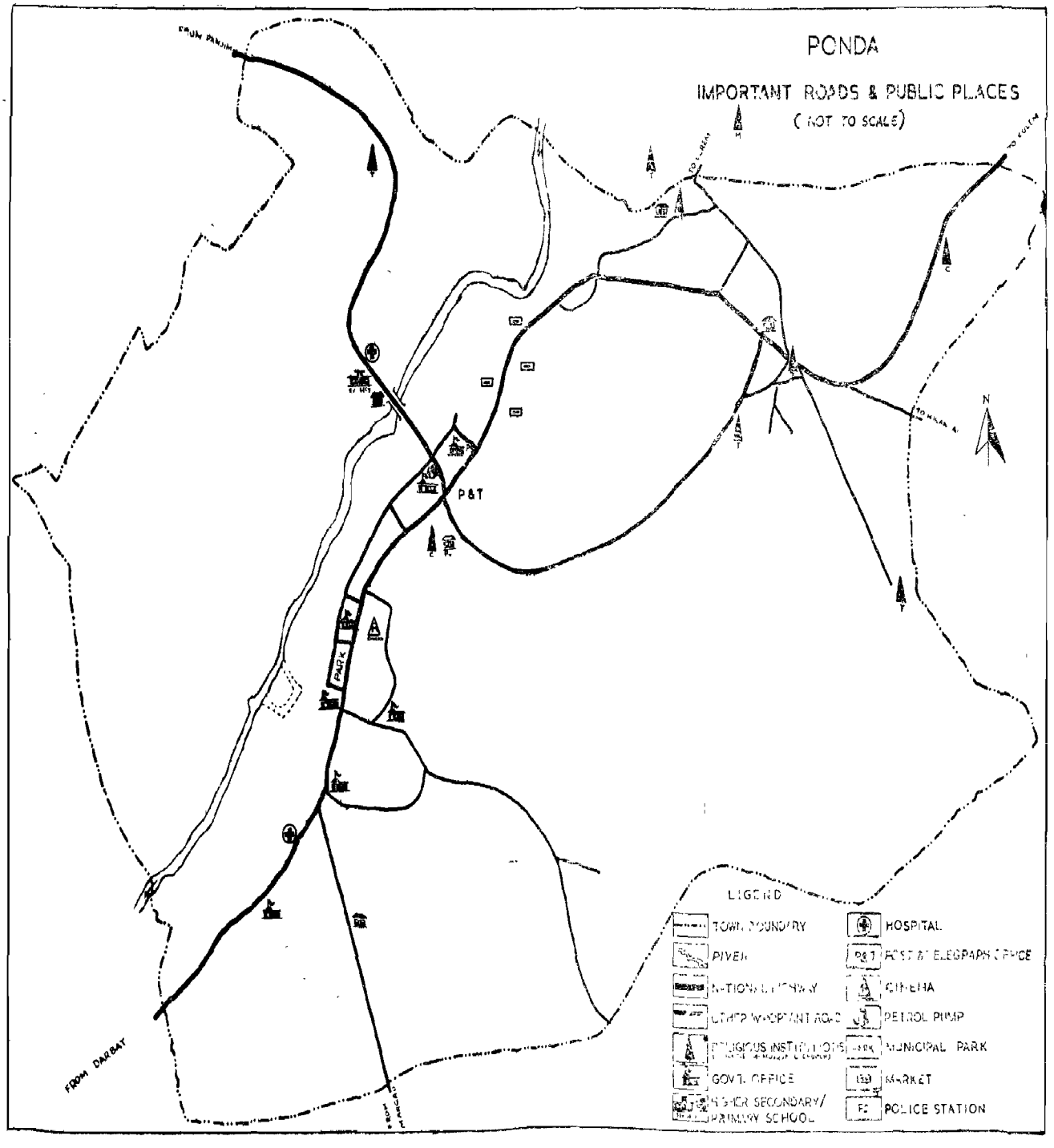
Sadar ward is the newest part of Ponda Town. It is bounded by Ponda Margao and Ponda Durbat road which run parallel to one another and is intersticed by four small roads which connect the two main roads. Important Government Offices, Hospital, Courts, Cinema-house and new residential quarters have grown up in this ward. A new market has also sprung up here.

Just to the west of the rivulet, there are two wards *viz.*, Khadpabandh and Varcornen, which are quite different in character from the wards described above. These two wards are separated from one another by Ponda Panjim road. Khadpabandh is situated to the south of the road and Varcornen to the north.

Both the localities have a rural look; the houses are dispersed and are separated from one another by coconut groves and cultivable lands. The walls of the houses are mostly mud wattled and the roofs are of tile. There are only a few houses with brick and cement, near the main road. Two schools, namely Almeida School and Marathi School, are situated in Khadpabandh ward, by the side of Ponda Panjim road. Except the main road, there is no well maintained path or lane in the ward.


PONDA TOWN
SHOWING NAMED AREAS &
SETTLEMENT PATTERN
(NOT TO SCALE)
MILITARY GARRISON
BANDORA
VARCORNEM VADA
FARMAN GUDI HILL
KHADPABANDH VADA
DURGABHAT VADA
QUEULA
SANTACRUZ
DHARMA VADA
MARDANGARH HILLS
PANDIT WADA
TO KRANLAL
N
LEGEND:
TOWN BOUNDARY
VILLAGE BOUNDARY
VADA BOUNDARY
OTHER NAMED AREA BOUNDARY
MILITARY GARRISON
ROAD WITH BRIDGE
RIVER
SHOP
CLUSTERED HOUSES
SCATTERED HOUSES
LINEAR HOUSES

Map No. 5


PONDA
IMPORTANT ROADS & PUBLIC PLACES
(NOT TO SCALE)
FROM PANJIM
TO MARGAO
TO KARWAR
TO GOA
FROM DARBAT
P&T
PARK
N
LEGEND
TOWN BOUNDARY
RIVER
NATIONAL HIGHWAY
OTHER IMPORTANT ROADS
RELIGIOUS INSTITUTIONS
GOVT. OFFICE
HIGHER SECONDARY/ PRIMARY SCHOOL
HOSPITAL
POST & TELEGRAPH OFFICE
CINEMA
PETROL PUMP
MUNICIPAL PARK
MARKET
POLICE STATION

Map No. 6

Functional areas

Distribution of the functional areas of the town is shown in Map 7. It shows that overwhelmingly larger portion of the space of the town is occupied by unmixed residential areas; there is hardly any area without residential houses. But studded in residential areas, there are some cluster of offices, shops etc., which may be considered as nascent functional areas, in the process of differentiation and dissociation from residential areas. It is proposed to discuss the nascent functional areas, before discussing the pattern obtaining in the residential areas.

Administrative area

During the rapid survey of the town it appeared that the administrative offices provide the most significant focus of the life of the town at present. Seen in perspective, it seems quite likely that the focus would shift to commercial establishments in the course of time;—particularly in view of the location of Ponda at the cross-roads connecting many centres of economic importance,—but at the present phase of post-liberation reorganisation of socio-cultural and economic complex of Goa, the administrative offices cannot but be the rallying centres of social action in a small town like Ponda, which does not have any major industry or any other centre of great social and cultural significance.

The administrative offices of the town, with jurisdiction over the taluk of Ponda are located in Sadar Bazar. The Mamlatdar's Office, Revenue Office, Municipal Office, Forest Office, Health Centre, Police Station, Civil Court and Electricity Office are found in close proximity of one another. As they are very few in number, physically they do not constitute a distinct zone,—they constitute only a pocket. But at the same time, as symbols of something very different from what the people are accustomed to for generations, they have a magnified image in people's perception of the configuration; and in that sense they constitute a distinct zone.

Business Areas

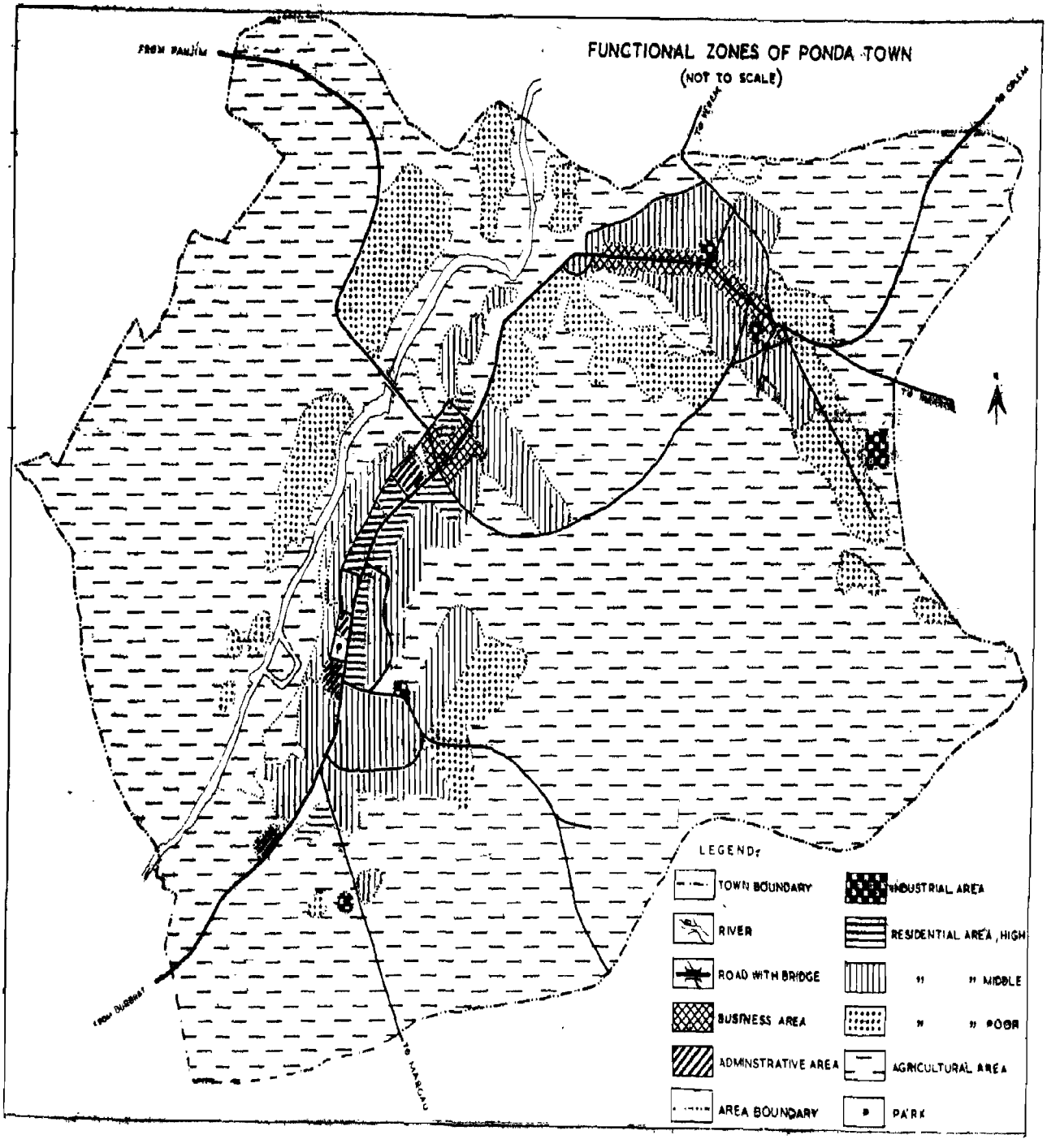
The commercial activities of the town have grown up at two distinct areas, *viz.*, old bazar or Bhailo Bazar and New market. Of these two areas, Bhailo Bazar is more important. There are a number of grocery shops, cloth shops and shops dealing with miscellaneous goods in this area. Just at the entrance to the locality, a new fashionable market, known as Bandodkar market is coming up. It consists of a number of shops, which cater to the modern needs of the town dwellers. Besides, a modern hotel named 'Gitashram' with all upto date facilities have recently come into existence here. A vegetable market and a fish market are also situated in this locality.

The second business area, called New market is situated in Sadar ward. This market is quite adjacent to Government Offices, schools and recreational centres and is about 50 to 60 years old. During the last 6 years a number of shops with modern facilities, as also hotels, restaurants and bars have come up here. There are also two petrol pumps in this market. Another important feature of this area is that the Ponda Bus Stand is located here.

Altogether it is estimated that in March, 1965, there were 24 grocery shops, 12 cloth shops, 2 tobacco shops, 14 coffee houses, 6 bakeries, 5 hotels and 9 restaurants and several wine shops at Ponda.

Industrial Area

There is no distinct industrial area in the town. There are, however, a few isolated workshops. For instance, there is an automobile workshop, a tyre retreading workshop and two flour mills in Bhailo Bazar ward; there is a saw mill in the midst of the residential houses in Durgabhat ward. Besides there is a defunct Handloom Factory in the same ward. A Drug Factory and a Tile Factory are also nearing completion here. As these industrial units are small in number and also as they are scattered over the different areas of the town, they do not have significant visual impact over the functional landscape of the town. This, however, should not mean that the town does not have any industrial complex worth-mentioning. Though not situated inside the town, there are a few industries in the outskirts of the town, which cannot but influence the economic and social life of the town. There is a Match Factory at a distance of 2 kms. from the main residential area of the town in the village Kurti. A Cocacola Factory is situated at a distance of $2\frac{1}{2}$ kms. from the town, on Ponda Margao road. A Saw Mill is situated $\frac{1}{2}$ km. away from the town on Ponda Durbat road. They may be considered to be potential focal points for future growth of the town, both physically and functionally.


FUNCTIONAL ZONES OF PONDA TOWN
(NOT TO SCALE)
FROM PANJIM
TO MARGAO
LEGEND:
TOWN BOUNDARY
RIVER
ROAD WITH BRIDGE
BUSINESS AREA
ADMINSTRATIVE AREA
AREA BOUNDARY
INDUSTRIAL AREA
RESIDENTIAL AREA, HIGH
" " MIDDLE
" " POOR
AGRICULTURAL AREA
PARK

Map No. 1

Residential Areas

According to the electoral roll prepared in 1962, there are 542 residential houses in the town providing accommodation to 622 households. As already mentioned, they are spread out all over the town. The pattern of distribution of the residential houses with reference to status ethnic group etc. are discussed below:

Distribution of the houses with reference to type

The residential houses can be divided into three categories with reference to materials, size and component elements. The three categories are: bungalow type house, brick built ordinary house and *kacha* house. Their particulars are as follows:

(i) Bungalow type of house

The bungalow type of houses can be seen in Sadar ward along the main road running from Ponda to Margao. Most of these bungalows were constructed during the Portuguese rule for being allotted to the high officials of the Colonial Government. At present the bungalows are occupied by Government officers, doctors, advocates, affluent businessmen etc. Hence the area where the bungalows are clustered together can be considered as the aristocratic area of the town.

A typical bungalow consists of a main building, a separate kitchen at the back and a yard both at the front and the back. The main building has a covered verandah all around and four to five rooms meant for sleeping, reading, storage etc. Guests are generally received on the verandah. In many of the bungalows, there is also a separate drawing room. The floors and walls of the bungalows are constructed with brick and cement. The roofs are sloping to withstand the heavy rainfall and are made of wood or tile.

(ii) Brick built houses

In Sadar ward ordinary brick built houses are found just behind the bungalow pattern of houses. Such houses are found in Bhailo Bazar and Durgabhat wards as well. Brick and earth are used in these houses for floor and wall and tile is used for roof. Middle class families generally reside in these houses. Each house has a main building, with or without compound. The main building is divided into a number of rooms by wooden partitions. One of these rooms is set apart for household deity and outsiders are not allowed to enter it. There is a covered verandah at the front; sometimes it is found all around the building. In addition to its other use, such covered verandah protects the walls from being damaged by heavy rainfall. Many of these houses do not have any latrine. Where latrines exist, they are generally servicing latrines, away from the main buildings. More often than not, the people go to the open fields to ease themselves.

(iii) Kacha houses

Kacha houses with mud floor, palm leaf wall or mud plastered wall and palm leaf roof or tile roof are proportionately more in number in Varcornen and Khadpabandh wards and also in the back portions of other wards. These houses are inhabited by lower middle and poor class people. In a general way, it may, therefore, be stated that, the greater distance of a house from the centre of the town or from the main roads, the inferior is the type of the house and the lower is the status of the occupant of the house.

The houses occupied by the poor and lower middle class families are generally located adjacent to paddy fields. The ground plan of a typical house is rectangular in shape. The walls are mostly mud plastered. The roofs are thatched with palm leaf and straw. These are sloped on two sides and the central ridge is raised and curved. The eaves sometimes touch the ground, so as to give protection to the walls against the rains. There are a number of rooms in the house. The central one is the sleeping room; on one side of it is the place of the deity of the household; on the other is the kitchen.

It is to be noted that whatever may be the type of the house, in each Hindu household there is a *tulsi* plant (Ocimum Bacilicum) in the courtyard and in each Christian household there is a cross at the front of the house.

Residential pattern with reference to ethnic groups

No caste or community-wise Census data are available for Ponda Town, or for the matter of that, for any territory of Goa. But it is possible to get some idea about the pattern of distribution of different castes and communities from the voter's list. Ponda Town is considered to be a separate constituency for returning a member to the Legislative Assembly of Goa, Daman and Diu. In 1963 the electoral list was prepared; it contains the names of all adults having voting right.

Number of voters and their caste and community in each ward have been indicated by interviews. The position is discussed as follows:

Bhailo Bazar Ward

There are 376 persons, including 182 males and 194 females, in the voter's list of Bhailo Bazar ward. The caste and community-wise break up of the above persons is as follows:

TABLE 3

Caste and community-wise break-up for Bhailo Bazar Ward

Community	Male	Female	Total
1	2	3	4
1. Christian	46	51	97
2. Muslim	11	14	25
Hindus			
3. Naik or Bhandari	24	27	51
4. Gaur Saraswat Brahman	38	36	74
5. Vaish or Vani	49	52	101
6. Lohar	4	3	7
7. Lingayat	2	2	4
8. Kansar	4	2	6
9. Sonar	2	3	5
10. Maratha	2	4	6
TOTAL	182	194	376

The table shows that in the ward as a whole, no community has decisive dominance. It is multi-ethnic in composition. Numerically the Vaish or Vani caste constitute the largest group.

As the main market of the town is situated in this ward, the Vanis, who are the trading caste have good concentration here. But their numerical superiority is only nominal; they have a lead of only four, over the next group in numerical strength *viz.*, the Christians. Other castes and communities found in significant number in the ward are the Gaur Saraswat Brahmans, Naiks and Muslims. As indicated in the table, people of five other castes are found in the electoral roll in this ward.

Though in the ward as a whole, no community has decisive dominance, there are some pockets within the ward where the people belonging to the same community live clustered together.

Durgabhat Ward

There are 285 persons, including 148 males and 137 females in the voter's list of this ward. The caste and community-wise break-up of above persons is as follows:

TABLE 4

Caste and community-wise break-up for Durgabha Ward

Community	Male	Female	Total
1	2	3	4
Christians	1	1	2
Muslim	20	15	35
Hindus			
Naik	39	41	80
Gaur Saraswat Brahman	6	6	12
Brahman (Others)	4	2	6
Vaish or Vani	74	69	143
Maratha	2	3	5
Sikh	2	..	2
TOTAL	148	137	285

The above table shows that in this ward the Vanis or Vaish are the dominant community. They constitute slightly more than 50 per cent of the adult population, being 143 in number out of 285. As a part of the market area is situated in this ward, the Vanis, who are traders by tradition, have larger concentration here. They live in more or less a single cluster. Numerically, the next important community in the ward is Naik or Bhandari (80). They also live in more or less a single cluster. The third important community is Muslim (35). As is expected, all the Muslim households are clustered together. The households belonging to the other communities live mixed up with one another.

Santacruz or Dharmawada Ward

There are 170 persons, including 78 males and 92 females, in the voter's list of Dharmawada or Santacruz ward. The caste and community-wise break up of the above persons is as follows:

TABLE 5

Caste and community-wise break-up for Santacruz Ward

Community	Male	Female	Total
1	2	3	4
Christian	43	59	102
Muslim	3	3	6
Hindus			
Gaur Saraswat Brahman	16	12	28
Other Brahman	..	1	1
Naik	11	12	23
Vaish or Vani	2	2	4
Maratha	2	2	4
Chamar	1	1	2
TOTAL	78	92	170

The preceding table shows that in this ward the Christians (102) are in majority, being 60 per cent of the total population. They live more or less in a single cluster.

The Christian adult population have a lead of 74 persons over the second numerically important community *viz.*, Gaur Saraswat Brahman. This community as well as the Naiks, the third important community in the ward have small clusters of their own. The other communities including the Muslims live interpersed in the ward.

Sadar Ward

There are 413 persons including 201 males and 212 females in the voter's list of this ward. The caste and community-wise break-up of the above persons is as follows :

TABLE 6

Caste and community-wise break-up for Sadar Ward

Community	Male	Female	Total
1	2	3	4
Christian	64	68	132
Muslim	16	8	24
Hindu			
Gaur Saraswat Brahman	51	66	117
Other Brahman	5	8	13
Naik	36	42	78
Vaish or Vani	9	12	21
Maratha	14	4	18
Gavada	3	4	7
Madrasi (caste unspecified)	1	..	1
Gujarati (caste unspecified)	1	..	1
Unspecified	1	..	1
TOTAL	201	212	413

The above table shows that the Christians are the single majority community in the ward; but their numerical superiority, compared to the second largest group *viz.*, Gaur Saraswat Brahman is not considerable. The difference is only of 15. The third, important community, *viz.* Naik or Bhandari, is also fairly large in number. Four other communities have also not insignificant population. The ward is thus effectively multi-ethnic in character. It is because of the fact that the new market as well as, a number of Government offices are situated in this ward. Many of the households are sojourners. The Christians, the Gaur Saraswat Brahmans and the Naiks are, however, mostly old residents of the town. The Christians were settled here by the Portuguese Government, the Gaur Saraswat Brahmans are wealthy land-owners. They live in more or less contiguous areas, but these contiguous areas or neighbourhoods are not identified by any generally known name. On the other hand, the small cluster of the Muslim population, living in the ward is known by a distinct name, *viz.* Kaziwada.

Khadpabandh Ward

There are 116 persons, including 63 males and 53 females, in the voter's list of the ward. The caste and community-wise break-up of the above persons is as follows :

TABLE 7

Caste and community-wise break-up for Khadpabandh Ward

Community	Male	Female	Total
1	2	3	4
Christian	3	2	5
Hindus			
Naik	42	36	78
Gaur Saraswat Brahman	7	8	15
Other Brahmans	5	4	9
Vaish or Vani	3	2	5
Madival	2	1	3
Sonar	1	..	1
TOTAL	65	53	116

In this ward the Naiks or the Bhandaris constitute the numerically dominant community accounting for 67% of the total adult population of the ward. They have a numerical superiority of 63, over the second largest community, *viz.* Gaur Saraswat Brahman. Though in this ward, the houcholds of the same caste tend to live side by side, as in other wards, the numerical strength of the various castes, except the Naiks being insignificant, they do not constitute any cluster or pocket.

Varkornen Ward

There are 218 persons in the voter's list of this ward. Both the sexes are found in equal number among these 218 persons. Their caste and community-wise break-up in this ward is as follows :

TABLE 8

Caste and community-wise break-up for Varcornen Ward

Community	Male	Female	Total
1	2	3	4
Christian	25	25	50
Muslim	13	11	24
Hindus			
Naik	59	63	122
Vaish or Vani	1	..	1
Maratha	..	1	1
Unspecified	1	..	1
TOTAL	109	109	218

This ward is situated on the side of the rivulet. Here the Naiks, the main labouring class in the town, are the majority population. The Christians and the Muslims are also found in not insignificant number.

Taking an overall view of all the wards, it is found that though different castes and communities are numerically preponderant in different wards, the town as a whole cannot be divided into different segments with reference to concentration of castes and communities. Thus, the Christians are found in good number in four wards, out of which in two wards they constitute the largest community and in the remaining two wards they constitute the second largest community. The Muslims are found in fairly good number in four wards. Among the Hindus, a number of castes are found in fairly good number in more than one ward. The Vanis or Vaishyas constitute the single majority community in two wards; they are found in two other wards; also they are found in fairly good number in another ward. The Naiks account for the majority of the adult population in two wards, also they constitute the second largest community in another ward. They are found in good number in three other wards also. The Gaur Saraswat Brahmans constitute second largest community in three wards; in another ward though they do not constitute the largest or the second largest community, they are found in very good number accounting for 74 adults compared to 101 and 97, in case of the largest and second largest communities respectively.

Sociologically, the above pattern of interpenetrating dispersion of communities is significant. It is likely to contribute towards intra-ward conflict and tension, but at the same time, it is likely to smoothen, inter-ward rivalry and help to the growth of a unified community life for the town as a whole. To what extent the logic of the situation has fulfilled itself, will be examined in the chapter on conclusion.

Here it is to be mentioned that the pattern of inter-penetrating dispersion of the communities, has not been obtained by deliberate design. It is the outcome of historical circumstances. The town has grown through phases; and in each phase diverse communities have been attracted to the town and settled side by side. For proper appreciation of the socio-economic complex of the town, it is, therefore, necessary to have an appraisal of the history of growth of the town. The same would be attempted in the next chapter. Before the present chapter is concluded, some preliminary information would be furnished about the various castes and communities found in the town.

Ethnology of the castes and communities found in Ponda town

Christian

The Christians living at Ponda, are all Roman Catholics. Among them, there are, however, caste like segments with hierarchy of status as carry-overs from the preconversion castes. At the top of the hierarchy are the Brahman Christians, followed by the *Chaddi* Christians. The latter segment consists of converts from Maratha and Vani or Vaish castes. At the bottom of the hierarchy are the Sudra Christians. There is no commensal restriction among the different segments. But traditionally a Brahman Christian and a Chaddis Christian will not enter into marital alliance with a Sudra Christian. It was, however, stated by many Christian informants, during the survey, that the above restriction is not rigidly observed now-a-days.

Muslim

Most of Muslims residing in the town belong to Sunni sect. They first settled here in 1489 A.D. at the time of Ismail Adal Shah.

Hindu

Among the Hindus, Gaur Saraswat Brahmans enjoy the highest status. Their traditional status is strengthened by the fact that they are the most important land-owning caste in the area. Karhadas and Chitpavan Brahmans, though not materially as well off, as the Gaur Saraswat Brahman, enjoy high social status because of their priestly function. Vanis or Vaishyas, the traditional trading community, occupy the next place in the social hierarchy. Then come the Naiks or Bhandaris, the farmer caste. Madivals or washermen claim the same status as the Naiks or Bhandaris. At the lowest rung of the social hierarchy are the Chamars, the leather working caste. The Bhangis or scavengers who have migrated to the area from Delhi and Punjab are ranked equally with the Chamars. Another caste which is considered to hold the same status is Ghati. They are nomadic basket makers.

CHAPTER II
HISTORY OF GROWTH OF THE TOWN

Myths and Legends and Inferences from Locational Factors

There is no myth or legend connected with the origin of the town. The name 'Ponda' is considered to have been derived from the Konkani word *Fond* which means a ditch or a low lying area surrounded by hills. The site of the town suggests that the above interpretation is correct. Ponda is situated in a valley or a low lying area surrounded by hills on all sides. Thus, it is well guarded from surprise attacks from outside.

Some persons in the town believe that in the ancient past, the residents of this town were known as *Fondu* and that the name of the present town has been derived from them. But it is not generally accepted.

It is obvious that, the strategic situation of the place in the fork formed by two rivers *viz.*, Mandovi and Zuari and the additional protection provided by the hills, attracted settlers to this part of Goa quite early. The flat valley and the perennial streams must have provided additional attractions. It is quite likely that the early settlements grew up along the two sides of the perennial streams and the low ridges. No relics of early settlements have, however, been found to substantiate the above presumption.

History of the Region with Particular Reference to Ponda

To have a proper understanding of the social situation of Ponda, it is necessary to have an idea of the history of the region and to relate the same to the vicissitudes of changes at Ponda. Goa being a very small territory, the history of the region would, to a large extent, mean the history of entire Goa.

In the past, Goa was not a single country or kingdom. Different parts of the present territory of Goa were under different rulers. It was only after the Portuguese conquest, that the different parts were brought together, to constitute a single political entity; how much they were integrated socially and culturally, is however, a different matter?

Some inscriptions on stones and copper plates discovered in different parts of Goa, provide important clues to the history of the region.

In 1927, a Brahmi inscription discovered in a cave at Arvalem (near the water-falls), 32 kms. from Ponda on Ponda Belgaum road, makes a mention of "*Sachipura cha Sira si*" i.e., "at the top of Sachipura." This is the most ancient inscription found in the region; and according to Prof. Pissurlecker it indicates the existence of a great commercial centre somewhere nearabout, in the first century of the Christian era. He has further suggested that the centre might have been located on the site of the present obscure village of Cundem, where some gold coins belonging to Kadamba dynasty of Goa have been found. It is, however, not known what was the form of Government that ruled over the city in those days and what was its jurisdiction?

At Colvale, 46 kms. southeast of Ponda, a statue of Buddha has been found. According to Heras it belonged to the first or second century after Christ.

In 1934, three copper plates with Brahmi inscriptions were found at Siroda, 8 kms. south east of Ponda. These reveal that round about 4th century A.D. there reigned at Chandrapura (modern Chandor in Salsette), a king named Devaraja who conferred some lands to two Brahmans of Tanem and Cortalim of Verna. It appears that Devaraja belonged to Bhoja dynasty. At Bandora, 1 km. from Ponda, some other inscriptions in Sanskrit have been discovered which also confirm the existence of Bhoja dynasty in Goa, during 6th or 7th century A.D.

Historians are of the view that the successors of Devaraja were weak rulers and ultimately the kingdom passed under the powerful Chalukyas of Deccan.

In their turn, the Chalukyas were ousted by the Rastrakutas of Malnad. In 754 A.D., Krishna I of Rastrakuta dynasty conquered the whole of southern Konkan, including a large part of Goa. His conquest, however, did not eliminate other contenders for power in the area. Southern portion of Goa came under the control of Silahara dynasty, who had their capital at Valipattan (identified with the town Valaval in Sawantwadi).

They formally acknowledged the overlordship of the Rastrakutas, but gradually asserted their independence. They ruled over the area from 8th to 11th century A. D. At the same time, Kadamba dynasty was controlling the other parts of Goa. This dynasty was founded by Mayur-Varman at Banavasi, in the 4th century A. D. In course of time, the rulers of this dynasty were subjugated by the Chalukyas. One branch of Kadamba family settled at Chandor of Goa. Though they acknowledged the overlordship of the Chalukyas, they were virtually independent. They governed that part of modern Goa., which lies to the south of the Zuari river, while the Silaharas of Valipattan held sway over the Islands of Goa. Thus, it is found that Ponda was under the rule of the Silaharas, whereas the territory just adjoining Ponda, was under the rule of the Kadambas in the south.

Though the Kadamba rulers were holding power over parts of Goa for sometime, the real founder of Kadamba power in Goa was Guhalladeva II, who reigned towards the end of the 10th century. When he died about 1005 A. D. he left to his son Shastradeva II, not only a large kingdom to the south of Zuari river, but also the overlordship over many chieftains of the Ghats and the surrounding country together with strong alliances with the most powerful kings of Deccan. Shastradeva II, carried on the work begun by his father and in course of time became the master of the whole of Konkan. Shastradeva's son Jayakeshi strengthened his navy and made it an efficient weapon of attack and defence. He shifted his capital to Govapuri (which became so rich and prosperous that it had trade relations with 14 countries from Zanzibar in Africa to Bengal and from Ceylon to Saurashtra).

It appears that during the rule of Shastradeva II or Jayakeshi I, Ponda came under the Kadamba dynasty. By 1126 A.D. the Kadamba Kingdom of Goa extended as far east as Unakal near Dharwar and as far north as Salsette near Bombay. But at that time they were under constant pressure of the Hoysalas of South. They could not keep the Hoysalas in check for long who made frequent inroads into the southern parts of the kingdom and by the second quarter of the 12th century, absorbed the same. The last great king of the Kadamba dynasty was Tribhuban Malla. He died in 1238 A.D. fighting bravely against the Yadavas of Devagiri for the independence of his country. After overrunning the country, the Yadavas followed a very narrow minded policy and reduced the kings of Goa to the status of Governors under the supervision of Yadava Officers. As a result, the relation between the rulers of Goa and the Yadava emperors of Devagiri, always remained strained. When Malik Kafur, General of Sultan Alauddin Khilji of Delhi, attacked Devagiri in 1308 A.D. Kamadeva, the king of Goa, did not come to the aid of the emperor. He declared himself independent. But after overrunning Devagiri, when the army of the Malik Kafur turned towards Goa, Kamadeva could not resist him. He took refuge at Chandor, where he died in 1310 A.D. When Malik Kafur withdrew from Goan territory in 1312 A.D. Kamadeva's son recovered the kingdom. But during the time of Kamadeva's grandson the Kadamba dynasty was finally disposed of by the Bahmani Nawab of Honavar in 1347 A.D. Later on from 1378 A.D. for a short time Goa passed under the control of the Vijaynagar kingdom. In 1407, however, it was reconquered by the Bahmanis. After that it again changed hands. But in 1472 A.D. Mahmud Gawan, General of the Bahmani king, Yusaf Adil Shah, again took possession of Goa. Towards the end of the same century the Bahmani kingdom was disintegrating and was divided into five princedoms. The *jagir* of Goa fell to Yusaf Adil Shah. Though the Bahmanis were intolerant Mohammadans, Adil Shah was extremely tolerant. Under him Goa became rich and prosperous.

In fact it was during the time of Yusaf Adil Shah that Goa first came into prominence. At this time the territory of Goa was a separate province and its boundary extended upto Konkan.

Towards the end of Yusaf Adil Shah's rule the Portuguese sailors made their appearance on the Indian scene. In May, 1498, Vascodegama landed at Calicut. Soon the naval supremacy of the Portuguese was established in the Arabian Sea. Taking advantage of this position two Hindu Officers of Yusaf Adil Shah conspired with the Portuguese and invited them to take over the possession of Goa. At this critical moment Yusaf Adil Shah died and his son, Ismail Adil Shah, ascended the throne in 1510 A.D. On 25th November of the same year Albuquerque finally conquered the island of Goa, and established his rule in the city of Panjim. Thereupon Ismail Adil Shah shifted his headquarters from Panjim to Ponda in 1512 A.D. He constructed a fort near the north western entrance of the present day Ponda

town. The remains of the fort known as *Kot* is still seen by the side of Ponda Panjim road. It is said that including Safa Masjid inside the old fort there were altogether 27 mosques in Ponda. These were later on destroyed by the Portuguese in 1540 A.D.

Shortly after Ismail Adil Shah transferred his capital to Ponda the Portuguese tried to take Ponda by surprise but they were beaten back. Thereafter the Portuguese made several attempts to take possession of Ponda; at times they were successful in inflicting severe damage to the capital but they could not consolidate their position. Each time after carrying on their incursion they had to retreat.

Till the early seventies of the 17th century the territory of Ponda was ruled by the Governors appointed by the Bahmani kings of Bijapur. In 1672 A.D. during the reign of Sikandar Adil Shah, Ponda was attacked by the Marathas under Shivaji. According to historical records in his first attempt Shivaji failed to take possession of the fort but ultimately, in early 1675, he was successful in establishing his authority over Ponda and the surrounding territory. In 1680 Shivaji was succeeded by this son, Sambhaji. He faced the onslaught of the Portuguese soon afterwards. In 1682 Portuguese Viceroy, Francisco de Tavora, advanced in person with his army and laid seige of Ponda. Sambhaji immediately marched at the head of an inconsiderable force to raise the seige, and chased the retreating Portuguese army and arrived at the back-waters, which separates the island of Goa from the main land (*i.e.*, at Banastarim). But he could not prolong his chase beyond Banastarim and could not cross the fort. After a few days he returned to Ponda on hearing the news that Aurangzeb's forces have marched into Deccan against him. In 1683 A.D., Sambhaji moved the city of his administration from Ponda to a hill named Madangarh, 3 kms. south of the old fort *Kot*. In 1685, Sambhaji was facing some troubles in this region. The Portuguese stirred the Desais of Sonda and Karwar (about 80 kms. south west of Ponda), who were nominally feudatories of Sambhaji, to revolt against him and helped them with troops.

Again in 1689, Aurangzeb snatched the fort of Sonda from Sambhaji and gave the same to the Sonda Chief as a *jagir* for an annual tribute of Rs. 80,000 in 1695 A.D. The Italian traveller, Gemelli Careri, found Ponda fort in the hands of Mughals. He described the Subha of Ponda as "draining the poor country people making a few cottage sometimes pay thousands of rupees."*

In 1706, Ponda was subjugated by the Portuguese who, however, allowed the Chief of Sonda to administer the territory after he entered into a Treaty whereby he consented to become a tributary to the king of Portugal. In 1726 A.D., the Sar Dessaye of Kudal took possession of the fort of Ponda. The chief of Sonda, however, re-established his authority with the assistance of the Portuguese. At the end of February 1756 a body of Marathas invaded Sonda and the king was forced to hand over the control of the Ponda fort to the Marathas. On hearig this, the Portuguese Viceroy resolved to march to Ponda to prevent its falling into the hands of the Marathas. He took his position on the top of a hill from where he commenced the bombarding of Ponda. But in the counter-action on the part of the Marathas that followed, the Viceroy himself was killed on June 28, 1756 A.D. In 1763, the Portuguese master-minded an alliance with the local chiefs against the Marathas and advanced against Ponda. After a seige of 14 days the commander of the fort capitulated and the Portuguese took possession of the same. Immediately afterwards, they demolished the fort and annexed the district to Portuguese possessions. It was subsequently given to Sonda by a treaty but was garrisoned by Portuguese force in the pay of the king of Sonda.

Around the same time the army of the Haider Ali of Mysore overran Sonda whereupon the Chief of Sonda was forced to fly and take refuge in Goa. In 1790, the Chief of Sonda, being still a refugee in Goa, tried to establish contact with the Marathas with the view of retaining possession of his kingdom. This made the Portuguese apprehensive about the intentions of the Chief. At this time news arrived to the effect that a fleet had been seen in the vicinity of Piro and it was uncertain whether it belonged to the Marathas or to the English. Scared at these developments, the Portuguese authorities and the Chief of Sonda hurriedly entered into a Treaty by which the latter "abdicated and assigned to the Portuguese all his rights in the territories of Ponda, Zambolim and Panch Mahal as well as the fortress of Cabo del Rama, and the jurisdiction of Canacona**. It was later on

*Churchill's travels, IV, 214.
**Danver's History II, 448—449.

alleged by the Chief of Sonda that the king of Portugal had promised to restore to the Sonda family the provinces of Ponda and Zambolim, Supem and others as soon as they would be in a position to hold the same.

The members of the Sonda family are still living at Nagesh, about 2 kms. from Ponda. Later on they fixed some annual purse to be given to the Sonda Chief.

It seems from the above history that the Portuguese never owned Ponda either by conquest or otherwise. It is also doubtful whether the Treaty of Cession, drawn on 18-1-1791, gave the actual right of possession to the Portuguese or whether it only, gave them the right to govern the territory ultimately to avert the apprehension of intervention by a third party.

Without entering into the controversy about the nature of actual right that the Portuguese had over Ponda, it may be stated that the effective control of the Portuguese over Ponda started in 1763, when a military garrison was stationed here, in terms of the treaty between the Portuguese and the chief of Sonda.

History of the Growth of Different Localities

Because of the stationing of the military garrison, as well as because of the strategic position of Ponda, the place grew rapidly. It attracted traders and professionals quite early and though it did not grow much in size, it developed other urban characteristics. The different wards of the town were populated at different times. It appears that Bhailo Bazar and Durgabhat localities were populated at least 400 years ago. A few important temples *viz.*, Vithoba, Bhumi Purush, Keshavdeo and Kal Bhairon are situated in these localities. Just at the outskirts of the town, is situated St. Annes church which is dated 1763 A.D. It appears that the locality which had developed next is Sadar ward. It is considered to be about 200 years old, and the military garrison of the Portuguese was stationed here. Definite information is not available as to when Varcornen and Khadpabandh localities came into existence. It, however, appears that hamlets of serfs and labourers existed in these localities even before the Portuguese garrison was stationed at Ponda. The fort of Adil Shahi rulers is just at the north east of Varcornen locality. It is presumed that whereas the nobility used to stay inside the fort, the ordinary people used to live in the adjoining area outside the fort. The Khadpabandh locality is also not far from the old fort of the Adil Shahi dynasty, which extended upto Safa Masjid. Its being inhabited quite early cannot be ruled out. The locality latest to come into existence is Santacruz. About 30 years ago, some people from Khadpabandh locality moved to this area and inhabited it. It, however, appears, that it is not unlikely that this area was inhabited even in the past and then was deserted for some time. To the south of this locality exists the ruins of the fort of the Marathas, on Madangarh hill, and to its north is Sadar ward where the Portuguese garrison was stationed. It seems most natural that the civilian population required to render various services in the fort of the Marathas used to live just outside the fort in this locality and that when the Portuguese garrison was set up to the north of this locality, the people did not feel themselves secure to remain sandwiched between the two armies and shifted to a different area. Later on, when the Portuguese rule was well-established and the problem of security did not exist, this locality was again populated.

Though it is not definitely known whether all the localities at present included under the town, were inhabited in the past, it can be stated that only a few localities were involved in the urban way of life at early stage. The incorporation of the other localities in the urban complex took place later on. The localities where the urban way of life stabilised earlier, are Durgabhat, Bhailo Bazar and Varcornen. These are considered to be the old parts of the town. The localities which were later on brought within the fold of the town are Sadar-Bazar and Santacruz. These localities are considered as new parts of the town. In between the old parts and the new parts there were stretches of uninhabited areas. Gradually these were connected with the establishment of shops and a few residential houses.

Growth of the town received a fillip during 1931—35, with the construction of Banastarim bridge over Mandovi river at a distance of 15 kms., Borim bridge on Zuari river at a distance of 5 kms. and Khandepar bridge on Khandepar river at a distance of 5 kms. These bridges connected Ponda with north western Goa on the one hand, and eastern Goa on the other hand. The former consists of Bicholim, Satari and Sanguem concelhos which are rich in mineral resources. Here it is to be noted that some of the mine owners and rich landlords belonging

to Gaur Saraswat Brahman caste, settled at Ponda and constructed good residential houses towards the beginning of the present century.

Independence of India in 1947, also contributed to the growth of the town. Apprehending that being encouraged by the Independence of India, the local people might try to throw off the Portuguese rule, the authorities strengthened the military force in the town. New residential quarters for military officers were constructed in Sadar and Dharmawada wards and also along Ponda Margao road. As a sequel to the posting of large number of military personnel, demand for various goods, services and amenities also went up. This contributed towards the multiplication of shops and other establishments.

The Opa Waterworks was set up at Khandepar village for supplying drinking water to the town, on 21st March, 1957 by the Portuguese regime. Originally, it was intended to supply water to four towns in Goa *viz.*, Ponda, Panjim, Margao and Vascodagama, including port area of Marmagao harbour. After liberation, in 1962, connections were extended to other places like Mardaul, Santa Cruz, Merces, Raibandar, and Chimbel, which fall on the main pipeline. In 1951, the electric power-house was established at Kurti, at a distance of 2 kms. from the town by the proprietors of the local Match Factory. Availability of power, stimulated the growth of a few small scale industries like Match Factory, Handloom Factory etc.

As noted earlier, in 1950, Ponda was notified as a Villa and the powers of the local municipal committee, incharge of civic affairs, were enhanced.

Ponda witnessed rapid development in all spheres of urban growth after the liberation of Goa in 1961. The Municipality took the initiative to set up a new market in Sadar ward. The local high school which came into existence during the Portuguese regime was further expanded. A cinema hall, named Aaisha cinema was opened in 1963. The Municipal park was renovated in 1963. A branch of the State Bank was established in 1964.

History of the Growth of Different Humanitarian Institutions

A number of humanitarian institutions also came up. Before mentioning them, mention should be made of an institution, which existed even before liberation. An outstanding social worker of Ponda, Sri Dada Vaidya, founded an organisation named Goa Vidya Prasarad Mandal. This organisation is running a number of educational institutions in Ponda concelho. Dada Vidya was a prominent Ayurvedic Doctor, and also a prolific writer. He started a number of Marathi magazines like Vidya Prasar, Pathya Bodh and 'Satsang' etc. He was also an ardent advocate for the cause of cottage industry. He died in 1946, and his statue has been erected at the crossing in Sadar market, near the Bus stand.

Among the new humanitarian organisations which came into existence after liberation, mention may be made of Swami Vivekananda Society, Youth Clubs and Mahila Mandal.

All these developments enhanced the urban colour of the town. Also the town expanded in size and population. New houses rapidly came up along Ponda Khandepar road, Ponda Margao and the Durbat road and Ponda Panjim road. Among these, the expansion of built-up areas along Ponda Margao road and Ponda Panjim road is particularly conspicuous.

History of Settlement of Different Categories of Population

During the rapid survey it was not possible to obtain a complete history of the settlement of the different categories of population. However, through interviewing the heads of the households covered by the survey, it was possible to get a broad outline of what the people believe to be the history of settlement of the town. The same is briefly indicated below:

The Bhandaris and the Gavadas and probably Mahars were the first to settle at Ponda in an unknown past. They cleared the forest clap valleys near the perennial streams and began to live in small hamlets. They carried on cattle breeding alongwith cultivation.

Due to location of Ponda at a central place, it easily grew up as a marketing centre, where, on the one hand, cultivators from the surrounding areas used to come with marketable commodities like betelnut, coconut etc. and on the other hand, traders used to come from distant areas to take over the same and export outside. Gradually some Vani or Vaish families settled in the localities now known as Durgabhat and Bhailo Bazar and built up temples in honour of their deities.

The temples attracted servants and functionaries like priests, barbers, washermen etc. They settled near the temples and were apportioned lands out of those dedicated to the temples, as remuneration for their services.

During the rule of the Adil Shah family (1489 A.D. to 1510 A.D.), some Muslim immigrants from Saudi Arabia settled at Ponda.

When the Portuguese established their overlordship over the areas known as "*old conquest areas*" and Ponda remained outside their purview, they appear to have adopted a policy of oppression of the local Hindus. On June 30, 1541, the Governor passed on order to the effect that "all the Hindu temples be destroyed, not leaving a single one in any of the islands of Salsette and Goa". To evade persecution, or in the alternative conversion, a large number of Hindus migrated to Ponda and its adjoining areas. It is, however, not known, they mainly belonged to which castes.

The Gaur Saraswat Brahmans were attracted to Ponda during early decade of present century due to availability of educational facilities.

The Christian population came into existence in the area after Ponda concelho was conquered in 1763 A.D. They are mostly converts from Hindus castes.

It is believed that after the final conquest of Ponda by the Portuguese, a large number of Muslims fled from the area. Except this, no large scale migration has ever taken place from Ponda. On the other hand, its good climate, fertile land and sweet water have always attracted people from outside.

Impact of Topography on the Pattern of the Physical Growth of the Town

As noted earlier, the topography of the town is such, that it presents combination of ridge and valley. The valley is fairly flat along the rivulet that passes through the town from north east to south and south west. The contour of the valley is 20 metres and constitutes the upper limit for the settlements in Ponda town. The construction of the houses and the development of the roads took place on the flat land of the valley and the surrounding hills provided restrictive limits to the spread of the town. As a result expansion of the town has taken place in ribbon shape.

CHAPTER III

AMENITIES AND SERVICES—HISTORY OF GROWTH AND THE PRESENT POSITION

Scope of Amenities and Services

Amenities and services available in the town are of two types. Some of them cater not only to the needs of the town but of the surrounding region as well; others specifically relate to the needs of the dwellers of the town. The amenities and services grew alongwith the political, social and economic growth of the region and the town; on the other hand, existence of the amenities and services undoubtedly contributed to the physical growth of the town. Before, however, the specific amenities and services are described, it is proposed to give an idea of the general administrative setting—both of the Government at the local level and of the Municipality.

Administrative Offices of the Government

Mamlatdar Office

Among the Administrative offices of the Government most important is that of Mamlatdar. It is situated in Sadar ward and faces the Municipal Park.

Mamlatdar is the administrative head of the concelho. During the Portuguese regime and for a short time after that the corresponding post was designated as Administrator. On 26th January, 1964, the designation was changed.

Here it is to be noted that during the Portuguese regime the functions of the Administrator were not identical in all the concelhos. It varied from concelho to concelho. There were three categories of concelhos, *viz.*, Class I, Class II and Class III. Ponda was a Class I concelho. The administrator was the head of the concelho in the administrative, judicial and civil matters. The police was under his control and he was responsible for the maintenance of law and order in the concelho. He was to keep vigilance over the activities of the businessmen and traders. For this purpose, every week he used to obtain from each village, information relating to the prices of the essential commodities like foodstuff and kerosene. After collecting the above data, he used to send the same to the Director of Civil Administration. In cases where the prices charged by the profiteers involved a profit higher than 15%, the Administrator could impose a fine. He could also enquire into the complaints of employees about whether they were being forced to do work outside the normal hours or on holidays. Further, he was authorised to look into the working conditions of the mining labourers to ensure that the mineowners complied with the requirements of law relating to provision of shelter, medical facilities, regulated working hours, employment of juvenile workers etc. The land administration also rested with the administrator. Besides, the Administrator was the Chairman of the Municipality in other than Class I concelhos. In the new set up, most of the functions of the Administrator have devolved on the Mamlatdar. He is vested with the power of a first-class Magistrate. But he is primarily incharge of land administration; leasing of lands of *communidades*, control of use of non-agricultural lands of communidades and temples etc.

Ponda being a Class I concelho, one non-official resident of the town, was the chairman of the Municipality during the Portuguese period. Immediately after liberation the then Chairman was removed from his office, and the administrative head of the concelho was put incharge of the Municipality as well. In 1964 a prominent resident of the town was appointed as the Chairman, and he remained in position for about 1½ years. After that he resigned from the post, and the administrative head of the concelho again took over the charge of the Municipality.

Other Government Offices

Other Government offices, in the town, all of which are in existence for more than 60 years, are the Revenue Office, Tribunal Court, Forest Office, Police Station, and Birth and Death Registration Office.

Like the Mamlatdar's Office, the Revenue Office is situated in Sadar ward by the side of Police Station. The Tribunal Court is situated by the side of Ponda Durbat road. It exercises control over judicial matters in the concelho. There was only one Divisional Forest Office, at Ponda, before liberation. After liberation it has been bifurcated into two. These two offices are called North Goa Divisional Forest Office and South Goa Divisional Forest Office, respectively. The North Goa Divisional Office is situated in Bhailo Bazar, the South Goa Divisional Office is in Sadar ward. The Police Station is also situated in Sadar ward,

near the bus stand. The Birth and Death Registration Office is situated in the building of the Municipal Office.

Some new offices have been established after liberation. Among them, the most important is the Block Development Office. It was started on 18th January 1963 and is located in Dharmawada ward. There are 28 villages under the jurisdiction of Ponda N.E.S. Block.

Municipal Office

The Municipality at Ponda is in existence for more than 30 years. All these years, its office has been housed in the same building. It is located in Sadar ward, just by the side of the National Highway, which connects Ponda with Margao and Panjim. Formerly it was termed as *Cassabe de Ponda,* but it was changed to *Villa de Ponda* in 1949.

The Act under which the Municipalities are constituted and the affairs of the Municipalities are guided is known as *Reforma Administrativa Ultramarina**.

Before liberation Ponda Municipality was looking after the construction and repair of roads, lighting, sanitation and water supply not only in the town but in the entire concelho. After liberation the position changed. In 1963, the rural areas were brought under Panchayat Samiti and the jurisdiction of the municipality was confined to the urban limit of Ponda. But even then, repair of roads inside the concelho, remained the responsibility of the Municipality. Only in December, 1965, responsibility for roads outside the limit of the town was taken over by the Public Works Department.

At present the Municipality interalia looks after the following activities.

1. Construction and repair of roads within the Municipal limit.
2. Provision of street light.
3. Sanitation of the town.
4. Provision of midwife services.
5. Maintenance of town library.
6. Arrangement of stationery and furniture for the various Government offices in the town.

The income of the Municipality was Rs. 242,240·29 P. in 1961-62; it rose to Rs. 364,840·30 P. in 1965-66. A table showing income by major sources in the years 1961-62, 1964-65 and 1965-66 is furnished in Table 9.

TABLE 9

Income of Ponda Municipality from Major Sources

	Source	Income in Rupees		
		1961-62	*1964-65*	*1965-66*
	1	2	3	4
1	Grants from Government	3,000·00	3,000·00	240,000·00
2	Balance of previous year	41,888·34	77,360·38	52,912·76
3	Rents from Municipal property	10,811·10	10,811·10	10,811·10
4	Tax from market and fairs	13,854·80	8,516·00	9,801·00
5	Tax on vehicles	1,682·30	2,331·87	1,436·50
6	Tax on construction	1,701·18	1,990·53	2,287·18
7	Stamping of weights and measures	4,275·50	4,830·83	2,253·50
8	Tax from slaughter houses	610·00	838·16	790·83
	Total income from all Sources	242,240·29	164,658·59	364,840·30

From the above table it is found that rent from municipal property, and taxes from markets and fairs were the main sources of income in 1961-62 and 1964-65. In both the years noimnal amount of Rs. 3,000 only was received as grant from the Government. In 1965-66, on the other hand, the major source of income is Rs. 240,000, out of total income of Rs. 364,840·30, was Government grant. Outside Government grant, rents from municipal property and taxes from markets and fairs remained the main sources of income. But whereas rents from municipal property remained constant, tax from market and fairs had gone down. Another source of income whose contribution significantly went down in 1965-66 is stamping of weights and measures. In 1961-62 and 1964-65 Rs. 4275·50 and Rs. 4,830·83 were realised from this source; but in 1965-66 only Rs. 2,253.50 was realised. The other main sources of income are tax on vehicles, tax on slaughter house and tax on construction. Among them only the last source yielded progressively larger amount during the three years.

Alongwith the changes in income changes are also taking place in the pattern of expenditure. A table giving expenditure by major items during 1961-62, 1964-65 and 1965-66 is furnished in Table 10.

*The above act has been consulted from the book titled *Legislacao-Estado Da India,* Vol.XXXIII published from Impresna National, Nova Goa, 1931.

TABLE 10

Expenditure of Ponda Municipality on Major Items

Source	Expenditure in Rupees		
	1961-62	1964-65	1965-66
1	2	3	4
1 Payment to staff salary	29,300·00	28.249·00	28 770·00
2 Electricity dues, public comforts	250·00	20,000 00	32,513·66
3 Pension to retired staff	2,067·33	19,019·59	23,156·80
4 Construction of butcher's shop, well and culverts	21,715·66	1,020·39	..
5 Civil Jail	4,815·00	4,949·28	5,410·74
6 Construction of lavatory, urinal etc.	2,347·99 (Bus Stand)	4.900·00 (Dharmavada)	7,000·00
7 Payment of arrears of road repairs	1,900·00	4,025·40	..
8 Repairs of roads, gutters and culverts	4,000·00	4,000·00	5,000·00
9 Salary of sanitary staff	1,200·00	3,440·00	3,440·00
10 Total Expenditure on all items	239,884·80	164,658·59	364,840·30

The most striking fact of the above table is that beginning from almost nothing, expenditure on account of electricity and public comfort has expanded very rapidly during this period. In 1961-62, expenditure on this account was only Rs. 250; in 1964-65 it was Rs. 20,000 and in 1965-66, it went upto Rs. 32,513·66. Another item on which there has been rapid expansion of expenditure is pension to retired staff. In 1961-62, it was only Rs. 2,067·33; in 1965-66 it was Rs. 23,156·80. Other items registering significant increase in expenditure are construction of lavatory, urinal etc. and salary of sanitary staff. Two items on which expenses were incurred in 1961-62 and 1964-65 but not in 1965-66, are construction of butcher's shop, well and culvert and payment of arrears of road repairs. In 1961-62 Rs. 21,715·60 was spent for construction of butcher's shops, well and culverts. In 1964-65, split over expenditure of Rs. 1,020·39 was incurred for the same purpose. Payment of arrears of road repairs cost the municipality Rs. 1,900·00 in 1961-62 and Rs. 4,025·40 in 1964-65.

It is obvious from the above, that the town is undergoing a process of rapid face-lift and that the Government is investing considerable amount through municipality for this purpose.

In the context of the above fact, two important services rendered by the municipality, *viz.*, conservancy and street lighting would be examined in some detail.

Street lighting—The municipality provides street lights to the townsfolk. In the year 1962 it started the electrification of the street lights, in 1965-66, the municipality was in a position to provide electric light on almost all the roads in the town. But it is interesting to note that expenses on account of street lights went down in 1965, compared to the previous year. This happened because of the fact that, as per terms of contract the Electric Supply Company used to provide currents at diesal rates till June 1965 and since July 1965 it is charging at hydel rate.

The differences of the two sets of rates would be furnished along with other particulars in respect of the Electric Supply Company. Here a table giving the monthly consumption of electricity by the Ponda Municipality* during the year 1965-66 is being furnished:

TABLE 11

Monthly Consumption of Electricity by Ponda Municipality (1965-66).

Month	Amount charged for current consumed	Remarks
1	2	3
	Rs.	
1 April, 1965	1,772·66	At diesel rate as per contract
2 May, 1965	1,797·66	Do.
3 June, 1965	1,772·66	Do.
4 July, 1965	890·24	At revised Hydel rates
5 August, 1965	850·24	Do.
6 September, 1965	577·46	Do.
7 October, 1965	924·40	Do.
8 November, 1965	840·40	Do.
9 December, 1965	932·40	Do.
10 January, 1966	918·40	Do.
11 February, 1966	785·80	Do.
12 March, 1966	840·40	Do.
TOTAL	12,902·72	

*By Courtesy of Electricity Office, Ponda.

In 1964–65, there were 185 street lights at Ponda, out of which the municipality was paying for 166 lights. The municipality refused to pay for the remaining 19 lights falling on Ponda Savoi Verem road on which the power house is situated. The State Electricity Department also refused to pay the charges for these lights. As a result, these lights have been removed and, on the other hand, there has been no further expansion during 1965-66.

Municipal Library, Ponda

The Ponda Municipal Library is run by the Municipality of Ponda. Originally it was started on private initiative around 1930. Its history of establishment and growth have been collected from Shri Vellingkar, ex-Principal of Almeida School, the same has been confirmed by Shri V.K. Priolkar. According to them, the forerunner of the library was a club named 'Telanga Club' which was established by a group of educated persons. Among them Shri V. K. Priolkar and Shri Raghunath Ganesh Talvarkar took leading roles. This club was formed with an object of arranging lectures and augmenting litrary habits among the people of Ponda. Altogether 15 persons joined the club, but unfortunately they could not pull on together. As a result, the club was closed after a year or so. In 1935, another organisation named 'Maratha Saraswat Mandir' was started in the town. This time the initiative was taken by a batch of educated youngmen belonging to Gaur Saraswat Brahman community; prominent among them was Sri Priolkar. The aim of this organisation was to promote and inculcate litrary habits among the people of Ponda. Sri Priolkar collected books, periodicals and magazines from various sources and at the initial stage the organisation made good progress. But after some time it was found difficult to run the library mainly due to paucity of funds. Around 1940, the ownership and control of the library was, therefore, passed on to the Municipality and its name was changed to Municipal Library Ponda. At present the library has a permanent building of its own which is situated at Ponda Margao road in the Sadar ward in front of the Post Office. There is a paid librarian who looks after the library.

The library remains open daily from 4·00 p.m. to 7·30 p.m. The timings are sometimes adjusted according to the local need. A survey of the literature available in the library shows that most of the earlier collections are in Portuguese language. Now the library is giving more emphasis on collection of books and magazines in English and Marathi languages. A number of Hindi books are also in the collection of the library. A table showing the list of newspapers, magazines and journals received regularly by the library upto April, 1965 is furnished below:

TABLE 12

Journals and Their Particulars Received by Municipal Library, Ponda

	Name	Language in which published	Nature whether daily/weekly/ fortnightly or monthly	Whether Newspaper, Magazine etc.	Published from where
	1	2	3	4	5
1	Kirlosker	Marathi	Monthly	Magazine	Poona
2	Stree	,,	,,	,,	,,
3	Manohar	,,	,,	,,	,,
4	Chandoba	,,	,,	,,	Madras
5	Kumar	,,	,,	,,	Poona
6	Amrhut	,,	,,	,,	Nasik
7	Navanit	,,	,,	,,	Bombay
8	Phulbag	,,	,,	,,	,,
9	Sahadri	,,	,,	,,	Poona
10	Udyam	,,	,,	,,	,,
11	Lokraj	,,	Fortnightly	,,	,,
12	Gramsevak	,,	,,	,,	,,
13	Filmfare	English	,,	,,	Bombay
14	Marmik	Marathi	Weekly	,,	Poona
15	Rasrang	,,	,,	,,	,,
16	Illustrated Weekly	English	,,	,,	Bombay
17	Times of India	,,	Daily	Newspaper	,,
18	Navhind Times	,,	,,	,,	Panjim
19	O Heraldo	Portuguese	,,	,,	,,
20	Diario de Noite	,,	,,	,,	,,

TABLE 12—*contd.*

1	2	3	4	5
21 Vida	Potruguese	Daily	Newspaper	Margao
22 Gomantak	Marathi	,,	,,	Panjim
23 Gomantawani	,,	,,	,,	Margao
24 Rastramat	,,	,,	,,	,,
25 Pradip	,,	,,	,,	Panjim
26 Maratha	,,	,,	,,	Bombay
27 Lokasatta	,,	,,	,,	,,
28 Kessary	,,	,,	,,	Poona

From the above list it is found that altogether 28 journals and magazines are received by the library. Out of these 28, 12 are daily, 3 each are weekly and fortnightly, and the remaining 10 are monthly. Out of the 12 daily papers, 7 are in Marathi language, 2 are in English and 3 are in Portuguese. Out of the 3 weekly papers, 2 are in Marathi language and 1 is in English. Out of 3 fortnightly, 2 are in Marathi and 1 is in English. All the monthly journals received in the library are in Marathi language only.*

In addition to the magazines and journals there are altogether 450 books in the library. The break-up of the same, subject-wise and language-wise, is furnished below:

TABLE 13

Classification of Books in Municipal Library, Ponda

Category	Language		
	Portuguese	Marathi	English
1	2	3	4
Fiction	..	86	..
Drama	..	71	..
Biography	..	44	..
Poetry	..	24	..
Miscellaneous	100	74	55
TOTAL	100	299	55

The table shows that overwhelming majority of the books are in Marathi language. There are also about 100 books in Portuguese and 55 books in English. While the Marathi books relate to different subjects like fiction, drama, biography etc., the English books mostly relate to historical and other miscellaneous categories. Classification of the Portuguese books could not be readily obtained. These belong to different categories. It appears that there is not much interest among the population, about the Portuguese books.

Project Implementation Centre

For implementing programmes of welfare of women and children in the town as well as the surrounding villages, a Project Implementation Centre (P.I.C.) has been set up by the Social Welfare Board, in 1963. It is located in Sadar ward. It has opened a *balwadi* for providing facilities of games and primary orientation, to children belonging to the age group of 3-6 years. The *balwadi* remains open every morning except on Sundays and other public holidays. There is a teacher-in-charge of the *balwadi*.

The centre has also promoted the formation of a woman's organisation, called Mahila Mandal. It was established in 1962. The Mahila Mandal takes the initiative for performance of a number of national days *i.e.* Independence day, Republic day, Mahatma Gandhi's birthday, Jawaharlal Nehru's birth day. On the occasion of Makar Sankranti, a festival known as *Haldi Kum Kum*,

*Previously the library was receiving 9 more journals which were as follows:

1	2	3	4	5
1 Luta	Portuguese	Weekly	Magazine	Panjim
2 Buwa	Marathi	,,	,,	Bombay
3 Mandvi	,,	,,	,,	Panjim
4 Gramvikas	,,	,,	,,	Government of Maharashtra
5 Gramsevak	,,	,,	,,	,,
6 Alpabachat	,,	,,	,,	,,
7 Sahitya Shankar Weekly	,,	,,	,,	Bombay
8 Soviet Desh	,,	Fortnightly	,,	U.S.S.R.
9 Navem Gyanam	Konkani	,,	,,	Margao.

Since April, 1965, the library has stopped its subscription to the above journals because of paucity of funds and also because of comparative lack of interest among the reading public.

is also celebrated by the Mahila Mandal, when "*Haldi, Kum Kum* (turmeric and red powder) and *Khirapat* (a sweet preparation are distributed among the participating ladies. This is a case of adoption of a traditional ritual performance of Hindu married ladies, by a secular organisation. According to the traditional customs on this day married ladies visit one another and are offered fruits and other presents. In case of the Mahila Mandal, the main deviation from the traditional pattern is that, whereas traditionally it is performed at the family level, here it is performed at the community level. There is another important deviation. According to the traditional pattern fruits and other objects are given as presents; but in the performance organised by the Mahila Mandal various articles are offered for sale. The sale proceeds are, however, generally utilised for some public purposes. *e.g.*, contribution towards Balwadi Fund, National Defence Fund etc. Because of the traditional ceremonial character of this performance, generally the Christians and the Muslims refrain from participating in it. As a part of the celebration a meeting is held, and cultural programmes like dance and music are organised. In the public meeting, the significance of Makar Sankranti is explained. Among the other activities underatken by the Mahila Mandal mention may be made of music classes organised for three months in 1964-65. For this purpose, a teacher was posted by the Social Welfare Board. The Mahila Mandal, also organises picnics, and annual functions where debates are held and charming craft objects are exhibited. (Map 8)

For promotion of crafts, training classes are held every day from 3 p.m. to 6 p.m. (except on Sundays and other public holidays) in the building of Purnanand Saraswati Marathi School. In these classes training is imparted in tailoring, embroidery and other crafts. The trainees are required to pay Rs. 2 per month as tuition fee. In fact, however, exemptions and concessions are granted to a large number of trainees. In 1964-65, 11 Hindu and 4 Christian trainees were exempted from the payment of any tuition fee and 5 Hindu trainees were granted 50% fee concessions. In 1965-66, there were 11 trainees and all of them were granted full fee-concessions.

The Mahila Mandal has 58 women members belonging to various communities. The functionaries connected with its management and control are one President, two Vice-Presidents, one Secretary, one Treasurer and seven elected members. The ages of the office bearers vary from 24 years to 44 years. The President is 30 years old. Excepting the Secretary, all the other office bearers belong to Gaur Saraswat Brahman Community. The Secretary belongs to Vaish Community. She is a School teacher. The Treasurer is also a working woman; she is a nurse.

The sources of finance for the Mahila Mandal are membership fees, donations by the local people and grants-in-aid from the Social Welfare Board. Annually about Rs. 350 is collected as membership fees and local contributions and about Rs. 1,000 is received as grant-in-aid from Social Welfare Board.

Marriage, Birth and Death Registration Office

The office of the Marriage, Birth and Death Registration for the entire concelho was established at Ponda in 1914. Prior to that the records were maintained by the headman (*Regedores*) of each village. There is a Registration Officer-in-charge of the office. He is assisted by one Assistant Officer and two junior clerks. There are three branches of this office in the concelho. The locations of the branch offices and the villages under their jurisdiction are indicated below :

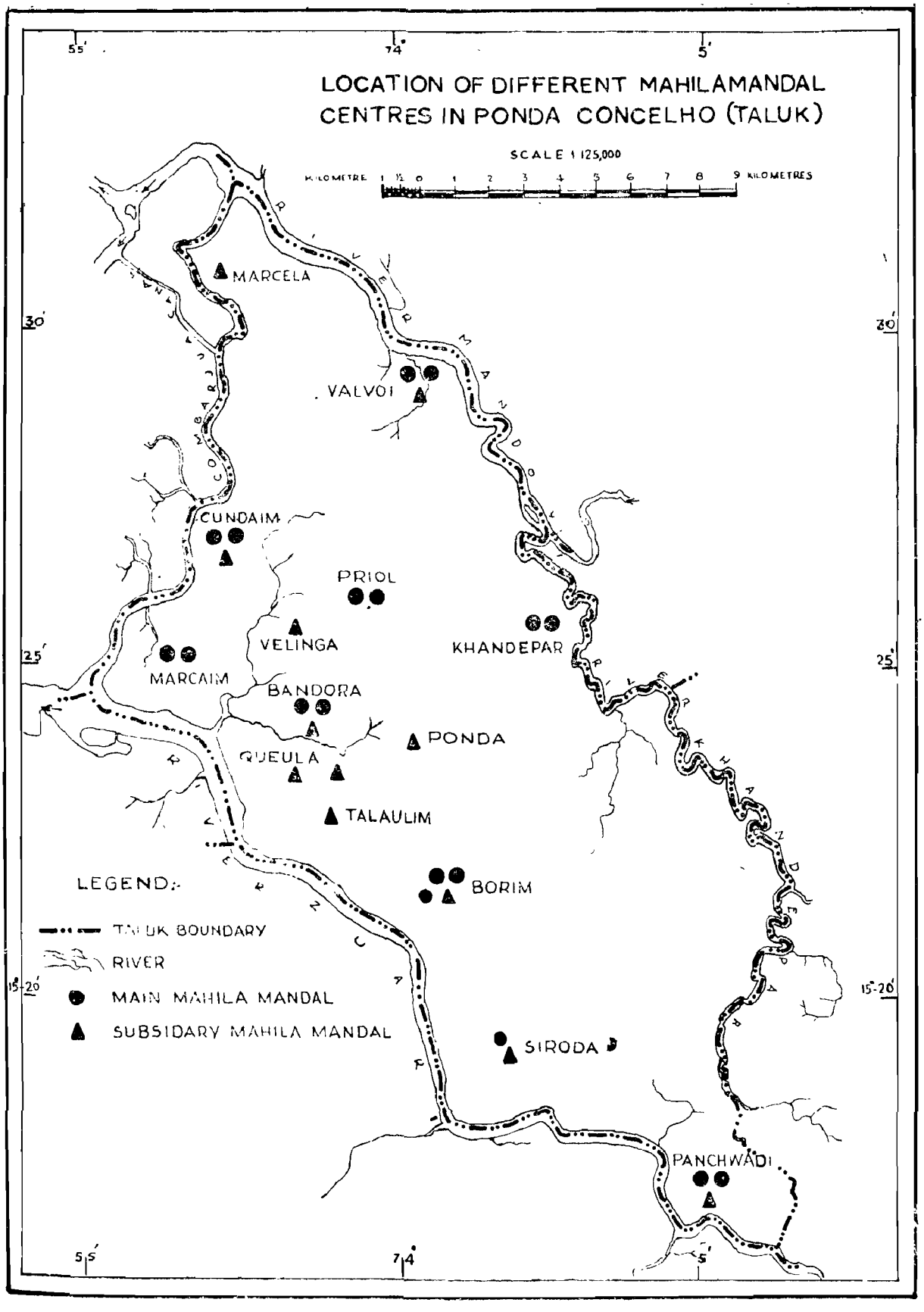
(*i*) Priol Branch	Querim; Vagurbem; Cuncolim; Priol; Cundalim; Vellinga; and Khandepar.
(*ii*) Siroda Branch (*iii*) Orgao Branch	Siroda & Panchwadi; Candola; Tirem; Betqui, Orgao; Adcolna; Verem; Valvoi; & Bamoi.

The main office alongwith the Ponda branch is situated in a portion of the Municipal building. Registration for 11 villages are carried on in the main office at Ponda. The names of these villages are as follows :

Kurti; Niranchal; Bandora; Marcaim; Quela; Talaulim; Vadi, Borim; Betora; Codar and Conxem.

Registration of birth and death

If the registration is made within 14 years of birth, registration fee of Rs. 1·50 is charged. But, if the registeration is made after a lapse of 14 years, enhanced registration fee of Rs. 4 is charged. In case of death, the amount of registration fee varies according to the age of the deceased. If the deceased is aged 52 and above, registration fee


LOCATION OF DIFFERENT MAHILAMANDAL CENTRES IN PONDA CONCELHO (TALUK)
SCALE 1:125,000
KILOMETRE 1 ½ 0 1 2 3 4 5 6 7 8 9 KILOMETRES
55'
74°
5'
30'
25'
15-20'
MARCELA
VALVOI
CUNDAIM
PRIOL
VELINGA
KHANDEPAR
MARCAIM
BANDORA
PONDA
QUEULA
TALAULIM
BORIM
SIRODA
PANCHWADI
LEGEND:-
TALUK BOUNDARY
RIVER
MAIN MAHILA MANDAL
SUBSIDARY MAHILA MANDAL

of 0·74 paise is charged. But, if the deceased is aged below 52, the registration fee is Rs. 1·13 paise.

A table giving the number of births and deaths registered during 1956 to 1965 is furnished below :

TABLE 14

Annual Number of Births and Deaths Year by Year Recorded by Registration Office, Ponda

Year	No. of Births	No. of Deaths	Net Variation
1	2	3	4
1956	1,350	780	+570
1957	1,777	777	+1,000
1958	1,779	677	+1,102
1959	6,436	683	+5,753
1960	1,840	843	+997
1961	1,872	881	+991
1962	2,902	742	+2,160
1963	3,246	873	+2,368
1964	1,841	756	+1,085
1965	2,198	868	+1,330

The table shows great fluctuation in the registration of births. It is because of the fact that it is not compulsory to make the registration of births immediately after the event. But in case of death the fluctuation is within the range of 677 to 881. It appears that the registration of death more or less greatly reflects this vital event.

Registration of Marriage

In Goa all marriages are to be registered within 10 days of the marriage (including two Sundays). For this purpose the following charges are to be paid :

	Rs.
1. Registration fee	5·00
2. Fee for public announcement of the marriage engagement	1·50
3. Authentication of registration of births of the bride and the groom	3·00
4. Declaration of the status (major/minor) of the bride and the groom	0·80
5. Fee for making entry about marriage in respect of the bride and the groom in their respective birth registers	0·80
6. Price of paper	0·10
7. Price of the form to be sent to the Statistics Department	0·25
8. Fee for final writing of the marriage declaration	1·00
TOTAL	12·45

It is, thus, found that each newly married couple has to spend Rs. 12·45 for completing the registration of marriage.

A table giving the number of marriages registered during 1956 to 1965 is furnished below:

TABLE 15

Annual Number of Marriages, Year by Year Recorded by Registration Office, Ponda

Year	No. of Marriages
1	2
1956	342
1957	478
1958	412
1959	380
1960	369
1961	412
1962	490
1963	386
1964	488
1965	391

It is found from the above table that the smallest number of marriages (342) were registered in 1956 and the largest number of marriages (490) were registered in 1962. It appears that the variation in the number of marriages performed during the different years follows a zigzag pattern and that there is no persistent trend of change in this matter.

Water Supply

It is to be noted that though according to the statute the responsibility of water supply rests with the Municipality, it is not directly discharged by the Municipality at present. It is managed and controlled by the Executive Engineer, Water Supply, P.W.D., Goa, whose headquarters is at Panjim. A branch of this office exists at Margao.

The town gets its supply of drinking water from Opa Waterworks, which is situated at Khandepar village at a distance of 3 kms. from Ponda. In the Water Works Station, water is lifted from the river Khandepar, which is a branch of the river Mandovi. After the water is filtered in the Water works, it is transmitted to Ponda through pipes.

Particulars of consumption of water* at Ponda during 1964, and 1965 are furnished below :—

TABLE 16

Monthly Consumption of Water by Category and Number of Consumers in Ponda Town

Month	Government Offices				Public				Total consumption		Total number of connections	
	1964		1965		1964		1965		1964	1965	1964	1965
	No. of connections	Consumption in Cubic metres	No. of connections	Consumption in cubic metres	No. of connections	Consumption in Cubic meters	No. of connections	Consumption in Cubic meters				
1	2	3	4	5	6	7	8	9	10	11	12	13
1 January	22	6,333	23	15,075	102	2,080	129	4,687	8,762	19,762	124	152
2 February	22	6,026	24	10,083	102	2,250	130	5,315	8,276	15,398	124	154
3 March	25	5,488	25	12,986	102	3,033	139	6,393	8,521	19,379	127	164
4 April	26	16,241	24	13,201	106	4,550	143	7,720	20,791	20,921	132	167
5 May	26	13,495	24	13,844	110	5,760	141	8,548	19,255	22,392	136	165
6 June	23	10,838	22	9,194	115	3,292	142	5,873	14,130	14,977	136	164
7 July	24	13,140	19	13,776	121	2,646	151	4,439	15,786	18,215	145	170
8 August	25	19,140	25	8,602	123	3,645	148	3,855	22,785	12,457	148	173
9 September	26	16,069	25	6,658	122	3,842	151	5,414	19,911	12,072	148	176
10 October	21	16,756	24	7,036	123	4,392	153	4,354	21,148	11,390	144	177
11 November	19	6,806	22	7,291	125	4,537	166	6,412	11,343	13,703	144	188
12 December	17	14,132	24	6,991	128	4,163	171	6,458	18,295	13,449	145	195
TOTAL		144,454		124,737		44,190		69,378	188,654	194,115		

It is found from the above table that the number of connections is rapidly increasing. In January, 1964, there were 124 connections; in December 1965, there were 195 connections. Practically the entire expansion has taken place, outside the Government offices. In January 1964, there were 22 connections in Government Offices; in December 1965, the number was 24. On the other hand, whereas in January 1964, there were 102 connections outside the Government offices, the number went up to 171 in December, 1965.

There was, however, not commensurate increase in the consumption of water. In 1964, altogether 188,654 cubic metres of water was consumed; in 1965 the consumption was 194,115 cubic metres. The increase has been proportionately small because of the fact that bulk of the consumption is in Government offices, where the number of extensions has remained more or less the same.

The table further shows that monthly variation in the consumption of water is rather wide. In 1964, the lowest was in February, with consumption of 8,276 cubic metres and the highest was in August with consumption of 22,785 cubic metres. In 1965, the lowest was in October, with consumption of 11,390 cubic metres and the highest was in June with consumption of 22,392 cubic metres.

The rate of water charge is 50 paise per cubic metre of consumption, for all categories of consumers. The water charges for individual houses are collected by a tax collector. The people failing to deposit the amount with him have to deposit the same at Panjim or Margao branch of P.W.D. (Water Works Division) within the grace period—which is the 18th of every month. The defaulters are required to pay an extra amount of Rs. 4 as fine.

Conservancy

The Ponda Municipality is employing 4 sweepers (2 males and 2 females) for cleaning the roads, drains and other public places. For the purpose of sanitation the town is divided into 2 parts and one male and one female sweepers are allotted to each. Besides, there are two permanent labourers whose main job is to spray kerosene oil in the drains and water-logged areas inside the town and the adjoining villages, to destroy the larvae of mosquito. The sweepers and the permanent labourers are engaged in sanitation work under the supervision of the Health Officer; all of them belong to Ghati caste. The male sweepers and the labourers get a remuneration of Rs. 90 p.m. The female sweepers get a remuneration of Rs. 64 p.m.

*By Courtesy of P.W.D. (Waterworks Branch), Margao.

The municipality does not have any arrangement for servicing the private latrines. In most of the houses the latrines are open type and are cleaned by the pigs of the locality. A few modern houses have septic tank latrines. But the majority of the people go to the fields, to ease themselves.

On the whole the sanitary condition of the town, is extremely unsatisfactory. At Bhailo Bazar and Durgabhat localities, pools of dirty water spilling out from the houses can be seen in many places. These always emit foul smell. Pigs reared in the Christian houses further aggravate the hygienic condition.

Some of the institutions have employed all the private sweepers. In all cases these sweepers, are immigrants from Delhi and adjoining areas, and belong to Chuhra caste.

Supply of Electricity

As mentioned earlier, the Municipality has provided electric lights on the roads of the town. The power-house is, however, under the management and control of the Department of Goa Administration. Originally it belonged to the private sector and was owned by the same concern which owns the Match Factory. It was taken over by the Government in 1964.

The power-house is situated in the village Kurti at a distance of 2 kms. from the town. It is very near the Match Factory.

The capacity of the power-house is not adequate to meet the demand of the town. It is expected that with the completion of Koyna Project in Maharashtra and Sherawati Project in Mysore, the shortage of electricity and power will be removed.

The electricity rate is 62·5 paise per unit for domestic and commercial light and fan and 31·2 paise per unit for power.

Till June 1965, the Municipality was also charged according to the above rates. These are diesel rates. But according to the terms of contract, since July, 1965, the Municipality is being charged at the following concessional hydel rates.

Power	20 paise per unit.
Light and fan	37 paise per unit.

Total consumption of electricity during 1963-64 was 187,283 Kwt., out of which 45,096 Kwt. was for domestic purposes, 46,699 Kwt. was for commercial purposes, 30,313 Kwt. was for Small Scale Industries consuming up to 15 Kwt. power each, 32,165 Kwt. was for medium industries consuming 5—75 Kwt. power each, and 32,950 Kwt. was for public light. A table giving the monthly consumptions for the above purposes during 1964-65 is furnished below:

TABLE 17

*Monthly Consumption of Electricity by Category of Consumption in Ponda Town in Kwts.**

Months	Domestic	Commercial	Industrial		Public light	Total in Kwt.
			Small Scale up to 15 Kwts.	Medium Industries 15—75 Kwts.		
1	2	3	4	5	6	7
April	2,697	2,982	2,204	2,948	1,500	12,331
May	3,569	3,929	2,116	3,096	2,914	15,624
June	3,866	3,303	1,721	2,210	2,820	13,920
July	3,096	4,474	1,894	4,076	2,914	17,650
August	3,571	5,167	1,969	2,898	2,914	16,523
September	4,703	4,265	2,120	1,161	2,820	16,069
October	4,062	4,203	2,643	2,490	2,914	16,312
November	3,186	4,119	2,867	2,393	2,820	15,085
December	3,448	3,489	2,894	1,918	2,914	14,633
January	3,235	3,868	3,289	1,693	2,914	14,999
February	3,240	4,239	2,853	3,342	2,726	16,400
March	5,523	2,661	3,743	2,940	2,820	17,687
TOTAL	45,096	46,699	30,313	32,165	32,990	187,263

*By courtesy of Central Water and Power Commission—Power Wing, Margao (Goa).

The table shows that if small scale a d medium sized industri s are grouped together. maximum consumption of electricity takes place in the industrial sector; next most important consumer of electricity is commercial sector. Domestic consumption and public lighting together draw less than 50% of the electricity generated in the town. This shows that electricity is more a productive investment in the town than an amenity.

A table showing the number of connections by type as on 31-3-1966 in the town is furnished below :

TABLE 18

Category and Type of Consumers in Ponda Town

Category 1	Type of connection 2	Number 3
(*a*)	Commercial Light and Fans .	196
(*b*)	Commercial Heat & Small Power .	1
(*c*)	Industrial Power (low voltage) . .	13
(*d*)	Industrial Power (Medium Voltage for Small Scale Industries) . . .	4
(*e*)	Domestic Light and Fans . . .	255
(*f*)	Domestic Heat and Small Power .	1
	TOTAL . .	570

The table shows that out of 570 connections, 256 are for domestic use and the rest are for commercial and industrial purposes. It is significant to note that as many as 17 connections are meant for supplying industrial power. For a small town like Ponda this seems to be quite high.

Another table showing the number of connections given during, April, 1965, to March, 1966, is furnished below :

TABLE 19

Number of New Connections given during 1965-66 by Category of Consumers inside & outside the Town

Domestic Light & Fan; Domestic Heat & Power & Commercial Light and Fan		Medium Voltage Industry inside town	Total	Remarks
Inside the Town	Outside the Town			
72	85	1	158	35 in Quela village and 50 in Bandora village

It can be noted from the above that 85 connections were given outside the town during the year. Out of the 85, 35 were given to the village Quela, 2·5 kms. from Ponda and 50 were given to the village Bandora 3 kms. from Ponda.

Transport and communication facilities

While describing the geographical position and the layout of Ponda, brief mention has been made of the roads connecting the town with outside places as well as those connecting the different parts of the town. Basic to the transport system relating to Ponda, is the fact that two important routes, *viz.*, Panjim Ponda road and Margao Belgaum road, intersect here at right angles. Through these two roads, the maximum traffic flow takes places. Other roads within the town are not of much significance from the point of flow of traffic; not only a few buses do ply on them; but other traffic is also lean. These roads are mostly unmetalled and are auxiliaries to the two main roads passing through the town. They provide access to the two main roads; also they demarcate the different areas of the town. Thus, while they physically connect different areas of the town, they socially divide the different areas of the town. Presumably, while one function is more important to some categories of the population, the other function would be more important to others. During rapid survey, no attempt was made to locate the categories.

The most important auxiliary road within the town in that, which connects Bhailo Bazar with Sadar Ward through the eastern part of Margao Belgaum road. This road is metalled and passes through an undulating terrain. Starting from Bhailo Bazar, this road slopes down towards a drain, which forms a tributary to the main rivulet of the town. A bridge is under construction on this drain. The height of the road, where it crosses the drain is about 30 metres, if the adjoining area is considered as the base. The road remains more or less at the same level for some distance, then it slopes down and crosses another drain. After, that again the road gains in height with gentle gradiance and passes over one ridge; then it slopes down to meet the main road.

The other important auxiliary road is the one, which connects Ponda town with the Match Factory situated in the village Kurti, at a distance of 2 Kms. from the town. It goes upto Savoi Verem villages of the concelho. This road is semi-*pucca* and passes through an undulating terrain.

The total road mileage of Ponda town is 4 kms., of which 1·5 kms. is black topped and 2·5 kms. is semi-pucca, being littered with gravel and earth. During the rains the semi-pucca road becomes slushy.

The width of the main roads passing through Ponda town is 8 meters within the town limit; there is no separate footpath for the pedestrains. The auxiliary roads in the town are generally 5 metres or less in width.

The nature and width of roads connecting Ponda with other places is different at different distances. The Ponda Belgaum road is metalled and black topped. This road covers a distance of 41 kms. within Ponda concelho, upto the place Anmod, on the Mysore border. For the first 29 kms., the width of this road is 8 metres; while for the remaining 12 kms., the width is only 5 metres. The Ponda Banastarrim road, covering a distance of 15 kms. is blacktopped all through and is 8 metres in width. Ponda Durbat road covering a distance of 5 kms. is metalled all through; but it is only 3·5 metres in width. Another road deserving mention is Ponda Panchwadi road. It covers a distance of 20 kms. The road is metalled and blacktopped for a distance of 5 kms. upto Borim. For the next 5 kms., the road is under construction; the remaining 10 kms. is just earth-work. On this road, there is heavy traffic from Ponda to Borim.

Transport inside the town, as well as with the adjoining regions is carried on by taxies, bicycles and bullock carts. Altogether 20 taxies, 375 cycles and 30 bullock carts have been registered under Ponda Municipality.

The bullock carts are used for transporting commodities like betelnut, coconut, banana, pineapple etc. from the adjoining villages to the town. The licence fee for bullock carts is Rs. 6/- per annum. The cycles are used by the town dwellers as well as the poeple of the adjoining villages who commute to the town in connection with work, entertainment and study. The Municipality charges license fee of Rs. 4/- from the residents of the town and Rs. 6/- from those who come to the town from outside.

The taxi stand in the town is situated near the bus stand in Sadar Bazar. The taxies carry passengers to Panjim, Margao, Vascodagama, Marmagao and other places within and outside the concelho. Tourists who come to Ponda, hire taxies for going round the places and visiting the temples of Shanta Durga, Mangesh, Mahalsa etc.

The taxies are not fitted with fare metres; they charge at flat rates. Normally the charge is 0·75 Paise per kilometre. The Municipality charges no licence fee from these.

Ponda being situated on the crossing of many roads, its external transport system is very well developed. Quite a large number of buses starting from other centres pass through the town.

There are two petrol pumps in the town to cater to the needs of the taxies and the buses and other private vehicles.

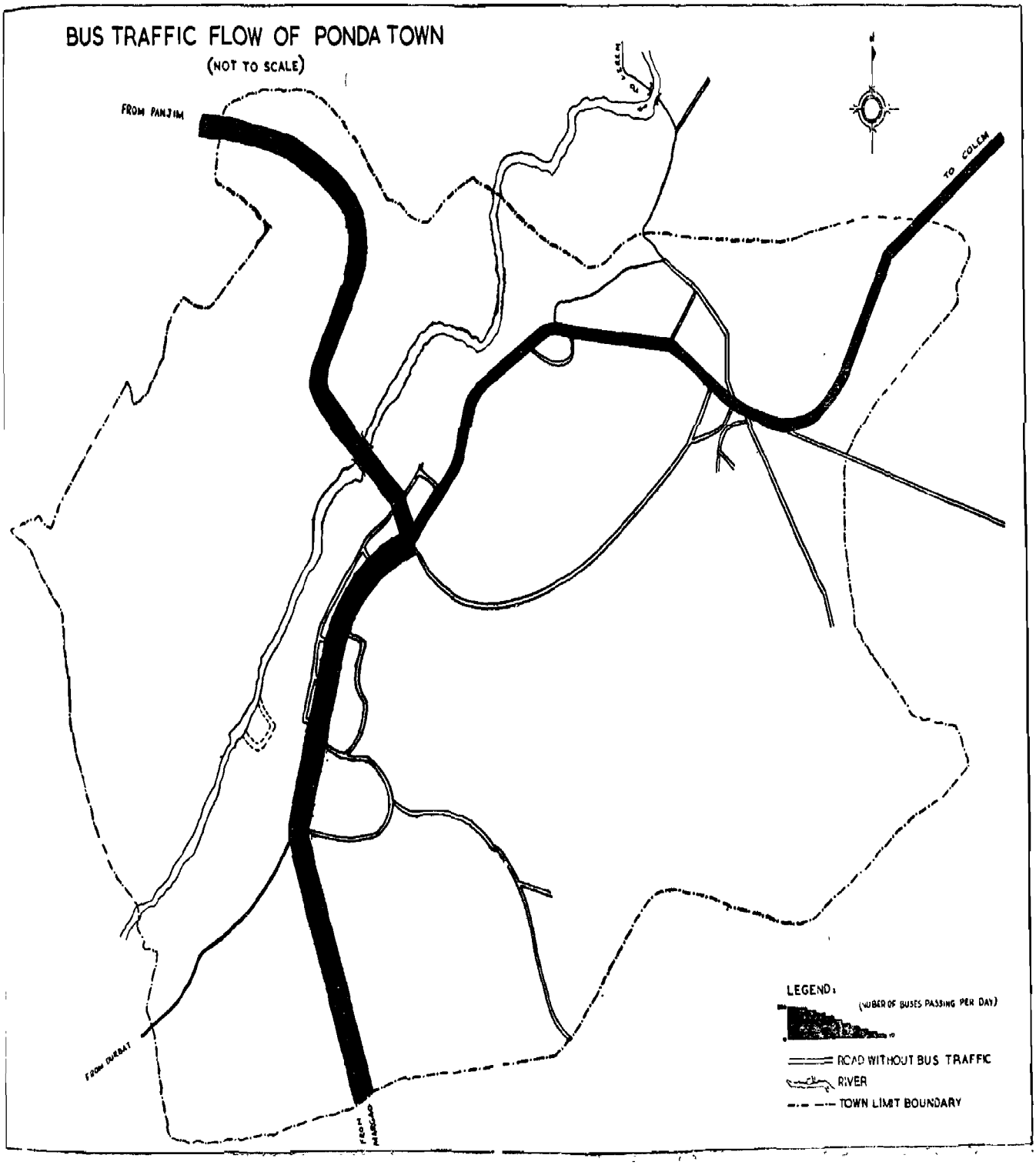
Bus Services

A national map showing the location of the various places on the bus routes passing through Ponda is furnished (Map No. 9). A statement giving the paticulars of the bus routes and the number of trips on each route is furnished at appendix I.

The statement shows that the largest number of buses (85) run on Ponda Margao road. Margao, being an important rail-head and business centre, serves as the converging point for traffic of all sorts from north Goa and also as the diverging point for traffic for different parts of south and south west Goa. The next highest frequency, of running of buses (80) is on Panjim Ponda road. Large number of buses (46) also run on Ponda Belgaum road. The remaining two roads *viz.*, Ponda Durbat road and Ponda Savoi-Verem road, are comparatively unimportant. On Ponda Durbat road, 11 service-buses run one way every day. On Ponda Savoi-Verem road, their number is only 4. There are both Government and private buses on these routes. The Government buses run on inter-state routes viz. Panjim to Sadashivgad (Mysore), Panjim to Belgaum (Mysore), Panjim to Bangalore (Mysore), Panjim to Hubli (Mysore), Margao to Hubli (Mysore), Margao to Belgaum (Mysore), Vascodagama to Sawantwadi (Maharashtra), Vascodagama to Belgaum (Mysore). Margao to Sawantwadi (Maharashtra) and Mapusa to Sadashivgad (Mysore).

It may be seen from the above that the bus services of three States and Union Territories *viz.*, Maharashtra, Mysore and Goa meet and diverge at Ponda.

For transport of commodities by road there are two transport companies which have branches at Ponda. One is, Transport Corporation of India (P) Ltd., and the other is, Messrs. Ghatge and Patil Transport (P) Ltd. Their particulars are furnished on the next page.


BUS TRAFFIC FLOW OF PONDA TOWN
(NOT TO SCALE)
FROM PANJIM
TO COLEM
FROM BICHOLIM
FROM MARCAIM
LEGEND :
(NUMBER OF BUSES PASSING PER DAY)
ROAD WITHOUT BUS TRAFFIC
RIVER
TOWN LIMIT BOUNDARY

Transport Corporatian of India (P) Ltd. Ponda :

The Ponda branch of the Transport Corporation of India was established on 26th January 1966. Its headquarters is at Calcutta and has 110 branches in different parts of India. The local dealer of the company is Shri Badri Prasad. The office of the company is situated in a rented building in Varcornen ward on Ponda Panjim road and faces Almeida School, and pays the monthly rent of Rs. 150/-. The commodities mainly tansported are arecanut and cashewnuts. The freight charges for the use for some of the important centres are as follows:

Weight per unit	Centre of transport	Freight per unit
82 Kg. gross per bag	Allahabad	Rs. 6·50 per bag.
	Kanpur	Rs. 5·50 per bag.
29 Kg. per box	Bombay	Rs. 3·75 per packing box.
	Delhi	Rs. 7·25 per packing box.
	Mangalore	Rs. 6·50 per packing box.

As regards volume of trade, the particulars available from the records of the firm are furnished at appendix 2. It shows that during February 1966, the corporation transported betelnut to Bombay (Maharashtra), Kumta (Maharashtra), Jamnagar (Gujarat), Mangalore (Mysore), and Kanpur (U. P.), Allahabad (U. P.), cashewnuts to Poona (Maharashtra), Jamnagar (Gujarat), Bellari (Mysore) and Kanpur (U.P.), a nominal quantity of ladiesfinger was also transported by it to Jamnagar (Gujarat). During the same period it brought cycle parts from Ludhiana (Punjab), motor parts from Kanpur (U.P.) and Delhi, fruits from Nagpur (Maharashtra) and vegetables from Belgaum (Mysore).

Messers, Ghatge and Patil Transport (P) Ltd.

The headquarters of this firm is at Kolhapur. It has over 50 branches, mostly in western and north western India including three (Margao, Chandore and Ponda) in Goa. The branch at Ponda was established in October, 1963. The commodities transported by it from Ponda are mainly betelnut, cashewnut, pineapple, general goods including machinery for repair and Cocacola. It also brings from outside commodities like cloth, hosiery goods, rubber tyre and tube, spare parts of machine etc.

Two statements giving its volume of trade during November, 1965, is furnished at appendix 3 a and 3 b, one relates to transport from Ponda to outside and the other relates to transport from outside to Ponda. The statement shows that old motor-parts, old (polishing) machines, electric goods, retreaded tyres, quartz and clothes were transported to Bombay (Maharashtra) in considerable quantity during this period. It appears that many of these were perhaps old stock of the Portuguese time. Another commodity which was transported from Ponda in large quantity is old tyres. These were transported to Coimbatore (Madras) and Belgaum (Mysore), cashewnut in small quantity was transported to Ahmedabad (Gujarat), pineapples were transported to Bombay (Maharashtra) and Sangli (Maharashtra). Small quantity of betelnut was transported to Bombay (Maharashtra). Cocacola was also transported to Belgaum (Mysore) in some quantity.

Among the commodities brought from outside, mention may be made of handloom cloth from various centres of Madras, Maharashtra and Mysore; motor-parts from Bombay (Maharashtra) and Kolhapur (Maharashtra), scientific apparatus, machine tools etc. from Bombay (Maharashtra), stationery goods, paper, sports goods etc. from Ponda, Kolhapur and other centres of Maharashtra.

Health Condition and Medical Facilities

The general health condition of the people living in the town does not appear to be very satisfactory. According to the Health Officer, the warm and damp climate of the place makes the people lethargic. Further, heavy rainfall and surrounding paddy fields provide congenial breeding ground for the carriers of Malaria germ. Poor diet of the people also makes them susceptible to all types of diseases. The unsatisfactory drainage system is also responsible for the incidence of water-borne diseases at high rates. The health of the people is not infrequently wrecked by their habit of drinking excessive liquor. The Department of Statistics, Goa Administration, has collected data relating to the number of deaths caused in 1963 and 1964 by various causes in the rural and urban areas of Ponda concelho. The same is furnished in appendix 4. As regards the contribution of the various diseases to the number of deaths in Ponda town only, the figures are as follows :

TABLE 20

Incidence of Death by Cause in Urban Area (Ponda Town)

	Causes of Death	1963	1964
	1	2	3
1	Malignant neoplasm of oesaphagus	1	..
2	Malignant neoplasm of stomach	1	1
3	Malignant neoplasm of thachea bronchus and lungs not specified as secondary	..	1
4	Avitaminosis and other deficiency states	..	2
5	Vascular lesions affecting central nervous system	3	1
6	All other diseases of nervous system and sense organs	..	3
7	Arteriosclerotic and degenerative heart disease	2	5
8	Other diseases of heart	2	2
9	Diseases of arteries	1	..
10	Bronchopneumonia	..	3
11	Bronchitis, chronic and unqualified	1	..
12	Primary atypical, others and unspecified pneumonia	2	..
13	All other respiratory diseases	1	..
14	Gastro-enteritis and colitis, except dihorrea of the newborn	..	1
15	Cirrhosis of liver	2	2
16	Acute nephritis	2	..
17	Chronic, other and unspecified nephritis	1	..
18	Taxaemias of pregnancy and the puerperium	..	1
19	All other congenital malformations	1	..
20	Postnatal asphyxia and atelectasis	2	1
21	Infections of the newborn	2	..
22	All other defined diseases of early infancy	..	1
23	Ill-defined diseases peculiar to early infancy, and immaturity unqualified	3	6
24	Senility without mention of phychosis	9	6
25	Ill-defined and unknown causes of morbility and mortality	1	6
26	Motor vehicle accidents	..	1
27	Accidental drowning and submersion	1	..
28	All other unspecified effects of external causes	1	..
	TOTAL	39	42

To look after the health affairs of the town as well as the entire concelho, there is a Health Officer. He is incharge of both preventive and curative aspects of the medical services.

There is a Government Civil Hospital at Ponda. Also, there is a Municipal Dispensary. Their particulars are as follows:

1. Civil Regional Hospital

It was started in 1947 by raising subscriptions and donations. The land on which it is situated was donated by a local mine-owner, Sri Damodar Mangal. The outward appearance of the building is not very impressive, but the hospital is reported to be well equipped with modern appliances.

Originally the hospital had only 6 beds. Later on Sri Ghanekar, a local contractor donated 12 beds for establishing a maternity unit.

At present there are the following departments in the hospital.

General and E.N.T.

Maternity and

Family Planning.

In addition, there is arrangement for treatment of T. B. patients. There is also an operation theatre.

The drugs and other requirements of the hospital are supplied by the Central Government Depot at Panjim. On an average drugs worth Rs. 15,000 are used in this hospital in a year. The budgetary provisions include Rs. 36,000 as remuneration for the staff and Rs. 20,000 as maintenance charges and subsidy for diet.

The technical personnel of the hospital consist of one M.D. Doctor, one male nurse and 3 female nurses. There is also one laboratory technician who has passed the laboratory analysis technical course from Panjim, Goa. The non-technical personnel includes 11 persons as follows:

1. Male Stewart	..	1
2. Male Cooks	..	2
3. Servants	..	5
4. Sweeper	..	1
5. Scavenger	..	1
6. Gardener	..	1
TOTAL	..	11

Among the technical personnel, the male nurse and the laboratory technician are Hindu Brahmans; the rest are Christians. Among the non-technical personnel, the male stewart, one cook and the gardener claim themselves to be Hindu Naiks

(others consider them to be Bhandaris). One of the servants is a Hindu Chamar. The scavenger is a Hindu Chuhra who has migrated from Delhi. The remaining employees of the hospital are Christians.

The Health Officer of the concelho is the ex-officio Director of the Hospital.

Patients from all the villages of the concelho come to this hospital for treatment. Daily, about 10 outdoor patients are attended to, but of whom about 50 per cent. suffer from diseases arising from malnutrition and the remaining 50 per cent. suffer from different types of fever and allied diseases.

Indoor patients with monthly income of less than Rs. 300 are given free diets; patients with monthly income of Rs. 300 and above are charged Rs. 1·50 for two meals a day.

2. *Municipal Dispensary*

It is in existence for more than 3 decades and mainly provides facilities of vaccination and inoculation against infectious diseases. It has also a mobile van which is taken round the 27 villages of the concelho. In addition to the normal health services, the mobile van is utilised for transporting T.B. patients and other patients requiring X-Ray and other advanced treatments, to the hospitals at Panjim and Margao.

There is a Military Hospital, at a distance of 3 kms. from Ponda. The Civilian population of Ponda, are not, however, much benefited by it.

There are a few private medical establishments at Ponda, including one nursing home, two dispensing chemists and eight allopathic practitioners with or without clinics. Brief accounts of some of the above, would be furnished here.

3. *Rukmani Bai Nursing Home*

It is located on Ponda Panjim road and faces Almeida School. It was established in July 1964, by Dr. P. V. C. Ghanekar. The building of the nursing home is a rented one, the monthly rent being Rs. 300. It is a kacha building with 8 rooms, including one room each for delivery, operation theatre and examination of patients.

The staff of the nursing home includes besides Dr. Ghanekar, his wife who serves as trained nurse-*cum*-mid-wife, one untrained midwife (*dai*) and one sweeper. There are 10 beds in the nursing home. The patients are required to arrange supply of diets from their respective homes.

According to Dr. Ghanekar during 1965, the nursing home attended about 200 cases of delivery, 3 cases of forcep delivery, 150 cases of minor surgery, 32 cases of female sterilisation and 6,000 cases of general nature. The figures were not verified with any record.

Clinics of private practitioners

Out of the 8 clinics of private practitioners, two were specially studied. Their particulars are as follows :

1. *Modern Clinic*

This clinic belongs to Dr. C. D. Gokhale and was started in July, 1965. It is situated in Bhailo Bazar in a building owned by Shri Vishnu Talavikar. The rent of the building is Rs. 175 p.m. In addition to routine pathological cases, the clinic has arrangement for attending to minor surgical cases, like evulactomy, lobal repairs, small growth excursions, abscess, circumcision etc. Dr. Gokhale expects to undertake vascectomy operations in his clinic in the near future.

The doctor charges Rs. 2 for examination of patients. For intramusucular and intravenous injections he charges Rs. 1 and Rs. 2 respectively. When he visits patients in their homes, he charges Rs. 5 per visit, if the patient resides within a distance of 8 kms. from the clinic; and Rs. 10 if the patient resides at a distance of more than 8 kms. from the clinic. For ordinary operations the doctor charges Rs. 10.

According to Dr. Gokhale he is attending 15 to 20 patients per day. The break-up of the cases treated by him with reference to the types of diseases is as follows:

Types of diseases	Approximate number per month
Typhoid	10 (from March to June)
Leucorrhea	15 to 20
Tuberculosis	10 to 15
Dysentry	20
Common cold and influenza	30 to 40
Whooping cough	5 to 10
Neurogenic Disorders	10 to 20
Syphlis	30 to 35
Gonorrhoea	5 to 10

The large number of cases of venereal diseases that turn up to the doctor, for treatment is noteworthy. According to Dr. Gokhale in this place incidence of venereal diseases among the general population is very high.

2. *Borkar Clinic*

This clinic was started in November, 1965 by Dr. S. S. Borkar. It is housed in a rental building which is situated near the Bus stand in Sadar Bazar on Ponda Belgaum road. The rent of the building is Rs. 175 per month. The diseases treated here are more or less of the same type as in the Modern Clinic. The fees charged by the doctor are also the same.

Dispensing Chemists

As mentioned earlier, there are two dispersing chemists at Ponda. Their particulars are as follows:

1. *Vijaya dispensary*

It was started in 1953 by Dr. A. V. Dhupeshwar and is housed in a rented building situated in Sadar ward. The rent of the building is Rs. 18 p.m. It is to be noted that this rent was fixed in 1954. According to the current rate it would be about Rs. 200 p.m.

The dispensary remains open from 8·00 a.m. to 8.30 p.m. and serves the prescriptions of qualified doctors only. Dr. Dhupeshwar himself does not do any practice. He is assisted in pharmaceutical work, by an assistant who has read upto class VIII. The assistant is paid Rs. 60 per month as remuneration. According to Dr. Dhupeshwar the more common ailments for which drugs are sold there in the pharmacy are Influenza, Gastro-enteritis, Dysentry, Pneumonia, Typhoid, Scabbies, Round-worm Anaemia, Liver cirosis, and Asthma.

2. *Pharmacy Fraternal*

It was established in 1934 by Shri S. Y. Borkar, a Marathi Brahman of the town and is housed in a rented building, situated in Sadar ward. The rent of the building is Rs. 54 p.m. This was the rent fixed in 1934. According to current rate it is estimated that the rent would be Rs. 150 p.m. The pharmacy has got a refrigerator for preservation of the drugs. The working hours are from 9·00 a.m. to 8·00 p.m. The owner of the pharmacy is helped by a salaried assistant who is paid Rs. 90 p.m.

It has drugs for more or less the same types of disease, as in Vijaya Pharmacy.

Educational Institutions

At present there are five primary, one middle and one higher secondary schools at Ponda. Out of the five primary schools, four are run by the Government and one is run by the Goa Vidya Prasarak Mandal. The middle school is run by Christian Parochial Church. The higher secondary school is run by the Goa Vidya Prasarak Mandal. The particulars of each Institution are furnished at appendix 5. A consolidated picture for all the educational institutions would be furnished in the text but before that it is necessary to give a brief account of Goa Vidya Prasarak Mandal which has played a very important role in the spread of education not only in the town but also in the whole concelho.

Goa Vidya Prasarak Mandal

Goa Vidya Prasarak Mandal was founded in 1911 by the joint efforts of two pioneer social workers *viz.*, Dada Vaidya and Sitaram Kerkar. Originally the name of the organisation was *Liga da Propaganda de Instruccao em Goa*. This name was changed to the present one on 7th June, 1964.

When the organisation was set up, Vishnu Pant Dhepe of Talegaon village helped the organisers financially. Their first effort was directed towards the establishment of a primary school at Ponda with Marathi as the medium of instructions.

It is of some importance to note that establishment of this organisation almost coincided with the proclamation of the republic in Portugal in 1910. Before that, in the authoritarian political climate of Portuguese rule, there was hardly any scope for this sort of organisation to flourish. It is difficult to say whether change in the political structure also meant some positive inducement for the organisation to come up. But it is beyond doubt that the more liberal atmosphere, which came into existence in the wake of the proclamation of the republic, was more congenial for the organisation to flourish. This liberal political atmosphere, however, changed with the establishment of Salazar regime in 1936 and the organisation also suffered a setback.

Coming back to the early stage of the organisation it is to be noted that it succeeded in 1912 in establishing a primary school at Ponda, called Marathi Shala No. I. Marathi was the medium of instruction in this school. But Portuguese was also taught as a secondary language, as under the regulations of the then Portuguese

Government, teaching of Portuguese at all stages, was compulsory. From the very beginning, four youths belonging to Ponda and other parts of Goa, associated themselves with the activities of the school. They were Vishnu Datta Pant Apte, Hari Bhan Pathak, Sridhar Panth Ghare and Shankar Rao Joshi. These persons were full of missionary zeal and succeeded in creating great interest among the local people. A local youth, Narayan Rao Bandodkar, also associated himself with the school as a teacher of Portuguese language.

In 1918, the Mandal took initiative to develop an educational institution with Portuguese as the medium of instruction. This institution was named as Almeida School. At first, it was started with class I of Lycem course. Gradually the institution grew into a high school. According to the workers of the Mandal, there was a great need of an institution of the type started by them, because at that time it was a policy of the Portuguese Government to patronise only Catholic institutions where more emphasis was given on imparting religious instructions. The Almeida School was started as a secular centre of learning and thereby it made a singular contribution to the cultural development of the region.

Later on, Goa Vidya Prasarak Mandal took initiative to start a few other educational institutions. In 1950, it started a primary school at Bandora. After liberation, it has started three more schools in different centres (villages) of the concelho. As indicated in the Constitution of the Mandal, it proposes to extend its activities in several fields in addition to starting of schools, colleges, libraries, etc. Among them, mention may be made of its aim of promoting spirit of brotherhood and harmony among the youths of the country, working for the raising of the moral, material and intellectual standards of the countrymen and undertaking activities for promotion of arts and crafts, agriculture, industry etc. It, however, appears that, though all the above are included in the statement of objectives of the Mandal nothing has yet been done for realisation of the same.

Progress of Education and Other Aspects of Education

In the context of the information about pioneering activities done by the Goa Vidya Prasarak Mandal, a consolidated picture of the progress of education and other aspects of education in Ponda is furnished below :

TABLE 21

*Consolidated Statement of Students by Class on Rolls in Different Schools of Ponda Town as on 1-3-1966**

School with classes	No. of Schools	Number of Students on Roll in each class														
		I	II	III	IV	Total	V	VI	VII	VIII	Total	IX	X	XI	Total	Total of all the classes
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I to IV . .	5	239	120	118	143	620	..	..	..	..	..	..	..	..	..	620
I to VIII . .	1	45	53	24	17	119	38	24	37	20	119	..	..	..	..	238
V to XI . .	1	..	..	..	..	..	98	70	102	178	448	149	89	66	304	752
GRAND TOTAL .	7	284	153	142	160	739	136	94	139	198	567	149	89	66	304	1,610
Percentage of students in each class to total number	..	17·64	9·50	8·82	9·94	45·90	8·45	5·84	8·63	12·30	35·22	9·25	5·53	4·10	18·88	100·00

The table shows that in March (1965-66) there were altogether 1,610 pupils in the various educational institutions situated in the town. Out of them, 739 were in the primary stage, 557 were in the middle stage, and 304 were in the high and higher secondary stage. In all the schools there were altogether 52 teachers, out of whom 10 were trained and 42 were untrained. Out of the 10 trained teachers, 8 were males and 2 were females. Out of the 42 untrained teachers, 25 were males and 17 were females.

*By courtesy of Directorate of Education, Government of Goa, Daman and Diu, Panjim, Goa.

For the primary stage there were altogether 20 teachers, out of whom three (including 2 males and one female) were trained and 17 (including 7 males and 10 females) were untrained. For the middle stage there were 16 teachers, out of which three (including 2 males and one female) were trained and 13 (including 9 males and 4 females) were untrained. In the high or higher secondary stage, there were 16 teachers, out of whom 4 (all males) were trained and 12 (including 9 males and 3 females) were untrained.

The subjects taught in the various stages are indicated below :

In the primary stage the following subjects are taught :

> Language, Arithmetic, Social Studies, General Sciences and Drawing. A second language is also taught from Class III onwards.

In the Urdu Primary School the primary language is Urdu; Hindi is taught as a secondary language. In Bonaventures Middle School which has a primary section attached to it, English is the medium of instruction. In the other schools Marathi is the medium of instruction. Hindi is taught as a second language from Class III onwards.

In the middle section, English, Hindi, Arithmetic, General Science, Social Studies (including History, Geography and Civics) are taught. In the high and higher secondary stage, English is taught as the compulsory language subject. Arrangement also exists for teaching of Marathi, French and Hindi as secondary languages. Besides, Mathematics, General Science, Social Studies and Sanskrit are taught. A special mention is to be made of the syllabus for history.

During the earlier period, the medium of secondary instruction was Portuguese. At that time only history of Portugal used to be taught. Later on Portuguese was replaced by English and the syllabus of Bombay University for History was introduced. In the early 1950's, when the liberation movement was gaining momentum, Portuguese was almost completely replaced by English and the schools were affiliated to Poona University. After the liberation, the schools have been affiliated to the Secondary Education Board of Maharashtra and the syllabus prescribed by them is being followed in Goa.

Journals published from Ponda

At present no journal is published from Ponda. But, at various periods in the past, a number of journals came into existence and disappeared later on. Particulars of the same are furnished below :

1. *Patthyabodh*

It was started as a monthly, in November 1888 by Dada Vaidya. At first only articles in Marathi language were included in it. From the second year onwards, articles in Portuguese language were also included.

The printing was at first done at Hindu Portuguese Press, Panjim. In April, 1891, printing was done in another press at Panjim. In 1894, the printing was done in a press in Bombay. After that for some time, the publication of the journal was discontinued. In July 1900, an attempt was made by Dattatreya Govind Srandekar to revive the journal. He brought out a few issues from Dhananjaya Press, Khanapur, Belgaum. But, after June 1901, he gave up the effort. In 1904 Dada Vaidya started a press at Ponda named Atmaram Mudranalaya and the publication of the journal was resumed. In 1908, however, it was finally closed. The journal mainly dealt with Ayurvedic system of medicines.

2. *Prachi Prabha or the Light of Orient or A Luz do Oriente*

The journal was started in 1909 by Dada Vaidya for spreading ideas relating to education and social uplift among the people. It was published in Portuguese language and was printed in Atmaram Mudranalaya; Sitaram V. Kerkar assisted Dada Vaidya in editing it. In 1914 the publication of the journal was stopped. An attempt was made to revive it as a weekly in 1926. But after two or three months its publication was discontinued finally.

3. *Satsang*

It was started as a monthly in 1902 in Marathi language by Shriniwas Laghu Bhandari of Kumarjoa. It was edited by Karande Shastri alias Ram Chandra Vaman Naik. In 1908 its publication was discontinued. This journal was meant for propagating ideas of social welfare among the general masses.

4. *Harad Kumkum*

In 1910, it was started as a Marathi monthly by Dada Vaidya under the editorship of his wife Sarubai Vaidya. The printing was done at Atmaram Mudranalaya, Ponda. It ceased to exist in 1912. The aim of this journal was welfare of the women.

5. *Prachi Vidya Prasar*

It was started in 1915 by Dada Vaidya as a fortnightly magazine in Marathi. The printing was done at Atmaram Mudranalaya, Ponda. The exact time of its discontinuation is not known.

6. *Swayam Sevak*

It was started as a quarterly magazine in Marathi language in 1915 by V. K. Priolkar. It was actually a supplement to the weekly magazine 'Bharat', published from Quepem. In 1918, it was converted into a monthly magazine. Till 1922, the printing was done at Sadanand Press, Raibandar. In 1922 Priolkar purchased a press of his own, named Swayam Sevak Press, which was installed at Ponda and the magazine also began to be printed from the same press. In 1926, the publication of the magazine was discontinued, but it was revived in 1930 as a weekly. It was printed both in Marathi and Portuguese languages for one year and then finally ceased to exist.

7. *Maratha Gayak Mitra*

It was started in July 1918 as a monthly magazine in Marathi language and was edited by Govind Mundalik H. Desai, who was also editor of Bharat. In 1919 its publication was discontinued. This magazine took up its cudgel against the prevalence of *Kalavantis* (temple girls) among whom prostitution was very frequent.

8. *Pragati*

It was started in 1920 as a weekly magazine by Motiram Jambawalikar and was edited by Sakharam Ramnathkar. One of the main objectives of this magazine was the eradication of prostitution and rehabilitation of the prostitutes. It was discontinued in 1921.

9. *Yugantar*

It was started as a bimonthly magazine in 1934 and was edited by Janardan Jagannath Prabhu Shikre. In 1935 it ceased to exist.

Two other magazines were published from places nearabout Ponda. One was *Saubhagya Sambar*. It was published in Marathi for the welfare of women by the wife of Dada Vaidya. The other was *Manmohan*. This was also published in Marathi from Mangesh, adjoining Ponda. The years of their publication and other details are not available. These magazines were in existence for one or two years and then disappeared.

Social Welfare Organisations

Excepting Vidya Prasarak Mandal the particulars of which have already been furnished, there is no social welfare organisation at Ponda. In 1935, some educated youngmen of the town started an association named *Samaj Suddhi Mandal* with a view to improving the morals of the people. After two to three years it ceased to exist. A branch of Swami Vivekanand Mission was started in December 1964 through the efforts of S. Talaulikar, but it could not flourish and stopped functioning towards the end of 1965.

Hotels and Restaurants etc.

There are three hotels with boarding and lodging facilities, about 20 restaurants and about 20 bars at Ponda.

Hotels

Out of the three hotels, particulars in respect of two were collected and are given below :—

1. Janata Boarding and Lodging House

It was established in May, 1965 and is situated in Sadar ward. Both vegetarian and non-vegetarian meals are served here. There is no bar attached to this hotel. Meals are served during 11·30 a.m. to 3·00 p.m. and 7·00 p.m. to 10·00 p.m. The hotel occupies a portion of a big *pacca* building on Ponda Belgaum road. The portion occupied by the hotel is about 17 meters in length and 11 meters in breadth. Other parts of the building are used as shops. There is also a separate bar in the same building.

In the hotel there are two double-seated rooms and one four-seated room. There is also a covered verandah in the front where food is served. In case of rush of visitors beds are provided in the verandah and the courtyard in the night. There

is no ceiling-fan in the hotel. There is, however, one Table fan and on demand the same is provided to the visitors. In each of the rooms, there is one table, one chair and one mirror. The cots are provided with thick mattresses and pillows and bed-sheets. The rent per room per day is Rs. 6 and the rent per bed per day in the hall is Re. 1·00. There are 30 wooden and steel chairs and 22 wooden tables with marble tops. The crockery articles are of china-clay. The utensils for cooking and serving food are of brass and stainless steel. The surroundings of the hotel is clean and hygienic. Inside the hotel, however, there is scope for more improvement.

About 40% of the customers are sojourners to the town from outside. They come here in connection with their business and stay in the hotel. Though it is not compulsory for the persons who stay in the hotel to take their food here, most of them take breakfast and meal in the hotel. About 20% of the customers are visitors to the town from rural areas. They generally take midday meals in the hotel. The remaining 40% of the customers are residents of the town. They come to the hotel to take snacks during their leisure times. Some of them also take their meal in the hotel.

From outward appearance it appears that most of the customers belong to the middle-class and rural working class. The charges for inmates of the hotel and for visitors are the same. A statement giving the charges for different items of food are furnished at appendix 6(*a*). Another statement giving the monthly consumption of various ingredients for preparation of foods, as stated by the owner of the hotel, is furnished at appendix 6(*b*).

The present owner of the hotel is a Brahman, hailing from Sanguem taluk of Goa. Previously it was owned by a local Christian. At the time of transfer of the ownership, the present proprietor paid Rs. 500 to the previous one.

According to the proprietor the hotel has 12 employees. One of them is a cook. He is a Goanese Brahman. Two are suppliers of meals. One of them is Brahman by caste and the other one is Naik by caste. There are one cleaner and one part-time sweeper. The others are waiters, water suppliers and persons engaged in pounding of spices etc. The cleaner belongs to Ghati caste, the sweeper belongs to Chuhra caste and the remaining workers belong to Naik caste. The salaries of the cook and the bearers of meals vary from Rs. 50 to Rs. 60 p.m. The salaries of the other employees excepting the part-time sweeper vary from Rs. 15 to Rs. 25 p.m. All the employees excepting the cleaners and the sweeper are provided with food, tea and lodging, free of charges. The particulars relating to the employees furnished by the proprietor of the hotel were not, however, verified.

2. Gita Ashram

It was established in September, 1965 and is situated in Budhwarpet of Bhailo Bazar on Ponda Belgaum road. This is a market area. Both the vegetarian and non-vegetarian meals are served here. Though there is no bar attached to the hotel, the owner has applied for the same. The meals are served during 11·00 a.m. to 2·30 p.m. and 7·30 p.m. to 10·00 p.m.

The hotel occupies a portion of the ground floor and the first floor of a *pacca* building with modern fittings. The name of the building is Bandodkar building. It has two V-shaped wings and the hotel is situated at the portion where the two wings meet. On both the wings there are shops on the ground floor and residential quarters on the first floor, except in the portion which is occupied by the hotel. The second floor is under construction. The hotel occupies about 400 sq. mts. on each floor. On the ground floor there is a big hall, a kitchen and a pantry. On the first floor there are 6 rooms (3 mts. × 4½ mts. to 6½ mts. × 6½ mts.) in size. The hall is 16 mts. × 16 mts. in size and is semi-elliptical in shape. Out of the 6 rooms on the first floor, 4 are available for being given on rent to visitors. These 4 rooms are two seated, 3 seated, 4 seated and 6 seated respectively. Each room is fitted with one or more electrical fans according to the size of the room. There are also two chairs and one table in each room. For each bed there is a cot alongwith mattress, pillow and bed-sheet. There is no attached latrine or bathroom. Altogether there are 4 latrines, 4 bath-rooms and one urinal on the first floor.

The seat rent per room for the different categories of rooms is indicated on the next page :

TABLE 22 (*a*)

Rent Charges for Different Categories of Rooms in Gita Ashram Hotel

Category of room	Size	Seat Rent per day
1	2	3
	Mts.	Rs.
Two seated	$3 \times 4\frac{1}{2}$	6·00
Three seated	$3\frac{1}{2} \times 5\frac{1}{2}$	9·00
Four seated	$4 \times 6\frac{1}{2}$	12·00
Six seated	$6\frac{1}{2} \times 6\frac{1}{2}$	2·00 per bed
Hall (50 seats)	16×16	2·00 per bed

On the ground floor the big hall is used as dining room-*cum*-restaurant. It is fitted with mosaic flooring, ceiling fans and electric tube lights. There is arrangement for about 40 persons to take their meals at a time. There is, however, accommodation for many more persons. Here meals and snacks are served in stainless steel utensils. The surrounding of the hotel is clean and hygienic. Inside also, for a small place like Ponda, the conditions are quite satisfactory.

On an average about 10 persons stay in the hotel in the night. Occasionally the number goes up to 30 to 40 when some tourist parties visit. There are 15 persons who stay outside and take their meals on monthly basis at the concessional rate of Rs. 50·00 p.m. They are served with two meals daily, except on Monday evenings. Besides there are about 150 customers daily.

Approximately 80% of the customers are non-vegetarian and 20% are vegetarian. From outward appearance, it appears that most of the customers belong to the middle class and rural working class. A statement giving the charges for various items of snack and food is furnished at appendix 7(*a*). Particulars relating to the monthly consumption of various ingredients for preparation of food, as stated by the owner of the hotel are furnished in the statement at appendix 7(*b*).

The present owner of the hotel is a permanent inhabitant of Ponda concelho. He belongs to Naik caste. He was having business in Bombay before liberation. He was running a restaurant in Bombay before liberation. It is continuing even now. After liberation he felt that it was worthwhile to make some investment in Goa and he started the hotel in 1965. At first it was started in an adjoining building and after running there for about three months, was shifted to the present site.

According to the proprietor there are 11 full and two part-time employees of the hotel. The particulars of the employees are furnished below :

TABLE 22 (*b*)

Particulars of Different Categories of Employees in Gita Ashram Hotel

Category	Caste & religion	Number	Remuneration per month
1	2	3	4
			Rs.
Cook	Naik (Hindu)	2	40 to 60
Waiters	Naik (Hindu)	3	25 to 42
Cleaner	Naik (Hindu)	2	25 to 30
Roller of *Masala*	Naik (Hindu)	1	50
Attendant	Naik (Hindu)	1	25
Sweeper	Naik (Hindu)	3	15 to 25
Scavenger	Chuhra (Hindu)	1	30

In addition to their salaries the employees (except the scavengers) are provided with two meals and tea and lodging free of charges.

All the employees excepting the part-time scavenger are local people. They speak Konkani. The part-time scavenger hails from Delhi.

Restaurants

Particulars have been collected in respect of three restaurants. The same are furnished below :

1. *Gemini Restaurant*

It was established in 1963, and is located at Sadar Bazar. Both vegetarian and non-vegetarian meals are served here. There is no bar attached to it. The working hours are 7·00 a.m. to 1·00 p.m. and 3·00 p.m. to 8·00 p.m.

The restaurant occupies a portion of a *pacca* building facing Dada Vaidya Chowk. The building is quite impressive one with mosaic floor and *pacca* roof. There are about half-a-dozen shops in other parts of the same building. All the shops appear to be in flourishing condition. The portion occupied by the restaurant is 7 mts. in length and 4 mts. in breadth. It consists of a big hall with a kitchen and washing place at the back. The sales counter is at one corner near the entrance. There is no cabin. There are 12 tables and 24 chairs. There are two ceiling fans and tube lights. The surroundings of the restaurant is quite hygienic. Inside also it appears to be neat and clean.

This restaurant, being rather costly one, the customers mostly belong to middle and higher classes. Visitors from outside going to Panjim by car frequently halt here to take tea and snacks etc. About 15% to 20% of the customers are females. Quite a good number of young boys and girls also come to the restaurant, generally alongwith their parents. According to the owner of the restaurant, about 60% of the customers are Hindus, about 35% are Christians and about 5% are Muslims.

Alongwith snacks, soft drinks like Cocacola, Orange, Soda etc. are also served in the restaurant. On an average about 50 bottles of Cocacola are sold daily. About a dozen bottles of Orange and 2 dozen bottles of Soda are also sold daily. The prices of Cocacola, Orange and Soda are Rs. 0·30, Rs. 0·35 and Rs. 0·12 paise respectively per bottle.

The snacks served here are *samosa, batata, dosa, pakora, idli, bhaji* and bread. Particulars in respect of the same as well as in respect of monthly consumption of various ingredients for preparation of the snacks are furnished at appendices 8(*a*) and 8(*b*).

The present proprietor of the restaurant is a Christian hailing from Salsette taluk of Goa. Running of the restaurant is his full-time occupation. According to him, the restaurant has 8 employees, out of whom, 3 are Christians and 5 are Hindus. The employees include one cook hailing from Kerala. He gets a salary of Rs. 65·00 p.m. One of the employees is a part-time clerk. He is working as an accountant elsewhere. During his spare time he helps the proprietor in maintaining the account of the restaurant and gets a monthly remuneration of Rs. 50. There is another part-time employee aged 14. He is reading in Class III in the local school. After the school hours, he works in the restaurant. His school fees etc. are paid by his employer. Out of the other employees there is one aged 8, who deserves special mention. He gets remuneration of Rs. 10 p.m. All the employees get two meals and tea twice daily in addition to cash remuneration, varying from Rs. 10 to Rs. 65 per month.

2.—Cafe Prasant Restaurant

It was established on Akshaya Tritiya day in 1959 and is situated at Bhailo Bazar. Only vegetarian meals are served here. There is no bar attached to this restaurant; but soft drinks like Cocacola, Orange, Soda etc. are served.

The working hours are from 6·30 a.m. to 9·30 p.m. The restaurant constitutes part of a big building, in other parts of which there are shops of different commodities. The restaurant consists of a dining hall 5 mts. × 4 mts. in size and a small room at the back 4mts × 2½mts in size. The latter serves as kitchen as well as washing place. It is fitted with electric light and ceiling-fan. During working hours from time to time, a radio also goes on playing here for the entertainment of the customers. At one corner of the dining hall is the sale-counter. At another corner there is a big show-case, where various items of food are displayed. There is a rack containing cigarettes, bidis, match-boxes which are also sold from here.

The building is owned by the Municipality and the restaurant pays monthly rent of Rs. 70·00 for the portion occupied by it. This rent was fixed when the restaurant was started. It is estimated that according to the current market rate, the rent would be nearabout Rs. 150·00 p.m.

The utensils and crockery used in this restaurant are of cheaper type.

On ordinary days about 300 persons visit this restaurant for taking tea. Out of them about 50% are visitors from the rural areas and 50% are urban dwellers. On market days the number of visitors from rural areas goes upto 500 to 600. On those days, the restaurant is very much crowded.

From outward appearance most of the customers seem to belong to lower classes. There are only a few who belong to the middle classes. About 15% to 20% of the customers are females. According to owner of the restaurant people belonging to all the religions, partronise his restaurant. Liberation has not brought in any change in the social composition of his customers.

The snacks served in the resturant consist of *Laddoo, Pakora, Bonda, Seva, Dal Moong etc.* Among the drinks served here most important are tea and coffee, the rates of which are 0·06 paise and 0·10 paise per glass respectively. As mentioned earlier, soft drinks like Cocacola,

Orange and Soda are also served here, the rates of which are 0·30, 0.30 and 0·15 paise respectively.

The particulars of the items served as snacks and also of the monthly consumption of the various gredients required for preparation of the different items are furnished at Appendices 9(*a*) and 9(*b*).

The owner of the restaurant is a local man and is of Vani or Vaish caste. He has passed B. Com. but rather than going for a salaried job, is running this restaurant. According to him the restaurant has five employees. One of them is a cook. He is aged 45. Definite information about the cash amount that he gets as his remuneration was not furnished by the owner. The other employees are either waiters or are engaged for cleaning and washing the utensils and crockery. All of them are aged between 15 to 17 years and their cash emoluments vary from Rs. 5 to Rs. 15 per week. In addition to cash remuneration all of them get two meals and tea free of charges.

3—Barwe Sugras Bhojnalaya

It was established about 30 years ago and is located near the bus stand in the market area of Sadar ward. In this dining house, only vegetarian meals are served. The working hours are from12·00 noon to 3·00 p.m. and 7·00 p.m. to 10·00 p.m.

The dining house occupies a part of an old kacha building with tiled roof facing Dada Vaidya Chowk. The floor is made of bricks with earth coating, the walls are made of mud. There are a number of shops in the front portion, in other portions of the same building there are a few residential quarters including that of the owner of the building.

The portion occupied by the dining house covers an area of about 81 sq. mits. which is divided into 4 rooms. The two front rooms are used for serving meals to the customers accompanied by females. The fourth room is used as a kitchen-cum-store. One room in the front and one room at the back where meals are served are provided with wooden tables with marble tops and wooden chairs. In the remaining one room at the front, there are no chairs and tables but only low wooden seats *patta* and mattresses. Altogether about 30 persons can take their meals at a time in this dining house.

Food is served either in stainless steel plates or in brass plates.

Though the building is a kacha one it is fitted with electric light and ceiling fan. There is also a radio set which is put on, during the working hours, for the entertainment of the customers. The surroundings of the dining house are quite satisfactory. Inside also it is neat and clean.

The rent of the building is Rs. 35·00 p.m. This rate was fixed about 30 years ago. It is estimated that according to current market rate the rent would be approximately Rs. 200 p.m.

There are 27 persons who take meals on monthly basis. Out of these 27, 23 take two meals daily (excluding Monday evenings) at the rate of Rs. 60·00 p.m. and four take mid-day meals at the rate of 30·00 p.m. Out of the permanent customers about 50% are engaged in white collar jobs, about 20% are technicians, about 15% are labourers and the rest belong to the other categories. Besides the permanent customers, about 30 persons take mid-day meals in this dining house. Out of them about 10 are bus passengers, about 5 are travellers by cars and 5 are others. In the night time there are normally half a dozen casual customers. For the casual customers the rate per meal is Rs. 1·50.

In addition to rice or *chapati*, 3 courses are served in a full meal. Out of these 3 courses, one is *dal* (pulse) and two are vegetable curries. *Papad* and butter milk and water mixed with extraction of *konkam* (a local variety of fruit) are also served alongwith each meal.

A statement giving monthly consumption of various ingredients for preparation of meals is furnished at Appendix 10.

The proprietor is a Konkanasth Brahman hailing from Quepem taluk of Goa. His family settled at Ponda about 40 years ago. According to him, three of his family members including his wife, one son and one nephew assist him in running the dining house. His wife prepares the meals. His son and nephew serve meals to the customers. He has also employed a boy and a girl (aged 16 years each), belonging to Naik caste, for cleaning the utensils. The boy and the girl are paid cash remuneration of Rs. 25 and Rs. 20 respectively in addition to two meals and tea.

Bars

1. *Taverna Casa Menino Bar*

It was established about 20 years ago and is located near the bus stand in the Sadar Bazar. It is in the same building as Janata Boarding and

LodgingHouse mentioned earlier. Here only alcoholic drinks are served. The working hours are from 9·00 a.m. to 10·00 p.m. The peak hours are, however, 11·00 a.m. to 2·00 p.m. and 8·00 p.m. to 10·00 p.m.

The bar occupies a portion of a big pucca building with cemented walls and floors and tiled roof. The portion occupied by the bar is 6 mts. × 4½ mts. in size. There are show cases on three sides where different brands of liquor are nicely arranged. The bar is provided with electric light and ceiling fans. There are four wooden tables and 12 chairs. These furnitures are of costly type. The surroundings of the bar and its inside are neat and clean.

The proprietor of the bar could not give much information about the social backgrounds of the customers. But from discussion with him as well as other inhabitants of the town, it appears that the majority of the customers are residents of the town. A small proportion of the customers are those who pass through the town in cars or who come to stay here for a short duration in connection with various business and other activities. Very few of the casual visitors from the surrounding villages come to this bar. Most of the customers belong to upper and upper middle classes. The following brands of alcoholic liquor are served here.

1. Rum
2. Brandy
3. Medico Brandy (¼ size)
4. Whisky
5. Gin Cocktail and
6. Beer

Among these, brandy appears to be foremost in demand. According to the proprietor, monthly on an average, 130 bottles of D.M. Brandy are sold. A statement giving price and other details of the different brands of liquor is furnished at Appendix 11.

Formerly only imported liquor was sold here, but after liberation import has been stopped. Now only Indian liquor is available.

The owner of the bar is a local Christian. He is the owner of the building as well. He himself rarely sits in the bar to look after the business. He has appointed a relation of his, as Manager with a monthly salary of Rs. 150·00 There are two other employees. Both are Goanese Christians and serve as waiters. One of them is aged 18 and the other one is aged 15. They get monthly remunerations of Rs. 75 to Rs. 100.

2. Peter Dias Bar

The bar does not have any definite name of its own. It is named after the proprietor. It was established in April, 1966 and is located in Bhailo Bazar. Only alcoholic drinks are served here. It occupies a portion of a pucca building. In the other portions of the same building, there are a number of shops. The size of the portion occupied by it is 5 mts × 4 mts. It is in fact a small bar with only one show-case where different brands of liquor are kept. Liquor is sold from a wooden counter. There is no sitting arrangement and the customers who mostly hail from rural areas, remain standing while drinking liquor in this bar. There is hardly any other amenity; even there is no electric connection.

The bulk of the liquor sold here is of indigenous variety made out of cashewnut and palm. Gin, beer and brandy are also sold here.

Particulars of the source from where the different brands of liquor are obtained, the prices of the same and the monthly average consumption are furnished in the statement at Appendix 12.

The owner of the bar is a local Christian. He runs the bar with the assistance of his wife.

Banking and Co-operative Institutions

There are three Banks at Ponda *viz.* the State Bank of India, Belgaum Bank and the State Co-operative Bank of Goa. All the three banks came into existence after liberation. Their particulars will be furnished in the next chapter.

There are two important Co-operative institutions in the town *viz.* Co-operative Milk Society, and Central Supari Sahkari Kharidi Vikri Society. Both the societies came into existence after liberation. Their particulars would be furnished in Chapter IV.

Printing Presses

At present there are two printing presses at Ponda. One is Samarth Printing Press and the other is Atul Mudrak Printing Press.

Samarth Printing Press

Samarth Printing Press was started in January, 1964 by B.M. Desai and Hirabai Priolkar. This press is situated at Dada Vaidya Chowk on Ponda Margao road. It has two Chandella-type machines. Printing can be done in Marathi

English and Portuguese languages. The printing capacity of the press is 1,000 copies per hour.

The staff of the press consists of one compositor, one printer, two binders and one binder-cum-cutter. Except for one of the binders, all the other press staff reside in the town itself. Their monthly emoluments vary from Rs. 65 to Rs. 200.

Atul Mudrak Press

Atul Mudrak press was started in January, 1966. Its owner is Arun Parwatkar who belongs to Maratha caste and is a permanent resident of Ponda. The press is situated in one part of Bandodkar building in Bhalio Bazar and faces Ponda Savoi-Verem road. The press can undertake printing in Marathi, Konkani, Devnagri and Roman scripts. There is one machine of Chandella-type with capacity of printing 1,000 copies per hour. The staff of the press consists of one compositor, one printer and one binder. In addition, the proprietor serves as Manager-*cum*-Proof Reader. The emoluments of the compositor and the printer are Rs. 140 and Rs 120 p.m. respectively. The binder is a relation of the proprietor. He is not paid any fixed salary.

Recreational and Religious Institutions

1. Clubs

There are three clubs *viz.*, Young Challenger's Club, Jawahar Club and a branch of Lion International Club at Ponda. Particulars of these three clubs as well as of the single cinema hall at Ponda *viz.*, Aaisha Cinema would be furnished in Chapter X.

2. *Religious Institutions*

There are following temples, churches and mosques within the town :

Temples : Vithoba, Keshavdeo, Bhumipurush Atrodeo, Kal Bhairon and Maruti.

Churches : St. Annes, Mount Carmel Chapel and Santacruz Chapel.

Mosques : Safa Masjid and New Mosque.

Besides the temples, churches and mosques inside the town, there are a few temples in the outskirts of the town which deserve special mention. These are :

Mangesh, Mhalsa, Nagesh, Maha Laxmi, Shanta Durga and Ramnath.

Particulars of the above religious institutions will be described in Chapter X while discussing the religious life of the town dwellers.

CHAPTER IV

ECONOMIC LIFE OF THE TOWN

Natural Economic Resources

In and around Ponda there are forests and agricultural lands. To a considerable extent the economic life of the town-dwellers is influenced by the presence of these natural resources.

Forests

As mentioned in Chapter I, since February, 1965 the forest area within the jurisdiction of Ponda town has been declared as Reserve Forest under the Indian Forest Act. Prior to that, since 1951 these forests were treated as National Forests, by the Portuguese Government. According to the provisions of the Regulamento para Administracao das Mates de Goa, the forests were divided into three categories :—

Category A—For conservation of the soil and regulation of water.

Category B—For commercial exploitation.

Category C—For being used for grazing, *Kumri* cultivation, supply of fuel wood and other general agricultural purposes.

All the forests within the town belong to Category A. But around the town there are forests belonging to Category C. Exact information about the acreage of land under forest, inside the town or around the town, could not be collected.

As regards exploitation of the forest resources by the town dwellers, it is to be noted that the scope is extremely limited because of two reasons. Firstly, as noted earlier, the hills inside the town have been practically depleted of useful timber. There are only shrubs and bushes. Secondly though not very effective, there is the vigilance of the Forest Department.

At Ponda, the headquarters of two forest divisions are situated, each being under an Assistant Conservator of Forests. The office of the Conservator of Forests is situated at Panjim. The forests in and around Ponda come under the charge of a Range Officer. It is reported that, in 1965-66, more than 60 cases of violation of forest laws were detected by the staff of the Ponda forest range. These cases related to unauthorised removal of wood for construction of house and for commercial purposes ; removal of twigs and branches for sale as fuel and grazing of cattle in the forest area.

Agricultural and Horticultural Land

The valley along both sides of the main rivulet inside the town is put to agricultural use. Here generally cultivation of paddy is carried on. These paddy fields are of two types, *viz.*, *Soradh* and *Vaingoin*, (*Kharif and Rabi* respectively). The first type of fields are usually inundated by the water of the rivulet (vada) during rainy season. On these fields double cropping is carried on. The other type of fields are above the flood level of the rivulet. Generally rain water is stored in these fields by constructing *bandhs* around the plots. The lands on slightly higher slopes are devoted to the plantation of coconut, banana, cashewnut and jack fruit. It is not known what is the total acreage of land under agriculture and horticultural at Ponda.

Most of these lands are owned by private individuals. Some lands are owned by institutions as well. A list of individuals as well as institutions owning agricultural and horticultural land inside the town was obtained from the Revenue Office. The same is furnished at Appendix 13.

Working Force at Ponda and Comparison with the Regional Pattern

In the context of the statement of the natural resources available in the town, it is proposed to examine the extent of participation of the male and female population living in the town in active economic life. In this regard a table is furnished below:

TABLE 23

Distribution of Population and Workers by Sex for Ponda Town (1960 Census)

1	2	3	5
	Persons	Males	Females
Total population	3,279	1,603	1,676
Total workers	872	682	190

The table shows that out of total population of 3,279, 872 are workers, 2,407 are non-workers (including 921 males and 1,486 females). In other words, the workers constitute 26·9% of the total population. If considered in terms of males and females separately, it is found that 42·5% of the male population and 11·3% of the female population are workers. This disparity in the participation rates of the males and females may be considered in the context of participation rates of the males and females respectively in the working force in the rural and urban areas of Goa district as a whole and in the rural areas of Ponda concelho. A table giving the figures is furnished below :

TABLE 24

Distribution of Population and Workers by Sex for various categories of Population in Ponda Concelho & Goa District (1960 Census)

Area	Total Population			Total Workers		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
District	589,997	285,625	304,372	244,261	147,036	97,225
Goa Rural	502,668	241,530	261,138	213,628	125,270	88,358
Goa Urban	87,329	44,095	43,234	30,633	21,766	8,867
Londa Concelho . . .	57,540	28,448	29,092	24,839	14,806	9,592
Ponda Rural	54,261	26,845	27,416	23,526	14,124	9,402
Ponda Urban	3,279	1,603	1,676	872	682	190

The table shows that, whereas in Goa district as a whole, the participation rate of the total population is 41·4% and in Ponda concelho as a whole it is 42·4%, at Ponda town it is only 26·6%. Coming over to the male and female population separately it is found that in Goa district as a whole 51·5% of the males constitute the working force; in Ponda concelho as a whole the corresponding figure is 52·7% but in Ponda town it is only 42·5%. For the females the corresponding figure in Goa district as a whole, Ponda concelho as a whole and Ponda town are 31·9%, 32·9% and 11·4% respectively. Thus, it is found that both for males and females Ponda provides a picture which is very much different from that of the district as a whole or the concelho as a whole. If the comparison is made with the other urban areas of the district then also it is found that Ponda is very much different from others in this matter. The participation rate in the working force of the total urban population in Goa district is 35·1% as against 26·6% at Ponda. For the males at the district level it is 48·9% and at Ponda town it is 42·5%. For the females the corresponding figures are 25·5% and 11·4% respectively. It is thus obvious that the low participation rate in the economic active life of the male and female population separately and of proportionately lower females than males as found at Ponda do not reflect any regional pattern, but are the outcome of distinctive social and economic forces operating at Ponda. It will be possibe to gain more insight about this matter if the distribution of the workers in different industrial categories according to 1960 Census is examined for the rural and urban areas of Goa district as a whole as well as for the rural and urban areas of Ponda concelho. A table giving the relevant figures is furnished as follows :

TABLE 25

Industrial Classification of Population into various categories of Workers for Ponda and Goa (Total, Rural & Urban) as per 1960 Census

Sl. No.	Area	Total Population			Total Workers		
		P	M	F	P	M	F
1	2	3	4	5	6	7	8
1	Goa . . T	589,997	285,625	304,372	244,261	147,036	97,225
2	Goa . . R	502,668	241,530	261,138	213,628	125,270	88,358
3	Goa . . U	87,329	44,095	43,234	30,633	21,766	8,867
4	Ponda . . T	57,540	28,448	29,092	24,398	14,806	9,592
5	Ponda . . R	54,261	26,845	27,416	23,526	14,124	9,402
6	Ponda . . U	3,279	1,603	1,676	872	682	190

Sl. No.	Area	As Cultivators			As Agricultural Labourers		
		P	M	F	P	M	F
1	2	9	10	11	12	13	14
1	Goa . . T	104,139	54,161	49,978	37,957	12,233	25,724
2	Goa . . R	98,126	50,861	47,265	34,643	11,069	23,574
3	Goa . . U	6,013	3,300	2,713	3,314	1,164	2,150
4	Ponda . . T	13,851	7,995	5,856	3,049	991	2,058
5	Ponda . . R	13,729	7,905	5,822	2,943	941	2,002
6	Ponda . . U	124	88	34	106	50	56

Sl. No.	Area	In Mining, Quarrying etc.			In Manufacturing & Household Industry		
		P	M	F	P	M	F
1	2	15	16	17	18	19	20
1	Goa . . T	29,998	22,153	7,845	18,344	16,431	1,913
2	Goa . . R	28,427	20,359	7,668	14,842	13,201	1,641
3	Goa . . U	1,571	1,394	177	3,502	3,230	272
4	Ponda . . T	2,756	1,859	897	1,286	1,109	177
5	Ponda . . R	2,697	1,809	888	1,167	1,000	167
6	Ponda . . U	59	50	9	119	109	10

Sl. No.	Area	In Construction			In Trade and Commerce		
		P	M	F	P	M	F
1	2	21	22	23	24	25	26
1	Goa . . T	3,741	3,679	62	12,163	8,505	3,658
2	Goa . . R	2,930	2,882	48	8,300	5,087	3,213
3	Goa . . U	813	797	14	3,863	3,418	445
4	Ponda . . T	84	82	2	745	623	122
5	Ponda . . R	72	70	2	632	516	116
6	Ponda . . U	12	12	..	113	107	6

TABLE 25—*concld.*

Sl. No.	Area	In Transport, Storage and Communication			In Other Services		
		P	M	F	P	M	F
1	2	27	28	29	30	31	32
1	Goa . . T	15,300	14,484	816	22,619	15,390	7,229
2	Goa . . R	12,409	11,753	656	13,951	9,658	4,293
3	Goa . . U	2,891	2,731	160	8,668	5,732	2,736
4	Ponda . . T	1,122	1,025	97	1,505	1,122	383
5	Ponda . . R	1,060	964	96	1,226	917	309
6	Ponda . . U	62	61	1	279	205	74

The table shows that whereas in Goa district as a whole 70·45% of the total workers are engaged in primary sector, in Ponda concelho, the corresponding figure is 80·56%. If the rural areas of Goa district and Ponda concelho are compared, the corresponding figures are 70·46% and 82·33% respectively. On the other hand, in the urban areas of Goa district as a whole whereas 35·58% of the total workers are engaged in primary sector, in Ponda town the corresponding figure is 32·91%. It, therefore, appears that whereas compared to Goa district as a whole, Ponda concelho has more rural characteristics; compared to the other urban areas of Goa district, Ponda town has more urban characteristics. In other words, whereas the hinterland of Ponda town is more rural, compared to the hinterlands of other urban areas of Goa district, Ponda town is more urban, compared to the aggregate urban areas of Goa district. This seems to imply that Ponda town is comparatively less dependent on its hinterland, than the aggregate of the urban areas of Goa district, on their hinterlands. If the male and female workers are considered separately, a slightly different picture emerges out. It is found that not only in Ponda concelho as a whole, and in Ponda rural areas, but also in Ponda town, proportionately more number of male workers are engaged in primary sector than their counterparts in Goa district, Goa rural areas and Goa urban areas as a whole, respectively. In case of the females, however, the pattern reported for the total working force prevails. This indicates that whereas compared to the female workers in other urban areas of Goa, proportionately larger number of females have freed themselves from the primary sector, the male workers of Ponda lag behind the male workers of other urban areas of Goa, in this matter.

The comparative less importance of primary sector by itself, however, does not throw enough light on the occupation-index of urbanisation, that has taken place in the town of Ponda or in the urban areas of Goa district as a whole.

The mutual relations between the secondary and tertiary sectors are of great importance in this matter. In Goa district as a whole, 9·04% and 20·51% of the total workers, are engaged in secondary and tertiary sectors respectively. The corresponding figures for Ponda concelho, Goa rural areas, Ponda rural areas, Goa urban areas and Ponda urban areas are 5·62% and 13·82%, 8·32% and 16·22%, 5·27% and 12·40%, 14·09% and 50·33% and 15·02% and 52·06% respectively. It is, thus, found that in all the areas tertiary sector dominates over secondary sector. The dominance is quite marked in the rural areas of Goa district as a whole, as well as of Ponda concelho; but is overwhelming in the urban areas of Goa district as a whole and of Ponda concelho. The relation between the secondary sector and the tertiary sector in the different areas can be restated in terms of the following ratios.

TABLE 26

Relation of Workers in Secondary Sector to Tertiary Sector in different Areas of Ponda & Goa (Total, Rural & Urban) as per 1960 Census

Area	Secondary Sector	Tertiary Sector
1	2	3
Goa District	1	2·26
Ponda Concelho	1	2·46
Goa Rural	1	1·95
Ponda Rural	1	2·36
Goa Urban	1	3·58
Ponda Urban	1	3·47

From the above table, it is found that whereas in Ponda concelho, with reference to secondary sector, tertiary is more important than in Goa district as a whole, in the urban area of Ponda it is comparatively less important than in the aggregate urban areas of Goa district. This is because of the fact that aggregate urban areas of Goa district include Panjim where tertiary sector is overwhelmingly more important than secondary sector. If Panjim, which is the headquarters of the Union Territory is left out, Ponda stands ahead of most of the other towns of Goa in the development of the tertiary sector. This means that compared to the degree of industrialisation, services are more available in Ponda than in most of the other towns of the district of Goa. Perhaps, this is because of the fact that Ponda is situated in the crossings of a number of roads that connect the various parts of the district with one another as well as with the centres, beyond the boundary of the district. There is another aspect of the occupational index of urbanisation which deserve mention here. In the town of Ponda, 15·02% of the workers are engaged in secondary sector whereas in the aggregate of the urban areas of Goa, the corresponding figure is 14·09%. But in the hinterland of Ponda town *i.e.*, rural area of Ponda concelho only 5·27% of the workers are engaged in the secondary sector whereas in the hinterlands of the aggregate urban areas of Goa *i.e.*, in the rural areas of the Goa district, 8.32% of the workers are engaged in the secondary sector. It therefore appears that compared to the aggregate of the urban areas of Goa, there is less dispersal of industrial workers in the hinterland of Ponda. The implication of this, on the growth pattern of Ponda and on the socio-economic relationship of Ponda, with its hinterland is to be examined

Working Force in the Sample Households

It will be possible to gain some more insight about the pattern of deployment of the working force at Ponda, if, the position in the sample households is examined. Altogether 52 households, covering 296 persons, were studied at Ponda. Out of the above 52 households, 38 households, covering 226 persons, are Hindu; 11 households covering 52 persons, are Christian; and 3 households, covering 18 persons, are Muslim.

The particulars in respect of the 296 persons covered by the above households are analysed below :

(a) Distribution of Workers and Non-workers by Age Group and Sex.

A table giving the distribution of the workers and the non-workers by age-group and sex is furnished below:

TABLE 27

Workers and Non-workers in Sample Households by Age-Group and Sex

Age group	Total population			Males			Females		
	Persons	Males	Females	Persons	Workers	Non-workers	Persons	Workers	Non-workers
1	2	3	4	5	6	7	8	9	10
0—14	98	54	44	54	—	54	44	—	44
15—59	184	92	92	92	66	26	92	17	75
60 and above	14	5	9	5	5	—	9	—	9
TOTAL	296	151	145	151	71	80	145	17	128

The table shows that out of the 296 persons covered by the sample, 88 or 29·7% are workers and 208 or 70·3% are non-workers. Excluding 5 males in the age group 60 and above, all the workers belong to the age group 15—59. There is no child labour in the sample. During interviews, it was gathered that such labour is practically absent in the town.

While there are 5 workers in the age group 60 and above, there are 9 non-workers in the same age group. Thus, it is obvious that after attaining the age of 60, overwhelming majority of the population in the town retire from active life.

If the population in the age group 15—59 is considered to constitute the labour force, it is found that labour force consist of 184 persons, out of which 83 constitute the working force. In other words, the participation rate of the labour force in economic active life is only 45·1%. If the males and females are considered separately, it is found that in the age group 15—59 there are 92 males and 92 females each, out of which 66 males and 17 females are workers. In other words, the participation rate of the male labour force in the economic active life is 71·7%; the corresponding figure for the females is 18·5%.

It is now proposed to briefly examine the socia co-relates of the great disparity in the participation rates of the males and females in the working force.

(*b*) *Distribution of Workers and Non-workers by Sex, Religion and Caste*

A table giving the distribution of the male and female workers by religion and caste is furnished below :

TABLE 28

Workers and Non-workers in Sample Households by Religion, Caste and Sex

Religion	Caste	No. of Households	Male		Female	
			Worker	Non-worker	Worker	Non-worker
1	2	3	4	5	6	7
Christian	Nil	11	11	16	2	23
Muslim	Nil	3	3	5	—	10
Hindu	Brahman	18	31	25	7	47
	Naik	8	10	18	4	26
	Vani or Vaish	6	10	4	—	14
	Gavada	1	3	3	2	2
	Madival	1	1	2	2	1
	Maratha	1	2	—	—	2
	Chamar	3	3	2	—	5
	Total of Hindus	38	60	54	15	97
Total		52	74	75	17	130

The table shows, that in the 11 Christian households there are altogether 52 persons, out of whom 27 are males and 25 are females. Out of the 27 males, 11 are workers and 16 are non-workers. Excepting 2, all the females are non-workers. In the 3 Muslim households, there are altogether 18 persons, out of whom 8 are males and 10 are females. Out of the 8 males, 3 are workers and 5 are non-workers; all the 10 females are non-workers. In the 38 Hindu households there are altogether 226 persons, out of whom 114 are males and 112 are females. Out of the 114 males, 60 are workers and 54 are non-workers. Out of the 112 females, 15 are workers and 97 are non-workers. It is thus found, that among Christians and Muslims, females generally refrain from active

economic life. On the other hand, though in a very small number a significant number of Hindu females participate in active economic life. If the Hindus are examined with reference to their castewise break-up, it is found, that even from high caste households, a significant number of females undertake economic activities. For instance, among the Brahmans, out of 54 females, 7 females are in active economic life. Similarly, among the Naiks out of 30 females, 4 are economically active. Among the Gavadas and Madivals out of 4 and 3 females respectively 2 females in each caste are economically active. It is, however, surprising that among the so-called low caste Chamar, out of the 5 females, not even a single one, is economically active.

If the participation of the females in the active economic life is considered in the context of their levels of literacy, it is found that the Brahmans who have considerably a large number of educated females have higher participation rate in economic life. Perhaps, education might be a factor for a good number of their females being returned as workers. But it is difficult to say that this by itself has played a decisive role. Among the Christians also there are four females who have read upto secondary level and three who are matric and above. But, among them only two are economically active. It, therefore, appears that there are some other factors which have operated to keep away the Christian females of this town from active economic life.

(c) *Distribution of Non-workers by nature of Activities, Age-group and Religion*

A table giving the distribution of the male and female non-workers belonging to various religions by nature of activities and age group is furnished below :

TABLE 29

Distribution of Non-workers by nature of Activity, Age Group and Religion

Age Group	Hindus								Christians		
	Males			Females					Males		
	Infants	Students	Activity not given	Infants	Students	Housewife	Infirm due to old age	Activity not given	Infants	Students	Activity not given
1	2	3	4	5	6	7	8	9	10	11	12
0—14	14	18	5	12	16	..	..	6	7	3	1
15—24	..	9	3	..	15	5	..	1	..	2	3
25—59	..	5	5	..	2	30	..	..	..	..	..
60+ above	..	..	..	..	..	1	7	..	..	..	..
TOTAL (208)	14	32	13	12	33	36	7	7	7	5	4

Age Group	Christians				Muslims					
	Females				Males			Females		
	Infants	Students	Housewife	Activity not given	Infants	Students	Activity not given	Infants	Housewife	Infirm due to old age
1	13	14	15	16	17	18	19	20	21	22
0—14	4	1	1	..	3	..	1	5	1	..
15—24	..	2	2	6	..	1	..	..	..	..
25—59	..	..	7	..	..	..	..	..	3	..
60 + above	..	..	..	..	..	..	..	..	..	1
TOTAL (208)	4	3	10	6	3	1	1	5	4	1

The table shows that altogether there are 208 non-workers in the sample. Among them 164 are Hindus, 33 are Christians and 15 are Muslims. Out of the 164 Hindus non-workers, 59 are males and 105 are females. The male non-workers among the Hindus are distributed as follows in the different age groups :

Age Group	Number
0—14	37
15—24	12
25—59	10

Out of the 37 non-workers in the age group 0—14, 14 are infants and 18 are students. In respect of the remaining five the nature of activities has not been recorded. Out of the 12 male Hindu non-workers in the age group 15—24, 9 are students and in respect of 3 nature of activities has not been recorded. Out of the 10 Hindu male non-workers in the age group 25—59, 5 are students and in respect of 5 the nature of activities has not been recorded. Out of the 105 Hindu female non-workers, 12 are infants, 33 are students, 36 are housewives and 7 are infirm due to old age. For 7 the nature of activities has not been recorded. Out of the 33 students, 16 are in the age group 0 —14, 15 are in the age group 15—24 and 2 are in the age group 25—59. The housewives are in the age groups 15—24, 25—59 and 60 and above. Out of the 7 persons whose nature of activities has not been recorded, 6 are in the age group 0—14 and one is in the age group 15—24.

Out of the 33 Christian non-workers, 16 are males and 17 are females. 5 out of the 16 male Christian non-workers are students and 7 are infants. In respect of 4 the nature of activities has not been recorded. 3 out of the 5 students are in the age group 0—14 and 2 are in the age group 15—24. Out of the 17 female Christian non-workers, 4 are infants, 3 are students and 10 are housewives. In respect of 6 the nature of activities has not been recorded.

Out of the 15 Muslim non-workers 5 are males and 10 are females. 3 out of the 5 Muslim male non-workers are infant and one is a student. In respect of one the nature of activities has not been recorded. 5 out of the 10 Muslim female non-workers are infants, 4 are housewives and one is infirm due to old age.

It is interesting to note that one of the housewives is in the age group 0—14.

(d) Distribution of the Population by Primary Occupation, Religion and Caste

A statement giving the distribution of the population by primary occupations, religion and caste is furnished at Appendix 14.

The statement shows that the Hindu high castes like Brahmans and Vaish are generally found in white collared jobs like teaching, Government service, medical practitioner etc. On the other hand, castes like Naik, Gavada and Maratha are generally found to be engaged in jobs requiring manual labour like domestic service, casual labour, selling of fish, etc. Persons belonging to the castes like Madival, Chamar etc. are generally found to be engaged in their respective traditional occupations. One Chamar male has, however, taken to taxi driving. The Muslims are found in restricted avocations like teaching, Government service, etc. The Christians are found in different categories of occupations, like white collared jobs, technical jobs as well as manual jobs. One Christian included in the sample is an advocate, 2 are school teachers, one is a mechanic and one is in business and the rests are in different professions and white collared jobs like medical practice, Government service, etc.

(e) Distribution of Households by the number of Primary Occupations returned for various persons

It is to be noted that in many households there are a number of earning members. Some of these members have got one primary occupation and one or more subsidiary occupations. If only the primary occupations of all members of a household are taken into consideration, it is found that there are a number of households with more than one primary occupations. A table giving the distribution of the households with reference to the number of primary occupations for various members of the households is furnished below:

TABLE 30

Distribution of the sample households with reference to the number of primary occupations for various members of the households by religion

No. of primary occupations returned	No. of households			
	Hindu	Christian	Muslim	Total
1	2	3	4	5
1 . . .	22	11	3	36
2 . . .	11	..		11
3 . . .	5	..	..	5
TOTAL .	38	11	3	52

The table shows that out of the total 52 households, 36 have got single primary occupation, 11 have got two primary occupations each and 5 have got three primary occupations each. Out of the 36 households with single primary occupation each, 22 are Hindus, 3 are Muslims and 11 are Christians. All the 11 households with two primary occupations each and 3 households with three primary occupations each are Hindu by religion.

In many households some of the other workers are having subsidiary occupations in addition to their primary occupations. A statement giving the association of subsidiary occupations with primary occupations is furnished at Appendix 15. The salient features of the statement are discussed here:

The statement shows that the number of subsidiary occupations are not infrequently larger than the number of households returned against a particular primary occupation. This means that there are a number of households which have more than one subsidiary occupations. The names of the primary occupations and the subsidiary occupation associated with the same are as follows:

TABLE 31

Distribution of households by association of the subsidiary occupations with primary occupations

Primary occupation	Subsidiary occupations associated with the same
1	2
1. Cultivation . .	Teaching, labour, transport in bullock carts, grazing the cattle.
2. Administrative, clerical and teaching jobs.	Cultivation.
3. White collared jobs Doctor, lawyer, etc.)	Administrative, clerical and teaching jobs, pharmacy.
4. Nursing . . .	..
5. Ownership of coconut, betelnut and plantations & land.	Timber merchant, administrative, clerical and teaching jobs.
6. Business . . .	Ownership of truck, contract, administrative, clerical and teaching jobs.
7. Temple service . .	Cultivation.
8. Selling of fish . .	Casual labour.
9. Biri making . .	Casual labour.
10. Cattle breeding . .	Biri Shop.
11. Profession . .	..

It is also found from the statement that there are a number of households with one primary occupation only and without any subsidiary occupation. The primary occupations of these households are washing of clothes, shoe making, taxi driving and cooking.

(f) Distribution of Households by Association of the Primary Occupation with Subsidiary Occupation

A statement giving the distribution of the households by association of primary occupations and subsidiary occupations is furnished at Appendix 16. Whereas in the previous statement it has been indicated what subsidiary occupations have been found to go along a primary occupation, in the present statement it has been indicated that alongwith what primary occupations, a subsidiary occupation has been found to exist. The position is summarised below:

TABLE 32

Distribution of Households by Association of Primary Occupation with Subsidiary Occupations

Sl.	Subsidiary occupations	Primary occupations
1	2	3
1.	Administrative, clerical and teaching jobs.	Cultivation, profession (white-collared jobs).
2.	Transport services (automobiles).	Business.
3.	Transport Services (Bullock carts).	Cultivation
4.	Cultivation . .	Administrative, clerical and teaching jobs, temple service menia and semi-menial services, et
5.	Trade . . .	Plantation and cultivation.
6.	Biri shop . .	Casual labour.
7.	Cattle grazing . .	Cultivation.

(g) Distribution of Households by number of Households and no. of Subsidiary Occupations returned

As stated earlier that there are some household with more than one subsidiary occupations where as there are others without any subsidiary occupation. A table indicating the position for the households belonging to different religions is furnished below:

TABLE 33

Number of Households and number of Subsidiary Occupations returned by Religion

No. of subsidiary occupations	No. of Households			
	Hindu	Christian	Muslim	Total
1	2	3	4	5
1 . . .	9	2	1	12
2 . . .	..	1	..	1
No subsidiary occupation .	29	8	2	39
TOTAL . . .	38	11	3	52

The table shows that out of the 38 Hindu households, 9 have one subsidiary occupation, and 29 have no subsidiary occupation. Out of the 11 Christian households, 2 have one subsidiary occupation, one has two subsidiary occupations and 8 have no subsidiary occupation. Out of the 3 Muslim households, 1 has one subsidiary occupation and two have no subsidiary occupation.

(h) Number of Hours of Work as found in different Occupations

A table giving the number of hours of work as found to be associated with the different occupations is furnished below :

TABLE 34

Number of hours of work as found to be in different occupations

Occupation	No. of persons reporting hours of work as							
	5	6	7	8	10	12	Not given	Total
1	2	3	4	5	6	7	8	9
1. Cultivation	..	5	..	5	2	..	2	14
2. Administrative, clerical and teaching jobs	4	5	11	12	..	1	2	35
3. White-collared jobs (Doctors, lawyers, etc.).	..	..	..	2	2	1	..	5
4. Nursing	..	..	..	..	..	1	..	1
5. Ownership of coconut, betelnuts and plantations and land	..	..	..	1	..	..	3	4
6. Business	..	..	..	2	1	1	1	5
7. Temple service	1	..	..	..	..	..	..	1
8. Selling of fish	..	..	..	1	..	..	..	1
9. Biri making	..	..	..	..	..	..	1	1
10. Cattle Grazing	..	..	..	..	1	..	1	2
11. Professions (Semi menial & menial jobs)	..	..	..	11	1	4	3	18
TOTAL	5	10	11	34	7	8	15	88

The table shows that there are 5 persons who work for 5 hours or less. Out of these 5 persons, one is engaged in temple service, one is engaged in a menial and semi-menial job in a private establishment, one is engaged in a private job and two are engaged in administrative, clerical and teaching jobs. In fact, the last two are engaged in teaching. 10 persons work 6 hours a day. Out of these 10 persons, 5 are engaged in cultivation and plantation and the remaining 5 are engaged in administrative, clerical and teaching jobs. Out of these 5, 4 are teachers and one is a gram-sevika. 11 persons work 7 hours a day. Of these 11 persons, one is a secretary of the Municipality, 2 are Municipal employees, 7 are government employees and one is draftsman. 34 persons work for 8 hours a day. They are engaged in business, cultivation, professions, individual labour, casual labour and selling of fish. 7 persons work for 10 hours a day. They are engaged in processions like lawyer, chemist, business, cultivationand plantation, cattle grazing and menial and semi-menial service. 8 persons work 12 hours a day. They are engaged in business, clerical jobs, in commercial establishments, casual labour, shoe-making, other services, etc. For 13 persons including 2 eangaged in Government service, definite information about the hours of work is not available. Some of them work with time gap throughout the day. Among them are included a cook, a businessman, a person engaged in biri making, a person engaged in cattle grazing, 2 persons engaged in cultivation, one person engaged in casual labour one person engaged in menial service in a ship company and one person having pension as his source of livelihood. He has no regular work.

Organisational, Operational and other particulars in respect of the various Industrial Categories

The organisational, operational and other particulars in respect of the various industrial categories at Ponda would be briefly discussed here:

(i) Cultivation

(a) Crops and technique

As noted earlier, during the last Census, 124 persons, including 88 males and 34 females, have been returned as engaged in clutivation. These cultivators mainly belong to Naik and Gavada castes. They are generally owner cultivators. There are a few cases of Gaur Saraswat Brahmans, Christians and Muslims owning land but they do not ordinarily undertake the manual operations connected with agriculture themselves. They engage agricultural labourers, the particulars in respect of whom will be furnished separately.

The lands on which the Naiks and Gavadas, owner-cultivators, carry on their operations are mostly situated inside the town. The Naiks own the lands at Durgabhat and Varcornen wards and the Gavadas have their lands at Khadpabandh ward. The main crop grown by the cultivators is paddy. Most of the agricultural lands are under two crops; one is sown in June and is harvested in September; the other is sown in November-December and is harvested in March-April. The former crop is locally known as Soradh (corresponding to *Kharif* crop of Northern India) and the later one is known as Vaingion (corresponding to *Rabi* crop of northern India).

There is some difference in the technique of raising the two crops. For *Soradh* crop, dried seeds are sown by broadcast method on tilled lands. For Vaingon crop paddy seeds are soaked in water for a few days. At that time the fields are also submerged under a few inches of water. When the seeds germinate or sprout out, they are sown by the broadcast-method in the fields. The variety of paddy grown on dry fields is called *Patni* and the variety of paddy grown on wet lands is known as *Tamdi*.

Most of the cultivable lands are irrigated, the main source of water being the rivulet passing through the town. In a few cases water is supplied from wells.

An enquiry was made in a general way whether the agricultural practices followed by cultivating classes in the town differ from those prevailing in the villages of the same region. Most of the people, who were interviewed, stated that there was hardly any difference. It, however, appears that both in the town and in the rural areas of the region, the agricultural practices are at a fairly advanced stage. They are quite particular about the use of manure. For this purpose they make extensive use of cow-dung. Sometimes they mix fish-bones, dried and powdered molluse etc. with cow-dung and spread the same all over the field. Some of them also use chemical manures. Use of chemical manure, however, is not very popular because of the high cost involved. After liberation attempts are being made to introduce improved varieties of paddy. For this purpose paddy seeds are brought from Belgaum in Mysore by the local Co-operative Society as well as by private dealers. A Government seed store has also been established.

The following tools and implements are used for agricultural purposes; plough, yoke, leveller, harrow, spade, pick-axe, hoes of different sizes and sickles.

In 1935 an attempt was made to introduce Japanese method of paddy cultivation. It is reported that paddy sown in this method was completely perished and the cultivators suffered heavy loss. As a result, most of them are reported to have become extremely reluctant to repeat the experiment.

In addition to paddy cultivation, a very important item of cultivation within the boundary of the town is growing of coconut. It is done exclusively on fields situated at slightly higher slopes. Such fields are found in all the wards of the town and cover most of the landscape. Large coconut groves, however, occur in Durgabhat Varcornen, Bhailo Bazar and Santacruz wards. These groves are mostly owned by rich persons, belonging to Gaur Saraswat Brahman, Muslim and Christian communities. A few large groves in Durgabhat and Varcornen wards and a number of small groves in other wards are possessed by persons belonging to Naik community also. It was not possible to make an estimate of the number of coconut trees in the town. In a very rough way, it may be stated that it may not be less than a few thousand in number. Annual produce per tree comes to about 80 to 100 fruits. It is, however, stated that 10 to 12% of the trees are unproductive.

The coconut are plucked 4 times a year *i.e.*, in the month of March, May, August and December. But the maximum yield is obtained during the pluckings in August.

The owners of the coconut groves employ hired labourers on wages varying from Rs. 3 to Rs. 3·50 per day. A good number of these labourers are commuters from the adjoining villages but there are some who reside in the town itself. They mainly belong to Naik and Gavada castes.

The method of plantation of coconut is briefly as follows : Ripe fruits of good size are plucked and allowed to dry for two to three months. When the outer coats are completely dried up, the fruits are sown in a prepared plot at a distance of 0.3 to 0·5 mts. from one another. At the time of sowing, the fruits are placed in such a manner that the upper end of each fruit remains just above the earth. Generally this operation is undertaken about one month before the setting in of monsoon. After sowing care is taken to water the fruit-seeds daily, so that they may sprout early. The sprouting of seeds coincides with the setting in of the monsoon. After about 2 to 3 months of the sowing of the seed-fruits, they are transplanted to suitable plots.

For a tree to develop fully it takes about 3 to 5 years. In the beginning the yield is small. But after the lapse of another 2 to 3 years it starts giving full yield. The fruition-period lasts for 60—80 years.

On a small scale, cashewnut is also grown in the town by a few households, for their own consumption. Similarly, arecanut, pine-apple and jack-fruit are grown by some households.

(*b*) *Division of Labour by Sex*

There are only one or two operations which are clearly associated with particular sex. Ploughing is done by the males only and weeding is done by the females only. Otherwise all the operations are carried on by the males or the females irrespective of their sex. However, there is a tendency for the heavier tasks to be undsrtaken by the males and the lighter tasks to be undertaken by the females. A table indicating the operations carried on by the males and the females is furnished below :

TABLE 35

Sex-wise division of labour in different agricultural operations

Males	Females	Both Sexes
1. Ploughing	1. Weeding	1. Levelling of earth in the field
2. Digging earth and preparing hedges.	2. Carrying headloads of harvested crop from the field to the house	2. Lifting of water from the source to the field.
3. Sowing	..	3. Harvesting

(*c*) *Rituals connected with agriculture*

There are two main rites connected with agriculture, which are performed by all the Hindus castes of the town. One is performed at the commencement of the agricultural season and the other is performed at the end of the agricultural season. The first ceremony is known as *Bogvala*. It is undertaken at the town level just before sowing. On this occasion rice cakes, juice or water of coconut, flowers, lac bangles, and small bamboo baskets are offered to *Devachar*. After the worship a cock is sacrificed by the Shaman called *Julmi*. The blood of the cock is mixed with the paddy seeds which are then scattered along the borders of the fields. For this service the Shaman is paid an amount of 0·25 to 0·50 paise and some quantity of rice per annum. He is also given 4 to 5 coconuts at the time of performance of the ceremoney. The second rite called *Novem* is performed, when the crop is ripe for harvesting. The ritual performances take place in the same shrine in the town, the tutelary deity of the area, which is situated under a thorny bush. Each household offers green coconut, arecanut, betel leaves, vermillion and also lit a lamp and tie a piece of cloth to the bush. It is stated that this rite is performed for protection against evil spirits.

After the harvesting, another rite is performed. It is also performed at this shrine. On this occasion cakes prepared out of newly harvested crop are offered along with parched rice and banana. On

returning home after making the ritual performances at the shrine a male member of the household lits a candle near the place where the paddy has been stored.

(ii) Agricultural labour

As already mentioned there are some rich landlords belonging to Gaur Saraswat Brahman, Muslim and Christian communities who do not undertake the manual operations themselves for cultivation of their lands. They engage hired labourers for such operations. These labourers mostly belong to Gavada and Naik castes. The larger proportion of them live inside the town but some come from the adjoining villages as well. There are also agricultural labourers belonging to Mahar and Chamar castes. Most of the latter are commuters from outside the town. The wage rates of the agricultural labourers vary from operation to operation. A table giving the particulars of the same for the year 1962 is furnished below :

TABLE 36

Sex-wise Wage Rate by category of Agricultural Operations

Crop	Type of work	Wage Rate	
		Males	Females
1	2	3	4
		Rs.	Rs.
Paddy . .	Gathering . . .	2·75	1·50
	Harvesting . . .	2·75	1·50
	Thrashing . . .	2·25	1·25
	Ploughing . . .	3·50	1·75
	Wetting . . .	2·50	1·50
	Weeding . . .	..	1·50
	Irrigation . . .	3·00	1·60
	Raking . . .	2·25	1·40
	Sowing . . .	3·00	1·40
Palm & Coco-nut tree	Digging . . .	3·25	1·40
	Opening of trenches and manuring	2·75	1·50
	Watering . . .	2·40	1·40
	Harvesting . . .	4·00	1·60
	Toddy-tapping . .	3·00	..

The table shows that the wage rates for the male labourers vary from Rs. 2·25 to Rs. 4·00 and for the female labourers the range of variation is from Rs. 1·25 to Rs. 1·60. The wide difference in the wage rates of the male and the female labourers even for identical operations is noteworthy. It is not known, whether this difference reflects difference in the norm of output by male and female labourers respectively or whether it reflects inferior position of women.

Information is also available in the Department of Statistics about the wage rates that prevailed in Ponda concelho 30 year ago. A table giving the wage-index in rupees for a few types of operations for 1958, 1959, 1960, 1961 and 1962 taking the wage rate in the year 1933–34 as 1 is furnished below :

TABLE 37

Variation in wage index for different agricultural operatins in Ponda

	Type of work	1958	1959	1960	1961	1962
	1	2	3	4	5	6
1	Ploughing . .	4·10	4·16	3·16	3·08	3·40
2	Digging and Sowing	4·31	3·97	3·19	3·08	3·27
3	Harvesting . .	3·86	3·81	3·03	3·03	3·06

The table shows that there has been unequal rise in the wage rates for the various operations. Whereas in 1958 it was Rs. 3·86 for harvesting, it was Rs. 4·31 for digging and sowing and Rs. 4·10 for ploughing. The statement further shows that during 1958 to 1962, there was a trend of coming down of the wages. For harvesting, compared to Rs. 3·86 in 1958, it was Rs. 3·06 in 1962. The corresponding figures for digging and sowing were Rs. 4·31 and Rs. 3·27 and for ploughing were Rs. 4·10 and Rs. 3·40. It was not examined why the wage rates tended to fall during this period.

(iii) Mining etc.

In 1960, 59 persons, including 50 males and 9 females, were returned under the industrial category mining, quarrying, fishing, plantation etc. It is not known how many of them are actually engaged in mining and quarrying and how many are in fishing and other occupations. In a general way, it can, however, be stated that there is hardly any body resiling in the town who is having fishing or forestry as his main source of livelihood. The bulk of the persons returned under this industrial category appear to be engaged in mining and quarrying.

It is to be noted that there is no mine or stone quarry inside the town. The nearest mine is situated at Borim at a distance of 3 to 5 kms.

from the town on Ponda Margao road. In ths mine, Iron, Manganese and Ferro-Manganese ores are extracted in small quantities.

In 1962, 126 persons (including 88 males and 38 females) were on the pay-roll of Borim mine. It appears that some of the persons working in this mine, are living in the town and commuting to their place of work every day. The particulars of these persons were not, however, collected during the study.

In Ponda concelho, there is no other mine, but there are a few mines in the adjoining concelhos. A few rich mine-owners are staying in Ponda town. Among them, mention may be made of Shri V.M. Salgaocar, Shri Musa Sheikh Usman and Shri Jagannath Ghanekar. The last one is also a Government contractor.

There are a few quarries for extracting soft stone just outside the town on Ponda Borim road. Though no exact information was collected in the field, it appears that some persons connected with these quarries reside in the town.

(iv) **Manufacturing Industries**

According to 1960 Census, 119 persons are engaged in manufacturing including household industries. Out of these 119 persons, 109 are males and 10 are females. The industries found in and around Ponda, are generally of small scale. There are, however, three industries which are of medium size. These are as follows :

1. Match factory;
2. Tyre-sole factory, and
3. Coca cola factory.

All the three factories are situated just on the outskirts of the town. There is a cashew-nut factory outside the town but within Ponda concelho, which is also of medium size. It is situated at a distance of 12 kms. from the town.

Small Scale Industries

In addition to the above factories, there are a number of small scale industrial units within or just at the outskirts of the town. A statement containing the particulars in respect of these industrial units as collected by the Block Development Officer in 1965 is furnished at *Appendix 17*.

The statement shows that there are the following categories of small scale and household industries in and around the town: motor repairing; tyre retreading and re-moulding; flour mill and oil extraction; bakery; soda-water concerns; saw mill; carpentry; handloom; tailoring; bidi manufacturing; goldsmithy and leather work.

(*i*) *Motor repairing workshops*—There are two motor repairing workshops. One of these is situated at Santacruz ward and was started in 1964. The other is situated at Borimvad locality of Tiscar area. The first is owned by four persons in partnership and engages two workers. The second one is owned by a single person and has got a single worker.

(*ii*) *Tyre retreading and remoulding*—There are three workshops engaged in tyre retreading and remoulding. Two, out of these three, are situated at Bhailo Bazar. The remaining one is situated at Sadar ward, near the bus stand. The workshops situated at Bhailo Bazar are owned by individual proprietors. One of them is Muslim. The other one is Christian. The workshop situated at Sadar ward is a joint concern, with four partners. All of them are Hindus. All these workshops are small concerns. One of the workshops at Bhailo Bazar has only one worker. The other one has three workers. The workshop at Sadar ward has six workers. There is no child labour in any of these workshops.

(*iii*) *Flour mill*—There are five flour mills in the town. Out of these five, four are situated at Bhailo Bazar and one is situated at Sadar ward near the bus stand. The oldest one, which is situated at Bhailo Bazar, was started in 1953. The second one which is also situated at Bhailo Bazar, was started in 1959. The remaining two mills at Bhailo Bazar and the one at Sadar ward were started in 1963. All the mills excepting one at Sadar ward are owned by individual proprietors, out of whom, one is Muslim and the rest are Hindus. The flour mill at Sadar Bazar is owned by two proprietors in partnership. All these establishments are isolated enterprises without other branches or units.

All the mills are electrically operated, their power varying from 10 H.P. to 20 H.P. Altogether there are 7 operators in the five mills. They are all males. There is no child labour in any of the mills.

(*iv*) *Bakery*—There is only one Bakery. It was started in 1961 and is located at Bhailo Bazar. It is owned jointly by three proprietors. All of them are Christians. The establishment is

an isolated enterprise without linked units or branches. It engages five workers, out of whom three are males and 2 are females. There is no child labour in this concern.

(*v*) *Soda-water manufacturing concern*—There are five Soda-water manufacturing concerns in the town. Out of them four are situated at Sadar Bazar near the bus stand and one is situated at Bhailo Bazar. The one at Bhailo Bazar was the last to come up. The others were established earlier. The oldest one was established in 1946. All these concerns are owned by individual owners.

Out of the owners of the five concerns one is Muslim, one is Christian and the remaining three are Hindus. These are isolated enterprises without linked establishments or branches etc. Each of these establishments engages only one worker.

(*vi*) *Sawmill*—There is only one sawmill in the town. It is situated in Tiscar area on Ponda-Durbat road and was started in 1959. It is an isolated enterprise without any linked establishments and engages six workers, all of whom are adult males.

(*vii*) *Carpentry*—There is only one carpenter's establishment in the town. It is situated at Bhailo Bazar and was started in 1954. It is an isolated enterprise without any linked unit and with only one worker.

(*viii*) *Handloom*—A handloom factory was started in the town in 1921 by an enterprising Naik. It was situated at Durgabhat ward and was named "Fabricanto De Teides, Dscaskue" For 30 years only hand-operated looms were used in this factory. In 1951 power was introduced. After that the factory was run in three shifts of 8 hours duration each. It is reported that in each shift 20 skilled and unskilled labourers were engaged. The skilled labourers mostly belonged to Naik caste and the unskilled ones, mostly belonged to Mahar caste. In all there were 6 machines producing on an average 10 sheets per machine per day. The annual output was valued at Rs. 3 lakhs. The main items produced in the factory were bed cover, bed sheets, towels and *dhoties*.

The raw materials like thread, cord and dyes were generally brought from Belgaum. The annual consumption of thread by the factory is valued at Rs. 12,000·00 per annum.

It is reported that the textiles manufactured by this factory had a good market all over Goa and even at the adjoining areas beyond Goa.

After liberation, the industry met with keen competition with the products from the rest of India. The cost of production also went up, as the labourers demanded higher wages and also as the prices of the raw materials had gone up. Due to long use, the machinery also required renovation and replacement. Faced with all these problems. the factory closed production in 1963. It is understood that the owners of the factory have applied to the Goa Administration for a sizeable loan and subsidy for replacing the machineries and for resuming the production in more satisfactory condition. Till April, 1966, however, there was no response from the Government.

(*ix*) *Tailoring*—There are 21 tailoring establishments in the town. Out of them, 4 are situated near the bus stand in Sadar ward. The rest are situated at Bhailo Bazar. Out of these 21 establishments one each was started in 1930, 1942, 1954, 1956, 1958; the rest were started during 1961 to 1965. Except one, all the establishments are owned by individual proprietors. One establishment is owned by two partners, one being a Hindu and the other a Christian. Altogether 39 persons, all males, work in the 21 establishments. The establishment having the largest number of workers has five workers. There are two establishments with four workers each and three establishments with three workers each. The remaining establishments have one to two workers each.

(*x*) *Bidi manufacturing*—There are five establishments engaged in bidi manufacturing. All of them are situated at Bhailo Bazar. Two out of the five establishments, were started in late 1950s. The remaining establishments were started after liberation. All the establishments are owned by individual proprietors, and are all Hindus. In each establishment, there is only one worker.

(*xi*) *Goldsmithy*—There are two establishments of goldsmiths in the town. One, situated at Bhailo Bazar, was started in 1941. The other, situated near the bus stand at Sadar Bazar, was started in 1946. These are owned by individual owners as isolated enterprises without branches or

other units. The owners of both the establishments are Hindus. In one of the establishments there are two workers. In the other one, there is only one worker.

(*xii*) *Leather work*—There are five establishments of leather workers. Out of them, one is situated at Bhailo Bazar and the rest are situated near the bus stand at Sadar Bazar. The oldest establishment was started in 1944 and is situated at Sadar Bazar. The second oldest one, was started in 1958 and is situated at Bhailo Bazar. The rest were started after liberation. In all, there are 16 workers in the 5 establishments. All of them are adult males. The establishment with largest number of workers has 5 workers. These are all owned by individual proprietors, all of whom belonged to Chamar caste.

Medium Size Industries

It has earlier been stated that there are the medium size factories just on the outskirts of the town and one medium size factory is at some distance from the town but within the concelho. Out of these four factories particulars in respect of three were collected. The same are furnished below :

Matches Goa Private Limited

This factory was started in 1952 in the village Kurti at a distance of 2·5 kms. from the town by a concern called Compania Fose Foreira De Goa. It was sponsored by 4 persons, who raised capital of Rs. 5 lakhs to be invested in the industry. It appears that at the outset the factory was not working satisfactorily. In 1954, the old management sold out their right to the present one, which took over all the assets and liabilities. At present the factory is managed by a Board of Directors consisting of four members *viz.*, Sri R. S. Mallaya, Sri G. N. Aggarwal, Sri S. J. Sethi and Sri K. G. Sethi. Sri R. S. Mallaya is the Managing Director. The new management has raised the capital from Rupees 5 lakhs to 12 lakhs (including fixed assets to the value of Rs. 5 lakhs and working capital to the value of Rs. 7 lakhs).

Previously the factory was registered with the Portuguese Government of Goa. Now it has been registered with the Registrar of Companies, Maharashtra, Bombay, vide letter No. 36-G dated the 10th June, 1965. It occupies a total area of 12,476 sq. metres but the actual factory installations cover an area of 4,000 sq. metres only. Within the compound of the factory, there are 3 residential quarters for the technical personnel.

Till 1965, the factory owned its own power house, but it has since been taken over by the Government. After that, the factory faced with the problem of getting power at cheap rate. The Government was charging at the rate of 62·5 paise and 31·25 paise per unit for light and power respectively. As a result, the cost went up very much. According to the officials of the factory, if power at the above rates is consumed, the cost per gross including excise duty of Rs. 4·10, goes upto Rs. 9·00, whereas the market price per gross is Rs. 7·50. Hence the factory is to suffer a net loss of Rs. 1·50 per gross.

Faced with the above heavy loss, the factory has closed production since May, 1965. Even before that, the volume of production had been drastically curtailed for some years. A table giving annual output in 1956 and year by year since 1961 is furnished below :

TABLE 38

Variation in annual output of production for Matches Goa Pvt. Ltd.

Year	Production	Rough cost of production excluding excise duty
1	2	3
	In gross	Rs. per gross
1956	176,079	3·50
1961	97,508	3·50
1962	117,005	3·50
1963	84,777	3·50
1964	45,825	3·50
1965	45,200	3·50 (upto 7th May, 1965 only)
1966	Nil	(The factory is closed since 7-5-65)

Thd table shows that whereas in 1956, the factory was manufacturing 176,079 gross of match boxes, in 1964, it manufactured only 45,825 gross of match boxes. In 1965, the factory was in operation for only 5 months. During this period, it manufactured 45,200 gross of match boxes. It is not unlikely that had the factory continued its production in 1965, the volume of production would have gone up much beyond which was produced in 1964. But even then there would have been considerable under utilisation of the plant of the

factory. According to the officials of the factory, the production capacity of the plant is 800 gross per shift per day, but at the time of the stoppage of the production, it was only 400 gross per shift, per day. In other words 50 per cent of the capacity remained idle.

Though the factory has closed production, the owners of the factory do not appear to be thinking in terms of liquidating the concern. They believe that the position may improve, when they would get supply of power at a cheap rate from Koyna and Sherawati projects.

They are also trying to obtain foreign exchange worth Rs. 2 lakhs for replacing some of the old machinery and repairing the Band Rolling machine. They have been sanctioned only Rs. 15,000 for the above purpose. But they consider the amount to be utterly inadequate. They feel that they can yet turn the table on and reorganise the factory on sound lines, provided that the government gives them the necessary support.

When the factory was in commission it used to manufacture the following brands of matches:

Heart brand (previously known as Coracoa brand) ; lamp brand; moon brand; elephant brand; sal nasant brand and lumen brand.

A statement indicating the stages of production of match box is furnished at Appendix 18.

In January 1966 the factory had 5 office staff, 24 monthly rated labourers (both skilled and unskilled) and 35 piece-rated workers. This strength was the outcome of much slumping of staff from its previous strength. In 1956 there were 11 office staff, 192 monthly-rated labourers and 82 piece-rated workers. Later on, with the fall in production, the strength of office staff and monthly rated labourers and piece-rated workers were reduced from time to time. A table showing the staff position in 1956 and also year by year from 1961 to 1966, as given by the officials of the Match Factory is furnished below :

TABLE 39

Variation in staff position by category of workers for Matches Goa Private Ltd.

Category	1956		1961		1962		1963		1964		1965		1966 upto April only	
	Jan.	Mar.	Jan.	Mar.	Jan.	Mar.	Jan.	Mar.	Jan.	Mar.	Jan.	Mar.	Jan.	Mar.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1 Staff (office) . . .	11	11	10	10	10	10	7	11	8	7·4	7	7	5·95	5·37
2 Monthly Rated labourers (Both skilled and unskilled)	192	188·7	92·8	90	75	87·9	98·3	98·5	78	69·7	52·62	51	24	21·11
3 Piece-rated workers . .	82·1	91	50·8	49	30·8	47·4	66·1	66·5	—	22·6	29·54	30	35	25

It is to be noted that in 1965, all the laoburers were Hindus. They belonged to Bhandari, Gavadas, Vaish, Malo and Madival castes. All of them hailed from within Goa; in fact most of them belonged to Ponda concelho, and had Konkani as their mother tongue. Out of the 63 labourers, 30 resided in Kurti village, the rest resided either in the town or in the villages round about.

The emoluments of the workers vary according to the nature and volume of work. A table giving the particulars of the same is furnished in table 40 :

TABLE 40

Wage Rate for different categories of workers for Matches Goa Private Ltd.

Category of workers	Wage Rates		Remarks
	Minimum	Maximum	
1	2	3	4
1 Piece rate . .	Rs. 1·60	Rs. Maximum according to production	Girls on
2 Skilled . .	2·50	4·60	
3 Semi-skilled . .	2·20	3·90	
4 Mechanics . .	4·00	6·50	
5 Unskilled—Grade I	2·20	3·60	
6 Unskilled—Grade II	2·00	3·10	

The table shows that for some categories of work, the difference between the minimum wage and the maximum wage is almost 80 per cent. Such wide range of difference in the wage rates would undoubtedly create a number of probems of industrial relations. During the rapid survey, it was not possible to go into the details of the question. It is, however, understood that after liberation, the workers organised themselves into a trade union. It appears that because of the pressure of the union, the factory is maintaining a portion of the labour even though there is no production.

Tyresoles Goa Private Ltd.

The factory was established on 16th May, 1961 in the village Kurti by the side of the match factory. It is a joint concern owned by three partners *viz.*, Shri Ramdas Sarvatham Mallaya, Shri G. N. Aggarwal and Shri J. C. Valles. Shri Ramdas Sarvatham Mallaya is the Managing Director.

The total subscribed capital of the concern is Rs. 6,66,700·00. In addition to circulating capital of Rs. 3,12,649·00, it possesses assets in the forms of land and building, valued at Rs. 222,766·00 and machinery and equipment valued at Rs. 221,430·71. The present value of the assets has remained at Rs. 526,530·00. In making the estimate, deduction has been made of the depreciation in the value of the building and the machinery to the extent of Rs. 97,207·78 during the period of 4 years of its working.

The factory occupies an area of 12,100 sq. metres, of which the space under the building of the factory covers an area of 2,800 sq. metres (40 mts. × 70 mts.).

The factory receives tyres for remoulding from all over Goa and the adjoining areas. The various stages of operation are as follows :—

1. *Inspection*—The worn out tyres are inspected to ascertain the suitability of the casings for retreading.

2. *Ring selection*—This is done by measuring the tyre to select the appropriate ring, in order to avoid the distortion of the casing.

3. *Buffing*—The tyre is then sent for buffing in order to create a surface to receive the new rubber.

4. *Solutioning*—This consists of spraying the rubber solution on the buffed surface of the tyre so that the solution may act as a gum to the new rubber.

5. *Building*—At this stage a tread rubber is built on the buffed surface of the tyre.

6. *Ring fitting*—After building, a curing ring is fitted on the tyre. For this purpose, a curing bag is inserted into the tyre and it is then fitted on the rim.

7. *Curing*—The tyre assembly is placed on the curing table for vulcanising the triad to the casing, by heating it through steam treatment, at a temperature of 160°C.

8. *Ring removing*—The cured ring is then removed.

9. *Final inspection*—The tyre is finally inspected and kept for delivery to the customer.

The factory has installation capacity of repairing 15 truck-tyres, six jeep-tyres and 30 car-tyres per day. According to the size and the condition of the tyres, the number may vary sometimes. Normally, however, the factory retreads or resoles about 30 tyres of all types per day. A table giving the number of tyres retreaded year by year during 1961 to 1965 is furnished below :

TABLE 41

Variation in number of tyres retreaded annually for Tyresoles Goa Pvt. Ltd.

Year	Number of tyres retreaded			Total number of tyres retreaded
	Truck	Jeep	Car	
1	2	3	4	5
1961 .	1,621	70	755	2,446
1962 .	2,686	130	1,493	4,309
1963 .	3,467	183	2,033	5,683
1964 .	2,779	181	2,065	5,125
1965 .	3,316	187	2,362	5,865

The volume of work undertaken month by month during 1965 is as follows :

TABLE 42

Volume of work month by month in 1965 for Tyresoles Goa Pvt. Ltd.

Month	Truck Tyre	Car Tyre	Jeep Tyre	Total number of tyres retreaded
1	2	3	4	5
January . .	234	178	5	417
February . .	293	180	14	487
March . .	262	158	19	439
April . .	385	183	6	574
May . .	268	138	8	414
June . .	259	210	9	478
July . .	281	234	25	540
August . .	260	214	39	513
September .	212	200	16	428
October . .	258	228	18	504
November . .	308	259	10	577
December . .	296	180	18	494
TOTAL .	3,316	2,362	187	5,865

The raw materials required for the various operations and the sources for obtaining the same are as follows :

1. Raw rubber and semi-processed rubber-sheets are obtained from New Tyre and Rubber Company.
2. Solvent and other Accessories from Burmah Shell and Oil Company and other Companies.
3. Power is obtained from the Electricity Department of Goa Administration.

The cost of rubber is Rs. 12·94 per kilo and the sale price of the same after retreading is Rs. 13·36 per kg. A table giving the money value of output and the net profit year by year, during 1961 to 1965 is furnished below :

TABLE 43

Annual Money value of output and net profit earned by Tyresoles Goa Pvt. Ltd.

Year	Money value	Net profit
1	2	3
	Rs.	Rs.
1961	375,583·00	37,766·00
1962	609,095·85	43,341·03
1963	690,247·32	54,762·61
1964	549·243·00	57,354·75
1965	725,943·00	N.A.

On an average, 30 persons work in this factory. Out of them, 5 are supervisory staff (Office), one is a technical foreman, 12 are skilled workers, 6 are unskilled workers, one is a driver and the rest are peons and watch and ward staff. There are slight variations in the strength of the personnel of the factory from year to year and season to season. Particulars of the same for the year 1961 to 1966 are indicated in the table below :

TABLE 44

Staff position of workers year by year for Tyresoles Goa Pvt. Ltd.

Sl. No.	Year	Total number of workers			
		Jan. to March	April-June	July-Sept.	October to Dec.
1		2	3	4	5
1	1961 . .	..	36	23	24
2	1962 . .	37	35	33	34
3	1963 . .	33	31	32	30
4	1964 . .	32	30	30	29
5	1965 . .	29	31	31	30
6	1966 . .	30	N.A.	N.A.	D.A.

The emoluments of the various categories of employees are as follows :

Grade I—Rs. 150—10—220—15—340

Grade II—Rs. 125—7·50—170—10—260

Grade III—Rs. 90—5—140—6—170

Among the amenities given to the workers mention may be made of a canteen building which has been constructed but which has yet to start. There is also arrangement for providing first-aid in case of necessity.

The Directors of the company including the Managing Director do not live at Ponda. The Manager of the Factory lives in the campus of the factory. Among the office and the supervisory personnel, some are living in Ponda town and the rest are living in Kurti village. Among the workers, majority live in Kurti village. A smaller number live in the town.

Simca Cashew Factory

As it is situated at a distance of 12 to 13 kms. from the town, it does not have direct impact on the economic and social complex of the town. But it constitutes an important element in the hinterland of the town. Its organisational, operational and other details are furnished at Appendix 19. While discussing the pattern of inter-action of the town and its hinterland some more notice will be taken of this factory.

(v) Construction

During the Census of 1960, 72 persons were returned under the industrial category of construction. Out of these 72 persons, 70 are males and 2 are females. At Ponda, construction of houses is going on in good speed and quite a good number of persons are engaged in this connection. But most of these persons, come from the surrounding villages. Only a small number of urban dwellers, are also serving as skilled and unskilled workers in connection with construction. Most of the unskilled workers are Naiks. Other particulars in respect of the persons engaged in this industrial category were not collected in the field.

(vi) **Trade and Commerce**

In 1960, only 113 persons living in the town were engaged in trade and commerce. Out of them 107 are males and 6 are females. During the last few years there has been spectacular change in this matter. The number of commercial establishments have gone up several folds. It is not known, at present how many persons living in the town are engaged in trade and commerce. At the time of the second round of the survey in the middle of 1966, the number of the shops in the town were estimated to be about 200. Their very rough break-up is as follows :

Grocery	30
Cloth	20
Utensil	8
General Merchandise	20
Stationery	3
Motor Spare parts	5
Soda-water	20
Bar	20
Restaurant	15
Vegetable	20
Barber	5
Wholesale trading in arecanut	10
Shoe making and repairs	5
Dry Cleaning	8
Others	11
TOTAL	200

Besides the above shops, there are a number of roadside shops for selling fish and vegetables etc. Every Wednesday and Saturday is market day at Bhailo Bazar and it is estimated that on these days the number of roadside vegetable shops would be about 50 and fish shops would be about 20. On other than these two days fish is sold at Sadar Bazar in roadside shops.

The shops in the town, cater to the needs, not only of the towndwellers but also of the population living in the adjoining villages.

The normal working hours of the shops are 9·00 a.m. to 7·00 p.m. Detailed particulars in respect of 31 shops were collected. Their break-up with reference to the types of commodities dealt with is as follows :

Type of the shop	Number Surveyed
Grocery and provision	10
Grocery and cloth	1
Grocery and rubber goods	1
Textile	2
Textile and tailoring	1
Vegetables	2
Vegetables and cold drinks	1
Utensils	1
Electric goods	2
Leather goods	1
Cycle	1
Chemist	2
Dry cleaning	2
Automobile parts	2
Petrol pumps	2
TOTAL	31

All the above shops are situated either at Bhailo Bazar or at Sadar Bazar. In fact, all the shops and commercial establishments of the town are situated in these two areas, on both sides of the Margao Ponda Belgaum road. It is, thus, found that, though the town is small in size it has developed special functional areas for commerce and trade.

It may also be noted that the commercial establishments are generally single purpose establishments. There are only a few shops dealing with more than one category of goods like cloth and grocery goods; rubber and grocery goods and vegetable and cold drinks etc. Joint establishments for supplying textile goods and tailoring, however, are common. There are also a few establishments which sell ready-made garments as well as other textiles. Other particulars in respect of these shops are as follows :

(i) **Name of Shops**

A table giving the categories of names found among different types of shops is furnished in Table 45.

TABLE 45

Category of names of Shops Surveyed.

Number of Shops having the category of name which deal with articles of types

Category of Name	Bhailo Bazar Ward										Sadar Ward										
	Tailoring and Textile Provision	Utensils	Dry Cleaner	Automobile	Grocery & rubber goods Leather goods	Grocery	Electric goods	Cycle shop	Grocery	Petrol pump	Drycleaner	Textile	Vegetables	Grocery and cloth	Electric goods and Grocery	Chemist	Vegetables and cold drinks	General merchandise grocery		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
After some place	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
After type of articles dealt with	..	..	..	..	..	..	..	..	1	..	1	2	..	..	..	1	..	..	..	..	..
After name of some deity	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
After name of owner	..	3	1	..	..	1	1	..	..	..	..	..	..	1	..	..	..	..	..	..	1
After name of some other person	..	..	..	1	2	..	..	..	..	..	1	..	1	..	..	..	1	1	..	..	..
After name of the country	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
No name	..	1	..	..	..	..	..	1	..	..	..	..	..	..	2	1	..	1	1	1	..

The table shows that 5 shops are named after the types of articles dealt with, 8 shops are named after the names of the owners and 7 more shops are named after different persons. It was not examined how those persons are related to the owners. One shop is named after Bombay, and one shop is named to indicate that it is Indian. One shop is named after a diety, Chamunda. The other shops belong to other categories. It is to be noted that no shop has been named after any national leader, saint or has indication of the religion, Sect or caste of the owner of the shop.

(ii) Time of Establishment of Shops with reference to Commodities dealt with

A table indicating the times of establishment of the different shops with reference to the commodities dealt with, is furnished below :

TABLE 46

Time of Establishment of Shops with reference to commodities dealt with

Type of Shop	Number of shops established					
	Within 5 years	6—10 years	11—20 years	21—40 years	41—80 years	Period not given
1	2	3	4	5	6	7
Grocery and Provision	6	1	1	1	1	..
Grocery & Cloth	1	..	..	..	..	..
Grocery & Rubber goods	..	..	..	..	..	1
Textile	2	..	..	..	..	..
Textile & tailoring	1	..	..	..	..	..
Vegetables	1	..	..	1	..	..
Vegetables & Cold drinks	..	..	1	..	..	..
Utensils	..	..	..	1	..	..
Electric goods	2	..	..	..	..	..
Leather goods	1	..	..	..	..	..
Cycle	..	1	..	..	..	..
Chemists	..	..	1	1	..	..
Dry Cleaning	2	..	..	..	..	..
Automobile parts	1	1	..	..	..	..
Petrol Pumps	2	..	..	..	..	..
TOTAL	19	3	3	4	1	1

The table shows that for one shop, out of the 31 shops, included in the sample, the time of establishment was not recorded. This shop deals with grocery articles and rubber goods. One shop was established earlier than 40 years. This deals with grocery articles. 4 shops were established 21 to 40 years ago. Out of these, one deals in provision, one in utensils, one in vegetables and one in chemical and pharmaceutical articles. 3 shops were established during 11 to 20 years ago. Out of these, one deals in grocery and general merchandise articles, one in chemical and pharmaceutical articles and one in vegetable and cold drinks. Three shops were established 6 to 10 years ago. Out of these, one deals in grocery and provision, one in automobile parts and one in cycle. 19 shops were established within 5 years. These 19 shops deal in various types of articles. Out of them, two deal in textiles, one in textile and tailoring, six in grocery and provision, one in cloth and provision, one in vegetables, two in electric goods and one in leather goods. Besides these, two are dry cleaners, two are petrol pumps and one deals in automobile parts. It is obvious from the above that during the 5 years, after 1960, availability of goods and services in the town has gone up several times.

(iii) Particulars of Shopowner with reference to Type of Shops

A table giving the area of origin, mother-tongue and caste and community of the owners of different types of shops is furnished as follows :

TABLE 47

Particulars of Shopowners by Religion and Caste with reference to type of shops

Type of Shop	Number of shopkeepers who are from															
	Goa													Maharashtra		Area not given
	Mother tongue													Mother tongue		Mother tongue
	Konkani										Marathi			Kannada	Marathi	Konkani	Marathi
	Brahman	Kansal	Vaish	Maratha	Naik	Chamar	Bhandari	Soaar	Christian	Brahman	Vaish	Maratha	Lingayat	Patil	Vaish		Vaish
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		17
Grocery and Provision	2	..	3	..	..	..	1	..	..	..	1	..	1	1	1		..
Grocery and Rubber goods	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..		..
Textile	..	..	1	..	..	..	..	..	..	1	..	..	..	..	..		..
Textile and tailoring	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..		..
Vegetable	..	..	..	..	1	..	..	..	..	1	..	..	..	..	..		..
Vegetable and Cold drink	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..		..
Utensils	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..		..
Electric goods	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..		..
Leather goods	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..		..
Cycle	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..		..
Chemist	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..		..
Dry Cleaner	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..		1
Automobile parts	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..		..
Petrol Pumps	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..		..

The table shows that out of the 31 shopowners included in the sample, for one area of origin has not been recorded; two hail from outside Maharashtra and the rest hail from different places within Goa. One of the shop owners hail from within Goa, is a Lingayat by caste and has Kanarese as his mother-tongue. Nine shop-owners belong to different areas of Goa, and have Marathi as their mother-tongue. Out of these nine, seven are Brahmans, one is Vaish and one is Maratha by caste. The remaining shop owners belong to different areas of Goa and have Konkani as their mother tongue. Out of them two are Brahmans, one is Kansal, four are Vaishyas, two are Marathas, 1 is Chamar, one is Bhandari and one is Sonar by caste; besides 3 are Christians. Association of traditional caste occupation and the type of commodity dealt with, can be specifically observed in case of two shops. One of them relates to brass and bell metal utensils and the owner belongs to Kansal caste, which traditionally manufactures such goods. The other one relates to leather goods, whose owner belongs to the traditional leather working caste, Chamar.

(iv) Transfer of ownership of shops

An enquiry was made whether in case of any of these shops included in the sample, there has been transfer of ownerships after its establishment. It was found that in no case, any transfer has taken place.

(v) Educational backgrounds of the Owners of different types of shops

A table giving the educational backgrounds of the owners of the different types of shops is furnished below :

TABLE 48

Educational backgrounds of the owners of different types of Shops

Type of Shop	Educational Qualification				
	Illiterate	Primary	Junior Secondary	Matric	Graduate and above
1	2	3	4	5	6
Grocery and Provision	..	6	2	1	..
Grocery & rubber goods	..	1	..	..	..
Textile	..	..	..	..	1
Vegetables	1	..	1	..	..
Vegetables & Cold drinks	..	1	..	..	..
Utensils	..	..	1	..	..
Electric goods	..	1	..	1	..
Leather goods	1	..	..	..	..
Cycles	..	..	..	..	1
Chemist	..	..	1	..	1
Automobile parts	..	1	..	..	1
Petrol Pumps	..	..	1	..	..
TOTAL	2	10	6	2	4

The table shows that owners of two shops are illiterate. One of these two deals in vegetables and the other one deals in leather goods. Owners of ten shops have read upto primary standard. Out of them six deal in grocery goods and provision, one deals in grocery and rubber goods; one deals in vegetables and cold drinks; one each deals in electric goods and automobile parts. Six have passed junior secondary. Out of them, two deal in grocery goods and general merchandise and one each deals in utensils, petrol, vegetables and chemical and pharmaceutical articles. Two are matriculates. One of them deals in grocery articles and the other one in electric goods. Four are graduates. Out of them one each deals in automobile parts, textiles, cycle parts and chemical and pharmaceutical goods.

(vi) Particulars of Shop Workers, analysed with reference to Relationship with the Owners.

A table giving the nature of relationship of the shop workers with their respective owners is furnished below :

TABLE 49

Particulars of Shopworkers analysed with reference to relationship with the owners

Type of Shops	No. of shops where the workers are family members only and are		No. of shops where workers are family members as well as paid employees		No. of shops where workers are paid employees only are and	
	Male	Females	Male	Females	Male	Females
1	2	3	4	5	6	7
Grocery & Provision	3	..	6	..	1	..
Grocery & Cloth	..	..	..	..	1	..
Grocery & Rubber goods	..	..	1	..	..	..
Textile	1	..	..	..	1	..
Textile & tailoring	..	..	..	..	1	..
Vegetable	2	..	..	..	..	..
Vegetable & Cold drink	1	..	..	..	..	..
Utensils	..	..	1	..	..	..
Electric goods	2	..	..	..	..	..
Leather goods	..	..	1	..	..	..
Cycle	1		..	..	..	..
Chemist	..	..	2	..	..	..
Dry cleaner	..	..	..	..	2	..
Automobile parts	1	..	1	..	..	..
Petrol Pump	..	..	1	..	1	..
TOTAL	11	..	13	..	7	..

The table shows that out of the 31 shops, in 11 shops the workers are only the family members of the owners, in 13 shops paid employees work alongwith the family members of the owners and in 7 shops only paid employees are the workers; family members of the owners do not work alongwith the paid workers in the last category of shops. It is to be noted in all cases, that the shop workers are males.

(vii) **Age of the shop workers who are family members**

All the family members of the owners who work in the different shops belong to the age group 15 to 59.

(viii) **Area of origin of Shop Workers working as Paid Employees**

A table giving the area of origin of the shop workers engaged as paid employees is furnished below :

TABLE 50

Area of origin of Shopworkers working as paid employees

Type of Shop	Area of origin		
	Goa	Maharashtra	Not given
1	2	3	4
Grocery & Provision	8	3	3
Grocery & Cloth	3	..	..
Grocery & Rubber goods	2	..	..
Textile	3	..	..
Textile & tailoring	..	..	5
Vegetables	..	..	..
Utensils	1	..	..
Leather goods	1	..	..
Chemist	2	..	..
Dry Cleaners	4	..	..
Automobile parts	1	..	..
Petrol Pumps	5	..	..
TOTAL	30	3	8

The table shows that for 8 workers the area of origin have not been recorded; 3 hail from Maharashtra and the rest belong to different areas of Goa.

(x) Mothertongues of Shop Workers working as Paid Employees

A Table giving the mother tongues of the shop workers who are engaged as paid employees is furnished below :

TABLE 51

Mother tongue of shop workers working as paid employees in different types of shops

Type of Shop	Mother tongue		
	Konkani	Marathi	Not given
1	2	3	4
Grocery and Provision .	10	1	3
Grocery and Cloth . .	3	..	..
Grocery and Rubber goods	1	1	..
Textile	1	2	..
Textile and tailoring .	..	..	5
Vegetables . . .	..	..	..
Utensils . . .	1	..	..
Electric goods . .	..	..	..
Leather goods . .	1	..	..
Chemist	1	1	..
Dry Cleaner . . .	4	..	..
Automobile parts . .	1	..	..
Petrol Pump . . .	5	..	..
TOTAL .	28	5	8

The table shows that for 8 workers the mother tongue has not been recorded ; 5 workers have Marathi as their mother tongue and the rest have Konkani as their mother tongue.

(x) Religion of the Shop Workers working as Paid Employees

A table indicating the religion of the shop workers engaged as paid employees is furnished below :

TABLE 52

Religion of shop workers working as paid employees in different types of shops

Type of Shop	Religion		
	Hindu	Christian	Muslim
1	2	3	4
Grocery and Provision .	13	..	1
Grocery and Cloth . .	3	..	..
Grocery and Rubber goods	2	..	..
Textile	3	..	..
Textile and tailoring .	4	1	..
Vegetable . . .	..	..	..
Utensils . . .	1	..	..
Leather goods . .	1	..	..
Chemist . . .	2	..	..
Dry Cleaner . . .	2	2	..
Automobile parts . .	1	..	..
Petrol Pump . . .	4	1	..
TOTAL .	36	4	1

The table shows that one of the employees is Muslim, four are Christians and the rest are Hindus.

(xi) Caste of the Shop Workers working as Paid Employees

A table giving the castes and communities of the shop workers working as paid employees is furnished below :

TABLE 53

Caste of shop workers working as paid employees in different types of shops

Type of Shop	Community/Caste											
	Brahmin	Maratha	Christian	Patil	Kansar	Naik	Vaish	Lingayat	Chamar	Bhandari	Garada	Muslim
1	2	3	4	5	6	7	8	9	10	11	12	13
Grocery & Provision	..	3	..	2	..	1	3	2	..	1	1	1
Grocery & cloth .	2	..	..	..	..	1	..	..	..	..	..	..
Grocery & Rubber goods	..	2	..	..	..	..	..	..	..	..	..	..
Textile .	2	..	..	..	..	1	..	..	..	..	..	..
Textile & tailoring .	1	3	1	..	..	..	..	..	..	..	..	..
Vegetables .	..	..	..	..	..	..	..	..	..	..	..	..
Utensil .	..	..	..	..	1	..	..	..	..	..	..	..
Leather goods .	..	..	..	..	..	..	..	..	..	..	..	..
Chemist .	..	2	..	..	..	..	..	..	..	..	..	..
Dry cleaner .	..	2	2	..	..	..	..	..	..	..	..	..
Automobile parts .	..	1	..	..	..	..	..	..	..	..	..	..
Petrol Pump .	1	2	1	..	..	1	..	..	..	..	..	..
TOTAL .	6	15	4	2	1	4	3	2	..	1	1	1

The table shows that the paid employees belong to Brahman, Maratha, Patel, Kansal, Naik, Vaish, Lingayat, Chamar, Bhandari and Gavada castes, as well as, Christian and Muslim communities.

(xii) Relation between Community of Paid Employees and Community of employers

A table giving the community of the paid employees and the community of the employers is furnished below :

TABLE 54

Relation between community of the workers and community of the employers

Community of workers	Number of workers whose employers belong to the communities of		
	Hindu	Christian	Non-caste Organisation
Hindu	29	4	3
Christian	1	3	..
Muslim	1	..	..

The table shows that, out of the 36 Hindus who are working as employees, for 29 the employers are Hindus and for 4 the employers are Christians ; besides, 3 are employed by Khadi and Village Industries Commission which is a non-caste organisation. Out of the 4 Christian paid employees for 1 the employer is Hindu and for 3 the employers, are Christians. For the solitary Muslim paid employee, the employer is a Hindu.

(xiii) Relation between areas of Origin of the Employees and the areas of origin of the Employers

In all the cases, the areas of origin of the employees and their respective employers are the same. Even when the employees and the employers belong to different religions they hail from the same area.

(xiv) The Buildings of the Shops

(*a*) *Nature of occurrence of the building* : Only the 2 petrol pumps are situated in separate buildings. All the other shops occupy portions of larger buildings, in the other portions of which other types of establishments exist.

(*b*) *Description of the buildings where the shops are housed and nature of other establishments in the same buildings* : A table giving the description of the buildings where the different categories of shops are housed and indicating the types of other establishments in the same buildings is furnished on the next page.

The table shows that 12 shops are situated in buildings whose other parts are also used only as shops; 8 shops are situated in buildings whose front portions are used as shops and back portions are used for residential purposes; 9 shops are situated in buildings whose other parts have variegated uses, for instance the textile and tailoring shop is situated in a building whose one portion is used as a hotel and another portion is used for residence of the shop owner and other persons. The dry cleaning concern is situated in a building, a part of which is used as a residence, and another part of which is having shops.

Most of the shops are situated in pucca buildings. There are, however, nine shops, which are situated in katcha buildings. Out of these nine shops, three deal in grocery goods, 2 in vegetables, one in vegetables and cold drinks, one in utensils and two in chemical and pharmaceutical goods.

(*c*) *Additional uses of shop buildings*—The utensils shop is also used as shop-*cum*-residence *cum*-workshop. Two shops, one dealing in vegetables and another dealing in automobile parts, are also used as residences of their respective owners.

(*d*) *Environmental, sanitation and hygienic condition* : In all the cases environmental sanitation and hygienic condition of the shops seem to be quite satisfactory.

(*e*) *Furniture of the shops*—A table indicating the types of furniture in different categories of shops is furnished on page 82.

The table shows that all the shops are furnished with modern types of furniture though in two grocery shops traditional furniture like *Takhat* (a flat raised wooden platform) are found alongwith the modern types of furniture.

(*f*) *Display of goods in the shops*—A table indicating the arrangement for display of goods in the different categories of shops is furnished on page 83.

TABLE 55

Description of the buildings where the shops are housed and nature of other establishments in the same buildings

Type of Shop and Description of the building	Number of shops which are parts of the building where as other parts are used for															
	Separate building and are used for Petrol pump	Hotel, Shops and residences	Shop, residence and restaurant	Shop and Cinema	Shop, hotel and restaurant	Shop restaurant and residence	Shop hotel and residence	Shop and restaurant	Shops only				Shops in the front and residence n the back			
	Pucca cemented and having big glass windows	Cemented 3 storey	Cemented R.C.C. roofs and shops of 10′×18′	Pucca shop having racks and counters	Shop on 1st floor hotel and residence	Cemented with R.C.C. roof and shops of 10′×18′	Three, storey building, shops on ground floor Hotel and residence on 1st floor	Pucca Munc. Building with 10′×18′ shops	Kacha	Cemented	Cemented with asbestos roof	Pucca Munc. shop	Kacha with cemented floor	Kacha building	Kacha with tiled roof and floor made of pucca bricks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Grocery and Provision	..	..	1	..	..	1	..	..	1	4	..	1	..	1	1
Grocery and Cloth	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Grocery and Rubber goods	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Textile	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Textile and ta loring	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Vegetables	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vegetables and Cold drink	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Utensils	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Electric goods	..	..	..	..	1	..	..	1	..	..	..	..	1	..	..
Leather goods	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Cycle	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Chemist	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Dry cleaner	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..
Automobile parts	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..
Petrol Pump	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE 56

Types of furniture in different types of shops

Type of Shop	Number of shops having												
	Counter (wooden)	Takhat	Desk	Chair	Stool	Rack	Bench	Plank	Show-case	Table	Almirah	Sofaset	Shelf
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Grocery and Provision	6	2	2	8	4	6	..	..	4	6	1	..	..
Grocery and Cloth	1	..	..	1	1	..	..	..	1	..	..	..	..
Grocery and Rubber goods	..	..	..	1	1	..	..	..	1	1	..	..	..
Textile	1	..	..	1	2	2	..	..	2	1	..	..	..
Textile and tailoring	1	..	..	..	..	..	..	..	1	..	..	..	..
Vegetable	1	..	..	..	..	2	..	..	..	1	..	..	..
Vegetable and Cold drinks	..	..	..	..	1	..	..	1	..	..	1	..	..
Utensil	..	..	..	1	..	..	1	1	..	..	..	..	..
Electric goods	1	..	..	2	2	2	..	..	1	1	..	..	..
Leather goods	..	..	..	..	..	1	..	..	1	..	..	..	..
Cycle	..	..	..	..	1	..	..	..	..	..	..	..	1
Chemist	2	..	..	2	2	1	..	..	2	2	1	..	..
Dry Cleaning	2	..	..	1	1	..	..	..	2	1	1	..	..
Automobile Parts	..	..	..	2	1	1	..	..	2	2	1	1	..
Petrol Pump	..	..	..	2	..	1	..	..	..	2	..	..	..
TOTAL	15	2	2	21	16	16	1	2	17	17	5	1	1

TABLE 57

Display of goods in different types of Shops

Type of Shop	Number of the shops having for display of the goods the following arrangement																		
	Textile goods are displayed in the showcases	Racks made in the wall, Cereals and Masala on the floor	Utensils kept on wooden planks	Cosmetics & provision kept in showcase.	Kept in counters and showcases	Mobil oil tins are kept in racks	Kept in showcase and racks	Kept in racks	Fruits are kept on racks and counter	Kept in almirah and showcases	Kept in racks, showcases, almirah and refrigerator	Kept in almirahs and racks	Vegetable kept in baskets and on the planks	Parts kept in the shelf	No goods are kept on the ground	Kept in showcase	Kept on the ground	Information not given
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Grocery and Provision	..	1	..	1	..	..	1	1	..	..	..	..	3	..	..	1	1	1
Grocery and Cloth	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Grocery and Rubber goods	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
Textile	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..
Textile and tailoring	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vegetable	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..
Vegetable and Cold drinks	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Utensils	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Electric goods	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Leather goods	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Cycle	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Chemist	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..
Dry Cleaner	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..
Automobile parts	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	1	..	..
Petrol Pump	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	1
TOTAL	1	1	1	1	1	1	4	3	1	1	2	1	3	1	1	5	1	2

It is obvious from the table 57 that an attempt is made in many of the shops to give a modern look in the display of the articles.

(*g*) *Amenities*—A table indicating lighting arrangement and availability of electric fan in the different categories of shops is furnished below:

TABLE 58

Other amenities available in different types of shops

Type of shop	Number of shops having				
	Lighting			Fan	
	Electric	Kerosene	Others	Electric	Others
1	2	3	4	5	6
Grocery and Provision	2	2	..	5	..
Grocery and Cloth	1	..	..	1	..
Grocery and Rubber goods	1	..	..	..	..
Textile	2	..	..	2	..
Textile and tailoring	1	..	..	1	..
Vegetable	..	2	..	..	..
Vegetable and Cold drinks	..	1	..	..	..
Electric goods	2	..	..	1	..
Leather goods	..	..	..	..	..
Cycle	1	..	..	..	..
Chemist	2	..	..	2	..
Dry Cleaner	2	..	..	1	..
Automobile parts	2	..	..	2	..
Petrol Pump	1	..	..	1	..
TOTAL	18	5	..	16	..

The table shows that in 5 shops kerosene lights are used. The other shops have electric lights. 16 shops have electric fans.

It may also be noted here, that a Chemist shop is also using a refrigerator for the preservation of imported drugs and medicines.

(*h*) *Nature of rights over the shopbuildings*—All the 31 shops included in the sample are, housed in rented buildings. None of the owners of the shops have ownership right over the buildings in which their respective shops are situated.

The two petrol pumps are, however, owned by the supplier concerns *viz.*, Esso Company and Burmah Shell Oil Company and the local owners of these pumps, who are Commission Agents, have rented buildings from the supplying companies.

(*i*) *Ownership of the rented buildings*—A table indicating the ownership of the rented buildings in which the different categories of shops are situated is furnished below :

TABLE 59

Ownership of rented buildings in which different types of shops are situated

Ownership of rented buildings in which the shops are situated	Total number of the shops owned	Category and number of shops	
1	2	3	
Municipality	7	Grocery and Provision	3
		Grocery and Rubber goods	1
		Electric goods	1
		Cycle	1
		Automobile parts	1
Esso Standard & Company	1	Petrol Pump	1
Burmah Shell Oil Company	1	Petrol Pump	1
Private individuals	22	Gorcery and Provision	7
		Grocery and Cloth	1
		Textile	2
		Textile and tailoring	1
		Vegetables	2
		Vegetables and Cold drinks	1
		Utensils	1
		Electric goods	1
		Leather goods	1
		Chemists	2
		Dry Cleaning	2
		Automobiles parts	1

The table shows that 7 shops included in the sample are owned by the Municipality. Two (the petrol pumps) are owned by the supplying companies and the rest are owned by private individuals.

(*j*) *Monthly rents paid by different categories of shops*—A table indicating the monthly rents paid by the different categories of shops is furnished on the next page.

TABLE 60

Monthly Rents paid by different types of shops

Category of the Shop	Number of shops paying monthly rent amount to Rs.						Remarks
	Below 50	51—75	76—100	101—150	151—200	Above 200	
1	2	3	4	5	6	7	8
Grocery and Provision	3	5	1	..	2	..	
Grocery and Cloth	..	..	..	1	..	..	
Grocery and Rubber goods	..	1	..	..	..	..	
Textile	..	1	..	..	1	..	
Textile and tailoring	..	..	..	..	1	..	
Vegetables	..	1	..	..	..	..	One shopkeeper is not paying any rent and is occupying a part of the pharmacy.
Vegetables and Cold drinks	1	..	..	..	1	..	
Utensils	1	..	..	..	..	..	
Electric goods	..	..	1	..	1	..	
Leather goods	..	..	..	1	..	..	
Cycle	1	..	..	..	..	..	
Chemist	1	1	..	..	..	..	
Dry cleaning	..	..	..	1	1	..	
Automobile parts	..	1	..	..	1	..	
Petrol pumps	..	..	1	..	..	1	
TOTAL	7	10	3	3	8	1	

The table shows that the owner of the vegetable shop is not paying any rent. He is occupying a portion of a pharmacy by permission since 1961. The estimated rental value of that portion at the present market rate is Rs. 25. Leaving out this shop, the lowest rent (Rs. 11) is paid by the owner of a vegetable and cold drink shop. He is occupying the portion of the building for the last 20 years. The highest rent, Rs. 204, is paid by one of the petrol pumps. The other shops pay rents within the range of Rs. 11 to Rs. 204.

(xv) Comparison of the Rent actually paid and the estimated Rental Value of the Shop in May, 1966.

During the field investigation it was revealed that in most of the cases, the rent actually paid by the shop owners, was much less than the estimated rental value, according to the current market rates. Table 61 indicating the difference between the rent paid and the estimated rental value, according to the current rates is furnished at page **71.**

The table shows that in one case, the difference is more than 200%. Normally, however, the difference is within 100%.

List of most important articles found at the time of the survey in May, 1966 in different categories of shops, the places from where those articles have been obtained, average number of customers per month for each type of article, average price per unit and average profit per unit are furnished in statements (*i*) to (*xvii*) at Appendix No. 20. In a general way, it can be stated that the textile goods including readymade garments are more frequently obtained from Bombay, Bangalore Sangli, Shimoga and Mahabaleshwar and other cities of western India; grocery articles and provisions are obtained from Panjim as well as the markets in Maharashtra; the raw materials for bronze utensils are obtained from Belgaum, Mapusa, Margao and Bicholim; automobile parts are obtained from Bombay, Delhi and Mapusa; the supply of petrol and mobil oil is obtained from Vascodegama; the electric goods are obtained from Bombay and Margao; the medicines and pharmaceutical articles are obtained from Panjim and Margao; the cycle parts are obtained from Panjim and Margao; and the leather shoes are manufactured at Ponda itself by the shop owners. There are also some imported stock of Portuguese period, which are being gradually sold out. The vegetables are mainly obtained from the adjoining villages. Some vegetables are also imported from Belgaum. The demands

TABLE 61

Comparison of the Rent actually paid and the estimated Rental Value of the Shops in May, 1966

Year of fixation of the rent	Number of shops housed in buildings owned by the Municipality whose estimated rental value with reference to actual rent is									Number of shops housed in buildings owned by private individuals whose estimated rental value with reference to actual rent is							
	Same as present value is	25% or less	26%—50%	51%—75%	76%—100%	101%—150%	151%—200%	Above 200%	Rental value is not given	Same as present value is	25% or less	26%—50%	51%—75%	76%—100%	151%—200%	Above 200%	Rental value is not given
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1915	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
1934	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
1935	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1936	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1941	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1945	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1951	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
1953	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2*
1958	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
1959	..	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..
1961	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
1962	..	..	..	1	..	..	..	..	..	2*	..	..	..	..	..	..	..
1963	..	..	..	..	..	1	..	..	..	2	..	..	..	1	..	..	..
1964	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
1965	1	..	..	..	..	..	..	..	..	6	..	..	1	..	..	1	..
TOTAL	1	..	..	1	..	3	1	..	1	12	..	..	1	2	1	1	7

*Out of these two, one is a Petrol Pump.

for the various articles seem to be ununiform and vary from shop to shop. It is quite possible that some shops have reputation for certain types of articles and other shops have reputation for other types of articles. This aspect of the question was not, however, examined during the survey. The extent of profit also varies from article to article. For instance, for towels, it is as high as 20%, but for *Dhoties*, it is only about 5%. Coming over to vegetables, it is 10% in case of tomato, 15% in case of banana, 5% in case of betel leaf.

It is to be noted that the above estimates are based on the statements given by the traders themselves. The same were not verified by cross-reference. It is, therefore, difficult to say how far correct they are.

(xvi) Auxiliary Goods dealt with in different types of Shops

At the time of the survey in May 1966, one provision shop was selling cosmetics and one vegetable shop was selling steel trunks in addition to the commodities normally dealt with by them. Besides these, no case of sale of goods other than those which are normally sold by a particular category of shop, was observed.

(xvii) Changes in Demands for different categories of Articles

1. *Utensils.* The owners of the utensil shop reported that during the last few years there has been a shift in demand from copper and brass articles to the utensils of stainless steel.

2. *Petrol* : The owners of the petrol pumps reported that during last few years the consumption of petrol has gone up by 3 to 4 times.

(xviii) Nature of Customers

The particulars were collected in respect of vegetable shops only. The owners of these shops stated that more than 80% of their customers were urban dwellers. The rest come from villages.

(xix) Places of Residence of the Shopkeepers and Ownership of the Residential Houses

Particulars about the place of residence of the shopkeepers and the ownership of the residential houses were collected in respect of 26 shops. A table giving the same is furnished below:

TABLE 62

Places of Residence of the Shopkeepers and Ownership of the Residential Houses

Type of Shop	Number of owners who live in						
	Owned houses at place					Rented houses at place	
	Ponda town	Durbat village	Usgao village	Bandora village	Kurti village	Ponda town	Quela village
1	2	3	4	5	6	7	8
Grocery and Provision	4	..	..	1	1	4	..
Grocery and Rubber goods	..	..	..	..	..	1	..
Textile	..	..	1	..	..	1	..
Textile and tailoring	..	1	..	..	..	..	..
Vegetables	..	1	..	..	..	1	..
Utensils	..	..	..	..	..	1	..
Electric goods	..	..	..	..	..	1	..
Leather goods	..	..	..	..	..	..	1
Cycle	..	..	..	..	1	..	..
Chemist	1	..	..	..	..	1	..
Dry Cleaner	1	..	..	..	..	..	..
Automobile parts	..	..	..	..	..	2	..
Petrol Pump	..	..	..	..	..	1	..
TOTAL	6	2	1	1	2	13	1

The table shows that 19 shopkeepers out of the 26 live in Ponda town itself. Out of 19, six are owners of their respective residential houses. The rest live in rented houses. 7 persons live in the adjoining villages. Out of these 7, six live in houses owned by them and one lives in a rented house, in the village Quela.

Sources of Finance

It was not possible to collect information about the source of finance in respect of the individual shops. It may, further be stated that there are a few institutional sources of finances at Ponda. Among them most important are banking and cooperative institutions. There are 3 banks at Ponda viz.

1. State Bank of India.
2. The Belgaum Bank Limited.
3. The Goa State Co-operative Bank Ltd.

Particulars of the above institutions are furnished below:

State Bank of India

The branch at Ponda was established in 1965. The comparative data of 1965 and 1966 shows that during one year the number of accounts and volume of transactions in fixed deposit, current account and saving bank have gone up two times. The transactions include purchase and sale of Demand Drafts, Telegraphic Transfers, government turnover, collection of bills, gold loans and demand loans. Overdraft has been allowed only to a very nominal extent. Advances have been given under small scale industries scheme to three firms. Bulk of the transaction is, however, in Government turnover. Next in importance is sale of Demand Drafts and Telegraphic Transfers. Employees of the local branch consist of nine clerical staff, including cash department and five subordinate staff and guards. The working hours are from 10 a.m. to 2 p.m. on weekdays and 10 a.m. to 12 noon on Saturdays. The Government transactions are, however, carried on from 11 a.m. to 2·30 p.m. on weekdays and from 11 a.m. to 12·30 p.m. on Saturdays.

The Belgaum Bank Limited

It was established in 1930 with headquarters at Belgaum. Now it has 38 branches in Mysore, Maharashtra and Goa. The branch at Ponda was established on 27th January, 1965. Its local employees consist of one agent, one clerk and one peon. The working hours on weekdays are from 9-30 a.m. to 12-30 p.m. and 3-30 p.m. to 5-30 p.m. On Fridays, the working hours remain the same in the morning but in the evening these are from 3-30 p.m. to 5-00 p.m. On Saturdays the working hours are limited to the morning only. The Bank makes available all kinds of secured loans and advances, against clean and documentary trade bills payable on demand. The sureties against which the loans are granted are scheduled merchandise, gold ornaments, insurance policies, demand clean and documentary bills and government sureties. Against each type of the security, the rate of interest is as follows:

Scheduled merchandise 10%.

Gold ornaments, govt. securities and insurance policies etc. 10% to 12%

Demand clean and documentary Bills 12%

The minimum amount of loan that is granted to a party is Rs. 50. For large sized-loans sanctions are obtained from the Head Office. In this matter the individual's credit worthiness and value of the security, are the important considerations.

The bank provides the facilities of saving, current and fixed deposits. In May 1966 out of the total deposits about 55% was savings deposit, 30% was fixed deposit and 15% was current deposit.

Goa State Co-operative Bank Limited

The Bank was established on 7th November, 1963 with headquarters at Panjim. The Ponda branch was established on 6th June, 1964. Its purpose is to cater to the financial needs of the Co-operative Societies situated in the Union Territory of Goa, Daman and Diu. It undertakes the routine banking business of issuing drafts on Co-operative Banks, at all business centres, throughout Maharashtra State. No individual loan is given by the Bank. During 1964-65 and 1965-66 the bank had sanctioned Rs. 2·68 lakhs to the societies against hypothetication of goods and Rs. 1·73 lakhs towards crop loan and medium term loan. There is no hard and fast rule about the maximum and minimum amount of loan which can be granted. It depends upon the repaying capacity of the members of the societies concerned. Its local employees consist of one agent, one cashier and one clerk and two peons. The bank opens on all working days at 10·00 a.m. and closes at 5·30 p.m., except on Saturday when it closes at 2·00 p.m. Altogether there are 17 holidays in a year.

Besides the above three banks, there are 2 important co-operative societies, one is Central

Co-operative Betel-nut Society and the other is Co-operative Milk Society, Ponda. The particulars of the former are briefly furnished below :

1. *Central Supari Sahkari Kharidi-Vikri Society Limited, Ponda*

The society was registered in July, 1964 with its headquarters at Ponda. It actually started functioning in February, 1965 and its area of operation is the entire territory of Goa. The initiative for organising this society was taken by Shri Ganapati Dattatreya Vaidya and Shri Fatba Kamat. Both of them belong to Ponda taluk. In February, 1964 they arranged a meeting of the arecanut growers of the taluk, under the Chairmanship of the Block Development Officer, Ponda. At the time of REGISTRATION of the society, 160 members with paid-up share value of Rs. 10,500 were enrolled. Besides the Goa administration has credit shares to the tune of Rs. 45,000. In May, 1966 there were 296 members, out of which ten were service cooperatives and the rest were individual members. The value of each share is Rs. 25. The 296 members had altogether purchased 809 shares and the amount of share capital realised was Rs. 20,225. Each member is required to pay admission fee of Re. 1 only. Ninety per cent of the individual members are growers of betelnuts. The rest are landlords and businessmen. Ethnic background of the members is as follows :

Brahman and Saraswat Brahman	68%
Gavada	15%
Naik	15%
Christian	2%

About 30% of the members live within a distance of 5 kms. of the town. About 50% live at a distance of 5 to 10 kms. and the rest live at a distance of 11 to 16 kms. In February, 1965 the Society received a loan of Rs. 10,000 from the Government at 4% interest (simple). In March 1966 the loan was repaid. In 1966 another loan of Rs. 15,000 at a simple interest of 8% per annum was sanctioned to the Society by the Government for a period of 10 years for construction of a godown.

According to the audit report of 30th June, 1965 the Society had made a net profit of Rs. 824·35 during the period of 11-2-1965 to 30-6-1965. A statement giving the trading account, profit-loss account and balance-sheet for the above period is furnished at Appendix 21.

The society has a board of management consisting of 12 members, out of whom 6 are arecanut growers, 3 are representatives of the Goa Administration and one is representative of the State Co-operative Bank. The Chairman of the Society is Shri Santaba Jivaji Shenve Kundaikar, a Saraswat Brahman of Ponda, aged 50 years. He is a landlord and also an honorary Judge, at Ponda. The Secretary Shri Shashi Kant Ganapati Umarya is also Brahman by caste. He is aged 27 years and is a paid employee of the Society.

At present the Society purchase betelnuts from the nutgrowers and supplies them with pesticides. The villagers bring their betelnuts to the town by buses, carts and as head-loads for sale to the Society as well as to the private dealers. The purchase rate at the godown of the Society, is Rs. 7·10 per Kg. In 1965-66 the Society purchased betelnuts worth Rs. 2,86,664·91. During the same period it also purchased pineapples worth Rs. 3,791·07.

It is estimated that annually about 1,000 tonnes of betelnuts are brought to the market in the district of Goa, out of which 50 to 60% is from Ponda concelho.

CHAPTER V

ETHNIC AND DEMOGRAPHIC CHARACTERISTICS OF THE POPULATION

A. Ethnic Characteristics and Ethnic Composition

The Hindus constitute the dominant population in the town. The Christians are also found in considerable number. There are only a few dozen households of the Muslims. The exact distribution of the population of the town by religion is not known. But as indicated in Chapter I, it is possible to get some idea from the voters' list which is based on adult-franchise.

The voter's list shows that out of 1588 voters in the town, 1076 are Hindus, 398 are Christians and 114 are Muslims.

Though the Christians and the Muslims are found in larger concentrations in certain pockets, there is no ward or defined territory of significant size which is exclusively inhabited by either of them. Along with the Hindus the Christians are found in mentionable numbers in four out of the six wards. The Muslims are also found, though in a scattered manner, in five out of the six wards. The Hindus, of course, are found in all the wards and except in one ward they are in majority everywhere. In one ward, namely, Santacruz, the Christians are in majority, but the Hindus are also found in good number.

There are a number of castes, like, Gaur Saraswat Brahman, Naik, Vani or Vaishya, Maratha, Chamar, etc. among the Hindus. Their particulars have already been furnished in Chapter I.

It is understood that among the Christians also there are caste like divisions. For instance there are a few hereditary groups who are considered to constitute the upper class. Sometimes they claim themselves to be Kshatriya Christians. Similarly, there are hereditary groups who are considered to constitute the lower class. They are sometimes called as Chaddi Christians. It is stated that generally the priests are recruited from among the Kshatriyas and the inferior church servants are recruited from among the Chaddis. Here, it is to be noted that such divisions are known to the local people in a very general way. The present tendency among the Christians is to conceal the existence of such divisions. Though the Hindus are aware of the existence of the above divisions, they cannot always specifically say who is a Kshatriya Christian and who is a Chaddi Christian. During the Survey, a Christian advocate stated that in the past such division was more in the focus. Now not only that the Christians try to conceal the existence of such division, but are trying to obliterate the same. Today it cannot be said that there are separate pockets of Kshatriya Christians and Chaddi Christians in the town. They are living mixed up with one another. If this statement is correct, it would have a number of probable implications. Firstly it may mean that the Kshatriya Christians are having marital relations with the Chaddi Christians without any inhibition. In the alternative, it would mean that the residential pattern of the town is not influenced by clustering of close kins. During the rapid survey it was not possible to make further probe in this question.

B. Demography

(i) Distribution of Population by Age and Sex

According to the Census taken by the Portuguese Authorities, there were 1603 males and 1676 females in the town in 1960. These figures show that there was slight preponderance of the females over the males. Figures showing the distribution of the entire male and female population by age groups are not available. During the present survey, 296 persons were covered in 52 households. A table showing the distribution of the same by age and sex is furnished below :

TABLE 63

Sexwise distribution of population by age group in sample households

Age group	Total population	Male	Female
1	2	3	4
0—4 . . .	28	13	15
5—9 . . .	33	15	18
10—14 . . .	37	24	13
15—24 . . .	60	23	37
25—34 . . .	51	28	23
35—49 . . .	46	24	22
50—59 . . .	27	17	10
60+above . .	14	5	9
TOTAL .	296	149	147

The table shows that the population in the agegroup 0—14 constitute 33·1%, in the agegroup 15—50 constitute 53·1% and in the agegroup 51 and above constitute 13·8% of the total population. In terms of Sandberg's formula, the above ratios seem to indicate that the population is a stationary one with the preponderance of the middle agegroup. If the males and the females are considered separately, slightly different picture emerges out. In case of the males, the population in the agegroups 0—14, 15—49 and 50 and above constitute 34·9%, 50·3% and 14·8% respectively of the total population. Among the females, the corresponding figures are 30·9%, 56·2% and 12·9% respectively. These indicate that compared to the males there is proportionately more adult population among the females. It can be presumed from the above figures, that in the town, there is not much migration of individual adult males from outside; but at the same time perhaps migrations of adult males and females in pairs without children in their early ages have taken place in considerable number.

(*ii*) *Distribution of Population by Age and Marital Status* : A table indicating the distribution of the 296 persons included in the sample, by age and marital status is furnished here :

TABLE 64

Sexwise distribution of population by age and marital status

Age-group	Total population			Unmarried		Married		Widowed	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10
0— 9	61	28	33	28	33	..	..	..	..
10—14	37	24	13	24	13	..	..	..	..
15—19	33	9	24	9	23	..	1	..	..
20—24	27	14	13	14	6	—	6	..	..
25—29	28	16	12	12	4	4	7	..	1
30—34	23	12	11	2	..	10	11	..	..
35—39	16	8	8	..	..	8	8	..	..
40—44	19	10	9	..	..	10	8	..	1
45—49	11	6	5	..	..	6	4	..	1
50—54	15	8	7	..	..	8	4	..	3
55—59	12	9	3	..	..	8	2	1	1
60 + above	14	5	9	..	..	4	1	1	8
TOTAL	296	149	147	89	79	58	52	2	15

The table shows that out of the 296 persons 168 are unmarried and the rest are married, widowed or divorced or separated. Upto the age of 14, all the males and the females are unmarried. On the other hand, the highest agegroup in which an unmarried male is found, is 30—34 and an unmarried female is found, is 25—29.

There are 58 married males and 52 married females out of total 149 males and 147 females. The lowest agegroup in which a married male is found, is 25—29, in case of the females the corresponding figure is 15—19. It, however, seems that the average age of marriage in case of the males is beyond the agegroup 25—29 and in case of the females it is beyond the agegroup 15—19. In the agegroup 25—29 there are altogether 16 males out of whom 12 are unmarried and only 4 are married. In the case of agegroup 30—34, there are 12 males, out of whom 2 are unmarried and 10 are married. It, therefore, appears that it is only in the agegroup 30—34 that the bulk of the males get married. Similarly in case of the females in the agegroup 15—19, there are 24 persons out of whom 23 are unmarried and only one is married. In the

agegroup 20—24 there are 13 females of whom 6 are unmarried and 7 are married or divorced or separated. It, therefore, appears that normally it is in the agegroup 20—24 that the marriage of the females start. But even in this agegroup the bulk of them do not get married. In the agegroup 25—29 there are 12 females out of whom four are unmarried and 8 are married or widowed. The bulk of the females, therefore, appear to get married only after attaining this agegroup.

There are only 2 widowed males and 15 widowed females in the sample. Both the widowers are aged 55 and above. Out of the 15 widows only one is aged 25—29. The rest are aged above 40. Out of the latter again, the majority are aged above 60. The figures suggest two possibilities. Firstly, the number of males surviving their consorts is proportionately less. Secondly, proportionately larger number of widowed males than females remarry. It has not been ascertained whether either or both of the above hypotheses are correct. The fact that there is only one divorced or separated female in the sample, seems to suggest that the frequency of divorce or separation is not high. It is possible that there might be cases of concealment; but it is difficult to make an estimate of the size of the same.

(iii) Distribution of Population by Religion, Caste, Age and Marital Status : It is possible to gain more insight about the demographic structure if the distribution of population by religion, caste, age and marital status is considered. A table giving the above particulars in respect of the population included in the sample is furnished below :

TABLE 65

Sexwise Distribution of Population by Religion, Caste and Marital Status

Religion	Caste	Age Group															
		0—14								15—24							
		Unmarried				Widowed		Divorced		Unmarried		Married		Widowed		Divorced	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Hindu	Brahman	12	10	..	..	..	..	..	..	9	12	..	4	..	..	..	..
	Vaish	4	6	..	..	..	..	..	..	1	1	..	..	..	..	..	..
	Naik	16	13	..		..	..	..	..	4	4	..	1	..	..	..	..
	Madival	1	..	..	..	..	..	..	..	1	1	..	..	..	..	..	1
	Gavada	2	2	..	..	..	..	..	..	2	..	..	..	..	..	..	..
	Maratha	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
	Chamar	2	3	..	..	..	..	..	..	..	..	..	1	..	..	..	..
	TOTAL	37	34	..	..	..	..	..	..	17	19	..	6	..	..	..	1
Muslim		4	6	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Christian		11	6	..	..	..	..	..	..	5	9	..	2	..	..	..	..
	TOTAL	52	46	..	..	..	..	..	..	23	28	..	8	..	..	..	1

TABLE 65—*concld.*

Religion	Caste	Age Group															
		25—29								30—34							
		Unmarried		Married		Widowed		Divorced		Unmarried		Married		Widowed		Divorced	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Hindu	Brahman	9	5	1	1	..	..	..	..	2	..	3	2	..	..	..	..
	Vaishya	1	..	..	1	..	..	..	..	..	..	1	1	..	..	..	..
	Naik	..	..	..	1	..	..	..	..	..	..	2	4	..	..	..	..
	Madival	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Gavada	1	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
	Maratha	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Chamar	..	..	1	1	..	..	..	..	..	..	2	..	..	..	..	..
	TOTAL	12	5	2	4	..	..	..	..	2	..	9	8	..	..	..	..
Muslim		..	..	1	1	..	..	..	..	..	..	..	2	..	..	..	..
Christian		..	..	1	1	..	1	..	..	..	..	1	1	..	..	..	..
	TOTAL	12	5	4	6	..	1	..	..	2	..	10	11	..	..	..	..

Religion	Caste	Age Group															
		35 & Above								Total—All Age Groups							
		Unmarried		Married		Widowed		Divorced		Unmarried		Married		Widowed		Divorced	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50
Hindu	Brahman	..	..	20	16	..	4	..	..	32	27	24	23	..	4	..	..
	Vaish	..	..	5	3	2	2	..	..	6	7	6	5	2	2	..	..
	Naik	..	..	6	2	..	5	..	..	20	17	8	8	..	5	..	..
	Madival	..	..	1	1	..	..	..	..	2	1	1	1	..	..	..	1
	Gavada	..	..	..	..	..	1	..	..	5	2	1	1	..	1	..	..
	Maratha	..	..	1	1	..	..	..	..	1	1	1	1	..	..	..	..
	Chamar	..	..	..	..	..	..	..	..	2	3	3	2	..	..	..	..
	TOTAL	..	..	33	23	2	12	..	..	68	58	44	41	2	12	..	1
Muslim		..	..	2	..	..	1	..	..	5	6	3	3	..	1	..	..
Christian		..	..	8	5	1	..	..	..	16	15	10	9	1	1	..	..
	TOTAL	..	..	43	28	3	13	..	..	89	79	57	53	3	14	..	1

The table shows that there is no married male or female belonging to any caste or community in the agegroup 0—14. In the agegroup 15—24, there are 8 married and one divorced females. The rest of the males and females are unmarried. Out of the 8 married females of this agegroup, 4 are Brahmans, one is Naik, one is Chamar and 2 are Christians. The divorced female belongs to the Madival community. There are 23 males and 28 females in this agegroup who are unmarried. It is, therefore, obvious that even in the age group 15—24 the bulk of the males and females do not get married. In the agegroup 25—29, there are 12 males and 5 females who are unmarried. Against the above numbers, 4 males and 6 females are married and one female is widowed. It is interesting to note that all the unmarried females of the agegroup 25—29 belong to Brahman caste. These figures tend to indicate that while the bulk of the females get married in the agegroup 25—29, the bulk of the males tend to marry even later. In the agegroup 30—34 there are two unmarried males. As against this number, there are 10 married males and 11 married females. It is, obvious that it is a norm for the males to get married at this agegroup. As already indicated, in case of the females, the norm rests in the earlier agegroups. In the agegroup 35 and above, there is no unmarried male or female. There were 43 married males and 23 married females. Also there are 3 widowed males and 13 widowed females. The preponderance of widowed females over widowed males seems to suggest that either or both of the following factors are operative.

(*a*) It is possible that the longevity of the females is longer than that of the males. (*b*) It is also possible that the majority of the widowed males marry again, while the majority of the widowed females do not.

(*iv*) *Distribution of Population by Age at Marriage and Time of Marriage* : A table giving the distribution of the population by age at marriage and the time of marriage is furnished below :

TABLE 66

Sexwise distribution of population by age at marriage and time of marriage

Time of marriage	Total		Below 10 yrs.		Number of marriages where age at marriage was: 11—14 yrs.		15—19 yrs.		20—24 yrs.		25—29 yrs.		30—34 yrs.	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Within 5 yrs	12	10	..	..	..	..	..	3	2	7	5	..	5	..
6—9 yrs.	7	9	..	..	..	3	1	2	3	2	2	2	1	..
10—14 yrs.	6	7	..	..	..	..	..	4	2	2	3	1	1	..
15—19 yrs.	8	8	..	..	..	..	1	7	4	..	2	1	1	..
20—24 yrs.	8	8	..	..	..	..	..	4	2	4	4	..	2	..
25—39 yrs.	16	15	..	..	..	6	2	4	6	3	6	2	2	..
40 yrs. and earlier	3	11	..	..	1	3	..	8	2	..	..	..	..	..
TOTAL	60	68	..	..	1	12	4	32	21	18	22	6	12	..

The table gives particulars in respect of 60 married males and 68 married females. Twelve out of the 60 males were married within 5 years. Out of these 12, two were married at the age of 20—24, five were married at the age of 25—29 and the remaining five were married at the age of 30—34 years. Five to nine years ago, 7 males and 9 females were married. Majority of the married males were married before attaining the age of 24. Two were married when in the agegroup of 25—29 and only one remained to be married in the age of 30—34. In the earlier quinquennial periods also overwhelming majority of the males remained to be married before attaining the age of 20. In the whole sample, there is one case of a male being married when in the agegroup of 11—14. This marriage took place 40 years ago or earlier. It is obvious that the age of marriage has gone up in case of the males, and this tendency is particularly discernable during the five years preceding the survey.

In case of the females out of the 10 marriages that took place during the five years preceding the survey, in three cases they were aged 15—19 and in seven cases they were aged 20—24 years. There is no case of marriage of a girl who was 25 years or more, at the time of the marriage. It is interesting to note that in the earlier quinquennial periods except in the period 20—24 years ago there was at least one case of marriage of a girl aged 25—29 years. However, for the marriages which took place 40 years or earlier, all the girls were married before attaining the age of 20 years. It seems that there have been alternating trends of ups and downs in the age of marriage of the females. 40 years ago the females used to be married as early as the age group 11—14 years. After that, the age of marriage tended to go up. Very recently there seems to be a trend for the age of marriage to go down slightly. It is, however, not known whether this has become a persistent trend or whether it is a temporary phenomenon.

(v) *Distribution of Population by Religion, Caste and Number of Households*

A table giving the distribution of the sample population by religion and caste is furnished below—

TABLE 67

Sexwise distribution of population by number of households, religion and caste

Religion	Caste	No. of households	Population		
			Persons	Male	Female
1	2	3	4	5	6
Hindu	Brahman	18	110	56	54
	Vaish	6	28	14	14
	Naik	8	58	28	30
	Madival	1	6	3	3
	Gâvada	1	10	6	4
	Maratha	1	4	2	2
	Chamar	3	10	5	5
	TOTAL	38	226	114	112
Muslim		3	18	8	10
Christian		11	52	27	25
	TOTAL	52	296	149	147

The table shows that the sample covered seven Hindu castes in addition to the Muslims and the Christians. Altogether 38 households containing 114 males and 112 females were covered by the seven Hindu castes. Three households containing 8 males and 10 females were Muslim by religion and 11 households containing 27 males and 25 females were Christian by religion. As the size of the sample is too small, it is difficult to say that it is representative of the demographic situation prevailing in the town. However, on the face of it, it appears that there is not much disparity in the sex ratio of the population belonging to the different religions. If the different Hindu castes are considered separately, in all the cases the males and the females are found to be distributed almost in equal numbers. These data seem to indicate that generally the people of the different castes and religious groups live in the town alongwith their female members.

(vi) *Distribution of Population by Religion, Caste, Time of Marriage and average age at Marriage*

A table giving the distribution of the population by religion, caste, time of marriage and average age at marriage is furnished on the next page

TABLE 68

Sexwise Distribution of Population by Religion, Caste, time of Marriage and average age at Marriage

Religion	Caste	Average age of marriage for all marriages that took place													
		Within 5 yrs.		5—9 yrs.		10—14 yrs.		15—19 yrs.		20—24 yrs.		25—30 yrs.		40 yrs. & above	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Hindu	Brahman	29	21	..	24	34	36	28	21	27	19	24	17	17	16
	Vaish	..	..	24	18	27	21	..	..	23	18	25	14	20	16
	Naik	25	20	22	13	27	17	22	16	..	..	28	17	..	14
	Madivar	..	..	..	14	..	..	—	—	..	..	22	12	..	..
	Gavada	..	..	..	..	21	18	..	..	..	..	..	20	..	..
	Maratha	..	..	..	..	..	..	..	..	25	15	..	..	..	..
	Chamar	..	..	20	14	21	16	..	..	..	..	..	..	..	..
Muslim		24	21	29	24	..	..	..	..	..	..	..	..	..	15
Christian		29	21	33	23	..	20	24	29	32	20	28	20	..	..

The table shows that the average age in respect of males belonging to all castes and communities for which comparative data are available is much higher at present than what it was 40 years ago or earlier. But if compared to the position 25—39 years ago there is not much difference. In fact, in case of one community, Naik, it was higher (28) 25—39 years ago than the present age of marriage (25). It appears that the position was not much different for the Brahmans for whom the comparative data are available for the years 15—19 years ago and 20—24 years ago. In respect of the Christians, however, a different picture is found 20—24 years ago when the average age of marriage for the males was 31 compared to 29, at present. In case of the females of all castes and communities, the age of marriage 25—39 years ago or earlier was much less than what it is today. In case of the Christians, the average age of the marriage was 20, 25—39 years ago; at present it is 21. It appears that in the marriages of the females that took place 10—20 years ago, the age of marriage had slightly gone up. But at present there is a uniform tendency of its going down. As, however, the above figures are based on a very small sample, one must not draw very rigid conclusions from the same.

(*vii*) *Distribution of Households by Religion and Caste and Marriage Payment received during the Marriage of Boys and Girls*

It is very difficult to get reliable data on this question. However, some households could be persuaded to respond to it. The particulars furnished by them are indicated in the table below :—

TABLE 69

Distribution of households by religion, caste and marriage payment received during the marriage of boys and girls

Religion	Caste	No. of households where marriage payment was received during marriage of boys		No. of households where marriage payment was given during marriage of girl	
		Within 10 yrs.	10-19 yrs.	20 yrs. & earlier	Within 10 yrs.
1	2	3	4	5	6
Hindu	Brahman	4	3	10	1
	Vaish	..	3	3	..
Christian		1	..	..	..
	TOTAL	5	6	14	1

The table shows that there is no household which made any payment during marriage of any male member at any time. In all the cases, including the case of marriage of a Christian, dowries were received by the grooms, at the time of marriage. But it is interesting to note that except for one Brahman households no household made any payment at the time of marriage of their daughters. The above statement perhaps more reflects the social ideal than the objective situation.

(viii) Gotras names found among the different castes

An attempt was made to record the gotra names found among the different Hindu castes. But all the castes excepting the Brahmans and the Vaishyas failed to return their gotra names.

The gotra names found among the Brahmans and Vaishyas are furnished below :

TABLE 70

Gotras found among the different castes

Religion	Caste	Gotra	No. of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
Hindu	Brahman	Attra	1	5	4	1
		Kashyap	5	29	17	12
		Naidhravite	1	5	1	4
		Vatsa	3	19	7	12
		Bhardwaj	6	41	21	20
		Kaudiliya	1	8	4	4
	Vaishya	Vishwamitra	2	8	2	6
		D.N.K.	4	4	2	2
		Not given	3	16	10	6

The table shows that seven gotra names were returned by Brahmans; and only one gotra name was returned by two Vaishya households. The remaining four Vaishya households failed to indicate their gotra names.

(ix) Distribution of Population by Age, Sex and Educational Status

According to the Census of 1960, the percentages of literacy in the town is 45·98. Among the males and females the figures are 52·40 and 39·85 respectively. If Ponda concelho as a whole is taken into consideration, it is found that, the percentage of literacy among the total population is only 22·45 and among the males and the females the figures are 30·19 and 14·88 respectively. The above figures show that there is a considerable gap between the town and its hinterland in the level of literacy. These figures, if compared with those for Goa district as a whole, give some idea about the place of the town and its hinterland in the educational map of the region. In the urban areas of Goa district as a whole, the percentage of literacy is 56·61. The figures among the males and the females are 60·94 and 44·82 respectively. These show that in the urban complex of Goa as a whole, Ponda is comparatively backward in terms of the educational attainments of the males and the females. If the urban and the rural areas are considered together, it is found that in Goa District as a whole, the percentage of literacy is 41·43 and in case of the males and the females the figures are 49.56 and 36.59 respectively. It is obvious that the rural hinterland of Ponda town is educationally backward compared to the average condition prevailing in the rural areas of Goa district as a whole.

In the context of the above data, the picture that emerges out, about the educational attainments of the males and the females belonging to the various age groups, who were included in the sample would be considered here ;

TABLE 71

Distribution of population by age, sex and educational status

Age group	Total Population			Illiterate		Literate without standard		Primary (I—V)		Secondary (VI—IX)		Matric and above	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0— 4	28	13	15	13	15	..	..	..	..	..	..	..	..
5— 9	33	15	18	14	8	..	1	1	9	..	..	..	..
10—14	37	24	13	3	4	..	2	14	5	7	2	..	..
15—24	60	23	37	4	5	..	..	7	11	4	5	8	16
25—34	51	28	23	3	8	..	1	12	6	..	2	13	6
35—49	46	24	22	3	6	2	3	8	10	..	2	11	1
50—59	27	17	10	2	5	..	..	5	5	1	..	9	..
60 & above	14	5	9	1	7	..	..	3	2	..	..	1	..
TOTAL	296	149	147	43	58	2	7	50	48	12	11	42	23

The table shows that 101 persons out of 296 are illiterate. In other words the percentage of literacy is 66·6. If the males and the females are considered separately, it is found that 71·1% of the males and 60·5% of the females are literate. These figures are considerably higher than the figures obtained during 1960 Census. This may be because of the fact that the sample was not representative enough or that during the five years after the 1960 Census, considerable progress has been made in the education of the population.

The examination of the educational status of the population by age and sex will give further insight. In the age group 0—4 there is no literate. In the age group 5—9, out of the 15 males and 18 females, 14 males and 8 females are illiterate. In the age-group 10—14, out of 24 males and 13 females, 3 males and 4 females are illiterate. These figures show that the bulk of the males and the females of the school-going age are having the benefits of education. If examined for the higher age groups also, it is found that except in case of the females in the age group 50 and above in all the other age groups, the overwhelming majority of the males and the females are literate. It is obvious that the spread of education started among the sample population about two generations ago.

If considered with reference to educational standard, it is found that 42 males out of 106 literate males and 23 females out of 89 literate females are matriculate and above. In other words, 39·62% and 25·81% of the literate males and females respectively, have crossed the level of secondary education. 12 males and 11 females or 24·8% and 12·3% of male and female literate population respectively, have completed their secondary course. 50 males and 48 females or 47·17% and 53·93% of the male and female literate population have completed the primary stage. 2 males and 7 females or 1·89% and 7·87% of the male and female literate persons are literate without standard. These figures show that a very wide base of primary education, comparatively narrow base of secondary education and a wider apex of post-secondary education prevail among the literate males and females of the town. This pattern seems to reflect an interesting facet of educational system in the town. It is obvious from the above, that many of the persons who are matriculate and above did not receive their secondary education in the town itself. Many of them are migrants from outside who had their secondary education elsewhere and who are sojourning in the town in connection with their particular jobs.

(x) *Distribution of the Population by Religion, Caste and Education*

A table giving the distribution of the sample population by religion, caste and education is given on the next page.

TABLE 72

Distribution of population by religion, caste, sex and education

Religion	Caste	Total Population		Illiterate		Literate without Standard		Primary Level (I to V)		Secondary Level (VI to IX)		Matric and above	
		M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hindu .	Brahman .	56	54	3	12	1	2	11	15	10	5	31	20
	Vaish .	14	14	3	3	..	3	8	7	..	1	3	..
	Naik .	28	30	12	20	..	..	16	10	..	..	..	..
	Madival .	3	3	3	3	..	..	..	..	..	..	..	..
	Gavada .	6	4	6	4	..	..	..	..	..	..	..	..
	Maratha .	2	2	1	..	..	..	1	1	..	1	..	..
	Chamar .	5	5	3	5	..	..	2	..	..	..	..	..
	TOTAL .	114	112	31	47	1	5	38	33	10	7	34	20
Christian .		27	25	8	6	1	..	10	12	2	4	6	3
Muslims .		8	10	4	5	..	2	2	3	..	..	2	..
	TOTAL .	149	147	43	58	2	7	50	48	12	11	42	23

Out of the 114 male and 112 female Hindus included in the sample 31 males and 47 females are illiterate; the rest are literate. Among the Christians out of the 27 males and 25 females 8 males and 6 females respectively and illiterate and among the Muslims out of the 8 males and 10 females, 4 males and 5 females are illiterate. The rest are literate. In other words, among the Hindus 72·8% of the males and 58·1% of the females; among the Christians 70·4% of the males and 76·0 % of the females and among the Muslims 50% of the males and females each are literate.

If the various castes among the Hindus are considered separately it is found that among the Brahmans out of 56 males and 54 females, 3 males and 12 females are illiterate. In other words, 95·6% and 77·8% of the males and females respectively are literate. Among the Vaishyas out of 14 males and females each, 3 males and females each are illiterate. In other words, 78% of either sex are literate. Among the Naiks, out of 28 males and 30 females, 12 males and 20 females are illiterate. In other words, 57·2% of the males and 33·4% or the females are literate. Among the Madivals all the 3 males and 3 females are illiterate. Among the Gavadas all the 6 males and 4 females are illiterate. Among the Marathas out of 2 males one is illiterate and other one is literate. In other words, 50% of the males are literate. Both the females included in the sample are illiterate. Among the Chamars, 3 out of the 5 males and all the 5 females are illiterate. It is thus found that while literacy is fairly high among the males and females of the high castes, it is nil or very low among the so-called low caste Hindus residing in the town.

If considered in terms of educational level, it is found that among the Brahmans, out of the 53 literate males and 42 literate females, 31 males and 20 females are matric and above, 10 males and 5 females are in the secondary stage, 11 males and 15 females have completed the primary level and one male and two females are literate without standard. It is, thus, found that though compared to the entire population, the education pyramid is fairly wide, the base of primary education is not disproportionately wide compared to the higher stages. It rather shows the extraordinary feature of a wide apex at the post-secondary stage compared to the base at the primary level. This obviously implies that among the Brahmans, the bulk of the persons at the stage of matriculation and above are not the products of a local system of education. They are more likely to be sojourners from outside. The only other Hindu community having persons, who are matriculates and above is Vaish. Three males out of 11 literate males have been educated upto this level. It is significant that in the secondary stage there is no male belonging to this community. There is, however, one female. In the primary stage there are 8 males and 7 females. There are also 3 females who are literate without standard. It appears that the three males who are matriculate and above might not be the products of local educational process among the Vaishyas. They might be outsiders. The bulk of the persons who are going for education seem to confine themselves to the primary level. There is only one more Hindu caste which

has any person who has read upto the secondary level; it is Maratha. There is one female out of the two literate females belonging to this community, who has read upto the secondary level. The other female has read upto the primary level. There is only one literate male belonging to this community who also has read upto the primary level.

Summing up, it can be stated in a guarded manner that among the Hindus the social and cultural processes leading to education beyond primary level seem to be confined to the Brahmans mainly. Among the other castes education at the secondary level and above seems to be a sporadic event.

Among the Christians, out of 19 literate males and females each, 6 males and 3 females are matric and above, 2 males and 4 females have read upto the secondary level, 10 males and 12 females have read upto the primary level and one male is literate without standard. It seems that among the Christians also the comparative wide apex of post-secondary education seems to reflect, not so much the outcome of the local educational system, but the induction of higher educated persons from outside. Among the Muslims, out of the 4 literate males, 2 are matric and above and two have read upto the primary level. Out of the 5 literate females 2 are literate without standard and 2 have read upto the primary level. It seems that the two Muslims males who are matric and above are either sporadic individuals who have gone for higher education or are outsiders. The processes leading to higher education have not yet been stabilised inside the community.

(xi) Distribution of Population by Mother Tongue

A table giving the distribution of the population by mother tongue, religion and caste is furnished below :

TABLE 73

Distribution of population by mother tongue, religion and caste

Mother tongue	No. of persons who are									
	Hindu							Muslim	Christian	Total
	Braman	Vaish	Naik	Madival	Gavada	Maratha	Chamar			
1	2	3	4	5	6	7	8	9	10	11
Konkani	93	23	54	6	10	..	..	..	47	233
Marathi	17	5	..	..		4	10	..	..	36
Urdu	..	..	..	..	..	..	..	18	..	18
Portugese	..	..	..	..	..	..	..	..	5	5
Not given	..	..	4	..	..	..	..	..	..	4
TOTAL	110	28	58	6	10	4	10	18	52	296

The table shows that out of the 296 persons in the sample, 233 returned Konkani as their mother tongue; 36, 18 and 5 persons returned Marathi, Urdu and Portuguese respectively, as their mother tongue. Four persons did not indicate their mother tongue. It seems that to a certain extent there is a caste and community-wise correlation of mother tongues. Out of 110 Brahmans in the sample, 93 returned Konkani and 17 returned Marathi as their mother tongues; out of the 28 Vaishyas, 23 returned Konkani and 5 returned Marathi as their mother tongues; out of 58 Naiks, 54 returned Konkani as their mother tongue and 4 did not indicate their mother tongue. All the 6 Madival returned Konkani as their mother tongue. On the other hand, all the Maratha and Chamar returned Marathi as their mother tongue. All the 18 Muslims returned Urdu as their mother tongue. Out of the 52 Christians, 47 returned Konkani and 5 returned Portuguese as their mother tongue.

CHAPTER VI

MIGRATION AND SETTLEMENT OF FAMILIES IN THE TOWN

Methodology

Particulars were collected about the history of migration and settlement of families in the town by two methods. Firstly it was considered in a number of group discussions. Secondly, in respect of individual households, information was collected by canvassing the relevant portion of the schedule. From the group discussions, it appears that there are some households in the town who are residing here since time immemorial. Many of them belong to Vani or Vaish caste. Their ancestors constructed the temples of Vithoba, Bhumipurush etc. for worshipping their family deities. There are two other communities, about whose early settlement some information could be gathered during the group discussions. They are Brahmans and Muslims. During the 18th Century, a number of households, settled here to escape forced conversion to Christianity by the Portuguese. Most of them were Brahman by caste. As regards the Muslims, it is believed that as early as 1515 A.D. some Kazi families belonging to Sunni sect were encouraged to migrate here from Saudi Arabia by the Adil Shah rulers. The descendants of the Kazi family are still residing near Bhailo Bazar in the locality called Kaziwada.

When examined at the level of individual households more insight is available about the volume of migration and the circumstances and methods of the settlement of the people in the town.

Place of birth by religion and caste

A table giving the place of birth of the individuals included in the sample by religion and caste is furnished below :

TABLE 74

Place of birth of individuals by religion and caste

Place of birth	Number of persons who are									
	Hindu							Muslim	Christian	Total
	Brahman	Vaish	Naik	Madival	Gavada	Maratha	Chamar			
1	2	3	4	5	6	7	8	9	10	11
Within the Town	23	10	46	5	4	4	..	13	16	121
Inside Goa	77	18	12	1	6	..	9	4	36	163
Outside Goa in other parts of India	2	..	..	..	..	..	1	1	..	4
Outside India	..	..	..	..	..	..	..	..	..	..
Not given	8	..	..	..	..	..	..	..	..	8
TOTAL	110	28	58	6	10	4	10	18	52	296

The table shows that out of the 296 persons included in the sample, 121 were born within the town ; 163 were born outside the town but inside Goa district; 4 were born outside Goa but in other parts of India; for 8 persons the place of birth was not recorded.

If considered caste and community-wise it is found that out of the 226 Hindus, 92 were born within the town; 123 were born outside the town but within the district of Goa; 3 were born outside Goa in other parts of India; for 8 persons the place of birth is not known. Out of the 18 Muslims

13 were born within the town; 4 were born outside the town but within Goa and one outside Goa in other parts of India. Out of the 52 Christians, 16 were born within the town and the remaining 36 were born outside the town but within Goa. It appears that there is comparatively less mobility among the Muslims. On the other hand mobility among the Christians is quite high. Among Hindus also it is fairly high but this mobility is parctically confined to the district of Goa. There are insignificant number of persons who have settled from other parts of India.

If considered castewise, it is found that the mobility is very high among the Brahmans and Chamars. It is fairly high, among the Vaish or Vanis and Gavadas; but among the Naiks and Madivals it is low. Among the Marathas, no mobility has been recorded at all.

SETTLEMENT OF HOUSEHOLDS INSIDE THE TOWN

(i) Place of Origin of the Household

Out of the 52 households included in the sample 17 stated that their ancestors were living in the town from unknown past. Hence, they are original inhabitants of the town. 35 households could give some particulars of their settlement. Out of these 35, 33 had shifted to the town from places within Goa; one had come to the town from other parts of India outside Goa and one household originally hailed from outside India.

(ii) Distance of the Places of Origin of the households

Out of the 35 households which gave their settlement particulars, 29 originally belonged to places within a distance of less than 32 kms of the town; 2 hailed from places at a distance of 32—40 kms of the town; one hailed from a place which is situated at a distance of 40—80 kms of the town and three hailed from places situated at a distance of more than 80 kms of the town.

(iii) Characteristics of the Places from where migration took place

Characteristics of the places from where migration had taken place were recorded in case of 30 households. The same are furnished in table 75:

TABLE 75

Characteristics of the places from where migration took place in sample households

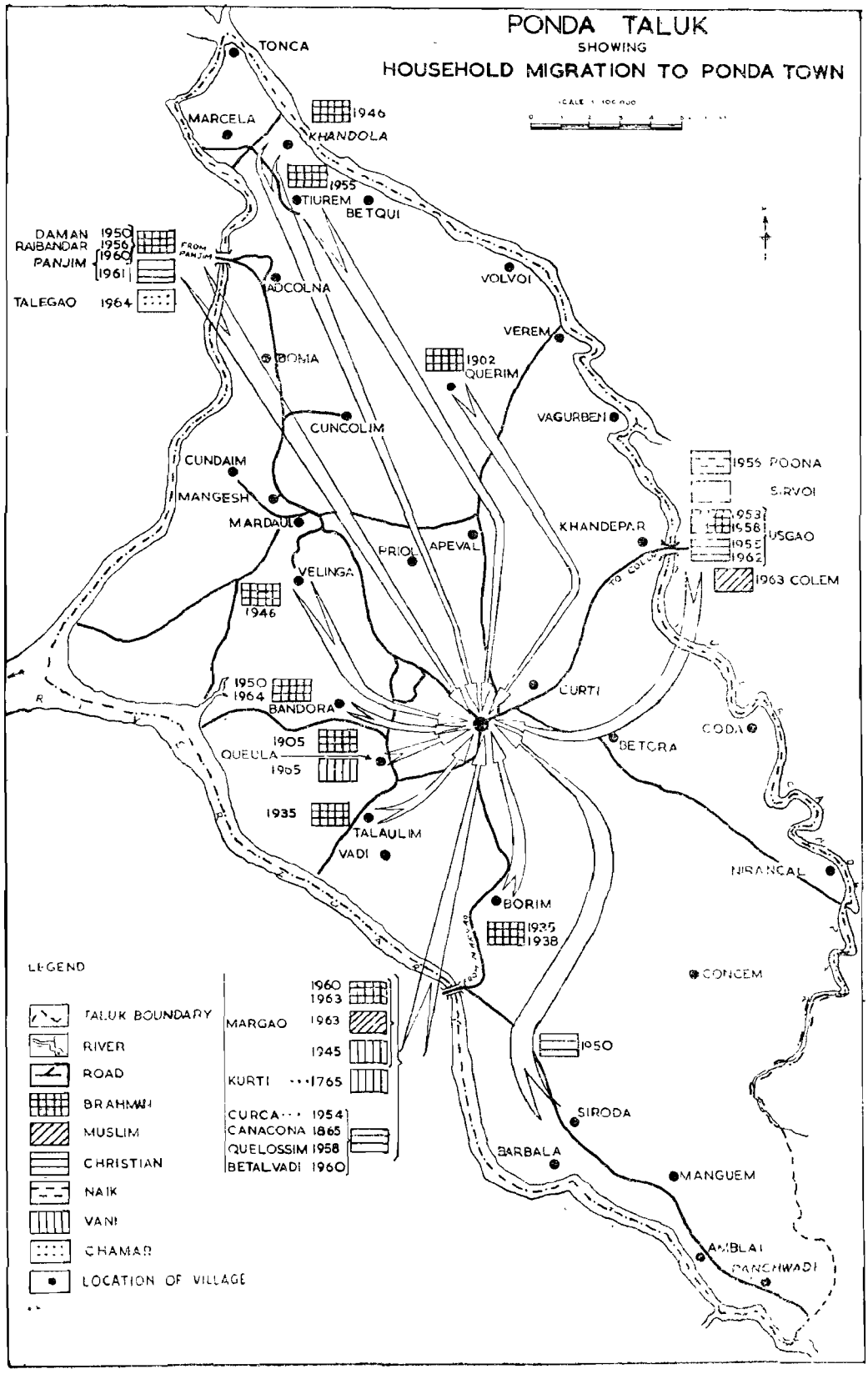
Religion	Caste	Number of households that migrated from			
		Communidad village	Non-communidad village	Town	City
1	2	3	4	5	6
Hindu	Brahman	16	1	1	..
	Vaish	2	..	1	..
	Chamar	1	..	..	..
	Naik	..	..	..	1
Muslim		2	..	..	..
Christian		4	..	1	..
	TOTAL	25	1	3	1

The table shows that 25 households migrated from Communidad villages, one from a non-Communidad village; three from other towns and one from a city.

If considered by religion, it is found that both the two Muslim housholds for which data are available migrated from Communidad villages. Out of the 5 Christian households for which data are available, 4 migrated from Communidad villages and one from a town. Out of the 23 Hindu households, 19 migrated from Communidad villages; one from a non-Communidad village; 2 from other towns and one from a city. If the Hindu castes are considered separately, it is found that reverse migration from a city has taken place in the case of a Naik household. Migration from another town has taken place in case of a Brahman and a Vaish household each. Migration from a non-Communidad village has taken place in case of a Brahman household. Migration from Communidad village has taken place in case of 16 Brahmans, 2 Vaish and one Chamar households.

(iv) Time of Migration

Out of the 40 households in the sample which indicated their time of settlement in the town, as many as 23 settled after 1950. The remaining 17 settled earlier. In fact 3 households in the sample settled even before the commencement of the 19th century. One settled during the first half of the 19th century and 3 settled during the second half of the 19th century; 10 households settled during 1901—1950.


PONDA TALUK
SHOWING
HOUSEHOLD MIGRATION TO PONDA TOWN
TONCA
MARCELA
1946
KHANDOLA
1955
TIUREM
BETQUI
DAMAN 1950
RAIBANDAR 1956
PANJIM 1960
1961
FROM PANJIM
TALEGAO 1964
ADCOLNA
VOLVOI
VEREM
BOMIA
1902
QUERIM
CUNCOLIM
VAGURBEN
CUNDAIM
MANGESH
MARDAUL
1955 POONA
S.RVOI
1953
1958
USGAO
1955
1962
KHANDEPAR
PRIOL
APEVAL
VELINGA
1946
1963 COLEM
1950
1964
BANDORA
CURTI
CODA
1905
QUEULA
1905
BETORA
1935
TALAULIM
VADI
NIRANCAL
BORIM
1935
1938
CONCEM
1950
SIRODA
BARBALA
MANGUEM
AMBLAI
PANCHWADI
LEGEND
TALUK BOUNDARY
RIVER
ROAD
BRAHMIN
MUSLIM
CHRISTIAN
NAIK
VANI
CHAMAR
LOCATION OF VILLAGE
MARGAO 1960 1963 1963 1945
KURTI 1765
CURCA 1954
CANACONA 1865
QUELOSSIM 1958
BETALVADI 1960

Map No. 10

(v) Reasons for Settlement in the Town

A table indicating the reasons for settlement in the town of 40 household is furnished below :

TABLE 76

Reasons for Settlement in the town

Reasons	No. of Household
1	2
1. Educational Facilities	11
2. Good Climate	2
3. Official posting	10
4. Business	2
5. Practice in law court	1
6. Lower cost of living	1
7. Escape forcible conversion from Christianity	2
8. In search of employment	6
9. Other reasons	5
TOTAL	40

(vi) Nature of First Migration

Information is available in respect of 30 households showing categories of members of the households concerned who left the place of origin at the time of the first migration. The same are furnished in table No. 77

TABLE 77

Nature of first migration in sample households

Religion	Caste	No. of households where first migrants were	
		Only male working member	Entire nuclear family
1	2	3	4
Hindu	Brahman	2	13
	Vasih	..	3
	Naik	..	1
	Chamar	1	2
Muslim		1	1
Christian		..	6
	TOTAL	4	26

The table shows that out of the 30 households in case of 4 households, only the male working members migrated or left the place of origin at the time of migration. In the case of the remaining 26 households the entire nuclear family left the place of origin at the very beginning. It seems from the above, that even at the time of the first migration, either capital was available with the migrants or assistance in some form or the other was available in the town so that the entire family including the dependents could get their subsistence without passing through a period of waiting.

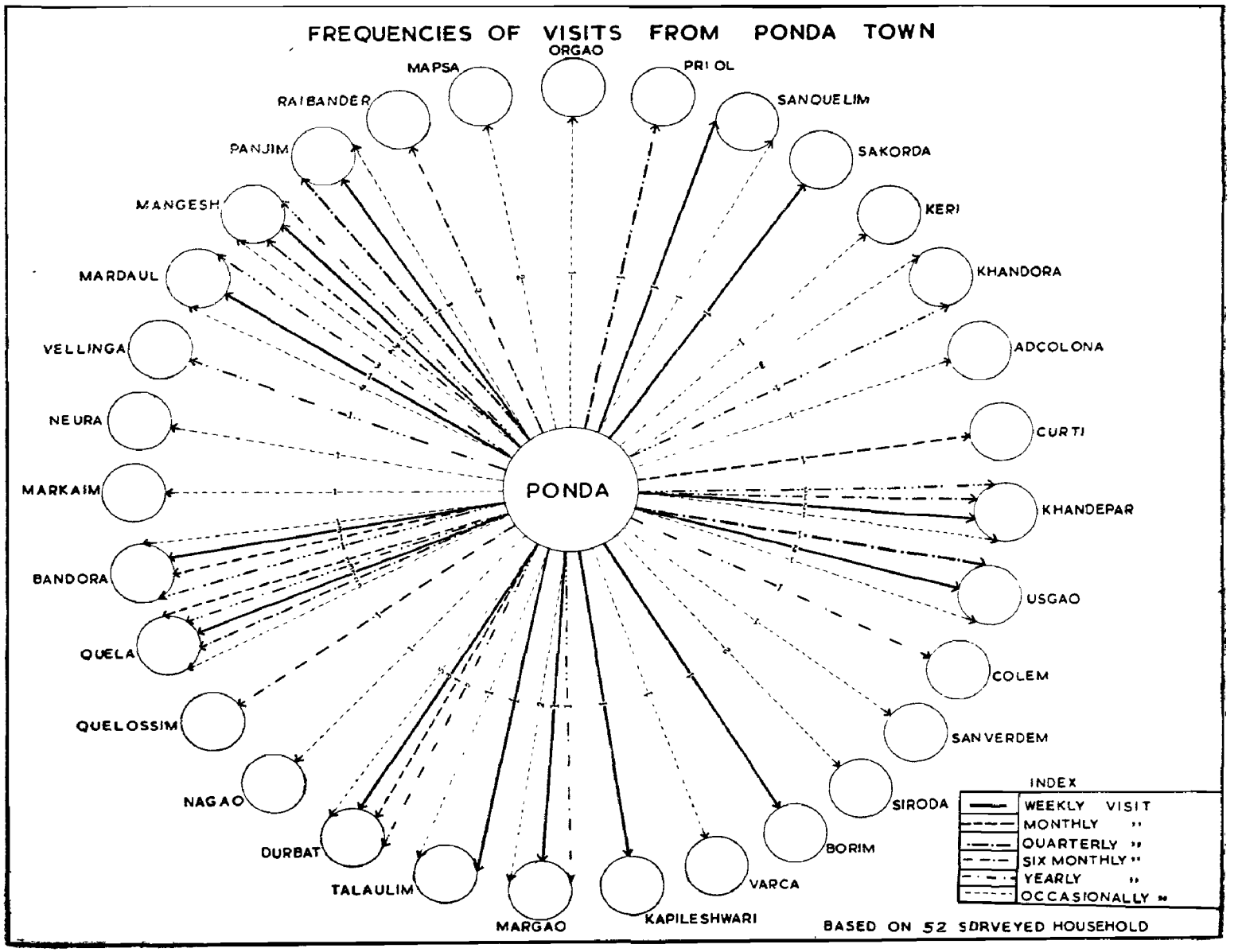
(vii) Property in the Place of Origin

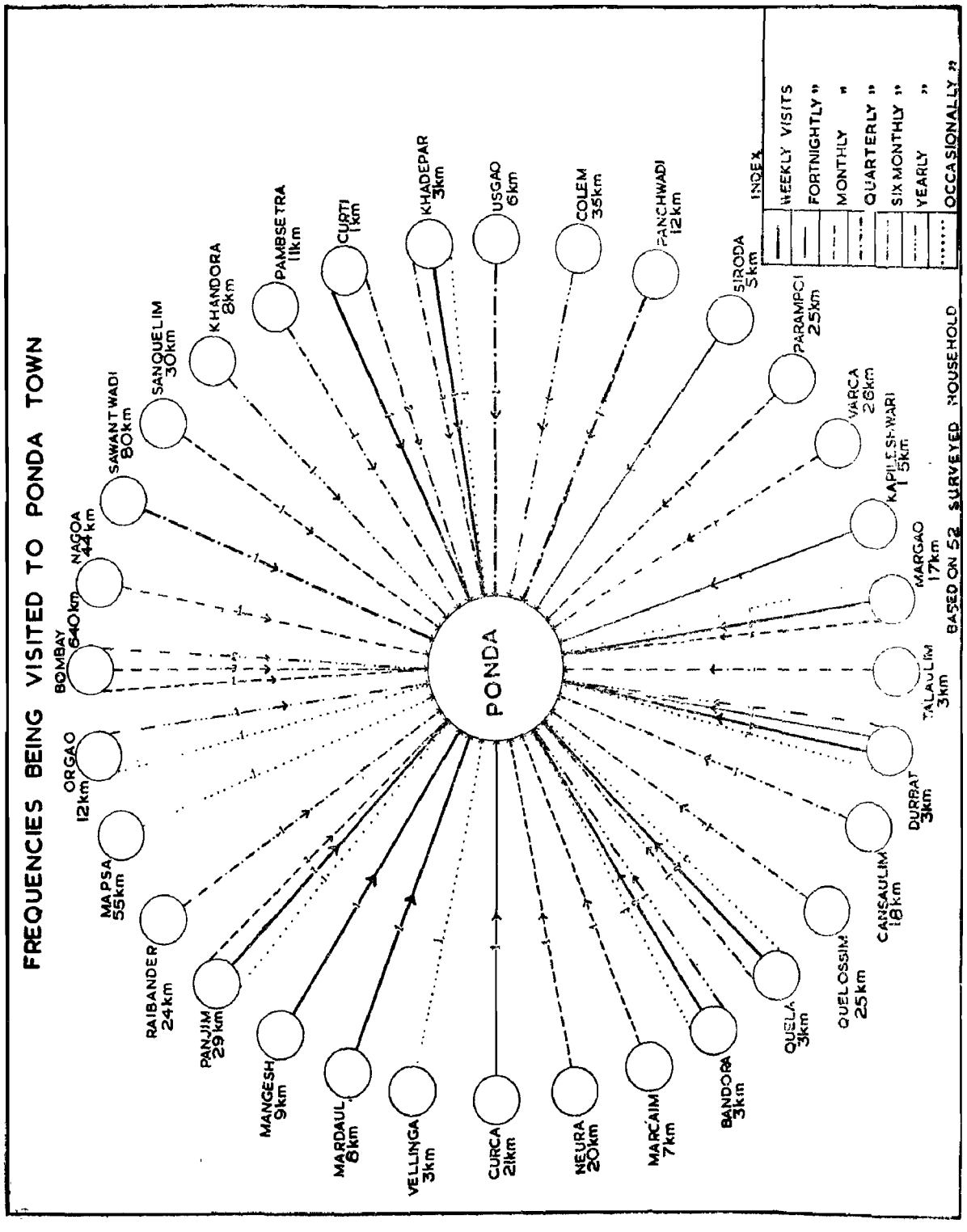
Out of the 38 households hailing from villages within Goa, 21 households have property in their respective place of origin and 17 do not have. The two households hailing from outside Goa do not have any property in places of their origin. A table giving the ownership or non-ownership of property in the places of origin by religion and caste is furnished below :

TABLE 78

Property in the places of origin in sample households

Religion	Caste	No. of households coming from					
		Within Goa		Other parts of India		Outside India	
		Have property in place of origin	Have no property	Have property in place of origin	Have no property	Have property in place of origin	Have no property
1	2	3	4	5	6	7	8
Hindu	Brahman	13	5	..	..	..	..
	Vaishya	1	5	..	..	..	..
	Naik	..	..	..	1	..	..
	Chamar	2	..	..	..	..	..
Muslim		1		..	..	—	..
Christian		4	7	..	..	..	..
	TOTAL	21	17	..	1	—	—


FREQUENCIES OF VISITS FROM PONDA TOWN
PONDA
ORGAO
MAPSA
RAIBANDER
PANJIM
MANGESH
MARDAUL
VELLINGA
NEURA
MARKAIM
BANDORA
QUELA
QUELOSSIM
NAGAO
DURBAT
TALAULIM
MARGAO
KAPILESHWARI
VARCA
BORIM
SIRODA
SANVERDEM
COLEM
USGAO
KHANDEPAR
CURTI
ADCOLONA
KHANDORA
KERI
SAKORDA
SANQUELIM
PRIOL
INDEX
WEEKLY VISIT
MONTHLY ,,
QUARTERLY ,,
SIX MONTHLY ,,
YEARLY ,,
OCCASIONALLY ,,
BASED ON 52 SURVEYED HOUSEHOLD


FREQUENCIES BEING VISITED TO PONDA TOWN
PONDA
BOMBAY 640km
NAGOA 44km
SAWANTWADI 80km
SANQUELIM 30km
KHANDORA 8km
PAMBSETRA 11km
CURTI 1km
KHADEPAR 3km
USGAO 6km
COLEM 35km
PANCHWADI 12km
SIRODA 5km
PARAMPOI 25km
VARCA 26km
KAPILESHWARI 15km
MARGAO 17km
TALAULIM 3km
DURRAT 3km
CANSAULIM 18km
QUELOSSIM 25km
QUELA 3km
BANDORA 3km
MARCAIM 7km
NEURA 20km
CURCA 21km
VELLINGA 3km
MARDAUL 8km
MANGESH 9km
PANJIM 29km
RAIBANDER 24km
MAPSA 55km
ORGAO 12km
INDEX
WEEKLY VISITS
FORTNIGHTLY "
MONTHLY "
QUARTERLY "
SIX MONTHLY "
YEARLY "
OCCASIONALLY ??
BASED ON 52 SURVEYED HOUSEHOLD

The table shows that out of the 18 Brahman households in the sample, 13 have property in the place of origin and 5 do not have any such property; out of the 6 Vaishya households one has property and 5 do not have property in their respective places of origin; out of the 3 Chamar households two have property in the place of origin. Out of the two Muslim households one has and one does not have any property in the place of origin. Out of the 11 Christian households, 4 have and 7 do not have property in the respective places of origin.

The households belonging to the other castes and communities do not have any property in their places of origin.

All the households that have property in their respective places of origin do not, however, derive benefit from the same. Out of the 21 households having such property only 15 derive some benefit from their ancestral property. The remaining six do not derive any such benefit. The break-up of the 15 households who derive benefit from their ancestral properties is as follows:—

1. Hindu	Brahman	11
2. Hindu	Vaish	1
3. Muslim	..	1
4. Christian	..	2

(viii) Particulars of Visiting Close Relations in the Place of Origin

23 households reported that they had closed relations like father, brothers, etc. living in their respective places of origin. A table giving the frequency of their visiting close relations during the three years is furnished below:

TABLE 79

Frequency of visiting close relations in the sample households

Religion	Caste	No. of households who have close relation in place of origin.	Frequency of the visits											
			Weekly	Occasionally	Fortnightly	Often	Every month	2-3 times in a month	On festivals	Thrice a week	Once a year	Alternate days	After every 3 months	After every 6 months
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hindu	Brahman	14	2	4	1	1	1	..	1	..	1	1	1	1
	Vaish	2	..	..	..	..	..	..	..	1	1	..	..	..
	Madival	..	..	..	..	..	..	..	..	..	..	..	..	..
	Gavada	..	..	..	..	..	..	..	..	..	..	..	..	..
	Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..
	Chamar	1	..	..	..	..	..	..	1	..	..	..	..	..
	TOTAL	17	2	4	1	1	1	..	2	1	2	1	1	1
Muslim		1	..	..	..	..	..	1	..	..	..	..	..	..
Christian		5	..	2	1	1	1	..	..	..	..	..	..	..
	TOTAL	23	2	6	2	2	2	1	2	1	2	1	1	1

The table shows that members of the 23 household visited their close relations at least once during three years; 6 households reported they visited only occasionally, 2 household visited at the times of festivals; one household indicated the exact number of times that its members visited the relations in the place of origin, the number was 3. Other households seem to have visited the relations with some regularity, varying from once every alternate day to once every year.

(ix) Frequency of being visited by Close Relation living in the Place of Origin

Out of the 23 households which have close relations in their respective places of origin, 19 reported that during 3 years they had been visited at least once by their close relations. A table giving the frequency of such visits is furnished below:

TABLE 80

Frequency of being visited by close relations living in the places of origin

Religion	Caste	No. of households who have close relations in place of origin	Twice a week	Often	Occasionally	2-3 times a month	Every week	Once a month	Once a year	Half yearly	Thrice a week
1	2	3	4	5	6	7	8	9	10	11	12
Hindu	Brahman	14	2	2	1	1	..	2	1	1	1
	Vishya	2	..	..	..	..	1	..	..	..	..
	Chamar	1	..	..	..	..	..	..	..	..	1
	TOTAL	17	2	2	1	1	1	2	1	1	2
Muslim		1	..	..	1	..	..	..	..	..	..
Christian		5	1	2	2	..	..	..	..	..	..
	TOTAL	23	3	4	4	1	1	2	1	1	2

The table shows that, three families were visited by their close relatives only occasionally, and four families were visited only twice during 3 years. Others seem to have been visited with some regularity, beginning from once every week to once in a year. Altogether 4 families were visited by their close relations living in their places of origins.

CHAPTER VII

FAMILY LIFE IN THE TOWN

Size of Family

(i) Composition of Households by Number of Members

A table giving the composition of households by the number of members is furnished below:

TABLE 81

Composition of Households by Number of Members

Religion	Caste	Total No. of house-holds	Composition of household by number of members						
			Single Member	2—3 Members	4—5 Members	6—7 Members	8—9 Members	Above 10 Members	
1		3	4	5	6	7	8	9	
Hindus	Brahman	18	..	2	7	4	5	..	
	Vaish	6	.	1	3	2	..	..	
	Naik	8	..	..	1	3	2	2	
	Madival	1	..	..	..	1	..	..	
	Gavada	1	..	..	..	..	..	1	
	Maratha	1	..	..	1	..	..	..	
	Chamar	3	1	..	2	..	..	..	
	TOTAL	38	1	3	14	10	7	3	
Muslims		3	..	..	1	2	..	..	
Christians		11	1	3	3	2	2	..	
	TOTAL	52	2	6	18	14	9	3	

The table shows that the size-group accounting for the largest number of households (18) is 4—5.

The size-group accounting for the next largest number of households, (14) is 6—7. The third highest frequency, (9) is found in households with 8—9 members each. There are 6 households with 2—3 members each and 3 households with more than 10 members each. There are only 2 single member households.

The various size-groups of households are found among all the categories of castes and communities. For instance, single member households are found among the Hindu Chamars and the Christians. At the other end, large-size households with more than 7 members each are found among the Hindu castes like Brahmans and Naiks and the Christians.

The average number of per household is 4·4. The median is 6.

(ii) Composition of Households by Age and Sex of Members

A table giving the distribution of households with reference to age and sex of the members is furnished below:

TABLE 82

Distribution of households by age and sex of members

Religion	Caste	Total No. of house-holds	No. of households having					
			Adult and minor males and males	Adult males and fe-males and minor males only	Adult males and fe-males and minor fe-males only	Adult males and fe-males only	Adult males only	Adult fe-males only
1	2	3	4	5	6	7	8	9
Hindus	Brahman	18	3	5	4	6	..	..
	Vaish	6	2	..	3	..	1	..
	Naik	8	6	1	1	..	..	..
	Madival	1	..	1	..	..	..	..
	Gavada	1	1	..	..	..	..	..
	Maratha	1	..	..	1	..	..	..
	Chamar	3	2	..	..	..	1	..
	TOTAL	38	14	7	9	6	2	..
Muslims		3	2	..	1	..	..	..
Christians		11	6	2	1	1	..	1
	TOTAL	52	22	9	11	7	2	1

The table shows that there are 22 households with adult and minor males and females; 9 households with minor males and 11 households with minor females only; 7 households with adult males and females only; 2 households with adult males only and one household with adult female only.

(iii) Nature of Composition of Households

A table giving the composition of households with reference to the relation of the head of the respective household is furnished on the next page.

TABLE 83

Nature of composition of households with reference to relation with head of respective household

Composition	No. of households by religion									
	Hindu									
	Brahman	Vaish	Naik	Madiva	Gavada	Maratha	Chamar	Muslim	Christian	Total
1	2	3	4	5	6	7	8	9	10	11
Self	..	..	..	..	..	..	1	..	1	2
Self and wife	..	..	..	..	..	..	..	1	1	2
Self, wife and unmarried sons	2	..	1	..	..	..	..	..	1	4
Self, wife and unmarried daughters	2	1	..	..	..	..	..	..	2	5
Self, wife & unmarried sons and daughters	5	2	2	1	..	1	2	1	5	19
Self, wife, unmarried daughter & widowed mother	1	..	..	..	..	..	..	..	..	1
Self, father, mother, brother & brother's wife	1	..	..	..	..	..	..	..	..	1
Self, wife, sons & sons' wife	2	..	..	..	..	..	..	..	..	2
Self, wife, mother, brother, brother's wife and brother's children	2	1	..	..	..	..	..	..	..	3
Self, wife, son and cousin	1	..	..	..	..	..	..	..	..	1
Self, wife, son and brother	1	..	..	..	..	..	..	..	..	1
Self, wife cousin, grandfather, mother & sister	1	..	..	..	..	..	..	..	..	1
Self, wife & sister	..	1	..	..	..	..	..	..	..	1
Self, brother, son and brother's son	..	1	..	..	..	..	..	..	..	1
Self, wife, unmarried son, daughter, mother, sister and brother	..	..	3	..	..	..	..	1	..	4
Self, wife and mother, daughter and sons	..	..	2	..	..	..	..	..	..	2
Self, wife and unmarried brothers and sisters, sons & mother-in-law	..	..	..	..	1	..	..	..	..	1
Self, brother, sons and daughter	..	..	..	..	..	..	..	..	1	1
TOTAL	18	6	8	1	1	1	3	3	11	52

The table shows that there are 4 incomplete or broken households without any married pair. Out of these 4 households of this category, 2 are single member households. One of them consists of a married Chamar male from Kanagala village near Nippani town in Maharashtra. He has left his wife in his home village and has come here in search of a job. The other one consists of a Christian widow, who hails from a nearby village Usgao. Out of the other two households of this category, in one household, the head, his brother, son and brother's son are living together. Both the head and his brother are widowers. This is a Vaish household. In the other one, the head lives with his elder brother. In this household, the head is a widower and his elder brother aged 58 has remained unmarried.

There are 30 and 11 households which can be categorised as simple families and simple families with adhesion, respectively. There are three linear joint families and four collateral joint families. Out of the three linear joint families, in two cases, the heads, their respective wives, unmarried and married sons and wives of the married sons live together. In one household the head himself is unmarried. But his parents and married brother and brother's wife live with him. He is a school teacher and the main earning member of the household. Hence, he is considered as the head by the other members of the household. In all the collateral joint families, the heads, their respective wives and children, married brothers and brother's wives and children live together. In each of these collateral joint households, the widowed mother, lives as a adhesion.

Particulars of close kins who are staying outside the town

A table giving the particulars of the consanguineous relations within the genealogical distance of one degree, (excepting the married sisters) who are staying outside the town is placed below:—

TABLE 84

Close kins who are staying outside the town by category of relation

Religion	Caste	No. of households whose members are staying outside	No. of households whose members are staying outside and are related to head of household as					
			Father	Mother	Son	Daughter	Brother	Sister
1	2	3	4	5	6	7	8	9
Hindu	Brahman	11	1	1	4	1	4	..
	Vaish	4	..	..	1	..	2	1
	Naik	1	..	..	..	..	..	1
Christians		7	..	..	1	2	3	1
	TOTAL	23	1	1	6	3	9	3

The table shows that out of the 52 household covered by the survey, in case of 23 households close kins are staying outside the town. In some cases more than one category of kin is living outside. Hence the break-up of the households with reference to the category of kins will not tally with the total number of households which are

having kins outside the town. The category of kins found to be living outside the town in largest number is brother; next comes son. The daughters and sisters of the heads of the households are found to live outside the town in equal frequency. There is one case where the father and the mother are living separately outside the town.

Present address of Kins living outside and the purpose for living outside

A table giving the present address of the close kins staying outside and the purpose for living outside is furnished below:

TABLE 85

Present address of kins living outside and the purpose for living outside

Religion	Caste	No. of households' members of which are staying: Outside the town in Goa for: Lookafter property	Marriage	Study	To earn livelihood	Service
1	2	3	4	5	6	7
Hindu	Brahman	1	..	..	..	1
	Vaish	2	..	..	..	1
	Naik	..	1	..	..	..
Christian		..	1	1	1	..
	TOTAL	3	2	1	1	2

Religion	Caste	No. of households' members of which are staying: Outside Goa in other parts of India for: Business	With family	Service	Medical and other practice Medical Education	Dependent (wife in service)	Nurse	Place not given for: Not given	Study
1	2	8	9	10	11	12	13	14	15	16
Hindu	Brahman	1	1	4	1	4	..	..	1	..
	Vaish	..	..	1	..	1	1	1	..	..
	Naik	..	..	..	..	..	..	..	..	..
Christian		..	..	2	..	..	..	..	..	1
	TOTAL	1	1	7	1	5	1	1	1	1

The table shows that 9 closely connected kins are living outside the town but within Goa, and 17 closely connected kins are living outside Goa but within India. For two kins the present addresses are not known. Out of the 9 cases where the closely connected kins are living outside the town but within Goa, in 3 cases they are living away in search of livelihood. In one case the kin concerned is living outside for the prosecution of studies; in two cases they have moved outside the town after marriage. In the remaining cases the kins concerned are living in their village homes for looking after the ancestral property. Out of 17 cases where the close kins of the family concerned are living outside Goa but within India, in 9 cases they are staying outside, for earning livelihood; in 5 cases they are staying outside for the prosecution of the study. In one case, the head of the household originally hails from outside Goa; while he is staying at Ponda in connection with service, other members of the family are living in their village home.

Remittances

A number of households indicated that they were receiving remittances from or sending remittances to close kins staying outside. A table giving the particulars is furnished below:

TABLE 86

Remittances received or sent to close kins staying outside

Category of kins staying outside	No. of households received remittances	No. of households sent remittances
1	2	3
Brother	3	2
Son	2	3
Daughter	1	1
TOTAL	6	6

The table shows that 3 households received remittances from brothers, 2 from sons and 1 from daughter. On the other hand, 2 households sent remittances to brothers, 3 to sons and 1 to daughter.

Frequency of Home coming by the Close Kins staying outside

A table indicating the frequency of visiting home by different categories of kins during three years is furnished on the next page.

TABLE 87

Frequency of home coming by the close kins staying outside

Category of kins	Once a week	Twice a month	6 times a year	4 times a year	3 times a year	twice in a year	Once in a year	Once in a two years
1	2	3	4	5	6	7	8	9
Brother .	1	1	1	1	..	3	4	1
Daughter .	..	..	..	..	4	..	..	..
Father .	1	..	..	..	..	..	..	..
Mother .	1	..	..	..	..	..	..	..
Son .	..	..	..	..	4	3	..	..
Sister .	..	..	..	..	..	2	2	..
TOTAL .	3	1	1	1	8	8	6	1

The table shows that most of the kins visited the households concerned more than thrice during 3 years. Only in one case, a brother visited the household concerned twice and in 2 cases the brothers and in one case the son visited the household concerned thrice during this period. In 3 cases it has not been recorded how frequently the brother, the son and the daughter visited the households concerned.

Frequency of visit to rural areas by members of the households during one year

(a) *Frequency with reference to distance of place visited.*

A table giving the frequency of visits to rural areas with reference to the distance of the place visited is furnished below:

TABLE 88

Frequency of visit to rural areas by members of the households during one year with reference to distance of place visited

No. of households members of which visited rural areas at a distance of								
Less than 32 kms.			32—80 kms.			80 kms and more		
Once	Twice	More than twice	Once	Twice	More than twice	Once	Twice	More than twice
1	2	3	4	5	6	7	8	9
12	4	17	3	..	5	..	..	5

The table shows that members of 46 households out of the 52 in the sample visited rural areas at least once during one year. Out of these 46, 33 visited rural areas which are situated within a distance of 32 kms. of the town, 8 visited rural areas within a distance of 32—80 kms. and 5 visited rural areas situated at a distance of more than 80 kms. of the town.

Out of 33 who visited rural areas within a distance of 32 kms. of the town, 12 visited such areas once, 4 visited twice and 17 visited more than twice. Out of 8 which visited rural areas situated within a distance of 32—80 kms. 3 and 5 visited such areas once and more than twice respectively. All the 5 households, members of which visited rural areas situated at a distance of more than 80 kms. visited such areas more than twice.

(b) *Categories of Members visiting the Rural Areas*

In 23 out of 46 cases the entire households visited the rural areas. In 11 cases only the head of the household visited the rural areas. In the other cases the other members of the households, and not the head, visited the rural areas.

(c) *Categories of Persons visited*

In 22 cases, the members of the households concerned visited relations staying in the rural areas. In one case they visited friends staying in rural areas. In 5 cases they visited their clients. In one case they visited markets stituated in rural areas; and in 9 cases they visited temples.

Frequency of being visited by Friends, Relations and others living in Rural Areas

Out of 52 households in the sample, 42 were visited by friends, relations and others living in rural areas during one year. Out of these 42, 26 were visited by persons living within a distance of 32 kms. 9 were visited by persons living within a distance of 32—80 kms. and 7 were visited by persons living at a distance of more than 80 kms. of the town. Out of the 26 households which were visited by persons living within a distance of 32 kms. 5 were visited once, 3 were visited twice and 18 were visited more than twice. Out of the 9 households which were visited by living at a distance of 32—80 kms. 4 were visited once, 1 was visited twice and 4 were visited more than twice. Out of 7 households which were visited by persons living at a distance of more than 80 kms. 3 were visited once, 2 were visited twice and 2 were visited more than twice during one year.

Categories of Persons visiting the Households

Out of the 42 households, 36 were visited by relations including distant relations like parents of son's wife, mother's brother's wife and children etc., 2 were visited by unrelated persons like tenants and friends and 2 were visited by persons with whom they had business contacts.

Purpose of Visit

In 27 cases, the visits were just courtesy calls, in one case it was for treatment in the town, in one it was for participating in some festival. In the remaining cases, the visits were connected with matters of economic interests like management of property, sale of commodity etc.

CHAPTER VIII

NEIGHBOURHOOD PATTERN

Particulars of different named Areas and Localities of the Town

"The *neighbourhood* is a term which is difficult to define. It may be characterised as a primary informal group consisting of atleast potentially all persons who live in local proximity"*. It is not only a physical entity but a social and moral entity. If persons living in close proximity to one another do not recognise any social and moral binding in respect of one another, they do not constitute a neighbourhood, what they constitute only is a physical conglomeration. On the other hand, persons living away from one another without any physical continuity but with social and moral bonds also do not constitute a neighbourhood. What they only constitute is only a community. The neighbourhood is the blending of both the physical and social entities.

It is obvious from the above that there is a hierarchy of neighbourhoods, more or less in a nesting pattern, with reference to the level of mutual expectations among the neighbours. Even though the neighbourhood may constitute an informal group, the interaction pattern may be more intense about the persons in immediate physical proximity and may decrease in inverse ratio to the physical distance.

In the light of the above formulations, the neighbourhood pattern at Ponda may be examined. As noted earlier, the town covers an area of 5 square meters. It is about 2·5 kms. in length and 2 kms. in breadth. The population of the town is less than 4,000. Therefore, there is face to face contact among all the persons living in the town. Hence in one sense, it can be stated that the town as a whole constitutes a neighbourhood for all the persons living there. But inside this diffused neighbourhood, there are a few neighbourhoods of different levels of intensity. Earlier it has been mentioned that the town is divided into six wards, namely, Varcornen, Khadpabandh, Sadarwada, Santacruz, Durgabhat and Bhailo Bazar. Each of these wards can also be considered to constitute a neighbourhood. These wards are not, however, homogenous in their composition. These more appear to be administrative devices than recognised units of interaction, except for voting purposes. Inside these wards, are other named areas, which seem to be more significant units of social action. It was not possible to prepare an exhaustive list of all the named areas. However, particulars of some of the named areas are indicated below :

1. *Sabinichembhata*

It is situated towards northwest end of the town and is bounded by the *nalla* in the north, Ponda Durbat road in the south, municipal boundary in the west and hospital quarters in the east.

2. *Tiscar*

It is situated at the junction of three roads namely, Ponda Margao Road, Ponda Durbat Road and Ponda Usgaon Road. This area is bounded in the north and west by the hospital and its quarters; in the south by the Civil Court and in the east by residential houses and shops on both sides of the Ponda Durbat road.

Most of the houses in this locality are residential houses, belonging to Gaur Saraswat Brahman and Christian communities. It is to be noted that the part of this locality which is north of the Ponda Durbat road belongs to Sadar-ward and the part of it which is south of Durgahbhat road and also which covers both sides of Margao road up to a distance of about ¼ km. from the tri-junction, belongs to Santacruz ward.

3. *Dharmavado*

South of Tiscar—both in the eastern and western sides, is Dharmavado or Santacruz ward. As already noted, some part of this ward is included under Tiscar locality. There are two *kacha* roads running north to south in this area. The houses in this ward are very much scattered and the entire area is known by the two names namely Santacruz and Dharmavado which are co-terminus with one another. The first name is

*Bergel, E.E.—Urban Sociology, p. 487.

more commonly used by the Christians, the second is by others. This area extends to the western and the southern boundaries of the town. In the north it is marked out by Tiscar area, Civil Lines, New Market, and waste land of Sadar ward; in the east it is marked out by the waste land of Durgabhat ward.

4. *The Civil Lines*

The Civil Lines is situated in Sadarwada, on both sides of Durbat Usgao road. It consists of various administrative buildings as well as the residences of officers and affluent businessmen and land owners.

5. *New Market*

The new market comes after the Civil Lines. It also is situated in Sadarwada on both sides of the Durbat Usgao road. It is to benoted that the north eastern corner of the New Market includes a cluster of old shops. The south east of the New Market is the area where a number of quarters for the lower categories of government officials have been constructed recently. This area also comes under Sadarwada. As it has grown up only recently, it appears that no common name has come to be associated with it by usage till the time of the survey.

6. *Kaziwada*

Near the north east corner of Sadarwada is Kaziwada where a few Muslim families are living for generations.

7. *Durgabhat*

The entire Durgabhat ward seems to constitute a single neighbourhood. There are no named areas within it. It is very sparsely populated and there are only a few kacha roads inside this area.

8. *Panditwada*

It is a named area in Bhailo Bazar and is bounded by Ponda Usgaon road and National Highway on the south and east, a kacha road, named Ponda Bhailo Bazar Kurti Road, on the west and a cluster of houses belonging to Naik caste on the north. Formerly this area was inhabited mainly by Brahmans. At present some Sonars and Vaishyas also live here.

9. *Budhwarpet*

This is another named area in Bhailo Bazar ward. It is situated on two sides of the Ponda Usgaon road: starting from the junction of Ponda Savoi Verem road and Ponda Usgaon road on the west to the junction of the link road connecting Ponda Usgaon road and Bhailo Bazar Kurti road. This is the main shopping area of the town. Also weekly shops are held here on every Wednesday. The shops on the south side of the road are mostly pucca structure constructed by the municipality, while on the northern side of the road, most of the shops are kacha structures.

10. *Varcornen Ward*

There are no separate named areas within this ward. It is situated at the north west end of the town, sandwitched between the military garrison on the north and Khadpabandh at the south. On the east, it is bounded by a *nalla*, on the west it is partly bounded by Bandora village and partly by Farman Gudi Hills. Ponda-Panjim road or National Highway No. 3, partly separates this area from Khadpabandh and partly passes through it. This area has a mixed population. By the side of the main road are situated a few pucca houses belonging to Gaur Saraswat Brahman caste. but behind them are scattered houses of Naiks and Christians.

11. *Khadpabandh Ward*

This ward is situated at the north west end of the town and has no named areas within it. It is bounded by Farman Gudi Hills on the west and Quela village on the south; *nalla* on the east and Varcornen ward on the north. There is no pucca or kacha road inside the ward. There are, however, foot tracks. As mentioned earlier, this ward is separated from Varcornen ward by National Highway No. 3. By the side of this road, there are a few pucca houses of Gaur Saraswat Brahmans, Vaishyas and Christians. Behind them lie, scattered houses of Chamars, Naiks, Gavadas and poor Christians.

Image of the neighbourhood

The various sample households were asked to indicate the physical boundaries of their respective neighbourhoods and also to name the main characteristics of the same. Purposively it was put as an open question, the dimensions for which the characteristics were expected, were also not indicated.

The interviewees belonged to different localities as follows :

Dharmavado	4
Tiscar	1
Sadarwada	15
Kaziwada	2
Khadpabandh	5
Bhailo Bazar	7
Vercorner	11
Durgabhat	7
TOTAL ..	52

Except for four Christians living in Dharmavado ward, in the remaining cases the interviewees indicated either their respective wards or other named areas as their neighbourhoods. For instance, out of the two interviewees residing at Kaziwada, one indicated Kaziwada area of Sadar ward as his neighbourhood; but the other one indicated Sadar ward as a whole as his neighbourhood.

The characteristics of the neighbourhoods were indicated by the different interviewees in different dimensions selected by themselves. These include antiquity, physical characteristics of the area, situation with reference to facilities available, type of houses, ethnic background of the population and social and economic background of the population. Some of the same would be indicated here for the different areas.

Dharmavado

In respect of Dharmavado, three dimensions were mentioned, namely physical characteristics of the area, residential pattern and ethnic background of the population. Out of the four interviewees living in this area, two described it as open and clean with scattered houses and with the Christians as the dominant population.

Tiscar

In Tiscar area, only one person was interviewed. He made a mention of only one attribute of the locality. He considered its location by the side of the Ponda Borim road and the existence of high hills on its eastern side, as the most important characteristics.

Sadarwada

In Sadarwada, 15 persons were interviewed. They made a mention of six attributes of the ward, namely, its antiquity, physical characteristics, situation with reference to facilities available, types of houses and residential pattern, ethnic background and socio-economic background of the population. The same are briefly indicated here. Two interviewees referred to the age of the ward. They stated that it is a new area when compared with wards like Durgabhat and Bhailo Bazar. Physical characteristics were mentioned by 5 interviewees. All of them stated that it is an open and clean area. As regards situation of the locality with reference to facilities available, 9 persons offered their comments. They indicated that it is situated at both sides of Ponda Margao and Ponda Londa road near the bus stand and has a New Market. Some of them also indicated that all the important government offices, cinema, State Bank and municipal park are located in this area. One interviewee stated that it is the best locality in the town. As regards the types of houses and residential pattern, three persons offered their comments. One mentioned that in this ward the houses are not scattered as in other wards; two made a mention of the fact that the houses are nicely constructed. As regards ethnic, social and economic backgrounds, one interviewee mentioned that generally well-to-do people live in this area. Another interviewee made a mention of the fact that except for one household, there are no Muslim in this area; all the households belong to Hindu and Christian communities.

Kaziwada

The two interviewees living in this locality made a mention of two attributes belonging to different dimensions, namely age of the locality and its ethnic background. One of the interviewees stated that it is a very old locality and was settled by learned Muslims during the rule of the Adil Shah kings. The same interviewee, as well as the other one, also made a mention of the fact that the locality is inhabited by Muslims only.

Khadpabandh

Five persons were interviewed in this locality. They made a mention of the attribute belonging to two dimensions, namely, situation with reference to facilities available and types of houses

and residential pattern. As regards situation with reference to facilities available, all the households referred to the fact that there are no pucca roads in the locality; Kacha lanes and foot tracks are the only means of communication. One household made a mention of the fact that this locality is situated almost 2 kms. away from the main part of the town. Another household, stated that this locality is a narrow strip of area which is about one km. in length and ¼ km. in breadth by the side of a bandh. Other attributes under the same dimension which were mentioned by the different interviewees include the existence of a college and Maruti temple, and the growth of coconut trees in abundance along the length of bund. The fact that the Maruti temple, Marathi school and a college are not very far from this locality was mentioned by four, out of the five interviewees. As regards house types and residential pattern, one interviewee referred to the fact that the houses lie scattered in the locality. Another interviewee referred to the fact that the most of the houses are kacha and that only recently a few pucca houses have been constructed. As regards the ethnic characteristics, one interviewee mentioned that households belonging to the different Hindu castes and Christian community live interspersed in this locality.

Bhailo Bazar

Seven persons living in this locality were interviewed. They made mention of the attributes of this locality, under four dimensions, namely, its age, situation with reference to facilities available, residential pattern add house type, and ethnic background of the population. All the interviewees made a mention of the fact that it is the oldest area of the town. One interviewee also mentioned that it is not only the oldest area but also the business area of the town. Three interviewees referred to the fact that very old temples are in existence here. As regards situation with reference to facilities available, one person made a mention of the fact that it is away from the cinema hall and no electricity has been extended here. Another person referred to the fact that it is the old market area of the town and that more business is carried out here than any other area of the town. As regards house type, persons stated that generally the houses in this area are old and derelict.

As regards ethnic background, two persons volunteered their comments. According to both, the Vaish are the majority population in the locality. One of them, however, stated that in order of numerical strength, the Naiks, Brahmans, Christians and Muslims follow the Vaish. Another made a mention of the fact that the Hindus are generally in majority in this area. He has not mentioned the names of the other communities.

Varcornen

Eleven persons living in this area were interviewed. They volunteered information about attributes under 3 dimensions; namely, stituation with reference to facilities available, residential pattern and house type and ethnic background of the population. As regards facilities available, 6 persons volunteered their comments. They referred to the fact that there is no pucca or kacha road inside this locality. There are only foot tracks and zig-zags. Further, four interviewees referred to the fact that it is near the Maruti temple; one out of these four interviewees also made a mention of the fact that the bus stand and the market are close to this locality. Two interviewees made a mention of the proximity of the maternity centre. Out of these two, one made a mention of the fact that electricity has not been extended to this locality. As regards residential pattern and house type, two persons stated that here the houses are scattered and separate from one another by coconut trees. One person also made a mention of the fact that houses are of kacha type. Information about the ethnic background was volunteered by four persons. All of them made a mention of the fact that the Hindu Naiks constitute the majority population in this locality followed by the Christians.

Durgabhat

Seven persons in this locality were interviewed. They volunteered their comments in respect of attributes belonging to 4 categories; namely, age of the locality, situation with reference to facilities available, residential pattern and house type and ethnic background. As regards age of the locality, two interviewees stated that it is an old locality. As regards situation with reference to facilities available, 4 persons made a mention of the fact that communication is rather poor in this area with only kacha roads. The fact that the old temples like those of Bhumi Purush

and Atrodeo are situated inside this locality, was mentioned by three persons. As regards its physical characteristics, only one person volunteered his comments. According to him it is an open area. As regards residential pattern and house type, 4 persons volunteered their comments. According to one, here the houses are thinly populated and of old type. Three persons made a mention of the fact that here the houses are scattered. Out of these three, one also made a mention of the fact that the houses are situated in the midst of coconut groves. As regards ethnic background of the population only one interviewee volunteered his comments. According to him numerically the Brahmans are the dominant people in this area.

The foregoing survey of the various attributes of the various localities, as mentioned by the residents of the localities concerned, gives an idea of what aspects of the respective localities are foremost in their minds. It seems that while evaluating their respective localities the residents of the town tend to consider the communication facilities first and then they take into consideration other factors like extension of electricity, proximity of bus stand, educational institutions, market, Government Offices etc. It is interesting to note that none of the interviewees volunteered comments on the problem of water supply while evaluating their respective localities. Awareness of the ethnic background of the population also seems to be very much in the minds of the population, while evaluating their respective localities. Other characteristics like cleanliness, density etc. are also in the mental focus of a few persons.

In some cases, for instance, in case of the persons living at Sadarwada, one can easily feel that they have a sense of pride in respect of their neighbourhood. On the other hand, it seems that some neighbourhoods like Durgabhat and Varcornen looked upon their areas as laggard areas.

Perception of the attributes of the locality with reference to Caste or Community

Dharmavado

Out of the four persons living in Dharmavado area who were asked to indicate the significant attributes of the locality, one is Gaur Saraswat Brahman and three are Christians. The Gaur Saraswat Brahman, made a mention of two attributes, namely, its ethnic background and physical characteristics. As regards ethnic background, he mentioned that here the Christians are predominant in number. He also made a reference to the fact that the locality is an open and clean one. Out of the 3 Christian interviewees, 2 made a mention of the situation of the locality within the town. One out of these two, as well as the remaining Christian interviewee made a mention of the ethnic background of the population. They affirmed that in this locality the Christians are predominant in number.

Tiscar

Only one person was interviewed in Tiscar locality. He belongs to Gaur Saraswat Brahman caste. He made a mention of only one attribute in respect of the locality, *viz.*, it is an open and clean locality.

Sadarwada

15 persons were interviewed in Sadarwada. Out of them 8 are Gaur Saraswat Brahmans, 2 are Chamars and 5 are Christians. All the interviewees made a mention of the situation of the ward with reference to various facilities available. The physical characteristics of the ward, namely, that it is open and clean were mentioned by 2 Gaur Saraswat Brahmans and 1 Christian. Types of houses and residential pattern were mentioned by 4 Gaur Saraswat Brahmans only. The ethnic background of the population was mentioned by only one Christian interviewee. He particularly emphasised the fact that there were no Muslims in this locality. Social and economic back ground of the population was referred to by one Gaur Saraswat Brahman household, according to whom decent and well-to-do people live here. A general assessment of the locality was given by the Christian interviewee according to whom it is the best locality of the town.

Kaziwada

Two persons living in this locality were interviewed. Both are Muslims. Both made a mention of two attributes of the locality, namely, its age and its ethnic backgorund. According to them this is a very old part of the town and that it is inhabited by the Muslims only.

Khadpabandh

Five persons were interviewed at Khadpabandh. They belong to Gaur Saraswat Brahman, Vaish, Naik, Madival and Gavada castes. All the households made a reference to the situation

of the locality with reference to facilities available. One Gaur Saraswat Brahman and one Vaish household made a reference to the residential pattern. The Gaur Saraswat Brahman household indicated that the houses are scattered. The Vaish household made a mention of the fact that the houses are mostly kacha with only a few cemented ones. The Gavada household made a mention of the fact that the houses of the different Hindu castes as well as those of others lie interspersed.

Bhailo Bazar

Seven households in Bhailo Bazar locality were interviewed. Out of them 3 belonged to Gaur Saraswat Brahman, 2 to Vaish and one to Chamar castes, and one to Christian community. The Chamar household stated that he did not have any special comment to make about the locality. 2 out of the 3 Gaur Saraswat Brahman households and both the Vaish houesholds made a reference to the age of the locality. All the households except the Chamar household which did not respond to the question made a reference to the situation with reference to the facilities available. The ethnic background of the population was mentioned by one Guar Saraswat Brahman household, 2 Vaish households and one Christian households. It is interesting to note that while one Gaur Saraswat Brahman household and one Christian household made a mention of the fact that the Hindus are predominant in number, both the Vaish households made a specific mention of the fact that their community is predominant in number in the locality. They did not speak of the Hindus in general.

Durgabhat

Seven households were interviewed in this locality, Out of them 2 are Guar Saraswat Brahman, 3 are Vaish and 2 are Naik. One Gaur Saraswat Brahman and 2 Vaish households made a reference to the fact that this is one of the oldest localities of the town. All the households made a reference to its situation with reference to various facilities available. Only one Gaur Saraswat Brahman household made a mention of the fact that it is an open area. The residential pattern and house type was mentioned by one Gaur Saraswat Brahman household and 3 Vaish households. The ethnic background of the population was mentioned by one Gaur Saraswat Brahman and one Vaish households. One of the Gaur Saraswat Brahman households referred to the fact that the Hindus are predominant in number in the locality. The same household also made a mention of the predominant position of the Vaishyas. The other households made a mention of the predominant position of the Vaishyas specifically without any reference to the Hindus in general.

Varcornen

Eleven households in Varcornen locality were interviewed. Out of them 2 are Gaur Saraswat Brahman, 5 are Naik, one is Maratha, one is Muslim and 2 are Christians. The Muslim household stated that he did not have any special comment to make in respect of his locality. All the households made a mention of the situation of their locality with reference to the facilities available. The residential pattern and house type were mentioned by one Gaur Saraswat Brahman, 2 Naik, one Maratha and one Christian households. They specifically made a mention of the fact that the houses lie scattered. One Naik household made a mention of the fact that coconut groves are attached to the houses. The Maratha household referred to the fact that the houses mostly belong to poor labour class. The Christian household drew attention to the fact that the houses are mostly kacha and connected by briddle paths. The ethnic background of the population was mentioned by 3 Naik households, 1 Maratha household and 2 Christian households. All the 3 Naik households made a mention of the fact that the Naiks are in majority in the locality. One of them referred to the fact that Christians are also living with them in good number. The Maratha household made a mention of the dominance of the Naiks. One Christian household referred to the fact that many poor Christians live in the locality. Another Christian made a mention of the Naiks alongwith themselves.

From the above review, it is found that there is some difference among the people belonging to the different communities in their perception of the main attributes of the localities inhabited by them. But in a general way there is a high degree of concensus about the situation of their respective localities with reference to the facilities available in them. As regards the ethnic background of the population, it appears that the castes or communities who are in the majority in a particular locality are more conscious of the fact than the castes and communities who are

in the minority. This may mean that the social profile of the locality are perceived at two different levels by the people who are in the majority and by the people who are in the minority. For the people in majority there may be a mild consciousness of the social order in which they play the dominant role. But this consciousness may be so mild that so far as others are concerned, it may not be much in focus; to them other aspects of the locality may be more important.

Religious, Cultural and Social Activities within the locality

In Dharmawada there is a small chapel of the Christians. Every year from 23rd to 31st December, *Parao* festival is held in this chapel. It is interesting to note that only one interviewee belonging to Gaur Saraswat Brahman caste made a mention of the performance of this festival in his locality. Three Christians of the locality who were interviewed failed to make a mention of it. The Gaur Saraswat Brahman interviewee reported that no member of his household participated in the festivals, but according to him all the Christians of the locality participated in it. Participation in any other community performance, religious, cultural and social, within this locality has not been reported by any other informant.

In Sadar ward, two Christians reported their participation in the prayers in the mass held in the chapel situated in that locality, every Sunday. They also reported their participation in the celebrations performed in the chapel during the Christmas.

Every year, in March and April; Marathi and Konkani dramas are performed by professional drama parties with sale of tickets in an open space in Sadar Bazar which is temporarily covered up for this purpose. Five persons living in Sadar Bazar, three Gaur Saraswat Brahmans and two Christians, reported that members of their families had gone to see the drama performances in 1964-65. However, attendance in these performances cannot be considered to be participation in community activities in the locality. Though the venue of these performances is in Sadar ward, in their organisational base and in the composition of their clientele, they do not have any local bias.

There is a cinema house in Sadar ward. Three Gaur Saraswat Brahmans and 1 Chamar belonging to this locality reported that the members of their families went to see films at least once during the year. Obviously this also cannot be considered to be participation in community activity of the locality.

There is a Mahila Mandal in the town whose office is located in Sadar Bazar. One Gaur Saraswat Brahman household reported that its members participated in the activities of the Mahila Mandal. As the Mahila Mandal is meant for the entire town, there is hardly any interaction exclusively at the local level.

There is a park in Sadar ward. This is the only park in the town and children and adults from all over the town visit it in the evening. Four interviewees belonging to Sadar ward, one Gaur Saraswat Brahman, one Chamar and two Christians, stated that members of their households, belonging to different age groups visit the park fairly frequently. There they form gossip groups and play-groups, not on locality basis, but on the basis of other interests.

At Kaziwada both the Muslims who were interviewed stated that there is no community performance exclusively at the locality level which is attended by them. Even their mosque is situated outside the locality, and they go there for offering prayers.

At Bhailo Bazar is situated the temple of Vithoba and a number of religious festivals are performed there. For instance, the worship of Vithoba is performed during *Shishirotsava & Shigma* festivals takes place in March, *Rath Yatra* takes place in April; besides special worship is performed every Monday. One Gaur Saraswat Brahman and two Vaish households reported their participation in one or the other of these festivals in the temple. But these festivals cannot be said to be organized with any locality bias. The participation in these festivals comes from all over the town and even outside. Every year, during different religious occasions, dramatic performances are also organised in the temple. All the households including the Christian households interviewed in the locality reported that they participate in these dramatic performances. Such participation also takes place at the inter-locality level.

In Varcornen ward is situated the Maruti temple. All the Hindu households of the locality which were interviewed reported that their members participated in the various festivals of the temples during the year of the survey. The Maruti temple is also important at the inter-locality level. In Durgabhat ward the Brahmans and Vaish who were interviewed reported that they participated in the various festivals in Bhumi Purush and Atrodeo temples on various religious occasions during the year. It is interesting to note that out of the two Naik households of the locality, one reported to have participated in the festivals in Bhumi Purush temple. The other reported that he did not participate in any of the festivals. It appears that generally the people belonging to the higher castes more attended festivals in the temple than the people belonging to the lower castes.

From what has been described earlier, it is obvious that there are hardly any institutions at the locality level exclusively where more intensive interactions take place among the persons of the same locality of the town. Most of the important, institutions where social interactions take place draw their patronage from the population which is spread all over the town irrespective of where the institutions are located. Among these institutions mention may be made of the chapel of the Christians, the New Mosque of the Muslims, the temples of the Hindus, the cinema hall, the municipal park, the library and the three recreation clubs situated in the different parts of the town.

Participation in Religious and Cultural Life outside the Town

There are a number of religious institutions outside the town, which are frequently visited by the town dwellers. For instance there is the Saint Anne's Church in the village Kurti, just outside the town. On every Sunday mass prayers are held in this church and a good number of Christians belonging to the town and also the adjoining villages participate in it. During the Christmas and the Easter, special performances are held here. Most of the Chirstians of the town make it a point to visit this church on these occasions at least for some time. Another important religious institution of the Christians of the region is St. Xavier's Church at old Goa, 23 kms. from the town. During the St. Xavier's Feast held on 3rd December every year many Christians of the town visit it. This Church also draws a number of tourists from the different parts of the country.

Among the Muslim religious institutions, the most important is the old mosque, situated in Bandora village, by the side of Ponda Panjim road. On every Friday, the Muslims of the town congregate here for offering their *Jummi* prayers. There is another important Muslim religious institution, namely, the Tomb of Abdulla Shaheed,—the hero, who fought against the Portuguese in the 17th Century. During the *Ramzan*, a fair is held at his place and the Muslims come here to offer their homage.

Among the Hindu religious institutions outside the town, which draw the towns-folk in large number, important are the temples of Mangesh situated at Mardaul, Shanta Devi at Khandepar, Ganapati at Khandola and Santodurga at Quela. In these places, the town dwellers not only meet people from the adjoining rural areas, but also tourists from all over the country and even outside during the various religious occasions.

There is a temporary picture house in the village Mardual at a distance of seven kms. from the town. Some people of the town specially those belonging to the poor classes visit this picture house occasionally. It seems that they enjoy more the films mainly meant for the rural folk.

Categories of Persons participating in the various activities

In respect of the various types of activities the interviewees reported that generally the household as a whole constitute the unit of participation. Rarely would an adolescent son, a husband or a wife separately participate in the community activities. However, there are also many cases of deviation from this pattern. There are occasions when only the adult males participate in the festivals, the adult females remain at home.

Purchase of Commodity within and outside the locality

An enquiry in this matter show that as there are no shops except in two localities, generally the people make their purchase from shops outside their localities. The size of the town and its population are small and the locality is not a viable unit in this matter; rather the town as a whole is considered to be a single unit. It was, however, found that to a considerable extent various commodities are purchased by the people outside the town as well. A statement giving the proportion of various commodities purchased by the different households inside the town and outside is furnished at Appendix 22.

Dominant Occupation of the locality

An enquiry about the dominant occupation was made in different localities. It appears that in this matter hardly any concensus exists among the population. For instance in Sadar ward, as many as six occupations were reported by 13 persons as the dominant occupation. Similarly, in Dharmavado, three occupations were reported as the dominant occupations. It seems that occupational differentiation is not much associated with the social images of the different localities.

CHAPTER IX

ORGANISATION OF POWER AND PRESTIGE

Socio-political power and prestige at Ponda seem to be concentrated in some individuals who have been able to carve out special position for themselves in their respective localities and in the town as a whole. They have a dominant voice in the meetings and deliberations for the development of the town. In the elections of Municipal Board, these prestigious persons are consulted and their views are respected. In the social and cultural activities of the town they are specially invited. They can also influence public opinion, the policies of the local administration, church, temple, mosque and school.

Ponda being a small town, the persons who are prestigious at the locality level are also considered to be so in the town as a whole.

All the interviewees were asked to indicate the name of five most respectable persons in the town. In many cases the interviewees failed to mention five names. They mentioned two or three names. A rank score was obtained in respect of all persons mentioned as respectable, by assigning one score for each mention. Altogether eight names were mentioned by the various interviewees. A table giving their particulars is furnished below:

TABLE 89

Prestige score based on opinion of heads of households and particulars of such persons

Serial No.	Name	Score	Age	Sex	Religion	Sect	Caste	Education	Occupation	Office held
1	Dr. B.D. Sukhtankar	26	60	Male	Hindu	Smarth	Gaur Saraswat Brahman	Doctor & Post Graduate. L.C.P.S.	Doctor	Chairman (President of Ponda Municipality.
2	Shri R.C.N. Gaonekar	13	55	Do.	Do.	..	Do.	Lycem	Landlord	Member of Ponda Municipality and Almeida School.
3	Sri J. Ghanekar .	13	55	Do.	Do.	..	Maratha	Do.	Contractor	President of Ponda Congress, and Member of Ponda Municipality.
4	Sri F. Soares .	8	50	Do.	Christian	Roman Catholic	..	Law degree	Advocate	Member of Ponda Municipality.
5	Sri S. Talaulikar .	6	48	Do.	Hindu	..	Gaur Saraswat Brahmin.	Post Graduate	Govt. service	Revenue Officer
6	Dr. P.V.C. Ghanekar	4	40	Do.	Do.	..	Do.	M.B.B.S.	Doctor	Running Maternity Centre & Member of different recreation clubs.
7	Sri M.S. Vellingkar	3	50	Do.	Do.	..	Do.	Post graduate	Govt. service	Translator in Record Office at Panjim and Ex-Principal of Almeida School
8	Sri Raekar . .	3	40	Do.	Do.	..	Naik	Not known	Cultivation	M.L.A.

The person who has obtained the highest score (26) is a Hindu Gaur Saraswat Brahman, aged 60 years. After obtaining Post-graduate degree, he has been a Medical practitioner in the town for a number of years. Due to his popularity and social services he is now Chairman of the Ponda Municipality. Out of 34 households who have given informations about prestigious persons 7 households consider this man as the most prestigious. The persons mentioning him belong to different occupations.

Next to him rank two persons with equal score (13). Out of them one is Sri Ram Chandra Naik

Gaonekar, a Gaur Saraswat Brahman, aged 55 years. He has passed Lycem course and is at present holding memberships of Ponda Municipality and Almeida School managing committee. According to the interviewees he is considered to be prestigious because of his social services and also because of the fact that he is an important landlord.

The person obtaining score equal to Sri Gaonekar is Sri J. Ghanekar, a Government Contractor. Also he is the President of Ponda Congress Committee and has a long political career. He is Maratha by caste and resides in Tiscar locality in Dharmawada ward. He is 55 years old and has read upto Lycem course in Portuguese.

The third rank was obtained by Sri F. Soares scoring 8. He is a 50 years old Christian and has a degree in law. He is practising as an advocate in the town for the last 20 years. He is also a member of Ponda Municipality. His admirers consider that he has a special position in the life of the town because of the social services rendered by him and also because of the fact that he is a good advocate.

Next to him comes Sri S. Talaulikar scoring 6 points. He is the Revenue Officer at Ponda and belongs to Gaur Saraswat Brahman caste and is aged 50.

The next position, scoring 4 points, has been obtained by Dr. P.V.C. Ghanekar, a private Medical practitioner who runs a nursing home. Out of the 34 interviewees, 4—all Hindus have mentioned about him. He is a Gaur Saraswat Brahman and has a medical degree. He resides in Varcornen ward and is considered very respectable in his locality. His social service as a good doctor has made him popular not only in the town but also in the villages of Ponda concelho.

Next to Sri Ghanekar, come 2 persons scoring 3 points each. Out of them one is Sri M.S. Vellingkar. He is an eminent educationist. He was Principal of Almeida School from 1948 to 1964. At present he is working as translator in the Records Office at Panjim. He is aged 50 years and belongs to Gaur Saraswat Brahman caste. He has a post-graduate degree and knows a number of languages in addition to Portuguese, English and Konkani. He is considered to be prestigious because of his social services and also because of the fact that he is a good teacher and a learned scholar.

The other gentleman scoring three points, is Shri Reakar. He is a member of Goa Legislative Assembly representing Ponda constituency. He is aged 40 and belongs to Naik caste. He is respected because of his social services.

Besides the above persons, a number of other persons have been reported as specially prestigious. But most of them have secured one point each. There are only a few persons who have obtained two points each.

In addition to the persons covered by the general household schedule, ten persons holding important position, were asked to furnish the names of five most prestigious persons in the town. For each mention of a name one point was assigned. By this procedure six persons scored two or more points. Their particulars are furnished below:

TABLE 90

Prestige score based on opinion of knowledgeable persons and particulars of such persons

No.	Name	Total score	Age	Sex	Religion	Sect	Caste	Education	Occupation and office held
1	Dr. B. Sukhtankar	7	60	Male	Hindu	..	Gaur Saraswat Brahman	L.C.P.S.	Medical Practitioner and Chairman of Ponda Municipality.
2	Sri J. Ghanekar .	4	55	Do.	Do.	..	Do.	Lycem	Contractor, member of Ponda Municipality, and President of Ponda Congress.
3	Dr. P.V.C. Ghanekar.	3	40	Do.	Do.	..	Do.	M.B.B.S.	Medical Practitioner.
4	Sri Sadanand Talaulikar.	2	48	Do.	Do.	..	Do.	Post Graduate degree in law.	Revenue Officer.
5	Kazi Mustaffa .	2	56	Do.	Muslim Sunni		..	Lycem & Urdu—Graduate.	Retd. Inspector of Schools.
6	Mu[illegible] Sheikh Usman	2	48	Do.	Do.	..	..	IVth Urdu	Contractor.

The preceding table shows that seven out of a total of ten elites have reported Dr. Sukhtankar, the Chairman of Ponda Municipality, as one of the most respected persons of the town. As mentioned earlier, he is a Gaur Saraswat Brahman having passed L.C.P.S. degree and is a Medical practitioner in the town. Among the seven persons mentioning him as the most respected man in the town, one each is an advocate, a retired government servant, a government servant, a teacher, a businessman, a bank manager and two are in government service.

The person ranking next to Dr. Sukhtankar, is Sri Jagannath Ghanekar, a government contractor. He has passed Lycem course and is a member of Ponda Municipality and President of Ponda Congress. Four persons have reported in his favour. Among them one each is an advocate, a government servant and two are living retired life.

Dr. P.V.C. Ghanekar has been reported as one of the most respected man by three persons, among whom one is in government service and two are leading retired life. Out of the latter two, one was in government service in the past. As already reported Dr. Ghanekar is an M.B.B.S. doctor running a dispensary at Bhailo Bazar and a nursing home in Varcornen ward. He has also rendered much social service to the town as a doctor and as a young sportsman.

Three persons, have been reported to belong to the category of most respected persons in the town, by two persons each. Out of these three persons, one is a Gaur Saraswat Brahman and the remaining two are Muslims. The Gaur Saraswat Brahman is Sri S. Talaulikar. He is the Revenue Officer at Ponda.

Among the two Muslims, one is Kazi Mustaffa aged, 56 years. He belongs to Sunni sect and is a graduate in Urdu. In addition, he possesses Lycem degree in Portuguese. He was working as Inspector of Schools in the Education Directorate at Panjim. Another Muslim who commands special respect is Musa Sheikh Usman, a rich contractor aged 48 years. He is the proprietor of the local Cinema hall, Aaisha Cinema. Both these persons are known for the social services rendered by them to the town dwellers.

Among the remaining 14 persons reported by one or the other important persons of the town holding special position, 10 are Hindus, 1 is Muslim and 3 are Christians. They belong to various professions, like business, service etc.

The above discussion shows that persons highly respected in this town belong to different categories. Some are specially respected because of their social services in the capacity of a doctor, lawyer, teacher, political worker, editor of local journal or religious worker. Others are specially respected because of their status as landlord, businessman or wealthy person. A third category consists of those persons who have attained popularity and respect in the eyes of the town dwellers due to their amiable behaviour. A fourth category comprises of such persons who are learned or educated. Lastly, but not the least, a fifth category consists of such persons who hold some elected office like member of municipality, member of school committee etc.

Another notable feature of the highly prestigious persons in the town is that the perons who are popular due to social services have obtained the highest prestige. Next to social workers are those who are respected due to their economic status. The persons in this category have scored less than those in the first category. Lastly, the persons who are highly respected due to the qualities of head and heart have scored even less than the category mentioned above.

The third notable feature of the prestige structure in the town is that only males in the age group of 30 to 60 have been returned as highly respectable in public life.

Another important feature of the prestige structure is that the respected persons belong to certain communities. Among the Hindus, the highly respected persons mostly belong to Gaur Saraswat Brahman caste, followed by the Vaish and other Brahmans; among the Muslims, the Kazis are highly respected and among the Christians, the highly respected persons seem to be confined to those who are Kshatriya by origin.

It is significant to note that except for an M.L.A. belonging to Naik caste, none from among the Gavadas or the Naiks was reported to be highly prestigious by any of the interviewees. Perhaps this is a function of their educational and economic backwardness.

Categories of persons who are influential in the town:

(*a*) As stated by heads of sample households: A table indicating the categories of persons who are influential in the town as stated by heads of sample households is furnished on next page.

TABLE 91

Influence score based on opinion of heads of households and particulars of such persons

Sl. No.	Name	Influence score	Age	Sex	Religion	Sect	Caste	Education	Occupation	Office held
1	Dr. B. Sukhtankar	24	60	Male	Hindu	..	Gaur Saraswat Brahman	L.P.C.S., Lycem.	Medical Practitioner.	Chairman of the Municipality.
2	Shri J. Ghanekar	14	55	Do.	Do.	..	Maratha	Lycem	Govt. Contractor	Member of the Municipality & Congress Committee's President.
3	Shri R.C.N. Ganekar.	10	55	Do.	Do.	..	Gaur Saraswat Brahman	Lycem	Landlord	Member of the Municipality.
4	Shri F. Soares .	9	50	Do.	Christian	..	..	Law degree	Advocate	Member of the Municipality.
5	Musa Shiekh Usman.	6	48	Do.	Muslim	Sunni	..	Urdu (IVth)	Mine owner and Business.	Do.
6	Shri S. Talaulikar	6	48	Do.	Hindu	..	Gaur Saraswat Brahman	Post Graduate and Law degree.	Govt. Service	Revenue Officer.
7	Shri V.K. Priolkar	3	70	Do.	Do.	..	Do.	Lycem	Retired life.	President Municipal Library and Ex-Journalist.
8	Shri M.S. Vellingkar.	3	50	Do.	Do.	..	Do.	Graduate & Lycem.	Govt. service.	Member of Almeida School Managing Committee.
9	Shri Raokar .	3	40	Do.	Do.	..	Naik	Not known	M.L.A.	M.L.A.
10	Shri Pentse .	2	60	Do.	Do.	..	Saraswat Brahman.	N.A.	Pujari & Business.	Nil.
11	Shri Rajaram Bodki.	2	55	Do.	Do.	..	Do.	Law degree	Advocate	Nil.
12	Sri Kazi Mustaffa .	2	56	Do.	Muslim	Sunni	..	Under—Graduate	Govt. service	Ex. Inspector in Education Directorate.

It is to be noted that all of the above persons were reported to be influential both at the locality level and at the level of the town as a whole. It is also interesting to note that most of them live in Sadar Ward.

(*b*) As stated by persons holding special positions in the town:

Ten persons holding special positions in the town were asked to indicate the names of the influential persons in the town. None of them made a mention of more than two to three names. Most of them mentioned one name only.

The particulars of the influential persons of the town as obtained through this source are furnished below:—

TABLE 92

Influence score based on opinion of knowledgeable persons and particulars of such persons

Sl. No.	Name	Total score	Age	Sex	Religion	Caste	Education	Occupation	Office held	Score by religion of informants		Reason	Score by occupation of the informants.
										Hindu	Muslim		
1	Shri J. Ganekar .	5	55	Male	Hindu	Maratha	Lycem	Contractor	Member of Municipality.	5	..	Social service (5)	Advocate, Retired life, Retired Govt. servant, Govt. servant and businessman.
2	Dr. B. Sukhtankar	4	60	Do.	Do.	Gaur Saraswat Brahman.	L.C.P.S.	Doctor	President of Municipality	4	..	Social service (4)	Advocate, Retired life, Retired Govt. servant and Govt. servant.
3	Shri S. Talaulikar	3	48	Do.	Do.	Brahman	Post Graduate	Govt. Servant	Revenue Office	2	1	Social service (3)	Teacher, Retired Government servant and Govt. servant.
4	Dr. P.V.C. Ghanekar.	2	40	Do.	Do.	Gaur Saraswat Brahman.	M.B.B.S.	Doctor	..	2	..	Social service (2)	Retired life, Retired Govt. service.
5	Sri F. Soares	2	50	Do.	Christian	..	Law degree	Advocate	..	2	..	Govt. Advocate (2)	Advocate, Businessman.
6	Sri Kazi Razauddin	2	35	Do.	Muslim	..	Graduate	Govt. service	Looks after Masjid.	1	1	Social service belongs to Kazi family (2).	Advocate, Teacher.

The table shows that Sri J. Ghanekar aged 55 and belonging to Maratha caste, has obtained the highest influence score (5). He is a government contractor by occupation and is a member of the Ponda Municipality, and President of the Ponda Congress Committee. Because of the social services rendered by him. the elites of the town regard him now as an influential person. Out of the 5 elites reporting him as influential one each is an advocate, a retired man, a retired government servant and 2 are in government service.

The person to obtain the next highest influence score (4), is Dr. B. Sukhtankar. He is aged 60 years and belongs to Gaur Saraswat Brahman caste. He is a doctor by profession and holds the office of the Chairman of Ponda Municipality. Because of his social service he is considered influential by the elites of the town. Among the four elites, mentioning him one each is an advocate, a retired man, a retired government servant and a government servant.

The person ranking next in influence score, is Sri Sadanand Talaulikar, aged 48. He is a Saraswat Brahman and is the revenue officer of Ponda. Out of the three persons who mentioned his name, one each is a retired government servant, a teacher and a government servant.

There are three persons, each of them obtained 2 points in the influence score. Out of them, one is Dr. P.V.C. Ghanekar, aged 40 years, and belongs to Gaur Saraswat Brahman caste. He is a medical practitioner at Ponda. He is very active and connected with three recreational clubs. He is also running a nursing home. Both the persons who consider him very influential in the town are a retired government servant and a government servant.

Another influential man with the same score, is Sri F. Soares, a Christian advocate of the town. He has settled here for the last 30 years and has earned a good reputation as an advocate and as a social worker. Among the two elites mentioning him, one each is an advocate and a business man.

Sri Kazi Razauddin, aged 35, is another persons who has scored equally. He is a graduate and is working as an Inspector in the Education Directorate at Panjim. He is much respected among the Muslims, being a member of the Kazi family. But his source of influence in the town is his social service. Out of the two persons who mentioned his name, one is a Hindu, the other is a Muslim.

Pattern of dominat on of different religious groups, castes and occupation

All the sample households were asked to name the religious groups, castes and occupations, that are dominant in their respective localities. The particulars furnished by them are indicated in the following table:

TABLE 93

Religious groups, castes and occupations dominant in different localities

Serial No.	Locality	Religion			Caste				Occupation				
		Muslim	Hindu	Christian	Gaur Saraswat Brahman	Gavada	Naik	Vaish	Roman Catholic	Govt. service	Agriculture and daily labour	Landlord	Business
1	Bhailo Bazar	..	7	..	..	1	1	5	..	..	1	..	6
	Sadar	..	14	..	5	..	9	..	..	3	9	2	..
3	Kaziwada	2	..	..	..	..	..	..	..	..	2	..	..
4	Santa Cruz	..	3	..	..	..	..	..	..	1	..	2	..
5	Tiscar	..	1	..	1	..	..	..	..	..	1	..	..
6	Durgabhat	..	7	..	..	..	3	4	..	..	2	..	5
7	Varcornen	..	9	1	..	..	9	..	1	..	10	..	..
8	Khadpabandh	..	5	..	..	..	5	..	..	..	5	..	..

The salient indications of the table are as follows:

In Bhailo Bazar, all the seven households have mentioned the Hindus to be the dominant religious roup. Out of them five mentioned Vaish as the dominant caste, while one each mentioned Gavada and Naik as the dominant caste in the locality. As regards dominant occupation, six mentioned business, while one mentioned agriculture including daily labour.

In Sadar Ward, all the fourteen households mentioned Hindus as the dominant religious group. Out of them five mentioned Gaur Saraswat Brahman and nine mentioned Naik as the dominant caste. On the question of dominant occupation in the locality, nine mentioned cultivation, three mentioned government service and two mentioned landlordism.

In Kaziwada locality, two households have mentioned Muslims as the dominant religious group. Both of them mentioned agriculture including labour as the dominant occupations.

In Santa Cruz locality, all the three households have mentioned Christians as the dominant religious group. As regards dominant occupation, two mentioned landlordism and one mentioned government service.

In Tiscar locality, one household mentioned Hindus as the dominant religious group. The dominant caste as reported by this household is Gaur Saraswat Brahman and the dominant occupation is cultivation.

In Durghabhat locality all the seven households have mentioned Hindus as the dominant religious group. According to four out of these seven, Vaishyas are the dominant caste and according to three, Naiks are the dominant caste. Five out of the seven households mentioned business, one each mentioned government service and cultivation as the dominant occupation.

In Varcornen locality nine out of ten households have mentioned Hindus as the dominant group while one household has mentioned Christian as the dominant group. All the nine households according to whom the Hindus are the dominant group reported that among the Hindus, the Naik caste are numerically dominant. The household which mentioned the Christians as the dominant population, reported that among the Christians the Roman Catholics are dominant. All the ten households were unanimous in pointing out that in this locality, cultivation is the most important occupation.

In Khadpabandh locality, all the 5 households reported Hindus as the dominant religious group and among the Hindus the Naiks as the dominant caste. Also all of them confirmed agriculture as the dominant occupation in the locality.

It would appear from the foregoing data, that though there is a vague awareness in the different localities about some sort of domination by different communities and occupations there is no unanimity in all cases about who are actually dominant. It is quite possible that domination is not an objective phenomenon with much relevance for day to day affairs in the urban community life at the locality level, it only reflects a subjective attitude of mind.

Particulars of the ethnic groups playing dominant role in the life of the town.

Out of the ten knowledgeable persons of the town, who were asked to indicate the names of the ethnic groups who are dominant in the town as a whole only four gave definite replies. One out of them, is Kazi Razauddin, a Sunni Muslim teacher. According to him, during the Portuguese rule, the Gaur Saraswat Brahmans were closest to the establishment. As a result they received preferential treatment in many matters, and exercised great influence in the life of the town. They considered themselves superior to others and did not like the educational and other benefits reaching people other than themselves.

The other three informants, belong to Gaur Saraswat Brahman caste. They also affirmed the domination of their community in the life of the town. According to them the important landlords, traders and also the office bearers of the various social and political organisations were Gaur Saraswat Brahman.

Particulars of occupations playing dominant role in the life of the town

Ten knowledgeable persons of the town were asked to indicate what were the occupations which dominated the life of the town because of their number and also the prestige associated with them. Only three persons gave definite answer. Out of them one is a Kannada Brahman advocate, one is a Gaur Saraswat Brahman businessman and the remaining one is a Muslim teacher. According to the first, the petty traders are dominant in the town, according to the second the merchants are dominant, according to the third the merchants as well as the landlords are dominant.

This question was considered in a number of group discussions as well. It seems that there is no crystallised image of any occupation being dominant in the town.

Particulars of other pressure groups and factions which dominate over the community life in the town.

An attempt was made to identify the other pressure groups, faction, etc. which dominate over the community life in the town. It was found that during the rapid survey it was not possible to identify them by asking direct questions.

Concentration of leadership role inside the town.

As the town is a small one, there is a tendency for the leadership role being confined to a small number of persons. It is not infrequently that the same person holds a number of offices in different organisations. A table giving the particulars in respect of such individuals is furnished below :

TABLE 94

Concentration of leadership role inside the town held by different persons and their particulars

Particulars of informants			No. of informants who are holding offices simultaneously in			No. of informants who are holding offices in at least in one institution for			
Religion	Caste	Occupation	One institution only	2-3 institutions	4 or more institutions	3-5 years	6-10 years	11-15 years	More than 15 years
Hindu	Gaur Saraswat Brahman	Doctor	1	..	..	1	..	..	..
,,	,,	Retd. Govt. servant	1	..	..	..	..	..	1
Muslim	..	Teacher	1	..	..	..	1	..	..
,,	..	Contractor	1	..	..	1	..	..	..
Christian	..	Advocate	1	..	..	..	1	..	..
Hindu	Gaur Saraswat Brahman	Ex-Journalist	..	1	..	..	..	..	1
,,	,,	Doctor	..	1	..	1	..	..	..
,,	,,	Govt. servant	..	1	..	..	..	..	1
,,	,,	Landlord	..	1	..	..	..	1	..
,,	Maratha	Govt. contractor	..	1	..	1	..	..	..

The table shows that out of the ten persons, only five are holding offices in one institution each, and five are holding offices in 2-3 institutions. Out of the 5 persons holding office in one institution each, two are Hindus, two are Muslims and one is a Christian. Both the Hindus are Gaur Saraswat Brahman by caste. Out of them, one is a doctor and is the Chairman of Ponda Municipality for last three years. The other one is a retired government servant. He is a member of the managing committee of Almeida school. Both the Muslims are Sunni by sect. Out of them one is a school teacher and he is vice-president of the Dargah Committee of Abdulla Shaheed since 1959. The other is a contractor-*cum* cinema owner. He is member of the local branch of the Lion's International Club, for last 3 years. The single Christian is an advocate and is the member of Ponda Municipality, for more than 6 years. All the persons holding offices in two to three institutions are Hindus. Out of the five persons, four are Gaur Saraswat Brahmans by caste. Out of them one each is a landlord, an ex-journalist, a government servant and a doctor. The fifth Hindu is a Maratha by caste and is a mine owner-*cum*-contractor.

Out of the four Gaur Saraswat Brahmans, the first one was in the past the editor of a local journal 'Swayam Sewak'. At present he is the Chairman of the Ponda Consumers' Society, President of Ponda Municipal Library and member of the managing committee of a temple. The doctor is an active member of all the three recreation clubs in Ponda *viz.* Young Challenger Club, Jawahar Club and Lion's International Club. The government servant was in the past principal of Almeida school and was holding this post since 1946. At present he is working as Translator in Goa Records Office (Archives) for last 2 years after retiring from the principalship of the Almeida school. He is a member of Goa Vidya Prasarak Mandal and the managing committee of Almeida school. Besides he is also a member of the managing committee of Saraswati Vidyalaya at Velling village since 1946.

The landlord is the member of the managing committee of Almeida school for more than last 6 years. Besides, he is also the member of Ponda Municipality for more than last 6 years.

The remaining Maratha is a government contractor-*cum*-mine owner. He is member of Ponda Municipality for more than last 6 years. Besides, he is the President of the Ponda Congress Committee for last 3 years after liberation of Goa.

Dominance of castes in the concelho

All the heads of the households included in the sample were asked to rank the various castes in the concelho in order of their social status up to the 4th position. A table giving their response is furnished as follows :

TABLE 95

Dominance of castes in the concelho based on opinion of head of households

Sl. No.	Caste	First	Second	Third	Fourth
1	Brahman (Saraswat)	43	2	1	4
2	Vaish	..	24	5	1
3	Naik	3	14	23	1
4	Gavada	2	3	10	16

The table shows that the Brahmans have been ranked first by all the interviewees. The second rank has been obtained by the Vaishyas. The third rank has been obtained by the Naiks and the fourth rank has been obtained by the Gavadas.

CHAPTER X

LEISURE, RECREATION, RELIGION AND CRIME

There are a number of religious and recreational centres in the town and its outskirts. The pattern of the leisure time activities and religious activities of the town dwellers is to be considered in the context of the existence of these centres. The religious centres and the religious activities in the town would be first described in this chapter and then will be described the non-religious recreational centres and the leisure time activities centring around them.

Religious Institutions

There are 6 temples, 1 mosque and 1 chapel in the town. Besides, there is a church, just on the outskirts of the town limit, on the right side of the Ponda Belgaum Road; 1 mosque (old mosque) on Ponda Panjim road at a distance of about ½ kilometre from the town limit and 6 temples on the outer fringe of the town. These include Mangesh, Mhalsa, Maha Lakshmi, Shanta Durga, Ramnath and Nagesh. Since Ponda is famous for these temples situated on its outer ring, it is desirable to furnish some particulars in respect of them as well. The same is furnished at appendix 23.

The temples inside the town are those dedicated to Vithoba, Atro Deo, Bhumi Purush and Shri Keshavo Deo and Maruti. The temple dedicated to Mangesh is considered to be more than 400 years old. All the others are hardly 200 years old. An important difference exists in the management and control of the temples inside the town and outside the town. While the temples outside the town are exclusively under the control of Gaur Saraswat Brahmans, the temples within the town are under the management and control of Vanis or Vaishyas.

The spatial distribution of the temples in the town has been indicated in map 5. Most of these temples are confined to the north eastern part of the town. It is to be noted that except for one temple *viz.* Maruti temple, all the other temples are situated in localities which are considered to be the oldest localities of the town. Maruti temple is located in Varcornen ward which is hardly six years old. The south western part of the town is conspicuous for the absence of any temple.

The particulars in respect of the temples situated inside the town would be briefly furnished here.

Vithoba Temple

The temple is also known by two other names, namely Sri Vithal Mandir or Sri Pandurang Mandir, but Vithoba Devasthan is the more popular name. This temple is considered to be most important among the temples of Ponda for two reasons. Firstly, except for Shri Keshav temple, it is the oldest temple in the town having been established about 175 years ago. Secondly, it enjoys a commanding position, being situated at the end of the market, at the junction of Bhailo Bazar and Durgabhat wards. This is in fact the heart of the thickest populated area of the town.

The main deity of this temple is Sri Vithal, Vithoba or Pandurang, who is regarded as one of the ten incarnations of Lord Vishnu. The image of the deity is reported to have been brought by Sri Vasudev Karmalker, a Vani or Vaish of Ponda from Pandharpur. He installed the deity on the present site of the temple. The land belonged to him but his other caste fellows also contributed towards the construction of the temple building. At present the management and control of the temple rests with a committee of which Sri Parmanand Atmaram Varekar, a descendent of Sri Vasudev Karmalker, is the President. The shape and architectural details of the temple are simple. The main building of the temple is rectangular in shape and can be divided into three parts—the outer room (5 mts × 4 mts) the middle room (6 mts × 4 mts) and the inner room (2 mts × 4 mts). These three parts have different functions. The outer room is used by drummers and musical instrument players, who generally belong to Mahar and Chamar castes. The middle room is generally the place, where the visitors sit and make prayers and offerings to the deity. The inner room is small in size and the deity is installed here. Only the priest can enter the inner room. He bathes the deity and washes the floor. The roof of the temple is covered with wooden frame on which baked tiles of clay are kept.

The temple faces east and has a moderately big court-yard, in which dramas are performed on festive occasions. About 100 palm trees constitute the property of the temple valued at Rs. 20,000. These are situated in Durgabhat ward.

Daily *Aarti* is performed in the morning by the priest at 10 a.m., followed by *mahanaivedya* or *bhog* at 12·00 in the noon. Again *aarti* is performed at 8 p.m.

The temple is particularly associated with the Vaish community of the town. The priest, however, belongs to Sandilya gotra of Chitpavan sub-caste of Brahmans.

The management and control of the temple is in the hands of a committee of Vaish caste, of which there are four office bearers, namely, President, Secretary, Treasurer and *Procudor*. All of them belong to Vaish caste and as already mentioned, the President is the descendant of the person who is supposed to have installed the deity on the present site. The worshippers make offerings of flower, coconut, banana, incense and also perform *aarti*. Daily about 100 persons visit the temple. But during Sigma festival, the number goes up to about 3000.

The main festivals celebrated in the temple are Sigma, Ram Naumi, Kala, Ashad-Ekadasi and Navaratri.

Sigma festival takes place in the month of February-March. It starts on Phalgun Vadya Panchami day and continues for four days. On these days special pujas are performed by the priest in the temple and also devotional songs are sung by the devotees. This festival is considered to be the same as Holi in the other parts of India. On the last day of the festival, Veer Bhadra procession is taken out. It is the climax of the activities of three days. The main functionary in the procession is a man who acts as Veer Bhadra. For the last three years, Shri Prasad Balkrishna Sirssat a Vaish by caste, is acting as the Veer Bhadra. He is a young boy of 17 years. From the particulars available, all the persons who acted as Veer Bhadras of the temple during last 50 years, it is found that always a person belonging to Vani caste acts as a Veer Bhadra. About 50 years ago Gopi Nath Seth Verekar was acting as Veer Bhadra. He continued for about 20 years. After his death Shri Baban Sirssat was Veer Bhadra for about 12 years. He was followed by Puroshattam B. Madvone for about another 12 years. When he was unable to act as Veer Bhadra due to old age Shri Sachit Khandolkar acted as Veer Bhadra for two years. As he too was not keeping good health, Shri P. B. Sirssat took over from him about three years ago. He is the grand son of Shri Baban Sirssat who was Veer Bhadra for some time.

Balakrishna Sirssat has to observe fast on the third day so as to play his role of Veer Bhadra on the fourth day of the festival. The procession starts at about 8·00 in the night of the last day. The procession starts from the market at a distance of about 200 meters from the temple. During the year of this survey, Balkrishna Sirssat came to the spot from where the profession was to start wearing a thin *pyjama*, a long coat and a head-gear of leaves. He took his position in the middle of the gathering by pushing the people from either side. He was then annointed with dry colour by a hilarious crowd. Two burning torches made out of palm trees were then handed over to him. He began to move them this way and that way first slowly and then in great speed, as if he was possessed by some spirit. As his frenzied movements gained momentum the crowd also began to dance and sing around him. Then they started to move towards the temple. Some fire work was also played at the different places during the onward march of the procession towards the temple. By the time the procession reached the temple, the frenzied movements of Balkrishna reached their peak, signifying that he was fully possessed by the spirit of Veer Bhadra. At this stage the burning torches were taken away from his hand and two swords were given instead. He began to play with the swords with rapid movements of arms and entire body. Then, in a paroxysm of frenzy he fell unconscious on the ground. The swords were then removed from his hands and four or five persons carried him under an adjoining *Pipal* tree. Then a coconut was broken and the milk of the same was poured on his head and face. Some water was also sprinkled on his face and the leaf-crown which he was wearing was removed. After he gained consciousness he was given some water to drink and then he left for his home. In about 25 minutes after the commencement of the procession, the entire ritual was over. It has been reported by the interviewees that more or less the same pattern as described for the year of the survey is followed during every year. On all the four days of the festival dramas are performed in the precincts of the temple. In 1964 the following dramas were performed:

1. Devmanus
2. Sanshaya Kachar

3. Vidhi Sanket
4. Swami Tinhi Jangancha
5. Sant Tukaram
6. Mani Maratha
7. Nekjat Maratha.

The themes of these dramas are either religious, social or historical. The actors are all amateurs belonging to the town. In these dramas the female roles are acted by the male players. The cost for setting up the stage and covering the open space in front of the temple with *shamiana* is borne by the Temple Committee.

On the next day of the festival the people play with mud and water by sprinkling the same on each other.

Ram Naumi festival is celebrated in the month of Chaitra on Sudha Naumi day and continues for four days, during which special pujas are performed by the priest and prayers are offered by the devotees visiting the temple.

Another important festival, performed in the temple, is Gudi Parva. It is celebrated on the first day of the bright fortnight of Chaitra. On this day a long bamboo pole (bombax mulbericum) is cut along with the root from bamboo grove in the nearby jungle of Durgabhat and is dragged by young boys on the way to Vithoba temple. From Vithoba temple, it is ceremoniously dragged to Bhumi Purush temple. It is then erected in front of the Bhumi Purush temple and the people tie red *gudis* (flags) on it and offer coconut fruits.

In the month of November, on the 13th day of the bright fortnight of Kartik, takes place Chikal Kala festival. It lasts for one day and on this occasion special puja is performed and devotional songs are sung till midnight. A drama is also enacted on this day. For this purpose a *pandal* is fixed in the vicinity of the temple.

Bhumi Purush Temple

The shrine of Bhumi Purush is under the management and control of the Vanis. It is named after the chief deity, 'Bhumi Purush', who is regarded as a representation of Lord Shiva. The deity is represented by three chunks of stones kept by the side of a tamarind tree. It is believed that originally the deity was staying at Phondaghat near Kolhapur. It was brought from there by a person belonging to Sharaf family of Vaish caste about 400 years ago. Some persons of the town, however, think that the shrine is not as old as that. They would not date it beyond about 200 years. It, however, appears that there is no conclusive evidence in favour of either of the views.

No pacca or kacha house has been built up to shelter the deity. It is stated that there is a scriptural injunction against constructing such building at the place of Bhumi Purush.

The three chunks of stone representing the deity, are kept on a platform, which is two feet square in size and two feet in height. The main festivals performed here are 'Basantotsava' and 'Gudi Parva'.

Sri Sudi Babu Saraf is incharge of the shrine. Every Monday at 12 noon he worships the deity by offering cooked rice, fried vegetables and sweetmeat. On the same night, devotional songs are sung for about an hour, starting from 10 p.m. and then *aarti* (ambulation of light for pleasing the deity) is performed. At about midnight, *parsad* (food benedicted by the deity) is distributed amongst those present. Bhumi Purush is regarded as the titulary deity of the town. When in trouble, the people keep a vow in his name and after the trouble is over they make offerings to him.

Kal Bhairon Temple

The Kal Bhairon temple is situated in Durgabhat ward. It is named after the main deity, Kal Bhairon, the idol of which is stated to have been installed here by a Vaish, named Sri Mukund Sadashiv Shotya about 400 years ago. But many people believe that it may not be as old as that. About 24 years ago, the old idol was stolen by somebody and after a gap of a few years, a new one was installed by Sri Vasudev Sadashiv Shetye in the year 1953. At the time of the survey the temple was almost out of use. For about 5 years preceding that, no religious performance could take place there due to paucity of funds. Earlier two festivals namely Sigma and Dasahra used to be performed here. Besides on every Monday, the priest used to worship the deity from 8·00 a.m. to 12·00 noon by offering food and performing aarti (ambulation of the lighted lamps for the pleasure of the deity).

Keshav Dev Temple

The oldest temple of the town is Sri Keshav Dev. It is situated at Bhailo Bazar. It is believed that formerly at the time of Shambaji the seat of the deity was at the top of Mardangarh

Hill. In the 17th century with the Portuguese capture of the area, they threw away the image of the deity from the top of the hill. As Keshav Dev was considered to be the titular deity of the whole concelho, the people of 27 villages belonging to the concelho reinstalled the deity after its dislodgement by the Portuguese. They raised a fund and installed the deity on its present site. The temple is a kacha structure and its walls and the roof are made of bamboo and straw. The site of the temple is at one corner of the town, very near the new mosque. At present it is very much neglected and is in a bad condition of maintenance.

The chief priest of the temple is Shri Sarjotishi who lives in the village Quela at a distance of 2.5 kms. from Ponda. But he is not normally available for worshipping in the temple. On ordinary days, the deity is worshipped by Shri Kesheo Vasudev Bhatt Kedkar or by one of his brothers, on behalf of Shri Sarjotishi. Shri Bhatt is the priest of Vithoba temple. It is only on the occasion of Margh Shirsh Vadya Dashmi, the main festival of the temple, that Shri Sarjotishi presides over the religious rites in the temple. The entire income of the temple is reported to be received by Shri Sarjotishi. It is further reported that he pays only Rs. 30 annually to Shri Kesheo Vasudev Bhatt Kedkar for carrying on the worship of the deity.

Normally the worship is done between 9 and 10 a.m. with offering of flowers, incense and Tulsi (Basil plant). No *aarti* or ambulation of lighted lamps is ordinarily done. It is done only once a year during Kala festival.

Maruti Temple

It is situated in Varcornen ward. It is reported that it was built about 60 years ago, by a group of cowherd boys belonging to Naik caste. The stone idol was prepared by a person belonging to Mesta caste and the cowherd boys got the same from him and installed it at its present site. In the beginning, only a mud hut was constructed as a shelter of the deity. About 40 years ago, the pacca building was constructed by raising subscription from the Hindu residents of the town. On every Saturday evening, Hanuman is worshipped in the temple when *bhajans* (devotional songs) are sung and *aarti* (ambulation of lighted lamps) is done.

On every Chaitra Sudha Purnima day, Hanuman Jayanti is performed in the temple.

The temple does not have separate priest of its own. The priest serving at Vithoba temple also carries on worship of the deity in this temple on every Saturday noon. Besides, every evening he visits the temple at about 7 p.m. and performs *aarti* (ambulation of lighted lamps). On some Saturday evenings, the priest recites *Satya Narayan Ki Katha* in the temple. During Hanuman Jayanti, dramas are performed here. In 1963-64 *Charan Dekhil Shiv Putra Che* and *Rastradrohi* were staged on this occasion. For the performance of the dramas, the stage was obtained on rent from a contractor of Ponda at a cost of Rs. 30 to 40 per day. Last year the performance of the two dramas continued for five days. The expenses were met by raising subscriptions from the town folk. In addition to the dramas other function marked by considerable pageantry is performed during Hanuman Jayanti. At 6 a.m. of the Chaitra Sudha Purnima day, a replica of the deity is carried in a procession in a *Palki* from Maruti temple to Vithoba temple and then again brought back. At this time the people of Khadpabandh and Varcornen wards mainly participate in the procession.

There are two small shrines in the town which also deserve mention. One is the shrine of Vir Purush and the other is of Atro Deo. Both are located in Durgabhat ward.

Mosques

The habitation of the Muslims of Ponda is about 400 years ago. At present there are only two mosques in the town. But according to the leading Muslims of the town, previously during the reign of Adil Shah, there were a chain of 27 mosques. Out of these, except for one, all were destroyed by the Portuguese. The one that escaped destruction is known as Safa Masjid and is situated on Ponda-Panjim road. Now, only its main hall remains, together with a huge and well constructed masonry tank and small dressing rooms decorated with the *mahrab* designs. It is said that this mosque was constructed in 1564 A.D. by Ibrahim Adil Shah, the then ruler of Bijapur kingdom, of which Ponda was a part. It has four minarets at four corners, on the banks of a tank. The palace of the then Subedar was adjacent to it. The mosque has several underground rooms, the passage to which is now closed. It is believed that the underground passage used to connect the mosque with the fort of Adil Shah. The mosque is under the management and control of Zamat-ul-Musalmin,

Ponda. Kazi Mohd. Mustafa who is the President of the Zamat-ul-Musalmin acts as its *Matwali*. The day to day affairs of the mosque are looked after by Shri Ibrahim Mulla.

Everyday namaz is performed in the mosque five times. Besides, special Namaz is performed on two Id days. Whereas on ordinary days only 6 to 7 persons are present in the mosque during the prayer time, on Id days 700 to 800 persons gather from all parts of the concelho.

It is to be noted that though Safa Masjid is the main place of worship for the Muslims of the town, it is actually located not inside the boundary of the town but on its outskirts. There is another small mosque, Nai Masjid or Jama Masjid within the boundary of the town. It was constructed in 1940 in Bhailo Bazar Ward. The initial expenses for its construction were borne by Kazi Mohd. Gaus, Mulla Haider, Sheikh Mahmood Alias Fakhu, all belonging to Kazi family of Kaziwada. This mosque is very near Kaziwada, the area of main concentration of the Muslims of the town. There are conflicting reports about why this mosque was constructed by the persons belonging to Kazi family, while they have another mosque under their control. It has been suggested that one of the main reasons is the factional conflicts among the members of the Kazi family. This, however, could not be verified. Two other reasons have also been put forward to account for the construction of the second mosque. One of them is that the old mosque is far away from the habitation of the Muslim concentration in the town. This, however, does not appear to be fully satisfactory. Inside the town, there are not many Muslims. The communion in the old mosque provided them an opportunity to establish contacts with their co-religionists in other villages. It is not clear whether they are suddenly becoming conscious of the fact of the distance of the other mosque is indicative of their growing distance with their co-religionists in the villages. If there has really been a loss of interest in the solidarity on the basis of the religion, it may either be looked upon as a dimension of their total community life including the community life inside the town. Another reason advanced to account for the construction of the new mosque is that its vicinity is also used as burial ground for the Muslims of the town. How strongly this reason functioned as a motivation was not, however, examined in the field.

Within the compound of the mosque is situated Government Urdu Primary School.

As usual, daily namaz (prayer) is offered five times in the mosque. On every Friday, there is a special congregation. Ordinarily 15 to 20 Muslims come to the mosque to offer their prayer, but on Juma (Friday) the size of the congregation goes upto round about 50.

In addition to daily prayers, special functions are held in the mosque on festive occasions. On the occasion of the death anniversary of the Prophet, Milad-ul-Nabi, a special function is held when the Koran is recited and some religious discourses are organised. Besides, there are a few items for the children.

Shabe Barat and Shabe Kadar are two other important occasions observed in the mosque with special programmes and activities.

At the time of marriage in the town, a Muslim bridegroom is expected to come to the mosque and offer special prayer. After the death of a Muslim, the body is brought and placed in the compound of the mosque. A special namaz is performed by the Pesh Imam and the mourners.

During the month of Ramzan, special namaz called *Tarawee*, is performed in the mosque every night. Generally most of the male Muslims of the town, as well as the adjoining Kurti village attend this special namaz.

Daud Khan, a pathan, belonging to Sunni sect acts as Mulla and looks after the mosque. He is paid some remuneration, the exact amount of which could not be ascertained. It was claimed that he is paid Rs. 100 per month but there is reason to think that this requires further verification. The management and control of the mosque rests with Zamat-ul-Musalmin, Ponda. It appears that notwithstanding the formal management and control by the Zamat-ul-Musalmin, some members of the Kazi family have special proprietary rights in respect of the mosque. The detailed information in this matter could not, however, be collected.

In addition to public contributions, there is a regular source of income for this mosque. It is renting out its rooms where the Urdu classes are held, at Rs. 35 per month. It has also some landed property. Besides, when a marriage is performed among the Muslims of the town, the bridegroom is required to come to the mosque, recite the Koran and offer special prayer. He pays Rs. 5 to the mosque on this occasion.

At a distance of abou t 2 kms. from the town is situated the *dargah* of Abdullah Shaheed Kazi Sayed who was killed around 1775 A.D. while fighting the Portuguese.

Zamat-Ul-Musalmin

Mention has already been made of this body in connection with the management and control of the two mosques. It has six executive members including three office-bearers, *viz.*, President, Secretary and Treasurer. Normally the President is the senior-most male member of the Kazi family. Hence he is virtually a permanent member. The other office bearers are elected for a term of three years by the Muslims of the town. The last election was held in 1963. Another election was to be held in 1966, but it had to be deferred due to factional conflicts. Kazi Sayyed Mohd. Mustaffa, the President of the body is aged 50. He is a *Fazil* in Urdu, Persian, Arabic and Lycem in Portuguese. At present he is holding a post under the Government. It is stated that he is considered to be a religious Head of the Muslim of entire Goa. The Secretary of the Committee is Mulla Ahmad, aged 45, who has completed primary course of Lycem in Portuguese. He was previously working as a sub-inspector of police. The Treasurer is Sheikh Mohiuddin aged 50, a business man. He has read upto Urdu primary. The other members are aged 45 to 55. All of them have read upto the primary stage. One of them is in Government service. The other two are businessmen. As already mentioned, the Muslims of the town form the electorate for the executive body. There is no membership fee, but all the Muslims of the town as well as of adjoining village Kurti are expected to pay donations ranging from 25 paise to Rs. 1·25.

This organisation is expected to look after the interests of the Muslims of the area. It is primarily a religious body, but also takes interest in social welfare activities. Previously, the Urdu school was being run by it. Later on, due to paucity of funds, it handed over the management and control of the same to the Government. Though this body is not a registered one, it seems that it is recognised by the local officers for matters connected with the Muslim population. After election of the executive committee, the names of the members are sent to the Mamlatdar for record in his office.

Churches

There is one Chapel, named chapel of Mount Carmel, inside the town, where daily mass is held. No priest is attached to the chapel. It is under the control of Saint Annes Church, situated just outside the town, within the jurisdiction of the village Kurti, at a distance of about 2 kms. from the bus stand. The church was constructed in 1763. It is not known when exactly the chapel was constructed but the Christians of the town have an idea that it was constructed sometime during the 19th century. As the chapel does not have a separate organisation of its own, its particulars will be furnished under that of the church.

The church is situated in a *pacca* building studded with good number of coconut and mango trees. The main building of the church consists of residential quarters for the priests, one big hall forming the body, sanctuary and sacristy of the church. Four-side rooms are attached to the hall. The hall is used for holding the mass. The sanctuary is the place where the pulpit is located. The priest leads the service from there. Sometimes he also delivers sermons from the pulpit or if he likes he can come down from the pulpit and deliver the sermon in the hall. The side rooms are used for lodging the priests and other church employees. A few poor school students also live in one of the rooms. The church building is as old as the church and according to the priest, its present value is about Rs. 60,000. It is believed that the land on which the church building is situated was given as a free gift by the Sunda King in 1763 A. D.

The sources of income of the church include 3 acres of plantation land, contribution from the people and grants-in-aid from the Government to the extent of 45 per cent of the expenditure for running the chapel school. On the plantation land are grown coconut and mango trees. There are also a few jackfruit trees on the same land. The contributions of the people are received in various forms. Sometimes an individual devotee offers some amount for holding a mass in his name. Special contributions are also raised on Sundays and other occasions. During marriage and other festivities in Christian households some payments are made to the priest. As regards the Government grants, particulars have been furnished earlier while discussing the educational institutions.

The main items of expenditure are maintenance of the building, honorarium of the priests and salary to the other church employees, purchasing of paraphernalia connected with prayer and other religious activities and running of the Christian Parochial School.

The church is under the Diocess of Panjim headed by an archbishop. The Ponda Parish constitutes the jurisdiction of the church. It is headed by a chief priest or Parish priest. Father Paul Fernandes is the present incumbent to the post. He is assisted by four assistant priests. Ponda Parish includes the town as well as the surrounding villages of Ponda town. There are separate chapels in each village of this parish. Mount Carmel is one of them. While daily service and mass are held in the chapel, the Parish organisation serves as a centre of various social, educational and other activities among the Christians. As mentioned earlier, a Parochial School is being run by the Parish. Besides, a number of social and cultural functions are organised, particularly during Christmas and Easter. Another festival performed with considerable pageantry by the Christians of Ponda is Palm Sunday. It is celebrated to commemorate the entering of Jesus-Christ in Jerusalem along with his disciples one week before his crucification. As if to add poignancy to the tragedy, he was welcomed by the people of Jerusalem carrying palm leaves in their hands and with an expression of great happiness. To mark this, on this day, all the faithful assemble at the church. There, the priest distributes among them palm leaves after blessing the same. Then the congregation organizes itself into a procession which goes round the church building and then enters it. After that a mass is held. Then the people disperse. The Easter is performed to commemorate the crucification and resurrection of Jesus Christ. It is the denouncement of Lenten Season *i.e.*, a period of 40 days lived by Jesus Christ as preparatory to the events which were to follow. It commences on Good Thursday with offering of special prayer. The next day, *i.e.*, Good Friday is the day of crucification of Jesus Christ. On this day mass is held and the good Christians are required to render some services for the assistance of the poor and the needy. Dressed in black attire, the Christians gather in the church in a sombre disposition. All the statues and the pulpit are covered on this occasion with black clothes. After the mass is held, a procession is formed, which passing through the main roads of the town ends at the chapel. In 1965 the performance was observed. The procession was headed by a cross along with lighted candles around it and a statue of mother Marry. It was received at the chapel by an Assistant Priest. After that the sermon was given by the priest. This was followed by the distribution of holy communion. As the individuals were leaving the place, they kissed the cross and then dispersed.

The Easter Sunday is celebrated to mark the resurrection of the Christ. It starts with saying the mass at 12 o'clock in the midnight of Saturday. At that time, all the black covers of the statues are removed to represent the resurrection of the Jesus Christ. On Sunday two to three masses are held for the convenience of the Parishers.

The most important festival performed in the Church is, however, Christmas. It is celebrated on 25th December to commemorate the anniversary of Lord Christ. On the Christmas eve, a miniature hut, as a replica of the place where Jesus was born, is constructed in one corner of the Church with grass and palm leaves. At 12 in the night of 24th December, the priest would bless the hut followed by a mass. Next morning, two to three masses are held for the convenience of the Christian who would not attend the mass in the night. An atmosphere of gaiety prevails on this day and some children's performances are also organised.

As mentioned earlier, there is another small chapel in the town. It has recently been constructed in Santacruz ward by the Christian of the locality. There is no priest to look after it. This is a small *pacca* structure and the religious activities are conducted here by the laymen.

Particulars of newspapers and journals etc., sold in the town

As reported earlier a number of journals, magazines etc. are received by the Municipal Library of Ponda. The details of the same have already been furnished in chatper III.

There is a newspaper stall near the bus-stand in Sadar Ward, named Kelkar Brothers, Ponda. It was started in 1962 after liberation. Two English, three Marathi and one Konkani daily newspapers are sold from this stall. The particulars of the papers are furnished as follows—

TABLE 96

Particulars of newspapers and journals etc. sold in the town

Name	Language in which published	Place from where published and name of the Press	Price
			Paise
Gomantak .	Marathi	Panjim, Gomantak Mudranalaya	6
Gomantakvani .	Marathi	Gomanta Prakashana Santhi, Margao.	6
Pradeep .	Marathi	Pradeep Press, Panjim .	5
Gomantak .	English	Gomantak Press, Panjim .	5
Nav Hind Times	English	The Nav Hind Times Press, Panjim.	8
Sot . .	Konkani (with Roman script).	Emprecia Editora Caritas, Margao.	8

In addition to these daily newspapers, a number of weekly, fortnightly and monthly journals and magazines are also sold from the bookstall. In addition, fictions, detective stories and other light literature are sold from here.

There is another book-stall in the town. It is situated in the premises of Samarth Printing Press. Here, a number of books relating to educational and other serious academic subjects are sold. In addition, school text books and educational stationery etc. are also sold from here. The owner of this shop is a Gaur Saraswat Brahman.

Cultural and Recreational Centres

Among the cultural and recreational centres, most important is the Municipal Library, the particulars of the same have already been furnished. There are three clubs in the town. Out of them two are of local origin and the third one is a branch of an International Club. All these clubs came into existence only after liberation. The particulars of the clubs are furnished below·

1. *Young Challengers Club*

It was established in 1964 by the efforts of the local youths. There are five categories of persons who are associated with it. They are Donors, Life Members, Ordinary Members, Guest Members and Student Members. Members belonging to the first four categories are persons aged 18 years and above, who agree to accept the constitution of the club.

A person paying Rs. 1,000 and above at a time is considered to be a donor. A person paying Rs. 200 and above at a time or in four equal instalments is considered as life member. A person paying admission fee of Rs. 10 and monthly subscription of Re. 1 is an ordinary member. A guest member is not merely a member of the club but he can participate in any game by paying 25 paise or such other fee as may be prescribed from time to time, for a particular game.

Bonafide students of the educational institutions of the town, who are aged below 18, are eligible for being included in the category of student member. They are to pay admission fee of Re. 1 and monthly subscription of 50 paise. The donors and the life members have all the privileges of ordinary member during their life time. The guest members and student members do not have the right to participate and vote in the meetings of the General Assembly. They cannot also contest in the elections for the Managing Committee. The aims and objects of the club are to promote in general, the moral, physical and material uplift of the members. At the time of the survey, the activities of the club were mainly confined to sports. It organised the following games: cricket, table tennis, badminton, volleyball, football and lawn tennis. Besides, picnics and excursion tours were organised by it occasionally. In 1964, 50 members of the club were taken to Shiroda. Another excursion tour was organised in 1965 in which 32 members were taken to Betul near Margao.

The club is situated in a *pacca* building with tile roof and consists of 5 rooms. The owner of the building is Shri Pandurang Barwe. He charges Rs. 85 per month for the building towards its rent. There are 103 members in the club. Dr. P.V.C. Ghanekar, a leading medical practitioner of Ponda, is the Chairman. Shri G.S. Kamat, a student of Intermediate Science, is the Secretary. There are 5 other office bearers including a Vice-President, a Treasurer and three members of the Managing Committee. The ages of the members of the Managing Committee including the President and Secretary vary within the range of 21 to 35. While the President has degree in medicine, the Vice President has a Bachelor's degree in science. As noted earlier, the Secretary is a college student, the other members of the Executive Committee are matriculates. Mrs. Ghanekar is also a member of the Committee. She is a nurse by profession.

The other members excluding the President and the Secretary, are either in business or in service. Out of the 7 members of the Executive Committee, 5 are Hindus and 2 are Christians. All the 5 Hindus belong to Gaur Saraswat Brahman caste.

Jawahar Club

It is situated in Santacruz Ward and was established on 14th November, 1965. The Constitution of the club provides for the following categories of members ; patrons, life members and ordinary members. Persons paying Rs. 500 or more at a time can become patrons. Persons paying Rs. 200 or more at a time can become life members and persons paying admission fee of Rs. 2 and annual fee of Rs. 6 can become ordinary members.

Besides, the Managing Committee has the power to admit distinguished persons as Honorary members of the club. The patrons, life members and ordinary members have the right to vote and are eligible for election to different offices of the club. Persons aged below 18 years, however, do not have the right to vote. The objective of the club is to develop the Goan personality and to ensure the contribution of the same in the progress of India. For this purpose, the club proposes to organise study groups on economic, cultural, linguistic, historical, religious and other subjects. All the proceedings of the club are conducted either in English or in Konkani. The records are also being maintained either in English or in Konkani in Devnagri script. At the time of the survey, the club had a total membership of 193 persons. Out of them, 103 are Hindus, 79 are Christians and 14 are Muslims. 40% of the members are College students and 30% each are in business and in service. The Managing Committee consists of one President, one Vice President, one General Secretary, one Treasurer, one Asstt. Secretary and three members. Their particulars are furnished below :

TABLE 97

Particulars of different Members of Managing Committee of Jawahar Club, Ponda

Name	Office held	Occupation	Age	Sex	Religion	Caste
Fr. B. Lobo O.F.M.	President	Priest	34	M	Christian	..
Sri Narendra Kalekar	V. President	Service	32	M	Hindu	Brahman
Sri Fernando Fernandes	G. Secretary	Student	24	M	Christian	..
Sri Manuel Clemente	Treasurer	Service	27	M	Christian	..
Sri Mateus Dias	Asstt. Secretary	,,	28	M	Christian	..
Sri Domingo Fernandes	Member	,,	28	M	Christian	..
Sri Matias Costa	Member	,,	28	M	Christian	..
Sri Sta. Rita Rodrigues	Member	,,	35	M	Christian	..

It is interesting to note that out of the eight office bearers including the members of the managing committee, only one is a Hindu; the rest are Christians. The Hindu, Shri Narendra Kelekar is a Brahman by caste. All the office bearers and members of the Managing committee belong to the age-group 24 to 35. The President, Father Lobo, is an Evangelist. Out of the other members and office-bearers only one, namely, the General Secretary, is a student. But the rest are in service. The club does not have any building of its own. It is placed in the house of a member, Shri Daniel Rodrigues who served as the Secretary in the meeting of the General Assembly held in 1965. At the time of the survey, the activities of the club were mostly confined to organising sports. The following games were arranged—volleyball, football, cricket, badminton, carrom and table-tennis.

While the indoor games take place in the house of Shri Rodrigues, the out-door games take place in the Municipal ground. In 1965, the club also organised an excursion to Collungute Beach near Panjim in which 54 members participated. They contributed Rs. 6 each for meeting the expenses. It is interesting to note that during the inaugural function of the club, held in November, 1965, a drama and a folk-dance, named, 'Dhalo' (depicting rural themes of Goa) were performed,

Lions Club

It is a branch of Lions International Club. Chicago. The branch at Ponda was set up on 30th September, 1965. Its objective is to develop social and cultural activities and organise charities for the needy. Its jurisdiction covers the entire Ponda concelho. The members are required to be persons of some status. It is interesting to note that membership is confined to males only. Any person desiring to be a member is to pay an admission fee of Rs. 75 and annual subscription of Rs. 120. Because of this high rate of subscription, only well-to-do persons have become members of the club.

At the time of the survey, there were only 27 members, out of which 4 were Christians, 21 were Hindus and 2 were Muslims. One out of the four Christian members was a German Engineer working in the Pharmaceutical Factory, which was being set up on the outskirts of the town. The occupational breakup of the other members was as follows: service 14; business 3; banking 1; contract 1; medical practice 3; and others 5.

The Managing Committee consists of fourteen members including one President, 3 Vice-Presidents, one Secretary, one Treasurer, two other members designated as Lion Tamer and Tale Twister respectively and 5 ordinary Directors. The age range of the members is 30 to 50. Among them senior most in age, is Dr. S. G. Gude, the President. Next in seniority is Dr. Quvelear, aged 45. A table giving the particulars of the office bearers is furnishep below:

TABLE 98

Particulars of the different Members of Managing Committee of Lions Club, Ponda

Office held	Name	Age	Sex	Religion	Caste	Education	Occupation	How came to hold office
President	Sri S.G. Gude	50	Male	Hindu	Brahman	Doctor	Physician	Elected
Vice President 1st.	Sri P. Quvelcar	45	,,	,,	,,	,,	Health Officer	,,
Vice President 2nd.	Sri P.V.K. Ghanekar	36	,,	,,	,,	,,	Physician	,,
Vice President 3rd.	Sri G.D. Dangui	30	,,	,,	,,	B. Com.	Accountant	,,
Secretary	Sri Gopal S. Karkal	30	,,	,,	,,	Inter (Sc.)	Works Manager, Goa Tyresoles Private Ltd.	,,
Joint Secretary	Sri Gajanan V. Kerkar	34	,,	,,	,,	N.A.	Labour Officer	,,
Treasurer	Sri N.V. Gude	45	,,	,,	,,	N.A.	Agent in the State Bank, Ponda.	,,
Tale Twister	Sri P.K. Lele	35	,,	,,	,,	B.A.	Labour Officer	,,
Tamer	Sri Sharad Lotlikar	32	,,	,,	,,	Matric	Contractor	,,

Out of the 9 office-bearers, 8 are Brahmans and only one is a non-Brahman. He is goldsmith by caste. Among the five Directors, other than those who are holding office, one is Muslim, one is Christian and the rest are Hindus.

It is interesting to note that the President and two out of three Vice-Presidents are medical practitioners. The other office-bearers include two labour officers, one contractor, one banker, one industrialist and one accountant. Among the 5 other members, one is a Gujarati businessman, one is a medical practitioner from Poona, two are local businessmen and one is a mine owner.

The activities of the club during 1965 included donation of Rs. 556 to National Defence Fund, assistance in the development of balwadis at Quela and Durbat, arrangement of Christmas feast for the children of the Parochial School, Ponda, and exhibition of documentary films and Children's Day celebrations. The club also persuaded two of its members to donate 300 c.c. blood each in the Blood Bank. The club proposes to organise a book and drug bank for the poor, free medical examination of the needy by one of the Lion Doctor, round the clock oxygen service and other services.

The club does not have a building of its own. Its meetings are held in the premises of Aaisha cinema whose proprietor, Shri Sheikh Moosa Usman, is also a member of the club.

Cinema

There is a cinema hall, Aaisha Talkies in the town. It was started on 21st March, 1963 and is situated in Sadar ward facing the Mamlatdar's Office. Shri Musa Sheikh Usman, a Muslim by religion and a mine owner-*cum*-business magnate, is the proprietor of the cinema. The construction of the cinema was started in 1961 during the Portuguese regime, but it was completed only after liberation. Building of the cinema is the most impressive structure in the town. The hall is quite spacious and is fitted with latest amenities and a wide screen. The total sitting capacity of the hall is 618. The distribution of seats by classes and the corresponding ticket rates are indicated

as follows :

TABLE 99

Distribution of seats by class, ticket and sitting capacity in Aaisha Cinema

Class	Ticket Rate Rs.	Sitting Capacity
Balcony Spl.	2.25	60
,, General	2.00	70
First Special	1·50	224
,, Ordinary	1·00	120
2nd	0·90	90
3rd	0·65	54

Tickets are, however, sold to the military personnel, at the concessional rates of Rs. 1·80, 1·60, 1·20 for balcony special, balcony general and first special classes respectively on production of their identity cards.

The cinema exhibits both Indian and foreign pictures. The Indian pictures are mostly in Hindi; only a few are in Marathi and Konkani languages. Films in English language are generally exhibited on Sunday and other holidays in morning shows. Occasionally, an English film is screened in all the shows.

Normally, there are three shows daily, the timings of their commencement being 3-30 p.m., 6-30 p.m. and 9-30 p.m. The number of films in different languages shown during 1964 and in 1965-66 are indicated in the table below:

TABLE 100

Distribution of films exhibited by language month by month in Aaisha Cinema

Language	Whether Indian/ Foreign	Month, 1964												Total
		Jan.	Feb.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	
English	Foreign	5	4	4	3	3	..	..	..	2	4	5	1	31
Hindi	Indian	6	4	7	6	7	7	8	7	6	4	8	7	77
Marathi	Indian	..	2	1	2	..	2	1	..	1	2	1	1	13
Total of Indian pictures		6	6	8	8	7	9	9	7	7	6	9	8	90
Total of foreign pictures		5	4	4	3	3	..	..	..	2	4	5	1	31
Grand total during 1964		11	10	12	11	10	9	9	7	9	10	14	9	121
		1966			1965									
English	Foreign	4	4	3	2	..	1	3	..	3	2	4	2	28
Hindi	Indian	8	4	8	7	4	8	7	7	7	7	5	7	79
Marathi/Konkani	Indian	..	3	1	1	2	1	1	1	1	1	1	2	15
Total of Indian pictures	Indian	8	7	9	8	6	9	8	8	8	8	6	9	94
Total of English pictures	Foreign	4	4	3	2	..	1	3	..	3	2	4	2	28
Grand Total during 1965-66		12	11	12	10	6	10	11	8	11	10	10	11	122

The table shows that during 1964, 121 films were exhibited in the cinema hall. Out of them, 90 were Indian films and 31 were foreign films (English). Out of the 90 Indian films, 77 were in Hindi and the remaining 13 were in Marathi.

In 1965-1966, 122 films were exhibited. Out of them, 94 were Indian and 28 were foreign. Out of the 94 Indian films, 79 were Hindi, 15 were in Marathi and one was in Konkani. All the foreign films were in English.

The number of tickets sold for three Hindi, 2 Marathi and 2 English films in different shows and on different dates in 1965 are furnished in the table below:

TABLE 101

Sale of tickets by class and shows for few films in different languages on different days of screening at Aaisha Cinema

Date	Name of the picture	Show	Language	Position of the day in respect of which data have been collected in the entire period of screening of the film.	Sale of ticket by number and class						Total number of tickets sold	Total income of each show excluding entertainment tax	Remarks including average number of spectators
					Rs. 2·25	Rs. 2·00	Rs. 1·50	Rs. 1·00	Rs. 0·90	Rs. 0·65		Rs.	
27-6-65	Pose from Hell	9·00 am	English	Sunday morning.	4	2	28	34	..	10	78	84·50	78
14-9-65	Crime	3·30 pm	,,	Week day and	3	10	8	12	1	19	83	64·85	
	Busters	6·30 pm	,,	running for	..	8	6	19	..	6	39	42·90	47
		9·30 pm	,,	one day.	3	2	..	18	..	6	29	30·50	
5-9-65	Mard Maratha	3·30 pm	Marathi	Running for	5	4	7	70	..	43	129	221·75	
		6·30 pm	,,	one day.	..	1	1	33	..	13	48	44·25	73
		9·30 pm.	,,		1	..	6	20	..	16	433	39·40	
4-10-65	Path Lag	3·30 pm	,,	First day	4	11	84	120	5	54	278	285·20	
		6·30 pm	,,	,,	..	2	35	16	..	25	108	107·45	71
		9·30 pm	,,	,,	12	10	16	54	..	34	126	132·90	116
9-10-65	,,	3·30 pm	,,	Last day	..	2	31	24	..	19	76	77·95	
		6·30 pm	,,	,,	..	7	14	11	..	12	44	46·80	61
		9·30 pm	,,	,,	..	4	9	24	3	22	62	58·20	
27-4-65	Dosti	3·30 pm	Hindi	,,	2	4	43	111	5	54	219	212·20	
		6·30 pm	,,	,,	3	3	55	90	..	37	188	188·45	286
		9·30 pm	,,	,,	7	30	205	122	35	53	452	494·55	
30-4-65	,,	3·30 pm	,,	A day in between first & last day.	4	3	53	108	..	48	216	214·80	
		6·30 pm	,,		..	..	43	122	6	27	198	194·55	208
		9·30 pm			4	10	36	120	6	33	209	212·75	207
6-5-65	Dosti	3·30 pm	,,	Last day	..	2	32	60	..	31	125	121·75	
		6·30 pm	,,	,,	..	6	15	34	4	15	74	74·95	126
		9·30 pm	,,	,,	..	..	76	73	2	27	178	183·55	
30-8-65	Bhagat Dhruva	3·30 pm	,,	First day	..	1	12	109	13	57	192	173·75	
		6·30 pm	,,	,,	5	3	15	97	13	34	167	162·60	144
		9·30 pm	,,	,,	1	6	14	41	..	22	84	83·50	158
4-9-65	,,	3·30 pm	,,	Last day	..	2	61	110	18	48	240	234·45	
		6·30 pm	,,	,,	..	..	14	63	1	25	103	96·95	172
		9·30 pm	,,	,,	..	2	97	52	..	23	174	186·55	
10-9-65	Pholon Ki Sej	3·30 pm	,,	First day	..	2	10	14	4	47	77	123·35	
		6·30 pm	,,	,,	1	6	13	30	1	7	58	62·45	93
		9·30 pm	,,	,,	4	9	6	79	..	45	143	137·05	73
13-9-65	,,	3·30 pm	,,	Last day	2	..	15	51	..	22	90	86·90	
		6·30 pm	,,	,,	..	..	10	14	2	4	30	30·40	53
		9·30 pm	,,	,,	..	8	6	13	..	14	41	42·10	

The table shows that the demand for Hindi films is significantly high. It also shows that larger number of tickets are generally sold during first and last shows. During the second show, there is less crowd. For two films information about the number of tickets sold on the first day and the last day are available. In case of one film, Bhagat Dhruva, larger number of tickets were sold on the last day than on the first day, in case of the other film, Dosti, smaller number of tickets were sold on the last day than on the first day.

The list of all the films shown during 1964 and 1965-66 is furnished in appendix 24. A table giving their classification and duration of display is furnished below:

TABLE 102

Classification and duration of display of films of different languages at Aaisha Cinema

Language	Type or Category *	Duration of shows for which information is available	Number of shows in respect of the category of films as in Col.2.	Percentage of Col. 4 to Col. 3 in respect of the language concerned
		During 1964		
Hindi	I	854	115	13·47
	II	854	72	8·43
	III	854	478	55·97
	IV	854	165	19·32
	V	854	24	2·81
Marathi	I	114	15	13·16
	III	114	60	52·63
	IV	114	12	10·53
	V	114	27	23·68
English	I	104	6	5·77
	II	104	10	9·62
	III	104	1	0·96
	IV	104	60	57·69
	V	104	27	25·96
		During 1965-1966		
Hindi	I	863	51	5·91
	II	863	96	11·12
	III	863	461	53·42
	IV	863	87	10·08
	V	863	168	19·47
Marathi/Konkani	I	162	24	14·81
	II	162	15	9·26
	III	162	90	55·56
	V	162	33	20·37
English	II	31	4	12·90
	III	31	1	3·23
	IV	31	17	54·84
	V	31	9	29·03

The staff of the cinema consists of one manager, one booking clerk, 3 operators, 4 door keepers, one driver, one sweeper and one scavenger. The manager draws a monthly salary of Rs. 150. The pay of the other employees excluding the scavenger varies from Rs. 80 to Rs. 150. The scavenger is a part time worker and receives a monthly salary of Rs. 30. On an average Rs. 1,500 is spent towards the emoluments of the staff; Rs. 450 is spent on electricity charges and Rs. 50 to Rs. 65 is spent for paying water bills.

The hall of the cinema is occasionally utilised as a place for holding seminars, meetings and conferences. As mentioned earlier, the meetings of the Lions Club are held here. Occasionally, the hall is hired out at a nominal rate for showing educational films to the students.

The foregoing particulars show that there are a number of opportunities for leisure time activities in the town. It is now proposed to examine to what extent and how the people avail of these opportunities.

Leisure time and recreational activities as related to occupation and hours of work for the heads of households only.

A statement giving the leisure time activities as related to occupation and hours of work for the heads of the households, is furnished in appendix 25.

The statement shows that there are two persons who work for 4 to 5 hours a day. None of them has reported any leisure time and recreational activity. One of them is a school teacher. During his leisure time he undertakes private tuition. There are two persons who work on an average for 6 hours a day. One of them spends his leisure time in listening to radio and reading. The other one spends his leisure time in reading, enjoying music and participating in games. There are five persons who on an average work for 7 hours a day. One of them spends his leisure time in reading; two spend it in reading and walking; one spends it in hearing radio, playing cards, reading, seeing cinema and playing football; the last one, who is a peon in an office spends his leisure time in gossiping. There are 19 persons who on an average work for 8 hours a day. Out of these 19, 9 reported that they do not have any leisure time recreational activity; two spend the leisure time in meeting friends; seven spend it in reading; one spends in reading and hearing radio and one spends it in reading and playing cards. There are seven persons who on an average work for 9 to 10 hours a day. Out of them, three persons reported that they do not have any leisure time recreational activity; three spend their leisure time in reading and 1 spends it in meeting friends. There are four persons, who on an average work for 12 hours a day. Out of them two do not have any leisure time activity; one of them is a taxi driver, the other one is engaged in shoe making. Out of the remaining two, one spends his leisure time in reading and walking and the other one in gossiping. There are eleven persons whose hours of work were not reported. Four out of them spend their leisure time in reading; one takes part in devotional songs and drama; two enjoy in listening to radio and the rest do not have any leisure time activity.

*(Type I—Mythological; Type II—Historical or Biographical; Type III—Social; Type IV—Adventures, Physical feats, Detective, Story etc. and Type V—Others).

Leisure time activities as related to occupation religion and caste of the heads of the households.

A statement giving the leisure time activities of the persons with reference to their religion, caste and occupation is furnished in appendix 26. The statement gives particulars in respect of 37 Hindus, 3 Muslims and 10 Christians. Out of these 37 Hindus, 11 do not enjoy any leisure time recreational activity. The rest spend their leisure time mainly in reading, listening to radio and meeting friends. Only one person spends most of his leisure time in participating in devotional songs and dramas. Indoor and outdoor games do not figure much in the leisure time activities of any of the interviewees. Out of the three Muslims, only one spends his leisure time in gossiping, the other two do not have any leisure time recreational activities. Out of the 10 Christians, one does not have any leisure time activity. The remaining 9 spend the leisure time in reading and listening to radio.

Leisure time activities as related to the age of the heads of the households.

A statement indicating the leisure time recreational activities as related to the age of the heads of the households is furnished in appendix 27. The statement shows that there is hardly any difference in the leisure time recreational activities with reference to the age of the head of the household. It is interesting to note that the solitary person who spends his leisure time in participating in devotional songs and dramas is aged 35—49, whereas a good number of persons much older than him in age, spend their time in reading or listening to radio etc.

Membership of voluntary association as related to occupation of the heads of the households.

A statement giving the membership of voluntary associations as related to the occupation of the heads of the households is furnished in appendix 28 (*a* & *b*).

The statement shows that the females belonging to two households, whose heads are holding administrative jobs under the Government, are members of the Mahila Mandal of the town. The head of one of the households who is holding an administrative job under the Government is a member of Goa Vidya Prasarak Mandal. Another female, whose head of the household is also holding an administrative job under the Government, is the chairman of the Project Implementation Committee and President of the Mahila Mandal. One school teacher is a member of Sanskrit Uttejak Mandal in Almeida school. One head of the household who is holding an administrative job in the municipality is a member of the Vascodagama Club, Panjim. Another school teacher is a member of the Teachers' Association of his school. A third school teacher is a member of Ponda Musical Club and a fourth one is the chairman of Gram Sansthan. One head of the household, who is holding a ministerial job under the Government, is a member of Young Challenger's Club. A medical practitioner is a member of the executive committees of Almeida College, Vivekanand Soceity and three other recreation clubs. His wife is also a member of one of the clubs, Mahila Mandal and Red Cross Society. In addition the Head of one household, who is a rich land-lord, is a trustee of one Math of Quela Village. Another land-lord is a member of the municipality and vice chairman of Goa Vidya Prasarak Mandal.

If the membership of voluntary association is considered with reference to religion and caste it is found that except for a Muslim teacher, who is a member of the Teacher's Association and a Christian holding an administrative job in the municipality who is a member of the Vascodagama Club at Panjim, all the other persons, mentioned above are Hindus and belong to Gaur Saraswat Brahman caste.

Age and educational background of the members of the voluntary associations.

A table giving age and educational background of the members of the voluntary organisations included in the sample is furnished as follows:

TABLE 103

Age and educational background of different members of the households who are members of various voluntary associations.

Name of Voluntary association	No. of persons who are members of the voluntary association and whose age-group and educational standard is :				
	25 34	35—49			50 and above
	Matric & above	Literate without standard	Primary	Matric & above	Matric & above
Mahila Mandal (F)*	..	..	1 (Marathi)	1 (Matric)	..
Sanskrit Utejak Mandal (M)†	1 (B.Sc.)	..	..	..	..
Math in Quela Village	..	..	..	..	1 (LYCEM)
Musical Club	..	..	..	1 (SSC)	..
Gram Sansthan	..	..	1	.. (Primary) Portuguese)	..
Almeida College & Vivekanand Society	..	..	..	1 (MNC)	..
Mahila Mandal & Red Cross	..	..	..	1 (BPNC)	..
Young Challengers' Club	1 (B.A.)	..	..	..	..
Municipality & Goa Vidya Prasarak Mandal	..	..	..	..	1 (LYCEM
Goa Vidya Prasarak Mandal	..	..	..	..	1 (LYCEM)
Mahila Mandal & P.I.C.	..	1 (Marathi)	..	..	..
Teachers' Association	..	..	..	1 (Matric)	..
Vascodagama Club	..	..	..	1 (LYCEM)	..
Total	2 (B.Sc.-1) (B.A.-1)	1 (Marathi)	2 (Marathi Prim-1 Portuguese Prim-1)	6 (SSC-1) (MNC-1) (BPNC-1) (Matric-2) (LYCEM-1).	(LYCEM)

*M—Males; †—Females.

The table shows that no illiterate person in the sample has become member of any voluntary organisation. Among literates without standard also, only one person, a female has become member of a voluntary organisation, the Mahila Mandal. The only one person, a female who has read up to primary standard has become member of one voluntary organisation. She is the president of the Mahila Mandal and Project Implementation Committee. Members of the voluntary organisations are generally matriculates and above.

It is interesting to note that high proportions of the members of the voluntary organisations belong to the age-group 35—49.

Places visited outside Goa with reference to religion, caste and relation of the head of the household.

A statement giving the particulars of the places visited outside Goa by the members of the households included in the sample with reference to their religion, caste and relationship to the head of the household is furnished in appendix 29. The statement shows that at least one member from all the 18 Gaur Saraswat Brahman households have visited places outside Goa. Five out of six Vani households, all the three Chamar households, all the three Muslim households and seven out of eleven Christian households, have visited places outside Goa. Most of their visits were, however, confined to Maharashtra and Mysore.

Awareness, information and aspiration.

1. *Untouchable castes in the concelho.*

All the 52 households covered by the survey were asked to name the untouchable castes in the concelho. Their response is indicated in the table below :

TABLE 104

Awareness of households about untouchable castes in the concelho

Name of Caste	No. of households by which mentioned as untouchable
Mahar	38
Chamar	37
Ghati (Sweeper)	1
Bhangi (Scavenger)	1

It is interesting to note that the sweepers and scavengers have been mentioned as untouchable by only one household each. On the other hand, Chamars and Mahars have been mentioned as untouchable by more than 2/3rd households. It appears that one of the reasons why sweepers and scavengers have failed to be mentioned as untouchable castes by practically all the households is that, they are not local castes. The Ghatis, who have sweeping as one of the traditional occupations, have also practically failed to be mentioned, perhaps, because of the fact that, they have a number of other occupations associated with them. Besides they are traditionally a nomadic population and perhaps it is the nomadic habit which is in more focus in the minds of the people.

2. *Tribal communities in the concelho*

All the 52 households were asked to indicate the names of the communities which according to them are primitive in their way of life and have tribal characteristics. Their response is indicated in the table below :

TABLE 105

Awareness of households about tribal communities in the concelho

Name of the Tribe	No. of households by which mentioned as tribe
Dhangar	22
Gavada	10
Gaoli	5

All the 3 communities are traditionally pastoral nomads though they have settled down in recent generations.

3. *Criminal communities in the concelho*

All the 52 households were asked to indicate whether there is any caste or tribe in the concelho which is considered to be criminal by tradition. Only one person made a mention of the Gowdas. This, however, was not supported by others.

4. *Nomadic tribes in the concelho*

All the 52 households were asked to indicate the names of the communities who are having nomadic habits at present. One household made a mention of the Ghati and another household made a mention of the Gaolis, both traditional pastoral tribes. It, however, appears that by and large both of them have settled down at present.

5. *Level of national awareness*

A table indicating awareness about the national heroes and epic literature of India, with reference to religion and castes is furnished below :

TABLE 106

Level of national awareness by religion and caste among heads of households

Religion	Caste	Number knowing in school days about							Number having no knowledg of any person covered in Cols. 3- 9
		Akbar	Shiva Ji.	Ashok	Vikramaditya	Kali Dass	Ramayan	Mahabharat.	
Hindu	Brahman	12	13	13	12	12	15	15	3
	Vaish	4	5	4	4	4	6	5	..
	Naik	..	..	..	..	..	2	..	6
	Madival	..	..	..	..	..		..	1
	Maratha	..	..	..	..	..	..	..	1
	Gavada	..	..	..	..	..	..	..	1
	Chamar	..	..	..	..	..	..	..	1
Muslim		1	1	1	1	1	1	1	2
Christian		1	2	2	1	1	1	1	9
	Total	18	21	20	18	18	25	22	24

The table shows that there are three Brahmans, six Naiks, one each of Madival, Gavada, Maratha and Chamar castes, two Muslims and nine Christians who had not heard the names of Akbar, Shivaji, Ashok, Vikramaditya, Kalidas or who did not know the epic stories during their school days.

6. *Aspiration regarding sons*

A table giving the aspirations of the heads of the households in respect of their sons is furnished on the next page.

TABLE 107

Aspiration regarding sons by religion and caste among heads of household

No. of households who want their sons to be	Religion: Hindus: Brahmin	Vaish	Naik	Madival	Gavada	Maratha	Chamar	Muslims	Christians	Total
Highly educated	5	2	5	..	1	..	3	1	1	18
Engineer or Contractor	2	1	..	..	..	..	..	..	3	6
Business man	..	2	..	..	..	..	..	..	..	2
Medical Practitioner	3	..	..	..	..	..	..	..	..	3
Holder of Govt. job as Engineer or Doctor	1	1	..	..	..	..	..	..	..	2
Respectable man, financially & educationally	1	..	..	..	..	..	..	..	..	1
Political leader	1	..	1	..	..	..	..	..	1	3
Big cultivator	..	..	1	..	..	1	..	..	..	2
Govt. servant (unspecified)	..	..	1	1	..	..	..	1	..	3
Accountant	1	..	..	..	..	..	..	..	..	1
Lawyer	..	..	..	..	..	..	..	..	1	1
Not yet decided	..	..	..	..	..	..	..	..	2	2
Nil (All members are settled)	1	..	..	..	..	..	..	..	..	1

It shows that 18 heads of households want their sons to go up for higher education; two have not indicated what they wanted their sons to be; three want their sons to be respectable men, financially and educationally. Others have indicated specific occupations; Out of them a large proportion want their sons to be in service. It is interesting to note that three persons want their sons to be political leaders. One each of these three persons belong to Brahman, Naik and Christian communities.

Crime

A table giving the incidence of different type of criminal activities in Ponda town, month by month during the year 1965, as reported by the Police station, Ponda, is furnished below :

TABLE 108

Monthly incidence of crime by type in Ponda town

Serial No.	Type & Category of crime	Jan.	Feb.	Mar.	April	May	June	July	Augt.	Sept.	Oct.	Nov.	Dec.	Total
1	Robberies	..	..	1	..	..	..	..	..	..	..	..	..	1
2	House Breaking	..	2	3	..	..	1	..	..	..	1	..	1	8
3	Theft (379)	..	1	..	..	..	..	..	1	2	1	..	..	5
4	Theft (380)	..	..	..	..	..	1	..	..	..	..	1	2	4
5	Cheating	..	1	1	..	..	..	..	..	..	..	..	..	2
6	Other offences against property (C.B.T.)	..	..	1	1	..	..	..	1	..	..	..	..	3
7	Kidnapping	..	..	..	1	..	..	..	..	..	..	..	..	1
8	Other offences	..	1	3	1	1	3	1	..	3	4	..	1	18
	Total	..	5	9	3	1	5	1	2	5	6	1	4	42

The table shows that altogether 42 crimes were recorded during the year. The largest incidence of crime (9) took place in the month of March; the next largest (6) took place in the month of October. As the comparative data for the previous years were not collected, it is not possible to say whether there is any fixed pattern in the seasonal distribution of the criminal activities.

Out of the 42 cases recorded, in 18 cases the specific nature of the offence is not separately available. If these 18 cases are left out, out of the remaining 24 cases, 23 relate to offences against property and one relates to offence against person. It is possible to appreciate the social significance of the incidence of crime in the town if the same is examined in the context of data relating to the incidence of crime in the concelho as a whole.

A table giving incidence of crime in Ponda concelho as a whole during 1965, month by month is furnished on the next page.

TABLE 109

Monthly incidence of crime by type in Ponda concelho

Sl. No.	Category of crime	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
1	Murders	..	..	..	..	1	..	..	..	..	..	..	..	1
2	Culpable Homicides Attempted Murder	..	..	1	..	..	..	..	..	..	..	..	..	1
3	Robberies	..	..	1	2	..	1	..	..	..	..	..	1	5
4	House Breaking with thefts	2	7	5	1	1	3	1	3	1	3	3	1	31
5	Thefts 379	4	1	4	2	2	1	1	4	3	4	1	6	33
6	Pick pocket	1	5	3	..	..	..	..	1	..	..	..	..	10
7	Thefts 380	2	1	3	1	1	2	2	..	1	1	3	3	20
8	Thefts 381	..	..	..	..	..	..	..	..	..	..	..	1	1
9	Cycle thefts	..	1	..	..	..	..	..	..	..	1	..	..	2
10	Mischief	2	1	1	7	5	4	2	..	3	4	3	..	32
11	Cheating	..	1	1	..	..	..	1	1	..	..	..	..	4
12	Criminal Breach of trust	1	1	1	1	..	..	..	1	..	..	..	..	5
13	Rioting	..	2	..	..	..	..	..	..	..	..	..	..	2
14	Other hurts	2	1	..	2	2	..	..	1	..	3	2	3	16
15	Kidnapping	..	..	..	2	..	..	..	..	..	..	..	..	2
16	Other offences	3	5	7	..	1	2	3	1	4	1	1	3	31
	Total of Class I to V	17	26	27	18	13	13	10	12	12	17	13	18	196
	Total of Class VI	..	..	..	..	1	4	1	2	..	7	1	..	16
	Total	17	26	27	18	14	17	11	14	12	24	14	18	212

By courtesy of incharge—Police Station, Ponda, Goa.

The table shows that in the concelho as a whole, the largest number of crimes were recorded during the month of March. It was 27. The next largest number, 26, was recorded during the month of February. During the month of October also the incidence of crime was quite high (24). These included offences against property, person and also offences of group character like rioting. Offences against persons included murder, culpable homicide, and kidnapping. The incidence of the same is, however, not high. Crimes against property included house-breaking with thefts, cycle lifting and pickpocketing. There were also cases of breach of trust.

It is interesting to note that whereas the population in Ponda town consists 16·5 per cent of the total population of the concelho, the number of crimes recorded in the town constitute 19·3 per cent of the total number of crimes in the concelho. It, therefore, appears that there is comparatively slightly more incidence of crime in the town than in the surrounding region; but it is matter of greater interest to note that the varieties of crime are much more in the concelho as a whole than in the town. For instance, pickpocketing, cycle lifting, criminal breach of trust and rioting have not been reported within the town. These took place outside the boundary of the town.

CHAPTER XI

HINTERLAND OF PONDA

The hinterland of Ponda has been considered as that part of the contiguously surrounding area which is linked economically, socially and culturally with the town as a centre. During the present pilot survey, however, it was not possible to systematically examine the linkages by visiting the villages in the surrounding areas or by meeting the people coming to the town, or going out of the town during different hours of the day. An attempt was made to find out the areas served by the town through group discussions with people belonging to different situations. Admittedly this is a very inadequate investigation. However, for whatever may be their worth, the data collected from the field are presented below:

1. Particulars of places from where the people come to the town in connection with their profession or for working in public and private establishments.

People from Kapileshwari (1 km.), Kurti (2.5 kms.), Quela (2·5 kms.), Bandora (3 kms.), Khandepar (3 kms.), Borim (4 kms.), Durbat (3 kms.) Mardaul (7 kms.), Priol (8 kms.) and Banastarim (14 kms.) come to the town regularly either tor selling their labour or their goods. Generally the Christians and the Brahmans come from these villages for service in government offices, private establishments or for carrying on other professional pursuits. For instance, one Gaur Saraswat Brahman from the village Borim comes to the town in the interest of his profession as an advocate. One Gaur Saraswat Brahman belonging to Khandepar, works in the town as a teacher. Some Naiks also come to the town to work in white collared jobs in Government and private establishments. A number of shop owners in the town also come from these villages. For instance, a Christian owning a wine shop in the town comes from the village Kurti. A Gaur Saraswat Brahman owning a stationery shop and a printing press comes from the village Priol.

Generally, people belonging to the so-called lower castes like Mahar, Gavada etc. come to the town to sell fuel wood or to work as labourers in connection with the construction of roads, buildings, porterage etc. A Chamar owning a shoe-shop comes to the town from the village Quela. The persons selling fish generally belong to Mavchi and Koli castes. There are also a few belonging to Gavada caste. Most of the fish vendors come from the villages of Durbat, Borim and Banastarim. The sellers of fuel wood and the casual labourers mostly belong to Mahar, Gavada and Naik castes.

Most of the persons coming to the town for professional work or white collared jobs come by cycle and most of those interested in selling their goods or working as casual labourers come on foot. A few workers belonging to different categories come by bus as well.

Some persons come to the town daily in connection with their work from a neighbouring town, Margao, at a distance of 16 kms.

2. Particulars of places from where the people come to the town for sale of the commodities.

People from the villages of Priol, Sattari Kerim, Sanguem, Savoi, Verem, Durbat, Banastarim, Mardaul, Bandora, Kavalem, Borim, Shiroda, Marwai and Khandepar etc. come to the town regularly for selling their commodities like coconut, betelnut, cashewnut, pine apple, green vegetables, fuel wood and fish. Generally, fish is brought by the Mavachis of the villages of Durbat, Marwai, Borim and Banasterim who come to the town with fish. Betelnuts, coconuts etc. are generally brought to the town by the Gaur Saraswat Brahmans, Christians and Naiks, but they do not carry the commodities themselves. They engage Gavadas, Mahars and poor Naiks and Christians to carry the load. The fuel wood is generally brought to the town by Naiks, Gavadas, Mahars and poor Christians. Generally, bananas, vegetables as well as fish are brought on buses. Fuel wood is brought, on the other hand, as head-loads. People of the adjoining villages of Kurti, Kapileshwari, however, bring vegetables also as head-loads.

3. Particulars of places from where the people come to the town for education.

On enquiry in the educational institutions, it was found that a good number of students come from villages as far distant as 8 kms. from the

town. Generally, they come on foot or by bus. A few of them come by cycles also.

Vegetable Supply Areas

According to Block Development Officer, Ponda, vegetables are grown over a very small area in Ponda concelho. In 1964, it was grown only over 11·32 hectares of land. A good portion of these vegetables find their way to the town. People of most of the villages in the concelho bring this as head-loads on market days. For instance, tomatoes, cabbages, cauliflowers and brinjals are mainly brought from Belgaum market. Potatos and onions are mainly brought from Kolhapur and Jaisingh Pur in Maharashtra by trucks by the wholesale merchants who distribute the same to the retailers not only in the town but also in the surrounding villages.

Betelnut, Coconut and Cashewnut supply Zones

In 1964, betelnut was grown over an area of 875·35 hectares in Ponda concelho. The marketing of the same is mainly done by the dealers belonging to Vani or Vaish community residing at Ponda. As mentioned earlier in Chapter IV the Supari Sahkari Kharidi and Vikri Society situated at Ponda gets its supply of betelnut from Priol, Bandora, Mardaul, Banastarim and Shiroda villages, all of which are situated within a radius of 14 kms. of the town. People of the village Querim in Sattari concelho (21 kms.) and Sanguem town in Sanguem concelho (24 kms.) also bring betelnut to Ponda. The wholesale dealers of Ponda purchase the same for export to Hyderabad, Bombay and Kanpur.

In 1964, coconuts were grown in Ponda concelho over 1671·10 hectares of land. The marketing of the same is done through the dealers at Ponda. The villagers bring the dry coconut fruits to the town mainly as head-loads. Sometimes they bring the same on buses and trucks.

In 1964, cashewnut plantation occupied 2626·54 hectares of land in Ponda concelho. It is grown in almost all the villages and Ponda is the marketing centre for all these villages. People generally bring these in small quantities to the town and sell to the petty shopkeepers. Later on, wholesalers of the town collect the same from the petty dealers and sell to Savoi-Verem factory, situated at a distance of 14 kms. from the town.

Fish Supply Areas

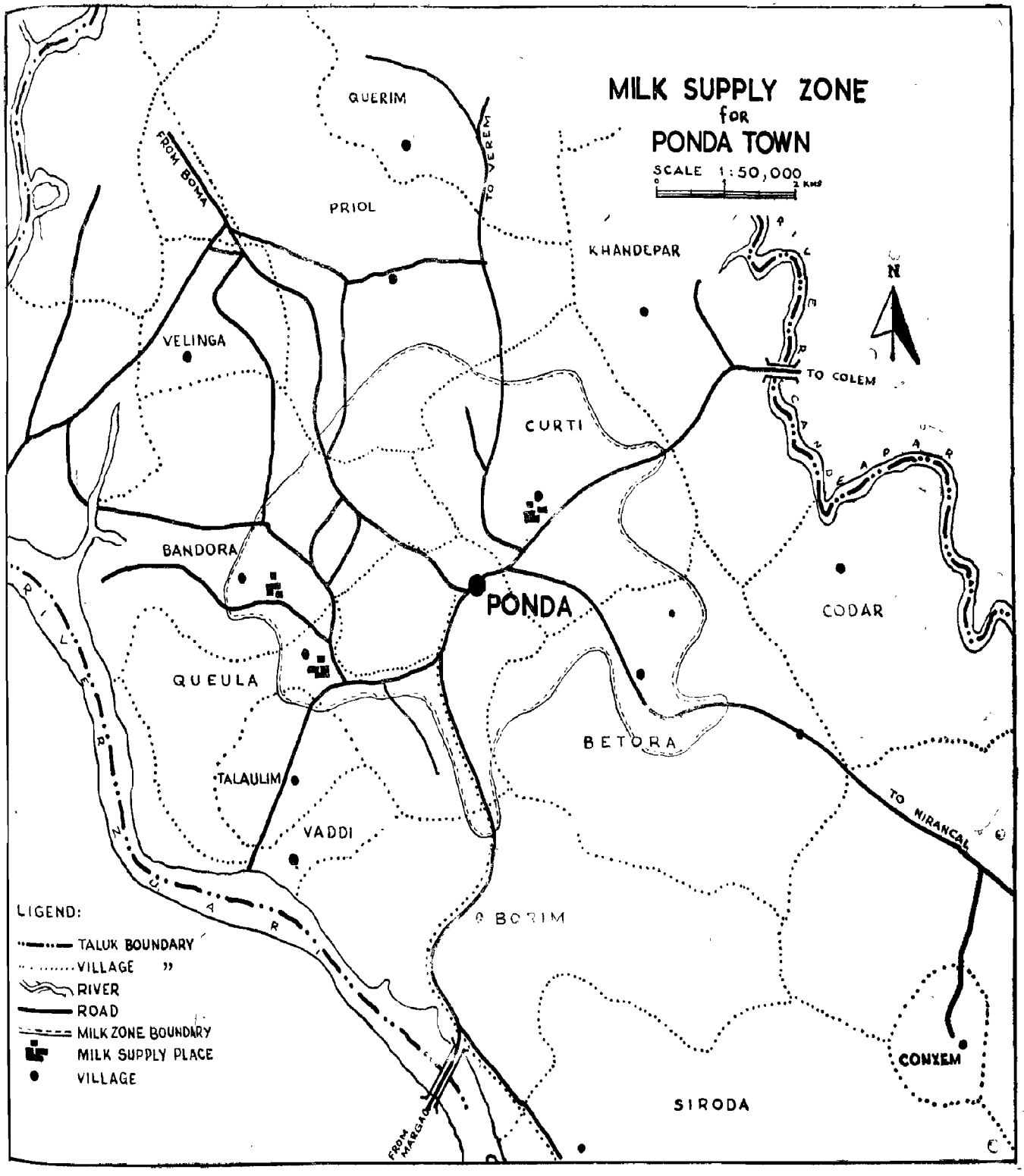
The town gets some supply of fish from places which are situated by the side of Zuari and Mandovi rivers. The more important centres are Banastarim by the side of Zuari river, Durbat, also by the side of Zuari river, and Khandepar by the side of the river of the same name. In the morning males and females belonging to Naik, Gavada and Mahar castes from Durbat village bring head-loads of fish from Durbat (3 kms.) to the town. Some fish from Khandepar (3 kms.) is also brought as head-loads. Fish from Banastarim (14 kms.) is generally brought by passenger buses.

Milk Supply Zone

The demand for milk is partly met from within the town and partly from the Government Composite Livestock Farm situated at Collem (28 kms.). The rest of the demand for milk is met by the villages situated within a radius of 14 kms. of the town. There is no particular caste which exclusively rears up cattle for sale of milk. The cultivators belonging to different castes like Gavadas, Naiks and Mahars, rear cows and buffaloes for the purpose. There are, however, a few middlemen belonging to Naik and Gavada castes. They collect milk from the individual cultivators and bring the same to the town on cycles or as head-loads, for sale to different tea-stalls and hotels etc. as well as to individual customers. The greater supply of milk comes to the town from the village of Kurti (2·5 kms). Quela (2·5 kms.), Bandora (3 kms.). The milk supply zone on the map (11) gives a circular shape which bulges in the south and the east. It is because of the fact that the metalled roads run in these directions, which makes it more convenient for the vendors to transport on cycles from the villages concerned.

Medical Service Zone

As indicated earlier the Civil Hospital of the town caters to the needs of the town as well as of the rural population of the entire concelho. There are also six medical practitioners in the town. Besides, there are two shops of Chemists and Druggists. People from villages situated at a distance of as far as 20 kms. come to the town for availing of the medical facilities. It is reported that there are no medical practitioners in the villages of the concelho.


MILK SUPPLY ZONE
for
PONDA TOWN
SCALE 1:50,000
2 KMS
N
QUERIM
FROM BOMA
TO VAREM
PRIOL
KHANDEPAR
TO COLEM
VELINGA
CURTI
BANDORA
PONDA
CODAR
QUEULA
BETORA
TALAULIM
VADDI
TO NIRANCAL
BORIM
CONXEM
SIRODA
FROM MARGAO
LIGEND:
TALUK BOUNDARY
VILLAGE "
RIVER
ROAD
MILK ZONE BOUNDARY
MILK SUPPLY PLACE
VILLAGE

Map No. 11

Postal Service Zone

The postal delivery zone of the sub-post office situated at Ponda includes the town as well as Kurti village which is situated at a distance of 2·5 kms. from the town. The delivery work inside the town is carried on by foot, but in the village is done on bicycle. The telephone facilities are available only in the post office. No connection has been given to any government office or to any individual household either inside the town or in the adjoining areas.

Electric Supply Zone

Till 1965, electricity used to be generated in the power house situated at Kurti, just on the outskirts of the town under diesel generation system. From this power house, connections were given only to the establishments and individuals in the town. in 1965, the town began to receive power supply from Koyna Project of Maharashtra and Sherawati Project of Mysore. After that connections have been given in the adjoining villages of Kurti, Quela and Bandora.

Entertainment Area

As reported earlier there is a cinema-house at Ponda. It attracts audience not only from the town but also from outside. The proprietor of the cinema is, however, of the view that though some villagers come to see the films in the cinema hall their number is not very significant. During group discussions it was pointed out by the people in the town that one of the reasons why the cinema house has failed to attract rural audience is that few Marathi or Konkani films are screened here. Mostly the films on show are Hindi films and the villagers find it difficult to follow the same. Compared to the cinema, the dramas and other cultural performances arranged in the temples or other places in the town have more attraction for the villagers. It is not infrequently that people from the villages of Kurti, Quela etc. situated at a distance of 2·5 kms. each from the town attend these performances.

Police Station Area

The jurisdiction of the police station at Ponda covers the entire concelho, consisting of 28 villages. There is an outpost at Mardaul at a distance of 8 kms. from the town on Ponda-Panjim Road. The entire concelho can be considered to be under the protective service zone of the Ponda town.

CHAPTER XII

RECAPITULATION AND CONCLUSION

Ponda is situated in the heart of an agricultural area, producing mainly a number of commercial crops.

The growth history of the town is related to the growth of a colonial rule, which started about 200 years ago. One important aspect of the town which cannot fail to attract attention is the fact that till the liberation of Goa in 1961, the growth of the town remained almost stagnant. Population data for the town earlier than 1960 are not readily available. But from the growth history of the different localities inside the town and its vicinity and of the different institutions inside the town, it is obvious that the growth of the town has remained extremely slow during the first half of the present century. It seems that the liberation of Goa has brought into play a number of forces which has given a spurt to the growth of the town.

It, however, seems that much of the new growth is exogenous rather than endogenous in character. After liberation road transport with the rest of the country has increased manifold. In fact for a few years before liberation such transport was very meagre. The export and import of commodities from Goa to the rest of the country and to Goa from the rest of the country were practically banned. Now these bans have been removed and large scale export of cashewnut, arecanut, coconut etc. from Goa to the other parts of the country, by road, has started. As a result, Ponda, through which passes the National Highway No. 3 and also which is at the junction of a number of roads connecting the interior of Goa with the National Highway, has gained in importance. The transport industry, however, is controlled by entrepreneurs from outside. The capital for the same also seems to have been obtained from outside. The second most important factor for the growth of the town, is the establishment of a number of administrative and other institutions. The personnel for these institutions have been obtained from outside. Alongwith the above developments, a number of industries have been established to cater to the consumption needs of increasingly urbanized sector of the population. Among them mention may be made of the Cocacola Factory and Pharmaceutical Drugs Factory. The most important factor contributing to the growth of the town, however, appears to be a qualitative transformation of the hinterland. In the pre-liberation period the whole of Goa was a sort of hole, through which goods from outside used to be smuggled in the continent. It created an artificial affluence and also enabled a section of the people to have fairly high standard of living. But this affluence did not have any multiplication effect. As it was based entirely on goods imported from outside, it did not stimulate productive efforts to a significant extent. As a result, a sort of parasitic attitude was created among the population. After liberation, the hole has been plugged in and the artificial affluence has disappeared. On the other hand, a great emphasis has been given on stepping up production, mainly in the agricultural sector. This has brought about a qualitative change in the relationship of the small towns of Goa with their respective hinterlands. They are not only centres for providing amenities to the population of the surrounding region but also for generating new types of economic activities. It is from such centres that the knowdlege about the improved agricultural practices is disseminated. The improved seeds, fertilizers, and techniques of cultivation and credit facilities are also provided through the institutions existing in them.

The growing specialisation of function of the town is reflected more and more in its morphology and civic administration. Till liberation there was hardly any functional differentiation of the different areas of the town. There was an old market; but shops were also found in the other areas of the town. The residential areas and the shopping and administrative areas were mixed up. After liberation there is a tendency of differentiation of the residential areas and other functional areas. However, the administrative and commercial areas are still to be differentiated from one-another; they remain more or less mixed up. On the other hand, the educational centres remain interspersed with the residential areas. Till liberation, the Municipality looked after civic needs of all the

villages of the concelho (taluk) along with those of the town. After liberation some of the functions of the Municipality relating to the rural areas have been transferred to the N.E.S. blocks and P.W.D. organization. Besides, Gram Panchayat Act has been introduced in the Union Territory and the civic affairs of the villages are looked after by the Gram Panchayat.

The most important aspect of the village life which is still looked after by the Municipality is health and sanitation.

Inside the town the most important activities of the Municipality are provision of lighting and cultural facilities like club, library etc.

While the urban characteristics are being rapidly crystallised in the town, the vestiges of rural life and rural links are still there. Some of them are as follows:

(*a*) In addition to the Municipal wards, there are a few named neighbourhoods in the town. By and large, each known neighourhood has a dominant ethnic group or socio-economic status group.

(*b*) Many of the residents of the town have economic interests in the villages. They frequently visit the village homes or are visited by the relations from the villages.

(*c*) Most of the religious and recreational centres for the residents of the town, are located in the outskirts of the town and these are very frequently visited by them.

As regards rural-urban linkage the following deserve special mention.

(*i*) Ponda is not only a centre of marketing for the people of the surrounding villages but also a centre for social concourse. Some of the restaurants and bars in the town are mainly meant for the rural clientele.

(*ii*) Another important factor promoting rural-urban linkage is the role of the servicing institutions like, schools, hospitals, banks and cinema-hall. It is understood that a good number of persons having accounts in the banks are from the rural areas.

It is interesting to note that there is a reverse commutation from the town to the interior. Such reverse commutation mainly relates to wage earners as well as persons holding white-collar-jobs in the Tyre-sole Retreading Factory, Coca-cola Factory and Match Factory which are situated outside the town. There are also a good number of higher administrative personnel of the mining industry who stay in the town and daily commute to their mines.

Ponda is also involved in inter-urban linkage. Many persons residing in this town daily commute to Panjim and Margao and other small towns of Goa in connection with their economic or educational pursuits. Such commutation is possible because of the existence of a very well organised transport system.

But transport facility, by itself cannot explain the prevalence of considerable inter-urban commutation involving a number of small towns. Rather than commuting from one small town to another, involving some cost, the persons concerned could have shifted their reidence. But the very fact that a good number of them do not do so, seems to indicate that they have deep social and economic roots in their "dormitory" towns, During the rapid survey at Ponda, it was not possible to examine in detail the social and economic consideratios impeding the shift of residence of the persons involved in inter-urban commutation. But it is obvious that for such persons their dormitory town is not just a dormitory, but much more than that.

Is it possible to say what Ponda means to its dwellers, as apart from the persons who are served by it ?

Perhaps to the persons living outside Ponda who receive various services from the town, it is more a place of transmission of modern technology and modern way of life; but do the town dwellers also look upon it primarily in the same way? There are some indicators which seem to suggest that it could be different. If the cultural life of the

town is examined, it is found that in spite of its modern face, it has a traditional soul. The main occasions for the various cultural performances are religious; the themes for the various dramas enacted in the town are also traditional. Even the films drawing more crowd in the cinema hall, seem to reflect the traditional orientation of the town dwellers.

What is the implication ? It appears that the life of the town dwellers move along two orbits—one is modern, the other is ancient. Are there two discrete systems, or do they overlap, interlink or coincide with difference of hues ? For answering these questions a probe is to be made about the ethos of the urban community life of Ponda. The same has not been done in the present study.*

*The conclusion has been included in the paper of Dr. B. K. Ray Buaman in his paper "Ponda—a Small town in the setting of post-liberation developments in Goa" contributed to the seminar on urbanisation held in tne Department of Public Administration, South Gujarat University, Surat from 23rd—25th Januaiy 1971.

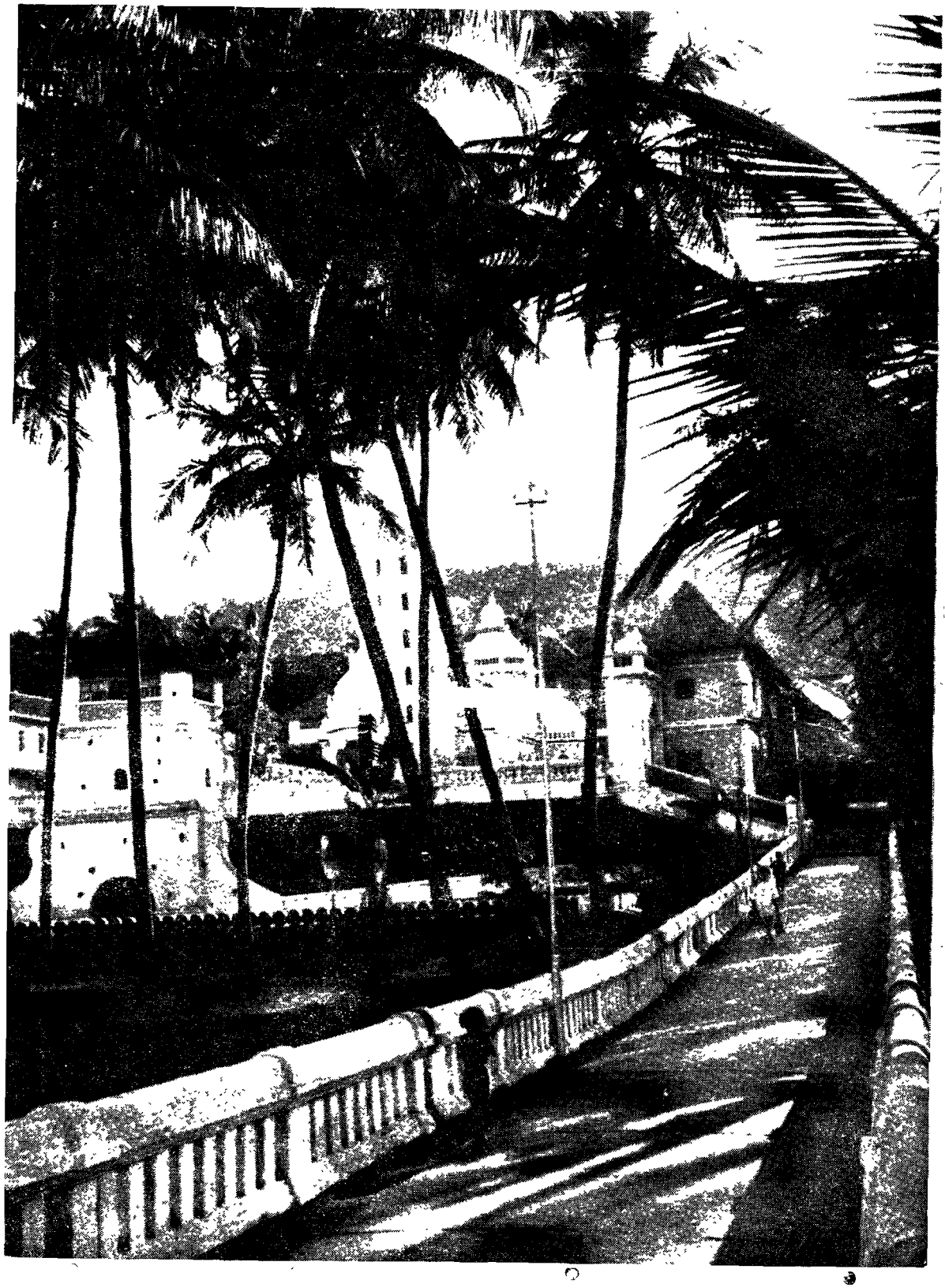


PLATE 1: *A distant panormic view of Shri Mangesh Temple*

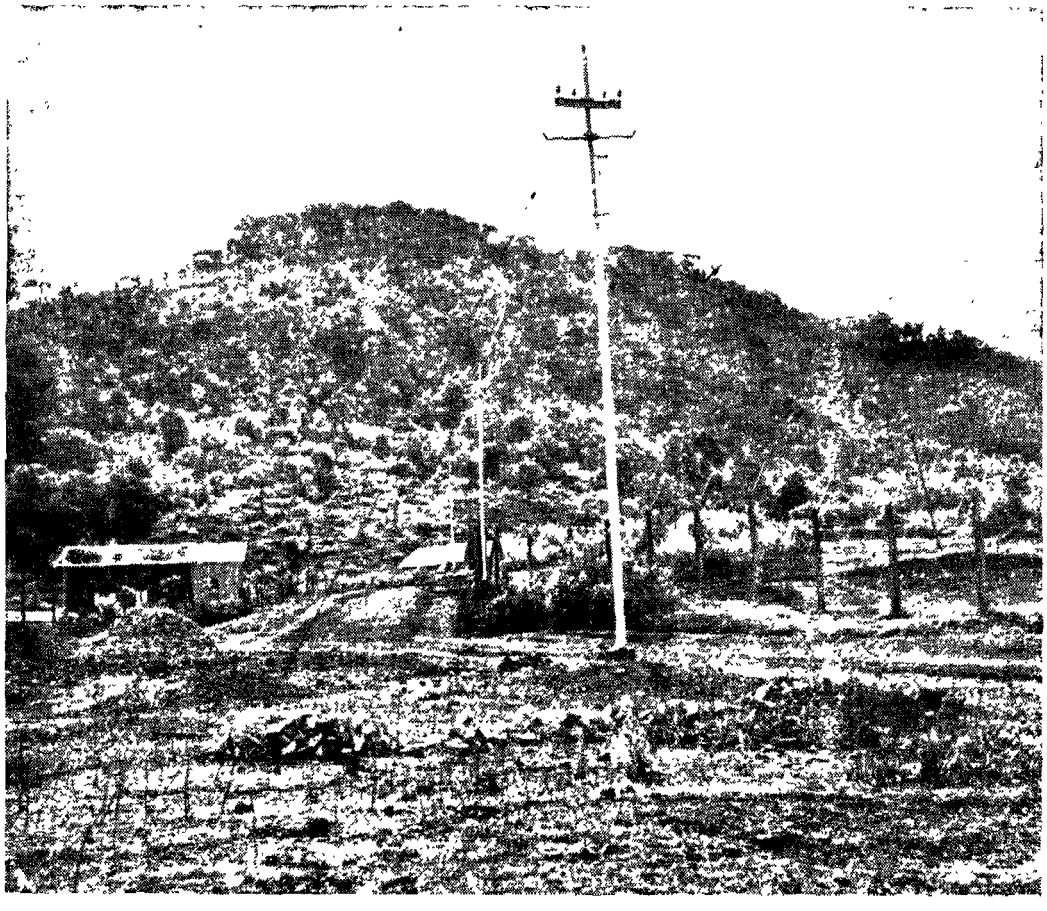


PLATE 2: *Distant view of the Mardangarh Hill*

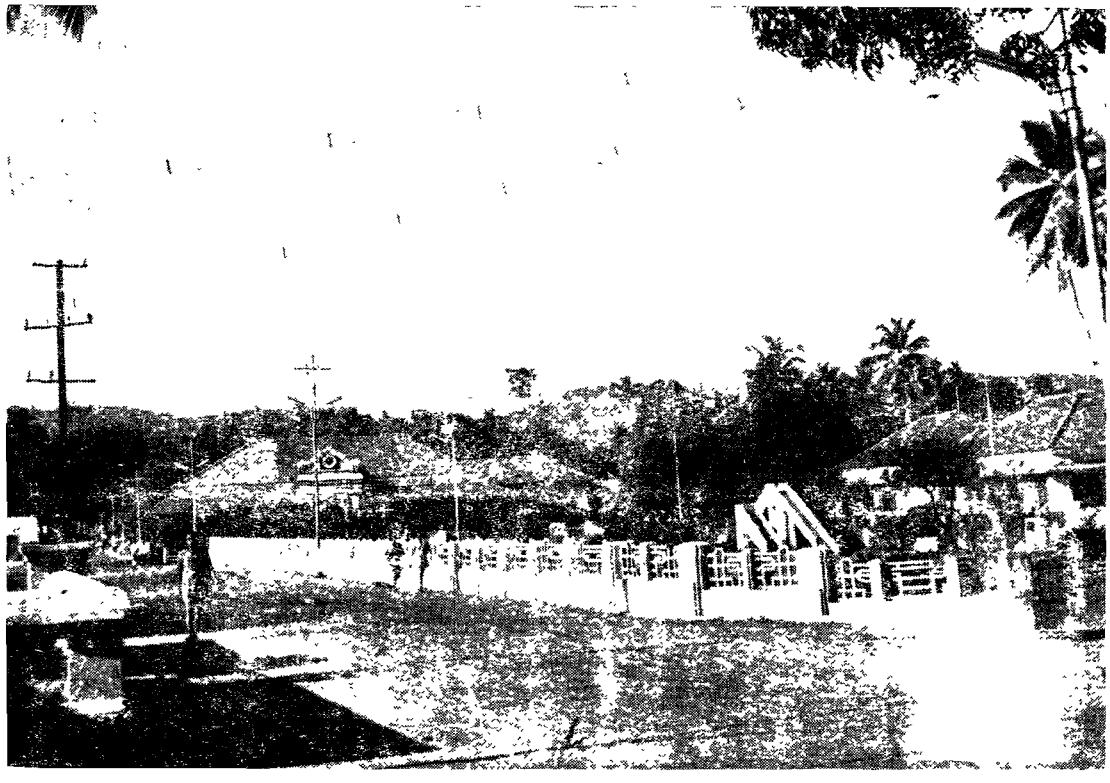


PLATE 3: *Municipal Park in Sadar Area*

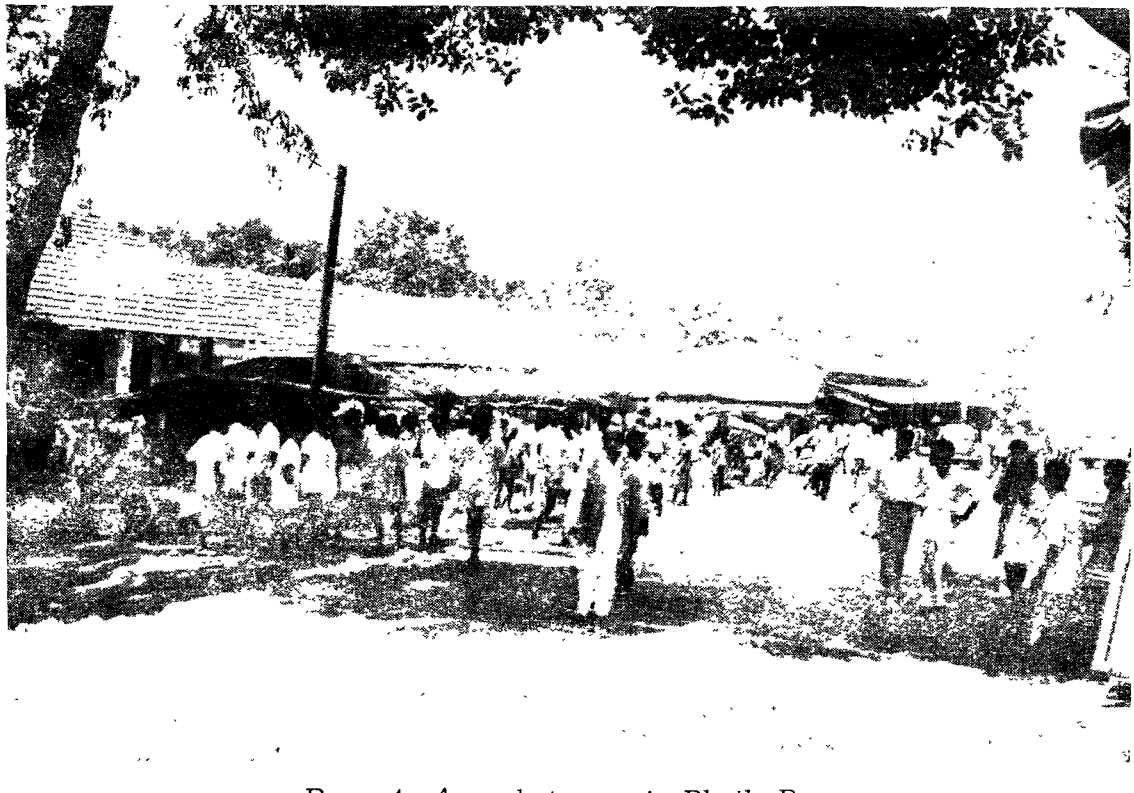


PLATE 4: *A market scene in Bhailo Bazar*



PLATE 5: *Some shops in Bhadio Bazar*

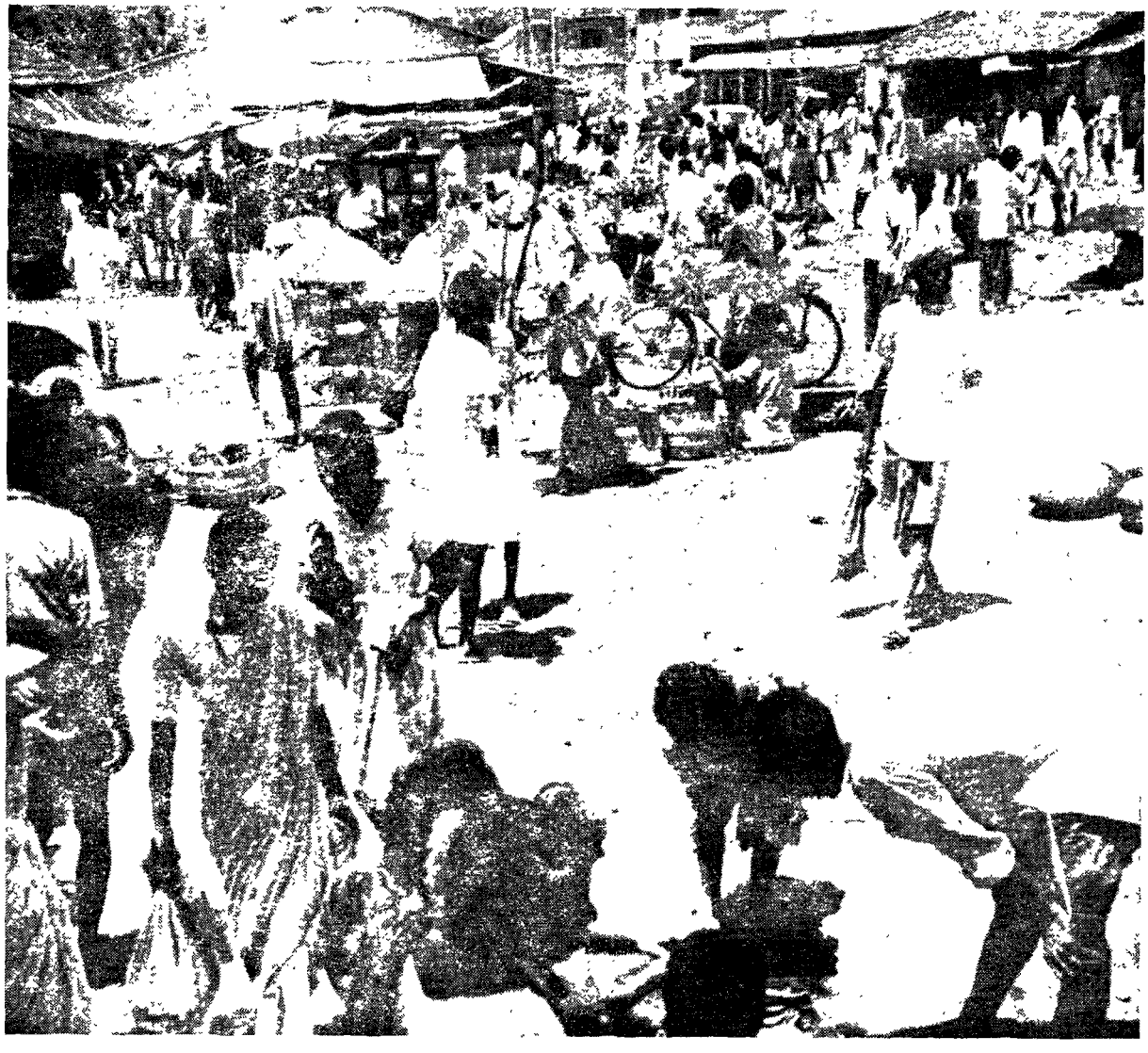


PLATE 6: *Bhadu Bazar market at the close of day*

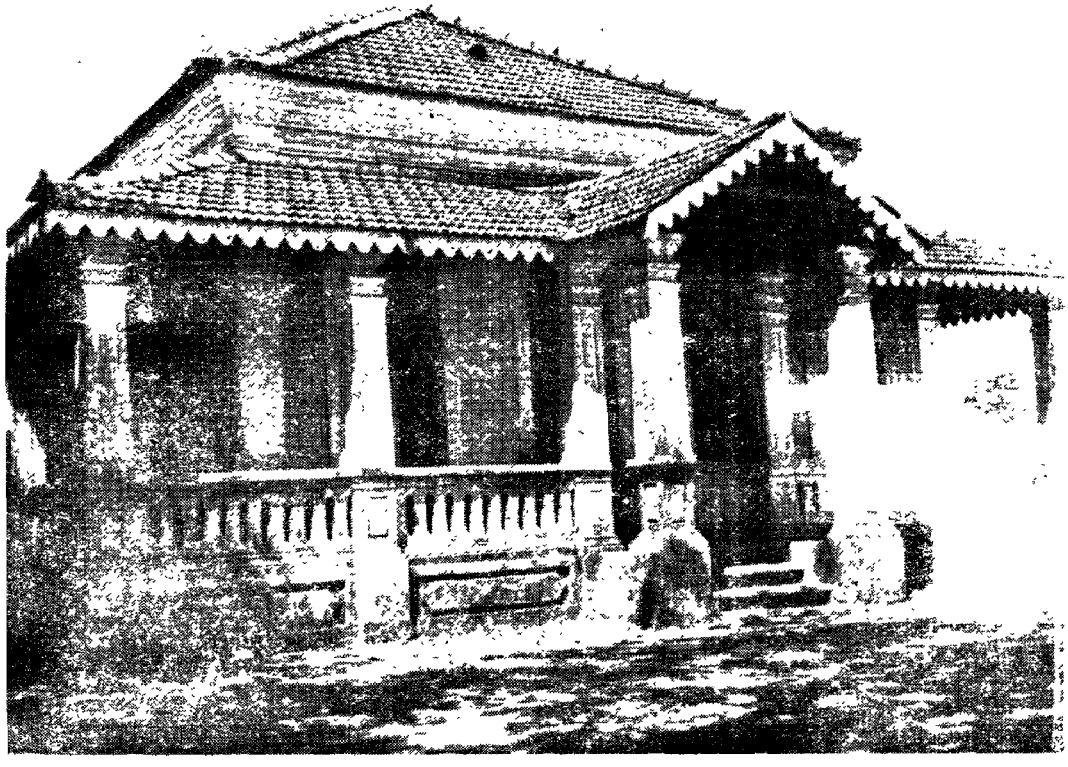


PLATE 7: *A bungalow belonging to a rich Gaur Saraswat Brahman*



PLATE 8: *A modern house belonging to a rich Vani*



PLATE 9: *A poor Madival hut in Khadpabandh Ward*

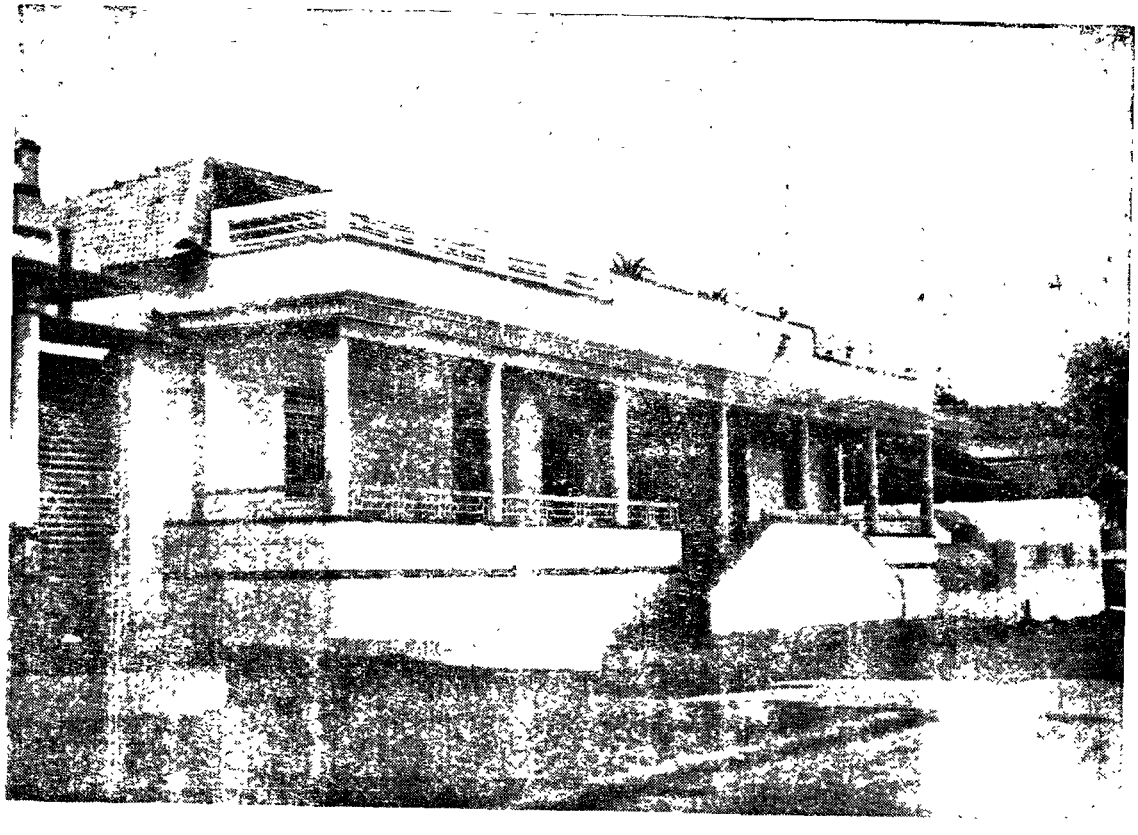


PLATE 10: *A modern bungalow owned by a rich Muslim in Sadar Ward*

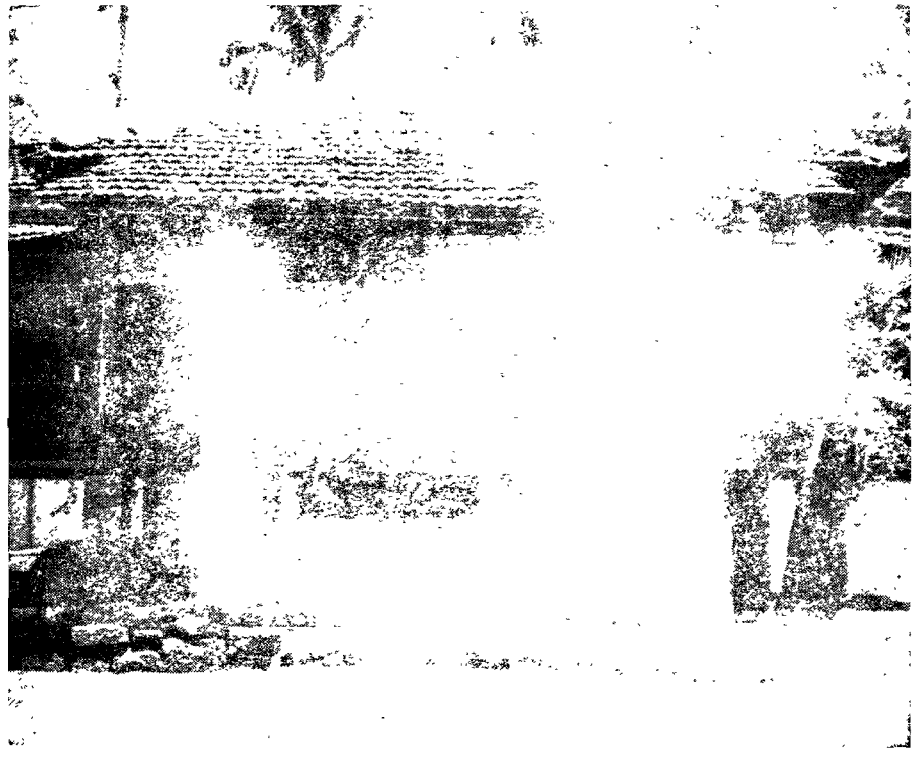


PLATE 11: *A typical house of a middle class Christian in Sadar*



PLATE 12: *House of a Christian businessman in Santacruz Ward*



PLATE 13: *House of a poor Christian in Khadpabandh Ward*

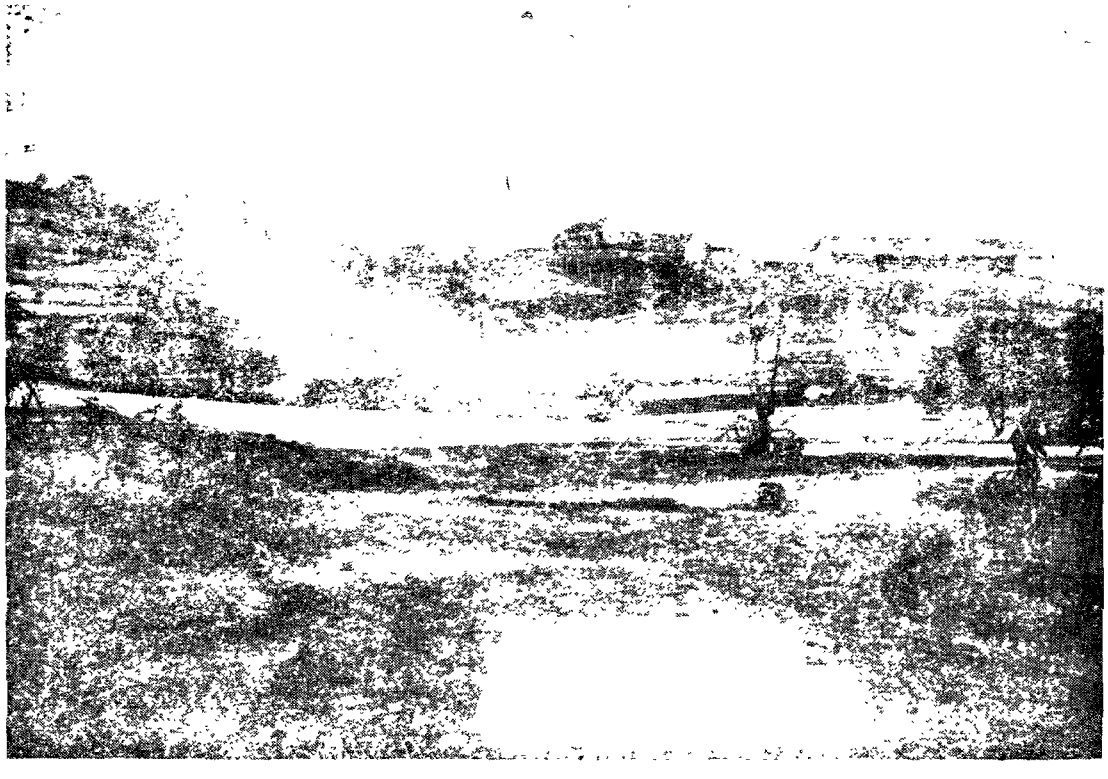


PLATE 14: *A distant view of the Military Training School*



PLATE 15: *Mamalatdar (Administrator) Office in Sadar Area*

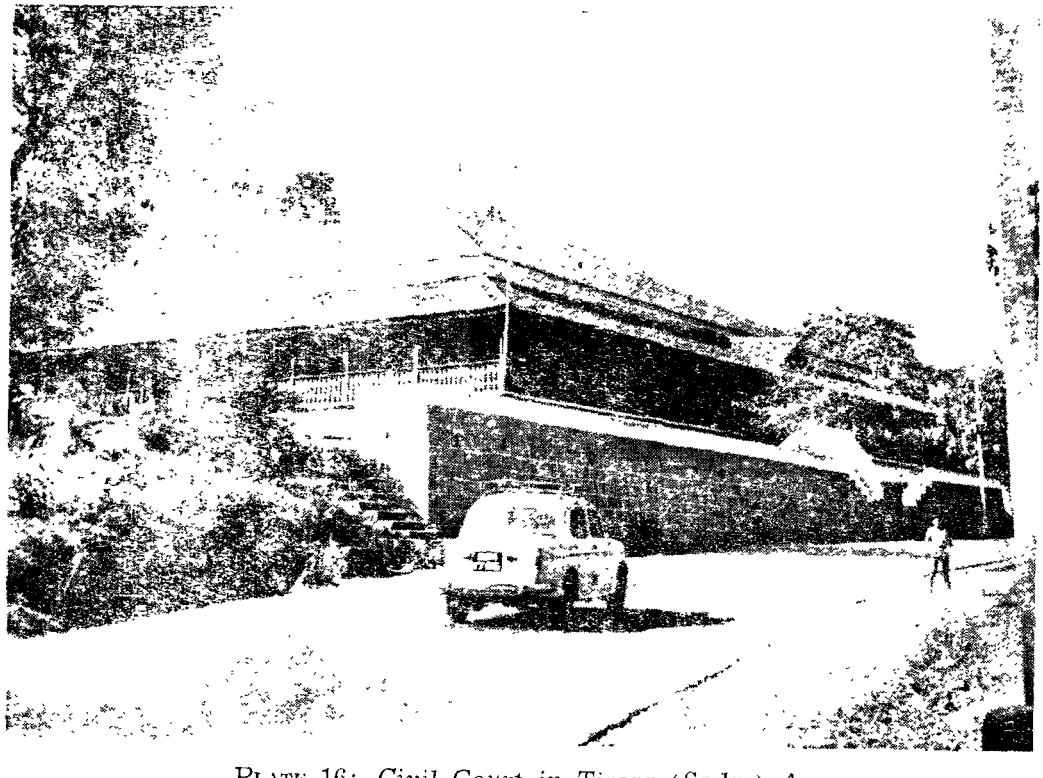


PLATE 16: *Civil Court in Tiscar (Sadar) Area*

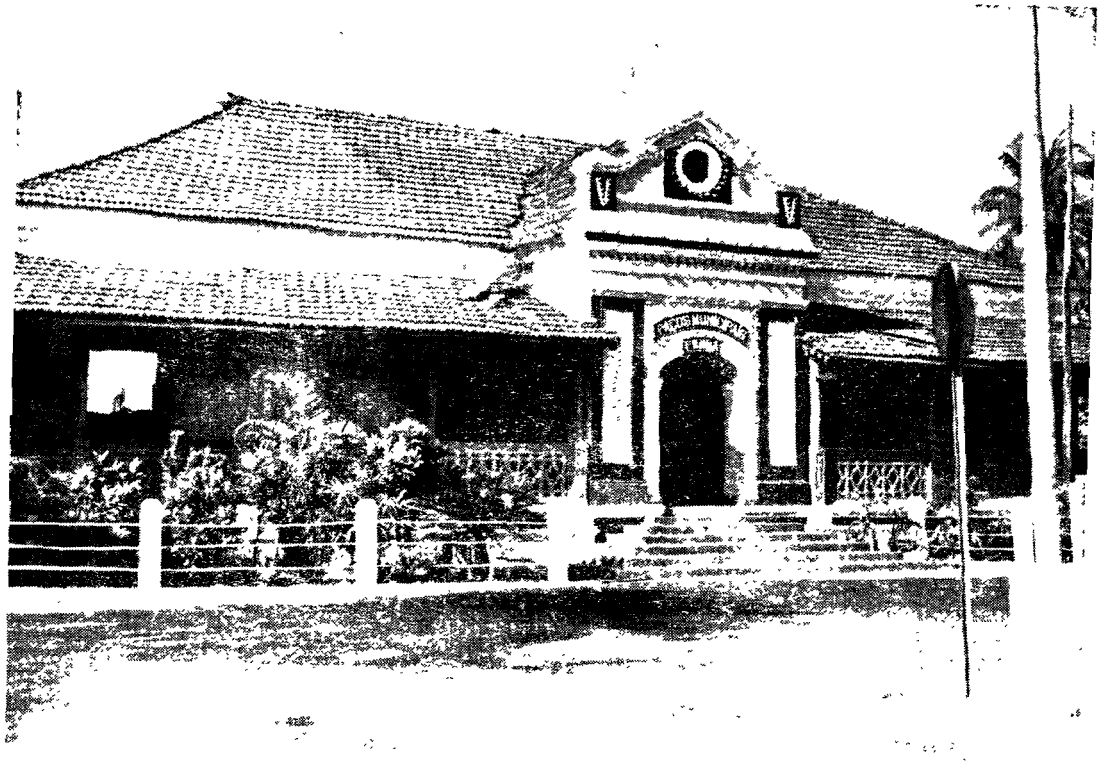


PLATE 17: *Municipal Office in Sadar Area*

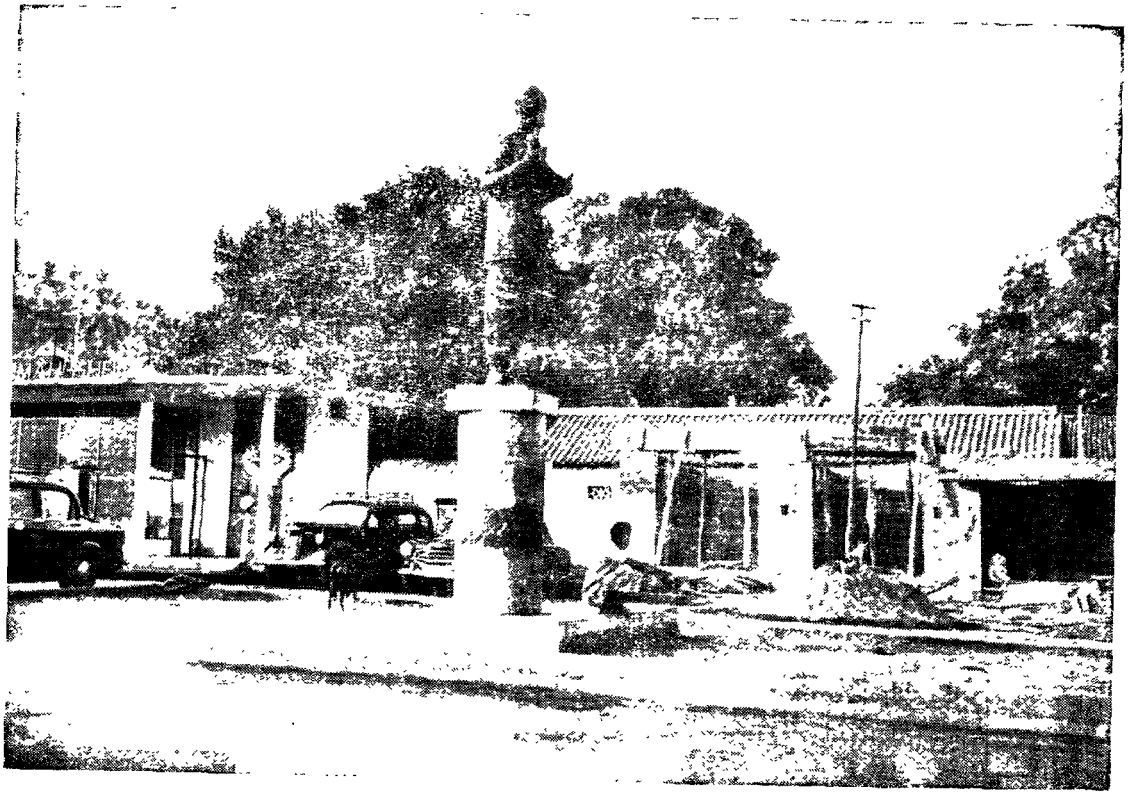


PLATE 18: *Stone statue of Dada Vaidya in New Market Area*

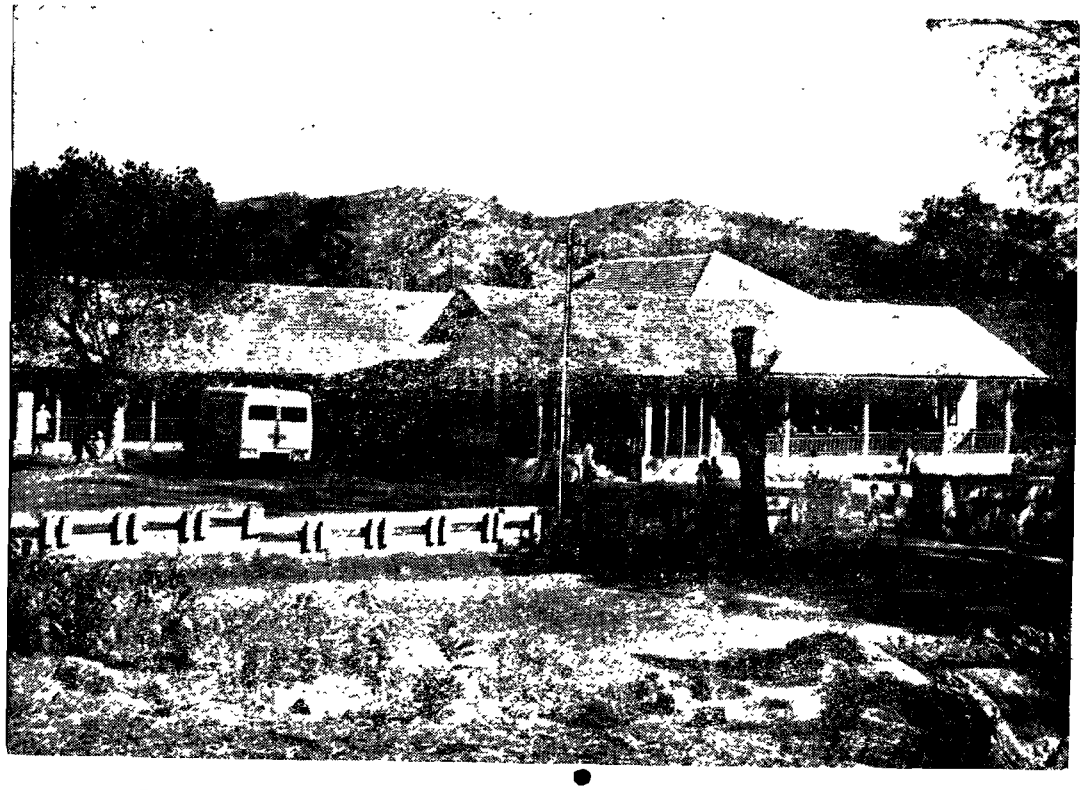


PLATE 19: *Civil Hospital in Saibinichembhata (Sadar) Area*



PLATE 20: *State Bank of India in Sadar Area*

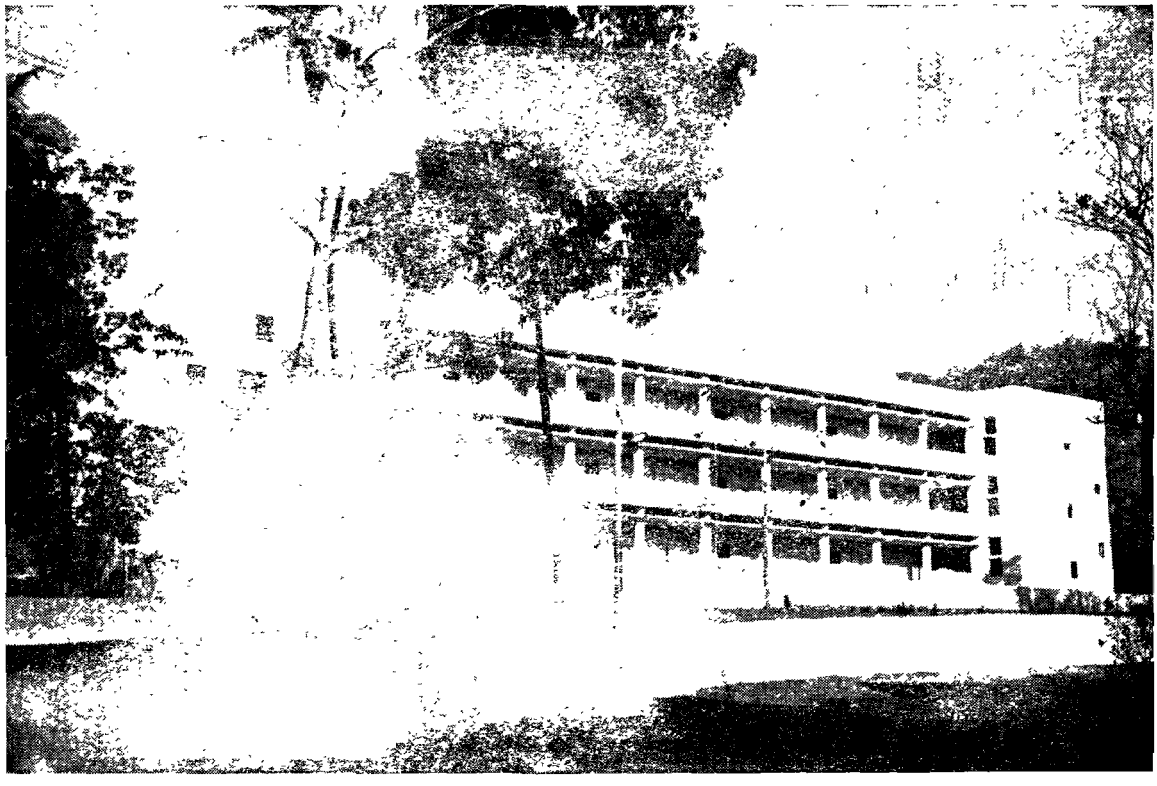


PLATE 21: *Almeida College in Khadpabandh Ward*

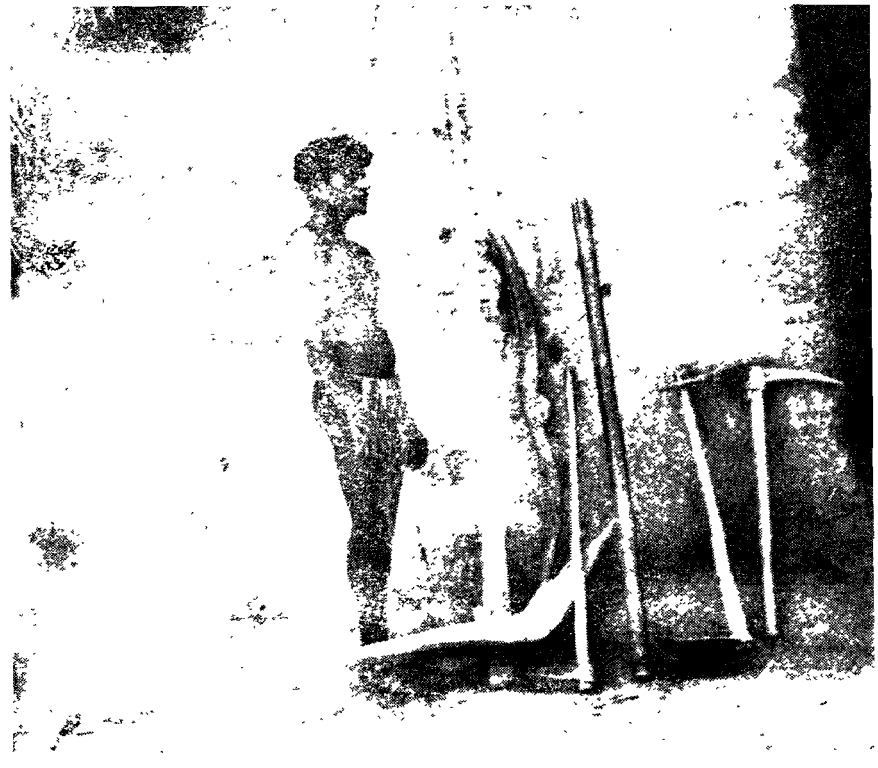


PLATE 22: *Profile of a Gavada youngman standing by the side of different agricultural implements in front of his house*



PLATE 23: *Household utensils in a poor Gavada house*



PLATE 24: *A Brahman betelnut-trader in old bazar*



PLATE 25. *A Gaur Sarasvat Brahman in his traditional costume*

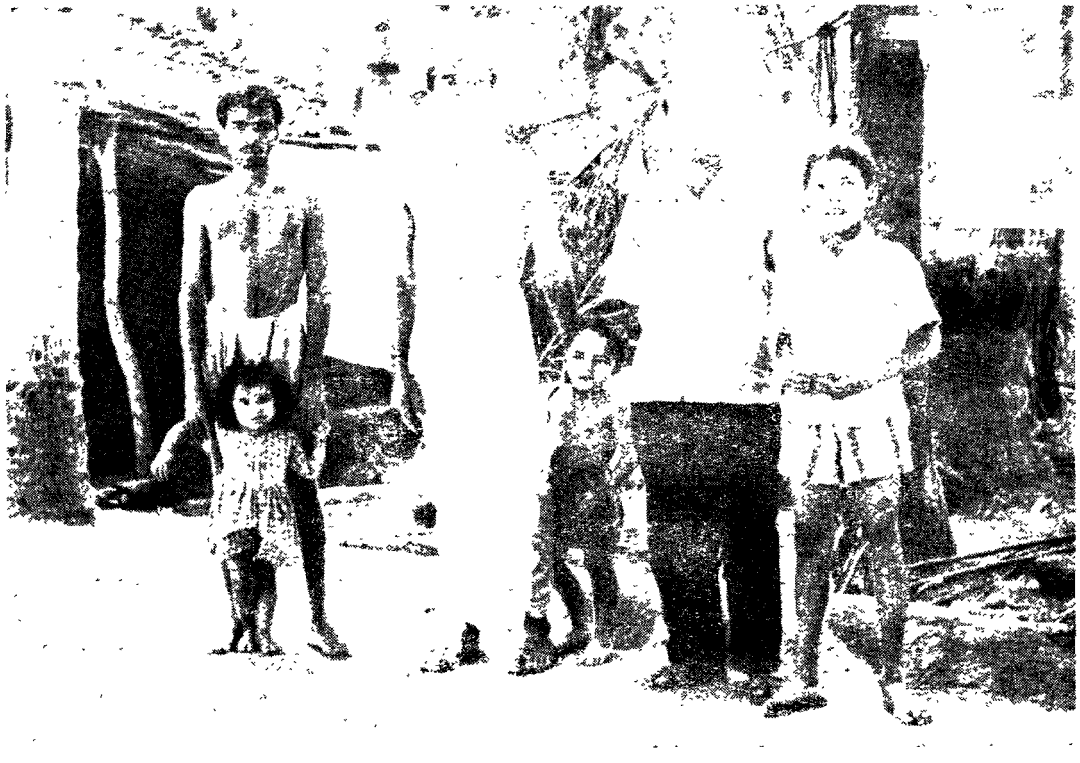


PLATE 26. *Some members of a Karhada Brahman family in Durgabhat Ward*



PLATE 27: *A Vani family in Durgabhat Ward*



PLATE 28: *A poor Naik family in Santaeruz Ward*

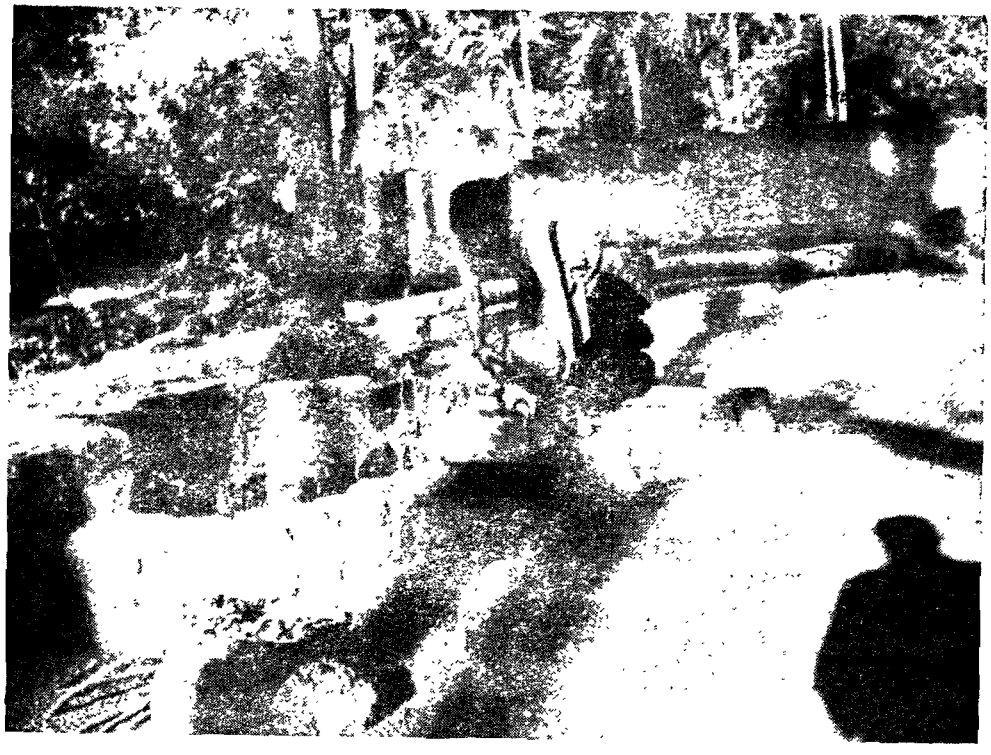


PLATE 29: *A Naik lady drawing water from an old well in Varcornen Ward*



PLATE 30: *A poor Gavada family in Khadpabándh Ward*



PLATE 31: *A poor Gavada labourer*



PLATE 32: *A Gavada lady in her traditional attire*

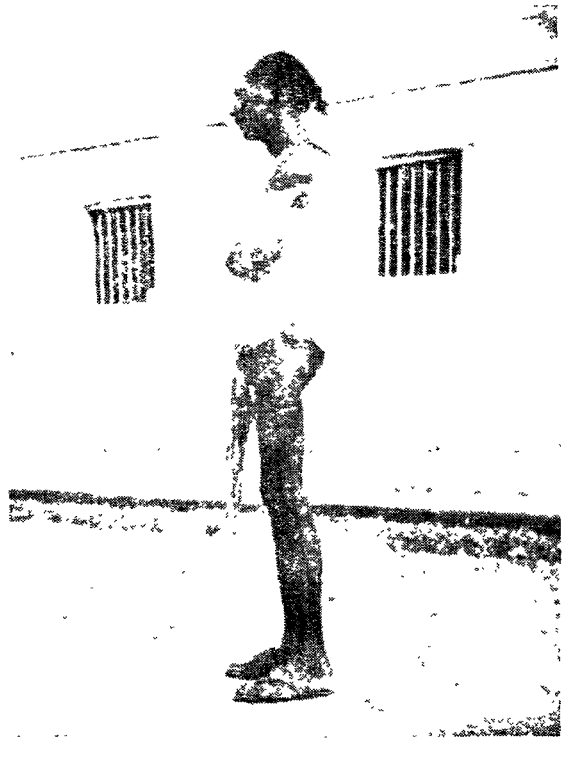


PLATE 33: *An old Gavada milkman in traditional attire*



PLATE 34: *Close up of the presiding deity and its priest at Vithoba Temple*

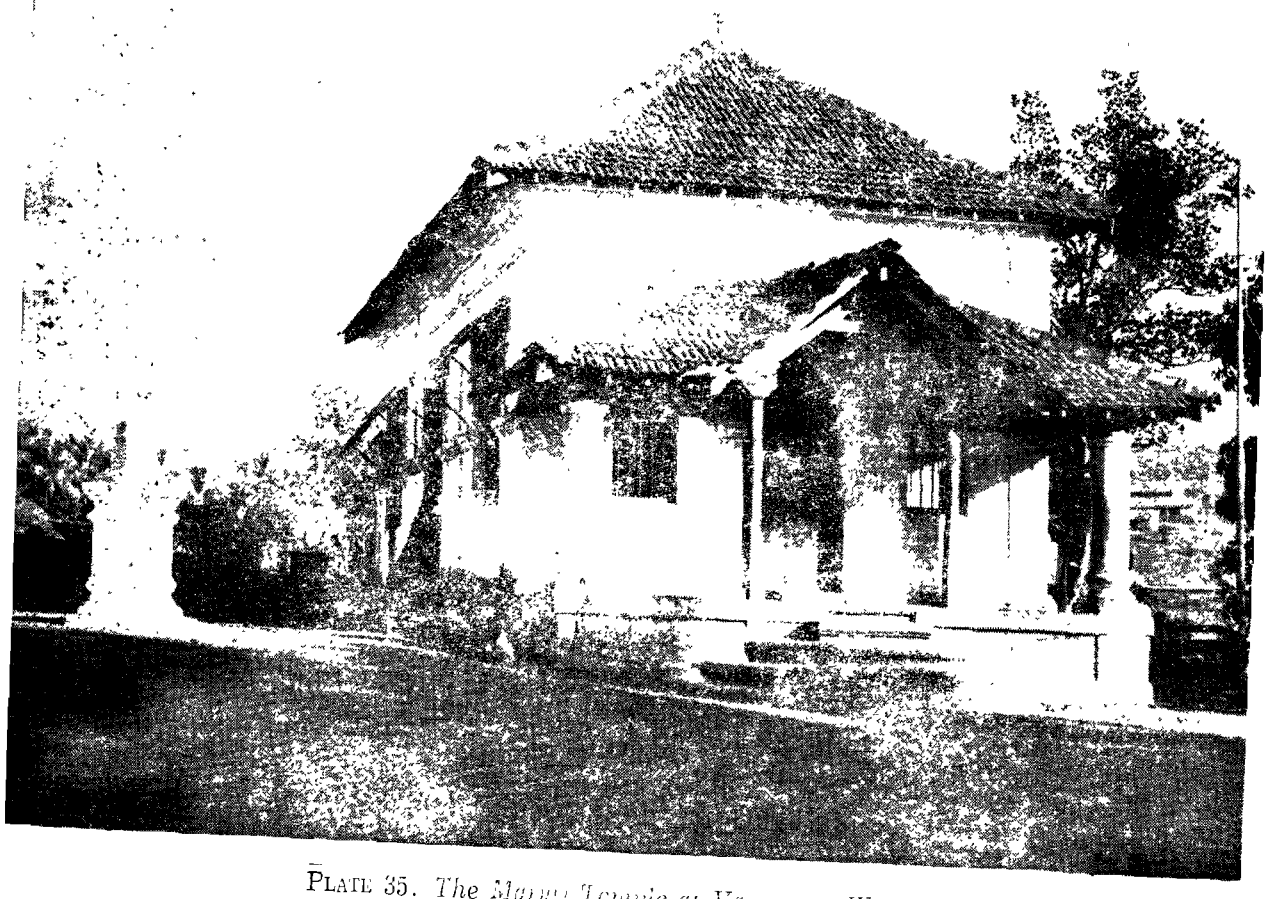


PLATE 35. *The Maruti Temple at Vaccoraen Ward*



PLATE 36: *Tulsi (Ocimum sanctum) Brindaban shrine in the house of Vani businessman in Khadpabandh Ward*



PLATE 37: *Tulsi (Ocimum sanctum) Brindaban shrine in the house of a poor Gavada in Khadpabandh Ward*



PLATE 38: *The Devachar shrine with flags around a bush for driving away the evil spirits*

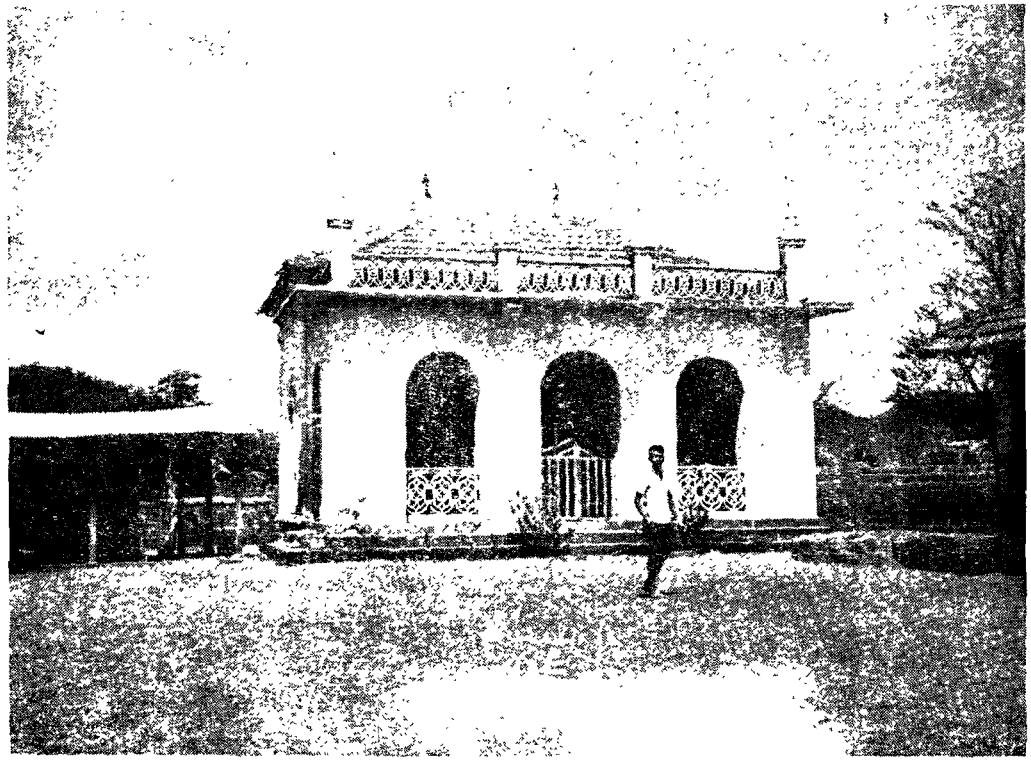


PLATE 39. *New Mosque (Masjid) in Bhailo Bazar Area*



PLATE 41: *An old mosque by the side of a huge masonary tank with Mahrab designs*



PLATE 42: *A chapel in Sadar Area*

APPENDIX I

Particulars of Bus Routes and number of Trips on each Route

Panjim-Ponda Road	Ponda-Durbat Road	Ponda-Margao Road	Ponda-Belgaum Road	Ponda-Savoiverem Road
1. Tonca-Marcela to Margao (8)	1. Panjim to Quela (1)	1. Tonca-Marcela to Margao (8)	1. Panjim to Valpoi (2).	1. Panjim to Savoiverem (2).
2. Panjim to Margao (27)	2. Panjim to Durbat (3)	2. Panjim to Margao (27)	2. Panjim to Dabal (2).	2. Savoiverem to Margao (2).
3. Panjim to Valpoi (2)	3. Kharvado-Mangesh *via* Ponda (6).	3. Panjim to Sadashivgad (3)	3. Panjim to Collem (2).	
4. Panjim to Dabal (2)	4. Bandora to Margao (1)	4. Panjim to Sanguem (2).	4. Panjim to Sancordem (1).	
5. Panjim to Quela (1)		5. Panjim to Zambaulim (1).	5. Panjim to Belgaum (3).	
6. Panjim to Collem (2)		6. Panjim to Sanvordem-Curchorem (8).	6. Panjim to Hubli (1).	
7. Panjim to Sanvordem-Curchorem (1).		7. Marcaim to Margao (2).	7. Panjim to Opa (2).	
8. Panjim to Durbat (3).		8. Valpoi to Margao (2).	8. Valpoi to Margao (2).	
9. Kharvado-Mangesh *via* Ponda (6).		9. Mapusa to Margao (16).	9. Mapusa to Margao (16).	
10. Panjim to Sadashivgad (3).		10. Margao to Hubli (1).	10. Panjim to Velguem. (2).	
11. Panjim to Belgaum (3).		11. Margao to Belgaum (1).	11. Margao to Hubli (1).	
12. Panjim to Bangalore (1).		12. Sanguem to Mapusa (1).	12. Margao to Belgaum (1).	
13. Panjim to Hubli (1).		13. Sanguem to Siolim (1).	13. Sanguem to Mapusa (1).	
		14. Zambaulim to Mapusa (1)	14. Sanguem to Siolim (1).	
14. Panjim to Sanguem (2).		15. Netrawalim to Panjim (1).	15. Zambaulim to Mapusa (1).	
15. Panjim to Zambaulim (1)		16. Savoiverem to Margao (2)	16. Sanquolim to Margao (1).	
16. Panjim to Sanvordem-Curchorem (8).		17. Bandora to Margao (1).	17. Ventem to Margao (1).	
17. Panjim to Savoiverem (2).		18. Sanquelim to Margao (1).	18. Velguem to Margao (1).	
18. Marcaim to Margao (2).		19. Ventem to Margao (1).	19. Vasco-da-Gama to Sawantawadi (1).	
19. Panjim to Opa (2).		20. Velguem to Margao (1).	20. Vasco-da-Gama to Belgaum (1).	
20. Panjim to Velguem (2).		21. Vasco-da-Gama to Sawantawadi (1)	21. Margao to Sawantawadi (1).	
21. Netrawalim to Panjim (1).		22. Vasco-da-Gama to Belgaum (1).	22. Mapusa to Sadashivgad (1).	
		23. Margao to Sawantawadi (1).		
		24. Mapusa to Sadashivgad (1).		

APPENDIX II

Statement showing Volume of Trade by Transport Corporation of India Pvt. Ltd.

Name of Transport Corporation	Category of goods	Quantity sent to Centres in various States (in Kgs.)							
		Maharashtra			Gujarat	Mysore		Uttar Pradesh	
		Bombay	Kumta	Poona	Jamnagar	Mangalore	Bellary	Kanpur	Allahabad
Transport Corporation of India, Pvt. Ltd.	Betelnut	303	380	..	108	154	..	39,838	37,105
Do.	Cashewnut	—	—	360	14	—	145	10,904	..
Do.	Ladyfinger	—	—	—	50	..	—	..	..

APPENDIX III (A)

Volume of trade by M/s. Ghatge and Patil (P) Ltd.

(Outward Trade)

Name of Transport Company	Category of Goods	Quantity sent to Centres in various States					
		Gujarat	Madras	Maharashtra		Mysore	
		Ahmedabad	Coimbatore	Bombay	Sangli	Belgaum	Hubli
M/s. Ghatge and Patil, (Transport) Pvt. Ltd.	Motor Parts	..	..	10 Kgs.	..	..	..
	Old Polishing Machine	..	..	174 Kgs.	..	..	..
	Electric Goods	..	..	18·50 Kgs.	..	..	..
	Old Tyres .	..	2,547 Kgs.	..	..	86 Kgs.	..
	Retreaded Tyres	..	..	35 Kgs.	..	..	759 Kgs.
	Flush Door	..	..	27 Kgs.	..	..	..
	Table	..	..	..	100 Kgs.	..	..
	Quartz	..	..	15 Kgs.	..	..	..
	Clothes	..	..	1,127 Kgs.	49·7 Kgs.	..	..
	Eatables	..	28 Kgs.	..	..	..	..
	Cashewnut	5 quintal	..	..	..	..	..
	Pine Apple	..	..	68 Kgs.	720 Kgs.	..	..
	Betelnut	..	..	11 Kgs.	..	..	..
	Coca Cola	..	..	..	..	Full load 15 to 18 tons.	..

Appendix III (B)

(Inward Trade)

Name of Transport Company	Category of goods	Quantity received at Ponda from Centres in various States in Kilogrammes.																	
		Gujarat	Madras							Maharashtra						Mysore			
		Ahmedabad	Coimbatore	Karur	Kumar Palyam	Madurai	Salem	Shivakashi	Trichur	Bombay	Bagalkot	Ichelkaranji	Kolhapur	Poona	Satara	Bangalore	Belgaum	Hubli	
M/s Ghatge & Patil (Transport, Pvt. Ltd.)	Handloom Saree	..	..	..	..	..	30	..	..	..	..	150·5	112	..	..	60	..	..	
	Handloom Cloth	..	..	82	17	61	..	..	..	..	..	..	16	..	..	..	..	56	
	Bel yarn	..	..	..	..	..	..	..	..	20	..	..	..	..	..	..	..	..	
	Cotton bags	..	..	..	..	..	..	..	..	..	..	..	..	15	..	..	..	..	
	Cotton Baniyans	..	..	..	..	..	..	..	133·5	..	..	..	..	..	..	..	..	..	
	Cotton clothes	..	..	45·5	46	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Bedsheets	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Mill Cloth	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	580	
	Ribbon	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	13	
	Embroidery	..	..	..	..	21	..	..	..	..	..	..	..	..	..	..	..	..	
	Motor Parts	82	..	..	..	..	..	..	..	560·35	..	..	5 0	..	..	..	..	..	
	Machines and Bulbs	..	..	..	..	..	..	..	..	1,995	..	..	..	..	..	..	..	..	
	Scientific Apparatus	..	..	..	..	..	..	..	..	48	..	..	..	..	..	..	..	..	
	Petromax and Stoves	..	..	..	..	..	..	..	..	34	..	..	..	..	..	..	..	..	
	Batteries	..	..	..	..	..	..	..	..	33	..	..	..	..	..	..	..	.	
	Electrical Goods & wires	117	..	..	..	..	..	..	..	26	..	..	..	148	..	..	..	..	
	G. Pannels	..	..	..	..	..	..	..	..	17	..	..	..	..	..	..	..	..	
	Saw plates	..	..	..	..	..	..	..	..	37	..	..	..	..	..	..	..	..	
	Tyre (old and new)	..	6,450	..	..	..	..	..	..	21	..	..	..	..	..	..	..	..	
	Rubber Goods including tube	..	..	..	..	..	..	..	..	1,208	..	..	..	..	..	.	..	..	
	Empty Coca Cola Bottles	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	Full load	..	
	Household Articles	..	..	..	..	..	..	..	..	200	..	..	..	..	..	..	..	..	
	Cycle Goods and Parts	..	..	..	..	..	..	..	..	174	..	..	..	..	..	..	..	..	
	Calendars	..	..	..	..	..	..	106·8	..	..	..	..	..	..	..	..	..	..	
	Maps	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..	
	Novelty Goods	..	..	..	..	..	..	..	..	..	60	..	..	..	..	..	..	..	
	P. Form (papers)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
	Slates	..	..	..	..	..	172	..	..	..	108	..	..	..	..	..	..	..	
	Chappel	..	..	..	..	..	..	..	..	..	..	..	..	..	..	46	..	..	
	Sports Goods	..	..	..	..	..	..	..	..	..	..	..	10	..	..	..	..	..	
	KumKum	..	..	..	..	..	..	..	..	..	..	..	..	284	..	..	..	..	
	Folders	..	..	..	..	..	..	..	..	..	..	..	..	..	20	..	..	..	
	Printing Stationery	..	..	..	..	..	..	..	..	..	..	..	..	19	..	..	..	..	
	Medicines	..	..	..	..	..	..	..	..	..	..	..	..	16	40	..	..	..	
	M. (Patrika)	..	..	..	..	..	..	..	..	..	..	..	..	20	..	..	..	..	
	Books	..	..	..	..	..	..	..	..	152	..	..	..	13		.	..	..	
	Cup Board	..	..	..	..	..	..	..	..	260	..	..	..	..	..	..	..	..	
	Dhoop (Incense)	1	..	..	..	..	..	..	..	53	..	..	..	..	..	..	..	..	

APPENDIX IV

Death by cause in Ponda Concelho in 1963-1964 (Rural, Urban and Total)

Code No.	Causes of deaths (Intermediate list of 150 causes)	1963			1964		
		R	U	T	R	U	T
	Total	612	38	650	612	42	654
A-1	Tuberculosis of respiratory system	14	..	14	23	..	23
A-2	Tuberculosis of menonges and central nervous system	1	..	1	..	..	..
A-3	Tuberculosis of intestines, peritoneum and mesenteric glands	1	..	1	..	..	..
A-5	Tuberculosis all other forms	2	..	2	..	..	..
A-12	Typhoid fever	3	..	3	1	..	1
A-13	Paratyphoid fever and other Salmonella infections	1	..	1	..	..	..
A-16	Dysentery, all forms	3	..	3	2		2
A-22	Whooping cough	1	..	1	1	..	1
A-26	Tetanus	8	..	8	15	..	15
A-32	Measles	..	..	..	2	..	2
A-34	Infectious hepatitis	1	..	1	..	..	..
A-36	Typhus and other rickettsial diseases	..	..	..	..	..	..
A-37	Malaria	2	..	2	2	..	2
A-42	Other diseases due to helminths	12	..	12	15	..	15
A-43	All other diseases classified as infective and parasitic	5	..	5	2	..	2
A-44	Malignant neoplasm of buccal cavity and pharinx	..	..	..	2	..	2
A-45	Malignant neoplasm of oesophagus	2	1	3	1	..	1
A-46	Malignant neoplasm of stomach	4	1	5	3	..	3
A-47	Malignant neoplasm of intestine except rectum	1	..	1	1	..	1
A-50	Malignant neoplasm of thachea bronchus and lungs not specified as secondary	1	..	1	..	1	1
A-52	Malignant neoplasm of cervix uteri	..	..	..	1	..	1
A-53	Malignant neoplasm of other and unspecified parts of uterus	..	..	..	1	..	1
A-57	Malignant neoplasm of other and unspecified sites	15	..	15	14	..	14
A-60	Benign neoplasm and other unspecified neoplasms	1	..	1	..	..	..
A-63	Diabets millitus	3	..	3	3	..	3
A-64	Avitaminosis and other deficiency states	15	..	15	5	2	7
A-65	Anaesia	8	..	8	9	..	9
A-66	Allergic disorders; all other endocrine, metabolic, and blood diseases	17	..	17	17	..	17
A-67	Psychosis	..	..	..	1	..	1
A-70	Vascularlesions affecting central nervous system	29	3	32	21	1	22
A-71	Non-meningococcal meningitis	2	..	2	..	..	..
A-73	Epilepsy	3	..	3	..	..	..
A-78	All other diseases of nervous system and sense organs	5	..	5	27	3	30
A-79	Rheumatic fever	..	..	..	1	..	1
A-80	Chronic rheumatic heart disease	1	..	1	1	..	1
A-81	Arteriosclerotic and degenerative heart disease	36	2	38	36	5	41
A-82	Other diseases of heart	13	2	15	13	2	15
A-83	Hypertension with heart disease	..	..	..	2	..	2
A-84	Hypertension without mention of heart	..	..	..	1	..	1
A-85	Diseases of arteries	2	1	3	1	..	1
A-86	Other disease of circulatory system	..	..	..	1	..	1
A-88	Influenza	1	..	1	..	..	..
A-89	Labor pneumonia	..	..	..	..	..	..
A-90	Bronchopheumonia	16	..	16	11	3	14
A-91	Primary atypical, others and unspecified pheumonia	15	2	17	8	..	8
A-92	Acute bronchitis	2	..	2	3	..	3
A-93	Bronchitis, chronic and unqualified	13	1	14	17	..	17
A-94	Hypertrophy of tonsils and adenoids	..	..	..	..	..	..
A-95	Empyema and abscess of lung	2	..	2	1	..	1
A-96	Pleurisy	1	..	1	..	..	..
A-97	All other respiratory diseases	..	1	1	2	..	2
A-98	Diseases of teeth and supporting structures	2	..	2	..	..	..
A-99	Ulcer of stomach	..	..	..	1	..	1
A-100	Ulcer of duodenum	1	..	1	1	..	1
A-102	Appendicitis	2	..	2	..	..	..
A-104	Gastro-enteritis and colitis, except diarrhoea of the newborn	8	..	8	14	1	15
A-105	Cirrhosis of liver	30	2	32	32	2	34
A-107	Other diseases of digestive system	6	..	6	7	..	7
A-108	Acute nephritis	1	2	3	6	..	6
A-109	Chronic, other, and unspecified nephritis	7	1	8	11	..	11
A-114	Other diseases of genito-urinary system	..	..	..	1	..	1
A-116	Toxaemias of pregnancy and the puerperium	1	..	1	..	1	1
A-117	Haemorrhage of pregnancy and child-birth	..	..	..	1	..	1
A-120	Other complications of pregnancy child birth and the puerperium	1	..	1	..	..	..
A-128	Congenital malformations of circulatory system	..	..	..	1	..	1
A-119	All other congenital malformations	9	1	10	..	..	..
A-130	Birth injuries	..	..	..	1	..	1
A-131	Postnatal asphyxia and atelectasis	1	2	3	..	1	1
A-132	Infections of the newborn	8	2	10	5	..	5
A-134	All other defined diseases of early infancy	5	..	5	4	1	5
A-135	Ill-defined diseases peculiar to early infancy, and immaturity unqualified	23	3	26	33	6	39
A-136	Senility without mention of phychosis	138	9	147	159	6	165
A-137	Ill-defined and unknown causes of morbility and mortality	95	1	96	57	6	63
AE-138	Motor vehicle accidents	..	..	..	2	1	3
AE-141	Accidental afalls	1	..	1	1	..	1
AE-143	Accident caused by fire and explosion of combustible aterial	2	..	2	1	..	1
AE-146	Accidental drowning and submersion	5	1	6	4	..	4
AE-147	All other accidental causes	2	..	2	2	..	2
AE-148	Suicide and self-inflicted injury	..	..	..	1	..	1
AE-149	Homicide and injury purposely inflicted by other persons (not in war)	1	..	1	..	..	..
AN-138	Fracture of skull	2	..	2	..	..	..
AN-139	Fracture of spine and trunk	..	..	..	1	..	1
AN-140	Fracture of limbs	..	..	..	1	..	1
AN-145	Laceration and open wounds	..	..	.	3	..	3
AN-146	Superficial injury, confusion and crushing with intact skin surface	1	..	1	..	..	..
AN-148	Burns	..	..	..	1	..	1
AN-149	Effects of poisons	1	..	1	2	..	2
AN-150	All other unspecified effects of external causes	8	1	9	4	..	4

APPENDIX V

Details of various educational institutions surveyed in Ponda Town

Purnanand Saraswati Vidyalaya

As stated earlier this school was started in 1912 by Goa Vidya Prasarak Mandal. After liberation, the name of the school has been changed into Purnanand Saraswati Marathi Shala. Shri Purnanand Saraswati is a Hindu monk living in an adjoining village. He is very much respected in the area.

Originally the school was housed in a kacha building near the present site of Marathi Shala. This building was abandoned after two years and the school was shifted to the premises of Kapileshwari temple, at the outskirts of the town. After three years, 1916-17, the school was again shifted to a building in old bazar, which is at present owned by Sri Janardan Usgaonkar. At that time it was owned by a Christian viz. Sri Caitano Francisco who gave it on a monthly rent of Rs. 50 for a period of three years. During that time, the present building of the school was constructed with funds collected by Dada Vaidya, Sri Kerkar and other social workers of the town. Dada Vaidya donated the plot of land on which the school is situated. The present building of the school is a kacha two-storied one. The floor is the cement coated, the roof is of tile and the walls are of mud. There are electric fittings and tape water connection in the building.

The building is a commodious one. The classes are held on the first floor and the ground floor is utilised for other purposes. In one portion is located the hostel of Almeida school. Another portion is rented to Mahila Mandal, for holding craft classes. Two rooms have also been allotted to teachers of Almeida school. At the existing market rate, the building of the school is valued at Rs. 20,000 (Approx.)

The affairs of the school are looked after by a managing committee consisting of five members. It is interesting to note that all the five members are Brahmin by religion. Their particulars are furnished at Annexure.

There are three teachers in the school including the headmaster. All of them are Hindus by religion. Out of these three teachers, two are Brahmin and one is Vani by caste. All the three teachers have passed vernacular final which is equivalent to Junior secondary standard.

There are 156 students in the school. Out of them 146 are Hindus, 6 are Christians and 4 are Muslims. The breakup of the total number of students class by class is as follows :—

Class	Number
I	50
II	37
III	35
IV	34

It is to be noted that, except for Class I in all the other classes the number of pupils are more or less the same. This indicates that either the rate of wastage is almost negligible or that the rates of fresh admission of pupils in the lower classes are low.

The students are required to pay tuition fee at the following rates :

Class	Amount of fee Rs.	P.
I	2	00
II	2	50
III	3	00
IV	3	50

No fee concession is given to any student. The school, however, has a deficit of about Rs. 2,500 per annum which is met by the Mandal by raising subscriptions from the public.

Here it is to be noted that in the other primary school of the town, no tuition fee is charged from the pupils. It appears that children of families with better standing generally are sent to this school. No specific enquiry was, however, made about the status and background of the parents of the children reading in this school. It was also not enquired what are the specific motivations for the guardians concerned for sending their wards to this school. It is possible that there might have been inter-play of more than one motivations. These may be as follows :

1. Status symbol.
2. Genuine belief that better education is imparted in this school.
3. Availability of facility for continuing secondary education in the same school.

Beyond stating the possibility of inter-play of the above motivations it is, however, not safe to take a conjecture of the contribution of each of the above motivations to the enrolment of pupils in this school.

The subjects taught in the school, class by class, are as follows :

Class	Subjects taught
I	Language, Arithmetic, Drawing, Stories.
II	Language, Arithmetic, History, Geography & General Science.
III	Do.
IV	Language, Arithmetic, History, Geograhy, General Science and Hindi.

It is to be noted that language taught in the school is Marathi.

In addition to the academic activities some extra-curricular activities are undertaken in the school. From time to time excursion tours are organised for the pupils within Goa territory. Besides the following occasions are celebrated in the school:

Republic Day	26th January
Independence Day	15th August
Annual Day	2nd October
Children's Day	14th November
Liberation Day	19th December

Generally, on these days the pupil participate in sports and competition with the students of other schools. Drama and other cultural activities are also organised on some of these occasions. The actual details were not, however, collected during the survey.

Government Primary School Ponda

As this school was not open at the time of the survey particulars relating to the organisational aspects of the school could not be collected. Only information relating to the students, teachers etc., could be collected from the General Statistics Department of the Government of Goa, Daman and Diu. On March 1965, there were altogether 158 students in the School. Out of them, 103 were boys and 55 were girls. Distribution of the pupils class by class and by age-group is furnished below:

TABLE 1

Age group	No. of students class by class										Total No. of students	
	I		II		III		IV		V			
	B	G	B	G	B	G	B	G	B	G	B	G*
7—8	3	2	..	1	2	..	..	..	..	..	5	3
8—9	8	6	6	1	1	..	1	1	..	..	16	8
9—10	10	3	4	2	4	2	2	..	..	..	20	7
10—11	1	1	7	1	3	5	1	2	2	..	14	9
11—12	4	1	4	2	8	3	1	3	..	..	17	9
12—13	..	1	3	1	3	5	1	2	1	..	8	9
13—14	1	..	1	..	3	..	5	3	3	..	13	3
14—15	..	1	..	..	3	1	3	2	1	..	7	4
15—16	..	..	..	1	..	1	2	..	..	..	2	2
16—17	..	..	..	..	1	..	..	..	..	1	1	1
TOTAL	27	15	25	9	28	17	16	13	7	1	103	55

*B=Boy, G=Girl.

The table shows that taking the number of pupils in Class I as 100, the ratios in the classes II, III, IV and V are 81, 107, 69 and 19 respectively. The above figures suggest either of the following:

1. Wastage rates are not high in the lower classes but from Class IV onwards the wastage rate is quite high.
2. There is some erratic development in the spread of the education. Two years back there was a spur in enrolment. Next year enrolment went down. Then again enrolment went up.

Here it is to be noted that till 1964-65, Class V was attached to this school. In 1965-66 Class V was transferred to the middle school so that primary education could be organised on a uniform pattern, under which, classes upto 4th standard would be considered to belong to the primary stage and classes beginning from 5th standard would be considered to belong to the secondary stage.

Another aspect, namely, break-up of the number of students by age-groups deserves mention. It is noteworthy that there is not a single student in the school below the age-group of 7-8. Even in Class I the lowest age-group to which the pupils are found to belong, is 7-8. At the same time it is interesting to note that there are two boys in Class III, who belong to the age-group of 7-8. This means that two years ago when these boys were reading in Class I, there were

pupils in this school belonging to the age-group of 5-6. The implication is that, there is a slight tendency towards the children to be enrolled at a higher age-group. This required to be further examined. There are certain other indications which are noteworthy. In Class I, the age-group, in which the boys are found in the largest number, is 9-10. Out of the 27 boys 10 are found in this age-group. The next largest frequency is in the age-group 8-9 in which 8 boys are found. In case of girls, the age-group in which they are found in the largest number is 8-9. Out of the 15 girls, 6 are found in this age-group. This difference in the pattern of distribution of the age-group of the boys and girls is certainly with reference to what is generally expected.

There is some difference in the highest age-groups in which the boys and girls respectively of class I are found to belong. The highest age-group for the boys is 13-14, accounting for one boy and the highest age-group for girls is 14-15 which also accounts for one girl.

In Class II, the boys are found to belong to the age-groups 8-9 to 13-14 and the girls are found to belong to 7-8 to 15-16. The age-group to which the largest number of boys belong is 10-11 accounting for 7 out of the 25 boys in this class. There is no single age-group to which the largest number of boys belong. They are more evenly distributed over the various age-groups. The largest number (two) is found in two age-groups namely 9-10 and 11-12. In Class III the range of dispersion of age-groups is 7-8 to 16-17 for boys and 9-10 to 15-16 for girls. The age-group to which the largest number of boys belong is 11-12 accounting for 8 pupils. The next highest frequency is in the age-group 9-10, accounting for 4 pupils. The girls are more evenly distributed in different age-groups. The highest number 5 is found in two age-groups viz. 10-11 and 12-13. In Class IV the range of dispersion is 8-9 to 15-16 for boys and 8-9 to 14-15 for girls. The largest number of boys belong to the age-group 13-14 accounting for 5 pupils. In case of the girls the largest number 3, is found in two age-groups *viz.* 11-12 and 13-14. In Class V, the range of dispersion is much narrower compared to the other classes. It is 10-11 to 14-15 for the boys. The largest number, 3, belongs to the age-group 13-14. There is only one girl in this class and she belongs to the age-group 16-17.

Taking an overall picture of the pattern of dispersion of the age-groups of the pupils in the different classes specially the boys in the different classes, it appears that they belong to diverse social backgrounds. Otherwise, it is difficult to account for the wide range of dispersion of the age-groups.

As regards wastage rate, it is possible to gain considerable insight from the statement below indicating the nubmer of boys and girls that appeared in the annual examination in 1963-64 and the number that passed. Information regarding the other aspect of wastage viz. discontinuation of studies in the middle of the session was not, however, collected.

TABLE NO. 2

Result of Annual Examination 1963-64

Class	Boys		Girls	
	No. appeared	No. passed	No. appeared	No. passed
I . . .	15	14	9	8
II . . .	25	17	9	9
III . . .	28	24	17	14
IV . . .	16	14	13	13
V . . .	7	7	1	1

The above table confirms the earlier analysis that wastage rate is not high. If the above figures are considered alongwith the numerical strength of pupils in the different classes in 1964-65, another fact comes out. The above table also shows that in 1964-65, 14 boys and 8 girls were promoted to Class II. It is, therefore, obvious that atleast 8 boys and one girl have been freshly enrolled in Class II. Similarly, atleast 11 boys and 8 girls have been enrolled in Class III, but atleast 8 boys and one girl have discontinued their studies in Class IV, and atleast 7 boys and 12 girls have discontinued their studies in Class V. It is not known whether boys and girls fresh enrolled in the higher classes were previously reading in other institutions. It is also not known whether the boys and girls who have discontinued their studies have been admitted in some other institutions.

There are five teachers in the school. Out of them two are males and three are females. The monthly emoluments of the two male teachers are above Rs. 200 and the monthly emoluments of the three female teachers are between Rs. 170 and Rs. 180. All the teachers are Matriculates. In addition the two male teachers are trained.

The male teachers belong to the age-group 50—55. The female teachers belong to the age-group 20—35.

During 1964-65 total expenses for the school were Rs. 19,209·80. Out of which Rs. 17,809·88 were paid as salaries of the teachers and the balance was paid as the salaries of other staff. All the expenses in respect of the school were borne by the Government.

Government Primary School, Tiscar

This school is situated in Tiscar locality of the town. There are altogether 73 students in the school out of which 39 are boys and 34 are girls. A table giving the breakup of the pupils by age-groups and classes is furnished below :

TABLE No. 3

Age group	No. of students class by class										Total No. of students	
	I		II		III		IV		V			
	B	G	B	G	B	G	B	G	B	G	B	G
6—7	7	4	..	1	..	..	..	..	..	..	7	5
7—8	3	3	3	1	1	2	..	..	..	..	7	6
8—9	..	1	1	..	2	1	..	..	..	..	3	2
9—10	2	1	4	..	2	2	..	..	..	..	8	3
10—11	1	1	2	1	2	3	..	1	..	..	5	6
11—12	..	..	..	1	1	1	1	..	..	..	2	2
12—13	1	..	..	3	1	1	..	1	..	..	2	5
13—14	..	..	..	1	1	..	..	1	..	..	1	2
14—15	..	..	..	..	1	1	..	..	1	..	2	1
15—16	..	..	..	..	1	..	..	..	..	1	1	1
16—17	..	..	..	..	1	..	..	..	..	..	1	..
17—18	..	..	..	..	..	1	..	..	..	..	..	1
TOTAL .	14	10	10	8	13	12	1	3	1	1	39	34

From the above table it is found that the pupils in the school belong to the age-groups 6-7 to17-18. In each class the range of dispersion is quite wide. In Class I, the range of dispersion is 6-7 to 12-13 in case of boys and 6-7 to 10-11 in case of girls. The age-group having the largest number of boys (7) is 6-7. The largest number of girls (4) are also found in the same age-group. In Class II, the range of dispersion of the age-groups is 7-8 to 10-11 in case of boys and 6-7 to 13-14 in case of girls. The age-group having largest number of boys (4) is 9-10; the age-group having the largest number of girls (3) is 13-14. In Class III, the range of dispersion of age-groups in case of boys is 7-8 to 16-17 and in case of girls 7-8 to 17-18. The dispession is more or less even in the various age-groups in case of boys. The largest concentration (2) is found in three age-groups viz. 8-9, 9-10 and 10-11. In case of girls, the pattern of dispersion is less even. The largest concentration (3) is in the age-group 10-11. In Class IV there is only one boy and he belongs to the age-group 11-12. There are three girls belonging to the age-groups 10-11, 12-13 and 13-14 each. In Class V there is only one boy; he belongs to the age-group 14-15 and there is only one girl, and she belongs to the age-group of 15-16.

Taking an overall picture, the wide range of dispersion of the age-groups of the pupils and also the lack of high degree of concentration of the pupils in any particular age-group seem to suggest that the pupils have been drawn from households having diverse backgrounds and that a normative pattern in the matter of enrolment and pursuit of education, has not emerged out among the population concerned. The ratio of pupils in the different classes deserves some scrutiny. If the number of pupils in Class I is taken to be 100 the ratios in Class II, III, IV and V respectively are 75, 104, 17 and 7. These ratios would indicate either or both of the two things as follows:

I. The wastage rate is very high in Class IV and V either as a result of discontinuation of studies by large number of pupils in the middle of the session or as a result of large number of pupils getting plucked in the annual examination.

II. The enrolment is rapidly expanding in recent years.

Information collected about the results of the annual examination for 1964-65, however, indicates that wastage rate as a result of failure in the annual examination is not high in any of the classes. A table indicating the position is furnished below :

TABLE No. 4

Class	No. of students reading in the class		No. of students appeared in the examination		No. of students passed	
	Boys	Girls	Boys	Girls	Boys	Girls
I	14	10	7	4	7	4
II	10	8	10	8	10	8
III	13	12	13	12	13	12
IV	1	3	1	3	1	3
V	1	1	..	..	..	..

From the above table it is found that all the pupils who appeared in the examination came out successfully. Hence wastage as a result of failure is nil. But the table also shows that a number of students in Class I did not appear in the examination. This shows that there had been some wastage due to some discontinuation of studies in the middle of the session.

Some more information are also available about stagnation. The same are furnished in the table below :

TABLE No. 5

Stagnation at Elementary Stage

No. of years spent in each class	Classes I		II		III		IV		V		Total		
	B	G	B	G	B	G	B	G	B	G	B	G	Total
(A) Total Enrolment	14	10	10	8	13	12	1	3	11	39	39	34	73
(B) Of (A) above : the number of students who are in the class for													
(*i*) 1 year or less .	6	5	10	8	13	12	1	3	1	1	31	29	60
(*ii*) More than 1 year & less than 2 years	8	5	..	..	..	..	..	..	..	..	8	5	13
TOTAL B	14	10	10	8	13	12	1	3	1	1	39	34	73

From the above table it is found that out of 14 boys and 10 girls reading in Class I, only 6 boys and 5 girls were reading for one year or less. That means they were cases of fresh enrolments. The remaining 8 boys and 5 girls were reading for more than one year but less than 2 years. These are obviously the carryovers of the previous year. In the other classes all the boys and girls are reading for one year or less.. From the above data, it seems that from the point of view of stagnation, the crucial stage is class I. Those who can cross this crucial stage are not generally held up in the higher classes.

There is only one teacher in the school who is a lady belonging to the age group 20—25. She is non-Matriculate and untrained. Her monthly remuneration is Rs. 170 to Rs. 180. No tuition fee is charged from the pupils. Total expenditure during 1964-65 for the school was Rs. 1,834·80 out of which Rs. 1,784·80 was spent as salary for the teacher and Rs. 50 was spent for equipment and other appliances.

Government Primary School, Juna Bazar

There are altogether 132 pupils in this school; out of which 69 are boys and 63 are girls. Distribution of the pupils by age-groups and classes is indicated in the table below :

TABLE No. 6.

Age group	No. of students class by class I		II		III		IV		Total number of students	
	B	G	B	G	B	G	B	G	B	G
6—7	5	4	..	..	..	..	..	..	5	4
7—8	11	10	1	1	..	..	..	..	12	11
8—9	8	9	5	2	3	4	..	..	16	15
9—10	3	3	5	2	7	4	1	..	16	9
10—11	3	..	1	3	2	3	2	1	8	7
11—12	..	..	3	1	2	4	2	1	7	6
12—13	..	1	1	2	..	1	2	2	3	6
13—14	..	..	..	1	1	..	..	..	1	1
14—15	..	..	..	1	..	1	..	2	..	4
15—16	..	..	..	..	..	..	..	..	..	..
16—17	..	..	..	..	..	..	1	..	1	..
TOTAL	30	27	16	13	15	17	8	6	69	63

The table shows that in class I, the range of dispersion of age-groups for boys is 6-7 to 10-11 and for girls 6-7 to 9-10. The largest number of boys and girls (11 and 10 respectively) are found in the age-group 7-8. The next largest number of boys and girls (8 and 9 respectively) are found in the age-group of 8-9. In Class II the range of dispersion of age-group in case of boys is 7-8 to 12-13, in case of girls it is 7-8 to 14-15. The largest number of boys (5) are found in two age-groups viz. 8-9 and 9-10. The largest number of girls (3) is found in the age-group 10-11. In class III the age of dispersion of age-groups is 8-9 to 13-14 in case of boys and 8-9 to 14-15 in case of girls. The largest number of boys (7) is found in the age-group 9-10. The largest number of girls (4) is found in three age-groups viz. 8-9, 9-10 and 11-12. In class IV, the range of dispersion of age-groups is 9-10 to 16-17 in case of boys and 10-11 to 14-15 in case of girls. The largest number of boys (2) is found in three age-groups viz. 10-11, 11-12 and 12-13 and the largest number of girls (2) is found in two age-groups viz. 12-13 and 14-15. In class V, there is no pupil. The ratios of pupils in classes II, III, IV taking the number of pupils in class

I as 100 are 51, 56 and 26 respectively. These ratios tend to indicate that either the wastage rate due to failure in examination is very high or enrolment in class I had suddenly gone up in 1964-65. As regards wastage rate, due to failure in the examination the following particulars are available:

TABLE No. 7.

Class	Number reading		Number appeared in the annual exam.		Number passed in annual exam.	
	B	G	B	G	B	G
I	30	27	11	13	10	11
II	16	13	16	13	13	10
III	15	17	15	17	14	17
IV	8	6	7	6	6	6
TOTAL	69	63	49	49	43	44

From the above table it is found that in class I quite a large number of pupils did not appear in the examination at all. In class II and III all the pupils reading in this school appeared in the examination. In Class IV one pupil did not appear in the examination. The number of pupils who could not pass in the examination is not high in any of the classes.

More direct information about the stagnation was also collected. A table indicating the same is furnished below :

TABLE No. 8

Stagnation at elementary stage

No. of years spent in each class	Classes										Total
	I		II		III		IV		V		
	B	G	B	G	B	G	B	G	B	G	
(A) Total enrolment	30	27	16	13	15	17	8	6	69	63	132
(B) Of (A) above, the number of students who are in the class for											
(i) 1 year or less	2	5	13	10	14	17	8	6	37	38	75
(ii) More than 1 year & less than 2 years	8	6	3	3	1	..	..	..	12	9	21
(iii) More than 2 years and less than 3 years	20	16	..	..	..	..	..	..	20	16	36
TOTAL (B)	30	27	16	13	15	17	8	6	69	63	132

The table shows that in class I, out of 30 boys and 27 girls only 2 boys and 5 girls were freshly enrolled, reading in the school for one year or less, 8 boys and 6 girls were reading for more than one year and less than 2 years and 20 boys and 16 girls were reading for more than 2 years and less than 3 years. In class II, out of 16 boys and 13 girls, 13 boys and 10 girls were reading for one year or less and 3 boys and 3 girls were reading for more than one year but less than 2 years. In class III, one boy was reading for more than one year and less than 2 years. The other pupils were reading for one year or less. In class IV, all the pupils were reading for one year or less. The statement shows that stagnation rate is extremely high in class I. In class II also it is rather high. In class III it is within reasonable limit. In class IV, there is no stagnation. The reasons for the extremely high stagnation rate in class I in this school may be both sociological and pedagogical. The same, however, were not examined, during the rapid survey.

Altogether there are 3 teachers in the school, out of which one is male and 2 are females. The male teacher is matriculate. The female teachers are non-matriculates. All the 3 teachers are untrained. The male teacher and one female teacher belong to the age-group of 20—25 . The other female teacher belongs to the age-group of 25—30. All the 3 teachers receive monthly emoluments of Rs. 170 to Rs. 180. The students are not required to pay any tuition fee. The total expenditure for the school in 1964-65 was Rs. 5,283·40, out of which Rs. 100·00 was spent for equipment and other appliances. The rest was spent for meeting the salaries of the teachers. The entire expenses were borne by the Government.

Government Urdu School, Ponda

This school is located in Bhailo Bazar, in the premises of the new mosque. Originally it was started in Kaziwada in 1925. After shifting of its site two times, it was finally shifted to the present site in 1948. Previously it was getting grant-in-aid from the Portuguese Government at the rate of Rs. 50 p.m. In 1953, it was taken over by the Government for being run as a Government-managed institution. The medium of instruction in the school is Urdu. It is housed in two *pacca* buildings adjoining each other. The value of the buildings according to current market rate would be Rs. 25,000 excluding the price of the land.

There are altogether 110 pupils in the school out of whom 60 are boys and 50 are girls. The distribution of the pupils by age-groups and classes is indicated in the table below:

TABLE No. 9

Age group	No. of students class by class										Total number of students	
	Ii		II		III		IV		V			
	B	G	B	G	B	G	B	G	B	G	B	G
6—7	6	5	1	..	..	..	..	..	..	..	7	5
7—8	4	6	4	2	..	..	..	..	..	..	8	8
8—9	2	4	1	2	1	3	1	..	..	..	5	9
9—10	3	4	3	1	3	2	..	..	..	..	9	7
10—11	1	1	..	1	2	3	2	..	..	..	5	5
11—12	4	3	..	..	1	2	4	1	..	..	9	6
12—13	1	..	..	..	3	2	2	1	..	1	6	4
13—14	..	..	..	1	..	2	3	1	3	1	6	5
14—15	..	..	..	..	..	..	1	..	2	1	3	1
15—16	..	..	..	..	1	..	..	.	1	..	2	..
TOTAL	21	23	9	7	11	14	13	3	6	3	60	50

The above table shows that in class I the range of dispersion of age-groups for the boys is 6-7 to 12-13 and for the girls is 6-7 to 11-12. The largest number of boys (6) is in the age-group 6-7. The largest number of girls (6) is in the age-group of 7-8. In class II, the range of dispersion of the age-groups for the boys is 6-7 to 9-10 and for the girls is 7-8 to 13-14. The largest number of boys (4) is in the age-group 7-8. The largest number of girls (2) is in two age-groups *viz.* 7-8 and 8-9. In class III, the range of dispersion of age-groups for the boys is 8-9 to 15-16 and for the girls 8-9 to 13-14. The largest number of boys (3) is in the 2 age-groups *viz.* 9-10 and 12-13. The largest number of girls (3) is also in two age-groups *viz* 8-9 and 10-11. In class IV, the range of dispersion of age-groups for the boys is 8-9 to 14-15 and for the girls is 11-12 to 13-14. The largest number of boys (4) is in the age-group 11-12; one girl each is found in the age-group 11-12, 12-13 and 13-14. In class V, the range of dispersion of age-group for the boys is 15-16 and for girls is 12-13 to 14-15. The largest number of boys (3) is in the age-group 13-14; one girl each is found in the age-groups 12-13, 13-14 and 14-15.

Taking an overall picture it is to be noted that in each class the range of dispersion and age-groups of the pupils are not very wide. This seems to suggest that the pupils come from more or less similar socio-economic background.

The ratio of the number of pupils in classes II, III, IV and V respectively taking the number of pupils in class I as 100 are 36, 57, 36 and 20 respectively. These ratios suggest that either wastage rate is quite high (rather very high in the higher classes) or that during 1964-65 the number of pupils in the lower middle has suddenly soared up. As regards wastage to the failure to get promoted, the following particulars are available:

TABLE No. 10

Class	Number reading in the school		Number appeared in the examination		Number passed	
	B	G	B	G	B	G
I	21	23	9	15	8	14
II	9	7	9	6	9	4
III	11	14	11	14	11	14
IV	13	3	13	3	13	3
V	6	3	6	3	6	3

From the above table it is found that a very large number of pupils in class I did not appear in the examination. In class II, only one girl failed to appear in the examination. In the remaining classes all the pupils appeared in the examination. Except in class I and II in the other classes, all the pupils who appeared in the examination could pass. Only in class I and II insignificant numbers of pupils appearing in the examination could not get through.

As regards stagnation, further particulars were collected which show that all the pupils were reading for one year or less.

There are 3 teachers in the school. All of them are males. Out of the 3 teachers, one is matriculate and the remaining two are non-matriculates. All of them are untrained. They belong to the age-groups 25—30, 30—35 and 40—45 each. The salary of one teacher is Rs. 170 to Rs. 180. The salaries of other two teachers are Rs. 190 to Rs. 200. Total expenditure of the school during 1964-65 was Rs. 7,719·60, out of which Rs. 7,634·60 was spent for giving the salaries of the teachers and Rs. 85 was spent for purchasing of equipments and other appliances.

St. Banaventures Middle Parochial School

This school was originally started as a primary school where the medium of instruction was Portuguese. In 1960, it was upgraded to the middle standard. At that time also the medium

of instruction was Portuguese. After liberation, the medium of instruction has been changed into English. The school is situated on Ponda-Margao road in Sadar ward. It has no building of its own and the classes are held partly in two rented houses adjoining one another and partly in two rooms of a Chapel which is also very near to the rented houses. There are altogether 10 rooms in the rented houses. The school is under the control of Diocean Board whose headquarter is at Panjim. The Bishop staying at Panjim is the President of the Committee.

There are classes I to VIII in the School. Besides there is Kindergarten section attached to it.

In 1964-65 there were 220 pupils in this school out of whom 134 are boys and 16 are girls. A table giving the break-up of the total number of pupils, class by class and by age groups is furnished below:

TABLE No. 11

Age Group	No. of students class by class																Total No. of students	
	I		II		III		IV		V		VI		VII		VIII			
	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
7-8	12	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	12	4
8-9	7	9	..	..	1	..	1	..	..		..	..	..	..	..	..	9	9
9-10	8	5	3	..	..	..	..	1	1	..	..	..	..	..	..	..	12	6
10-11	4	4	3	..	2	3	2	1	..	..	..	..	..	..	..	..	11	8
11-12	2	6	1	3	1	..	1	1	..	..	1	..	1	..	..	..	7	10
12-13	2	..	1	1	4	..	1	4	2	2	1	..	..	1	..	..	11	8
13-14	1	..	1	1	1	..	1	1	2	3	4	..	..	..	2	..	12	6
14-15	1	..	..	..	1	2	..	2	2	..	7	1	2	1	..	..	13	6
15-16	..	..	..	..	2	..	..	..	3	4	5	5	1	1	..	..	11	10
16-17	..	..	..	1	..	..	..	1	3	..	3	4	3	3	1	..	10	9
17-18	..	..	..	..	..	..	..	..	..	..	..	1	..	2	3	..	3	3
18-19	..	..	1	..	..	..	..	..	..	..	2	1	3	1	6	..	11	2
19-20	..	..	..	..	1	..	..	..	..	..	1	3	3	1	2	..	8	2
20-21	..	..	..	..	..	..	..	..	..	..	..	1	1	1	2	..	3	2
21-22	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..
22-23	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
23-24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
24-25	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1
Total	37	28	10	6	13	5	6	11	13	9	24	16	14	11	17	..	134	86

The table shows that in class I. the range of dispersion of the age-groups of the boys is 7-8 to 14-15. The largest number of boys (12), is in the age-group 7-8. The next largest number (8) is in the age-group 9-10. The third in order (7) is in the age-group 8-9. It appears that there is core group of families for whom it is the norm to commence the primary education of their sons when and in the age-group of 7—10.

As regards girls, the range of dispersion of age-groups is 7-8 to 11-12. The largest number (9), is found in the age-group 8-9. The next largest number (6), is found in the age-group 11-12. It appears that a norm is still to emerge out about the age of commencing of school education for girls. In class II, the rage of dispersion of the age-groups of the boys is 9-10 to 19-20. This is a very wide and unusual range. The largest number (3), is found in two age-groups viz. 9-10 and 10-11. In the remaining four age-groups, there is only one student each. In case of girls the range of dispersion is 11-12 to 16-17. The largest number (3), is found in the age-group 11-12. In class III, the range of dispersion of the age-groups of the boys is 8-9 to 19-20. The largest number (4), is found in age-group 12-13. In case of girls, the range of dispersion of age-groups is 10-11 to 14-15. In fact, the girls are found only in two age-groups viz. 10-11 and 14-15. In the first

age-group, there are 3 girls and in the second age-group there are 2 girls. The discontinuous pattern of dispersion seems to confirm the earlier observation that a stable norm is still to emerge in the matter of education of girls. In class IV, the range of dispersion of age-groups, in case of the boys is 8—9 to 13—14. The largest number (2) is in the age-group 10—11. In case of the girls the range of dispersion of age-groups is 9—10 to 16—17. The largest number (4) is in the age-group 12—13. In class V, the range of dispersion of age-groups in case of the boys is 9—10 to 16—17. The largest number (3) is found in two age-groups viz. 15—16, and 16—17. In case of the girls the range of dispersion of age-groups is 12—13 to 15—16. The largest number (4) is in the age-group 15—16. In class VI, the range of dispersion of age-groups of boys is 11—12 to 19—20. The largest number of (7) is in the age group 14—15. In case of the girls, the range of dispersion of age-groups is 14—15 to 20—21. The largest number (5) is in the age-group 15—16. In class VII, the range of dispersion of age-groups in case of the boys is 11—12 to 20—21. The dispersion, however, is not continuous. There is no boy in the age-groups 12—13, 13—14 and 17—18. The largest number (3) is found in three age-groups viz., 16—17, 18—19 and 19—20. In case of the girls the range of dispersion of age-groups is 12—13 to 24—25. Here again the dispersion is not continuous. There is no girl in the age-group 12—13 and also in the age-groups of 20—21, 21—22, 22—23 and 23—24. It is obvious that the girl aged 24—25 reading in this class, has a special background. In fact some of the other girls reading in this class are also likely to have special backgrounds. This aspect was not, however, examined during the rapid field investigation. In the class VIII there is no girl student. The range of dispersion of age-groups in case of the boys is 13—14 to 21—22. The largest number (6) is found in the age-group 18—19.

Taking an overall view of the classes it appears that there is hardly any norm which prevails in the families from where the boys and girls are reading in this school, in their concepts of the period of life when boys and girls should be engaged in studies. It is quite likely that in many cases the boys and girls are continuing their studies in the school because of special circumstances.

The ratios of the pupils found in the various classes seem to be quite interesting. Taking the number of pupils in class I as 100, the ratios in classes II, III, IV, V, VI, VII and VIII are 25, 28, 26, 34, 62, 38 and 26 respectively.

The above ratios suggest that a good number of students are held up in the annual examination of class 1. It also seems that once the pupils cross the threshhold of class I, they have a more or less continuous progress. The significant rise in ratios in class V and specially in class VI deserves mention. It appears that a good number of pupils after completing their primary classes in other schools, take admission here in class V and class VI. The steep-fall in the ratios in class VII and VIII suggest that considerable wastage takes place in these stages.

As regards the extent of wastage due to failure in the examination the following table gives some idea :

TABLE No. 12

Class	Number of pupils reading		Number appeared in the examination		Number passed	
	B	G	B	G	B	G
I	37	28	11	15	10	13
II	10	6	10	6	8	5
III	13	5	10	6	5	5
IV	6	11	6	11	5	9
V	13	9	12	9	8	7
VI	24	16	22	15	16	13
VII	14	11	12	9	9	7
VIII	17	0	16	0	16	0

It is found from the above table that a very large number of pupils failed to appear in the annual examination in class I. Out of 37 boys only 11 appeared in the examination. Similarly, out of 28 girls only 15 appeared in the examination. In the higher classes also there were some defections. As regards actual failure in examination, the position, however, is not so dismal except in case of boys in the classes V and VI.

The above information when considered along with the information about the extent of stagnation in the various classes gives insight about another aspect of education in the school. It is found that in class I all the pupils were reading for one year or less. Hence the phenomenon of a large number of pupils failing to appear in the class I is a new phenomenon in this class. In the previous

year, even if any pupil failed to appear in the examination he did not continue to study in this school in the year of the survey. In the other classes also only insignificant number of pupils were studying for more than one year. Altogether there were 6 boys and 3 girls in the school who were studying for more than one year in the same class at the time of the survey. There was not a single boy or girl who was reading for more than two years in the same class.

There are 9 teachers in the school. Out of them 6 are in the middle section and 3 are in the primary section. Out of the 9 teachers, 5 are males and 4 are females. 3 male teachers and 2 female teachers are matriculate but not graduates. The remaining teachers are non-matriculates. Only one male teacher is trained. The remaining teachers, 4 male and 4 females are untrained. All the male teachers belong to the middle section. Of them one belongs to the age-group 25—30; two including the one who is trained, belong to the age-group 35—40, one belongs to the age-group 40—45, and the remaining one belongs to the age-group 55—60. Out of the 4 females teachers. 3 are in the primary section and one is in the middle section. The latter is aged less than 20. Out of the three female teachers in the primary section, one is aged 25—30 and two are aged 30—35. Two female teachers in the primary section gets a monthly salary of Rs. 60 to Rs. 70 each. The remaining female teachers in the primary section get a monthly salary of Rs. 80 to Rs. 90 each. The female teachers in the middle section get a monthly salary of Rs. 81 to Rs. 100 each. The male teachers in the middle section get a monthly salary of Rs. 81 to Rs. 100, Rs. 101 to Rs. 120, Rs. 141 to Rs. 160, Rs. 181 to Rs. 200 and Rs. 241 to Rs. 260.

Out of the 9 teachers, 7 are Catholics and 2 are Hindu Brahmins. In addition to the teaching staff there is a clerk, a caretaker and a peon in the school. A sweeper is engaged to clean the school thrice in a week. He is paid Rs. 10 per month.

The pupils are not required to pay any tuition fee in the primary stage. In the middle stage they are required to pay tuition fee at the following rates:

Class	Tuition fee
V	Rs. 5·00
VI	Rs. 5·50
VII	Rs. 6·00
VIII	Rs. 6·50

The school authorities, however, informed that a very large number of students are given concession in tuition fees. According to them, only 5 per cent of the pupils pay tuition fees at full rates; 35 per cent pay tuition fee at half rates and the remaining 60 per cent have been granted fee-freeship. Besides, 8 boys and one girl receive stipends from the Government. amounting to Rs 680·00 in total. Here, it is to be mentioned that 50 per cent of the pupils in the school are Christians, 45 per cent are Hindus and 5 per cent are Muslims.

The total expenditure during 1964-65, was Rs. 13,843·44. Out of the above amount Rs. 12,983·44 was direct expenditure, the break up of which is as follows :

	Rs.
Salaries of teachers	8,710·00
Salaries of other staff	500·00
Equipment and other appliances (Recurring)	230·00
Other items	3,543·44

The indirect expenditure related to the following items :

	Rs.
Scholarships and stipends	860·00
Equipment and other appliances (Non-recurring)	180·00

The sources of finance and the amount received from each source during 1964-65 are as follows :

	Rs.
Government	2,638·26
Fee	2,260·00
Endowments and other sources	8,945·18

The school authorities reported that they were suffering from shortage of accommodation and that they had decided to discontinue the middle section from the session commencing in 1966-67, till they could tide over this problem.

At J. De Almeide School

As mentioned earlier, it was started in 1918 as a Portuguese Primary School and was raised to the status of High School in 1937. In 1954, it was further raised to the S.S.C. standard with the addition of class XI, and was affiliated to Poona University. Even when the Portuguese imposed ban against movement of the Goan population to the rest of India, the students, from the schools affiliated to the Poona University, were allowed to go to Poona and appear in the examination.

The school is located on Ponda-Panjim road, in Khadpabandh ward. It is a three-storied *pucca* building with a big compound in front. The building was constructed during the Portuguese period, but was inaugurated after liberation. There are 16 class-rooms, three other rooms, one laboratory, one room each for office teachers, common room and management room. On each floor there is a lavatory. The compound in front of the building is used as the game-field.

The students come from a radius of 9 kms. of the town. On 31-3-1965 there were 724 pupils, out of which 485 were boys and 239 were girls. There is a hostel for boys. It is located in one part of Purnanand Saraswati school, which is very near the building of this school A table giving the break-up of the total number of pupil by age-group and also class by class is furnished below :

TABLE No. 13

Age Group	Number of students class by class														Total No. of students	
	V		VI		VII		VIII		IX		X		IX			
	B	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
10-11	2	-	8	2	-	-	-	-	-	-	..	..	..	..	10	2
11-12	12	2	15	11	12	9	4	..	..	..	..	..	..	..	43	22
12-13	10	3	4	5	24	7	22	13	4	9	4	..	..	..	68	37
13-14	7	10	8	9	51	6	12	9	10	11	7	..	4	..	99	45
14-15	3	..	7	2	31	11	18	11	9	4	11	8	9	..	88	36
15-16	..	..	15	3	11	5	4	5	13	3	4	8	8	4	55	28
16-17	..	..	3	1		2	11	7	3	3	3	9	3	13	32	40
17-18	..	..	1	..	4	..	8	5	4	3	3	9	3	5	23	22
18-19	..	.	..	..	6	..	7	..	7	..	8	..	5	7	33	7
19-20	..	.	..	..	..	..	3	..	..	..	4	..	7	..	14	..
20-21	..	..	..	..	..	..	6	..		..	8	..	4	..	20	..
Total	34	15		33	148	40	95	50	52	38	52	34	43	29	485	239

The statement shows that in class V, the range of dispersion of the age-groups of boys is 10-11 to 14-15 and the range of dispersion of the age-groups of girls is 11-12 to 13-14. The largest number of boys (12) is in the age-group 11-12. Net number (10) is in the age-group 12-13. The largest number of girls (10) is in the age-group 13-14. In class VI, the range of dispersion of age-groups of boys is 10-11 to 17-18. The largest number (15) is found in two age-groups viz. 11-12 and 15-16. In case of girls, the range of dispersion is 10-11 to 16-17. The largest number (11) is found in the age-group 11-12. In class VII, the range of dispersion of the age-groups of boys is 11-12 to 18-19. The largest number (15) is in the age-group 13-14. The next largest number (13) is in the age-group 14-15. In case of girls, the range of dispersion of age-groups is 11-12 to 16-17. The largest number (11) is in the age-group 14-15. The next largest number (9) is in the age-group 11-12. In class VIII, the range of dispersion of the age-groups in case of boys is 11-12 to 20-21. The largest number (22) is in the age-group 12-13. The next largest number (18) is in the age-group 14-15. The range of dispersion of age-groups in case of girls is 12-13 to 17-18. The largest number (13), is in the age-groups 12-13. The next largest number (9), is in the age-group 13-14. In class IX, the range of dispersion of age-groups of boys is 12-13 to 20-21. The largest number (13) is in the age-group 15-16. The next largest number (10) is in the age-group 13-14. The range of dispersion of the age-groups of girls is 12-13 to 17-18. The largest number (11) is in the age-group 13-14 The next largest number (9) is in the age-group 12-13. In class X, the range of dispersion of the age-groups of boys is 12-13 to 20-21. The largest number (11) is in the age-group 14-15. The next largest number (8) is in the age-group *viz.* 18-19 and 21-21. In case of girls the range of dispersion of the age-groups is 14-15 to 17-18 The largest number (9) is found in two-age-groups viz. 16-17 and 17-18.

The next largest number (8) is found in the remaining two age-groups viz. 14-15 and 15-16. In class XI, the range of dispersion of the age-groups of boys is 13-14 to 20-21. The largest range of dispersion of the age-groups of boys is 13-14 to 20-21. The largest number (9) is in the age-group 14-15. The next largest number (8) is in the age-group 15-16. The range of dispersion of the age-groups of girls is 15-16 to 18-19. The largest number (13) is in the age-group 16-17. The next largest number (7) is in the age-group 18-19. Taking an overall view of the range of dispersion of age-groups of the boys and girls in the school, it is found that in case of girls, specially, the range is not very wide. In case of boys also it is moderate specially in the lower classes. If the largest concentration in any age-group is considered class by class the position can be restated as follows :

TABLE No. 14

	Age-group in which is found largest number of	
	Boys	Girls
V . . .	11-12	13-14
VI . . .	11-12 & 15-16	11-12
VII . . .	13-14	14-15
VIII . . .	12-13	12-13
IX . . .	15-16	13-14
X . . .	14-15	16-17 & 17-18
XI . . .	14-15	16-17

The above table shows that both in case of boys and girls the locus of concentration from one class to another is rather erratic. This may either mean that in case of large number of pupils the ages have not been correctly recorded or that there is no crystallised cultural norm about the appropriate age of education of children. Without further investigation it is difficult to say exactly what it is.

The ratios of the pupils in classes VI, VII, VIII, IX, X and XI taking the number of pupils in class V as 100 are 192, 384, 296, 186, 176 and 147 respectively. It is obvious that in classes VI and VII large number of fresh admissions take place from other schools. The tendency of the ratios to taper down from class VIII onwards indicates stagnation and wastage.

As regards wastage due to failure information is available in respect of two classes, *viz.*, class VII and Class XI. In class VII, all the 148 boys appeared in the annual examination, but only 100 passed, all the 40 girls also appeared in the examination, but out of them only 30 passed. All the 43 boys reading in the class XI appeared in the annual examination, out of them only 20 could pass; all the 29 girls also appeared in the annual examination, out of them 20 could pass.

As regards stagnation in the classes V to VIII the position can be found from the table below :

TABLE No. 15

No. of years spent in each class	Classes								Total		
	V		VI		VII		VIII				
	B	G	B	G	B	G	B	G	B	G	Total
(A) Total Enrolment	34	15	61	33	148	40	95	50	338	138	476
(B) of (A) above, the number of students who are in the class for :											
(*i*) 1 year or less	30	15	47	30	100	34	87	27	264	106	370
(*ii*) More than 1 yr. and less than 2 yrs.	4	..	14	3	48	6	8	23	74	32	106
Total (B)	34	15	61	33	148	40	95	50	338	138	476

The above statement shows that out of 476 boys and girls in these four classes 106 (boys and girls) were reading in their respective classes for more than one year but less than 2 years. Hence the percentage of stagnation is 22·1 per cent in these four classes.

There are altogether 23 teachers in the school out of whom 15 are males and 8 are females. 10 male and 2 female teachers are for high and higher secondary classes and 5 male and 6 female teachers are for middle secondary classes. 3 male and one female teachers, meant for high or higher secondary

classes are trained. Out of them one male teacher is post-graduate; the rest are graduates. 7 male and one female teachers meant for high and higher secondary classes are untrained. Out of them one male teacher is post-graduate. The rest are graduates. All the teachers meant for middle secondary classes are untrained. Out of them 2 female teachers are graduates. The remaining male and female teachers are matriculates and above but not graduates. All the teachers are comparatively young in age. Only one male teacher, is in the age-group 35—40. All the remaining teachers are in the age groups 20—35. Out of the 23 teachers, 19 are Hindus, 3 are Christians and one is Muslim. Out of the 19 Hindu teachers, 11 are males and 8 are females. All the Christian and Muslim teachers are males.

The salaries of the teachers in the middle department vary from Rs. 121 to Rs. 140 to Rs. 181 to Rs. 200. 3 teachers (2 males and one female) draw salaries of Rs. 121 to Rs. 140. 4 teachers (2 males and 2 females) draw salaries of Rs. 141 to Rs. 160 and four teachers (1 male and 3 females) draw salaries of Rs. 181 to Rs. 200. In the high and higher secondary department, there is one teacher drawing salary less than Rs. 100. The remaining teachers draw salary of Rs. 180 to Rs. 380. Out of them 5 teachers (four males and one female) draw salaries of Rs. 180 to Rs. 200. One teacher (female) draw salary of Rs. 200 to Rs. 220. One teacher (male) draws salary of Rs. 220 to Rs. 240. The two teachers (male) draw salaries of Rs. 280 to Rs. 300. One (male) teacher draws salary of Rs. 300 to Rs. 320 and one teacher (male) draws the maximum salary of Rs. 360 to Rs. 380. Besides the teaching staff there are two office assistants, four peons and one sweeper in the school.

As mentioned earlier the school is run by the Goa Vidya Prasarak Mandal and the executive committee of Goa Vidya Prasarak Mandal exercises its control over this school.

The classes are held from 8·30 a.m. to 1·30 p.m. In addition to the academic activities, the school organises a number of extra-curricular activities which include debates and literary discussion, games and sports, excursion-tours and celebration of the national days, as follows :

Republic day	26th January
Independence day	15th August
Teachers day	5th September
Annual day	2nd October
Red Cross day	7th November
Children's day	14th November
Liberation day	19th December

The pupil are required to pay tuition fees at the following rates :

Class	Amount of tuition fee
	Rs.
V	5·00
VI	5·50
VII	6·00
VIII	6·50
IX	7·00
X	8·00
XI	8·00

46 boys and 20 girls have been given complete free-studentship. Besides, a number of boys and girls have been given half-fee concession. Their exact numbers for 1964-65 are not recorded. In 1965-66, 75 boys and girls were given half-free studentship.

Total expenditure of this school for 1964-65 was Rs. 95,299·67. Out of this Rs. 70,072·69 belong to the category of direct expenditure and Rs. 21,127·98 belong to the category of indirect expenditure. The break-up of direct expenditure is as follows :

	Rs.
Salaries of teachers	42,316·89
Salaries of other staff	5,640·00
Equipment and other appliances (Recurring)	3,452·76
Other items	18,663·04

The break-up of indirect expenditure is as follows :

	Rs.
Buildings	7,137·88
Equipment and other appliances (Non-recurring)	13,990·10

The sources of income are as follows :

Govt. fund	26,512·15
Fees	52,493·90
Endowments and other sources	16,293·62

APPENDIX VI (*a*)

Charges of different items of food for Janta Boarding and Lodging Hotel

Item	Food ingredients	Source from where obtained	Price	Remarks
Rice	Rice	Ponda	0·40p. per plate	
Fish curry	Fish & *Dal* (Pulse)	Do.	0·15p. per plate	
Bhaji (Vegetable)	Different vegetables	Do.	Do.	
Mutton	Mutton	Do.	0·90p. per ½ plate	With onion, *nimboo* and one bread
Chicken	Chicken	Do.	Rs. 1·00 per ½ plate	
Chapati	Wheat floor	Do.	0·10p. each	
Mutton curry	Mutton & dal	Do.	0·30p. per plate.	
Fish	Fish	Do.	0·75p. per plate.	
Salad	Tomato, Onion etc.	Do.	0·50p. per plate.	
Papad	*Papad*	Do.	0·07p. each.	
Omlette	Egg	Do.	Rs. 1·00 (2 eggs).	
Egg (half boiled)	Egg	Do.	0·50p. per egg.	
Tea	Tea etc.	Do.	0·15p. per cup.	
Coffee	Coffee etc.	Do.	0·25p. per cup.	
Tea in set	Tea etc.	Do.	0·50 p. (Two cup per set)	
Coffee in set	Coffee etc.	Do.	Rs. 1·00 per set	

APPENDIX VI (*b*)

Monthly consumption of various ingredients of food for Janta Boarding and Lodging Hotel

Item	Average quantity purchased daily or monthly	Wherefrom purchased	Channel of purchase			Problems of getting supply.
			Direct from producer or Shop	Day to Day market price	From Contractor	
Rice . .	300 to 400 Kgs. (M)	Govt. Co-operative Society, Ponda.	Direct	Rs. 82 per quintal	..	Fixed ration.
Wheat . .	100 Kgs.. . (M)	Do.	Do.	Rs. 60 per quintal	..	Do.
Tur *Dal* . .	10 Kgs. . . (M)	M/s. Kurcharkar, near Bus Stand.	Do.	Rs. 1·50 per Kg.	..	As per requirement
Groundnut oil .	68 Kgs. . . (M)	Do.	Do.	Rs. 45 to Rs. 75 per tin of 17 Kgs. each.	..	Do.
Fish . .	Worth Rs. 25 to Rs. 40 (Daily).	From Bhailo Bazar or Bus Stand Bazar.	Do.	Rs. 25 to Rs. 40(D)	..	Do.
Egg . .	12 (Daily) .	From old Bazar or Christian Households.	Do.	Rs. 3 per dozen	..	Do.
Potato . .	2 Kgs. (Daily)	Old Bazar or Bus Stand.	Do	Rs. 0·75 to Re. 1·00 per Kg.	..	Do.
Cabbage . .	3 Kgs. (Daily) .	Do.	Do.	Do.	..	Do.
Lady finger .	Do.	Do.	Do.	Do.	..	Do.
Wal Papri .	Do.	Do.	Do.	Do.	..	Do.
Padori . .	Do.	Do.	Do.	Do.	..	Do.
Onion . .	5 Kgs. (Daily) .	Do.	Do.	Rs. 0·30 to Rs. 0·40 per Kg.	..	Do.
Masala . .	Worth Rs. 60 to 75	Do.	Do.	Various items of *Masala* are purchased at various rates.	..	Do.

NOTE: D—Daily and M—Monthly.

APPENDIX VII (*a*)

Charges of different items of food for Gitashram Hotel

Item	Food ingredients	Source from where obtained	Price per Unit	Remarks
One *thal*	One complete meal	Various items are obtained from different places inside town.	Re. 1·00	Consisting of two *paila* rice, one vegetable, or or one meat, dal curry fried vegetable or fish papad, *loncha*, onion pieces.
Chapati	Wheat flour	Ponda	0·10 each	..
Rice	Rice	Ponda	0·30 per *paila*	..
Omlette	Eggs	Christian houses in Ponda	0·50 per plate.	One egg only.
Omlette	Eggs	Do.	1·00 per plate	Two eggs only.
Eggs (Half fry)	Eggs	Do.	0·50 per egg.	..

**Paila* is a measure of cooked rice which is served.

APPENDIX VII (*b*)

Monthly consumption of various ingredients of food for Gitashram Hotel

Item	Average quantity purchased daily or monthly	Wherefrom purchased	Channel of purchase		Problems of getting supply
			Direct from producer or Shops	Day to day market	
Rice	300 to 400 Kgs.	Govt. Co-operative Society, Ponda.	Direct	Rs. 82 per quintal	Fixed ration.
Wheat	200 Kgs. (M)	Do.	Do.	Rs. 60 per quintal.	Do.
Dal Tur/Dal Masur	3 Kgs. (D)	M/s. Verekar, Old Bazar.	Do.	Rs. 1·25 to 1·50 per Kg.	As per requirement
Groundnut oil	2½ tins (M)	Do.	Do.	Rs. 77·00 per tin of 17 Kgs.	Do.
Dalda	2 tins (M)	Do.	Do.	Rs. 90·00 per tin of 17 Kg.	Do.
Fish	Worth Rs. 15 to Rs. 20. (D)	From both bazar of the town.	Do.	Rs. 15 to Rs. 20 (D)	Do.
Egg	Worth Rs. 2 to Rs. 5 (D)	From the Christian houses.	Do.	Rs. 3 per dozen.	Do.
Mutton	3 to 4 Kgs. (D)	Old Bazar	Do.	Rs. 4·50 per Kg.	Do.
Masala	Worth Rs. 3 (D)	Do.	Do.	Worth Rs. 3	Do.
Vegetable					
Potato	Rs. 3 to Rs. 4 (D)	Do.	Do.	Rs. 3 to Rs. 4 (D) (Re. 0·88 per Kg.)	Do.
Cabbage	Rs. 3 to Rs. 4·50 (D)	Do.	Do.	Rs. 1·25 per Kg.	Do.
Ladyfinger	4 Kgs. (D)	Do.	Do.	Do.	Do.
Brinjal	Do.	Do.	Do.	Re. 1·00 per Kg.	Do.
Parwal	Do.	Do.	Do.	Do.	Do.
Walpapri	Do.	Do.	Do.	Rs. 1·00 to Rs. 1·50 per Kg.	Do.
Onion	8 to 10 Kgs. (D)	Do.	Do.	Re. 0·50 per Kg.	Do.

NOTE: D—Daily and M—Monthly. Out of the above vegetables, two are cooked each time daily.

APPENDIX VIII (*a*)

Charges of different items of snacks served in Gemini Restaurant

Item	Food ingredients	Source from where obtained.	Price per unit	Remarks
Samosa	*Maida, potato* & ghee etc.	From different places inside the town.	0·15 paise.	Per piece.
Batata	Gram-flour, potato, onion and ghee etc.	Do.	0·10 paise.	Per piece.
Dosa	Rice, Dal Urad, potato, ghee etc.	Do.	0·25 paise.	Per plate.
Pakora	Potato, onion, gram-flour and ghee etc.	Do.	0·10 paise.	Per plate.
Idli	Rice, Dal-urad, etc.	Do.	0·25 paise.	2 per plate.
Bhaji and Bread	Bread and cooked vegetable.	Do.	0·19 paise.	Per plate.
Coca-cola	Coca-cola	From factory	0·30 paise.	Per bottle.
Orange (Fanta)	Orange (Fanta)	From factory	0·35 paise.	Per bottle.
Soda	Soda	Do.	0·15 paise.	Per bottle.
Tea	Tea, milk, sugar etc.	From different, places inside the town.	0·10 paise	Per cup.
Coffee	Coffee, milk, sugar etc.	Do.	0·20 paise.	Per cup.

APPENDIX VIII (*b*)

Monthly consumption of various ingredients of food for Gemini Restaurant

Item	Average quantity purchased daily or monthly	Wherefrom purchased	Channel of purchase		Problems of getting supply
			Direct from producer	At day-to-day market price	
Ghee . . .	1 tin of 17 Kgs. . (M)	From Margao .	Direct . . .	Rs. 93·50 per tin.	Nil
Oil (Coconut) . .	5 tins of 17 Kgs. each. . (M)	Do.	Do. . . .	Rs. 82·00 per tin.	Nil
Potato . . .	10 Kgs. . . (D)	Do.	Do. . . .	Re. 0·75 per Kg.	Nil
Onion . . .	5 Kgs. . . (D)	Do.	Do. . . .	Re. 0·50 per Kg.	Nil
Chillies . . .	15 Kgs. . . (M)	Do.	Do. . . .	Rs. 4·55 per Kg.	Nil
Gram *Dal* . .	60 Kgs. . . (M)	Do.	Do. . . .	Rs. 1·90 per Kg.	Nil
Masala (Different condiments).	8 Kgs. . . (M)	Do.	Do. . . .	Rs. 10·00 per Kg. (for mixed Masalas).	Nil
Rice . . .	3 Kgs. . . (D)	Co-operative Society, Ponda.	Do. . . .	Re. 0·90 per Kg.	Nil
Urad Dal . .	3 Kgs. . . (D)	From Margao .	Do. . . .	Rs. 1·10 per Kg.	Nil
Tea . . .	1 Kgs. . . (D)	Do.	Do. . . .	Rs. 4·00 per 500 Gms. Packet.	Nil
Coffee . . .	100 grams . . (D)	Do.	Do. . . .	Rs. 8·00 per Kg.	Nil
Sugar . . .	7 Kgs. . . (D)	Co-operative Society, Ponda.	Do. . . .	Rs. 1·28 per Kg.	Nil
Milk . . .	20 litres . . (D)	From Margao Dairy .	Do. . . .	Re. 1·00 per litre	Nil

NOTE: D=Daily and M=Monthly.

APPENDIX IX (*a*)

Charges of different items of food for Cafe Prasant

Item	Food ingredients	Source from where obtained	Price per Unit	Remarks
Laddoo	Gram flour, sugar and ghee.	From different places inside town.	0·20 paise.	Nil
Laddoo	*Suji*, sugar and ghee	Do.	0·20 paise.	Nil
Pakora	*Dal moong* and *Besan* (Gram flour).	Do.	0·10 paise.	For a plate of 4 *Pakoras*.
Bonda	Potato, onion and Gram flour.	Do.	0·10 paise.	Nil
Seva	Gram flour and ghee	Do.	0·10 paise.	Per plate.
Dal-moong (Fried)	*Dal-moong* in ghee	Do.	0·10 paise.	Per plate.
Tea	Tea, sugar and milk	Do.	0·06 paise.	Per glass.
Coffee	Coffee, Sugar & Milk	Do.	0·10 paise.	Per glass.
Coca-cola	Coca-cola	From Factory	0·30 paise	Per bottle.
Orange (Fanta)	Orange (Fanta)	Do.	0·30 paise.	Per bottle.
Soda	Soda	Do.	0·15 paise	Per bottle.

APPENDIX IX (*b*)

Monthly consumption of various ingredients of food for Cafe Prasant

Items	Average quantity purchased daily or monthly	Wherefrom purchased	Channel of purchase: Direct from producer or Shop	Channel of purchase: At day-to-day market price	Problems of getting supply
Suji	4 Kgs. (D)	M/s. Kanekar, Ponda	Direct	Rs. 1·12 per Kg.	Nil
Besan (gram flour)	5 Kgs. (D)	M/s. Mugeri, Ponda	Do.	Rs. 1·25 per Kg.	Nil
Ghee	90 Kgs. (M)	M/s. Mugeri, Ponda	Do.	Rs. 6·40 per Kg.	Nil
Coconut oil	60 Kgs. (M)	M/s. Mugeri, Ponda	Do.	Rs. 4·50 per Kg.	Nil
Tea (Brooke-bond or Mudis Brand).	30 Kgs. (M)	Do.	Do.	Rs. 4·00 per ½ Kg.	Nil
Coffee	200 Gms. (D)	Do.	Do.	Rs. 2·00 per packet of 200 Gms.	Nil
Sugar	3 to 4·5 Quintals (M)	Co-operative Society, Ponda	Do.	Rs. 1·26 per Kg.	Nil
Milk	15 to 20 Litres (D)	Contractor	Do.	Re. 1·00 per litre	Nil
Coca-cola	24 Bottles (D)	Coca-cola truck from Factory.	Do.	0·25 paise per bottle	Nil
Fantas Orange	24 Bottles (D)	Do.	Do.	0·25 paise per bottle	Nil
Soda	24 Bottles (D)	From Local Factory at Bhailo Bazar, Ponda.	Do.	0·12 paise per bottle	Nil

NOTE :—D=Daily; M=Monthly.

Appendix X

Monthly consumption of various ingredients of food for Barwe Bhojnalaya

Item	Average quantity consumed daily or monthly	Wherefrom purchased	Channel of purchase: Direct	Channel of purchase: At-day-to-day market price	Problems of getting supply
Wheat	100 Kgs. (M)	Co-operative Society, Ponda	Direct	Rs. 60·00 per quintal	Nil
Rice	200 Kgs. (M)	Do.	Do.	Rs. 82·00 per quintal	Nil
Dal Tur/Masoor	15 Kgs. each (M)	M/s. Kurtarkar, Ponda	Do.	Rs. 1·44 per Kg. each	Nil
Sugar	15 Kgs. (M)	Co-operative Society, Ponda	Do.	Rs. 1·27 per Kg.	Nil
Milk	7 Litres (D)	Private Seller	Do.	Re. 1·00 per litre	Nil
Cabbage	3 Kgs. (D)	From Market near Bus Stand or Bhailo Bazar on Wednesday and Saturday.	Do.	Rs. 1·25 per Kg.	Nil
Potato	2 Kgs. (D)	Do.	Do.	Re. 1·00 per Kg.	Nil
Tomato	2 Kgs. (D)	Do.	Do.	Rs. 1·50 per Kg.	Nil
Onion	1 Kg. (D)	Do.	Do.	Re. 0·50 per Kg.	Nil
Ladyfinger	3 Kgs. (D)	Do.	Do.	Re. 1·00 per Kg.	Nil
Brinjal	3 Kgs. (D)	Do.	Do.	Re. 1·00 per Kg.	Nil
Beans	3 Kgs. (D)	Do.	Do.	Re. 1·00 per Kg.	Nil
Flower (*Konkam*)	3 Kgs. (D)	Do.	Do.	Rs. 1·25 per Kg.	Nil
Papad	100 (D)	An individual seller from Mangesh.	Do.	Rs. 3·00 per 100	Nil

Note : D=Daily and M=Monthly. Out of the above vegetables 2 vegetables are prepared daily in each meal.

Appendix XI

Monthly consumption of various brands of liquor served in Casa Menino Bar

Item	Average quantity consumed daily or monthly	Wherefrom purchased	Channel of Purchase: Direct	Channel of Purchase: At day-to-day market price	Problems of getting supply
Rum XXX	15 bottles (M)	Company's distributor at Margao or Panjim.	Direct	Rs. 11·50 per bottle	Nil
Brandy D.M.	130 bottles (M)	Do.	Do.	Rs. 11·50 per bottle	Nil
Medico-Brandy (Quarter size)	125 bottles (M)	Do.	Do.	Rs. 3·25 per bottle of quarter size	Nil
Brandy (½ size) (Sovereign)	70 bottles (M)	Do.	Do.	Rs. 6·00 per bottle of half size.	Nil
Whisky (½ size) (Noble)	20 bottles (M)	Do.	Do.	Rs. 3·50 per bottle of quarter size.	Nil
Beer (Lager) Special cocktail.	100 bottles (M)	Do.	Do.	Rs. 3·25 per bottle	Nil

Note : M=Monthly.

APPENDIX XII

Monthly consumption of various brands of liquor served in Peter Dias Bar

Item	Average quantity consumed daily or monthly	Wherefrom purchased	Channel of Purchase		Problems forgetting supply
			Direct	At day-to-day market price	
Lager Beer	60 bottles . (M)	Taverna Fatima, Ponda	Direct	Rs. 2·75 per bottle	Nil
Sovereign Brandy	10 bottles . (M)	Do.	Do.	Rs. 10·00 per bottle	Nil
Cocktail Gin (Bangalore).	60 bottles . (M)	Do.	Do.	Rs. 10·00 per bottle	Nil
Kaju (Indigenous liquor.)	90 bottles . (M)	Local distillers at Kurti village	Do.	Rs. 5·00 per bottle	Nil
Madi liquor	150 bottles . (M)	Do.	Do.	Rs. 3·60 per bottle	Nil

NOTE: M=Monthly.

APPENDIX XIII

List of Individuals and Institutions owning 'Private' lands inside Ponda town

Name of Individual/Institution	Religion	Caste	Institution
1. Sri Madhav Sinai Khandeparkar	Hindu	Brahman	..
2. Sri Bapshi Sinai Khandeparkar	Do.	Do.	..
3. Sri Shridhar Naik Gaonekar	Do.	Do.	..
4. Sri Filomena Siquerra Almeida.	Christian	..	..
5. Fabrica de Ponda	..	..	Factory
6. Capel de W. Sr. De Garmo	..	..	Chapel
7. Sri Vasudeo Kapdi	Hindu	N.A.	..
8. Vaildo	N.K.	N.K.	N.K
9. Sri Cazi Issac	Christian	..	..
10 Sri Sanvlo Xete Shirsat	Hindu	Vani or Vaish	..
11. Sri Anant S. Borkar	Do.	Brahman	..
12. Sri Naguesh Shirvant	Do.	N.K.	..
13. Sri Anant B. Kaisoro	Do.	N.K.	..
14. Sri Popot Mainata	Christian	..	..
15. Sri Eshwant X. Verenkar	Hindu	Vani or Vaish	..
16. Sri Shanker Naik Mamlekar	Do.	Do.	..
17. Sri Shivram Shet Verenkar	Do.	Do.	..
18. Sri Vithal Devalaya	..	..	Temple
19. Sri Kamat	Hindu	Brahman	..
20. Sri Mulla Ibrahim Kazi	Muslim	..	..

NOTE: The above information was obtained from the Mamlatdar Office.

Appendix XIV

Distribution of population by primary occupation, religion and caste.

Primary occupation	Number of persons who are																	
	Hindus														Muslims		Christian	
	Brahman		Vaish		Naik		Gavada		Madival		Maratha		Chamar					
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1. Cultivation	3	..	1	..	3	2	1	1	..	..	1	..	..	..	..	..	..	..
2. Administrative, clerical, and teaching jobs	17	6	2	..	..	..	..	..	..	..	..	—	—	—	—	..	6	..
3. White collared jobs (*Lawyers, Doctors* etc.)	3	..	..	..	..	..	..	..	..	..	..	..	—	—	..	..	2	—
4. Nursing	..	1	..	..	..	..	..	..	..	..	..	—	—	—	..	—	—	1
5. Ownership of coconut betelnut, Plantations and land	5	..	..	..	..	..	..	..	..	..	..	—	—	—	..	..	..	..
6. Business	1	..	3	..	..	..	..	..	..	..	..	—	..	—	..	..	1	—
7. Temple service	..	..	1	..	..	..	..	..	..	..	..	—	—	—	..	..	..	—
8. Selling of fish	..	..	..	..	1	..	..	..	..	..	..	..	..	—	..	..	..	..
9. Biri making	..	..	..	..	1	..	..	..	..	—	—	—	—	—	..	..	—	—
10. Cattle breeding	..	..	..	..	1	..	..	1	—	—	—	—	—	—	—	..	—	—
11. Professions (Semi menial and menial jobs).	..	..	3	..	4	1	2	..	1	2	1	—	3	—	2	—	1	
Total	29	7	10	..	10	3	3	2	1	2	2	—	3	—	2	—	10	

Appendix XV

Households by Association of Subsidiary occupation with Primary Occupation

Primary occupation	No. of households reporting.	Number of Household returning Subsidiary Occupation as																		
		Teacher.	Labour.	Transport on bullock cart.	Grazing of cattle.	Gram Sevika (Service).	Nurse.	Pharmacy.	Timber merchant.	Service.	Landlord.	Cultivation.	Electric Mechanic.	Transport on Truck Driver.	Taxi Driver	Building contract.	Part time Accountant	Part time labour.	Bidi shop.	Stitching of clothes.
1. Cultivation	8	1	5	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2. Administratvie, clerical and teaching jobs	7	2	..	..	..	..	..	..	..	1	1	2	1	..	..	..	..	..	..	..
3. White-collared jobs (Doctor, Lawyer etc.)	4	1	..	..	..	1	1	1	..	—	..	..	..	—	..	—	..	..	..	..
4. Ownership of coconut, betelnut and plantations and land	4	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
5. Business	3	..	..	..	..	..	..	..	..	1	..	..	..	1	..	1	..	..	..	..
6. Temple service	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
7. Selling of fish	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
8. Biri making	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
9. Cattle breeding	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
10. Professoins (Semi menial & menial jobs)	1	..	..	..	..	..	—	—	..	—	—	1	..	..	..	..	..	—	..	..

APPENDIX XVI

Distribution of Households by Association of Primary occupation with Subsidiary occupation

Subsidiary occupation.	Total No. of house-holds returning	Number of Households returning Primary occupation as:									
		Cultivation	Administrative, clerical and teaching jobs	White collared jobs (Doctors, Lawyers, etc.)	Ownership of coconut, betelnut, Plantation and lands	Business	Temple service	Selling of fish	Biri making	Cattle breeding	Professions (Semi Menial & Menial Jobs)
Teacher . .	6	1	2	1	2	..	..	..	..	..	..
Transport by truck .	1	..	..	..	..	1	..	..	..	..	.
Landowner . .	1	..	1	..	..	..	..	..	..	..	.
Gram Sevika . .	1	..	..	1	..	..	..	..	..	..	..
Cultivation . .	4	..	2	..	..	..	1	..	..	..	1
Pharmacy . .	1	..	..	1	..	..	..	..	..	..	..
Service . .	4	..	1	..	2	1	..	..	..	..	..
Timber merchant .	1	..	..	..	1	..	..	..	..	..	..
Building contract	1	..	..	..	..	1	..	..	..	..	..
Transport by Bullock cart .	1	1	..	..		..	..	..	..	..	..
Grazing of cattle .	1	1	..	..	..	..	..	..	..	..	..
Bidi shop . .	1	..	..	..	..	..	..	..	..	1	..
Electric Mechanic .	1	..	1	..	..	..	..	..	..	..	..
Labour . .	5	5	..	..	..	..	..	..	..	..	.
Part-time labour	1	..	..	..	..	..	..	1	..	..	..
No subsidiary occupation. . .	7	..	..	2	..	3	..	..	..	..	12

APPENDIX XVII

Statement showing the different categories of Industrial Units as investigated on 1-1-1965

Sl. No.	Name of the Establishment	Location (including road, ward and village)	Year in which the Establishment has started the production.	Proprietorship	Name of owner or proprietor of the Establishment	Address of Proprietor	Nature of the Establishment (whether, it is a single enterprise, or local unit or controlling other such Units)	If it is a local unit name and address	Nature and size of Establishment. Number of workers employed as per size and sex						Whether the Unit is Hand-operated or power is used.
									Below 15 years		Above 15 years		Total		
									M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	Motor Repairs Workshop.	Dharmawada (Santacruz)	1964	Partnership	S/Shri— P.B.Chedarka K.B. ,, P.B. ,, V.B. ,,	Subhas Auto Repairing Garrage, Ponda.	Single	Ponda	..	..	2	..	2	..	
2	Motor Repairs Works	Borimvad (Santacruz)	..	Single owner individual	S.H. Lodlikar	Ponda	Do.	Do.	..	..	1	..	1	..	
3	Tyre Retreading	B. Bazar	1963-64	Individual	S.K. Hussein	Do.	Do.	Ponda	..	..	1	..	1	..	Hand operated.
4	Tyre Remoulding	Bus Stand	29-3-64	Partnership	B.D. Soshi; S.B. Mutkekar; A.S. Wegadi; and C.S. Khankanire	Prasad Tyres, Ponda.	Do.	C/O M/s. General Industries Ponda Bus Stand, Ponda.	..	..	6	..	6	..	Do.
5	Tyre Retreading	B. Bazar	1965	Individual	George de	C/o Village Talukа-Salsette	Branch	Ponda	..	..	3	..	3	..	Do.
6	Flour Mills and Miller and Oil Ghani.	Bus Stand	1963	Partnership	G.B.G. Verekar and S.V. Kurchedkar	Ponda	Single	Do.	..	..	1	..	1	..	Electrically operated 10 H.P. Elec. Motor
7	Do.	B. Bazar	1952-53	Individual owner	T. Mamlekar	Do.	Do.	Do.	..	—	2	—	2	..	15-16 H.P. Machine Electrically operated.
8	Do.	Do.	1959	Do.	Y.G. Verekar	Do.	Do.	Do.	—	—	2	..	2	..	18-20 H.P. Machine & 18-20 H.P. Motor. Electrically operated.
9	Do.	Do.	1963	Do.	L.G. Naik	Do.	Do.	Do.	..	..	1	—	1	—	10 H.P. Elec. Motor Electrically operated.
10	Do.	Do.	Do.	Do.	Y. Mohammad	Do.	Do.	Do.	—	..	1	—	1	—	Do.
11	Bakery	Do.	3-1-61	Partnership	R.L. Andraod; Z.P. Andraod; L.A. Andraod;	Do.	Do.	Do.	—	..	3	2	3	2	

APPENDIX XVII—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
12	Soda Factory	Bus Stand	1945-46	Individual	S. Saraf	Ponda	Single	Ponda	..	..	1	..	1	..
13	Do.	Do.	Do.	Do.	M.M. Husseini	Do.	Do.	Do.	..	..	1	..	1	..
14	Do.	Do.	1947-48	Do.	R.S. Borkar	Do.	Do.	Do.	..	..	1	..	1	..
15	Do.	Do.	1950	Do.	Menino	Do.	Do.	Do.	..	..	1	..	1	..
16	Do.	B. Bazar	1950-51	Do.	R.S. Verekar	Do.	Do.	Do.	..	..	1	..	1	..
17	Meenakashi Saw Mill Durbat Road, Ponda.	..	..	..	..	..	..	..	..	..	..	..	..	..
18	Carpentry	B. Bazar	1953-54	Individual	B. Chari	C/o Village Kurti, Ponda.	Single	Ponda	..	..	1	..	1	..
19	Handloom Factory, Durgabhat, Ponda.	..	..	..	..	..		..	..	..	..	..	..	..
20	Tailoring	Bus Stand	1930-31	Individual	M. Peraro	Ponda	Single	Ponda	..	..	1	..	1	..
21	Do.	Do.	1955-56	Do.	E. Fernandes	Do.	Do.	Do.	..	..	1	..	1	..
22	Do.	Do.	22-3-61	Do.	P.C. Tari	C/o Village, Bandora, Ponda.	Do.	Do.	..	..	4	..	4	..
23	Do.	Do.	1963-64	Do.	V.V. Naik	Ponda	Do.	Do.	..	..	1	..	1	..
24	Do.	B. Bazar	1942	Do.	G. Naik	Do.	Do.	Do.	..	..	1	..	1	..
25	Do.	Do.	1953-54	Do.	B.V. Sacroji	Do.	Do.	Do.	..	..	1	..	1	..
26	Do.	Do.	1957-58	Do.	P. Dias	Do.	Do.	Do.	..	..	5	..	5	..
27	Do.	Do.	1962	Do.	D.D. Gaonekar	Do.	Do.	Do.	..	..	1	..	1	..
28	Do.	Do.	1962-63	Do.	J. Dias	Do.	Do.	Do.	..	..	1	..	1	..
29	Do.	Do.	1963	Do.	Do. and P.M. Salgaokar	Do.	Do.	Do.	..	..	3	..	3	..
30	Do.	Do.	1963-64	Do.	B.J. Shirodkar	Do.	Do.	Do.	..	..	2	..	2	..
31	Do.	Do.	Do.	Do.	A.F. Kadar	Do.	Do.	Do.	..	..	3	1	3	1
32	Do.	Do.	1965	Do.	A. Fernandes	Do.	Do.	Do.	..	..	1	..	1	..
33	Do.	Do.	Do.	Do.	T.D. Sawant	Do.	Do.	Do.	..	..	1	..	1	..
34	Do.	Do.	Do.	Do.	C.L. Palne	Do.	Do.	Do.	..	..	3	..	3	..
35	Do.	Do.	Do.	Do.	P. Dias	Do.	Do.	Do.	..	..	2	..	2	..
36	Do.	Do.	Do.	Partnership	J.R. Marcarine V.D. Kundikar	Do.	Do.	Do.	..	..	4	..	4	..
37	Do.	Do.	Do.	Individual	J.K. Naik	Do.	Do.	Do.	..	..	1	..	1	..
38	Do.	Do.	Do.	Do.	R.J.S. Naik	Do.	Do.	Do.	..	..	1	..	1	..
39	Do.	Do.	Do.	Do.	M.D. Rodrigues	Do.	Do.	Do.	..	..	1	..	1	..
40	Do.	Do.	Do.	Do.	J.F. Gabniel	Do.	Do.	Do.	..	..	1	..	1	..
41	Bidi Manufacturing	Do.	1957-58	Do.	M.J. Naik	Do.	Do.	Do.	..	..	1	..	1	..
42	Do.	Do.	1958-59	Do.	G. Chandra	Do.	Do.	Do.	..	..	1	..	1	..
43	Do.	Do.	1962-63	Do.	Y. Dangi	Do.	Do.	Do.	..	..	1	..	1	..
44	Do.	Do.	1963-64	Do.	Babi Ram	Do.	Do.	Do.	..	..	1	..	1	..
45	Do.	Do.	1964-65	Do.	G.D. Naik	Do.	Do.	Do.	..	..	1	..	1	..
46	Goldsmith	B. Stand	1945-46	Do.	S.K. Nagvekar	Do.	Do.	Do.	..	..	1	..	1	..
47	Do.	B. Bazar	1940-41	Do.	S.Y. Bandodkar	Do.	Do.	Do.	..	..	2	..	2	..
48	Cobbler	Bus Stand	1943-44	Do.	S.K. Kaolekar	Do.	Do.	Do.	..	..	3	..	3	..
49	Do.	Do.	5-7-58	Do.	A.S. Redker	Do.	Do.	Do.	..	..	3	..	3	..
50	Do.	Do.	6-3-64	Do.	K.T. Bandekar	Do.	Do.	Do.	..	..	4	..	4	..
51	Do.	Do.	1964-65	Do.	T.K. Kaoleka	Do.	Do.	Do.	..	..	1	..	1	..
52	Do.	B. Bazar	26-10-62	Do.	Y.T. Bandakar	Do.	Do.	Do.	..	..	5	..	5	..

APPENDIX XVIII

Statement showing different stages of production in Matches Goa Pvt. Ltd.

Sl. No.	Stages of Production
1.	Circular Saw Sawing i.e. (cutting logs of wood into timbers).
2.	Splints Veeners pealing.
3.	Splints Veeners chopping.
4.	Inner veeners pealing.
5.	Outer veeners pealing.
6.	Veeners chopping.
7.	Drum polishing.
8.	Impregnation.
9.	Splints sewing.
10.	Splints levelling.
11.	Splints framing.
12.	Continuous heating, paraffining and dipping.
13.	Chemicals—preparing grinding and mixing.
14.	Dipped splints releasing.
15.	Inner box making.
16.	Outer box making.
17.	Band rolling and labelling.
18.	Box filling by hand inside peti (wooden cases).
19.	Bidi painting of boxes.
20.	Packing by hand.

Appendix XIX

Temple Outside Ponda Town

1. *Shri Mangesh Temple*

This temple is situated in the village Priol. According to the legends Parusrama had settled here, some Brahman families and the deity belongs to them. It is reported that it was installed in the present site about 1560 A.D. during the Portuguese inquisition. The main deity of the temple is Lord Mangesh which is identified with Shiva of the Puranas. The other important deities in the temple are Bhagwati on the left side of the central deity and Ganapati on the right side. The images of Lakshmi Narayan, Surya Narain, Garur, Virabhadra, Kal Bhairav, Shanteri, Nirankar and Shiv Sharma are also found in the temple.

Brahmans belonging to Vatsa and Kaundilya gotras are incharge of looking after the deity and are referred to by the term Mahajan of Mangesh. It is said that the village Kushashtali or Kutthar in Salsette taluk was granted to them for worshipping the deity. The particulars of the main festivals performed in the temple are as follows:

Name	When held	Average number of visitors
1	2	3
1 Ram Naumi	Chaitra bright 1st to 10th	3000-5000 on Rath Yatra day
2 Nav Ratri	Aswin bright 1st to 10th	300 to 600 daily, 10,000 on Rath Yatra day.
3 Kartik Purnina	Kartik bright 14th-15th dark	200-400 persons daily.
4 Shiv Ratri	Magh 14th	10,000 persons.
5 Magh Purnima	Magh bright 5th to dark 5th	1000 persons daily.
6 Monday evenings.	Mondays	200 to 300 persons

The management and control of the temple rests with the Managing Committee, consisting of four members, namely President, Secretary, Treasurer and Procudor. The election of these office-bearers is held by voting in the month of February or March once in every three years. After the results are declared these are sent to the administaator of the concelho for confirmation. All the members hold their posts in honorary capacity. Besides, there are two salaried posts of clerk and assistant.

There are a large number of hereditary temple servants the particulars of which are furnished below :—

Particulars of temple servants in Shri Mangesh temple

Designation of the temple servant.	Caste	Function	No. of persons employed	Remarks
1	2	3	4	
1 Bhatji, chief priest	Brahman	Chief priest	1	
2 Abhisheki	,,	Recitation of mantras and to worship the deity and to adorn the deity with Kumkum flowers etc.	3 families.	
3 Pujari	,,	To bathe, dress and worship the deity.	3 ,,	
4 Pauranik	,,	To recite the Puranic myths and legends.	1 ,,	
5 Jyotkar	,,	To make the ligting arrangements in the temple especially in the evening.	1 ,,	

1	2	3	
6 Purohits . .	Brahman.	Brahman priests who perform Mallarudra worship etc.	10 families.
7 Haridas . .	,,	To sing bhajan and kirtan in honour of the deity.	1 ,,
8 Katkar or Vetradhar	Naik	Shaft bearer and door-keeper.	5 ,,
9 Vajantari .	Naik/ Maratha	To beat drums.	15 persons.
10 Masalchi .	Naik	Torch bearers	2 ,,
11 Chaughadewale .	,,	Beaters of drum	6 ,,
12 Taldharanare .	Gavada	To act as musician (A Tabla like instrument).	1 ,,
13 Sipahi .	,,	Temple guards	4 ,,
14 Bhavin . .	Devadasi	To carry the *Pancharat* light during procession.	1 ,,
15 Pairikar Deoree .	,,	To clean and wash the temple , To light the lamps inside the temple and outside garbhgriha. To pass the night in the temple chowk and to bring flowers, Bela etc.	4 ,,
16 Kalavantin .	,,	To dance and to sing before the deity during festivals and processions.	8 perseons
17 Gavada . .	Gavada	To clean and wash the outer precincts of the temple and other service.	12 ,,
18 Mahar . .	Mahar	Leather work	1 ,,
19 Chambhar . .	Chamar	Leather work	1 ,,
20 Nhavi . .	Malo	Barber	1 ,,
21 Sonar . .	Sonar	Goldsmith	1 ,,
22 Dhobi . .	Madival	Washerman	1 ,,
23 Sutar . .	Sutar	Carpenter	1 ,,
24 Lohar . .	Lohar	Ironsmith	1 ,,
25 Tanwat . .	Kansar	Copper smith	1 ,,
26 Jhad Lod darnare;	Gavada/ Maratha	Sweeper	4 ,,

Among the above, Bhatji, the Chief Priest is most reverred. He reads omens from the flower petals that may drop or fall round the image and communicates the prayers of the devotees to the deity. He is required to observe certain restrictions, for instance he is to be a strict vegetarian.

The devotees are allowed to have darshan (sight) of the deity outside the sanctuary. Only the priest can go near the deity inside the sanctuary. The so-called untouchable castes, can go upto the outer hall. Non-Hindus are allowed to enter the temple upto the chowk near the Bull. It is interesting to note that the Catholics of Cortalim area who were formerly Hindus occasionally visit the temple to worship the deity.

2. *Shri Shanta Durga Temple*

It is situated at Quela at a distance of about 2·5 kms. from Ponda. It is reported to have been established in 1566 A.D., by the Brahmans Mahajans of Kaushik Gotra. Shri Baidynath Saraswati (Man in India, Vol. 43. No. 2, April-June 1963) has reported as follows about the deity.

"The deity was brought here from Quelossim in 1564. For three years or so the devotees found no suitable place to build a temple for the deity as no good omen was visible. At last, one night the deity appeared in a dream before the chief priest and expressed her desire to be installed at a place which was occupied by the Mahars, an untouchable caste. On the following morning when the head priest reported his dream to the Mahajans of Shri Shanta Durga, the ardent devotees approached the Mahars to vacate the land for the temple at any price that the Mahars might demand. But no amount of persuation or temptation could move the Mahars. Finally, the Mahars said that they would agree to vacate the land for Shri Shanta Durga on condition that they would be granted the right of entrance into the temple once every year. There was no other choice before the Mahajans as the deity wanted to be installed there. Ultimately they had to yield to this demand. Every year on the 6th day of *Magh Shukla* (January), the Mahars enter the temple with their musical instruments and sing songs in honour of the deity. They return home with *prasad* (rice, coconut, flowers and some cash) and a piece of the cloth worn by the deity, which are given to them as a mark of honour by the head priest. Soon after the Mahars leave the place, the temple is cleaned and the deity is purified with the holy water of the Ganges".

"The temple of Shri Shanta Durga is comparatively massive in structure and elegant in outline. The betelnut and coconut garden around the temple add beauty to the natural setting. The temple has a sacred *tolli*, a majestic *khamba* in front, and huge *agrashalas* on either side. In the ground-plan of the temple, besides the *chouko* and the *garbhakud* there is a hall and the side gallaries where non-Hindus can also be accommodated. The image of the temple shows Shri Shanta Durga in the middle and Siva and Vishnu on either side....."

The other deities found in the temple are Shri Lakshminarayan, Devi Bhagwati, Chetrapal, Mharu and Sri Lom Sharma. Shri Shanta Durga is regarded as an incarnation of Mahakali, Mahalakshmi and Maha Saraswati, the trio in one form.

"In addition to the daily routine of worship which is followed by invocation through music and dance, there are periodical functions on the 5th day of every fortnight when the deity is taken out in a procession for a palanquin-ride inside the temple premises. Special functions are arranged on *Viasakh Shukla Panchami Navaratra*, *Dashahara*, *Kojagiri* and also on the day of Vanbhojan around the end of Kartik. The annual function (popularly called *Yatra*) which is the greatest function of the temple, begins on *Magh Shukla Pratipada* (1st day of *Magh Shukla*) and lasts for about six days. During this function the Mahajans of Shri Shanta Durga make it a point to have a glimpse of the deity at least once; and for this they come from distant places with their wives and children and join the community feast arranged by them on the 4th day. The biggest congregation is seen on the 5th night when the deity is taken on palanquin-ride and chariot-drive. The ceremony is kept on for the whole night and till then nobody should retire. On the 6th day the Mahars enter the temple according to the old custom and the function comes to an end.

During all the functions the rituals are performed according to Brahmanical method. Something may be said here about the vehicle of the deity, her palanquin-ride and chariot-drive. On the occasions when the deity goes for a palanquin-ride, a large procession follows her devotedly. The priest, the musicians, the dancing girls, and other temple servants, the Mahajans and the peasants-folk follow one another in the procession. The deity is carried on their shoulders in a silver palanquin. The procession starts after the Devadasis have sung a prayer in honour of the deity. During the ride there are several halts called, *Pene* where the procession rests awhile, the Devadasis sing and dance, and again the ride is resumed. On the night of the annual fair the deity has a chariot-drive too. A huge four-wheeled wooden chariot, about 40 feet high, is pulled by the Mahajans, the temple servants and others who want to be blessed. The head priest and the Swami of Queula Monastery, who actually inaugurates this chariotride, occupy their places in the chariot alongwith the deity."

The management of the temple rests with Shanta Durga Management Committee consisting of four members all of whom belong to Gaur Saraswat Brahman caste. The president is a Government Doctor, the treasurer is also in service, the procudor is a lawyer and the secretary is an employee of the committee. There are a large number of temple servants more or less similar to those as found in the Mangesh Temple.

3. *Shri Nagesh Temple*

It is located in the village Bandora at a distance of $3\frac{1}{2}$ kms from Ponda. The exact date of the establishment of the temple is not known, but the stone inscription found on a slab, kept in the temple, however, dates back to *Sak Samvat* 1335 corresponding to 1414 A.D. and refers to Narain Gosavi, acting as representative of Vijayanagar King Vir Pratap Dev Rai Maharaj, who issued this eddict. The central deity of the temple is Shri Nagesh Maharudra who is identified with Lord Shiva. The other deities found in the temple are Shri Lakshmi Narain, Shri Ganapat and Shri Ravaihath who is a *gana* (messenger) of Lord Shiva. The most important festivals held at the temple are as follows :

Name	When held
1. Chaitra Purnamashi	Chaitra Purnima
2. Kartik Purnamashi	Kartik Purnima
3. Dasahra	Aswin Tenth
4. Nawaratri	Aswin Suddha Pratipada
5. Maha Shivratri	Magh Vadya Chaturdashi

Besides, every Monday evening, the deity is taken out in a procession on a palanquin. There is a temple committee, the members of which belong to Gaur Saraswat Brahman Caste. The president of the committee is a doctor, the secretary is a government servant, the treasurer and procudor are merchants. There are a large number of temple servants more or less similar to those found in the Sri Mangesh temple.

4. *Sri Mhalsa Narayani Temple*

She is considered to be an incarnation of Lord Narain, who took the form of a female. It is situated at Mardaul at a distance of 7 kms. from Ponda. She is considered to have originated from Nepal. The other deities found in the temple are Shri Ganesh on the left of the central deity and Sankashti on her right side. The most important festival in the temple is Mhalsa Devi yatra which takes place on *Magh Vadya Panchmi*. It lasts for ten days and on an average about 5,000 persons attend the festival every day. The management of the temple rests with Gaur Saraswat Brahmans. They are mostly in service or in business. The secretary and the assistant secretary are landlords. There are a large number of temple servants more or less similar as found in the temple of Sri Mangesh.

5. *Shri Ramnath Temple*

It is situated in the village Bandora at a distance of about 3 kms. from Ponda. It is considered to have been established in the year 1540-1550 A.D. The central deity of the temple is Lord Ramnath who is considered to be an incarnation of Lord Shiva. On the right and left sides of the central deity are installed two deities namely Kamakshi and Shanteri respectively. On the right side of the outer hall Vaital and Kal Bhairav are installed in two separate temples. The temple is associated with the Vaishnavite sect which has two monastries—one at Gokarna and the other at Partagale, both within the administrative area of Canacona. This temple is associated with Gokarn-Partagale monastries of Goa headed by Madhwacharya Swami with headquarters at Udipi (Mysore). The members of the managing committee of the temple belong to Kaushik, Vatsa and Kaundilya Gotras. The particulars of, the important festivals performed in the temple are as follows :

Name	When held	Average No. of visitors
Maha Shivaratri . .	14th of Magh	5,000
Nav Ratri .	1st Ashwin to 9th Ashwin	4,000
Palki of Ramnath . .	On every Monday evening	150
Palki of Shanteri . .	On every Panchami	150
Palki of Lakshmi Narayan	On every Dashmi	150
Palki of Kamakshi .	On every Amavashya	150

There are a good number of temple servants more or less similar to those found in the Sri Mangesh temple.

6. *Shri Mahalakhshmi Temple*

It is situated in the village Bandora. It is believed that during the Portuguese inquisition it was brought from the village Colva, 4 kms. from Margao in Salsette taluka in the year 1567 A.D. Shri Mahalakhshmi is considered to be one of the *shaktis* of the Puranas. Within the precinct of the same temple, there are shrines of Shri Rawailnath, Shri Baleshwar, Shri Narain Purush and Shri Sapto Phadto, a boatman who helped in bringing the idol of the deity to the present site from Colva. The management and control of the temple rests with Gaur Saraswat Brahmans There is a Managing Committee consisting of four members who are either in government service or in business. The most important festivals performed in the temple are Ramnavmi, Navratri, Kojagiri-Lakshmi Puja, Van Bhojan, Shivratri and Shimga.

APPENDIX XX (*i*)

Statement showing most important items at stock at the time of study in a Textile and Tailoring shop

Item	No. of shops where found	Average price of		Average profit per unit
		Purchase per unit	Stitching charges per unit	
Cotton pant	1	Not given	Rs. 5·00	Not given
Terylene pant	1	,,	Rs. 15·00	,,
Woollen pant	1	,,	Rs. 15·00	,,
Cotton coat	1	,,	Rs. 12·00	,,
Woollen or Terylene coat	1	,,	Rs. 45·00	,,
Cotton shirt	1	,,	Rs. 2·50	,,
Terylene shirt	1	,,	Rs. 5·00	,,
Cotton Bush shirt	1	,,	Rs. 2·00	,,
Woollen/cotton Bush shirt	1	,,	Rs. 4·00	,,
Cotton Pajama	1	,,	Rs. 1·75	,,

APPENDIX XX (*ii*)

Statement showing most important items at stock at the time of study in a Grocery shop

Item	No. of shops where found	No. of shops where obtained from place							No. of shops where customers are in number (monthly)								Average price of		
		Jaisinghpur	Mardaul Mangesh & villagas around Ponda	Goa. Savantvadi & villages around Ponda	Hydrabad & Nizamabad	Bicholim Mapsa	Panjim Bombay		12	20–25	30–35	35–40	100	200	300–350	Not given	Purchase per Unit	Sale per unit	profit per unit
Jaggery	1	1	..	..	..	..	..		..	..	..	..	1	..	..	..	Not given	Rs. P. 0·75 per kg.	Rs. P 0·06 per kg.
Tobacco	2	2	..	..	..	..	..		..	..	..	..	..	1	1	..	,,	5·08 per kg.	0·15 5%
Pend (residue of crushed oil seeds).	1	1	..	..	..	..	..		..	1	..	..	..	..	..	..	,,	5·00 per kg.	0·04 per kg.
Kanda (Onion)	1	1	..	..	..	..	..		..	..	1	..	..	..	..	..	,,	0·32 per kg.	0·02 per kg.
Batata (Potato)	1	1	..	..	..	..	..		..	.	..	1	..	..	..	..	,,	0·62 per kg.	0·03½ per kg.
Cashew	1	..	1	..	..	..	..		..	..	..	..	..	..	..	1	Rs. P. 7·06	7·16 per kg.	Given as 2%
Supari (Betelnut)	1	..	..	1	..	..	..		..	..	..	..	..	..	..	1	7·16 per kg.	7·30	Given as 2%
Sweets (mixed)	1	..	..	..	1	..	..		..	..	..	1	..	..	..	..	Not given	10·25 per tin	Given as 3%
Yellow bar soap	1	..	..	..	..	1	..		..	..	..	..	..	..	..	1	,,	0·92 per bar	Given as 3%
Red bar soap	1	..	..	..	..	1	..		..	..	..	..	..	..	..	..	,,	1·10 per bar	Given as 3%
Mirch (Chillies)	1	..	..	..	..	..	1		1	..	..	..	..	..	..	.	,,	4·10 per Kg.	Given as 3%

APPENDIX XX (*iii*)

Statement showing most important items at stock at the time of study in a Provision shop

Item	No. of shops where found	No. of shops where obtained from place									Number of shops where customersare in number (monthly)										
		Panjim	Margao	Panjim, Margao	Margao and Panjim	Bombay	Vascodegama	Ponda,	Panjim, Ponda, Belgaum, Margao	Belgaum, Baosi	1	2	4	5	6	10	15	20	24	30	60
Jam	2	1	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	1
Life Buoy Soap	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Special washing soap	1	..	1	.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Perfumed hair oil	2	1	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
2 Cell Eveready torch without cell.	1	..	1	..	..	—	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ball point pen	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
makka (Maize)	1	..	..	1	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Dhania (Corriander)	2	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Mirch (Chillies)	3	..	2	..	..	..	..	1	..	..	..	..	..	..	1	..	..	..	..	..	1
Moong	4	..	2	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	2
Pend	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dal Gram	2	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Water bottle plastic	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Water pales plastic	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lord's butter	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nasna (hill millet)	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	—
Biscuits packet	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Oil tin	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Face powder	4	1	1	..	..	1	..	..	1	..	1	..	..	..	1	1	..	..	..	..	..
Pickle	2	..	2	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Candles	2	..	2	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	1	..
Agarbatti packet	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1	..	..	..	..
Tea packet 100 gms.	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	1	..	..
Surf Large	1	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Soap chips	2	..	2	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..
Tur Dal (Arhar)	3	..	1	..	..	..	..	..	1	1	..	..	..	..	.	..	..	1	..	1	..
Lux Soap Cake	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1	..	..	..	..
Swan Ink	1	..	..	..	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..
Matar (peas)	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	.	..	..	..	1
Wheat	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Reel (Thread)	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ghee (Ravi Brand)	1	..	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Slippers Shahnai	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Onion	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Coconut	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Dal Urad	1	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Tooth paste small	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..
Biri/Cigaretre	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..

APPENDIX XX(iii)—*contd.*

Item	Number of shops where customers are in number (monthly)																	Average price of		Average profit per unit
	150	40	600	720	1290	300 in two months	1	1 in three months	2–3	120	30–60	120–150	180–240	300–450	600–900	900–1200	1800–2100	Purchase per unit	Sale per unit	
																		Rs. P.	Rs. P.	Rs. P.
Jan	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2·29	2·43	0·14
Life Buoy Soap	..	..	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..	0·65	0·67	0·02
Special washing soap	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	0.11	0·12	0·01
Perfumed hair oil	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..	..	..	1·70	1·80	0·10
2 cell Eveready torch without cell.	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	2·18	2·30	0·12
Ball point pen	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	1·15	1·25	0·10
Makka (Maize)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·69 per kg.	0·84 per kg.	0·15 loss
Dhania (Corriander)	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3·05 per kg.	3·12 per kg.	0·07 per kg.
Mirch	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	4·12	4·30	0·18
Moong	..	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	1·26 per kg.	1·32 per kg.	0·00 per kg.
Pend	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·65 per kg.	0·70 per kg.	0·05 per kg.
Dal (Gram)	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1·52 per kg.	1·66 per kg.	0·14 per kg.
Water bottle plastic	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3·20	3·50	0·30
Water pails plastic	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	8·50	9·50	1·00
Lord's butter	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		3·83	4·25	0·42
Nasna (hill millet)	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	0·75 per kg.	0·81 per kg.	0·06 per kg.
Biscuits packet	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	0·56	0·60	0·04
Oil tin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	4·85 per kg.	5·00 per kg.	0·15 per kg.
Face powder	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	1·47	1·56	0·09
Pickle	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1·95	2·05	0·10
Candles	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·30 p. packet	0·31 p. packet	0·01 p. packet
Agarbatti packet	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·24 p. packet	0·25 p. packet	0·01 p. packet
Tea packet 100 gms.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·98 p. packet	1·00 p. packet	0·02 p. packet
Surf Large	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4·07	4·15	0·08
Soap chips	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3·75 per kg.	4·00 per kg.	0·25 per kg.
Tur Dal (Arhar)	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1·15	1·25	0·10
Lux Soap Cake	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·71	0·72	0·01
Swan Ink	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·60	0·62	0·02
Matar (peas)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·92 per kg.	0·95 per kg.	0·03 per kg.
Wheat	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1·15 per kg.	1·20 per kg.	0·05 per kg.
Reel (Thread)	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	0·26	0·30	0·04
Ghee (Ravi Brand)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	10·77 per 2 kgs. tin	10·95 per 2 kg. tin	0·18 per 2 kgs. tin
Slippers Shahnai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3·00	3·25	0·25
Onion	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·48 per kg.	0·50 per kg.	0·02 per kg.
Coconut	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	0·51 p. piece	0·56 p. piece	0·05 p. piece
Dal Urad	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1·20 per kg.	1·28 per kg.	0·08 per kg.
Tooth paste small	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1·12	1·30	0·18
Biri/Cigarette	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	0·41	0·43	0·02

Appendix XX (*iv*)

Statement showing most important items at stock at the time of study in a General Merchandise shop

Item	No. of shops where found	No. of shops where obtained from place		No. of shops where customers are in number (monthly)					Average price of		Average profit per unit
		Bombay	Margao	2	4	5	6	24	Purchase per unit	Sale per unit	
									Rs. P.	Rs. P.	Rs. P.
Towel 1mt.+2mts. 50 cms×84 cms	1	1	..	..	..	1	..	..	3·60	4·00	0·40
Pillow cover 50 cms × 84 cms	1	1	..	..	1	..	..	..	3·15	3·50	0·35
Tooth powder (Gomankar Brand)	—	—	1	..	..	..	1	..	0·52	0·60	0·08
Athletic chidde (Knicker) Sooklar Brand	1	1	..	1	..	..	..	..	3·60	4·00	0·40
Socks (Plain white)	1	1	..	..	..	..	..	1	1·10	1·25	0·15

Appendix XX (*v*)

Statement showing most important items at stock at the time of study in a Cloth and Provision shop

Item	No. of shops where found	No. of shops where obtained from place						No. of shops where customers are in number (monthly)						Averge price of		Average profit per unit
		Bombay	Punjab	Bangalore	Shimoga	Sangli	Mahabaleswar	30	60	120	180	60—90	150—180	Purchase per unit	Sale per unit	
Bush Shirt (cotton)	1	1	..	..	..	..	..	..	..	1	..	..	..	Not given	Rs. P. 6·00	Not given
Pant (cotton)	1	1	..	..	..	..	..	..	1	..	..	..	..	,,	8·00	,,
Baba suit (cotton)	1	1	..	..	..	..	..	..	..	1	..	..	..	,,	4·00	,,
Bed sheets (cotton)	1	..	1	..	..	..	..	1	..	..	..	..	..	,,	11·75	,,
Kurdi oil	1	..	..	1	..	..	..	..	..	1	..	..	..	,,	4·50 per kg.	,,
Soap bar	1	..	..	1	..	..	..	..	..	..	1	..	..	,,	1·05 per lb.	,,
Soap chips	1	..	..	..	1	..	..	..	..	..	..	..	1	,,	4·50 per kg.	,,
Chilly powder	1	..	..	..	..	1	..	..	..	..	..	..	1	,,	2·85 per kg.	,,
Turmeric powder	1	..	..	..	..	1	..	..	..	..	..	..	1	,,	10·75 per kg.	,,
Honey	1	..	..	..	..	..	1	..	..	..	..	1	..	,,	9.00	,,

Appendix XX (*vi*)

Statement showing most important items at stock at the time of study in a Dry Cleaner shop

Item	No. of shops where found	Delivery of clothes in		No. of shops where customers come from place	No. of shops where customers are in number (monthly)							Charges per unit	Average profit per unit
		4 days	24 hours	From town and adjoining areas	5	8	15	1500	60—120	450—480	Not given		
												Rs. P.	
Ordinary clothes	2	1	..	2	..	..	..	1	..	..	1	0·23	Not given
Ordinary with starch	2	1	..	2	..	..	..	..	..	1	1	0·50	„
Urgent cloth	2	..	1	2	..	..	..	..	1	..	1	0·45	„
Urgent with starch	2	..	1	2	..	..	..	..	1	..	1	1·00	„
Suit	2	..	..	2	..	1	..	..	..	..	1	3·50	„
Pant	2	1	..	2	..	..	1	..	..	..	1	1·50	„
Coat	2	1	..	2	1	..	..	..	..	..	1	2·00	„

Appendix XX (*vii*)

Statement showing most important items at stock at the time of study in a Petrol pump.

Item	No. of shops where found	No. of shops where obtained from place	No. of shops where customers are in number (monthly)						Average price of		Average profit per unit
		Vascodagama	300	900	1200	2400	150—180	150—300	Purchase per unit	Sale per unit	
										Rs. P.	
Lubricating oil	2	2	1	..	..	..	1	..	Not given	2·20 per litre	Not given
Diesel	2	2	..	..	1	..	..	1	„	0·82 per litre	„
Petrol	2	2	..	1	..	1	..	..	„	0·79 per litre	„

APPENDIX XX (*viii*)

Statement showing important items at stock at the time of study in a motor spare parts and engineering tools shop

Item	No. of shops where found	No. of shops where obtained from place				No. of shops where customers are in number (monthly)										Average price		Average profit per unit
		Bombay & Delhi	Bombay	Bombay & Mapsa	Madras	2 in 6 months	2	4	5	6	8	10	20	30	1 in 2 months	5-6	Purchase per unit	Sale per unit	
																	Rs. P.	Rs P.	Rs. P.
Spring leaves (Fiat)	1	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	10·50	18·00	2·50
Ball Bearing (Russian) or Polish	1	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	38·00	45·00	7·00
U. Bolts (Bed Ford)	1	.	1	..	..	..	..	..	..	..	..	1	..	..	..	..	3·50	4·00	0·50
Centre Bolts	1	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	0·45	0·60	0·15
Head lamp Bulbs (36 watts)	1	..	1	..	..	..	..	..	..	1	..	..	..	..	..	..	4·50	5 00	0·50
Brake Fluid (500 mm)	2	..	1	1	..	..	..	..	..	..	1	1	..	..	..	..	..	.	..
Spark Plugs	1	..	..	1	..	..	..	..	..	..	..	..	..	1	1	..	3·00	3·25	0·25
Wheel Studs (Ford)	1	..	1	..	..	..	..	..	..	..	..	1	..	..	..	..	2·75	3·50	0·75
Piston Rings-set	1	..	1	..	..	..	..	..	..	..	..	..	..	1	..	..	52·00	65·00	13·00
Fan Belts	1	..	1	..	..	..	..	..	..	1	..	..	..	..	..	..	6·50	7·00	0·50
Loose leaf truck chassis	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	1	Not given	25·00	Not possible
Spring leaf truck chasis	1	..	1	..	1	..	..	..	..	..	..	..	..	..	1	..	,,	30·00	,,
Cycle tyres (dunlop)	1	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	,,	6·50	,,
Cycle tubes (dunlop)	1	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	,,	3·50	,,
Nut Bolts 5″—6″ (crown)	1	..	1	..	..	..	..	..	..	..	..	1	..	..	..	..	,,	0·35	,,
Cycle tin oil (Every man)	1	..	1	..	..	..	..	..	.	..	1	..	..	..	..	..	,,	2·00	,,
Foundation of truck	1	..	1	..	..	..	..	1	..	..	..	..	..	..	..	..	,,	2·00	,,
Retainer	1	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	,,	10·00	,,
Cycle rim	1	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	,,	12·00	,,

APPENDIX XX (*ix*)

Statement showing most important items at stock at the time of study in a Rubber Goods and Grocery shop

Item	No. of shops where found	No. of shops where obtained from place				No. of shops where customers are in number (monthly)					Average price of		Average profit per unit
		Bangalore	Ponda Concelho	Bombay and Calcutta	Kerala	1	2	5	10	Nil	Purchase per unit	Sale per unit	
											Rs. P.	Rs. P.	Rs. P.
Tyres of truck	1	1	..	..	..	..	..	1	..	..	561·00	590·00	29·00
Tube of truck	1	1	..	..	..	..	..	1	..	..	47·50	50·00	2·50
Supari (Betel nut)	1	..	1	..	..	1	..	..	..	..	7·00 per kg.	7·14 per kg.	0·14 per kg.
Screws ¾″	1	..	..	1	..	..	..	..	1	..	1·75 per gross	2·00 per gross	0·25 per gross
Sickle	1	..	..	..	1	..	..	..	..	1	2·25	2·50	0·25
Hammer 10 lbs.	1	..	..	..	1	..	1	..	..	..	11·00	12·00	1·00

APPENDIX XX (*x*)

Statement showing most important items at stock at the time of study in a Textile and fabrics shop

Item	No. of shops where found	No. of shops where obtained from place									No. of shops where customers are in number (monthly)								Average price of		
		Belgaum	Margao	Sanquelim	Margao & Belgaum	Madras & Panjim	Bombay & Panjim	Bombay	Japan		2	5	6	8	10	5—10	30—40	Nil	Purchase per unit	Sale per unit	Average profit per unit
																			Rs. P.	Rs. P.	Rs. P.
Kambal (Blanket	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	10·30	11·00	0·70
Dhoti	1	1	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	7·10	7·50	0·40
Towel (Binny)	1	..	1	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	1·02	1·25	0·23
Bed cover	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	5·20	5·50	0·30
Pillow cover	1	..	..	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..	6·60	7·00	0·40
Shirting cloth plain	1	..	..	..	1	—	—	..	..	..	1	..	..	..	..	..	..	..	1·90 per metre	2·00 per metre	0·10 per metre
Sari	1	1	—	—	..	..	..	..	..	..	..	1	..	..	..	..	..	..	19·15	20·00	0·85
Binny's consul sattin	1	..	—	—	—	1	..	..	..	..	..	..	..	..	1	..	..	..	Not available	5·58 per metre	Not available
Binny's Malborough Terycot Suiting	1	—	—	—	..	1	..	..	..	..	..	..	..	..	..	..	1	..	„	12·43 per metre	„
Mafatlal's white poplin	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1	..	..	„	3·69 per metre	„
Plastic Basket	1	..	..	—	..	..	..	..	1	1	..	..	..	..	..	..	..	..	„	7·50 each	
Umbrella	1	..	..	—	—	..	..	1	..	..	..	..	..	..	..	..	..	1	„	10·50 each	„
Victor's Terylene shirt	1	..	..	—	—	..	..	1	..	..	..	..	..	..	..	..	1	..	„	39·50	„
Mafatlal's Lining for Pyjama	1	—	—	—	—	..	1	..	..	..	..	..	..	..	..	..	1	..	„	2·50 per metre	„
Mafatlal's Printed Voiles	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	1	„	3·28 per metre	

APPENDIX XX (*xi*)

Statement showing most important items at stock at the time of study in a Vegetable shop

Item	No. of shops where found	No. of shops where obtained from place		No. of shops were customers are in number (Monthly)									Average price of		Average profit per unit
		Belgaum	Ponda concelho	120	180	450	600	750	900	2400	300—450	600—750	Purchase per Unit	Sale per unit	
														Rs. P.	Rs. P.
Tomato	1	1	..	..	..	..	..	..	1	..	..	..	Not given	1·00 per kg.	0·10 per kg.
Batata (Potato)	1	1	..	..	..	1	..	..	..	..	..	..	„	0·75 per kg.	0·06 per kg
Brinjal	1	1	..	..	..	..	..	..	1	..	..	..	„	0·75 per kg.	0·06 per kg.
Cabbage	1	1	..	..	..	..	..	..	..	..	..	..	„	1·25 per kg.	0·12 per kg.
Papari (Beans)	1	1	..	..	1	..	..	..	..	..	..	..	„	1·25 per kg.	0·12 per kg.
Mirchi (Chillies)	1	1	..	..	..	..	1	..	..	..	..	..	„	1·75 per kg.	0·12 per kg.
Pan (Betal leaf)	1	1	..	..	..	..	..	1	..	..	..	..	„	0·01 per 2 pans	0·01 per 20 pans
Imli (Tamarind)	1	1	..	..	..	..	..	1	..	..	..	..	„	1·75 per kg.	0·25 per kg.
Niboo (Lemon)	1	1	..	..	..	..	..	..	..	1	..	..	„	0·06 per kg.	0·06 per kg.
Mango	1	..	1	..	..	..	..	..	..	..	1	..	0·60 per piece	0·65 per piece	0·05 per piece
Pine apple	1	..	1	1	..	..	..	..	..	..	..	..	0·50 per piece	0·60 per piece	0·10 per piece
Jack fruit	1	..	1	..	..	..	..	..	..	..	1	..	2·70	3·00	0·30
Coconut	1	..	1	..	..	..	..	..	..	..	..	1	0·30	0·35	0·05
Banana	1	..	1	..	..	..	..	..	..	..	1	..	4·25	5·00	0·75 per 100

APPENDIX XX (*xii*)

Statement showing most important items at stock at the time of study in a Electric goods and grocery merchants shop

Item	No. of shops where found	No. of shops where obtained from place		No. of shops where customers are in number (monthly)							Average price of		Average profit per unit
		Bombay & Margao	Ponda	2	4	6	10	2—3	2—4	8—10	Purchase per unit	Sale per unit	
											Rs. P.	Rs. P.	Rs. P.
Bulb (40 w. philips)	1	1	..	..	..	..	..	..	..	1	1·60	1·80	0·20
Toilet soap cake (Jai)	1	..	1	..	..	1	..	..	..	..	0·73	0·75	0·02
Ball canvas	1	..	1	1	..	..	..	..	..	..	1·64	1·75	0·11
Cigarettes packet	1	..	1	..	..	..	1	..	..	..	0·32	0·35	0·03
Washing soap (Det small)	1	..	1	..	..	..	..	..	1	..	1·37	1·40	0·03
Tooth paste (big colgate)	1	..	1	1	..	..	..	..	..	..	2·44	2·50	0·06
Vim	1	..	1	..	1	..	..	..	..	..	1·62	1·65	0·03
Pine apple juice (Kisan)	1	..	1	..	..	..	..	1	..	..	2·66	2·70	0·04
Tomato sauce tin (Dippy)	1	..	1	..	..	1	..	..	..	..	0·59	0·62	0·03
Nahan soap	1	..	1	..	..	..	..	1	..	..	0·69	0·71	0·02

APPENDIX XX (*xiii*)

Statement showing most important items at stock at the time of study in Chemists and Druggists shop

Item	No. of shops where found	No. of shops where obtained from place	No. of shops where customers are in number monthly										Average price of		Average profit per unit
			3	6	10	15	25	35	50	75	100	12—15	Purchase unit	Sale per unit	
		Margao and Panjim													
Water bury's compound	2	2	..	..	..	1	..	..	..	..	..	1	Not given	Rs. P. 8·13	Not given
Vitamin B Complex	1	1	..	..	..	..	1	..	..	..	..	..	„	2·73	„
Cough syrup	1	1	..	..	..	..	..	..	1	..	..	..	„	2·27	„
Castor oil	1	1	..	..	..	..	..	..	..	..	1	..	„	0·53	„
Tetracycline capsule	1	1	..	..	..	..	1	..	..	..	..	..	„	1·18	„
Chlorophenicol	1	1	..	..	..	..	1	..	..	..	..	..	„	0·50	„
Sulphadiazine Tablets	2	2	..	..	..	..	..	..	..	1	1	..	„	0·08	„
Saridon Tablets	1	1	..	..	..	..	..	..	..	..	1	..	„	0·15	„
Benadryl syrup	1	1	..	..	..	..	..	1	..	..	..	..	„	5·84	„
Haemostohaspatine liquid.	1	1	..	..	..	..	1	..	..	..	..	..	„	6·56	„
Gripe's water	1	1	..	..	..	..	1	..	..	..	..	..	„	2·20	„
Milk of Magnesia (liquid bottle)	1	1	..	..	..	..	1	..	..	..	..	..	„	2·66	„
Calcium Sandoz injections	1	1	..	..	..	..	1	..	..	..	..	..	„	1·50	„
Calcium Sandoz liquid	1	1	..	..	1	..	..	..	..	..	..	..	„	3·44	„
Slon's liniment	1	1	1	..	..	..	..	..	..	..	..	..	„	2·10	„
Haemoglobine syrup	1	1	..	1	..	..	..	..	..	..	..	..	„	8·03	„
Aspro tablets	1	1	..	..	..	..	..	..	1	..	..	..	„	0·06	„
Anacin tablets	1	1	..	..	..	..	..	..	1	..	..	..	„	0·06	„

APPENDIX XX (*xiv*)

Statement showing most important items af stock at the time of study in a Leather goods shops

Item	No. of shops where found	No. of shops where obtained from place		No. of shops where outstomers in number monthly are				Average price of		Average profit per unit (pair)
		Foreign	Ponda	1	3	6	25	Purchase per unit (pair)	Sale per unit (pair)	
								Rs. P.	Rs. P.	Rs. P.
Baby shoe	1	1	..	1	..	..	..	4·50	5·00	0·50
Hawai ladies chappel (B.S.C.)	1	..	1	..	1	..	..	8·25	9·25	1·00
Shoe Home made	1	..	1	..	..	1	..	15·00	18·00	3·00
Chappal (B.S.C.)	1	..	1	..	..	..	1	6·00	7·00	1·00

APPENDIX XX (*xv*)

Statement showing 10 most important items at stock at the time of study in a vegetables and cold drinks shop.

Item	No. of shops where found	No. of shops where obtained from place		No. of shops where customers are in number (monthly)							Average price of		Average profit per unit
		Ponda	Belgaum	300	450	900	66–90	120–150	150–180		Purchase per unit	Sale per unit	
											Rs. P.	Rs. P.	Rs. P.
Batata	1	1	..	..	1	..	..	..	..		0·73 per kg.	0·75 per kg.	0·02 per kg.
Cabbage	1	1	..	1	..	..	..	..	..		1·20 per kg.	1·25 per kg.	0·05 per kg.
Tomato	1	1	..	..	..	..	..	..	1		1·20 per kg.	1·25 per kg.	0·05 per kg.
Kanda (Onion)	1	1	.	..	..	..	..	..	1		0·47 per kg.	0·50 per kg.	0·03 per kg.
Hari Mirchi (green chillies)	1	1	..	1	..	..	..	..	..		1·72 per kg.	1·75 per kg.	0·03 per kg.
Mosambi	1	..	1	..	..	..	..	1	..		0·15 each	0·17 each	0·02 each
Banana	1	1	..	..	..	..	1	..	..		0·07 each	0·08 each	0·01 each
Cocacola	1	1	..	..	..	1	..	..	..		0·27 per bottle	0·30 per bottle	0·03 per bottl

APPENDIX XX (*xvi*)

Statement showing most important items at stock at the time of study in a Electric Goods shop

Item	No. of shops where found	No. of shops where obtained from place		No. of shops where customers are in number (monthly							Average price of		Average profit per unit
		Ponda and Margao	Bombay	1	6	12	23	25	24	1000	2–4	Purchase per unit	Sale per unit	
													Rs. P.	
Bulb Holder (Crompton)	1	1	..	..	..	1	..	..	..	..	..	Not given	0·75	Not possible to give
Bulb 60 w. (Crompton)	1	1	..	..	..	1	..	..	..	..	..	,,	1·75	,,
C.T.S. wire 18" Bombay cables.	1	..	1	..	1	..	..	..	..	..	..	,,	34·00 per roll	,,
Flexible wire Moti Co. Poona	1	..	1	1	..	..	..	..	..	..	..	,,	25·00 per roll	,,
Button patti (Reap)	1	..	1	..	..	..	..	..	..	1	..	,,	5·50 per 100 feet	,,
Boards 8"×10"	1	..	1	..	..	..	..	1	..	..	..	,,	1·20	,,
Round Board (Blacks)	1	..	1	..	..	..	..	1	..	..	..	,,	0·20	,,
Main switch Elora	1	..	1	..	..	..	..	..	..	..	1	,,	10·00	,,
Ceiling Rose Ellora	1	..	1	..	..	..	..	..	1	..	..	,,	0·70	,,
Florescent Tube 40 w.	1	..	1	..	..	..	1	..	..	..	..	,,	12·00	,,

APPENDIX XX (*xvii*)

Statement showing most important items at stock at the time of study in a Cycle and allied spare parts and repair shop.

Item	No. of shops where found	No. of shops where found from place		No. of shops where customers are in number (monthly)			Average price of		Average profit per unit
		Margao	Panjim	3	6	36	Purchase per unit	Sale per unit	
							Rs. P.	Rs. P.	Rs. P.
Cycle paddle	1	1	1	..	..	..	4·25	4·50	0·25
Cycle Axle	1	1	..	..	1	..	1·35	1·50	0·15
Cycle brackets	1	1	..	1	..	..	4·00	4·50	0·50
Cycle seat	1	1	1	..	..	..	13·00	14·00	1·00
Cycle stand	1	1	—	1	—	—	1·90	2·00	0·10
Cycle nut 1½"	1	1	..	..	..	1	0·16	0·20	0·04
Cycle nut 1"	1	1	..	..	..	1	0·20	0·25	0·05
Cycle cotter pins	1	1	..	..	..	1	0·20	0·25	0·05

APPENDIX XX (*xviii*)

Statement showing most important items at stock at the time of study in a Utensil shop

Item	No. of shops where found	No. of shops where obtained from place				No. of shops where customers are in numbers (monthly)				Average price of		Average profit per unit
		Margao	Belgaum	Mapsa	Bicholim	1	2	3	2—3	Purchase per unit	Sale per unit	
										Rs. P.	Rs. P.	Rs. P.
Lota Begami (Brass)	1	—	1	..	..	..	..	1	..	7·25	7·75	0·50
Ghara Tamba (Copper pitcher)	1	..	..	1	..	..	1	..	..	36·25	37·50	1·25
Lota Tamba (copper)	1	—	—	1	..	..	1	..	..	6·10	6·50	0·40
Thali (stainless steel big plate)	1	1	—	..	..	..	..	1	..	12·50	13·00	0·50
Kettle (stainless steel)	1	1	..	..	..	1	..	..	..	8·88	9·25	0·37
Ram Patra (S. steel)	1	1	..	..	..	..	..	..	1	4·69	5·00	0·31
Phul Patra (S. steel) small glass	1	1	..	..	..	..	..	..	1	3·25	3·50	0·25
Samai (Brass lamp)—												
Small	1	..	..	—	1	..	1	..	..	11·00	12·00	1·00
Medium	1	..	..	..	1	..	1	..	..	22·00	3·50	1·50
Big	1	—	—	—	1	—	1	—	—	33·00	35·00	2·00
Top (Vessel Brass)	1	1	..	..	..	..	1	..	..	17·00	18·00	1·00
Vati or *Katori* (S. steel) (Bowl)	1	1	..	—	..	..	..	—	1	2·30	2·50	0·20

APPENDIX XXI

Balance Sheet of Central Supari Sahakari Kharidi, Vikri, Society Ltd., Ponda.

Trading Account

Purchase	Rs.	*Sale*	Rs.
Arecanut	2,86,664·91	Arecanut	1,94,704·45
Pineapple	3,791·07	Pineapple	3,95·71
		Balance	
Gunny Bags	902·37	Arecanut	99,444·00
Wages	461·59	Gunny bags	233·50
Total	2,91,819·94	Total	2,98,337·66
Gross Profit	6,517·94		
	2,98,337·66		

Profit loss Account

Expenditure			
Bank entry fee	3·00	Gross profit	6,517· 72
Building rent	1,550·00	Interest from members	743·66
Audit fee	200·00	Interest from Bank	204·45
Interest on capital	244·30	Commission	2004·45
Interest on loan	88·63	Bank Commission	146·53
Elec. expenses	7·02	Godown charges	128·35
Travel expenses	437·55	Insurance	101·57
Stationery	462·95		
Advertisement	134·30		
Sundries	72·59		
Salaries	2,054·93		
Postage	168·48		
Insurance	235·00		
	8,412·75		
Net profit	824·35		9,237·57
	9,237·00		

BALANCE SHEET

Assets		*Liabilities*	
Share capital			
Members	16,250·00	Cash (Balance)	17,978·69
Government	15,000·00	Bank (Balance)	653·77
		Share (Goa State Coop. Bank)	7,500·00
	31,250·00		
Reserve Fund	233·00	Advance on goods	11,366·00
Govt. working capital	10,000·00	Goods in stock	99,444·00
		Dead stock	1,798·63
Bank hypothetication	68,344·77	Depreciation	88·63
			1,710·00
Sales from Maharashtra State Marketing Society	20,000·00	Jute cloth Balance	233·50
Dues		*Deposits*	
Deposits	3,000·00	Rent	525·00
Goods purchase	3,139·59	Electricity	25·00
	6,139·59		550·00
Expenses			
Salaries	396·00		
Rent	850·00		
	1,246·00		
Audit fee	500·00		
Interest	200·00		
	700·00		
Security for sale of the medicines	698·25		
Current year's net profit	1,39,435·96		

Appendix XXII

Purchase of commodity by proportion within and outside the town

Name of commodity	No. of households purchasing within town			No. of households purchasing outside the town			
	25% or less	26%—50%	76—100%	25% or less	26%—50%	51%—75%	76%—100%
Clothes	6	4	30	7	2	2	15
Fish and Meat	..	1	44	8	1	..	5
Grocery articles	..	..	47	10	..	..	3
Milk	..	..	45	8	..	..	4
Stationary	1	6	27	6	5	1	11
Toilet goods	2	5	34	7	3	4	10
Vegetables	..	1	46	7	1	..	3
Others	3	4	11	..	4	2	4

It was established on 1st April, 1957 in the villages of Savoi and Verem by three entrepreneurs Sri Ranu D. P. Lavande, Sri Balkrishna Nazhar Thakur and Sri Tukaram B. Lolekar who now constitute the Board of Directors. It has a total working capital of Rs. 7·5 lacs of which Rs. 4·5 lacs were invested by the present owners and the remainder Rs. 3 lacs was raised through borrowing from different banks.

The factory was in fact in existence since 1946 on a small scale. It was started by Sri Narsimha Gangaram Sethi of Savoi village. But after working the factory for two to three years, he had to close it down because of the losses suffered by it. He, however, continued to own the licence of the factory. The present management purchased the licence from Shri Sethi for an amount of Rs. 11,000 and took steps to re-open the factory on an enlarged scale.

During the pre-liberation period, raw material was obtained from within Goa territory and the excess requirements were imported from African colonies of Portugal, viz. Mozambique and Lawerence Marque, etc. At that time there were four cashew factories in Goa and for all of them the Portuguese Administration used to import from the sources indicated above about 16,000 *khandis* (approximately 5,000 tons) of cashew. The quota allotted to this factory was 2,500 *khandis* but the actual import varied from 500 to 600 *khandis* during 1955—60.

In the post-liberation period on an average 15,000 *khandis* are annually processed.

Processing of cashew is performed through the following stages :

1. Dipping the raw seeds for moistening for four to five hours before roasting.

2. The seeds moistened are allowed to dry for one day.

3. *Roasting*—The dried moistened seeds are dropped by dropping them inside roasting drums which are revolved mechanically by hand-operation.

4. The drums move round and are heated from below by a fire made in the lower chamber. The seeds are roasted in the drums from outside. The roasted seeds are put over a holed pan, through which oil extracted by roasting of nuts oozes down and is collected in a chamber below. This is known as Cashew Drinker Oil which is used in painting etc. During roasting in the drums, water is sprinkled from outside so as to avoid the internal kernel from being roasted.

5. *Shelling process*—The dried roasted seeds are distributed for shelling process which is done by hand. It is done by various persons in a big hall After this, the outer shell is removed and the internal kernel is obtained. This shelling is done on contract basis. The worker is paid at the rate of 15 paise per kg. of seeds shelled. A worker can shell 15 kgs. maximum in a shift of eight hours per day. Thus, a worker can earn a maximum of Rs. 2·25 per day. During the peak season about 200 females are engaged (from July to September) to do this job.

6. *Heating*—The shelled kernel is stored. Then it is shifted to the chambers in the heating room. In all there are ten chambers having 11 plates each. Generally, four chambers only are used at a time. The chambers are heated by two furnaces constructed in the sides of the chamber on the back. This heating is done by air-heating process and it lasts for sixteen hours to twenty hours, depending on the types of the seeds.

7. *Peeling*—The seeds are weighed and distributed to workers on weight basis for peeling at the rate of fifteen paise per kg. An individual can peel 15 to 20 kgs. daily. Thus, one can earn Rs. 2·25 to Rs. 3·00 a day. Women of the neighbouring villages do this normally as a household industry. The peeled seeds are taken back after weighing. In this way the thin brown terpel over the kernel is removed. A discount of 8% to 9% of total weight is given to peelers as a margin for the weight of terpel removed. This peeled kernel is then sent for sorting.

8. *Sorting*—For sorting several pans are arranged in a row and the kernels are graded into export and inland qualities according to the following grades.

Export Quality		Inland Quality
1. W. 210		1. Fancy whole
2. W. 240	Seeds per	2. Bombay whole
3. W. 320	lbs. weight	3. Butts
4. W. 450		4. Halves
		5. Pieces

The sorting process is also done by young and old women. After grading the kernels are filled in tin cans of 25 lbs. net weight each. Then the two cans are packed in one box each and these boxes are sent to the market. 25 persons are engaged for this work who sit in one shift of eight hours only.

The workers employed here belong to Maratha, Bhandari, Vani, Naik Gavada, and Malo castes. The supervisory staff include a Brahman and a Vani. Some Brahman and Vani females also undertake various operations in cashew processing during their leisure-time as a house-hold industry. A statement giving the annual output in weight and in money value is furnished below :

Sl. No.	Year	Annual Output	Money Value
		Kgs.	Rs.
1	1962-63	97,000	339,500
2	1963-64	1,03,000	463,500
3	1964-65	Not available	Not available

During 1957-58 to 1960-61 the factory suffered some losses. The heaviest loss was suffered during 1960-61 when the prices in American market declined from 60 cents to 40 cents per lb. of cashew kernel and this caused the concern to suffer a loss to the tune of Rs. 1,70,000 in that year. Then from 1961-62 onwards the factory is earning a good profit.

In the past the processing material used to be exported directly through Vascodagama and Marmagao harbour. Since 1965, however, most of the export is done through Cochin as the ships sailing for America have ceased to touch Marmagao harbour. Inside the country, the packages are sent to Delhi, Bombay and Ahmedabad through their Agents; from these places they go to other towns and cities of the country.

A statement giving the volume of export and the foreign exchange earned during 1962—65 is furnished below :

Serial No.	Year	Quantity exported in Metric tonnes	Value accepted by customs for purpose of duty	Foreign exchange earned
			Rs.	Rs.
1	1962-63	53·071	123,945·00	203338·17
				42989·77$
2	1963-64	58·968	202,953·00	242204·07
				51007·27$
3	1964-65	18·144	88,150·00	90822·83
				19082·03$

The worker mainly belong to Savoi, Verem, Valvoi villages of the concelho and Surla village across the Mandovi river in Bicholim taluk. These villages lie within a radius of 2 kms. from the factory. A Brahman male aged 45 years works as Manager and a Bhandari male aged 35 years works as Grading Superviser.

The labourers do not have any trade union or recreation club of their own.

APPENDIX XXIV(*a*)

List of films by language exhibited in Aaisha Cinema, (i) from January 1964 to December, 1964

Serial No.	Date	Name of the film	Language	Indian/ Foreign
1	2	3	4	5
1	1-1-64	Thief of Bagdad	English	Foreign.
2	2-1-64	Hatim Tai	Hindi	Indian.
3	5-1-64	Morgan the Pirate	English	F.
4	7-1-64	Kaun Apna Kaun Praya	Hindi	I.
5	10-1-64	Bluff Master	Hindi	I.
6	11-1-64	Merry Andrews	English	F.
7	17-1-64	Reporter Raju	Hindi	I.
8	20-1-64	Battle Hymn	English	F.
9	24-1-64	Sitamgar	Hindi	I.
10	26-1-64	Wreck of Mary Dear	English	F.
11	27-1-64	Maya Bazar	Hindi	I.
12	2-2-64	Night Passage	English	F.
13	4-2-64	G. Tukaram	Marathi	I.
14	6-2-64	Mela	Hindi	I.
15	9-2-64	Torpedo Run	English	F.
16	11-2-64	Lagnala Zato Mo	Marathi	I.
17	15-2-64	Zimbo Comes to Town	Hindi	I.
18	16-2-64	Mogambo	English	F.
19	20-2-64	Tipu Sultan	Hindi	I.
20	23-2-64	Damn Citizen	English	F.
21	23-2-64	Dil Ek Mandir	Hindi	I.
22	1-3-64	The Tartars	English	F.
23	3-3-64	Bhai-Bhai	Hindi	I.
24	7-3-64	S. General	English	F.
25	7-3-64	Paying Guest	Hindi	I.
26	12-3-64	Murtoguchi Manjula	Marathi	I.
27	15-3-64	Franzstain	English	F.
28	16-3-64	Maya Machendra	Hindi	I.
29	20-3-64	Oh Tera Kya Kahna	Hindi	I.
30	21-3-64	Yeh Dil Kis Ko Doon	Hindi	I.
31	22-3-64	King of Kings	English	F.
32	24-3-64	Kath Putli	Hindi	I.
33	26-3-64	Madam No X.Y.Z.	Hindi	I.
34	2-4-64	Tere Ghar-Ke Samne	Hindi	I.
35	6-4-64	Scaramouche	English	F.
36	8-4-64	Chandi Ram	Hindi	I.
37	11-4-64	Parpanch	Marathi	I.
38	12-4-64	Rage in Heaven	English	F.
39	16-4-64	Sarhad	Hindi	I.
40	18-4-64	Sita Swayamwar	Marathi	I.
41	23-4-64	Sahib Bibi Aur Gulam	Hindi	I.
42	27-4-64	Cimanon	English	F.
43	28-4-64	Chandi Puja	Hindi	I.
44	30-4-64	Maza Ghar Maza Mausa	Marathi	I.
45	3-5-64	Love Slaves of Amazons	English	F.
46	6-5-64	Samundar	Hindi	I
47	9-5-64	Sanjog	Hindi	I.
48	10-5-64	Horror of Dracula	English	F.
49	14-5-64	Charno Ki Dasi	Hindi	I.
50	17-5-64	The Wonders of Alladin	English	F.
51	17-5-64	Woh Kaun Thi	Hindi	I
52	22-5-64	Awara Abdulla	Hindi	I.
53	26-5-64	Bin Badal Barsat	Hindi	I.
54	31-5-64	Bahu	Hindi	I.
55	3-6-64	Meri Surat Teri Ankhen	Hindi	I.
56	6-6-64	Ganga	Hindi	I.
57	10-6-64	Pahli Raat	Hindi	I.
58	13-6-64	Ek Tha Ali Baba	Hindi	I.
59	18-6-64	Sant Namdeo	Marathi	I.
60	21-6-64	Neeli Ankhen	Hindi	I.
61	25-6-64	Riyasat	Hindi	I.
62	27-6-64	Ek Dil Sau Afsane	Hindi	I.
63	28-6-64	Manini	Marathi	I.
64	3-7-64	Bahurani	Hindi	I.
65	10-7-64	Ustadon Ke Ustad	Hindi	I.
66	15-7-64	Te Majenu Ghar	Marathi	I.
67	17-7-64	Magroor	Hindi	I.
68	18-7-64	Piyar Kiya To Darna Kya	Hindi	I.
69	19-7-64	Hanuman Janam	Hindi	I.
70	25-7-64	Chand	Hindi	I.
71	29-7-64	Bol-ke-Bauli	Hindi	I.
72	31-7-64	Pooja-Ke-Phool	Hindi	I.
73	7-8-64	Ishara	Hindi	I.
74	11-8-64	Mulzim	Hindi	I.

APPENDIX XXIV(*a*)—*contd.*

1	2	3	4	5
75	14-8-64	Tillotama	Hindi	I.
76	17-8-64	Bharosa	Hindi	I.
77	22-8-64	Duniya Jhukti Hai	Hindi	I.
78	23-8-64	Akeli Mat Jaiyo	Hindi	I.
79	29-8-64	Nartaki	Hindi	I.
80	1-9-64	Akher Jamla	Marathi	I.
81	3-9-64	Zimbo	Hindi	I.
82	8-9-64	Samson	Hindi	I.
83	14-9-64	Phool Bane Angare	Hindi	I.
84	19-9-64	Pawan Putar Hanuman	Hindi	I.
85	20-9-64	Dinosaures	English	F.
86	21-9-64	Chirag Kahan Roshni Kahan	Hindi	I.
87	27-9-64	The Giant of Marathon	English	F.
88	29-9-64	Sunehri Nagin	Hindi	I.
89	4-10-64	Guns in the Afternoon	English	F.
90	6-10-64	Kahin I yar Na Ho Jaye	Hindi	I.
91	9-10-64	Ghandra Rau More	Marathi	I.
92	11-10-64	Ben Hur	English	F.
93	13-10-64	Phir Wohi Dil Laya Hoon.	Hindi	I.
94	18-10-64	Atlantis the lost continent	English	F.
95	20-10-64	Main Shadi Karne Chala	Hindi	I.
96	24-10-64	Sehra	Hindi	I.
97	25-10-64	Danger in the Jungle	English	F.
98	28-10-64	Tu Sukhi Raha	Hindi	I.
99	28-10-64	Terror in the Jungle	English	F.
100	2-11-64	Ramu Dada	Hindi	I.
101	4-11-64	Kan Kan Me Bhagwan	Hindi	I.
102	7-11-64	Harishchander and Taramati	Hindi	I.
103	8-11-64	Mutiny on the Bounty	English	F.
104	13-11-64	Apne Huye Paraya	Hindi	I.
105	15-11-64	Gorgo	English	F.
106	17-11-64	Kanyadan	Hindi	I.
107	19-11-64	Umar Kaid	Hindi	I.
108	22-11-64	The four horseman of the apcrolypes	English	F.
109	23-11-64	Insan Jag Utha	Hindi	I.
110	25-11-64	Sukachi Sanli	Marathi	I.
111	28-11-64	Durga Puja	Hindi	I.
112	29-11-64	Escape from Joot Bravo	English	F
113	1-12-64	Phir Subha Hogi	Hindi	I.
114	3-12-64	Aap Ki Parchaiyan	Hindi	I.
115	10-12-64	Razia Sultana	Hindi	I.
116	12-12-64	Rustom-E-Rome	Hindi	I.
117	15-12-64	The House of the Seven Hawks.	English	F.
118	16-12-64	Beti Bate	Hindi	I.
119	23-12-64	Private Secretary	Hindi	I.
120	25-12-64	Kinare Kinare	Hindi	I.
121	28-12-64	Yanda Kortana Abe	Marathi	I.

APPENDIX XXIV(*b*)—contd.

(*ii*) *List of pictures screened from April, 1965 to March, 1966*

Serial No.	Date	Name of the film	Language	Indian/ Foreign
1	2	3	4	5
1	1-4-65	Miss Bombay	Hindi	I.
2	3-4-65	Aye Milan Ki Bela	Hindi	I.
3	9-4-65	Tarzan & Dellialah	Hindi	I.
4	11-4-65	The Unkonw Land	English	I.
5	11-4-65	His Highness	Hindi	I
6	16-4-65	Kashmir Ki Kali	Hindi	I.
7	22-4-65	Bagi Shahzada	Hindi	I.
8	25-4-65	Tarzan's New Yorks Adventure.	English	I.
9	25-4-65	Anta richa Deva	Marathi	I.
10	27-4-65	Dosti	Hindi	I.
11	7-5-65	Raj Kumar	Hindi	I.
12	14-5-65	Umaz Patel Tar	Marathi	I.
13	17-5-65	Railway Platform	Hindi	I.
14	19-5-65	Begana	Hindi	I.
15	22-5-65	Nirmon	Konkani	I.
16	29-5-65	Rustam Sohrab	Hindi	I.
17	2-6-65	Shabnam (New)	Hindi	I.
18	5-6-65	Id Ka Chand	Hindi	I.
19	8-6-65	Sagar Aur Sapna	Hindi	I.
20	12-6-65	Baagi (New)	Hindi	I.
21	16-6-65	Aughachi Sansar	Marathi	I.
22	18-6-65	Toofani Tarzan	Hindi	I.
23	21-6-65	Naya Paisa	Hindi	I.
24	24-6-65	Door Gagan Ki Chhaon Main	Hindi	I.
25	27-6-65	Pose from Hell	English	F.
26	29-6-65	Daku	Hindi	I.
27	1-7-65	Pahli Tarikh	Hindi	I.
28	3-7-65	Biraj Bahu	Hindi	I.
29	4-7-65	North by North West	English	F.
30	6-7-65	Rustame Bagdad	Hindi	I.
31	10-7-65	Cha Cha Chah	Hindi	I.
32	11-7-65	Tarzan & Amazon	English	F.
33	14-7-65	Suhagan	Hindi	I.
34	18-7-65	The Prince who was the thief	English	F.
35	22-7-65	Mujhe Jeene Do	Hindi	I.
36	24-7-65	Sant Narvati Nyandob	Marathi	I.
37	31-7-65	April Fool	Hindi	I.
38	6-8-65	Paras Mani	Hindi	I.
39	10-8-65	Jalim Tera Jabab Nahin	Hindi	I.
40	12-8-65	Nek Khatoon	Hindi	I.
41	13-8.65	Chitra Lekha	Hindi	I.
42	17-8-65	Toratanchi Kamala	Marathi	I.
43	19-8-65	Goa	Hindi	I.
44	25-8-65	Satta Bazar	Hindi	I.
45	30-8-65	Bhakt Dhruva Kumar	Hindi	I.
46	5-9-65	Tarzan & King Kong	Hindi	I.
47	9-9-65	Hasina	Hindi	I.
48	10-9-65	Phoolon Ki Sej	Hindi	I.
49	14-9-65	Crime Buster	English	F.
50	15-9-65	Mard Maratha	Marathi	I.
51	16-9-65	Boxer	Hindi	I.
52	19-9-65	San Francisco	English	F.
53	21-9-65	Ek Do Teen	Hindi	I.
54	24-9-65	Shahnai (New)	Hindi	I.
55	26-9-65	Hell bent for Leather	English	F.
56	27-9-65	Bahar	Hindi	I.
57	1-10-65	Sher Dil	Hindi	I.
58	3-10-65	The wild and the innocent	English	F.
59	4-10-65	Pathlag	Marathi	I
60	10-10-65	The Law and the Jake Wade	English	F.
61	12-10-65	Geet Gaya Pathron Ne	Hindi	I.
62	19-10-65	Ham Devane	Hindi	I.
63	21-10-65	Jasoos Bachhe	Hindi	I.
64	22-10-65	Bahu Beti	Hindi	I.
65	28-10-65	Tamasa	Hindi	I.
66	29-10-65	Sindbad, Ali Baba and Aladin.	Hindi	I.
67	6-11-65	Mahasati Anusuiya	Hindi	I.
68	7-11-65	Never so Few	English	I.
69	14-11-65	Phatom of the Opera	English	F.

APPENDIX XXIV(*b*)—*concld.*

1	2	3	4	5
70	15-11-65	Aaya Toofan	Hindi	I.
71	18-11-65	Pahala Pyar	Hindi	I.
72	20-11-65	Aao Pyar Karen	Hindi	I.
73	21-11-65	The Night of Rasputin	English	F.
74	24-11-65	Sukh Alee Mazia Dare	Marathi	I.
75	27-11-65	Ziddi (New)	Hindi	I.
76	28-11-65	Tap Roots	English	F.
77	2-12-65	Maha Sati Bahula	Hindi	I.
78	4-12-65	Gazal	Hindi	I.
79	5-12-65	Romeo & Juliet	English	F.
80	7-12-65	Dwacha Khell	Marathi	I.
81	8-12-65	Rishte Nate	Hindi	I.
82	17-12-65	Mere Mahboob	Hindi	I.
83	22-12-65	Sharabi	Hindi	I.
84	25-12-65	Vikramaditya	Hindi	I.
85	26-12-65	Spiral Road	English	F.
86	28-12-65	Char Divas Sachuche Char Divas Sunecha	Marathi	I.
87	31-12-65	Aadhi Raat Ke Baad	Hindi	I.
88	1-1-66	Main Bhi Ladaki Hun	Hindi	I.
89	8-1-66	Badshah (old)	Hindi	I.
90	9-1-66	Dooj Ka Chand	Hindi	I.
91	10-1-66	Portrait in Black	English	F.
92	14-1-66	Talvar Ka Dhani	Hindi	I.
93	17-1-66	The Naked Spur	English	F.
94	17-1-66	Didi	Hindi	I.
95	20-1-66	Jantar Mantar	Hindi	I.
96	23-1-66	Sati Savitri	Hindi	I.
97	24-1-66	Midst of Danger	English	F.
98	30-1-66	Hercules	Hindi	I.
99	31-1-66	The V.I.P.'s	English	F.
100	4-2-66	Dulhan	Hindi	I.
101	6-2-66	Molkarin	Marathi	I.
102	7-2-66	Frontier Range	English	F.
103	14-2-66	Deman & Phytias	English	F.
104	15-2-66	Meri Bahan	Hindi	I.
105	18-2-66	Garib Gharchi 'Lek'	Marathi	I.
106	21-2-66	Lonely Are the Babe	English	F.
107	22-2-66	Munna	Hindi	I;
108	23-2-66	Netaji Palkar	Marathi	I.
109	27-2-66	Qaidi No. 911	Hindi	I.
110	28-2-66	Pharoh's women	English	F.
111	3-3-66	Saugandh	Hindi	I.
112	6-3-66	Jahan Ara	Hindi	I.
113	7-3-66	Green Mansion	English	F.
114	10-3-66	Sundara Mana Maia Barle	Marathi	I.
115	13-3-66	Khufia Mahal	Hindi	I.
116	14-3-66	The first man into space	English	F.
117	16-3-66	Ab Dilli Dur Nahin	Hindi	I.
118	20-3-66	Majboor (New)	Hindi	I.
119	24-3-66	Ek Din Ka Badshah	Hindi	I
120	26-3-66	Benazir	Hindi	I.
121	28-3-66	Last Voyage	English	F.
122	30-3-66	Pativarta	Hindi	I.

Appendix XXV

Leisure time, recreational activities as related to occupation and hours of work for Head of Households only

Occupation	No. of persons whose hours of work are 4 to 5 and who have leisure time activity.		No. of persons whose hours of work are 6 and who have leisure time activity :		No. of persons whose hours of work are 7 and who have leisure time activity.			
	Work-shop.	Coaching	Reading, radio listening.	Reading, music, playing.	Reading,	Reading, walk-ing.	Radio, playing cards, reading, Cinema and football.	Chit-chatt-ing.
1	2	3	4	5	6	7	8	9
Cultivation	..	..	..	..	..	..	..	..
Government service	..	..	..	..	..	..	..	..
Teacher	..	1	..	1	..	..	..	..
Doctor	..	..	..	..	..	..	..	..
Chemist	..	..	..	..	..	..	..	..
Gram-Sevika	..	..	..	..	..	..	..	..
Land owner, Landlord	..	..	1	..	..	..	..	..
Treasurer	..	..	..	..	..	..	..	..
Proprietor of Coconut garden	..	..	..	..	..	..	..	..
Gardenering of betelnut	..	..	..	..	..	..	..	..
Inspector schools	..	..	..	..	..	..	..	..
Retd. Govt. servant & Landlord	..	..	..	..	..	..	..	..
Labour Officer	..	..	..	..	..	..	..	..
Municipal Clerk	..	..	..	..	..	..	..	..
Business	..	..	..	..	..	..	..	..
Accountant	..	..	..	..	..	..	..	..
Employment Officer.	..	..	..	..	1	..	..	..
Look after property	..	..	..	..	..	..	..	..
Merchant & Shopkeeper	..	..	..	..	..	..	..	..
Draftsman	..	..	..	..	..	..	..	..
Mechanic	..	..	..	..	..	..	..	..
Selling of fish	..	..	..	..	..	..	..	..
Labour	..	..	..	..	..	..	..	..
Bidi making	..	..	..	..	..	..	..	..
Taxi driver	..	..	..	..	..	..	..	..
Peon	..	..	..	..	..	..	..	1
Military service	..	..	..	..	..	1	..	..
Cattle breading	..	..	..	..	..	..	..	..
Domestic servant	..	..	..	..	..	..	..	..
Washing clothes	..	..	..	..	..	..	..	..
Shoe making	..	..	..	..	..	..	..	..
Cooking	..	..	..	..	..	..	..	..
Servant in ship	..	..	..	..	..	..	..	..
Advocate	..	..	..	..	..	..	..	..
Municipal Secretary	..	..	..	..	..	..	1	..
Nurse	..	..	..	..	..	..	..	..
Temple service	1	..	..	..	..	..	..	..
Total	1	1	1	1	1	1	1	1

APPENDIX XXV—*contd.*

Occupation	No. of persons whose hours of work are 8 and who have leisure time activity.					No. of persons whose hours of work are 9 & 10 and who have leisure time activity.			No. of persons whose hours of work are 12 and who have leisure time activity.			No. of persons whose hours of work are unspecified and who have leisure time activity			
	Meeting friends	Reading.	Reading & learning the radio.	Reading, playing cards.	No activity.	Reading.	Meeting friends.	No activity.	Reading, Walking.	Gossiping.	No activity.	Reading.	Taking part in Bhajan and Drama.	Radio Listening.	No activity.
1	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Cultivaion	..	1	..	..	2	..	..	2	..	..	..	..	..	..	1
Government service	..	3	..	1	..	..	..	..	..	..	..	2	..	..	..
Teacher	..	1	..	..	1	..	..	..	..	..	..	..	..	..	..
Doctor	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..
Chemist	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Gram-Sevika	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Land owner, Landlord	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..
Treasurer	..	..	..	..	..	1	..	..	.	..	..	..	..	..	..
Proprietor of Coconut garden	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gardenering of betelnut	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Inspector schools	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Retd. Govt. servant & Landlord	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Labour Officer	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Municipal Clerk	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Business	1	..	..	..	..	..	1	..	..	..	..	1	..	1	..
Accountant	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Employment Officer.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Look after property	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Merchant & Shopkeeper	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Draftsman	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Mechanic	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Selling of fish	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Labour	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Bidi making	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
Taxi Driver	..	..	..	..	..	.	..	..	..	..	1	..	..	..	..
Peon	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
Military service	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Cattle breading	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Domestic servant	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Washing clothes	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Shoe making	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Cooking	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Servant in ship	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Advocate	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Municipal Secretary	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nurse	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Temple service	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	2	6	1	1	9	3	1	3	1	1	2	5	1	2	2

Appendix XXVI

Leisure time activities of persons in relation to their occupation, religion and caste of Head of Households only

Number of persons who are engaged in different occupations and who have leisure time activities

Religion.	Caste	No. of persons.	Cultivation and plantation		Govt. service					Teacher			Chemist	Doctor	Landlord or Land-owner	Treasurer	Retd. Govt. servant and Land-Lord.
			Reading, Walking.	Nil.	Reading, meeting relatives and friends.	Reading, school management.	Reading.	Reading, meeting relatives.	Reading, playing cards.	Reading, walking & looking after the property.	Reading, music and playing.	Reading, writing.	Reading, walking.	Reading	Reading, radio listening.	Nil.	Reading.	Reading, radio listening
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu	Brahman	17	1	..	1	1	1	..	..	1	1	1	1	1	2	1	1	1
	Vaish	6	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..
	Naik	8	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Madival	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Gavada	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Maratha	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Chamar	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	All Hindus	37	1	5	1	1	1	1	..	1	1	1	1	1	2	1	1	1
Muslim	Muslim	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Christian	Christian	10	..	..	..	..	1	..	1	..	..	..	1	..	..	..	..	..
	Total	50	1	5	1	1	2	1	1	1	1	1	2	1	2	1	1	1

APPENDIX XXVI—*contd.*

Religion	Caste	No. of Persons	Number of persons who are engaged in different occupations and who have leisure time activities																	
			Business.			Employment officer.	Merchant and shop-keeper.	Draftsman.	Mechanic.	Selling of fish.	Labour.	Bidimaking.	Peon		Military service.	Washing cloth.	Shoe making.	Advocate.	Municipal Secretary.		
			Reading.	Meeting friends.	Reedio listening.	Reading.	Radio listening	Reading.	Nil.	Meeting friends	Nil	Take part in Bhajan and Drama.	Chitchatting	Nil.	Reading.	Nil.	Talking, walking.	Reading	Radio, listening, playing cards, reading, cinema	
1	2	3	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	
Hindu	Brahman	17	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Vaish	6	..	2	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	
	Naik	8	..	..	..	..	..	..	..	1	1	1	..	1	..	..	..	..	..	
	Madival	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	
	Gavada	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Maratha	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
	Chamar	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	
	All Hindus	37	1	2	..	1	1	1	..	1	1	1	..	1	..	1	1	..	..	
Muslim	Muslim	3	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	
Christian	Christian	10	..	..	1	..	..	..	1	..	..	..	..	..	1	..	..	1	1	
	Total	50	1	2	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	

APPENDIX XXVII

Leisure time activity as related to age of head of the household only

Age-group.	Number of persons who e leisure time activities are												
	Reading.	Reading, walking.	Reading, Radio listening	Reading, playing cards.	Reading.	Reading, music, playing.	Reading meeting relatives and friends.	Radio listening, playing cards, reading, cinema & playing football.	Meeting friends.	Radio listening.	Chit chatting.	Take part in Bhajan and drama.	Nil.
0—14 . . .	..	..	..	..	—	..	—	—	—	..	..	..	..
15—24 . . .	..	..	..	..	..	..	..	..	..	1	..	..	.
25—34 . . .	2	..	1	..	..	..	..	..	1	..	1	..	4
35—49 . . .	2	2	..	..	1	1	..	1	1	1	..	1	4
50—59 . . .	5	1	2	1	—	..	1	..	—	..	..	..	1
60 & above . .	..	..	1	..	—	..	—	—	—	..	..	..	..

APPENDIX XXVIII(a)

Membership of Voluntary Associations as Related to Occupation of Heads of the Household

Name of Category of membership and Voluntary Association	Number of persons who are engaged in the occupation as				
	Govt. Service	Teacher	Land owner	Doctor	Nurse
1	2	3	4	5	6
1. Member of Goa Vidya Prasarak Mandal	1(M)	..	..	..	..
2. Member of Mahila Mandal	2(F)	..	..	..	..
3. Member of Mahila Mandal and Red Cross Society	..	..	..	..	1(F)
4. Member of Mahila Mandal and Project Implementation Committee	1(F)	..	..	..	..
5. Member of Sanskrit Uttejak Mandal	..	1(M)	..	..	..
6. Trustee of Math at Quela	..	..	1(M)	..	..
7. Vice Chairman of Goa Vidya Prasarak Mandal	..	..	(1M)	..	..
8. Member Musical Club	..	1(M)	..	..	..
9. Member of Teachers Club at Margao	..	1(M)	..	..	..
10. Member of Gram Sansthan	..	1(M)	..	..	..
11. Member of Young Challengers Club	1(M)	..	..	..	..
12. Member of Goa Vidya Prasarak Mandal and Vivekan and Society and three Clubs	..	..	..	1(M)	..
13. Member Vascodegama Club, Panjim	1(M)	..	..	..	..

APPENDIX XXVIII (b)

Membership of Voluntary Associations as Related to Occupation, Religion and Caste of Households

Name of the Voluntary Organisations and Category of Membership	No. of persons who are members		
	Religion		
	Hindu	Muslim	Christian
	Caste		
	Brahman		
1	2	3	4
1. Member of Goa Vidya Prasarak Mandal	1(M)	..	..
2. Member of Mahila Mandal	2(F)	..	..
3. Member of Mahila Mandal and Red Cross Society	1(F)	..	..
4. President of Mahila Mandal and a Member of Project Implementation Committee	1(F)	..	..
5. Member of Sanskrit Uttejak Mandal	1(M)	..	..
6. Member of Gram Sansthan	1(M)	..	..
7. Trustee of Math at Quela	1(M)	..	..
8. Vice Chairman of Goa Vidya Prasarak Mandal	1(M)	..	..
9. Member of Musical Club, Ponda	1(M)	..	..
10. Member of Young Challengers Club	1(M)	..	..
11. Members of Goa Vidya Prasarak Mandal and Vivekanand Society and Three Clubs	1(M)	..	.
12. Member of Teachers Association, Margao	1(M)	..	..
13. Member of Vascodegama Club Panjim	..	..	1

APPENDIX XXIX

Places visited outside Goa as related to religion and caste of the household by category of relations visiting

Places visited	Religion and caste of the household		Total No. of house-holds	No of house-holds members of whom visited	No. of members visited		Relation of the members to the head of the house-hold whose members visited
					Males	Females	
1	2	3	4	5	6	7	8
Bombay, Poona, Daman, Diu, Baroda, Mysore, Bangalore, Ahmedabad	Hindu	Brahman	18	1	1	..	Head
Bombay, Poona	,,	,,	18	1	..	1	Wife
Bombay, Bangalore	,,	,,	18	1	1	..	Son
Belgaum, Miraj	,,	,,	18	1	1	..	Younger brother
Belgaum	,,	,,	18	3	..	2	Daughters
					1	..	Son
Bombay, Belgaum, Poona, Kolhapur, Diu, Daman & Ahmedabad	,,	,,	18	1	1	1	Wife & Son
					1	1	Head & Wife
Belgaum, Sangli, Kolhapur, Hubli & Poona	,,	,,	18	1	1	..	Head
	,,	,,	18	1	3	2	Head, Wife' Sons, & Daughter-in-law.
Bombay	,,	,,	18	7	2	1	Head, Son & Wife
					1	1	Head & Wife
					1	..	Younger Brother.
					1	2	Pat. Uncle's son, Mother & Wife
					..	1	Daughter
					1	..	Head
Bombay, Belgaum	,,	,,	18	1	1	..	Son
Bombay, Poona, Bangalore	,,	,,	18	1	..	1	Mother
Delhi, Bombay, Belgaum	,,	,,	18	1	1	..	Head
Bombay, Poona	,,	,,	18	1	1	..	Head
Bombay, Poona, Nasik, Kolhapur, Belgaum, Sangli	,,	,,	18	1	1	1	Head & Wife
Bombay, Belgaum, Supa	,,	,,	18	1	1	..	Head
Bombay, Parts of Gujarat, Diu, Somnath	,,	,,	18	1	1	..	Head
Somnath, Diu	,,	,,	18	1	..	1	Wife
Bombay, Karwar, Kumta, Poona	,,	,,	18	1	1	..	Head
Bombay, Bijapur, Mysore	,,	,,	18	1	1	1	Wife and Son
Bombay, Nasik, Tirupati, Sangli, Miraj, Belgaum & Dharwar	,,	,,	18	1	3	1	Head, Sons & Wife
Karwar, Akola	,,	,,	18	1	..	1	Daughter-in-law
Bombay, Belgaum, Poona, Dharwar	,,	,,	18	1	1	1	Head & Wife

APPENDIX XXIX—*contd.*

1	2	3	4	5	6	7	8
Bombay, Bangli, Narsovasli .	Hindu	rahman	18	1	5	2	Head, Wife, Sons & Daughter-in-law
Diu, Daman	,,	,,	18	1	1	1	Head & Wife
Delhi, Bombay, North-India .	,,	,,	18	1	1	..	Son
Bombay, Diu, Daman, Mahabaleswar	,,	,,	18	1	..	1	Daughter
Daman, Gujarat, Baroda, North-India	,,	,,	18	1	1	1	Head & Wife
Belgaum, Bombay, Benares, Kolhapur, Hubli . .	Hindu	Vaish	6	1	1	..	Head
Banglore, Pandarpur, Mysore Savantvadi & Bombay .	,,	,,	6	1	1	1	Head & Wife
Belgaum	,,	,,	6	2	1 1	1 —	Head & Daughter Son
Bombay, Belgaum . . .	,,	,,	6	1	1	3	Brother, Mother, Wife & Brother's wife
Delhi, Agra, Mathura, Bombay, Gwalior, Sholapur & Maharashtra	,,	,	6	1	1	..	Head
Londa, Belgaum . . .	,,	,,	6	1	1	1	Head & Wife
Belgaum	Hindu	Naik	8	1	1	—	Head
Poona (Formerly living at Poona)	,,	,,	8	1	1	2	Head, Wife & Daughter
Londa	,,	,,	8	1	1	—	Head
Pandharpur, Gorkarn, Hubli .	,,	,,	8	1	..	1	Mother
Kolhapur (Came here from Nippani, Mysore) . .	Hindu,	Chamar	3	1	1	—	Head
Belgaum	,,	,,	3	2	1 1	— —	Head Head
Bombay, Junagarh, Ahmedabad, Hubli, Bijapur, Dharwar and Bangalore . . .	Muslim	,,	3	1	1	—	Head
Bombay, Belgaum . . .	,,	,,	3	1	1	—	Younger brother.
Kalyan	,,	,,	3	1	1	—	Head
Bombay, Bangalore, Mysore .	Christian	,,	11	1	2	2	Head, Son, Daughters
Belgaum	,,	,,	11	1	1	1	Head & wife
Bombay	,,	,,	11	2	1 1	— —	Head Head
Bombay, Daman, Diu, Bangalore, Mysore	,,	,,	11	1	1	—	Head
Poona	,,	,,	11	1	—	1	Wife
Daman, Diu, Bombay, Karwar, Belgaum	,,	,,	11	1	1	—	Head
Daman, Diu, Bombay, Belgaum	,,	,,	11	1	—	1	Wife

ANNEXURES

Exploratory social survey ofa Goa town

1. Town Schedule

PART A—PRELIMINARY

1. Name of concelho . . . . . .
2. Name of town . . . . . .
3. Size and boundary :— .
   - (*a*) 1900 . . . . . .
   - (*b*) 1930 . . . . . .
   - (*c*) 1950 . . . . . .
   - (*d*) 1956 . . . . . .
   - (*e*) 1965 . . . . . .
4. Total Population :—
   - (*a*) 1900 . . . . . .
   - (*b*) 1930 . . . . . .
   - (*c*) 1950 . . . . . .
   - (*d*) 1960 . . . . . .
5. Main economic activity— . .
6. Main characteristics . . . . . .

PART B—GENERAL HISTORY

1. Myth or legend connected with the past of the town . . .
2. When, by whom and under what circumstances the town was set up
3. Events connected with the growth of the town. . . . .

PART C—IMPORTANT PUBLIC PLACES

Category	Name	When established	Location	Remark.
Administrative Offices of Govt.				
Municipal and other offices of Local Self Govt.				
Educational institutions . . .				
Cultural institutions . . .				
Religious institutions and recreational centres				
Office of voluntary organisations .				
Other important buildings . .				
Relics of past				
Sources of water supply . . .				
Source of electricity and power .				
Other public places . . .				

PART D—FUNCTIONAL AREA

Nature of functional area	Location	No. of functional units			
		1965	1950	1930	1900
Administrative					
Trade and Commerce					
Industry, other economic activity					
Education					
Other cultural activities					
Religious activities					
Recreation					
Residential					
Others					

PART E—ETHNIC GROUPS

Name	Nature of distribution	Approximate population				Remarks
		1965	1950	1930	1900	

PART F—DEMOGRAPHIC CHARACTERISTICS

1. Age and sex distribution of population in different wards.

Ward	Age group 0—14,		Age group 15-49,		Age group 50-54,		Age group 55-59,		60+ above		Remarks
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	

2. Changes in the numerical strength an sex distribution of population.

Ward	1900		1910		1920		1930		1940		1950		1960		Remarks
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	

3. Industrial classification of population.

Industrial Category	1900		1910		1920		1930		1940		1950		1960		Remarks
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	

4. Literacy

	1900	1910	1920	1930	1940	1950	1960
Male							
Female							
Total							

Part G—MUNICIPAL SERVICES AND AMENITIES

1. When notified as a town.

2. History of adminstrative machinery for municipal service.

Nature of administrative machinery	When constituted	Functionaries	Function	Remarks

3. Particulars of Municipal rates for

House-tax

Conservancy and water

Other services

4. Amenities provided.

Nature of service	Since when introduced	Number of employees	Remarks
1. Conservancy			
2. Water supply			
3. Road			
4. Light			
5. Others (specify)			

5. Number of latrines of different types

	1900		1930		1960	
	Private	Public	Private	Public	Private	Public
Water-borne						
Service						
Others						

6. Consumption of electricity.

	Industrial		Domestic consumption		Other		Remarks
	Total	Per Capita	Total	Per Capita	Total	Per Capita	
1900 . .							
1930 . .							
1950 . .							
1960 . .							

7. Consumption of water.

	Total	Per Capita
1900		
1930		
1950		
1960		

8. Road mileage

Pucca (pitched)	Semi-*pucca* (murrum, pebble etc.)	*Kacha*	Remarks

9. Number of licensed vehicles of different types.

Type of Vehicle	No. licensed in			
	1930	1940	1950	1960

PART H—DISEASE, TREATMENT, SOCIAL PATHOLOGY AND SOCIAL MOVEMENTS

1. Incidence of diseases by year

Name of disease	Incidence during			
	1950	1955	1960	1965

2. Incidence of disease by month during 1963.

Name of disease	Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.

3. Number of Allopath, Homeopath etc.

Category of physician	Number
1	2

4. Crime

Year	No. of Crimes of type
1900	
1910	
1920	
1930	
1940	

5. Particulars of important politico-social events

Prior to 1900	
1900-1940	
1921-1940	
941 1950	
1951-1960	

PART I —GENERAL PARTICULARS OF DIFFERENT TYPES OF INSTITUTIONS

1. Religious, social, cultural and educational Institutions .

Name of Institution	When established	Objective	Religion/ Sect particularly associated	Caste/ community particularly associated	Management & control	Functionaries connected with	Source of finance	Remarks

2 Pariculars of administrative offices.

Name of office	When established	Jurisdiction	Function	Staff	Remarks

PART—J—COMMERCE, TRADE AND OTHER ECONOMIC ACTIVITIES

1. Volume

Nature of economic activity	Volume in					Remarks
	1900	1930	1940	1950	1960	

1. Factors determining change in volume.
2. Estimated number of shops for different types of commodities.
3. Marketing, date and hours.
4. Weights and measures.

PART K—TRANSPORT AND COMMUNICATION

1. Particulars of road system within the town and method of transport.

Name of road	Nature (Pucca) Kacha etc.	Width and mileage	Method of tranport

2. Partciculars of roads connecting other places.

Place connected	Name of road	Nature of road	Mileage	Method of transport	Volume of traffic	Remarks

3. Particulars of other means of transport and communication.

PART L—CULTURAL, SOCIAL, COMMERCIAL ACTIVITY AND PARTICIPATION OF PEOPLE FROM WITHIN TOWN AND FROM HINTERLAND

1. Activity and Participation

Nature of activity	Brief description	When performed	Where performed	When organised	Participants on active role			Participants as spectators			Remarks
					From within town	From outside	Maximum distance and name of place outside town from where participated	From within town	From outside	Maximum distance and name of place from where participated	

2. Newspapers read by the people.

Name of Newspaper	Language	From where published	Circulation within town	Circulation outside town	Maximum distance and name of place outside town to where newspaper is distributed from the town.	Remarks

PART M—HINTERLAND

1. Particulars of places from where people come to the town for earning livelihood.

Name of place	Distance	Approx. no. of people by community that come to town for livelihood (Common)	Method of transport	Type of activity	Remarks

2. Particulars of places from where people come to the town for marketing.

Name of place	Distance	Approx. no. of people by community that come to town	Type of commodities brought for sale	Type of commodities purchased	Method of transport	Remarks

3. Particulars of places from where people come to town for enjoying Cinema & other entertainments.

Name of place	Distance	Approx. no. of people by community who come to town	Method of transport	Remarks

4. Particulars of places from where people come to town for education.

Name of place	Distance	Approx. no. of people by community who come to town	Method of transport	Remarks

5. Particulars of places from where people come to town to avail medical facilities.

Name of place	Distance	Approx. no. of people who come to town for medical facilities	Method of transport	Remarks

6. Particulars of places from where people come to town for obtaining banking & credit facilities.

Name of place	Distance	Approx. no. of people by community who come to town	Method of transport	Remarks

7. Particulars of places wherefrom taxis come to town or people go from the town.

Name of place	Distance	Approx. no. of people by community who come to town	Remarks

PART N—PHYSIOGRAPHY & CLIMATE ETC.

1. Topography & general environment . . . . . .

2. Morphology of the town indicating streets, functional areas, important public places, residential pattern with reference to ethnic groups and density of population . . . . . .

3. Named areas of town and ethnic, economic, cultural & social characteristics of each area .

4. Distribution of rainfall month by month and year by year . .

5. Maximum and minimum temperature month by month and year by year.

2. Elite Schedule

Name of the elite . . . . . .

Age . . . . . .

Sex . . . . . .

Religion . . . . . .

Caste . . . . . .

Education . . . . . .

Occupation . . . . . .

Office held in Institution etc. . . . . .

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1. Name of the Town . . . . . .

2. Myth or Legend connected with the Town . . . . . .

3. When the town was established . . . . . .

4. (*a*) Was the present area of the town inhabited before it became a town ?

(*b*) If so, (*i*) What was the name of the place ? . . . .

(*ii*) Who were the original inhabitants ? . . .

(*iii*) What were their occupations? . . . .

5. History of settlement of the different ethnic groups in the town .

6. History of out-migration of the population from the town . .

7. History of growth of different religious institutions in the town .

8. History of growth of different cultural institutions (clubs, libraries) in the town.

9. History of growth of different educational institutions in the town .

10. History of growth of different humanitarian institutions in the town.

11. History of growth of different castes, associations, trade associations, trade unions, professional associations in the town.

12. Is there clustering of population in the town with reference to :

(*a*) Religion . . . . . .

(*b*) Caste . . . . . .

(*c*) Occupation . . . . . .

(*d*) Other interests . . . . . .

13. What are the factors contributing to the growth of the town at different periods?

14. What are the factors retarding the growth of the town at different periods?

15. What is the most important aspect of the town ?

(*a*) Administrative . . . . . .

(*b*) Commercial . . . . . .

(*c*) Industrial . . . . . .

(*d*) Religious . . . . . .

(*e*) Educational . . . . . .

(*f*) Cultural . . . . . .

16. What is the economic hinterland of the town? . . . .

17. What are the chief characteristics of the town in contrast to those of other towns of Goa ?

18. What are the chief characteristics of the population of the town in contrast to those in :

(*a*) fringe villages . . . . . .

(*b*) rural hinterland . . . . . .

19. Is there any ethnic group which plays dominant role in the life of the town ?

20. Is there any occupation group which plays dominant role in the life of the town ?

21. Is there any type of pressure group which has dominant influence over the life of the town ?

22. Brief biographical sketch of the informant . . . .

23. Particulars of association of the informant with various institutions, voluntary organisations etc. ?

Name of the institution, voluntary institution etc.	Since when associated	Capacity in which associated	Particulars of offices held in different periods	How attained office	Remarks

24. Particulars of five most important and respectable persons :—

Name	Age	Sex	Religion	Caste	Education	Occupation	Public offices held	How attained office	Why respected	Remarks

25. Particulars of five most influential persons

Name	Age	Sex	Religion	Caste	Education	Occupation	Public offices held	How attained office	Sources of finance	Remarks

3. Institution Schedule

Name — Religion

Age — Caste

Sex — Occupation

PART A

1. Name of Institution . . . . . .
2. When established . . . . . .
3. Jurisdiction . . . . . .
4. Objective . . . . . .

5. Annual cycle of activity

Name of activity	Frequency	Time	Place	Performers	Other details	Remarks

6. Particulars of members.

Category	Qualification	Age	Caste	Religion	Education	Name of the household	Occupation	Remarks

7. Particulars of functionaries connected with management and control.

Category of functionary (e.g. President, Secretary etc.)	Name	Age	Sex	Religion	Caste	Education	Occupation	How came to hold office	Remarks

8. Particulars of other functionaries including employees.

Category of functionary (e.g. President, Secretary etc.)	Name	Age	Sex	Religion	Caste	Education	Occupation	How came to hold office	Remarks

9. Particulars of the buildings and other objects.

Buildings and other objects	Description	When constructed/ acquired	Value	Nature of use	Remarks

10. Particulars of source of finance and annual income and expenditure.

PART B

(Additional data for educational institutions)

1. Particulars of students :—

Class	Numbe of students by religion	Number of students by caste	Remarks

2. Education :

Class	Medium of instruction	Subjects taught	Remarks

3. Concessions and facilities to students.

Nature of concession and facility	Number of students enjoying concession by			Remarks
	Religion	Caste	Other category	

4. Particulars of extra-curricular activities.

4. Household Schedule

1. Name of town

2. Locality

3. Name of head of household

4. Particulars of all members of the household

Name	Age	Sex	Religion	Sect	Caste	Gotra	How related to head of household	Place of birth	Mother tongue	Education	Occupation	
											Primary	Secondary
1	2	3	4	5	6	7	8	9	10	11	12	13

Marital status	Age of marriage	Marriage payment		Hours of work	Leisure time activity	Membership of any voluntary association	Places outside Goa visited	Remarks
		Received	Given					
14	15	16	17	18	19	20	21	22

5. Particulars of the members of the family staying outside.

Name	Age	Sex	Religion	Sect	Caste	Cotra	How related to head of household	Place of birth	Mother tongue	Education	Occupation	
											Primary	Secondary
1	2	3	4	5	6	7	8	9	10	11	12	

Marital status	Age of marriage	Marriage payment		Hours of work	Leisure Activity	Membership of any voluntary association	Places outside Goa visited	Present address
		Received	Given					
14	15	16	17	18	19	20	21	22

Purpose of staying outside	Remittances sent to home	Remittances received from home	Frequency of visiting home during three year	Remarks
23	24	25	26	27

6. Brief history of the household.

7. Settlement of the household in the town.

(*a*) When

(*b*) From where and distance

(*c*) Why migrated from the earlier place.

(*d*) (*i*) Whether any property still remains in original place.

(*ii*) Whether family gets any benefit out of the property.

(*e*) (*i*) Particulars of close relations remaining in original place.

(*ii*) Frequency of visit to the close relations in the original place during 3 years.

(*iii*) Frequency of being visited by close relations of original place during three years.

8. Characteristic of the place from where migrated to this town.

(*a*) Communidade village.

(*b*) Non-communidade village.

(*c*) Town.

(*d*) City.

(*e*) Others.

9. Nature of first migration.

(*a*) Only male working member.

(*b*) Entire family.

(*c*) Others.

10. Help during settlement from.

(*a*) Co-villager who previously settled.

(*b*) Other relations.

(*c*) Religious institution.

(*d*) Caste association.

(*e*) Others.

11. (*a*) According to the informant what is the boundary of the neighbourhood or locality in which he lives.

(*b*) What are the main characteristics of this locality as against other localities of the town.

12. Particulars of cultural, religious and social activities in the locality during one year.

Cultural, religious or social activity	Description	Where performed	When performed	Members of Housholds who participated	Nature of participation	Financial contribution	Remarks

13. Particulars of cultural, religious, and social activities outside the locality in the town participated during one year.

Cultural, religious or social activity	Description	Where performed	When performed	Members of households who participated	Nature of participation	Financial contribution	Remark

14. Purchase of commodity within and outside the locality.

Name of commodity	Percentage purchased		Remarks
	Within locality	Outside locality	
Grocery articles			
Vegetables			
Fish and meat			
Milk			
Clothes			
Stationaries			
Toilet goods			
Others			

15. According to informant in the locality, what is the dominant.

(*a*) Religion

(*b*) Caste

(*c*) Occupation

(*d*) Other interest group

16. Particulars of five most respectable persons of the locality.

Name	Age	Sex	Religion	Sect	Caste	Education	Occupation	Office if any held	Why respected	Remarks

17. Particulars of five most influential parsons in the locality.

Name	Age	Sex	Religion	Sect	Caste	Education	Occupation	Office if any held	Source of influence	Remarks

18. Frequency of visit to rural areas by members of the household during one year.

Name of area	Distance from town	Particulars of members of households visited	Particulars of persons to whom visited	When visited	Purpose of visit	Remarks

19. Frequency of being visited by friends, relations and economically connected persons from rural areas during one year.

Name of area	Distance from town	Particulars of persons who visited (nature of relation and numbers)	Purpose	Frequency	Time	Remarks

20. (*a*) What are the numerically dominant castes in the concelho ?
(*b*) Rank them in order of social status.

21. What are the untouchable castes in the concelho ?

22. What are the tribes in the concelho?

23. What are the criminal communities in the concelho ?

24. What are the nomadic communities in the concelho ?

25. What the informant wants his son to be ?

26. Did the informant in school days know about Akbar, Sivaji, Asoke, Vikramaditya, Kalidas, Ramayana, Mahabharat?

5. Shop Schedule

Investigator:

A—PRELIMINARY

Place :

1. Date.

2. Place (*a*) town. (*b*) Locality (*i*) Town

(*ii*) Functional category of the locality.

3. Name of Shop.

4. Type of commodity dealt with.

Working hours.

5. When Established.

B—PARTICULARS OF SHOPKEEPERS AND EMPLOYEES

6. Present owner or owners.

(*a*) Name.
(*b*) Caste or tribe.
(*c*) Religion.
(*d*) Mother-tongue.
(*e*) Area of origin.
(*f*) Any other Occupation.
(*g*) Particulars of other shops and business of the same concern :

7. Transfer of ownership in the past :

Year of first acquiring ownership/transfer of ownership.	Name	Caste, tribe, religion, mothertongue, and area of origin.	Terms and conditions and circumstances of acquiring/transferring ownership.	Remarks

8. Particulars of workers:

Name	Age	Sex	Caste, religion, mothertongue and area of origin.	Education	Category (Family worker/ employee)	Post and nature of work.	Terms and conditions of work including cash remuneration	Remarks

C—PHYSICAL, ENVIRONMENT AND STRUCTURE OF THE SHOP AND ARRANGEMENT INSIDE THE SHOP

9. Whether a separate building or part of building.

10. Brief description of the structure of the building with reference to materials of floor, wall, roof, size and shape.

11. Nature of use of the building in which the shop is situated (e.g., other parts of the building are also used as shops, shop-cum-residence etc.).

12. Additional use of any of the shop (e.g. residence of the shop-owner).

13. Environmental sanitation and hygiene.

14. (*a*) Furniture in the shop :
(*b*) Arrangement for display of goods :

15. Arrangement about :
(*a*) Sale counter:
(*b*) Cash Counter :

16. Amenities:
(*a*) Light—Electric Kerosene/others.
(*b*) Fan—Electric/others.

17. Terms and conditions of occupation of the building :
(*a*) If owned (*i*) Since when
(*ii*) Valuation of the building :
(*b*) If rented :
(*i*) Who is owner.
(*ii*) Since when rented.
(*iii*) Amount of rent actually being paid.
(*iv*) Rental value according to current rate :

18. Particulars of shift of location of the shop :

Year	Locality where situated	Functional category of location in the referrent year.	Locality where shifted	Functional category of the location to where shifted in the referrent year.	Reason shift	Remarks

19. Particulars of change in the structure of shop:

Year	Brief description of the structure, its size and material before shift.	Brief description of the structure, its size and material after shift.	Reasons for change	Remarks

D—COMMODITIES

20. Most important 10 items in stock at the time of the study :

Name of commodities	Quality or type	Quantity in stock	Sale Price	Where from obtained.	Remarks
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					

21. Other commodities dealt with :

22. Change and reasons for change in demand about categories of commodities during :

(*a*) 1956-1961 :
(pre-liberation)

(*b*) 1961—1966
(post-liberation)

23. Changes and reasons for change in demand about brand or qualities of commodities during :

(*a*) 1956—1961.

(*b*) 1961—1966

E—BUSINESS ORGANISATION AND VOLUME OF BUSINESS

24. Sources from where commodities are obtained and problems of obtaining commodities :

25. Changes in the sources of obtaining commodities in the post-liberation period :

26. Approximate amount of business during :

1961-1962

1965-66

27. Sources of finance and proportion of the total contributed by each source :

Category	Amount or proportion	Terms and condition	Remarks
Self :			
Relations			
Friends			
Bank loans			
Government loan			
Trading Agents			
Others			

28. Proportion at present of sale by :

Wholesale . . . . . .

Retail . . . . . .

29. Changes in the nature of customers.

Basic category of customer	Sub-category (to/be specified)	Proportion in 1950	Proportion in 1961	Proportion in 1966	Remarks including reasons for changes, if any.
1. Urban					
2. Rural					

30. Problem of transport:

(*a*) 1961.

(*b*) 1966:

F. GENERAL OBSERVATION OF THE OWNER ON PROBLEMS OF THE BUSINESS

G. GENERAL NOTE OF THE INVESTIGATOR ABOUT THE GRADATION OF THE BUSINESS IN THE TOWN (BIG/AVERAGE/SMALL AND ABOUT ITS OTHER PARTICULARS).

6. Additional Schedule for Educational Institutions

Date — Name of Informant

Place — Office held

Name of Investigator — Address

1. Name of Institution

2. Details about Teachers.

Name	Caste	Educational Qualification	Religion	Remarks.

8. Details about students

Age-Group	Number	Remarks

Class	Number	Subjects taught	Remarks

4. Academic & non-academic activities.

7. *Supplementary Schedule for Agriculture in Ponda Town*

Name of Investigator

PART A

1. Date
2. Place
3. Name of Interviewee
4. Age
5. Sex
6. Occupation
7. Address

PART B

Collect details under following points

1. How and when he came to own land ?
2. Who carries agricultural operations ?
3. What crops are cultivated ?
4. Annual yield
5. Marketing & consumption of produce ?

8. Schedule for Industries

Date

Place

Name of Investigator

Name of informant

Office held

Address

1. Name of the Industry.
2. Date of establishment.
3. Claiming concern.
4. Financier.
5. Managing Agent or Body.
6. Working Capital.
7. Annual output (Quantity and Money Value).
8. Channel of marketing.
9. Areas where sold.
10. (*a*) Loss or Profit.
    (*b*) Dividend.
11. Labour or muster roll.
    (*a*) Skilled.
    (*b*) Unskilled.
12. Casual labour.
13. Break up of Labour By:

Religion	Caste	Mother Tongue	Area of Origin	Present Residence		Remarks
				Inside town	Outside town	

14. Wage-rate by operation.

15. Industrial relation in labour Organisation.

16. Government control.

9. Schedule for Office-bearers of Different Institutions

Name of the Informant — Date

Office held — Place

Address — Name of the Investigator.

Name	Age	Religion	Caste	Education	Occupation	Marital Status	Husband's Occupation	Office	Remarks

10. Schedule for Printing Press Etc.

Name of the Informant — Name of the Investigator.

Occupation — Date

Post held — Place

1. Name of the Press.
2. (*a*) When established.
   (*b*) Where established.
3. Owner
4. Type of Machine
5. Capacity.
6. Script in which printing is done.
7. Other particulars.

11. Schedule for Hospital, Dispensaries, and Nursing Homes, etc.

Name of the Interviewee. — Date

Office held — Name of the Investigator.

Place where situated.

1. Name
2. When started.
3. How started.
4. Management and control.

5. Staff

Medical Category	Number	*Non-medical* Category	Number	Remarks

6. Departments.

7. Beds available.

8. Average daily outdoor patient.

Category	Number	Sex	Remarks

9. Annual sanction for purchase of medicine.

10. Rates for diets of Indoor patients.

11. Total budget or expenditure.

12. Other particulars.

12. Schedule for Land—Revenue within the Municipal limits of town.

A. Please give details of acreage of land under:

1. Government.
2. Community or Communidade
3. Each Hindu Temple etc.
4. Church.
5. Mosque
6. Private persons.

B. Please indicate whether land—revenue, municipal-tax differ from:

(*a*) Homestead land.

(*b*) Agricultural land.

(*c*) Land under commercial use.

(*d*) Land under industrial use.

Indicate the rate in each case.

13. Temple Schedule

Place — Name of the Investigator

Date — Name of the Informant

Office held

1. Name of the temple
2. When established.
3. Brief history of the establishment of the temple
4. (*a*) Principal deities
   - (*i*) Name by which is known in the temple
   - (*ii*) Details of the Shastras with whom identified.

   (*b*) Other deities
   - (*i*) Name by which is known in the temple
   - (*ii*) Details of the Shastras with whom identified.

   (*c*) Legends connected with the various deities and their installation in the temple.
5. Most important festivals held at the temple.

Name	When held	Average number of visitors	Remarks

6. Details about management of the temple:
   (*a*) Whether the temple is particularly associated with
   - (*i*) any sect.
   - (*ii*) caste.
   - (*iii*) locality of the town or village.
   - (*iv*) any other recognised group.

   (*b*) Whether the office-bearers of the management of the temple are particularly associated with any
   - (*i*) sect.
   - (*ii*) caste.
   - (*iii*) locality of the town or village.
   - (*iv*) any other recognised group.
7. Whether the priests working in the temple particularly belong to any :
   (*a*) caste.
   (*b*) sect.
   (*c*) number of families
   (*d*) division of function
   (*e*) remuneration

8. Details about other office bearers of the management of the temple

   (*a*) Name of the office

   (*b*) Caste

   (*c*) Sect

   (*d*) Number of families

   (*e*) Division of function.

9 (*a*) What are day to day rituals performed in this temple during:

   (*i*) ordinary days

   (*ii*) festivals.

   (*b*) Is there any symbolic meaning of these rituals? If so, what is that?

10. (*a*) How many devotees normally visit the temple?

   (*b*) How many devotees visit the temple on festivals? (a note on each day separately).

11. (*a*) What offerings are normally made to the deities in the temple?

   (*b*) What offerings are made during festivals to the deities in the temple?

12. (*a*) Are people of all castes/sects allowed to enter the temple normally?

   (*b*) Are they allowed to enter the temple on any of the festivals held in the temple. If so, why? Significance of this privilege enjoyed by such people may be given.

13. (*a*) Do people of all castes including the *Harijans* contribute to the temple?

   (*b*) If not, note the particulars of the caste which do not contribute and why they do not contribute.

14. (*a*) Do the people of all castes including Harijans participate in the various festivals in the temple:

   (*b*) If not, particulars of the caste not participating.

   (*c*) Reasons for not participating.

15. (*a*) Has any caste/sect/family any special role to play during various festivals or ordinarily?

   (*b*) If so, give the particulars.

16. Any other aspect not covered by the above.

17. Performances held during different occasions/festivals in the temple.

Name of the festival	When held	Where	Who performs	Brief description of performances	How many persons attended	Remarks

18. (*a*) Particulars of the Dramas held during one year in the temple:

Who are performers of the drama	How are they related to the temple	Are the dramas enacted on ticket or are free to the public	Arrangement and description of the stage etc. made	Wherefrom the stage has been rented	Remarks

18. (*b*) Other details of the dramas:

Name of the drama	Language in which held	Theme of the drama	Remarks

19. Particulars about different members of the Management Committee.

Name	Caste	Age	Occupation	Office held	Since when held	How came to hold office	Address	Remarks

20. Particulars about various other functionaries connected with the temple :

Name	Category	Caste	Age	Occupation	Residence	Function	Remarks

14. Hotel Schedule

Date

Name of the Investigator

1. Name of the Hotel
2. Location
3. Owners
4. When started
5. (*i*) Brief description of the building
6. (*ii*) Note on—
   - (*a*) Water Supply
   - (*b*) Lighting
   - (*c*) Latrine
7. Brief note on cleanliness of surroundings
8. Brief note on cleanliness of compound and building

9. Number of rooms of various sizes, facilities provided and the charges :

Size of rooms	Number of bedding in each room	Furniture provided	Services provided	Rent per room per day	Rent per bed per day	Meal charges, if compulsory	Other Compulsory charges	Remarks

10. (*a*) Total number of beds available.

(*b*) (*i*) Maximum number accommodated on any day during any special occasion

(*ii*) Date on which maximum number stayed

c) Total number of persons stayed during any special occasion

(*c*) Total number of persons stayed during any special occasion or ceremony from date to date.

11. (*a*) Whether visitors from a particular State or area more stay in th hotel?

(*b*) If so, name State or area

12. (*i*) Rate of different items of food served to client-

Serial No.	Items of food	Rate charged ordinarily	Rate charged during special occasion	Remarks

(*ii*) If prices went up, reason for the same

13. (*a*) Does the hotel serve non-boarders also?

(*b*) Number of persons ordinarily taking food in the hotel

(*c*) (*i*) Maximum number of persons served during any period

(*ii*) Date on which maximum number of people was served

14. (*a*) To cope with the additional demand during any period was additional staff employed.

(*b*) If so, particulars of the same

15. **Particulars of the Food-stuff purchased:**

Serial No.	Type of food-stuff	Quantity purchased		Price		Area from where got supply		Name of supplier		Remarks
		Ordinarily	During any period	Ordinarily	During any period	Ordinarily	During any period	Ordinarily	During any period	

16. (*a*) Did the hotel face any trouble or shortage of staff?
(*b*) If so, had the problem been met?

17. Any incident relating to the visitors

18. Any other significant information

15. Bank Schedule

1. Name of the Bank
2. Head Office
3. When branch at Ponda was established
4. Area of operation
5. Details about depositors year by year since establishment

Category	Number of accounts	Year	Total amount deposited	Rate of interest	Remarks
Fixed					
Current					
Savings					

6. Nature and volume of transactions during 1963-64, 1964-65 and 1965-66.

Nature of transaction	Volume of transaction during			Remarks
	1963-64	1964-65	1965-66	

7. Nature and extent of facilities provided

(a) Promotion of Cultivation

(b) Agricultural Marketing

(c) Household Industries

(d) Other Manufacturing Industries

(e) Other Commercial Activities

8. Details about employees

Category	Scale of pay	Number	Remarks

9. Working Hours

10. Bank Holidays

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GLOSSARY

B

Balwadi . . .	an educational institution imparting training to children.
Bandh . . .	a bund.
Bhajan . . .	devotional song.
Bogwala . . .	a Konkani sowing ceremony.

C

Communidade . .	Community land (a Portuguese word meaning common lands in the village).
Casabe . . .	a Portuguese word for headquarters of a concelho and its category according to Portuguese Administration. It is higher than a *Villa*.
Chaddi . . .	a Portuguese term for *Sudra* Christians.
Concelho . . .	a taluk.

D

Dargah . . .	a mausoleum.
Devachar . . .	a local term for the shrine of village deity.
Diocese . . .	a term denoting the jurisdiction of an area under a church headed by an Archbishop.

G

Gram-sevika . .	a female village level worker.

H

Haldi . . .	Turmeric.

I

Imam (Pesh Imam) .	Religious head or leader.

K

Konkam . . .	a variety of local flower.
Koran . . .	the Muslim religious book.
Kumri . . .	a Konkani word for shifting cultivation.
Kumkum . . .	a red powder having religious sanctity.

L

Lenten Season . .	the forty-day mourning period after crucification of Christ.
Lycem . . .	a Portuguese word for Middle Standard of education.

M

Mahrab . . .	an arch.
Math . . .	a monastry.
Matwali . . .	a caretaker of a mosque.
Mulla . . .	a religious functionary.

N

Namaz . . .	prayers.
Novem . . .	a harvest ceremony in Konkan.

P

Palki . . .	a litter.
Pandal . . .	a type of canopy.
Parish priest . .	priest of a Parish, also called a Vicar.
Patni . . .	a local word for paddy grown in dry uplands.
Patta . . .	a small wooden stool.
Pesh Imam . . .	a religious head or leader.
Pipal . . .	Ficcus religicosa.

R

Regedores . . .	a Portuguese word to denote a Village headman.

S

Shamiana . . .	a canopy.
Soradh . . .	a local term for summer crops.

T

Takhat . . .	a big wooden raised structure.
Tamdi . . .	a local word for paddy grown in wet lands.
Tarawee . . .	a special namaz performed during Ramzan.

V

Vaingoin . . .	a local term for winter crops.
Villa . . .	a Portuguese word to denote the head-quarters of a village and its category according to Portuguese Administration in Goa.

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