CENSUS OF INDIA 1981

SERIES 12

MAHARASHTRA

Field Investigation
and
Draft

P. G. ABHYANKAR
D. K. ZAMBARE

PART X-B

SURVEY REPORT ON TOWN PAITHAN

Editing :
Smt. V. Y. Joshi

Guidance & Finalisation :
A. S. Dange

DIRECTORATE OF CENSUS OPERATIONS
MAHARASHTRA

(1) All the maps included in this publication are based upon Survey of India map with the permission of the Surveyor General of India.

(2) The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

(3) Government of India Copyright, 1988.

FOREWORD

Apart from the decennial enumeration of population, the Indian Census is steeped in the tradition of undertaking a variety of studies of topical interest. In fact, the publications brought out in connection with the earlier censuses contained veritable mines of information on racial, cultural, linguistic and a number of other aspects of life of the people of this country. With the advent of freedom, however, the scope and dimension of these special studies had to be restructured in a manner that would provide the basic feedbacks on the processes of development taking place in different spheres of life of the people especially under planned development.

Thus, in connection with the 1961 Census, a massive programme was launched *inter-alia* to conduct socio-economic survey of about 500 villages selected from different parts of the country. The main objective of this study was to know the way of life of the people living in Indian villages which accounted for 82 per cent of the total population as per the 1961 Census. There was, however, an imperative need to extend the area of the study to urban centres as well, to provide a complete coverage of the people living in diverse socio-economic conditions. It was with this objective in view ancillary studies on towns were launched as part of the social studies programme in connection with the 1971 Census.

The programme of social studies taken up in connection with the 1971 Census, was continued without any major change at the 1981 Census as well. A study on traditional rural based handicrafts was, however, added as a new item under the social study projects of the 1981 Census. For the conduct of urban study, 64 small and medium towns were selected from different parts of the country following the criteria such as (a) size, (b) demographic features, (c) functional characteristics, (d) specific industry or occupation dominating the economy, (e) location, (f) concentration of different castes and communities, and (g) other social and cultural phenomenon like temple town, health resort etc.

The research design, tools for data collection and formats for data tabulation and report-writing required for urban studies were originally formulated by Dr. B. K. Roy Burman, the then Deputy Registrar General, Social Studies Division. His successor, Dr. N. G. Nag took considerable pains to revise all the formats to make them more comprehensive. Dr. K. P. Ittaman, the present Deputy Registrar General heading Social Studies Division, coordinated these studies at different levels as well as rendered necessary guidance to the Directorates of Census Operations for their successful consummation. Shri M. K. Jain, Senior Research Officer with the able assistance of Investigators, Smt. R. Sabhauval and Shri Ganesh Das did a commendable job in scrutinising the reports and communicating the comments thereon to the Directorates. I am grateful to all of them.

The present report is the outcome of a study on Paithan town undertaken by the Directorate of Census Operations, Maharashtra. I am indebted to Shri A. S. Dange, Deputy Director and his colleagues in the Census Directorate for their painstaking efforts in bringing out this report.

NEW DELHI,
1st of June, 1988

V. S. VERMA
Registrar General, India

PREFACE

As an adjunct to 1981 Census a special project of the study of selected towns was undertaken to have a probe into the process of urbanisation in a developing country like India. In his foreword, the Registrar General, India has explained the philosophy, methodology and the scope of such urban studies. All over India 64 small and medium towns were selected from different parts of the country for the study to understand the intensity and direction of the Socio-economic forces generated by urbanisation as also affecting the process of urbanisation and its impact on the rural neighbourhood.

In the history of Indian Census, the town survey was taken for the first time during 1961 Census and this survey was continued during 1971 and 1981 censuses without any major change. During 1961 and 1971 censuses, the Census Directorate, Maharashtra has not brought out report on town. According to 1981 census, there are 307 towns in Maharashtra. The Directorate of Maharashtra had selected 3 towns under this project and the Report on Paithan is the first. Since quite early times Paithan has been a religious and historical centre of great importance and also the birth place of noted Saint Eknath Maharaj. It is said to have been the capital of Shalivahana. In Shalivahana's rule Paithan became a great emporium of trade and remained so for sometime after his death. It is a centre of Hindu, Muslim and Jain religions with an infra-structure for rapid urbanisation. In this report, the various socio-economic factors that govern the life of the people in the town and its prospects are brought out and substantiated with statistical data collected by a socio-economic survey of the town by contacting selected households.

The report is the project of co-operation from various officials in the Census Department. I am extremely grateful to Shri V. S. Verma, Registrar General, India and Dr. N. G. Nag, ex-Deputy Registrar General (SS), Dr. K. P. Ittaman, the present Deputy Registrar General (SS) and Shri M. K. Jain, S.R.O. and his colleagues who offered valuable suggestions for designing the survey and in drafting and finalising the report.

In this directorate, the field work of the town commenced in May 1985 and extended over a period of one year. Shri P. G. Abhyankar, Investigator assisted, by Shri D. K. Zambare, Statistical Assistant have done the main field work under the supervision of Smt. V. Y. Joshi, Assistant Director. The preliminary draft was prepared by Shri Abhyankar and Shri Zambare which was later scrutinised and edited by Smt. V. Y. Joshi, Assistant Director and finalised by the undersigned. The views expressed in this Report and the conclusions drawn are those of the Author and do not in any way reflect the views of the Government.

My thanks are also to the staff of social studies section who undertook the field study and tabulated the data, to the staff in cartography section for having prepared the maps and diagrams for this report under the guidance of Shri K. S. Thakur, Research Officer and also to the Government Photographer, District Publicity Office, Aurangabad. Our special thanks to Shri Anil Patel, President of Paithan Municipal Council, to Chief Officer, Municipal Council, Paithan and Social Workers for extending full Co-operation at all stages and to the residents of Paithan town, who co-operated with us whole-heartedly in conducting the study and bringing out this report.

BOMBAY
Date : Ram Navami
26 *March* 1988

A. S. DANGE
Deputy Director of Census Operations.
Maharashtra

ACKNOWLEDGMENT

Field Investigation

Shri N. B. Bhor, S.A.

Shri S. K. Mhatre, S.A.

Shri K. K. Thakur, S.A.

Shri G. R. Naik, S.A.

Shri R. A. Kadale, S.A.

Tabulation

Shri D. L. Mendhe, S.A.

Shri M. K. Yeshodharan, S.A.

Shri S. K. Naik, S.A.

Shri K. B. Hathi, Computor

Smt. W. A. D'souza, Computor

Smt. A. V. Kale, Computor

Miss. B. R. Mehta, Computor

Typing

Smt. N. A. Gadre, L.D.C.

Miss. A. Menezes, Jr. Steno

Cover design

Shri V. V. Govekar

CONTENTS

Pages

FOREWORD . . . . . (iii)

PREFACE . . . . . (v)

CHAPTER I : Introduction . . . . . 1—6

Location, Important characteristics of the town, Topography & physical environment, Climate, RainfaH, Temperature, Soil, Flora & Fauna, Communication with other Places, Post, Telegraph and Telephone Exchange, Roads and other Communications, Morphology including Land use pattern, streets, market and functional areas, Residential pattern with reference to ethnic groups, Slums, Important public places.

CHAPTER II : History of growth of the town . . . . . 7—10

The events connected with the growth of town, Jayakwadi Project, Paithani Centre, Size of the town, Land Utilisation, Population characteristics of the town, Growth rate, Density, Sex Ratio & Religious composition, Rules and Regulations concerning land use and price, in-migration and out-migration.

CHAPTER III : Amenities and services—History of growth and the present position . . . . . 11—18

Municipal Council Paithan, The main activities of the Paithan municipal council, Water supply, Conservancy, Power, Road lighting, Transport and Communication, Post and Telegraphs, Telephone Exchange, Fire service, Panchayat Samiti Office, Educational Institutions & Facilities, Medical facilities and Medical Institutions, Veterinary services, Rest House.

CHAPTER IV : Economic life of the town. . . . . . 19—32

Economy of the town, Classification of population as workers and non-workers, Age-group of workers and non-workers, Workers by religion, Non-workers, Seeking employment, Place of work, mode of transport and time taken to reach, Professionals and private practitioners, Occupational diversity, Trade and Commerce, Industry, Live stock, Markets, Fairs, Financial Institutions, Money lender, Land Revenue/Land tax and other particulars.

CHAPTER V : Ethnic and selected socio-demographic characteristics of the population . . . . 33—44

Scheduled caste/Scheduled tribe, Mother tongue, Houseless and Institutional Population, Disabled Population by type of disability, Distribution of population by age, sex and marital status, Literacy and Education, Non-enrollment in school and discontinuation of study, the average age at marriage, Inter religion, inter caste marriages and remarriages of the divorced and widowed persons, Correlates of age at marriage.

CHAPTER VI : Migration and settlement of families . . . . . 45—52

Number of males and females born within and places outside the town, Migrants classified by place of last residence, Migrants by sex, broad age groups, educational levels and in case of workers by occupational divisions, Literacy and education and occupational classification of the migrants, Migrant classified by place of last residence and duration of stay, Workers and non-workers classified by migration status on the basis of place of last residence, Migrant households by place and year of migration, Family size of the migrant, No. of members by migration status and place of birth of head of household, Households by longest stay of any member, Migrant by place of last residence as related to place of birth, Place of birth/last residence of the head of households as related to country/state /district to which belongs, Households hailing from outside, Characteristics of the place of origin of migration and reasons for migration, Successive migration of the households, Property at the place from where migrated, Close relations at the place from where migrated, Unit of migration, Help received from various sources during migration, Problems faced during or after migration.

CHAPTER VII : Neighbourhood pattern . . . . . 53—56

Definition of neighbourhood, Localities selected, Cultural, religious, social, economic and other activities inside/outside neighbourhood.

Pages

CHAPTER VIII : Family life in the town . . . . . 57—62

Households by relationship of members with head of Household, Households by number of members, Nature of relation of members to head of household, Classification of nuclear families by religion, Composition by country, state, religion, caste, language, Members staying outside reason, nature of link with the household.

CHAPTER IX : Housing and material culture . . . . . 63—67

House type, Survey Data on housing, Construction of floor area, Amenities, Tenural status, Furniture, Utensils, Luxury goods, Dress, Ornaments.

CHAPTER X : Slums blighted and other areas with sub-standard living conditions . . . . . 69—70

Basic necessities compared to other non-slums Kaharwada, Hamal Galli, Bhaji-market, Law & order, crime and deviant behaviour. . . . . .

CHAPTER XI : Organisation of power and prestige . . . . . 71—74

Political parties, Student Unions.

CHAPTER XII : Leisure and recreation, social participation, social awareness, religion and crime . . 75—82

Leisure and recreation, Parks & gardens, Play ground, Circus, Clubs, Mahila Mandal, Library, Cinema theatre, News papers and journals, Nature of leisure time activities of members, Religious institutions and religious activities, Crime, Jail, Certified school

CHAPTER XIII : Linkages and continua . . . . . 83—94

General demographic characteristics of the district, Sex ratio, Transport and Communication, Working force, Special economic, social and cultural relations of Paithan town with other towns of the region, Travel index of the population, Particulars of places from/to where people commute for, Earning livelihood, Marketing of commodities Participation in cinema and other entertainments, Medical facilities, particulars of places outside the town, Demographic and other characteristics of the selected villages,

CHAPTER XIV : Conclusion . . . . . 95—96

LIST OF MAPS AND DIAGRAMS

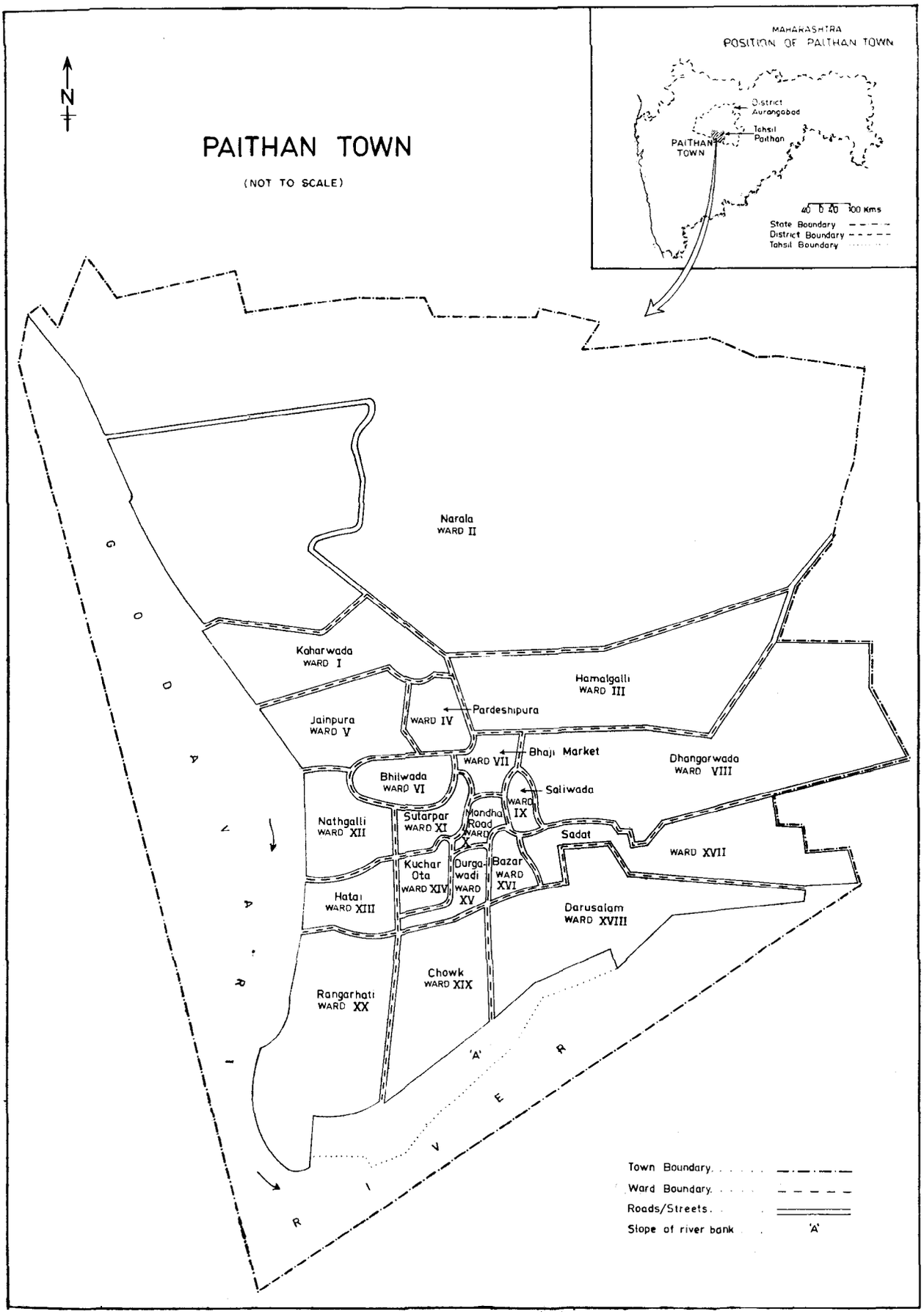
1. Location of Paithan town.
2. Road map of Paithan town.
3. Paithan town—Land use.
4. Paithan town—Residential houses and households. (ward wise)
5. Paithan town—Population by wards.
6. Migrant households by place of last residence.
7. Migrant households by year of migration.
8. Migrant households by family size.

LIST OF PHOTOGRAPHS

			Page
Chapter I	1. Entrance to Paithan	(*Facing page*)	7
	2. Municipal Council Office	,,	7
	3. State Transport Bus Stand	,,	6
	4. Auto Rickshaw Stand	,,	6
	5. Business Centre on the side of main road	,,	7
	6. Road Side Hawker	,,	7
Chapter II	7. Jayakwadi Dam	,,	10
	8. Paithani under process	,,	10
	9. Glittering Paithani 'Padar'	,,	11
	10. Paithani Design	,,	11
	11. Paithani Border Design	,,	10
	12. Woman in Paithani	,,	11
Chapter III	13. Tahsil Office	,,	18
	14. Water Reservoir	,,	18
	15. Telephone Exchange	,,	19
	16. Panchayat Samiti Office	,,	19
	17. Industrial Training Institute	,,	18
	18. Entrance to Pratisthan College	,,	18
	19. Shri Nath High School	,,	19
	20. Urdu Madrassa	,,	19
	21. Medical Health Centre	,,	18
	22. Veterinary Dispensary	,,	18
	23. P.W.D. Rest House	,,	19
Chapter IV	24. Petrol Pump	,,	32
	25. Utensil Shop	,,	32
	26. Paras Lodge with Permit Room	,,	33
	27. Hotel Park Way	,,	33
	28. Gopal Tea Stall	,,	32
	29. Wholesale Shop for Grains	,,	32
	30. Manmandir Stationery Shop	,,	33
	31. Ambika Farsan Mart	,,	33
	32. Cloth Shop	,,	32
	33. Medical Store	,,	32
	34. Weekly Market View	,,	33
	35. Mutton Shop	,,	33
	36. Fish Shop	,,	32

2—340 R. G. India/ND/88

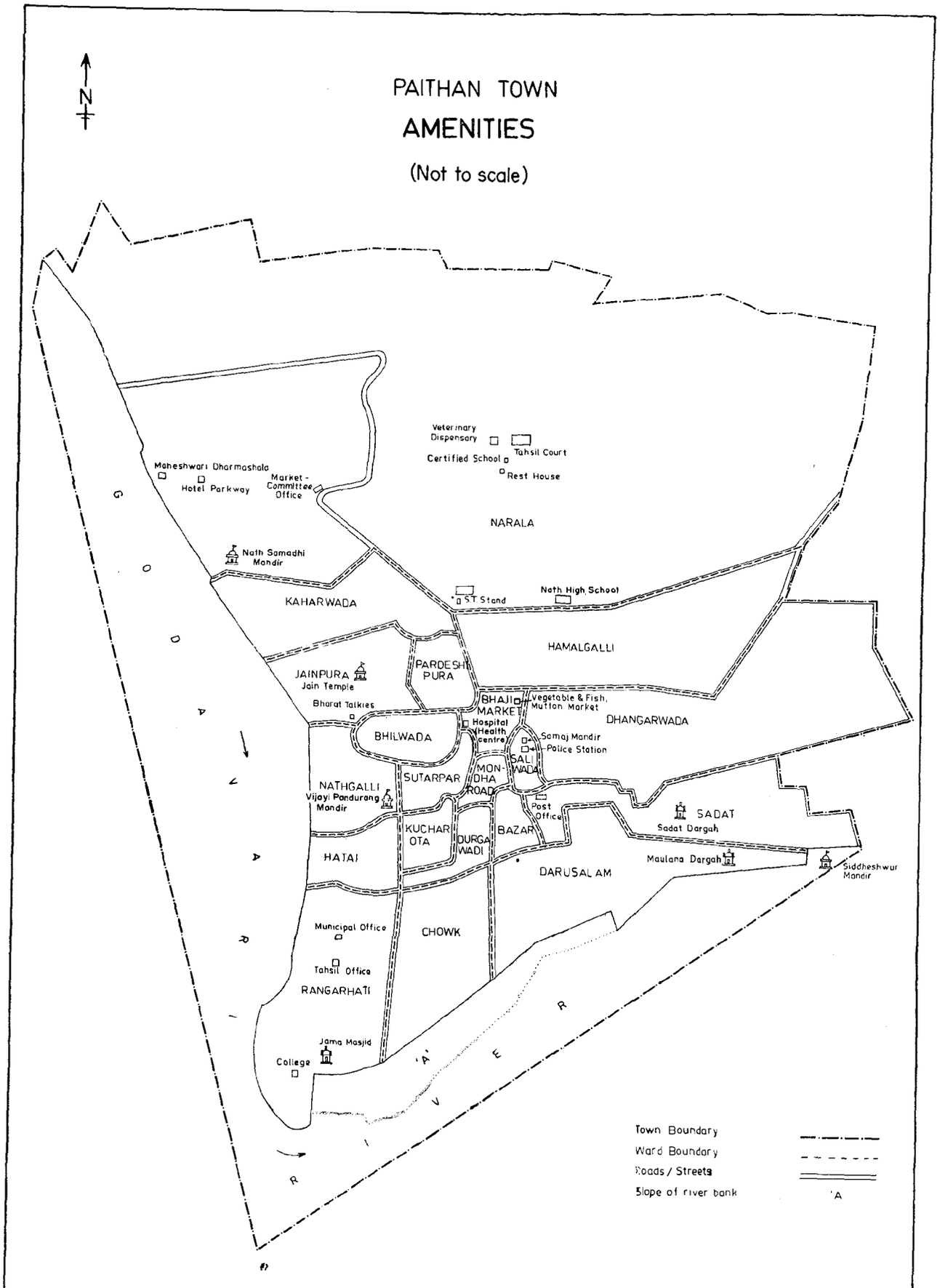
			Page
Chapter V	37. Scheduled Tribe Family	(*Facing page*)	70
	38. Rich Marwadi Family	,,	70
	39. Middle Class Brahmin Family	,,	45
Chapter IX	40. Site of Laddu Sahukar Wada	(*After page*)	67
	41. Inside of Laddu Sahukar Wada	,,	67
	42. Wood Carvings	,,	67
	43. A Modern Bungalow	(*Facing page*)	69
	44. A Modern Building	,,	69
Chapter X	45. Site of slum	,,	70
Chapter XI	46. Ancient Coins	,,	74
Chapter XII	47. Dnyaneshwar Udyan	,,	82
	48. Cinema Theatre	,,	83
	49. Icon of Ganesh on Ganesh Ghat	,,	83
	50. Icon of Nag Devata on Nag Ghat	,,	82
	51. Maheshwari Dharmashala	,,	82
	52. Vijayi Pandurang Mandir.	,,	83
	53. Icon of Vijayi Pandurang	,,	82
	54. Picture of Saint Eknath Maharaj	,,	83
	55. Entrance of Saint Eknath Maharaj Samadhi Mandir	,,	82
	56. Inside of Saint Eknath Maharaj Samadhi Mandir	,,	82
	57. Tirth Khamb	,,	83
	58. Icon of Sesasayana Vishnu	,,	82
	59. Sant Eknath Maharaj Foot print	,,	82
	60. Icon of Nursimha	,,	83
	61. Icon of Kal Bhairav	,,	82
	62. Sadat Dargah	,,	83
	63. Maulana Dargah	,,	82
	64. Jumma Masjid	,,	82
	65. Stambh (Pillar) at Jain Temple	,,	83
	66. Icon of Jain Muni Suvrat	,,	82
	67. Tahsil Court	,,	83



Based upon Survey of India map with the permission of the Surveyor General of India

© Government of India copyright, 1989

The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line


N
PAITHAN TOWN
AMENITIES
(Not to scale)
Veterinary Dispensary
Tahsil Court
Certified School
Rest House
Maheshwari Dharmashala
Hotel Parkway
Market - Committee Office
NARALA
Nath Samadhi Mandir
KAHARWADA
S.T. Stand
Nath High School
HAMALGALLI
JAINPURA
Jain Temple
PARDESHI PURA
Bharat Talkies
BHAJI MARKET
Vegetable & Fish, Mutton Market
DHANGARWADA
Hospital (Health centre)
Samaj Mandir
Police Station
BHILWADA
SUTARPAR
MON-DHA ROAD
SALI WADA
NATHGALLI
Vijayi Pandurang Mandir
Post Office
SADAT
Sadat Dargah
KUCHAR OTA
DURGA WADI
BAZAR
HATAI
Maulana Dargah
DARUSALAM
Siddheshwar Mandir
Municipal Office
CHOWK
Tahsil Office
RANGARHATI
Jama Masjid
College
GODAVARI
'A'
RIVER
Town Boundary
Ward Boundary
Roads / Streets
Slope of river bank
'A'

LIST OF STATEMENTS

Statement Number	Title	Pages
I — 1	Distribution of land in Paithan town, 1981	3
I — 2	Wardwise houses and households	3
I — 3	Localities by ethnic groups in Paithan	4
II — 1	Distribution of land in Paithan Town	8
II — 2	Variation in population characteristics of Paithan	9
II — 3	Distribution of population according to religion	9
III — 1	Important public institutions (other than banks, educational and medical institutions)	11
III — 2	Income of Paithan Municipality for the period 1983-84 and 1984-85.	12
III — 3	Expenditure of Paithan Municipality for the period 1983-84 and 1984-85	12
III — 4	Water meter connections in Paithan town, 1985	13
III — 5	Statement showing the sale proceeds of post Office stationery during 1984-85	14
III — 6	Educational Institutions alongwith number of teachers and students during the year 1984-85	15
III — 7	Facultywise number of students and teachers in the college during the academic year 1984-85	16
III — 8	Incidence of diseases	17
IV — 1	Sex-wise classification of main workers of Paithan Town by Industrial categories 1971 and 1981 Censuses	20
IV — 2	Distribution of main workers and non-workers in broad age groups (survey data)	21
IV — 3	Distribution of household by employment depth (i.e. number of workers in the household) (survey data)	21
IV — 4	Total population and total number of workers by religion and caste/tribe/community in sample households (survey data)	22
IV — 5	Employment status of workers (survey data)	22
IV — 6	Distribution of Non-workers by age-groups and sex (survey data)	23
IV — 7	Distribution of non-workers in the town by sex and type of activity (survey data)	23
IV — 8	Job seekers above 14 years of age in the town by educational level (survey data)	24
IV — 9	Distribution of earning members of type of occupation, Mode of transport for place of work and time taken to reach (survey data)	25
IV — 10	Classification of workers by occupational category (survey data)	25
IV — 11	Distribution of households by occupational diversity (survey data)	26
IV — 12	Classification of establishments in Paithan town (survey data)	26
IV — 13	The details of shops and trading establishments in Paithan town (survey data)	28
IV — 14	The general particulars of banks in Paithan town, 1985	32
V — 1	Distribution of Paithan town population by religion, 1981 Census	33
V — 2	Distribution of Scheduled caste and Scheduled Tribe population by sex, 1981 Census	33
V — 3	Distribution of population by religion, SC and ST (survey data)	34
V — 4	Communitywise distribution of population (survey data)	34
V — 5	Distribution of population by mother tongue (survey data)	34
V — 6	Distribution of population by Mother-tongue and subsidiary languages as related to age and sex	35
V — 7	Statement showing houseless and Institutional population, 1981 census	35
V — 8	Disabled population by type of disability in Paithan, 1981 Census	35
V — 9	Distribution of population by age, sex and marital status (survey data)	36

LIST OF STATEMENTS

Statement Number	Title	Pages
V — 10	Literate and educated persons in Paithan town, census 1971 and 1981	37
V — 11	Distribution of population by age, sex and literacy in Paithan town (survey data)	37
V — 12	Distribution of population by educational level (survey data)	38
V — 13	Educational score by religion and SC/ST (survey data)	38
V — 14	Statement showing household defaulting in enrolling school going children (survey data)	39
V — 15	Classification of households by reason for non-enrollment (survey data)	40
V — 16	Classification of households by occupation of the head of the households (survey data)	40
V — 17	Age at marriage as related to Educational level (survey data)	41
V — 18	Distribution of married women by education and age at marriage (survey data)	42
V — 19	Widow/widower remarriage by age of becoming widow/widower and community	42
V — 20	Age at marriage as related to sex and present age (survey data)	43
VI — 1	Number of persons born within and outside the town by rural and urban areas (survey data)	45
VI — 2	Persons according to place of last residence within and outside the town by rural and urban areas (survey data)	46
VI — 3	Distribution of migrant population by sex and broad age-groups (survey data)	46
VI — 4	Literacy and occupation of migrants (survey data)	47
VI — 5	Distribution of migrated households as per duration of stay of head of household in the town (survey data)	47
VI — 6	The distribution of population according to workers and non-workers by broad age-groups and migration status (survey data)	48
VI — 7	Distribution of migrant households by year of migration (survey data)	48
VI — 8	Distribution of Households by migration status and place of birth of head of households and composition by sex and age status of members (minor up to age 14, adult 15 and above) (survey data)	48
VI — 9	Place of last residence as related to place of birth (survey data)	50
VI — 10	Distribution of households by district/state/country to which head of household belongs (survey data)	50
VI — 11	Number of households migrated by reason	51
VI — 12	Households having property in place from where migrated classified by arrangement of supervision/management (survey data)	51
VI — 13	Households having their close relations at places from where they have migrated to the town	52
VIII — 1	Wardwise average number of persons per household in the town (1981 census)	57
VIII — 2	Religionwise average number of persons per household (survey data)	57
VIII — 3	Distribution of households by nature of relationship of members to head of the household (survey data)	58
VIII — 4	Composition of households by number of members (survey data)	58
VIII — 5	Composition of sample household members by broad age-group (adult/minor)	59
VIII — 6	Distribution of the sample households by type of composition (survey data)	59
VIII — 7	Classification of nuclear families according to religion	59
VIII — 8	Communitywise distribution of Hindu nuclear families (survey data)	60
VIII — 9	Households by place of birth of head of the household (survey data)	60
VIII — 10	Distribution of population by mother tongue (survey data)	61
VIII — 11	Distribution of households by occupational division of head of household (survey data)	61
VIII — 12	Particulars of members staying outside by nature of occupation (survey data)	62

LIST OF STATEMENTS

Statement Number	Title	Pages
VIII — 13	Particulars of members staying outside by reason (survey data).	62
VIII — 14	Particulars of remittances according to income range (survey data)	62
IX — 1	Distribution of selected houses by type and locality	63
IX — 2	Percentage distribution of sample households in Paithan by predominant material of wall, roof and floor (survey data).	64
IX — 3	Households classified by number of rooms available and persons living therein (survey data)	65
IX — 4	Households classified by per capita floor space (survey data)	65
IX — 5	Availability of amenities to the households (survey data)	65
IX — 6	Tenural status of the surveyed households	66
IX — 7	Materials of which utensils are made classified by religion	67
IX — 8	Presence of luxury and costly goods by religion	67
XI — 1	Particulars of the most respected and influential persons in the town	71
XI — 2	Paithan Municipal council election, 1984 (elected members and party votes)	73
XI — 3	Voting pattern of the General Assembly elections of Paithan constituency 1985	74
XII — 1	Distribution of seats by class and rates	77
XII — 2	Names of newspapers-periodicals and number of copies in circulation in the town	77
XII — 3	Leisure time activity as related to occupation, age and sex (survey data)	78
XII — 4	Particulars of civil and criminal cases filed in courts during 1984	81
XIII — 1	Area, density of population, population by sex and sex ratio of each town in Aurangabad district, 1981 census	84
XIII — 2	Growth and density of urban population in the Paithan tahsil in relation to the district	84
XIII — 3	Sex ratio (females per 1000 males) 1901—1981	85
XIII — 4	Sex ratio by wards, 1981	85
XIII — 5	Religionwise distribution of population in Aurangabad district, 1981 census	85
XIII — 6	Travel index of persons, males and females by Caste/Tribe/Community	87
XIII — 7	Details of the selected villages under urban influence	88
XIII — 8	Area, population, density of population, occupied census houses, number of households and number of households per 100 census houses for the selected villages, 1981 census	92
XIII — 9	Growth rate of population for the selected villages	92
XIII — 10	Total workers in household industries and other workers and percentage to total workers in selected villages, 1981 census	93
XIII — 11	Literacy rates in selected villages, 1981 census	93

TOWN AT A GLANCE

1.	Area	5·08 Km².	
2.	Residential Houses	3,803	
3.	Households	3,828	
4.	Population	Males	10,740
		Females	10,386
5.	Scheduled Castes	Males	696
		Females	721
6.	Scheduled Tribes	Males	84
		Females	104
7.	Literates	Males	6,775
		Females	4,054
8.	Total Workers (Main Workers+Marginal Workers)	Males	5,142
		Females	1,533
9.	Non-Workers	Males	5,598
		Females	8,853
10.	Decennial population growth rate (1971-81)	45.44	
11.	Density of population (per Km²)	4,159	
12.	Sex ratio (Females per 1000 males)	967	
13.	Rainfall (Average)	960·0 mm	
14.	Distance of district headquarter (Aurangabad)	50 Km.	
15.	Nearest railway station	Aurangabad (50 km.)	
16.	Educational Institutions	Primary, Middle, High School and Degree College.	
17.	Medical Institutions	Government hospital and Private Dispensaries.	
18.	Religious Institutions	No. of temples—more than 25 and two masjid.	

Note : Population figures as well as its distribution are reported from the 1981 Census data.

CHAPTER I

INTRODUCTION

Location

1. Paithan the ancient city (pratishthan) of Aurangabad district with a population of 21,126 is beautifully situated at a distance of 50 kms. south of Aurangabad town on the right bank of the Godavari river. It is surrounded by Aurangabad tahsil in the north, Jalna and Ambad tahsils in the east, Shevgaon tahsil of Ahmadnagar district in the south and Nevasa tahsil of Ahmadnagar district in the west.

Important characteristics of the town

2. Paithan has played a vital role in shaping the culture of the region and has been a sacred place for the Hindus, the Buddhists and the Jains. From ancient time Paithan has been an important emporium of trade and commerce having links with markets in India and in Europe. It developed on its own, because of existence of religious and educational institutions, advancement in the field of art, architecture and textile manufacturing. During the seventeenth century, the Marathas recognised the value of Paithan as a centre of religious and economic importance. They developed a special affinity with this ancient city. Later on the Muslim rulers also felt attracted to this city. The flourishing state of trade and commerce made Paithan very prosperous in due course of time. Its textile industry became renowned throughout the country and its products like the sarees generally known as the paithani and rumals (handkerchief), pagotas (turban), dhoties and other cotton fabrics were in great demand. The textile industry in Paithan attracted the makers and dealers of silver-gold thread. The Gujaratis excelled in this art and a number of Gujarati families migrated from Surat and Burhanpur to Paithan to practice this profession. Another group of merchants in Paithan constituted of the Muslims, specialised in certain types of textiles such as himru, mashru and kinkhab. (Types of shawl).

3. All these varied people brought their own living styles with them, with the result that in Paithan there evolved styles of secular architecture which contained elements from the Hindu buildings of Gujarat and Rajasthan as well as the Muslim structures of the Mughals and the Deccani Sultan In addition to the secular architecture, the religious architecture in Paithan also received a great impetus owing to the several religious personages of Hindu as well as Muslim faith who resided there.

4. The Paithan of today, built on the bank of the Godavari river, occupies a small portion of the ancient city. There are important temples, huge monasteries, impressive mosques and houses with two or three storeys. Among the structures, wadas (residential houses) of sahukars are the most interesting characteristic of Paithan. The wadas built during the last eighteenth century are just like trabeate principle. These buildings display wooden pillars, beams and brackets. The number of quadrangles in the wada attest, in direct proportion, the affluence of the owner. The institution of the Math or monastery is very old and can be traced to Buddhist and Jain practices. At present Paithan can boast of two large monasteries, one of saint Eknath and the other of saint Shivdinnath. The latter, a big complex structure, was built in the eighteenth century and displays important characteristic features of Maratha architecture. The Devgriha is a small temple carved out of wood in Indo-Aryan style. Many of these buildings reflect the glory of Maratha architecture of eighteenth and the nineteenth centuries.

5. Apart from these structures constructed during the Maratha period, Paithan has some superb mosques, dargahs and residential quarttrs of the Muslim gentry. Buildings are built in Islamic style. These buildings impart a varied and interesting character to the city.

6. Though now, Paithan (that had once seen better days and experienced much prosperity) is dilapidated with uncared buildings, it has the air of places of tourist attraction such as the Nath Sagar dam, Jayakwadi project, Dyaneshwar garden (similar to Vrindavan garden in Mysore).

7. This ancient renowned place is presently a tahsil headquarters of Aurangabad district in Marathwada region. It was raised to the status of a municipal town in 1943 and since then it is a municipal town of the district.

Topography & Physical environment

Climate

8. The climate of the town is characterised by a hot summer and general dryness throughout the year except during the south west monsoon season. The year may be divided into four seasons. The cold season from December to February is followed by the hot seâson from March to May. The period from June to September constitutes thc south west monsoon stason. October and November form post monsoon season.

Rainfall

9. Rainfall in the town is generally not regular and is insufficient. The annual average rainfall in

this town is about 750 to 960 millimetres The rainfall is mostly from south-west monsoons and it starts by the middle of June and lasts till the middle of October. From about mid October, the town also gets a few showers from the north-east monsoons.

Temperature

10. During rainy season, the temperature normally ranges between 20°C to 30°C. The winter season is comparatively dry. January being the coldest month of the year. In the month of May, the maximum temperature rises as high as 43°C. During summer, the days are hot but nights are fairly cool. Occasionally, hot dry winds blow in April and May. Generally thunder storms occur in all months of the year. They occur more frequently during April to June and from September to October. Dust storms occur sometimes during the summer afternoons.

Soil

11. The town is situated on the banks of Godavari river. The soil of the town is deep black and very fertile. It is derived from the trap volcanic rock and is, therefore, rich for planting crops. Hill side soil of the town is not so fertile.

Flora & Fauna

12. There is nothing interesting about flora of the town, except a few Peempal, Wad, Mango, Neem, Babhul, Bori trees. Teak trees are, however grown wherever posible. There are no reserved forests in the limits of the town.

13. Apart from the usual domestic fauna, occasionally ome wild animals are found in the adjoining scattered forests. In the interior of these forests, there are leopards, bears, wolves, deer and wild boars. Fowls, ducks and cranes are the common birds apart from peacocks and several other types of birds. Cows, buffaloes, bullocks, dogs and cats are the animals generally found in the town.

Communication with other places

14. The town has always been a centre of communication with other places. It is an important commercial and trading centre and an industrial centre also. In the town, much of the transportation is carried out through bus services. Paithan is connected by motorable roads to some important towns of Maharashtra. The state highway No. 29 Shevgaon—Ambad which connects some of the most important towns of Maharashtra passes through the town.

15. The Maharashtra State Road Transport Corporation operates buses from Paithan to all the major centres i.e. Bombay, Aurangabad, Ahmadnagar, Shevgaon, Pune, Tuljapur, Buldana, Nanded etc. Taxies and rickshaws regularly ply between Paithan and Aurangabad. Goods are transported by lorries, matadors and bullock carts.

Post, Telegraph and Telephone Exchange

16. There is only one post office in the town, opened in the year 1940. It is situated by the side of Bazar in Sadat ward, and is very near to State Transport bus stand. It provides all postal facilities. The services of telegraph office and telephone exchange are also available in the town. At the time of survey it was observed that there were 58 telephone connections with 40 extensions. There was no public telephone call booth in the town. The jurisdiction of the exchange is not restricted to Paithan only but it extends to Jayakwadi, Viha-Mandva, Navgaon, Pachod and Davarwadi villages. Trunk dialling has been started since the year 1984.

Roads and other Communications

17. The existing condition of the roads in the town is not satisfactory. Except the main road, there is no tarred road in the town. The roads in the town are neither wide nor straight.

I. External Roads :

18. Paithan is connected by the following state highways.

(1) Admadnagar—Paithan—Aurangabad.

(2) Pajthan — Pachod — Ambad — Ghansawangi — Pimpalgaon.

II. Internal Roads :

Following are the main internal roads.

(1) Bazar road, (2) Post Office road, (3) Shivaji statue to old Nagar road, (4) Rangarhati to Bharat talkies road.

The road length by types is as follows :

(1) Asphalted	3·95 Kms.
(2) Water Bound Macadam . .	4·35 Kms.
(3) Others	7·58 Kms.
	15·88 Kms.

The average road width is about 4.60 metres.

19. The town is not connected by Railway and Airport. The nearest railway station Aurangabad is at a distance of 50 Kms. and the airport Aurangabad is at a distance of about 50 Kms.

Morphology including Land use pattern Streets, markets and Functional Areas

Land use pattern

20. 104.50 hectares of land (20.83%) of total area of the town is used for residential purpose and 84.60 hectares (16.86%) for public and semi-public including education, 100.00 hectares (19.93%) of the total area is utilised for commercial purposes, while 2.00 hectares (0.40%) for industrial purposes. The percentage of land for transport and communication, garden and play ground and water bodies purposes is 30.00 hectares (5.98%), 34.36 hectares (6.84%) and 130.60 hectares (26.03%) respectively. The remaining land is being used for public utility

purposes. There is 15.00 hectares, (2.99%) of land still under agriculture in Paithan town. The following statement (I-1) gives the data regarding land use pattern.

STATEMENT I·1

Distribution of land in Paithan town, 1981

Category of land	Hectare of land	Percentage
1. Residential	104·50	20·83
2. Commercial	100·00	19·93
3. Industrial	2·00	0·40
4. Public and Semi-public (Govt. & Semi Govt. Offices)	84·60	16·86
5. Public utility	0·70	0·14
6. Garden & play ground	34·36	6·84
7. Transport & Communication	30·00	5·98
8. Agriculture	15·00	2·99
9. Water bodies	130·60	26·03
10. Vacant & Barren land	Nil	Nil

Source : Town Planning & Valuation Department

Streets

21. Internal streets of Paithan town are linked with the main road 'Bazar road'. Present position of town's street is sufficient for taking the pedestrian traffic and light vehicular traffic.

Market

22. Weekly market is held in the town on every Friday, in Yatra Maidan area, near the bus stand. People of about 15 neighbouring villages including those of Ahmadnagar district attend the market by crossing Godavari river. Foodgrains, vegetables, cloth and household utensils are the common items that are sold. Besides the weekly market, there are a few wholesale and retail shops of foodgrains, grocery, general goods, cloth and medicines from where the people buy their requirements.

Functional areas

23. Even though it is a municipal town, well defined functional areas are not easily identifiable. Some of the areas identified on the whole as administrative, commercial, industrial, residential etc. are as follows.

A. Administrative area

24. Being a tahsil headquarters, various administrative offices are functioning in the town with their jurisdiction over the tahsil as a whole. About 8 to 10 Central/state/semi-government offices are functioning in this town. These are Post Office, Telephone Exchange, Tahsil Office. Public Works Department, Treasury Office, Sub-registrar Office, Tahsil Court, Block Development Office (Panchayat Samiti), Maharashtra State Electricity Board Office, Sub-divisional Office, Office of the State Road Transport Corporation and Municipal Council. About three Government offices are located in Rangarhati locality and the remaining are in Narala and Sadat localities. Some branches of nationalised banks such as State Bank of India, State Bank of Hyderabad, Bank of Maharashtra, are also functioning in Paithan town.

B. Commercial area

25. Well planned shopping centres do not exist in Paithan town. Important marketing centre is situated on the junction of Bazar road ward and S.T. stand. There are all kinds of shops, big and small, retail and wholesale, dealing in stationery articles, grocery, household utensils, hardwares, medicines, textiles, Pan and Bidi etc. Good number of hotels are also functioning at this centre. Vegetable, fish and mutton markets are found in this ward. These business houses such as Transport Corporation of India, Maharashtra State Transport Parcel Office and banks are, also, located in the same area.

C. Industrial area

26. The textile industry in Paithan attracted the makers and dealers of Silver-gold thread. Paithan textile centre is being renewed at the north-east side of the town. Besides this, small scale industries such as saw mills and Ice factories are situated near the main road area.

D. Residential area

27. Acccording to 1981 census there were 3803 residential houses in the town, providing accommodation to 3828 households. Houses are spread out all over the town. It is a town with a high density of 748 residential houses per sq. km. It is more than that of the corresponding urban density of residential houses of the district (666) and Maharashtra State (689). Some of the areas are very crowded in the town. Nath Galli, Kuchar Ota, Sadat and Bhilwada are the most congested and crowded residential areas of the town. There are no specific areas for Government employees or bank employees in the town. Kaharwada and Narala localities are not crowded. The houses are scattered in these wards. The statement (I.2) given below gives an idea of wardwise houses and households in the town.

STATEMENT I·2

Wardwise houses and households

Name of the ward	Total number of residential houses	Total number of households	Remarks
1. Kaharwada	204	213	The ward-
2. Narala	563	567	wise area
3. Hamal galli	159	159	is not
4. Pardeshipura	139	140	available

STATEMENT I.2—*Concld.*

5. Jainpura	155	155
6. Bhilwada	212	212
7. Bhaji Market	95	96
8. Dhangarwada	143	146
9. Saliwada	182	184
10. Mondha road	147	149
11. Sutarpar	134	134
12. Nath galli	218	218
13. Hatai	213	213
14. Kuchar Ota	171	171
15. Durgawadi	146	147
16. Bazar	145	145
17. Sadat	168	168
18. Darusalam	174	176
19. Chowk	278	278
20. Rangarhati	157	157

Residential Pattern with reference to ethnic groups

28. The area of the town is made up of 20 wards by the municipal body for election and other administrative purposes of its own. Localitywise dominant ethnic groups in the town are as follows (I-3).

STATEMENT I·3

Localities by ethnic groups in Paithan

Sl. No.	Name of the locality	Name of the dominant ethnic group
1.	Kaharwada	Kahar-Fisherman (Caste)
2.	Narala	Mixed population
3.	Hamal galli	Scheduled caste
4.	Pardeshipura	Rajput
5.	Jainpura	Jain
6.	Bhilwada	Bhil (Tribe)
7.	Bhaji Market	Scheduled caste
8.	Dhangarwada	Dhangar
9.	Saliwada	Sali
10.	Mondha road	Marwadi
11.	Sutarpar	Maratha
12.	Nath galli	Brahmin
13.	Hatai	Muslim
14.	Kuchar Ota	Brahmin, Maratha
15.	Durgawadi	Mixed population
16.	Bazar	Muslim, Scheduled Caste
17.	Sadat	Muslim
18.	Darusalam	Muslim
19.	Chowk	Muslim
20.	Rangarhati	Mixed population (Muslim & Hindu)

1. Kaharwada

29. This ward is situated in the west corner of the town consisting of 2 census enumeration blocks. Godavari river is on the North-west side of the ward. Poor Kahar fishermen families reside in this area.

2. Narala

30. This ward lies at the North side of the town. Nath Samadhi Mandir, Jayakwadi project and Dnyaneshwar garden (great attraction for tourist) are the important characteristics of the ward. Most important Paithani centre is also situated in this ward. This is the biggest area where persons belonging to various religions are living. Mostly the locality belongs to poor families.

3. Hamal galli

31. The ward is on the eastern side of Paithan town. This is very near to S.T. Stand area. Mostly scheduled caste persons with low income groups reside in this area. These families are very poor. Normally loaders, unloaders, agricultural labourers with less education stay in this ward. There is no educational institution in this ward. The population of this ward is not conscious of sanitation and public hygiene.

4. Pardeshipura

32. This ward is known as old Paithan. This ward is situated in the middle part of the town. This is a thickly residential area. Rajput and Marwadi communities stay in this area. They are the owners of hotels, restaurants and cutlery shops. Some cultivators also stay here.

5. Jainpura

33. The ward is one of the oldest and historically important religious centre. This ward is situated in the western side of the town. Persons belonging to Jain religion are residing here. Therefore ward is known as 'Jainpura'. Jains' famous temple 'Atishaya Kshetra' is located here. This is the ward where majority of the Jain families reside since generations.

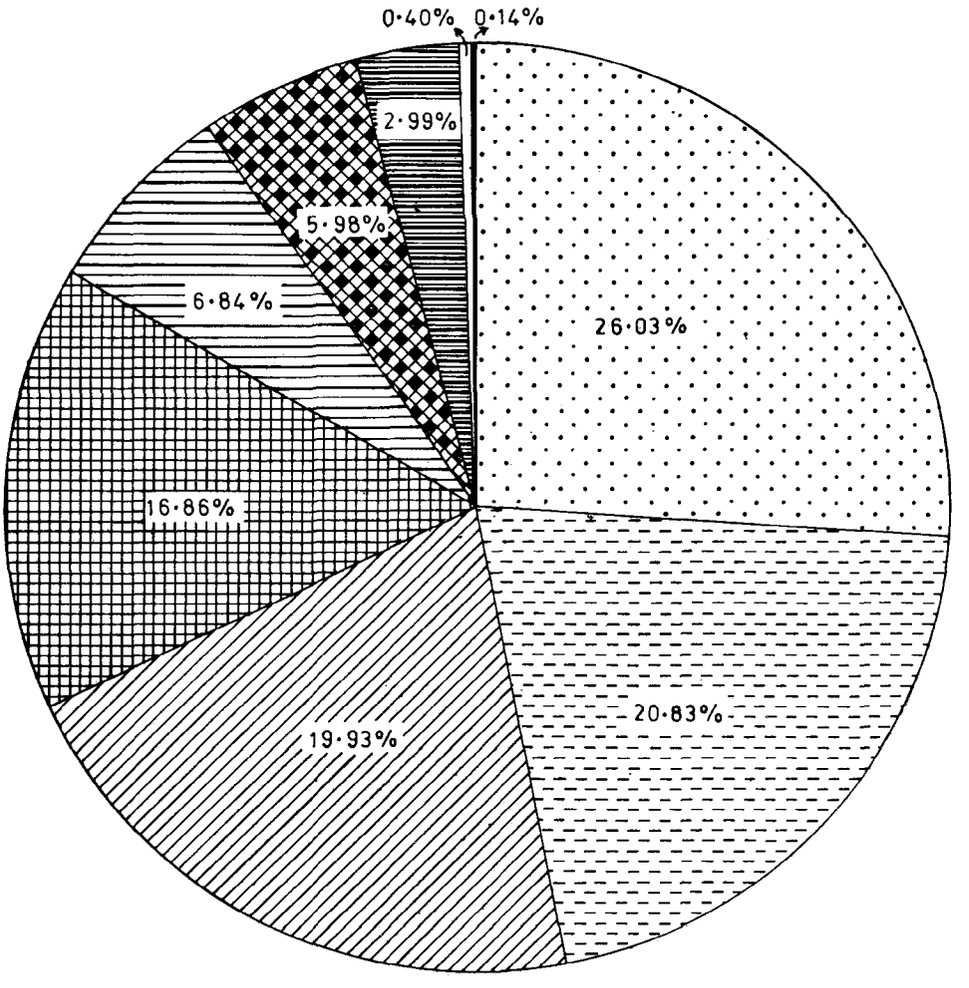
6. Bhilwada

34. This ward is situated in the western side (upper hill) of the town. It is bounded on west side by Godavari river, the south side by Nath Galli and Sutarpar and east side by Bhaji Market. Mostly scheduled tribe families of Bhil community stay here. Middle income group families such as clerks, shop workers, accountants, primary and secondary teachers reside here.

7. Bhaji Market

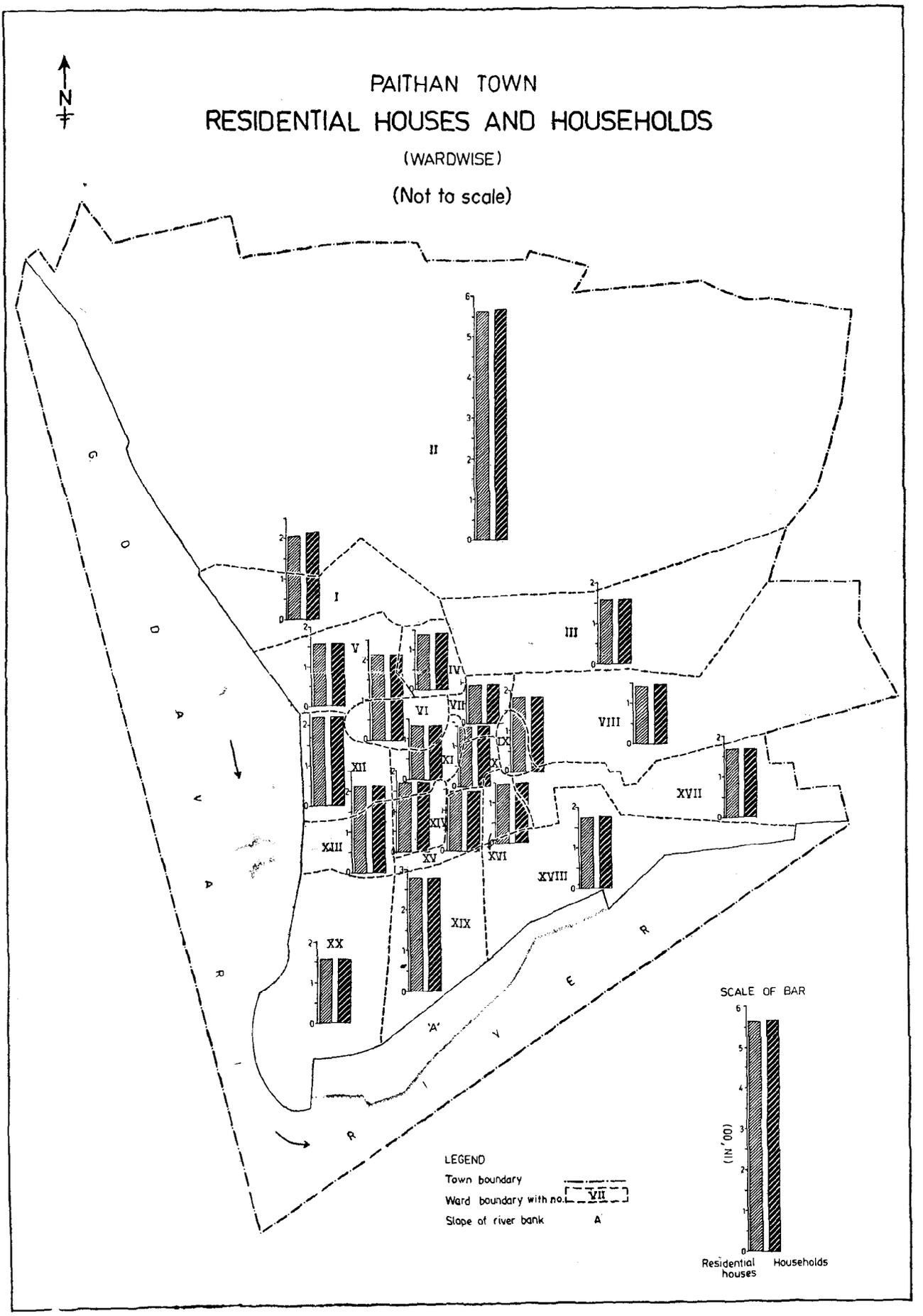
35. It is the heart of the town. This ward is situated in the middle of the town and is surrounded by Saliwada, Bhilwada and Mondha road wards. Low income group and economically poor scheduled caste families of Hindu and Buddhist religions reside here.

LAND USE OF PAITHAN TOWN 1985



REFERENCE

- Water bodies
- Residential
- Commercial
- Public and Semi-Public (Govt. & Semi-Govt. Offices)
- Garden and play grounds
- Transport and Communications
- Agriculture
- Industrial
- Public utility


N
PAITHAN TOWN
RESIDENTIAL HOUSES AND HOUSEHOLDS
(WARDWISE)
(Not to scale)
GODAVARI
I
II
III
IV
V
VI
VII
VIII
IX
X
XI
XII
XIII
XIV
XV
XVI
XVII
XVIII
XIX
XX
LEGEND
Town boundary
Ward boundary with no. VII
Slope of river bank A
SCALE OF BAR
(IN '00)
Residential houses
Households

8. Dhangarwada

36. This ward is situated at the eastern side of the town. It is bounded on the western side by Saliwada, southern side by Sadat and northern side by Hamal galli. This ward has a mixed population. Primary teachers, small kirana shop keepers, loaders, milkmen, agricultural labourers stay here.

9. Saliwada

37. This ward is situated on the eastern side of Paithan town. It is bounded on the east side by Dhangarwada ward, southern side by Sadat ward, western side by Mondha road ward and northern side by Hamal galli ward. Mostly, Sali community of Hindu religion resides in this locality. They belong to middle income group. Generally, persons stay in ancient historical old buildings. Buildings are made up of burnt bricks and lime stones and cement.

10. Mondha Road

38. This ward is situated in the middle of the town. This site is known as a old-gaothan area. Famous old Sahukar Wada of Paithan and old historical buildings built 300 years back are located here. Here, people stay in well constructed pucca houses built with lime stones.

39. Rich and middle income group families are staying in this ward. Advocates, wholesale traders, doctors, contractors, cultivators etc. are residing here. Most of the people in this ward belong to Hindu religion. (Maratha community).

11. Sutarpar

40. This ward is a gaothan area and situated on the western side of Paithan. It is bounded on the eastern side by Mondha road, southern side by Kuchar Ota, northern side by Bhilwada and western side by Nath galli. This area is called as old Paithan. Upper middle class families stay here. The people of this ward mostly belong to Hindu religion.

12. Nath galli

41. Nath galli ward is a gaothan area of old Paithan. This ward is situated on the western side of the town. One of the oldest religious and famous temple called Vijayi Pandurang Mandir is situated in this ward. The famous saint Eknath Maharaj's residence (converted into Vijayi Pandurang Mandir) is in this ward. His fourteenth generation stays nearby this temple. Ancient types of buildings are located in this ward also.

42. Middle and upper middle class families stay in this ward. They are from Hindu religion and belong to mostly Brahmin and Maratha communities.

13. Hatai

43. The ward is situated in the western side of the town. It is surrounded at eastern side by Kuchar Ota, southern side by Rangarhati and northern side by Nath galli. The western side of the ward is bounded by Godavari river. This area is upper side of the Ganesh Ghat.

44. This is a thickly populated area of middle and poor income group families. Advocates, doctors, teachers, clerks and cultivators reside in this area.

14. Kuchar Ota

45. The ward is located on the western side of the Paithan town. This ward is a thickly populated area of Hindu religion. This is the place where rude and vagabond persons were sitting and teasing Saint Eknath Maharaj.

46. Middle income group family members i.e., clerks, shopkeepers, hotel owners, agriculturists stay in this ward. Most of them are from Hindu religion belonging to Brahmin and Maratha communities.

15. Durgawadi

47. One of the oldest and important temple of goddess Durga is located in this ward and therefore, this ward is known as Durgawadi. It is in the middle of the town. This area is bounded on the east by Bazar ward, south by Chowk ward and North side by Mondha road ward.

48. Middle and upper class families such as advocates, teachers, hotel owners, businessmen stay in this ward. Mixed locality of Hindu and Muslim religions are found in this area.

16. Bazar

49. This ward is situated on the south side of Paithan town. It is bounded on the east by Sadat ward, west by Durgawadi ward, north by Mondha road ward and south by Darusalam ward.

50. Middle and poor income group families such as tailors, bakery product makers, hawkers stay in this ward. Muslim and Hindu scheduled caste communities reside here.

17. Sadat

51. This ward is situated in the eastern corner of the town. One of the oldest and important mosque called Sadat Dargah is located in this ward. All the houses in this locality belong to Muslim religion. Cutlery workers, bakery product workers, tailors, clerks and hotel workers stay in this ward.

18. Darusalam

52. Another old and important mosque-Maulana Dargah is situated in this ward. This ward is bounded on the north by Bazar and Sadat wards, west by Chowk ward and south side bounded by Godavari river. Most of the houses in this locality belong to Muslim community. They speak Urdu language. Poor and middle income group people such as tailors, hotel and restaurant workers, teachers, clerks, peons etc. stay in this ward.

19. Chowk

53. This ward is situated on the southern side of the town. It is bounded on the east side by Darusalam ward, north side by Durgawadi ward, south side by Godavari river and west side by Rangarhati ward.

54. Mostly, houses in the locality belong to Muslim religion. Generally, poor and middle income group families such as hotel and restaurant workers, tailors, cloth shop salesman, stationery and cutlery shop keepers stay in this ward.

20. Rangarhati

55. The ward is bounded by Godavari river on western and southern sides. This is an old Paithan area where various types of old, ancient and historical buildings are situated. Jama Masjid is located in this area.

56. Hindu and Muslim people reside in this ward. Generally middle class persons such as tahsildar, chief officer of municipality, advocates, doctors, etc. stay in this ward.

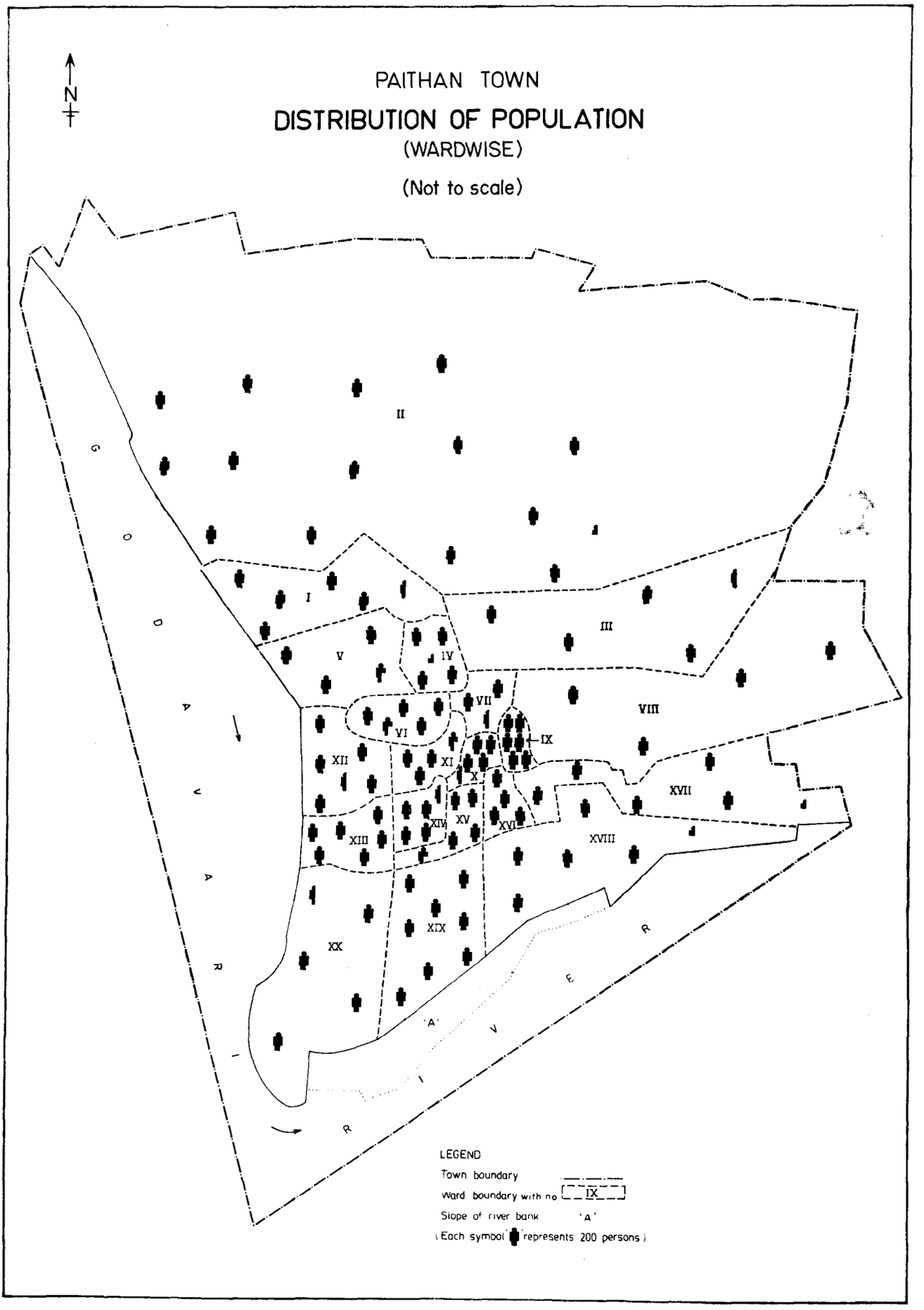
57. The census data do not give the distribution of population on the basis of caste or community with the exception of scheduled castes and scheduled tribes. The general idea of the relative strength of the major communities can, however, be had from the data collected in this study. The main religions in the town are Hindu and Muslim. A few persons belong to Jain, Christian and Buddhist religions. Hindus are in majority and they constitute about 70 per cent of the total population. Among the Hindus, Brahmins and Marathas are the major constituent communities of the population of the town. Rajput, Dhangar, Bhil, Sali are the other constituents of the Hindu religion in the town. Of the Hindus, Brahmin community reside in Nath galli, Kuchar Ota and Sutarpar area. Maratha community is seen in Saliwada and Sutarpar. Marwadi community resides in Pardeshipura and Jain community resides in Jainpura. Scheduled tribe community lives in Bhilwada and Dhangarwada, and scheduled caste community in Bhaji Market, Hamal Galli and Narala areas. Muslim community can be seen in Sadat, Maulana Dargah, Rangarhati, Darusalam and Chowk wards. Muslims belong to Sayyad, Pathan and Maulana communities.

Slums

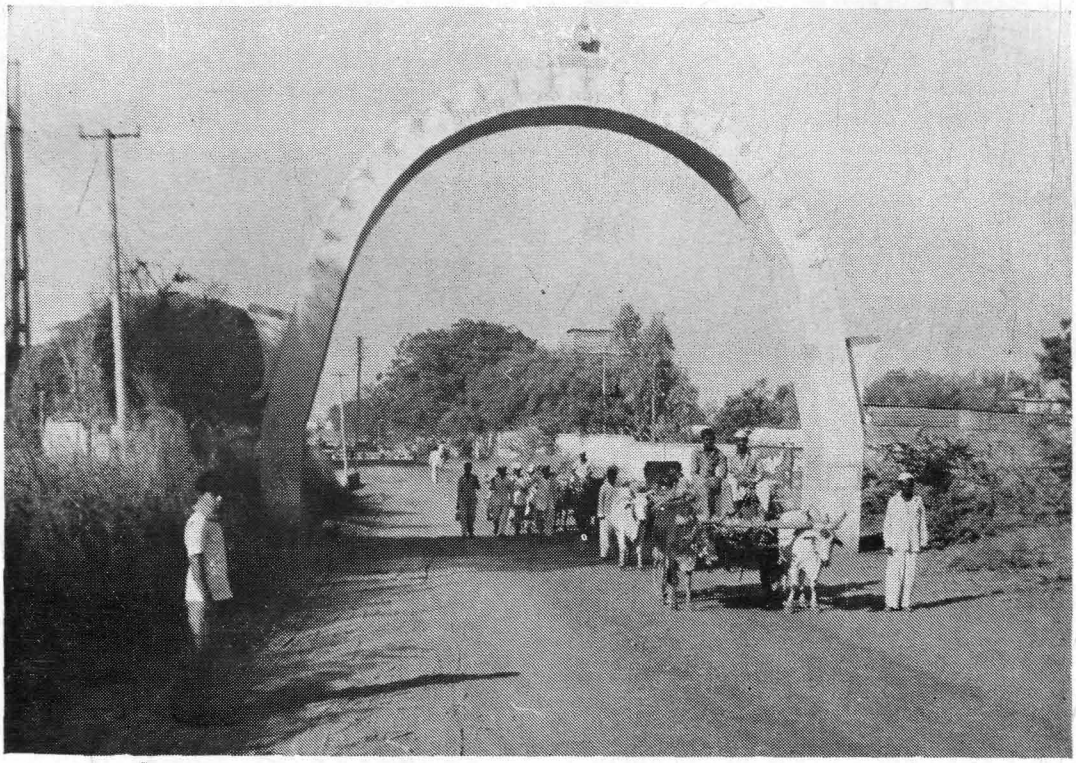
58. There were no such areas in the town which are notified as slums by the competent authority (Paithan Municipality) at the time of the survey. However, three blighted areas or areas with sub-standard living conditions were identified at the time of the survey. One of these is known as Kaharwada. This area is located in the west corner of the town. Main market is situated near by this area and Kahar fishermen families reside here. Second congested area is found in Hamal galli ward. This ward is very near to S.T. Bus Stand. Third is the Bhaji market ward located in the middle of the town. Economically poor Hindu and Buddhist families reside here. A detailed account of these sub-standard areas is given in Chapter X.

Important Public Places

59. Paithan is a historical and religious town since ancient period and, therefore, there is much to see and enjoy. Paithan town has a number of temples, mosques and other places. All these places of Paithan, people may visit at any time. However, for visiting protected places such as Palthi Nagari (old Paithan) and Laddu Salukar Wada, one has to take prior permission from Archaeological Department, Government of Maharashtra. The detailed information of important temples/mosques is given in Chapter XII.



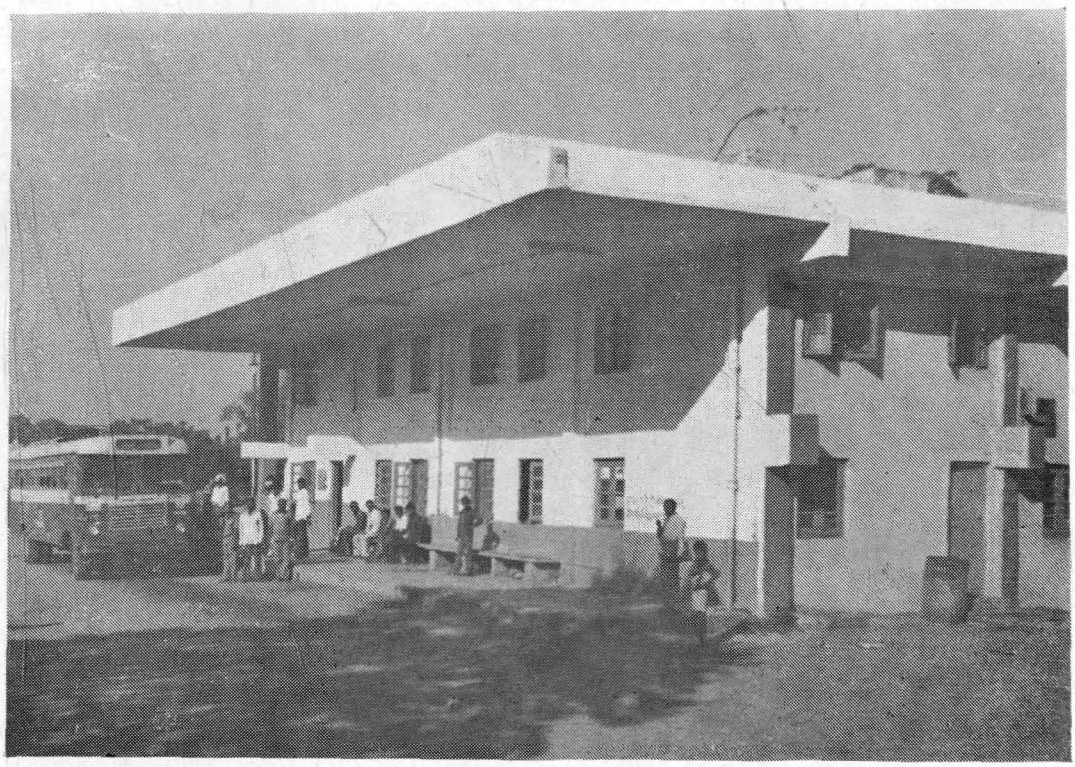
3(b)--340 R. G. India/ND/88



Entrance to Paithan



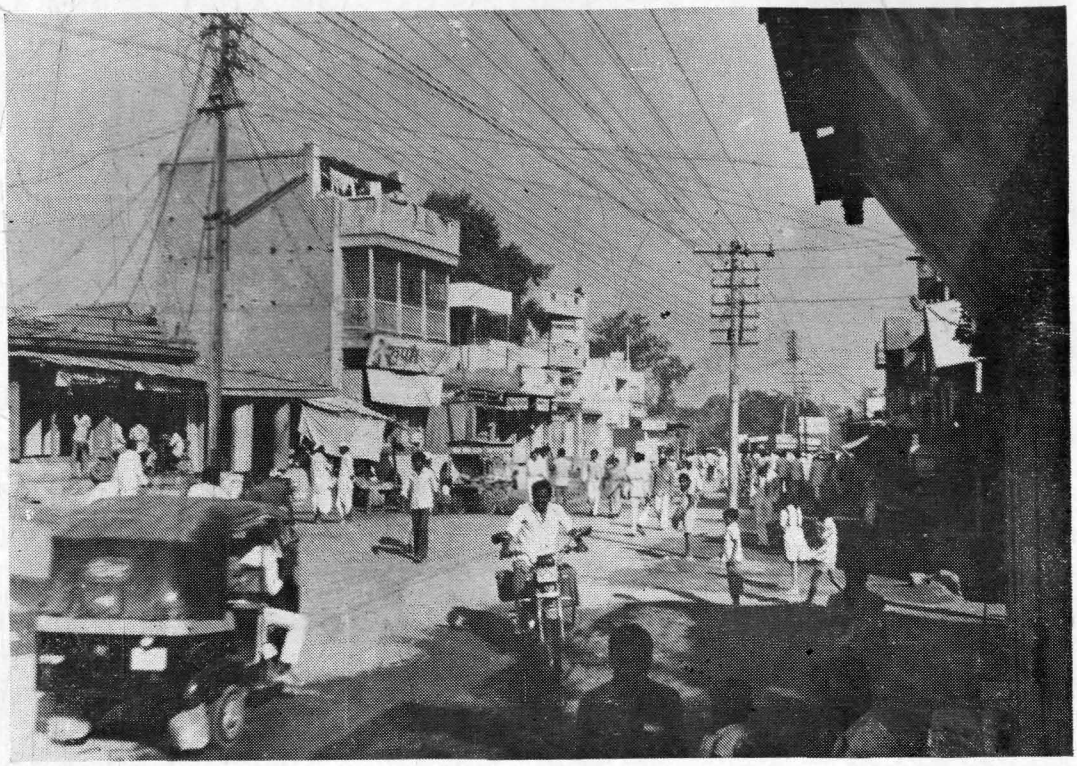
Municipal Council Office—Local administration centre for improvement of the town



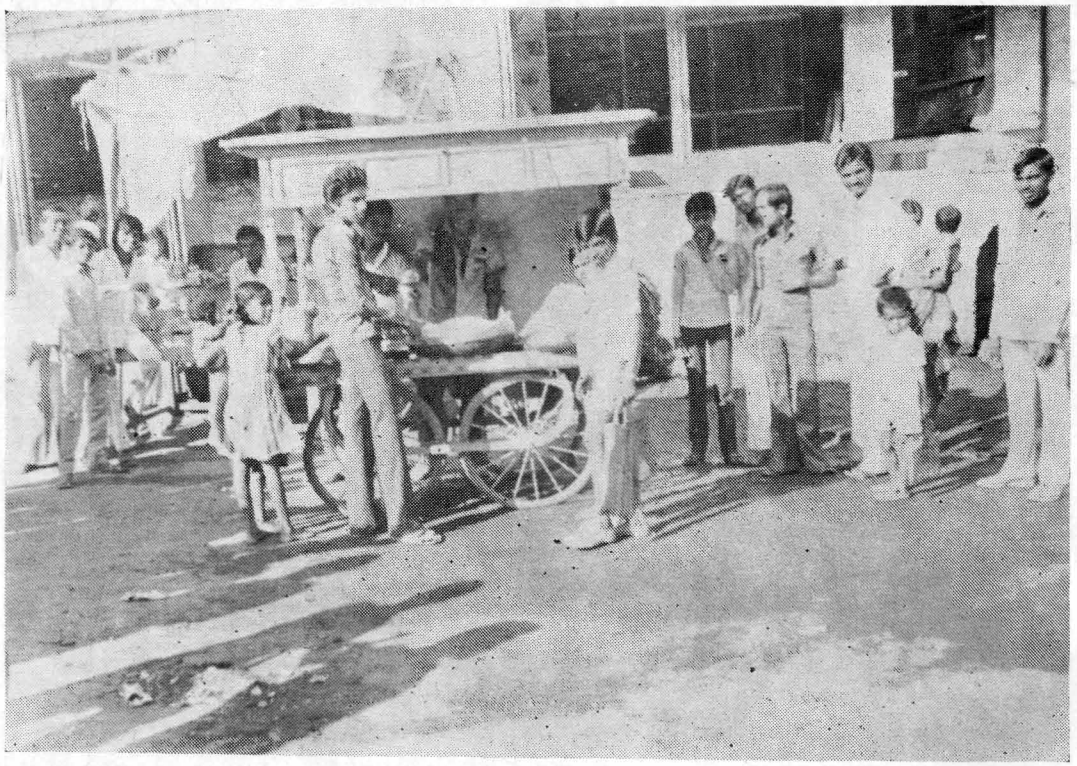
State Transport Bus Stand—Linkage to important cities and villages



Auto rickshaw stand



Business centre on the side of main road



Road site hawker

CHAPTER II

HISTORY OF GROWTH OF THE TOWN

1. Paithan is an ancient city of Pratishthan. It is beautifully situated on the right bank of the river Godavari. It has played a vital role in shaping the culture of the region and has been a sacred place for the Hindus, the Buddhists and the Jains.

2. In the sacred writing of the Hindus, the name of Pratishthan, Mung Pratishthan and Brahmapuri Pratishthan are all supposed to refer to the town of Paithan. It is said to have been the capital of Shalivahan, who successfully headed a popular rising and established the capital of his sovereignty at Paithan about A.D. 77.

3. According to the Pratishthan Mahatmya, a Hindu legendary account of the origin of the town, Brahma created the world and selected this spot on the holy Godavari as his residence, and named it 'Pattan' which means flourishing. Subsequently he became jealous of the attractions of the other holy places and changed the name as to "Pratishthana" a sanskrit word signifying "the celestial abode of the gods".

4. Shalivahana came after Brahma. There are several stories regarding his birth. Some say that he was from Kunbi society whereas according to others he was the son of potter. The generally accepted belief is that he was miraculously conceived by the daughter of a Brahmin, and was born at Paithan in the house of a potter. Shalivahana conquered the surrounding countries and introduced the Shaka era from A.D. 78, South of the Narmada.

5. There are various traditions regarding Shalivahana especially of his having defeated Vikramaditya, the reputed founder of 'Samvat' era (B.C. 56). According to Todd's annals of Rajasthan, Shalivahana belonged to the Rajput Takshak family, and started his era in southern India by which he succeeded to the Tuar family of Vikramaditya. It is further stated that Shalivahana annexed Assir from a Rajput prince who descended from Sissodia of the Solar race. His territory included the whole portion of the Deccan and a part of Malva. Tagara of the Greek merchants was near Devgad and was one of his capitals. Shalivahana appears to have been the champion of the Brahmans, but some affirm that he was converted to the Jain faith. Under Shalivahana's rule Paithan became a great emporium of trade and remained so for sometime after his death. Acording to a document preservation in Paithan, the Hindus profess ability to trace Shalivahana's descendants down to the period of the capure of Devgad by the Muhammedans in A.D. 1295. After the change of Capital to Devgad, Paithan declined in prosperity.

6. In 1604 the marriage of Akbar's son, prince Daniyal, to the daughter of king of Bijapur was celebrated at Paithan with great splendour. During the seventeenth century, the Marathas, recognising the value of Paithan as a centre of religious and economic importance, strove hard to keep it under their control. They felt a special affinity towards this ancient city and many Maratha rulers i.e. Shivaji Maharaj and Peshwas made it a point to stop at Paithan while on their way to other places. In 1679, for instance, Chhatrapati Shivaji halted at Paithan while proceeding to Jalna. During his stay he issued a charter appointing Kawale, a leading priest of Paithan, as a royal priest. This arrangement made by Shivaji for a local priest to perform the family rituals is understandable in view of the fact that Paithan was regarded as a moksha-tirtha (holy place) a pilgrimage centre from where the soul could be liberated for everfrom a shackled existence. In 1760, after the battle of Udgir, Paithan was ceded to the Marathas and remained for sometime in their possession. The Peshwas, the administrators of the Maratha rulers, also kept close connections with Paithan. Peshwa Balaji Bajirao, in 1761, married into the Wakhare family, money lenders of Paithan and his successor namely Peshwas Madhavrao and Narayanrao, maintained the close association. In 1791 a battle was fought at Paithan between the Shinde's troops and a body of Rajput under Ismail Beg, one of Shinde's generals who had deserted to the enemy. Shinde won the day and the brunt of the battle was borne by De Boigne's disciplined troops. After the battle of Kharda, in 1795, it was again included in the territory of the Marathas. A few years later it was once more restored to the Nizam. After Nizam, Paithan suffered at the hands of the Pandharies whose depredations continued till they were overcome in 1817. Since then Paithan was never again disturbed. Apart from this, the social groups of the important communities played significant role in the preservation of trade and commerce as well as social, historical, cultural and religious status of the town. In brief, the Mahajans who acted as jurists and the assembly of the Mahajan community constituted as the supreme court in some of the important cases. The Kshatriyas, a warrier community occupied an important role in the history of the town. This community always protected the town from the outsiders attack. Since time immemorial, Paithan was known as advanced in economic and commercial activities which was held by Vaishya community. They were assigned important occupation such as trading and money lending. They have contributed much in social set up and also in the growth of the town.

7. Paithan, of the present day, occupies a very small portion of the ancient city and almost all the old traces have disappeared. Only, mounds of ruin, are still observed to the east of the town, overgrown

with prickly pear bushes and jungle shrubs. This former capital of the big knigdom was only a non-municipal town at the time of 1941 Census, having population of 7167 persons. At that time it was devoid of higher educational and medical facilities. Transport and Communication services were absent. Industrial development was nil. In 1943, Paithan was considered as a municipal town. Since then its population has been continuosly increasing. This growth has been more noticeable during the last two decades.

The events connected with the growth of town

Jayakwadi Project

8. The main reason for increase in population of Paithan from 1961 onwards is the construction of a dam across the Godavari, near Paithan. The project envisaged to irrigate about 2.84 lakh hectares of land in Marathwada region and it may change the life of the people in the region. 12 M.W. hydro-electric project at Jayakwadi in Paithan has been completed at an approximate cost of Rs. 13 crores. It took shape during last 2 decades.

Paithani Centre

9. Another event for the growth of the town is Paithani Centre. Paithan was one of the ancient centres of Maharashtra known for its textile heritage. State Govt. came to the rescue of this traditional art in the year 1968. 15 handlooms were installed for skilled labourers on this centre.

10. In the year 1976 Maharashtra Industrial Development Corporation earmarked the area for industrial development near Paithan. Paper Mill, Sugar Mill, Spinning Mill and Small Engineering and Medicine product Factories cropped up in Maharashtra Industrial Development Corporation area. Six nearby villages, viz.: (1) Narala, (2) Uchegaon, (3) Krishnapur, (4) Lingatpuri, (5) Uchegaon Pathade, (6) Kavsan have merged in this town. This resulted into immigration of population. Taking into consideration of these developments, the Municipal Council has recently revised the development plan of Paithan and submitted it to the Government. All this has resulted into additional employment opportunities and increase in the population of the town.

Size of the town

11. Though the area of the town has remained same for last 20 years, land utilisation pattern has changed considerably, possibly due to the development of infrastructure as a sequel to Jayakwadi project, promotion of industrial establishment and protection to 'Paithani' silk sarees.

12. The statement (II.1) shows the land utilisation patttrn in Paithan town as of 1971 and 1985. The percentage of each type has been shown for 1971 and 1985. It will be seen from the above statement that in 1985 there is substantial increase over to the level of 1971 under residential, commercial, Public and Semi Public areas and to some extent in Garden and Play ground and Transport & Communication. Industrial picture of the Paithan town was not bright till the beginning of the third plan. This industrial picture took turn for the better from Third Five Year Plan onwards. Due to the present decentralisation policy of the State Government, Industrial Development Corporation with the assistance of State Industrial and Investment Corporation of Maharashtra Ltd. and Maharashtra State Financial Corporation has established industrial estate at Aurangabad and Paithan.

Land Utilisation

STATEMENT II·1

Distribution of land in Paithan Town

Category of land	Hectares of land		Percentage	
	1971	1985	1971	1985
Residential . . .	57·07	104·50	11·37	20·83
Commercial . . .	7·04	100·00	1·40	19·93
Industrial	2·00	2·00	0·40	0·40
Public and Semi Public (Govt. & Semi Govt. Offices) . .	16·93	84·60	3·37	16·86
Public Utility . . .	0·70	0·70	0·14	0·14
Garden & Play ground .	25·98	34·36	5·18	6·84
Transport & Communication	28·95	30·00	5·77	5·98
Agriculture . . .	105·45	15·00	21·02	2·99
Water bodies . .	130·60	130·60	26·03	26·03
Vacant & Barren land .	127·04	Nil	25·32	Nil

Source : Town planning & Valuation Department.

Population characteristics of the town

Growth rate

13. Variations in population of Paithan town since 1901 to 1981 is given in Statement (II.2).

14. It may be observed from the Statement II.2 that since 1951 Paithan continues to be a municipal town. The trends in population growth of the town from 1901 to 1951 show that the population remained between 5,000 to 8,000 with some decreases in 1911 and 1921. The decade 1911-21 was the worst in many respects. The failure of agricultural crops due to deficient and irregular rains and the influenza epidemic of 1918-19 contributed towards a decrease of population by nearly 24 per cent. Paithan was one of the worst victims of the influenza epidemic. Subsequent two decades show normal population increase. However, 1941-51 decade recorded the growth-rate of only 1.76 per cent. Due to abolition of Nizam state, (i.e. Hyderabad state) in 1948, some people out-migrated from the town and hence there was low decadal population growth during 1941-51. The growth rate of population again increased by 17.32 per cent during 1951-61 and it reached all time high level of 69.78 per cent during 1961-71. The decade 1971-81 also shows substantial growth rate of 45.44 per cent. This recent increase may be because of Jayakwadi project and encouragement to industrial development around Paithan.

STATEMENT II.2

Variation in population characteristics of Paithan

(1901—1981)

Name of town	Year	Status of town	Area in Km²	Density	Persons	Decade variation	Percentage Decade variation	Males	Females	Sex ratio
Paithan	1901	N.M.T.	N.A.	N.A.	8,638	..	..	4,162	4,476	1,075
(District—Aurangabad)	1911	N.M.T.	N.A.	N.A.	6,989	—1,649	—19·09	3,376	3,613	1,070
	1921	N.M.T.	N.A.	N.A.	5,330	—1,659	—23·74	2,541	2,789	1,098
	1931	N.M.T.	N.A.	N.A.	6,294	+964	+18·09	3,098	3,196	1,032
	1941	N.M.T.	N.A.	N.A.	7,167	+873	+13·87	3,528	3,639	1,031
	1951	M.C.	N.A.	N.A.	7,293	+126	+1·76	3,610	3,683	1,020
	1961	M.C.	24·16	354	8,556	+1,263	+17·32	4,366	4,190	96
	1971	M.C.	5·08	2,859	14,526	+5,970	+69·78	7,695	6,831	888
	1981	M.C.	5·08	4,159	21,126	+6,600	+45·44	10,740	10,386	967

N.M.T.—Non Municipal Town.
M.C.—Municipal Council.
N.A.—Not Available
Source : General Population Tables, part II-A, Maharashtra, Census of India 1981.

Density, Sex Ratio & Religious composition

15. As far as the density, sex ratio and religious composition is concerned, it is seen from the Census data, the density of the town is tremendously increased from 354 per sq. kms. in 1961 to 2859 per sq. kms. in 1971 and 4159 per sq. kms. in 1981. The sex ratio was some what constant during 1901 to 1951 and it decreased in 1961 from 1020 in 1951 to 960 in 1961 but subsequently it increased in 1981 from 888 in 1971 to 967 in 1981. As regards the religious composition, only Muslims were growing in number (as compared to others except Hindu) in the town, because the part of Maharashtra State was under Nizam rules since years together. At present Muslims constitute 22.41 per cent of the total population of the town. The classification of the population of Paithan town according to religion is given in Statement (II.3). Paithan is a town where we found mix localities of al religions. This demonstrates that there is no discrimination in residence on the basis of religion.

Rules and Regulations concerning land use and price

16. Municipal Council, Paithan laid down the rules and regulations regarding construction of houses, cleanliness of the town and public convenience etc. Without prior permission of the Municipal Council, one cannot start the construction of the house, shop, hotel etc. The standing committee of municipal council framed the rules for this purposes. There is no master plan for the utilisation of lands in the town. According to the land utilisation order, construction of buildings is regulated in 1965 by the Maharashtra Municipality Act.

STATEMENT II.3

Distribution of Population according to religion

Religon	1971		1981	
	No. of persons	Percentage	No. of persons	Percentage
Hindu . .	10,118	69·65	14,875	70·41
Muslim . .	3,580	24·65	4,734	22·41
Buddhist . .	646	4·45	1,076	5·09
Jain . . .	93	0·64	313	1·48
Christian . .	63	0·43	118	0·56
Sikh . . .	26	0·18	6	0·03
Religion not stated	..	..	4	0·02
TOTAL .	14,526	100·00	21,126	100·00

17. These rules and regulations of the municipal council, resulted in variation in land prices from ward to ward and also from place to place within the ward, according to the location and importance of the place. The areas surrounding the S.T. Stand and Bazar road became commercial as well as residential areas. Naturally, the prices of land in these areas have shot up; i.e. varies from Rs. 20 to Rs. 40 or more per sq. mtrs. But ten years before these prices were very low approximately Rs. 5 to Rs. 10 per sq. mtrs. in these areas. Whereas the remote areas with less communication facilities and hilly

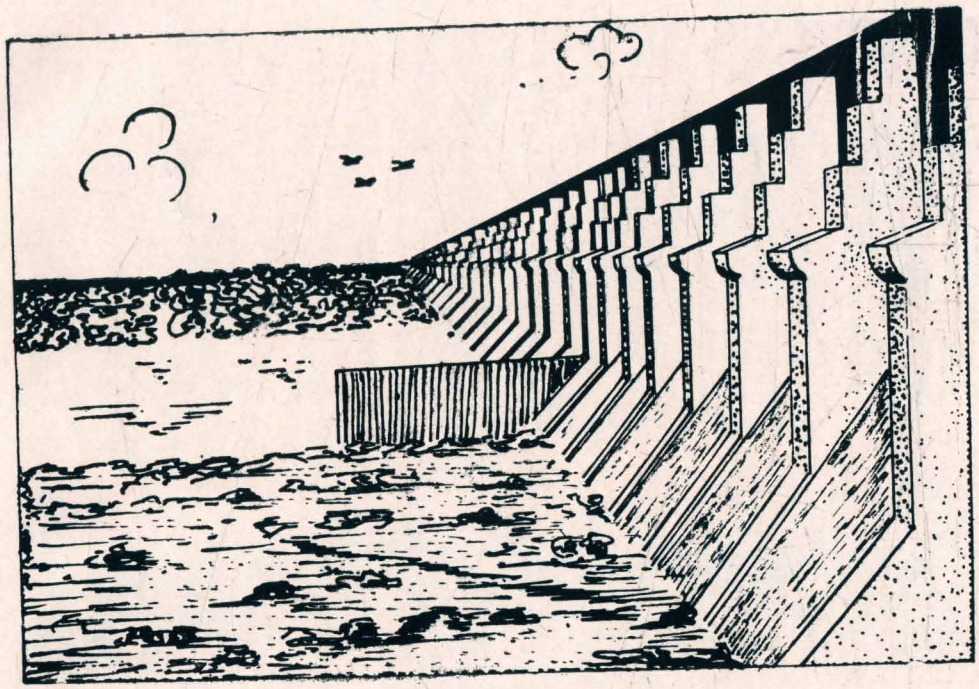
areas are not so much in demand. Land in Rangarhati ward is cheaper than the other land in the town.

Inmigration and Outmigration

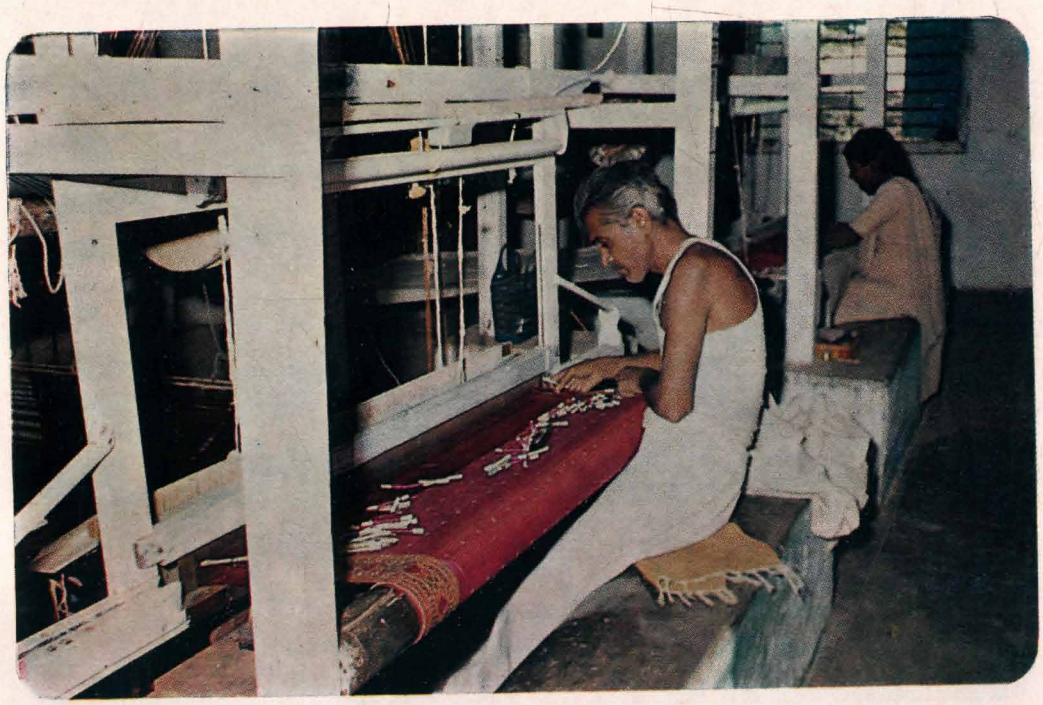
18. The problem of migration involves the study of the movement of the population both in and out of a particular place. The only information obtained from them during the survey is the year of their entry into the town and the place from where they migrated. The information in respect of outmigrated families could not be obtained.

19. Broadly speaking, the majority of the population moved in the town along with the head of family. The inmigration of working population in the town is due to widespread unemployment at their native places and high expectation of employment in the town. Jayakwadi project started at Paithan on Godavari river in the year 1965 offered employment opportunities. Secondly, transfer in the services sector is also another factor for inmigration. Due to this, the problems of rehabilitation of population had to be tackled.

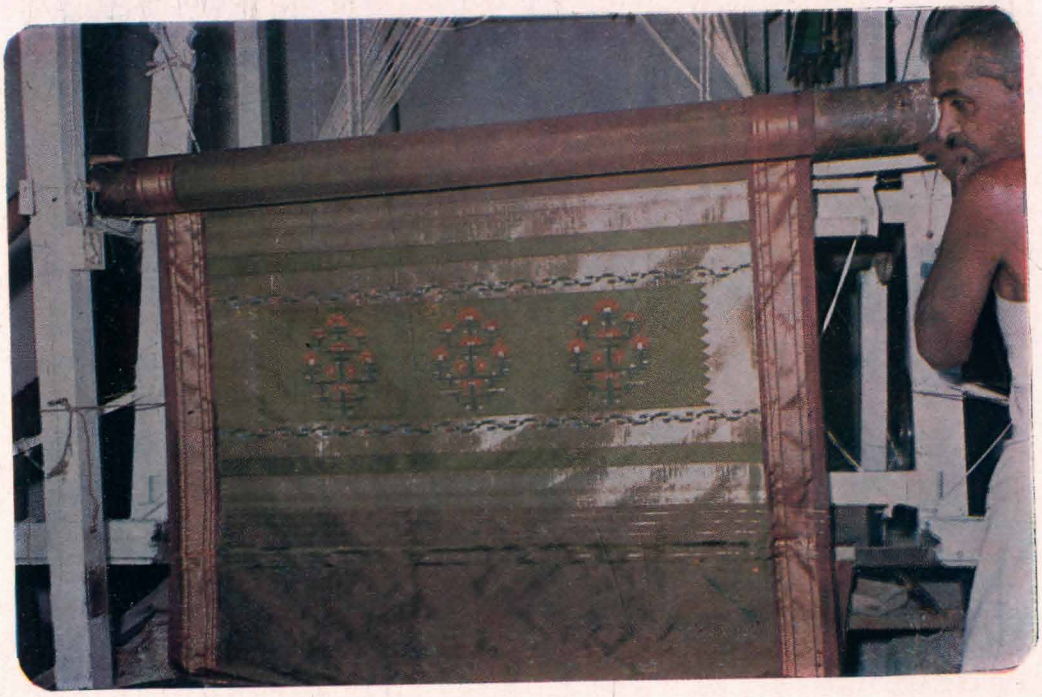
Sources :—(1) Paithan through the Ages-by Morv nchikar, 1978.
(2) Smruti Gandha, Paithan Municipality, 1979.
(3) P ithan D rsh n, Govt. of Maharashtra.
(4) District G zetteer, Aurangabad, 1982.



Jayakwadi Dam—Bold schemes conceived for irrigating about 2,84,000 hectares (7,000,000 acres)



Paithani : Centre and Training Centre—for manufacturing of Paithani, Paithani weaver



Glittering Paithani 'Padar'



Paithani design



Paithani border design



Woman in Paithani

CHAPTER III

AMENITIES AND SERVICES—HISTORY OF GROWTH AND THE PRESENT POSITION

1. As stated earlier Paithan was a non-municipal town since 1901. Its status has been raised to a municipal town since 1943. It is situated at a distance of 50 kms. away from Aurangabad town, the district Headquarters. Being a tahsil Headquarters place, important administrative offices of the State Government are situated in the town. Some departments of the Central Government are also functioning here. Among the departments maintaining such offices are (1) Post Office (2) Telephone Exchange (3) Tahsil Office (4) Treasury Office (5) Public Works Department (6) Police station (7) Electricity Board Junior Division and Senior Division Offices (8) Sub-Registrar's Office (9) Panchayat Samiti Office (10) State Transport Corporation Office. Most of these Offices are located in Narala and Rangarhati Wards in the western part of the town.

STATEMENT III·1

Important Public Institutions (other than banks, educational and medical institutions)

Name	Location (Locality)	When established	Nature of function	Jurisdiction
1. Post Office	Sadat	1940	Post & Telegraph, Communication	Paithan town
2. Telephone Exchange	Sadat	1969	Telephone communication local & trunk calls	Paithan, Jayakwadi, Viha-Mandva, Navgaon, Pachod, Dawarwadi
3. Tahsil Office	Rangarhati	1938	Tahsil level administrative control, revenue collection.	Paithan tahsil
4. Police Station	Narala	1959	Maintenance of law and order	Paithan tahsil
5. Sub-treasury Office	Rangarhati	1962	Passing Govt. bills, sale of postal stationery and stamp paper.	Paithan tahsil
6. P.W.D. Office	Narala	1983	Construction, maintenance and development of roads and buildings.	Paithan tahsil
7. Asstt. Engineer Electricity Board sub-division.	Sadat	1962	Maintenance of electric lines, supply of electricity and collection of current charges.	Paithan tahsil except Adul village.
8. Junior Engineer Electricity Board.	Sadat	1961	Maintenance of electric lines, supply of electricity and collection of current charges.	Paithan town and eight villages.
9. Panchayat Samiti	Narala	1962	Local administration dealing with implementation rural development, Educational Scheme and Gram Vikas Yojana.	Paithan tahsil
10. Asstt. Registrar Office of the Co-operative.	Bazar	1981	Supervision of Co-operative Societies	Paithan tahsil
11. Sub-Registrar Office	Narala	1938	Registration of Purchase and Sale of lands and registration of marriages.	Paithan tahsil
12. State Transport Corporation	Narala	1973	Dealing with public transport and goods	Paithan tahsil

Municipal Council, Paithan

2. Paithan municipal office came into existence in the year 1943. More than 20 persons were working in this office in various sections at the time of survey in the year 1985-86.

3. Paithan is a 'C' class municipal council. For improvement of the town, some rules were framed by the Government. The earliest Regulation in this direction was the Regulation II of 1983. This regulation provides for a Town Improvement Committee at Paithan. The progress made in administration was being reviewed by Government from time to time and the Town Improvement Committee was gradually entrusted with more and more responsibilities.

4. The municipality is governed by the District Municipalities Act passed in 1941. This Act

6—340 R. G. India/ND/88

continued to operate till 1961. The Maharashtra Municipalities Act 1960 (Act 14 of 1961) was promulgated after the re-organisation of the present Maharashtra State, to co-ordinate the work of all the municipalities.

5. Paithan municipality constitutes an area of 5.08 sq. km. The entire municipal area is divided into 20 wards. There are 20 councillors elected from these wards on the basis of adult franchise. Of the 20 councillors, one is reserved for Scheduled Caste, and one is reserved for females. The term of office for the members of the municipality is five years. The Chairman is elected from amongst the elected members. The executive authority rests with the Municipal Chief Officer who is appointed by Government and is directly under the control of the Directorate of Municipal Administration.

6. Paithan Municipality has a standing committee consisting of seven members and their main duties are to supervise the utilisation of the budget grants, to perform monthly audit of the municipal accounts etc. In addition to this committee, there are also several sub-committees of the Council like Vigilance Committee, Enquiry Committee, Library grant Committee and Poor House Committee.

7. There are separate departments in the municipal office to discharge various functions of the municipality. The departments and their activities are as follows :

Section	*Activities*
1. Administration Section	General Office administration.
2. Revenue Section	Assessment and Collection of revenue.
3. Health Section	Sanitation arrangements.
4. Public Works	Maintenance and Construction of roads, drainage etc.
5. Statistics	Improvement of vital statistics.

The main activities of the Paithan Municipal Council

1. Construction and maintenance of roads (other than those maintained by the State Public Works Department within the town) culverts, markets weekly markets, parks etc. ;
2. Provision of street lights;
3. Conservancy;
4. Drainage and sewerage ;
5. Water supply ;
6. Prevention of food adulteration ;
7. Education, cultural and social activities ;
8. Vital statistics.

8. The main sources of income of the municipality are octroi, taxes on houses and lands, professional tax, entertainment tax, revenue derived from market and municipal properties, Government grants etc.

9. In the year 1984-85 the total income of the municipality including the opening balance was Rs. 2,994,268 as against Rs. 2,141,832 of the previous year. Out of this income a substantial income was derived from octroi, followed by taxes on houses and lands and service charges of lighting. Professional tax and receipts from markets, slaughter house and municipal property are also another major sources of income. In 1984-85 the municipality got Government grants amounting to Rs. 781,340. The income of the municipality during 1983-84 and 1984-85 is given in the following statement (III.2).

STATEMENT III.2

Income of Paithan Municipality for the period 1983-84 and 1984-85

Income by source	1983-84	1984-85
Opening balance	705,965	1,026,186
Octroi	697,460	737,976
Taxes on houses and lands	201,185	113,751
Other taxes and duties	163,673	220,735
Government grants	259,421	781,340
Other sources	..	..
Receipts from market and slaughter houses	35,325	52,700
Miscellaneous	78,803	61,580
TOTAL	2,141,832	2,994,268

Source : Municipal council budget, Paithan.

10. It is clear from the above statement (III.2) that in 1984-85 there was a remarkable increase on all types of receipts than 1983-84 except income from taxes on houses and lands.

11. Alongwith the changes in income pattern, changes in the pattern of expenditure are also taking place. The expenditure on public lighting has decreased in 1984-85. The expenditure on water supply, drainage, conservation and sanitation, building, roads, other public works shows an increase in 1984-85. The bulk of the increase in expenditure is found in general administration. The expenditure of the municipality during 1983-84 and 1984-85 is given in the following statement (III-3).

STATEMENT III·3

Expenditure of Paithan Municipality for the period 1983-84 and 1984-85

Expenditure by item	1983-84	1984-85
1. General administration	198,643	311,184
2. Public lighting	98,018	97,102
3. Water supply	211,421	313,860
4. Drainage, conservation and Sanitation	334,721	536,409
5. Public institutions	11,655	26,106
6. Buildings	5,295	207,742
7. Roads	14,233	622,902
8. Other public works	45,078	57,356
9. Miscellaneous	196,582	182,795
10. Closing balance	1,026,186	638,812
TOTAL	2,141,832	2,994,268

Source : Municipal council budget, Paithan.

Water Supply

12. Adequate supply of water is a necessity for every household. The Paithan Municipal town has been benefited by a protected water supply scheme since 1959. There are three sources of water supply —tap, well and river. In some cases taps are found inside the house but generally wells and taps are located outside the house. The source of drinking water for majority of the households is tap. Lift irrigation from rivers and wells through the installation of oil engines has also benefited agriculture around the town.

13. The Jayakwadi Irrigation Project on the Godavari river in Paithan, promises to change the economic face of entire Aurangabad and Parbhani districts. This would also change the crop pattern to a considerable extent. Another water supply scheme under progress is on Deogaon tank. This tank is situated near village Deogaon in Paithan tahsil. The work started on 17 March 1966. Its estimated cost is about 10.11 lakhs and the area proposed to be brought under irrigation amounts to 1070 acres. Crops like chillis and paddy, will be irrigated under this project.

14. The scheme for water through taps was initiated in the year 1961 and was introduced from 1-12-1962 under the control of Municipal Council. The water is supplied through the tap at the rate of 15 gallons per person. Presently, there are 5 water tanks built by the Municipal Council. The Government of Maharashtra has fitted another new pump of 20 H.P. on the jack well. The water is lifted to a new water tank No. 1 having the capacity of two lakh fifty thousand litres, while two lakh seventy thousand litres of water is collected in the old tank. Another source of water supply by jack well in river bed is introduced by the Municipal Council.

15. Total supply of water is 2,794,000 litres per day by five tanks. Storage capacity is 240,000 gallons. Size of main conduit is 8″ in diameter and total length of water pipe laid down is 1½ Km. Water charges are levied on residential houses, institutions and industrial plants at the rates fixed by the Municipal Council. The statement (III-4) showing the position of water meter connections in Paithan town in the year 1985, is given below.

STATEMENT III-4

Water meter connections in Paithan town, 1985

Type of connection	No. of connections	Size (in inch)
Residential houses . . .	1,619	1/2 inch for residential use.
Public taps	54	1 inch
Offices	15	2 inch
Industrial plants . . .	1	N.A.

N. A. : Information not available.

16. For residential houses with the annual rental value below Rs. 25, 4,500 litres of water is supplied free and the remaining at the rate of Rs. 10 per month per tap. For houses with the rental value between Rs. 25 to 50 the free water supply is 6,750 litres. If the rental value exceeds Rs. 50 the maximum free water supply is limited to 9,000 litres.

Conservancy

17. The sanitation and public health works of the town are undertaken by the municipality. The municipality cleans every day all the roads and lanes. The important centres in the town are swept once a day. For this purpose the municipality employs 42 persons of which 24 are males and 18 are females. In addition to this, there are 2 female sweepers also in child welfare centre; 9 employees have been working for keeping the open water drains neat and clean. 12 scavengers are engaged in cleaning private and public latrines. There is a scheme for providing latrines at subsidised rates under the Environmental Sanitation Programme. The object of this scheme is to completely eliminate the scavenging system by converting the dry type latrines into water borne type latrines. During 1984-85 there were about 357 dry type latrines in the municipal area. About 90 per cent of the total dry type latrines have been replaced and the balance is expected to be changed shortly.

18. The latrines are inadequate in some areas i.e. where the majority of the low income groups are residing. As a result, many people use open ground for answering calls of the nature. Narrow lanes are commonly used to ease themselves. There are 405 latrines in Paithan town. 17 public latrines and 66 urinals are maintained by the municipality at important centres. The urban waste is collected by sweepers employed by municipal council. Sweepers carry sewage by hand trollies.

19. Method of disposal of night soil is from hand-carts to tankers attached to tractors, which in turn carry the same to the trenching grounds. Open drainage system is in existence in Paithan. Some are kaccha drains. Underground sewerage system is not available. The drains are emptied into the river at the down stream points. The total length of open drainage is 17.50 kms. Drainage is cleaned every day by municipal workers. This drainage system is capable for draining out rain water.

20. The garbage is collected by the sweepers and is also carried to the trenching ground where it is dumped. Garbage disposal is also done with the help of tractors. Mosquito eradication work is also undertaken by the municipality.

21. Steps have been taken by the municipal council to build some houses for the rehabilitation of the poor town dwellers so as to provide healthy living conditions to the citizens. But information regarding housing schemes in detail is not available.

Power

22. The town has been enjoying the facility of electric supply since the year 1962, which is a very important amenity for comfortable living and

industrial development. The chief source of power in the town is sub-station of Maharashtra State Electricity Board at Nath Sagar.

23. The annual consumption of electricity in the year 1985 for various purposes is given below :

Domestic . . .	603,380	units
Commercial . . .	196,270	units
Industrial . . .	52,258	units
Agricultural . . .	3,900	units
Road lighting . . .	132,045	units

24. There are 3,803 occupied residential houses in Paithan town as per 1981 Census. About 80 per cent of the total residential houses use electricity. There are 1,544 electric connections for domestic lighting, 82 connections for industrial, 448 connections for commercial purposes, 191 for irrigation and 1 for road lighting.

Rates per unit are as follows :

Domestic lighting	30 paise, 45 paise, 55 paise depending upon the slabs of consumption.
Industrial . .	42 to 52 paise
Irrigation . .	20 paise
Commercial . .	50, 65, 75 paise depending upon the slabs of consumption
Road lighting .	35 paise
Other . .	52 paise

Road lighting

25. Street lights are provided by the municipal council. There were 558 light points in Paithan town during the year 1985. The poles are laid 200 feet apart on all roads.

Transport and Communication

26. The unit of Maharashtra State Road Transport Corporation at Paithan was established in the year 1973. As mentioned earlier the town is served by a good system of roads. S.T. bus service is the main transport amenity which carries passengers and goods to major towns like Bombay, Pune, Ahmadnagar, Aurangabad, Parbhani, Bid, Nanded, Osmanabad, Tuljapur, Buldana etc.

27. There are taxis, auto rickshaws, matadors and fast moving conveyance available for hire. The cycles are available on hire in cycle shops. The charges vary from 50 ps. to 75 ps. per hour depending on the condition of the cycle. There are a few motor cycles and jeeps owned by private individuals in the town.

28. Aurangabad (District Headquarters) is the nearest town for Paithan. It is 50 kms. from Paithan. Every 15 minutes, there is a bus from Aurangabad to Paithan and Paithan to Aurangabad. The town is connected by state and district highways.

Aerodrome : Nearest air station is Aurangabad, at a distance of 50 kms.

Railway Station : Nearest railway station is Aurangabad, at a distance of 50 kms.

Water transport : No water transport is available for Paithan town.

29. Due to the establishment of many industries such as paper, medicines, aristocrat—bags and various types of chemicals near-by Paithan town in the Maharashtra Industrial Development Corporation Complex, the demand for transport facility has increased. This has been ably provided by State Road Transport Corporation unit and private truck dealers in the town.

30. Taxies, cars and auto rickshaws are also available in the town. According to the 1984-85 records, there are 7 auto rickshaws plying in the town.

Post and Telegraphs

31. The post office with telegraph facility in the town was opened early in 1940. The post office is situated in the heart of the town. All the postal transactions, such as acceptance of savings, deposits, registration of articles, money orders, issue of postal stationery etc. are attended here. The sale proceeds of postal stationery during the year 1984-85 is given in the following statement (III-5).

STATEMENT III-5

Statement showing the sale proceeds of post office stationery during 1984-85

Postal stationery	Number sold during 84-85
Post cards . . .	20,715
Inland covers . . .	23,044
Envelopes . . .	20,532
Stamps . . .	91,912
TOTAL .	156,203

32. During the year 1984-85 the post office at Paithan received 4,676 money orders and paid Rs. 637,036. The telegraph office transacted 4,074 incoming and 4,814 outgoing telegrams during 1984-85.

Telephone Exchange

33. The telephone system was introduced in the town during the year 1969. The telephone exchange is in Sadat locality. The jurisdiction of this exchange is Paithan town, Jayakwadi, Viha-Mandva, Navgaon, Pachod and Dawarwadi. Due to the increased demand for new telephone connections, capacity of telephone exchange has been expanded from time to time and the capacity brought up to 102 by the end of 1985. There is no public telephone booth in the town.

Fire service

34. There is no fire brigade unit in the town.

Panchayat Samiti Office

35. Panchayat Samiti Office is situated in Narala locality. This office was established in the year 1962.

36. The community development and national extension service block is functioning at Paithan. The concept of community development envisaged execution of schemes with people's participation in all sectors of economic activity and to achieve better living conditions in respect of food, clothing, education, health services, roads and recreation. The objectives of this venture in brief are :

1. to increase the agricultural production.
2. to improve existing village crafts and industries and organise new ones.
3. to provide minimum essential health services and improve standards of health.
4. to provide educational facilities for all children and concentrate on adult educational programme.
5. to provide recreational facilities,
6. to improve housing facilities and
7. to execute scheme for the welfare of women and youth.

Educational Institutions & Facilities

37. Prior to the independence of India, this region was under the Nizam administration. After independence and also the state Re-organisation, it formed a part of Maharashtra State. The literacy level of this region is less than what is obtained in other regions of the state. The literacy advancement is neither localised nor commercialised as was the case in olden days. But the situation has changed and education has made a remarkable progress after independence. Facility for free education to all upto primary stage has been granted by the Government. In addition to this, the Government has launched several schemes for the advancement of education among the Scheduled Castes, Scheduled Tribes and other backward communities. Previously, these weaker sections were not interested to send their children, specially girls, to schools. However, this traditional attitude of these communities towards education has changed. Now lumpsum grants have been given to students belonging to Scheduled Castes and Scheduled Tribes for purchasing books, paying tuition fees and meeting with boarding and lodging expenses. Seats for admission are reserved in colleges for them.. Thus their awareness about education has been enriched. Fee concessions are also given to students of other backward communities who belong to low income group families. The appreciable progress in literacy among the women is due to free education for girls in view of the policy adopted by the Government of Maharashtra. Now-a-days persons of all communities and from all the areas of the town are very much conscious about education. There are 19 schools (montessori, primary, middle and secondary) 1 college and 1 industrial training institute in the town. These schools can meet the requirement of education of the town. The particulars of educational institutions located in the town are given below (III-6).

STATEMENT III-6

Educational institutions alongwith number of teachers and students during the year 1984-85

Sr. No.	Name of Institution	No. of institutions	No. of teachers	No. of students	Teacher student ratio
1.	Pratishthan college	1	61	940	15
2.	Shri Nath High School	1	29	1,220	42
3.	Girls High School (under Zilla Parishad control)	1	19	474	25
4.	Middle Schools (Zilla Parishad)	2	63	1,231	20
5.	Middle Schools (Private-Govt. aided)	2	71	1,556	22
6.	Middle School (Private-Un-aided)	1	4	62	16
7.	Primary School (Under Zilla Parishad control)	5	46	1,679	37
8.	Primary Schools (Private-aided)	2	30	1,097	37
9.	Primary Schools (Private-Un-aided)	2	4	177	44
10.	Montessori Schools.	2	2	42	21
11.	Industrial Training Institute	1	8	144	18
12.	Government Certified School for Girls	1	1	96	96
	TOTAL	21	338	8,718	26

38. In 1984-85, 8,718 pupils attended various educational institutions in the town. Out of these 2,953 are in the primary, 2,849 are in the middle, 1,694 are in high school and 940 pupils are in college and remaining 282 are in other training institutions. The teaching staff of all institutions is 338. There is one teacher for every 26 pupils. However, for Engineering and Medical education, there is no institution of such type in the town. The students of the town have to go for their higher education

of said faculties to district headquarters, Aurangabad. The people having limited income find it very difficult to give higher education in Engineering, Medicine and Law etc. outside the town to their children. The educational institutions located in the town are dealt with below.

Pratishthan college

39. Pratishthan college is run by the Maratha Management and affiliated to the Marathwada University. This is the only one college in the town and was founded in 1965. It is situated in Sadat ward area. The Management of the college is rested with Maratha trust. The college offers instructions in the following courses (III-7).

B. A. and M. A.— Politics, History, Economics, English, Marathi, Sociology Philosophy and Hindi.

B. Sc. and M. Sc.— Mathematics Physics, Chemistry, Botany and Zoology.

B.Com. and M.Com.— Commerce (income tax, law and practice, Cost Accountancy)

STATEMENT III-7

Faculty-wise number of students and teachers in the college during the academic year 1984-85

Faculty	Standard	Number of students	Number of teachers
Arts . .	XI	94	10
	XII	93	
	First year	54	
	Second year	38	
	Third year	23	
Commerce .	XI	186	26
	XII	109	
	First year	64	
	Second year	65	
	Third year	30	
Science . .	XI	70	25
	XII	49	
	First year	23	
	Second year	22	
	Third year	20	

40. N.C.C. training is compulsory for all students of first and second year classes. The college has a spacious ground for sports and games and the students are encouraged to take part in extra-curricular activities. The college has a good library with a total collection of about 6000 books. It is divided into reference, general and departmental sections and has a reading room.

Shri Nath High School

41. This school was established in 1940 by the Maratha Shikshan Sanstha, Aurangabad. The school is situated in Narala locality and it functions in a pucca building. The classes are conducted daily from 10.00 a.m. to 5.00 p.m. and 7.15 p.m. to 10.00 p.m. except on Saturdays and Sundays. The school is closed for vacation in April and May. The medium of instruction is Marathi in all classes. Subjects taught are English, Hindi, Physics, Chemistry, History, Civics and Geography. Physical training is also given to all students. The students are also encouraged to take part in extra-curricular activities like dramas, elocutions, extempore speeches, sports etc. during the school annual celebrations.

Girls High School

42. This is the only girls high school in Paithan run by Zilla Parishad, Aurangabad. The medium of instruction is Marathi. The Secondary School Certificate Examination (i.e. Matriculation) results of this high school are fine. The girls of this school are encouraged to take part in extra-curricular activities and also participated in holy Nath Sashti Utsav as volunteers.

Primary Schools

43. There are 9 primary schools in Paithan town. Among these, 5 are under the control of Zilla Parishad, 2 are run by private agency but Government aided and 2 are un-aided private schools. These schools are located in various parts of the town and also within the walkable distance of the pupils. The proportion of teacher to student in primary section is 1:37.

Middle Schools

44. There are 5 middle schools in Paithan town. Among these, 2 are under Zilla Parishad control, 2 are run by private agency taking Government aid and one school is un-aided.

45. The medium of instruction is Marathi in all classes. English and Hindi are taught from fifth standard onwards.

Montessori School

46. There are two Kindergarten Schools (Balak Mandir) in Paithan town. These schools are opened with an intention to create the educational interest among the boys and girls who are below 5 years of age.

Certified School for girls

47. One women rescue centre called Certified School for girls was established on 14-2-1965. Its capacity is for 100 girls. During the year 1984-85 there were 96 girls. 45 girls were below 12 years old and 51 were between 12 and 20 years old. This school is for poor, orphans and girls of criminal nature. Nature of offences committed by the girls are of the various types, i.e. Pickpocketing, Love affairs and Vagabond (uncontrollable).

48. The school consists of the staff—1 Superintendent, 1 Visiting Medical Officer, 1 Craft teacher, 1 House mother, 1 Nurse, 2 Senior Care-takers, 2 Junior Care-takers, 1 Cook, 1 Maid, 1 Sweeper, 1 Clerk, 1 Female attendant.

Madrassa

49. There are two Madrassas in Sadat locality giving free education for adult males and females of muslim religion.

50. Besides these institutions, there are courses like typewriting, shorthand-cum-typewriting, tailoring and private tuition under the private management. In short, education which is the most important amenity in the present world, is available in Paithan town.

Medical facilities and Medical Institutions

51. At the time of survey, the town had a Medical Health Centre. This unit provides necessary medical facilities to the persons in the town. The sanctioned bed strength is 8 (four for males and four for females). It is headed by Chief Medical Officer. This centre is controlled by District Health Officer, Aurangabad. Position of the staff in the Health Centre in the year 1984 was as follows :

No. of doctors	—Class I	— 1 Chief Medical Officer.
	Class II	— 2 Medical Officers.
	Class II	— 1 Dentist
Number of nurses		14
Medical Social workers		2
Health Inoculator		1
Sanitary Inspectors		2
Compounders		2
Laboratory Technician		1
X-ray Technician		1

52. The position of indoor and outdoor patients treated during the year 1983 is given below :

Outdoor patients	37,449	adult males
	54,589	adult females
	27,260	children
Indoor patients	1,418	adult males
	6,593	adult females
	280	children

53. In addition to this, 15 allopathic, 2 homoeopathic, 1 unani and 1 Ayurvedic dispensary, 1 dental clinic and 1 eye clinic are giving medical aid to the persons in the town.

54. The medical health centre provides free medical service and medicines to the low income group people of the town. Occasionally treatment is also given in this centre such as, in 1984 about 200 people were treated for diarrhoea diseases. The details of incidence of diseases treated in the health centre in the year 1985 are given below (III-8). The figures of outdoor patients are not available.

STATEMENT III·8

Incidence of diseases

Sr. No.	Category of diseases	Number treated	
		Indoor	Outdoor
1.	Injury	92	NA
2.	Aaemcltcoria	2	NA
3.	Poison	14	NA
4.	Eye cases	105	NA
5.	Abortion	35	NA
6.	Grasbitis	65	NA
7.	Gastritis	132	NA
8.	Fractures	11	NA
9.	Burn	17	NA
10.	Peptic Ulcer	2	NA
11.	Snake Bite	17	NA
12.	Fever	9	NA
13.	Heart cases	4	NA
14.	Cirrhosis of Liver	1	NA
15.	Aaemalemesis	3	NA
16.	Inj. Observation	3	NA
17.	Infective Hepatitis	4	NA
18.	Heamoptysis	4	NA
19.	Tox. of pregnancy	1	NA
20.	Retained placenta	2	NA
21.	Electric Shock	1	NA
22.	Broncho Pneumonia	2	NA
23.	Bronchitis	2	NA
24.	Perperial Sepsis	1	NA
25.	A.P.H.	1	NA
26.	Hypogloeemia	1	NA
27.	Chesipain	1	NA
28.	Epistaxis	1	NA
29.	Hypertensive Encephalopathy	1	NA
30.	Abd. Colic	2	NA
31.	Hysteria	1	NA

N.A.= Not Available

Veterinary services

55. The town has a veterinary hospital which is under the control of District Veterinary Officer, Zilla

Parishad, Aurangabad. It is situated in Narala Ward. The hospital is engaged in the treatment of animals and for prevention of contagious diseases of livestock. It also provides artificial insemination facility. The most common diseases treated in the hospital are those caused by worms, mastits, enteritis, deficiency diseases etc.

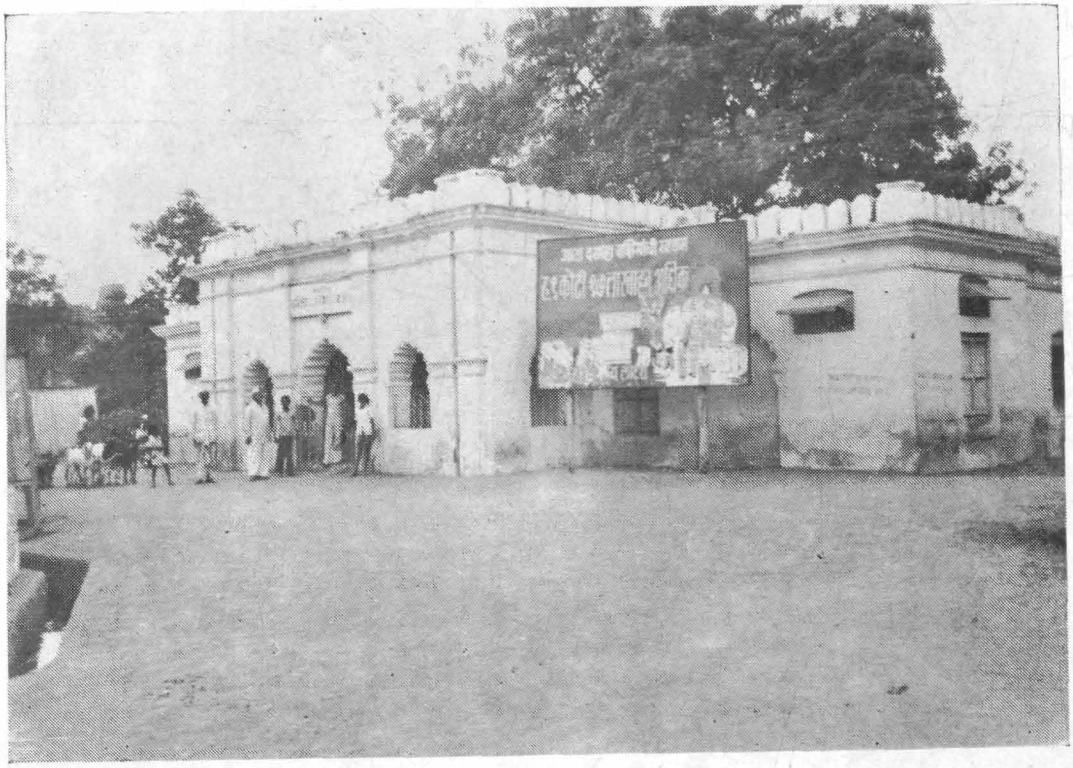
56. The hospital functions daily from 8 a.m. to 12 noon and between 9 a.m. to 12 noon on Sundays and holidays.

57. The hospital is staffed with nine employees consisting of one doctor, one compounder, two live-stock assistants, four attendants and one part-time sweeper.

Rest House

58. There is only one Rest House maintained by the Public Works Department. This Rest House is situated centrally and very close to the S.T. bus stand. It was established in the year 1969 and is functioning in a pucca building with two suites. Each one is provided with two cots, mattresses, pillows, mosquito nets, chairs, tables, fans, mirrors etc. Both the suites have attached bath-rooms. Suites in the Rest House are open to all. Concessional rates (Rs. 3/- per suite per day) are allowed to Government employees while they are on official duties. Continuous stay is limited to 10 days in the case of Government employees and 3 days for private visitors. If the stay of private persons exceed three days, rent at double the rate is collected. Cooking facilities are also available. Both vegetarian and non-vegetarian meals are served from the Kitchen canteen but alcoholic drinks are not allowed.

59. The Rest House is under the administrative control of the Executive Engineer of the Public Works Department, Aurangabad, and suites can be reserved in advance by sending an application to the said authority.



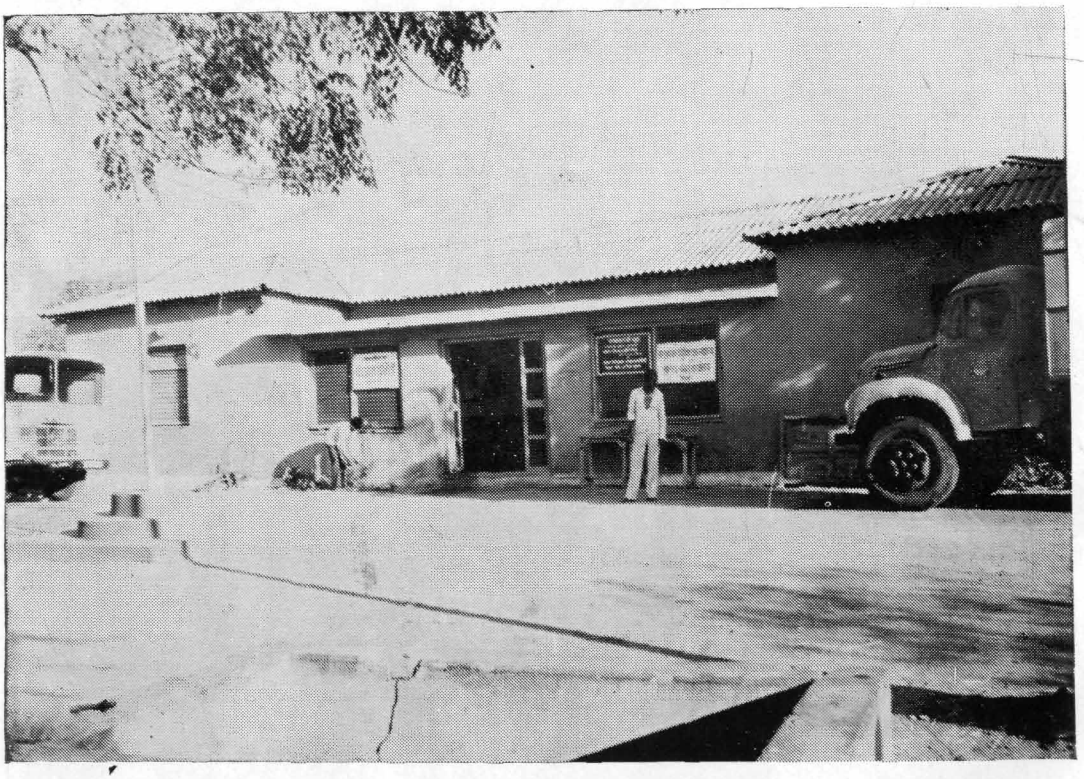
Tahsil Office—Centre for revenue activities



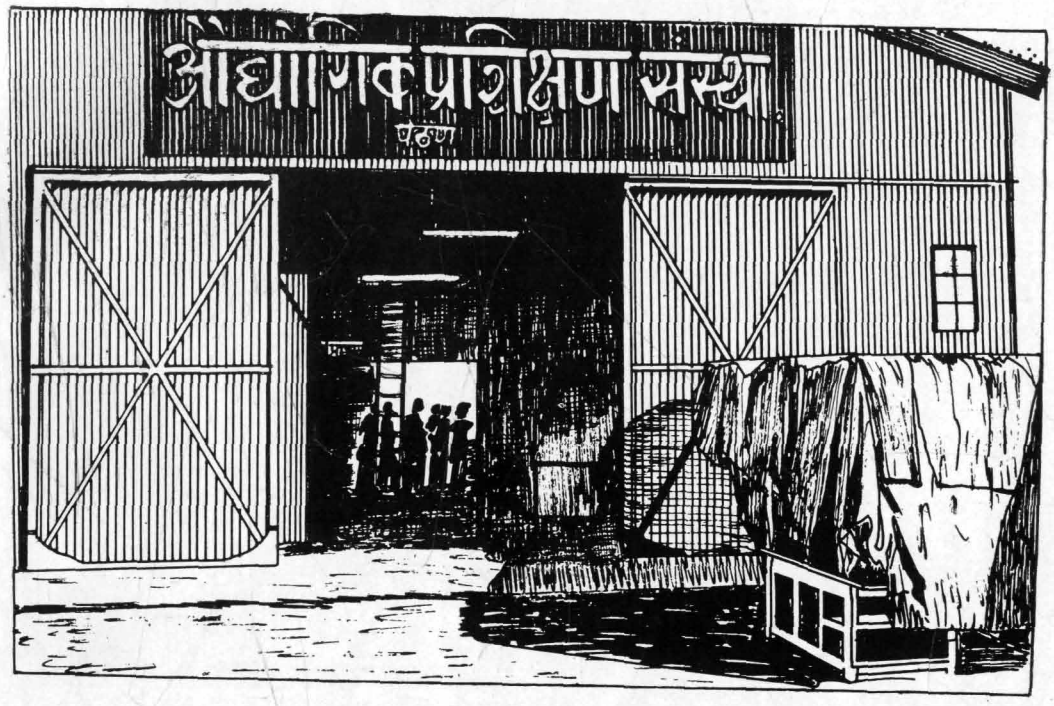
Water reservoir



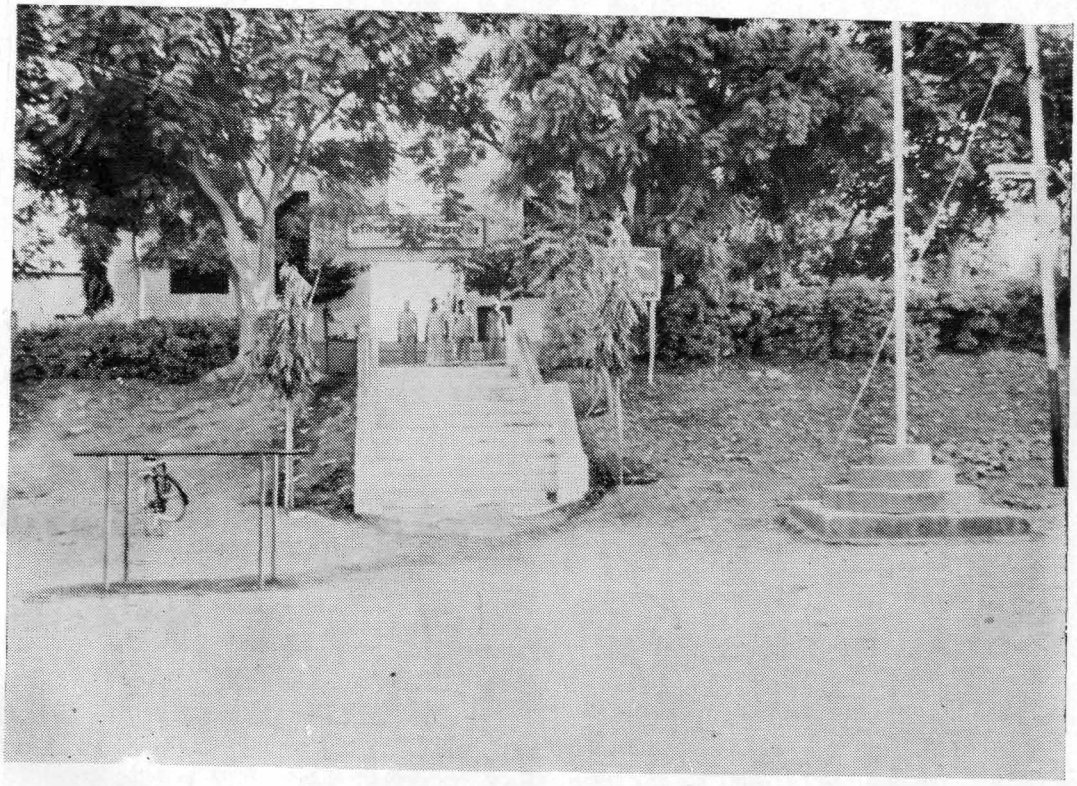
Telephone Exchange at Paithan



Panchayat Samiti Office—Centre for implementation of rural improvement schemes



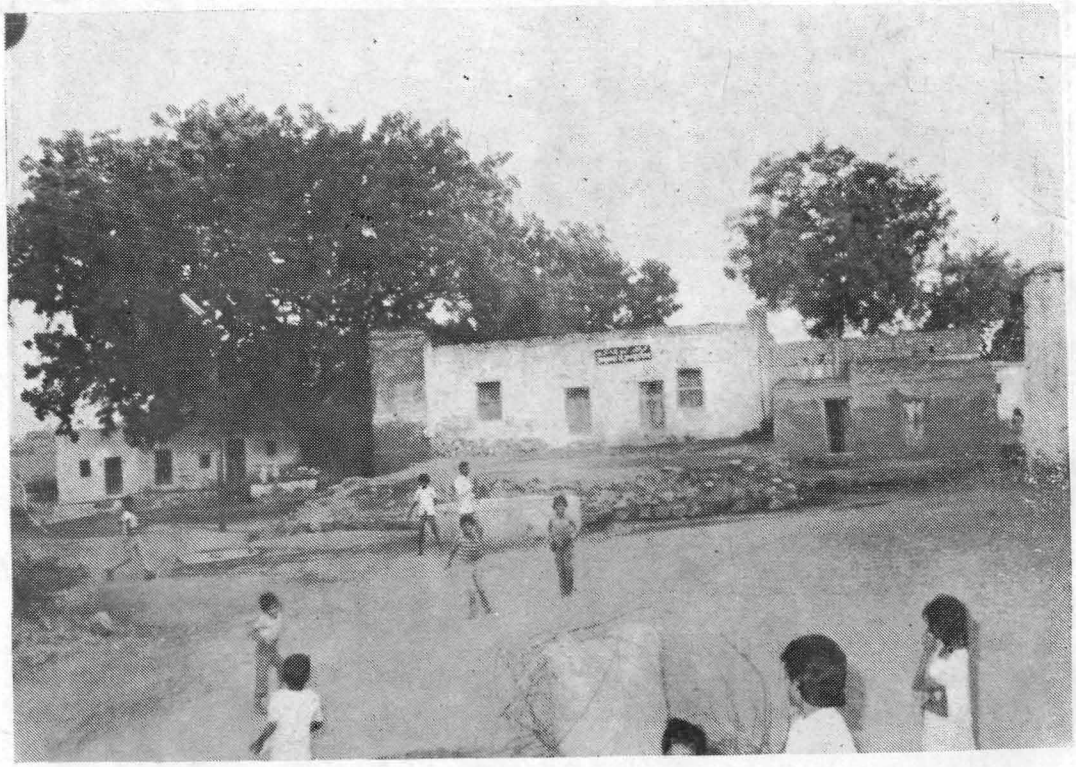
Industrial Training Institute



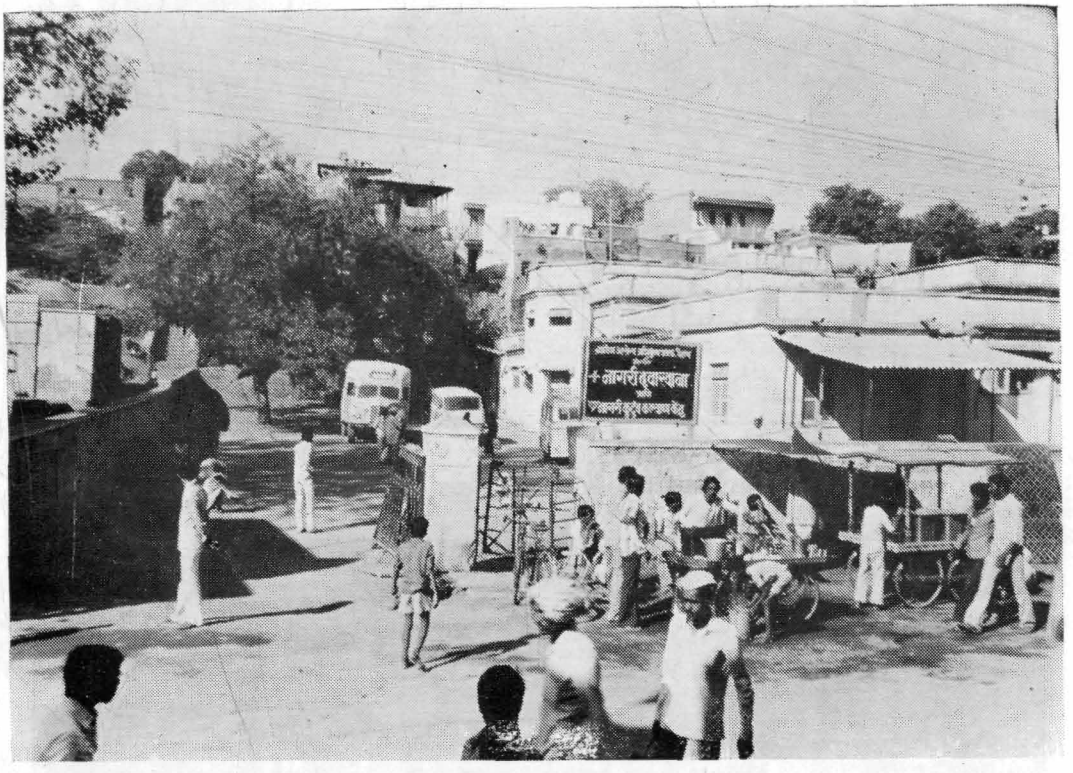
Entrance to Pratisthan College



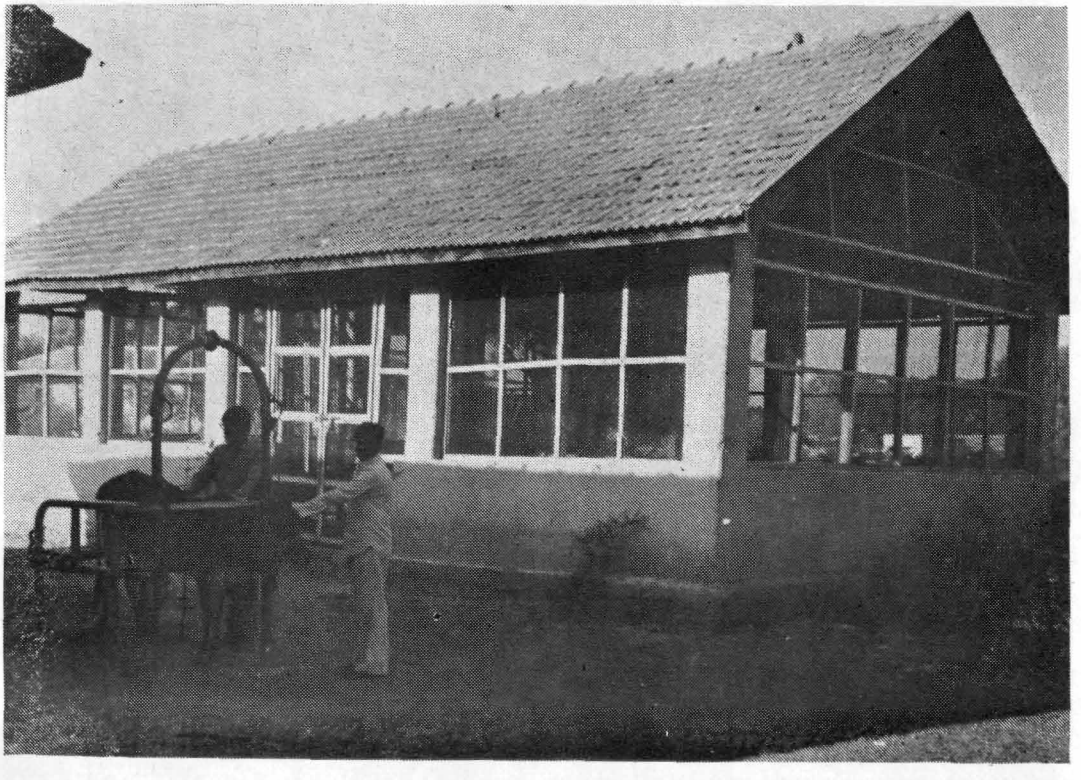
Shri Nath High School—run by Maratha Shikshan Sanstha, Aurangabad



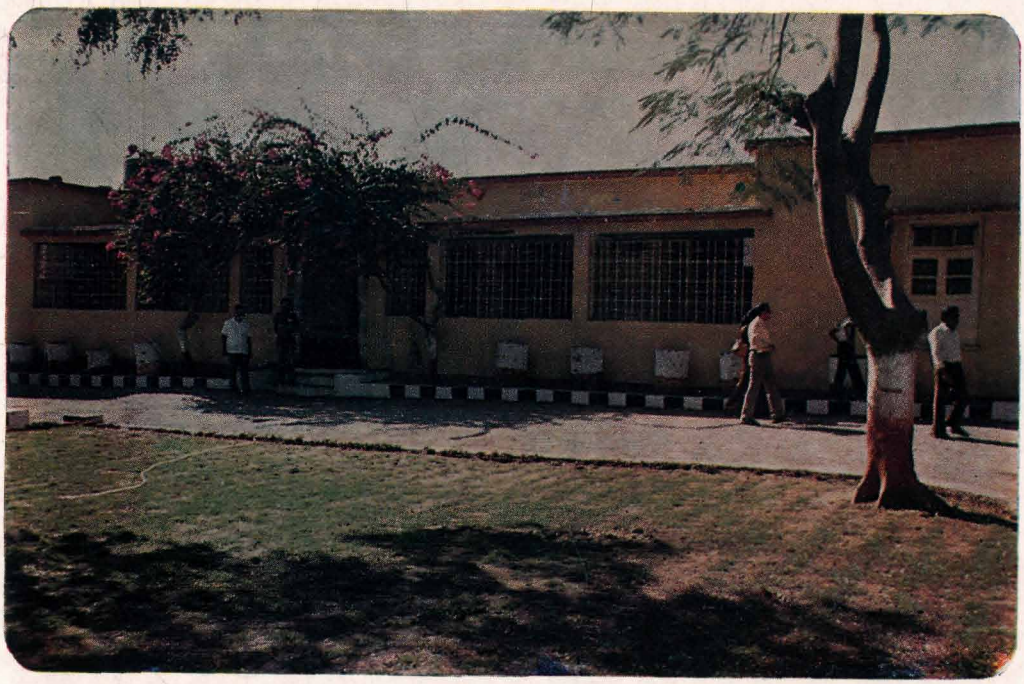
Urdu Madrassa



Medical Health Centre



Veterinary Dispensary



P. W. D. rest house

CHAPTER IV

ECONOMIC LIFE OF THE TOWN

1. Before describing here the economic life of the people of this town, it is considered necessary to acquaint the reader with the census definitions of work, worker, non-worker and the nine industrial categories of workers.

2. Work may be defined as participation in economically productive activity and it is the main characteristic of economic life of the town. The participation may be physical or mental i.e. supervisory and professional in nature. Work involves not only actual work but also effective supervision and direction.

3. There has been some conceptual change for defining the worker at the 1981 census. A trichotomy of main workers, marginal workers and non-workers has been adopted instead of the dichotomy of workers and non-workers in 1971 and 1961. In 1971 Census, a worker was defined as person whose main activity is participation in any economically productive work through his physical or mental activity. Where the main activity of a person qualifies him to be treated as a worker, he has been classified according to the type of work. This categorisation is shown in the nine broad economic categories (I to IX). However, while accepting this conceptual change, the feasibility of making the data comparable with the previous censuses was duly considered. Conceptually, the main workers plus the marginal workers of 1981 are almost comparable to the 'workers' plus 'non-workers' with secondary work of 1971.

4. For main workers, a person should have worked for major part of the preceding year (at least 6 months i.e. 183 days). This criterion was adopted for main workers whereas those who worked for sometime during the preceding year but not for the major part of the year were treated as marginal workers. All those who had not worked at all during the last year, were recorded as non-workers. Persons engaged in household duties, students, dependents, retired persons, rentiers, beggars are some of the categories treated as non-workers. As stated earlier in 1961 and 1971 census, workers have been classified in nine broad economic categories. These categories are as follows :—

I. Cultivators.

II. Agricultural labourers.

III. Livestock, forestry, fishing, hunting, plantations, orchards and allied activities.

IV. Mining and quarrying.

V. (a) household industry.

(b) manufacturing other than household industry.

VI. Construction.

VII. Trade and Commerce.

VIII. Transport, storage and communication.

IX. Other services.

Further, for 1981 census on the recommendation of Planning Commission and Central Statistical Organisation, only four industrial categories of main workers i.e. cultivators, agricultural labourers, workers engaged in household industries and other workers have been adopted against the nine industrial categories of workers in 1971 and 1961.

5. In general the proportion of economically urban active population of Maharashtra is low i.e. 31.30 per cent. The demographic situation in the state, the presence of a large percentage of children in the age group 0-14 and a small percentage of population above 60 years of age, only partly accounts for the low participation in work. It is a fact that quite a large number of boys and girls attend school beyond the age of 14. Enrolment in schools is almost cent per cent in the age group 5-9. These are, of course, welcome trends but the disturbing factor is that quite a large number of persons in the working age group are either unemployed or under employed. The situation in urban area of Aurangabad district and Paithan town is not anv exception to the general situation in the state.

6. In the state 31.30 per cent of the urban population is found to be workers according to 1981 census as against 27.46 per cent in Aurangabad district. The rate of work participation in Paithan town is 30.32 per cent. It is slightly higher than that of the district. As per 1981 census this town has been classified in the category of 'other service', because of numerous office establishments having been returned under this category but industrially the town is far from satisfactory. However, a few industrial units and mostly offices of the various departments of the Government provide employment to the workers.

Economy of the town

7. In the past, agriculture and textile played an important role in the economy of Paithan town. After some days importance of agriculture and textile relegated, and the people started adopting other pursuits including trade and commerce. This is rather a natural trend in the economy of any urban unit.

8. There has been noticeable improvement in the economic life of the people in the town between 1971 and 1981. The economy of the town as derived from the work participation of the working force reveals that industry and other services are the main stay of the living of the people of the town.

9—340 R. G. India/ND/88

9. Though Paithan is a town, yet out of total main workers, 2133 persons (33.08%) are engaged in agricultural activities. Bajra and Jowar are the major crops. The cotton seed, sun-flower, karadai and sugarcane are the important crops grown by the people of the town. No one from the town is found engaged in forestry and hunting.

10. There are industrial and manufacturing establishments such as Saint Eknath Sahakari Sakhar Karkhana Limited and M/s. Jain Spinners Limited. These are the two major industrial establishments which provide employment to about 1200 persons. These establishments are situated near Maharashtra Industrial Development Corporation area on Paithan-Aurangabad Road. These units were established prior to 1971 census. No notable industries are functioning in the town. Of course, there are some small scale industries such as 8 Saw mills and 1 paper mill which provide employment to about 100 persons. A few persons of the town are engaged in trading of agricultural products like wheat, jowar etc.

Classification of population as workers and non-workers

11. As per 1981 census, out of total 21,126 population of the town, 6,448 (30.52%) are main workers, 227 (1.08%) are marginal workers and remaining 14,451 (68.40%) are non-workers. The sexwise classification of main workers by industrial categories for the 1971 and 1981 censuses are given below (IV-1).

STATEMENT IV-1

Distribution of main workers (by Sex) of Paithan town by industrial categories 1971 and 1981 Censuses

Industrial Category	1971 Census workers			1981 Census workers		
	Persons	Males	Females	Persons	Males	Females
1. Cultivators	451 (10·91)	418 (12·21)	33 (4·66)	543 (8·42)	470 (9·31)	73 (5·21)
2. Agricultural labourers	968 (23·43)	561 (16·38)	407 (57·49)	1,590 (24·66)	769 (15·23)	821 (58·64)
3. Housenold Industry, manufacturing, processing, servicing, and repairs V(a)	162 (3·92)	153 (4·47)	9 (1·27)	204 (3·16)	149 (2·95)	55 (3·93)
4. Other workers (III, IV, V(b) and VI to IX)	2,551 (61·74)	2,292 (66·94)	259 (36·58)	4,111 (63·76)	3,660 (72·51)	451 (32·22)
Total main workers	4,132 (100·00)	3,424 (100·00)	708 (100·00)	6,448 (100·00)	5,048 (100·00)	1,400 (100·00)

Note .—Figures in brackets indicate the percentage to the total workers.

12. The work participation rate of the town in 1981 is 30.52 per cent which is a little below the corresponding state urban figure of 31.30 per cent. This rate was 28.45 per cent in 1971. It is obvious that the percentage of workers in 1981 is higher as compared to 1971. This increase in percentage is due to introduction of Jayakwadi irrigation project in the area and conceptual difference in the census definitions.

13. The distribution of main workers according to 1981 Census for Paithan town among the four major industrial categories shows that the largest number of workers i.e. 4111 forming 63.76 per cent of the total main workers are engaged as "other workers" as against 61.74 per cent in 1971. Of the total main workers in 1981 Census, 78.29 per cent males are participating in economically productive activity whereas females represent 21.71 per cent only. The above statement (IV-1) is self explanatory. In the 1981 census, of the total male or female workers, it is observed that the male participation in the work is higher in the first and fourth category as against the females. But on the contrary female participation in the second and third category is shown higher than that of males. Similarly, the persons employed as agricultural labourers constitute the next higher percentage of workers and have also registered some increase from 23.43 per cent in 1971 to 24.66 per cent in 1981. The third largest group is engaged in cultivation i.e. 543 workers (8.42%) as against 10.91 per cent in 1971. The statement indicates workers by industrial category and by sex during 1971 and 1981. The participation rate of male population is high for 'other workers'. As much as 89.03 per cent of the total male workers are employed as 'other workers' as against 10.97 per cent for the female workers. There is somewhat decrease in the household industry from 3.92 per cent in 1971 to 3.16 per cent in 1981.

14. According to the 1981 census, there are 470 male cultivators and 73 female cultivators. The main seasonal crop cultivated is Jowar and Bajra.

Almost all land owners cultivate the land with hired workers. The number of agricultural labourers in the town are 1590. There is no forest area in and around the town. Few persons are engaged in dam water (Nath Sagar) fishing.

Age-group of Workers and Non-workers

15. The household schedules canvassed in the town throw some light on the strength of workers and non-workers of the households in different age-groups. (IV-2).

STATEMENT IV-2

Distribution of main workers and non-workers in broad age groups (Survey data)

Age-group	Total Population			Total main workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
0—14	522	244	278	5	2	3	517	242	275
	(100·00)	(46·74)	(53·76)	(0·96)	(0·82)	(1·08)	(99·04)	(99·18)	(98·92)
15—59	771	390	381	381	309	72	390	81	309
	(100·00)	(50·58)	(49·42)	(49·42)	(79·23)	(18·90)	(50·58)	(20·77)	(81·10)
60+	80	34	46	21	17	4	59	17	42
	(100·00)	(42·50)	(57·50)	(26·25)	(50·00)	(80·70)	(73·75)	(50·00)	(91·30)
Total	1,373	668	705	407	328	79	966	340	626
	(100·00)	(48·65)	(51·35)	(29·64)	(49·10)	(11·21)	(70·36)	(50·90)	(88·79)

Note.—Figures in bracket indicate the percentages of main workers and non-workers to total population.

16. As per survey data, 250 households with a population of 1373 persons, consisting of 668 males and 705 females, of the town can broadly be divided into three age-groups viz., those within the ages of 0-14, 15-59 and 60 and above. The first group is made up of infants and school going children, the second group of working force and the third group of old persons i.e., retired and dependents. In Paithan town out of 1373 persons 522 of the population are children below 15 years of age and 80 elderly persons of above 60 years of age. Both these groups are generally considered as non-workers. In the town, out of 1373 persons, 407 (29.64%) are workers and there are a few workers drawn from these groups i.e., 5 (1.23%) child workers and 21 (5.16%) old age workers. The number of young girls (53.26%) who are compelled to work is a little more than the number of boys (46.74%). Though child labour is illegal, poverty might have forced them to work. They are mostly engaged as domestic servants and hotel boys. The number of male workers above 60 years of age are more by 4 times as compared to female workers in that age-group.

17. We may reasonably expect that the population in working age-group 15-59 is economically active. But there are quite a large number of non-workers. There are 381 (49.42%) workers whereas the non-workers are 390 (50.58%) in the working age group of 15-59. As per survey data out of 1373 persons, 966 are non-workers comprising of 340 males and 626 females. In 0-14 age-group, there are 517 non-workers, comprising of 242 males and 275 females. In 15-59 age-group, 390 are non-workers with 81 males and 309 females, and in the age-group 60 and above, there are 59 non-workers comprising of 17 males and 42 females. The survey result, also, confirms the general pattern of male domination in work participation. Out of 668 males from 250 households, 328 (49.10%) are workers. Female participation in economic activity is found to be extremely low, about 11.00% only.

18. The household schedules canvassed in the town give an idea of the strength of workers in each of the households. Out of 250 households, in 4 households no person is economically active and they constitute 1.60 per cent. of the total households studied. The persons of these households are dependents. In some cases, the earning members are stated to have been residing outside the town. The distribution of households with reference to employment depth is as follows (IV-3).

STATEMENT IV-3

Distribution of household by employment depth (i.e., number of workers in the household) (Survey data)

Number of Workers in the household	No. of household	Percentage to total household
Nil	4	1·60
1	154	61·60
2	55	22·00
3	20	8·00
4	7	2·80
5	6	2·40
6	2	0·80
7	2	0·80
Total	250	100·00

19. 154 households (61.60%) have only one worker each, 55 households (22.00%) have 2 workers each, 20 households (8.00%) have 3 workers each. These three categories i.e. one worker, two workers and three workers households together constitute 91.60 per cent. households.

Workers by Religion

20. An analysis of the workers by religion and caste may provide some reflection on the socio-economic structure of the town. With this in view, following statement (IV-4) has been prepared.

STATEMENT IV-4

Total population and total number of Workers by religion and caste/tribe/community in sample households (Survey data)

Religion/Caste/Tribe/Community	Total Population	Total workers	Percentage of workers to total population in each caste
Hindu (other than SC/ST)			
Dhangar	51	16	31·37
Maratha	294	89	30·27
Koshti	8	3	37·50
Brahmin	98	21	21·43
Marwadi	97	27	27·84
Rajput	22	7	31·82
Pardeshi	22	9	40·91
Lingayat Wani	15	3	20·00
Sonar	11	2	18·18
Nath Bharudi	8	2	25·00
Shimpi	6	1	16·67
Gavali	15	5	33·33
Lohar	2	1	50·00
Mali	23	6	26·09
Kahar	52	24	46·15
Kumbhar	3	2	66·67
Vanjari	8	2	25·00
Kasar	7	1	14·29
Sindhi	5	1	20·00
Gujarati	3	1	33·33
Rangari	6	1	16·67
Total Hindu (Other than SC/ST)	756	224	29·63
Scheduled Caste	153	52	33·99
Scheduled Tribe	146	54	36·99
Muslim	252	55	21·83
Buddhist	39	16	41·03
Christian	19	4	21·05
Jain	8	2	25·00
Total Population	1 373	407	29·64

21. From the above statement, it may be seen that 29.63 per cent of the total Hindu population is economically active. Among Muslims 55 are workers (21.83%) out of 252. There are 39 persons among Buddhists and among them 16 are workers (41.03%). Out of 19 persons among Christians only 4 are workers (21.05%). Amongst Jains, out of 8 persons 2 are workers (25.00%). The scheduled caste population is 153. Among them 52 are workers (33.99%). The scheduled tribe population is 146 and out of this, 54 are workers (36.99%).

22. Out of 407 workers in the selected households, 52 and 54 belong to Scheduled Caste and Scheduled Tribe respectively. All the workers from scheduled caste and scheduled tribe are in the age-group of 15-59. However, out of 55 Muslim workers, 2 are in the age-group of 0-14.

23. The female population in the same households includes 79 scheduled caste females and 81 scheduled tribe females. Of these, 10 Scheduled Caste females and 16 Scheduled Tribe females are workers. In other words, 12.66 per cent females of schedule castes and 19.75 per cent females of scheduled tribes participate in economic activities. Among the Hindus, excluding scheduled caste and scheduled tribe, good percentage of female workers is found in Maratha Community. Out of the 132 Muslim females, only about 3.79 per cent are engaged in economic activities. Among the 19 Christians, none of the female is engaged in any economic activity.

24. Out of the 407 total workers, 201 are born in the town itself and rest are migrants. Out of 206 migrants 139 have migrated from different places within the district; 63 from the other districts of the state; 2 from other states in India and 2 from foreign country i.e., from Pakistan.

25. The distribution of the workers by their employment status is as follows (IV-5).

STATEMENT IV-5

Employment status of workers (Survey data)

Employment status	Males	Females	Percentage to workers	
			Males	Females
Employer	20	2	6·10	2·53
Employee	151	45	46·04	56·96
Single worker	119	22	36·28	27·85
Family worker	38	10	11·58	12·66
Total	328	79	100·00	100·00

26. As per survey data, there are 407 workers in the sample selected in the town. Of these, 328 are males and 79 are females. As per this statement, proportion of employees is the highest of any other employment status. It is followed by single workers category.

Non-workers

27. According to 1981 Census, 68.40 per cent of the total population are non-workers as against 71.55 per cent in 1971. The percentage of non-workers has decreased by 3.15 during the decade 1971-1981. Non-workers are more among females than males. As much as 85.24 per cent of the female population has been returned as non-workers, whereas it is only 52.12 per cent among the males. Census figures of non-workers by age-groups are not available. Hence, survey figures as per following statement (IV-6) are given.

STATEMENT IV-6

Distribution of non-workers by age-groups and the sex (Survey data)

Age-group	Non-workers			Percentage to total non-workers		
	Male	Female	Total	Male	Female	Total
Below 10	167	194	361	49·12	30·99	37·37
10—14	63	85	148	18·53	13·58	15·32
15—19	49	65	114	14·41	10·38	11·80
20—24	28	47	75	8·24	7·51	7·76
25—29	7	47	54	2·06	7·51	5·59
30—34	2	35	37	0·59	5·59	3·83
35—39	1	29	30	0·29	4·63	3·11
40—49	2	48	50	0·59	7·67	5·18
50—59	5	36	41	1·47	5·75	4·25
60—64	3	18	21	0·88	2·88	2·17
65+	13	22	35	3·82	3·51	3·62
Age not stated	..	..	..	..	..	..
Total	340	626	966	100·00	100·00	100·00

28. Of the total non-workers 41.51 per cent are in the age-group of 15-59. The age-groupwise classification of non-working males and females shows that proportion of non-working females in the age group of 15-59 is 49.04 per cent as against only 27.65 for males.

29. Concentration of non-workers is more predominant in the age-groups of below 10, 10-14 and 15-19 years both for males and females as compared to other age-groups, as these age-groups are of infants and children. Incidentally it may also be seen that proportion of non-workers in females in most of the other age-groups is higher than in the case of males.

30. Distribution of non-workers in the town by sex and type of activity is given in the following statement (IV-7).

STATEMENT IV-7

Distribution of non-workers in the town by sex and type of activity (Survey data)

Type of activity	Total Non-workers	Percentage to total non-workers	Total Male non-workers	Percentage to total male non-workers	Total Female non-workers	Percentage to total female non-workers
Students	350	36·23	189	55·59	161	25·72
Household duty	285	29·50	1	0·29	284	45·37
Dependents	298	30·85	133	39·12	165	26·36
Infants	31	3·21	15	4·41	16	2·55
Retired	2	0·21	2	0·59	..	..
Total non-workers	966	100·00	340	100·00	626	100·00

31. Bulk of non-workers come under the categories of dependents, students and household duties. Among the total non-workers 36.23 per cent are students. Among the male non-workers, the category of dependents which also includes very old persons, forms the second largest group next to students. The proportion of female non-workers engaged in household duties is the highest followed by dependents and students. This shows that a large number of females irrespective of age look after their household activities. Only 0.21 per cent males of total non-workers are returned as retired.

Seeking employment

32. Out of 966 non-workers of the sample households, it is observed that 35 persons comprising of 30 males and 5 females are seeking employment. The literacy rate of these job seeking persons is quite high. In other words, as much as 88.57 per cent of them are literates. The persons with qualification of matriculate are more in number. Five females who are literate are seeking employment while the literates among males are 26 who are also seeking employment. The statement (IV-8) below indicates the number of job seekers (by sex and educational level) who are above 14 years of age.

STATEMENT IV-8

Job seekers above 14 years of age in the town by educational level (Survey data)

Educational level	Unemployed persons		Percentage to total		
	Total	Male	Female	Male	Female
Illiterate	4	4	..	13·33	..
Literate (without educational level)	..	..	..	..	..
Below primary	1	1	..	3·33	..
Primary	10	8	2	26·67	40·00
Matric	15	12	3	40·00	60·00
Diploma and degree certificate and above	5	5	..	16·67	..
Total	35	30	5	100·00	100·00

33. It may be seen that 20 persons are educated up to matric and above, 10 are up to primary, 1 is below primary and 4 are illiterate.

34. Out of 966 non-workers in the surveyed households, 35 persons consisting of 30 males and 5 females are seeking employment. Among them, 10 persons are in the age group of 15-19, 18 persons in the age-group of 20-24, 4 persons in the age-group of 25-29 and 3 persons in the age group of 30-34. Religionwise distribution shows that 17 persons are Hindus, 14 Muslims and 4 Buddhists. 20 persons have registered their names with the employment exchange for job. Out of the 35 unemployed persons, 6 males and 1 female are married and the rest of the persons are unmarried.

Place of work, mode of transport and time taken to reach

35. At the time of survey, earning members were asked to state the means of transport used by them and time taken to reach their respective places of work from their residences. The main aim of this enquiry was to ascertain whether the residential areas are located away from the work place. Statement (IV-9) gives the occupation of the worker, the means of transport and the time taken to reach the place of work from the residence.

36. The statement reveals that 343 (84.28%) out of total 407 workers, covered the distance of their respective places of work on foot. Of these 325 took 30 minutes or less, 17 took 31 minutes to one hour and remaining one took 1 hour to one and half hour. 23 workers used cycle to reach their respective places of work. Of these 18 took 30 minutes or less, 4 took 31 minutes to one hour and remaining 1 person took more than 1 hour. 10 workers are going by scooter. All are taking time 30 minutes or less. Another 31 workers used jeep or State Transport Corporation Bus to reach their respective places of work. Of these, 23 took 30 minutes, 4 took 31 minutes to one hour, 2 took 1 hour to one and half hour and 2 took more than one and half hour. 7 persons are using scooters. They are engaged in high professional salaried posts whereas the persons covering the distance on foot or by bus, are mostly unskilled or skilled manual or small business workers. Classification of workers by occupational categories is given in statement IV-10.

37. The statement IV-10 reveals that the highest percentage of workers to the tune of 42.51 per cent is in unskilled manual. It is followed by skilled manual with 13.51 per cent and third one is small business workers with 12.78 per cent.

STATEMENT IV-9

Distribution of earning members of type of occupation, Mode of Transport for place of work and Time taken to reach (Survey data)

Type of occupation	Means of transport to place of work and time taken to reach															
	Transport—1 foot				Transport—2 cycle				Transport-3Motor/Scooter				Transport-4 Jeep/S.T.			
	30 mints. or less	31 mints. 1hour	1hour 1½ hours	More than 1½ hours	30 mints. or less	31 mints. 1hour	1 hour 1½ hours	More than 1½ hours	30 mints. or less	31 mints. 1hour	1hour 1½ hours	More than 1½ hours	30 mints. or less	31 mints. 1hour	1hour 1½ hours	More than 1½ hours
1. Unskilled Manual . .	157	14	1	..	..	..	..	..	..	..	..	..	..	1	..	..
2. Skilled Manual . .	39	1	..	..	6	2	..	..	..	..	..	..	6	1	..	..
3. Lowest professional and administrative (e.g., Primary teacher)	29	..	..	..	5	..	1	..	..	..	..	..	3	..	..	..
4. Small Business . .	51	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
5. Highly skilled and supervisory manual	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6. Clerk/Shop Assistant .	13	..	..	..	3	..	..	..	1	..	..	..	5	..	1	1
7. Intermediate professional and related posts (Secondary teachers etc.)	17	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
8. Medium business . .	3	..	..	..	..	1	..	..	1	..	..	..	..	1	..	..
9. Higher Professional and and salaried posts	9	..	..	..	1	..	..	..	7	..	..	..	1	..	..	..
10. Owners of factories .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11. Cultivators . . .	6	2	..	..	3	1	..	..	1	..	..	..	6	1	1	1
Total . . .	325	17	1	..	18	4	1	..	10	..	..	..	23	4	2	2

STATEMENT IV-10

Classification of workers by occupational category (Survey data)

Occupational Category	No. of workers	Percentage
Unskilled manual	173	42·51
Skilled manual	55	13·51
Lowest professional and administrative (primary teachers)	38	9·34
Small Business	52	12·78
Highly skilled and supervisory manual .	1	0·25
Clerk/shop Assistants	24	5·90
Intermediate Professional and related posts (Secondary teachers etc.)	18	4·42
Medium Business	6	1·47
Higher Professional and salaried posts .	18	4·42
Cultivators	22	5·40
Total	407	100·00

Professionals and private practitioners

38. Paithan is a tahsil place. There is a Judicial Court too in Paithan town. Persons from adjoining villages come daily to Paithan by bullock carts, State Transport buses, private cars etc. for various purposes. To fight for land, tenancy and other disputes involving law, they need advocates. There are 23 registered advocates in Paithan.

39. For medical treatment, there are 20 registered medical practitioners in Paithan. Of these, 12 are allopathic doctors, 5 are Ayurvedic vaids, 2 are Homoeopathic doctors and 1 is a Unani Hakim. Zilla Parishad primary Health Centre is situated in Sadat area in the heart of the Paithan town.

40. There is fishing activity in Paithan town. The Kahar community persons are traditional fishermen. The fisheries department of the State Government has prepared a plan for the development of fisheries in the district as a whole by constructing fishing ponds.

Occupational diversity

41. Out of the total 250 households in which this special town study was conducted, 49 households reported to have different occupations for some of

the members of their households. There were in all 47 households which had 2 workers each with different occupations, 2 households with 4 workers each with different occupations.

42. The occupational diversity found in Paithan in some of the households is given below in the Statement IV-11.

STATEMENT IV-11

Distribution of households by Occupational diversity (Survey data)

Description of occupational diversity—occupation		Number of households with no. of members and diverse occupations	
Husband	Wife	Total No. of households	Total No. of members
1	2	3	4
Advocate	Teacher	1	2
Waterman	Agricultural labourer	1	2
Fisherman	Agricultural labourer	1	2
Cook	Agricultural labourer	1	2
Cobbler	Agricultural labourer	1	2
Cultivator	Shopkeeper	1	2
Accountant (Clerk)	Agricultural labourer	1	2
Shopkeeper	Agricultural labourer	1	2
Milkman	Agricultural labourer	1	2
Superintendent	Tailor	1	2
High School Teacher	Clerk	1	2
Father	**Son**		
Net weaver	Agricultural labourer	1	2
Agricultural labourer	Daily wages worker	1	2
Handloom weaver	Construction worker	1	2
Retail Kirana Shopkeeper	Industrial worker	1	2
Retail Kirana shopkeeper	Casual worker	1	2
Cultivator	Wireman	1	2
Primary Teacher	Mechanic	1	2
Waterman	Brick layer	1	2
Accounts clerk	Kirana shop-keeper	1	2
Cultivator	Fitter	1	2
Primary Teacher	Electrician	1	2
Waterman	Librarian	1	2
Brother	**Brother**		
Gardener	Agricultural labourer	1	2
Welder	Driver	1	2
Frame maker	Cycle repairer	1	2
Tailor	Cultivator	1	2
Driver	Shoe maker	1	2
Retail Kirana shop owner	Industrial worker	1	2
Bank Clerk	Tailor	1	2
Shopkeeper	Cultivator	1	2
Machine Operator	Shopkeeper	1	2
Clerk	Ayurvedic doctor	1	2
Fisherman	Wireman	1	2
Helper	Peon in Govt. office	1	2
Overseer	Mechanic	1	2
Librarian	Painter in construction	1	2

Trade and Commerce

43. Details regarding types of establishments in Paithan town are given in the following statement (IV-12).

STATEMENT IV-12

Classification of establishments in Paithan town (Survey data)

Type of establishments	Number
1	2
Eating houses and lodging & boarding houses	74
Grocery (Retail)	46
Grocery (wholesale)	10
Textile	23
Stationery Shops	15
Machinery shops	2
Readymade Garment shops (Textile)	20
Bakeries	5
Laundries	10
Vegetable shops	15
Fruits	5
Cold drink	5
Pan/Bidi/Cigar	26
Hair cutting saloons	20
Tea stalls	44
Radio/Television shops	8

STATEMENT IV-12—*Concld.*

1	2
Firewood	5
Medical store (Allopathic)	7
Photo studio	5
Eggs and Mutton shops	28
Tailoring and Embroidery	20
Watch repair shops	9
Hardware	4
Jewellery	10
Furniture	4
Utensil	10
Book stalls	6
Snuff	5
Leather Boot and chappal	9
Electric goods	7
Petrol pump	1
Ration shops	20
Milk	2
Sweetmeat shops	7
Construction	9
Saw Mills	8
Vit Bhatti (Bricks kiln)	5
Chuna Bhatti (Lime kiln)	2
Household goods	7
Earthen pots	1
Glass and Crockery	2
Sheet Metal	1
Plastic & Rubber	2
Consumer goods	18
Cycle repairshops	12
Automobile parts and repairs and air conditioning and Refrigeration	16
Wine shops	4
Welding shops	11
Flour Mills	24

44. Most of the shops are located on both sides of the Bazar road. Some shops, especially very small ones, do not have any name plates and they are known after the names of their proprietors. Majority of the shops are owned by Hindus.

45. Paithan was one of the famous and important commercial and trading centres in ancient time. From very ancient days it had trade relations with Rome, China and Greek countries. Pure silk was bartered for foreign goods. Handloom sarees and Jowar are exported from the town even now-a-days also. The principal items brought from outside the town are cloth, petrol, diesel, grocery etc. The goods are mostly transported by roads. There are 10 wholesale grocery shops. They are situated on main road, chowk and Sadat wards. Pardeshi, Jain, Gujarati, Marwadi persons are engaged in this trade. The details of some of the shops and trading establishments are given in the prescribed proforma (IV-13).

46. Though the statistical details have been furnished in the above statement, an attempt has been made as under to give the descriptive information of these shops and establishments.

Himmatlal Grocery Shop

47. It is located in Bazar ward and functions in the owner's building. The building is constructed with bricks and cement, with cement floors and roof by tiles. It is a most popular wholesale shop with total investment of Rs. 3 lakhs. Various commodities such as sugar, onion, chilli, blackgram, oil, ghee, Jowar, Bajra, wheat, rice etc., are kept. The commodities are mainly purchased from Aurangabad, Jalna and Ahmadnagar. The customers are, mostly, from the town wards of Sadat, Bazar, Kuchar Ota, Nath galli and Saliwada area and from the hinterland surrounding the town. Approximate sales per day come to Rs. 1500/-.

Grain Trading Company

48. It is a clearing house of wholesale and retail trade which was established in 1959 with an investment of Rs. two lakhs. It is situated in a rented pucca building. The shop is kept open on all week days from 8 a.m. to 9 p.m. except Sunday. Commodities are purchased from Bombay, Pune and Aurangabad. There are three paid employees, among them are, one clerk and two unskilled labourers. The administration is managed by the owner.

Manmandir Stationery Shop

49. It is a single person establishment situated on the main road side of the town. It is in a rented building and the shopkeeper has to pay Rs. 150/- as rent per month. The main commodities like note-books, pens, pencils, papers, plastic goods are sold here. In addition to this the shopkeeper keeps tooth paste, face powder, ear-rings etc. for sale. The tune of daily turnover is about Rs. 350/-.

Ambika Farsan Mart

50. It is located on the side of main road of the town and functioning since 1967. Locally popular sweetmeats viz. laddu, mysorepak, Jilebi, Mava, farsan and Kachori etc. are sold here. Sweets are sold Rs. 25/- per kg. and farsan Rs. 20/- per kg. The shop owner himself prepares these goods in the same place. It is open on all days of the week. Sales are to the tune of about Rs. 300/- to 400/- per day.

Pankaj Radio House

51. This is a radio repairing shop. It is functioning since 1968 and is housed in a separate building made up of brick walls, roofed by Mangalore

tiles and shahabad stone flooring. It is situated in Narala locality. Besides the owner two workers are working in this shop.

M/s. Radhakisan Shankarlal Nagori

52. This grocery shop is located in Nath lane. The shop keeper is Shri R.S. Nagori, Marwadi settled at Paithan since long time. The shop is situated in a separate building having walls of bricks and cement and floor of shahabad tiles and roof of Mangalore tiles. The accommodation measures 15′ × 18′ for which he pays a rent of Rs. 75/- per month. There are two tube lights and two bulbs in the shop. The shopkeeper pays Rs. 200/- per month to his assistant. Pulses, sugar, tea dust, gur, vegetable, ghee, cooking oil, soap, kerosene etc. are sold in the shop on retail basis. Selling value of the stock in the shop will be to the tune of Rs. 6500/-. He gets a profit of 5 to 10 per cent on various commodities sold. 80 per cent of the customers come from Paithan proper and 20 per cent from rural area.

M/s. B. S. & Company

53. Shri B.R. Lohia & Shri N.M. Lohia both Marwadi came from Khirdi village, Shevagaon Taluka, Ahmednagar District and established the shop for retail business in grocery, in 1957. The shop is located in their own house on the side of main road. The accommodation measuring 18′ × 30′ has walls built in bricks and cement, and floor is made of shahabad tiles and the roof is made of Mangalore tiles. There are separate counters for sale and cash. 5 male employees below the age of 26, work in the shop. They are getting salaries from Rs. 125/- to Rs. 250/- per month. The shop has a table fan, two bulbs and three tube lights. Pulses, sugar, tea, vegetable ghee, coconut oil, soap, cooking oil, and kerosene etc. are sold in the shop. Stock in hand was to the tune of selling value of Rs. 33,000/-. The margin of profit is 5 to 10 per cent. The total transaction in the year 1982-83 was to the tune of Rs. 5 lakhs.

STATEMENT IV—13

The details of shops and trading establishments in Paithan town (Survey data)

Name of Establishment	Location	Year of Establishment	No. of workers	Total Investment Rs.	Total annual turnover if available Rs.
1. Himamatlal Grocery Shop	Bazar ward	1971	3	3 lakhs	5 lakhs
2. Grain Trading Company	Near Govt. Hospital	1959	3	2 lakhs	4 lakhs
3. Manmandir Stationery Shop	Main Road	1975	1	1 lakh	1·50 lakhs
4. Ambika Farsan Mart	Main Road	1967	2	10,000	70,000
5. Pankaj Radio House	Narala	1968	1	15,000	1 lakh
6. M/s. Radhakisan Shankarlal Nagori	Nath Lane	1965	2	65,000	3 lakhs
7. M/s. B. S. & Company	Main Road	1957	5	2 lakhs	5 lakhs
8. Furniture Shop	Yatra Maidan	1961	6	10,000	35,000
9. Hair Cutting Saloon	Main Road	1954	2	5,000	24,000
10. Vijay Cloth Centre	Main Road	1966	4	2 lakhs	4,80,000
11. Vaibhav Cloth Store	Main Road	1970	2	90,000	1,90,000
12. Flour Mill	Durgawadi	N.A.	1	7,500	8,000
13. Earthen Pots Shop	Kumbharwada	Hereditary	1	200	4,000
14. Vijay Medical Store	Main Road	1957	3	N.A.	2 lakhs
15. Gayatri Bhojanalaya	Main Road	1965	9	30,000	1,50,000
16. Blacksmith Shop	Loharali	Hereditary	1	500	5,000
17. Garde Shoe Mart	Near S.T. Stand	1962	4	N.A.	N.A.
18. Cooking Oil Shop	Main Road	N.A.	3	6,000	80,000
19. Machinery & Fertilizer Shop	Near S.T. Stand	1969	1	1,50,000	2 lakhs

Furniture shop

54. A local Muslim started a furniture shop in a rented premises and there is no particular name as such. The shop is having a carpet area of about 600 sq. ft. near Yatra Maidan at Paithan and established in 1961. He came from Amravati District. He has invested about Rs. 10,000/- of his own and took a loan of about Rs. 35,000 from different sources. He has a working capital of Rs. 47,000/-. The owner engages total six employees three carpenters, and three helpers. All types of furniture for use in offices, schools, colleges and articles of furniture used in residential houses are manufactured in the shop. The shop requires seasoned teak wood of

the value of about Rs. 50,000/- per month. He purchases raw material from Government Timber Depot at Amravati. The gross profit made by the shopkeeper is about Rs. 30,000/- to Rs. 35,000/- every year.

Modern Hair Cutting Saloon

55. It is situated on the site of main road Paithan. This shop is run in a rented building with walls of bricks, cement and wooden planks, roof of iron sheets and floor of shahabad tiles. It was established in the year 1954 and has a carpet area of 200 sq. ft. The owner of the shop pays a rent of Rs. 150/- per month. There is no servant in the shop. The shop has 5 chairs, 1 bench and 6 mirrors, and having separate electric connection. Normally, the shop remains open from 7 a.m. to 8 p.m. On an average the daily collection in the shop is Rs. 100/-. This shop is associated with the barbar association of the town.

Vijay Cloth Centre

56. There are three partners in the shop. All of them are from Shevagon, District Ahmadnagar. All the partners are Hindus. The shop was established in the year 1966 in a cement concret building, measuring 15′ × 35′ and situated on the side of main road of Paithan. The shopkeeper employs 4 persons. Three are Hindus and one is a Muslim. There are separate counters for cash and sale. The entire business is made on retail basis. Sarees, dhoties, long cloth, suitings, terrycot pieces, poplin etc. are sold in the shop. The saleable value of the stock in hand is about 2.50 lakhs. About 60 per cent of the articles sold in the shop are booked from Bombay, 10 per cent are from Nagpur and 30 per cent from Ahmadnagar. About 60 per cent of the customers are from rural areas and 40 per cent from urban areas.

Vaibhav Store Cloth Shop

57. The shop is situated on the side of main road of the town in a modern building owned by Shri S. A. Paradesi. The shop was started in the year 1970 in an accommodation measuring about 10′×30′ at a rent of Rs. 110/- per month. There are separate cash and sale counters. Besides the shop keeper, one family member also, works in the shop. The shop keeper is a Bhavasar-Kashtriya by caste and Hindu by religion. Most of the customers come from rural areas. Long cloth shirting, dhoties, suitings, terrycot pieces, bush shirt pieces, poplin etc. are sold in the shop. The saleable value of stocks in hand was about Rs. 75,000/-. The shopkeeper gets profit of about 10 per cent.

Flour Mills

58. During the survey two flour mills were visited and information on various points was gathered. One of them is located in Durgawadi area, while the other is located in Saliwada area. First mill has a carpet area of 400 sq.ft. while the other has 200 sq.ft. Both the flour mills are situated in Semi Modern buildings. The grinding machines in both the flour mills are operated on electric power. The owners of both flour mills are from Paithan. One of them is Brahmin and the other is Sali. Both the flour mill owners employ servants and pay a monthly salary of Rs. 350/-. They grind about two to four quintals of millets, pulses every day at the rate of 30 paise per kg. for Wheat, Jowar, Bajra and 40 paise for Pulses. The flour mills have a capacity to grind about 8 to 10 quintals of millets & pulses per day. The average daily transaction is about Rs. 105/- to 120/-. The grinding machine foundation cost is about Rs. 3000/-. The expenditure on oiling and cleaning is about Rs. 8/- per day. The margin of profit in this business is to the tune of 30 to 40 per cent. The total annual transaction is about Rs. 32,000/- in one mill and Rs. 35,000/- in the other mill.

Earthen pots

59. Most of the shops manufacturing and selling earthen pots are located in the Kumbharwada area, in old Paithan. All shopkeepers are of Kumbhar caste of Hindu religion and Marathi is their mother tongue. They are all local people settled down at Paithan for considerably long time. Both the shops were located in the building, owned by the shopkeeper who use part of the structure for residential purposes. About 500 to 600 sq.ft. open space around the house is used as work place. The present value of the structure with the open space will be about Rs. 8,000/- to 12,000/-. There is no furniture in the shop. The clay is available at a distance of about 1 km. from Kumbharwada. The stocks of articles in the shop include—Ghagar, Math, Kolmal, Ranjan, Gadge, Panati. Daily sale of articles is Rs. 15 to 20 with the profit margin of 50 per cent.

Vijay Medical Store

60. This shop is very famous in Paithan town. It was established in the year 1957 in a rental premises in the business locality of Paithan. Earlier the owner of the shop used to pay a rent of Rs. 35/- per month for the accommodation measuring 15′ × 15′. The landlord increased the rent of the premises from time to time. Now, it is fixed at Rs. 150/- per month. The walls of the building are built with bricks and cement, floor of shahabad stones and roof is made of wooden ceiling. The shop is owned by Shri Chavan and his son. Three male workers are employed to run the shop. The shopkeeper receive allopathic medicines from Bombay and Pune and Ayurvedic medicines from Panvel, Ahmadnagar and Nashik. The agents and distributors of medicine send the stock by S.T. parcels or special taxies.

Gayatri Bhojanalaya

61. Gayatri Bhojanalaya (meals or eating house) is one of the most famous Bhojanalaya in Paithan. It is run by a Marwadi since 1965 in rental premises. The rent per month is Rs. 300/-. The walls are built in bricks and cement, floor of shahabad stones and roof of wooden ceiling. There are separate arrangements for cooking food and for serving to the customers. Stainless steel plates are used to serve the

food while it is cooked in aluminium and brass vessels. The Bhojanalaya engages 3 workers as helpers 4 cooks and 2 waiters. Only three employees are given free meals.

Black-Smith Shop

62. About 6 blacksmith shops are situated in Lohar ali. Among them only one is interviewed during the survey. Since the shop is located within the premises, (residence-cum-shop) there is no particular name as such. The shop owner carry this ancestral work with the help of his family members. The shop is built with bricks & mud with corrugated sheets for the roof and floor is made of earth. In this shop different items connected to agricultural purposes are manufactured. They are also making household utensils, rims of bullock carts & weeding hucks etc. His daily earning is about Rs. 25/-. Electrical connection is provided to the shop. A wooden bench is the only piece of furniture in the shop.

Garde Shoe Mart

63. Shri K.A. Garde from backward class started the shop in 1962 in municipal shed. He shifted it to the present new building in 1972. The present building owned by him is built by bricks and cement with slab of cement concrete and floor of shahabad tiles. The shopkeeper looks after the shop with the help of family members. Leather shoes are purchased from different reputed concerns. The shopkeeper had obtained loan from Bank of Hyderabad.

Cooking Oil Shop

64. Three establishments are extracting cooking oil from Kardai and selling the same. Two of them continue to crush Kardai and sell on retail basis, while the third makes bulk purchase on wholesale basis at Aurangabad and sell at Paithan on retail basis. Groundnut is not available in large quantities, and hence groundnut oil is not manufactured anywhere at Paithan.

Machinery and Fertilizer Shop

65. Electric pumps, oil engines, spare parts for such machines, fertilizers, pipes etc. are in good demands since last few years and the demand is likely to go up in the coming years as more number of farmers are likely to be attracted by improved methods of agriculture. Fertilizers (Urea, super phospate, potash) insecticides, electric pumps, oil engines and spare parts are sold here.

Industry

66. Industrially Paithan is not a well advanced town in the District. There are no large scale industries run in the town. However, medium size industries such as 8 saw mills and 2 ice factories are functioning in Paithan town.

67. Maharashtra Industrial Development Corporation area is 10 km. away from Paithan town. Nath Sugar Factory, M/s. Jain Spinners, Nath Paper Mill are situated near this area.

68. 23 Medium scale industries are also doing progressive work in Maharashtra Industrial Development Corporation area. But there is no regular frequency of transport like bus from Paithan to this area. Ancilliary industries such as tailoring, repairing and servicing of motor vehicles, cycle, radio, retreading of tyres, goldsmithy, furniture, blacksmithy etc. also influence the economic life of Paithan.

Ice factory

69. The Ice candy factory was started in 1971 at Paithan in rented premises admeasuring 1200 sq. ft. carpet area. The rent is paid at Rs. 75/- per month. The proprietor changed the partner and also changed the name of the factory in 1973. The factory produces ice candies for four months in a year from March to June. The daily production is to the tune of Rs. 500/-. The daily consumption of raw material is 5 litres of milk, 250 gm. saccharin, 2 kg. sugar, scents worth Rs. 15/-, salt one quintal and colour worth Rs. 6/-. The total cost of material used daily, is Rs. 130/- excluding the electricity charges. All the product is sold on wholesale basis at a profit margin of 25 per cent. The factory employs 3 male workers.

Maulana Bakery

70. The bakery was established in 1962, in Sadat locality at Paithan. The building in which the bakery is located is owned by shopkeeper himself. 3 members of the family assist him in making and selling products. The shopkeeper belongs to Paithan proper. The entire finance is managed by shopkeeper himself.

Live stock

71. The town has not shown much improvement in animal wealth. According to the livestock census 1982, the total livestock in the town is as follows :

Bullock	928	Sheep	146
Cows	1770	Goat	1162
Buffaloes	129	Pigs	326

72. Most of the goats are found in Dhangar households. There is grazing land around the town and nearby villages. There is no problem of disposal of milk. There is a great demand for milk for local consumption. The cattle owners supply the milk to hotel and restaurants directly.

Markets

73. There are 3 markets in Paithan town viz., Weekly market, vegetable market, fish and mutton market. Paithan being a tahsil, historical, cultural and trading centre, people from nearby villages visit the town and purchase day to day requirements.

Weekly Market

74. There is a weekly market place called Yatra Maidan. It is very near to S.T. stand and Ekanath Maharaj's Samadhi Mandir. Friday is a weekly market day. Persons from nearby villages come to

Paithan to purchase and sell different types of vegetables, cereals and pulses, like Jowar, Bajra, Maize, Mung, Kardai, Sesamum, Turmeric, different types of fruits, poultry and eatable articles.

Vegetable Market

75. There is one vegetable market in the town. The area acquired by this market is about 46 sq. metres. It is situated in Mondha road locality. There are 32 shops in this market. Green vegetables, tomatoes, potatoes, chillies, onions etc., are available here. Vegetables are also sold by the hawkers on the streets.

Fish and Mutton Market

76. There is one constructed fish and mutton market in the town. It's area is 40 sq. metres. Baloo, Murrel, Koli, Tam, Rahov, Maroof Singhi, Baam, Kanwa, Kolus, Potiac, Zinga etc., are sold in this market. Goat mutton is available in the market.

Fairs

Parvani

77. Ganga Poojan festival is celebrated on Ashwini Pournima. Women go on the banks of Godavari river in the evening and worship Godavari river. Thousands of sweet oil lamps are offered to the river Godavari.

Eknath Shasti

78. The fair is held from Phalguna Vad. 2 to Vad. 8 corresponding to the calander month of March, and lasts for seven days. The fifth day or Phalguna Vad. 6 is supposed to be the most important day of the fair, being the day of departure of the great saint from this world.

79. The people from all over Maharashtra attend the fair. They generally belong to the 'Varkari' sect and are devotees of God Vithal of Pandharpur. Many saints belonging to the sect come on foot in procession, along with their followers.

80. The total congregation at the fair is estimated to be two lakhs. Pilgrims are housed in various mathas specially constructed for pilgrims. There are about nine 'mathas' which can accommodate about thirty thousand pilgrims. Many pilgrims also stay with local families known to them and the rest camp on the bank of the river.

81. Besides the annual fair Phalguna Vad. 2 to 8 there are monthly congregations on Ekadashis (11th day) in every bright half of the lunar month when the devotees come in 'dindi' processions and Bhajans. Ekadashis falling on Ashadha Shud 11, Kartika Shud 11 and Magha Shud 11 are more pious and pilgrims ranging from 8,000 to 30,000 gather on those days.

82. Many stalls are open on the occasion which sell clothing, household utensils, stationery articles, musical instruments, images and idols of various Gods, sweetmeats etc. The fair is, however, famous for the sale of bullock carts, tangas and their spare parts. These are generally brought for sale from Jalgaon and Dhule districts.

Financial Institutions

Banks

83. There are 5 banks in Paithan town, viz., Bank of Maharashtra, State Bank of India, District Central Co-operative Bank, Maharashtra State Co-operative Land Mortgage Bank and State Bank of Hyderabad.

84. Non-availability of adequate agricultural credit is one of the bottle-necks coming in the way of progressive cultivation. Most of the cultivators as observed in the field study could not invest the sums on time to meet with the required expenses. Agricultural finance is considered as the backbone for achieving good results in the field of agricultural production.

State Bank of Hyderabad

85. This bank is situated in the heart of the town. It is in the main Bazar area. Market area is very near to this Bank. It is very old bank in Paithan town. During the last 5 years the Bank has made considerable progress, as is evident from the number of accounts and the deposits. The bank also provides financial help to the agriculturists.

Bank of Maharashtra

86. This bank is located in Narala area in Maheshwari Complex of the town. It is far away from the main Bazar. This bank is doing good business during last 5 years and renders help to the cultivators for their needs i.e. for irrigation, purchase of bullock carts etc.

State Bank of India

87. This bank is situated near Shivaji statue in Bazar area. This bank is doing an active work in the town from the point of social service. The bank grants loans to the weaker sections to improve their business or to start new business.

District Central Co-operative Bank

88. The Aurangabad District Central Co-operative Bank is the Central financing agency for the district. One of the branches is situated in Paithan town in Chowk area. The bank has been working as a financing agency catering to the credit requirements of all the Primary Co-operative Societies to supply the cultivators their farm requirements on loan at reasonable rates.

Maharashtra State Co-operative Land Mortgage Bank

89. This bank is situated in Main Bazar area near S.T. bus stand. The benefits were primarily aimed at helping the Agriculturists by mortgaging the land for improvement and efficient cultivation.

90. These banks (excluding M.S. Co-op. land Mortgage Bank) accept deposits under various schemes such as Fixed, Savings, Current, Cummulative etc. The banks issue loans and advances for various purposes to merchants and industrialists and transact bills, hundis etc. The general particulars of banks in the town are as follows (IV-14).

STATEMENT IV-14

Particulars of Banks in Paithan town, 1985

(Rs. in '000)

Name of the Bank	Head Office	Year of establishment of the local branch	Area of operation	Particulars of deposits							
				Fixed deposit		Savings Bank Deposit		Current deposit		Other deposits	
				No. of accounts	Total amount deposited (Rs.)	No. of accounts	Total amount deposited (Rs.)	No. of accounts	Total amount deposited (Rs.)	No. of accounts	Total amounts deposited (Rs.)
State Bank of India . .	Bombay	1984	Paithan	1,351	5,138	4,510	4,125	109	449	..	..
Bank of Maharashtra .	Pune	1968	Paithan	1,445	6,261	6,301	3,509	137	172	30	1,807
State Bank of Hyderabad .	Hyderabad	1949	Paithan	1,024	5,384	5,377	3,416	218	2,050	..	..
District Central Co-operative Bank	Aurangabad	1979	Paithan	120	1,870	10,834	1,928	217	1,516	..	..

Money lender

91. There is only one money lender in the town. By profession he is a registered money lender. He belongs to Muslim Community and he is very co-operative. In the year 1985, the turn over of his business is rupees five thousand. He is very particular to submit his business transaction to the Assistant Registrar Co-operative Society, Govt. of Maharashtra.

Land Revenue/Land tax and other particulars

92. A considerable portion of the land in Paithan was owned by Brahmins followed by Muslims. They were actual lords of the whole soil, except some small parts appropriated to the support of religions and public utility. These communities used to let out their land for any purpose, by which they can earn the benefit. This practice had been in existance for decades together. However, after the dawn of independence Govt. took several steps in respect of land possession. This is more so especially after the formation of Maharashtra State in 1960.

93. The State Government has enacted a most progressive land acquisition and Municipal Act, 1965. According to this Act, every occupant of the land is eligible to purchase the ownership of rights by an amount payable to the landlord as purchase price. On transfer of ownership right, the other party has the liability of payment of land revenue to the state.

94. The land revenue was based on a complicated system of assessment for wet and dry lands and further classified according to the fertility of the soil. With the introduction of basic tax on all lands, this system of assessment of land revenue has disappeared. Now land revenue is collected at the rate of Rs. 2/- per acre irrespective of the quality of the land.

95. In addition to this the valuation of the property is to be ascertained by the Municipal Council, from time to time, by which the proportionate property tax is to be collected by this authority. In commercial and developed areas the property tax is substantially high. There is no tax for livestock by Municipality.



Petrol Pump



Utensil Shop



Paras Lodge with permit room



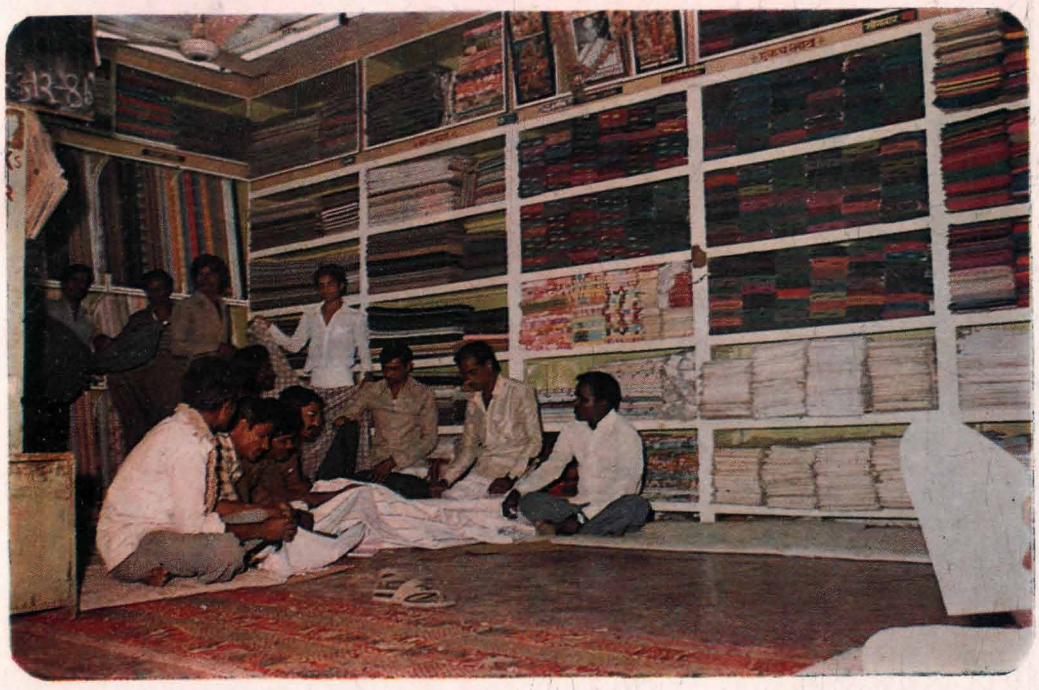
Hotel Park Way
A hotel for well-to-do persons



Gopal Tea Stall
The best Tea stall in Paithan



Wholesale shop for grain



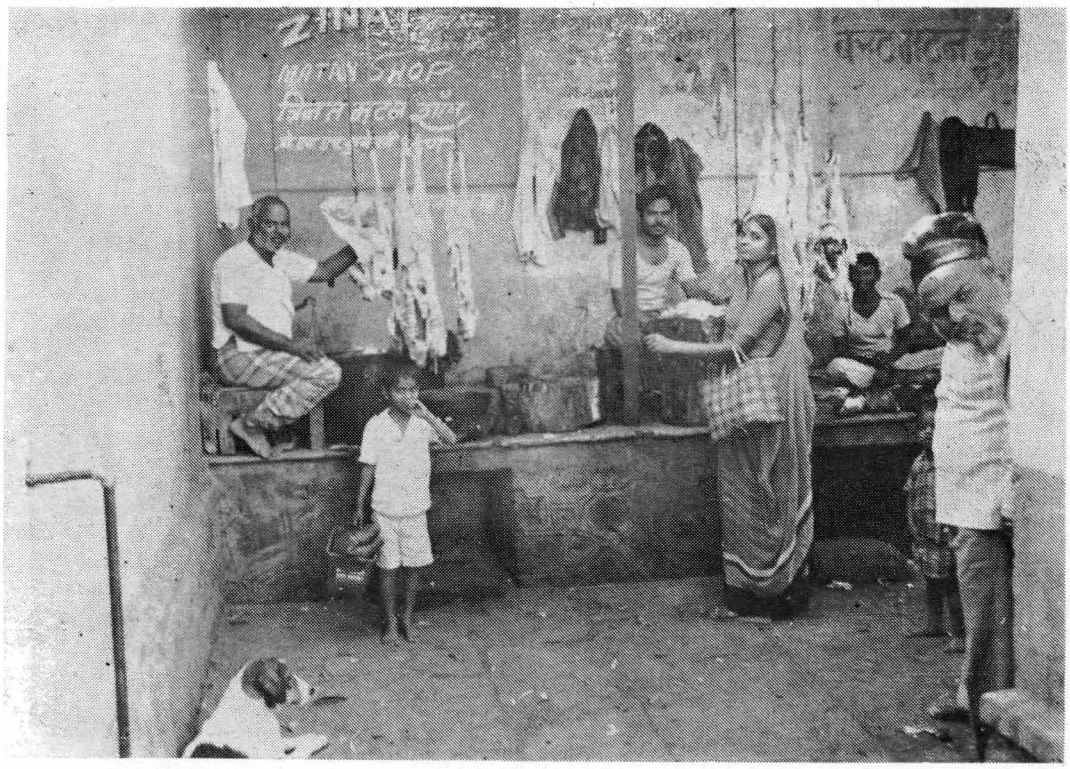
A Cloth Shop



Medical Store
A famous medical Store



Weekly Market View
Rural Urban Commercial linkage



Mutton Shop



Fish Shop

10(d)—340 RG India/ND/88

CHAPTER V

ETHNIC AND SELECTED SOCIO DEMOGRAPHIC CHARACTERISTICS OF THE POPULATION

1. According to the 1981 Census, Hindus, Muslims and Buddhists are the three major components of the population in the town and also in Aurangabad district. Hindus form the major component of the population in the town (70.41%) as well as in the district (74.05%). Muslims form the second largest community with 22.41 per cent whereas the Buddhists are only 5.09 per cent of the total town population. In the district as a whole the percentages of these religions are 15.97 and 7.89 respectively. The percentages of remaining religions are negligible. Though, the pattern of ethnic distribution in all the districts or towns of this State may not be the same but, in Paithan municipal town, the proportions of different religions follow a similar pattern as that of the Aurangabad district.

2. Nationalitywise, the town has no stock of person termed 'foreign'.

3. The 1981 Census distribution of population by religion in Paithan town is given in the following statement (V-1).

STATEMENT V-1

Distribution of Paithan town population by religion, 1981 Census

Religion	Persons	Percentage to total population of the town
Hindu	14,875	70·41
Muslim	4,734	22·41
Jain	313	1·48
Christian	118	0·56
Buddhist	1,076	5·09
Sikh	6	0·03
Religion not stated	4	0·02
TOTAL	21,126	100·00

4. While going through the above statement (V-1) and the discussion in the preceding para, it is noticed that the proportion of Hindu population is slightly higher in the district than that of the town but Muslim population is higher in the town, than that of district. Buddhists are less in proportion in the town, as compared to their district proportion.

Scheduled Caste/Scheduled Tribe

5. Scheduled Caste population as per 1981 Census in the town accounts for 6.71 per cent, whereas Scheduled Tribe population accounts for 0.89 percent of the total population of the town.

6. Distribution of the Scheduled Castes and Scheduled Tribes population in the town is given below (V-2).

STATEMENT V-2

Distribution of Scheduled Caste and Scheduled Tribe population by sex, 1981 Census

Name	Population			Percentage to total population
	Male	Female	Total	
Scheduled Caste	696	721	1,417	6·71
Scheduled Tribe	84	104	188	0·89

7. The growth rate of the Scheduled Caste population during the decade 1971-81 is 99.02 per cent and that of the Scheduled Tribe is 141.03 per cent. This substantial increase of Scheduled Caste and Scheduled Tribe population is due to removal of area restrictions for recognising certain castes and tribes in the state. These scheduled castes and scheduled tribes persons have been working as agricultural labourers, casual workers and coolies. Socio-economic conditions of both Scheduled Castes and Scheduled Tribes have considerably improved. But they are still educationally backward, the literacy rate of the scheduled castes in Paithan town according to 1981 Census is 4.13 per cent as against the scheduled caste urban literacy rate of the state is 4.74 per cent and that of the district is 3.62 per cent. The literacy rate of scheduled tribe (0.61%) is far behind from scheduled tribe urban literacy rate of state (2.03%). In view of their backwardness the Government has reserved a certain percentage of public appointments in Government service for members of both these communities. Various concessions given to them in the matter of education and employment in Government service, have already begun to show signs of improvement in their standards of living.

8. According to 1981 Census data, there are 8.37 per cent scheduled caste 'main workers' and 1.10 per cent scheduled tribe 'main workers' in the total 'main workers' population of Paithan.

9. The survey data, collected for this study, gives an insight into the caste structure of the town. According to our survey data, bulk of the town dwellers are Hindus, followed by Muslims and then Buddhists. Distribution of the population by religion, caste and tribe is given in the following statement (V-3).

STATEMENT V-3

Distribution of population by Religion, SC and ST (Survey data)

Religion, SC/ST	Persons	Percentage to total surveyed Population
All Hindus	1,055	76·84
Non SC/ST	756	55·06
Scheduled Caste	153	11·14
Scheduled Tribe	146	10·64
Muslim	252	18·35
Jain	8	0·58
Christian	19	1·38
Sikh	..	..
Buddhist	39	2·85
TOTAL	1,373	100·00

10. In the surveyed population there are 76.84 per cent Hindu (including SC and ST), 55.06 per-cent Hindu (excluding SC and ST), 18.35 per cent Muslim, 0.58 per cent Jain, 2.85 per cent Buddhist and 1.38 per cent Christian.

11. 1373 persons comprising 668 males and 705 females are covered under this study. A general idea of the relative strength of the major castes among the Hindu religion (excluding SC and ST) on the basis of schedules canvassed is given in the following statement (V-4).

STATEMENT V-4

Communitywise distribution of population (survey data)

Community	Persons	Percentage to total surveyed population
1. Maratha	294	21·41
2. Brahmin	98	7·14
3. Marwadi	97	7·06
4. Kahar	52	3·79
5. Dhangar	51	3·71
6. Mali	23	1·68
7. Rajput	22	1·60
8. Wani	15	1·09
9. Others (Gavali, Pardeshi, Sonar etc.	104	7·58
TOTAL	756	55·06

12. Among Hindus (excluding SC/ST), Maratha is the first largest community and represents 21.41 per cent of the total surveyed population. The second community in the numerical strength is Brahmins with 7.14 per cent and third Marwadi, who accounts for 7.06 per cent. Kahar community is 3.79 per cent, Dhangar 3.71 per cent, Mali 1.68 per cent, Rajput 1.60 per cent, and Wani 1.09 per cent. The remaining communities are negligible and they represent 7.58 per cent of the total surveyed population.

13. Paithan is a town, where people of all faiths and creeds live together in harmony. There are many castes among Hindus (other than SC/ST). The Marathas form the predominant caste among them in the town. Brahmins are the second largest group in the town. These two are the advanced communities among Hindus. Next to Brahmins, in numerical strength, are the Marwadi, Dhangar, Kahar communities. The living standard of these communities is high as compared to others.

14. Majority of the Muslims in the town belong to Sunni sect. Muslims, settled hundred of years back in several places of Marathwada region. Marathwada region was under the rule of Nizam (Hyderabad). It is especially at that time, that Muslims on large scale came to this area. Sadat Dargah, Maulana Dargah, Jumma Masjid are the special landmarks of the Muslim religion in Paithan.

15. Most of the Muslim women engaged in household duties. When Muslim women go outside, they strictly observe the custom of covering their whole body by wearing a particular dress known as 'pardah'. Muslim women are not allowed to mix-up with others, except with their close relatives according to their custom.

Mother tongue

16. The predominant language in Paithan is Marathi, which is also the state language of Maharashtra. The mother tongue of about 69 per cent of the total population is Marathi. The remaining population of the town speak Urdu, Hindi, Marwadi, Bhili etc. Persons whose mother tongue is not Marathi or Urdu are generally migrants from the other states. They migrated to the town on account of employment of the head of the household or other members of the household.

17. Mother tongue of the surveyed population is shown in the following statement (V-5).

STATEMENT V-5

Distribution of population by Mother tongue (survey data)

Mother tongue	No. of persons	Percentage
Marathi	947	68·97
Hindi	103	7·50
Urdu	153	11·14
Marwadi	79	5·76
Bhili	47	3·42
Others (Kannada, Telugu, Sindhi etc.)	44	3·21
TOTAL	1,373	100·00

18. Figures given in the above statement (V-5) are self explanatory. The multiplicity of mother tongues as given in the statement proves that Paithan has attracted the persons from various parts of the state and even from outside the state. Many of the persons know subsidiary languages too.

19. Apart from mother tongue an enquiry made for subsidiary language is reflected in the following statement (V-6).

STATEMENT V-6

Distribution of population by Mother-Tongue and subsidiary languages as related to Age and Sex

(Survey data)

Age and Sex		Number of speaker of mother tongue Marathi, who speak subsidiary language as			Speaker of Mother tongue Marwadi who speak subsidiary language as			Speaker of Mother tongue Bhili who speak subsidiary language as		Speaker of Mother tongue Urdu who speak subsidiary language as		Speaker of Mother tongue Hindi who speak subsidiary language as	
		Language 1	Language 2	Language 3	Language 1	Language 2	Language 3	Language 1	Language 2	Language 1	Language 2	Language 1	Language 2
		Hindi	English	Marwadi	Marathi	Hindi	English	Marathi	Hindi	Hindi	Marathi	Marathi	Urdu
0—4	Male	5	..	..	3	3	..	..	..	3	2	..	..
	Female	5	..	..	1	2	..	..	..	3	4	4	..
5—7	Male	6	2	..	..	1	..	4	..	2	3	4	1
	Female	4	1	..	..	1	..	3	..	4	4	4	1
8—10	Male	10	2	1	..	..	2	4	5	5	4	4	1
	Female	10	2	..	2	1	1	2	3	5	4	4	..
11—14	Male	80	25	3	1	9	3	10	6	5	3	4	1
	Female	60	14	1	2	5	3	7	5	7	6	2	..
15+	Male	75	25	3	14	9	4	5	11	41	30	26	3
	Female	70	15	2	15	5	3	2	5	40	34	26	1

20. Among subsidiary languages, Hindi is spoken largely by the people. Totally 511 persons among the sample population speak Hindi as subsidiary language. Most of them have Marathi as their mother tongue; Marathi is spoken as subsidiary language by 247 non-Marathi's persons, majority of them have Urdu as their mother tongue. Generally those who speak in Urdu can speak in Hindi and vice-versa. English is a subsidiary language spoken by 102 persons, majority of them have Marathi as their Mother tongue.

Houseless and Institutional Population

21. According to the Census concept, houseless population (or houseless households) includes persons who do not have fixed place for residence. Persons of these households are generally moving from place to place, camp at night on the streets, in gardens or in open places. Institutional households means the households of unrelated persons, such as boarding houses, messes, hostels, rescue homes, Jails, ashrams etc. A statement (V-7) showing houseless and institutional population according to 1981 census is given below.

STATEMENT V-7

Statement showing Houseless and Institutional Population, 1981 Census

Type of population	Households	Persons	Males	Females
Houseless population	21	69	34	35
Institutional population.	45	328	214	114

Disabled Population by Type of Disability

22. At the time of 1981 Census, information on disability was collected in a very limited form. The enquiry was restricted to three types of physically handicaps (i) totally blind; (ii) totally crippled and (iii) totally dumb. The enquiry was not made at the time of the actual census, but at the preliminary stage of houselisting operation for conducting the 1981 Census.

23. The following statement shows disabled population by type of disability in Paithan town (V-8).

STATEMENT V-8

Disabled population by type of disability in Paithan, 1981 Census

Name of town	Total no. of persons	Totally blind	Totally crippled	Totally Dumb
Paithan	16	6	10	..

24. From the above statement, it is noticed that 16 persons are handicapped in Paithan town. Of them 6 are totally blind and 10 are totally crippled.

Distribution of Population by Age, Sex and Marital Status

25. The population, according to age group, sex and marital status is not available at the town level in the 1981 Census tabulation design. However, the same has been obtained from the survey data. 1373 survey population consists of 668 males and 705 females. Distribution of population by sex, age and marital status is given in the following statement (V-9).

STATEMENT V-9

Distribution of population by age, sex and marital status (survey data)

Age group	Never married		Married		Widowed		Separated		Divorced		Unspecified		Total	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
0—4 .	93	110	..	..	..	..	..	..	..	..	..	..	93	110
5—9 .	81	82	..	..	..	..	..	..	..	..	..	..	81	82
10—14 .	70	85	..	1	..	..	..	..	..	..	..	..	70	86
15—19 .	56	42	2	23	..	1	..	..	..	..	..	..	58	66
20—24 .	36	6	29	50	..	1	..	1	..	..	..	..	65	58
25—29 .	10	..	40	61	..	1	1	1	..	1	..	..	51	64
30—34 .	2	..	58	46	..	2	..	..	..	..	..	..	60	48
35—49 .	1	1	113	86	2	9	..	2	..	..	..	..	116	98
50—59 .	..	..	37	28	3	19	..	..	..	..	..	..	40	47
60—69 .	..	..	16	13	6	16	..	1	..	..	..	..	22	30
70+ .	..	..	10	2	2	14	..	..	..	..	..	..	12	16
Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL .	349	326	305	310	13	63	1	5	..	1	..	..	668	705

26. It may be seen that among males 52.25 per cent are never married, 45.66 per cent are married and the remaining 2.09 per cent are widowed, divorced or separated. The corresponding figures among females are 46.24, 43.97 and 9.79 per cent respectively.

27. From the above statement (V-9), it may also be noted that there are few cases of child marriage even though such marriages are prohibited by law. There is one married female in the age-group of 10-14 and 2 married males and 23 married females are in the age-group of 15-19. Unmarried males and females are found in the age-groups up to 35-49. 1 male and 1 female of age-group 35-49 are still unmarried. About 23.55 per cent of the married females are in the age-group of 15-24, whereas only 10.16 per cent married males are in the same age-group.

28. The population of widowed, divorced or separated males is lower than that of females. According to survey population there are 63 widows as against 13 widowers. Likewise, separated or divorced females are 6 as against only one separated male. Among the females in the age-group of 35 years and above, there are as many as 58 widows. The high incidence of widowhood among females is partly attributed to the vast difference in the ages of husbands and wives and partly to higher longevity of the females. The difference in the ages of husbands and wives is greater among Muslims. The re-marriage of males after the death of their partner is much more common as compared to females, leading there by to lesser incidence of widowhood in males.

Literacy and Education

29. Maharashtra is comparatively better in literacy, as compared to other states of India. The percentage of literacy in the state is 47.18% as a whole but it is only 35.80% in Aurangabad district. The urban literacy rate of the state is 63.92 per cent, and the district urban literacy rate is only 55.48 per cent. As per 1981 Census, 10,829 literates are in the town as against 6,356 in 1971, the total literacy rate of the town is 51.26 per cent. Males among literates are predominant and account for 32.06 per cent of the total population and 63.08 per cent of the total male population. Female literates account for 19.19 per cent of the total population and 39.03 per cent of the total female population. The literacy rate of the town is less (51.26%) as compared to state urban (63.92%) and district urban (55.48%). Slow regional development and indifference towards schooling may be some of the reasons for low literacy rate in Marathwada region, as a whole. It is said that persons belonging to backward classes who could not afford to send their children to school and the social customs among the Muslims have been the prominent reasons for the low literacy rate in the town. However, the attitudes are now changing and therefore the literacy is consistently on the rise in this region as well as in the town.

30. For the last 20 years, there has been a rapid progress in the literacy rate of the state as well as of the district. Compulsory education in the primary classes, free education up to Primary, lump sum grants to the backward classes and free education to all the female children up to Secondary School Certificate level have improved the rate of literacy in the district urban as well as in the town under study.

31. In 1971, the percentage of literacy in the town was only 43.76 per cent. It went up to 51.26

per cent in 1981. Similarly, the male literacy increased from 56.65 in 1971 to 63.08 per cent and female literacy from 29.23 in 1971 to 39.03 per cent in 1981.

The statement (V-10) gives below shows the total number of literate and educated persons and percentage of literates by sex in the town.

STATEMENT V-10

Literate and Educated persons in Paithan town, Census 1971 and 1981

Year	Total Population			Literate & Educated			Percentage of literate educated persons to total population		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1971 . .	14,526	7,695	6,831	6,356	4,359	1,997	43·76	56·65	29·23
1981 . .	21,126	10,740	10,386	10,829	6,775	4,054	51·26	63·08	39·03

32. According to our Census convention children under five years of age are not considered as literate even though they are attending school or able to read or write a few words. Distribution of population according to age, sex and education for the survey data is given below (V-11).

STATEMENT V-11

Distribution of population by Age, sex and literacy in Paithan Town (survey data)

Age-group	Total Population			Males			Females		
	Total	Illiterate	Literate	Total	Illiterate	Literate	Total	Illiterate	Literate
All ages .	1,373	572	801	668	216	452	705	356	349
	(100·00)	(41·66)	(58·34)	(100·00)	(32·34)	(67·66)	(100·00)	(50·50)	(49·50)
0—4 . .	203	203	..	93	93	..	110	110	..
	(100·00)	(100·00)	..	(100·00)	(100·00)	..	(100·00)	(100·00)	..
5—9 . .	163	28	135	81	12	69	82	16	66
	(100·00)	(17·18)	(82·82)	(100·00)	(14·81)	(85·19)	(100·00)	(19·51)	(80·49)
10—14 . .	156	21	135	70	5	65	86	16	70
	(100·00)	(13·46)	(86·54)	(100·00)	(7·14)	(92·86)	(100·00)	(18·60)	(81·40)
15—19 . .	124	21	103	58	7	51	66	14	52
	(100·00)	(16·94)	(83·06)	(100·00)	(12·07)	(87·93)	(100·00)	(21·21)	(78·79)
20—24 . .	123	36	87	65	14	51	58	22	36
	(100·00)	(29·27)	(70·73)	(100·00)	(21·54)	(78·46)	(100·00)	(37·93)	(62·07)
25—34 . .	223	77	146	111	21	90	112	56	56
	(100·00)	(34·53)	(65·47)	(100·00)	(18·92)	(81·08)	(100·00)	(50·00)	(50·00)
35—49 . .	214	88	126	116	31	85	98	57	41
	(100·00)	(41·12)	(58·88)	(100·00)	(26·72)	(73·28)	(100·00)	(58·16)	(41·84)
50+ . .	167	98	69	74	33	41	93	65	28
	(100·00)	(58·68)	(41·32)	(100·00)	(44·59)	(55·41)	(100·00)	(69·89)	(30·11)

33. Among the persons in the school going age-group of 5—14, 82.82 per cent in the age-group 5—9 and 86.54 per cent cent. in the age-group 10—14 are literates. In the age-group 5—9, the percentage of literacy is slightly lower than that of the age-group 10—14. The proportion of literacy rate among adults, especially among females over 35 years of age is far from satisfactory. The main reason is that 20 years ago the education for females was not considered essential. In all the age-groups, literacy rate among females is less than that of males. The disparity is less among children but widens with the rise in the age. Among males of above 35 years of age, 66.32 per cent are literates, whereas among females the literates form, only 36.13 per cent.

34. It is seen from the statement V-10 and V-11, that total literates of the town are 51.26 per cent in 1981 Census, whereas in the survey data it represents 58.34 per cent. As regards town's males literates, 63.08 per cent in 1981 Census and corresponding figures in survey data is found 67.66 per cent. Similarly female literates of the town as per 1981 census are 39.03 per cent whereas in survey data they are 49.50 per cent.

35. The distribution of population by educational level obtained during survey is given in the following statement (V-12).

STATEMENT V-12

Distribution of population by educational level (survey data)

Educational level	Persons	Percentage	Males	Percentage	Females	Percentage
1. Illiterates	572	41·66	216	32·34	356	50·50
2. Literates	801	58·34	452	67·66	349	49·50
(i) Literates without Educational level	195	24·34	103	22·79	92	26·36
(ii) Primary	216	26·97	105	23·23	111	31·81
(iii) Middle	162	20·22	85	18·80	77	22·06
(iv) Matric and Higher Secondary	172	21·47	110	24·34	62	17·76
(v) Non-Technical Diploma not equal to degree	1	0·13	..	..	1	0·29
(vi) Technical Diploma or Certificate equal to degree	1	0·13	1	0·22	..	..
(vii) Graduate degree other than technical degree	28	3·50	24	5·31	4	1·14
(viii) Post Graduate Degree other than Technical Degree	14	1·75	13	2·88	1	0·29
(ix) Engineering/Technology	..	..	..	..	..	..
(x) Medical Qualification	5	0·62	5	1·10	..	..
(xi) Agricultural Dairy & Veterinary qualification	..	..	..	..	..	..
(xii) Teaching Qualification	7	0·87	6	1·33	1	0·29
TOTAL (1+2)	1,373	100·00	668	100·00	705	100·00

36. From the statement (V-12) it is seen that, among the literates and educated about half the number of persons both among males (46.02%) and females (58.17%) have got only primary education or they are literate without educational level. It may, also, be noted that another 20.22 per cent persons have educational level of middle standard. Only 19.77 per cent females cross the educational level beyond matric and higher secondary, as compared to males (35.18%).

37. In this special study, we have worked out educational score by religion and for SC/ST by assigning educational score to each educational level of every person. The method is given below.

38. First the weightage or score is given to each educational level, zero score for illiterates, one for literate without educational level, two for primary and middle, three for matriculation and higher secondary, four for technical and non-technical diploma not equal to degree, five for graduates, technical degree and diploma equal to degree and post graduates degree and six for Ph.D. and equivalent degree. The cumulative score of all individual males and females has been divided by the respective total number of males and females, to obtain the average score per head for total males and females.

39. The religion and SC/ST wise educational score is given below (V-13)

40. It is seen from the (Statement V-13), that the educational score for Christian religion is the highest (1.84) whereas, the lowest score is for Scheduled Castes (0.69). The educational score of Hindu and Jain religions is the same (1.50), whereas Muslims followed them in so far as educational score is concerned (1.32).

STATEMENT V-13

Educational score by religion and SC/ST (survey data)

Religion	Total persons	Educational score
1. Hindu (excluding SC/ST)	756	1·50
2. Muslim	252	1·32
3. Jain	8	1·50
4. Christian	19	1·84
5. Buddhist	39	0·74
6. Scheduled Caste	153	0·69
7. Scheduled Tribe	146	0·86

Non-enrollment in school and discontinuation of study

41. The information regarding non-enrollment in school and discontinuation of study has been collected at the time of survey. An enquiry was also made about socio-economic background of these households for defaulting in enrolling their children in the school.

42. Out of 250 households covered for special study, 155 households have children in the school going age-group. 5—14. Among them, 10 households or 6.45 per cent of the total households in this age-group did not send any time, their children to school.

43. Out of the 155 households with children of school going age, 54 had only boys, 45 had only girls and 56 had both boys and girls. 3 out of 54 households with only boys of school going age, and 5 out of 45 households with only girls of school going age,

STATEMENT V-14

Statement showing Household defaulting in enrolling school going children (Survey data)

Religion	No. of house holds not having any child of school going age	Number of households havng children of school going age (5-14)			No. of house-holds with only male children of school going age and failing to send them to school	No. of house-holds with only male children of school going age and failing to send some of them to school	No. of house-holds with only female children of school going age and failing to send them to school	No. of house-holds with only female children of school going age and failing to send some of them to schoc'	Number of house holds having both male and female children of school going age and failing to send both to school	Number of house-holds with both male and female children of school going age and fai-ling to send male children only to school	Number of house holds with both male and female children of school going age and failing to send only some male children to school	No. of house-holds having both male and female children of school going age and faling to send only famale children to school	No. of households with both male and female children of school going age and failing to send only some female children to school	No.of households with both male and female children of school going age and failing to send some male and some female children to school
		Male only	Female only	Male and female both										
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Hindu :														
(i) Non SC/ST .	56	29	24	37	..	2	..	1	1	1	3	..	..	..
(ii) Scheduled Caste	15	4	7	3	..	..	3	..	..	..	..	..	..	..
(iii) Scheduled Tribe	10	8	8	3	2	1	1	..	1	..	..	..	..	1
2. Muslim . .	8	8	6	12	1	2	1	..	..	..	1	..	..	1
3. Buddist . .	4	4	..	..	..	2	..	..	..	..	..	..	..	..
4. Jain . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..
5. Christian .	1	..	..	1	..	..	..	..	..	..	..	..	..	..
TOTAL .	95	54	45	56	3	7	5	1	2	1	4	.	.	2

did not send their children to school. Similarly, out of 56 households with both boys and girls of school going age, 1 household kept back the boys, 4 households kept back the girls and 2 households kept back both boys and girls, from attending school. These instances show that generally there is less enthusiasm to send the female children to the schools.

44. The statement (V-14) shows the households defaulting in enrolling school going children.

45. Some of the terms used in this section are explained below :—

Children of age 5 and above but up to 14 are counted for school going age. If both male and female children of school going age are not enrolled in school, it is termed as default consistency. If all male children of school going age are enrolled in school but not female children, it is taken as default in-consistency by sex and if some male and female children are enrolled and not others, it is called as default in-consistency (unstructured).

46. In our surveyed population, there are 2 households with default consistency. Two households fall under default in-consistency (unstructured) in enrolling children in the school. The reasons recorded for non-enrollment are given in the next statement (V-15). Out of 155 households which had the children of school going age, 25 households were noted to be defaulters in sending all or some of their children to school.

STATEMENT V-15

Classification of households by reason for non-enrollment (survey data)

	Reason for non-enrollment	No. of households
1.	Poor conditions or financial difficulty. . .	11
2.	Lack of interest of parents or negligence of parents	13
3.	Lack of interest of children	1

47. From the above, it may be seen that 11 households could not afford to send their children to school due to compulsions of economic hardships. 13 households could not send their children to school because of lack of interest of parents in education and only 1 household could not send children due to lack of interest of children.

48. The background of the heads of the households defaulting in enrolling children in schools is given below (V-16).

49. According to our survey data, altogether 7 children, consisting of 4 boys and 3 girls discontinued their studies. Of the seven children, 5 discontinued in below primary classes due to adverse economic conditions.

STATEMENT V-16

Classification of households by occupation of the head of the households (survey data)

	Occupation	No. of households
1.	Un-skilled worker	10
2.	Skilled worker	4
3.	Low profession	2
4.	Small businessmen	2
5.	Medium businessmen	3
6.	Cultivator	2
7.	Non-worker	2
	TOTAL	25

50. The parents of children who discontinued the studies of their children were uneducated or educated upto low standards. Many of them were engaged as un-skilled labourers or casual labourers etc., who have no fixed income and their livelihood depended upon the availability of work.

The average age at marriage

51. Almost all the marriages are arranged by the parents in the town. The data collected from the sample households, covered under this study, reveals that early marriage is common, especially among Hindus and Muslims of the town.

52. Out of 307 married Hindu (including SC/ST) women, 224 (72.96%) got married when they were below the age of 19. But among Muslims, this percentage is comparatively high. Among Hindu communities, early marriages are practised by Kahar, Scheduled Castes and Scheduled Tribes. The most favoured age for female marriage is found to be 14 to 19 years amongst Hindus and Muslims both. The age at first marriage for 72.96 per cent of the total Hindu married women and 77.78 per cent of the total Muslim married women is between 14 to 19 years. 16.89 per cent of the total married women who belong to the age-group of 55 years and above got married when their ages were below 15. At the same time, only 14.51 per cent of the total married women who belong to the age-group 14-24 got married before the attainment of 15 or 16 years of age. Therefore, it appears that the age at marriage has slightly advanced in recent years. It is also, observed that the age at marriage depends upon economic and social status of the household; age at marriage is low in poor families.

53. Following statement (V-17) gives the details regarding age at marriage as related to educational level.

54. Above statement (V-17) indicates that most of the literates, whose educational level is matriculation got married within the ages of 14-19 and 20-24. Of the 32 matriculate females, 23 got married within the age of 14 to 19 and 8 females within the age of 20 to 24 and remaining 1 got married when she was

STATEMENT V-17

Age at marriage as related to educational level (survey data)

Educational level	Below 14		14—19		20—24		25—29		30—34		35—39		40—44		45 +	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Illiterate	..	10	27	185	52	20	3	4	..	..	1	..	..	..	1	..
Literate without educational level	..	2	5	17	9	4	6	..	1	..	..	..	..	..	..	..
Primary	..	3	11	34	25	12	16	1	2	..	1	..	..	..	..	..
Middle	..	4	8	29	30	10	4	1	1	..	..	..	..	..	..	..
Matric	..	..	10	23	40	8	11	1	2	..	1	..	..	..	..	..
Higher secondary	..	..	..	2	5	..	2	..	..	..	..	..	..	..	..	..
Non-technical	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Technical Diploma	..	..	..	2	2	..	2	..	..	..	..	..	..	..	..	..
Graduate	..	..	..	..	7	2	12	4	3	..	..	..	..	..	..	..
Post Graduate	..	..	..	..	5	..	1	..	..	..	..	..	..	..	..	..
Medical	..	..	..	1	1	..	5	..	..	..	..	..	..	..	..	..
Teaching	..	..	..	..	..	..	4	..	2	..	..	..	..	..	..	..
TOTAL	..	19	61	293	177	56	66	11	11	..	3	..	..	..	1	..

between 25 to 29 years old. Of the 7 graduates females, 1 got married within the age of 14 to 19, 2 married when they were between 20-24 and remaining 4 when they were between 25-29 years old. Thus, although lower level of education i.e., upto matriculation, may not have much impact on the age at marriage, the higher level education i.e., matriculation and above, does have a visible effect in advancement of the average age at marriage.

55. On the whole, it is, however, noted that irrespective of the educational standard of the unmarried females, their parents are keen to get them married as early as possible, because they are afraid that their daughters may not get too late to get a good match. In general, daughter's early marriage is deemed the first and foremost duty and anxiety of Indian parents. They feel that the belated marriage of a girl may not bring an ignominy to the family. Another factor leading to early marriage is the kind wishes of the parents, that they got married their children, male or female so that the couple may have children and they are called grand mother and grand father before they die.

56. Distribution of married women by educational level and age at marriage is given in the following statement (V-18).

STATEMENT V-18

Distribution of married women by education and age at marriage (survey data)

Age at marriage	Total married women	Illiterate	Literate up to matriculation	Matriculation and above	Graduates and above	Percentage to total married women			
						Illiterate	Literate up to matriculation	Matriculation and above	Graduate and above
All ages	379	219	117	36	7	57·78	30·87	9·50	1·85
Below 14	19	10	9	..	..	52·63	47·37	..	..
14—19	293	185	80	27	1	63·14	27·30	9·22	0·34
20—24	56	20	26	8	2	35·71	46·43	14·29	3·57
25—29	11	4	2	1	4	36·36	18·18	9·10	36·36
30 + ...	..	..	..	..	..	..	..	..	..

Inter religion, inter caste marriages and remarriages of the divorced and widowed persons

57. No case of inter religion or inter caste marriage was noticed at the time of survey. However, remarriage of widows within the castes and tribes is practiced. Among Hindus, excepting Brahmins and Marathas, widow remarriage is allowed. Among Muslims and Christians too, widow remarriage is allowed by law and custom and same is quite common in practice among them.

58. As per survey data there are 14 males and 69 females are widowers/widows in the sample households. Of them only 2 males and 1 females have remarried. The details regarding the religion, community and age-group for the above 3 cases of remarriages are shown in the statement (V-19).

59. For these cases age at remarriages of 2 males in age group 25-34 and 1 female in age group below 25 when they became widow/widower.

Correlates of age at marriage

60. The statement (V-20) gives the details of age at marriage as related to present age by sex.

61. It is seen from the statement (V-20) that, out of total married persons, 27 males and 75 females are got married, attaining their present age between 14-24 years. There are 104 males in the present age-group 25-34, of them 18 are not married when they were in the age-group 14-19 years, 57 got married between the age of 20-24 years. 27 are married at the age of 25-29 years and only 2 males are married at the age of 30-34 years. Similarly, 114 females in the present age-group 25-34 years, 5 are married when they were below 14 years of age, 70 got married in the age-group 14-19 years, 35 got married in the age-group 20-24 years and only 4 got married in the age between 25-29 years. It is clearly noticed that, not a single female in any present age-group got married after the age of 30 years.

STATEMENT V-19

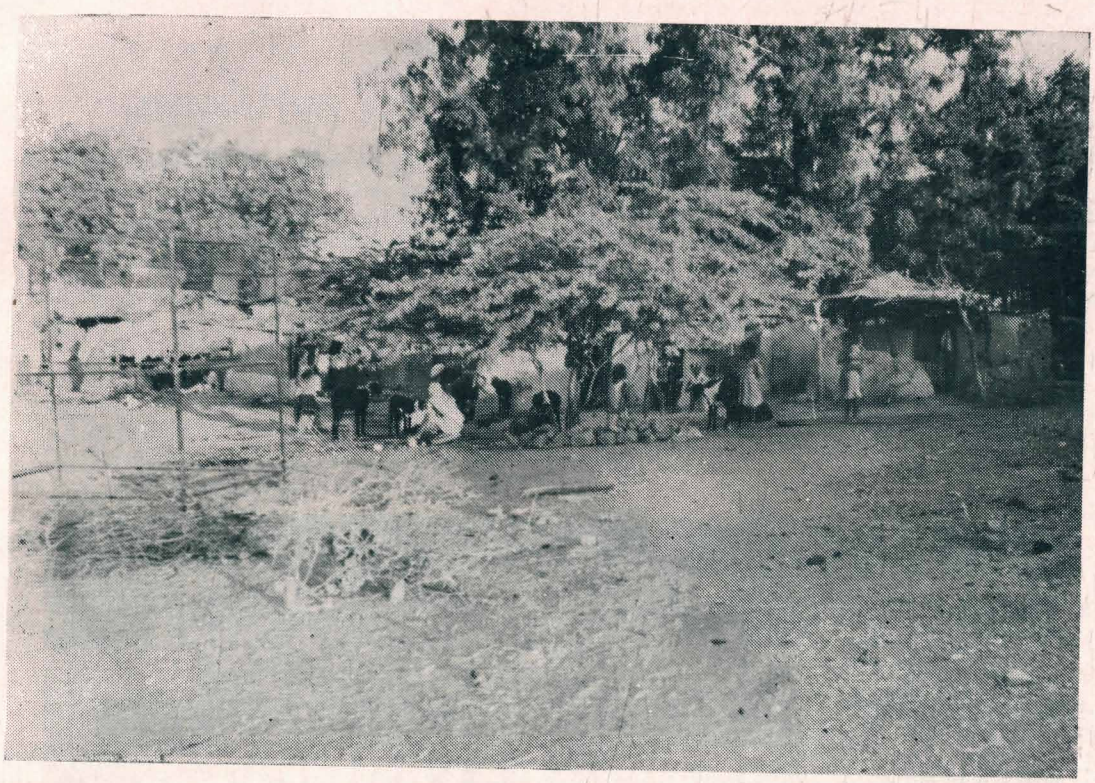
Widow/widower remarriage by age of becoming widow/widower and community (Survay data)

Community/ Religion	Male			Female		
	Below 25	25—34	35+	Below 25	25—34	35+
1. Lohar (Hindu) .	..	..	..	1	..	..
2. Bharudi (Hindu) .	..	1	..	..	..	..
3. Muslim (Muslim)	..	1	..	..	..	..

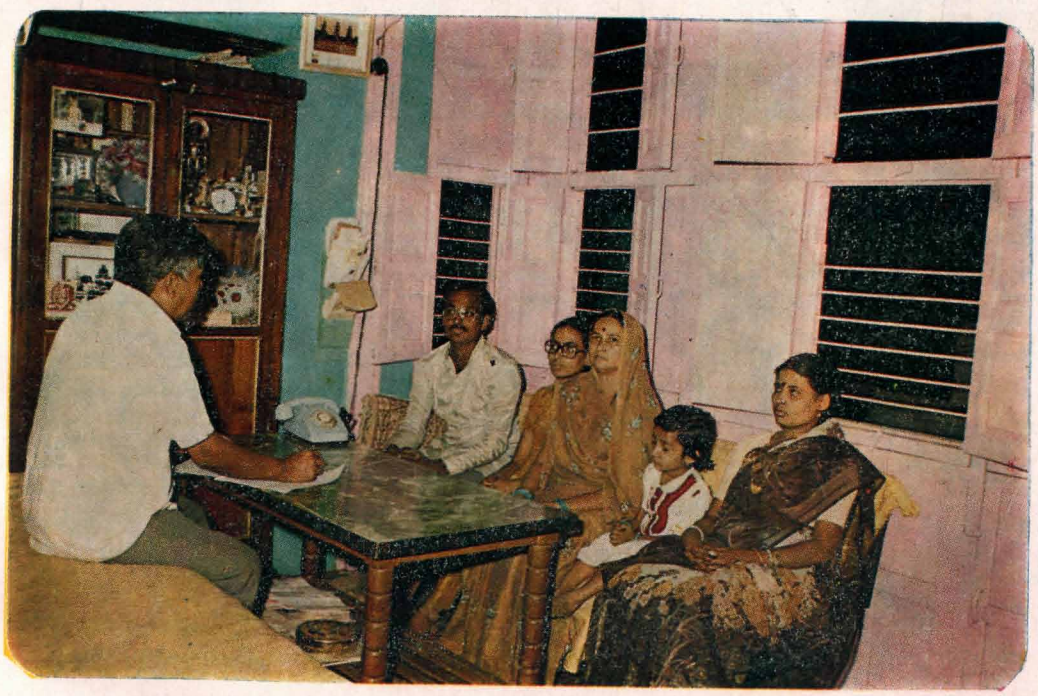
STATEMENT V-20

Age at Marriage as related to sex and Present age (survey data)

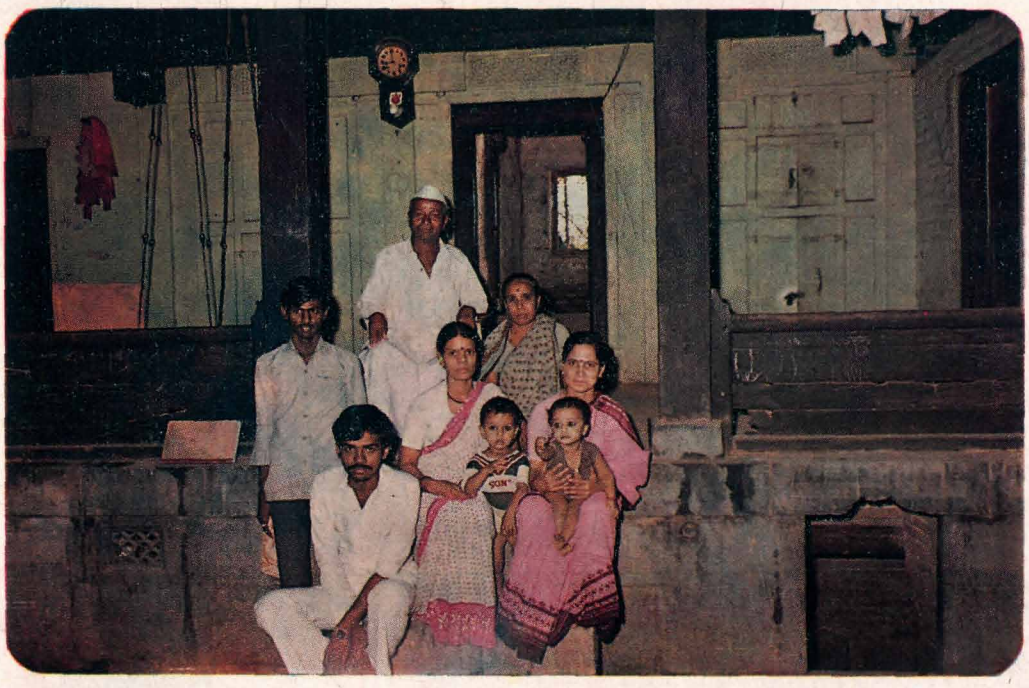
Present Age		Age at marriage							
		Below-14	14—19	20—24	25—29	30—34	35—39	40—44	45+
Below 14									
	Male	..	..	..	..	..	..	..	..
	Female	1	..	..	..	..	..	..	..
14—24									
	Male	..	11	16	..	..	..	..	..
	Female	1	70	4	..	..	..	..	..
25—34									
	Male	..	18	57	27	2	..	..	..
	Female	5	70	35	4	..	..	..	..
35—44									
	Male	..	10	47	18	7	..	..	..
	Female	1	60	10	5	..	..	..	..
45—54									
	Male	..	7	28	14	2	1	..	..
	Female	3	37	4	1	..	..	..	..
55+									
	Male	..	15	29	7	..	2	..	1
	Female	8	56	3	1	..	..	..	..
TOTAL :									
	Male	..	61	177	66	11	3	..	1
	Female	19	293	56	11	..	..	..	..



Schedule Tribe Family



A Rich Marwadi Family



Middle Class Brahmin Family

CHAPTER VI

MIGRATION AND SETTLEMENT OF FAMILIES

1. Migration occupies distinct place in the study of the problems of rapid Urbanisation. It is generally accepted that the rate of Urbanisation is more or less equal to the rate of net migration to the town. Though the migration involves the movement of population both into and out of particular place this study covers only such families which have come from outside the town and are at present living in the town. Of the 250 sample households studied for this survey, 142 (56.80%) households have been migrated to the town. Among them 90 households have come from the same district and 47 households from other districts of the state, 4 households have come from other states and only 1 household has come from other country. The broad category of places of migrants, the distances of the places of origin of the households from where migration took place, time of migration, nature of migration, causes of migration, possession of property of the migrants and their social bonds with their relations at their places of origin are dealt with in this chapter.

2. Paithan, being an important centre of religion with famous historical background and the presence of important temples in the town, might have attracted Brahmins from other parts of the state to settle down in the town. Similarly the small scale industries in and around Paithan town, providing employment opportunities, might have also attracted migrants to the town. In addition to this, Rajputs, Pardeshis, Marwadis and Muslims migrated to the town for business, service and for working in the industrial and commercial establishments and settled down in the town.

3. According to census definition, when a place of birth of a person is not the same as a place of enumeration, the person is considered as migrant. In the same way, when the place of last residence is not the place of enumeration, the individual has moved from his previous residence and so has to be treated as migrant. But the information of migrants according to 1981 Census, with place of birth and last residence of the persons is not available at town level. However, we will study this aspect on the basis of the survey data. In our special study, we have covered 1373 persons in 250 households. Out of these 1373 persons, 600 persons are born outside the town. These migrants are classified on the basis of place of birth. These males and females born in places outside the town are classified by sex and by rural and urban areas.

Number of Males and Females born within and places outside the town

4. Conclusion can be drawn from the migration data based on place of birth. Migrants classified on the basis of place of birth, sex and by rural and urban areas are shown in the statement (VI-1).

5. It may also be seen that the birth place of majority of the migrants is found to be in rural areas. The number of persons migrated from rural areas is 441 as against 159 migrants from urban areas. Persons born in rural areas and migrated to the town from within the district (283) are, substantially, more than the persons migrated from other districts of the state (146). While 283 persons are rural migrants from within the district, only 35 persons are from the urban areas of the district. On the other hand, the urban migrants from other districts and other states are 124 as against 156 rural migrants from those districts and states.

Migrants classified by place of last residence

6. Distribution of persons, according to last residence within and outside the town by rural and urban areas, is given in he statement (VI-2).

STATEMENT VI-1

Number of persons born within and outside the town by Rural and Urban areas (survey data)

Migration status as per place of birth	Persons		Males		Females	
	Rural	Urban	Rural	Urban	Rural	Urban
A. Non-migrant (Born in the town) . . .	..	773	..	419	..	354
B. Migrant						
(i) Born outside the town in the district . .	283	35	129	12	154	23
(ii) Born within the state in other districts .	146	117	59	42	87	75
(iii) Born in other states	10	7	4	2	6	5
(iv) Born in other country	2	..	1	..	1	..
Total migrants	441	159	193	56	248	103
GRAND TOTAL . . .	441	932	193	475	248	457

STATEMENT VI-2

Persons according to place of last residence within and outside the town by rural and urban areas (Survey data)

Migration status as per place of last residence	Persons		Males		Females	
	Rural	Urban	Rural	Urban	Rural	Urban
A. Non-migrant (Born in the town) . . .	..	715	..	327	..	388
B. Migrant :						
(i) Last residence outside the town but in the district	368	70	201	28	167	42
(ii) Last residence outside the district but within the state	106	100	59	44	47	56
(iii) Last residence in other state . . .	9	4	5	3	4	1
(iv) Last residence in other country . .	1	..	1	..	..	..
TOTAL . . .	484	889	266	402	218	487

7. It may be seen that the last residence of majority of the migrants is found to be in rural areas. The number of persons migrated from rural areas are 484 as against 174 migrants from urban areas. The persons, whose last residence is in rural areas and migrated to the town from within the district, are more than the persons migrated from other districts of the State. As against 368 migrants from rural areas of the Aurangabad district those migrated from rural areas of other districts number only 106. It has also been observed that there has been no appreciable migration from other states.

Migrants by Sex, Broad Age Groups, Educational levels and in case of workers by occupational divisions

8. The distribution of migrant population in the town by sex and broad age-groups is shown in the following statement (VI-3).

STATEMENT VI-3

Distribution of migrant population by sex and broad age-groups (Survey data)

Sex	All Ages	Age—group		
		0—14	15—59	60 +
Male	326	103	200	23
Female	332	110	192	30
Total	658	213	392	53

9. The above statement shows that 32.37 per cent persons have migrated in 0-14 age group, whereas 59.57 per cent persons in 15-59 age-group and 8.06 per cent in 60 and above age-group.

10. Secondly, it may be seen from the previous discussion that the sex disparity is lower among the inmigrants than that of the migrants as may be seen from statement (VI-3).

Literacy and Education and Occupational Classification of the migrants

11. Having studied the migrants based on their place of origin, last residence and duration of stay in the town, it would be interesting to know their educational levels and the part played by them in the economic activity of the town. The literacy rate among migrants is higher (66.57%) than the literacy rate of the town as a whole (51.26%). There is a large disparity between the rate of literacy of the migrant male and female workers. Migrants classified by literacy and occupational division are given in the statement (VI-4).

12. While 22.39 per cent of the male migrants are illiterate, this proportion among female migrants is 44.28 per cent. It is also noted that 15.66 per cent of the male workers and 82.50 per cent of female workers are illiterate. The percentage of illiteracy among female workers is very high. Most of the females are engaged in agricultural activity and, therefore, they do not require any educational qualification. Among the male workers, 61 are matriculate. The corresponding figure for female workers is 34. Among 43 graduate workers, 6 are females and all others are males. One graduate female and 13 graduate males are employed in professional, technical and other related fields. Nearly two-thirds of the migrants are non-workers and literacy among them is less than those found among the workers. 64.38 per cent of the non-working migrants are literates as against 71.36 per cent working migrants who are literates. Besides, it is interesting to note that female literates among migrant non-workers are more than their counterparts among workers. Further, among the non-workers, female literates without educational level, together with primary and middle levels, are more than the male literates.

Migrant classified by place of last residence and duration of stay

13. In the following statement (VI-5) we have taken into consideration the head of households last residence and his duration of stay in the town.

STATEMENT VI-4

Literacy and occupation of migrants (Survey data)

Educational level	Sex	Total	Occupational divisions of workers							
			0—1	2	3	4	5	6	7+8+9	Non-workers
Illiterate . . .	M	73	..	..	..	4	1	12	9	47
	F	147	..	..	..	..	1	30	2	114
Literate	M	54	..	..	..	1	1	3	1	48
	F	44	..	..	..	..	..	1	..	43
Primary	M	57	1	1	5	5	6	11	8	20
	F	54	..	..	..	..	..	1	1	52
Middle	M	42	1	..	2	8	1	3	6	21
	F	47	..	..	..	1	..	..	..	46
Matric	M	61	3	2	13	7	2	..	16	18
	F	34	2	..	..	..	..	..	..	32
Technical . . .	M	2	..	..	..	..	..	..	..	2
	F	..	..	..	..	..	..	..	..	..
Graduates and above .	M	37	13	1	11	4	..	2	2	4
	F	6	1	..	..	..	..	..	..	5
TOTAL . .		658	21	4	31	30	12	63	45	452

NOTE :—

0-1—Professional, technical and related workers.

2—Administratve, executive and managerial workers.

3—Clerical and related workers. 4—Sale workers. 5—Service workers

6—Farmers, fishermen, hunters, loggers and related workers.

7,8&9—Production and related workers, transport equipment operators and labourers.

STATEMENT VI-5

Distribution of migrated households as per duration of stay of head of household in the town (Survey data)

Duration of stay	Migrated from		
	Rural	Urban	Total
Less than 1 year . .	..	..	..
1— 5 years . . .	24	12	36
6—10 years . . .	23	7	30
11—20 years . . .	26	11	37
21+ years	29	10	39
TOTAL .	102	40	142

14. Out of 142 migrated households, 102 (71.83%) households migrated in Paithan town from various rural areas, whereas only 40 (28.17%) households migrated from urban areas. Above statement also indicate that migration to the town from rural areas is almost steady (varying from 23 to 29 households) during all the periods i.e. 1-5 years, 6-10 years, 11-20 years and 21+ years ago. Migration from urban areas to the town has been less as compared to the migration from rural areas, as may be seen from the above statement.

Workers and Non-workers classified by migration status on the basis of place of last residence

15. The distribution of workers and non-workers according to broad age-groups by migration status (place of last residence) is given in the statement (VI-6).

16. The study of migratory population suggests that both worker and non-worker migration to the town is heavy (59.57%) in the age-group 15-59. Almost all migrant workers are in the age-group 15-59, children in the age-group of 0-14 and aged people in the age-group of '60 and above' who are mostly non-workers and might have followed bread winners of the family. Very few workers in the age-group of '60 and above' have migrated to the town.

Migrant households by place and year of migration

17. Out of 250 households, 142 (56.80%) households are migrated from various places and 108 (43.20%) households are non-migrated households.

18. Of 142 migrated households about two-thirds are migrated from the same district, whereas a little less than one-third of the households are from the other districts and the remaining few are from the other states and countries as presented in the bar diagram.

STATEMENT VI-6

The distribution of population according to workers and non-workers by broad age-groups and migration status (Survey data)

Migration status	Age groups						All ages	
	0—14		15—59		60+			
	Workers	Non-workers	Workers	Non-workers	Workers	Non-workers	Workers	Non-workers
Migrant	..	213	195	197	11	42	206	452
Non-Migrant	5	304	185	193	11	17	201	514
TOTAL	5	517	380	390	22	59	407	966

19. In addition to this, the distribution of migrant households based on year of migration is shown in the following statement (IV-7) and depicted in bar diagram for visual inspection.

STATEMENT VI-7

Distribution of migrant households by year of migration (survey data)

Year of migration	No. of households	Percentage to total migrant households
Prior to 1966	33	23
1966—1970	20	14
1971—1975	27	19
1976— or later	62	44
Total migrant households	142	100

20. From the above statement and bar diagram, it is seen that the proportion of migrated households is substantially higher after 1975. This may be the result of rehabilitation of the households who were affected by Jayakwadi Project.

Family size of the migrant

21. Among the 142 migrant households to the town, 58.45 per cent households have two to five members, 31.69 per cent households have six to nine members, 4.93 per cent households have ten or more members and only 4.93 per cent households are single member households.

22. The bar diagram is self explanatory in respect of family size of the households of migrant population.

No. of members by migration status and place of birth of head of household

23. The statement (VI-8) showing composition of members of households by sex and age status (minor up to age 14 and adult 15 and above) and the distribution of those households by migration status and place of birth of head of household is given below :—

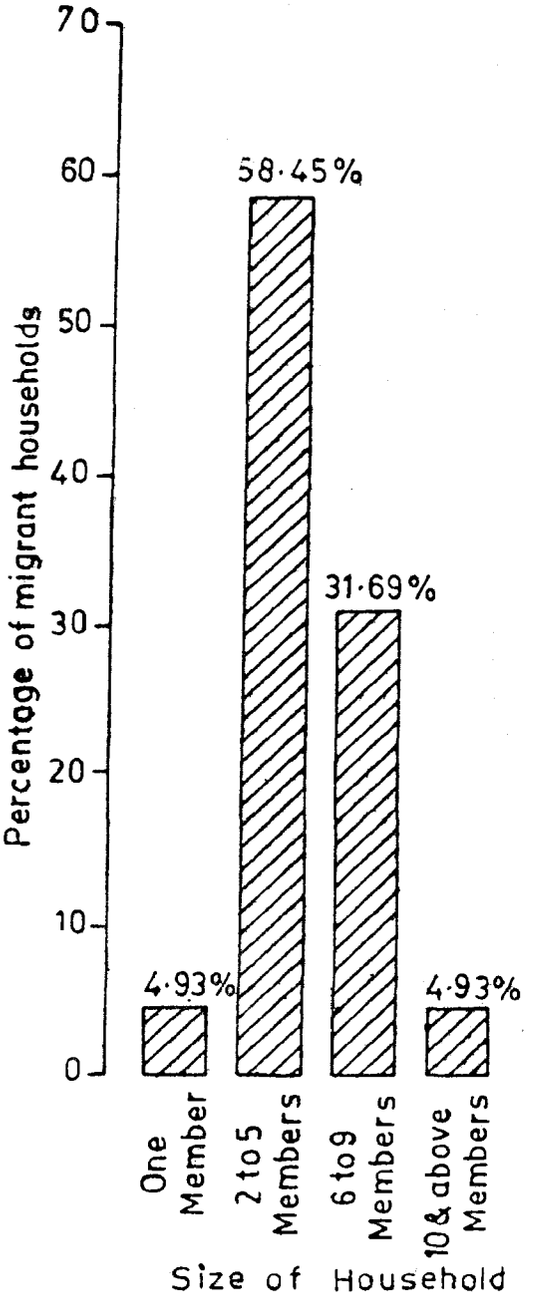
STATEMENT VI-8

Distribution of Households by migration status and place of birth of head of households and composition by sex and age status of members (minor up to age 14, adult 15 and above) (Survey data)

Migration status and place of birth of the head of household		Number of households where composition by sex and age of member is					
		Adult male and female and minor male/ female	Adult male and female	Adult males only	Adult females only	Adult male and minor male and or female	Adult female and minor male and/or female
A. Non-migrant (Born in the town)		82	23	..	2	..	1
B. Migrant : —							
(i) Born outside the town in the district.	R	60	17	3	1		1
	U	1	..	..	..	..	..
(ii) Born within the state but outside the district							
(a) Adjacent district Ahmadnagar	R	12	3	..	1	..	..
	U	2	..	..	..	..	..
(b) Far away districts (i.e. other districts of the state)	R	16	3	1	..	..	..
	U	11	3	2	..	..	1
(iii) Born in other states	R	1	1	..	..	..	..
	U	1	..	..	..	..	..
(iv) Born in other country	R	1	..	..	..	..	..
	U	..	..	..	..	..	..
TOTAL		187	50	6	4	..	3

MIGRANT HOUSEHOLDS BY FAMILY SIZE

(Based on 250 households)



24. From the above statement (VI-8) it is observed that, out of 142 migrant households, 105 households are having adult male and female and minor male and female, 27 households consists of adult male and female, 6 households are having adult males and 2 households are having females only, remaining 2 households are having adult female with minor male and female. It is understood that majority of the households moved into the town with the head of the household.

Households by longest stay of any member

25. As regards the duration of stay of any member of the migrated household from rural areas who stayed longest in the present residence, it is seen that there are 29 (28.43%) households who migrated to the town 21 years ago, 26 (22.49%) settled over a period of 11-20 years, 23 (22.55%) between 6 to 10 years and 24 (23.53%) between 1 to 5 years. No migrant household has settled down very recently.

Migrant by place of last residence as related to place of birth

26. It may be seen from statement VI-9 that out of 1373 persons covered by the survey, 158 persons have their last residence different from their place of birth and they include 58 persons born in the town but migrated to other places and came back to Paithan. As regards the last residence of the surveyed persons, 773 have been residing in the same town itself and the remaining 600 had their last residence out-side the town. Among these 600 migrants, 318 persons have migrated from the same district which include 45 persons who moved to other places before coming to Paithan. Similarly, among 263 migrants who migrated from other districts, 210 migrated to the town directly from the place of birth and others have migrated from places other than birth places. Out of 17 persons who migrated from other States, two have moved elsewhere before migrating to Paithan and others have migrated directly from their birth places. Two persons hailing from other countries, directly come to Paithan from their birth places. Details are furnished in the following statement (VI-9).

STATEMENT VI-9

Place of last residence as related to place of birth (Survey data)

Place of birth	Total			Last residence			
				Same place of brith		Different from place of birth	
	Persons	Males	Females	Males	Females	Males	Females
Same place (Paithan town) . . .	773	419	354	390	325	29	29
Same district	318	141	177	122	151	19	26
Other districts of the State . . .	263	101	162	75	135	26	27
Other States	17	6	11	5	10	1	1
Other countries	2	1	1	1	1	..	..
TOTAL .	1,373	668	705	593	622	75	83

Place of Birth/last residence of the head of households as related to Country/State/District to which belongs

27. In majority of the cases, the place of last residence is the birth place itself. However, in some other cases last residence is not necessarily place of birth. This is evident from the statement (VI-10) given below.

STATEMENT VI-10

Distribution of households by district/state/country to which head of household belongs (Survey data)

Number of households where head of household belongs to				
Same town	Same district	Same State	Other State	Other Country
113	80	52	4	1

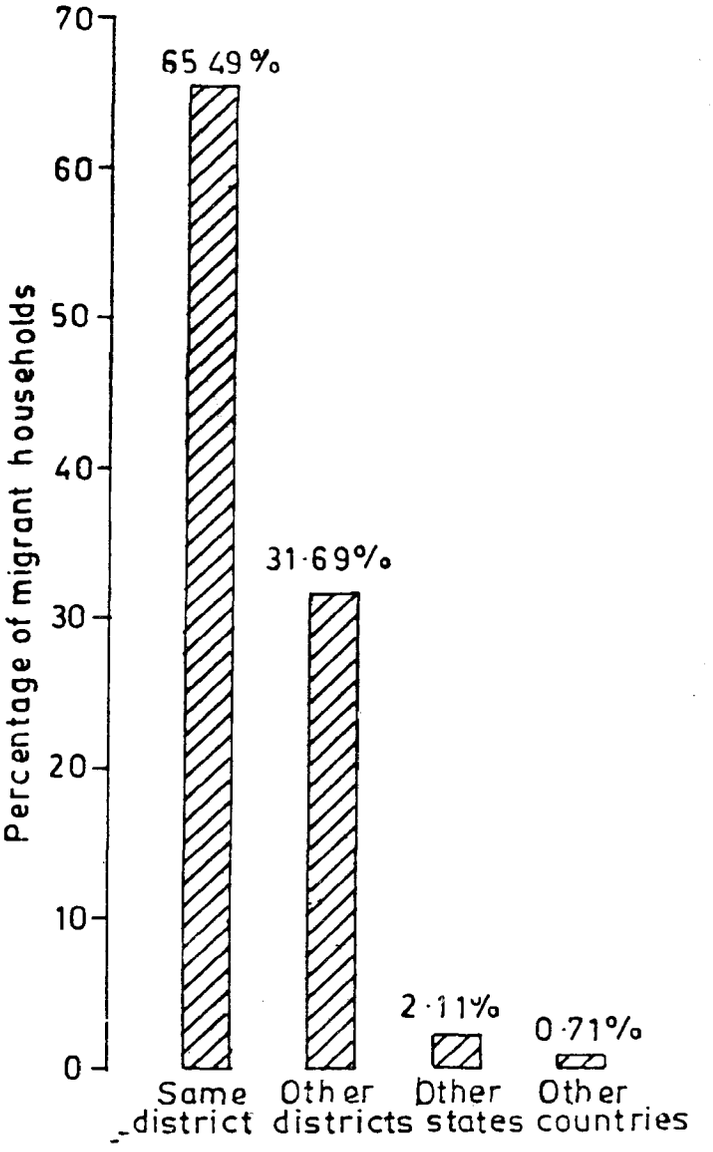
28. Out of 250 surveyed households 113 (45.20%) households are such where the head of household belongs to the same town, 80 (32.00%) migrated households are such whose head of households belong to same district, 52 (20.80%) belongs to other districts (Ahmadnagar, Bid, Pune, Jalna, Nashik, Nanded etc.) of the state and 5 (2.00%) belong to other states (Karnataka, Haryana, Madhya Pradesh etc.) and country (Pakistan). According to our survey data, among all the districts in the state of Maharashtra, Ahmadnagar district supplied the largest number of persons to Paithan town i.e., 103(15.65%). Part of Ahmadnagar district adjacent to Paithan is drought prone area and the nearness to Paithan might have generated substantial migration from Ahmadnagar district.

Households hailing from outside

29. Among the migrant households hailing from different places, 75 per cent households migrated

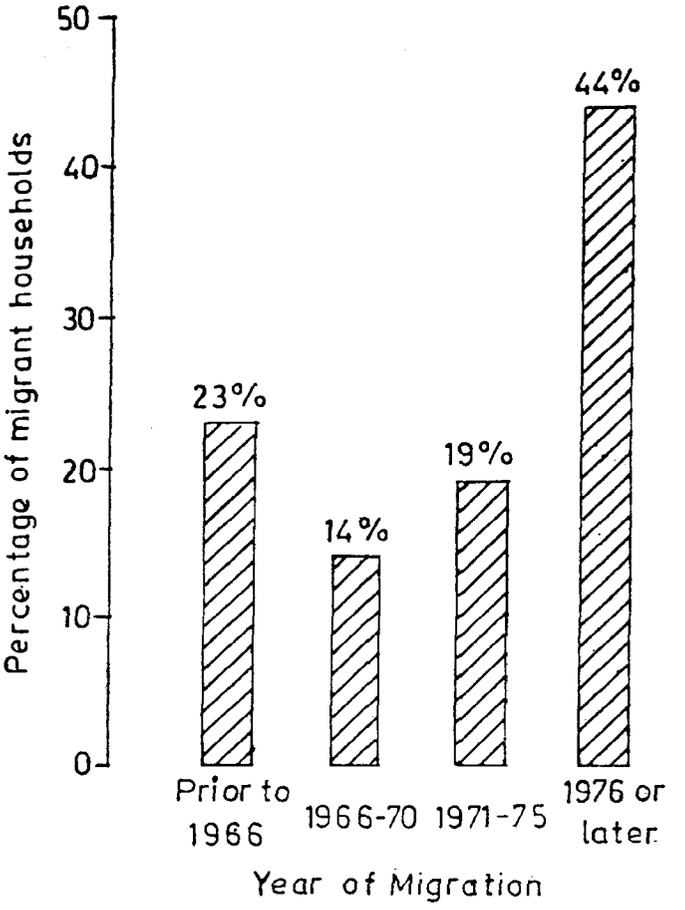
MIGRANT HOUSEHOLDS BY PLACE OF LAST RESIDENCE

(On the basis of 250 households)



MIGRANT HOUSEHOLDS BY YEAR OF MIGRATION

(On the basis of 250 households)



from places within a distance of below 100 kms. (Aurangabad, Khuldabad, Kannad, Bid, Ahmadnagar, Parbhani, Nashik etc.), 18 per cent within a distance of 101 to 200 kms. (Vaijapur, Buldana, Osmanabad, Jalgaon, Pune etc.) and the remaining households from a distance of beyond 200 kms. (Bombay, Akola, Latur, Madhya Pradesh etc.) from Paithan. It is clear that more than 70 per cent migrant households originally belonged to rural areas whereas rest of the households are from urban areas. Majority of the persons born in rural and urban areas have migrated from places situated at a distance of 51 to 100 kms.

Characteristics of the place of origin of migration and reasons for migration

30. It may be interesting to study the characteristics of original places of residence of the migrants, establish casual relationship with place of migration and know reasons for migration.

31. As regards characteristics of the place of origin of the 121 migrant households (those who have migrated after 1965) it may be stated that the places of origin of 77 households were villages, those of 13 households were small towns, those of 21 households were medium size towns and those of 10 households were cities. Chances of employment and openings in trade and commerce seem to be the main attraction of the town to the migrant households. Classification of small town (below 20,000 population), medium town (population of 20,000 and above but below 1 lakh) and city (population of 1 lakh and above) was considered for this purpose.

32. Following are the reasons of migration.

1. **Employment :** Increase in employment opportunities in Government, non-government and private service (This excludes the employment in Jayakwadi Project).
2. **Business :** Paithan being a tahsil place and market centre people are likely to come here for business purposes.
3. **Religion :** People migrate for religious purposes at Paithan, being a pilgrimage place.
4. **Jayakwadi Project :** Big irrigation projects, like Jayakwadi, generated migration of people for many related jobs.
5. **Education :** Higher educational facility and also technical education is available in Paithan and hence the students as well as families migrate to the town, specially, from nearby rural areas.
6. **Medical/Legal practice :** It is but natural that due to rapid urbanisation in Paithan, the profession of medical/legal practice is very essential and hence some professional people migrated to the town.

33. The details of the migrated households by reason of migration is given in the following statement (VI-11).

STATEMENT VI-11

Number of households migrated by reason

Reason-1 Employment	Reason-2 Business	Reason-3 Religion	Reason-4 Jayakwadi project	Reason-5 Education	Reason-6 Medical Practice
98	22	2	13	5	2

34. According to our observations and study, the main reason for movement of the working population is unemployment at their native places (which are mostly in rural areas) and the meagre income of the families. The other factors for movements of persons from their native places are (1) better income prospects in other places, (2) lack of educational facilities at native places, (3) availability of occupation, (4) nearness to the native place, (5) family differences, (6) allotment of Government land and (7) dislike for the occupation presently engaged.

Successive migration of the households

35. The households which came to the town by successive migration in two or more stages constitute 22.00 per cent of the total migrant households. The location of the tahsil level offices and the Jayakwadi project (providing employment to a large number of persons) might have caused frequent transfers and postings of employees in these offices. This seems to be the main reason for the successive migration by stages.

Property at the place from where migrated

36. While going through the migration aspect of the population, one important point of property of the household at the place from where they migrated is to be considered. There are 48 migrated households having property at their native places. These households migrated from various distances. Among them, about 80 per cent of the households migrated from a distance of less than 100 Kms. The details of arrangement of supervision of their property is given in the following statement (VI-12)

STATEMENT VI-12

Households having property in place from where migrated classified by arrangement of supervision/management (Survey data)

Distance of place of migration(kms)	No. of households	Arrangement of Supervision		
		Personal	Ratio or Rented	Through relatives
1. 10 or less .	7	7	..	..
2. 11 to 20 . .	10	10	..	..
3. 21 to 50 . .	11	10	1	..
4. 51 to 100 .	13	11	..	2
5. 101 to 200 .	4	4	..	..
6. 201 to 500 .	2	2	..	..
7. 501 and above .	1	..	1	..
TOTAL .	48	44	2	2

37. Above statement shows the distance of place of migration of the household and the nature of supervision of the property that has been left behind. Most of these migrants, with distance below 500 kms., are supervising the property personally. A good proportion of migrants, from all places except those who came from other states and countries, still retain ownership of their landed property in their native places. More than 90 per cent of the households who came to the town during the last one to four years, could claim properties at their previous homes, as against few per cent of the earlier immigrants who came to settle down in the town before 20 years. It shows that the people with longer stay in the town did not retain as much landed property in their native places, as the recent migrant households. Usually the migrants handover the arrangement of the property to close relatives or leave it for the maintenance by their parents or other relatives, who continue to stay in their place of origin. In several cases, the extent of land owned by them is small and of little value. Some have disposed of their property at the time of migration.

Close relations at the place from where migrated

38. Among the migrant households included in the sample, more than 75 per cent have their close relations like parents, daughters, sons, brothers, sisters etc. in the place of origin. The statement below gives an idea regarding close relations of the households who stay in the places from where the households migrated to the town.

STATEMENT VI-13

Households having their close relations at places from where they have migrated to the town.

Details of relatives	No. of households
1. Father	25
2. Mother	29
3. Son	3
4. Unmarried daughter	1
5. Unmarried brother	8
6. Unmarried sister	2
TOTAL	68

39. Out of 89 households, more than 70 per cent migrant households, who have close relations at place of origin, maintained contact with their former homes by visiting one or more times during last three years. Many of the households have visited their relatives 2 to 5 times during last three years. Members of only four households did not visit their relatives even once during the last three years.

40. Almost all the visits of these households to the places of origin of migration are to meet their kith and kins. The relatives of migrants are also stated to have visited them at Paithan ocassionally. Among the relatives of the migrant households, married brothers, mothers-in-law and fathers-in-law of the head of the households are the frequent visitors to this place.

Unit of migration

41. Generally, one comes alone initially in search of job or for business transactions and after making all the arrangements, his family members followed him. In this study the following types are taken into consideration as unit of migration.

(1) Only male working member

(2) All at a time

(3) Only male working members at the first stage followed by others.

42. 20 households have migrated under type 1, 86 households under type 2 and rest of the families 36 are migrated under type 3.

Help received from various sources during migration

43. Migrants belong to Marwadi, Maratha, Sonar, Scheduled Caste, Jain and Muslim communities. Of the migrant households, only 9 have received help on their migration to the town from co-villagers, relations, religious institutions and employment agencies. These households received help by way of free accommodation (4 households), cash (1 household) and credit (4 households).

Problems faced during or after migration

44. The migrant households faced problems such as accommodation, electricity and drinking water during or after migration to the town.

CHAPTER VII

NEIGHBOURHOOD PATTERN

1. Neighbourly contacts, whether in an urban or in a rural area, are characterised by physical proximity and mutual helpfulness. Having granted physical proximity, the mutual helpfulness may find expressions in varied forms. For instance, borrowing and lending of money, helping a person who is sick or in any other adversity and so on. It is said that the process of urbanisation is actually opposed to the preservation of neighbourhood life, because urban life is wholly impersonal and devoid of primary group intimacy. Many people think that urban life is wholly sophisticated and that the fellow feeling among neighbours does not go beyond a polite expression of good-will and any aid given to others is channelised through organisations. Hence, some students of sociology have tried to draw a distinction between neighbourhood in the city and in the rural areas by designating the group relationship in the rural area as 'Primary' or "intimate face to face association and co-operation" characterised by the "we" feeling and the group relationship in the city as 'secondary' and characterised by the "me" feelings.

2. The concept of the neighbourhood as a sociological entity is quite meaningful. "The most distinctive characteristics of a neighbourhood are" according to *Carpenter, "Its relation with the local area sufficiently compact to permit frequent and intimate association and the emergence out of such association of sufficient homogeneity and unity to permit a primary face to face social grouping endowed with a strong sense of self consciousness and capable of influencing the behaviour of its several constituents". Neighbourhood is only a sub-section of the city and its position in the urban structure cannot be overlooked. Even the most unplanned town does not grow in a completely random fashion though it is not controlled by a 'master plan'. Neighbourhood is not to be conceived as a physical entity alone. It is a social and moral pattern. we have to consider the social class of any given area, its functions and the behaviour that constitutes neighbourhood life.

Definition of neighbourhood

3. According to Dr. Gore† "neighbourhood is an area of living sufficiently compact to permit frequent and fairly intimate contact between the members. Social interaction in a neighbourhood is face to face and primary. This makes for a strong sense of belonging together, ensures conformity to the group norms and endows every member of the community to influence the behaviour of others. Thus, understood, a neighbourhood, presupposes a degree of homogeneity, stability of residence and restricted physical mobility away from the community".

4. The focus of the study is a social relationship in the neighbourhood. One of the major objectives is to find out whether the mother-tongue, caste or level of education of a person influence the kind of contacts the person has in the neighbourhood in which he lives.

5. The town under study has a municipal council. Typical urban institutions and voluntary organisations for social service are conspicuously absent. No such neighbourhood pattern as can be strictly segregated into social, cultural or economic groups is discernible. Paithan being a small town, the geographical and social elements may not go together but both have to be considered for studying the neighbourhood pattern in the town. Smallness of the town with a total population of only 21,126 helps to develop the personal acquaintance and contact among the inhabitants of various localities. The principle of homogeneity or unity among the people has not been given due importance while carving out these administrative units. Even then, each ward represents one or two dominant ethnic groups and the people of neighbouring areas, irrespective of the administrative division, exhibit a sense of unity. The location of the area in which they live, their standard of living and their dependence on each other for various purposes are some of the factors that contribute towards the sense of oneness.

6. Compared to thickly populated localities of the other towns, here households generally live in single storeyed houses or huts which are independent in nature but close to each other. In each of these areas, the neighbourhood and community life schedule was canvassed. The main characteristics studied are particulars of landscape, density of population, ethnic composition, occupational set-up and social strata of sample neighbourhoods.

Localities selected

7. For detailed study of the neighbourhood pattern, following five localities have been surveyed by interviewing ten individuals per locality.

Locality	Neighbourhood
Narala .	(1) New Narala (2) Samadhi Mandir (3) Yatra Maidan (Ground)
2. Bhilwada .	(1) Bhilwada (2) Bharat Talkies
3. Nath Galli .	(1) Nath Galli (2) Gosavi Galli (3) Vijayi Pandurang Mandir.
4. Kuchar Ota .	(1) Kuchar Ota (2) Renuka Mandir
5. Sadat Dargah .	(1) Sadat Dargah (2) Maulana Dargah, (3) Navanath Mandir

* Encyclopaedia of the Social Science New York—Carpenter 1933.

† M. S. Gore –Immigrants and Neighbourhoods—Two aspects of life in a Metropolitan city. Tata Institute of Social Science Bombay, 1969.

Narala Locality

8. This locality covers neighbourhoods of New Narala, Yatra Maidan and Samadhi Mandir. All types of facilities required for human being are available in this locality.

New Narala

9. This neighbourhood is situated on the northern side of Paithan town. This is a market centre. People of all major communities like Hindus, Christians, Muslims and Buddhists are residing in this area, but most of them are Hindus. Scheduled castes with low income group families belong to Kahar, Mahar and Dhangar groups, are also staying. The persons living in this area are agricultural labourers and unskilled workers. People in this neighbourhood follow different religions and they are economically poor, they live in harmony with each other. Houses of this neighbourhood are very small. All these houses are without compound. Primary school, high school, private clinic, S.T. bus stand and all types of trade centres are located in close proximity. In addition to these, Nath Sagar Dam and Dnyaneshwar Udyan are also situated in this neighbourhood. Dattatraya temple is located in this neighbourhood. Datta Jayanti Utsav is celebrated in December (Magh Pournima). Some of the heads of the households alone or with their families visit this temple. They are giving contributions of Rs. 5 to 10.

Samadhi Mandir

10. This neighbourhood is situated on the north western side of Paithan. It is very close to the bank of Godavari river. Sanskrit Pathshala was established at this samadhi mandir in 1985. Maheshwari Dharmashala, the biggest Dharmashala with 30 rooms and three halls is situated in this neighbourhood. Every year in the month of Phalgun Vadya Shasti, large fair is held in this neighbourhood. Majority of the people living in this neighbourhood are Hindu Brahmins. They perform "bhajans". "Namsmaran" and "Kirtans" at Samadhi Mandir. Dnyaneshwari Parayan, Bhagwat saptah and Janmastami Utsav are also celebrated in large scale. Various types of shops such as sweetmeat, flower, toy, coconut, puja materials and prasad materials are situated in this neighbourhood. Generally, people of this neighbourhood stay in small houses. The entire neighbourhood depends for the amenities available in New Narala neighbourhood.

Yatra Maidan

11. This neighbourhood is situated on the northern side of Paithan and it is close to Samadhi Mandir. Big open space in this area is used for weekly bazar and it is a business centre. People are mostly from scheduled castes. Economically, they are very poor and earn their living as agricultural labourers, daily wage workers, construction workers and hotel workers. People of this neighbourhood are staying in small huts made of mud and grass.

Bhilwada Locality

12. It covers Bhilwada and Bharat talkies neighbourhoods.

Bhilwada

13. This area is situated on the western side of the town. On its northern side lies Pardeshipura, Southern side Sutarpar, eastern side Bhaji Market and Western side Nath Galli.

14. Being dominated by the Bhil community, this area is called Bhilwada. At the time of survey there were 10 Scheduled tribe households residing in this area. The people of this neighbourhood are generally unskilled and service workers i.e., loaders, daily wage workers, Hamals, peons, etc. Economically they are poor but staying in pucca houses from generation to generation. Bhilwada neighbourhood indicated that no religious or social activities were conducted in this area.

15. In this neighbourhood there is one medical clinic. Beside this, there are small pan bidi and kirana shops but there is no recreational facility.

Bharat Talkies

16. This neighbourhood is known as Bharat talkies because of the cinema theatre by the same name. It is situated on the eastern side of Paithan town near Yatra Maidan. Mostly Hindu scheduled tribe Bhil families reside in this neighbourhood. These are self supported small families and belong to middle class. All houses in this area are pucca. 7 households stay in one room houses, 2 in two room houses and 1 in 3 room house.

Nath Galli Locality

17. This locality covers Nath galli, Gosavi galli and Vijayi Pandurang Mandir neighbourhoods.

Nath Galli

18. Nath galli is situated towards the west of the town. On its eastern side lies Sutarpur, southern side Hatai and northern side Bhilwada. Majority of the people are from Brahmin community. Near this neighbourhood there is a famous religious place known as Vijayi Pandurang Mandir, which was the residence of Eknath Maharaj.

19. The houses of Nath galli neighbourhood are pucca made up of stones and bricks. There are some very old structures of ancient Peshava period. In this neighbourhood we have selected 10 households for interview. Out of 10 households 3 stay in separate houses with compound and 7 households stay in separate houses but without compound.

Gosavi Galli

20. This neighbourhood is situated on the western side of the town. Eknath Maharajs' 14th generation is staying in this neighbourhood. They are Brahmin middle class people. Houses of Gosavi galli are old and built during the ancient time of Peshava period. These are made of stones, burnt bricks and lime. The information obtained from ten persons by interviews indicate that 4 houses have separate compound, 1 house is with multi floor, and the remaining 5 houses are single storeyed. 2 households are staying in 1 room houses, 3 in 2 room houses and 5 in 3 room houses.

21. The importance of this neighbourhood is that, all types of Hindu rituals are performed here. 'Nath Shasti' fair is conducted by Gosavi family.

Vijayi Pandurang Mandir

22. Vijayi Pandurang Mandir an ancient temple is situated in this area. It is dedicated to Lord Pandurang. Nath Shasti fair and Dahikala Utsav are celebrated here. Lakhs of people come from outside the town for this festival. Their financial involvement was to the tune of Rs. 5 to 10 given as contribution towards the festival expenses. Most of the people in this area are highly educated and staying in pucca buildings. Medical, educational and recreational facilities are available in this area. Brahmins, Marathas and Sonars are the main residents. A free reading room and a social club is in existence. These facilities are availed by people of all castes and communities.

Kuchar Ota Locality

23. It covers the neighbourhoods of Kuchar Ota and Renuka Mandir.

Kuchar Ota

24. This neighbourhood is situated on the western side of Paithan town. In its eastern side is Durga Wadi, northern side Sutarpar and southern side Chowk ward. This area is situated in old gaothan area and also a part of Paithan. The name 'Ota' means a 'platform' and 'Kuchar' means 'teasers'. In ancient days some people used to tease Saint Eknath Maharaj from this place and hence the name 'Kuchar Ota' given to this neighbourhood. 10 individuals were interviewed in this neighbourhood. Among these, 2 are clerks, 1 is a primary teacher, 4 are retail kirana shop-keepers, 1 is a cultivator, 1 is a priest and 1 is a mechanic. Families residing in this neighbourhood are from Brahmin community and are staying peacefully from generation to generation. Out of the 10 surveyed households, 5 are living in separate houses with compound and remaining 5 are in separate houses without compound. 4 households stay in one room houses. 3 households stay in two room houses, 1 household stays in 3 room house and remaining 2 households stay in 4 room houses.

Renuka Mandir

25. This neighbourhood is situated on the western side of Paithan town. On its eastern side is Bazar, northern side Mondharoad and southern side Durgawadi. Temple of goddess Renuka is very famous in Paithan. Goddess Renuka is considered as Gram Devi of Paithan. Area nearby this temple is known as Renuka Mandir neighbourhood. Navaratra festival is celebrated in the month of Ashvin pratipada to Ashvin Navami. The participant households contribute Rs. 5 to 10 for this festival. Hindu and Muslim middle class families are staying in this neighbourhood. Among 10 individuals interviewed, 2 are doctors, 1 is an advocate, 2 are high school teachers, 2 are hotel owners and 3 are Kirana shopkeepers. In this neighbourhood educational, trade and medical facilities are available. Houses in this locality are pucca made of stone, bricks and cement. There is no multifloor building in this neighbourhood. Out of 10 households interviewed, 4 stay in separate houses with compound. Remaining 6 households stay in houses without compound. 4 households are staying in 2 room houses 2 households in 3 room houses and 4 households stay in 4 room houses.

Sadat Dargah Locality

26. It covers the neighbourhoods of Sadat Dargah, Maulana Dargah and Navanath Mandir.

Sadat Dargah

27. This neighbourhood is situated on the eastern side of Paithan town. In its western side is Bazar ward, northern side is Saliwada and southern side is Maulana Dargah. The name is derived from the famous Sadat Dargah. Sayyad was a Muslim Saint. For his memory, dargah is built by Muslim and Urs festival is celebrated here. Most of the persons living here belong to Muslim community. Lower middle income group families stay in this neighbourhood. Of the 10 persons interviewed, occupational classification is primary teacher 1, tailor 1, clerk 1, kirana retail trader 2, bakery worker 3, high school teacher 1 and bank clerk 1.

28. Some small shops like Pan-bidi, vegetable, kirana are situated in this neighbourhood. For teaching religious literature, there is a Muslim madrassa. No fees or any other charges are collected from the students.

29. Most of the houses of this neighbourhood are small, made of bricks and cement. The houses are on ground floor and without compound. Out of the 10 households interviewed, 5 have separate kitchens, 3 have separate bathrooms, 2 have separate lavatories, 5 households are staying in 2 room houses, 2 are staying in 1 room houses and 3 are staying in 3 room houses.

Maulana Dargah

30. This neighbourhood is situated on the eastern side of Paithan town. Maulana Dargah is a famous monument in Paithan. Maulana saheb who came from Arabia in the 17th century and settled in Paithan town for religious purposes. Urs is celebrated every year for his memory. Generally Muslim community is staying in this neighbourhood. Bakery product makers, retail traders, hotel owners stay in this area. Educational and medical facilities are available in this area.

31. Most of the houses are pucca structures. All households stay on ground floor. Houses are without compound. Out of the 10 surveyed households, 3 households stay in 1 room houses, 6 households in 2 room houses and 1 household stays in 3 room house.

Navanath Mandir

32. This neighbourhood is situated on the eastern side of Paithan town. In its eastern side is Sadat, southern side Darusalam and northern side Saliwada. Macchindranath foot prints (Paduka), engraved in stone, are kept in underground cave temple for worship. The area nearby this temple is known as 'Navanath Mandir' neighbourhood. Machhindranath Jayanti Utsav is celebrated in this neighbourhood. Muslim and Hindu families stay in this area. In this neighbourhood, out of 10 interviewed individuals, 2 are teachers, 1 is a motor driver, 2 are tailors, 2 are clerks and 3 are kirana merchants. People are availing medical, educational, recreational and Kirana shops facilities from Sadat Dargah neighbourhood. Houses of this neighbourhood are small and without compound. Out of the 10 households interviewed, 2 stay in 1 room houses, 6 stay in 2 room houses and 2 in 3 room houses.

Cultural religious, social economic and other activities inside/outside neighbourhood.

33. All persons interviewed from the neighbourhoods have stated that they used to participate in the annual festivals of the religious institutions, celebrated in their localities. Among the Muslims, only male members visit the religious institutions and monuments such as Sadat Dargah, Maulana Dargah, Male Masjid, Jumma Masjid etc. They celebrate Urs, Id-ul-Milad, Muharrum and Ramzan. Hindus visit their religious institutions, located inside and outside the locality of their living. In brief, all people, irrespective of their religious affiliations, participate and witness the various programmes performed outside the temple or mosque.

34. Nath Samadhi Mandir, Renuka Mandir, Shani and Ganesh Mandir attract thousands of people from various places outside the town. One of the ancient and most important temples is Nath Mandir which is dedicated to Lord Pandurang. Nath Shasti and Dahi Kala Utsav are celebrated in Paithan on Phalgun vad 2 to 7 Lakhs of people come to celebrate this festival.

35. There is only one cinema talkies named Bharat in the town. All the interviewed persons, irrespective of their religious affiliations, say that most of their family members attend film shows regularly.

36. Municipal library, reading room and some clubs located in the town are utilised by many people. There is also one Samaj Mandir hall for social functions. Yatra maidan is an open ground near Samadhi Mandir. It is used as a public ground for public meetings of political parties and others.

37. Of the five localities and 13 neighbourhoods discussed above, Narala locality along with 3 neighbourhoods namely New Narala, Samadhi Mandir and Yatra Maidan is the best locality in the town. As mentioned earlier Panchayat Samiti Office veterinary dispensary, PWD rest house, Bharat talkies, weekly market centre, yatra maidan, Samadhi mandir, business centre, primary school, high school, junior college, industrial training centre, godowns, market committee office, Maheshwar dharmashala, Parkway hotel, vegetarian and non-vegetarian restaurants, private clinics, ST depot, ST workshop, photo studio, Sanskrit pathashala, Nath Sagar dam and Dnyaneshwar udyan are located in this locality. The other four localities i.e., Bhilwada, Nath Galli, Kuchar Ota and Sadat Dargah with 10 neighbourhoods cannot be considered as independent locality or independent neighbourhood. Those are inter-dependent upon each other for economic, educational, medical, professional, transport, communications and storage and purchase requirements.

CHAPTER VIII

FAMILY LIFE IN THE TOWN

1. Majority of the households in the town consist of single married couple with unmarried children. The number of constituent members in most of the families, is not very high. The average size of household in Paithan is slightly more than the Maharashtra state's urban average size of households. According to 1981 Census, the average number of persons per household in Paithan town is 5.52 as against 5.06 in 1971 and the corresponding urban state average was 5.29 in 1981 and 5.02 in 1971. Among the towns in the district, Paithan occupied the seventh place in the case of family size. The comparative strength of the households in the wards of Paithan is as follows (VIII-1).

STATEMENT VIII-1

Wardwise average number of persons per household in the town (1981 Census)

Sl. No.	Name of wards	No. of households	Population	Average number of persons per household
1.	Kaharwada	213	1,114	5·23
2.	Narala	567	2,845	5·02
3.	Hamal galli	159	901	5·67
4.	Pardeshipura	140	857	6·12
5.	Jainpura	155	760	4·90
6.	Bhilwada	212	940	4·43
7.	Bhaji Market	96	506	5·27
8.	Dhangarwada	146	784	5·37
9.	Saliwada	184	1,223	6.65
10.	Mondha road	149	928	6·23
11.	Sutarpar	134	728	5·43
12.	Nath galli	218	1,113	5·11
13.	Hatai	213	1,174	5·51
14.	Kuchar Ota	171	921	5·39
15.	Durgawadi	147	957	6·51
16.	Bazar	145	829	5·72
17.	Sadat	168	1,053	6·27
18.	Darusalam	176	1,055	5·99
19.	Chowk	278	1,596	5·74
20.	Rangarhati	157	842	5·36
	TOTAL	3,828	21,126	5.52

2. Considering the average number of persons per household in the various wards, it is found that the average strength of a household is the smallest (5.02) in Narala ward, and the biggest (6.65) in Saliwada ward. Among the 20 wards, the average size of household of five wards varied between 6.12 and 6.65, in thirteen wards from 5.02 to 5.99 and in the remaining 2 wards from 4.43 to 4.90. The census data do not provide a comprehensive picture about the family life of the town but the sample households canvassed for this survey provide a comprehensive picture about the family life of the town, although on sample basis. Statement (VIII-2).

STATEMENT VIII-2

Religionwise average number of persons per household (Survey data)

Religion	No. of Households	Population	Population per household
Hindu	204	1,055	5·17
Muslim	34	252	7·41
Jain	2	8	4·00
Christian	2	19	9·50
Buddhist	8	39	4·88
TOTAL	250	1,373	5.49

3. Altogether 250 household schedules having a population 1373 persons consisting of 668 males and 705 females were covered by the special survey. The average number of persons in a household as revealed by the survey is 5.49. Comparing the two major religions, the family size of Hindu households (5.17) is smaller than the Muslim households (7.41). As per survey data the average size of household of Muslim (7.41) is higher than the corresponding Maharashtra State Muslim urban (6.29) and the district Muslim urban (7.14). Similarly the average size of household of Hindus (5.17) is slightly higher than the corresponding Maharashtra State urban (5.08) and district urban (5.14).

Households by relationship of members with head of Household.

4. According to survey data it is found that the family system in the town is very complicated. The households by nature of relationship of members to head of household are recorded in the following statement (VIII-3).

STATEMENT VIII-3

Distribution of households by nature of relationship of members to head of the households (Survey data)

	Nature of relationship of members to head of household	Number of house-holds	Percen-tage
1.	Self	8	3·20
2.	Self and spouse	21	8·40
3.	Self, spouse, unmarried son and daughter	108	43·20
4.	Self, spouse, married son and son's wife with or without unmarried son and daughter	36	14·40
5.	Self, spouse, married brother, brother's wife with/without unmarried son and daughter	11	4·40
6.	Self, spouse, married brother, brother's wife, married son, son's wife with/without unmarried son or and daughter	2	0·80
7.	Self (male), Unmarried son/daughter	3	1·20
8.	Self (female) Unmarried son/daughter	2	0·80
9.	Self, spouse with or without unmarried son/daughter and widowed father	3	1·20
10.	Self, spouse with or without unmarried son/daughter and widowed mother	26	10·40
11.	Self(male), unmarried brother/sister	4	1·60
12.	Others	26	10·40
	TOTAL	250	100·00

5. The largest group, consisting of 108 households (43.20%) of the total households, came under the composition of self, spouse, unmarried son and daughter. 36 households (14.40%) under the type of self, spouse, married son and son's wife with or without unmarried son and daughter, 26 households (10.40%) with self, spouse with or without unmarried son, daughter and widowed mother, 21 households (8.40%) with only self and spouse, 11 households (4.40%) with self, spouse, married brother, brother's wife with/without unmarried son and daughter, 8 households (3.20%) with self only. Other categories have negligible percentages.

Households by number of members

6. The census data do not provide a comprehensive picture about the family life of the town. So, an analysis of family size, based on the statements prepared with the help of the data available in the schedules canvassed for this special study, is attempted below.

7. As already stated 250 households were canvassed for this town study. According to this, the average size of household is 5. But the size of household among Muslims is 7.41 whereas it is 5.17 in Hindus and only 4.88 in Buddhist religion. It is clearly noticed that the average size of the household of Muslim is high among these religions and also higher than the state urban as well as Aurangabad district urban. The classification of the sample households by number of members and age of the head of the household is given in the statement (VIII-4) below.

STATEMENT VIII-4

Composition of bouseholds by number of members (Survey data)

Age of head of household	Number of Members								
	Single	2	3	4—5	6—7	8—9	10+	Total	Percen-tage
Below 20	..	1	1	..	..	..	..	2	0·80
20—29	3	11	7	9	6	1	2	39	15·60
30—39	2	4	5	31	23	5	1	71	28·40
40—49	..	3	12	25	17	6	1	64	25·60
50—59	2	2	2	12	11	6	10	45	18·00
60+	1	8	3	1	3	5	8	29	11·60
Unspecified	..	..	..	..	..	..	..	..	..
TOTAL	8	29	30	78	60	23	22	250	100·00

8. It may be seen from the statement that 60 households consist of 6 & 7 members each; 78 households consist of 4 and 5 members each, while 30 households consist of 3 members each, 29 households consist of 2 members. On the higher side as many as 23 households consist of 8-9 members. 22 households consist of 10+ members and single member households are only 8 in number. There are only 2 households (0.80%) whose heads are below 20 years of age. Majority of the heads of households 71 (28.40%) belong to age group 30-39 followed by 64 (25.60%) in age group 40-49. However, 45 (18.00%) households are managed by persons in the age group of 50-59, 39 (15.60%) managed by persons belong to the age-group 20-29, 29 (11.60%) managed by persons belong to 60+ age group.

STATEMENT VIII-5

Composition of sample household members by broad age-group (adult/minor) and sex (Survey data)

Composition of sample household/Adult/Minor Male/Female	Number
Adult males and females and minor males & females	187
Adult males and females	50
Adult males only	6
Adult females only	4
Adult male and minor male or female	..
Adult female and minor male and female	3
TOTAL	250

9. It may be seen from the statement VIII-5 that among both migrant and non-migrant households, a large number of households have adult males and females and minor males and/or minor females. Children upto 14 years have been treated as minor and 15 and above as adults for the purpose of this study. The table reveals that more families fall in the simple nuclear type, wife-husband and their unmarried sons and daughters.

10. It was also observed that migrant households had more nuclear families consisting of husband, wife and their unmarried sons and daughters. Out of the selected 250 households for the study, 108 households are non-migrants and 142 are migrants.

Nature of relation of members to head of household

11. The distribution of sample households according to nature of family is presented in the following statement VIII-6.

STATEMENT VIII-6

Distribution of the sample households by type of composition (Survey data)

Type of household	Numbers	Percentage
1. Nuclear	129	51·60
2. Supplemented nuclear	20	8·00
3. Sub-nuclear	5	2·00
4. Single person	8	3·20
5. Supplemented sub-nuclear	7	2·80
6. Collateral Joint	11	4·40
7. Supplemented collateral Joint	14	5·60
8. Lineal joint	24	9·60
9. Supplemented lineal joint	8	3·20
10. Lineal collater l joint	18	7·20
11. Supplemented lineal collateral joint	..	..
12. Others	6	2·40
TOTAL	250	100·00

12. The above statement shows that out of 250 total sample households, 129 households (51.60%) belong to the nuclear family. It is followed by lineal joint family with 24 households (9.60%) and the third position is of supplemented nuclear family with 20 households (8.00%). 2.80 per cent of the total households fall in the supplemented sub-nuclear and 2.00 per cent sub-nuclear. Only 8 households (3.20%) are single member households.

13. More than half of the households of the town follow the nuclear family system. Many couples after marriage prefer to lead an independent life of their own. In the case of migrants, usually the head of the household on getting married, sets up a new household which accounts for more nuclear families. Some families even today follow the joint family system. The joint family system is found in the town among all the communities but it is more particularly observed in the Muslim community.

Classification of Nuclear families by religion

14. As already mentioned above there are 129 households having nuclear family system. The classification of these families according to religion is given below in Statement VIII-7.

STATEMENT VIII-7

Classification of nuclear families according to religion

Religion/Caste/Tribe	Total no. of sample house-holds	Nuclear house-holds
Hindu (non-SC/ST)	146	79
Scheduled Caste	29	13
Scheduled Tribe	29	18
Muslim	34	15
Buddhist	8	3
Jain	2	1
Christian	2	..

15. Out of 146 total Hindu households (excluding SC/ST), 79 households (54%) are nuclear households, whereas out of 29 Scheduled Caste households only 13 households (45%) are nuclear. Similarly, out of 29 Scheduled Tribe households, 18 households (62%) are nuclear; and out of 34 Muslim households, 15 households (44%) are nuclear family households. Thus, it may be said that Hindus (excluding SC and ST) and Scheduled Tribe communities prefer more nuclear family system than Scheduled Caste and Muslim communities.

16. 79 Hindu nuclear families include following communities, are given in the Statement VIII-8.

17. As per survey data, there are 79 Hindu nuclear families in Paithan town. Communitywise distribution of sample Hindu families shows that Marwadi, Kahar, Maratha and Brahmin communities have substantial nuclear households and among them Marwadi community leads the proportion (61.11%) of nuclear households followed by Kahar community (60%), Maratha (56.25%) and Brahmin (47.37%).

STATEMENT VIII-8

Community-wise distribution of Hindu nuclear families (Survey data)

Sl. No.	Community	Total no. of households	No. of nuclear families	Percentage of nuclear families in each community
1.	Sindhi	1	1	100·00
2.	Kasar	1	1	100·00
3.	Gujarati	1	1	100·00
4.	Lohar	1	1	100.00
5.	Kumbhar	1	1	100·00
6.	Shimpi	1	1	100·00
7.	Wani	3	2	66·67
8.	Gavali	3	2	66·67
9.	Marwadi	18	11	61·11
10.	Kahar	10	6	60·00
11.	Maratha	64	36	56·25
12.	Mali	4	2	50·00
13.	Sonar	2	1	50·00
14.	Bharudi	2	1	50·00
15.	Brahmin	19	9	47·37
16.	Rajput	3	1	33·33
17.	Pardesi	3	1	33·33
18.	Dhangar	5	1	20·00
	TOTAL	142	79	55·63

NOTE :—One household each of Rangara and Koshti and two households of Vanjari community have no nuclear family.

Composition by Country, State, Religion, Caste, Language

18. Distribution of the households (Covered by the survey) by migration status and place of birth of head of the households is given in the following Statement VIII-9.

STATEMENT VIII-9

Households by place of birth of head of the household (Survey data)

Place of birth	No. of households			Percentage
	Rural	Urban	Total	
1	2	3	4	5
A. Paithan (Non-migrant)	..	108	108	43·20
B. Outside Paithan (Migrant)	123	19	142	56·80
(i) Born out side the town but in the same district	84	6	90	36·00
(ii) Born within the state but in other districts	34	13	47	18·80
Parbhani	1	..	1	0·40
Bid	10	..	10	4·00
Ahmadnagar	15	1	16	6·40
Buldana	2	..	2	0·80
Nashik	1	1	2	0·80
Jalgaon	1	..	1	0·40
Osmanabad	1	..	1	0·40
Nanded	2	1	3	1·20
Dhule	..	1	1	0·40
Pune	1	4	5	2·00
Jalna	..	2	2	0·80
Gr. Bombay	..	2	2	0·80
Akola	..	1	1	0·40
(iii) Other states	4	..	4	1·60
Karnataka	2	..	2	0·80
Haryana	1	..	1	0·40
Madhya Pradesh	1	..	1	0·40
(iv) Other country	1	..	1	0·40
Pakistan	1	..	1	0·40

19. Most of the heads of the households are born in Aurangabad district. Thus, the heads of 198 households (79.20%), out of 250 total heads of the surveyed households, are born in Aurangabad district, that is the district of enumeration, while the remaining with a lone exception are from other districts and States. The migrants from the adjacent districts of Ahmadnagar and Bid are more in Paithan than the other districts of the State. 16 households (6.40%) are born in Ahmadnagar district and 10 households (4.00%) are born in Bid district. Only 21 households (8.40%) of the sample have been reported to be coming from places other than the neighbouring districts of the state. 4 households (1.60%) are born in the other States, i.e. Haryana, Karnataka and Madhya Pradesh and only 1 household (0.40%) is born in neighbouring country i.e. Pakistan.

20. The place of birth of 198 heads of the households is Aurangabad district. Out of these 198 households, 84 households (about 42%) are from rural areas and 114 (about 58%) from urban areas. Heads of 47 (18.80%) households, consisting of 34 (13.60%) households in rural areas and 13 (5.20%) households in urban areas are born in other districts of the State. 4 (1.60%) households are born in rural areas of other States. Only 1 (0.40%) household is born in rural area of the neighbouring country.

21. According to classification of the sample household based on religion, 204 households prefer Hindu religion and in these households, there are 514 males and 541 females. 34 are Muslim households with 120 males and 132 females. In other words, 81.60 per cent of the total sample households are Hindus, 13.60 per cent are Muslims, 3.20 per cent are Buddhists, 0.80 per cent are Jains and Christians each.

22. Hindus are more in the town having various castes. These castes are Maratha, Marwadi, Brahmin, Sindhi, Sonar, Kasar, Gujarati, Dhangar, Mali, Wani, Gavali, Rangari, Lohar, Kumbhar, Kahar, Vanjari, Rajput, Pardesi, Koshti, Shimpi etc. Muslims include Imam, Pathan, Maulana, Bagwan groups. The Christian households belong to Roman Catholics.

23. The classification of population constituting 250 sample households according to mother tongue is given below in Statement VIII-10.

STATEMENT VIII-10

Distribution of population by mother tongue (Survey data)

Mother tongue	Total speakers	Percentage
Marathi	947	68·97
Urdu	153	11·14
Hindi	103	7·50
Marwadi	79	5·76
Bhili	47	3·42
Others (Kannada, Telugu, Sindhi, etc.) .	44	3·21
TOTAL . . .	1,373	100·00

24. The mother tongue of the majority of the people in the town is Marathi with 68.97 per cent of the members in the sample households speaking Marathi as their mother tongue. Next to Marathi, Urdu is the mother tongue of the second largest section of people (11.14%) in the town. There are, however, people in the town with other mother tongue languages such as Hindi, Marwadi, Bhil and others (Kannada, Telugu, Sindhi, etc.).

Members Staying outside—Reason Nature of link with the household

25. Out of 250 households covered by this special study, close family members of 97 households are staying outside the town. Of them, 59 are Hindu households (excluding SC/ST), 11 are Scheduled Caste, 11 are Scheduled Tribe, 10 are Muslim, 2 are Christian, 3 are Buddhist and 1 is a Jain household. The community-wise break-up of Hindu households whose family members are staying outside the town is as follows: Maratha 26, Lingayat Wani 1, Marwadi 10, Mali 1, Brahmin 9, Kahar 5, Sonar 1, Vanjari 1, Rajput 1, Kumbhar 1, Dhangar 2 and Sindhi 1.

26. Among these 97 households, 29 are the natives of the town itself, 35 have come to stay in the town from a place within a distance of below 50 kms., 12 households from places situated at a distance of 51 to 100 kms., 9 households had their last residence at a distance of 100 to 200 kms., 8 households had their last residence at a distance of 201 to 500 kms. and only 4 households had come from places located at a distance of 500 kms. and above. Out of 59 Hindu households whose family members are staying outside, the place of last residence of the heads of 13 households is the town itself. The corresponding figures among scheduled castes is 7 households out of 11, Scheduled Tribes is 4 households out of 11, Muslims is 4 households out of 10, Buddhist is 1 household out of 3.

27. Distribution of households by occupational division of heads of household are given below :—

STATEMENT VIII-11

Distribution of households by occupational division of head of household (Survey data)

Occupational Division (NCO)	No. of households	Percentage to total no. of households by occupational division
O-1 Professional, Technical and related workers	34	18·58
2. Administrative, executive and managerial workers . . .	3	1·64
3. Clerical and related workers . .	40	21·86
4. Sales workers	27	14·75
5. Service workers	11	6·01
6. Farmers, Fishermen, Hunters, Loggers and related workers .	21	11·48
7-8-9. Production and related workers, Transport equipment operators and labourers.	45	24·59
X—Non-workers . .	2	1·09
TOTAL . . .	183	100·00

28. Further details regarding relation to the head of the households are given in the Statement VIII-12.

29. As far as the number of relationship of the members with the heads of households staying outside are concerned, it is noticed from the above statement that out of the 183 persons, 28 are related to the head of the household as son; 52 as father, 65 as mother, 12 as brother, 11 as daughter, 10 as sister, 2 each as wife and step mother and remaining 1 as husband. Out of the 183 persons related to the head of households, 6.01 per cent belong to 0-14 age-group and 62.84 per cent are in the age-group 15-59. The percentage of persons who belong to the age-group 60 and above constitute 31.15 and all of them are related to the head of households as father, mother and husband. As far as the duration of residence outside is concerned, the persons who have been outside the town for less than 1 year constitute 15.85 per cent, 22.95 per cent have their stay outside for a period ranging from 1-4 years, 17.49 per cent for the period from 5-9 years. 16.39 per cent for the period from 10-19 years and remaining 27.32 per cent have been away from heads of households for more than 20 years. Particulars of members staying outside, by reason are given below (VIII-13).

STATEMENT VIII-12

Particulars of members staying outside by nature of occupation (Survey data)

Occupational Division (NCO)	Number of households whose members staying outside are related to head of households as											
	Father	Mother	Son	Daughter	Brother	Sister	Other	Husband	wife	Step mother	Total	Percentage
O-1 Professional, Technical and related workers	7	9	12	5	1	..	..	..	..	..	34	18·58
2 Administrative, Executive and managerial workers	..	1	2	..	..	..	..	..	..	..	3	1·64
3 Clerical and related workers	15	16	..	..	5	3	..	1	..	..	40	21·86
4 Sales workers	8	11	4	1	1	2	..	..	..	..	27	14·75
5 Service workers	2	4	3	..	..	..	..	..	1	1	11	6·01
6 Farmers, fishermen, hunters, loggers and related workers	6	9	3	..	2	1	..	..	..	..	21	11·48
7-8-9 Production and related workers, Transport equipment, operators and labourers	12	15	4	5	3	4	..	..	1	1	45	24·59
X—Non-workers	2	..	..	..	..	..	..	..	..	..	2	1·09
(TOTAL HOUSEHOLDS 97)	52	65	28	11	12	10	..	1	2	2	183	100·00

STATEMENT VIII-13

Particulars of members staying outside by reason (Survey data)

Particulars of reason	No. of members
For study	18
Employment purpose	54
Looking after the property	52
Business	10
Separation	13
Old age	36
TOTAL	183

30. Out of 183 members, majority of members are staying outside the household for employment purpose and looking after the property. It is followed by 'old age' category. Very few persons stay outside for business and for study purposes. Particulars of remittances are given in the statement VIII-14.

31. Out of 183 members staying outside the households, 15 members are sending money to households at Paithan, 59 members are not sending money to the household. Remaining 109 members are getting money from the households at Paithan. There is, however, no direct relation between the income group and the proportion of money sent to their relatives. While the lowest income group members have sent some money to their relatives, the persons in higher income groups like doctors, physicians, directors, managers, etc. did not send any money to their relatives. From this, it is clear that the remittance sent by the person is not in relation to the income of a person but depends on the background and the nature of their relationship and contacts with their home. While considering the economic background, it may be pointed out that when a member of an affluent family is working outside the town, he need not send any remittance at home, and therefore the money he gets is utilized for his own maintenance or saved. Father, son, husband, daughter and brother are the nearest relatives from whom remittances are generally received by the households. Members related as son are sending higher remittances to their homes. Next in order are members related as husband who are sending higher remittances to their homes as compared to others.

STATEMENT VIII-14

Particulars of remittances according to income range (Survey data)

Annual remittances range	Percentage of members sending remittances
Less than Rs. 200	26.83
Rs. 200—400	27·64
Rs. 401—600	8·94
Rs. 601—1000	14·64
More than Rs. 1000	21·95

CHAPTER IX

HOUSING AND MATERIAL CULTURE

1. As mentioned earlier, Paithan was a leading centre in international trade hundreds of years back. There are monumental evidences of many big residential structures (wadas) of persons engaged in trade. But in course of time, the trade activities of this place have gradually declined. It is but natural that many such 'wadas' are in dilapidated condition and are vacant.

2. The residential houses of Paithan town are in the same pattern as those elsewhere in the state. The houses are scattered all over the town and typical house has its own compound. The position of the houses has not changed much even today. In Narala locality, the houses are adjacent to each other. In Nath Galli locality, the buildings are constructed in rows on each side of the street.

3. Out of the 250 sample households canvassed for the study, 93 households are living in separate houses with compound, 143 in separate houses without compound and 14 in multi-floor housing units. The following statement IX-1 gives the distribution of selected houses by type and locality.

STATEMENT IX-1

Distribution of selected houses by type and locality (Survey data)

Locality	Separate house with compound	Separate house without compound	Number of houses in multi-storeyed housing unit	Total
Kaharwada	2	6	..	8
Narala	8	47	..	55
Hamalgalli	1	10	1	12
Pardeshipura	3	3	2	8
Jainpura	5	3	..	8
Bhilwada	5	16	..	21
Bhaji-Market	2	6	..	8
Dhangarwada	4	4	..	8
Saliwada	7	1	..	8
Mondha road	9	1	3	13
Sutarpar	4	2	2	8
Nath galli	9	..	3	12
Hatai	11	2	1	14
Kuchar-Ota	7	4	2	13
Durgawadi	5	3	..	8
Bazar	2	6	..	8
Sadat	3	7	..	10
Daru-Salam	2	7	..	9
Chowk.	3	10	..	13
Rangarhati	1	5	..	6
TOTAL	93	143	14	250

4. In the sample selected, there is a disproportionate number of multi-floor housing units. Two to three floor houses are mostly in 5 wards. They are Pardeshipura, Mondha Road, Sutarpar, Nath Galli and Kuchar-Ota. Out of 20, in 13 wards the households are not residing in multi-storeyed housing units. Out of 12 houses in Hamal Galli ward and 14 houses in Hatai ward, only one each is residing in multi-storeyed housing units.

5. Most of the middle class houses are small but roofed with tiles. The poor classes live in huts with mud walls and grass roofs. The roof is supported on wooden or bamboo pillars. There are only a few residential houses of modern type with concrete roof in the town. The details are given below.

House Type

6. As a preliminary step to the 1981 census a separate list called 'houselist' was prepared in 1980 by numbering all the houses in the town as well as in the other parts of the state. According to the census data, there were 3,803 census houses in the town of Paithan. Like the houses in other parts of the district, the most of the houses in Paithan town are of **Dhaba** type (flat roof framed by wooden and covered with mud, bricks, grass etc.). However, the size of the house and quality of material used vary according to the financial capacity of the owner. But, it is quite common among the people of the town to build the wall with black stone and roof with Dhaba type. There are plenty of houses having mud walls and roofs with paddy-straw or grass. Though there are good residential houses, they are either old fashioned or modern type with cement concrete roof. But of late, the front portion of some of the houses have been reconstructed with concrete roof, to appear them as modern. Many residential houses are owned by Paithan Sahukars (money lenders). In the ancient period of Maratha and Peshwa rulers, money lending and banking business were dealt by 'Sahukars'.

7. A special reference needs to be made regarding the architecture of old Paithan houses. In Paithan, prominent among the Sahukars were families of Laddu, Bakshi, Wanole, Wakhare and Baswade. All these people brought varied living styles with them, with the result that in Paithan there evolved styles of secular architecture which contained elements from the Hindu buildings of Gujarat and Rajasthan as well as the Muslim structures of the Mughals and the Deccani Sultans.

8. The walls of the houses of these Sahukars were 90 cms. or more in thickness. The off-sets at different levels in the wall were indicated by the use of black bricks. The inner side of these walls were

plastered and adorned with designs either in cut-plaster or in stucco-work. The walls were coated by simple paint. The wooden pillars were nicely curved and designed by the architect. These buildings presented very interesting facade of stone and bricks arranged in neat rows and rounded corners. A small section of the facade served as the entrance. The first lintel was generally ornamented with the figure of Lord Ganesh.

9. In Paithan town according to our observations and available census data on housing, 75 per cent of the total houses have pucca walls built with stone or burnt bricks and 25 per cent Kaccha walls built with unburnt bricks, mud, grass or tin. As far as the material of the roof is concerned, about 40 per cent of the houses are of Dhaba style. Remaining houses are roofed with metal sheets such as iron, cement, paddy straw and grass. Some houses have concrete roofs. Further, most of the residential houses do not present a specious look. Main door of the houses open either towards the road or lanes. They have in many cases common walls and closed attachments with the neighbouring houses. Ventilation also is not adequate in a large number of houses. The houses are with compound wall and open space in front and back is very inadequate.

Survey Data on housing

10. Similar information, as was collected for the 1981 Census for the study of housing culture, has been collected for the purpose of this study through household schedule.

11. Statement IX.2 below, based on the survey data, gives the distribution of the houses by the predominant material of floor, wall and roof alongwith corresponding percentages.

STATEMENT IX-2

Percentage distribution of Sample households in Paithan by predominant material of wall, roof and floor (Survey data)

Predominant material	No. of house-holds	Percentage
WALL TOTAL	250	100.00
Bricks (burnt)	115	46·00
Cement (with bricks)	59	23·60
Stones	15	6·00
Mud, unburnt bricks	61	24·40
ROOF TOTAL	250	100·00
Cement	30	12·00
Tin	115	46·00
Wooden/Mud	91	36·40
Paddy straw	11	4·40
Grass	3	1·20
FLOOR TOTAL	250	100·00
Mud	140	56·00
Cement	17	6·80
Shahabad stone	79	31·60
Tiles	14	5·60

12. As regards the material of wall in respect of residential houses, it is noticed that 24 per cent of the total surveyed families live in houses with kaccha wall built with mud or unburnt bricks and about 76 per cent live in houses with pucca walls constructed with burnt bricks, cement and stones. All the houses with pucca walls, however, do not have pucca roofs. The predominant factor which determines the roof material is the economic capacity of the households. Wherever the households are in a position to afford, they prefer concrete roofs. It is found that in 12 per cent of houses the roof material used is cement concrete. 46 per cent of the houses are roofed with tin and about 36 per cent houses with wooden/mud roofs. In case where cement concrete or Dhaba system cannot be afforded, the households have necessarily to go in for cheaper material. The cheaper material popular among them is tin and paddy straw. While coming to the floor material, it is noted that 56 per cent of the total families live in houses with mud floor. About 32 per cent live in houses with shahabad stone floor. Only about 6 per cent households live in houses in each case with tile and cement floors.

13. According to 1981 Census, there are 3,828 households (excluding institutional households) in the town with 21,126 population. The relation between the number of persons and the number of living rooms in a house is the factor for judging whether the house is over crowded or not. As per survey data households classified by number of members and number of rooms available is given in the Statement IX-3.

14. From the Statement IX-3, it is observed that number of persons per room are substantially more in single room houses than in multi-room houses. Further, 53.6 per cent of total sample households are living in single room, 24.0 per cent households in two rooms, 10.0 per cent in three rooms, 8.0 per cent in four rooms and 4.4 per cent households are living in five or more rooms.

Construction of floor area

15. The types of houses, constructions of houses along with their predominant material, availability of rooms etc. have been discussed in the preceding paragraphs.

16. The statement IX-4 shows the average floor area available to each household according to floor area ranges.

17. It is observed from the statement IX-4 that 42.80 per cent of the sample households have per capita floor area above 16+ sq. metres, 20.80 per cent have between 10 to 15 sq. metres, 20.40 per cent have between 6 to 9 sq. metres, 12.00 per cent have between 4 to 5 sq. metres and remaining 4.00 per cent have 2 to 3 sq. metres. Though the percentage is high for floor space above 16 sq. metres, it is not presumed that all these households are from rich category. It is not possible to prescribe uniformly a specific standard of accommodation for a person, as it may call for variations from place to place. There is also wide disparity between the per capita floor space required for poor and rich person. Besides,

their living conditions also differ on the whole, however, the per capita floor area of accommodation in the town is satisfactory. From the statement we can say a good number of households possess spacious accommodation.

18. In the foregoing paras, an attempt was made to analyse availability of per capita floor area. Now, we will discuss amenities available to the households.

Amenities

19. While discussing the most important item of housing a general description of the housing facilities is given first with a view to presenting a broad picture of the houses in the town and then to a detailed analysis of the problem on the basis of the data collected in the survey.

20. We, now, take into consideration the various amenities available in the surveyed households of Paithan town as per statement IX-5 given below. A modern house is not supposed to provide a mere shelter from rain and sun but a healthy atmosphere which would increase the efficiency of its inmates and inspire them for activity. Provision or absence of various types of amenities in a house has a profound influence on the life of its inmates.

STATEMENT IX-3

Households classified by number of rooms available and persons living therein (Survey data)

Households having number of rooms	Total no. of households	Total no. of rooms	Total no. of persons	Average persons per room	Percentage of households by number of rooms in the house
One room	134	134	648	4·8	53·6
Two rooms	60	120	357	3·0	24·0
Three rooms	25	75	149	2·0	10·0
Four rooms	20	80	123	1·5	8·0
Five rooms and above	11	55 or more	96	1·7 or less	4·4
Total	250	464 or more	1373	3·0 or less	100·0

STATEMENT IX—4

Households classified by per capita floor space (Survey data)

Item	Per capita floor space (sq. m.)				
	2—3 sq. m.	4—5 sq. m.	6—9 sq.m.	10—15 sq. m.	16 + sq. m.
No. of households with percentage	10 (4·00)	30 (12·00)	51 (20·40)	52 (20·80)	107 (42·80)
No. of members	60	150	287	322	554

STATEMENT IX-5

Availability of amenities to the households (Survey data)

Amenity	No. of households		
	Not having amenity	Having amenity separately	Combined
Kitchen	30	175	45
Bathroom	35	127	88
Lavatory	22*	65	163
Drinking water by tap	..	115	135
Electricity	104	136	10

*Open space used.

21. From the statement IX-5, it is noticed that about 70 per cent households have separate kitchen, 51 per cent have separate bathroom, 46 per cent have separate drinking water supply, 54 per cent have separate electric connections and 26 per cent have separate lavatory. Out of the total 250 surveyed households, about 65 per cent households have combine lavatory facility and 9 per cent households have no lavatory facility. 35 per cent households are using bathroom by sharing with others while 14 per cent households have no bathroom facility. They are fulfilling these needs in open space just behind their houses. About 42 per cent households have no electricity connections. In this connection, it may be worth noting that Shri M. S. Gore in his book "Some Aspects of Social Development" has proposed that every household wants these amenities to improve the living standard of the household. However, actual observations reveal that all households do

not possess these amenities separately, as may be seen from the statement.

Tenural Status

22. The people of the town live either in their own houses or in rented houses, and there is a negligible houseless population in the town according to census. In some cases, the houses are bigger in size and joint family system continues from generation to generation. However, the number of nuclear families is on the rise. It has been observed that after the death of the parents, the heirs prefer partitioning of the house. This has led to creation of nuclear households within the same building structure. In some cases a portion of a house is given on rent to the other families. The poor people whose houses are small in size and people who accommodate more than one household in their house really feel the pinch of accommodation problem. Realising the difficulties of such poor people, the State Government of Maharashtra has come out with a bold scheme of providing houses for economically weaker sections of the people. Due to rapid urbanisation of the Paithan town, the growth and expansion of it is mostly seen in the old locailties and lanes of Paithan. Most of the new constructions have been made on the vacant plots or on the sites after demolition of the old wadas. This has resulted into un-planned expansion with zig-zag and narrow lanes.

23. According to our survey data, substantial number of households (136) live in houses owned by them. We have studied 250 households in Paithan. 54.40 per cent households are living in their own houses, 33.60 per cent in rented houses and 12.00 per cent households in Govt. allotted houses mainly because of Jayakwadi Dam construction.

24. The tenural status of the surveyed households is given in Statement IX-6.

STATEMENT IX-6

Tenural status of the surveyed households

Category	No. of households	Percentage
Owned	136	54·40
Rented	84	33·60
Allotted	30	12·00
Total	250	100·00

Furniture

25. The type and number of furniture that the households possess are indicative of their economic condition. Middle and higher class households and a few low class households possess the furniture like chair, table, cot, newar cot and diwan. Steel cupboards and sofa-cum-beds are found in the houses of middle and higher class people. As per survey data, 38.40 per cent households do not have furniture at all. All the 250 households that were covered for this study in the town do not have the essential items of furniture. Out of 250 households, only 154 households have some furniture. Out of these 154 households 57.14 per cent have chairs, 42.86 per cent have tables, 86.36 per cent have cots, 10.39 per cent have diwan and 6.49 per cent have steel cupboards. As per our observations, negligible per cent of the households have sofa-cum-bed in their houses.

26. From the information collected, cot is common among the households of the town, and it shows majority of the households have ordinary furniture while some have costly furniture. Apart from the healthy living conditions, including proper drainage, sanitation and protected drinking water, almost all the people irrespective of income are anxious to keep their houses well furnished.

Utensils

27. Almost all the households covered under the survey belonging to different communities, irrespective of their occupation and economic status, utensils used for cooking and other purposes are made of aluminium, earthenwares, stainless steel, copper and brass. In the case of cooking vessels, the monopoly of earthenwares has been declining in the town and its place is being taken gradually by other metal vessels, particularly by aluminium and stainless steel. The statement IX-7, gives the details of material of utensils, classified by religion.

28. In our study, of 250 households covered as a sample, it is noted that most of the people use aluminium vessels for cooking food and the Muslim community is the main amongst them. 64.00 per cent of the total surveyed households have aluminium vessels for cooking purposes. However, 59.20 per cent also use brass vessels. Stainless steel is considered to be a luxury by many but 47.20 per cent of the households use stainless steel and only 3.20 per cent households use earthenwares for cooking purposes. Earthenwares are cheap and the food cooked in earthen pots is considered to be tastier than those in metallic vessels. It has been observed that normally rich and middle class households use steel and brass utensils whereas economically weaker households use aluminium vessels.

29. For serving food, majority of the households use steel, brass and aluminium plates. 64.40 per cent use steel, 49.60 per cent use brass, 44.00 per cent use aluminium and only 5.60 per cent households use earthen pots including china clay. Now-a-days, use of stainless steel vessels is increasing.

Luxury goods

30. Out of 250 households studied in Paithan town, 76 i.e. 30.40 per cent households are without having luxury goods. 66.00 per cent households have wrist watches, 28.80 per cent have table clocks, 49.60 per cent have radios, 12.40 per cent have fans, 10.40 per cent have tape recorders, 4.00 per cent have motor cycles and scooters and 1.60 per cent have T.V. sets. Mostly well established families possess such luxury goods and enjoy the life of leisure and comfort. The Statement IX-8 gives the details of presence of luxury and costly goods by religion.

STATEMENT : IX-7

Materials of which utensils are made classified by Religion (Survey data)

Religion	Total number of households	Number of Households where cooking utensils are made of				Number of households where utensils for serving food are made of			
		Alumi-nium	Brass	Steel	Mud	Alumi-nium	Brass	Steel	Mud
Muslim	92	81	43	30	4	70	32	34	13
Hindu	146	68	97	83	1	32	91	121	..
Buddhist	8	8	5	3	3	6	..	4	1
Christian	2	1	1	..	..	1	1	..	..
Jain	2	2	2	2	..	1	..	2	..
Total . . .	250	160	148	118	8	110	124	161	14

STATEMENT : IX-8

Presence of luxury and costly goods by Religion (Survey data)

Religion	Total No. of house-holds	No. of households possessing no luxury & costly goods	No. of households possessing							
			Wrist Watch	Table clock	Radio	T.V.	Fan	Motor-cycle	Pressure cooker	Tape recorder
Hindu . . .	204	65	131	58	98	4	29	8	13	22
Muslim . . .	34	6	26	11	19	..	1	1	..	2
Jain	2	..	2	1	2	..	1	1	1	1
Buddhist . . .	8	5	4	..	3	..	..	..	..	..
Christian . . .	2	..	2	2	2	..	..	..	..	1
Total . .	250	76	165	72	124	4	31	10	14	26

Dress

31. The dress of the people in the town is the same as found elsewhere in the State. Different pattern of dress is found among Hindu and Muslim. So far as Hindus are concerned, male children of below 15 years wear shirts and shorts and female children frocks, parkar (petticoat) and polka. The men are seen with pants, bush shirts, dhotis, shirts and caps or turbans. The dress of an ordinary cultivator is most common and consists only of dhoti, shirt and rough cloth wound loosely round the head as a turban. The fashion of keeping bare head is common these days. Old women's dress is the full nine metres saree and choli (blouse). This mode of wearing is favoured by women of some classes. Five metres saree and blouse has become a fashion for the last twentyfive years among young ladies.

32. As for dress of Muslims, the poor and ordinary Muslim's dress is almost like that of a Hindu. Muslim children wear the same dress as that of Hindu children. Some men wear salvar, kammeez and pyjamas. Some well-to-do persons are wearing shervani. Some old men wear white turban or cap on the head. Old Muslim women wear long shirts, hiding arms up to the wrists and silk or cotton pyjamas (chaudidar). These shirts are of different colours with embroidery or lace on the neck and shoulders. On the head, women wear square handkerchief or 'odhani'. Young Muslim ladies wear kammeez and salvar or 5 metres saree and blouse. While going outside the house most of the Muslim ladies cover their body completely with a burqua whereas some others cover the head with their sarees.

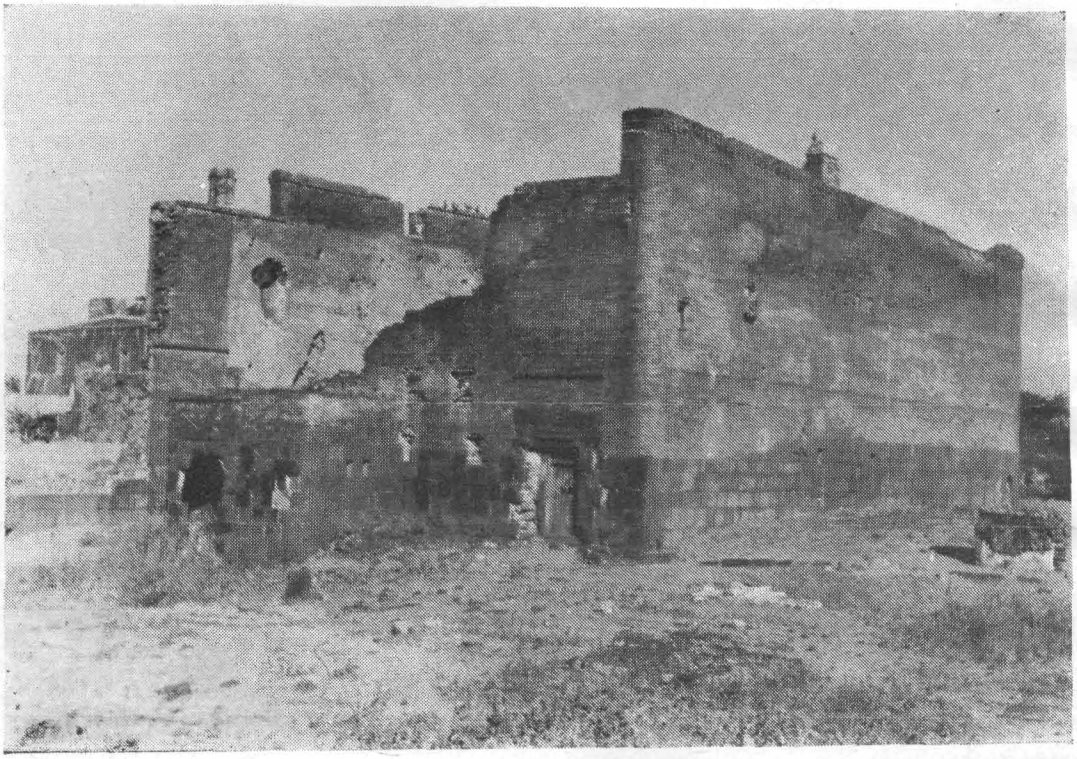
33. Shoes and chappals are used by men and women of all the communities. It has been found during the study that young and educated persons are influenced by the change in fashion of dress.

Ornaments

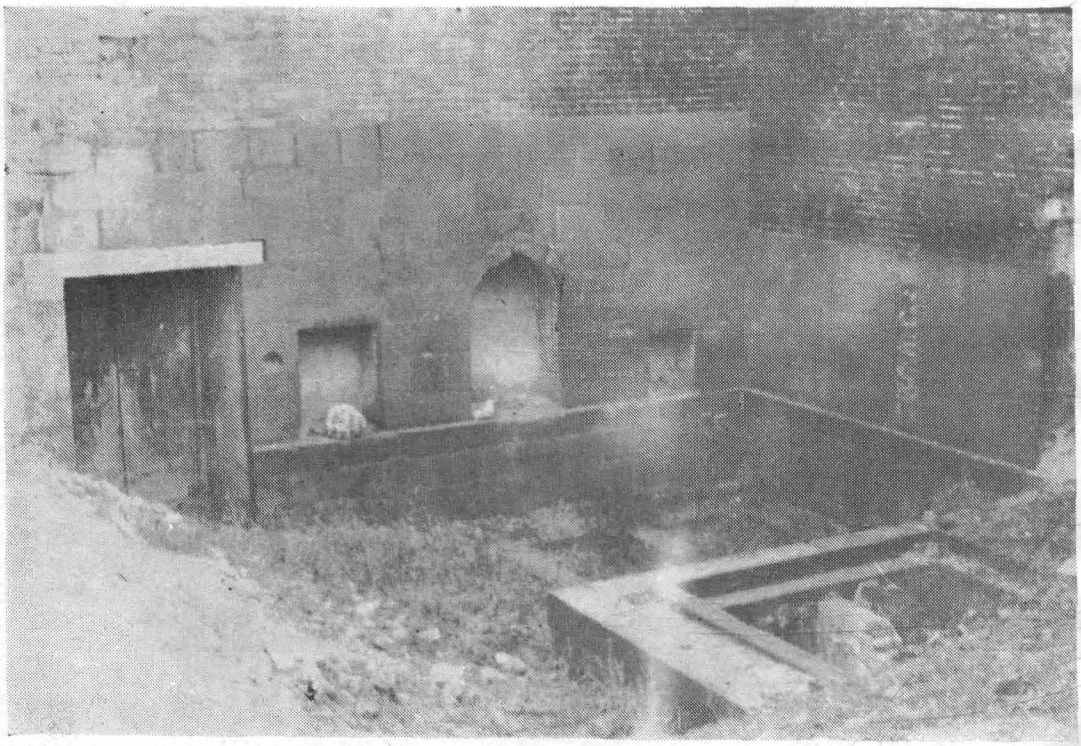
34. Ornaments are widely considered by the people as savings and for emergency uses. Nevertheless, the women's instinct of looking beautiful is also satisfied by wearing those ornaments.

35. Hindus are keenly interested in the gold metal ornaments, especially, Brahmin and Maratha women wear various kinds of ornaments. Muslim women also use ornaments according to their traditional system.

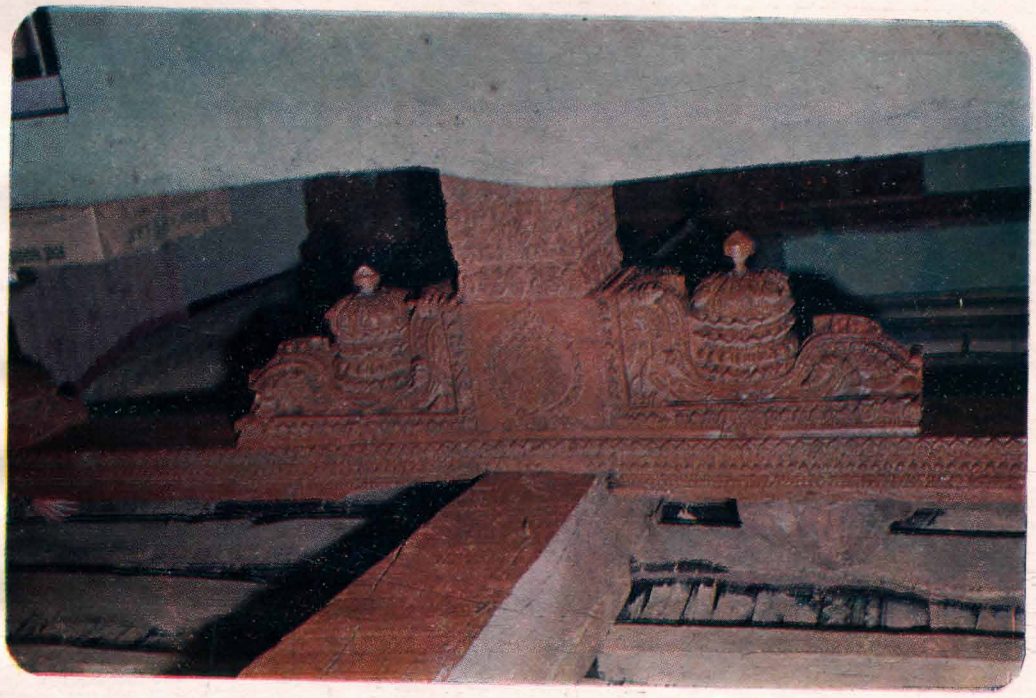
36. Necklace in the form of 'Mangalsutra' (the main symbolic ornament of Hindu married women) consists of black beads strung together by different patterns of gold chain/gold beads and cups in the middle. There are different kinds of necklaces such as 'Bakulhara', 'Bormal', 'Chapalahar', 'Ekdani' etc. Likewise, hand ornaments such as 'Bangles', 'Bajuband', 'Patlya', 'Got', 'Vakya' are also worn by the women. Different kinds of ornaments are worn according to different ages. 'Bidlya', 'Kaditode', 'Goph', 'Sakhali', 'Ghungurwala', etc. are the ornaments worn by children.



Site of Laddu Sahukar Wada—A historical place in Paithan

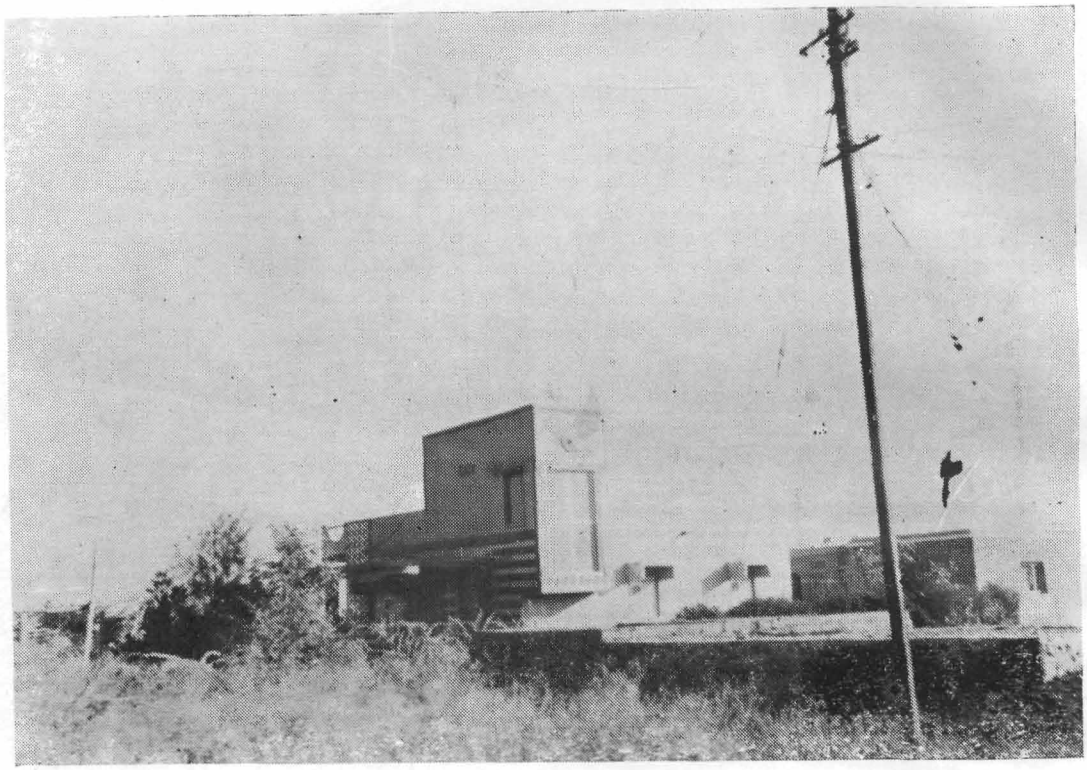


Inside of Laddu Sahukar Wada

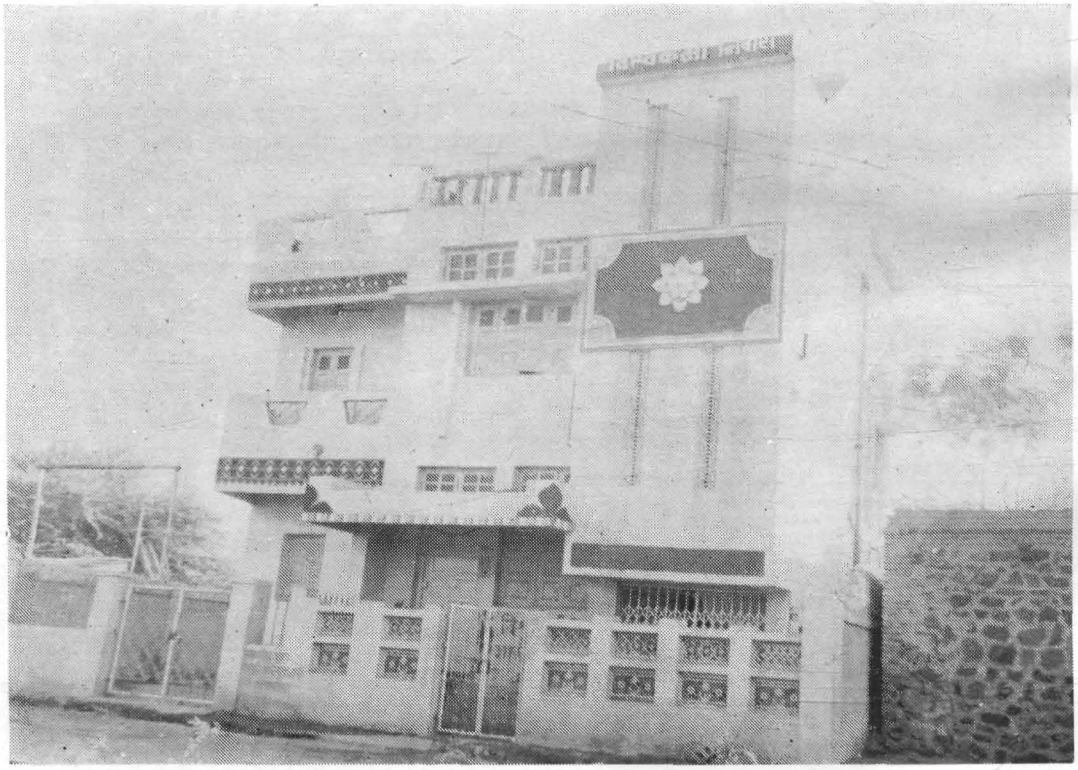


Ancient Wood Carving of Peshwa period

15(a)—340 R. G. India/ND/88



A Modern Bunglow—Newly constructed house with modern facilities



A modern Building

CHAPTER X

SLUMS, BLIGHTED AND OTHER AREAS WITH SUBSTANDARD LIVING CONDITIONS

1. Slums represent a wide gulf between the urban living conditions of rich and poor. Some of the factors for formation of slums are as follows :—

(1) Concentration of industries or execution of major irrigation projects resulting in sudden rise in employment potential.

(2) Migration from rural areas to urban areas due to drought conditions and famine.

(3) Shortage of housing accommodation in the town itself.

2. When once the rural population migrates to urban centres in search of employment and for other economic reasons, they develop a tendency to settle down in the towns and adjust in the limited space available in the temporary huts put up by them or taken on rent. Growth of families, administrative and financial limitations of the local civic bodies to provide better living conditions, adversely affect their health, level of literacy and nutrition and thus keep them always below the subsistence level.

3. Paithan is a town with the highest density of population 4,159 persons per sq. km. in Aurangabad district. For the last few years the proportion of population drifting to the town had been high. We have already discussed the trend of increase in population in Paithan town, in the preceding chapters. The abnormal increase in population creates problems in the matters of accommodation and other civic amenities.

4. There is no notified slum area in Paithan but our observations suggest existence of some sub-standard areas. These are as follows :—

(1) Kaharwada, (2) Hamal Galli and (3) Bhaji market.

5. Three such congested areas with sub-standard living conditions were found at the time of survey.

6. Paithan is not a planned town. Migrants from poor families who came to the town in search of employment, constructed small huts in vacant lands and gradually these areas became congested. The huts and small houses are constructed in haphazard manner. Most of these houses are built with kaccha material i.e. tin, bamboo, grass, mud etc. The sanitary conditions are most unsatisfactory. Drainage facility is insufficient, therefore, in rainy season water accumulates and stagnates at different places.

7. The density of population per room is high. As per survey data, the density per room is four persons in Kaharwada, Hamal Galli and Bhaji market localities as compared to other localities such as Mondha Road, Hatai and Nath Galli, where it is found less than two persons. In the said areas most of the families live in one room houses. The houses have been constructed without proper planning and without taking care of the approaches to roads. Thus, the said areas give an appearance of slums.

Basic necessities compared to other non-slums

8. In the light of these special features it is relevant to give a brief description of these localities, which though not notified slums but represent areas of sub-standard living conditions in comparison with the other neighbourhoods in the town. Street light is provided to all these areas but primary school is not available within the area. According to survey data there are 8 sample households in Kaharwada, 12 households in Hamal Galli and 8 households in Bhaji market localities. Of them, 3 households each in Kaharwada and Hamal Galli and only one household in Bhaji market area have electric connections. As compared to above sub-standard localities, Jainpura, Nath Galli, Sutarpar and Mondha Road localities have electric connections for 70 per cent households. The same position is in respect of drinking water facility. As regards the lavatory, not a single household has the same in his house in the above sub-standard localities but in other localities more than 60.00 per cent households have the lavatory facilities in their residential premises.

(1) Kaharwada

9. The locality consists of about 204 houses and 213 households. It is situated towards the west of the town opposite to State Transport Bus Station. Inhabitants, mostly from Kahar community, are engaged in fishing occupation or work as agricultural labourers. There are also a few Muslim households. Persons living in this area mostly belong to low income group. The name of the locality is drawn from Kahar community people living in this locality.

10. Majority of houses and huts are of kaccha material. These are built with mud walls and roofed by grass or tin. Most of these houses have no latrines. The water supply system in the town is said to be fairly good but water connections are available only for a few households in this area. Electricity is available to some of the households. The roads and drainage system are not available in this area. Lack of drainage and internal roads keep the locality unhealthy. Generally huts are found with one room accommodation for a family of about five to six members. These people are living in congested

houses and unhealthy surroundings since their forefathers' times. Lack of basic civic amenities and poverty of the inhabitants are the factors responsible for the low percentage of literacy of this area. As per survey data, the percentage of literacy in this area is 31.11 per cent, as compared to other localities such as Pardeshipura, Mondha Road, Hatai, Nath Galli and Kucharota, where it is found to be more than 65.00 per cent.

(2) Hamal Galli

11. Another congested area is the Hamal Galli. This locality is on the eastern side of Paithan town, just near the ST bus station. There are 159 houses and 159 households, mostly of the Hindus. The density per room is more than five members. Low income group (poor families) with occupational category of loaders, agricultural labourers, drivers, salesmen etc. stay here. Most of the houses are of one-room accommodation. These are small huts with mud walls and tin or grass roofs. The houses are constructed without planning. This crowded living area lacks facilities like drainage, sewage or sufficient protected water supply and electricity. This has created unhealthy environment. Absence of proper approach roads is another factor that keeps the locality slushy and difficult to walk during the rainy season. In this area the waste water of public taps including that of private houses gets stagnated at many places and develop into breeding places of mosquitoes.

(3) Bhaji Market

12. This locality is situated near the Shivaji Udyan. As per 1981 Census, there are 95 houses and 96 households in this locality. Inhabitants are mostly from the scheduled caste by Mahar and Chambhar community engaged in low income occupational jobs. There are also a few households belonging to the Muslim community. All houses in this locality are built with kaccha material and a few households are electrified. The houses are constructed without planning in a haphazard manner. Drainage and sewage is far from satisfactory. Most of the houses are one-room huts, built with mud walls and tin or grass thatched roofs. According to our observations, the poverty of the inhabitants of this area is responsible for the low percentage of literacy. According to survey data, the percentage of literacy in this area is 34.29 per cent as against it is more than 65 per cent in Mondha Road, Pardeshipura, Hatai etc., localities. It is necessary to initiate suitable measures to tackle the problems of these areas in a phased programme. Long term measures to improve the image of the present living condition in the locality, which are akin to slums in some respects, as described above, are required to be undertaken on priority basis.

Law & Order, Crime and deviant behaviour

13. As the above referred areas are not notified slums, separate statistics for crimes and deviant behaviour are not available.

CHAPTER XI

ORGANISATION OF POWER AND PRESTIGE

1. The organisation of power and prestige has undergone a radical change due to the transformation of the social and political set up in the country. In any organisation or society generally it is the enlightened few, with public support, economic status and educational base that are counted. They, therefore, represent the elite of the town who can influence the various decisions affecting the social upliftment and economic well-being. Invariably, therefore, it is this group that gets the authority and power concentrated. May be a local body, co-operative society, political organisation or a voluntary service institution, the men in-charge of these units have an important role to play. In the civic elections, general elections, trade union organisations, management of temples and in all other activities affecting the economic, social and political life of the society, this class of individuals share a greater degree of responsibility in their functioning. In a sense, elite of the town thus include public servants, teachers, lawyers, doctors, cultivators, men engaged in important trade and commerce activities, office bearers of political, educational and other service organisations, president of the local body and the chairmen of co-operative societies.

2. In remote past, landlords in Paithan possessed large powers and dominated over the others. This authority and dominance of landlords gradually disappeared mainly due to the emergence of cosmopolitan nature of the area, and development of trade that flourished in the town in due course of time. The large scale immigration of people, due to Jayakwadi Project, also helped this process. Nevertheless, a few individuals due to their philanthropic outlook, specialised profession and wealth, are respected and so they have a say in the socio-economic matters of the area.

3. The political changes also have expedited the social revolution. With the dawn of independence, the power to elect their rulers passed on to the hands of the governed, irrespective of their economic and social status. Besides, there is no bar against anybody becoming a leader irrespective of community or classes. As popular support is now required for political parties, the politicians closely associate themselves with the people of all communities to win their confidence and thereby votes.

4. While canvassing the household schedules, we have collected the information of respected and influential persons in the town. They are in the forefront of improving socio-economic conditions and also in the political activities of the town. In other words, they are actively involved in the political, social and cultural activities of the town. There are special invitees for almost all the social and cultural functions in the town. Their opinion on matters connected with town-life is considered valuable.

5. In connection with this special study of Paithan town, the names of the most respected and the most influential persons in the town, according to the opinion of the persons interviewed, were collected. Their particulars are given below in the statement XI-1.

STATEMENT XI—1

Particulars of the most respected and influential persons in the town

Name	Sex	Religion	Caste	Education	Occupation
Chandrakant Ghodake . .	Male	Hindu	Sali	S.S.C.	M.L.A., Social worker
Anil Patel	,,	,,	Gujarati	M.A.	President, Municipal Council, Paithan
Balasaheb Patil	,,	,,	Brahmin	Matric	Social worker, a collector of curious and histrorical articles
Vishwanath Mahajan . . .	,,	,,	,,	B.A.LL.B.	Advacote
Somnath Joshi	,,	,,	,,	B.A.	Ex. President M. Cl. and Social worker
Dr. Ashok Pallod . . .	,,	,,	Marwadi	B.A.M.S.	Doctor
Dr. Gobare	,,	,,	Kasar	,,	,,
Yamunabai Pawar . . .	Female	,,	Wadar	5th Std.	Social worker
Dr. Jakirmiya Momin . .	Male	Muslim	..	M.B.B.S.	Doctor
Chandsaheb Hakim . . .	,,	,,	..	6th Std.	Homoeopathic practitioner
Suresh Gangurde . . .	,,	Hindu	Chambhar	8th Std.	Social worker, Business
Muffidoor Raheman . . .	,,	Muslim	..	B.A.	Chief Officer, M.Cl. Paithan
Kanhayalal Mutha . . .	,,	Hindu	Marwadi	S.S.C.	Business

6. The name of Shri Chandrakant Ghodake was mentioned by many persons as having much influence and prestige in the town. At present he is a M.L.A. Born in a poor family, he rose to the power by sheer ability and hard work. As for his educational level, he has passed S.S.C. examination. When he was very young he turned to politics and has been in the field of the Congress party. He is referred to as a close friend of the working class and other weaker sections of the society. He was elected to Maharashtra Legislative Assembly in 1985 as a Congress(S) candidate. Because of his influence and effective persuasions most of the schemes meant for the benefit of the people have been implemented in the town. He is an ideal agriculturist and leading person in hotel business.

7. According to the opinion of the persons interviewed, Shri Anil Patel is the widely accepted person of high reputation. In the co-operative field, he has made an outstanding contribution. He is the Chairman of one co-operative society at Paithan. He has been also elected in Municipal Council election and now he is the President of the Municipal Council, Paithan. Shri Patel, aged 35 years, belongs to Gujarati community. Politically, he is a Congress man (Indian National Congress). His hard work and able administration added to the glory of Paithan. Though he is from well-to-do family, he has got all the sympathies for the poor and weaker sections. He always tries to do something good for them. He has contributed to various social and cultural activities in the town. His leadership in providing more and more amenities to the people in the town has won him laurels.

8. Shri Balasaheb Patil is referred to by most of the persons interviewed as the most popular figure, having much respect in the town. He has been associated with the administration of Municipal Council for many years. He has a hobby of collection of curious and historical articles. He has written very important literature on the history of Paithan town, although his educational level is Matriculation. He commands respect because of his keen knowledge in history and archaeology. He has collected thousands of curious and historical articles and kept in his own custody. He is trying to exhibit these articles to the people with the necessary aid of Government. He is a middle aged person and is wellknown for his social and cultural activities. He works hard for the improvement of the town. These qualities made him respectable person among the people.

9. Shri Vishwanath Mahajan, aged about 45, is stated to be enjoying much respect in the town. He is B.A., LL.B. by education and a respected advocate of the town. It is stated that he contributed liberally to various social and religious activities of Paithan town. He enjoys a very high social status because of his professional ability.

10. Another reputed and wellknown person is Shri Somnath Joshi. He was the President of Municipal Council, Paithan. During his period as the President of the Municipal Council, he had done a lot of good work for the development of Paithan town. He is a Congress(S) man. It is stated that he was the ideal President of the Municipal Council. Another important thing is that during his Presidency period, Silver Jubilee of Municipal Council, Paithan was celebrated. This helped him to become a famous personality. Now, he is more than 50 years old and devotes his life in social, religious and cultural work. It is stated that his contribution in the field of religious work is praiseworthy. Even now he works hard for the development of the town. That is why he is respected by the people of the town.

11. Dr. Pallod is a respected person of the town. He belongs to the Marwadi community. He is a famous doctor. He has great feelings for the poor. Sometimes he gives his services free of charge to the poor. His profession as a doctor is stated to be the reason for his popularity in the town.

12. Dr. Gobare is stated to be a respected personality in the town. Professionally he is a doctor. He has also deep sympathy for the poor and weaker section of the society. He mixes freely with the people and does social work. Therefore, people of Paithan know him well.

13. Smt. Yamunabai Pawar is a bold lady of Paithan. She is stated to be the most respectable and influential person. She is nearly 45. She is always in the forefront of the social activities. When she was quite young, she turned to politics and is still doing social work. She belongs to Indian National Congress political party. She is also associated with the working of Municipal Council, as its member. She is the first female Vice-President of Education Committee of Municipal Council, Paithan. She has participated in women's freedom agitation and performed her role as an active social worker.

14. The name of Dr. Jakirmiya Momin, a professional doctor, who worked hard for the welfare of Muslim community, is referred to by some people as a prestigious person having much respect and influence in the town. He has a great affinity with the poor and labour class people. His profession as a doctor is stated to be the reason for his popularity in the town.

15. Shri Chandasaheb Hakim, an old personality of the Muslim community, is referred to as respected person by some people of the town. He is a Homoeopathic practitioner. He is popular among Muslims. He enjoys high social status because of his profession. All Muslim people regard him as their priest.

16. The names of Shri Suresh Gangurde, a businessman, Shri Mufidoor Raheman, Chief Officer, Municipal Council, Paithan and Shri Kanhayalal Mutha, wholesale dealer and Vice-President of Agricultural Market Committee, Paithan, are also mentioned by some informants as respected persons in the town.

17. According to the opinion of the persons interviewed, the personalities mentioned in the Statement XI-1, are enjoying respect and prestige in the town. Out of 13 persons, 10 are Hindus and 3 are Muslims. The distribution of these persons by literacy shows that 7 persons are graduates and above, 3 are up to SSC level, while the remaining 3 persons are

not studied even up to matriculation. Thus, it may be said that higher educational qualification is not a necessary factor for the respect, influence and prestige. It is the sincerity of service that counts.

Political Parties

18. Paithan nurtures various political organisations like Indian National Congress, Indian Congress (Socialist), Bharatiya Janata Party, Janata Party etc. The Indian National Congress has a branch office and also a good number of followers in the town. It is headed by Shri Anil Patel, President of Paithan Municipal Council. Its membership is voluntary with a nominal fee of Re. 1. It is a cosmopolitan organisation with no caste distinction. The aim of the political party is to form a socialistic pattern of society, help to provide employment etc. They conduct meetings. There is a majority of his party in the Municipal Council.

19. The Indian Congress (Socialist) began to play an important role in the political affairs of the town. It has been functioning at Paithan for the last 10 years. The exact number of members at present enrolled in the party could not be ascertained. It is headed by Shri Chandrakant Ghodake, a Member of Legislative Assembly. It is also a cosmopolitan organisation. The main object and aim of the party is to give proper representation of the town dwellers in the affairs of the administration.

20. There are other political parties also functioning in the town. Though they have no majority in the field of politics of the town, they are acting as social workers and servicing the people in their own way.

21. From the above it may be clear that the Congress Party has been dominating for years together in the town. The results of Municipal Council elections held in 1984 and Paithan Assembly Constituency election held in 1985 are given in the following statements IX-2 and XI-3 respectively.

STATEMENT XI-2

Paithan Municaipal Council Election, 1984

(Elected members and party votes)

Name of candidate	Ethnic category	Party	No. of votes polled	No. of valid votes polled	No. of invalid votes polled
1. Chandrakant Daulatrao (Shinanagar)	Hindu	Congress (I)	753	729	24
2. Prabhakar Nathuji Kakade (Kaharwada)	,,	Independent	118	111	7
3. Ratan Kanhayalal (Mochi) (Mochi Galli)	SC	Congress(S)	275	257	18
4. Bhikaji Sampatrao (Saliwada)	ST	Congress (I)	221	217	4
5. Rambhau Kisan (Dhangarwada)	Hindu	Congress (S)	188	179	9
6. Ashok Vithalrao (Saliwada)	,,	Congress (I)	159	154	5
7. Barkase Vithalrao (Durgawadi)	,,	,,	183	180	3
8. Anil Trimbak Patel (Kapadmandi)	,,	,,	352	335	17
9. Yamunabai Gopinath (Reserved for female)	,,	,,	229	225	4
10. Abdul Kadir Rehman (New Mohalla)	Muslim	Congress (S)	227	215	12
11. Kadar Badruddin (Darusalam)	,,	Congress (I)	142	137	5
12. Isakbhai (Chowk)	,,	,,	262	257	5
13. Kamlakar Devidas (Renuka Devi Galli)	Hindu	Congress (S)	316	311	5
14. Somnath Madhukar Rao (Joshi Galli)	,,	,,	283	279	4
15. Haripandit Ranganath (Nath Galli)	,,	Congress (I)	122	121	1
16. Dilip Ranganath Pohekar (Pimpal Galli)	,,	Congress (S)	210	206	4
17. Gotirao Keshevrao (Kauate Galli)	,,	Congress (I)	165	162	3
18. Bharatsingh Mulchand (Pardeshipura)	,,	,,	231	224	7
19. Shantabai Digambar (Reserved for female)	,,	,,	234	228	6
20. Tukaram Gopichand (Kaharwada)	,,	,,	252	246	6
21. Pasha Abdul Rehman (Johariwada)	Muslim	,,	192	188	4
22. Papdiwal Pannalal (Rangarhati)	Hindu	Congress (S)	145	138	7
23. Suresh Baburao (Lonar Galli)	,,	Congress (I)	350	328	22

STATEMENT XI-3

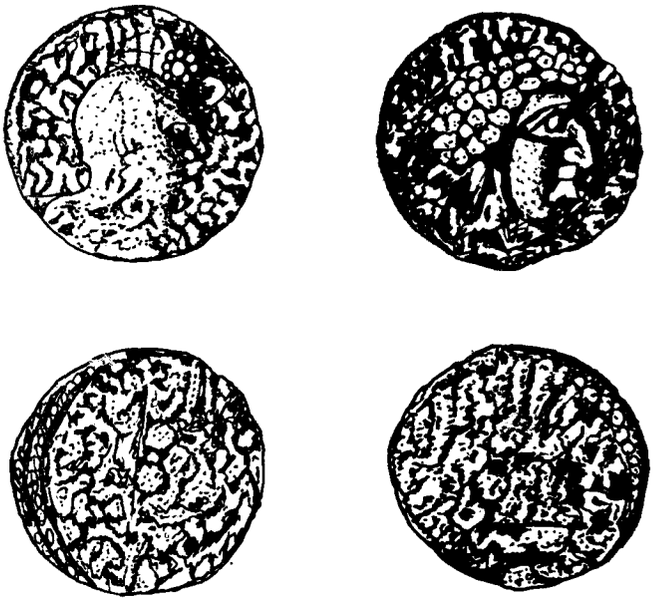
Voting pattern of the General Assembly Election for Paithan Constituency—1985

Name of the constituency	No. of total voters in constituency	Total votes polled	No. of valid votes polled	Name of candidate	Party	No. of votes polled
Paithan 1985 Assembly Constituency	121,474	66,737	65,158	1. Shri Appasaheb U. Vayhekar	Independent	3,868
				2. Shri Ganghadhar Gadhe	Independent	4,948
				3. Shri Chandrakant Ghodake	Congress (S)	30,124
				4. Shri Bhaurao Abaji Thorat	Independent	649
				5. Shri Bhagwat Landge	Independent	3,753
				6. Shri Mohan Anandrao Deshmukh	Congress (I)	21,816

22. From the above Statements XI-2 and XI-3 it may be observed that the Indian National Congress, the oldest political party, has a good number of followers in the town. In the Municipal Council election, out of 23 elected persons 15 are from Indian National Congress i.e. Congress (I), 7 are from Indian Congress (Socialist) i.e. Congress (S) and 1 is an independent. So far as the last general election to the State Assembly is concerned, the town area as such was not a separate constituency, but formed part of a larger unit. In other words, the Paithan town formed a part of Paithan Assembly Constituency of Aurangabad district. In the last Assembly election, main fight was between two candidates, of whom one belonged to Congress (I) and other was the candidate of Congress (S) party. The State Assembly election was won by the Congress (S).

Student Unions

23. There are four student unions in the town. These unions are working under the guidance of Akhil Bharatiya Vidyarthi Parishad and are working for all students.



Ancient Coins

CHAPTER XII

LEISURE AND RECREATION, SOCIAL PARTICIPATION, SOCIAL AWARENESS, RELIGION AND CRIME

Leisure and recreation

1. Old temples and some other institutions of the town, play an important role in shaping the socio-economic and cultural pattern of Paithan town.

2. Many people have come from different places and have settled in the town for business, service and education. This, of course, has its impact on the growth of the socio-cultural and religious activities of the town. Moreover, the erstwhile Kings or Rulers bestowed particular attention on the upkeep of temples, and also in giving land and material to construct places of worship. In due course of time, libraries, cinema theatres, reading rooms and other sport clubs, recreational clubs and gardens have also came up in the town and all such institutions have added colour to the town.

Parks & gardens

3. The religious, philosophical and political traditions seem to have halted for a few centuries in Paithan town. The recent Saint Dnyaneshwar Udyan (garden) which is now being raised will take a major share of returning the glory and pride to the town. The work of Dnyaneshwar Udyan (garden) is now going on at an unprecedented speed. It was once said that the soil and environment of the Paithan town is not considered fit for trees with fruits. But the Udyan is now a living example of human efforts and have shown what these can do to change the soil conditions. This area now supports about 20,120 trees and it is estimated that the entire project would require about Rs. 26.35 millions to complete the job. The garden has four main sections namely, flower, fruit trees, botanical and spiritual.

The flower and garden

4. There are at present 5075 flower trees in the flower section of the garden. The arrangement of flowering trees in the centre, surrounded by green compound, lawn and roads is eye-catching. Apart from the common varieties of flowers, we find varieties of roses such as 'superstars', 'black lady', 'first love', 'Kashmiri Baba' in this section. The colours of flowers and artificial lights in the evening, bring an astonishing and pleasing effect.

5. The garden has artificial elevation in east-west directions. In the centre, there is an artificial water-flow which, when flows over the steps of the platforms, creates an impression of snow shower into thousands of tiny particles. In the evening when this water absorbs artificial-coloured lights, creates an entirely different scene. We also find here some rectangular water tanks which store and maintain the water flow. Added to this there is a rectangular tank containing 22 small fountains on which artificial lights of different colour falls. Similarly, there are some circular and oblong water tanks in the centre of which are nine fountains of different sizes and colours. The total impact of these coloured fountains is a matter of breath-taking sight.

The fruit garden

6. Normally a garden is constructed either for the show of flowers or for the amusement of children. This is a unique example that this garden is becoming financially self-sufficient and self-supporting. There are at present about 7000 fruit trees which include, lemon, grapes, banana, guava, mango, orange etc. The seedless lemon of the garden is popular and its demand is increasing.

Botanical garden

7. The botanical garden is constructed on 27 hectares of land. There are 219 varieties of botanical trees, like Nilgiri, Boganwel, Suru, Gulmohar, Ashoka etc. Near about 5070 trees are in this garden section.

8. The children park is also constructed in this section. It is on the eastern side of the garden. Various types of arrangements, like moon rocket, snail, giraffe, single bar, double bar, are quite attractive. The work of additional attractions like boating, swimming pool etc. are in progress.

Spiritual

9. Fourteen hectares of land in the garden is reserved for the spiritual section, a unique feature of this project. Trees having sacred importance like Vad, Pimpal, Rudraksha, Audumbar are grown here. This section consists of 1000 trees of 133 varieties.

10. A Dnyaneshwar Memorial Hall and Dnyanpeeth would soon be constructed. This would be a place of learning with a reference library containing collection of rare books on different religions. The land of famous Shaliwahanas is now becoming a land of blossoming flowers and a land of colourful fountains.

Playground

11. There is no public playground in the town. But areas in front of Panchayat Samiti Office, State Transport Bus Stand and open space of Yatra Maidan are used by the public as play grounds. Public meetings are also conducted at Yatra Maidan. There are

17—340 R. G. India/ND/88

also small play grounds attached to the high school and primary school. The students of the concerned schools play on these grounds.

Circus

12. Occasionally, at the time of Nath Shasti Fair, different circus companies come and exhibit their shows at Paithan. They do not come regularly every year.

Clubs

13. A few small organisations of sports have sprung up in the town. These are formed by the local youths. At the time of survey we found 5 clubs (Kridamandals) in the town.

14. The Lal Bahadur Krida Mandal is the first club organised in the town in 1967 by some youths for promoting sports spirit among young persons. Altogether, there are 150 members in this Krida Mandal and each member gives an amount of Rs. 24/- per year as subscription.

15. The recreational activity of this club consists of indoor and outdoor games. Mainly volley ball, kabbadi, cricket, weight lifting and wrestling games are played by the members of the club. On some occasions the Krida Mandal distributes milk to the poor children as part of its social work. The aim and object of the club is to create energetic and healthy children, open Sanskar Kendra, Yogasan class and blind school. This Krida Mandal conducts and participates in Volley ball and Kabbadi tournaments, at district and state levels. Government grants and public donations are financing this club. In addition to this, the club makes available newspapers to the public. Nearabout 100 persons are taking advantage of it.

16. Another famous club by the name Maharana Pratap Krida Mandal was set up in 1974 with the object of encouraging sports spirit, body building and reading habit among the local people. This Krida Mandal has 200′×100′ open ground and it owns a building also in the town. This mandal receives the rent from the 5 shop-keepers which are situated in Mandal's building. The club has maintained a small reading room. A good number of daily and weekly news papers are available in the reading room. A sum of Rs. 2/- per head is collected from the member as subscription per month. There are 350 members in the club. The fund is also raised through public donations and Govt. grants. The elected members of the club have honorary posts of president, secretary and treasurer etc., who manage the club affairs. They conduct tournaments and also participate in district, state and international level games. On the occasions of Independence Day, Republic Day and School Day, special tournaments are held to encourage the competitive spirit among youths.

Mahila Mandals

17. There are three Mahila Mandals in the town. The most popular and famous Mahila Mandal by the name Jija Mata Mahila Mandal was set up in the year 1961. The aims and objectives of this Mahila Mandals are as follows :—

(1) To give the grocery articles from the fair price shop,

(2) Propagate importance of family planning and conduct its training,

(3) Initiate social and religious activities such as Haldi Kumkum, Ganeshotsawa etc.,

(4) Conduct adult education classes.

18. This Jija Mata Mahila Mandal operates a library containing more than 150 books on different subjects. About 100 members are enjoying the facility of reading. Rs. 10/- per month is the monthly subscription of the member. The mandal receives the finance from public donations and also the grant from Municipal Council. This Mahila Mandal runs a fair price shop in Bhilwada locality at 'no profit no loss' basis.

19. There are two more Mahila Mandals viz., Samata Mahila Mandal and Nav Jagruti Mahila Mandal. These also undertake social activities. Cultural work and adult education are the main activities of these Mahila Mandals.

Library

20. Besides the Social Welfare Department's library and reading room, there is one more library namely Shri Saint Eknath Library in the town. It is managed by Municipal Council, Paithan. All the daily and important weekly magazines are available in the reading room. Shri Saint Eknath Library was started in 1970. It is situated near the Municipal office in Durgawadi Ward. On an average 500 persons come to this library daily for reading newspapers and periodicals. About 6,000 books on various topics like historical, religious, sociological etc. are available in this library. The reading room is kept open from 7 a.m. to 11 a.m. and 4 p.m. to 8 p.m. The only income of the library is the amount collected as monthly subscription from the members, at the rate of rupee 1/- per member per month.

21. In addition to this, there are some other free open reading rooms, organised by different clubs in the town.

Cinema Theatre

22. There is only one permanent theatre in the town by the name 'Bharat Talkies'. There are also two more seasonal touring talkies in the town. Bharat talkies is located near Jainpura locality. It was established in 1955 with a floor area of 2,400 sq. ft. The projection length of the theatre is 100 ft. This theatre is built with stone walls and roof with tin sheets. The hall provides the accommodation for 450 persons.

23. The types of accommodation and number of seats available by rate are indicated below (XII-1).

STATEMENT XII-1

Distribution of seats by class and rates

Type of accommodation	Ticket rate Rs.	Seating capacity
Ist class (chair)	3·00	50
IInd class (bench)	2·50	100
IIIrd class (floor)	2·00	300

24. Daily two shows are exhibited in the theatre. The first show begins at 3 p.m. and the second at 9 p.m. Hindi and Marathi pictures are exhibited in the theatre. On an average 300 tickets are sold per day.

25. Some people go to Aurangabad where new films are screened. Stunt films attract youths and adults, while films of religious significance are preferred more by aged ones. At the time of Nath Shashti Fair and during Chaturmas period mostly religious films are exhibited.

News papers and Journals

26. One daily news paper 'Aao Ham Sab Chale' and two weekly periodicals 'Seva Sagar', 'Nath Sagar' are published from the town.

27. News papers liked and sold in the town are, 'Lokmat', 'Aao Ham Sab Chale', 'Marathwade', 'Maharashtra Times'. The papers are brought to the town by State Transport Bus or Taxi in the early morning. Indian Express, Times of India & Free Press Journal are the English news papers distributed in the twon. There is no sub-office of any news paper but there are agents for all the papers and they deliver the daily news papers and periodicals to the houses of the subscribers. There are two book stalls in the town exclusively for the sale of news papers, journals and periodicals. There are also 2 persons who sell the news papers on road side.

28. The names of news papers, periodicals and the number of copies in circulation in the town are given below (XII-2).

STATEMENT XII—2

Names of News papers, Periodicals and number of copies in circulation in the town

Type	Name	Language	Place of Publication		No. of copies in circulation
			Local	Outside	
Daily . . .	Lokmat	Marathi	..	Aurangabad	650
	Aao Ham Sab Chale	Hindi	Paithan	..	500
	Marathwada	Marathi	..	Aurangabad	150
	Maharashtra Times	Marathi	..	Bombay	125
	Tarun Bharat	Marathi	..	Pune	70
	Ajantha	,,	..	Aurangabad	40
	Kesari	,,	..	Pune	35
	Sakal	,,	..	Pune	35
	Lokvijay	,,	..	Aurangabad	22
	Loksatta	,,	..	Bombay	20
	Nav Bharat Times	Hindi	..	Bombay	10
	Indian Express	English	..	,,	10
	Times of India	,,	..	,,	20
	Free Press Journal	,,	..	,,	3
	Samkalin	Gujarati	..	,,	5
Weekly . . .	Shree	Marathi	..	,,	200
	Jatra	,,	..	Pune	70
	Swarajya	,,	..	,,	50
	Lokprabha	,,	..	Bombay	50
	Sahyadri	,,	..	Pune	40
	Shatkar	,,	..	Bombay	40
	Sobat	,,	..	Pune	20
	Gavkari	,,	..	Nashik	10

STATEMENT XII—2—*Concld.*

1	2	3	4	5	6
	Chitranand	Marathi	..	Bombay	10
	Mayapuri	Hindi	..	Delhi	40
	Dharmayug	,,	..	Bombay	15
	Illustrated weekly	English	..	,,	10
	Blitz	,,	..	,,	5
Monthly . . .	Chandoba	Marathi	..	,,	80
	Dakshata	,,	..	,,	20
	Chhava	,,	..	,,	10
	Menka	,,	..	Pune	5
	Maher	,,	..	,,	5
	Madhuri	Hindi	..	Bombay	20
	Manohar Kahaniya	,,	..	,,	25
	Chitralekha . . .	,,	..	,,	10

Nature of leisure time activities of members

29. The canvassing of household schedules has thrown some light on the leisure time activities of the people of the town. It is observed that only a few persons are having some leisure time activity. Others have no particular type of leisure activity and do not have specified hours for rest or recreation. Of course, they spend a lot of time in meeting friends, discussing business and politics, listening to radio, reading news papers and periodicals, either in the libraries or at their own homes. Many people go for films or spend the leisure time in the parks. Children upto the age of 14 have not reported any leisure time activity as such. Of the 9 persons stated to have leisure time activity, 8 are males and only 1 is female.

30. The following statement XII-3 gives the details regarding leisure time activity as related to occupation, age and sex.

31. From the Statement XII-3, it is seen that out of 9 persons 1 is engaged as shop assistant, 1 in private tuition, 3 in cultivation, 1 in selling of firewood, 2 in social work and 1 in tailoring.

Religious institutions and religious activities

32. Apart from enjoying leisure time and other recreations activities a large number of men and women spend some of their time in visiting temples, offering prayers, performing special pujas and observing religious rites as a part of their daily life. Particularly the Brahmin community spends their evening time at the various temples. Paithan being a religious and cultural centre, there are many temples in the town.

STATEMENT XII—3

Leisure time activity as related to occupation, age and sex (Survey data)

Occupation	Discription of leisure time activity	Age and Sex											
		15—24			25—34			35—44			45—59		
		P	M	F	P	M	F	P	M	F	P	M	F
Peon . . .	Shop assistant	..	..	..	1	1	..	..	..	..	..	..	..
Professor . . .	Tuition (Private)	..	..	..	..	..	..	1	1	..	..	..	..
Textile Shop Assistant	Cultivation	..	..	..	..	..	..	..	..	..	1	1	..
Peon . . .	Selling of firewood	1	1	..	..	..	..	..	..	..	..	..	..
Retail Shop Assistant	Cultivation	..	..	..	..	..	..	1	1	..	..	..	..
Advocate . . .	Cultivation	..	..	..	1	1	..	..	..	..	..	..	..
Doctor (M.B.B.S.) .	Social Work	..	..	..	..	..	..	1	1	..	..	..	..
Primary teacher. .	Tailoring	..	..	..	..	..	..	1	..	1	..	..	..
Commission agent . .	Social Work	..	..	..	..	..	..	..	..	..	1	1	..

33. Celebrations of the following fairs and festivals are arranged on a mass scale in which majority of the Hindu participates.

(1) Ganapathi Utsava.

(2) Nath Shashti Fair

(3) Chaturmas Utsava.

(4) Group singing of Bhajans and attending Harikathas.

34. The above celebrations are of special significance for the majority of the people and also keep them busy on account of various arrangements involved. The celebrations are held with devotion, pomp and gaiety. Likewise Moharram, Bakri-Id and Christmas provide an opportunity for Muslims and Christians, to spend their time in offering prayers as per the religious customs. Thus, religious functions which periodically attract the attention of the people, during the course of the year, invariably influence a great deal on their spare time activities in the town.

Religious Institutions

35. There are more than 25 temples in this small town. Among the temples, most important are, Eknath Maharaj Temple (Vijayi Pandurang Mandir), Samadhi Mandir, Thirth Khamb and temples of Shiva, Vishnu, Nursimha, Ekvira (Renuka) and Kal Bhairawa. Sadat Dargah, Maulana Dargah and Jumma Masjid are the important Muslim worshipping centres in Paithan. Apart from these, temple of Jainism (Munni Suvrat temple) is also important.

36. Paithan being a religious centre there are near about 10 Mathas. Among these, Shivdin Nath Math, Amritray Math, Krishna Dayarnava Math, Gurunanak Math and Adya Shankaracharya Math are wellknown. In addition to these there are Ganesh Ghat, Pach Pimpal Ghat, Siddheshwar Ghat, Bhogavati Ghat, Indreshwar, Mahalaxmi and very famous Nag Ghat, Maheshwari Dharmashala built on the bank of the river Godavari. The details of some religious institutions are given below.

(1) **Eknath Maharaj temple : (Vijayi Pandurang Mandir)**

37. The family deity chamber in the old house is the present shrine. This shrine was built by the close of the 19th Century. This temple is popularly known as Nathacha Wada. It was formerly the residence of Saint Eknath, now turned into a place of worship. There are many images of gods installed on a raised seat. The favourite deity of Eknath, 'Vijayi Pandurang' is amongst them. The main door of the house faces the east. There is a picture of 'Chopdar' at the left hand side of the door and the picture of God Dattatraya on the right. In the temple there is a reservoir about 15′×15′ and 20′ in depth and it has a small opening about 2′×2′ through which water can be poured in or drawn up. It has a historical background and treated as sacred.

38. A story goes that during the days of Saint Eknath, God Krishna in the disguise of Shrikhandya used to carry water from the river and store it into the reservoir for household use, thus serving Saint Eknath for about twelve years. The belief still prevails that unless God in the disguise of Shrikhandya pours water into the reservoir the same is not filled to the brim. Every year in the month of Phalguna Vad. 1, the reservoir is emptied and cleaned. From the second day, the people start, pouring water into it. The reservoir gets filled on any day between Phalguna Vad. 2 to Phalguna Vad. 6, but it is believed that this happens only after God Krishna coming in disguise has poured water into it.

39. The important deity 'Vijayi Pandurang' is about 10 to 12 inches in height and is made of 'Panchadhatu'. Both the palms of the hands of this image rest on the waist, the right palm facing the visitors and the left one holding a conch in it. The image is decorated with some ornaments. One can see the sectarian mark on the forehead and a crest having the shape of a 'shivalinga' on the head. The Ashadha Sud 11, Kartika Sud 11 and Magha Sud 11 draw huge pilgrims ranging from 20,000 to 40,000.

40. Saint Eknath was a preceptor, poet and author of many books. His literary achievements are extremely valuable. He brought out a critical edition of Bhagwat. He also wrote a large number of books. His most popular book is 'Bhavarth Ramayana' written in Marathi Language.

(2) **Samadhi Mandir**

41. This is another famous temple which is the place of Saint Eknath's perpetual rest. It is situated outside the town on the bank of the river Godavari. The present temple has a big wall and its door faces the east. Adjoining the inner side of the walls, sheds of tin sheets are constructed to accommodate pilgrims. At a distance of about 150′ from the gate a three storeyed building is visible. As one enters the building a spacious portico is seen which is used for holding religious discourses and 'Kirtans'. Close to it is the sanctuary. In the sanctuary, the samadhi of Saint Eknath with foot-prints may be seen. Fair is celebrated from Phalguna Vad. 2 to 8 every year.

42. Saint Eknath left this material world on Phalguna Vad. 6 in 'shake' 1531 i.e. 1610 A.D. On this day he sang in praise of God and went into the holy waters for never to come back. The people brought back his mortal corpse and cremated it at this place.

(3) **Tirth Khamb**

43. This solitary pillar now stands on a vast and undulating ruins of the Satvahana period. It dominates the area and reminds us about the past glory of former Pratishthan. The year of construction is not available.

44. The pillar stands on a square platform of masonary stones. This seems to be a recent addition. Above this we see a pavillion with cuspid arches on all the four sides. It resembles a flat roofed chattri. The rest of the pillar is cylindrical in shape. Plainness is systematically relieved by a series of decorated bands and representations such as Bhairava, Saptamatruka and Ganesh.

(4) **Sesasayana Vishnu**

45. This Vishnu temple is situated in Nath Galli of Paithan town. Paithan is also famous for this temple. One can even see Vishnu figures, shown prominently in the Saivite temples. Lord Vishnu is also worshipped in the form of Narayana, Bhognarayana, Anant, Anant-shayani etc.

46. The central theme of masonary stone (4′×2′ ×¾′ measurements) consists of Sesasayana, the four armed God pleasurely recumbant on the coils of Adi-Naga. The seven hoods are over his head. The top right hand holds Padma (lotus), top left hand Chakra (wheel) and lower left hand Gada (which is extremely ornate). The right leg is interlocked by the left and rests on a tortoise. Laxmi is shown massaging his right leg. The head is covered with the crown. However, Laxmi is decorated with minimum ornaments, so that the onlooker may concentrate his heart on the central figure.

(5) **Dholeshwar Shiv Mandir**

47. Dholeshwar Shiva is the presiding deity of the town. The deity is called as 'Gram Daivat'. The temple is situated in Yatra Maidan. It was built in mediaeval period. The walls of the temple are very strong and huge in height. The 'shiva linga' is of stone and it is more than 3′ in length. On the day of Shivaratri in the month of Magh, thousands of people come and worship the 'linga'. Paithan has also another Shiva temple having 'linga' with four faces (Mukhalinga). This is said to have been found in the Godavari river. The theme is made by the stone with fine architectural skill. The four faces are 'Sadyajata', 'Vamdeva', 'Aghora' and 'Tatpurusha'. There are also a few more Shiva temples in Paithan known as Somnath, Indreshwar, Mallinath, Mukteshwar, Nagnath, Siddhanath, Uttareshwar, Kholeshwar, Kedarnath etc.

(6) **Nursimha Mandir**

48. The most popular and often respected theme in this region is the Nursimha Awatara. This is well known to the Hindus. Again the icons of Nursimha are found among the rock-cut caves and structural temples. The theme is of masonary stone and 4′×2′×¾′ in appearance*. It can be assigned to the period between the 7th century AD and 13th century AD. Because of its ornamentation and projecting top end, it may belong to the period of late Chalukya of Kalyani.

49. The icons may be either as seated or standing. Sometimes the icons of Nursimha are devoid of demon Hiranyakashapu. However, the icons of Nursimha in seated posture installed with demon on his laps are common than standing icons.

50. The entire figure is depicted on a slab. The icon is in standing and dancing posture. All the details provided in 'pauranic' lore, have been faithfully, illustrated here in one single piece of slab. It is a unique icon in standing posture and from the top to toe it is ornamented. Both the legs are shown in a dancing posture.

51. The theme has 'Sodasa-Bhuja' (sixteen hands) eight on each side. The top-most left carries shield. The next lower is in 'Ashirvada-Mudra' (assurance or blessing pose), the third left carried 'Pasha' (hunter), the fourth 'Gada' (mace), the fifth 'Kirpan' (a small sword), the sixth 'Shankha' (Counch), the seventh is interlocked with right hand of the demon carrying sword and the eighth is busy in tearing the stomach of the demon. The whole panel is carved on a smoothly polished basalt slab. Nursimha is shown attiring a Kirti Mukuta, highly artistic with minute and skilful carving and the entire body is jewelled. At the first sight one would notice the graphic portrayal of the theme. The attributes of the man-lion deity are realistically rendered.

(7) **Kalbhairava Mandir**

52. This Mandir is situated in the Shankaracharya's Math at Paithan. The theme belongs to Yadavas period. It has been carved on a single masonary stone and its measurements are 4½′×2½′×¾′. The icon of Kalbhairava represents the syncretistic group of icons. The evolution of syncretistic icon is an effort towards the reconciliation and rapproachement between Saivism and Vaisnavism.

53. The icon or theme represents the three traditional Hindu Gods viz., Shiva, Vishnu and Yama. The icon of Ghora or Ugra form which are not associated with any particular story narrating the exploits of Shiva is Bhairava. Kal represents Yama, the God of destruction or death. However, Shiva is also known for his destructive nature. Hence, Shiva represents both Kal and Bhairava. This Kal-Bhairava is illustrated on the forehead of Vishnu and this combined icon is known as 'Vishausiracchedak'. The mention of the Bhairava temple was made in the Mahanubhava literature.

54. The Vishnu figure is the main deity of the panel. He is shown seated on his mount Garud. The icon is comparatively plain. However, the attributes such as Shankh, Chakra, Padma and Gada are very ornate. His crown is in 'Karanda Mukuta' shape. The figure of Bhairava is shown in the crest of Lord Vishnu. On the top portion of the panel are the Navagrahas and just below them are the Saptamatrukas.

(8) **Sadat Dargah**

55. Sadat Dargah has a pointed brick dome which indicates that it is a late structure. The dargah is a Muslim shrine. Its walls are covered with the extracts from 'Kuran' and are ornamented with painted arched forms and other decorations. The Dargah is within a walled enclosure. The gateway has four little towers and entrance is through a painted archway. An annual Urs is observed at this tomb. There are some 'Shilalekh' (engraves) near the Dargah. One manuscript copy of the 'Kuran' is available in the Dargah. Sayyad Sadat was a saint of Sufi seet and he came to Paithan in the 14th century,

Source:—"Paithan through the Ages."

He left this material world here itself and, in his memory, the Dargah has been built.

(9) **Maulana Dargah and mosque**

56. Maulana Sahib's Dargah is on the hill and is ascended by a flight of steps. The central portion is built of stone and is said by some people to be the remains of a Hindu temple because of some resemblence etc. The Maulana Dargah is in-front-of the mosque. There are several other structures within the enclosure. The gate with its 'Nagarkhana' (the place where drum is kept) is a fine specimen of saracenic style. Each wing has three arched recesses in the upper storey with minaret at the end angle. The back of the gate has three arched openings in the lower storey and the kiosks above. The small pavillion is at each end.

(10) **Jumma Masjid**

57. The Jumma Masjid was built nearly in 1630 A.D., on the site of Shalivahan's Palace. It has a large courtyard in front, measuring 175′×145′ and is surrounded by a wall with corner bastions which looks as if a number of pillars are jointed together and arranged in a semi-circle. The mosque is built of stone and consists of a hall 77½′×24′. It has octagonal stone pillars in front. In the mosque, the row of wooden posts connected by horizontal wooden arches divided the hall longitudinally into two parts.

58. There is another famous Masjid namely Kot Masjid. This Masjid was constructed in 1660 A.D., and measures 35½′×17½′. It has five pointed arches with minaret at each corner in front and two smaller minarets are on either side of an arched recess at the back. An ablong court before the Masjid measures 168′×94′ and is enclosed by a wall containing a series of arched recesses.

(11) **Jain Temple**

59. Except some Jain Tirthankaras and Yakshanis, other antiquarian remains at Paithan belong to the early medieaval period. There is a large Jain temple of Munni Maharaj which has been renovated recently. In this temple there is a theme of Munni Supershwarnath (Survatnath) in meditation posture which is said to be made of sand stone. In this temple, there are more than 50 other Jain icons of various Tirthankaras.

60. After renovation of temple, the Jains performed a ceremony named Panch Kalyan Pratishtha Mahotsawa and built a white stone pillar in the courtyard of the temple. It is called a Manstamb. The height of the pillar is 50 feet. Paithan is thus called as Atishaya Kshetra on the Chaitra Paurnima every year when a huge fair is organised. Thousands of people belonging to the Jain community come from all parts of India to participate in the religious functions.

Crime

61. There is a police station in the town. The jurisdiction of the police station is limited to Paithan town and the surrounding 54 villages of the tahsil. The police station was established in 1959. In addition to this, there is one Circle Police Inspector's office at Paithan. The staff of the Police Station consists of 1 sub-inspector, 16 head constables and 26 constables. Since the town does not constitute a single unit for police administration, details of crimes exclusively relating to the town are not available. However, the details of cases registered by the Paithan Police Station during the year 1984 are as follows :

No. of registered cases	—	223
No. of cases challenged	—	155

62. The figure includes the various types of crimes occurred in the jurisdiction of Paithan Police Station. The types of crimes are theft, robbery, house breaking, murder, dacoity, unlawful assembling, unnatural death, accident etc. During 1984-85, 97 cases were registered and 49 cases were challenged. Of these cases, 2 persons had lost their life by suicide.

63. There is a criminal and civil tahsil court at Paithan. Jurisdiction of the court is entire Paithan tahsil. It was established in the year 1932. The staff strength of the court is 22 persons. The particulars of criminal cases filed under different acts, in the court of judicial magistrate (First Class), during 1984 are given in the following statement XII-4. Sectionwise details are not available.

STATEMENT XII—4

Particulars of civil and criminal cases filed in court during 1984

Type of act	Number instituted as on 1-1-85	Number carried over for				Number ending in conviction	Number ending in acquital	Remarks
		Over 3 years	More than 2 years	1—2 years	Less than 1 year			
1. Regular IPC	248	33	27	74	114	N.A.	N.A.	Sectionwise data is not available.
2. Other Regular	8	4	..	3	1			
3. Summery cases	530	54	79	185	212			
4. Other Summery	441	43	54	133	211			
5. Bombay Prohibition	306	2	38	122	144			
6. Misc. cases	109	4	8	22	75			
7. Other Misc.	59	7	14	23	15			
	1701	147	220	562	772	1229	472	

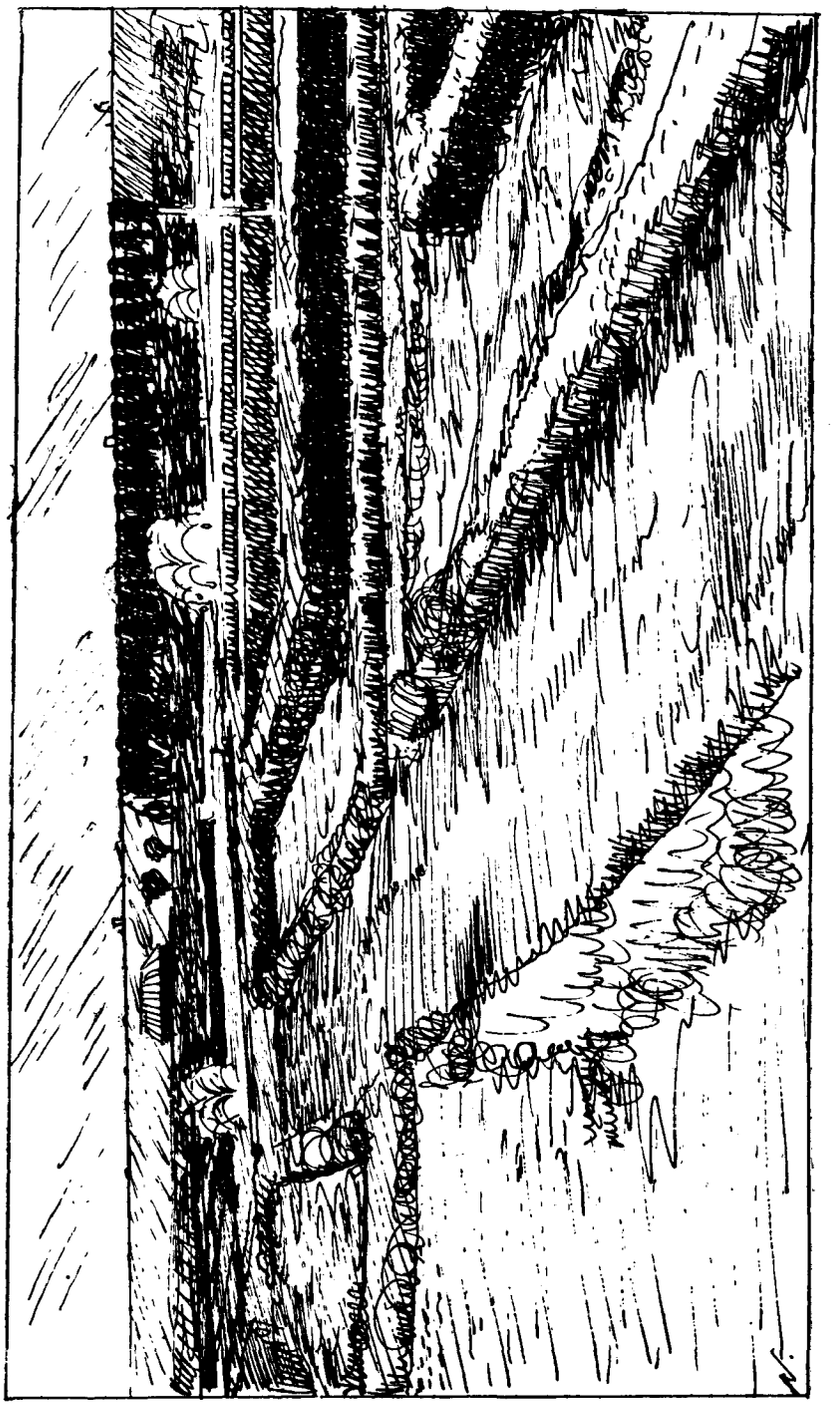
Jail

64. Recently an open jail started functioning near Paithan at about 6 kms. distance. However, district jail is at Aurangabad, about 50 kms. away from the town.

Certified School

65. Certified school for girls had been established in Paithan in the year 1965. The object of the school is to eradicate the bad habits and improve the career of the female inmates. This school is run by the Social Welfare Department, Government of Maharashtra. The total strength of the staff is 16.

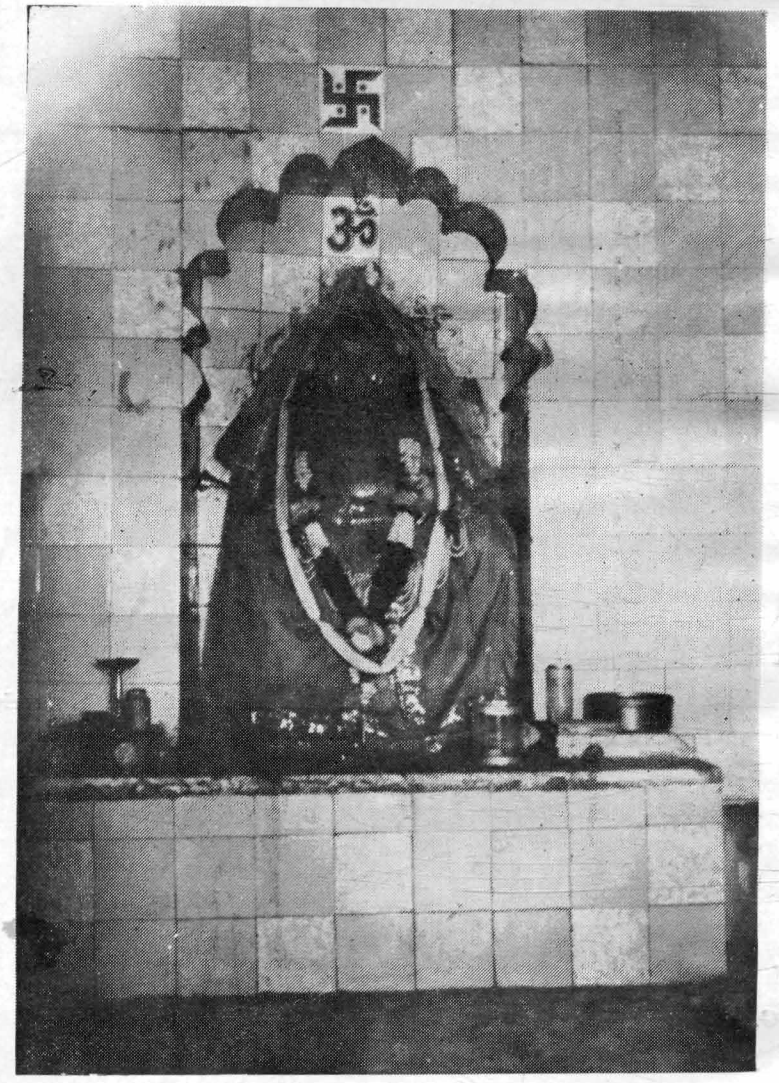
66. The capacity of the school is 100, but 96 girls are enrolled. These girls are below 20 years of age. Out of these, some of them are pickpocketers, vagabond, uncontrollable, other offenders, etc. Some are from very poor family and some are orphans. All the girls are studying in schools at Paithan. The tailoring training centre is attached to the certified school. In addition to this, the school has lodging and boarding facilities.



Dnyaneshwar Udyan—Attractive garden under development



Bharat Cinema Talkies



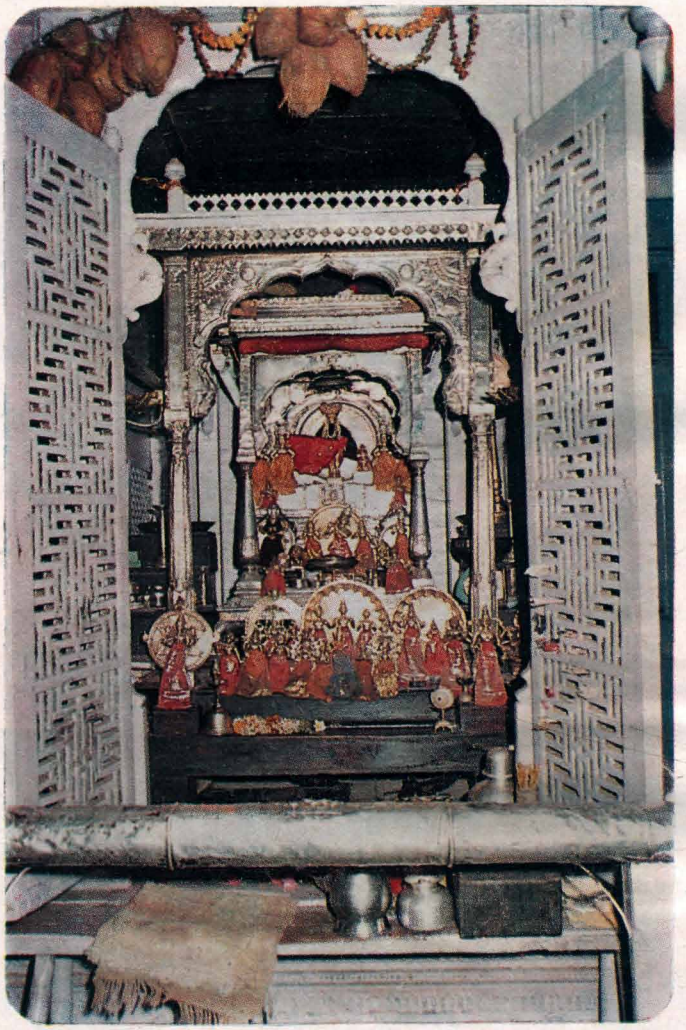
Icon of Ganesh on 'Ganesh Ghat'



Icon of Nag Devata on 'Nag Ghat'



The biggest Maheshwari Dharmashala—run by Marwadi Community



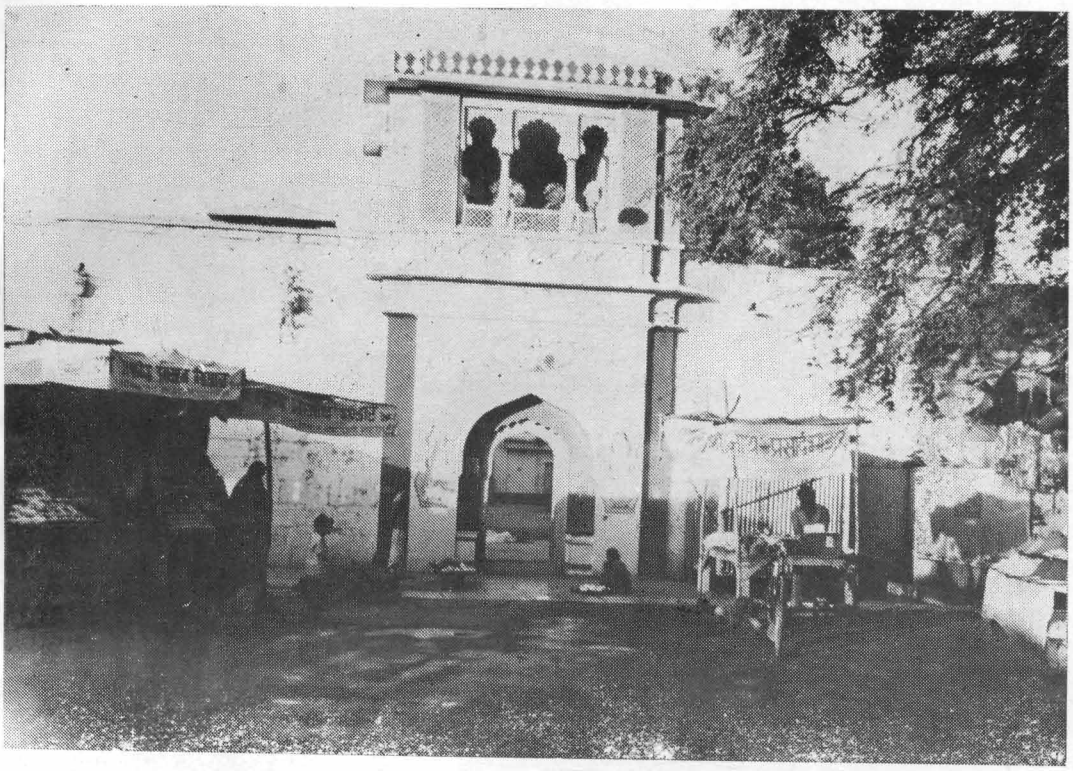
Vijayi Pandurang Mandir—Residence of Saint Eknath Maharaj—Converted into Mandir



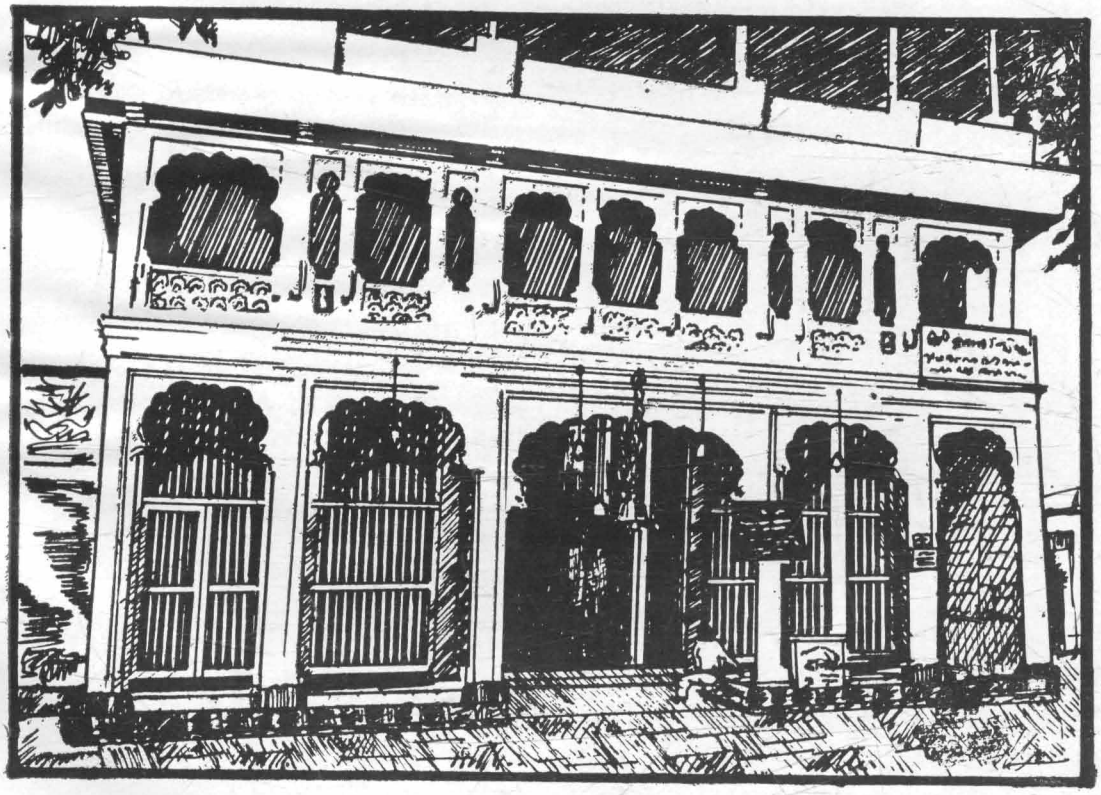
Icon of Vijayi Pandurang



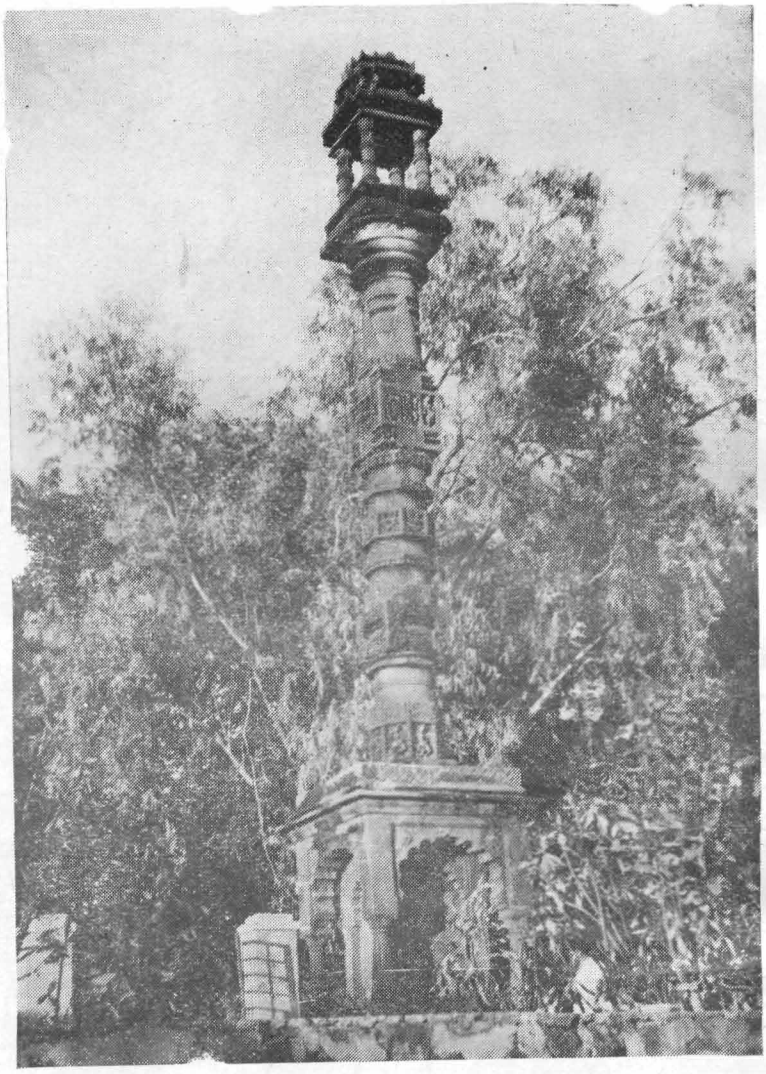
A Picture of Saint Eknath Maharaj



Entrance of Saint Eknath Maharaj Samadhi Mandir



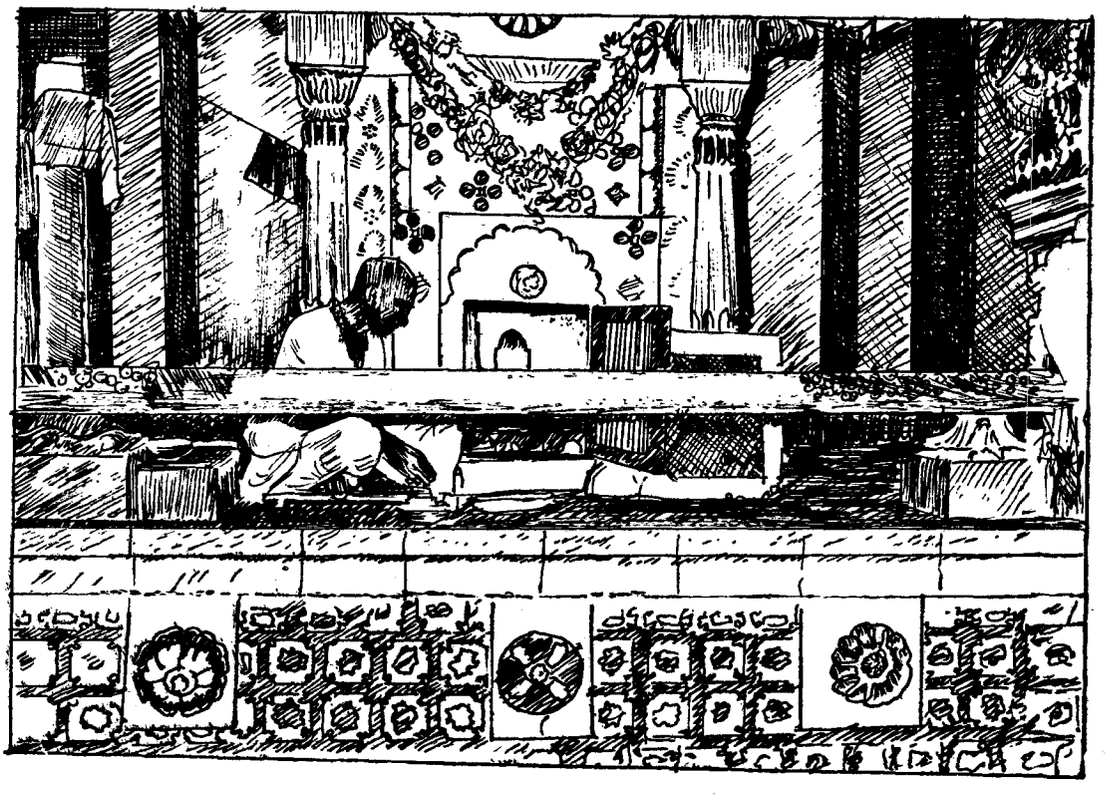
Inside of Saint Eknath Maharaj Samadhi Mandir



Tirth Khamb



Icon of Sessayana Vishva



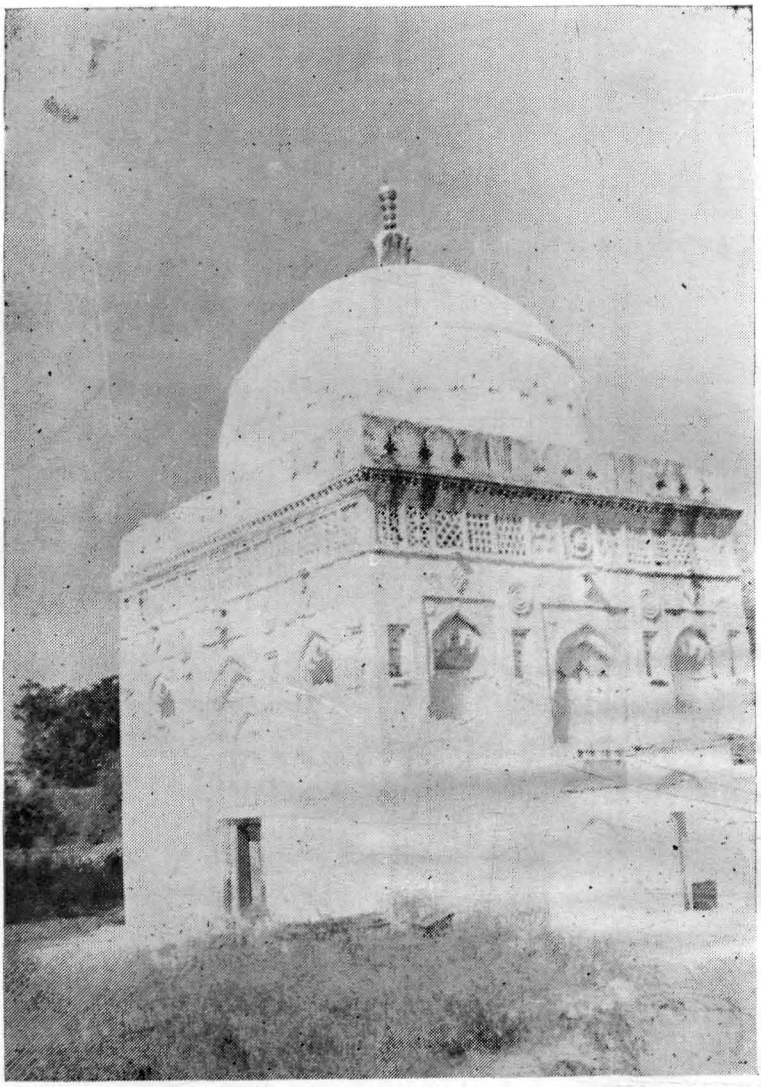
A Picture of Saint Eknath Maharaj Foot Print



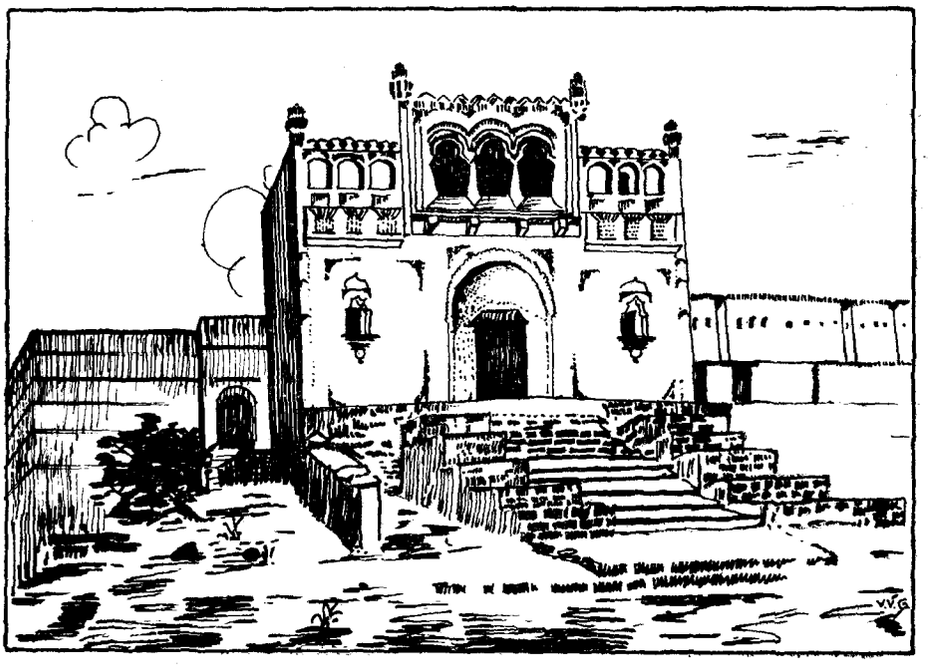
Icon of Narsinmha



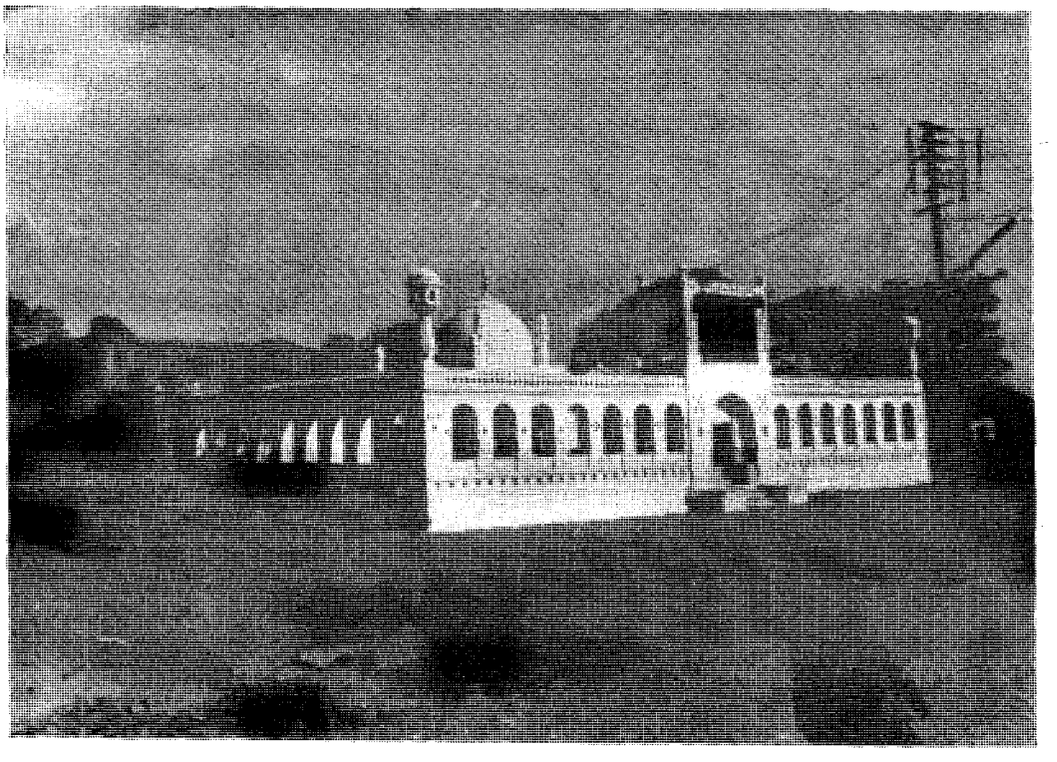
Icon of Kal Bhairav



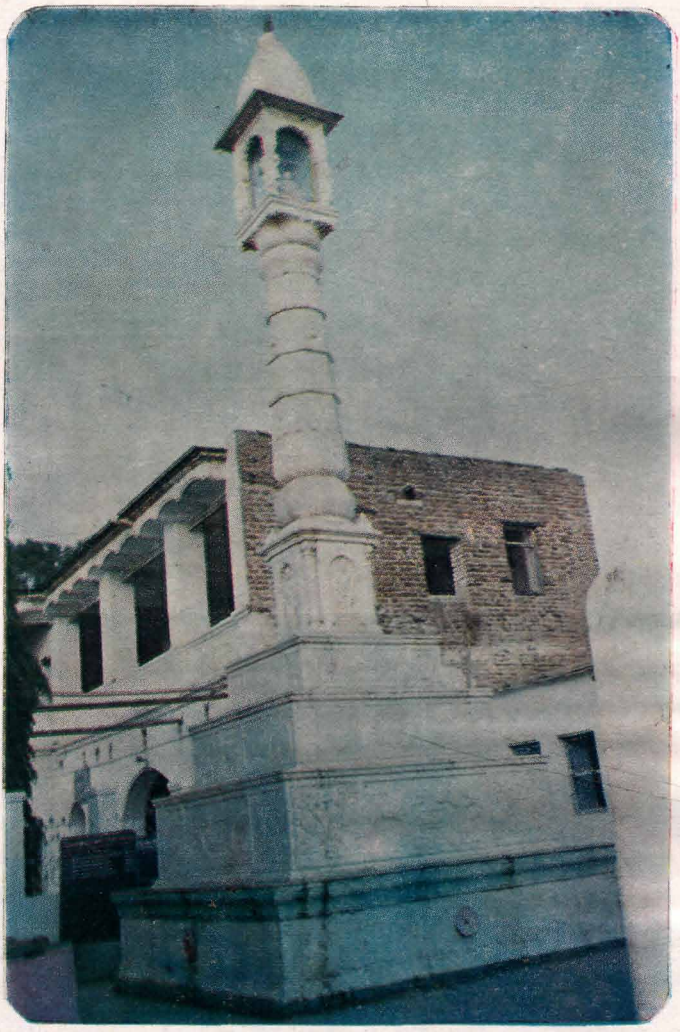
Sadat Dargah



Maulana Dargah



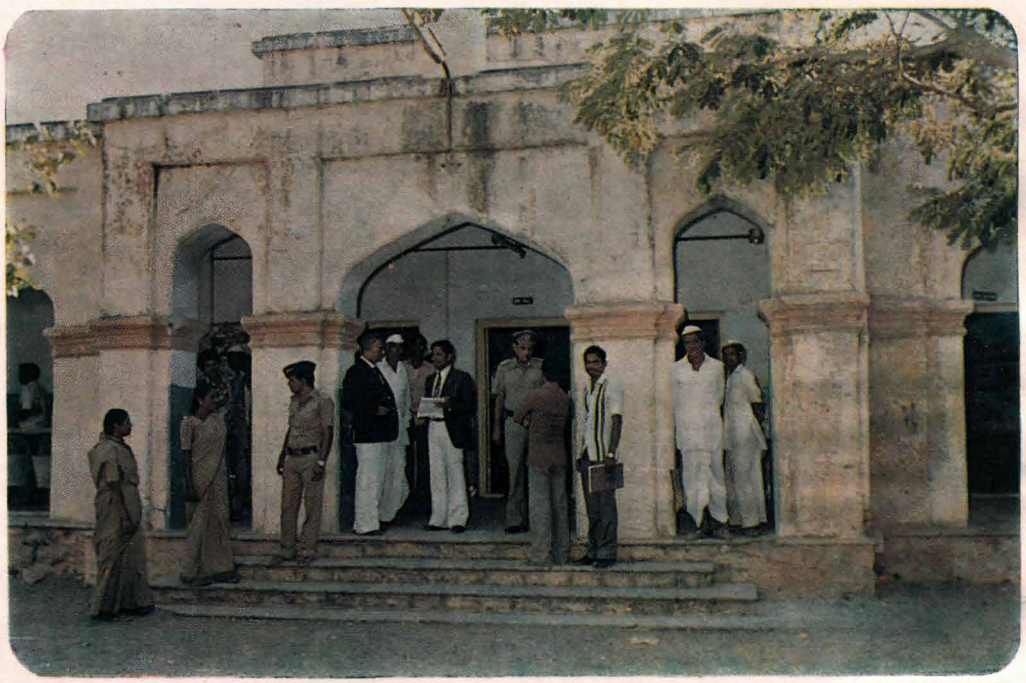
Jumma Masjid—Most Famous Mosque in the town



Stambh (Pillar) at Jain Temple



Icon of Jain Muni Suvrat



Tahsil Court, Paithan

CHAPTER XIII

LINKAGES AND CONTINUA

1. Aurangabad district was one of the two large administrative divisions of the erstwhile Hyderabad State. The district is known as Aurangabad after the name of district headquarters of Aurangabad. It was founded on the site of a village called Khirki in 1610 by Malik Amber, who was the prime minister of Murtaza Nizam Shah II. After his death in 1626, the name was changed to Fatehpur by his son Fateh-khan who succeeded him as prime minister. When Aurangazeb invaded Deccan in the year 1653, he made Fatehpur his capital and changed its name to Aurangabad. Since then, the place is known as Aurangabad.

2. Archaeological excavations made in the neighbouring district suggest that Aurangabad region too was occupied in the Early Stone Age. The earliest period known from excavations is Early Bronze Age i.e. from 1500-1000 B.C. to 500 B.C. As the years passed the region underwent different changes in the rules and the rulers from ancient to modern time.

3. More than one third of the district was Jagir area under the Nizam's regime. The Nizam's own estate was called Sarf-e-Khas. The Sarf-e-Khas was merged with the Government area in 1949. All the other Jagirs were abolished and their villages were taken over under direct Government administration [Hyderabad (Abolition of Jagirs) Regulation, 1949]. Consequent upon the integration of Jagirs and Sarf-e-Khas areas, all the taluka boundaries were reconstituted in April 1950 and two new mahals (taluka) were created, one with the headquarters at Khuldabad and another with the headquarters at Jafferabad. A new mahal (taluka) with headquarters at Soegaon was created in 1953 by transferring 37 villages from Sillod taluka and 30 from Kannad taluka. All the villages transferred to this mahal are situated to the north of the Satmala hills. With the re-organisation of the states in 1956, the district was transferred from Hyderabad State to Bombay State. It forms a part of Maharashtra State since 1st May 1960.

4. At the 1961 Census, the Aurangabad district comprised 9 talukas and 3 mahals. These three mahals (Soegaon, Jafferabad and Khuldabad) were upgraded into tahsils. This resulted into increase in the number of tahsils to 12 for 1971 Census (Tahsil and taluka are synonymous terms and prior to 1971 Census tahsil was referred as taluka). There was no change in the total number of tahsils at the time of 1981 Census. However, as regards total number of inhabited villages there were some changes. 1879 villages of 1961 Census in the district were reduced to 1866 in 1971 Census. This number, however, rose to 1959 at the time of 1981 Census. Increase in number of villages was due to upgrading of hamlets/wadis in the district during the period of 1971-1981.

5. The major part of the district falls in Godavari basin. Only a small portion in the north and north-west beyond the Satmala hills lies in Tapi basin. The most important river in the district is Godavari which forms the southern boundary of the district. Purna is the biggest tributary of Godavari. It rises in the Kannad hills and flows through the northern tahsils of the district and meets the river Godavari hundred miles down stream. Other principal tributaries are Shivna and Dhenda. There are also other rivers in the district viz. Kham, Dheku, Yerbhadra and Gahati Khelna, Girja and Dudana and they are the main tributaries of Purna river.

General demographic characteristics of the district

6. As per 1981 Census, the district covers an area of 16,305 km^2 with a population of 2,433,420 persons consisting of 1,249,632 males and 1,183,788 females. The growth rate of the district during the decade 1971-1981 was recorded as 23.46 per cent as against the State growth rate of 24.54 per cent. The average density of population in the district works out to 149 persons per km^2 which is lower than the State average density of 204 persons per km^2. It is 117 persons per km^2 for rural and 3848 persons per km^2 for urban areas. Among the 26 districts of the State, Aurangabad district stands 21st in terms of density of population per km^2. 1981 Census recorded sex ratio of 947 females per 1,000 males in the district which is slightly higher than that of the State as a whole (937 females per 1,000 males). Statement XIII-1 gives, detailed information on population by sex, literacy and sex ratio of the towns in the district including Paithan town. Among the towns of Aurangabad district, Aurangabad town has the highest average density of population with 6977 persons per km^2 approx. (including outgrowth) and Khuldabad town has the lowest with 510 persons. There are 10 towns and 1959 inhabited villages in the district. This means that there is one urban centre for every 200 villages in the district.

7. Paithan is the only town in Paithan tahsil. Therefore, its development is reflected in the urban population of the district. The comparison between growth and density of urban population in Paithan tahsil and Aurangabad district is given in the statement (XIII-2).

8. The urban population of Paithan tahsil was 7,293 i.e. 7.52 per cent of the total population in 1951. It gradually went upto 11.31 per cent by 1981. The urban population of the district increased from 14.13 per cent in 1951 to 22.09 per cent in 1981. This means that the urban population has been

24—340 R. G. India/ND/88

consistently increasing at both the levels tahsil as well as the district, more so during the decade 1971-81.

9. Similarly, a look at density figures will show that Paithan tahsil (i.e. Paithan town) density has made long stride since 1961 and even surpassed the district urban density level in 1981. According to 1981 Census Paithan town ranks third among the 10 towns of Aurangabad district in respect of density of population and its density is higher than the urban density of the district and the state. The urban density of the state is 3,736 per km.^{2}, for the district it is 3,848 per km.^{2} and for Paithan town it is 4,159 per km.^{2}. As compared to 1971 census the density of the town in 1981 has gone up from 2,859 to 4,159 per km.^{2}.

Sex ratio

10. 1981 census recorded a sex ratio of 967 females per 1000 males in the town, which is slightly higher than that of the district and the state as a whole (947 females for the district and 937 females for the state per 1000 males).

STATEMENT XIII-1

Area, density of population by sex and sex ratio of each town in Aurangabad district (1981 Census)

Name of Town	Area in sq. km.	Density of population	Total population			Sex ratio			Literacy 1981
			Persons	Males	Females	1961	1971	1981	
Ambad	5·18	2,162	11,200	5,793	5,407	953	934	933	46·11
Aurangabad (M.C.)	40·79@	6,977@	2,98,937	1,59,980	1,38,957	851	830	869	58·94
Aurangabad Cantonment	9·69	1,804	17,484	10,367	7,117	862	645	687	67·90
Bhokardan	2·59	3,738	9,681	4,949	4,732	859	878	956	41·37
Gangapur	10·37	1,106	11,468	6,032	5,436	893	903	901	49·83
Jalna	25·90	4,721	1,22,276	62,828	59,448	926	917	946	49·83
Kannad	16·03	1,023	16,391	8,572	7,819	934	924	912	48·90
Khuldabad	16·29	510	8,315	4,272	4,043	1,077	1,017	946	47·13
Paithan	5·08	4,159	21,126	10,740	10,386	960	888	967	51·26
Vaijapur	7·77	2,659	20,659	10,722	9,935	889	866	927	56·16

@ Approximate since area of Chikhalthana outgrowth is not available

STATEMENT XIII-2

Growth and density of urban population in the Paithan tahsil in relation to the district

Census Year	Tahsil				District			
	Total population	Urban population	%Urban population	Urban density (pop. per km^2)	Total population	Urban population	% Urban population	Urban density (pop. per km^2)
1951	96,921	7,293	7·52	N.A.	1,179,404	166,615	14·13	N.A.
1961	123,082	8,556	6·95	354	1,532,341	216,711	14·14	802
1971	163,344	14,526	8·89	2,859	1,971,006	329,261	16·71	2,340
1981	186,851	21,126	11·31	4,159	2,433,420	537,535	22·09	3,848

11. During the period 1901 to 1981 the sex ratio of the town (except in 1921) and that of the district and the state as a whole declined considerably, but for some ups and downs in the trend. During this period the sex ratio of the population of the town fluctuated substantially between 888 to 1,098, compared to the sex ratio of the district between 943 to 998 and that of the state between 930 to 978. The Statement XIII-3 reveals that sex ratio in Paithan town has always been higher than that of the district and the state since 1901 except for the year 1971. The sex ratio of the town came down to 1,070 in 1911, again rose to 1,098 in 1921, then started declining and reached the level of 888 in the year 1971 and again went upto 967 in 1981, which is much lower than 1,075 to 1901.

12. As per 1981 census there are five districts in Marathwada division. They are Aurangabad, Bid, Parbhani, Nanded and Osmanabad. Paithan is one of the best towns of Aurangabad district. The town is divided into 20 wards. The sex ratio of the population is not uniform in all wards. Out of 20 wards, Bhaji Market ward with a sex ratio of 1,200 is on

the top while Sutarpar ward with a sex ratio of 891 is at the bottom. There are 3 wards with sex ratio above 1,000 and remaining 17 are below 1,000. The wardwise sex ratio is given in the statement (XIII-4).

STATEMENT XIII-3

Sex Ratio (females per 1000 males) 1901—1981

Year	Town	District	State
1901	1,075	998	978
1911	1,070	988	966
1921	1,098	991	950
1931	1,032	967	947
1941	1,031	956	949
1951	1,020	974	941
1961	960	960	936
1971	888	943	930
1981	967	947	937

STATEMENT XIII-4

Sex ratio by Wards, 1981

Ward	Population			Sex ratio (females per 1000 males)
	P	M	F	
Paithan (M) . . .	21,126	10,740	10,386	967
1. Kaharwada . .	1,114	563	551	979
2. Narala . . .	2,845	1,441	1,404	974
3. Hamal galli . .	901	471	430	913
4. Pardeshipura . .	857	432	425	984
5. Jainpura . . .	760	393	367	934
6. Bhilwada . . .	940	480	460	958
7. Bhaji Market . .	506	230	276	1,200
8. Dhangarwada . .	784	404	380	941
9. Saliwada . . .	1,223	628	595	947
10. Mondha road . .	928	482	446	925
11. Sutarpar . . .	728	385	343	891
12. Nath galli . . .	1,113	570	543	953
13. Hatai . . .	1,174	572	602	1,052
14. Kucharota . .	921	475	446	939
15. Durgawadi. . .	957	471	486	1,032
16. Bazar . . .	829	418	411	983
17. Sadat . . .	1,053	548	505	922
18. Darusalam . .	1,055	536	519	968
19. Chowk . . .	1,596	816	780	956
20. Rangarhati . .	842	425	417	981

13. By far, the vast majority of the population in the district is Hindus. The Muslims form the second largest community and then follow the Buddhists in numerical strength of the district. 74.05 per cent of the total population of the district is Hindus, 15.97 per cent Muslims and 7.89 per cent Buddhists. The other communities found in the district are Christians 0.99 per cent, Jains 0.96 per cent, Sikhs 0.11 per cent and others 0.03 per cent. The detailed distribution of the population of the district by religion is given below :

STATEMENT XIII-5

Religionwise distribution of population in Aurangabad district, 1981 Census

Religion	Persons	Percentage
Buddhists	192,049	7·89
Christians	23,972	0·99
Hindus	1,802,004	74·05
Muslims	388,646	15·97
Jains	23,323	0·96
Sikhs	2,640	0·11
Others	543	0·02
Religion not stated	243	0·00
TOTAL . . .	2,433,420	100·00

Transport and Communication

14. After the formation of Maharashtra State there has been much improvement in the matter of transport and communication facilities in the district. Aurangabad is connected by a daily air service to Bombay and Delhi. Manmad-Secunderabad metreguage railway line touches Aurangabad and other important towns viz., Vaijapur, Jalna, Parbhani and Nanded. The total length of railway line in the district is 154 km. New roads have been constructed in the remote areas of the district and the existing roads have been improved. The main and important highways passing through the district are (1) Aurangabad-Paithan, (2) Jalgaon-Aurangabad-Pune, (3) Aurangabad-Dhule-Chalisgaon, (4) Nashik-Aurangabad-Andhapur-Bhoker-Nirmal Road. Total (excluding Municipal) road length in the district is 7,455 km., which forms the artery of communication to all important towns of Maharashtra.

15. The government also gives aid for the development of certain arterial roads. There are many small roads connecting the main road and they are used for communication by the villagers. In the district, most of the villages are having basic amenities in the village itself. Out of total 1,959 inhabited villages, 910 villages in the district have the facilities of communication like bus stop/railway station, etc. In other words, 61.63 per cent of the total rural population of the district is served by these amenities. Relatively, communication position is better in Gangapur and Bhokardan tahsils, but very poor in Jafferabad tahsil. 204 villages with this amenity are

in the population range of below 500, 563 in the range of 500-1999, 120 in the population range of 2000-4999, and the remaining 23 villages in the range of 5000+. Of 1,049 villages not having any communication facility, the same is available within the distance of 5 km. for 34 villages, between a distance of 5-10 km. for 130 villages and beyond the distance of 10 km. for the remaining 885 villages.

Pucca Road

16. 764 (39.00%) villages in the district are approachable by pucca road and 51.57 per cent of rural population of the district is served by this facility. The position of Ambad tahsil is the worst where only one eighth of villages (12.34%) are linked with pucca roads. As against this, three fourth of the villages of Gangapur tahsil are linked by pucca road. Among the villages linked with pucca road, 190 villages are in the population range of below 500, 450 villages in the range of 500-1999, 101 villages in the range of 2000-4999, and all the remaining 23 villages in the range of 5000+.

Working force

17. Out of 26 districts of the State, Aurangabad district stands 9th in so far as its contribution to working force in the State is concerned. In the district as a whole 41.22 per cent of the total population are economically active. Sexwise data reveal that male and female workers constitute 53.15 per cent and 28.64 per cent of the total males and females population respectively. Some of the main economic activities in the district are found in the field of 'other services' and household industry. The predominant occupation of the district is agriculture. 45.75 per cent of the total main workers are engaged as cultivators and 31.36 per cent as agricultural labourers. 1.72 per cent are engaged in household industry and 21.17 per cent in other services. The economic activity in the district is characterised by a fairly high proportion of population engaged in the agricultural sector. Three-fourth of the workers in the district are directly engaged in agriculture, either as cultivators or agricultural labourers. Male and female participation as cultivators and agricultural labourers in the district is higher than that of the State. The important crops in the district are wheat, jowar, sugarcane and cotton.

18. In Paithan town, 8.42 per cent are cultivators and 24.66 per cent are agricultural labourers. Among the towns in the district, Khuldabad has the highest percentage of cultivators and the Gangapur has the highest percentage of agricultural labourers. The highest percentage of workers in other services is found in Aurangabad Cantonment area.

Special Economic, Social and Cultural relations of Paithan town with other towns of the region

19. Paithan municipal town, which is a tahsil headquarters, is located only 50 km. away from Aurangabad. There is a frequent bus service between Aurangabad and Paithan town. People of the town depend on Aurangabad for wholesale trade and other requirements, especially for food stuff. The town has social, economic and cultural relations with other towns in the region both within and outside the district.

20. People from the town occasionally go to Aurangabad to purchase some major items of necessity. They also visit the district hospital for better treatment. The district and some tahsil Revenue Offices, Employment Exchange, Regional State Public Service Commission, District Court etc. are located in Aurangabad and so the people not only from Paithan but also from all over the district have to visit Aurangabad. Paithan town has cultural relations with famous places of pilgrimage and festivals within and outside the region. A large fair is held annually at the shrine of Eknath Maharaj in Paithan town in the month of March. An annual Urs is also observed here at the tomb of Maulana Mouza shrine.

21. Institutions for higher education, especially medical college is not located in Paithan town. The boys and girls from the town, therefore, have to go either to Aurangabad or Ahmadnagar. The handloom weavers co-operative stores located at Aurangabad, are visited by the weavers not only for raw material required for their industry but also for the sale of their finished goods. The long distance trains viz., Secunderabad, Ellora Express and Kachiguda Express stop at Aurangabad. Many people especially the young men visit Aurangabad to see cinema, sports and for other entertainments. Nevertheless, the Paithan town itself is visited by the people from the neighbouring villages and from far off places. The industries located in the town employ persons who are living outside the town. Besides, there are mutual visits of persons living in the town and those living outside on religious festivities and social celebrations.

Travel index of the population

22. People of the town travel from place to place for business, study, pilgrimage etc. Several persons of the town visit places, which are located outside the state. There is, however, no one who has visited any foreign country. Among the places visited by the town dwellers outside the state is Hyderabad. This is an important business centre of Andhra Pradesh State. The other places visited are Srinagar, Kanyakumari, Haridwar, Gangapur, Madras, Mysore, Kashi, Bangalore, and Delhi. Inside the state the more important places visited by the persons residing in Paithan are Bombay, Pune, Tuljapur, Pandharpur, Narsobachiwadi, Akkalkot, Ajantha, Verul, Shegaon, Shirdi, Gondavale, Dehu and Alandi. The towns such as Bombay, Ahmadnagar, Nashik, Pune, Shegaon and Shirdi are visited frequently for business, religious and other purposes.

23. The travel index, which is the average of the maximum distance travelled by the members of the sample households, aged 5 and above in the year 1984 is found to be 382.84 km. in general, 452.98 km. for males and 304.84 km. for females. The castewise travel index shows that the persons of Sindhi community have travelled a longer distance (1,750 kms.). The persons belonging to scheduled tribe have travelled for a lesser distance (26 km.).

The following statement (XIII-6) gives the details regarding travel index by caste/tribe/community.

STATEMENT XIII-6

Travel Index of persons, males and females by Caste/ Tribe/Community

Caste/Tribe/Community	Travel Index		
	Persons	Males	Females
1. Maratha	263·20	277·83	250·35
2. Marwadi	1,217·11	1,334·91	1,067·46
3. Rangari	122·40	102·00	153·00
4. Wanjari	70·00	70·00	70·00
5. Mali	31·39	46·19	7·14
6. Rajput	170·55	216·88	139·67
7. Paradesi	342·89	331·82	358·13
8. Lingayat Wani	750·00	670·00	816·67
9. Gavali	219·23	208·33	228·57
10. Shimpi	50·00	50·00	50·00
11. Koshti	261·75	274·67	254·00
12. Kahar	138·39	168·71	106·55
13. Dhangar	79·76	126·09	23·68
14. Brahmin	423·67	526·15	334·57
15. Kasar	1,608·00	2,100·00	1,411·20
16. Gujarati	423·33	392·50	485·00
17. Sonar	1,622·00	1,403·33	1,950·00
18. Sindhi	1,750·00	1,075·00	450·00
19. Nath Bharudi	212·67	249·00	194·50
20. S.T.	25·85	43·84	10·82
21. S.C.	99·82	107·69	91·72
22. Muslim.	139·56	166·96	115·20
23. Buddhist	84·41	108·82	60·00
24. Christian	26·11	47·00	..
25. Jain	492·86	390·00	750·00

24. As compared to Hindus as a whole from statement XIII-6, the travel index for Christians is found to be very low at 26.11 km. Similarly, while the occupation status of the persons is considered, the persons who are engaged in highly professional and salaried jobs, travelled long distances.

Particulars of places from/to where people commute for

(a) Earning livelihood

25. As mentioned earlier a number of establishments, including Government and Semi-Government offices, are located in Paithan town. Transport facility by road is available to persons who live outside the town, but to work in any of the establishments in the town. Number of persons come from neighbouring villages, such as Mharola, Pimpalwadi (Pirachi), Sonwadi Kh., Ismailpur etc. Boys and girls commute for the college/schools, timber merchants for business purpose and some for service in government offices. There are some persons who travel to places outside the town in connection with employment and business. These places can be mentioned as Nashik, Ahmadnagar, Aurangabad, Pune, Bombay, Jalna, Georai etc. Maharashtra Industrial Development Corporation area is 10 km. away from the town. Persons residing at Paithan go for jobs in that area.

(b) Marketing of commodities

26. Paithan town is not a big marketing centre but the commodities required for daily use can be obtained from the shops and the small markets located in the town. Generally, the shop owners in Paithan town buy essential commodities, articles etc. in large scale from Aurangabad. The producers of neighbouring villages find market for vegetables, cereals, pulses, groundnuts, jowar, bajra, mung in the Paithan town and also in other towns of the Aurangabad district. There is no milk society in the town. Milkmen from the nearby villages bring milk for sale to the restaurants, hotels, tea shops and households in Paithan town. The Shevgaon village is located about 70 km. away from Paithan. It is also a marketing centre for forest products. Persons who deal with these products visit this village. Jalna town is another business centre visited by the merchants and their agents to purchase commodities like sweet oil, ginned cotton etc. Ambad and Gangapur towns are near to Paithan town. Merchants visit these towns for purchasing sugar and cotton articles. Dhorkin and Bidkin are the nearest villages having market committee office. Besides, other persons from neighbouring villages come to this town for purchasing day to day requirements. Many traders or their representatives visit this town for purchasing commodities.

(c) Participation in cinema and other entertainments

27. There is no entertainment activity in the town worth mentioning except a cinema theatre, a sports club and a library. One permanent and two touring talkies are situated in the town. People from Katpur, Mudhalwadi, Karanjkheda, Mahammadpur and Wahegaon villages, who wish to see cinema shows patronize the theatres in the town. There is a sports club in the town and some sports are organized by the club. The library and reading rooms of the town are also made use of by the persons of the town and those from Katpur and Mudhalwadi villages.

(d) Medical facilities

28. State Government Hospital and private dispensaries in the town serve the town dwellers as well as the rural population of Katpur and Mudhalwadi villages. For more serious ailments, patients from the town and from neighbouring villages are admitted in the district hospital at Aurangabad. Advanced medical facilities are available in the medical college Hospital at Aurangabad.

Particulars of places outside the town

(a) Taxis and rickshaws ply from the town :

29. Taxi and car services are available at any time in the town. Bidkin, Dhorkin, Jayakwadi,

Dhakefal are the places to which taxis ply from the town. There are auto-rickshaws in the town and they carry passengers to and from Aurangabad, Bidkin, Dhorkin and Jayakwadi villages.

(b) Public offices extend their services :

30. The Public Works Department, Police Station, Telephone Exchange, Tahsil Office etc. located in the town, extend their services beyond the town to include some villages. Maharashtra State Electricity Board supplies electricity outside the town also. Paithan being a tahsil place, the postal delivery zone of the sub-post office extends services to the neighbouring villages and it controls the branch post offices at the villages falling under its jurisdiction.

Demographic and other characteristics of the selected villages

31. 16 villages situated close to the Paithan town fall under the influence of this town. Most of these villages are located within a radius of 10 kms. The details regarding the routes on which these villages are located and their distance from Paithan are given below (XIII-7).

STATEMENT XIII-7

Details of the selected villages under urban influence

Name of village	Distance from Paithan town in km.	Route
1. Antre . .	3	Shevgaon-Ghevri road
2. Katpur .	5	Paithan - Aurangabad road
3. Mudhalwadi .	6	Paithan - Aurangabad road
4. Karanjkheda	8	Approach road to Paithan-Ambad
5. Akhatwada .	8	Paithan-Ambad road
6. Changatpuri	8	Approach road to Shevgaon-Paithan
7. Saigaon .	8	Approach road to Shevgaon-Paithan
8. Mahammadpur	9	Approach road to Shevgaon-Paithan
9. Dadegaon Jahagir	9	Approach road to Paithan
10. Waghadi .	9	Approach road to Paithan
11. Pimpalwadi (Pirachi)	9	Approach road to Paithan-Aurangabad
12. Ismailpur .	9	Approach road to Paithan-Aurangabad
13. Narayangaon	9	Approach road to Paithan-Aurangabad
14. Pategaon .	9	Approach road to Paithan
15. Wadwali .	9	Approach road to Paithan
16. Wahegaon .	10	Paithan-Aurangabad Road

32. All these villages are connected to the town by roads and all the routes are served by bus.

The description at a glance for the selected villages is given below.

1. Katpur

33. Katpur is a village with a population of 4,325 persons, comprising of 2,199 males and 2,126 females. Among these, 441 are scheduled castes and 14 are scheduled tribes. This village is adjacently located to the town at 5 km. on the Paithan-Aurangabad road. 2,580 persons are literates in the village. 1,376 workers are engaged in different activities—129 are cultivators, 410 are agricultural labourers, 3 persons are engaged in household industry and 834 are other workers. 54 persons are marginal workers and 2895 are non-workers.

34. Paithan market is the only nearest centre catering to all the needs of this village. Following amenities are available in this village-primary school, drinking water (from well and river), post office, state transport service and electricity for agricultural purposes. The main staple food of the villagers is wheat and jowar. Medical and market facilities are not available in this village. Population in this village is increased by only 8 persons (0.19%) during 1971-81. Density of population is 708 per km.^{2} Number of households per 100 census houses are 100 only. Most of the persons are engaged in other services i.e. 834 (60.61% to total workers) and very few persons 3 (0.22% to total workers) are engaged in household industry. Literacy rate of 59.65 per cent to total population is the highest among the selected 16 villages.

2. Mudhalwadi

35. Mudhalwadi is a village with a population of 1,683 persons, comprising of 900 males and 783 females. Out of total population of the village, 101 are scheduled castes. Scheduled tribe persons are absent in this village. This village is adjacently located to the town at 6 km. on the Paithan-Aurangabad road. 637 workers are engaged in different activities—144 are cultivators, 131 are agricultural labourers, 3 are engaged in household industry and 359 are other workers. 176 persons are marginal workers and 870 persons are non-workers.

36. Decade population variation (1971-81) is +689 (69.32%). Density of population is 224 per km^2. Number of households per 100 census houses is 100. Most of the people are engaged in agriculture and other services. 593 persons are literates in the village. Literacy rate to total population is 35.23 per cent.

37. Following amenities are available in this village-primary school, drinking water from well, communication by bus and electricity for agriculture. Villager's main staple food is wheat and jowar. Medical and post and telegraph services are not available. For marketing, people go to the other villages or Paithan town.

3. Karanjkheda

38. Karanjkheda is a village with a population of 585 persons, comprising of 300 males and 285

females. It is located 8 km. away from the town. Out of 585 persons 89 are scheduled castes and 7 are scheduled tribes. 269 workers are engaged in various activities, 135 are cultivators, 123 are agricultural labourers, 3 are engaged in household industry and 8 are other workers. 15 workers are marginal workers and 301 are non-workers.

39. Population is increased by 40 (7.34%) during 1971-81. Density of population is 120 per km². Number of households per 100 census houses is 102. 204 persons are literates. Literacy rate to total population is 34.87 per cent.

40. Following amenities are available in this village—primary school, drinking water from well and state transport bus service to approach road to Paithan-Ambad.

4. **Akhatwada**

41. Akhatwada is a village with a population of 1,185 persons, comprising of 593 males and 592 females. It is located 8 km. from Paithan town. Out of 1,185 persons 116 persons are scheduled castes and 33 persons are scheduled tribes. 551 persons are engaged in various activities—182 are cultivators, 304 are agricultural labourers, 12 persons are engaged in household industry and 53 are in other services. 34 persons are marginal workers and 600 persons are non-workers.

42. 1971-81 decade variation is + 64 (5.71%). Density of population is 103 per km². Households per 100 census houses is 100. Most of the persons are not doing any economically productive activity. Percentage of other services to total workers is 9.62. 303 persons are literates. Percentage of literates to total population is 25.57.

43. Following amenities are available in this village—primary school, drinking water from well and river, communication by ST bus, pucca approach road to the village and electricity for agricultural purposes. The main staple food is wheat and jowar. Approach road is Paithan-Ambad road.

44. No medical, post & telegraph and market facility is available in this village. Very few shops of pan-bidi and kirana goods are available here.

5. **Changatpuri**

45. Changatpuri is a village with the population of 1,394 persons, comprising of 693 males and 701 females. It is located 8 km². from Paithan town. Out of 1,394 persons, 93 persons are scheduled castes and 1 person is scheduled tribe. 736 persons are engaged in different activities—307 cultivators, 379 agricultural labourers, 8 persons engaged in household industry and 42 persons in other services. 46 persons are marginal workers and 612 are non-workers.

46. 1971-81 decade variation is + 206 (17.34%). Density of population is 71 per km². Number of households per 100 census houses is 100. 360 persons are literates Percentage of literates to total population is 25.82.

47. Following amenities are available in this village—primary schools, drinking water from well and river, branch post office, kaccha approach road to village and electricity for domestic purpose. The main staple food is wheat and jowar. There is no medical facility in the village but ST bus service facility is available.

6. **Saigaon**

48. Saigaon is a small village with a population of 264 persons, comprising of 131 males and 133 females. Among these 264 persons, 46 are scheduled castes. There are no scheduled tribe persons in this village. The village is located 8 km. from Paithan town. 130 workers are engaged in various activities—40 cultivators, 86 agricultural labourers, 1 engaged in household industry and 3 persons in other services. No marginal workers are in the village but 134 persons are non-workers.

49. 1971-81 decade variation is +64 (32.00%). Density of population is 96 per km. Number of households per 100 census houses is 100 only. Most of the workers are agricultural labourers. In this village 94 persons are literates. Literacy rate to total population is 35.51 per cent.

50. Following amenities are available in this village—primary school, drinking water from well and river and kaccha approach road to village. There is no medical, postal and S. T. bus service facility available. Electricity or power supply connection are also not available. Staple food of the people is wheat and jowar.

7. **Mahammadpur**

51. Mahammadpur is a small village with a population of 162 persons, comprising of 77 males and 85 females. Among these 162 persons, 17 persons are scheduled castes. There is no scheduled tribe population in this village. This village is located 9 km. from Paithan town. In this village 32 persons (19.75%) are literates. 77 persons are engaged in various activities — 28 persons are cultivators, 43 agricultural labourers, no one engaged in household industry and 6 persons are engaged in other services. 5 females are marginal workers, 80 persons are not doing any economically productive activity.

52. 1971-81 decade variation is +57 (54.29%). Density of population is 41 per km². Only 24 households stay in this village. Number of households per 100 census houses is 100.

53. In this village drinking water from well and river is available. Approach road to village is kaccha road. There are no educational, medical, postal communication and power supply (electricity) amenities available. The main staple food is wheat and jowar.

8. **Dadegaon Jahagir**

54. Dadegaon Jahagir is a village with a population of 937 persons, comprising of 467 males and 470 females. Among these 937 persons, 156

persons are scheduled castes and 98 persons are scheduled tribes. The village is located at 9 km. from Paithan town. In this village 232 persons are literates. 518 persons are workers engaged in various activities—193 persons are cultivators, 303 persons are agricultural labourers, no person is engaged in household industry and 22 persons are engaged in other services. No marginal worker is in the village and 419 persons are not doing any economically productive activity.

55. 1971-81 decade variation is +245 (35.40%). Density of population is 106 per km². Number of households per 100 census houses is 100. Out of 937 persons, 232 (24.75%) persons are literates.

56. Following amenities are available in this village-primary school, drinking water from well and river and kaccha road to Paithan. There are no medical, postal, communication and electricity services available in this village. The main staple food of the villagers is wheat and jowar.

9. Waghadi

57. Waghadi is a small village with a population of 330 persons, comprising of 180 males and 150 females. Among these 330 persons, 2 persons are scheduled castes and 25 persons are scheduled tribes. This village is located 9 km. from Paithan town. Among the 174 main workers, 83 persons are cultivators, 78 persons are agricultural labourers, no one is engaged in household industry and 13 persons are engaged in other services. 2 persons are marginal workers and 154 persons are not doing any economically productive activity.

58. 1971-81 variation is +160 (94.12%), which is the highest among the 16 villages. Density of population is 100 per km². There are 58 households in this village. Number of households per 100 census houses is 102. Out of 330 persons, only 112 (33.94%) persons are literates.

59. Following amenities are available in this village—Primary school, drinking water from tap and river, state transport bus service, pucca road and electricity for agriculture. There is no medical, postal and market facility available in this village. The main staple food is wheat and jowar.

10. Pimpalwadi (Pirachi)

60. Pimpalwadi (Pirachi) is a village with a population of 3,934 persons, comprising of 2,044 males and 1,890 females. Among these 3,934 persons, 206 persons are scheduled castes and 77 persons are scheduled tribes. Out of 1,578 persons, 236 persons are cultivators, 625 persons are agricultural labourers, 36 are engaged in household industry and 681 persons are engaged in other services. 83 persons are marginal workers and 2,273 are non-workers. This village is located 9 km. from Paithan town.

61. 1971-81 decade variation is +1251 (46.63%). Density of population is 250 per km² Number of households per 100 census houses is 100. People come from other villages for their day to day requirements in the village. Out of 3,934 persons, 1,246 (31.67%) persons are literates.

62. Following facilities are available in this village—primary school, higher secondary school, primary health centre, dispensary, tap and well water, postal facility, weekly market day, ST bus service and electricity for domestic and agricultural purpose. The main staple food is wheat and jowar.

11. Ismailpur

63. Ismailpur is a very small village with a population of only 109 persons, comprising of 53 males and 56 females. Among these 109 persons, 13 are scheduled castes. There is no scheduled tribe person in this village. Totally 39 persons are engaged in economically productive activity—21 persons cultivators, 17 agricultural labourers, no one is engaged in household industry and only 1 person is engaged in other services. 4 persons are marginal workers and 66 are non-workers.

64. Population has increased (1971-81) by +38 (53.52%) persons. Density of population is 49 per Km². Number of households per 100 census houses is 100. Out of 109 persons, 30 (27.52%) are literates.

65. This village is located 9 km. from Paithan town by kuccha road. Except drinking water, no other amenity is available in this village. The main staple food is wheat and jowar.

12. Narayangaon

66. Narayangaon is a village with a population of 1,051 persons, comprising of 530 males and 521 females. Among 1,051 persons, 166 are scheduled castes and 14 are scheduled tribes. 667 persons are engaged in economically productive activity. 262 persons are cultivators, 327 are agricultural labourers, 9 persons are engaged in household industry and 69 persons are engaged in other services. There is no marginal worker but 384 are non-workers. The village is located 9 km. from Paithan town.

67. Due to Jayakwadi project persons are leaving this village. 1971-81 decade variation is −38 (−3.49%) persons. Density of population is 132 per km². There are 189 households in this village. Number of households per 100 census houses is 100. Out of 1,051 persons, 413 (39.30%) persons are literates.

68. Following amenities are available in this village—primary, middle, higher secondary schools, private dispensary, drinking water from well, branch post office, kaccha road for communications and electricity for agricultural purposes. No market and ST bus service is available. Very few shops (pan-bidi, and retail kirana goods) are available in this village. The main staple food of the villagers is wheat and jowar.

13. **Pategaon**

69. Pategaon is a village with a population of 885 persons, comprisingof 447 males and 438 females. Among these 885 persons, 46 are scheduled castes and 25 persons are scheduled tribes. 485 workers are engaged in different activities—122 persons are cultivators, 295 persons are agricultural labourers, 1 person is engaged in household industry and 67 in other services. Only 1 male is a marginal worker and 399 persons are non-workers. The village is located 9 km. from Paithan town.

70. 1971-81 decade variation is +85 (10.63%). Density of population is 98 per km.^{2} Number of households per 100 census houses is 100. Out of 885 persons, 330 (37.29%) persons are literates.

71. Following amenities are available in this village—primary school, river for water supply, ST bus service and electricity for domestic purpose. Approach to village by pucca road, medical, postal as well as market facilities are not available in this village. The main staple food is wheat and jowar.

14. **Wadwali**

72. Wadwali is a village with a population of 1,283 persons, comprising of 639 males and 644 females. Among these 1,283 persons, 82 persons are scheduled castes and 250 persons are scheduled tribes. Total number of workers are 506. Among these, 189 are cultivators, 287 agricultural labourers, 15 engaged in household industry and 15 persons engaged in other services. 129 persons are marginal workers and 648 are non-workers. This village is located 9 km. from Paithan town.

73. 1971-81 decade variation is only +32 (2.56%) persons. Most of the people are engaged in Jayakwadi project. Density of population is 110 per km.^{2}. Number of households per 100 census houses i s104. Out of 1,283 persons, 375 (29.23%) are literates.

74. Following facilities are available in this village—primary schools, tap and river water, ST bus service, pucca road and electricity for domestic and agricultural purposes. There are no postal, medical and market facilities. The main staple food is wheat and jowar.

15. **Wahegaon**

75. Wahegaon is a big village with a population of 3,277, comprising of 1,754 males and 1,523 females. Among these 3,277 persons, 305 are scheduled castes and 16 are scheduled tribes. Among the 1,448 workers, 529 are cultivators, 378 are agricultural labourers, 13 are engaged in household industry and 528 are engaged in other services. 109 persons are marginal workers and 1,720 are non-workers. This village is located 10 km. from Paithan town.

76. 1971-81 decade variation is +1050 (47.15%). Density of population is 328 per km^2. There are 690 households in this village. Number of households per 100 census houses is 100. Out of 3,277 persons, 1,146 (34.97%) are literates.

77. Following amenities are available in this village—primary and middle school, primary health centre and dispensary, drinking water from well, post office, market, ST bus service by pucca road and electricity for domestic as well as agricultural purposes. 7.12 hectares forest area is also reserved near this village. The main staple food is wheat and jowar.

16. **Antre**

78. Antre is the smallest village among the selected 16 villages. Only 11 persons are living in this village, comprising of 7 males and 4 females. All the persons in this village belong to scheduled tribes. 6 persons are workers and one of them is engaged in household industry. No marginal worker is available in this village and 5 persons are non-workers. This village is located 3 km. away from Paithan town.

79. The 1971-81 decade variation is –236 (–95.55%) persons. Most part of the village area has gone into Jayakwadi project but revenue record of this village is available separately. Number of households per 100 census houses is 100 only. Out of 11 persons, only 1 (9.09%) is literate.

80. Following amenities are available in this village-primary school, drinking water from river and tap, approach to village by Kaccha road and electricity for domestic purposes. There are no medical, postal, market and communication facilities available in this village. In 1971, total population of this village was 247 and in 1981 it decreased to 11 persons. This village is located at Shevgaon-Ghevri road. The main staple food is wheat and jowar.

81. In order to study the urban influence, other demographic characteristics for the selected villages are given in the statement (XIII-8).

82. Out of the 16 villages selected, it appears that only 3 villages namely Katpur, Pimpalwadi (Pirachi) and Wahegaon have larger population and greater density as compared to other villages of the region, indicating thereby, possible urban influence. However, these three villages do not show comparatively higher ratio of households to census houses. Only Wadwali village has substantial ratio (104) of households to 100 census houses.

83. Among the 16 villages, Waghadi has the highest growth rate of population +94.12 per cent. The decadal growth rate varies considerably from village to village. The growth rate for Katpur village, at a distance of 5 km. is +0.19 per cent and that for Wahegaon +47.15 per cent which is at a distance of 10 km. It will, therefore, be observed that the nearness of the village to the town is not the only reason for the high or low growth rate of population but various other types of facilities available and other economic resources are the main reasons for varying growth rates. The decadal growth of population for the 16 villages are given in the statement (XIII-9).

STATEMENT XIII-8

Area, Population, density of population, occupied census houses, number of households and number of households per 100 census houses for the selected villages, 1981 Census

Name of village	Area in sq.km.	Population	Density of population	No. of occupied census houses	No. of households	No.of households per 100 census houses
1. Antre	3·57	11	3	2	2	100
2. Katpur	6·11	4,325	708	914	914	100
3. Mudhalwadi	7·50	1,683	224	375	375	100
4. Karajnkheda	4·89	585	120	105	107	102
5. Akhatwada	11·51	1,185	103	244	244	100
6. Changatpuri	4·98	1,394	280	296	296	100
7. Saigaon	2·74	264	96	51	51	100
8. Mahammadpur	3·94	162	41	24	24	100
9. Dadegaon Jahagir	8·86	937	106	178	178	100
10. Waghadi	3·29	330	100	57	58	102
11. Pimpalwadi (Pirachi)	15·36	3,934	256	813	813	100
12. Ismailpur	2·23	109	49	22	22	100
13. Narayangaon	7·95	1,051	132	189	189	100
14. Pategaon	9·06	885	98	177	177	100
15. Wadwali	11·70	1,283	110	244	253	104
16. Wahegaon	9·98	3,277	328	690	690	100

STATEMENT XIII-9

Growth of population for the selected villages

Name of Village	Population		Percentage decadal variation
	1971	1981	
1. Antre	247	11	—95·55
2. Katpur	4,317	4,325	+ 0·19
3. Mudhalwadi	994	1,683	+69·32
4. Karanjkheda	545	585	+ 7·34
5. Akhatwada	1,121	1,185	+ 5·71
6. Changatpuri	1,188	1,394	+17·34
7. Saigaon	200	264	+32·00
8. Mahammadpur	105	162	+54·29
9. Dadegaon Jahagir	692	937	+35·40
10. Waghadi	170	330	+94·12
11. Pimpalwadi (Pirachi)	2,683	3,934	+46·63
12. Ismailpur	71	109	+53·52
13. Narayangaon	1,089	1,051	— 3·49
14. Pategaon	800	885	+10·63
15. Wadwali	1,251	1,283	+ 2·56
16. Wahegaon	2,227	3,277	+47·15

84. State and the district registered rural growth rate of 17.55 per cent and 15.48 per cent respectively during the decade 1971-81. It can be seen from the above statement, the growth rate of Mudhalwadi (69.32%), Saigaon (32.00%), Mahammadpur (54.29%), Dadegaon Jahagir (35.40%), Waghadi (94.12%), Pimpalwadi (46.63%), Ismailpur (53.52% and Wahegaon (47.15%) villages, is higher than that of the State and the district. The growth rate of Changatpuri village (17.34%) is slightly lower than the state but higher than the district. Except these 9 villages, the growth rate of remaining 7 villages is lower than that of the state and the district.

85. Conceptually, the main workers plus the marginal workers of 1981 are almost comparable with the workers plus non-workers with secondary with of 1971. Such type of village level data is not available for 1971 as per census definition and hence the comparison is not given.

86. Another factor indicating the urban influence can be seen from the ratio of workers in household and manufacturing industries and other workers. Statement (XIII-10) gives such details for the selected 16 villages.

STATEMENT XIII-10

Total workers in household industries and other workers and percentage to total workers in selected villages, 1981 Census

Name of village	Total main workers	Total workers in household industry V(a)	Percentage of workers in V(a) to total main workers	Other workers (III,IV,V(b), VI to IX)	Percentage of workers in III,IV V(b) VI to IX. to total main workers	Percentage to total main workers (both household industry and other workers)
1. Antre	6	1	16·67	1	16·67	33·34
2. Katpur	1,376	3	0·22	834	60·61	60·83
3. Mudhalwadi	637	3	0·47	359	56·36	56·83
4. Karanjkheda	269	3	1·12	8	2·97	4·09
5. Akhatwada	551	12	2·18	53	9·62	11·80
6. Changatpuri	736	8	1·09	42	5·71	6·80
7. Saigaon	130	1	0·77	3	2·31	3·08
8. Mahammadpur	77	..	..	6	7·79	7·79
9. Dadegaon Jahagir	518	..	..	22	4·25	4·25
10. Waghadi	174	..	..	13	7·47	7·37
11. Pimpalwadi (Pirachi)	1,578	36	2·28	681	43·16	45·44
12. Ismailpur	39	.	..	1	2·56	2·56
13. Narayangaon	667	9	1·35	69	10·34	11·69
14. Pategaon	485	1	0·21	67	13·81	14.02
15. Wadwali	506	15	2·96	15	2·96	5·92
16. Wahegaon	1,448	13	0·90	528	36·46	37·36

STATEMENT XIII-11

Literacy rates in selected villages, 1981 Census

Name of village	Population	Number of literates	Percentage of literacy
1. Antre	11	1	9·09
2. Katpur	4,325	2,580	59·65
3. Mudhalwadi	1,683	593	35·23
4. Karanjkheda	585	204	34·87
5. Akhatwada	1,185	303	25·57
6. Changatpuri	1,394	360	25·82
7. Saigaon	264	94	35·61
8. Mahammadpur	162	32	19·75
9. Dadegaon Jahagir	937	232	24·76
10. Waghadi	330	112	33·94
11. Pimpalwadi (Pirachi)	3,934	1,246	31·67
12. Ismailpur	109	30	27·52
13. Narayangaon	1,051	413	39·30
14. Pategaon	885	330	37·29
15. Wadwali	1,283	375	29·23
16. Wahegaon	3,277	1,146	34·97
TOTAL	21,415	8,051	37·60

87. 66.92 per cent of the total main workers in Paithan town are engaged in household industries and other workers. The corresponding figures in Katpur, Mudhalwadi, Pimpalwadi (Pirachi) and Wahegaon villages are 60.83, 56.83, 45.44 and 37.36 per cent. These proportions are substantially higher at village level. Hence, it can be termed as urban influence of Paithan town on the nearby villages of the said town under study.

88. Statement (XIII-10) also indicates that there are no significant workers engaged in household industries barring villages of Akhatwada, Pimpalwadi (Pirachi), Wadwali nad and to some extent Wahegaon. These villages do have somewhat better proportion of persons working in household industries.

89. In order to visualise the impact of Paithan urban influence on the neighbouring villages, the literacy of the selected villages is presented in statement (XIII-11).

90. Aurangabad district as a whole has recorded a literacy rate of 30.22 per cent in the rural areas for 1981 Census. While the literacy rate of Paithan municipal town is 51.26 per cent, the rural literacy rate for all the villages in Paithan tahsil is 31.50 per cent. Literacy rate is higher than that for Paithan town in Katpur village (59.65%) and more than the

average for the rural areas of Paithan tahsil in the villages of Mudhalwadi, Karanjkheda, Saigaon, Waghadi, Pimpalwadi (Pirachi), Narayangaon, Pategaon, and Wahegaon. Though, other villages show less literacy, overall literacy for the selected 16 villages works out to 37.60 per cent. This is significantly higher than the tahsil rural literacy of 31.50 per cent. This establishes the positive influence of the town on the literacy rates of the neighbouring villages.

91. All the selected villages, except Mahammadpur and Ismailpur are provided with primary schools, Pimpalwadi (Pirachi) and Wahegaon have primary and high school facilities. Narayangaon village has primary, middle and high school facility. From our observation and study, it is found that all the villages have retail kirana shops and variety of goods are made available in these villages. Paithan is neither the collecting nor distributing centre of products in respect of these villages. Aurangabad is the distribution and collecting centre for these villages.

92. Among the 16 selected villages, 4 villages (Saigaon, Mahammadpur, Dadegaon-Jahagir and Ismailpur) have not been electrified. For cooking purposes almost all the households use firewood, twigs etc. Among the 16 selected villages only 4 villages have postal facilities (Katpur, Changatpuri, Pimpalwadi (Pirachi) and Narayangaon). All the political parties have offices in the villages. The major political parties are the Congress (I), Bharatiya Janata Party, Congress (Socialist) and Janata.

93. From the facts mentioned above it appears that villages which are closer to the town, namely Antre, Katpur, and Mudhalwadi, are subjected to a greater amount of urban influence than the distant villages.

CHAPTER XIV

CONCLUSION

1. A traverse through the previous chapters would have given the reader a clear picture of the town in so far as its socio-economic structural composition, its demographic characteristics, its cultural heritage, the role played by the political and administrative machineries, the deviant behaviour of its inhabitants and so on.

2. The analytical study we have made in earlier pages is to test certain theoretical orientation and hypothesis. The study reveals that Paithan has its own unique socio-economic pattern, unlike other towns of Maharashtra. It is said that the town is considered as an ecological complex, with reference to mutual adaptation to environment, population, social organisation and technology. This orientation requires the test of certain hypothesis with reference to the size of the town, municipal efficiency, education, communication facilities, institutions, functional category, its growth history etc.

3. Paithan is a town on the right bank of the river Godavari with a rich cultural heritage and history since very ancient times. It is one of the holy places along the river Godavari.

4. It is seen that since very early days, Paithan has retained its religious importance as a holy place ("Tirth Kshetra") and a place of vedic religious learning since ancient times. Its history shows that it has produced famous philosophers, scholars and sages, prominent among them being Saint Eknath, Krishna Dayarnawa, Shiv-Din-Nath-Kesari, Rameshwar Bhatt, Gaga Bhatt etc.

5. Paithan is a municipal town with a population of 21,126 (Class III town according to census definition). It has been recognised as a census town since 1941, but it received the status of municipal town in 1943. It is now governed under the Maharashtra Municipalities Act 1965. The area under its jurisdiction is 501.76 hectares. Paithan is, also the headquarters of Paithan tahsil in Aurangabad district.

6. In viewing the growth of urban population certain factors are to be taken into consideration, for growth of urban population is not a mere increase in numbers. It means certain changes in the infrastructure, in its economic status and to certain extent in its political and administrative set up also. In this context certain hypothesis are to be tested. In any urban increase it is said that the lower classes increase at a greater rate than the upper classes. During the survey, it is noticed that, 77 per cent of the total migrated households came to the town within last 20 years. It shows that the larger growth of the town is in fact by the influx from outside rather than the surplus of births over deaths. (please see chapter No. VI).

7. Jayakwadi project initiated during 1965, seems to be a boon to this ancient famous place for regaining its lost glory and prosperity. It has also helped to create industrial area near the town.

8. Another event for the growth of the town in recent times is the encouragement given to the traditional craft of 'Paithani' by the State Government in the year 1968. These factors, certainly, boosted the growth of the town during the period from 1961 to 1981. Paithan town, with population little over 7000 in 1951, is now three times larger by population size. Density of the town, during these thirty years has multiplied by 12 times. However, increase in population in the town appears to be more on account of migration of affected villagers due to Jayakwadi project. There is hardly any significant change in the sex-ratio during these thirty years.

9. Effects of urbanisation appear to be visible for Paithan town. Proportion of cultivators is consistantly decreasing, whereas that of 'other workers' (which includes 'services' category) is showing the signs of increase, during these last 30 years. Presently, little less than 2/3rd of the town population is engaged as 'other workers'. This appears to be due to number of Government, Semi-Government and local body offices established in this town.

10. There is no significant industrial development at proper Paithan during the last 3 decades. Some saw mills, oil extracting mills, Paithani weaving industry and one ice factory are continuing. But, timber and oil mills are facing crises due to shortage of timber and oil seeds. Modern approach, in view of changed circumstances, is necessary for the renovation of these old industries. However, indirect effect of newly established Maharashtra Industrial Development Corporation area, about 10 kms. away from Paithan, is significant and is likely to change the face of Paithan in near future. About 24 factories have started their production in this industrial complex from last 2 to 3 years. Maharashtra State electricity board is supplying electricity to this industrial area.

11. Though Paithan is a historical and religious town like Nashik and Pune, it has not developed like those towns due to lack of industries

12. As regards ethnic composition of the town population, it can be said that 70.41 per cent are Hindus, 22.41 per cent are Muslims and proportions for other religions are not sifinificant. Marathi is the mother tongue of the majority of people and as such the town's language is Marathi.

13. Literacy of the town is comparatively lower than the district and State level averages for urban areas. Out of the total literates, only about 7 per

cent are educated above Higher Secondary level. Non-enrolment in school, among the school going age-group households, is to the tune of little more than 6 per cent.

14. As regards migration, the majority of the migrants in the town are from places elsewhere within the district and their original place of inhabitation is in rural areas. The migrants from other States are very limited in number. Most of the migrants are said to have come to the town for employment, service, trade purposes and religious reasons. Substantial migration is noticed after 1976.

15. The type of households, Paithan town favours is nuclear family pattern. More than half the households are of nuclear type. Nuclear family system is more common amongst Hindus than Muslims. Most of the houses are pucca, built with burnt bricks. More than half the houses are owned by the residents themselves, whereas one third households live in rented houses.

16. In the political field, the Congress party has dominated for years together, in Paithan. Presently, there are two congress parties of significance viz. Congress (S) and Congress(I).

17. Social structure of the town reflects the region as a whole. Intercaste living in residential set-up is prevalent except in the case of the scheduled caste, scheduled tribe and Kahar communities who have separate dwellings. The people of various communities in the town reside in harmony and with cordial relationship. Hindu, Muslims, Buddhists and Christians of the town have a tradition of mutual friendship. There has never been any report of serious incident to disturb the communal harmony prevailing among these people. Smallness of the town has helped to develop personal acquaitances and contacts among the inhabitants of various neighbourhoods. Most of the neighbourhoods are not independent and they are dependent on each other for one or more economic, educational, medical, professional, transport, communication, storage and purchase requirements.

18. The size of Paithan town is not that much to provide all the infrastructural facilities that are available in big cities but position of town in the surrounding area is quite unique in the sense that it is the only town in the 50 km. radius. It is well connected by State highways and other roads to the surrounding villages. The transport system is extensive so as to make an easy access to the place of work. The most of the amenities required for general life are available in the town but educational and medical facilities available in the town are disproportionate to the growth of the town. The villages around the town avail medical and educational facilities available in the town but for all specialized demands, people have to go to Aurangabad City or elsewhere. It may, also be said here that sanitation of the town is not up to the mark and needs improvements. Position regarding leisure and recreation places in the town is not bad. Adequate number of picture halls, sports clubs, Mahila Mandals, libraries, play ground and religious places and fairs/festivals are available.

19. To sum up, this religious and historical town is growing and it has brought certain changes in its functional complex. Now it is in the process of transition. The process is, however, slow but steady. The size of the town is one of the reasons for the efficient municipal administration. However, the finances available for the municipal administration are limited due to its limited jurisdictional control. As such, the scope for substantial future growth of Paithan in various field is, limited. However, this picture can change dramatically when the MIDC area, about 10 kms. away from Paithan and the nearby Sakhar Karkhana and Paper Mill, as well as Dnyaneshwar Udyan, will come under the jurisdiction of Paithan Municipal Council and when the Development Plan regulating the sites for industry, commerce, residential colonies etc. comes into operation. To demarcate these functional areas, the Development plan was sanctioned on 1-7-1972 but it is yet to be implemented. As regards the development of the garden (Dnyaneshwar Udyan) the main sections of the garden namely flowers, fruits, botanical and spiritual would help increase the finances of the municipality.

GMGIPN—S5—340 R. G. India/N.D./81—11-9-89—306