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SOCIO-ECONOMIC SURVEY OF VERNA

(A Village in Goa)

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FOREWORD

Following the 1961 census, a socio-economic survey of three villages and one small town in the union territory of Goa, Daman & Diu was taken up. This monograph relates to Verna village in Salcete taluk and provides an integrated picture of community life in Goa region of the western littoral. It is a joint effort of my colleagues in the Social studies division—S/Shri M. Gopal Kini, Baby Jacob and C. G. Jadhav. I am grateful for the great effort they have put in.

R. B. CHARI
Registrar General, India

NEW DELHI
22 January 1977

PREFACE

As an adjunct of the 1961 census, socio-economic surveys of above 500 villages had been undertaken in different parts of India by the census organisation. In most of the states, these surveys had been conducted by the superintendents of census operations, with the technical advice of the then social studies and handicrafts unit of the Registrar General, India. In view of the fact that technical personnel to carry on such surveys were not available in the office of the superintendent of census operations, Goa Daman & Diu, socio-economic surveys of villages in this union territory were undertaken under direct supervision of Dr. B. K. Roy Burman. Three villages, Pal, Taleigaon and Verna and one small town, Ponda, were taken up for survey. The survey of Verna was initially done by Sarvashri M. Gopal Kini and Baby Jacob. Later on, Shri C. G. Jadhav was associated with the project as Verna was a fairly big village. On the basis of the data collected in the field, the drafts on different chapters were prepared under the able supervision and guidance of Dr. B. K. Roy Burman. As desired by him, his role has been shown as that of a consultant. The sketches in the report were drawn by the investigators in the field. These were redrawn by Shri S. Krishna Pillai, draftsman in the office of the Registrar General, India. I am grateful to all my colleagues, especially to the typing staff, who were of immense help in this project.

I avail this opportunity to express my thanks to Shri Jose C. Almeida, the then superintendent of census operations, Goa, Daman & Diu, and also the people of the village for their cooperation. I am grateful to Shri S. K. Gandhe, the present director of census operations of Goa, Daman & Diu, for sparing his valuable time to go through this report and suggest improvements in the same. Shri A. Chandra Sekhar, the then Registrar General, India, gave his unfailing support to the study. I express my gratitude to Shri K. K. Chakravorty, Assistant Registrar General, Census, and the printing staff under him for their assistance in expediting printing. Lastly, I am indebted to Shri R. B. Chari, Registrar General, India, for going through a part of the report and editing it; but for his encouragement this report would not have seen the light of the day. I owe him all my gratitude.

M. GOPAL KINI
Research Officer

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CHAPTER I

INTRODUCTION

The Village

Verna is a fairly big village in Salcete taluka with a population of 4,032, comprising 1,957 males and 2,075 females according to the 1971 census. It is bounded on the north by Nagoa and on the south by Nuvem. It is a predominantly Christian village.

The taluka headquarters, Margao, is ten kilometres from Verna. The village is well connected by a motorable road and by a frequent bus service. It is easily approachable as it is located on the main Margao-Cortalim road. The nearest railway station is at Cansaulim, a distance of three kilometres from the village. This being an intermediate station, people going to Verna get down at Margao and then reach the village either by bus or by taxi, both being easily available.

Panaji, capital of the Goa union territory, is 23 km from Verna and can be reached in about an hour and a half after crossing the Zuari river at Cortalim. Vasco da Gama, another important trading centre of Goa, at a distance of 23 km, is well connected with the village.

Flora and fauna

The soil and climatic conditions of the village favour a wide variety of tropical vegetation. Except for a few rocky inliers, the entire area covered with a variety of green vegetation, interspersed with scattered paddy fields and small and big buildings irregularly scattered all along looks picturesque from the plateau of Mardol. No area in this village can be classified as thick forest, but streaks of land all along the hilly parts of the village are covered by wild growth of teak, cashew and other trees. Common fruit trees which abound in the village are cashew-nut, jack fruit, breadfruit, mango, including well-known varieties like Malcorada, Alphonso, Monserrate, etc., papaya, lemon and banana. Coconut is the major tree crop. Areca trees are also found here and there. The major agricultural crops are rice nachin (*elusine coricana*) pacol, etc. Vegetables such as brinjals, bindi, cucumber, pumpkin, gourd, onion and chillies are grown in places where irrigation is available.

As it is a predominantly agricultural village, it has many buffaloes, cows and bullocks which are indispensable for an agricultural economy. Pigs and fowl also reared by the villagers. Birds like crow and sparrow are found in the village. The village is not free from the nuisance of snakes and rats.

Soil type

The predominant soil is lateritic. The agricultural lowlands, especially in the coastal tract, are alluvial flats formed through sedimentation along the principal rivers.

Climate

No separate figures regarding rainfall, temperature and humidity available for the village apart from those of Salcete taluka as a whole. The climate is warm and humid. From June to September, heavy rainfall is received from the south-west monsoon. The average annual rainfall varies from 2,800 to 3,500 mm (90″ to 120″) and the yearround temperature from 22° to 32°C (70° to 90°F). Owing to its proximity to the sea, humidity is comparatively high (85.9 per cent).

Size and layout

Verna is a fairly big village. The area figures of the village were not available as the village had not been cadastrally surveyed till 1965. But it has been reported that according to the recent cadastral survey of the village the area is found to be 1490.8 Ha. The highway connecting Margao with Cortalim passes through the village, dividing it into two, the eastern part covering about two-thirds of the area of the village comprising the hilly and forest areas, and the western part, about one-third mostly low-lying plains and paddy fields. It is difficult to trace any specific pattern in the village lay-out, except that most of the houses of the well-to-do are found on the sides of the main road and other roads diverging from it. Otherwise almost all the houses are irregularly scattered through the village, except for the Kambhar ward and old Mardol, where the houses are clustered together. Kumbhar ward is mostly inhabited by Kumbhar (potter) families. Gaudas (agriculturists) predominate in old Mardol. This village is divided into 25 wards for administrative purposes.

Population

The population according to the 1971 census was 4,032 of which 1,957 were males and 2,075 females.

According to the 1960 census this village had a population of 3,427 consisting of 1,577 males and 1,850 females, distributed among 752 households and occupying 671 houses. A stratified random sample was selected to cover all categories of households for detailed investigation. Altogether 50 households, (6.65 per cent of the total number of households) were selected for purposes of this survey. The total population of the surveyed households was 308, comprising 150 males and 158 females.

Transport and communication

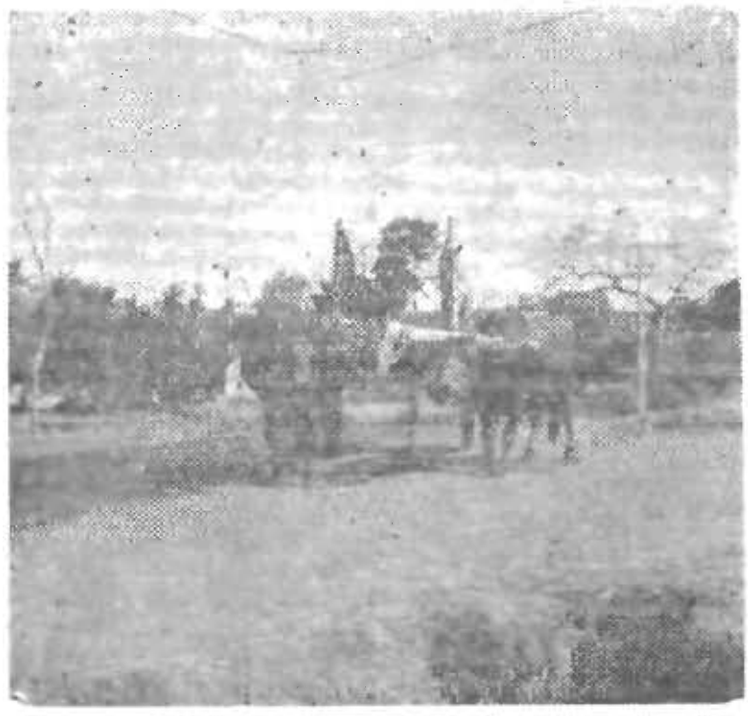
This village is situated on the Margao-Cortalim highway, almost equidistant from both the places. The highway passes through the village in a south-north direction. Another tarred road branching from the highway connects it with the neighbouring village and nearest railway station, Cortalim. Apart from two main roads, a number of roads in the villages connect different residential areas to the main road. Since the village is on the main bus route, (Margao-Cortalim), a frequent bus service is available from the village to both these places, from where one can go conveniently to any part of Goa. Margao, a major, station on the Goa railway line, which is at a distance of about ten kilometres from the village, is considered to be more convenient for passengers going outside the state. The village is having a post office since 1937. Originally it was a sub-post office; the Verna sub-post office became a full-fledged post office after liberation of this territory, that is, on 1.9.1962. with post and telegraph facilities. The present staffing pattern is as follows :

Postmaster	1
Postmen	2
Peons	3

The main road from Naibag in the north to Canacona in the south via Pernem, Colvale, Mapusa, Batim, Panaji, Agassem-Cortalim and Margao linking Ratnagiri district of Maharashtra and North Kanara district of Karnataka passes through this village. One can go easily from this village to Mormugao port via Cortalim by road. This road comes under the category of

first class roads maintained by the Public Works Department, and is termed national.

PLATE 1



Village Transport

Source of water

Verna has no perennial water source; it is mainly dependent on wellwater for drinking and washing purposes. Most of the well-to-do families have own wells in the vicinity of the domicile itself and so do not experience any difficulty. Very often, the wells are attached to the building near the kitchen. Most of the middle and low class households have no wells of their own. They use wells in the neighbourhood, which are either dug jointly or belong to private individuals. In such cases the water source is at some distance from the individual household. This distance is particularly marked in the case of households living on the hill slopes. There are two ponds in the village one at Mardol and the other in Puribat ward. The pond at Mardol is used by the people of the locality for washing and bathing. The pond at Puribat ward is comparatively larger and is used for washing as well as for irrigating some of the low-lying areas. A small canal from this pond leads through those low-lying regions of the villages.

Drianage system

Drainage and sewage disposal is relatively simple in the village. But the conditions of environmental hygiene are extremely poor. Night-soil is mostly consumed by the pigs.

Public Institutions

The details of public institutions are as follows :

(i) A full-fledged post office.
(ii) A fish market.
(iii) Two private dispensaries.
(iv) Gram-panchayat office of Verna-Nagoa.
(v) A 25-bed hospital having general as well as maternity facilities.
(vi) A branch of the Central Bank of India.
(vii) Three Govt. Primary Schools, one pre-primary private school and one secondary school.
(viii) A service cooperative society.
(ix) Office of the village 'communidade'.

Religious Institutions

Since it is a predominantly Christian village, no Hindu religious institutions are found in this village. Some remains of an ancient Hindu temple along with its pond are found at Mardol. It is said that this temple was demolished by the Portuguese early in the sixteenth century, when they first came to the village and they then constructed a small church in the vicinity of the temple. This village has got one church and about six chapels. The principal church is the Holy Cross Church situated on the main road. This church was established in 1812. The earliest Christian establishment in this village was a cross close to the remains of the demolished temple. This church is not exclusively meant for Verna only; inhabitants of the neighbouring village

PLATE 2



An inside view of the Church at Verna

of Nagoa are also parishioners of this church. Close to this church on the other side of the road is the cemetery. A few chapels are found in different parts of the village. Regular church services are conducted only in the principal church while services are occasionally held in the chapels.

Educational institutions

The details of the educational institutions together with staff and student strength is as follows :

Name of School	Number of Teachers	Students
1. St. Armimary K. G. School, Puribat	1	35
2. Govt. Primary School, Bamborda	2	85
3. Government Primary School, Seraulim	2	77
4. Government Primary School, Verna	4	189
5. Marina Secondary School, Verna	11	238

The government primary school at Verna was established about 30 years ago. It is a co-educational institution with 189 pupils. Konkani, Marathi and English are used as media of instruction. Hindi is also taught. There is a private high school in the village, Marina Secondary School, since 1963 where the medium of instruction is English. This too is a co-educational institution with 238 students on the rolls. It is an unaided institution. A few students from this village go to Margao and other neighbouring places for education. Attendance in the schools is not at all proportionate to the population of the village, indicating that a good number of children of school-going age are not attending school.

Medical facilities

One missionary hospital and a private allopathic dispensary are located in the village. The missionary hospital, Dr. Roque Ferreira's memorial maternity hospital, was started in 1963 in a building donated by Miss Lucy Ferreira. This hospital was in charge of an Irish nun, Mother Marine Rose, and a local Goan, Dr. Constance Roque Monteiro. There were two Indian nuns working as staff nurses. The hospital gets medicines from the United States of America. Its patients vary from 30 to 80 a day. The hospital is still in charge of the Irish nun as it was in 1965. According to her the inpatients ward was started on 1 May 1964.

Besides attending to patients visiting the hospital, these sisters visit individual households and give medical advice to the villagers.

The hospital gets aid from the Central Social Welfare Board.

Village Panchayat

Elections to the statutory village panchayats were held in Goa in October 1962. The village panchayat at Verna was established at that time. After the first panchayat elections in October 1962, subsequent elections were held in 1968 and 1973. Its jurisdiction extends to the neighbouring village of Nagoa also. The panchayat consists of nine members including one female member, in accordance with the provisions of the Panchayat Act. The posts of sarpanch and deputy sarpanch are filled by election. Thus for the first time in the history of Goa, a democratic administrative set-up was introduced at village level.

In addition to the members there are two office bearers of the panchayat, the secretary and an attendant. The secretary is a regular employee of the panchayat and is appointed by the government. The attendant is on a daily wage basis. The panchayat normally meets once in a month. In case of emergency it can meet more frequently.

Activities of the panchayat

The main activities of the panchayat are as follows :

(i) Distribution of sugar and ration cards. (ii) Poverty certificate to the poor for free medical aid. (iii) Supervision of milk distribution to school children. (iv) Maintenance of roads, sanitary works, etc., in the village panchayat area. (v) Construction of school buildings. (vi) Construction of culverts. (vii) Development activities, distribution of improved seeds, seedlings, fertilisers, improved eggs and poultry birds, etc., to agriculturists. (viii) Providing pumping sets on loan and subsidy basis to agriculturists on moderate rates of rent for irrigation. (ix) Collection of tax and revenue.

Gaumponns (Comunidade)

One institution of the village community or commune peculiar to Goa is the comunidade or *Gaumponn* as it is called in Konkani. The *Gaumponns* were little village republics made up of villagers of the same clan or *vangodd,* who came over the ghats and settled in the fertile lowlands of Konkan. These *Gaumponns* were either independent or federated with other

villages of the same clan for administrative purposes. Each *Gaumponn* was independent as far as its internal administration was concerned, in the local administration of the village, but paid a tribute to the ruler under whose protection it lay. The kings changed, but the *Gaumponns* remained. The local attachment of the Goans was stronger than their loyalty to the king.

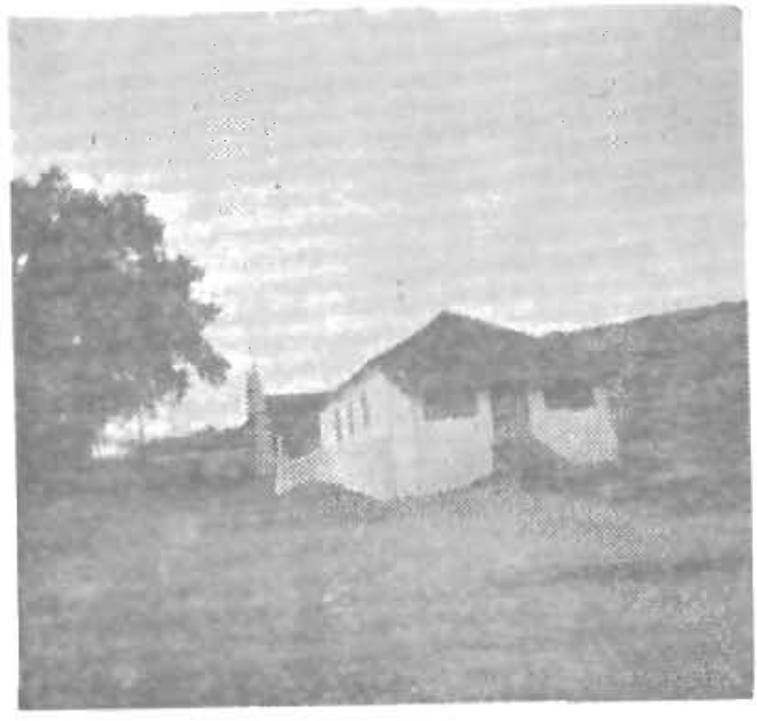
The common land of the village belonged to the *Gaumponn* and was leased to the highest bidder. Part of the money thus obtained would provide the tribute to the king. A great part of the remainder went towards the upkeep and development of the village such as building and repair of village roads and canals, sanitation, education, police, temples and public worship. The surplus left over after this public expenditure, was divided according to *vangodd* or *zonn* (meaning individual) among the *gaocars* (villagers or descendants of the original founders of the village). The *zonn* was thus the dividend paid to each male *gaocar* and every Goan male, wherever he be, had a right to this *zonn.* Many an emigrant today, who may not need the small pittance thus obtained, nevertheless claims it in order to assert his membership of the village and all the rights and privileges he is heir to in his own village.

All uncultivated land and pasture land belongs to the community, as also the low-lying lands for the cultivation of rice and the hills which provide the villagers with wood. Land planted with coconut or areca groves, was leased to private families for a rent called *cutumban.* The gaocars, could grant lands to village servants like guards and temple servants. Besides the members of the *Gaumponn,* who were the *gaocars,* there were also the *Culacharins,* who were in early days the hereditary servants of comunidades, and the share-holders, who had no hereditary rights in the community and might sell their shares. All hereditary services paid by the usufruct of certain lands was abolished by the government in 1882. The administration of the *Gaumponn* is now carried on by an Administrative board of three gaocars, the president being appointed by the government. The *Procurador* is elected by the *gaocars,* as their representative. A clerk also serves on the local board in an executive capacity.

The comunidade of Verna is one of the oldest of the comunidades, and belongs to the category of class A according to income. It has an area of 6,782,815m^2 of which 2,157,679m^2 is under paddy, 584m^2 is either under coconut or can be cultivated, 54,756m^2 under cashew and the remaining 4.569,796m^2 comes under other categories. The paddy fields are divided into 628 plots and leased out to 541 tenants for cultivation.

The comunidade office is situated in a building of its own, opposite the Verna church and adjacent to the cemetery on the other side of the Margao-Cortalim highway.

PLATE 3



Comunidade Office with Church and Cemetery adjacent to it

Trade and commerce centres

In spite of the fact that Verna is a fairly big village, it does not have any developed trade and commerce centre, excepting a few shops catering to the daily requirements of the people and a copra-making centre. The nearest important trade and commerce centre is Margao (10 km) and Verna is well-connected with that place by a frequent bus service. Margao is the most important trade centre in the whole of southern Goa.

Electrification

It was reported in 1965 that there were certain schemes in the offing for the electrification of this village in the near future. Accordingly the village has since been electrified with effect from 4 June 1968.

Market

A weekly market or shandy is held at Margao on every Wednesday from where people buy their day to day requirements in bulk.

Cooperative society

A service co-operative society was established in the village in 1963. The area of its operation is the Verna-Nagoa village panchayat area. The society is situated on the main Margao-Cortalim highway. It is open to members only. Anybody can become a member of the society by paying Rs. 10 as membership fee. There are 220 members in all. The working capital of the society is Rs. 26,050 and share capital Rs. 2,290. Besides, the society has received Rs. 2,000 as government share capital and Rs. 1,200 as subsidy from the government.

There is a fair price shop for distributing essential commodities like foodgrains and fertiliser. The society also purchases water pumping sets and hires them to the agriculturists. The value of all commodities owned by the co-operative society is Rs. 19,313.

Voluntary organisations

With the growth of educational and political consciousness, the villagers have become greatly interested in reading newspapers which they often bring from Margao or Vasco da Gama. Some of the houses in the village possess transistor sets, thus making it possible for the villagers to keep in touch with day-to-day developments.

There is only one club called the Verna Sporting Club established in the village in 1964. It has no office building. The area of operation in Verna. The main objective of the Club is to encourage sports activities and reading habits of the people for which there is a library. Besides, the club looks after the distribution of paddy fields for cultivation.

The club gets an annual subsidy of Rs. 600 from the Block Development Office. It has three types of members, ordinary members, active members and life members. The ordinary members have to pay a membership fee of Re. 1 a month. There are 30 such members. The active and life members have to pay Rs. 15 and Rs. 100 respectively, per annum but there are no such members.

History of settlement of different communities

Verna has been a well settled village for a fairly long time. There is no definite documentary evidence about the establishment of the village. However, there are references to this village or its institutions in some of the nineteenth century publications. In the second edition of P. Francisco D'Souza's "Oriente conqui-

stado a Jesus Christo Pelos—padres da companhia de Jesus Da provincia de Goa", (1881) there is a reference to the comunidade of Verna. There are references to the proselytization of this village as early as the beginning of the sixteenth century. These show that it was a well established village with a well organised comunidade even in the sixteenth century.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

As mentioned earlier, Verna is a predominantly Christian village. More than 90 per cent of its population belongs to the Catholic church. But in spite of their conversion to Christianity centuries ago, the people have not totally abandoned their caste consciousness and many of them even now refer to the caste of their ancestors to establish their status in the community. One can often hear people calling themselves Christian Brahmin, Christian Sudra or Sudhir, Christian Chardo for Kshatriya, Christian Gaudo, Christian Kumbhar, Christian Mahar, etc.

Brahmins, Kshatriyas, Vaishyas, Sudras, Gaudas, Kumbhars, Mahars and barbers inhabit the village. Christians belonging to all these castes, except Vaishyas and Barbers are found here. Similarly Hindus belonging to all these castes except Kumbhars and Gaudas are residing in the village. Thus all Vaishyas, Daivadnya Brahmins and barbers are Hindus while Sudras, Kumbhars and Gaudas are exclusively Christians. In the case of all other castes, both Christians and Hindus are found, even though Christians are having an overwhelming majority in each group. The details are given in the Table 1 :

TABLE 1

Distribution of total and surveyed households according to religion and caste (1965)

Name of religion/caste	Total number of households in the village	Number of households surveyed
Christian	718	43
Brahmin	68	8
Gauda	302	12
Sudra	280	16
Kumbhar	63	6
Mahar	5	1
Hindu	30	7
Brahmin including Daivadnya Brahmin	2	2
Vaishya	26	3
Barber	1	1
Mahar	1	1
Muslim	4	—
Total	**752**	**50**

The present survey was conducted only in 50 out of 752 households selected at random from a stratified random sample so as to cover almost all the castes found in the village. Table 2 gives the respective population figures of each caste and religion with sex-wise break-up of the surveyed population.

TABLE 2

Distribution of population of surveyed households according to religion, caste and sex-wise break-up (1965)

Name of religion/ caste	Number of house-holds surveyed	Total population	Male population	Female population
Christian	43	268	126	142
Brahmin	8	42	19	23
Gauda	12	107	53	54
Sudra	16	84	35	49
Kumbhar	6	27	15	12
Mahar	1	8	4	4
Hindu	7	40	24	16
Brahmins including Daivadnya Brahmin	2	10	5	5
Vaishya	3	23	14	9
Barber	1	2	1	1
Mahar	1	5	4	1
Total	**50**	**308**	**150**	**158**

The above table shows that 43 out of the 50 households studied are Christians belonging to different castes, viz., Brahmins 8, Sudras 16, Kumbhars 6, Gaudas 12 and Mahar 1. Thus the Christian population represent 87 per cent of the surveyed population.

A castewise analysis of the population is given below. For convenience, all the Christian castes have been covered first and then the Hindu castes have been discussed.

Christians

Christianity was introduced in the different parts of the subcontinent at different times. Even though there are people who claim the existence of Christianity in Goa prior to the arrival of the Portuguese, the spread of Christianity in Goa was principally due to the state patronage given by the Portuguese and the proselytization of their Indian colony. But many people especially from the higher Hindu castes, had not totally abandoned their

caste consciousness even after conversion. This caste consciousness among Christians is not confined only to Goa, but is noticed in many other parts of South India.

Proselytization began in Verna in the sixteenth century. Jesuit priests were the pioneers of missionary activity in this village. About 90 per cent of the village population is Christians belonging to Brahmin, Sudra, Kumbhar, Gauda and Mahar Castes. More than 95 per cent of Brahmins and Sudras are Christians. All the Kumbhars and Gaudas are also Christians. Mahars are a small minority in this village and out of them 95 per cent are Christians.

There is no untouchability among the Christians and all participate in the activities of the same church without discrimination of any kind. But caste is one major factor determining matrimonial relations. Inter-caste marriages are not practised as a local tradition even though the church does not impose any restrictions on inter-caste marriages. Interdining is also not common among the higher castes. Generally Brahmins do not take food from other caste people. However, it is not strictly observed and well-to-do Brahmins and non-Brahmins interdined with one another. As a matter of fact Brahmins and Sudras do not take food from the lower caste Christians like Kumbhar, Gauda and Mahar. Similarly these castes do not enjoy equal status in the houses of their higher caste brothers, like Sudras and Brahmins.

(i) *Brahmins*

There are 68 Christian Brahmin households in the village. As among the Hindus the so-called Christian Brahmins occupy the highest status in social hierarchy among the Christians. Economically too they are the dominant community who own most of the private lands in the village. They are also the *Jono* holders of the village comunidate, being the *gaocars* or the original inhabitants of the village. Here it is to be noted that traditionally only the *gaocars* are eligible for *Jono* right.

(ii) *Sudras*

Christian Sudras come next to the Brahmins in the social hierarchy in the village. As shown in the Table 1 Sudras form the second largest group in the village. They are mostly agriculturists and agricultural labourers. Some of them have taken to toddy tapping also.

(iii) *Kumbhars*

There are 63 Kumbhar households in the village and all are Christians. They are mostly confined to a particular locality in

the village. In the social hierarchy Kumbhars, Gaudas and Mahars are at the bottom. Kumbhars are traditionally potters, but many of them have now either partially or completely left the traditional occupation, since it is not much profitable. They have taken to agriculture, agricultural labour, and other types of manual work. Economically the Kumbhars are very poor and most of them do not have any land other than the homestead land.

(iv) *Gaudas*

The Gaudas who are otherwise known as Kunbis, are the most numerous group in this village having a strength of 302 households. They are an agricultural caste; most of them have leased in comunidade land for cultivation. In the social hierarchy, the Gaudas are almost of equal status with the Kumbhars. All of them are Christians.

(v) *Mahars*

There are only five Mahar households in the village. In social hierarchy Mahars are at the lowest. Traditionally they are basket makers and grave diggers. But at present none among them is found in these traditional occupations. Most of them are agriculturists and agricultural labourers.

Hindus

There are only about 30 Hindu households in the village. Since they are in such a minority, they are of no significance. A castewise break up of the Hindu Population is given below.

(i) *Brahmins*

There is only one Brahmin household in this village, which belongs to the Gowda Saraswat sect. Even though the Brahmins enjoy the highest social status in Hindu society, in this village this solitary household is of no significance at all. This household does not own any landed property including homestead land in this village. The head of the household is a private medical practitioner and has settled in the village in pursuit of his profession.

(ii) *Daivadnya Brahmins*

Daivadnya Brahmins or Goldsmith come next to Brahmins in social status. There is no local goldsmith in this village. The only household came to the village about a decade back from Maharashtra and settled here. So its influence in the local community in negligible. This household follows the traditional

occupation. The household does not have any agricultural land or homestead land.

(iii) *Vaishyas*

Vaishyas with 26 households form numerically the most predominant group among the Hindus in this village, and also they have an important place in the village community life. Of these 26 households, only a few belong to this village, the others have come from different places. These people are engaged in agriculture and trade and commerce.

(iv) *Mahars*

There is one Hindu Mahar household in this village. This household follows the traditional occupation of basketry along with agricultural labour. They do not have any agriculture of their own and do not possess any land including homestead land. In social hierarchy, they are at the bottom. But the caste restrictions are not strictly followed.

(v) *Barbers*

There is one barber household in this village. He is engaged in his traditional occupation of hair cutting irrespective of caste or creed.

Family type

Table 3 shows the type of families among the 50 surveyed households.

TABLE 3

Type of families among surveyed households by castes (1965)

	S	I	J	O	Total
Christian					
Brahmin ·	3	2	—	3	8
Sudra · ·	13	2	—	1	16
Kumbhar · ·	4	1	1	—	6
Gauda · ·	3	1	8	—	12
Mahar · ·	1	—	—	—	1
Total ·	**24**	**6**	**9**	**4**	**43**

TABLE 3—*Concld.*

	S	I	J	O	Total
Hindu					
Brahmin ·	1	—	—	—	1
Daivadnya ·	1	—	—	—	1
Vaishya · ·	2	1	—	—	3
Mahar · ·	1	—	—	—	1
Barber · ·	1	—	—	—	1
Total · ·	**6**	1	—	—	**7**
Grand Total ·	**30**	**7**	**9**	**4**	**50**

Note. S—Simple, I—Intermediate, J—Joint, O—Others

All the four types of families, that is, simple, intermediate, joint and others are in existence in this village. Of the 50 households surveyed 30 are simple, 7 intermediate, 9 joint and 4 'others'. Thus simple family is the predominant type, and this is true for both Christians and Hindus as well as for all castes except the Gaudas.

Size and Composition of the household

There are 308 members in the 50 households surveyed giving an average of six members per household. This average size of the household also hold true both for Christians and Hindus. Table 4 gives a detailed analysis of the size of the household by religion.

TABLE 4

Distribution of households by number of members and religion (1965)

Size of the household	Religion		
	Christian	Hindu	Total
Single member · · · · ·	1	—	1
2-3 members · · · · ·	8	2	10
4-5 ,, · · · · · ·	11	1	12
6-7 ,, · · · · · ·	13	3	16
8-9 ,, · · · · · ·	6	—	6
10 & above · · · · · ·	4	1	5
Total · · · · · · ·	**43**	**7**	**50**

The above table shows that a majority of the houses-both Christian and Hindu have 6-7 members.

Of the 50 households studied 36 are reported to have adult male and female members and minor male and/or female members, 12 households only have adult male and female members, one has adult male and minor male and female members and one, which is a single member household, has only an adult female.

Table 5 gives the distribution of the population in the surveyed households according to religion and sex.

TABLE 5

Distribution of the population by religion and sex (1965)

Religion	No. of households	Population		Total
		Male	Female	
Christian	43	126	142	268
Hindu	7	24	16	40
Total	**50**	**150**	**158**	**308**

The table shows that there are 1,053 females for every thousand males. This sex ratio is almost in conformity with the sex ratio for Goa as a whole which was 1,066 according to 1960 census. But if the unsurveyed households of the village were considered the sex ratio according to 1960 census was 1,236.

House type

There is no uniformity in house types on the basis of caste or community, except for the Christian Brahmins whose houses tend to have certain typical features. In all other cases, house type is only an index of the economic status of the household and not an index of the caste or community affiliation. On the whole, Gaudas and Kumbhars are having kachha houses which is an indicator of their poor economic status. But of the twelve Gauda households surveyed only one is having pucca house. However, most of the Kumbhar residential units are slightly better than an average Gauda house. There is no uniformity in the pattern of Sudra houses owning to the great diversity in their economic status. Both kachha and pucca houses are found among the Sudras. The single Christian Mahar household surveyed is having a pucca house. But this reflects the better economic condition of this particular household.

Among the Hindus also house type is not an indicator of the caste or community of the household. The heads of Brah-

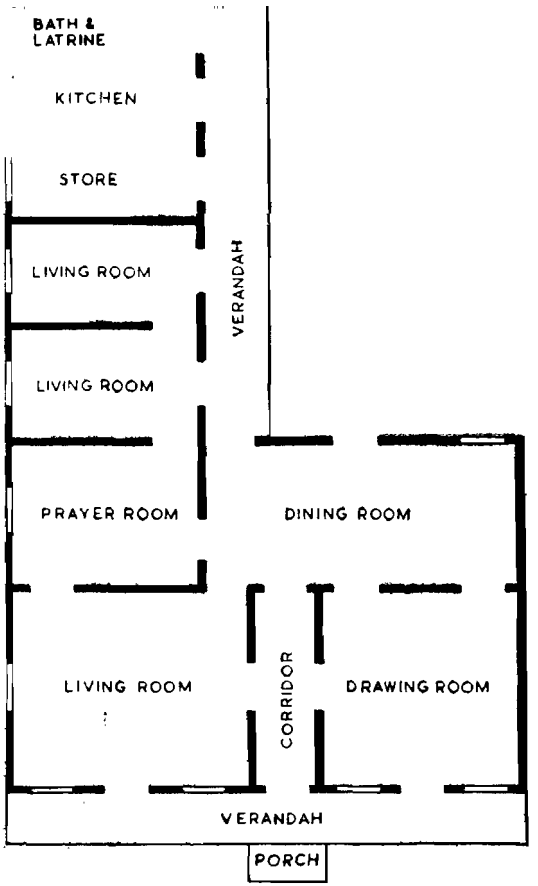
min and Daivadnya Brahmin households in the village are not residing in their own houses.

Christian Brahmin house

The Christian Brahmins are economically the most dominant group in this village, and their houses are also easily distinguishable by size and appearance. Most of these houses are situated on either side of the main road and other village road connecting various parts of the village to the main road. All these houses are facing the road.

They are of considerable size with a number of rooms. A typical house is described here along with its ground plan.

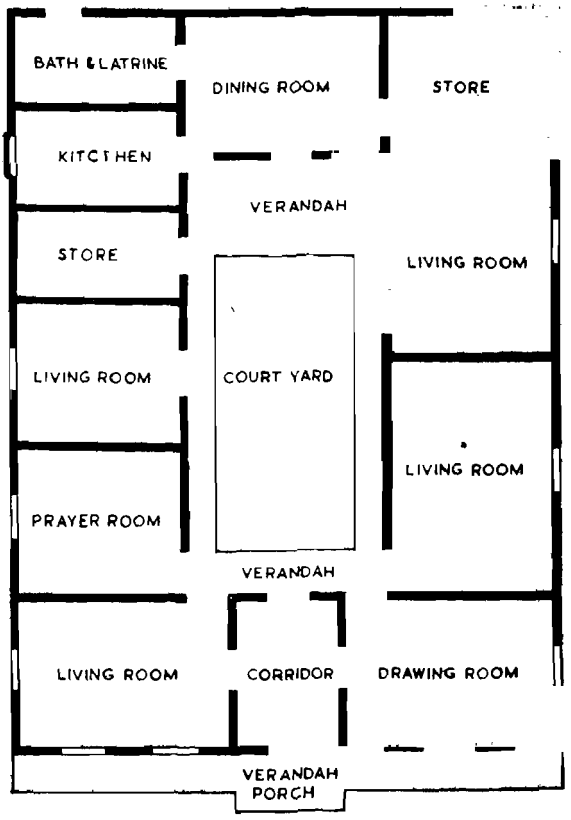
PLATE 4



GROUND PLAN OF A TYPICAL CHRISTIAN BRAHMIN HOUSE

The house is built or raised plinth. It is somewhat L-shaped with the main structure in north-south and a projection of equal length to the back from the southern end. On the front side there is a long verandah with a parapet like structure along the entire length of the main structure with a porch at the centre projecting a few feet to the front yard. The porch leads to a corridor connecting it to the dining room at the other end and the drawing room and living room on one side. The drawing room and living room can be approached from the front verandah as well and similarly these two rooms are directly connected with the dining room also. All these rooms are quite

PLATE 5



GROUND PLAN OF ANOTHER CHRISTIAN BRAHMIN HOUSE

spacious and well ventilated. The projection to the back has two living rooms, and a prayer room besides the store and kitchen followed by bathroom and latrine at the other end with an attached well. All these rooms are approachable from the front portion through a verandah running along it and connecting it with the dining room. These rooms are also well ventilated.

Another common pattern found in the village is also given here.

Here the front structure is the same as that of the previous one. But instead of one projection to the back, there are two projections from either end of the front structure which in turn are connected together at the other end leaving a central court yard. Here the bathroom latrine and well are constructed as appendages at the back.

Materials used for construction

Since it is a hilly village there is no scarcity of building materials like laterite stone and wood, even the mud itself is very sticky and it is also used in abundance for the construction of walls. Only tiles, lime and such materials are brought from outside.

Plinth

Houses are constructed on raised plinths. The plinth is often made of laterite stones cut into squares. The floor is mostly smeared with cowdung. But in some houses the entire floor or that of the drawing room at least is cemented or paved with wooden planks.

Wall

The common material used for the walls are laterite stones. These stones are in abundance in the village and are cut into squares and used for construction. However, the red soil of the locality is also very sticky and it is also sometimes used for the construction of walls instead of laterite stone to reduce the cost of construction. When red soil is used, the corners and the parts of the wall surrounding the doors and the windows are made of laterite stones to provide enough strength to the wall. The walls are plastered with lime.

Doors and windows

There is no scarcity of timber in this village. The doors and windows are made of wood. Sometime glass sheets or fish scales are also used for the shutters.

Roof

The roof is made of wood. Both teak wood and coconut planks (*maddache vasse*) are used for the construction of the roof. Generally the roof has two slopes and a raised projection at the front for the porch. These houses have tiled roofs. These are not the sophisticated Mangalore variety, but are locally produced small ones called '*nalo*'. These houses have a wooden ceiling also below the roof.

The bathroom and latrine are also attached to the houses at the back. The latrines are of dry type and the human waste is consumed by pigs.

The well too is often attached to the house.

PLATE 6



A TYPICAL CHRISTIAN KUMBHAR HOUSE

Decoration and embellishments

Even though these houses are spacious in appearance, most of them are not well kept or properly repaired. Even annual white washings are not carried out. However, these houses have plenty of decorative elements, but in many cases these too are not properly maintained. The drawing room is decorated with beautiful pictures and scenery and furnished with beautifully carved pieces of antique and modern furniture. Beautiful chandeliers are also seen in these houses. Similarly the prayer room, known as the 'Orator', is also beautifully decorated

and consists of a number of icons and pictures of saints kept alongwith other decorative elements.

PLATE 7



PLACE OF WORSHIP IN A WELL-TO-DO CHRISTIAN BRAHMIN HOUSE

As far as privacy is concerned, the typical Brahmin house with a number of rooms serve best. But most of these houses are ill kept from the hygienic point of view.

The non-Brahmin houses can be broadly classified into kachha and pucca types. Both the types, depending upon their economic status, are found among all the non-Brahmin castes, in the surveyed households. However, most of the Gaudas and all Kumbhars have kachha houses.

All the Kumbhar and Gauda households, except one, are having 'kachha' houses. Among the Sudras 50 percent have kachha houses and the remaining 50 per cent have pucca houses. The solitary Mahar household is also having a 'pucca' house. But there is no uniformity in the size and other particulars of these houses.

Pucca house

The Pucca houses are built on raised plinths, made of laterite stones. The floor is usually smeared with cowdung. Walls are made of laterite stone and mud and plastered with lime. Roof is made of teak wood and coconut planks, and are tiled with locally made tiles known as *'nalo'* and have two slopes.

Kachha houses

All the Kumbhar and all but one Gauda and eight out of the 16 Sudra households are having kachha houses. These kachha houses are also made on slightly raised plinth. The plinth and the walls are generally made of mud. In some cases the sides instead of having mud walls are partly covered with coconut leaf mats. The doors are made of wood. Roof is made of coconut planks and are either thatched or tiled with '*nalo*'. These houses generally have one verandah, one room and a kitchen. But in many of the Kumbhar houses, there is a small latrine and bathroom attached to them.

The decorations and embellishments in these houses consist of a few religious pictures.

Dress and ornaments

Dress

While considering the dress it is desirable to describe the dress of the people belonging to each caste, since there is considerable difference in the clothes of people belonging to different castes.

Among the Christian Brahmins the males generally wear suit or pants and shirt while going out and pyjamas or shorts and shirt at home. Their females are more Westernised and mostly wear frocks both at home and while going out. But occasionally they wear sari also.

Among the Sudras the males generally dress themselves in shorts and banian at home, and pants and shirt or bushshirt while going out. Their females mostly adorn themselves in sari both at home and while going out. However, some of them wear frock too.

The kumbhar males dress themselves very scantily and their usual dress at home is a small piece of loin cloth tied on the loins. But while going out most of them wear better and have some lower garments like shorts and upper garment consisting of either banian or short. Kumbhar women dress better and have their sari just like any other women and have upper garments too. But in many cases either their sari will be broad enough

only to reach a little above the ankles or they keep it tucked upto the knees.

PLATE 8



TWO CHRISTIAN KUMBHAR MALES IN THEIR USUAL DRESS

PLATE 9



TWO CHRISTIAN KUMBHAR FEMALES IN THEIR USUAL DRESS

The Gaudas are most scantily dressed in the village. Their male dress consists of a "*Kashti*", a piece of loin cloth and at times a banian. Most of them dress themselves in the same pattern even while going out. The only addition in many cases is a shirt or a bushshirt. In a few well-to-do Gauda households younger people wear shorts and banian at home and pants and shirt while going out, but the older people stick to their traditional dress. Gauda females wear sari '*Kappad*' both at home and while going out. But their sari is comparatively shorter in length and width than the normal sari. Most of them do not wear any upper garment, but cover the upper part of the body by tying the ends of the sari passing over the shoulders so as to keep the sari lifted up to cover the breasts also. Most of the females of the younger generation also wear a blouse over the sari worn in the traditional pattern. But the unmarried females wear only the blouse to cover the upper half of the body and do not tie the end of the sari lifted up, instead that

end is simply wrapped round the waist. Their sari only comes up to or a little below the knee.

PLATE 10



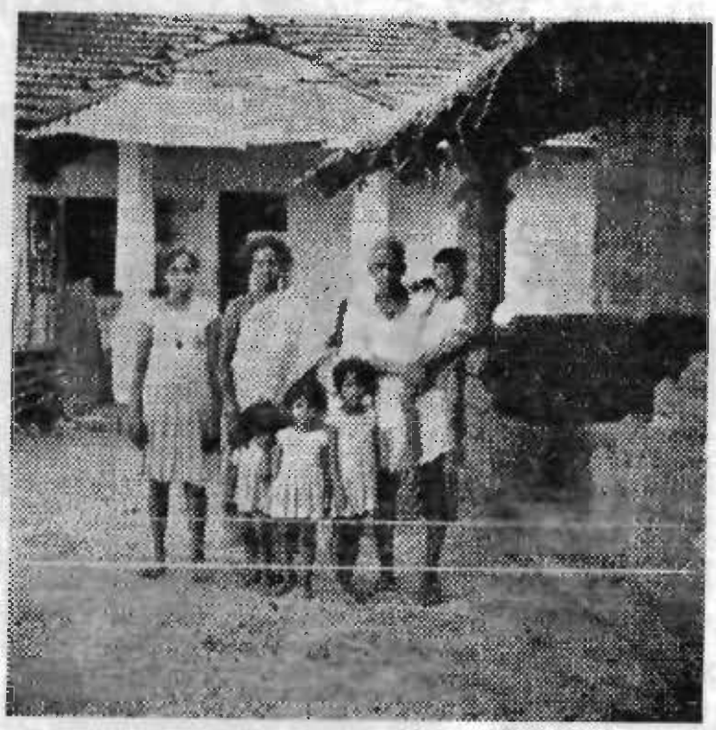
Three Christian Gauda Men In Their Usual Dress

PLATE 11



Two Chrlstian Gaudis in their usual dress

PLATE 12



A Middle Class Christian Mahar Family In Thelr Usual Dress

Ornaments

The people of Verna as a whole are not very fond of ornaments as is clear from the fact that many of them are not wear-

ing much ornaments. There is no considerable difference in ornaments among the different caste groups. Inspite of the comparatively better economic status of the Brahmins, their menfolk generally do not wear any ornaments except a ring and a few affluent of them wear a metallic religious badge on a gold chain or on a thread round the neck. Their women folk generally wear a chain with a cross, crucifix or a metallic religious badge round the neck, a pair of ear rings, one or two rings and a few bangles, all made of gold. Similar ornaments are worn by other caste people also provided their economic status permits this.

The Gauda women called 'Gaudis' are very fond of ornaments. Their usual ornaments consist of a necklace made of glass beads locally known as *'ummadi'*. Married women wear a black bead necklace called *'mani'* in which a gold *'mangala sutra'* is also inserted. In the hands, these women wear a number of brass bangles locally called *"chandiali"*. Sometimes the number of bangles is very large and obviously it is not very comfortable to carry them all the time. Of late many have started wearing glass bangles also.

Household goods

In general, the people of the village are not giving much attention to have good domestic utensils. Irrespective of social and economic status, almost all the household are mainly using earthenware vessels for cooking purposes. Copper vessels are sometimes used for carrying and storing water. Other metalwares like brass, bell metal and stainless steel utensils are rarely found here. A noteworthy feature in almost all the Brahmin houses and other economically well-to-do houses is a good collection of imported crockery, mainly collected during the preliberation period, when there were no import restrictions. In some well-to-do houses, glass almirahs packed with these imported crockery appear in show cases. Otherwise the common domestic utensils consist of a few earthenware vessels, one or two copper vessels, a few china clay crockery and other articles of domestic use like mortar and pestle and curry stone.

Even though Verna was not an electrified village at the time of the survey in 1965, a few households were having even refrigerators operated with kerosene oil.

Many households possess radios and sewing machines, other than the few households where tailoring is an occupation of at least one of the members of the household. Radios are found

in Brahmin, Sudra and Kumbhar houses. Among the Kumbhars, radios are found only in those houses where some of the members are working in ships as seamen.

Even though Verna is well connected with Margao and Vasco by regular bus service, a few households are having their own conveyances. Out of the 50 surveyed households, only one Brahmin household possesses a car, a Brahmin and a Gauda household possess motor cycles; besides, many have bicycles.

Almost all the households are having cots. Almirahs, boxes, tables and chairs are the usual items of furniture found in almost all the houses except among the Gaudas. But all these articles are found in a rich Gauda surveyed household. Similarly these articles are lacking in a Hindu Mahar household due to its poor economic status. The Brahmin households generally possess a good collection of beautifully carved pieces of antique furniture along with the modern types. In most cases these are not properly maintained. Most of the Brahmin households have beautiful chandeliers hanging in the drawing room.

Lighting and fuel

As the village was not electrified at the time of survey the villagers were found using kerosene lamps for lighting purposes. Most of the surveyed Brahmin households and some well-to-do non-Brahmin households were having petromax lights.

Since this is a hilly village with some forest areas and abundant trees, firewood is the main fuel, and cowdung is not commonly used for fuel, dry coconut leaves and wood gathered from the forest areas as well as coconut husks and shells serve the purpose.

Food and drinks

Paddy is the only cereal grown in the village and rice is he staple food. Most of the households are in the habit of taking two principal meals a day, one at noon and the other at night. The main items of food at these meals are rice and curry. The people are in the habit of using par-boiled rice, and are complaining of not getting such rice after liberation.

This village can be termed as non-vegetarian since all the people except the Hindu Brahmins are taking non-vegetarian food. However, the Hindus mostly confine to fish and eggs and avoid taking mutton, beef and pork, whereas for the Christians pork is a cherished delicacy. Since most of the people are interested mainly in non-vegetarian dishes, the villagers do not

give much attention to producing vegetables which are rather rarely consumed. Coconut and coconut oil are invariably used for preparing curry.

There is no prohibition or proscription on any food for any class of people in the village. Even though, the principal meals are taken at noon and night, they take some light refreshments in the morning along with tea or coffee. Similarly, in the afternoon also they take tea.

Smoking

Smoking is common among all the castes. Among the higher castes only males are habituated to smoking, but most of the Kumbhar and Gauda women also smoke. The Gaudas and Kumbhars generally prefer home prepared cigars, that is, tobacco rolled in dry jack tree leaves.

Beliefs and practices

(i) *Pregnancy and child birth*

There is not much difference in the customs and practices observed during pregnancy and child birth by people belonging to different castes.

Pregnancy is generally recognised by the cessation of mensus and setting in of the morning sickness. But no ceremony is observed at this time or at any time during pregnancy.

Generally the first delivery takes place at the woman's parents' house. For this the expectant mother is taken to her parents' place in the seventh or eighth month of pregnancy.

There is no particular place in the house for the delivery to take place. The parturient remains confined to any convenient corner of the house. During the delivery assistance is provided by any elderly woman of the locality. Sometimes assistance of trained dai or nurse is also obtained. The umbilical chord is cut by the person who assists at the time of the delivery and the placenta is buried outside the house. Generally the person rendering assistance attends for about seven days and is paid about Rs. 10 and some rice (quarter paily).

The child is washed on the same day but the mother is given bath only after a week. No pollution is practised as such. She will remain in confinement for about 10-15 days.

After the delivery, message is conveyed to her husband's house through some messenger. On receiving the news her mother-in-law visits her first and the husband comes only after seven days.

(ii) *Baptism and naming*

There is no prescribed day for baptism and there is no separate naming ceremony. But both will take place simultaneously after seven days. On the day of baptism, the child is taken to the church. For the Catholics, baptism is a holy sacrament after which alone one becomes a member of the church and is administered by a priest. A male and female relative of the father accompany the child to the church and they are appointed the god father and god mother respectively. They are considered to be responsible for the spiritual upbringing of the child. On the occasion of baptism the child is also given a name after a saint, who becomes the patron saint of the child.

The period of confinement for the mother is about 30 days. But in many cases she may not be able to take rest for all these days on account of pressing household duties. However, she goes to the church only after 40 days. If the delivery is at her parents' place, she goes to husband's place only after going to church after delivery.

There is no fixed period of suckling. Generally the suckling period is from two to three years if she does not become pregnant within that period.

(iii) *First Communion and Confirmation*

Among the Catholics, Communion is not given to the child along with baptism, as is practised by the Jacobite Syrian Christians of Kerala. The ceremony of first Holy Communion is performed at the age of seven or eight years. Before receiving the first Holy Communion the child is prepared to receive it. The preparation consists of instructing the child in the fundamentals of the Church consisting of the Apostle's creed, the 'Ten Commandments', the five Precepts of the Church, and the prayers to be recited before the Confession and Holy Communion. When the child is taught all these, it become ready for the first Holy Communion by making first Confession on the eve. On the day appointed for the first Holy Communion, the child, dressed in white and crowned with white flowers and with a lighted candle in hand, goes to the church and receives the Holy Communion. Some people celebrate the occasion with a small feasting at home after the ceremony in the church is over.

Soon after the first Holy Communion, the Sacrament of confirmation is administered to the child. It is administered by the Bishops only. So this ceremony is not conducted individually for each child, but it is administered for a number of children at a time. For Confirmation of Sacrament too, the child goes to the church in the same dress which is used at the time of the first Communion. Before receiving Confirmation, the child receives Communion. Then the Bishop appoints the child with Sacramental olive oil confirming it to the Catholic faith. Some people observe a feast at this time also. Even though the first Holy Communion and the Confirmation are to be done at seven or eight many households are found to be postponing it for a considerable time.

(iv) *Puberty*

No ceremony is observed in connection with the attainment of puberty. In almost all cases it is kept a secret revealed to mothers and some elderly family relatives.

(v) *Marriage*

Consanguineous marriages are not practised by any section of the Christian community. The Catholic church does not favour marriage between relations and in exceptional cases such marriages are solemnised only with the special sanction of ecclesiastical authorities.

The usual pattern in the village is for arranged marriages. The initiative in marriage negotiations is taken by the parents of the girls.

Betrothal ceremony is generally performed three to four weeks before the day of marriage. It is conducted at the bride's place. On the day of betrothal, the bridegroom alongwith a few of his close relatives and the bride with a few of her close relative go to the bride's parish. The parish priest ascertains the consent of the parties for the proposed marriage in the presence of all the persons assembled in the Church. Generally a gold or silver ring is given to the bride at the time of betrothal.

After the betrothal *'banns'* are published on three Sundays in the respective parishes of the bride and the groom, imposing a liability on all parishioners to bring to the notice of the priest if there is any religious objections to the marriage. After the publication of the third *'bann'*, marriage is celebrated on any convenient day except on Fridays and Saturdays.

On the appointed day of marriage, the bride and the bride-groom reach the bride's parish, accompanied by the friends and close relatives. The parish priest again ascertains the consent of the bride and the groom for the marriage. He then consecrates the marriage ceremony, by blessing a ring and putting it alternately on the fingers of the bride and the groom. He performs the Mass and blesses the newly married couple.

From the parish, all go to the bride's place where they are treated to a feast. After the feast all assembled there disperse. The couple goes to the groom's place the next day to stay there. On the third day again the couple returns to the girl's place, and stays there for a couple of days. When the couple goes to the groom's place on the next day of the marriage, the girl's relatives also accompany them. All are treated to a feast there. Then most of the relatives return leaving a few persons, who accompany the couple to the bride's place on the third day.

There is no fixed age of marriage as such, but child marriage is not in vogue among any section of the Christians. The age at marriage among the Brahmins is considerably high and it is reported to be 28-30 for males and round about 25 for females. Among the Sudras the age at marriage is stated as 25-30 for males and 20-23 for females. The Kumbhars are also reported to have a considerably high age of marriage and is reported to be 22-25 for males and 18-20 for females. The age at marriage is comparatively low among the Gaudas and is reported to be 18-20 for males and 14 to 16 for females.

Information regarding the actual age at marriage in the 50 surveyed household was collected. Table 6 shows the average age at marriage for males and females among the various sections of the Christian population for marriages celebrated at different period. From the following table it is clear that the average age at marriage among the Brahmins is very high.

TABLE 6

Distribution of selected population by caste showing the age at marriage for marriage celebrated at different periods (1965)

Caste	Within 5 years		5—9 years		10—14 yrs.		15—19 yrs.		20—24 yrs.		25—39 yrs.		40 yrs. & above	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Christians	3	3	4	4	3	3	3	3	4	4	4	4	4	4
Brahmin	—	—	1	1	1	1	—	—	1	1	1	1	1	1
Sudra	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Gauda	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Kumbhar	1	1	1	1	—	—	1	1	—	—	1	1	1	1
Mahar	—	—	—	—	—	—	—	—	1	1	—	—	—	—
Hindus	1	1	—	—	—	—	2	1	—	—	3	3	1	1
Brahmin	—	—	—	—	—	—	—	—	—	—	1	1	—	—
Daivadnya Brahmin	—	—	—	—	—	—	—	—	—	—	1	1	—	—
Vaishya	—	—	—	—	—	—	1	1	—	—	1	1	1	1
Mahar	—	—	—	—	—	—	1	—	—	—	—	—	—	—
Barber	1	1	—	—	—	—	—	—	—	—	—	—	—	—
Total	**4**	**4**	**4**	**4**	**3**	**3**	**5**	**4**	**4**	**4**	**7**	**7**	**5**	**5**

Note: M—Males, F—Females.

From the above table it is clear that the average age at marriage among the Brahmins is very high.

TABLE 7

Distribution of selected population according to marital status, age group and sex (1965)

Religion/Caste	0—14				15—20				25—29				30—34				35 and above			
	Never Married		Married		Never Married		Married		Never Married		Married		Never Married		Married		Never Married		Married	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Christian	34	49	—	—	25	13	3	14	2	2	7	4	1	—	6	7	7	8	41	45
Brahmin	3	6	—	—	3	1	—	—	—	—	—	—	1	—	—	1	7	7	5	8
Sudra	13	21	—	—	8	6	—	—	—	2	—	1	—	—	1	3	—	1	13	15
Kumbhar	5	2	—	—	2	2	—	2	1	—	1	—	—	—	1	—	—	—	5	6
Gauda	12	19	—	—	10	2	3	12	1	—	6	3	—	—	4	3	—	—	17	15
Mahar	1	1	—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Hindu	9	6	—	—	6	3	—	1	1	—	1	—	—	—	—	—	—	—	7	6
Brahmin	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	1	1
Daivadnya Brahmin	1	2	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Vaishya	6	4	—	—	4	1	—	—	—	—	—	—	—	—	—	—	—	—	4	4
Mahar	2	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—
Barber	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—
Total	**43**	**55**	**—**	**—**	**31**	**16**	**3**	**15**	**3**	**2**	**8**	**4**	**1**	**—**	**6**	**7**	**7**	**8**	**48**	**51**

Note :—M—Males, F—Females.

This table shows that there is no married person in the age group 0—14, and in the age group 15-24, only about 27.7 per cent are married and even in the age group 25-29, 27.4 per cent are unmarried, which shows a higher age at marriage. Similarly a castewise consideration of the married persons in different age groups also shows that the lowest age at marriage is among the Gaudas. All the three married males and 12 out of 15 married females belonging to the age group 15-24 are Gaudas.

Marriage payment in the form of either dowry or bride price is not common in any of the communities. Out of the 50 households surveyed only eleven have reported that they had received payment during the marriage of boys, while two have reported about payments made at the time of the marriage of boys. Out of the eleven households in the first category five are Christian Brahmins, four are Christian Sudras and one each Hindu Brahmin and Daivadnya Brahmin. Both the households who stated that they had made payment during the marriage of boys in the family belong to Gauda Caste. A further analysis of the time of the performance of these marriages, shows that six out of the eleven marriages where dowry was received took place before 20 years, three before ten years and only two have taken place within ten years. Both the cases of payment of bride price took place ten years ago. These figures tend to indicate decline both in dowry and bride price. This was confirmed by the informants in a general way during group-discussions. They, however, stated that though cash payment was going out of vogue it was quite customary to give costly presents, particularly ornaments, during marriage.

A few cases of sororate were found among the Gaudas and Kumbhars. In other communities, sororate does not appear to be favoured. There is no case of levirate in the village. But widow remarriage is quite frequent and is not looked down upon. Consanguineous marriage of any type, divorce, and separation are discouraged by the Church. There was no such case among the 50 households surveyed.

(vi) *Death*

There are not many differences in the practices connected with death among different sections of the Christians.

When a person is seriously ill and is about to die, the priest is called for. He performs extreme function ceremony and offers prayers. After death the body is washed and dressed in the best clothes and placed in a coffin. A religious medal and a rosary are put round the neck of the body. The coffin is kept in any

convenient room preferably in the prayer room where the rosary is kept. Relatives and friends are also informed by this time and all assemble there. A cross and a lighted candle are also kept at the head of the coffin. Then the priest comes to the house and offers prayers. After this, the body is carried to the church on the funeral bier pulled by the members of St. Michael's Society singing funeral songs and prayers. In case of rich people, funeral bands are also arranged. All castes invariably bury their dead.

The body is then taken from the bier and carried into the church and placed on a bench inside. Here the priest again offers prayers and the body is consecrated by sprinkling Holy Water. Then the body is again brought to the bier and is carried to the nearby cemetery. By this time the grave is prepared by some of the neighbours and relatives of the bereaved or by any member of the St. Michael's Society. Previously grave digging was the traditional occupation of the Mahars. But now they have left that occupation and it is done by any person and no special caste is associated with the job. The body is brought to the grave and some prayers are offered and the grave is consecrated by the priest. Then the coffin is placed in the grave. The priest puts a little soil into the grave after offering some prayers. Then all the people assembled there also put little soil. Generally females do not accompany the dead body to the church or the burial place.

After the burial, all the people return to the bereaved household and offer prayers. The gathering is then served with tea or some other light refreshment and all disperse.

Commemoration ceremonies are conducted on 7th and 30th days after the death. On these days special memorial services are held in the church as well as at home. Besides, a feast is given in which, friends and relatives are invited. There is no uniformity regarding the scale of the feast and the number of persons invited. It depends entirely on the economic and social status of the family concerned. Thereafter, commemoration ceremony is conducted after one year on the death anniversary. On this day also special memorial service is held in the church similar to the one held on the 7th and 30th day. Besides, special prayers are offered at home and friends and relatives are invited and treated to a feast.

Pollution is not observed in connection with death. However, no food is generally prepared by the bereaved family till the disposal of the dead body. In many cases the neighbours,

friends and relatives give refreshments to the members of the bereaved family, till the time the corpse is finally disposed of.

There is no prescribed period of mourning. The period of mourning generally depends upon the position and status of the dead person in the family. In some cases it may be only for a few days and in other cases it may be for a month or even for a few months. During this period, the members of the bereaved family generally wear black dress or put a black ribbon round the arm.

CHAPTER III

Village Economy

Barring mining and related industries, all other sectors of economy were sadly neglected under the Portuguese regime. Inspite of the increased mining activity during the last seven to eight years, agriculture still formed the dominant activity for the majority of the earners. According to the recent cadastral survey of the village, the total area of the village is 1490.8 hac. Data on the size of the holdings are not available except in the case of comunidades. In the coastal tracts, large-sized holdings (between 200 and 1000 hac.) are owned by communidades. The total area of the comunidade land in the village is 4,569,796 metres^2 out of which 2,157,679 metres^2 is under paddy cultivation. This is divided into 628 plots and given to 549 tenants. Private lands are fragmented, frequently measuring only a few metres.^{2} The average holding is of about five hac.

System of cultivation

The general practice is to rent the land to tenants. About 80 per cent of the sown area is cultivated by tenants. In some talukas the system of share cropping is also in vogue.

Land tenure System

As the organisation of agricultural production is influenced by the land ownership relations and as the prevailing system in Goa is slightly different from that found in the rest of the country, a brief review of the tenure system would be relevant here.

When the Portuguese conquered the coastal tract, they found that the ownership of land in this area was vested, not in individuals but in village communities whose members were the villagers themselves. The lands were cultivated collectively and the produce was distributed among the villagers according to established customs and practices. Thus out of the total produce, a certain proportion was earmarked for common village expenditure such as maintenance of temples and payment of temple and village servants (barbers, tailors, washerman, etc). The Government's share in the produce, varying from one fourth to one tenth of the produce (in the nature of tax meant for protecting the village from external aggression), was kept aside. The rest of the produce was distributed among the cultivators according to the number of adults (or *Jonos*) in the families. Individuals had

the proprietory right only to the produce and not to the land. Land ownership vested in the village community (comunidade) which had a separate legal personality. A detailed account about the functioning of the comunidades in Goa with particular reference to Verna comunidade is given in Appendix A.

As some of the communidades did not possess sufficient money for capital expenditure required for land improvement, construction of wells, flood control etc., they borrowed money from the well-to-do persons. Obviously a part of the annual produce had to be earmarked for paying interest on these loans. Those who lent the money were given *Accoes,* which, in effect, were shares in the modern sense of the term. These *Accoes* were transferable unlike the rights of *Jonos.* Individual members did possess small plots of land for kitchen gardens and personal cultivation. They could also keep as private property the land reclaimed by their own efforts. But the proportion of such lands was very small.

The Portuguese did not disturb the prevailing system. But their proselytising activities resulted in the increase of private property. Thus, the lands owned by the temples were confiscated and given as private property to individuals. So also the small plots cultivated by the *Balutedars* and Hindus, who refused to embrace Christianity, were confiscated and sold to private parties.

When the Portuguese acquired fresh territories in the interior, they found that in these areas the land was held on proprietory rights, as was the case in the territories under Maratha rule. However, they were so impressed by the comunidade system, that in 1775, the Lisbon government encouraged the formation of comunidades in these territories as well. This policy was later reversed.

The affairs of these institutions are governed by a special legislation known as 'Codigos dos comunidades'. In three talukas, viz., Goa, Salcete and Bardez, special administrators have been appointed to supervise and control their working. In the rest of the talukas, taluka administrators exercise the supervisory functions.

Internal administration is looked after by junta administration or managing committees, who are elected from among the members. However, government retains the right to appoint the chairman and also change the personnel of the committees, if it so desires. The funds are required to be deposited with the government-sponsored Caixa Economica and permission of the

respective administrations is necessary to incur any extraordinary expenditures. In brief, the working of the comunidades is so vigorously controlled that little initiative is left with the managing committees.

In earlier days, comunidades were collective farming societies as well as socio-political entities charged with public functions. They looked after the affairs of temples and churches in their jurisdiction, built and maintained village roads and prepared most of the functions of gram panchayats.

However, over the decades, they have lost their earlier characteristics and have degenerated into societies of right holders. Earlier, all the villagers were members. Outsiders who came subsequently and settled in the villages permanently were kept out of the membership. Thus over a period, membership got restricted to the descendants of the original settlers. Of course, wherever there were *Accoes,* the transfer was allowed and thus membership of such communes could be acquired by the purchase of the shares.

At present cultivation is also not done on a collective basis. The managing committee leases the lands to the individual tenants. In order to do away with the abuses of leasing, the auction system was introduced. Auctions are held once in every six years and the holdings are left to the highest bidder. There is also a maximum limit on the area that can be leased to one individual. If the harvests fail, tenants are given relief under the system of *Quita.* The Agricultural Officer of the region is requested to submit a report and on that basis, exemptions are granted to tenants. The incomes of those societies are, therefore, dependent on harvest fluctuations.

On the other hand, the expenditure is more or less fixed. Apart from the fixed investments needed to improve and maintain the productivity of land, the comunidades have to maintain the temples and churches. Some of the rich comunidades also give *ad hoc* grants to the government for building roads connecting their villages to the main road system. Sometimes income is insufficient to balance the expenditure. In such cases, the shareholders have to make good the loss. There are a few comunidades which have incurred losses for a considerable period. But, by and large, they make profits. This is especially the case in the coastal areas. Profits are distributed among the members in accordance with the rules based on tradition. Income of most of the comunidades have been adversely affected by the recent order of the government (passed by the present administration) which reduced the rentals payable by the tenants.

Corresponding to *Kharif* and *Rabi* seasons, two crops are grown in this village also, locally called *Sarda* and *Vaingan*. The *Sarda* season begins in May and ends in early September and *Vaingan* begins in December and ends in March. It has, however, to be noted that there are no irrigational facilities in the village. Though *Sarda* is the main crop, people do depend on *Vaingan* also.

Paddy is the major crop in the village. No other cereals are grown in the village although some areas are suitable for such crops as gram and pulses in rotation. The castewise occupational structure of the village is discussed below.

The Christian Brahmins are invariably landlords. The Christian Sudras and Gaudas are the agricultural labourers. Except for a few Christian Kumbhars who follow their traditional occupation of pot making, the rest have taken to agriculture or agricultural labour. There is a Hindu barber in the village who has a shop on the main road and earns his livelihood by hair cutting. The only Chamar who is a Christian Sudra is a shoe maker and repairs shoes. Apart from this, there are traditional occupations of goldsmithy, carpentry and tailoring. Whereas in case of some this is the main occupation, in case of others, it is the subsidiary source of livelihood.

The agricultural land in the village can be classified into two types, viz., comunidade land and private land. Except for some landlords in the village who own both comunidade and private lands the others own only comunidade land.

Workers and non-workers

According to the Primary Census Abstract, 1960, the distribution of the total population by workers and non-workers and the break-up of workers by industrial categories and for Verna village is given in Table 8.

TABLE 8

Total population, workers and non-workers by sex

Total population	3427	Total	243
Males	1577	Males	221
Females	1850	Females	22
Total workers	2048	In construction	
Males	950	Total	5
Females	1098	Males	5
As cultivator		Females	—
Total	715	In trade and commerce	
Males	432	Total	20
Females	283	Males	17
As agricultural labour		Females	3
Total	876	In Transport, storage and communications	
Males	146	Total	39
Females	730	Males	39
In Mining, quarrying, livestock, forestry, fishing, hunting and plantations, Orchards and allied Activities		Females	—
		In other services	
		Total	107
		Males	54
Total	43	Females	53
Males	36	Non-workers	
Females	7	Total	1379
In manufacturing		Males	627
		Females	752

The percentage of workers in Verna village is 59.8, this is quite high compared to the percentages of workers in Goa district as also in Salcete taluka which are 51 and 36 respectively. The percentage of female workers, 53.6, is more than that of the males. This may be due to the fact that this taluka abounds in great proportion of paddy fields and consequently, with reasonable number of people engaged in the agricultural activity where the influence of females is more intense than that required in industrial or mining activities.

The percentage of workers in the 50 surveyed households which is 33.4. compares well with that of the Salcete taluka, and even with Goa district as a whole. The percentage of male and female workers to the total workers is 77.7 and 22.3 respectively.

It is also seen that the bulk of the workers is in the age group 20-34 and 35-54, the number of persons in each being 30 and 38 respectively. Of the 30 workers in the 20-34 age group, 18 belong to Gauda caste, four each to Kumbhar and Sudra castes and the rest to other castes. Out of the 38 workers in the 35-54 age group, 16 belong to Gauda caste, ten to Sudra, five to Brahmin and three Kumbhar castes. There are 18 persons, 16 males and two females in the 60 and above age group. The workers in this age group are more than the workers in 55-59 group viz., seven.

Occupational distribution of households

Out of the 50 surveyed households, seven are of Hindus and the remaining 43 are of Christians.

Of the seven Hindu households, four are engaged in business, out of whom one is of a Gowda Saraswat Brahmin who has a chemist's shop, the other three are of Vaishyas, one of whom is owner of a mill, another a bangle seller and the third a cocount merchant. The remaining three households follow their traditional occupation. The Daivadnya Brahmin follows goldsmithy, the Mahar, basketry and the barber, haircutting.

Out of the 43 Christian households, eight are Brahmins, 16 are Sudras, 12 are Gaudas, six are Kumbhars and one is Mahar. Of the eight Brahmin households, heads of four are landlords, one is in business, one is a priest, one is an advocate and one, a female head, depends on the remittances received from her son who is employed as a lecturer in the Medical College in Panaji and also on the income of the daughter who is employed as a teacher in a neighbouring village.

There is no fixed occupation for the Sudras. They are engaged in different avocations; to name a few, cultivation, toddy

tapping, carpentry, leather work, basketry, tailoring and bullock cart driving. Whereas two families depend on remittances received from outside, one family depends entirely on the borrowed money. Two heads of households are seamen, one is in service, and the other is a clerk in the Life Insurance Corporation.

Gaudas are mostly agricultural labourers or cultivators. One family is engaged in toddy tapping. Out of six Kumbhar households, only two follow their traditional occupation of pot making. Of the remaining four, one is in agriculture, two are in cultivation and one is a seaman.

Out of a population of 308 persons in the 50 surveyed households, the total number of workers is 103. Of these, 80 are males and 23 are females. The percentage of workers to total population works out to 33.4. The percentage of male and female workers to total workers is 77.7 and 22.3 respectively.

An analysis of the population by livelihood classes reveals that 44.7 per cent is engaged in agriculture, agricultural labour and cultivation. Out of 46 persons, 32 males and 14 are females. Mostly Gaudas, both males and females, are in agriculture, agricultural labour and cultivation followed by Kumbhar males and Sudras, both males and females. There are eight persons who are landlords, belonging to Christian Brahmin caste and one to Sudra caste. This works out to 7.8 per cent of the working population. More than 8 per cent of workers is engaged in business. There are in all nine persons, two Hindu Brahmins, three Vaishyas, two Christian Kumbhars and one each Christian Brahmin and Gauda, in business. Five persons, two males and one female belonging to christian Brahmin caste, one male and one female belonging to Christian Sudra caste are in service giving a percentage of 4.9. Five males, two belonging to Christian Sudra caste and three belonging to Gauda caste are toddy tappers. Their percentage works out to 4.9.

The non-workers of this village consist of full time students, women engaged in household duties, young children and very old persons.

The non-workers, comprising 70 males and 135 females, constitute about 66.6 per cent of the total population. A little less than half the population, 96, comprising 42 males and 54 females, is in the age group 0-14, being mostly infants and dependents.

There are also 19 full time students in this group. There are nine full time students in the age group 15-19. In all other age

groups, females are mostly engaged in household duties. 16 persons comprising two males and 14 females in the age group 60 and above are old and infirm, being mostly dependents. Although old, four of these females are still engaged in domestic work. In the age group 15-59, there are 26 males and 67 females. Out of these 26 males, nine are full time students and of 67 females 48 are domestic servents.

The distribution of non-workers according to religion, age group and nature of activity discussed below shows that out of the 205 non-workers, 173 are Christians and 32 are Hindus, their percentages being 84.4 and 15.6 respectively. Of the 32 Hindus, 16 are males and females each. These 16 males are in the age groups as stated. Nine males are in 0-14, five being students, six in 15-59 of whom five are students and only one in 60 and above age group. Similarly, of the 16 females, six are in the age group 0-14, one being an infant, two students and of nine in the age group 15-59, seven domestic servants and only one female is in 60 and above age group.

Similarly of 173 Christians, 54 are males and 119 females. Of the males, 33 are in the age group 0-14 of whom 16 are infants and four students. In age group 15-19, out of a total of 20, six are students, only one male is in the age group 60 and above.

Out of 119 females, 48 are in the age group 0.14 of whom 15 are infants and five are students.

There are 58 females in the age group 15-59 out of whom 46 are domestic servants and only one is a student. Of 13 females in the age group 60 and above four are domestic servants.

In come by source of livelihood

Out of the seven surveyed Hindu households, two have not indicated their income. One is a Vaishya and the other is a Mahar. The Vaishya who is a bangle seller, has no steady income. He lives on whatever income he derives from selling bangles. The same is the case with the Mahar. He earns his livelihood by basket making. Out of the remaining five, four have an income of Rs. 101 and above per month and only one household's income is between Rs. 51-75. Of of these four, two are Brahmins, one is Vaishya and one is barber. One Brahmin and one Vaishya earn their livelihood through business, the other Brahmin through goldsmithy and the barber by hair cutting. The household with income between Rs. 51-75 is that of a Vaishya, who owns a mill.

Similarly out of the 43 surveyed Christian households, 16 have not indicated their income, three depend on others' income and one depends on borrowed money. The caste-wise distribution of these 20 households is as follows :

Christian	Brahmin	2
,,	Sudra	6
,,	Gauda	10
,,	Kumbhar	1
,,	Mahar	1
	Total	20

It is seen from the above that the maximum number of households who has not indicated its expenditure pattern is what of Gaudas. Their percentage to the total Gauda households and the households who have not indicated their expenditure is 83.3 and 50.0 respectively. Next in number are six Sudra households. Their percentages are 37.5 and 30.0 respectively to the total Sudra households and the households who have not indicated their expenditure. Then comes the two Brahmin households their percentages as mentioned being 25.0 and 10 respectively. Last come Kumbhar and Mahar households each, with percentages of 16.7 and 5.00 and 100.0 and 5.00 to the total and the non-reporting households respectively.

It is evident from the above that the Gaudas are the most economically backward community in the village with a hand to mouth existence. Most of them are agricultural labourers and have reported that they are employed hardly for about 15 days in a month.

TABLE 9

Monthly income of households by communities and occupations (1965)

Community	Occupation	No. of households with monthly income						
		Not indicated	Rs. 25 or less	Rs.26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above	Total
1	2	3	4	5	6	7	8	9
Hindus		2	—	—	1	—	4	7
Brahmin	Business	—	—	—	—	—	1	1
	Goldsmithy	—	—	—	—	—	1	1
Vaishya	Business	1	—	—	1	—	1	3
Barber	Haircutting	—	—	—	—	—	1	1
Mahar	Basket making	1	—	—	—	—	—	1
Christian		16	2	3	2	3	13	39
Brahmin	Landlord	—	—	—	—	—	4	4
	Priest	—	—	—	—	—	1	1
	Business	—	—	—	—	—	—	—
	Service	1	—	—	—	—	1	2
Sudra	Landlord	1	—	—	—	1	—	2
	Electrician	—	—	—	—	—	1	1
	Seaman	1	—	—	—	—	1	2
	Cultivation	—	—	—	—	1	—	1
	Basket making	—	1	—	—	—	—	1
	Tailoring	—	—	—	—	1	—	1
	Bullock cart driver	1	—	—	—	—	—	1
	Carpenter	1	—	—	—	—	—	1
	Toddy tapping	—	—	—	1	—	1	2

TABLE 9—*Concld.*

Monthly income of households by communities and occupations (1965)

Community	Occupation	No. of households with monthly income						
		Not indicated	Rs. 25 or less	Rs. 26-50	Rs 51-75	Rs. 76-100	Rs. 101 & above	Total
1	2	3	4	5	6	7	8	9
	Service .	—	—	—	—	—	1	1
	Agriculture . .	—	—	—	—	—	1	1
Gauda	Cultivation .	3	—	—	—	—	—	3
	Agricultural labour	5	—	—	1	—	—	6
	Toddy tapping .	—	1	—	—	—	—	1
	Agriculture . .	1	—	—	—	—	—	1
Kumbhar	Pot making	—	—	1	—	—	1	2
	Seaman . .	—	—	—	—	—	1	1
	Cultivation . .	—	—	2	—	—	—	2
	Agriculture . .	1	—	—	—	—	—	1
Mahar	Band player	1	—	—	—	—	—	1

One Christian Brahmin lady is head of household, and is depending on earnings of her son and daughter; (ii) one Christian Sudra family head of household depends on borrowed money; (iii) one Christian Sudra lady is head of household and depends on remittances from outside; and (iv) one Christian Gauda lady is head of the household and due to old age, depends on other's income.

An analysis of the households according to the expenditure on different items has also been made.

Just as many of the households have not given their incomes, so also some households have not given their expenditure pattern. From the available information, it is seen that the bulk of the expenditure is on foodstuffs including cereals. While some households have given the amount in cash, some have given in terms of cereals consumed in a year.

Out of the seven Hindu households surveyed, two have not furnished the required information. Of the remaining five, while four have given the amount in cash, the fifth has stated that his consumption of cereals and non-cereals is eight Khandis a year. On fuel and lighting they spend only nominal amount except in two households who have stated that their average expenditure on this item is Rs. 10 and Rs. 20 respectively per month. Most of people live in their own houses and only spend on repairing whenever there is such a need for it. Such amount varies from Rs. 25 to Rs. 100 per annum. Another major item of expenditure next to foodstuffs, on which people spend, is clothing. It varies from Rs. 100 to Rs. 1200 per annum. People do spend a considerable amount on travelling too. The head of an household who is a businessman, has stated that he spends about Rs. 2500 per year on travel. Except for this extreme case the amount spent on travel varies from Rs. 20 to Rs. 350 per year. Only one head of household has stated that he spends an amount of Rs. 40 per month on milk. Two households have given their expenditure on education. In one case it is Rs. 360 and in the other Rs. 25 per year. There is only one solitary instance where the head of the household has stated that he incurs an annual expenditure of Rs. 125 on recreation.

No head of Hindu household is addicted to drink.

Out of the 43 Christian surveyed households, 19 have given the information on expenditure. Of the remaining 24, while 18 have given the amount in cash, six have stated their consumption of cereals in Khandis per year. The expenditure on fuel

and lighting varies from Rs. 12 to Rs. 240 per annum. As in the case of Hindu households all the people live in their own houses and only spend money on repairs. One head of household, a Christian Brahmin, spent Rs. 5,000 in the year 1964. He is a landlord, in a very affluent position and has stated that as there were some major repairs to be made he had to incur such a huge amount on it. Otherwise, the amount spent on repairs varied from Rs. 10 to Rs. 600 per annum.

Like the Hindus, among the Christians also there are people who are dress conscious and spend on the same a considerable part of their income, next only to food stuffs, on clothing. This amount varies from Rs. 20 to Rs. 1000 per annum. The expenditure on travel varies from Rs. 20 to Rs. 500 per annum.

Eleven households have given information on expenditure on education. The amount varies from Rs. 20 to Rs. 1800 per year according to the information given by ten households; one household has, however, stated that it spends Rs. 5 per annum for books only.

Three households, two Rs. 240 per annum each and one Rs. 600 per annum, spent on the maintenance of the servants. The expenditure on drinks varies from Rs. 180 to Rs. 540 per annum.

Pottery Industry

The traditional occupation of the Kumbhars is pot making. But now most of them have taken to agriculture and other works as the principal means of livelihood, since they do not find the traditional work much paying. Many of them, however, continue pot making as a secondary source of livelihood to supplement their agricultural income. Only very few families are continuing pot making as the principal means of livelihood. Again a few families have totally left their traditional occupation and have taken to other occupations both inside and outside the village.

Both males and females are found to be engaged in this work. As far as the females are concerned only very few are directly employed in this craft, while most of the females in practising families only assist in some secondary manner such as helping in collecting the raw materials and selling the products. Mostly the females are employed in disposing of the finished products by taking them to the neighbouring markets, for sale.

There is a great difference in the techniques of production adopted by males and females. The males produce various articles with the help of the wheels while the females make the articles only by hand without using the wheel.

TABLE 10

Iemwise Expenditure of households by Castes aad accupation aud by diflerent itoms (1965)

Communi Occupation	Monthly expenditure on: Cereals	Non-cereals	Fuel and lighting	House rent & repair	Clothing	Travelling	Milk	Education	Other miscellaneous services
1	2	3	4	5	6	7	8	9	10
Hindu									
1. Brahmin Business	Rs. 50/- to Rs. 60/- p.m.	Rs. 25/- p.m.	Rs. 30/- p.m.	Rs. 20/- p.m.	Rs. 100/- p.a.	Rs. 20/- p.m.	Rs. 40/- p.m.	—	—
2. Vaishya Business	Rs. 300/- p.m.	—	Rs. 6/- p.m.	—	Rs. 600/- p.a.	Rs. 350/- p.a.	—	Rs. 30/- p.m.	—
3. Vaishya Business	8 Candies in a year	—	Rs. 3/- p.m.	Rs. 25/- p.a.	Rs. 250/- p.a.	Rs. 2500/- p.a.	—	Rs. 25/- p.a.	Rs. 125/- p.a. (Recreation)
4. Brahmin Goldsmith	Rs. 120/- p.m.	—	Rs. 20/- p.m.	Rs. 100/- p.a. repairing	Rs. 100/- p.m.	Rs. 55/- p.a.	—	—	—
5. Barber Haircutting	Rs. 60/- p.m. (both cereals and non-cereals)	—	Rs. 10/- p.m.	Rs. 25/- p.m.	Rs. 100/- p.a.	Rs. 20/- p.a.	—	—	—
6. Vaishya Bangle seller (Not indicated)									
7. Mahar Basket making (Not indicated)									
Christian									
1. Brahmin landlord	Home production	Rs. 50/- p.m.	—	Rs. 600/- p.a.	—	Rs. 100/- p.a.	—	Rs. 150/- p.a.	—
2. Brahmin landlord		—	Rs. 70/- p.a.	Rs. 150/- p.a.	Rs. 250/- to Rs. 300/- p.a.	Rs. 200/- p.a.		—	Rs. 240/- p.a. (salary of servants and agricultural expenses).

Table 10—*Contd.*

1	2	3	4	5	6	7	8	9	10
3. Brahmin landlord	Rs. 200/- p.m. (cereals, non-cereals and fuel and lighting).	—	—	Rs. 200/- p.a.	Rs. 500/- p.a.	Rs. 500/- p.a.	—	—	
4. Brahmin Priest	Own paddy	Rs. 100/- p.m.	Rs. 15/- p.m.	Rs. 32/- p.a.	Rs. 200/- p.a.	Rs. 200/- p.a.		Rs. 75/-	Rs. 20/- p.m. (servants)
5. Brahmin lady head	Rs. 200/- p.m. (cereals non-cereals and fuel and lighting)	—	—	Rs. 30/- p.a.		Rs. 60/- p.m.	—	Rs. 22/- p.m.	—
6. Brahmin Business	Rs. 500/- p.m. (food and fuel)	—	—	Rs. 200/- p.a.	Rs. 400/- p.a.	Rs. 150/- p.m.	—	Rs. 150/- p.a.	Rs. 600/- p.a. (servants)
7. Brahmin landlord	Rs. 25/- p.a.	Rs. 3600/- p.a. (fuel and lighting	—	Rs. 5000/- p.a. only last yerr	Rs. 1000/- p.a.	Rs. 300/- p.a.	—	Rs. 150/- p.m.	—
8. Brahmin *Service (Not* indicated)									
9. Sudra landlord (not indicated)									
10. Sudra Leather Work	Rs. 120/- p.m. (cereals and non-cereals)	—	Rs. 20/- p.m.	—	—	—	—	—	—
11. Sudra Electrician	—	—	Rs. 30/- p.a.	—	Rs. 100/- p.a.	Rs. 50/- p.a.	—	—	—
12. Sudra Seaman (not indicated)									
13. Sudra Cultivation (not indicated)									
14. Sudra Basket Weaving (not indicated)									

15.	Sudra Tailoring	Rs. 300/- p.m. (including non-cereals and fuel and lighting)	—	—	—	Rs. 400/- p.a.	Rs. 150/- p.a.	—	Rs. 50/- p.a. (for books)	—
16.	Sudra Borrowed money (not indicated)									
17.	Sudra Bullock cart driver (not indicated)									
18.	Sudra Carpenter	Rs. 35/- p.m.	—	Rs. 1/- p.m.	—	Rs. 100/- p.a.	—	—	—	—
19.	Sudra Toddy tapper	Own rice	Rs. 75/- p.m.	—	—	Rs. 60/- p.a.	Rs. 20/- p.a.	—	—	—
20.	Sudra Toddy tapper	Rs. 60/- p.m. (including non-cereals)	—	—	Rs. 10/- p.a.	Rs. 20/- p.a.	—	—	—	Rs. 15/- p.a. (drink)
21.	Sudra Seaman (not indicated)									
22.	Sudra Service	Rs. 1700/- p.a. including non-cereals	—	—	Rs. 150/- p.a.	Rs. 600/- p.a.	Rs. 350/- p.a.	—	—	—
23.	Sudra Agriculture	Rs. 265/- p.m. (includes non-cereals and fuels and lighting)	—	—	Rs. 200/- p.a.	Rs. 500/- p.a.	Rs. 350/- p.a.	—	Rs. 90/- p.m.	—
24.	Sudra Lady head	Rs. 250/- p.a.	Rs. 30/- p.m.	—	Rs. 15/- p.a.	—	Rs. 60/- p.a.	—	—	—
25.	Gauda Cultivation	—	—	Rs. 6/- p.m.		—	—	—	Rs. 30/- to Rs. 40/- p.m.	—
26.	Gauda Agricultural labour (not indicated)									
27.	Gauda Agricultural labour (not indicated)									

TABLE 10—*Concld.*

1	2	3	4	5	6	7	8	9	10
28. Gauda Agricultural labour (not indicated)									
29. Gauda Cultivation (not indicated)									
30. Gauda Cultivation	Rs. 35/- p.m.	Rs. 15/- p.m.	Rs. 2/- p.m.	—	Rs. 50/- p.a.	—	—	—	Rs. 20/- p.m. (drinks)
31. Gauda Lady dependent head	Rs. 120/- p.m. (including non-cereals and fuel and lighting).	—	—	—	Rs. 120/- p.m.	—	—	—	Rs. 45/- p.m (drinks)
32. Gauda Agricultural labour	Rs. 30/- p.m. (including non-cereals and fuel and lighting).	—	—	—	Rs. 60/- p.a.	—	—	—	Rs. 15/- p.m.
33. Gauda Toddy tapping	own rice	Rs. 60/- including fuel and lighting.	—	—	Rs. 150/- p.a.	—	—	Rs. 5/- p.m.	—
34. Gauda Agricultural labour (not indicated)									
35. Gauda Agricultural labour (not indicated)									
36. Gauda Agriculture	Own rice	Rs. 90/- p.a. including fuel and lighting	—	—	Rs. 300/- p.a.	—	—	—	—
37. Kumbhar Pot making	Rs. 75/- p.m. (including non-cereals)	—	Rs. 90/-	—	Rs. 200/- p.a.	—	—	Rs. 20/- p.a.	

38.	Kumbhar Pot making (not indicated)										
39.	Kumbhar Seaman	Rs. 160/- p.m. including non-cereals and fuel and lighting	—	—	—	Rs. 100/- p.a.	—	—	—	—	
40.	Kumbhar Cultivation	Rs. 50/- p.m. including non-cereals and fuel and lighting.	—	—	—	Rs. 150/- p.a.	—	—	Rs 10/- p.m.	Rs. 15/- p.m. (drink.	
41.	Kumbhar Cultivation	Rs. 50/- p.m. including non-cereals and fuel and lighting.	—	—	—	Rs. 80/- p.m.	—	—	—	—	
42.	Kumbhar Agriculture	Own paddy	Rs. 10/- p.m. including fuel and lighting.	—	—	—	—	—	—	—	
43.	Manar Band player (not indicated)										

Similarly, there is a great difference in the types of articles produced by males and females. The males produce various types of posts such as those used for carrying and storing water, for drawing toddy from the palm trees and for distilling country liquor. The females generally produce flat pots with very broad mouths.

PLATE 13



A CHRISTIAN KUMBHAR AT THE WHEEL

The principal raw materials for the craft are clay and red soil. The clay is collected from the fields free of cost. The only expenditure incurred in obtaining the clay is the labour charges for collecting it and the transport charges. In some cases collection is done personally and so they do not incur any expenditure on it. The other raw material for the craft is red soil, which they obtain free from the neighbourhood. It is collected mostly by the persons themselves. Besides these, hay is also used as a raw material for the vessels produced by women. Firewood is required for burning the pots. In most houses, this is purchased from outside, but some manage to get a part of the required firewood from the neighbourhood. First the clay is made into a fine paste by mixing it with water and constantly pressing the mixture with the legs. This finely ground clay paste is thus taken little by little and shaped into pot with the help of the wheel. It is then allowed to harden for a day and then kept in the sun for some time more to make it harder. Then it is taken and moistened by rubbing with moist cloth. It is then beaten into proper shape and size by a piece of flat wood, while keeping a small smooth surfaced stone inside the pot as a support. This is smeared with red soil paste to give proper colour-

ing. It is again kept for a day or two for drying. It is then arranged in the furnace along with other similarly processed pots and the top is closed with the paste of clay and cowdung. Thereafter the furnace is lighted and it will go on burning for a day. When the pot is properly baked, the furnace is allowed to cool down for another day or two. Then it is broken open and the pots are taken out of it. The operation is now over and the products are ready for marketing. There is not much difference in the techniques of production between the pots produced by the female workers and those produced by males except that the females are not using the potter's wheel. Instead of shaping the pot on the wheel, these women shape the articles on the floor by beating with the hand. A little hay is also used for producing these types of pots. The hay strands are inserted inside the clay of the pot to give some reinforcements to the pot. All the other processes are common for all types.

The pots produced by these people are meant both for local needs and marketing outside the village. Most of the marketing and selling is done by the womenfolk. They carry these articles to the neighbouring markets like Margao which is about ten kms. from Verna.

PLATE 14



YOUNG CHRISTIAN KUMBHAR GIRLS ON WAY TO MARKET

Toddy tapping

Toddy tapping is the main occupation of three households of which two are Christian Sudras and the third, a Christian Gauda.

One Sudra and one Gauda, are owners of distillery as well which is their subsidiary means of livelihood. The latter has combined agriculture with distilling.

The income of the Sudra household whose main occupation is toddy tapping is about Rs. 50 per month.

The other Sudra household, running the distillery since the past ten years, has inherited it from his father. His income from this is Rs. 200 per month, out of which he pays Rs. 12 per month to the tapper and pays Rs. 20 per month to the government. He also pays Rs. 50 per annum to the landlord for the 24 coconut trees from which he taps the toddy.

The Gauda household whose main occupation is toddy tapping has combined distilling with agriculture as subsidiary means of livelihood. He pays Rs. 16.75 to the Government for the 20 coconut trees from which he taps the toddy and pays to the landlord Rs. 200 worth of liquor per annum. His net income is about Rs. 150 per month by selling the liquor to the licensed tavernas.

PLATE 15



COCONUT DEHUSKING.

Cycle repairing

The cycle shop owner, besides hiring his own cycles, also attends to the repair of cycles of other Christians. Charge is levied even for pumping air in the wheels. Since the use of cycles in

rural parts is popular, the cycle shop owner gets a good income. He has invested about Rs. 1000 in this enterprise.

Agricultural tools and implements and methods of cultivation

Tools and implements

Tools and implements used by the villagers are simple and conventional ones. The most common among them are the plough, leveller, spade, scraper, sickle and axe. Tractor ploughing is neither feasible nor is it economical in view of the small size of the fields.

Some of the important tools and implements are discussed below.

Plough. The plough used by the villagers is wooden with an iron pointer and drawn by a pair of bullocks. A plough has four separate parts as follows :

(1) Wooden shaft

(2) Wooden beam

(3) Wooden frame bearing iron blade

(4) Yoke

The plough is mostly made of wood and has a wooden shaft with a handle to control the direction of the furrows and to apply pressure for deep ploughing. In the lower part of the wooden shaft a wooden frame is fixed. The wooden frame has an iron blade. Just above the fixing point of the wooden frame a wooden beam is fixed in the wooden shaft. While ploughing, the wooden shafts are joined with the yoke with a rope of hemp. The yoke on its both sides has two pieces of hemp rope to be tied during ploughing round the neck of the bullocks.

Chaff cutter. It is an implement specially used for minor cutting operations such as operating the corn bearing parts of the stalks etc. It has a handle made of wood and an iron blade sharpened on one side of 7 inches to 10 inches length.

Sickle. It is used for cutting standing crop and grass. It is made of an iron strip and a wooden shaft attached to it. The iron strip has a semicircular shape, the inner side being thinner and contains a number of pointed teeth at narrow distance.

Rake. It is used during threshing operations for turning the stalks of corn and spreading these in a desired form. It is made of an iron strip containing four curved nails each being 9 inches to 12 inches long. The iron strip is attached to a long wooden yard.

Axe. There are two kinds of axes. One is used for delicate and finer cutting operation of wood such as repairing a plough etc. and the other one is a bigger axe for cutting trees, thick bushes etc.

Husking instruments. Stone or wooden mortar form the main husking implement in the village. The stone mortars are normally portable ones. The cell of the mortar is always round, the mouth of the stone mortar being about 9 inches to 12 inches. The pestle used for husking operations is a thick wooden rod moved by hand alone.

For weeding and harvesting, they use only hand implements. Manual labour is cheap. The daily wage of a male labourer is Rs. 3 per day and that of a female Rs. 2.

For threshing, they make the cattle tramp over the ears of the harvested crops.

Improved methods of cultivation

No improved method of cultivation are adopted by any farmer in the village. They follow their age old traditional methods. The age long traditional custom of extending mutual help in the agricultural operations has not died in the rural areas. They help each other in harvesting, sowing and other operations by way of manual labour and lending agricultural implements.

Whatever cattle manure is collected is used but it cannot be said that the quantum of manure added is adequate. This is supplemented by fertilisers. For seeds they mostly use only a portion of the grains harvested by them in the previous season.

Both chemical fertilisers and organic manures are used by the agriculturists of the village. Most of the agriculturists purchase these chemical fertilisers from the cooperative society. The gram panchayat also supplies these on credit.

In order to supply quality seeds to farmers, the Agriculture department secures good seed of locally well known good strains and distributes the same to cultivators after treating it with pesticides.

Of late, the Japanese method of paddy cultivation has been introduced at various places.

About improved farming practices a question was asked in all the 50 households surveyed in the village. Two households each used improved seeds and pesticides, 20 used chemical fertilisers and 33 organic manure.

A majrority of the households has expressed satisfaction about the improved measures adopted in farming.

Indebtedness

Out of a total of 50 households surveyed, 18 are having debts. This works out to about 36 per cent. Of the 18 households, three are of Hindus and the remaining 15 of Christians. Among the Christian indebted households seven are of Christian Sudras and three Christian Gaudas.

Two households have taken loan of Rs. 4,000, three of Rs. 3,000 and two Rs. 1,515 and Rs. 1,000 respectively. Only one household each has taken loan of Rs. 50, Rs. 500 and Rs. 8,000; the remaining eight households have taken loans less than Rs. 500 each.

It has been observed that higher the income range, greater is the amount of debt. But the proportion of indebted households does not go up with the income range.

The oldest debt, an amout of Rs. 3,000 was taken more than 40 years back and according to the informant this loan was taken by his father for livelihood. He, however, did not divulge the source from where his father took the loan.

Of the remaining 17 households only one has stated that the loan is taken every year. Four households have taken loan during the year 1965, three the previous year, four households during the last year, four, 5 to 10 years back and only one, more than 20 years back.

An analysis of the households in debt, according to the sources, has been made. Of the 18, two have not disclosed the source and another two have stated that they do not know. Seven have borrowed from individuals, whereas four each have borrowed the amount from different persons. Only one has taken the loan from the church. Two persons have taken from the co-operative society. These two have each, however, taken a part of the amount of loan from church and from different persons respectively. The loans had to be obtained only from non-Governmental agencies since most items of expenditure were not expended on improvement of land or cultivation expenses etc.

As regards the rate of interest only three households have stated that they are paying an interest of 3½ per cent to 6 per cent. Whereas eight households have mentioned that the interest paid by them is nil, seven have not mentioned anything at all.

About the nature of security, one household has stated that it had kept the house, another as the shares of the comunidade and the third two plots of land. Of the remaining 15, eight have stated as nil and seven have not replied at all.

As to the nature of document kept, of the two households who have furnished the information, one has stated as 'registered document' and the other as 'notorial'. As for the rest, eight have stated as 'nil' and the other eight have not stated anything.

Only two households have repaid a part of the debt. Out of a loan of Rs. 8,000, one household has repaid an amount of Rs. 2,000, and the other Rs. 300 out of Rs. 600. No other household has repaid anything.

The total amount of debt is Rs. 30,365 which works out to an average debt of Rs. 1,687 per household. As is common in other villages, in this village also the loan is taken for productive purposes. Maximum amount is spent on education, followed by business and construction of house. Only one household has stated that he has taken the loan amounting to about Rs. 3,000 for this day-to-day requirements.

TABLE 11

Statement showing the details of indebted households (1965)

Name of head of houshold	Approximate monthly income	Amount of debt.	Source of debt.	Purpose of debt.	Time when taken	Rate of interest	Nature of security	Nature of document	Amount repaid	Remarks
1	2	3	4	5	6	7	8	9	10	11
Hindu										
1. Shri Krishna Venkatesh Lavande (Saraswat Brahmin)	Rs. 101 & above	Rs. 4,000	Santa case de Misericovdia de Goa.	House building	1941	3 percent	House	Registered document	Nil	Interest being paid
2. Shri Kashinath Bandodkur (Daivadnya Brahmin)	-do-	Rs. 3,000	Shri Lauzar	Business	1958	Nil	Nil	Nil	Nil	—
3. Shri Biku Krishna Holkar (Barber)	-do-	Rs. 200	Shri Sripad Sinai	For opening the barber shop	1964 end	—	—	—	—	—
Christians										
4. Shri Augusto Jose D'Gama (Brahmin)	-do-	Rs. 3,000	Church	Children's education	1957	5 percent	Shares of the comunidade	—	Nil	—
5. Mrs. Maria Teresa Abranches (Brahmin)	-do-	Rs. 8,000	(i) Cooperative Society (ii) Treasury of the Church (iii) Private Church	Education of the son in Portugal.	1956	4 to 6 percent	Two plots	Notorial	Rs. 2,000	—
6. Shrimati Maria Jacqueline Fernandes (Sudra)	Less than Rs. 25	Rs. 200	Shri Louis Nordita	Daughter's marriage	1962	Nil	Nil	Nil	Nil	

TABLE 11—Concld.

1	2	3	4	5	6	7	8	9	10	11
7. Shri Dominica Albert (Sudra)	Rs. 76-100	Rs. 1,515	(i) Shri Kaithon Bareto (ii) Shri Remedios Bereto (iii) Co-operative Society (iv) Raphael Bareto	Daughter's marriage and house keeping	1965	—	—	—	—	—
8. Shri Joaquim Quadros (Sudra)	Not indicated	Rs. 2,000 to Rs. 3,000	Father borrowed	For livelihood	More than 40 years back	—	—	—	—	Continues to live on borrowed money.
9. Shri Fernandes Pedro (Sudra)	-do-	Rs. 250	Does not know	Agriculture and paying tax.	2-3 years back 1962-63.	Nil	Nil	Nil	Nil	—
10. Shri Joaquim Francis Fernandes (Sudra)	Rs. 26-50	Rs. 500	From different persons-account not kept	For daughter's marriage and treatment of the head of the household.	3 years back in 1962	Nil	Nil	Nil	Nil	—
11. Shri Santan Costa (Sudra)	Not indicated	Rs. 50	Does not disclose the name	Inter-cultivation and land tax	Beginning of 1965.	—	—	—	—	—
12. Shrimati Isabella Fernandes (Sudra)	Not indicated	Rs. 4,000	Private person	Marriage of daughter	1961	—	—	—	—	—
13. Shri Johnson (Gauda)	-do-	Rs. 600	From different persons	For the marriage of his son Kaithon	1963	—	—	—	Rs. 300	—

14. Shrimati Florin Fereira (Gauda)	-do-	Rs. 250	Does not disclose	For sickness and treatment	1965	Nil	Nil	Nil	Nil	—
15. Shri Michael Albuquerque (Gauda)	Rs. 26-50	Rs. 300	Neighbour	Marriage of son	Taken in April 1965	—	—	—	—	—
16. Shri Thomas Bragas (Kumbhar)	-do-	Rs. 100	(i) Shri Kaithon (ii) Wife's brother	(i) For agricultural work (ii) For paying revenue	1963 end of 1964	Nil	Nil	Nil	Nil	—
Shri Florino Bragas (Kumbhar)	Less than Rs. 25	Rs. 1,000	Son-in-law	Marriage of daughter	1964	Nil	Nil	Nil	Nil	—
18. Shri Roger Fernandes (Mahar)	Not indicated	Rs. 400	Different sources	Cultivation and livelihood	Taken every year	Nil	Nil	Nil	Nil	—

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Demographic characteristics

No detailed enumeration of the village as a whole was carried out at the time of the survey and so, it is dependent on the 1960 census figures for the total population of the village. According to the 1960 census the village was having a population of 3,427 comprising 1,577 males and 1,850 females and the population of the 50 surveyed households was 308, out of which 150 were males and the remaining 158 females.

Population growth

Statistics relating to the population growth at the village, taluka and district levels are given below for the past half a century with an idea that it may give some indication about the rate of population growth during the period 1910-1960, in the respective areas.

TABLE 12

Growth of population from 1910-21 *to* 1950-60 *Percentage variation*

Period	Goa district	Salcete taluka	Verna village
1910-21	—3.55	1.73	—30.07
1921-31	7.62	6.55	7.67
1931-40	7.05	7.50	—4.30
1940-50	1·21	2·66	10.35
1950-60	7.77	—0.50	0.47

The figures in the above table, however, do not reflect any consistent pattern. There was a sharp fall in Verna village to the extent of 30.07 per cent during 1910-21. The same trend is observed in case of Goa district as well though considerably to a lesser extent. The population in Verna increased by 7.67 per cent during 1921—31 and then again decreased by 4.30 per cent during 1931—40. The increase in Goa district fell from 7.62 to 7.05 per cent during 1921—31 and 1931—40 respectively. In the village there was a sudden increase of 10.35 per

cent during 1940—50 and the increase was marginal, *viz.*, 0.47 per cent during 1950—60. But in the case of Goa district as a whole it was just the reverse. During 1940—50 there was a marginal increase of 1.21 per cent whereas the increase was 7.77 per cent during 1950—60.

It is further observed that the maximum population of 4,290 in 1910 has never been attained in the village and there has been in and out migration during alternate decades. It may be interpreted as that people of this village moved to other areas in search of better prospects.

Sex ratio

According to the 1971 Census the sex ratio of Salcete Taluka was 1076. In 1960 it was 1183. This shows a tendency towards a greater composition of female population than that of male owing to the fact that this taluka is abounding in great portion in paddy field areas and consequently with reasonable number of people engaged in the agricultural activity where the influence of female sex is more intense than that required in industrial mining activity. Besides the migratory factor too has to be considered which contributed in decreasing the number of males who left behind their family members.

This held good in the case of Verna village also where the sex ratio was 1060 females per 1000 males in 1971 and was 1,174 in 1960 and in the case of 50 surveyed households, it was 1,050 females per 1,000 males in 1965.

Population by sex and age

For the purpose of studying the population in the 50 surveyed households by sex and age a three fold classification is made, *viz.*, (a) those between the age group of 0—14 years are termed as infants and children, (b) those between 15—54 years, are adults and (c) those of 55 years of age and above, are termed as old; Table 13 gives the distribution of population by sex and age.

Males and females are almost evenly distributed in the total population as also in each of the age groups. Non-adults constitute as much as 46.1 per cent of the total population.

TABLE 13

Percentage distribution of population by sex and age (1965)

Age group	Males	Percentage	Females	Percentage	Total	Percentage to total	Females per 100 males
1	2	3	4	5	6	7	8
0—9	28	18·7	31	19·6	59	19·1	111
10—14	15	10·0	24	15·2	39	12·7	160
Sub-total (Infants and children)	43	28·7	55	34·8	98	31·8	128
15—19	24	16·0	15	9·5	39	12·7	63
20—34	28	18·7	29	18·4	57	18·5	104
35—54	31	20·6	39	24·6	70	22·7	126
Sub-total (adults)	83	55·3	83	52·5	166	53·9	100
55—59	7	4·7	4	2·6	11	3·6	57
60 & above	17	11·3	16	10·1	33	10·7	94
Sub-total (old)	24	16·0	20	12·7	44	14·3	83
Grand total	**150**		**158**		**308**		**105**

The table 13 shows that infants and children account for 31.8 per cent of the total population. The corresponding percentage for the adults and the old ones are 53.9 and 14.3 respectively.

If both sex and age-group distribution are considered together, it is found that 28.7 per cent of the total males are infants and children, 55.3 per cent are adults and 16.0 per cent are old. The corresponding figures for females are 34.8 per cent, 52.5 per cent and 12.7 per cent respectively.

A study of the sex ratio, among different age groups, shows that it is the highest amongst infants and children and goes on decreasing amongst adults and old.

Age and marital status

There are the following categories of marital status, *viz.*, (1) single or unmarried, (ii) married, (iii) widowed, (iv) divorced or separated, (v) remarried after being widowed and (vi) married after being separated.

There are no cases of (iv) to (vi) in the surveyed households. The marital status of villagers is, therefore, tabulated according to the first three categories only. The broad age groups followed for the purpose of the present analysis are the same as followed in the discussion on age and sex.

The table 14 shows that 166 or 43.9 per cent of the total population are single, 127 or 41.2 per cent are married and the remaining 15 or 4.9 per cent are widowed. The percentage, *viz.*, 42, of married males to the total male population is greater than the percentage, 40.5 of married females to the total female population. Similarly, percentage of single male to the total male population, 56.7, is greater than the percentage of single female to total female population, 57.3. But the percentage of widowed among the females, 8.2, is more than that of the males which is only 1.3.

As regards the age of marriage among the three broad age groups, we find that there is not a single case of marriage amongst infants and children. The proportion of married is more among the old, being 61.3, than among the adults which is 60.2.

A sex-wise study shows that the proportion of married females among the age group of the adults is higher than that of the married males. Among the adults 68.7 per cent of the total females are married. The corresponding figure for males is only 51.8 per cent. Whereas it is common for males to remain single, the peculiarity in this village is that there is a considerable number of females who are single. This number is 24 among adults

TABLE 14

Distribution of population by sex, age and marital status (1965)

Age group	Males			Females			Total		
	Single	Widowed	Married	Single	Widowed	Married	Single	Widowed	Married
1	2	3	4	5	6	7	8	9	10
0—9	28	—	—	31	—	—	59	—	—
10—14	15	—	—	24	—	—	39	—	—
Sub-total (Infants and children) . . .	43	—	—	55	—	—	98	—	—
15—19	24	—	—	12	—	4	36	—	4
20—24	7	—	3	4	—	11	11	—	14
25—29	3	—	8	2	—	4	5	—	12
30—34	1	—	6	—	—	7	1	—	13
35—39	2	—	4	3	—	9	5	—	13
40—44	—	1	9	1	1	13	1	2	22
45—49	1	—	6	1	—	2	2	—	8
50—54	1	—	7	1	1	7	2	1	14
Sub-total (Adults) . .	39	1	43	24	2	57	63	3	100
55—59	1	—	6	1	1	2	2	1	8
60 & above . . .	2	1	14	1	10	5	3	11	19
Sub-total (Old) . .	3	1	20	2	11	7	5	12	27
Total	**85**	**2**	**63**	**81**	**13**	**64**	**166**	**15**	**127**

which gives a percentage of 28.9 per cent of the total adult females. The number of single adult males is 39 giving a percentage of 47 to the total adult males. Among the old too there are three males and two females who are single. There is no particular reason assigned to the high percentage of males and females remaining single.

Whereas there are two widowers among the males one each in the age groups of 40—44 and 60 and above, there are 13 widows, one each in the age groups of 40—44, 50—54 and 55—59 respectively and ten in 60 and above age group.

Family structure

A family is a group of persons living together under the same roof, partaking their meals from the same kitchen. The average number of persons per surveyed household comes to 6.16. The structure of families has also been surveyed with reference to the concepts of a simple family, an intermediate family, a joint family and others. A simple family, for the purpose was taken to consist of husband, wife and unmarried children, an intermediate family, of a married couple, unmarried brothers, sisters and one of the parents and a joint family of a married couple with married sons or daughters with married brothers and sisters and the remaining which are not covered by these are called others.

Table 15 shows the type of families caste-wise among the 50 surveyed households.

TABLE 15

Distribution of type of family by Caste (1965)

Religion/Caste	Simple	Inter-mediate	Joint	Others	Total
Christian	24	6	9	4	43
Brahmin	3	2	—	3	8
Sudra	13	2	—	1	16
Kumbhar	4	1	1	—	6
Gauda	3	1	8	—	12
Mahar	1	—	—	—	1
Hindu	6	1	—	—	7
Brahmin including Daivadnya,	2	—	—	—	2
Vaishya	2	1	—	—	3
Mahar	1	—	—	—	1
Barber	1	—	—	—	1
Total	**30**	**7**	**9**	4	**0**

All the four types of families, *viz.*, simple, intermediate, joint and others are in existence in this village. Of the 50 households surveyed, 30 belong to the simple type of family, seven intermediate, nine joint and four in the other category. Thus the simple family is the predominant type and this is true both for Christians and Hindus as well as for all castes except the Gaudas, as is evident from the table.

Literacy and education

A literate is defined as one who can read and write. In the 50 surveyed households of the village having a total population of 308, the total number of literates was 89, which gives a crude literacy percentage of 28.9. But the total population include infants below five years of age, for whom strictly speaking the question of literacy does not arise. Thus if the infants numbering 28 is excluded from the total population the literacy percentage went upto 31.1.

The territory of Goa, Daman and Diu recorded in 1960 a crude literacy rate of about 31 per cent. For the district of Goa alone it was 41 per cent. Compared to this the percentage of literates in Verna was low.

Comparing these literacy rates with the number of primary schools, both private and government, existing in 1960, per 100 km^2, it is found that the Salcete taluka was the one that had a larger number of schools, recording 30 per 100 km.[2] In the Goa taluka the number was 24, Bardez 20 and Mormugao, eleven.

Although there were 2 schools in Verna during 1965, one private and another government, only 23 out of the 70 children of school going age (5—14) in the surveyed households were attending schools.

In the 50 surveyed households, there were 24 which were having children of school going age. Out of these 24, only 14 households sent their children to school. Two of these 14, however, sent only the boys as one household was not very much in favour of girl's education and the other required the help of the girl to take care of the house in the absence of her mother who worked as a daily labourer. All the households who sent their children to school were satisfied with the type of education imparted in the schools.

Ten households were not sending their children of school going age to school because of various reasons. Four have stated that the financial difficulties came in their way. Two households utilise the services of their children to look after their

livestock. In two households the children were not interested in the study; in one household, the child was an invalid and was incapable of attending school. One household had just settled in the village, and planned to send the child to school.

Religion

More than 90 per cent of the population are Roman Catholics. The few Hindu and Muslim households have come from neighbouring places and have settled in comparatively recent times. As such they do not have any socio-cultural organisation of their own. There are, of course, relics of an ancient temple, but no attempt has been made to renovate it.

This place is known as old Mardol, and the famous Malcadevi temple in Ponda taluka was shifted from this place.

The important religious institutions in this village are the Holy Cross Church and a number of chapels. The Holy Cross Church, situated on the main road, was established by Portuguese missionaries in 1612. This parish church caters to the needs of the neighbouring village of Nagoa also. This is one of the oldest churches in Goa and Verna is one of the earliest field of Portuguese missionary activities in India.

This church by the side of the main road is conspicuous for its magnificant building which has a tall pinnacle. Attached to this church, there is a multi-storeyed parsonage meant for the residence of the Vicar and other priests working in the village. The church together with the parsonage has a square ground plan with a courtyard in the centre. There is a small balcony along both sides of the nave to provide additional accommodation facilities in the church. On the right side of the nave there is a pulpit made of carved wood. In the chapel the Holy Cross Altar, the main altar, is at the centre. On either side of the chapel, two other altars are found, one is dedicated to Saint Michael and the other to Our Lady of Guia, (considered to be a manifestation of St. Mary). A fine cross is kept on the main altar, and the statues of the two saints are installed on the other two altars. The archway entrance to the chapel as well as the partition wall of the nave and chapel are covered with carved wooden panels painted in gold depicting Christian motifs. The inside of the chapel, the altar and the panels behind the altar are all made of carved wooden panels painted in gold, with religious statues.

A few chapels are also found in various localities of the village. Of these, the chapel at old Mardol is of historic importance, even though it is a small one, since it is said to be the

first place of Christian worship constructed by the Portuguese missionaries close to the destroyed Malcadevi temple, which was later shifted to Ponda Concelho.

The daily mass is conducted from 7 a.m.

A good number of villagers attend church service daily. This figure goes up on Sundays and other obligatory days. From observation, it is found that higher caste people like Brahmins and Sudras attend the church service more frequently. It is also found that females always out-number the males in church attendance. Generally older persons and children form a larger proportion of the participants. In the past, different castes used to sit in different parts of the church during the service. But this custom is reported to have practically disappeared, particularly after liberation. It is also reported that previously only Christian Brahmins could carry the paraphernalia out in procession during festive occasions. After liberation, Christian Sudras demanded the abolition of this privilege, and it seems that it has now practically gone.

Festivals

In every place, festivals are events of considerable socio-cultural importance spread over all the seasons of the year to provide colour and charm of the monotonous routine events of daily life.

Christian Festivals

Since this village is an exclusively and predominantly Christian village and the non-Christians do not have any religious institutions of their own, the principal religious festivals of the village are the Christian festivals celebrated in the Holy Cross church. The festivals of the church are those prescribed by the universal catholic church as special days of veneration and religious oblations. While all these days are considered to be days of special religious services, each church celebrates a few of these festive occasions more elaborately and those are considered to be the special festivals of the particular church. Besides these special festivals, there is another category of festivals, which are celebrated by all the churches all over the world with extreme importance. These include Christmas, New Year's day, the Holy Week Celebrations and Easter.

The major festivals of the former category celebrated in this church are the Holy Cross festical, festival of Our Lady of Guia, festival of St. Michael, and Eucharistic festival. Holy Cross festival is celebrated on the first Sunday after May 3rd. This

is the most important festival of this church. Special services are held in the church on that day. The second important festival of the church is the St. Michael's festival celebrated on the last Sunday of January to commemorate the death anniversary of the Saint. On this day special services are held in the church.

The third festival of the church is the festival of Our Lady of Guia, celebrated on the 2nd Sunday of November. The fourth major festival is the Eucharistic festival celebrated 15 days after Easter.

There are different committees in the church for managing the celebrations of different festivals. There is one confraria for the celebration of the Holy Cross festival and the festival of St. Michael. There is another confraria for the celebration of the festival of Our Lady of Guia and the Eucharistic festival. The members of each of these committees are appointed by the Bishop for a period of three years. These committees collect contributions from the parishioners for the celebration of these festivals.

Besides these festivals, there are a number of festivals prescribed by the church, but these are not celebrated on such a large scale.

Christmas, New Year's day, the celebration of the Holy week and Easter come under the category of festivals by all churches.

Christmas

Christmas is the most popular of Christian festivals. No other celebration is so spectacular and jovial, none so enriched with so many customs and ceremonies. People use the opportunity to renew their social relationships by visiting one another and exchanging greetings and presents. Christmas in Goa has certain festive and social aspects peculiar to this Union Territory. The same procedure is followed in Verna village.

Christmas is a religious festival. The Christian folk calendar opens with the observance of the Nativity of Christ on December 25. The word for Christmas in Konkani is adopted from the Portuguese *natal.* The feast of Christmas is, therefore, known as *natalanchem feast,* and is observed in the church as well as in the home. The church rites are those of the Roman liturgy, common in all the countries where the Catholic faith is practised. The domestic celebration, has, however, several

local features which form a tradition among the folk people of Goa.

The *neketr,* or star, is the symbol of the event, recalling the biblical star of Bethlehem. On Christmas eve in front of every house hangs a star, dimly lit by a candle or a wick lamp. The star is made of bamboo sticks, cut to an equal size. The number of sticks used vary with the number of corners required. The normal star is five cornered.

The whole frame-work is then covered with white/or multi-coloured tissue paper, leaving an opening between two corners from which the star is suspended. A strip of card board is made to rest across the two inner sticks at the lower intersection and on this is placed a candle or an earthen wick lamp filled with coconut oil.

The making of the star is an important part of the preparations for the celebrations. This is the privilege of the boys of the family or in their absence of any male member.

Paper letters are fixed across the centre to form 'Gloria in Excelsio', Glory to God in the highest, in recent years replaced by the secular 'A Merry christmas'. One household vies with another in making huge stars with corners more than five, embellishing them with silver and gold tinsel and curious paper designs.

It is not only the light of a paper star that shines in front of every house in Verna, there is also the dim light of burning wicks dipped in oil filled earthen lamps, called *pontteo,* placed in the verandah and windows and on the pedestal of the family cross.

The social aspects of the celebrations are more elaborate. As on other feast days the menu for the Christmas banquet is made up of a variety of dishes of fish, fowl, beef and pork, prepared according to traditional Goan recipes. But the special Christmas fare is *Kunswar* (Portuguese Consoada) made up of sweetmeats and confections which are a must during the season.

The preparations of these occupy the women of every household for two or three days prior to the great day. Mutual help among neighbours is the rule during these sessions which are held usually in the evenings.

The most characteristic Christmas confection is called in konkani *nevri.* Young and old squat on a mat, armed with rolling pins, and fling themselves into this collective operation of making *nevreo.* Small dough balls of fine white flour are spread into paper thin dises, work that calls for dexterity. These are

then stuffed with sugared gram powder or sugared coconut shreddings and folded and sealed into semi-circles. These are finally fried in coconut oil.

Small sized puris, called *Vodde,* are also made on the occasion. *Nevreo-vodde* are traditionally associated with the feast of natal. Even the poorest in the village will indulge in this luxury, for without them there can be no Christmas.

Kailin tel ghaluk zai (oil must be put in the frying pan) is a proverbial observation, which underlines the imperative nature of this custom. This is taboo, however, to a family that is in mourning for the loss of some close relative. It is then the obligation of the neighbours to send *nevreo-vodde* and other sweets to such a family.

The other preparations that go to make the *kunsvar* are many, and each family makes them according to its means, crisp, bud-shaped browned Kal Kal, made of flour, butter, eggs and sugar, crackling multi-coloured mannere, (pumpkin marrow) white gons made of strips of tender coconut kernels, dipped in sugar syrup and fixed on tissue paper, dark *dodol,* made of flour, coconut juice and palm jaggery the more expensive kinds of *dos* (sweets) and the unsurpassable multi-layered *bebinca.* There is a free exchange of *kunsvar* among neighbours, and the sweets are also served to visitors.

The celebration of Christmas is not complete without the traditional forms of entertainment during the evening and night. These are, of course, common to other feast days. There may be a *dhiri,* a fight between two trained stud bulls, or a football match between two villages. The night is usually spent in witnessing a stage performance. It may be a *zagor,* a folk dramatic entertainment of music, song, dance and salacious skits. Or, it may be the more modern *teatro,* a play freely interpersed with popular songs sung by professional stage artists.

Among the fisherfolk and the toddy tappers there is a night long session of *ovi*-singing and drumming called *bonn.* A more special form of entertainment during the season is the folk play called *Khel,* popular in the Salcete taluka. It is performed by strolling players in costume who move from house to house, followed by an enthusiastic crowd of spectators and admirers. The actors and singers are men only. There is little spoken dialogue, instead the exchange between the characters is in song, as in opera, sung to the accompaniment of a small orchestra composed of violin, clarinet, trumpet, and drums, side or bass.

The orchestra also plays musical interludes, and there are frequent percussion flourishes, to which actors and singers skip and dance. Patrons who invite the troupe for special performance in front of their house reward it with a handsome donation.

The feast of Reis Magos brings to a fitting close the gay and homely season of Chistmas in Verna as also in other parts of Goa.

New year's day

In most minds today New Year is the first day of January, and is associated with the Christian Era and the Christian Religion; and it is reckoned among Christian festivals. The fact however, is that New Year has a wider connotation and a longer history. Its celebration is at least as old as the Babylonian festival of the God, Marduk, 3000 B.C. It has been kept in various times and climes on a vast variety of dates and January 1 owes only small and indirect thanks to Christianity for its present world wide popularity while it is true that significant religious ideas and practices enter into the texture of the New Year festival, as they do into the make-up of most things truly and deeply human, it must also be clear that there is not much in it that is specifically Christian.

To the Christians of Goa, the Christmas celebrations merge into the New Year Day celebrations, the latter being a reflection of the look of the former. The Christmas decorations remain, the stars still twinkle, the lamps still burn and the tinsel is but little dishevelled.

A prayer vigil is conducted as a church service in the last hours of the dying year till midnight, the bell rings joyously announcing the New Year. The Communion Service follows either immediately or in the morning. After that, assembling in some club or hall, the people enjoy cake and wine, take part in a dance, and exchange 'New Year greetings'.

Holy week celebrations

Holy week celebrations start about a fortnight before Easter commemorating the passions of Christ and culminate with Easter celebrations. The Holy Week celebrations start with the procession on the Wednesday before Balm Sunday. The procession starts from the church and goes along the main road to Nagoa chapel about half a mile, from this church. During this procession one full-statured image of Christ carrying a big cross is placed on a bier and carried by devotees and another statue

of St. Mary, mother of Christ, following it is also carried. Most of the people of the village assemble in the church towards the evening and participate in the procession. All the Christians residing on either side of the road through which the procession is moving keep entrance to the house decorated with branches of trees and lighted lamps or candles. Those who are not able to participate in the procession too kneel down before the statue while it passes through the nearest point to their residence.

This procession was previously arranged by the *Gaokars* or *jono* holders of the comunidade. But since 1960 this function is arranged by the members of the St. Michael's Society, who participate in the procession by wearing blue gowns and white head cover. All males irrespective of age or caste can become members of this Society.

With this procession, Holy Week celebrations start. During the succeeding dates special devotional services are held in the church to attract the attention of the people towards the agonies which Christ had suffered before crucifixion.

The Sunday before Easter, Palm Sunday is celebrated in commemoration of Christ's majestic entrance to Jerusalem just before *crucifixion.* In remembrance of it tender palm leaves are blessed and distributed to the people and they carry out a small procession just near the church.

On Thursday before Easter the Holy Mass is conducted towards the evening. Most of the parishioners make it an opportunity for confessions and accepting Holy Communion. In the evening before starting the Holy Mass, the priest washes the feet of twelve children to commemorate the simplicity Christ showed by washing the feet of his disciples. After that Holy Mass is celebrated and most of the people attend Holy Mass and then disperse.

After the Holy Mass there is a small procession within the church. The next day—Good Friday, is celebrated in commemoration of Christ's Crucifixion. The services begin early morning. After about an hour the first service is over, than another service is conducted towards noon. A third service is conducted towards the evening at about 4 P.M. Before this service a big cross carrying a full size image of Christ is erected in the sacristy. At the time of the service this image is slowly brought down from the Cross and nicely placed in a coffin and carried in procession in a bier. Another statue of St. Mary is also carried alongwith it. Like the procession on Wednesday, it is taken through the main road to a neighbouring village and

returned to the church after passing through about half a mile route. Lighted candles or oil wickers are kept in front of all the Christian houses en route. Some persons participating in the procession also carry lighted candles. This procession returns to the church at about 7.30 P.M. Then all solemnly kiss the image of Christ, the Cross and that of St. Mary giving cash offerings too. Previously this procession too was arranged by the *Gaokars,* but now it is also done by the members of St. Michael's Society in which male members from almost all the households in the parish are represented.

Easter

Easter is not so spectacular as Christmas or New year's day, but it is the chief Christian festival celebrated in the most solemn manner by all Christians. The important celebrations consist in the religious observances and ceremonies which start with the beginning of the Lent, about 50 days before the Easter. During the period of Lent people abstain from luxurious food and observe penance. Everybody between the ages of 21 and 60 observe fast on Fridays, with only one full meal at noon and light refreshments for morning and evening. The last week of Lent opens with the festival of plam. On that day in the church the priest blesses the long, gold and fawn tender leaves of the coconut palm and distributes them to the people. A joyous procession is organised with the people holding branches of palm and singing hymns. There are special services in the church on Maundy Thursday, Good Friday, Holy Saturday and Easter Sunday. The ceremonies on all these days are solemn and without any sign of rejoicing.

The actual Easter celebrations start in the midnight of the Sunday following Good Friday to commemorate Christ's resurrection from the dead. First fire is blessed and people lit their candles from the blessed fire of the candle in the hands of the priest. After this, the water is blessed and sprinkled over the persons assembled in the church. Some people carry home a little of this blessed water and sprinkle the same in their wells and other places. A portion of this water is kept in the church and is used for sprinkling in the house during the house blessing ceremony conducted from Easter Sunday to next Friday. After this Holy Mass is conducted alongwith Easter service. Then the people disperse to their houses.

Easter is also a festival of joy like Christmas, when special dishes are prepared. Social relationships are also renewed by visiting friends and relatives and exchanging gifts.

Leisure time activity

The villagers in general do not have any organised leisure time activity as such. However, once a year people go to Alagoa-Maior for fishing in the month of April. People of all castes participate in it.

Only one household has given the details of leisure time activity. In this household, the male elderly member spends his spare time in reading, the young boy in the family spends in scooter driving and female members do embroidery, needle work etc.

There are only two persons in the village who are members of voluntary organisations, one is of the Rotary Club and the other, President of the Sports Club of Verna. They are both Christian Brahmins.

Social disabilities suffered by various castes

Most of the informants are not aware of any social disability suffered by any particular caste. Out of 50 households, 44 have replied in negative to the query regarding the prevalence of social disabilities. There is no untouchability in the village and they are of the opinion that it is not found even in any part of Goa.

Caste distinction is clearly expressed as regards matrimonial matters. Inter-caste marriage is not prevalent both among the Christians and the Hindus. The Hindus do not take food in the Christian households. Generally, there is no restriction on inter-dining among the Christians. However, it is reported by a few that the Christian Brahmins do not inter-dine with Gaudas and Kumbhars and Mahars. Similarly Gaudas too do not inter-dine with Mahars.

Ranking of the communities by social status

The consensus of opinion was that the Brahmins topped the list of social hierachy. All the 50 surveyed households stated this. The next in order are Kshatriya, Vaishya, Goldsmith, Sudra, Kumbhar, Chamar, Gauda and Mahar. The same ranking applies irrespective of whether one is a Hindu or Christian.

CHAPTER V

Conclusion

The village is well placed in regard to transport and is connected by road to important towns in the Salcete and adjoining talukas.

Primary education is free and compulsory. But as the medium of instruction was Portuguese, people were generally apathetic about sending their children to schools. The government also did not enforce the regulations strictly. There is a private school where primary education is imparted in the regional language. Parents have been given the choice about the medium of instruction. As a result, the literacy standard is expected to go up in the near future. The 1960 census results showed that only 30.5 per cent of the population was literate. There are no facilities for higher education. In general, educational facilities are limited and unrelated to the social and economic needs.

The general standard of health is poor. The existing medical facilities are highly inadequate and there is not even a primary health centre in the village.

The people of the village draw their drinking water from wells, streams and ponds which are exposed to pollution. No attention is paid to the disposal of night soil and environmental hygiene is neglected.

Land ownership relations in the village are slightly different from those in the rest of the country. The ownership of a part of the area vests in the comunidade or village community. This is an ancient institution with a separate legal personality whose membership is restricted to the descendents of the original settlers. The rest of the land is privately owned.

The working of the comunidade may be further improved through suitable modifications of the existing legislation and these societies can be turned into powerful instruments for increasing agricultural productivity.

Apart from the lands held by the comunidade for which there are sufficient data, there are no records at the village level in respect of the lands held on other tenures.

For the formulation and administration of a policy and a programme for land reforms an essential requirement is the availability of correct and up-to-date statistics and other data relating to land-the area, utilisation, the crops raised from year to year, acreage and yield, the nature of tenure, the names of the owners and of the persons actually cultivating the land, the precise relationship which exists between the owner and the tenant, the distribution and size of holdings, sources of irrigation etc.

Even though agriculture occupies a dominant position in the economy of the village, no training facilities in agricultural techniques exist. A sustained increase in the farm output is obviously necessary for raising the living standards of agriculturists who constitute about three-fourths of the working population. Such a growth would also help to wipe out the current food deficit. The resources, if well harnessed, are capable of raising the output much beyond the limit indicated. The known and as yet unexploited possibilities of reclamation, irrigation and soil management alongwith the improvement in agricultural practices should, in the long run lead to an immense increase in the farm output.

Use of fertilisers and manures improved seed strains, better agricultural practices and crop protection are the principle instruments through which productivity per acre and per worker can be raised. Intensive propaganda and extension work would be needed to bring home to the cultivators the benefits of scientific methods.

Present fertiliser consumption is inadequate and efforts must be made to augment the supplies. Obviously, as far as possible organic manures should be used in full and the balance met through artificial fertilisers.

Use of better and disease resistant seed strains is known to increase the yield by 10 to 15 per cent. No systematic attempt has been made to switch over to new varieties. However, new varieties must be tested for finding out their suitability to local soil and climatic conditions.

Imporved practices like preparatory tillage, good seed beds, optimum seed rate, transplanting, inter culture and weeding are the primary requisites for raising yield rates. Extension services must be organised to popularise these methods. Implements

now used by the farmer are old in design and ineffective. There is an urgent need to introduce modern small implements and iron ploughs within the draft possibilities of local animals. Wherever possible, small sized implements developed for paddy cultivation, harvesting and processing should be introduced. The Agriculture department should popularise these implements, if necessary through subsidy. As comunidade owns a major part of the village land under paddy, they are the ideal institutions through which this work can be undertaken.

The wooden plough, a light levelling board, sickle and spade are the implements used by the majority of the farmers. It is necessary to introduce labour saving devices as labour charges are high. Mould board iron ploughs, wet land puddler, green manur trampler, tined harrow, seed drills, rotary weeder, pedal thresher are some of the labour saving and relatively capital light implements which can be introduced almost immediately. They may be tried in rice fields owned by comunidades.

Agricultural statistics are extremely poor. There is no system of maintaining annual records of crop acreage, yield and production. Records of rights are available but they do not specify the acreage owned. There is an urgent need for building up the village records and a sound statistical system. Only then will reliable data for land use, distribution and size of holdings, yields and outturn of crops, irrigation, prices etc. which are so important for planning, become available.

APPENDIX A

A Short Note on Comunidades with special reference to Verna Comunidade

History of Comunidades

Comunidades are the village community organisations of Goa. Their origin like the origin of all ancient institutions is lost in past. To dig it out will amount to mere speculation. There is no agreement among the different writers on the subject of their origin. The Portuguese historian, Joao de Barros, referred to the first inhabitants as "poor people who came down from the land of Canara" and Afonso da Mexia, another Portuguese, recorded in 1526, that "those initiators, for their good administration, ministership and farming were called *Gaoncars* and it is not possible to know how it all began." It appears that centuries ago before the Hindu, Muslim and Portuguese domination of Goa a number of families came from the Western Ghats and settled in Goa. Their migration was the result of wars, epidemics or famine. For leading a peaceful life they formed themselves into a cooperative administered by heads of families who were known as *Gaoncars* and who brought waste land under cultivation with the help of their servants and dependants who too had migrated with them. Since it was a cooperative venture the yield was collected and distributed among the different families. As the Goa Land Reforms Commission has stated in its report, it is not possible to know at this distance of time whether originally each separate family of the *Gaoncars* held land as common property forming a family comunidade and later these family comunidades federated into a village comunidade, or, whether the village comunidade preceded the family comunidade in Goa. Whatever may be the origin, the fact remains that the comunidades functioned as petty republics.

The *Gaoncars* laid down certain conventions based on the ideals of the ancient village institutions to manage their village affairs. Some village lands were reserved for professionals like priests, barbers, washermen, blacksmiths etc. or they were given a share from the pooled returns. They also arranged for the registration of all male members, sons of *Gaoncars,* as soon as

they attained a certain age and evolved rules for the division of the net income amongst the registered heirs on a per capita or per *stirpes* basis.

When new families migrated to Goa after some time, the *Gaoncars* allowed them to cultivate waste lands on payment of *foro de cotubana.* They also employed them as *culacharins* or direct cultivators. This new situation compelled the *Gaoncars* to evolve new regulations known as *mandavoli.*

Until 1054, the *Gaoncars* did not pay any revenue or tax to anyone. In that year the infiltration of Muslims through sea compelled them to seek help from the Kadamba rulers who were given *Coxi-vorodo* in free will.

The continuous wars between the Kadambas and Muslims called upon the *Gaoncars* to bear the expenses which resulted in their running into debt. Against the financial and other help given to them by non-*Gaoncars or foreiros,* the *Gaoncars,* issued non-transferable shares or *tangas* which gave the share-holders a right to participate in the income of the comunidade but not to intervene in its administration.

During the Muslim rule of Mallick Hussein, since his rule was based on the doctrines of Koran which makes the ruler direct land owner, an attempt was made to deprive the *Gaoncars* of some of their exclusive privileges of lands and the *Culacharins* claimed a right of participation in the affairs of the *Gaoncars.* The Muslim rule, however, lasted only for 40 years and no radical reform of the comunidades was affected.

The Portuguese at first encouraged comunidades and reduced their taxes to one third. Later on, this policy was changed. State interference in local disputes increased To fill up the state officers, the interests of the *Gaoncars* specially in Salcete were transformed into shares. The shares thus passed on to the rich and the original *Gaoncars* suffered. The Act of 1526 made *Coxi-Vorodo* a compulsory tax. Comunidades thus lost their autonomy.

The Regulations of 1735 subjected the comunidades to pay general taxes. In 1808, the comunidades' contribution was reduced to one sixth and in 1832 it was totally abolished because

of the discontent among the people. The Decree of 1880 declared comunidades as agricultural associations, reduced their powers and restricted their activities to the cultivation of their own lands by means of three yearly leases. The Rules of 1882 converted transferable interests into shares of nominal value of Rs. 20.

A code of comunidades was published in 1904. It was revised in 1933. Special Administrators were appointed for comunidades in Bardez, Ilhas and Salcete. The code of 1933 was revised in 1937. In 1938 subletting was prohibited and assessment was required to be made by a committee. The Diploma of 1948 fixed the price of rice at Rs. 20 per *Khandi* (160 litres). It required only direct tillers to be lessees. A ceiling of 30 or 40 *Khandis* was placed on land holding by a lessee, depending on whether has four or more dependents. The rent was to be assessed in kind. The Diploma of 1949 reintroduced auction for lands given on lease for six years. The priority given was to local people, especially previous holders, then to residents of other villages of the taluka and last to villagers of other talukas.

This priority was changed by the Diploma of 1954. In 1961 a new code of comunidade came into force. It made *Jonoeiros*, share-holders and sharers as members of a comunidade. *Jono* right was made personal and inalienable comunidades, shares were made transmissible (heritable) and transferable. Six year auction was permitted. The limits of cultivation fixed were (a) lands producing 20 *Khandis* of 160 litres each for a family of five members; (b) lands producing 25 *Khandis* when the members do not exceed eight; and (c) lands producing 30 *Khandis* when family members exceed eight. The affairs of the comunidade are to handled by an Administrative Board selected every three years. The Board consisting of a President, Attorney (*Procurador*) and Treasurer was appointed for each comunidade. Each comunidade or a group of them is to have an *Escrivao* (talathi).

After the liberation of Goa, there were representations against the code as some previous holders were dispossessed of land because of high bidding and the rents were excessive. The Military Governor in 1962 reduced the official price of rice from Rs. 40 to Rs. 30 per *Khandi* but fixed the price at Rs. 24 per *Khandi* for the commuted cash rent payable by the lessee to the comunidades. The Lt. Governor reduced the rents payable by lessees to 50 per cent of the assessment.

Comunidades in Salcets :

There are 225 comunidades in Goa out of which the maximum 40, are in Salcete taluka. These are divided into 'A', 'B' and 'C' classes. 'A' class comunidades are those whose income is above Rs. 50,000, 'B' class those whose income is above Rs. 15,000 but does not exceed Rs. 50,000 and 'C' class those whose income is up to Rs. 15,000. Out of 40 comunidades in Salcete, 6 are 'A' class, 22 'B' class and the remaining 12 'C' class. The following is a detailed list of comunidades in Salcete.

'A' Class—Benaulim, Loutulim, Verna, Margao, Curtorim, Raia.

'B' Class—Aguem-Telaulim, Betalbatim, cannona, chinchinim, chandorcaverium, Davorlim-Dicarpale, Ambelim-Assotna. Dramapur-Sirlim-Deussua, Doneulim-Seraulim, Macasava, Magorda, Nagoa, Sarzora, Vorca, Velim.

'C' Class—Cansorlim, Guindoleim, Utorda, Calata-Gousua, Cana-Vanelim-Ganadaulim, cavelossim-Orleim, Colva-Sernabatim.

In the present 'B' class comunidades, there are some which were formerly 'C' class comunidades. Two or three such 'C' class comunidades were grouped together for convenience and made into 'B' class. One Escrivao manages two or three such comunidades. These are :

Aguem-Telaulim

Chandor-Cavorium.

Davorlim-Dicarpale

Dramapur-Sirlim-Deussua

Doneulim-Seraulim

Ambelim-Assotna

In 'C' class comunidades also the following are grouped together :

Calata-Gousua

Cana-Vanelim-Ganadaulim

Cavelossim-Orleim

Colva-Sernabatim

Nearly 55 to 60 per cent of the paddy area in Salcete is held by the comunidades. The comunidade tenure is thus predominant in Salcete and plays an important role in its agrarian economy.

The forty comunidades in Salcete have 3,201 *Gaoncars* and 8,618 Shareholders who hold 2,58,300 shares. Among the *Gaoncars* who numbered 3,081 in 1962, 1,390 resided in the village 781 outside the village but in Goa and 910 outside Goa, The shareholders in 1962 were 6,376 of whom, 2,898 resided in the village, 3,364 outside the village but in Goa and 114 outside Goa.

The ownership of agricultural land in Salcete vests in private hands and comunidades. A detailed analysis is given below :

	Area *in* hectares
Total area available for cultivation	23025.2909 (100 per cent)
Government (mainly forests)	—
Village Communities	7164.2953 (31 per cent)
Christian religious bodies and institutions	460.5058 (2 per cent)
Hindu temples	230.2529 (1 per cent)
Municipalities	—
Privale	15170.2369 (66 per cent

Verna comunidade

1. *Introduction.*—Verna village has an area of 160,000 hectares, and experiences an annual rainfall of 125″ to 130″. It is spread over the Vasco de Gama—Margao road which passes through Courtalim and is surrounded by a hilly terrain. Margao, which is the headquarters of Salcete taluka is ten kms away. The village is three kms away from Cansaulim, the nearest rail road.

Verna is inhabited by Hindus-Brahmins and Vaishyas and Christian Brahmins, Kshatriyas and Sudras. Quite a sizeable population among the Christians is that of Gauda. The village is a predominantly Christian village as the Hindu families number only twenty.

The land tenure system of the village shows that there are both comunidade and private lands. There are owner cultivators, tenants, lessees and landless agricultural workers.

II. *Name of Comunidade.*—The Comunidade at Verna has no special name and is referred to in records as 'Comunidade of Verna'. This is true of other comunidades as well because all comunidades have the names of the villages in which they are situated.

III. *Location of Office.*—The comunidade of Verna is located at Verna. Its office is situated in a building of its own opposite the church at Verna. It falls under the jurisdiction of the Administrator of comunidades of Salcete whose office is situated in Margao, the taluka headquarters.

IV. *Area of operation.* The area of operation of the comunidade of Verna is restricted to the boundaries of Verma village. All its land is situated in the village proper. The comunidade has an area of 4,569,796 metres.²

V. *History of Verna Comunidade.*—The comunidade of Verna is a very old association, the origin of which is lost in the past. Like comunidades elsewhere in Goa, here too it was started as a cooperative venture by the *Gaòncars* who later on were joined by the shareholders. It is very difficult to dig out even an approximate date of starting of this comunidade. There are references to it in the nineteenth century publications. For example, in the second edition of P. Francisco de Souza's "Oriente conquistado a Jesus Christo Pelos—Padres da companhia de Jesus Da Provincia de Goa" published in 1881 there is a reference to the comunidade of Verna which shows that the comunidade existed as far back as sixteenth century. It shows that the comunidade must have started much earlier than this date. In Verna also it was very difficult to find anyone who would give any legend regarding the history of either the village or the comunidade. Even the office records of the comunidade of Verna and of the administrator of comunidades of Salcete failed to give the approximate date of the starting of the comunidade of Verna.

VI *Membership of comunidade.*—The membership of the comunidade of Verna consists of the *Goancars* or *Jonoeiros* and shareholders or *Accionistas.*

The *Gaoncars* are the descendants of original settlers and the shareholders are those who came to acquire the share in the in-

come of the comunidade. The change in these two types of members since the beginning of the twentieth century is as follows :

	1900	1930	1960	1964
Gaoncars or Jonoeiros	58	42	22	20
Shareholders or Accionistas	334	325	331	324

A. *Particulars of Jonos.*—At a given time the number of *Jonos* and the number of *Jonoeiros* or persons holding the *Jonos* will always be the same as each *Jonoeiro* has only one *Jono.* The decrease in the number of *Jonoeiros* since 1900 can be explained by two factors :—

(i) Some *Jonoeiros* must have died without leaving any male heir making their families extinct, and

(ii) Some *Jonoeiros* must not have renewed their membership or registered their right which they are required to do every year.

All the 20 present *Jonoeiros* of the comunidade are living in Verna proper at the moment and all are Christian Brahmins.

The right to *Jono* has to be registered every year in the month of May with the office of the comunidade to prove that the owner is alive. Suppose, if a *Jono* holder fails to do this for a year or more he does not get his income for that year but if he does it after some years, he is entitled to get the income of past years also, as then he has proved his existence. There is no time limit as such for such a registration but if the money is not claimed for ten years, the amount is reverted to the comunidade. The first registration of such a right known as inscription is to nominate successor in case of death.

The code of comunidade specifies that the *Jonoeiros* in Verna will get income from the four plots specified in the code (which are given below) together with a sum of 135.90 Escudos (approximately Rs. 21) and the dividend on five *Accoes.* The four plots specified in the code are :—

1. Palmar chamarbata
2. Varzea chamarbato
3. Varzea Namoxim do carpinteiros de 2 novidades.
4. Varzea Namoximde carpinteiros de uma novidade, sita na Lagua.

The amount paid to the *Jonoeiros* is later on distributed by them to their male heirs in equal proportion.

The right to *Jono* is inherited in Verna only by the eldest male issue of the *Jonoeir*. In Ilhas taluka in some comunidades even the widows can inherit this right. In some comunidades if a *Jonoeir* dies leaving a minor heir, he gets half *Jono* income when he attains twelve years of age and full *Jono* income when he becomes fifteen. If there is no male heir, widows get half *Jono* into *Jonoeiros* since 1954 :

The following figures show the fluctuations in the amount paid to *Jonoeiros* since 1954 :—

Year	Amount paid on each Jono		
	Rs.	As.	Ps.
1954	18	2	8
1955	20	6	6
1956	18	5	2
1957	18	5	2
1958	18	8	3
	Rs.	Paise	
1959	18	31	
1960	8	83	
1961	17	73	
1962	5	40	
1963	16	80	
1964	16	50	

B. *Particulars of 'Accions' Accions* have come into force in Verna in 1888. These are transferable shares whose transfer entry must be made in the Administration Register and the Comunidade Register. Unless it is done in Comunidade Register, the right is not granted or recognised.

The number of persons holding *Accions* has remained fairly steady during the first six decades of the twentieth century. The reasons for these steady figures are :—

(i) A number of *Accionistas* hold more than one share and have few reasons to part with them, and

(ii) The steady income which an *accion* gives is always sufficient reason to hold it.

The value of each *Accion* is Rs. 20. Most of the *Accionistas* are Christians as Verna is essentially a Christian village.

Before the shareholders are given the dividend, the *Jonoeiros* income is deducted from the total income of the comunidade as laid down by the 'Code of Comunidade' and then the balance is distributed as dividend to share holders.

As in case of *Jonos,* in case of *Accions* also if the dividend is not claimed for ten years, it reverts to the comunidade.

The dividend paid on *Accions* since 1888 is as follows :

Year	Dividend paid on each accion			Year	Dividend paid on each Accion		
	Rs.	As.	Ps.		Rs.	As.	Ps.
1888	0	9	6	1927	2	8	0
1889	0	6	8	1928	1	4	0
1890	0	9	6	1929	1	6	0
1891	0	9	10	1930	1	8	0
1892	0	9	0	1931	1	0	0
1893	0	9	10	1932	0	14	0
1894	0	10	6	1933	1	2	0
1895	1	2	0	1934	0	7	0
1896	1	1	6	1935	0	6	0
1897	1	2	0	1936	0	5	0
1898	0	12	0	1937	0	12	0
1899	0	12	0	1938	0	12	0
1900	0	12	0	1939	0	13	0
1901	0	12	0	1940	1	4	0
1902	0	13	0	1941	1	8	0
1903	0	14	0	1942	1	8	0
1904	0	14	0	1943	1	6	0
1905	0	14	0	1944	1	8	0
1906	0	14	0	1945	2	0	0
1907	0	15	0	1946	2	4	0
1908	0	13	6	1947	2	4	0
1909	0	13	6	1948	2	8	0
1910	1	0	0	1949	4	8	0
1911	0	14	0	1950	6	8	0
1912	0	13	10	1951	6	0	0
1913	1	1	9	1952	7	0	0
1914	1	1	9	1953	5	8	0
1915	1	2	0	1954	5	8	0
1916	1	2	0	1955	6	0	0
1917	1	6	0	1956	5	8	0
1918	1	4	0	1957	5	8	0
1919	1	2	0	1958	6	0	0
1920	1	8	0	1959	5	8	0
1921	1	2	0	1960	5	0	0
1922	2	0	0	1961	4	0	0
1923	2	0	0	1962	Rs. 3—15 paise		
1924	2	0	0	1963	4—00		
1925	2	4	0	1964	3—25		
1926	2	4	0				

The market price of the share today is calculated by dividing the sum total of dividend declared during the last twenty years by twenty and adding the same to the value of the share which is fixed at Rs. 20. According to this calculation today's market

price of the share of the comunidade of Verna is Rs. 94.77/20 paise-Rs. 4.74 paise+Rs. 20=Rs. 24.74 paise. This shows that the share has grown up in its importance over a period of years.

VII. *Particulars of Government Supervision over the affairs of the comunidade*—The affairs of Verna comunidade as the affairs of all other comunidades in Goa are supervised at the State level by the Directorate of Administration of Comunidades situated at Panaji. The Directorate does periodical inspection of the records and accounts of the comunidade and gives general guidance. The states' policies are also clarified and the state's directives passed on to the comunidade for taking action. The implementation of the state's policy in this matter is supervised by the Directorate.

At the Concelho level, the activities of the comunidade are supervised by the Office of the Administrator of Comunidades of Salcete situated at Margao. This Office is the agency through which the village comunidades of the taluka are supervised and its policies implemented by the state. The comunidade has to send periodical reports of activities undertaken and expenditure incurred to the Administrator. The Escrivao or the clerk of the comunidade has to attend weekly meetings at Margao and take technical guidance and orders from the Administrator. For day-to-day administration also the Escrivao has much to depend on the Administrator. The Administrators' Office approves budget and inspects monthly accounts. In case of any complaint against the Escrivao or against the comunidade, it inquires into the matter. All correspondence of the comunidade is channelised through the Administrator's Office.

At the village level, the Escrivao himself does all the office work of the comunidade including maintenance of registers, correspondence and keeping accounts. He gives guidance to the lessees and is a very vital link between the comunidade and the people. He is a semi-government employee who is governed by Government rules and regulations though he is an employee of an autonomous body like the comunidade.

VIII. *Particulars of members of Junta administrative or managing committee for internal management control*—Every comunidade has a board of management for internal management and control. In Verna before such a board was constituted the internal management and control was in the hands of the Junta local from 1946. The Board consists of a President, a Procurador or Attorney, a Vogal or Treasurer and an Escrivao or First Grade Clerk. The President is nominated by the Lt. Governor for a

period of three years. The Procurador and the Vogal are elected by share-holders for a period of three years.

The President of the Board of Management of the comunidade of Verna is a Christian Brahmin who is holding office since September 1962. The Procurador and the Vogal are also Christian Brahmins who too are holding office since September 1962. The Escrivao who was transferred from the comunidade of Taleigao to Verna in March 1962 is a Christian Kshatriya (Chardo).

The President of the Verna comunidade is a *Jonoeir* and holds besides a *Jono*, 247 Accions. The *Procurador* is also a *Jonoeir* and holds 137 *Accions*. The Vogal has just one *Accion* and the Escrivao too holds an *Accion*, but of the comunidade of Carambolim and not of Verna.

The Board meets on the first Sunday of every month. The meeting is compulsory for all members. The President gets Rs. 5 per meeting and the Procurador and Vogal Rs. 2.50 paise per meeting. The annual sitting of the Board should not exceed thirty.

For distribution of net income every comunidade has a private law known as Institute Particular. This is the written law governing the comunidade during ancient times. The Verna comunidade also has an Institute though no one could give the details of the same.

In 1962 the comunidade decided to give Rs. 5 of its net income to the Junta local for carrying out welfare work. Panchayat Raj dawned on Goa in 1963. Since then it has been made compulsory for every comunidade to pay Rs. 5 of its net income to gram panchayat for welfare work.

IV. *Note on the functioning of the Junta administrative aboard of management during* 1964-65—The Board of Management meets every first Sunday of the month to discuss the affairs of the comunidade and lay down policy. Following are the details regarding such meetings including the subjects discussed and the decisions arrived at in them.

Details of meetings held

Sl. No.	Date of meeting	Subject	Where held	Decision arrived	Remarks
1.	5-1-1964	On various matters	Comunidade Building, Verna	Approved	Ordinary meeting
2.	2-2-1964	,,	,,	,,	,,
3.	23-2-1964	To decide some matters relating to irrigation.	,,	,,	Extra-ordinary
4.	3-3-1964	Approval of account	,,	,,	Ordinary meeting
5.	8-3-1964	Cultivation of paddy fields	,,	,,	Extra-ordinary meeting of the Junta
6.	13-3-1964	Irrigation	,,	,,	,,
7.	15-3-1964	Repairing of bunds	,,	,,	,,
8.	25-3-1964	Public auction of water—Sarod	,,	,,	Ordinary
9.	5-4-1964	Income and Expenditure approval (budget)	,,	,,	,,
10.	10-4-1964	To lease out land abandoned by previous tenant	,,	,,	Extra-ordinary
11.	14-4-1964	,,	,,	,,	,,
12.	17-4-1864	For collecting water for storage in reservoir	,,	,,	,,
13.	28-4-1964	Entrustment of the above work to somebody	,,	,,	,,
14.	3-5-1964	Estimation of annual works	,,	,,	,,
15.	8-5-1964	Settlement of the dispute over right of land between two tenants	,,	,,	,,
16.	15-5-1964	To lease out land abandoned by previous tenant	,,	,,	,,
17.	17-5-1964	Some urgent repairs of the land	,,	,,	,,
18.	24-5-1964	Some urgent works to be leased out by auction	,,	,,	,,

19.	26-5-1964	Some matter of allegation	Comunidade Building Verna	Approved	Extra-ordinary
20.	31-5-1964	Public auction of parish trees	,,	,,	,,
21.	7-6-1964	Matter of irrigation with extra-water of reservoir for the cultivation of "xela" wet.	,,	,,	Ordinary
22.	28-6-1964	Settlement of dispute	,,	,,	Extra-ordinary
23.	5-7-1964	Matter of usurpation	,,	,,	Ordinary
24.	19-7-1964	Annual repair through auction	,,	,,	Extra-ordinary
25.	2-8-1964	Appointment of watchman for the crop	,,	,,	Ordinary
26.	9-8-1964	Annual repair through auction (contd.)	,,	,,	Extra-ordinary
27.	5-9-1964	Application for the concession of rent	,,	,,	Ordinary
28.	13-9-1964	Petition of Jairam Arsekar	,,	,,	Extra-ordinary
29.	27-9-1964	Important correspondence with civil administration.	,,	,,	,,
30.	6-10-1964	Annual repair through auction (contd.)	,,	,,	Ordinary
31.	9-10-1964	Lease of lands	,,	,,	Extra-Ordinary.
32.	31-10-1964	Annual repair through auction (contd)	,,	,,	,,
33.	1-11-1964	Petition of Fernandes	,,	,,	Ordinary
34.	11-12-1964	Repair of polo bund	,,	,,	Extra-ordinary
35.	3-1-1965	Petition of Fernandes	,,	,,	Ordinary
36.	8-1-1965	Reply to the civil administration	,,	,,	Extra-ordinary
37.	7-2-1965	Nomination of the persons to celebrate religious acts during lent	,,	,,	,,

X. *Employees of Communidade*—The comunidade of Verna has only one Escrivao in its employ. He is a Christian Kshatriya (Chardo) and is in Verna since 14 March, 1962. Before joining at Verna he served as Escrivao at Taleigao comunidade in Ilhas taluka.

Being a clerk of an 'A' class comunidade he gets a monthly salary of Rs. 366.66 paise. A clerk in 'B' class comunidade gets a monthly salary of Rs. 333.33 paise and the one in 'C' class comunidade draws Rs. 291.66 paise. They are accordingly termed as first grade, second grade and third grade clerks. This classification was made thirty years ago. There was no such classification before that period.

The age-limit for a person holding this post is 67 years.

The Escrivao maintains registers and accounts of the comunidade and does all the correspondence. He is the link between the lessees and the comunidade.

He is a semi-government employee as he is an employee of an autonomous body like comunidade though all the government rules and regulations are applicable to him.

XI. *Extent of land owned by the comunidade*—The Comunidade of Verna has an area of 715.5986 hectares or 4,569.796 metres^2 from the beginning when the comunidade started. It has been reported that there has been no change in this area from the beginning.

XII. *Land-use pattern*—The comunidade of Verna has an area of 4,569.796 metres of which 2,157.679 is cultivated and is under paddy cultivation. This cultivated area is divided into 628 plots. The area lying fallow is 113,156 metres^2.

The total area of the comunidade has not undergone any change since the comunidade started. The details of the land use pattern are not possible as the figures for the same are not available either with the comunidade or the Administrators' Office at the taluka headquarters or with the Directorate of administration of comunidades at the State capital.

In the absence of the details of land use pattern of the comunidade of Verna, the land use pattern of the Salcete taluka is given as follows :

	In Hectares	
Total area of the taluka	27,718,9560	100 Per cent
Area not available for cultivation :		
Salt Pans	102,5350	
Tanks and Ponds	51,4156	
Uncultivable	334,8761	4693, 6651
Uncultivated Barren	24,5007	(16.93 per cent)
Rivers and Nallas	1,051,5897	
Roads and streets	120,2433	
Village and isolated houses	3,008,5047	
Fallow	5,420,4423	(19.5.6 per cent)
Area available for cultivation	23,025,2909	(83.07 per cent)
Paddy :		
Kharif	9,206,3666	10184, 3638
Rabi	5,5709	(36.74 per cent)
Double crop	972,4263	
Inferior millets (mainly Khusky)	566,8426	(2.050 per cent
Coconut	4,590,4421	(16.56 per cent)
Cashew	1,430,4623	(5.16 per cent)
Sugarcane	—	—
Fruit trees	827,4585	832,7378
Flower gardens and vegetables	5,2793	(3 per cent)

XIII. *Assets*—The comunidade of Verma, besides having land of its own, has a building in Verna where its office is located, a table and a few chairs. There are no other assets with the comunidade of Verna.

XIV. *Liabilities*—The comunidade of Verna has liabilities as reported by the Ecrivao of the comunidade.

XV. *Agencies for use of land*—The comunidade of Verna has an area of 4,569,796 metres^2 of which 2,157.679 is cultivated and is under paddy cultivation. This cultivated area is divided into 628 plots which are distributed to 549 lessees for cultivation.

The number of lessees of the comunidade have increased from 89 in 1900 to 557 in 1960 and 564 in 1964. They were reduced to 71 in 1930.

The following table gives the number of persons holding *Jonos, Accions* and lease rights from 1900 to 1964 :

No. of persons holding	1900	1930	1960	1964
Jonos only	13	10	5	5
Jonos and *Accians* only	12	13	17	9
Jonos and lease rights only	14	4	—	—
Jonos, *Accious* and lease right only	19	15	7	6
Accions and lease rights only	32	22	23	18
Accions only	261	275	308	291
Leaserights only,	24	30	527	541

The increase in the number of lessees is due to the encouragement given by Governor Joseph Cabral. He gave more and more opportunities to landless labourers and others to cultivate land of the comunidade in 1938. Ever since then the lessees have been on the increase.

The comunidade land is distributed to any person who requires it, there being no discrimination on the basis of religion or caste. The lease is hereditary by convention and goes to the adult (21 years of age) male or female. Sub-tenancy is not allowed. A lessee is allowed to cultivate land by hired labour. If a person who has taken comunidade land on tenancy or lease and is not cultivating the same, he is likely to forego his lease right and the comunidade can realise some penalty for this.

At the time of Portuguese, the land of the comunidade used to be auctioned. This was because the land was in abundance. This practice which started in 1904 continued till 1950. Initially the auction was after every three years. In 1950 the land was auctioned for six years till 1955. From 1956 the three-year auction again came into force and continued till 1961. In 1962 the last auction was made for six years till 1967.

In olden days, in case of auction, the preference was given to near relations first and then to local people. Even among the local people, the landless labourers were preferred. Thereafter the consideration was the number of members in the family. While giving this land the *Khandi* limit was kept in mind. During the olden days there was no restriction on the number of lots given to a lessee but later on in order to give benefit to more people, the lots were restricted taking into account the number of members in a family. Upto five members, the limit was paddy fields yielding 20 *Khandis* of gross produce. For more than five, but upto eight members, the limit was of 25 *Khandis* and for more than eight members it was 30 *Khandis*. Now the preference is given to heir who gets the land at base price even if outsiders bid high.

If local persons are not forthcoming then the land used to be given to villagers from nearby villages or villages of the same taluka and in their absence to residents of other talukas as well.

XVI. *Terms and conditions under which land is used by various agencies.*—The land is given to individuals on lease by auction. In Verna there are 549 lessees to whom the comunidade land is given. Last auction was in 1962 for a period of six years till 1967. Auction continued till 1938. Later on land was given on personal surety and mortgage. The land

was auctioned first and then given to the highest bidder by taking something from him as a mortgage. The preference in auction used to be for the previous holder, or his heir.

Formerly the lessees used to pay 50 per cent of their gross produce as rent to the comunidade. Since 1 March 1965 after the passing of the Goa, Daman and Diu Agricultural Tenancy Act, 1964, the lessees have to pay one sixth of their gross produce in cash or kind. Previously when the basis of auction was 50 per cent of the yield from the plot to be auctioned, the lessees used to pay 12 per cent of their net income as land revenue.

XVII. *Details of expenditure by items*—The main items of expenditure for the comunidade are (i) the land tax payable to government amounting roughly to 18.5 per cent of the gross income, (ii) administrative expenses including salaries of the members of staff of the comunidade amounting roughly to 20 to 27 per cent of the gross income of the comunidade, (iii) regular customary annual donations to religious institutions, (iv) 5 per cent of the net income paid to panchayat for welfare work, (v) extraordinary expenditure for bunding etc. and (vi) miscellaneous expenditure like special contribution for repairs to buildings of religious institutions.

The expenditure incurred by the comunidade of Verna in 1964 on various items was as follows :

	Rs. Paise
1. Contribution for religious service	77.16
2. Contribution for religious services (Candles)	5.00
3. Contribution for religious services (51 masses)	102.00
4. Contribution for religious services (choir teaching)	353.00
5. Contribution for religious services (church priest)	250.00
6. Unchangeable sum to be distributed to *Jono* holders	26.73
7. Contribution to shel (cultivation of paddy by irrigation)	3.40
8. Contribution to *Fazenda* (Revenue)	12288.00
9. Subscription for Government gazette	41.64
10. Prize to best student	3.00
11. Tenth part to be restored to lessees (rebate)	17.80
12. Acquisition of books and advertisements	125.00
13. Payment to drum players at auction	50.00
14. Dividend from four lots reserved far '*Jono*' holders	189.00
15. Payment to staff of comunidade Administration	11400.00

XVIII. *Details of income by items*—The sources income of the comunidade consist of their dividend on *accions*

owned by them and rent of land leased out for cultivation, fishing and salt pans. The details of income of the comunidade of Verna for 1964 are as follows :

	Rs. Paise
1. Dividend on 265 *accions* owned by comunidade	1,435.57
2. Balance brought forward from last years' amount for books and stationery	104.64
3. Balance brought forward from last years' amount for members' fees	500.00
4. Balance brought forward from last years' wages for announcement of auction	42.50
5. Emergency balance	3,830.05
6. Rent of leased out land	355.72
7. Rent of leased out land for fishing, fruit trees etc.	679.60
8. Rent of land leased out for paddy fields	55,005.65*
9. Rest of revenue tax	3 906.00
10. Prescribed dividend	719.83
11. Blessing of crop	20.00
Total	**66,599.56**

*Part of this will have to be refunded to lessees because of Tenancy Act fixing one-sixth of gross produce as rent.

XIX. *Development and humanitarian activities undertaken by comunidade*—The comunidade does not undertake any development and humanitarian activities as such these days. In its original role, as an association responsible for the welfare of the community, it used to do all the functions of a village panchayat. Now it only gives five per cent of its net income to the gram panchayat to carry on village welfare work. It also contributes regularly to the church in Verna and is very active in organising or rather financially assisting the religious functions. It also gives meagre financial help to student who stands first in the examination.

On the developmental side, it has maintained a reservoir for irrigating some of the fields. Sometimes it helps lessees undertake bunding also. It provides guidance to them through the Escrivao.

XX. *Other aspects of comunidade*—Inspite of the fact that the comunidade is an autonomous body, in Verna in church plays an important role in the affairs of the comunidade. Verna being a predominantly Christian village the comunidade officials are morally or rather spiritually bound to obey or respect the view of the priest. He is an influential person and wields an

upper hand in the body politic of the comunidade. If anyone asks for any record of the comunidade, it is the priest who is consulted before the record is handed over. The importance of the church can be realised from the fact that all the records of the comunidade are kept in the cupboards of the church for safety reasons.

Another aspect of the Verna comunidade is that all the *Jonoeiros* are rich Christian Brahmins most of whom also hold either *accions* or land of comunidade on lease or both. They are holding these because a steady flow of income accrues to them. Some of them are such that they can and are living as lanlords—without doing any work what-so-ever.

Conclusion—The village comunidades hailed by Karl Marx as "idylic village communities" are no longer the self-sufficient economic units. They are leading a very dull and inactive existence. Instead of being the active agents responsible for village welfare they are old, apathetic and passive associations giving monetary benefits to a selected few. Agriculture, far from progressing, has become stagnant. As Taxeira de Vasconcelos says agriculture is today dependent on "manual labour, routine and God's will".

Among the many suggestions for improvement of the comunidade administration, the most practical and sensible is the vertical elimination of the *jonoeiros* and share-holders. This will enable the comunidade to apply its income to the welfare of the village as a whole.

APPENDIX B

Exploratory Study of the Social Contour of a Village in Goa

Village Schedule

1. Name of village :
2. (*a*) Situation (Longitude and latitude)
   (*b*) Location characteristics

   Coastal/Hill/Others
3. Tenural characteristics :
   (*a*) Comunidade
   (*b*) Other than comunidade
4. Particulars of

Name	Distance	Since when in existence	Influence on economic and social life of village	Remarks
1	2	3	4	5

   (*a*) Taluka HQ
   (*b*) Post office
   (*c*) Telegraph office
   (*d*) Other important administrative unit
   (*e*) Rail head
   (*f*) Bus route
   (*g*) Nearest village
   (*h*) Nearest town

5. Particulars of

	Name	Distance	Significance in economic life of the village	Remarks
	1	2	3	4
River				
Estuary				
Hill				
Sea-coast				

6. Physical feature :
   (*a*) Altitude
   (*b*) Annual variation of rainfall and temperature

7. Communication and transport :
   (*a*) With outside
   (*b*) Inside the village

8. Size of village

9. Particulars about residential pattern

Name of locality in cluster of houses	Size of the area	Situation with reference to main road	Since when in existence	Community	No. of house-holds	Physical characteristics	Myth, legend or history connected	Remarks including other details
1	2	3	4	5	6	7	8	9

APPENDIX B—*Contd.*

10. Important public places

Name of the place	Location with reference to main road	Brief description	Connected history	Remarks
1	2	3	4	5

11. Flora and fauna

Local name	English equivalent	Scientific name	Appr. number	Nature of use	Remarks
1	2	3	4	5	6

12. Distribution of population by ethnic groups

Name of the ethnic group	Religion	No. of households	Population			Since when living in the village	Remarks
			Persons	Males	Females		
1	2	3	4	5	6	7	8

13 History

(*a*) Settlement of the village

(*b*) Settlement of different ethnic groups

(*c*) Function of different ethnic groups

(*d*) Immigration of families

(*e*) Emigration of families

(*f*) Relationship with neighbouring villages.

APPENDIX B—*Contd.*

14. Names and particulars of Govt. offices in the village

Name of office	When established	Staff		Activities	Remarks
		Designation	Community		
1	2	3	4	5	6

15. Particulars of educational institutions in which children of the village read or of the nearest school if there is no school in the village.

Type of school	Name of school	Location	Since when in existence	No. of students from each ethnic group	School hours	Medium of instruction	Languages taught	Concessions and facilities enjoyed by students
1	2	3	4	5	6	7	8	9

15. Particulars of educational institutions in which children of the village read or of the nearest school if there is no school in the village.—*concld.*

Occasions of irregular attendance and absenteeism	Periods of long vacations	Extra-curricular activities	Staff		Description of buildings	Tuition fee	Text books (language)	Remarks
			Community	Qualification				
10	11	12	13	14	15	16	17	18

16. Particulars about religious institutions

Name	Situation	Religion/ sect/ caste with which associated	Since when in existence & connected history	Office bearers and employees						Management and control
				Name	Religion	Caste	Name of office	Nature of activity	Remuneration	Particulars of committee, superior body etc.
1	2	3	4	5	6	7	8	9	10	11

16. Particulars about religious institutions—*contd.*

Objects of worship				Other ritual objects		Daily religious performance		
Name	Material and description by size, shape and form	How and where from obtained	Name	Material and description by size, shape and form	How and where from obtained	Nature of performance	Place of performance	Time of performance
12	13	14	15	16	17	18	19	20

Participants				Religious performance on special occasion				Particulars			
Performer	Caste	Appr. No.		Occasion	Nature of performance	Place of performance	Time of performance	Performer	Caste	Appr. No.	
		Male	Female							Male	Female
21	22	23	24	25	26	27	28	29	30	31	32

16. Particulars about religious institutions—*concld.*

Other activities			Source of finance	Annual income	Annual expenditure	Remarks
Nature of activity	Place and time	Performer				
33	34	35	36	37	38	39

17. Particulars of markets most commonly visited

Name of market	Distance from village	Transport	Commodities taken to the market	Commodities purchased from the market	General note
1	2	3	4	5	6

18 .Particulars about fairs and community festivals held in the village or commonly visited by villagers

Name of fair or festival	Place & distance	Legends if any	When held	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & social activities	General note
1	2	3	4	5	6	7	8	9	10	11

19. Particulars of political, cultural, social and other types of voluntary organisations functioning in the village

Name and address of the organisation	When established	When established in village	Objective	Head office	Area of operation	Office in the village	Nature of work	Impact on social, cultural and economic life of the people	Remarks
1	2	3	4	5	6	7	8	9	10

20. Particulars about comunidade

I. Name of comunidade

II. Location of office

III. Area of operation

IV. Since when in existence

V. Membership of comunidade

Category	1900 Number of		1930 Number of		1960 Number of		1965 Number of		Remarks
	Households	Jonos	Households	Jonos	Households	Jonos	Households	Jonos	
1	2	3	4	5	6	7	8	9	10
Hindu									
Caste 1									
Caste 2									
Christian									
Caste 1									
Caste 2									
others									

VI. Particulars of accoes (share).

Category of persons	No. of persons with Accoes in				Value of Accoes in				Remarks
	1900	1930	1960	At present	1900	1930	1960	At present	
1	2	3	4	5	6	7	8	9	10
Hindu									
Caste 1									
Caste 2									
Christian									
Caste 1									
Caste 2									
Others									

VII. Particulars of govt. supervision over the affairs of comunidade

	Designation of the head of office	Nature of activity	Details of rules framed	General note	Remarks
	1	2	3	4	5
At state level					
At taluka level					
At village level					

VIII. Particulars of members of junta administrative managing committee for internal management and control

Name of members	Office in the comunidade held	Age	Sex	Religion	Sect	Caste	Education	Occupation	No.of Jonos in HH	No. of accoes	Since when holding office	How attained office	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14

IX. Note on functioning of junta administrative during 1965

Particulars of each meeting held	Where held	Subject for discussion	Decision arrived at	General note	Remarks
1	2	3	4	5	6

X. Employees of comunidade

Name	Age	Sex	Religion	Sex	Caste	Education	Occupation	Since when under employment by comunidade	Remuneration			Description of the work	Remarks
									Cash	Kind	Other		
1	2	3	4	5	6	7	8	9	10	11	12	13	14

XI. Extent of land owned by comunidade

1900	1930	1960	1964	In case of change in extent of land reason and process of change
1	2	3	4	5

XII. Land use pattern

	1950	1960	1964	In case of variation, reason thereof
	1	2	3	4
Under Cultivation				
Current fallow				
Fallow				
Grazing				
Forest				
Homestead				
Others				

XIII. Other assets

		Value in			
Nature of assets	Description	1900	1930	1960	1964
1	2	3	4	5	6

XIV. Liabilities

Nature of Liability	Value in			
	1900	1930	1960	1964
1	2	3	4	5

XV. Agencies of use of land

Method	1900		1930		1960		1964		Remarks
	No. of units	Average cultivation	No. of units	Average cultivation	No. of units	Average cultivation	No. of units	Average cultivation	
1	2	3	4	5	6	7	8	9	10
Collective farming									
Cultivation by individual members on payment of rent.									

XV. Agencies of use of land—*concld.*

1	2	3	4	5	6	7	8	9	10
Cultivation by lessees who have taken on lease by									
(a) Auction									
(b) Negotiation									
Others									

XVI. Terms and conditions under which, land is used by various agencies.

(a) Collective farming

(1) Who prepares the programme and how

(2) (i) Who takes charge of day-to-day activity.

(ii) How much executive power he has.

(3) How the cost for the various operations are checked:

(4) Details of itemwise expenditure for various operations.

(5) Details of other expenditure.

(6) Distribution of loss or profit among

(i) members

(ii) holders of accoes (shares)

(iii) others

(b) Cultivation by private members.

(1) Distribution of households with reference to size group of comunidade land under occupation of cultivation.

APPENDIX B—*Contd.*

Size-group	*No. of households*
Less than 1 acre	
1—3 acres	
4—6 acres	
7—9 acres	
10—12 acres	
13—14 acres	
15 & above	

(2) Since when the households are cultivating separately

(3) Payment by the households to comunidade per acre of land

(c) Cultivation by lessees.

(1) Name of lessee

(2) Since when taking lease

(3) When the last lease was taken

(4) Acreage of land taken on lease

(5) Amount of payment for the lease

(6) Procedure of taking lease

(7) Other particulars of the lease

XVII. Details of expenditure by items

XVIII. Details of income by items

XIX. Development and humanitarian activities undertaken by comunidade

XX. Other aspects of comunidade

21. Particulars of the co-operative society serving the village

Type of society	Name	Area of operation	Where situated	Since when in existence	Qualifications for membership	No. of members from the village	Share capital	Working capital	Aid/grant/loan from govt.
1	2	3	4	5	6	7	8	9	10

21. Particulars of the co-operative society serving the village—*Concld.*

Nature of operation	Particulars of trade				General note on change in nature and extent of trade	Remarks
	Commodity	Value of all commodities				
		10 yrs. back	5 yrs. back	At present		
11	12	13	14	15	16	17

22. Particulars of village shops

Name, religion & caste of shopkeeper	When was the shop established	Extent of business		Nature of transaction (cash, advance, barter etc.)	Side business if any (money lending, contract etc.)	General note	Remarks
		Name of commodities	Appro. annual transaction				
1	2	3	4	5	6	7	8

23. Particulars regarding emigration from the village

Religion and caste	No. of households emigrated				Places where migrated	Reason for migration	No. of cases in which part of family stayed back in the village	Remarks
	Before 1950	1951-1960	1961 & afterwards	After				
1	2	3	4	5	6	7	8	9

24. Particulars regarding immigration into the village

Religion & caste	No. of households immigrated			Places from where immigrated	Reason for immigration	No. of cases in which part of the family stayed back in the old place	Remarks
	Before 1950	During 1950-60	After 1961				
1	2	3	4	5	6	7	8

25. Particulars of persons belonging to the village who stay outside in connection with business, service, etc.

Name	Religion & sect	Caste	Age	Sex	Academic qualification	Occupation	Present address	Since when living outside	Whether family lives with him or in the village	Whether has property in the village	How frequently visits the village	Influence over the affairs of the village	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14

APPENDIX B—*Contd.*

26. Particulars of persons belonging to the village who are studying outside.

Name of head of household	How related to the houlsehold	Religion	Caste	Age	Sex	Since when studying outside	Place where studying	Nature & standard of education received	How financed	Whether staying in hostel/ with relation or otherwise	Remarks
1	2	3	4	5	6	7	8	9	10	11	12

27. Particulars of persons in the village who have passed Matriculation or equivalent examination.

Name of head of household	Name of person	How related to head of household	Religion	Age	Sex	Educational standard	Year of attaining the standard	Present occupation	Present address	Remarks
1	2	3	4	5	6	7	8	9	10	11

28. Break-up of the population according to industrial classification/ occupation group according to latest census.

29. Association of religion and caste with various occupations in the village.

Name of occupation	Total number of persons engaged		Number of persons engaged in the occupation who are Hindus and belong to						Number of persons engaged in the occupation who are Christians & belong to						No. of persons who are in other religions and belong to						Remarks
	Male	Female	Caste 1		Caste 2		Caste 3		Caste 1		Caste 2		Caste 3		Caste 1		Caste 2		Caste 3		
			M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

30 Particulars of persons connected with various crafts.

Name of craft	Name of head of household	Religion	Caste	Total number of members in the household					No. of persons in the household engaged in the craft as							
				Adult		Minor		Total	Main source of livelihood				Subsidiary means of livelihood			
									Adult		Minor		Adult		Minor	
				M	F	M	F		M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

30. Particulars of persons connected with various crafts—*contd.*

No. of hired labourers				Name of main source of livelihood of the household	Names of subsidiary sources of livelihood for the household	Whether the household produces for		
Adult		Minor				Own consumption	Sale or barter in village	Sold outside
M	F	M	F					
18	19	20	21	22	23	24	25	26

30. Particulars of persons connected with various crafts—*contd.*

Approximate annual output	Rawmaterials required per unit & source of supply & terms & conditions of supply	Value of maximum quantity of raw material stored in the household at a time	Tools & implements & value of the same	Labour Charges	Amount of capital required
27	28	29	30	31	32

30. Particulars of persons connected with various crafts—*concld.*

Problem of marketing & transport including role of middle men, co-op. etc.	Annual loss or profit	Myth, legend or history connected with origin & development of the craft	Myths & legends connected with techniques tools, designs etc.	Other aspect
33	34	35	36	37

31. Particulars of fishing.

(a) Facilities for pisciculture

(b) No. of households by caste and religion engaged in fishing.

Religion	Caste	No. of households engaged in fishing		No. of households having fishing as		Remarks
		For consumption	For sale	Main source of livelihood	Subsidiary means of livelihood	
1	2	3	4	5	6	7

(c) Nature of right or concession enjoyed by the various households in respect of the areas where fishing is done.

(d) Rearing practices.

(e) Tools and equipments.

(f) Organisation of work group.

(g) Utilisation of produce.

(h) Marketing.

(i) Time and season for various activities connected with fishing

(j) Expenditure connected with various operatios & problems of finance.

(k) Other problems.

32. Particulars of collection of forest produce.

(a) Type of forest. ...

(b) Particulars of establishments by religion and caste engaged in collection of forest produce.

Type of forest produce	No. of households engaged in collection as		Season of collection	Hours of collection	Transport	Remarks
	Main source of livelihood	Subsidiary means of livelihood				
1	2	3	4	5	6	7

(c) Nature of right or concession enjoyed in the forest and in utilisation of forest produce.

(d) Organisation of work groups.

(e) Tools and equipments connected with the work.

(f) Marketing.

(g) Restrictions in the movement and sale of minor forest produce.

(h) Expenditure & finance.

(i) Other aspects.

33. Particulars of hunting.

(a) Number of households having hunting as main source of livelihood.

APPENDIX B—*Contd.*

(b) Particulars of persons who hunt in the forest occasionally.

Name	Religion	Caste	Age	Sex	Education	Occupation	Since when does hunting	Tools & implements used	Type of animals hunted	Remarks
1	2	3	4	5	6	7	8	9	10	11

34. Particulars of agriculture.

(a) Crop and land.

Name of crop	Extent of land under cultivation		Yield per acre
	Irrigated	Unirrigated	

(b) Calendar of agricultural activities.

(c) Tools and equipments.

(d) Farming practices.

(e) Organisation of manpower with reference to each religion and caste as follows.

Name of religion and caste	Ploughing					Weeding				
	Sex & age wise division of labour	Depend on family labour only	Depend on hired labour of religion and caste	Depend on reciprocal aid	Others	Sex & agewise division of labour	Depend on family labour only	Depend on hired labour of religion and caste	Depend on reciprocal aid	Others
1	2	3	4	5	6	7	8	9	10	11

(e) Organisation of manpower with reference to each religion and caste as follows—*concld.*

Reaping					Other operations				
Sex & agewise division of labour	Depend on family labour only	Depend on hired labour of religion and caste	Depend on reciprocal aid	Others	Sex and agewise division of labour	Depend on family labour only	Depend on hired labour	Depend on reciprocal aid religion and caste	Depend on Others
12	13	14	15	16	17	18	19	20	21

(f) Expenditure per acre in connection with various operations.

(g) Income per acre.

(i) Gross.

(ii) Net.

(h) Utilisation of produce.

(i) Storage of produce.

(j) Marketing of produce.

(k) Other problems.

(In case of shifting cultivation)

(i) Nature of terrain over which shifting cultivation practised.

(ii) Method of preparation of land.

(iii) Period of cultivation at a stretch and period of lapse.

(iv) Ownership of land by family or by community and other details as in agricultural schedule of Nagaland.

35. Practices connected with animal husbandry including poultry rearing.

(a) Particulars of establishments engaged in animal husbandry.

Religion/ caste	No. of households engaged in animal husbandry as		No. of households engaged in animal husbandry as main source of livelihood having subsidiary Source and livelihood		No. of households engaged in animal husbandry as subsidiary means of livelihood having main Source of livelihood		Remarks
	Main source of livelihood	Subsidiary source of livelihood	Occupation 1	Occupation 2	Occupation 1	Occupation 2	

(b) Particulars of grazing facilities and also problems faced by different households.

(c) Particulars of feeding practices in various households.

(d) Particulars of tools and equipments used by various households in connection with animal husbandry.

(e) Particulars of utilisation of produce of animal husbandry.

(f) Problem of marketing.

(g) Details of expenditure.

Item of expenditure	Amount per									Remarks
	Cow	Bull	Bullock	He-buffalo	She-buffalo	Sheep	Goat	Fowl	Others	
1	2	3	4	5	6	7	8	9	10	11

(h) Details of income.

Item of income	Amount per									Remarks
	Cow	Bull	Bullock	He-buffalo	She-buffalo	Sheep	Goat	Fowl	Others	
1	2	3	4	5	6	7	8	9	10	11

APPPENDIX B—*Contd.*

(c) Other particulars connected with animal husbandry

36. Particulars of other non-agricultural occupations

(a) Persons engaged in the occupation.

Name of occupation	Name of head of household	Religion	Caste	Age	Sex	Education	Experience	Place of work	Distance of work	Average remuneration
1	2	3	4	5	6	7	8	9	10	11

(a) Persons ongaged in the occupation—*concld.*

Name of main source of livelihood in the household	Names of subsidiary sources of livelihood in the household	Remarks
12	13	14

(b) Problems of the occupation

Nature of occupation	Place of work	Total no. of persons engaged in the occupation	Availability of requisite skill	Volume of work	Other details

37. (a) Name of various hamlets, localities or recognised clusters in the village in terms of certain physical or social characteristics.

(b) Dominant characteristics of each hamlet, locality or recognised cluster with reference to :

(a) Religion.
(b) Sect.
(c) Caste.
(d) Institutions.
(e) Some geographical feature.
(f) Others.

38. History of settlement and growth of each locality and the control of various resources in and around the village as determined by the history.

39. Distance of one locality from another and system of communication.

40. Particulars of village factions on the basis of religion, caste, ideology locality, economic interest, dominant personality and other factors and ramification of such faction in different aspects of village life.

41. To what extent the people of the different localities are connected with one another in matters relating to :

(a) Obtaining sources of livelihood.
(b) Employment.
(c) Supply of labour.
(d) Supply of commodities.
(e) Channel for dealing with outside world including Govt. officials.
(f) Obtaining traditional services.
(g) Obtaining different institutional facilities.
(h) Performance of rituals.

42. Is there any rivalry/cooperation among the different hamlets or localities for control and use of centres of common activities or matters of common interest like:

(a) Village panchayat.
(b) Recreation centre, playground etc.
(c) Performance of various rituals and ceremonies.
(d) Pasturage ground.
(e) Schools.
(f) Markets.
(g) Churches, etc.
(h) Temples.
(i) Different amenities provided by the govt. (*e.g.*, water supply irrigation)

43. Is there any rivalry/co-operation among various religious and caste groups for control and use of centres of common activities or matters of common interest ?

44. (a) Is there great concentration of wealth, influence or prestige in some religion or caste-group or hamlet or some other recognised segment of the population ? As a result of this, does a relationship of domination and subordination exist among the different segments ? What are the manifestations of such relationship ?

(b) (i) Who are considered to be the dominant segment ?

(ii) Who are considered to be the most subdued segment ?

45. Particulars of the leaders of each of the following segment of the village.

Segment	Name of leader	Age	Sex	Education	Occupation	How attained leadership	Remarks
1	2	3	4	5	6	7	8
Religious group							
Caste							
Occupation group							
Hamlet or locality							
Others							

46. Particulars of common religious, social and economic activities of each of the following units.

Unit	Nature of activity	Where performed	By whom performed	Nature of participation by various members of the unit	General description	Remarks
1	2	3	4	5	6	7
Village as a whole						
Hindus						
Christians						
Each locality						
Each caste.						

47. Sometimes tension between different segments is channellised through mutual bantering among the people of different segments (*e.g.*, people of some localities are cowards, some castes gluttons etc.). Furnish particulars of the stereotypes and history of formation of the stereotypes.

48. Does any religion or caste group or any locality or any other recognised section of the village combine more frequently in social, economic and other matters with corresponding unit of a different village because of geographic, economic, social or any other reason?

49. (a) Do the males of different religion frequently visit each other ? If so, what are the main occasions ?

(b) Do the males of different castes frequently visit each other ? If so, what are the main occasions ?

(c) Do the males of different localities frequently visit each other ? If so, what are the main occasions ?

(d) Do the females of different religions frequently visit each other ? If so, what are the main occasions ?

(e) Do the females of different castes frequently visit each other ? If so, what are the main occasions ?

(f) Do the females of different localities frequently visit each other ? If so, what are the main occasions ?

50. Has there been any change in the relationship of various religious groups, castes and localities during last five years ? If so, give the particulars.

51. Has the village particular antagonism with some village or villages ? If so, particulars of the same.

52. Approximately how many persons from the village find employment in the various construction works and other govt. projects in the locality.

Nature of work	Executed by whom	When started	Season of work	Hours of work	Appr. No. of persons employed		Rate of payment		Remr ks
					Male	Female	Male	Female	
1	2	3	4	5	6	7	8	9	10

53. Wage rates for various works in different seasons.

Type of work	Wage rate in						Remarks
	Winter for		Summer		Rainy season		
	Male	Female	Male	Female	Male	Female	
1	2	3	4	5	6	7	8

APPENDIX B—*Contd.*

54. Particulars of persons from outside camping in the village in connection with various works during 1964.

Community	Number		Area of origin	Duration of stay	Type of work in connection with which stayed	Sponsoring agency of the work	Wage rate, concession to labourer etc.	Nature of relation with local people	Impact on economic, social & cultural life	Remarks
	Male	Female								
1	2	3	4	5	6	7	8	9	10	11

55. Age and sex distribution of population.

	Male	Female
0—5		
6—10		
11—14		
15—24		
25—34		
35—49		
50—54		
55—59		
60 and above.		

56. Number of births and deaths in the Village during 1964.

	Month											
	January	February	March	April	May	June	July	August	September	October	November	December
Birth												
Death												

57. Particulars of indigenous and modern medicinemen in the Village.

Name	Age	Sex	Religion	Caste	Qualification	Training	Type of treatment	Diseases of treatment of which there is more demand	In case of indigenous medicine, particulars	Appr.No. of patients	Main source of livlihood	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13

58. Particulars of land revenue and other taxes in the village.

Nature of revenue/tax	Rate	Collecting agency	Remuneration for the collecting agency	Method of collection	Time of collection	Total collection in the Village	Remarks
1	2	3	4	5	6	7	8

59. Land utilisation pattern in the village

	Acreage under ownership of					
	Govt.	Comunidade	Private under		Other private	Remarks
			Concesao Provisoria	Aformento		
	1	2	3	4	5	6
Forest						
Pasturage						
Cultivable fallow						
Under settled cultivation						
(a) Terraced						
(b) Unterraced						
Under shifting cultivation						
Grave, crematorium						
Uncultivable fallow						
(Other than grave, crematorium)						
Homestead						
Waterways						
Roads						
Others						

60. Distribution of households by religion & caste with reference to size group of ownership of land.

Size group	Hindu		Christian		Others		Remarks
	Caste 1	Caste 2	Caste 1	Caste 2	Caste 1	Caste 2	
1	2	3	4	5	6	7	8
NIL							
Less than 2 acres							
2—4 acres							
5—7 acres							
8—10 acres							
11—15 acres							
16—19 acres							
More than 20 acres.							

61. Per capita ownership of land by religion and caste.

Religion	Caste	Per capita land owned	Remarks
1	2	3	4

62. Statistics of ownership of livestock and domestic animals

Religion	Caste	No. of animals									
		Cow	Bull	Bullock	He-buffalo	She-buffalo	Goat	Sheep	Pig	Fowl	Others
1	2	3	4	5	6	7	8	9	10	11	12

63. Development activities including introduction of terraced & cultivation, improved agriculture, construction of road, improvement of education, water supply, etc. undertaken in the area during last 15 years.

Name of activity	Year of execution	Agency of execution	Impact on the life of the village	Remarks
1	2	3	4	5

64. Particulars of village council/panchayat

(a) When constituted —

(b) Number and category of

(i) Members

(ii) Office bearers

(iii) Employees

(c) Particulars of members, office bearers and employees

Name	Age	Sex	Religion	Caste	Education	Occupation	Position in the panchayat	How selected	Nature of duty
1	2	3	4	5	6	7	8	9	10

(c) Particulars of Members, office bearers and employees—*concld.*

Remuneration	Uniform or symbol of office	Remarks
11	12	13

(d) Place of meeting of the panchayat executive.
(e) How frequently the executive meets?
(f) How many times and on what occasion did the executive meet last year?
(g) How the decisions are arrived at ?
Does any official play a dominant role?
(h) Development activities undertaken.
(i) Administrative and judicial work undertaken.
(j) Other activities
(k) Income
(l) Expenditure
(m) Other particulars.

65. Particulars of village disputes referred to different authorities last year.

Nature of agency to whom referred	Leading members of each disputing party	Nature and cause of dispute	Method of disposal	Particulars of decision	Particulars of implementation	Remarks
1	2	3	4	5	6	7

66. Particulars of village leaders

Name	Age	Sex	Religion	Clan	Education	Occupation	Name of organisation institution where holding office special position	Since when holding office	How gained position
1	2	3	4	5	6	7	8	9	10

66. Particulars of village leaders—*concld.*

Remuneration	Other relevant particulars	Remarks
11	12	13

APPENDIX B—*Contd.*

67. Recreational and cultural activities enjoyed by the villagers.

Type of activity	Brief description	Where takes place (if outside the village, name and distance of the place)	Occasion	Frequency & duration	Extent of active participation of people of main castes & communities in performance (many, few, some)
1	2	3	4	5	6

67. Recreational and cultural activities enjoyed by the villagers—*concld.*

If the activity is in the village, do visitors from other villages participate				Sponsoring agency	Particulars of the active performers	Remarks
Name of village	Distance	Approximate no. of people participating	Role			
7	8	9	10	11	12	13

68. Particulars of social, cultural, religious and other reform movements in the village.

69. Particulars of humanitarian activities undertaken in the village by various agencies.

70. (a) Particulars of missionary activities in the village and/or surrounding area.

(b) Number of converts in different periods and ethnic and socio-economic background of converts in different periods.

(c) Special benefit and concessions enjoyed by converts in different periods in the institutions sponsored by Christian missionaries.

Nature of institution	Name of institution	Since when in existence	Staff		
			Designation	Religion	Caste
1	2	3	4	5	6

70. (c)—*concld.*

Beneficiary			Remarks including particulars of missionary institutions that have ceased to exist
No. of Christians	No. of non-Christians	Special Concession for Christians.	
7	8	9	10

71. House and house type (Description of Hindu high caste house, low caste house; Christian high caste house, low caste house; other house);

(a) Selection of house site.

(b) Preference about direction.

(c) Description of the components of the dwelling complete (bed-room, kitchen, store, cattleshed, bath, latrine, yard etc.),

(d) Materials used in

	Material	Wherefrom obtained	Remarks
Plinth			
Wall			
Roof			
Door			
Window			

(e) Number of slopes on roof; number and position of door, window and other elements.

(f) Decoration and embellishments.

(g) Names of different parts of house and nature of use of each.

(h) Privacy & hygienic condition.

(i) Ceremonies connected with construction.

(j) Cost of construction.

(k) Other details.

72. Dress.

(Describe separately for Hindu (higher castes/lower castes/Christian higher castes/lower castes/other economic groups who have peculiar dress of own.)

Male/Female.

(a) Upper garment including headgear.

(b) Lower garment including headgear.

(c) Garment of bridegroom.

(d) Garment of bride.

(e) Garment of priest.

(f) Garment of other special functionaries.

73. Ornaments and body decorations (Describe separately for Hindu higher castes/lower castes/Christian higher castes/lower castes/ other ethnic groups who have peculiar ornaments of own.

(a) Ornaments

APPENDIX B—*Contd.*

Name of ornament	Part of body where used	Material	Sex by which used	Community by which used	Price	Brief description
1	2	3	4	5	6	7

73. (a) Ornament—*concld.*

Variation in size, shape, design	Trends of change	Remarks
8	9	10

(b) Body decoration including hair style, tattooing

Ethnic group	Description	Remarks

74. Food and drinks

(a) Particulars of vegetarian and non-vegetarian communities.

Category	Names of communities	Remarks
(i) Vegetarian		
(ii) Non-vegetarian		

(b) Staple food by ethnic groups

Item of food as staple food	Name of ethnic groups consuming as staple food	Remarks

APPENDIX B—*Contd.*

(c) Important items of food by ethnic groups and economic status groups (rich, average, poor).

Items of food	Seasons when available	Ethnic groups consuming	Economic status groups generally consuming	Remarks
1	2	3	4	5

(d) Method of preparation of food by ethnic groups and economic status groups

Item of food	Method of preparation among different ethnic groups	Method of preparation among different economic status group in each ethnic group	Remarks
6	7	8	9

(e) Drinks by ethnic groups

Nature of drink	Brief description of the method of preparation	Ethnic groups consuming more frequently	Remarks
1	2	3	4

75. *Birth*

Part A—Beliefs and practices.

(Describe briefly from a Hindu high caste/a Hindu low caste/ a Christian high caste/a Christian low caste/Others).

(a) Pregnancy and pre-natal practices.
(b) Delivery and disposal of placenta.
(c) Post-natal practices.
(d) Naming ceremony, baptism etc.
(e) Suckling and child rearing practices.
(f) Use of contraceptives.
(g) Abortion.
(h) Beliefs and practices, connected with barrenness.
(i) Beliefs and practices connected with still-birth and infant death.
(j) Beliefs and practices connected with abortion.
(k) Other particulars.

APPENDIX B—*Contd.*

Part B—Inter-community relationship during birth.

	Occasion	Religion & caste of child	Names of religious and caste groups from whom services are obtained	Remarks
	1	2	3	4
(i) Assistance during delivery (mid-wife).				
(ii) Cutting the umbilical cord.				
(iii) Disposal of placenta.				
(iv) Washing the clothes of the parturient.				
(v) Washing the clothes of child.				
(vi) Magic to ward off evils.				
(vii) Tonsure.				
(viii) Worship of deities.				
(ix) Messenger.				
(x) Music.				
(xi) Others.				

76. *Marriage*

Part A—Beliefs and practices.

(Describe briefly for a Hindu high caste/a Hindu low caste/a Christian high caste/a Christian low caste/others).

(a) Age when sexwise segregation starts from sleeping, play, work, others.

(b) Premarital free mixing.

(c) Premarital sex relation.

(d) Unit of endogamy.

(e) Unit of exogamy.

(f) Degree of prohibited relationship.

(g) Preferntial mating.

(h) Permissibility of :

(i) Levirate

(ii) Sorrorate

(iii) Widow remarriage.

(iv) Divorce.

(v) Legal separation.

(i) Age at marriage :

(j) Selection of partners.

(k) Betrothal.

(l) Marriage ceremony

(i) rituals

(ii) Entertainments.

(iii) others.

Part B—Inter-community relationship during marriage

(a) Number of inter-ethnic marriages in the village.

APPENDIX B—*Contd.*

(b) Inter-community co-operation

Occasion	Religion or caste of bridge groom	Names of religious and caste-groups from whom services are obtained	Remarks
1	2	3	4
(i) Assistance in negotiation.			
(ii) Preparation of marriage garments.			
(iii) Paring of nails.			
(iv) Performance and rituals.			
(v) Drummers and musicians.			
(vi) Others.			

77. *Death*

Part A—Beliefs and practices.
(Describe briefly for a Hindu high caste/a Hindu low caste/ a Christian high caste/a Christian low caste/Others).

(a) Belief concerning death.
(b) Preparing patient for death.
(c) Transhipment of the corpse and its disposal.
(d) Grave goods and sacrifices.
(e) Exhumation and secondary disposal.
(f) Period of mourning and pollution for different categories of kins.
(g) Purificants.
(h) Shrines and relics.
(i) Rituals.
(j) Other particulars.

Part B—Intercommunity relationship during death.

Occassion	Religion and caste of the deceased	Names of religious and caste groups from whom services are obtained	Remarks
1	2	3	4
(a) Messenger.			
(b) Preparing the body for disposal.			
(c) Carrying the body to place of disposal.			
(d) Digging of grave.			
(e) Performance of rituals			
(f) Others.			

78. Consensus among different ethnic groups about religious phenomena.

Religion	Caste	Consensus about			Remarks
		Supreme being	Others deities	Life after death	
1	2	3	4	5	6

APPENDIX B—*Concld.*

79. Household deities among different communities

Religion	Caste	Household deity				Remarks
		Name	Image & other symbol	Place of worship	Particulars of worship	
1	2	3	4	5	6	7

APPINDEX C

Exploratory Survey of Social Contour in Goa Village Household Schedule

1. Name of village.
2. Name of taluka.
3. Name of head of household.
4. Particulars of the members of the household including the head.

Name	Age	Sex	Religion	Caste	Gotra	How related to the head	Mother tongue	Other languages known	Education	Main occupation	Subsidiary occupation.
1	2	3	4	5	6	7	8	9	10	11	12

4 Particulars of the members of the household including of the head—*concld.*

Place of work	Activity if not earning	Marital status	Age at marriage	Payment received during marriage	Payment given during marriage	How and where spend leisure time	Voluntary association club library of which member	Place outside Goa visited	Remarks
13	14	15	16	17	18	19	20	21	22

APPENDIX C—*Contd.*

5. Particulars of the members of the household staying outside the household.

Name	Age	Sex	Religion	Caste	Gotra	How *related* to the head	Mother *tongue*	Other *languages* known	Education	Main *occupation*	Subsidiary occupation	Place *of work*	Activity *if not* earning	Marital status
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

5. Particulars of the members of the household staying outside the household—*concld*

Age at marriage	Payment received during marriage	Payment given during marriage	How & Where spends leisure time	Voluntary association club, library of which member	Places outside Goa visited	Present address	Since when	Purpose	Remittance sent home	Frequency of visit to home during three years	Remarks
16	17	18	19	20	21	22	23	24	25	26	27

6. (a) Is there a deity or object of worship, including sacred plant in the house.

(b) If yes, where is the deity or object of worship located in the house.

(c) What is the name of the deity or object of worship and what is the form of worship.

7. If the household possesses land, give

(a) Total area in acres.

(b) Area comprising.

Category of land	Area according to nature of right			Remarks
	Owned	Leased in	Other	
1	2	3	4	5
(i) Homestead				
(ii) Uncultivated				
(a) Under non-agricultural use				
(b) Fallow.				
(iii) Cultivable land				
(a) Current fallow				
(b) Cultivated				
(c) Particulars of cultivated land				

APPENDIX C—*Contd.*

Location	Nature of right				Total		Owned land leased out	
	Owned and cultivated		Leased in land					
	No. of plots	Area	No. of plots	Area	No. of plots	Area	No. of plots	Area
1	2	3	4	5	6	7	8	9
Inside the village								
Outside the village								

(d) (i) In case of owned land, how and when did the family come to own land.

(ii) (1) What is the land revenue.

(2) Has there been any recent change?

(e) In case, the household has leased in land of a private landlord.

(i) Who is the landlord.

(ii) Where does he stay (if outside the village, the distance) and what is his occupation.

(iii) Since when has the land been leased in

(iv) (1) On what terms the land has been leased in.
(2) Is there any recent change.

(v) Other aspects.

(f) In case, the household has leased in land of comunidade

(i) Name of the comunidade

(ii) Since when leased in.

(iii) Procedure of taking lease.

(iv) (1) Terms and conditions.
(2) Recent change if any.
(v) Other aspects.

(g) In case, the household has leased in govt· land.
(i) Since when leased in.
(ii) Procedure of taking lease.
(iii) (1) Terms and conditions.
(2) Recent change if any.
(iv) Other aspects.

(h) If land has been leased out.
(i) To how many tenants.
(ii) Since when.
(iii) On what terms? Has there been any recent change?

(i) If any cultivable land is lying fallow.
(i) Since when it is lying fallow.
(ii) Why is it lying fallow.

(j) Is the household cultivating any land by hired labour? If so,
(i) Quantity of land cultivated through hired labour.
(ii) Agricultural operations in which hired labourers are engaged.
(iii) No of mandays for which hired labourers are engaged.

(iv) Average wage per day hired of labour.

(v) Religion and caste to which the hired labourers belong.

(k) If the household uses improved varieties of any of the following, please give particulars as under.

Brief description	Since when adopted	Source from which adopted	Whether satisfactory result obtained	Remarks
Improved seeds.				
Chemical fertilisers.				
Organic manures.				
Pesticides.				
Improved implements.				

(l) If the household has irrigated land.

(i) Source of water & nature of irrigation facilities.

(ii) Since when irrigation facility is available.

(iii) Through what agencies the facilities have been provided.

(iv) Terms on which facility is obtained.

(v) Whether there has been any change in the extent of cultivation, nature of crops, yield etc. due to irrigation facility.

8. If the household is engaged in fishing.

(a) Where catches fish.

(b) Nature of right in the area where catches fish.

(c) Tools and implements.

Name of tool	Brief description	No. owned by households	When and wherefrom obtained	Price	Method of manipulation	Place where more suitable for operation	Type of fish for which more suitable.	Remarks
1	2	3	4	5	6	7	8	9

(d) Season and type of fish.

Name of season	Area of fishing	Type of fish more available	Remarks
1	2	3	4

APPENDIX C—*Contd.*

(e) Hours of day and type of fish.

Hour	Area of fishing	Type of fish	Remarks
1	2	3	4

(f) Organisation of work group for fishing.
(g) Brief description of operation.
(h) Average catch daily.
(i) Marketing and operation of middlemen.
(j) Transport.
(k) Preservation.
(l) Finance.
(m) Annual output.

9. Particulars of other occupation

10. Indebtedness.

Amount	Source	Purpose	When taken	Rate of interest	Nature of security	Nature of document.	Amount repaid	Remarks
1	2	3	4	5	6	7	8	9

11. Unemployment.

(a) Is any member of the household searching for a job?

(b) If so, give the following details.

Name	Age	Sex	Academic qualification	Other proficiency	Nature of previous employment if any	Date of cessation of previous employment	Reason for cessation	Any subsidiary work at present	Whether registered with any employment exchange.	Remarks
1	2	3	4	5	6	7	8	9	10	11

12. Sale and purchase of valuable assets during last three years.

Sale							Purchase			
Time of sale	Buyer's place	Occupation of buyer	Average No.	Sale price	Type of asset	Purchase price	Average No.	Seller's occupation	Seller's place	Date of purchase
1	2	3	4	5	6	7	8	9	10	11
					Land					
					Livestock					
					Machinery, tools, equipments					
					Building					
					Jewellery & valuables					
					Investments					
					Other assets					
					Total					

APPENDIX C—*Contd*

13. Source of finance for capital expenditure.

Personal saving	Borrowing			Sale of assets	Other sources	Total
	Govt. & other financial institutions	Others	Total			
1	2	3	4	5	6	7
Item						
Expenditure on construction and improvement of building and other structures.						
Expenditure on land development.						
Expenditure on new capital goods.						
Expenditure on purchase of lands and other assets.						

14. Major heads of income and expenditure during last year.

Gross income				Expenditure			
Major head	Amount	Source		Major head	Amount	Incurred	
		Inside village	Outside village			Inside village	Outside village
1	2	3	4	5	6	7	8
Cultivation				Food			
Livestock and products				(a) Cereal			
Wages				(b) Non-cereal			
Arts & Crafts				Fuel & lighting			
Fishery				House rent and repair			
Forestry				Clothing			
Trade				Travelling			
Transport				Recreation			
Profession				Education			
Service				Other miscellaneous services			
Rent				Interest			
				Rent			
Investments				Remittances			
Remittances				Hired labour			
Interest				Purchase for production (*e.g.* seed, manure etc.)			
Others				Others			
Total				Total			

APPENDIX C—*Contd.*

1	2	3	4	5	6	7	8
Borrowing				Purchase of assets			
Principal received back				Construction & improvement of buildings & other structure			
Sale of assets				Land development			
Grand total				Grand total			

15. (a) Is there any child of school going age (6-14) in the household?
    (b) Is the child reading in school.
    (c) If so, (i) Is the informant satisfied with the type of education?
        (ii) If not what improvement is wanted.
    (d) If there is a child of school going age, not going to school, why not going to school?
16. (a) What are the castes and communities found in the village?
    (b) Arrange the names of the communities in order of social status.
17. (a) Do some communities suffer from some social disabilities?
    (b) Why are they?
    (c) What are the social disabilities that they suffer from?
18. Does the informant consider that any of the following castes suffer from any social disability in Goa or the neighbouring states.

Name of Caste	Traditional occupation	Nature of social disability, if suffered in Goa	Nature of social disability, if suffered in neighbouring states	Remarks
1	2	3	4	5
Mahar				
Chambar				
Bhangi				
Mang				

19. Does the informant consider that any of the following communities has peculiarities of dress, dialect, religion and social organisation in Goa or the neighbouring states.

Name	Traditional occupation	Peculiarities, if any in Goa	Peculiarities, if any in neighbouring states	Remarks
1	2	3	4	5
Dhangar				
Sattarkar Kunbi				
Gaonkar Kunbi				
Yalip Kunbi				
Gavda Kunbi				
Sidhi.				

20. (a) What are the occupations in the village?
    (b) Arrange the occupations in order of social prestige.
    (c) What are the reasons why some occupations are considered to be low.

21. Particulars of seven most respected persons in the village.

APPENDIX C—*Contd.*

Name	Age	Sex	Religion	Caste	Mother tongue	Education	Occupation	Office if any held	How attained office	Reason why respected	Remarks
1	2	3	4	5	6	7	8	9	10	11	12

ılars of seven most influential persons in the village.

Age	Sex	Religion	Caste	Mother tongue	Education	Occupation	Office if any held	How attained office	Source of influence	Remarks
2	3	4	5	6	7	8	9	10	11	12

23. What does the informant know about Asok, Akbar, Aurangzeb, Sivaji, Albuquerque, Rammohan Roy, Gandhi, Subhash Bose, Jawaharlal Nehru, Kennedy, Salazar, Radhakrishnan.

24. According to the informant what changes have been brought about as a result of liberation in the life of the people of
    (a) Village concerned.
    (b) Taluka under survey.
    (c) Goa as a whole.