

CENSUS OF INDIA 1971

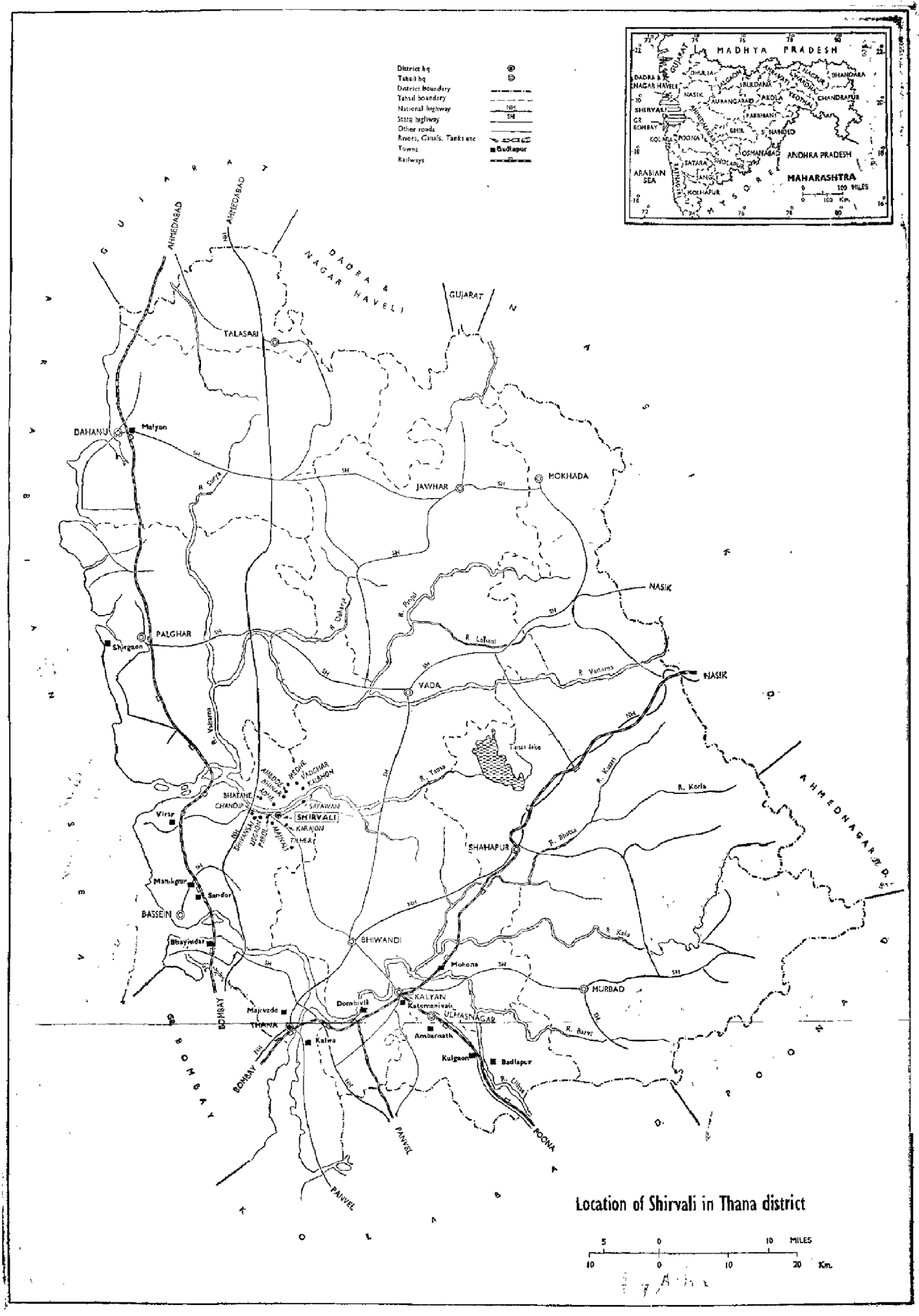
SERIES 11

MAHARASHTRA

PART VI—C

VILLAGE SURVEY—SHIRVALI

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District hq
Tahsil hq
District boundary
Tahsil boundary
National highway
State highway
Other roads
Rivers, Canals, Tanks etc
Towns
Railways
Badlapur
MADHYA PRADESH
GUJARAT
DADRA & NAGAR HAVELI
ANDHRA PRADESH
MAHARASHTRA
ARABIAN SEA
MYSORE
GOA
100 MILES
100 Km.
GUJARAT
AHMEDABAD
DADRA & NAGAR HAVELI
TALASARI
DAHANU
Malyan
JAWHAR
MOKHADA
R. Surya
R. Dahanu
R. Pinjal
R. Lohani
R. Vaitarna
NASIK
PALGHAR
Shirgaon
VADA
Tansa lake
R. Tansa
R. Kasari
R. Korla
AHMEDNAGAR DT.
BHATANE
CHANDIP
SAYAWAN
SHIRVALI
KARAJON
PIMPHAL
PILHER
Virar
SHAHAPUR
R. Bhatsa
Manikpur
Sandor
BASSEIN
Bhayandar
BHIWANDI
R. Kalu
Mohone
MURBAD
KALYAN
Ratanpanvali
Dombivli
ULHASNAGAR
Majivade
THANA
Kalwa
Ambarnath
Kulgaon
Badlapur
R. Barvi
R. Ulhas
BOMBAY
PANVEL
POONA
Location of Shirvali in Thana district
5 0 10 MILES
10 0 10 20 Km.

PREFACE

Socio-economic surveys were conducted for the first time in the history of Indian census, in some selected villages as a part of the census programme of 1961. In his foreword published in the 1961 village survey monographs, Dr. Asok Mitra, then Registrar General, India, outlined the main object of the survey and the method adopted in selection of villages as follows:

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

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

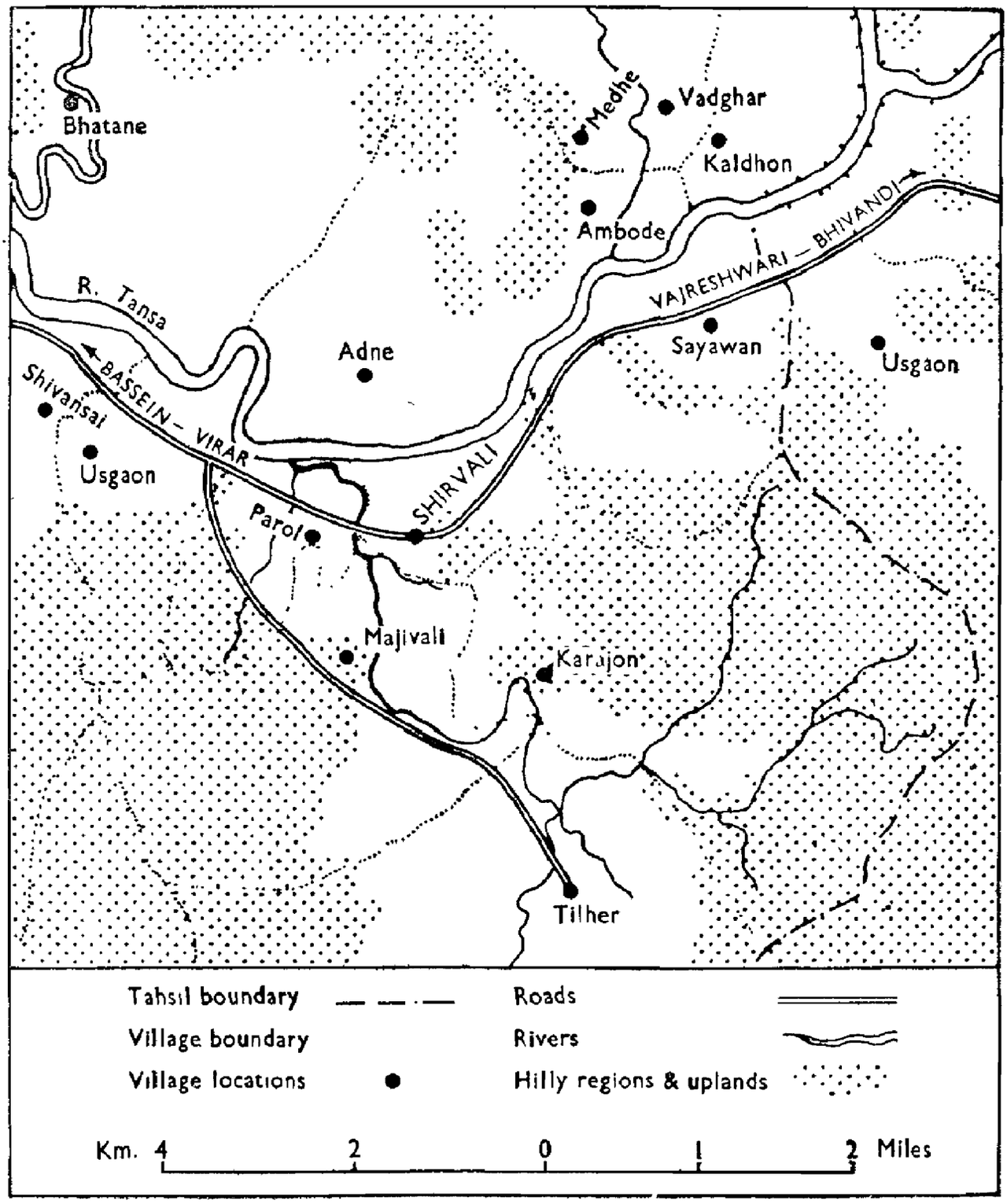
Villages were so selected as to represent adequately geographical, occupational and even ethnic diversity. The distribution of this quota of villages was to be decided on the consideration that (*a*) at least eight villages would contain one predominant community occupation e.g., fishermen, forest workers, potters, weavers, etc., (*b*) at least seven villages would be of numerically prominent scheduled tribes of the state, and (*c*) the third type of villages would be of fair size, of an old settled character with variegated occupations and would, if possible, be multi-ethnic in composition. Following such studies in Maharashtra after the 1961 census, monographs on Shirvali in Thana district, Agarsure in Kolaba district and Kunkeri in Ratnagiri district were published. When the 1971 census came round, it was considered desirable to restudy some of the villages where surveys had been conducted in 1961 so that decadal variations in the socio-economic structure of the

villages could be examined. It was felt that such a re-study could throw light on the progress of various rural development schemes and on how far the villagers had participated in the schemes and assimilated the benefits accruing from them.

The Shirvali re-study was done from 9 September 1974 to 30 June 1975. Timely completion of field work and reliability of the data collected depend on the co-operation of local village officials and the residents on the one hand and the ability of the field staff and officers of the census organisation to build up the necessary understanding with local respondents on the other. Shri Raghunath Bhau Patil, sarpanch, and Shri Vasant Hari Desai, gram sevak, gave us all help at all stages of the survey. We are grateful to them as also to the residents of Shirvali without whose co-operation it might not have been possible to complete the study.

Dr. B.K. Roy Burman, deputy registrar general, and Sarvashri N.K. Banerjee and C. G. Jadhav of the social studies division of the Registrar General's office, New Delhi, provided guidance and suggestions from time to time. Shri D.V. Upadhye, deputy director of census operations, initiated the field work of the re-study but had to leave the organisation before its completion. Shri S.K. Jambavadekar, deputy director, took upon himself the onerous task of collection and collation of data, its analysis and preparation of this monograph with the help of a team of willing workers comprising Sarvashri R.N. Pongurlekar, investigator, A.S. Kulkarni and S.R. Karve, statistical assistants, S.V. Deorukhkar and R.A. Kadale, computors. Shri S.Y. Pradhan, artist, produced the maps included in

SHIRVALI & SURROUNDING VILLAGES



CHAPTER I

INTRODUCTION

The village Shirvali (population 560) is situated in the eastern region of Bassein tahsil of Thana district in Maharashtra. It is 18 km from Bassein Road railway station (recently renamed as Vasai Road) of the Western Railway and 45 km by road from Dahisar (the northern most suburb of Bombay). The western part of Bassein tahsil which is near the seashore to the west of the railway line is fairly developed with garden lands growing bananas, betel leaves, coconuts and vegetables which are sold in Bombay every day. The produce is taken to Bombay by suburban local trains. The region to the east of the railway line barring a plain strip about two miles in width is hilly and rocky.

Frontispiece map shows the location of the village and its environment and the map on opposite page shows its position with reference to surrounding villages. The village is on the Bassein-Bhiwandi road, 27 km northeast of Bassein town (18 km from Bassein Road railway station), 8 km west of Vajreshwari and 32 km west of Bhiwandi. Bhiwandi is an industrial town on the Bombay-Agra road, about 15 km from Thana city. One can reach Shirvali within three hours from the heart of the metropolis either *via* Bassein Road or *via* Thana.

Thana is the headquarters of district administration. Bassein, a municipal town with a population of 30,600, is the seat of tahsil administration. Bhiwandi, headquarters of the adjacent Bhiwandi tahsil, is well-known for its important powerloom industry. Vajreshwari is a place of tourist interest with hot springs and a famous temple. Ganeshpuri is an area coming up near Vajreshwari where the saint Swami Shri Nityanand lived. The place has become a pilgrim centre.

Shirvali village is bounded by the river Tansa and Adane village on the north, Karjon village on the east. Karjon and

Majiwali villages on the south; and Parol village on the west. A stream called the Tumbad nalla runs along the southern and western boundary of the village. An offshoot of the Tungar hills forms the eastern boundary of the village; a branch of the hill cuts across and splits Shirvali almost into two parts one towards the east and the other towards the west up to the Tumbad nalla. The hills are 300 to 400 metres high above sea level; the village has an average elevation of 80 metres above sea level.

Rainfall and Climate

June to September are the rainy months in the area. The rainfall recorded at Bassein during the last ten years is as under :

Year	Rain (mm)
1965	2078
1966	2079
1967	2476
1968	1835
1969	3138
1970	2889
1971	2493
1972	1050
1973	2471
1974	2851

As Shirvali is situated nearer the Sahyadri range (32 km. away) the annual average rainfall of Shirvali should be about 250 mm more than what is recorded at Bassein which is almost on the seashore. On this assumption the average rainfall per year at Shirvali works out to 2,600 mm. Rain was quite adequate and nearer average during six years, it was below average during three years, and inadequate in 1972. It was a year of scarcity all over the state.

The rainfall is received through the south-west monsoon. Though the rains normally stop towards the end of September, they do sometimes continue till the middle of October and even later. One such year was 1974 during which it rained 256 mm

in October, frequently interrupting the harvesting operations. The climate is moist and humid from June to October. It is cooler from 15 November to 15 February. The remaining period is summer. Nature is kind to the village. It has almost an assured rainfall. Drought is rare. The question of floods never arises since the village site is on an elevated plain. Paddy is the main kharif crop. Though dependent on monsoon, the crop has always been good with an assured rainfall. Nagli is grown in a few hectares. During the last 5-6 years, with irrigation facilities available, rabi crops like wheat, gram and tur are also raised. A recent development in horticulture is that 5-6 progressive agriculturists have started growing watermelons in about 8 hectares and their produce have a ready market in Bombay where it is transported in trucks. The forest surrounding Shirvali has a poor growth of teak-wood with common trees like *ain* and *injaili*.

As regards transport, the village is very fortunate. It is situated on an all-weather major district road and is connected with both the Central and Western railways. More than 50 buses ply on this road every day and there is a bus almost every half an hour either towards Bassein/Virar or towards Vajreshwari/Bhiwandi. The location of a pilgrim centre about 10 km from the village is one of the main reasons for very large number of buses plying along this otherwise normal-traffic road.

The population figures of Shirvali since 1911 are as under :—

Year	Population			Per cent variation	Per cent variation for state	Per cent variation for Thana disttrict.
	P	M	F			
1911	329	179	150	...	...	...
1921	302	150	152	—8	—3	—1
1931	381	212	169	+26	+15	+10
1941	406	217	189	+ 7	+12	+10
1951	494	250	244	+22	+19	+45
1961	500	270	250	+ 1	+24	+29
1971	560	294	266	+12	+27	+38

Increase in population is much less in the last two decades as compared to the increase in the state as a whole and also in Thana district.

The number of births and deaths in the decades ending 1950 to 1970 and the natural growth of population are shown below :—

Decade ending	Births	Deaths	Actual increase in population	Total natural increase
1941-50	147	106	88	41
1951-60	164	86	6	78
1961-70	89	64	60	25
Total	400	256	154	144

The total births in 30 years are 400, deaths during this period are 256 and thus the natural increase in the population is 144 during these 30 years. The actual increase in population is 154 which more or less corresponds to natural increase. But the sudden fall in birth rate in the decade ending 1970 is rather puzzling, because the number of children in the age-group 0—9 in 1961 (85 boys and 60 girls) do not substantiate that the births during the decade were only 89. The possibility that a large number of children in the age-group 0—9 could have been born outside the village owing to the fact that their mothers might have gone out for delivery was also examined. But out of 128 children in this age-group only 13 (11 boys and 2 girls) were born outside the village. The explanations may lie in incomplete recording of births and deaths.

Electricity reached the village in 1968. In 1974 there were 19 connections and 25 households have been using electricity for lighting and 9 more connections have been installed for motor pumps.

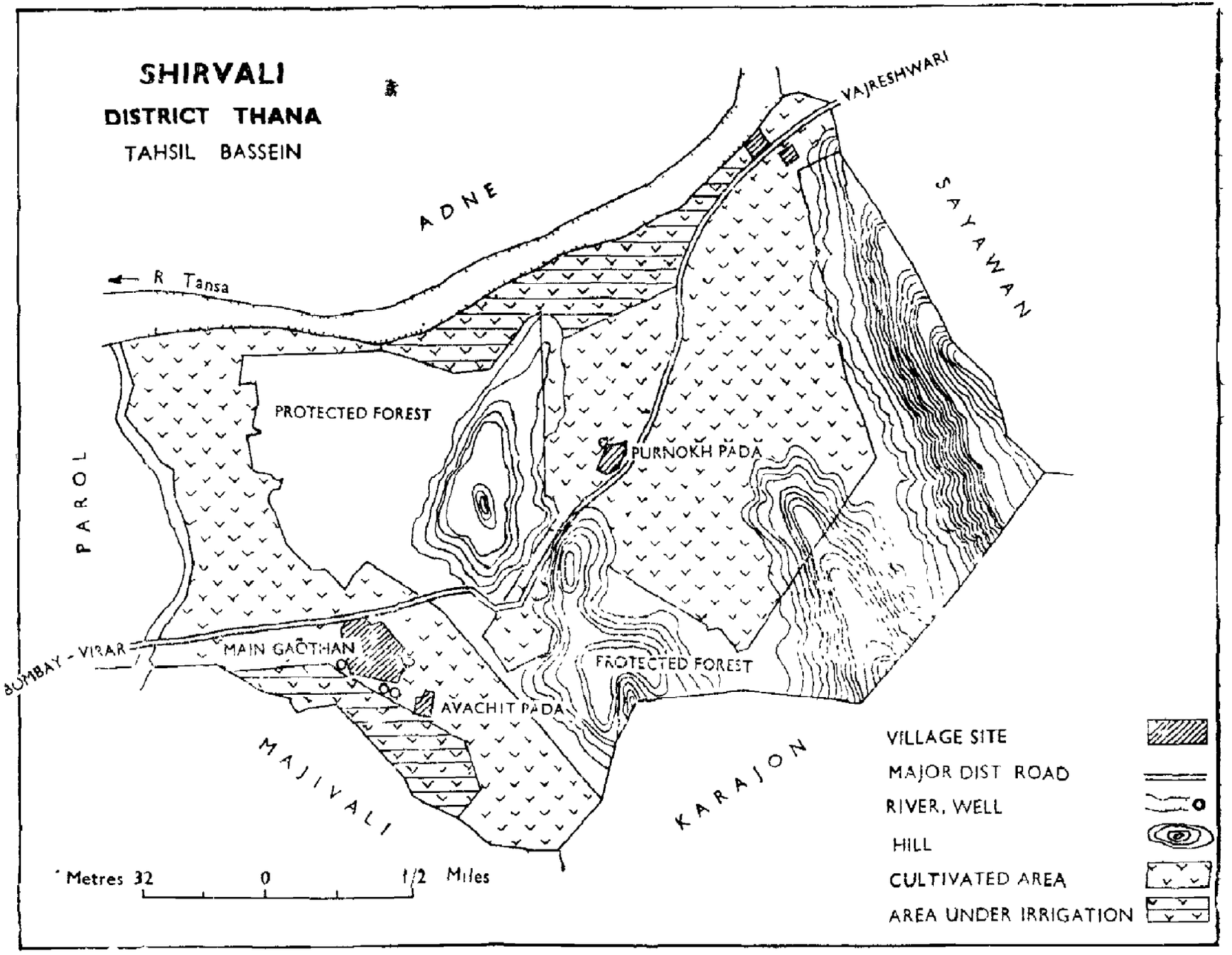
Before electricty reached the village, about 4 hectares

were irrigated with the help of oil engines and the principal crops taken were wheat and vegetables. Electricity helped the villagers to lift water from Tumbad nalla and Tansa river. A bandhara (a sort of small dam or embankment) was constructed in 1968 by the Thana Zilla Parishad at a cost of Rs. 65,000 on the Tumbad nalla. The bandhara is known as " Sathe-Kisan Bandhara" as the type design was prepared by one retired executive engineer by name Sathe. It consists of a flat and raised cement concrete platform built in the bed of the nalla and iron bars are erected at a distance of 5 ft. from each other all along the platform. Convex steel sheets about 5 ft. in height and 5 ft. in breadth are then inserted between each pair of bars along the breadth of the nalla when water is to be stored. Some ancillary arrangements for sealing the slits and crevices are also necessary. During rainy season the water is allowed to flow unobstructed but in the first week of December the steel sheets are inserted and water is stored. This water is then pumped by two pumping sets of 5 h.p. each. A small pumphouse is constructed near the bandhara. About 15 hectares of land are easily irrigated. The river Tansa flows along the eastern border of the village. Seven privately owned pumping sets are installed and ten hectares of land are irrigated. The lands that are at present irrigated are shown in the village map on page 6.

There were no agrarian, religious or social reform movements during the last decade. There are two major groups in the village society—Kunbis (46 households) and Malhar Kolis (51 households). A third small group (8 households) is of Nava-Buddhists. There are no scheduled castes since all persons belonging to Mahar community have got themselves converted to Buddhism in 1955. There are three Muslim families (all grocers). The tenancy legislation has done away absentee land-lordism.

The following are some events or developments in the area during the decade which had a significant bearing on the life of the village.

1 Democratic decentralization by introduction of zilla


SHIRVALI
DISTRICT THANA
TAHSIL BASSEIN
VAJRESHWARI
ADNE
SAYAWAN
R Tansa
PROTECTED FOREST
PURNOKH PADA
PAROL
BOMBAY - VIRAR
MAIN GAOTHAN
AVACHIT PADA
PROTECTED FOREST
MAJIVALI
KARAJON
Metres 32
0
1/2 Miles
VILLAGE SITE
MAJOR DIST ROAD
RIVER, WELL
HILL
CULTIVATED AREA
AREA UNDER IRRIGATION

parishad at dirstrict level and panchayat samiti at the tahsil level.

2 Breaking up of the group gram panchayat of two villages (Shirvali and Majivali) into two independent gram panchayats for the two villages.

3 Introduction of electricity around 1968 as part of general village eletrification programme.

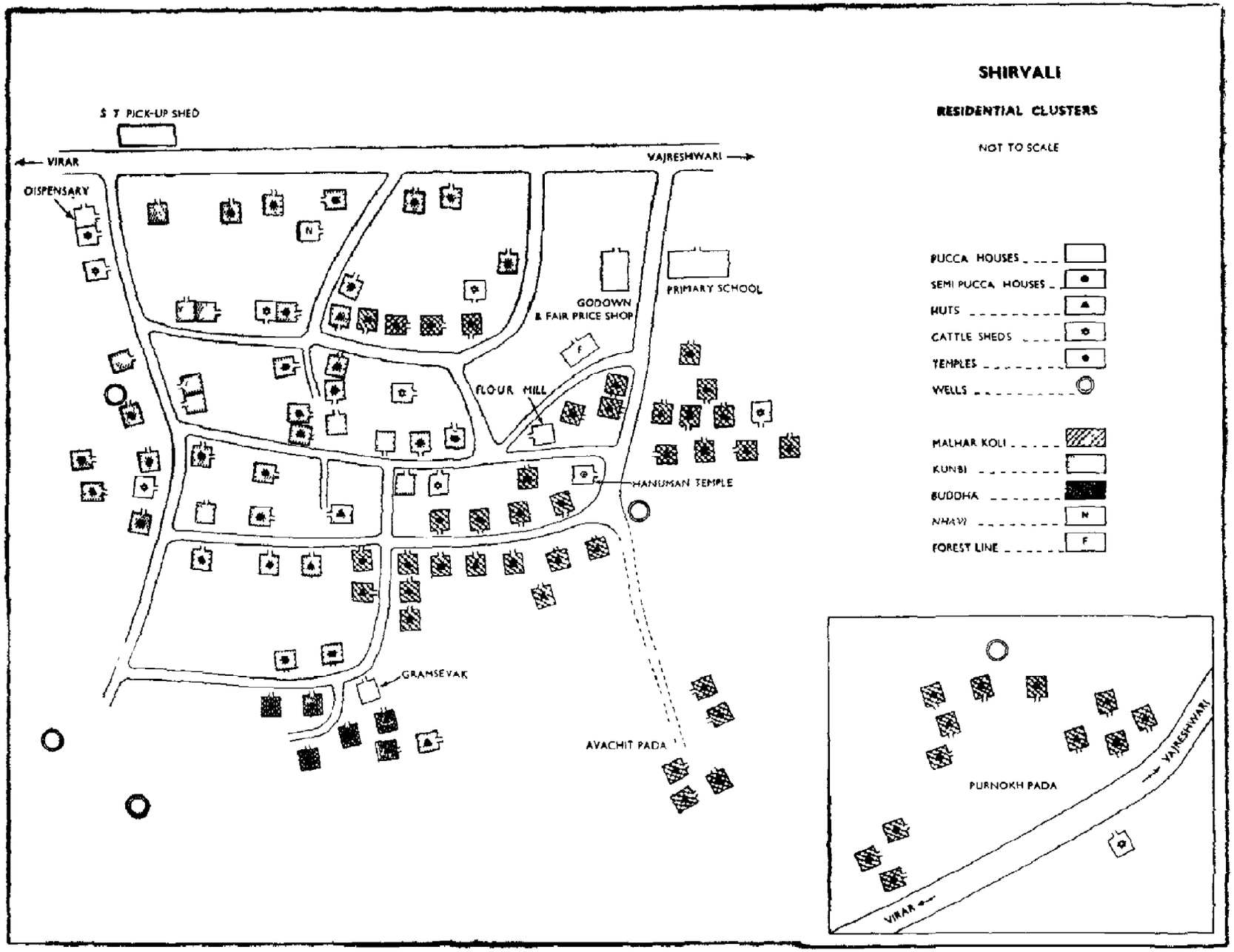
4 Construction of a four-room school building and a godown building for the co-operative society.

5 Construction of bandhara on the Tumbad nalla and installation of pumps and consequent rabi irrigated crops in about 25 hectares.

6 The young leadership of the sarpanch, who is active in political and trade union affairs.

The village was originally selected for study as it provided scope for studying the life of a scheduled tribe—Malhar Koli—living not in isolation from but in close contact with other non-tribal groups. The study also provided an opportunity to observe how far a village situated within a range of about 80 km from Bombay has benefited in the field of education, health, economic well-being, employment, etc., as a result of its proximity to the metropolis.

The population resides in four clusters now, while there were only two clusters at the time of the earlier study. The main village site and Purnukh Pada still continue as they were, but two small clusters have now come up. One is near the main village site, about a furlong away from the Hanuman temple in a south-eastern direction, where five small huts have been built on an elevated rocky surface. All the occupants are Malhar Kolis. This is a sort of extension of the main gaothan known as Avachit Pada (Map on page 8.) This new cluster came to be established about five years back as there was a slight congestion of huts in the main gaothan


S T PICK-UP SHED
VIRAR
VAJRESHWARI
DISPENSARY
GODOWN
& FAIR PRICE SHOP
PRIMARY SCHOOL
FLOUR MILL
HANUMAN TEMPLE
GRAMSEVAK
AVACHIT PADA
SHIRVALI
RESIDENTIAL CLUSTERS
NOT TO SCALE
PUCCA HOUSES
SEMI PUCCA HOUSES
HUTS
CATTLE SHEDS
TEMPLES
WELLS
MALHAR KOLI
KUNBI
BUDDHA
NHAVI
FOREST LINE
PURNOKH PADA
VAJRESHWARI
VIRAR

and the sarpanch offered his own uncultivable land as house-building site The other cluster where there are only three houses is altogether a different proposition. The owners of these three houses are outsiders who have purchased lands in the north-east corner of the village along the bank of the Tansa. All the three occupants are well-to-do persons (one from a nearby village and the other two from Bombay) who have invested somewhere around 20-30 thousand rupees each in purchase of lands and their development and are taking irrigated crops. The lands purchased by them are also along the bank of the Tansa. Of these three households, only one can be called a full-fledged household, where the entire family resides, in respect of the other two, only the heads of family or their paid employees stay in the house for the sole purpose of supervising agricultural operations. None of these three households has any close social contact with the main village and the economic ties are limited to the extent of hiring agricultural labour from the village. They are in the village but do not belong to the village. They are a sort of commercial landlords who are more active in the supervision and management of land and are inclined to make investments in agricultural improvements for maximising their gains.

The two other old localities are the main village site where 93 (Kunbis, Malhar Kolis, Nava-Buddhists, Nhavi, Muslims, etc.) out of 117 households stay, and Purnukh Pada where 12 households (all Malhar Kolis) stay. Purnukh Pada is about half km from the main village site by the side of the main road (Bassein-Vajreshwari) towards the east. The location of Purnukh Pada is selected obviously to facilitate cultivation of lands separated from the main village because of the intervening strip of protected forest. The main village site and Purnukh Pada are old clusters. The two described in the earlier para are recent.

There are in all 105 houses, 45 of which have straw roofs, 57 have tiles and three have tinsheets as roof. 85 houses have karvi (thatched walls) as material of wall, 17 have bricks, and the remaining three have bamboo used as material of walls. Normally the houses are built at a

reasonable distance from one another (about 10 ft.), and the village site does not appear over-crowded.

Within the gaothan, a majority of Malhar Koli houses almost form a separate group in the south-east though there are a few Malhar Koli houses amidst the houses of Kunbis. Houses of Nava-Buddhists are located in the south-west corner. The Kunbis are found mainly at the entrance of the village near the road. The police patil, who is a Kunbi, has his house at the rear end between the houses of Malhar Kolis and Nava-Buddhists. The houses, however, are situated in such a manner that there is no clear-cut division of houses belonging to different groups. In fact the gaothan presents a picture where all houses appear to be part of one group separated only by bye-lanes which are necessary for moving about in the village. (Please see map on page 8).

A temple dedicated to Hanuman, in the south-east corner of the main gaothan, near the public well most commonly used by the villagers, another small temple of the village deity away from the gaothan in the protected forest area, the co-operative society's godown and the four-room primary school building are the public buildings. The godown and the school building face the main road and are located in the eastern side of gaothan area. The Hanuman temple was renovated about five years ago and its open verandh has been enclosed at a cost of Rs. 30,000/. The godown is used for storage of fertilizer and seeds which the society distributes to the cultivators. A fair price shop distributing controlled foodgrains to the people is also run by the society since 1965 and it is located in the godown.

There are now six wells in the village as against five at the time of the last survey. The additional well is dug about half a kilometre away from the main village site, near the Tumbad nalla, for the community garden under the applied nutrition scheme of the state government aided by UNICEF. Normally the water of only two wells—one near the Hanuman temple and the other at a distance of about a furlong behind the houses of Nava-Buddhists—is used by residents

of the main gaothan. There are no restrictions on any community regarding use of water. There is a well in Purnukh pada. The residents of Avachit pada use the well near Hanuman temple. Only one of the six wells is dug by a private individual. It has no underground water current and hence it is almost useless except when it has some accumulated rain water which can be used till it lasts for washing. All are draw wells and none has a *rahat* or any mechanical device to draw water.

The talathi, whose headquarters is at Parol, a village about one km away on the road leading to Virar and Bassein, and the police patil look after the revenue and police administration of the village. The kotwal, a Nava-Buddhist from the village who is also a paid servant of the government, helps them in discharge of their duties and also to attend on any other government official who may visit the village. The gram panchayat with the sarpanch and the secretary looks after the development work of the village including agricultural development. The agricltural assistant, who stays in the village, looks after the agricultural development programmes of four nearby villages including Shirvali. A circle inspector (revenue) under the instructions of the tahsildar of Bassein supervises the work of the talathi. The beat guards who have quarters in the village look after the forest areas around the village, There are five teachers (two males and three females) in the primary school, but none stays in the village. The nearest police chowki is at Mandvi, 7 km away. A medical practitioner has recently set up a dispensary in the village. He is available from 11 a.m. to 5 p.m. He comes from Akton, a village near Bassein town. There is also a dispensary-cum-maternity home run by the zilla parishad at Mandvi, 7 km away. There is a branch post office at Parol, nearly a kilometre from the village. The nearest telegraph office is at Virar at a distance of 19 km. A seva sahakari society was established in the village in 1951 and it caters to the needs of 11 other villages in addition to Shirvali. The membership is 27, so far as Shirvali village is concerned.

There has been no change in the distribution of the two main groups—Kunbis, Malhar Kolis. There are seven households of Nava-Buddhists and three households of Nhavis. A few other families come and go (transferable government and zilla parishad servants, grocers, etc.).

The village as a whole has changed a great deal during the last 10 years, and is by no means stagnant. It is a comparatively small road-side village and 10 years is too small a period in the life of a village especially in konkan region but there are definite indications that a process of change for betterment has started. The agriculturists have realized that better seeds, new crops, irrigation, fertilizers, insecticides, and modern tools and equipments can increase their yield beyond their expectations and are using all these to advantage. The village is clearly divided economically in two classes—cultivators and agricultural labourers. The cultivators have changed, they raise new crops, make full use of the irrigation facilities, take adequate advantage of subsidised supply of fertilizers and credit facilities provided by the co-operative society and the zilla parishad, but the agricultural labourers are still where they were ten years back. The village is located in backward region. The terrain is hilly, people are poor, there are no industries worth a name nearby, landlords are few, landless are many, and for centuries the cultivators had been raising a single crop of paddy every year. With this background, this small village must be credited with a real forward step in the right direction. More and more, though not all, children in the school going age are attending school now. The village is beginning to get a new look with a nice looking school building facing the road, a dispensary at the other end, also facing the road, co-operative society's godown a few yards away from the school building, a double-storeyed residential building with a compound wall right opposite the S.T. pick up shed and tile-roofed single storied houses in the background. One is almost tempted to say that the village is an ideal one—but a deeper probe reveals that behind this apparent affluence of few even including the ambassador car; a tractor and a new house of the sarpanch, a tractor by

another cultivator—there is still grinding poverty for many. Somehow the urge to better the standard of living which is the main driving force in the big cultivators, appears to be absent among most of the agricultural labour. There does appear to be an under current of dissatisfaction among them over the rates at which they are paid wages for their daily work in the field, but none openly speaks against it. There is no doubt that to some extent the increased agricultural production and more intensive farming by the cultivators did result in giving better opportunities to agricultural labourers in respect of employment for a major portion of the year, but nothing more.

The real wages paid to agricultural labourers have not increased at all. The labourers still get two adholis of paddy (about 1.2 kg per day or Rs. 3 per day). The poorer section of the population is more or less resigned to its lot and does not see any chance of improving its economic condition in the near future. Its way of life is also partly responsible. Bombay city, the northern limits of which start hardly about 30 miles from this village, provides immense opportunities of employment to educated as well as uneducated people, but not one individual from this village is serving in Bombay. The reasons for this are not far to seek. There are not enough educationally qualified persons who can go to Bombay and aspire to get well paid jobs. The villagers also do not have any close relations in Bombay. This reduces the possibility of labourers going to Bombay and trying for unskilled jobs. Those who are better off have no need to go to Bombay and work, but those who do not know where their next meal will come from apparently do not care.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

Adne, Sayawan, Parol, Majivali and Karjon are villages surrounding Shirvali. The Bassein-Bhiwandi road passes through Parol, Shirvali and Sayawan. All the six villages are under the common influence of Bassein, Virar and Bhiwandi. Primary census abstracts of these villages for 1951, 1961 & 1971 censuses are given at elsewhere.

Shirvali is the smallest village by area. The density of population of these villages is as under :—

Village	Area (Sq. km)	Population	Density per (Sq. km)
1 Adne	6.73	1025	152
2 Sayawan	8.03	807	100
3 Parol	4.40	661	150
4 Majivali	9.32	779	84
5 Karjon	14.50	467	32
6 Shirvali	2 85	560	196

The density of population in the rural area of Bassein tahsil (311) is more than that of Shirvali (196) as the western part of the Bassein is rather thickly populated while the eastern region (jungle-patti) in which Shirvali is situated is sparsely populated owing to preponderance of hilly and forest area unsuitable for residence. The density of population of Thana district (rural) is 156 per km which is lower than that of village Shirvali as the district has 39.12 per cent of its total geographical area under forest. Comparison with the other five villages shows that Shirvali has the highest

density of population. This is due to the fact that Shirvali is a road-side village and the percentage of forest area to the total geographical area is comparatively less in Shirvali than in other villages.

The details regarding number of females per thousand males (sex ratio) are as under :—

	Village	Males	Females	Sex ratio
1	Adne	513	512	998
2	Sayawan	411	396	964
3	Paro	331	330	997
4	Majivali	402	377	638
5	Karjon	236	231	979
6	Shirvali	294	266	905

Shirvali has the lowest sex ratio among the six villages. There are 294 males and 266 females. The only other village in the group where males outnumber females by a sizeable margin (sizeable as compared to the other villages) is Majivali. The sex ratio of Shirvali in 1961 was 852. According to the 1971 census, there are 72 males and 56 females in the age-group 0—9 in the total of 295 males 266 females. All the children in age-group 0—9 were obviously born in the decade 1960-70. This shows that there are more male births than female births in the village during the decade and this has helped to some extent to improve the sex ratio.

The sex ratio of Bassein (rural) is 959 and that of Thana rural is 944. The reasons are obvious since Bassein tahsil and Thana district are both adjacent to Bombay city and there is bound to be some migration of male population to the metropolis, though not as pronounced as in Kolaba and Ratnagiri districts.

The details of percentages of literacy among males, females and total population are under :—

Percentage of Literates

		Males		Females		Tolal Pop.	
		1961	1971	1961	1971	1961	1971
1	Adne	32	42	12	17	22	29
2	Sayawan	30	40	3	9	20	25
3	Parol	43	45	16	22	29	34
4	Majivali	27	35	8	17	17	27
5	Karjon	12	20	1	3	7	12
6	Shirvali	27	52	9	25	19	40

Shirvali is the most literate village. But an important thing about this village is the progress it has made in this field during the last ten years as is evident from a comparison of literacy percentages of these six villages as they existed in 1961 with those of 1971. Literacy among females has increased from 25 per cent while among males it has increased from 27 per cent to 52 per cent. The increase in literacy percentages is not so spectacular in respect of other villages. These villages are located in the most backward area of the tahsil and, even with this progress, Shirvali is still lagging behind in respect of literacy when compared to the entire rural area of Bassein tahsil were literate males constitute 57 per cent of the total male population and literate females constitue 36 per cent of the total female population. The corresponding percentages for the rural area of Thana district are 40 and 19, respectively and those for rural area of the State as a whole are 43 and 18, respectively.

Literacy among Malhar Kolis, especially among their females is still low. Out of 104 males in the age-group 5+ only 40 are literate and out of 96 females in the age-group 5+ only 6 are literate. The following age-groupwise distribution of scheduled tribe literates and illiterates is interesting because it shows that most of the literates are in the age-group 10—24.

Age-group	Total		Illiterate		Literate		Primary		Middle school	
	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11
5—9	11	12	7	12	4	...	...	...	...	...
10—24	34	31	10	26	14	4	6	1	4	...
25 and above	59	53	47	52	10		1	1	1	...
Total	104	96	64	90	28	4	7	2	5	...

NOTE:—Columns 6 and 7 give literate without their educational level.

There is not one matriculate among Malhar Kolis and out of 40 total literates, 24 are in the age-group 10—24.

Though there is a primary school in the village and primary education is compulsory, a number of children in school-going age are not attending school. There are in all 35 boys in the age-group 5—9 in the village, and eleven of these are illiterate. Out of 29 girls in the same age-group, 19 are illiterate. Some of these boys and girls did attend school but for various reasons did not continue long enough to learn to read and write. Out of these illiterate boys and girls, 5 boys and 12 girls are from scheduled tribes. Out of 46 boys in the age-group 10—14, seven have either never attended school or did not attend it long enough to learn to read and write, and as many as ten have left school after passing primary standards like I, II and III. Thus out of these 46 boys in the age-group 10—14, only 29 are at present attending school. Out of 35 girls in the age-group 10—14, as many as 20 have either not attended school at all or have left it without learning to read and write, and 12 out of these 20 girls are from scheduled tribe.

Of the 33 boys in the age-group 15—19, three are illiterate, eleven are attending school at present and the remaining 19 have left school, after passing different standards II to S.S.C. Only one boy in this age-group is a matriculate. Not one girl out of 21 in this age-group is at present attending school. Ten of them are illiterate and the remaining eleven have left school after passing various standards from II to VII.

This analysis shows that not enough care is being taken by the parents to send their children to school and to see that they keep on attending school and learn to read and write. The reasons are not far to seek. Fifteen out of 17 boys and 10 out of 23 girls in the age-group 10—14 who do not go to school are classified as ' workers '. The other 13 girls are engaged in household work and hence are not workers. This shows that the parents of these boys and girls are constrained to utilise their services in the field as labourers or for domestic work to the detriment of their education.

The above observations are based on the information available in the "individual slips" filled in during 1971 census. They pertain to the entire population of the village. For this special restudy, household schedules A(i) and A(ii) were canvassed to 35 households each and household schedule B was canvassed to 31 households. Tables pertaining to educational levels, school-going children, educational score, default in enrolment of children in school going age etc. were prepared from these schedules. The data as revealed in these tables is briefly analysed below.

Table No. 11.0 gives the distribution of population of 101 selected households excluding population in age-group 0—4 (population 227 males and 198 females) by age, sex and educational level. Out of these 227 males and 198 females, 76 males and 134 females are illiterate and the percentage of illiterate males and females is much more in the age-group 35—49 and 50+. 93 out of 151 literate males and 47 out of 64 literate females are educated only upto primary level. This shows that though the percentage of literacy is considerably high in the village, most of the literates have only received incomplete primary education which is of no practical use to them except perhaps that they are now able to put their signature where they would otherwise have put their thumb impression. There are 40 males and 14 females who have studied upto middle level which means they have left school in standard VII or VIII or IX. Though the standard reached by these persons is slightly higher than those who

have received only primary education, their plight is no better than those who have received only primary education. Standard VII or VIII pass does not better their chances of getting a job outside the village. There are only 8 males who have passed matriculation examination. Two of these are attending college, one is still unemployed, one is a cultivator by profession (the sarpanch) and the remaining four are employed at Vasai and Dabchari in Dahanu tahsil.

Table 11.1 gives details regarding educational levels castewise. This table shows that the percentage of literacy among Malhar Kolis which is one of the two main castes in the village is much lower than in Kunbis.

Tables 12.0 to 12.4 and 12.8 to 12.10 give information in respect of educational score. The educational score has been computed as under :

Each individual has been assigned certain points according to the educational level attained by him as given below :—

Illiterate=0
Literate without educational level=1
Primary or Junior Basic=2
Matriculation or higher secondary=3
Technical diploma not equal to degree=4
Non-technical diploma not equal to degree=4
University degree=5
Technical diploma equal to degree=5
Post-graduate degree other than technical degree=5
Post-graduate technical degree=5
Ph.D. or equivalent and higher=6

Then, the average educational score for males has been worked out by using the following formula :—

$$\text{The average educational score for male} = \frac{\text{cumulative score for males}}{\text{Total number of males}}$$

The average scores for females and all individuals (i.e. both males and females together) have been worked out in a similar manner.

The educational score of Malhar Kolis as a community (0.76 per head for males and 0.18 per head for females) is much less than that of Kunbis (1.31 per head for males and 0.76 per head for females) (Table 12.0). Religionwise break-up of educational score shows that Muslims have a higher educational score per household (i.e. 5.67) than Hindus (4.16) and Buddhists (4.0) but it must be noted that schedules were canvassed to only three Muslim households while the corresponding number of Hindu households to which schedules [A(i), A(ii) and B] were canvassed is 93 (Table 12.2). Cultivators have a higher educational score (1.38 males and females combined) than that of agricultural labourers (0.60). Those working in trade, business and other services have almost the same educational score as that of cultivators. The educational score of those working in household industry (1.00) is less than that of cultivators and traders and those working in other services, but more than that of agricultural labourers (Table 12.1). The distribution of educational score according to types of households (Table 12.4) does not show any specific trend. The highest educational score is found in the family of the sarpanch which is classified as "others" as it is a very large family of 18 members consisting of all types of relatives gathered together. Between migrants and non-migrants, those who have migrated from other rural areas in the same tahsil have a lesser educational score (0.8 for males and zero for females) than non-migrants (1.24 for males and 0.72 for females). Those who have migrated from another tahsil (Palghar) and those from another state (Gujarat) have a higher educational score than non-migrants. Gujarati speaking males and females have a higher educational score(1.7 and 1.3 respectively) than that of Marathi speaking males and females (1.29 and 0.59). The educational

score of persons having Marathi as mother-tongue and who know Hindi as subsidiary language have a higher educational score (2.71 males and 0.91 females) than persons with Gujarati as mother-tongue and knowing Marathi and Hindi as subsidiary languages (Table 12.9). The educational score of all widowed, divorced and separated males and females is zero. The educational score of never married males in the age-group 20—24, 25—29 and 30—34 is higher than that of married males in the same age-groups. The educational score of never married females in the age-group 20—24 is zero because there is only one such female and she is illiterate (Table 12.10).

Table 10.0 gives details in respect of 70 households [selected for canvassing A(i) and A(ii) schedules] so far as study in educational institutions is concerned. Out of 27 boys and 21 girls in the age-group 5—9, 7 boys and 3 girls do not attend school. The percentage of boys and girls not attending school is higher in the age-group 10—14, where out of 27 boys and 15 girls as many as 13 boys and 12 girls do not attend school. In the age-group 15—19, out of 20 boys and 10 girls only three boys and 1 girl attend school. None of the 12 girls in the age-group 20—24 and only one of the 14 boys attend an educational institute. It is apparent that a large number of boys and girls of school-going age are not attending school.

Table 10.1 gives the same information castewise. This table shows that the percentage of boys and girls not attending school is much higher among Malhar Kolis than in the other major caste—Kunbi. Table 10.2 gives the same details regarding migrants and non-migrants. There does not appear to be any marked difference in migrants and non-migrants so far as sending boys and girls of school going age to school is concerned. Table 10.3 gives the same information occupationwise. The two main occupations are cultivators and agri. labourers. The percentage of number of children not attending school in the age-groups 5—9, 10—14

and 15—19 is more among agricultural labourers than among the cultivators. This only confirms the general belief that the main reason why children are not sent to school is poverty.

Tables 13.0 and 13.4 give distribution of 60 students in 70 households to which schedules A(i) and A(ii) were canvassed. The 27 households of cultivators have the largest number of students (40), while 38 households of agricultural labourers have only 18 students (Table 13.0). Table 13.4 gives the average age of students in various classes. It is seen that ages of the students from agricultural labourers' families are higher than their classmates coming from cultivators' households while the youngest are those coming from the families of traders and businessmen

Table 20.0 contains information relating to default in enrolment of children in school. In the 70 households studied (schedules A(i) & A(ii) there are in all 45 households which have children in the school-going age (5—14). Twenty out of these 45 households have only male children, 11 have only female children and 14 have both male and female children in the school-going age. Out of 23 Kunbi households having school-going children (10 with only male children, 6 with only female children, and 7 with both male and female children) as many as nine have committed default-enrolling children in school. There are 20 such Malhar Koli households (9 with only male children, 4 with only female children, and 7 with both male and female children of school-going age) and six out of nine having only male children, three out of four having only female children and six out of seven having both male and female children have committed defaults in enrolling their children in school. The percentage of defaulting households is more amog Malhar Kolis than among Kunbis. Two out of seven Kunbi households having both male and female-children of school-going age are consistent in their default in as much as they are not sending both male and female children to school and heads of both these households are illiterate. There is only one Muslim household

havnig a daughter in school-going age but she is not attending school as her mother-tongue is Gujarati and there is no Gujarati medium school. There is no unstructured deafult inconsistency in any of defaulting households, i.e. there are no households having both male and female children in school-going age and not sending some male and some female children to school while sending others of both sexes to school. Default inconsistency by sex is shown by 3 Malhar Koli households (out of 7) and one Kunbi household (out of 7). All the four households having both male and female children of school-going age do not send their female children to school while they do send their male children to school. Heads of all these four households are illiterate. Out of these four families two are of cultivators (One Malhar Koli and one Kunbi) and two of agricultural labourers (both Malhar Koli).

In the 45 households referred to in the above para there are in all 20 male children and 15 female children who are in the school going age and who have either never attended school (10 boys and 9 girls) or have discountinued school after attendance (10 boys and 6 girls) (Table 20.8). Tables 20.9 and 20.10 give details regarding those 10 boys and 6 girls who have discontinued education. Five boys and 3 girls have discontinued education when they were in II standard. We can hardly call these persons literate. The remaining five boys and three girls have left school while they were in std. III or IV. These persons have received incomplete primary education. The main reason for never attendance or discontinuation after attendance is poverty which compels the parent to keep the child at home for looking after the younger children and doing other domestic work when the mother goes to work, or for looking after cattle or if the boys and girls are old enough say 13-14, they can even work as agricultural labourers seasonally. Table 20.8 gives different reasons like "the child does not like to go to school"/"family work" "poverty", "domestic work", "to earn money" etc. but the fact remains that the main reasons why a large number of

children in the school-going age are not attending school are poverty and lack of determination on the part of their parents. Table 20.7 also gives more or less the same reasons but classified by the types of default consistency or inconsistency in enrolling the children in school.

As there are a large number of children in the school going age and not attending school, a few case studies of drop outs were made to find out what exactly are the circumstances in which children discontinue school when they are in std. II or std. III without specifying names, details of case studies are given below :

1. 'R' is a Malhar Koli, aged 40, illiterate. His wife too is illiterate. They are both agricultural labourers. They have no lands of their own. They have five children aged 16, 14, 11, 8 and 4. The eldest, a daughter, was married last year. She went to school, but left school while she was in II std. The parents could not give any specific reasons for discontinuation of her education but the mother uttered very significant words to the effect "what is the use of educating a daughter, when we cannot educate even our sons?". The second child, a son, is studying in std. X this year. The third son, has left school a year back while he was in std. III. He left school because he was not found good at studies and he was required to look after the youngest son, after the marriage of the eldest daughter. The fourth child, a son, 8 years old has not yet started going to school. When asked why he was not sent to school so far, the parents just shrugged their shoulders and said, "He has to be sent to school but he does not go, We'll see".

2. 'K' is a M.K., 45, illiterate and so is his wife (40). This couple too has five children, one daughter and four sons. The eldest son is 20 and works as an agricultural labourer. The second child a daughter, who is 14 years old now did not go to school at all. The parents could not give any specific reasons for this. They said that they just did not think it very important that their daughter should have

gone to school. The girl hereself who is now old enough did not say anything but apparently felt guilty when asked why she did not go to school. The third child, a son aged 12, left school when he was in std. III a year back. He just stopped going to school when the new academic year started. There are no apparent reasons. Asked whether the parents thought of sending him to school again, they replied he did not want to go to school now. The boy did not say anything. The fourth child, a son aged 11, goes to school and studies in std. III. The youngest son, aged 8, has not yet started going to school.

3. W, a Kunbi cultivator, aged 35 (looks at least 45 years old), educated upto std. III (just about manages to know Marathi alphabets) has two wives, both illiterate, and six children, three sons and three daughters (sons aged 12, 10 and 4 and daughters aged 6, 3 and 2). The eldest son, 12, has left school last year when he was in std. III. He now looks after the cattle. That is in fact the reason why he has left school. The other son aged 10 years is studying in std. III. None of the other children go to school, including a six year old daughter.

4. H a Kunbi cultivator, who has only a small patch of land (0.2 hectares) aged 45 years has 3 children, two sons and a daughter. He and his wife are both illiterate. His eldest son who is 13 now has discontinued going to school from the last academic year (74-75) after passing std. VII. This boy has a good academic career, has secured good marks in the annual examination of std. VII but had to discontinue school because now he will have to go to a high school which is 4 miles away. The parents said that the sarpanch had offered to meet expenditure on books etc., and that the boy would get freeship, but still they were unable to send him to school because they are too poor to purchase clothes for him and that he would now have to do some work to earn a living. The boy looked rather emaciated, pale and unhappy about the whole thing. His younger sister, now 10 years old, did not go to school at all, as far the last two years she had to look after her younger brother who is now 2 years old.

There are other cases where a Malhar Koli (illiterate) agricultural labourer, has only one son, 9 years old and he is studying in std. III. Another illiterate Malhar Koli 45, has five children, three daughters (aged 13, 11 and 9) and two sons (6 and 2). The eldest daughter did not go to school at all. "She did not like to go to school" was the reason given by the parents. The second daughter went to school for a year, and left it there after to look after goats. She is virtually illiterate. The third daughter and the two sons do not go to school.

From the above facts it appears that the poor people in the village are not very particular that their children should go to school. Some are too poor even to provide decent clothes to their children and that is one of the reasons why they do not go to school. Some want their children to do domestic work and some want them start earning a living even when the children are in school-going age. Education of female children is particularly neglected.

A comparison of the primary census abstracts of the village for 1961 and 1971 reveals interesting facts. The increase in population from 500 to 560 (12 per cent) is decidedly low as compared to the increase in the tahsil, district and state population. This is a very peculiar aspect of this village. The number of males has increased only by 24 while the number of females has increased by 36.

The number of households has increased from 92 to 120 (out of which 8 households are houseless with a population of 34). Surprisingly enough the scheduled tribe population has decreased from 224 in 1961 to 208 in 1971, though the number of Malhar Koli households has remained the same (51). An effort was made to find out why the population has decreased.

A comparison of the 1961 and 1971 houselists shows that 32 households of Malhar Kolis have the same heads in 1961 and 1971 but their total population has decreased from

137 to 126. The following table shows how the number of members in some households have decreased :—

Sr. No. of the Household	No. of members in 1961	No. of members in 1971	Reasons
1	4	2	One couple separated and settled at Saivan.
2	4	1	His wife left him and his two sons live at Arnala.
3	5	4	Three deaths in family.
4	4	2	Two deaths in family.
5	9	3	His first wife died. His second wife who had daughters from earlier marriage had brought them with her. The daughters left. Two daughters from first wife were married.
6	7	3	Four persons are now staying at Bassein, where one of them works in a flourmill.
7	8	5	Mother died. Brother and son staying at Bassein.

In the remaining 19 households from 1961, three had left the village at the time of the 1971 enumeration but have since returned. Two households were outsiders who have left the village permanently. Five more households have left the village temporarily in search of better livelihood and have gone to other places. These details reveal a significant trend among the Malhar Kolis in the village. Most of them have no lands in the village. Their houses are very small huts. Their belongings are few and they live entirely on what they earn by working in the fields of others in the village. When they have an opportunity of better employment in nearby villages nearer urban centres where they might have relatives or in-laws, they do not hesitate to go and settle there for a year or two and sometimes more.

According to the 1961 census, there were 71 male cultivators and 63 female cultivators but in 1971 there were only 45 male cultivators and 30 female cultivators. This is due to the fact that the concept of "worker" has changed in 1971 and consequently many workers who were classified as cultivators in 1961 were not so classified in 1971. The main difference with regard to "worker" between the 1961 and 1971 censuses was that the dichotomy of persons into "workers" and "non-workers" was made according to labour time disposition in 1971 rather than gainful occupation irrespective of time spent on it as in 1961. The order in which the economic questions were canvassed in the two censuses was also different. In 1961, a person was specifically asked "Are you a cultivator ?" while in 1971 he was asked "What is your main activity ?. The change in approach and concept has definitely reduced the number of female cultivators in particular and female workers in general. This is also apparent from the following percentage of workers among males and females in 1961 and 1971.

Percentage of Workers

	Male		Female	
	1961	1971	1961	1971
Adne :	63	56	57	34
Sayawan :	72	54	51	26
Parol :	60	53	51	19
Majivali :	62	55	60	44
Karjon :	65	58	54	57
Shirvali :	58	58	56	45

Some of the 10 and 12 workers mentioned in the primary census abstract under "manufacturing and processing industries other than household industries" are those involved in brick-making. Persons in other services have increased from 5 to 12 because we now have in the village a gram sevak, an assistant gram sevak, two kotwals, an agricultural assistant

and a person working in the State electricity board, who were not there in 1961.

AGE-STRUCTURE

	1961				1971			
	M	F	Total	Percentage to total pop.	M	F	Total	Percentage to total pop.
0—4	46	28	74	14.1	37	27	64	11.4
5—9	39	32	71	14.2	35	29	64	11.4
10—14	37	24	61	12.2	46	35	81	14.5
15—19	12	1	20	4.0	32	21	53	9.5
20—24	18	28	46	9.2	25	24	49	8.8
25—29	20	23	43	8.6	17	22	39	7.0
30—34	28	17	45	9.0	17	28	45	8.0
35—39	17	18	35	7.0	21	29	50	8.9
40—44	15	13	28	5.6	22	11	33	5.9
45—49	11	18	21	5.8	16	21	37	6.6
50—54	9	2	11	2.2	5	5	10	1.8
55—59	11	6	17	3.4	14	5	19	3.4
60—69	4	4	8	1.6	6	6	12	2.1
70	2	8	10	2.0	1	3	4	0.7
ANS	1	1	2	0.4	...	...	...	...
TOTAL	270	230	500	...	294	266	560	...

There are very few changes in the age structure except in the age-group 10—14, 15—19 and 35—39 where the difference is more than 2 per cent. The number of septuagenarians has fallen from 10 to 4 but this is offset by the increase of 4 persons in the age-group 65—69. Children in the age-group 0—14 were about 41 per cent in 1961 while they are 37 per cent in 1971. Persons in the age-group 15—19 were nearly 55 per cent in 1961 while they are nearly 56 per cent in 1971.

The table on next page shows the marital status of the population in 1961 and in 1971-(based on 1961 and 1971 census data).

MARITAL STATUS 1961-1971

Age-group and date		Total		Never married		Married		Widowed		Divorced or separated	
		M	F	M	F	M	F	M	F	M	F
1		2	3	4	5	6	7	8	9	10	11
0—4	1961	122	84	122	84	...	...	...	...	...	...
	1971	118	91	118	91	...	...	...	...	...	...
15—19	1961	12	8	11	5	1	3	...	...	...	...
	1971	32	21	30	3	2	18	. .	...	...	...
20—24	1961	18	28	11	. .	5	27	1	...	1	1
	1971	25	24	6	1	19	33	...	...	...	...
25—29	1961	20	23	3	...	16	23	1	...	...	...
	1971	17	22	2	. .	15	21	...	1	...	...
30 & above	1961	97	86	...	...	90	63	6	23	1	...
	1971	102	108	1	...	95	79	6	29	...	...
Age not stated	1961	1	1	1	1	...	...	...	...	...	...
	1971	...	...	...	...	...	...	...	...	...	...
Total	1961	270	230	148 *(54.82)	90 (39.13)	112 (41.48)	116 (50.43)	8 (2.96)	23 (10.00)	2 (0.74)	1 (0.44)
	1975	294	266	157 *(53.40)	95 (35.71)	131 (44.96)	141 (53.01)	6 (2 04)	30 (11,28)	...	...

* Percentages of never married, married widowed, divorced and separated to total population are shown in brackets.

There is hardly any change in the pattern of marital status. There are more widows than widowers. Though re-marriage of a widow is not generlly favoured we came across an instance where a widow has married to a person who already has a wife. Two widowers have also remarried. Spinstership is still not accepted and there is only one un-married female in the age-group 20-24 and she might have been just 20 at the time of enumeration.

The distribution of currently married women by their current age and age at marriage are shown below:-

	Age at marriage					
Current age	12	13-14	15-17	18-19	20-24	25-29
0—14	...	...	...	...	...	...
15—24	1	7	26	5	2	...
25—34	2	3	19	7	15	2
35—49	1	2	18	8	15	...
50—64	...	...	5	1	2	...
Total	4	12	68	21	34	2

Out of the four women who were married at the age of 12, three are Malhar Koli women, aged 18, 30 and 38 and fourth is a Kunbi woman aged 30. All of them are illiterate and are agricultural labourers. Two of them were born and brought up in the village itself while the other two are from villages in Thana tahsil in the same district. Out of 12 women married while in the age-group 13—14 four are Malhar Koli, illiterate and agricultural labourers. Their current ages are 40, 32, 22 and 15 years. Out of the remaining eight, six are Kunbi and two are Nava-Buddhists. Both the Nava-Buddhists women are illiterate. Out of the six Kunbi women, four are literate. Out of these 12 women, four were born in the village itself. The youngest married women in the village is 15 years old and the oldest is 64. In all there are 18 married women below 20. Ten of them are illiterate, two are literate

without educational level, four are educated upto primary level, and two have studied upto std. VIII. Out of 71 married women in the age-group 20—34, 50 are illiterate, 12 are literate without educational level, eight are educated upto primary level and only one has studied upto std. VIII. Out of 44 married women in the age-group 35—49, as many as 40 are illiterate, two are literate without educational level and two have studied upto primary level. All the eight married women in the age-group 50—64 are illiterate. This only confirms the general belief that more and more females are being educated in only recent years. There is no matriculate among the married women in the village.

Out of a total female population of 266, 141 are married. Corresponding figures for scheduled tribes are 106 and 60 (59 Malhar Koli and one Warli) respectively.

The above analysis as well as one that follows is based on special tables (ST IV—4.1, 4.3, 4.7 and 4.8) prepared from the 1971 census individual slips.

Out of 141 married women, 131 are Hindu (59 are Malhar Kolis), 9 are Nava-Buddhists and one is Muslim. 36 Hindu married women (12 Malhar Kolis), and 4 Nava Buddhists from among the above gave birth to a child during the preceding one year (the data relates to 1971 census and the preceding one year is 14-1-70 to 14-1-71). Most of the births are to women in the age-group 18—37 but among Hindu women, out of 9 currently married and above 48 years of age as many as 4 have given birth to a child each during the preceding one year (ST IV—5.1). The educational standard of the married women appears to be irrelevant where question whether or not they gave birth to a child during the preceding one year is concerned. 27 out of 108 illiterate (i.e. 25%) married women, 5 out of 16 (i.e. about 31%) literate without educational level and 8 out of 14 (i.e. about 56%) married women educated upto primary level and none out of three married women educated upto middle level have given births during the preceding one year.

The literate married women are small in number and in

younger age-groups and hence the percentage of those giving births is higher among them (ST IV—5.2). Out of 141 married women 33 are non-workers and 12 among them have given birth to children during the preceding year, while 28 out of the remaining 108 married women who are workers have given birth during the preceding one year (ST IV—5.6). All the non-workers married women except three do household work while the remaining three are classified as dependent.

Household schedules A (ii) were canvassed to 35 households and six tables are prepared therefrom giving cross classification regarding age at marriage and other demographic characteristic. Table 21.0 gives duration of marriage by average age at marrige and the actual age-groups at which the persons married. Those males whose duration of marriage is within 15 years, have their average age at marriage as 21. This table shows that the average age at marriage goes on decreasing as the duration of marriage goes on increasing. In females it is 17 years for those whose duration of marriage is within 15 years. The average age at marriage of females was 14 where the duration of marriage is between 15-29 years and the average age at marriage has come down to 12 where the marriages are more than 30 years old. Table 21.1 (for 35 households) gives information about average age at marriage as related to sex, educational level and time of marriage. The educational level of the married males and females is not very high and the increase in literacy standards have not made much difference in the age of marriage.

Table 21.2 gives average age at marriage as related to distance of place of birth from the village. As regards males there are only four males (in 35) who were not born in the village and they were married at various age-groups from 13—15 to 25—29. Among those born in the village, the maximum number (15 out of 31) were married when they were in age-group 19—21. Among females those born in the village appear to have been married at a younger age than those born elsewhere. Out of 15 (out of total 43) women married in the age-group 10-12, six (out of 12) are from the women born in the village. Table 21.3 gives information regarding

present age and age at first marriage. Out of 4 males in the age-group 20—24 one was married while he was in the age-group 18—19 and three while they were in the age-group 20—24. The maximum number of males 19 out of 35 are married in the age-group 20—24. The average age at marriage for males is 21, though 13 males were married before they reached the age of 20, while only three were married after they reached the age of 25. In respect of females the average age at marriage is 15, while 19 out of 43 were married before they reached the age of 15 and 8 were married when they were above 18 (four of these when they were above 20). Table 21.4 gives details regarding average age at marriage for Malhar Kolis, Kunbis and Muslims.

There was no remarriage of a widower in these 35 households, but among 7 widows (2 from Malhar Koli community and 5 from Kunbis) one (MK) who had become a widow while she was in the age-group 25—34, remarried in that same age-group.

Table 1 (a) and 1 (b) prepared from data collected in all the three types of household schedules (101 households in all) shows distribution of population by age, sex and relationship to head of household where the head is male and where the head of household is female. Out of 101 households, 98 households have male heads and only 3 have female heads. The 98 households with male heads have a total population of 494. Out of these 494, 98 are heads, 93 their wives, 137 sons, 75 daughters, 15 brothers, 13 mothers, 11 son's sons, 10 sisters and other relations. The relatives from wife's side *viz.* wife's mother (2) wife's brother's son (1) are quite few. The female relations *viz.* 2 daughters in the age-group 25—44, one daughter and one sister in the age-group 45—59 are widows staying with their parents and brother respectively. All the female heads are widows.

Table 2.0 gives distribution of population by age, sex and marital status in respect of 101 households (population 508).

The health department of the Thana Zilla Parishad has been striving in the area to give effect to population control measures. So far 40 sterilisation operations (35 males and 5 females) have been performed in the village. The number of births registered during the last 10 years is considerably less than that registered in the decade 1951-60 (164 in 10 years ending 1960 and 89 in ten years ending 1970). But these statistics are rather deceptive because as against 145 children in the age-group 0—9 in 1961, there were 128 children in the same age-group in 1971.

An effort was made to find out the attitudes of 24 heads of households (23 males and 1 female, all married) towards family planning. Three of these felt that one child was enough in a family, four preferred two, ten said that they would rather have three, one felt that there should be at least four children. Six did not express any opinion Out of these 24 persons, six have one living child each, two have two each, six have three each, two have four each, three have five each and one has seven children. Only four out of the 24 informants desired to have more children than they had at present and all these four have one child each at present. Only 12 informants are aware that births can be prevented by various devices and the remaining plainly admitted that they were not aware that it could be done. This however appears rather strange in a village where about 40 operations have already been performed in the last 10 years. Out of the twelve informants who have knowledge of population control measures eleven know about condoms and seven of them use condoms occasionally while 4 know about sterilisation and all four of them (male) have been operated upon. Even though there is a zilla parishad maternity home hardly 7 km from the village and transport facilities are execllent, very few expectant mothers went to the hospital till 1974 as is evident from the following figures :—

Year	No. of total births in village	No. of deliveries from Shirvali village at maternity hospital
1972	11	2
1973	18	4
1974	18	8

When they come to the hospital, the expectant mothers who have three or more children are always ready for a tubectomy operation, but according to the doctor who is in charge of the hospital, they back out after the delivery is over and the child is safely born. The husbands are equally reluctant to have tubectomy performed on their wives. The reason is not that they want more children, but they are afraid that their wives may be less able to undertake heavy work in the fields and refuse to be convinced that it is not so.

Enough medical facilities are available to the villagers since a medical practitioner has started a dispensary in the village. The doctor treats just about half a dozen patients every day in addition to occasional visits to the patients in nearby villages. Since free medical treatment is available in the zilla parishad dispensary at Mandvi about 7 km away, the doctor in the village has to be satisfied with the patients whose complaints are either too minor to warrant a journey to the hospital or who do not have time to go there and have money to spend. He treats patients for fever, headache, cold, dysentary and diarrhoea. Enquiries made in the hospital reveal that patients there come with more or less the same complaints. The hospital was established in 1953 and has a staff of 6—a doctor, a midwife, a trained dai, an aya, a sweeper and a compounder. There are 8 beds, five for females and 3 for males. Cases of influenza, bronchitis, typhoid, malaria, diarrhoea, dysentary and minor injuries, are treated. Patients suffering from tuberculosis are treated only if the treatment is prescribed by a specialist. Complicated cases of delivery are referred to bigger hospitals at Virar, Thana or Bombay. There is also a leprosy treatment centre attached to the hospital where a leprosy technician comes every Thursday. 56 patients have been treated there so far. Some of them come regularly to the centre every Thursday.

There are no known cases of either tuberculosis or leprosy in Shirvali. People in general look quite healthy

though quite a number of children in the age-group 5—14 especially those of Malhar Kolis could do well with more nutritious food. Children and expectant mothers (20 in all) are provided with nutritious diet under the applied nutritions programme. The diet is given in the form of fish supplied to the concerned households twice a week but it was complained that the quality of fish given was not good and hence it did not serve the purpose. The older people enjoy better health. There have been no epidemics during the last 10 years except one of gastro-enteritis which took a toll of nine lives in 1966.

The main gaothan of the village looks clean and tidy. All the bye-lanes are well metalled and since the gaothan is situated on an elevated rocky surface, rain water gets drained. The houses are situated at a distance of at least 10 ft from one another. The household waste is carelessly thrown in the backyard but is promptly consumed by stray dogs, poultry and pigs. Only five houses have bathrooms and two have latrines. Suprisingly enough most of the Malhar Koli houses are cleaner than those of Kunbis, probably because they are smaller. Most of the people bathe twice a day. Their clothes are also clean.

Out of the total population of 560 (294 males and 266 females), 251 males and 139 female were born in the village itself. 21 males and 109 females were born in other villages of the same district. Out of 109 females born in other villages, 88 are married and 18 are widows, which in other words means that all the 109 females except 3 have migrated to the village consequent upon their marriage. Five other married females were born in towns in the same district. Only 5 males and 4 females were born outside the district, but in the same state. They were born in Jalgaon, Dhulia, Nasik, and Ratnagiri districts and are mostly members of the families of zilla parishad and forest department employees at present working in the village. There are 16 males and 9 females born in Gujarat. All these are members of the families of grocers and potters (Kumbhars) the latter being seasonal

migrants during October to April when bricks are made (ST IV—6.1).

The above analysis is based on individual slips canvassed in 1971 census. Household schedules A (i) and A (ii) were canvassed to 70 households and from information obtained some aspects of migration data were tabulated (vide tables 4.0, 4.1, 4.3, 4.4, 4.5, 4.6 and 4.7). Out of 70 households heads of 61 were born in the village, three were born in other villages of the same tahsil, four were born in villages in other tahsil in the same district and only two were born in other state(Gujarat). All the seven heads of households born outside the village but within the district were born in rural area. Mother-tongue of 68 out of these 70 households is Marathi and two remaining Muslim households speak Gujarati. Of the 61 non-migrant households three are single members, 36 have members between 2 and 5, 19 have members between 6 and 10 and three have more than 11 members. Of the 9 migrant households four have members between 2 and 5 and five have members between 6 and 10 (Table 4.3). Five of the migrant heads of households have stayed for more than 21 years at the place of their last residence before migrating to the village. Two of the migrant households have only adult females and minor males and females only. In one migrant household there are only adult females and in the remaing six migrant households there are adult males, adult females and children of both sexes. Heads of three migrant households are widows (who were born out of the village and came to village after marriage and hence these households cannot strictly be considered as migrant households), two heads of migrant households are those of Muslim households migrated to this village as grocers, out of the remaining four migrant households two are of Kunbis and 2 of Malhar Kolis, all the four are male heads. It is interesting to know how these four males migrated to this village.

1. Kunbi—The father of the present head of household, purchased land in the village about 25 years

back. The present head of household, then 5 years old came to the village with his father.

2. Kunbi—Came with his father who came in search of work 32 years ago. The present head of household was then only 8 years old.

3. M. K.—Came (when he was 15 years old) with his mother who remarried to a Malhar Koli in this village about 40 years back.

4. M. K.—Came in search of work about 8 years back and settled. He was then 47 years old.

During discussions with the villagers it was observed that out of the total 117 households, barring the families of three Gujarati Muslims who are grocers, the families of zilla parishad and government servants who are transferable; three Nava Buddhist households which are related to the original Nava Buddhist residents, the four households mentioned above, and the three more households of commercial cultivators of whom two have come from Bombay and one from the neighbouring village and settled on the banks of the Tansa away from the village, all others are permanent residents of village. In a few Kunbi and Malhar Koli households it was noticed that some relatives come to stay and work in the village and sometimes settle in the village permanently. Similarly some families of Malhar Kolis do migrate to other villages temporarily, sometimes for 2 to 3 years but eventually come back to the village. Details of such families which have migrated have already been given earlier in this chapter while discussing the causes of decrease in scheduled tribe population in the village. Similarly during December—May, when agricultural labourer do not get sufficient work in the village, some go to nearby urban centres like Bassein, Virar or Bhiwandi if they get some work there. But such seasonal migrations are few.

About half a dozen workers from Panvel and surrounding villages in Kolaba district who are expert in plantation of water-melon plants and a couple of workers from Gujarat skilled in making bricks migrate seasonally to the village for about 3-4 months between December and April, and go back after their work is over. These migrants know the cultivators who undertake brick making and plantation of water-melons and every year at the appropriate time they come and contact them. There is no long term contract of any kind. Everything is settled anew every year when they come and contact the farmers.

The earlier study of the village does not give any specific information on migration data but the study of households of different communities as they existed then reveals that there were two Muslim households, one Brahmana household, one Maratha household, and a Kumbhar honsehold, who were migrants. Both the Muslim households have left the village. They were grocers and in their place three new Muslim households have migrated to the village. Two of these three households are relatives of the original households which went away. The Maratha household was of a government employee who has since been transferred. The Brahmana who had permanently settled in the village died and so did his wife. The Kshatriya household was that of a primary teacher who then lived in the village. He was then transferred. The Kumbhar was only a seasonal migrant. Thus the pattern of migration to the village has not much changed over the last 10 years, except for the three households which have newly settled in the eastern part of the village and are cultivating lands purchased by them.

On the basis of information collected from 70 households to whom household schedules were canvassed, two tables *viz.* 9.0 and 9.1 have been prepared. Table 9.0 shows the number of persons by their place of last residence as related to the state and district of their origin and broad age-groups and table 9.1 shows number of persons by mother-tongue as related to the state and district of origin.

Out of the 345 persons in the 70 households, 334 persons have Thana district as their place of origin. Of them 305 persons have their last residence in Thana district only. Of the remaining 29 persons who have their last residence outside Thana district, 25 persons are in the age-group 15—59. All the 9 persons who hail from Bhavnagar district of Gujarat state have their last residence other than the district of origin, and the referrent village. As regards mother-tongue, all the 334 persons hailing from Thana district are Marathi speaking and the remaining 11 hailing from Gujarat state are Gujarati speaking, irrespective of their age-group.

CHAPTER III

ECONOMY

The main economic resources of the village are land, labour, live-stock and electricity. Electricity has reached the village in 1968 and so far 25 meters have been installed. Seven individual electric pumps have been installed along the bank of Tansa which flows along the northern border of the village. Two more pumping sets of five h.p. each are installed for lifting water which accumulates as a result of construction of a bandhara on Tumbad stream which flows along the southern and western border of the village. Two leading cultivators in the village have recently purchased tractors. The area under irrigated crops is steadily increasing and crops like wheat, water-melon, onion, chillies, and even sugarcane are being taken. Manufacturing baskets from bamboos is an important household industry in the households of seven out of eight Nava-Buddhist families. All the cultivators having sizeable lands have bullocks, or he-buffaloes, some have she-buffaloes but few have cows. Some Malhar Kolis have kept pigs and some have quite a few goats.

The main economic activity of the village is agriculture. Excepting a barber, a carpenter (who is a Malhar Koli by caste), three tailors (one of whom is an outsider a resident of adjacent village), and the Nava Buddhist families who weave the bamboo baskets, there are no craftsman in the village. For all the remaining services such as those of a priest, a cobbler, a black-smith, a kumbhar, the villagers have to depend upon the neighbouring villages. There are four grocery shops, a private dispensary run by a registered medical practitioner, a small tea stall linked up with one of the grocery shops, and a fair price shop run in the godown by the co-operative society. The branch post office is at Parol and the mail is delivered twice a week.

The total land in the village is 296.75 hectares. The details of land use are as under :

A—Land fit for cultivation	*Hectares*	
Assessed land		
i) Old-tenure	137.95	
ii) New tenure	1.74	139 69
Unassessed land	2.25	141.94
B—Land unfit for cultivation		
i) Pot Kharaba	15.68	
ii) Rivers and streams	10.20	25.88
Land assigned for special purposes		
i) Reserve Forests	52.33	
ii) Protected Forests	69.41	
iii) Gavthan	1.72	
iv) Burial ground	0.18	
v) Road	5.29	128 93
	Total	296.75

The above land use details are the same as they existed in 1961. But the net area cropped is more than what it was in 1961, because the entire land shown as fit for cultivation was never under actual cultivation because a sizeable percentage of this land is varkas where only grass is grown. But land improvement and soil conservation measures like bunding, levelling and terracing have brought some more lands under cultivation gradually. The earlier report mentions that about 82 hectares were under actual cultivation in Kharif season, while from the crop inspection entries made by the talathi in the record of rights (land records) it was seen that nearly 87 hectares are actually under cultivation in Kharif season, the main crop being paddy. The increase in actual area under cultivation over the last ten years is the result partly of the independent efforts of some cultivators and partly of the efforts of the agricultural department under its soil conservation and land improvement programme. Terracing is

the main land improvement measure by which more *varkas* (grass) land is converted into paddy land.

The following table shows the distribution of cultivable land among the cultivators in the village. In a number of households lands are held in the names of more than one individual probably to circumvent the provisions of the ceiling act, but such lands are cultivated jointly as one family holding though the lands stand in the names of different members of the family in the record of rights.

LAND HELD BY DIFFERENT CULTIVATORS AND THEIR CASTES

Sr. No. of the household	Caste	Area in Hectares held by each cultivator		Total in Hectares
		In the village	In the neighbouring village	
1	2	3	4	5
1	Kunbi	5.35	...	55.3
		1.83	...	1.88
		4.34	...	4.34
		21.35	1.63	22.98
		4.32	...	4 32
		2.73	...	2,73
		39.92	1.63	41.55
2	Kunbi	14.01	...	14.01
		4.56	...	5 64
			2.72	2.72
			2.28	2.28
			0.95	0.95
		18.57	5.95	24.52
3	Kunbi	7.36	5.95	I3.31
4	Kunbi	11.46		11.46
		1.75		1.75
		13.21		13.21
5	Kunbi	11.52		11.52
	Kunbi	5.84		5.84

1	2	3	4	5
7	Kunbi	4.68		4.68
8	Kunbi	3.24	1.31	4.55
9	Kunbi	3.78	. .	3.78
10	Kunbi	3.28		3.28
11	Kunbi	1.79	...	1.79
12	Kunbi	1.39	. .	1.39
13	Kunbi	1 37	. .	1.37
14	Kunbi	1 08	...	1.08
15	Kunbi	0.79	..	0.79
16	Kunbi	0.76	...	0.76
17	Kunbi	0.69	...	0.69
18	Kunbi	0 49	...	0.49
19	Kunbi	0.19	...	0.19
20	Kunbi	0.17	...	0.17
21	Kunbi		3.22	3.22
22	Kunbi		0.55	0.55
23	Malhar Koli	1.20	. .	1.20
24	Malhar Koli	0.48	...	0.48
25	Malhar Koli	0.30	...	0.30
26	Malhar Koli	0.30	. .	0.30
27	Malhar Koli	0.70	...	0.70
28	Malhar Koli		3.22	3 22
29	Malhar Koli		2.81	2.81
30	Malhar Koli		1.12	1.12
31	Nava-Buddhist	0.93	...	0 93
32	Nava-Buddhist	0 79	...	0.79
33	Nava-Buddhist	0.76	...	0.76
34	Nhavi	3.79	0 72	4.51
35	Saraswat	2.74	...	2.74
36	Saraswat	1.13		1.13
		133.24	26.48	159.72

NOTE : The figures of area in hectares given in column 3 against each serial number represent holdings by different members in the same household.

As a mere list of land holders and their holdings cannot give a true picture of the holdings of households, individual holders from the same households are grouped together. The total individual landholders in the village are 46 and the total number of households holding lands are 36.

There are 9 other holders who hold lands in the village, but they stay in the neighbouring villages.

In 1961, there were only five Malhar Koli holders (two of them were tenants) holding a total area of 1.89 hectares while in 1971 there are eight Malhar Koli households holding 10.13 hectares. Of course 7.05 of these lands are in the adjacent village and no mention of this was made in the earlier report where the details of holdings were given in respect of lands in the village only.

In 1961 there were 43 holders, as against 46 in 1971. The number of households were not indicated in 1961.

Out of 117 households in the village only 36 households have lands. The castewise distribution of cultivating households is given below :—

Caste/Tribe/ Community	Total No. of Households	Households holding lands	Total land held in hectares
Kunbi	46	22	138.73
Malhar Koli	51	8	10.13
Nava-Buddhist	8	3	2.48
Nhavi	3	1	4.51
Saraswat	2	2	3.87
Maratha	3		
Muslim	3		
Patidar	1		
TOTAL	117	36	159.72

One Nhavi household, two Maratha households and the Patidar households are those of government and zilla parishad employees and hence they need not be considered for comparison. Similarly the three Muslim households are those of grocers Among the remaining households, it is clear that the Kunbis have among them the largest number of landholders. The fact that Kunbis are holding a disproportionately large share of the total lands is apparent also from the following table which gives distribution of land by size of holding and caste of holder.

DISTRIBUTION OF LAND BY AREA GROUP AND CASTE OF HOLDER

Area-group	Kunbi		Malhar Koli		Nava-Buddha		Other Caste		Total	
	No.	Area	No.	Area	No.	Area	No.	Area	No.	Area
1	2	3	4	5	6	7	8	9	10	11
Less than one hectare	7	3.69	4	1.78	3	2.48	. .	...	4	7.95
More than 1 and less than 2 hectares	4	5.64	2	2.32	...	...	1	1.13	7	9.09
More than 2 and less than 3 hectares	.	...	1	2.81	. .	...	1	2.74	2	5 55
More than 3 and less than 4 hectares	3	10.30	1	3.22	...	...	. .	.	4	13.52
More than 4 and less than 5 hectares	2	9.24	.	...	..	...	1	4.51	3	13.75
More than 5 and less than 6 hectares	1	5 84	...	...	. .	...	..	...	1	5 84
More than 6 and less than 7 hectares	...	..	...	...	...	...	. .	...	...	...
More than 7 and less than 8 hectares	..	. .	...	...	. .	...	.	...	...	...
More than 8 and less than 10 hectares		...	...	.		. .	.	.	1	11 52
More than 10 and less than 12 hectares	1	11.52	...	...	...	...	.	...	2	25 64
More than 12 and less than 14 hectares	2	26.54	. .	...	..	...	...	...	3	65.96
14 and above hectares	2	65.96	. .	...	...	...	...	...	...	...
Total	22	138.73	8	10.13	3	2.48	3	8.38	36	159.2

Other Caste : includes Nhavi, Saraswat, etc.

NOTE:— Holders from the same household where the land is cultivated jointly and the family is one, are treated as one holder.

Even among the Kunbis, the five biggest cultivators hold nearly 100 out of a total of 159 hectares of land which in other words means that two thirds of total cultivable lands are in possession of five cultivating households out of a total of 117 households. In 1961 the position was the same and except some marginal distributional changes, the holdings of lands by different families in the village has not undergone any radical change. There were in fact very few sales of lands in the village during the last ten years and their details are as under :

One Brahmin, a resident of a nearby village purchased 2.74 hectares af land from a Marwadi and an absentee landlord in 1961 for Rs. 1,900 and he sold these lands to a Muslim, in December 1963 for Rs. 4000 who in turn sold these lands to two Saraswat holders (migrants) in 1969 for Rs. 5,000 These two Saraswats have also purchased some more lands (1.23 hectares) from a leading Kunbi cultivator in the village, in 1969, for Rs. 5,000. The prices quoted cannot be treated as a true indication of land prices prevailing in the village on the date of sales, because to evade court fee the prices are always deflated in the registration documents.

The other sale is by a Malhar Koli, of nearly one hectare of land to a Saraswat migrant, in 1972, for Rs. 5,000. One more sale transaction is of 0.84 hectares where a Nhavi cultivator, purchased lands from an absentee landlord for Rs. 3,000 in 1970. The lands are at present in the possesion of the purchaser.

In 1961, there were in all 26 tenants (22 Kunbis, 2 Malhar Kolis, 2 Nava Buddhists) while in 1971 orders regarding fixation of purchase price have been passed in respect of 25 tenants (18 Kunbis, 4 Malhar Kolis, 1 Nhavi, 1 Nava Buddhist and 1 other caste Hindu). Now there is no tenant in the village. In 1961 nearly 80 hectares were shown as being cultivated by the then tenants, (out of which 78.7 hectares were held by Kunbis, only 1 hectare by 2 Malhar Koli households and only 0.3 hectares by 2 Nava Buddhist

families). The final orders fixing purchase price are in favour of 10 Kunbis (63.21 hectares), four Malhar Kolis (4.80 hectares), one Nava Buddhist family (1.51 hectares), one Nhavi (0.66 hectares) and one caste Hindu (2.86 hectares). One noteworthy feature in respect of landlords of these tenanted lands is that barring two Kunbi landlords, all the others (11) are outsiders, absentee landlords and none of them resided in the village. One of them was a Brahmin, 2 caste Hindus, 2 Muslims and 6 Marwadis. Out of total purchase price of Rs. 48,547 about Rs. 20,000 are still to be recovered. No lands have been declared as 'surplus' under the ceiling on land holdings act. The maximum land that a family of five or less members can hold in this region is 26 hectares of paddy lands or 50 hectares of *warkas* (grass) land, or such combination of both as would not exceed the limits either of paddy lands or grass lands if converted into either by treating that 26 hectares of paddy lands are equal to 50 hectares of warkas lands. A family having more than 5 members is entitled to hold one fifth of the family holding (26 acres of paddy lands or 50 acres of *warkas* land) per each additional member over and above five. The maximum that any family can hold is twice the family holding. None of the families in the village were found to be holding lands in excess of ceiling prescribed and hence no surplus land was available for distribution to landless labourers.

Some scheduled tribe agricultural labourers were offered by government about 6 hectares of forest land in a nearby village (about 5 miles away) but they are reported to have refused to accept these lands on the grounds that the lands were not good and were also far away from their village. No efforts have so far been made to consolidate the holdings by mutual exchange of lands to group together different parcel of the lands of each holder to form a single block, as contemplated under the consolidation of holdings act.

In 1961 there were 4.80 hectares as Inam lands, that is lands given (revenue free) to village servants. These Inams have since been abolished and the holders are now regular holders of land and pay land revenue.

The land reform measures so far implemented have not made any appreciable difference in distributional pattern of lands in the village. The tenants have no doubt become owners but they were already in possession of these lands as tenants They were declared as deemed to have purchased the lands which they were cultivating as tenants with effect from 1-4-1956 and become owners of these lands on a new and impartible tenures (i.e. they normally cannot transfer these lands). Only the question of fixing the price to be paid to the erstwhile landlord was remained to be decided. This has since been done by the agricultural land tribunals. The price thus fixed (the maximum being 200 times the assessment) is to be paid in instalments by the tenants to the landlords through these tribunals. Once the price is fully paid the land is finally transferred in the name of the tenant. The tenants had stopped paying rent to the landlords right since 1956 and are now paying the price of the land in instalments as decided by agricultural lands tribunals. Some of them have fully paid the purchase price and some have yet to pay a few instalments and quite a few of them are defaulters since they have failed to pay annual instalments for last three or four years. Eight such ex-tenants have accumulated an arrears of almost Rs. 7,500 apart from the remaining instalments which have yet to be due. While discussing the effects of tenancy legislation on the tenants, the earlier report makes mention of a tenant (a Kunbi) and it was stated that the tenant found it difficult to pay the instalment of Rs. 850 per annum (The total price of 4.71 hectares was about Rs. 7,500). Even after 10 years, the man has been unable to pay the purchase price, and as late as in 1974 he had Rs. 3,000 as outstanding. Another tenant a Malhar Koli, who purchased only 0.3 hectares, has however fully paid the purchase price (Rs. 300). The third tenant's case is similar to that of the second, because the amount of price involved is the same *viz.* Rs. 300. But where the lands cultivated were sizeable and good of quality and consequently the price fixed was substantial the tenant purchasers are finding it difficult to pay regularly the annual instalments. Of course it is an accepted fact that the last 2-3 years were not good agriculturally, and hence the cultivators were hard put to make both

ends meet, but even then one has to accept the fact that even under normal agricultural seasons the tenant purchasers do not find it easy to pay the instalments. Their economic position has not improved after they became owners of land, though the security of tenure which they are enjoying now is no mean benefit. The inability of a number of tenants to regularly pay the instalments of purchase price is not something unique to this village. Tenants all over the state find the same difficulty more so in tribal areas, where the tenants are mostly from scheduled tribes. The state government, therefore, decided to sanction loans to such tenant purchasers and the loans so sanctioned were adjusted towards instalments payable in respect of the purchase price. None from this village has so far applied for such taccavi loan. Those who are defaulters are still hopeful of paying the instalments without obtaining loans.

The distribution of workers in different categories according to 1961 and 1971 census (based on the primary census abstracts of 1961 and 1971) is shown below :—

	1961		1971	
	M	F	M	F
Cultivators	71	63	45	30
Agricultural labourers	74	60	96	77
Livestock, forestry fishing etc.	4	...	6	...
Mining & quarrying	1	5	...	2
Manufacturing, Processing, etc. (Other than Household Industry)	...	...	10	12
Trade & commerce	3	1	2	...
Other services	5	...	12	...
TOTAL	158	129	171	121

The conspicuous decrease in the number of cultivators as revealed in 1971 census is rather apparent than real and as has already been pointed out in Chapter II appears mainly due to conceptual difference in the definition of a worker and the manner in which economic questions were asked in the two censuses. In fact the number of landholders has increased from 43 in 1961 to 47 in 1971. The number of agricultural labourers is increased and that is quite natural because those family workers from the cultivators' households who have not been classified as cultivators are classifi d as agricultural labourers. The number of persons engaged in livestock and forestry has increased from four to six, and four out of these six persons are employees of forest department (foresters and forest guards) and the other two are a female and a male who collect dry wood from forest and sell it. This particular activity as also other allied activities like collecting bamboos (on head load) or Karvi (used for thatched walls) from the nearby forest is more in the nature of a secondary or seasonal activity indulged in by many agricultural labourers. Sometimes when they are not hired as labourers, they go to forests and collect dry wood (specially women) and sell the fruits of their day's labour for a rupee or a rupee and a half. Those who collect Karvi or bamboos and bring them on headloads get a better price (about Rs. 3). This is done without any specific permission from or payment of fee to the forest department. The two female workers shown under mining and quarrying are doing the work of taking out sand from nearby nallha and supplying it to the brick makers but this is a seasonal work which they have been doing at the time of enumeration and at other times they work as agricultural labourers. Six out of ten male workers shown under manufacturing and servcing industries are *Kumbhars* who have been seasonally migrating to the village from Bhavnagar in Gujarat in connection with the brick making work. The other four males (Nava-Buddhists) are engaged in manufacture of bamboo baskets. Of the 12 female workers in this category, eight are engaged in manufacture of bamboo baskets

and four work as labourers in the brick making industry. The Two workers under trade and commerce are grocers. (In fact there are four grocers in the village now). The 12 workers in category of other services are the gram sevak, the village barber, a primary teacher (who no longer stays in the village), an assistant gram sevak stays in the village but works in an adjacent village, two inferrior village servants (Kotwals), a malaria worker (who also does not stay in the village now) and two agricultural assistants (one of whom has left) and three workers (labourers outsiders) who worked in the sub-station of the Maharashtra State Electricity Board at Parol. (Two of these workers no longer stay in the village).

The above details show that the increase in the number of workers in other occupations is due to (a) bamboo basket making industry, (b) brick making industry, and (c) increased number of employees in government and zilla parishad. The last is due to permeation of welfare measures like (i) agricultural production programme, (ii) rural electrification, (iii) supply of short term finances by co-operative sectors, (iv) Malaria eradication scheme, (v) procurement and distribution of food-grains, etc.

The table based on primary census abstracts of 1961 and 1971 censuses is printed at the end. Table 14.0 prepared from schedules canvassed to 101 households in 1974 shows distribution of workers and non-workers by sex, caste and community and broad age-groups. Out of 210 persons (123 males and 87 females) in the age-group 0—14, 10 are workers and out of these 10 as many as 7 are from Malhar Koli community and 5 of these seven are girls. The percentage of workers to the total population in the age-group 15—59 among the two major communities *viz.* Kunbi and Malhar Koli does not differ much.

Table 14.1 (in respect of 70 households) give distribution of workers and non-workers by migrant status with reference

to place of birth of the head of household. In the age-group 0—14 all the six workers (3 males and 3 females) are non-migrants. In the age-group 15—59 the percentage of non-workers among females (10 out of 30) is much more than that of inmigrants (8 out of 61). This is due to the fact that most of the migrant females are those who have came to village after their marriage, while non-migrant females are mostly young girls waiting to be married. Table 14.2 gives distribution of workers and non-workers by migrant status with reference to last residence. The information contained in the table is almost the same as in Table 14.1 except that one more male and one more female are migrants with reference to last residence and both of them are workers. Out of a total population of 356 in 70 households, only 11 are Gujarati speaking and 5 of them are workers. Among Marathi speaking population (345) the percentage of non-workers is more among those whose educational level is primary (57 out of 93) than those whose educational level is middle school (12 out of 33) which in other words means that most of the students leave school after they reach middle level and start working.

Table 14.4 based on all the three types of schedules, gives the distribution of non-workers by sex, age and type of activity of the 247 non-working persons, 110 persons are dependents, 83 full-time students and 41 are engaged in household duties. The high proportion of dependents is due to the fact that of the 247 non-workers as many as 101 are in the age-group 0—14.

Tables 17.0 and 17.1 give occupations and distance from place of work and mode of transport and time taken to reach the place of work. The table gives information in respect of only 30 households to which schedule B was canvassed. Out of 79 workers, 24 are cultivators and 42 agricultural labourers and they all have their palce of work within 1 to 2 kms and it takes them less than half an hour to reach the place of their work. Seven in the household industry and 4 in "others services" work in the village itself and hence their

place of work are less than 1 km away. The only worker in transport and storage has to go more than 26 km to reach the place of his work (he works as S.T. conductor). While one more working in 'other services' has to go about 6-10 km (he is working as an Assistant. gram sevak in a neighbouring village).

Tables 16.0 and 16.1 (in respect of 30 households) give distribution of workers by religion and community respectively. A large majority of workers (65 out of 79) are engaged in agriculture and no pattern indicating that people belonging to a particular religion or community take to specific occupations is discernible.

Table 16.3 (in respect of 30 households) gives distribution of workers by employment status and distance of place of work. 77 out of 79 workers have their place of work within 5 kms. Two employees who have their place of work beyond 5 kms one has his place work 6-10 kms from the village and the other has his place of work beyond 25 km. Both of them travel by S.T. bus to their place of work and back.

Table 16.4 gives the distribution of workers by employment status of workers and hours at work.

Very few people have changed their occupations during the last ten years as there is very little scope for doing so. However there are two fields in which one notices a change in the occupations of the villagers. The first is in respect of the bamboo basket making industry in the village. The Nava Buddhists (earstwhile mahars) traditionally weave different types of baskets and other assorted articles and supply them to the villagers, according to their need this they did more as their secondary occupation since demand for these articles within the village or its vicinity was very limited. But over the last 4-5 years the Nava Buddhists have found a steady market for a particular type of basket (easy to make) at Ghodbunder and at Mumbra (nearby urban

centre) where a large number of workers take out sand from the creek for which they require a special type of bamboo basket in large numbers for the purpose of carrying sand on head loads. These baskets are preferred because they are cheap (a rupee a piece), light, easily drain water from the sand, and are easy to handle. As the baskets last only a fortnight or so, the demand is continuous except in rainy season. This naturally has resulted in more number of Nava Buddhists taking to their traditional craft which has become quite a paying proposition now. The other change in occupations is the result of education and is not restricted to any particular community. One Kunbi boy (22) who would have been a cultivator, is now an assistant *Talcthi* because of his education (S.S.C. fail). Another boy with the same education is an assistant gram sevak. One Nava Buddhist boy who has passed S.S.C. is now working as a clerk in dairy development department at Dabcheri in Dahanu tahsil. His younger brother who also has passed S.S.C. is seeking a job. Another Kunbi boy who has studied upto S.S.C. is a peon in Syndicate Bank at Vajreshwari. Another Kunbi boy (S.S.C. fail) is a malaria worker in the health department of the zilla parishad A young Malhar Koli who has studied upto std. VI and a young Kunbi who has studied upto S.S.C. have started their own tailoring shops in the village. The Sarpanch who is S.S.C. and belongs to a family which has the biggest land holding in the village, is now almost a full fledged political worker since he does not have to bother about work pertaining to cultivation which is being looked after by other male members in the family. Barring the above instances of occupational mobility, the other workers continue to be engaged in their old work either cultivating their land or working as hired labour in some one else's field or at brick kilns for 2-3 months they have to work as unskilled labourers, the skilled labour being provided by the seasonal migrants from Bhavnagar in Gujarat state.

Since agriculture is the main industry in the village and 85 per cent of the workers are engaged in it either as owners,

cultivators or hired labourers, the entire village economy depends on it. A good agricultural season brings a general feeling of well being to one and all. Though over the last six-seven years there have been a few improvements in the methods and techniques of cultivation and there is a slight trend towards modernisation in agriculture, by and large the original traditional methods of paddy cultivation have not changed.

The main crop is paddy. The cultivable lands in the village could be roughly classified in three categories *viz* , rice lands, new rice lands and dry crop lands. The rice lands are assessed at a higher rate (Rs. 10.66 an acre or Rs 26.66 per hectare including local cess which is equal to original assessment) and the new rice lands and dry crop lands are assessed at a lower rate (Rs. 2.66 per acre or Rs. 6.66 per hectare). All grass lands are included in dry crop lands and the new rice lands are actually dry crop land brought under paddy crop by improvements like levelling, bunding, etc. The net area sown in *Kharif* season is nearly 87 hectares in the village and this is about 8 hectares more than what it was in 1961 and most of these 87 hectares are under paddy, the other *Kharif* crops being minor millets like nagli and varai. Second crops (without irrigation) of gram, tur, til (sesamum) and Khurasani (oil seed) are taken in about two hectares. After the *Kharif* crops are harvested along with other unirrigated doube crops, irrigated crops of paddy, wheat, water-melon, and vegetables are taken with the help of irrigation facilities provided by the pumping sets installed on Tumbad nalla and along the banks of river Tansa.

The calendar of agricultural operations so far as *Kharif* crops are concerned has not changed at all during the last ten years and basically the procedures of sowing, transplanting and harvesting paddy are the same. The only difference is in using improved seeds, chemical fertilizers and insecticides. The cropping pattern in 1961 and in 1971 is shown on next page.

	1961 hectares	1971 hectares
KHARIF SEASON		
Paddy	77	86
Nagli & Varai	2	1
Net cropped area	79	87
SECOND CROPS IN RABI SEASON		
Paddy	...	2
Wheat	..	12
Water-melon	...	4
Onion, Chillies, Tomatoes ect.	...	1
Gram	1	3
Tur, Wal, Til, etc.	3	3
Gross cropped area	83	112

The agricultural operations are as under :—

Month	Days	Items of work in local terms	Description
1	2	3	4
April	15	Bandh Bandhisti and rab	Repairs to bandhs in the field covering of seed beds with dry leaves, small and medium size twigs, refuse and garbage paddy husks, and dry cow-dung and burning this material in seed beds.
June	12	Perani	Sowing of paddy
	18	Nangarni	Ploughing of the entire area in which seedlings of paddy are to be transplanted. Ploughing is done with the help of a wooden plough drawn by a pair of bullocks or he-buffaloes.

1	2	3	4
July	30	Avani	Uprooting of the seedlings from the seed beds, tying them into bundles and removing them to paddy fields where they are planted in bunches of 6 to 7 at a distance of nearly a foot.
August	15	Benani and parhya durusti	Weeding of grass and wild roots and repairs to outlets of water from one block to another in order that water is evenlly distributed and properly drained.
October November December	30 30 15	Kapani Zodani Malani	Cutting of the ripe paddy crop, collecting them into bundles and removing them to the Khali (the evened surfaced grounds specially prepared for the purpose) where they are thrashed. After thus threshing, the grains that still remain with the straw are removed by spreading the straw on the floor and making buffaloes trod on it.
From December to April	15		Operation of Rabi crops (Ploughing, levelling, irrigation, use of fertilizers etc. and harvesting.

During the operations of Avani, Kapani, Zodani, the rate of wages to the laboures is higher (2 adholis that is nearly 2 kgs of paddy) and during the rest of the operations the labourers are paid either in cash (Rs. 2) or paddy (one adholi).

Paddy, wheat, water-melon and vegetables taken in Rabi season are irrigated crops. No irrigated crops were possible in 1961. In order to give an idea of the occupation of agri-

culture as it is practised in the village, details of five leading cultivating households (out of a total of 36) are given in five tables I to V. Table I on next page shows the details regarding total land, expenditure on various agricultural operations, fertilizers used and agricultural labour required in terms of mandays. Table II shows details regarding cattle owned. Table III is in respect of Outturn of various crops and Table IV gives details regarding improved seeds used. The cropping pattern of each individual cultivator is given in Table V.

1. Shri W.R.B. is the biggest cultivator in the village. He is kunbi by caste, 40 years old, studied upto std. IV, a member of the village co-operative society, an ex-sarpanch, and is also a member of the Congress party. His family consisting of 18 members is the biggest family in the village. It is a joint family consisting of three nuclear families *viz.*, of W.R.B. himself (self, two wives, two sons and a daughter) his brother's son's family (brother's son, his wife, 2 daughters and 2 sons) and his widowed sister's son's family (his sister's son, his wife and a son) and three elderly ladies, (W.R.B.'s elder brother's widows (2), and his widowed sister). The lands held are in the names of 6 different members in the family but are cultivated jointly.

From among the members in the family 2 males and six females work in the field. He has three permanently employed male agricultural labourers and he employs others on daily wages as and when required.

Shri W.R.B. has this year purchased a tractor costing Rs. 41,000 for which he took a loan of Rs. 30,000 from the Syndicate Bank.

He admits that his financial position is improved to a considerable extent over the last 10 years, but he does not have any ready cash deposited anywhere. His expenses have also increased and so are his assets. In addition to the tractor, he has also purchased an old ambassador car for Rs. 16,000. He has also established a flour mill in the village.

TABLE I

Name of the Cultivator	Total land owned (hectares)	Expenditure on agricultural operations	Additional expenditure on items like purchase of bullocks, repairs to implements, feeding of cattle etc.	Expenditure on				Manday of agricultural labour required	
				Fertilizers Rs.	Insecticides Rs.	Improved seeds Rs.	Other manure Rs.	Males	Females
1	2	3	4	5	6	7	8	9	10
W.R B.	41.58	15,000	3.000	15 000	300	100	500	2.500	1,000
V.T M.	24.55	6,040	2 000	700		370	400	1,200	600
V.V.G.	13.33	2,500	1,000		1,800			700	300
K.K.G.	4.86	1,400	400	150	100	300	300	600	100
B.D S.	4.51	2,000	900	250	150	100	220	500	250

TABLE II

Name of cultivator	She-buffaloes	Buffaloes	Bullocks	Cows
1	2	3	4	5
W.R.B.	10	18	4	
V.T.M.	...	4	6	10
V.V G.	14	10	5	...
K.K.G.	...	4	2	1
B.D.S.	..	4	6	8

TABLE III—OUTTURN OF VARIOUS CROPS

Name of Cultivator	Out-turn in quintals											
	Paddy	Wheat	Onion	Chilly	Gram	Tur	Wal	Nagli	Udid	Til	Brinjal	Water-melon (Actual nbr.)
1	2	3	4	5	6	7	8	9	10	11	12	13
W.R.B.	325	23	4	3	5	2	1	1	1	1	...	10,000
V.T.M.	150	..	...	..	3	...	...	..	...	...	...	5,000
V.V.G.	120	...	...	3	...	...	...	.	..	...	2.5	10,000
K.K.G.	60	..	...	...	...	1	...	...	.	..	...	5,000
B.D.S.	42	13	...	...	..	...	..	...	..	..	...	...

TABLE IV—LAND UNDER DIFFERENT VARIETIES OF PADDY (in Hectares)

Name of Cultivator	Taichung	Surti	Z-31	Patni	Velchi	Toya	Suriya	Kolpi	Pachele	Jaya	Kolamb
1	2	3	4	5	6	7	8	9	10	11	12
W.R.B.	1	6	3	4	6	1	1	2	...	...	...
V.T.M.	...	2.83	2.83	3.24	2.43	..	...	...	0.81	...	...
V.V.G.	...	0.02	1.21	...	0.81	...	...	...	...	0.81	3.47
K.K.G.	...	0.81	1.31	...	0.40	...	...	...	...	0.40	1.24
B.D.S.	...	0.40	0.81	...	0.40	...	...	...	...	0.40	0.82

TABLE V--CROPPING PATTERN (Area in hectares)

Name of Cultivator	Kharif						Rabi	
	Paddy	Nagli	Wari	Udid	Til	Tur	Paddy	Wheat
1	2	3	4	5	6	7	8	9
W.R.B.	24.00	1.00	..	1.00	0.50	1.00	1.00	2.00
V.T.M.	12.14	..	.	.	.	..	..	...
V.V.G.	8.32	..	.	..	.	..	..	..
K K.G.	4.06	.	.			0.40	...	...
B.D.S.	2,83	..	.	.			.	1 00

Name of Cultivator	Rabi							
	Gram	Tur	Wal	Water melon	Chilly	Onion	Tomato	Brinjal
1	10	11	12	13	14	15	16	17
W R.B.	1.50	0.50	0.20	1.00	0.02	0.04	...	..
V.T.M.	0.50	..	...	0.50	.	...	...	...
V.V G.	.	..	...	0.81	0.40	...	0 40	0,40
K.K.G.	.	...	...	...	0.40	...	...	...
B.D.S.		...	.	...	..	...	...	...

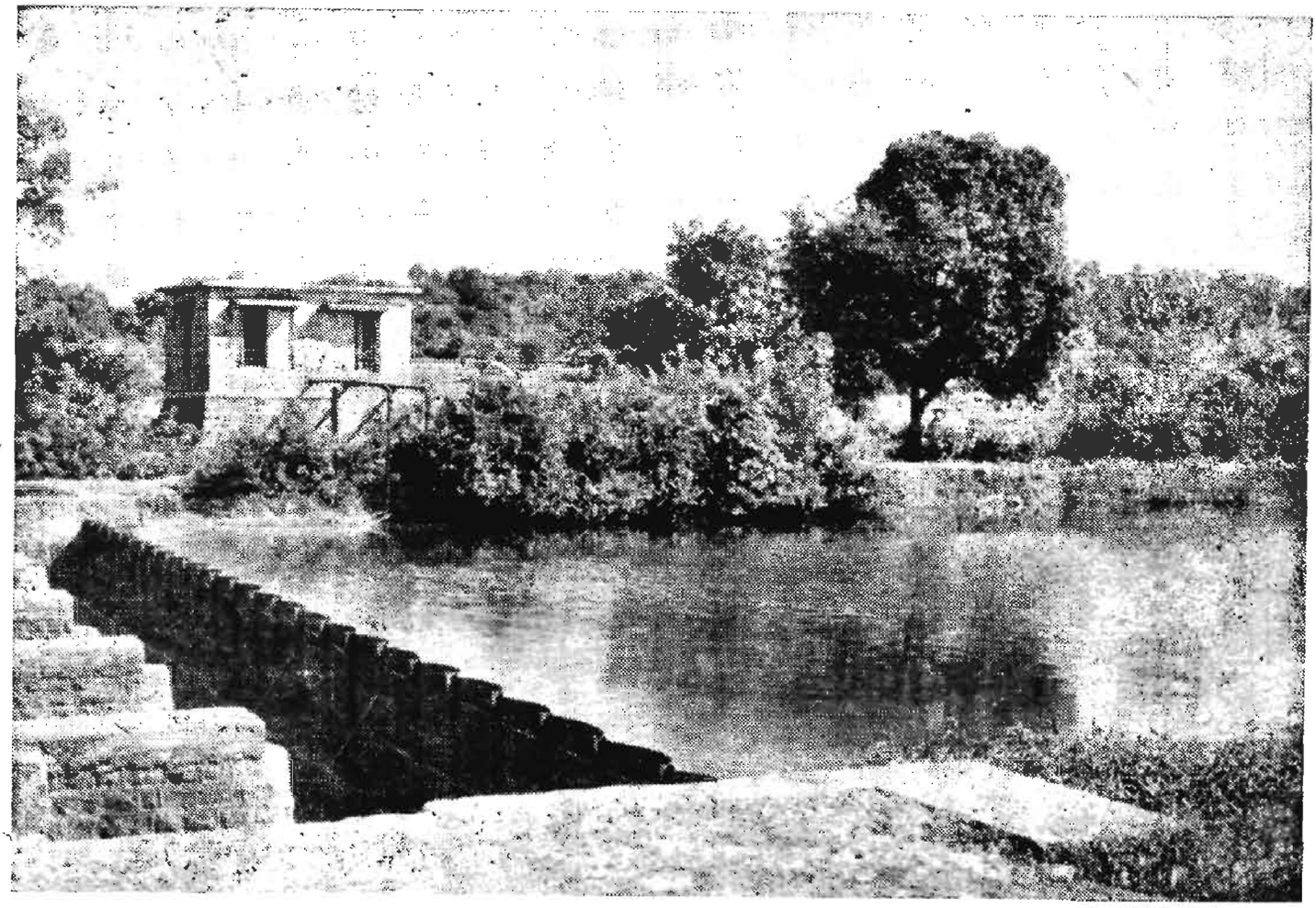
NOTE:—Except gram, tur and wal all other rabi crops are irrigated crops.



A Nava-Buddhist housewife weaving baskets



A cultivator with his newly purchased tractor. There were two tractors in use in the village.



A Kisan Bandhara and electric pump house

He gets approximately Rs. 150 per month as net profit from the mill. His brother's son looks after the mill. He has built a new modern type house behind his present residence. A boy and a girl from his family attend high school about 3 miles away from the village at Chandip and 4 other children attend primary school in the village. Barring the three elderly women who are aged 55, 60 and 65, and one child below 5 years, all are literate and one Shri Raghunath, who is the present sarpanch has passed S.S.C. examination.

Shri V.T.M. is also a progressive cultivator in the village. He is a Kunbi by caste, 72 years old, studied upto std. IV and is also one of the four grocers in the village. His family is a joint family consisting of four nuclear families *viz*, of the father who is the head of household and his three married sons. The total number of members in the household is 17. The lands are held in the names of five members of the family. Recently the three sons are separated but the lands are still cultivated jointly.

From among the members of the family six males and six females work in the field.

Shri V.T.M. has also purchased in this year a tractor costing Rs. 35,000. He took a loan of Rs. 25,000 from the Bank of India.

V.T.M. runs a grocery shop and a tea stall. He himself runs a grocery shop but also supervises and guides all agricultural operations. Over the last ten years his financial position has improved considerably though he had to spend on the marriages of his son and daughter.

Shri V.V.G. is also a cultivator who ranks among the first five cultivators in the village. He is a Kunbi by caste 45 years old, studied upto std. IV, is the chairman of Shirvali Sahakari Society for the last six years and also a member of Shahakari Taluka Sangh. There are in all eight members in his family. (*viz*. Shri V.V.G. his two wives, three sons, one daughter and widowed mother. His two sons and the daughter are studying in the primary school. His

younger wife (32) is studied upto std. II and the older (42) is illiterate. The land held are in the names of two of members of the family.

He has a Life Insurance Policy, and has opened a savings account in the post office as well as in the Bank.

Shri K.K.G. is another progressive cultivator in the village. He is a young man of 25 years, Kunbi by caste, studied upto std. VI. He is a member of a co-operative society. There are in all five members in his family (self, wife, unmarried brother and sister and widowed mother). All the members in the family except his mother (48) are literate. His sister is studying in std. I, in the primary school at Shirvali.

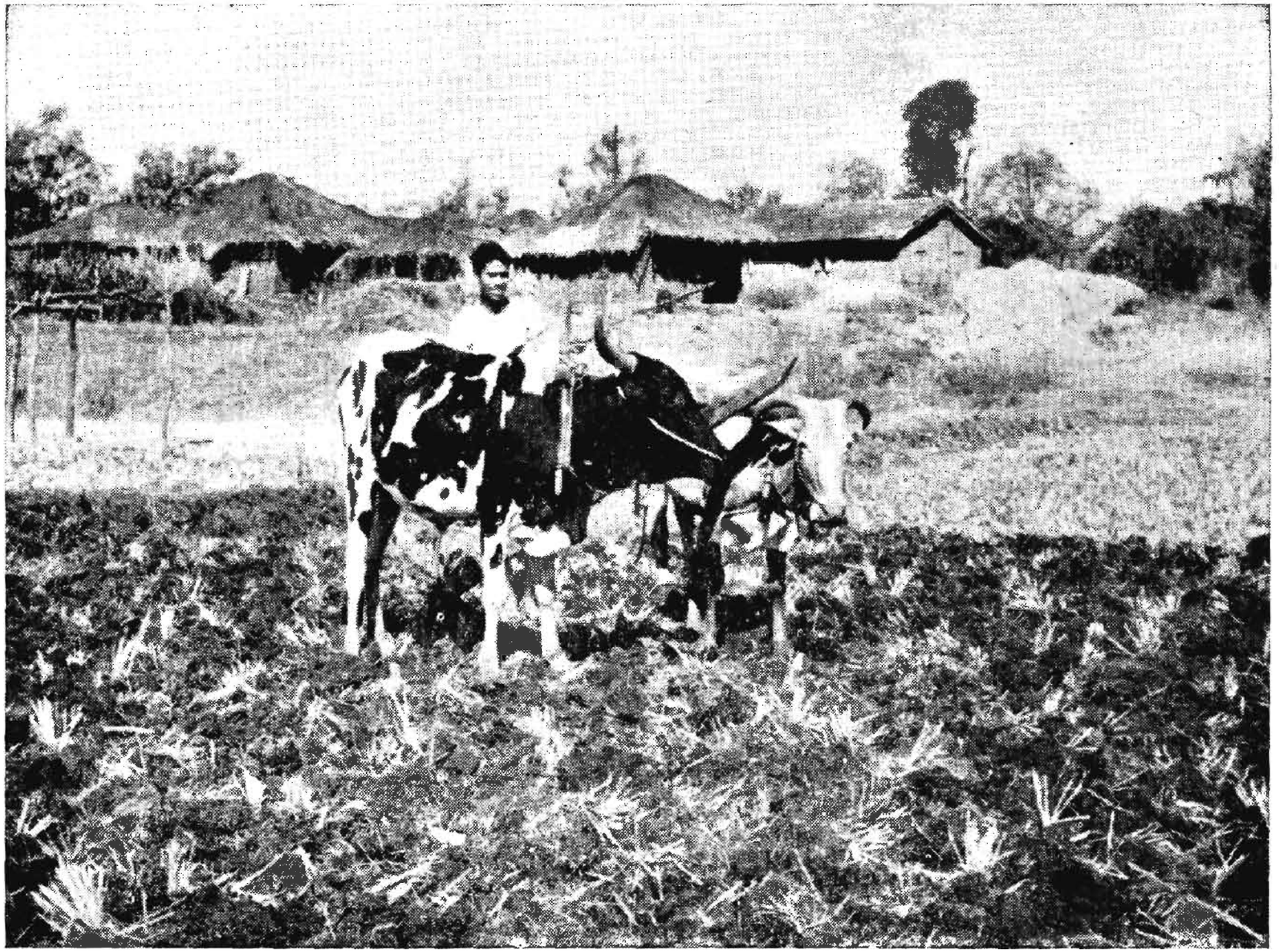
From among the members of his family 2 males and one female work in the field.

He has a Life Insurance Policy and has opened a savings account in the branch post office at Parol. Over the last ten years his financial position has improved slightly.

Shri B.D.S. is another progressive cultivator in the village. He is 29, Nhavi by caste, and studied upto std. V. He is a member of gram panchayat as well as Shirvali sahakari society. He also works in his traditional profession as a barber. His family consists of only 5 members (self, wife, two sons and daughter). His wife is studied upto std. II and the elder son is studying in the primary school. His borther's family stays opposite his house. All the land held is in the name of Shri B.D.S., but his brother along with his family helps him in cultivating the land, and they share the produce.

From among the members of his family and his brother's family two males and two females work in the field.

He took a loan from Shrivali Sahakari Society in the form of fertilizers and has also repaid it. He gets approximately Rs. 60 per month for his hair cutting work.



Police patil ploughing his fields



Malani— threshing of corn. Note use of buffaloes.

Out of 36 cultivating households, only 9 take irrigated crops because more than half of the irrigated acreage is by privately owned electric pumps which only few can afford in this village. Out of these nine cultivators there are migrants [one from a neighbouring village (Sayawan) and two from Bombay] who have come and settled in this village only 3-4 years back, have purchased lands, developed them and have taken up agriculture on commercial basis. Thus strictly speaking only 6 local cultivators are taking irrigated crops and only three of them have their own electric pumps. The other three irrigate their lands with the help of water lifted by the pumping set installed by the zilla parishad at the Sathe-Kisan Bandhara on a payment of Rs. 25 per acre.

All the males and females above the age of 15 in a cultivator's household normally work in the field during the peak agricultural season. There are certain agricultural operations in which women are more adept than men *viz.*— *avani* and *benani* i.e. transplantation and weeding. Ploughing is never done by women. *Zodni* i.e. threshing is mainly a man's job and so is *malani*. A cultivating household will think of employing agricultural labourer only when they are satisfied that their own people would not be able to cope up with the work.

From among 101 households to which special scheduled were canvassed, the following statistics regarding agricultural labourers emerges :—

Religion Caste/Tribe Community	Total No. of house-holds	Purely agri. labou-rers house-holds	No. of agril. labourers		
			Males	Females	Total
Hindu					
Malhar Koli (S.T.)	48	41	52	44	96
Kunbi	43	12	20	14	34
Nhavi	2	...	. .	...	...
Nava-Buddhist	5	...	...	...	...
Muslim	3	...	...	...	...
Total	101	53	72	58	130

The preceding figures show that the major contingent of agricultural labourers comes from Malhar Kolis. None from the five Nava Buddhist households depend entirely on agricultural labour. The 1961 monograph mentions that out of 52 Malhar Koli households 42 had agricultural labour as the only source of livelihood and out of 40 Kunbi households, only nine depend on it entirely for their livelihood. This shows that the pattern has not changed very much and the majority of the population continues to depend mainly on agricultural labour as their main if not the only source of livelihood. The standard wages of 2 adholis (nearly 1.2 kg.) of paddy have also remained the same. Wages in terms of paddy are paid only during important agricultural operations like transplanting, weeding and complete harvesting operations including threshing.

Apart from landless households, small cultivators also workas agricultural labourers when they are free, since their meagre holdings cannot keep them busy for the entire season. There are 14 households who hold less than one hectare of land, seven hold between 1 and 2 hectares. These 21 small cultivating households cannot maintain themselves on their own agricultural products and have to work elsewhere to make both ends meet. Having regard to the nature of the soil, the current agricultural practices and the per hectare yield of paddy, a cultivator has to have at least 1.5 hectares of land actually under cultivation for Kharif season and then again he should be able to take irrigated double crops in at least half a hectare in order to maintain a family of average size. Such households are only about a dozen in the entire village.

Table 6.3 prepared from household schedules A (i) A (ii) and B shows distribution of households by employment depth. Out of 101 households to which these schedules were canvassed, 16 have only one worker each, 44 have two workers each, 23 have two workers each, while 18 have more than four workers each. As regards occupational depth there are only 5 households in 31 (to which schedule B was canvassed)

which have two occupations in the households (Table 6.6). None have specifically indicated secondary work or secondary occupation but from personal observations after staying in the village, and from discussions with villagers working in different fields it is seen that the villagers engage themselves in a variety of secondary occupations for their livelihood. Some agricultural labourers undertake to look after cattle of others in the village and also from cattle-owners in other villages. Young cattle are entrusted to these labourers and they are to be looked after and fed for 3-4 years. The labourers get half the price of these cattle when they are sold. Plough cattle are also entrusted to these labourers during the months of September to November i.e. after the ploughing operations for Kharif season till the harvesting is over. For this they are paid about Rs. 15 per cattle. About 10 households in the village look after cattle in this manner. Six families of Malhar Kolis also rear goats as a subsidiary occupation. Two families of Malhar Kolis living in Purnukh Pada have about 15-20 goats each. Three families have pigs. During discussions it was found that piggery is not particularly favoured by villagers. No one likes to eat pork in the village and there are hardly any outside buyers. Going to forest and bringing dry-wood, bamboos or karvi is also a sort of secondary occupation. Fishing can also be considered as a secondary occupation for about 10-15 households. Of course, the fish they catch is not for sale. Normally after day's work, they would go to the river and catch fish with the help of their little nets and bring home the fish and eat themselves. Illicit distillation of country liquor from inferior type of jaggery is a secondary occupation of about 10-15 households.

There are three ways of hiring agricultural labour in the village. The most common is to call any available person in the morning and direct to do the required work but this method cannot always be relied upon since one may require number of labourers on a particular day and it may not be possible to get labourers in adequate number. Moreover, during peak agricultural season like transplanting, harvesting, etc.

all the cultivators require labourers and labourers are in great demand even in neighbouring villages and also in the areas known as Sagar patti (areas nearer the sea-shore in the western region) where a labourer is paid on the basis of his turn out instead at a flat rate so that many villagers who are skilled in a particular type of work go there to earn more money. At such time a good cultivator has to ensure in advance that he would get the required number of labourers till his work is over. Labourers do all kinds of jobs in the field right from repairs to bund to storing the grains in the house of the cultivator. In addition to hiring labourers on daily wages as and when required, some cultivators have to hire some labourers permanently as owing to their large holdings and manifold agricultural activities in all seasons. They constantly require help either of one or two persons who can be called upon to handle all kinds of jobs including gathering additional labourers when required and supervising the work of the daily workers when the cultivator himself is not present. These persons are employed on a yearly basis and monthly rates of wages are fixed.

Labourers employed on yearly basis are given nearly 35 kg paddy per month and Rs. 50 in cash once in the year. In addition they are given clothes, a footwear and daily breakfast followed by bidis.

Sometimes labourers are employed for the entire period of an agricultural operation like transplating. For this work which normally lasts for a month, the labourers are given nearly 45 kg paddy for the entire work. The labourers have to work hard during this period. They are also given daily breakfast. In fact whatever may be the manner in which a labourer is hired, giving him breakfast in the morning is customary.

Labourers on daily wages are given 2 adholis (about 1.2 kg) of paddy plus breakfast.

The big cultivators many times appoint young boys of about 16 years of age as labourers permanently. These boys

do all kinds of work and more or less live as members of their family. The cultivators look after them in all respect but do not pay any regular wages to them. When however these boys are of marriageable age, the cultivator meets the entire expenditure on account of the wedding and treats it as a loan advanced to the boy. The boy thercafter lives in his own house but continues to work for the cultivator who pays him only part of the regular wages he pays to other labourers and adjusts the remaining share towards repayment of loan advanced by him. Normally it takes 4 to 6 years for a labourer to repay his marriage loan. The amount of loan normally is about a thousand rupees. The labourers only know the total expenses for the marriage. They do not know how the amount is actually being adjusted, how much is outstanding at any particular time or how many more years it would take for them to repay the loan completely. In fact they do not seem to care very much.

Most of the agricultural labourers are indebted to the cultivators in whose field they normally work. There appears to be a tacit understanding between each cultivator of some reckoning in the village and his band of agricultural labourers that in times of financial difficulties they would unhesitatingly turn to him and normally work for him when he needs them i.e. his needs would take priority. During lean seasons the labourers would approach him for sundry work which he normally provides and if there is none, they would get something in kind or cash as sort of advance wages. This arrangement works to the mutual benefit of both.

Five Malhar Koli girls about 14 to 15 years old work as domestic servants in the households of big cultivators where their main work is to fetch water from the well. They keep on doing this almost throughout the day, on a monthly payment of Rs. 15 in addition to the usual breakfast.

In spite of all the work the cultivators can provide to the poor landless labourers, none except those few who are engaged on a yearly basis get work throughout the year and they have to turn to various other sundry jobs like fetching

dry wood from the nearby forests, or bringing bamboos on headloads from the forest and selling them to the basket makers Nava Baddhists for Rs. 3 per bundle.

Even though nobody admits it openly, illict distillation of country liquor goes on in many of the Malhar Koli households. This is apparent from the fact that while most other articles from grocers are purchased in very small quantities, the black jaggery which is used for this purpose is generally bought in sizeable quantities of 2 to 3 kg at a time. Most of the Malhar Koli males specially in the age-group above 30 years do consume liquor almost daily in moderate quantity (a small tumblerful of it costs about 50 paise, which is the usual quantity consumed) and this helps at least 4-5 Malhar Koli households to make some money which they need badly.

Water-melon crop is a comparatively recent development in the village. During 1974 this crop was taken in 4 hectares by 8 cultivators in the village. Some experienced persons from Panvel area in Kolaba district come to the village some time in November and in collaboration with local cultivators take up the plantation of water-melons. The arrangement is somewhat like this—the cultivator provides lands and all other expenses including seeds, fertilizers, irrigation facilities, labour etc. The expert himself works in the field and gets all things done under his personal guidance till the fruits are ready. In return for his services he shares half of the net profits. The wholesale dealers in water-melons (usually from Bombay) visit the village about a week before the crop is ready and make deals with individual cultivators after inspecting the crop, the size of fruits etc. in the field itself. Once the cultivator agrees to sell at the mutually agreed price for the crop as a whole in a particultar plot, the dealer arranges everything himself. The gathering of fruits, their loading into trucks and transport to Bombay are all arranged by the dealer at his own cost. Hence the price that the cultivator gets is much less than what the wholesaler eventually charges to the retailers. In the village a cultivator normally gets about a rupee per fruit irrespective of its size

while the consumers in Bombay have to pay anywhere from Rs. 2 to 5 for a fruit depending on its size. The cultivators themselves cannot retail these in Bombay because they neither have the organisation nor contracts for such a trade and hence have to depend upon what meagre price they are offered by the wholesalers. A good crop of water-melon can easily give a net profit of Rs. 2,000 per hectare in which the cultivator's share is Rs. 1,000. The local cultivators are trying to understand the technique of planting and raising this creepy plant from these visiting experts and within a couple of years would be able to take it up on their own so that they do not have to depend upon outsiders and can also appropriate the entire profit to themselves.

This is a short duration crop (3 months) and profits are good but the plants are susceptible to disease and one has to be prepared to bear losses sometimes. This is the reason why very few cultivators take up this plantation, even though the profits are quite attractive.

Marketing of agricultural produce is no problem in the village since barring water-melons and few vegetables there is hardly any marketable surplus. Water-melons are purchased by Bombay traders in the field itself, before even the crop is quite ready and the vegetables, such as they are, are sold either locally or sent to Virar or Bassein in S.T. Buses. The total paddy crop produced in the village is about 3,000 quintals (the average yield per hectare being about 15 quintals). For the last 8 years the government has monopolised the purchase of paddy from cultivators and there is a levy of paddy on each cultivator. In 1970-71 the levy demand was 276 quintals against which the total paddy procured from the village was 297 quintals. In 1972-73, which was a scarcity year, the demand was only 103 quintals, and the actual purchase was only 107 quintals. In 1973-74 the demand was 257 quintals and the total paddy purchased was also 257 quintals. In 1974-75 the demand is 208 quintals and it is yet to be fulfilled by the village. The cultivators sell paddy to government only because they are compelled by law to sell a specified quantity depending upon the area under

paddy, because the prices fixed by government are always lower than what the cultivators can get if they illegally dispose of their paddy. In 1965-66, the prices fixed by government for purchase of paddy were Rs. 60 per quintal for superfine paddy, Rs. 55 for fine paddy, Rs. 50 for medium quality paddy and Rs. 45 for coarse paddy. The corresponding prices in 1974-75 for levy procurement are Rs. 90, Rs. 85, Rs. 80 and Rs 75 respectively. In 1974-75 season, government have allowed cultivators to sell paddy at higher rates prescribed (Rs. 210, Rs. 190. Rs. 160 and Rs. 130 for the above four qualities) to nominees of government (agents of co-operative marketing federation) but this can be done only after a cultivator first fulfils levy demand at the prescribed rate for levy procurement. But since many cultivators have yet to fulfil levy demand, the question of such sales does not arise. Since however this village happens to be on road to Vajreshwari where hundreds of people throng every week-end, and since rice is a scarce commodity in the city, many people stop here, as in many other villages along the road, to purchase rice which they can legally do upto a quantity of 10 kg per head. Some needy villagers can and do take advantage of this opportunity since the price offerred is quite attractive (Rs. 5 per kg).

Though nearly 45 per cent of the total geographical area of the village is under forest (122 hectares out of 270 hectares), and there are forests all around in the region, there seems to be very little direct impact of forestry on the economy of this village. Very few workers from this village are engaged in forest coupes. Out of 122 hectares of forest in the village, nearly 70 hectares are of protected forest where the activities of forest department are limited. The forest proper where periodical plantation and cutting is undertaken is only of 52 hectares and hence its capacity to provide labour is limited. There are in all five employees of forest department three foresters and two guards and all these are outsiders but they all stay in the village. Apart from these, not more than half a dozen persons go to work on daily wages in forest coupes when there is work in nearby coupes

which is not often. The present rate of daily wages is about Rs. 3.50 per day. The work is quite tiring and work-sites are usually away from the village. Unless there is some work quite near the village, labourers from this village do not turn up. The position around 1963-64 when the village was first studied was not different from what it is today. At the time of field enquiry for that report 9 labourers (all Malhar Kolis) from the village were working in a coupe near Saywan village. The labour charges then were Rs. 1.50. There are two forest labour societies *viz.* Tilhar Vibhag Adivasi Jungle Kamgar Sahakari Society Ltd. and Majiwati Vibhag Adivasi Jungle Kamgar Socitey Ltd., but active participation by villagers from Shirvali in the activities of these societies located in the village in the south eastern corner of the tahsil is almost nil. There are however many other benefits which the villagers derive from forests. Many Malhar Kolis go to the forests and collect dry wood which they can sell in the village and earn about a rupee or two (women especially do this). Bamboos are also brought on head loads for which one can get Rs. 3 for a day's work. The Nava Buddhists basket weavers are the usual customers. The Malhar Kolis can easily get the timber they require for their huts at concessional rates but normally they do not purchase it. Since the quantity required by them is very small they just go to forest and manage to gather it free of cost. This enables them to build their huts at a nominal cost. The cattle have good facilities for grazing since cattle are allowed to graze in forest except in areas where plantations are in progress. The Karvi weeds which are used for making walls are also brought from nearby forests either for one's own use or for sale. Reeently nearly 0.70 hectares of land from protected forest area has been handed over to the revenue authorities and 31 plots formed out of this land are allotted as house-sites to 31 Malhar Koli landless labourers for building huts. This has been done as part of the state-wide crash programme of providing house-sites to all landless labourers in every village. It is, however, doubtful whether the Malhar Kolis will shift there since space for building a hut does not seem to be a problem for the Malhar Kolis at least in this village.

Table on the next page shows distribution of cattle among the 32 cattle owners in the village. In 1961, there were in all 28 cattle owners who owned 53 bullocks, 21 cows, 37 he-buffaloes, 42 she-buffaloes (Total 153). Four of the cattle owners were Malhar Kolis, one NavaBuddhist, one Nhavi and the rest were Kunbis. Now there are six Malhar Kolis one Nhavi and the rest are Kunbis. The number of cattle in the village have increased but not very appreciably and the number of she-buffaloes have actually decreased. As in 1961, 6 big cultivators (shown at Sr. No. 26 to 31 of the table) own 27 bullocks, 30 cows, 50 he-buffaloes and 18 she-buffaloes i.e. more then 50 percent of the total cattle in the village. In addition to the above cattle there are 259 poultry birds owned by 60 households and 75 goats owned by five households. Those who own she-buffaloes and cows normally use all the available milk for their own household consumption. The sale of milk is very limited and milk is sold only in small quantities to needy neighbours. Chickens and eggs are sometimes sold in the weekly markets but in very limited quantities and only when there is a pressing financial need. Goats are owned mostly by Malhar Kolis. He-goats are sold to butchers when they are fully grown up and the owner easily gets about Rs. 80 to 100. Goat milk is used for domestic consumption by the Malhar Kolis.

As in the past, cattle are generally purchased at the annual cattle market at Mhase. Their prices have increased considerably over the last 10 years and an average bullock, he-buffalo or she-buffalo now costs minimum Rs. 500. A pair of good bullocks costs about Rs. 2,000. A milch she-buffalo costs more than Rs. 500.

As has been already indicated there are only two industries in the village. They are (i) bamboo basket making—a household industry, and (ii) brick making.

Seven Nava Buddhist families are engaged in bamboo basket making (household industry) in which nine females and 7 males actually work The raw material is bamboo, a bundle of 20 which costs Rs. 3. Bamboos are generally S/C for portion left.

DISTRIBUTION OF CATTLE WITH CASTE OF THE OWNER

Sr. No.	Owner's Caste	Number of cattle owned				Total of all cattle
		Bullocks fit for ploughing	Cows	He-buffaloes fit for ploughing	She-buffaloes	
1	2	3	4	5	6	7
1.	Malhar Koli	1	1	—	—	2
2.	,,	2	—	—	1	3
3.	,,	—	—	2	4	6
4.	,,	2	4	—	—	6
5.	,,	2	3	—	—	5
6.	Kunbi	6	1	1	2	10
7.	,,	3	2	1	1	7
8.	,,	—	—	1	—	1
9.	,,	2	—	—	—	2
10.	,,	—	—	2	1	3
11.	,,	2	—	—	—	2
12.	,,	2	—	—	2	4
13.	,,	1	2	—	—	3
14.	,,	2	—	1	2	5
15.	,,	2	1	4	—	7
16.	,,	2	—	—	—	2
17.	,,	3	—	—	—	3
18.	,,	—	—	—	2	2
19.	,,	—	—	2	1	3
20.	,,	—	1	—	—	1
21.	,,	—	1	—	1	2
22.	,,	3	—	—	—	3
23.	,,	2	—	—	—	2
24.	,,	2	—	—	—	2
25.	,,	—	—	8	2	10
26.	,,	2	12	2	—	16
27.	,,	5	—	10	4	16
28.	,,	4	—	18	10	32
29.	,,	4	—	12	4	20
30.	,,	6	10	4	—	20
31.	Nhavi	6	8	4	—	18
32.	Malhar Koli	1	—	—	—	1
	Total	67	46	73	37	222

brought by Malhar Kolis in the village from the nearby forests. During peak agricultural season the work is almost stopped for two reasons—agricultural work and non-availability of bomboos. The normal production per worker is worth about Rs. 150 per month out of which Rs. 100 can be considered as net earnings. The goods are sold at Bhayandar, Mumbra or Ghodbunder. The baskets are taken in S.T. buses Normally a trip to one of these three places is made once in a fortnight.

The other industry is a of brick making but the major beneficiaries in this industry are the kumbhars from Kathiwad who are the skilled workers and without whose help it would not be possible to take it up. These kumbhars who come every year to the village for about 3—4 months (January-April) manage thc whole show with the help of about half a dozen unskilled workers from the village and the financial backing of one of the big cultivators. The Kathiwad kumbhars are paid on the basis of Katcha bricks that they make and after the bricks are ready, they are sold to buyers who arrange to lift them from the sites where the kilns are located. There is no dearth of buyers since the building activities in nearby urban centres require bricks in large quantities. Apart from providing labour to about 8-10 persons from the village for about 2-3 months, and a few hundred rupees to one of the big cultivators who provides finance, there is no permanent benefit to the villagers from this industry.

Barring the take-over of trade in paddy by Government there is no change in chanel and organization of the marketing of agricultural produce. The needs of the villagers have however increased so far as clothes are concerned. The traders who sell clothes in the weekly market state that about 7 years back they were hardly able to sell any ready made clothes in the village but now they do a good business. Of course the customers are not restricted to the village, because on the weekly market (Sunday), males and females from the adjoining villages also come to make their purchases. A market is held every sunday during the months of November to May.



Weekly market in the vtllage. Note readymade apparel, aluminium utensils and faggots.



Another view of weekly market

Small retail traders from Bassein Virar and nearby places come in the morning by S.T. buses and leave by about 1.00 p.m. after selling major part of goods brought by them. The market is held on a longish strip of open land in the eastern part of the gaothan behind the school building.

Details regarding commodities bought and sold, the number of stalls, the names of nearby places wherefrom the retailers come and average sales are given in the following table.

TABLE

Sr. No	Name of commodity brought and sold	Name of place wherefrom the trader has come	No. of stalls	Approx. sales
1	2	3	4	5
				Rs. from to
1	Vegetables	Shirvali Bassein	2	25-30
2	Spices (normally is powdered form)	Arnala Bassein, Virar	4	50-80
3	Dry fish	Arnala	5	10-20
		Agashi	9	10-20
4	Fresh fish	Arnala	2	10-20
5	Mutton	Shirvali (Local)	1	2-50
6	Chicken	Virar, Arnala & Local	2	10-30
7	Fruits	Virar, Borivali	4	20-25
8	Sweetmeats	Nala Sopara, Shirvali	2	20-40
9	Cold drinks (Sarbat)	Bassein	1	5-10
10	Agarbatti	Bassein	2	5-10
11	Tobacco/Matches	Bassein/Shirvali	2	15-20
12	Parched gram groundnuts etc.	Virar	1	7-8
13	Veni made of flowers	Virar	2	20-25
14	Tea stall	Local (Shirvali)	3	30-35
15	Glass bangles, necklaces and sundry articles worn by females	Vajreshwari, Nirmal	2	10-25
16	Utensils	Vajreshwari	2	15-50
17	Earthenwares	Adne	2	10-19
18	Cloth	Agashi, Bassein	2	50-150
19	Sarees	Agashi	1	250-300
20	Readymade garments	Bassein	2	30-60

The main commodities sold are dry fish, spices, mutton, utensils, sarees, readymade clothes and some sundry articles

like bangles, hairpins and other imitation ornaments usually fancied by young girls belonging to scheduled tribes. About 200 people, majority of whom are females, come to the market to buy things of daily needs. The total volume of trade is about Rs. 2,500. Except dry fish and mutton, the commodities sold are usually of a very cheap variety, which is quite understandable, since the buyers come with about 5—10 rupees each and want a number of things to take home. The market presents a pleasant spectacle of gay people out more to enjoy themselves rather than on a grim business of buying a number of necessities with a woeful shortage of funds.

There are four grocery shops in the village. Three of these are run by Muslims who have migrated from Gujarat state only to carry on trade in the village. The Muslim shop-keepers have no property in the village. They live in rented premises. The front room is used as shop and rear room or rooms serve as their residences. The fourth shop is run by a leading cultivator (Hindu-Kunbi). He is also the most elderly, respected man in the village, and a staunch devotee of Hanuman and performs daily pooja in the temple. The Kunbi's shop was established in 1928. All along he has been purchasing his stocks from Bassein and Virar towns on cash payment to the wholesalers there. The total space utilized for his shop is about 15 m^2 in his own house. His daily sales are about Rs. 25. The months of August, September and October are slack. Business in the months of April, May and November to January is good. In addition to the usual groceries he keeps all things that are normally needed by the villagers, including stationery, cosmetics, cloth, bidis and even gives petromax lamps on hire. He also runs a small tea-stall where he serves tea, aerated waters etc. but this he does only when he has timr to spare i.e. when there are no customer in his grocery shop. During rush hours he flatly refuses to serve tea, etc. He puts up a tea-stall in the weekly market where however he runs it in a full fledged manner. There, in one day, his sales are about Rs. 35. He extends credit only to a limited number of customers who have been regular in payment. Majority of his customers

are poor Malhar Kolis who come to him in the evening to buy tea, jaggery, dal, kerosene, dry chillies etc., in the smallest available quantity. They do not ask for a particular quantity of goods (say half a kilo or 100 grammes) but tell the shopkeeper to give them 10 paise worth of this or twenty paise worth of that and so on. The shopkeeper says that he makes only 10 percent profit on his sales and runs the shop more on philanthropic grounds than for profit motives. But judging from the rush in his shop and the time he spends in the shop it seems that both the daily average sales as well as the profits margin are underestimated by the shopkeeper. His shop has a good location and being a man from the village, he attracts more customers than any other grocery shop in the village.

The grocery shops by the three Muslims migrated from Gujarat were recently established (1970, May 1974 and July 1974). All the three shopkeepers are rather elderly persons (aged 45, 50 and 62). All three of them stay in the village with their family and the grocery shops are their sole source of livelihood.

In 1964, there were four grocery shops, two of which were run by Muslims and two by Kunbis. Even after a lapse of nearly 10 years, the number of grocery shops has not increased. The two Muslims who were then doing this business have left the village after the Bhiwandi riots, but in their place three new Muslims (who are their relatives) have now come. The oldest grocer is of the opinion that needs of the people in the village have not increased and there are very few new items which he sells and that the purchasing power of the villagers has also not increased. They still continue to purchase items of daily needs almost every day instead of purchasing them in a sizeable quantity which would be enough say for a week or a month.

About 10 years back all the tailoring for the entire village was done by a Christian tailor from Bassein who used to visit the village occasionally. Now there are four tailoring

Information regarding the tailors having their shops in the village

Name of the Tailor & the village from which he hails	Age	Education	Caste	Whether trained or untrained	Year in which the shop was established	Total space utilised for the shop	Owned rented	Average monthly ineome
1	2	3	4	5	6	7	8	9
1. Anaпant Kalu Chagula, Majivali	27	Std. II	Kunbi	Untrained	1968	5m²	Rented (rent free)	Rs. 200
2. Padmakar Kondu Gavari, Shirvali	21	Std. VI	Malhar Kolis	Trained	1974	15m²	Rented (rent free)	Rs. 175
3. Mangal Ladku Chagula, Majivali	25	Std. VI	Kunbi	Trained	1970	12m²	Rented (rent free)	Rs. 150
4. Ramakant Vithal Mokashi, Shirvali	27	Std. X	Kunbi	Trained	1967	5m²	owned	Rs. 200

shops in the village. Three tailors are Kunbis and one is a Malhar Koli. Out of the three Kunbis two have been trained in a privately run tailoring class at Bassein. The Malhar Koli has received training in the classes conducted by the Panchayat Samiti, Bassein. Two of the four shop-keepers are residents of a nearby village. Details regarding the shop-keepers are given in the preceding table.

The stitching charges are uniform and are much cheaper than what are charged at the nearby urban centres. They are as under :

Charges (in Rs.)

	In-Shirvali	In Bassein or Virar
Full Shirt	2.50	4 to 8
Half Shirt	1.50	3 to 8
Half Pant	2.50	3 to 6
Blouse	0.75	1.50 to 3

In all about 10 Kunbi males (young men) get their clothe stitched at Bassein or Virar. All others patronise the local tailors.

The distribution of 31 selected households by income groups is shown below :

Income group	No. of house-holds	Total income Rs.	Average income per household Rs.
Up to 500	4	1,889	472
501 to 1000	4	2,772	693
1001 to 2000	7	9,624	1,375
2001 to 3000	3	6,065	2,022
3001 to 4000	9	27,839	3,093
4001 to 5000	1	4,593	4,593
5001 to 6000	...	...	...
6001 to 7000	1	6,750	6,750
7001 to 10000	...	...	...
10001 to 15000	1	10,875	10,875
15001 & above	1	35,500	35,500

Out of four households whose income is below Rs. 500 per annum, two are of Malhar Kolis, and the remaining two are Kunbis. Out of four households whose income is between Rs. 501 to 1000 three are of Malhar Kolis and one is Kunbi. Seven in the income group 1,001 to 2,000 include three Kunbi and four Malhar Koli households. Three households in the income group 2,001 to 3,000 include two households of Malhar Kolis and one of a Kunbi. The rine households in the income group 3,001 to 4,000 are those of four Nava Buddhists, 3 Kunbis, a Nhavi and a Muslim (a grocer). The remaining three households in the higher income groups are those of three leading Kunbi households in the village. Fifteen out of 31 households i e. nearly 50 per cent have income below Rs. 2,000 per year. This is more or less true for the entire village. We must, however, remember that the method by which the heads of households have arrived at the annual income is very crude and an allowance has to be made for at least 20 per cent error in calculating their income in terms of money. As a general observation about the economic condition of the village community as a whole one is tempted to say that only about ten per cent households can be said to live well i.e. they produce enough to feed themselves well and buy other necessities by selling the additional agricultural produce, about 30 per cent manage somehow, but the remaining 60 per cent are almost below the subsistance level, and have to strive very hard just to earn two square meals a day

The expenditure pattern of the households mentioned above, is approximately as indicated in the table given on next page.

There is hardly any expenditure on recreation and education, and major portion of the income is spent on food. Only those in the higher income groups spend on purchases of equipments and other assets, and repairs to and construction of house and deposit some money in the postal savings banks.

Details regarding expenditure

Income groups	Percentage of total income spent on						
	Food	Fuel & Lights	Clothes	Education	Medicine	Recreation	Other * of items expenditure
1	2	3	4	5	6	7	8
Up to 500	72.50	7.42	7.95	...	7.41	...	4.72
501 to 1000	73.05	4.86	11.89	0.90	4.87	...	4.43
1001 to 2000	76.84	2.47	8.83	...	2.39	...	8.43
2001 to 3000	75.87	1.78	5.77	...	1.48	1.04	15.10
3001 to 4000	53.74	1.89	8.44	1.02	5.44	0 40	29.07
4001 to 5000	72.50	1.31	11.97	...	2.72	. .	11.50
5001 to 6000	...	...	...	...	. .	...	...
6001 to 7000	46.00	2.37	5.92	. .	1.85	...	43.86
7001 to 8000	...	...	...	...	...	...	...
8001 to 9000	..	...	...	...	..	...	...
9001 to 10000	..	...	...	...	...	...	...
10001 to 15000	30.66	2.76	7.60	1.30	3.00	...	54.60
15001 & above	30.00	0.56	8.45	0.85	4.23	...	55.91

* 'Other' items of expenditure included remittances, taxes, purchase of equipments and other assets, hired labour charges costruction of buildinls savings in post/banks etc.

Eight males and five females from the village have Cumulative Time Deposit accounts in the post office at Parol. All except one C.T.D. account holder are Kunbis. The only non-Kunbi C.T.D. account holder is one of the three Muslim grocers. The 12 C.T.D. holders (Kunbis) are from 4 households. There are 18 saving bank accounts and amongst these 18, there are only 2 Malhar Kolis, one Nhavi (gram sevak) and all the rest are Kunbis. In addition, there are seven Kunbis who have fixed deposit in the postal savings banks. These seven persons are again from the same four households which have the C.T.D. account holders.

The normal source of obtaining a loan for agricultural purposes is the co-operative society in the village. The broad heading 'agricultural purposes' includes purchase of oil engines/electric pumps, horticulture, land development like bunding, improved seeds, fertilisers, pesticides, etc. and digging of a well for irrigation. The zila parishad also advances loans under the scheme of "eradication of palemode system" to needy cultivators durings the months of June to September, so that small cultivators during this crucial period do not have to borrow from unscrupulous money lenders in the village. "Palemode" is a system prevailing in tribal areas. An average cultivator in these areas is always financially hard-up prior to and during rainy season. This is the time when he borrows in cash or kind from the unauthorised money lenders and returns the borrowings after harvest, with interest which generally ranges from 200 to 300 per cent. Formerly, money landers used to indulge in this usurious practice but later they were replaced by several well-to-do farmers. The ultimate result was that the small cultivators found it impossible to extricate themselves from the vicious circle of the annual penury clutches. The government of Maharashtra started a scheme of granting loan to small cultivators with the express object of eradicating the oppressive Palemode system on a permanent basis. The scheme is mainly operated in Thana and Nasik districts where the scheduled tribe population is considerable. The loan is granted in two instalments payable on or about 15th June and

15th August. The scheme was started in 1965 when the maximum loan that was admissible to a family was Rs. 100. Now the limit is raised to Rs. 250. 75 per cent of the loan is granted in kind (food grains) and the remaining 25 per cent in cash. There is no doubt that small cultivators have benefited by this scheme but the agricultural labourers who constitute the majority in the village have no such facility of obtaining loan on easy terms, because the zila parishad gives loans only to cultivators under this scheme. In Shirvali, there are 36 cultivating households out of 117 total households. Out of these 36, about 15 to 25 may get benefit of this scheme, but the remaining 80 households are left to themselves. Of course their plight during the peak agricultural season is not as bad as that of small cultivators, since they get wages in kind for their labour which is in great demand during these months, but still they do need some financial assistance during these months and this is provided by the cultivators for whom they work.

The loans granted by the zila parishad to small cultivators from Shirvali village, under the scheme of eradication of Palemode system is shown below. It shows that on an average about Rs. 100 to 125 are given per cultivator per year to about 15 to 25 cultivators. Another important thing about these loans is that unlike other loans they are fully recovered in the months of November to May.

Year	Total amount of loan granted in the village Rs	Number of cultivators to whom granted	Recovery
1965-66	2,150	22	Fully recovered
1966-67	4,585	31	—do—
1967-68	2,250	16	—do—
1968-69	1,600	15	—do—
1969-70	1,050	16	—do—
1970-71	1,775	19	—do—
1971-72	1,600	18	—do—
1972-73	2,650	25	95 per cent recovery

The village co-operative society (Shirvali Seva Sahakari Society Ltd. established in 1951) is the main source through which agricultural credit is obtained. The society obtains applications and prepares the detailed lists of cultivators who need crop loans for various purposes connected with agriculture before the Kharif and Rabi seasons (specific dates for such collections and sending them to the district central co-operative bank which finances these loans are fixed for Rabi and Kharif seasons). It caters to the needs of in all 13 villages including Shirvali. There are in all 249 members in the society from all the 13 villages, and 19 out of these 240 are from Shirvali, 18 out of these 19 are cultivators and one is a grocer (a Muslim). None of the Malhar Kolis or Nava-Buddhist, is a member. One Shri Gharat, a resident of Shirvali village is the chairman of the society for the last six years.

The seven other members of the managing committee with names of villages they hail from are :—

1 Shri Sitaram Damu Patil, Parol
2 Shri Kashinath Narayan Kocharekar, Ghateghar
3 Shri Mahadeo Babu Patil, Parol
4 Shri Narayan Shridhar Patil, Depivali
5 Shri Ghanashyam Narayan Barve, Tilhar
6 Shri Narayan Waman Patil, Adne
7 Shri Atmaram Nana Patil, Adne

All except those at serial Nos. 2 and 5 are Kunbis by caste. Shri Kocharekar and Shri Barve are Brahmins. All are cultivators by profession. In addition to granting loans to cultivators for agricultural purposes, the society also runs a fair price shop in its godown. Sugar and foodgrains are distributed through this shop to card holders from seven near by villages under the fair price shop scheme of the government of Maharashtra. A salesman is appointed for this purpose. Every year, both for Kharif and Rabi seasons the society grants loans to the cultivators in the form of fertilizers (ammonium sulphate being the principal type of fertilizer distributed). About 15 to 20 cultivators take loan from the society every year and the total amount of loan distributed in

the village is about Rs. 4,000. The total loans distributed by the society in the 13 villages, including Shirvali for the year 1965-66 to 1972-73 are as under.

Year	*Amount of loan* Rs.
1965-66	21,681
1966-67	9,714
1967-68	61,488
1968-69	41,265
1969-70	16,794
1970-71	64,169
1971-72	17,942
1972-73	35,806

The society gives two types of loans *viz.*—(a) medium term loan of three years duration for land improvement, purchase of a bullock, oil engine, etc and (b) short term crop loans based on acreage under the crop. Last year the society distributed Rs. 7,600 as crop loan in the Kharif season (in terms of cash, improved seeds, fertilizers and pesticides) to 12 cultivators from Shirvali village and again Rs. 4,400 to four more cultivators in Rabi season. Discussions with cultivators who normally obtain medium term (3 years) and short term crop loans (for intensive paddy cultivation in Kharif season and for wheat crop, water melon crop in Rabi season) revealed that normally if (i) the repayments of the previous loans are regularly made (ii) purpose for which is the loan is required is admissible under the various loan schemes, and (iii) if the security i.e. land to be mortgaged is adquate, there is no difficulty in obtaining loans. The loans carry an intrest at 7½ per cent. The society has also been running a fair price shop for the last 10 years. They distribute controlled foodgrains and sugar to identity card holders from ten surrounding villages. The shop is located in society's godown in Shirvali village. Most of the card holders buy their fortnightly quota on bazar days.

The table on page 91 gives an idea of indebtedness of the villagers. Out of 117 households, household sehedule B

was canvassed to 31 households. Only 13 out of these 31 gave details regarding their indebtedness. It was our experience that the villagers do not give information if they have borrowed money from private sources and it would not be correct to presume that the remaining 18 households are not in debt. In fact there are strong reasons to believe that most of the agricultural labourers are in debt and their creditors are the big cultivators in the village but it appears that the big cultivators themselves might have prevented these persons from divulging their indebtedness.

Most of the loans are from panchayat samiti. Two Malhar Kolis and one Kunbi have obtained loans from private sources.

Though nobody specifically admits it, majority of the poor culivators and agricltural labourers do take small loans in times of difficulties from well-to-do agriculturists in the village. Small amounts thus advanced are not treated as loans but mostly they take the form of advance wages for work the poor agriculturists or labourers would do for the rich cultivators. Loans of sizeable amounts from private sources are obtained only for marriage purposes by young agricultural labourers (males) when they get married. Some four to five years before marriage i.e. when they are about 16 years old young boys work as full time workers with rich agriculturist who meet the entire expenditure on account of their wedding and the expenditure is treated as a loan to the boy who repays it by working for the agriculturists for five to six years more during which period he receives reduced wages. There are seven such indebted married men in the village (all Malhar Kolis).

According to 1971 census, there are 169 males and 166 females in the age-group 15—59 and the total workers in the village are 171 males and 121 females. If we go merely by these figures, it would mean that all the males in the age-group 15—59 are workers and 45 females in this age-group are non-workers. Out of the 123 male non-workers, 62 are students, 60 are dependents and one does household work.

Caste of the borrower	Amount of loan	Source	Purpose for which loan taken	Year in which the loan was taken	Amount so far repaid	Total loan outstanding	Remarks
1	2	3	4	5	6	7	8
	Rs.						
Kunbi	125	Panchayat Samiti	Agriculture	1975	...	...	...
,,	1,000	Soil Conservation Department	Land improvement	1971	45-00	1,080	...
,,	35,000	Bank of India	For purchase of tractor	1974	...	35 000	...
,,	30,000	Syndicate Bank	For purchase of tractor	1974	...	30,000	...
,,	75	Co-operative Society	Agriculture	1973	..	75	..
,,	50	Co-operative Society	Agriculture	1974	...	50	..
,,	250	Private	Family need	1974	...	250	Repayment of private loan is to be made in term to paddy at the predetermined rate.

1	2	3	4	5	6	7	8
Kunbi	300	G.P.F.	Medical treatment	1974	100-00	200	
Nava-Buddhists	200	Panchayat Samiti	For purchase of tools and equipments and raw material for bamboo basket making	1973	...	200	
,,	200	Panchayat Samiti	—do—	1972	..	200	
,,	195	,,	—do—	1973	20-00	175	
	101	,,	Maintenance during rainy season (Pelemod)	1974	...	101	
,,	150	,,	Agriculture	1973	25-00	125	
Malhar Koli	1,500	Private	Marriage	1973	50-00	1,450	
,.	100	,.	Marriage	1973	15-00	85	
,,	50	Co-operative Society	Agriculture	1973	50-00	. .	
	69,296				305-00	68,991	

Out of 145 female non-workers, 22 are students, 58 are dependents and 65 do household work.

But the above details are not sufficient to give a true picture of employment, unemployment or under-employment in the village. Household Schedule type 'B' are canvassed to 31 households, but none of the persons mentioned in these schedules except one Nava-Buddhist boy aged 18, and with S S C. as educational qualification have reported as 'unemployed'. All others have stated their various professions and none was specifically seeking employment. There is no doubt that most of the males and females in the age-group 18-59 are employed in agricultural work during the peak season, but the fact remains that all those who are landless and in need of employment do not get work during the entire year. From June to November i.e. for five months there is no difficulty and all can get work particularly everyday. The really hard months for agricultural labourers and small cultivators are from December to May. The situation is slightly better now than what it was five or six year ago, because double crops are taken in nearly 1/5th of the total cropped area and this provides employment to some agricultural labourers from December to March. During April and May, there is some work in the field regarding repairs to bunds, rab making, etc. but all do not get work. Left to themselves, agricultural labourers do various types of works whereby they earn something. These works include collecting of dry wood from forests, bringing bamboos and Karvi from forests etc. A few (7-8) work at the brick kilns and a few in the forest coupes where there are felling in progress (the felling season being October to June.) Some even migrate temporarily to places where they get work. The government of Maharashtra has started an employment guarantee scheme, but so far not many labourers in the village are benefited by the scheme because there is no organised effort on the part of these workers to approach the govermental agencies for work. They somehow manage till the rains when, they know they would get work in the fields.

The village economy over the last 10 years cannot be said to be stagnant as will be seen from what has so far been stated in this chapter. A few progressive cultivators and the Nava-Buddhist have definitely shown an improvement in economic condition. More and more land is being brought under double crop. A few young boys have secured jobs outside the village. The village co-operative society is giving adequate loans for increasing agriculture production. But with all this, the majority of the poor people have not been able to improve their lot. They still depend entirely on the half a dozen big agriculturists for their livelihood. They consider themselves unfortunate for not having any economic resources like land or captital, but do not think it is their right to get work and get paid for it at rates which will enable them to maintain themselves. They do not blame any body for their plight and just take things as they come.



Malhar Koli mother and son before their hut. Note the kacha plastered walls and thatched roof.



Malhar Koli huts



A Malhar Koli family before its hut



A Nava-Buddhist's house. Note the roof of tiles and raised plinth.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

There are mainly three types of houses in the village—(1) *Pucca houses* with brick walls, and "mangalore" tiles. These are normally spacious houses, owned by big cultivators. There are also a few small houses of this type. There are eleven such houses in the village including gram sevak quarters. Out of these 11 houses, 8 belong to Kunbis, 2 to Nhavis, and the last is gram sevak's residence. (2) *Semi pucca* houses with walls of Karvi reed plastered with mud, cowdung and roofs of tiles either "mangalore" or deshi" (If a hollow cylinder about 6" in diameter and 1 foot long is cut into two equal parts vertically the two parts will resemble the size of this tile). (3) *Huts* with Karvi reed walls and straw roof. Flooring in all houses is of mud. Houses usually have windows and ventilation is adequate. There are a few separate cattle sheds, but in many houses cattle live in one part of the house, while human beings live in the other.

The biggest cultivator in the village has built a new house using bricks, cement, shahabad tiles and cement concrete ceiling. At present the house is single storeyed but he has plans of constructing one more floor above it. The house which is quite spacious is not yet being used for residential purpose. At present the gram panchayat office is housed in the main hall, and the remaining portion is used for storing grains and other material like agricultural equipments, etc.

Except for this structure and of course the school building and the godown, there is hardly any new construction. Malhar Kolis normally build new huts when their old huts become too old to live in. The new huts are normally built in the same place where the old huts stood. This is done normally after every five to six years. At Purnukh Pada and Avachit Pada where only Malhar Kolis stay all houses, except one are huts. Only one house at Purnukh Pada is a semi pacca house.

Dress

Dhoti or Langoti (loin cloth) a Kabja (jacket) which havebeen mentioned as constituting the dress of a common villa- ger in the earlier study has now been generally repla ced by shorts and banian. Quite a few old people among Malhar Kolis wear a langoti still.

Out of 19 Malhar Koli households, adult male members in 12 (especially the old adult members) wear loin cloth only, while those in 7 households wear shorts and banians. Among Kunbis 12 out of 14 wear shorts and banians. Minor males in Malhar Koli families use only shorts, while those in Kunbi families wear shorts and banians.

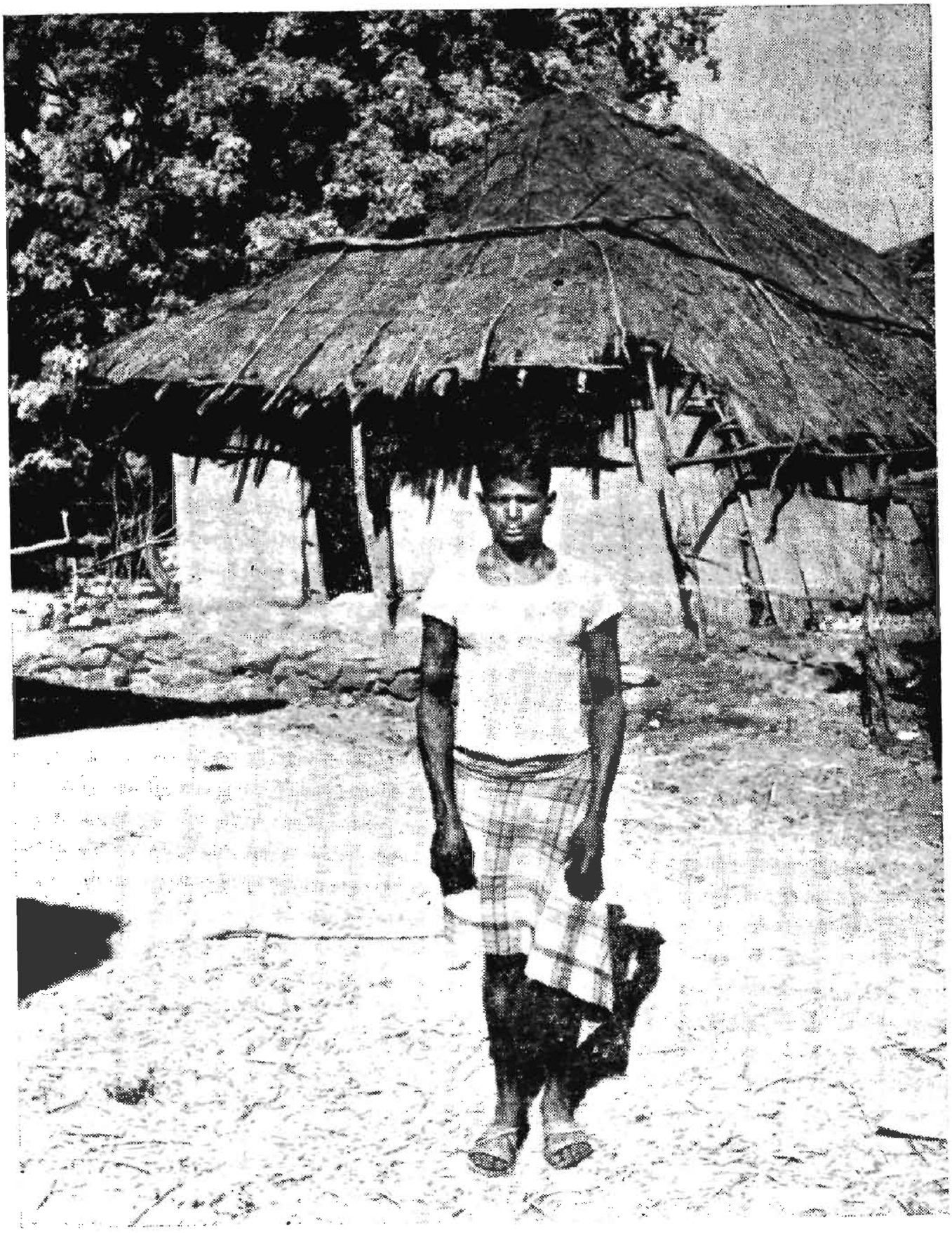
The school-going boys wear a shirt and shorts. The elders while working in the fields or moving about in the village wear shorts and a banian. A shirt is put on only while going out to some other village or town. Many youngesters now wear full pants. One can easily see that the younger generation is now wearing clothes which are more or less similar to clothes worn in nearby urban centres (Vasai-Virar).

Most of the young girls (5-15) wear a skirt and a blouse. A girl till she is married continues to wear this dress. All married women (Malhar Kolis, Kunbis and Nava Buddhists) wear sarees and blouse. Women from well-to-do families wear sarees of a better type while poor women wear sarees which are cheap. The style of wearing saree is slightly different among Malhar Koli women, since sarees worn by them are mostly of a cheap of variety and less in length than those worn by Kunbi women.

All clothes of daily use, both for males and females, are normally got stitched from one of the four tailors in the village. The sarpanch and a few other young well-to-do Kunbis sometimes get their pants and shirts stitched from tailors from Vasai and Virar. Most of the clothes for children below 10, both males and females, are bought ready-



A Kunbi couple. Note the ear-rings necklace and bangles worn by the woman.



A Malhar Koli

made, either in weekly bazaar in the village or at Virar or Vasai.

There is neither a Dhobi nor a Chambhar in the village. None of the students attending primary school in the village use any footwear. Women in the village also do not use any footwear. Those grown-ups who can afford, use footwears, those who cannot, make to without it.

The type of clothes worn by the people depend mostly on their economic condition and not on their caste or tribe. The tendency, however, is to spend minimum amount on clothes and other articles of physical comfort.

The orginal study report gives a detailed list of ornaments used by women in the village. Though these traditional ornaments peculiar to the area are used by women only during wedding and other ceremonies, all married women wear a minimum of 2-3 ornaments like *mangalsutra, kudi* (an ornament for ear-lobe) *patlis* (kind of bangles, rather thikish in size) and bangles. Where the women are from well-to-do families, the ornaments are of gold. In respect of most of the Malhar Koli women the ornaments are gold-plated, or of silver.

Table 24.0 shows details regarding existence of furniture in 15 out of 35 households in which the schedules were canvassed. The common items of furniture are chairs, rope-cots, benches and racks. Table 25.0 shows details regarding materials of which utensils are made. Utensils in which food is cooked are mostly made of aluminium and brass, while those in which it is served, are made of mainly brass, aluminium, stainless steel and german silver. A few well-to-do households have started using stainless steel utensils only during the last 10 years. Table 26.0 shows the details regarding use of electricity, kerosene, wood etc. for light and fuel in these households. All the 19 Malhar Koli households, use wood for fuel and kerosene for lighting while out of 14 Kunbi households, 8 use kerosene for lighting and the remaining 6 use electricity for lighting. All use wood for fuel. Out of two Muslim households, one uses kerosene and the other

wood for fuel and similarly one uses electricity and the other kerosene for lighting.

Shirvali had at the time of enquiry 117 households, as againt 102 at the time of earlier study.

Out of these 117 households, household schedules were canvassed to 101 households. The distribution of these 101 households and population thereof by religion/caste/tribe community and sex is presented in table 3.0. However, for the sake of comparison with the earlier study, all the households were enumerated.

The communitywise classification of these households is as under

Name of community	*No of households*	
	1964	1974
Malhar Kolis	51	51
Kunbi	40	46
Brahmin	1	...
Kumbhar	1	...
Kshatriya	1	...
Maratha	1	3
Nhavi	1	3
Nava-Buddhist	3	8
Muslim	2	3
Saraswat Brahmin	...	2
Patidar	...	1

One Brahmin household, one Kumbhar and one Kshatriya household are no longar staying in the village. The Brahmin who had come in search of work to this village about 30 years back, died in 1968. It was single member household. The Kumbhar couple was not a permanent resident of the village. They came only in season for pottery and brick making. The Kshatriya was a primary teacher who has been transferred.

The Maratha households do not include the one which was reported in the earlier study. The Maratha household

reported in the earlier study was that of an employee working in forest department. He is since transferred. One of the present Maratha households is that of a butcher. He slaughters one or two goats on each Sunday and sells mutton in the weekly village bazar. It is a two-member household consisting of a husband and a wife. The other two households are of two government employees – one is a forest gaurd and the other is an agricultural assistant.

In the earlier study, a joint family of a Nhavi was reported. This joint family is now split up into two families and the third household is that of the gram sevak who is a Nhavi by caste. He hails from Jalgaon, and stays in the residential quarters provided for gram sevak. His quarters are built amidst the house of Malhar Koils and Nava-Buddhist. He is in charge of Shirvali village for the last 8 years now, but stays in the village for about last 6 years.

All the three Muslim households run a grocery shop each and stay in rented premises. They have migrated to the village during the last five years. Their mother-tongue is Gujarati, but they all speak Marathi and Hindi. Both the Muslim households mentioned in the earlier report have since left the village and gone to their native district.

Kunbi is the most dominant community in the village. They have now 46 households as against 40 at the time of earlier study. These are Talher Kunbis, a caste which had been included by the government of Maharashtra as one of the "Other Backward Classes". Talher Kunbis, are generally found in the centre of Thana district along the basin of Vaitarna. Almost all the well-to-do agriculturists in the village are from this community. Most of the agricuitural and other lands are owned by Kunbis. Economically as a class this community is much better of than the Malhar Kolis and the Nava-Buddhists. At least three households from this community have improved their economic condition to a considerable extent by taking to progressive farming.

Malhar Kolis, a scheduled tribe, have the largest number of households. They are however the poorest people in the village. Very few among them own agricultural lands, and consequently majority of them work in the fields of the Kunbis as agriculatural labourerers. Only one or two Malhar Koli households have slightly improved their economic condition over the last 10 years, while most of the other Malhar Koli households have remained almost in the same miserable condition. Their peculiar characteristics of sloth and indifference towards any personal improvement, which has been particularly mentioned in the earlier study, still remains inspite of various opportunities to better their own conditions. They even refused lands granted to them in a nearby village on the ground that the lands were not good. They are, as a class, still addicted to tobacco and liquor and still would not care to go to work till the last food grain in the house is consumed.

The two Saraswat Brahmin households are migrants from Bombay. They have come very recently. The soal purpose of their coming to this village is to take to agriculture and raise paddy crops in the rainy season and other irrigated rabi crops like wheat, gram, ete. They stay in the village alone. They have built their houses in the fields which they have purchased and developed. As has been earlier pointed out they stay away from all other villagers and do not take part in any of the social cultural activities of the village.

The number of Nava Buddhist households have increased from three to eight. One of these eight households belongs to an employee from the forest department. Out of the remaining seven. three households (relatives of the original three households) have migrated from the nearby villages. The main reason why these relatives have migrated to Shirvali is that the bamboo basket making industry is proving to be a paying proposition and all the seven households are benefited by it. In fact the economic condition of all these families is slightly better than most of the Malhar Kolis because they make some extra money. The Nava Buddhists are apparently the most industrious people in the village

since all the adult males and females are always busy making these baskets, when they are not working elsewhere. It is significant to note that out of six persons who have passed .S.C. examination from this village, two are from Nava Buddhists, one of whom is employed as a clerk in the Dairy office under government of Maharashtra at Dabcheri in Palghar tahsil of Thana district. The other boy is in search of a job. Another Nava Buddhist is working as kotwal in the village. The Nava Buddhist are definitely improving there lot. It must be said to the credit of the entire village that though the Nava Buddhist follow a defferent religion, they are not looked upon as different people or treated differently. The Nava Buddhist also associate themselves with all the Hindu festivities merrily. In fact it appears that apart from the basic understanding in their minds that they are Buddhist by religion, there is very little in their thought, approach or activities to distinguish them as persons following a different religion. Untouchability is completely eradicated. Nobody to-day cares to remember that the Nava-Buddhists were untouchables some years ago. This is decidedly an important change in the last 10 years since the earlier report mentions "However keen the Nava Buddhists may be to consider themselves as no more Harijans due to their conversion to Buddhism, the attitude of caste Hindus towards them has not changed as a result of this process and they still regard them as Harijans".

The relations between all the castes and communities are very cordial. Visits to each other's house are now decided more on the basis of personal relations, rather than castes and communities. Even taking food in each other's house is decided now on personal relations, economic conditions and standard of cleanliness and not on caste or religion. Of course very few Malhar Kolis or Nava Buddhists can afford to invite others to their houses and offer them food, etc.

The language spoken by all expect the three Muslim families is Marathi. The Marathi spoken by the people amongst themselves is slightly different from pure Marathi. The earlier report gives a dialogue which gives many words which

are different from the corresponding Marathi words. Now after a lapse of 10 years people especially the younger generation, speak a language which is nearer to pure Marathi. For example words like डोकऱ्या (old man) कारजेठ (will take out) are no longer used as commonly as they appeared to do about 10 years back. The tendency to speak with a slightly prolonged accent on the last word of the sentence, however, persists.

Types of households

The table 5.0, 5.1, 5.4 to 5.6 have been prepared on the basis of information collected in household schedules canvassed to 101 households. These tables give distribution of households by types (nuclear, sub nuclear, etc.) cross classified by religion, caste/tribe, educational level marital status and occupation of the head of household. Out of 101 households 57 are nuclear and 21 are supplemented nuclear. The third biggest group is of lineal joint families. All the three Muslim households are nuclear. There is no joint family among Nava Buddhists. All the eleven joint families are among Hindus 9 (out of 43) of Kunbis and only 2 (out of 48) of Malhar Kolis. It is also worth noting that out of 48 families of Malhar Kolis as many as 32 are nuclear while among Kunbis only 18 out of 43 are nuclear.

Table 5.4 gives distribution of households by type and educational level of the head of household. The highest educational level of head of households is only upto middle school. The educational levels do not appear to make any significant impact on the types of households.

Table 5.6 gives distribution of households by type and type of occupation of the head of household. All the 11 joint families are engaged in cultivation—8 are those of cultivators and 3 of agricultural labourers.

Table 5.2 gives distribution of 70 households by type and distance of place of birth of the head of household. Out of 70 households, heads of 61 were born in the village itself. The number of migrant households is only 9 and it would not be

correct to draw any conclusion about the effect of distance of place of birth of the head of household on the type of household. All the 9 migrant households are however, in the nuclear group.

Table 5.3 gives distribution of 70 households by duration of stay of any member of household whose duration of stay is the longest in the present residence and by type. All the five households where the duration of stay is less than 20 years are in the nuclear group.

Table 4.2 gives distribution of 101 households by their size and age-group of the head of household. Out of 101 families 33 have their heads in age-group 40—49 and 27 have their heads in the age-group of 30—39. Out of 101 households, 43 have members between 5 and 7. There are only 5 families with 10 or more members.

Marriage area

Most of the married women in the village are from nearby villages or from villages in nearby tahsils. Marriage of a young man and a girl from the village itself does sometimes takes place but is rather rare.

The table below shows the details regarding places of births of 141 married women in the village. It shows that 42 of the 141 married women were born in the village itself, while 92 were born in the same district. Only one married women was born outside the district but within the state (she is the wife of a zila parishad servant who himself is transferred to this village from another district). The only women who were born outside the state are four Muslim women and their households have migrated from Gujarat. This shows that all of the married women from non-migrant households are from villages in the nearby tahsils in the same district.

Distribution of ever married females according to their place of birth and caste

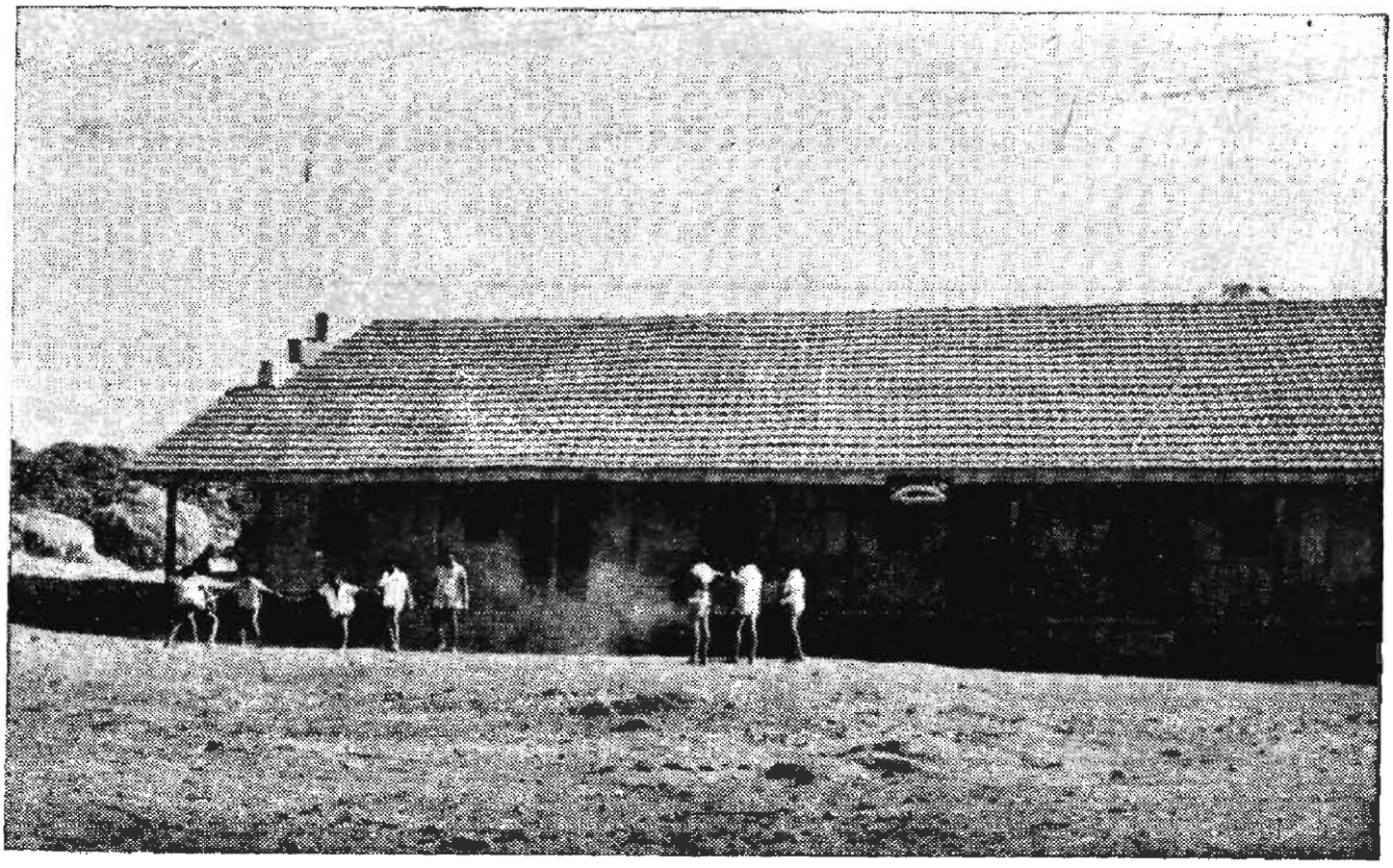
Caste	PL	Place of birth			Total
		Within the district	Outside the district but within the State	Outside the State	
1	2	3	4	5	6
M. K.	25	34	...	...	59
Kunbi	6	37	...	..	43
Others	10	14	1	...	25
Buddhist	1	8	...	...	9
Muslim	...	...	...	4	4
Varli	...	1	...	...	1
Total	42	94	1	4	141

According to 1971 census, out of 560 persons in the village 528 are Hindus, 4 are Muslims, and 28 are Nava Buddhists. The corresponding figures for 1961 are 47- Hindu, 18 Nava Buddhists, and 7 Muslims. But during field enquiry for this restudy in 1974 the number of Muslim huuseholds had increased from 1 to 3 and consequently the number of Muslim have also increased.

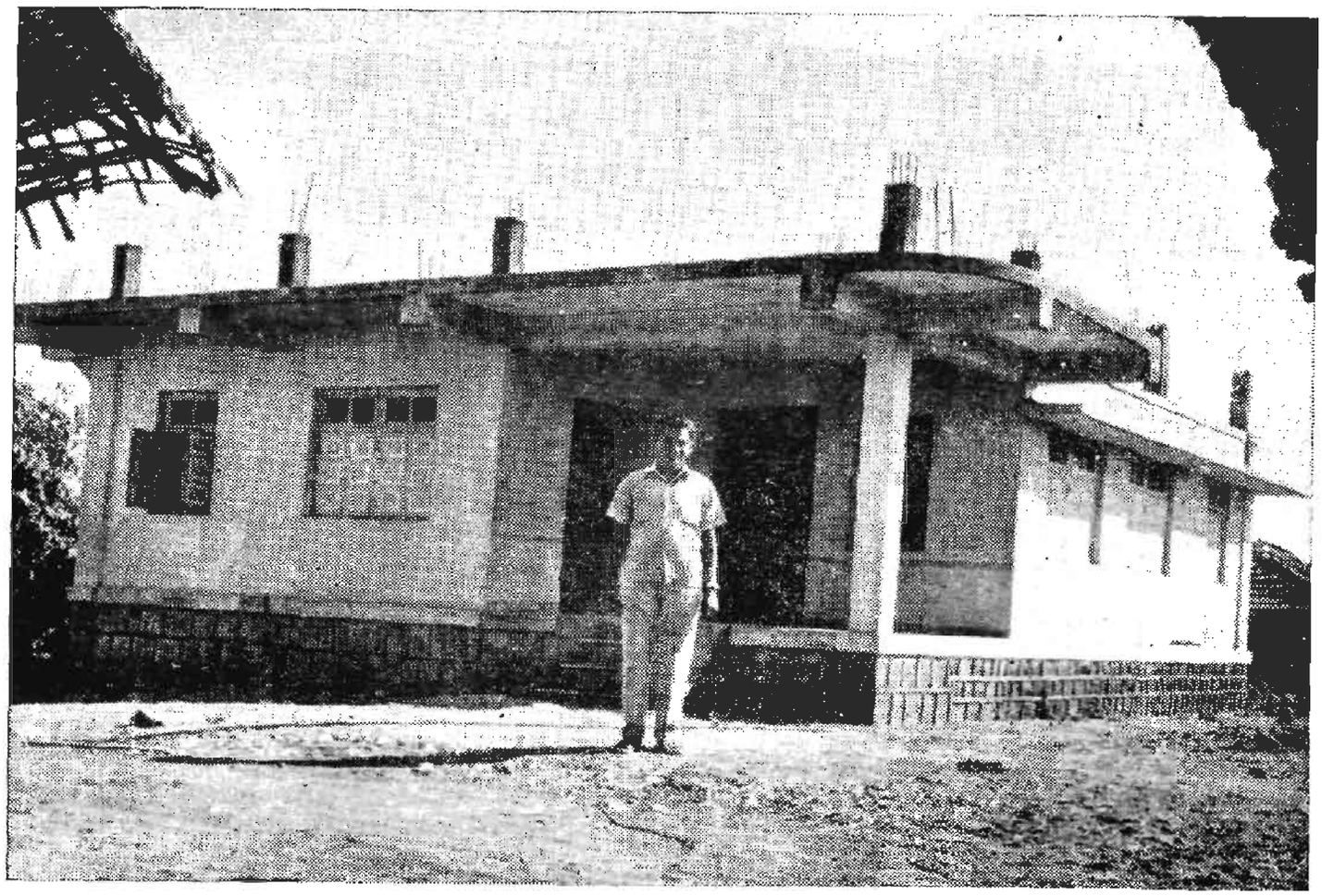
The Hanuman tample has been renovated at a cost of Rs. 22,000 in 1970. the expenditure was met from donations received. The main hall of the tample is 60 square metre in area. The temple has an iron grilled door which is normally kept locked. Oil paintings depicting many Hindu deities decorate the walls of the temple. The expenditure on renovation was met from donations and names of munificent donors have also been prominently displayed on the walls of the temple. Electric light is provided in the temple. The Sarpanch in his personal capacity pays the electricity charges. The temple is quite clean. In fact the idea in keeping the door locked is to prevent children from making a nuisance of themselves. One Shri Vithal Tukaram Mokashi, an old



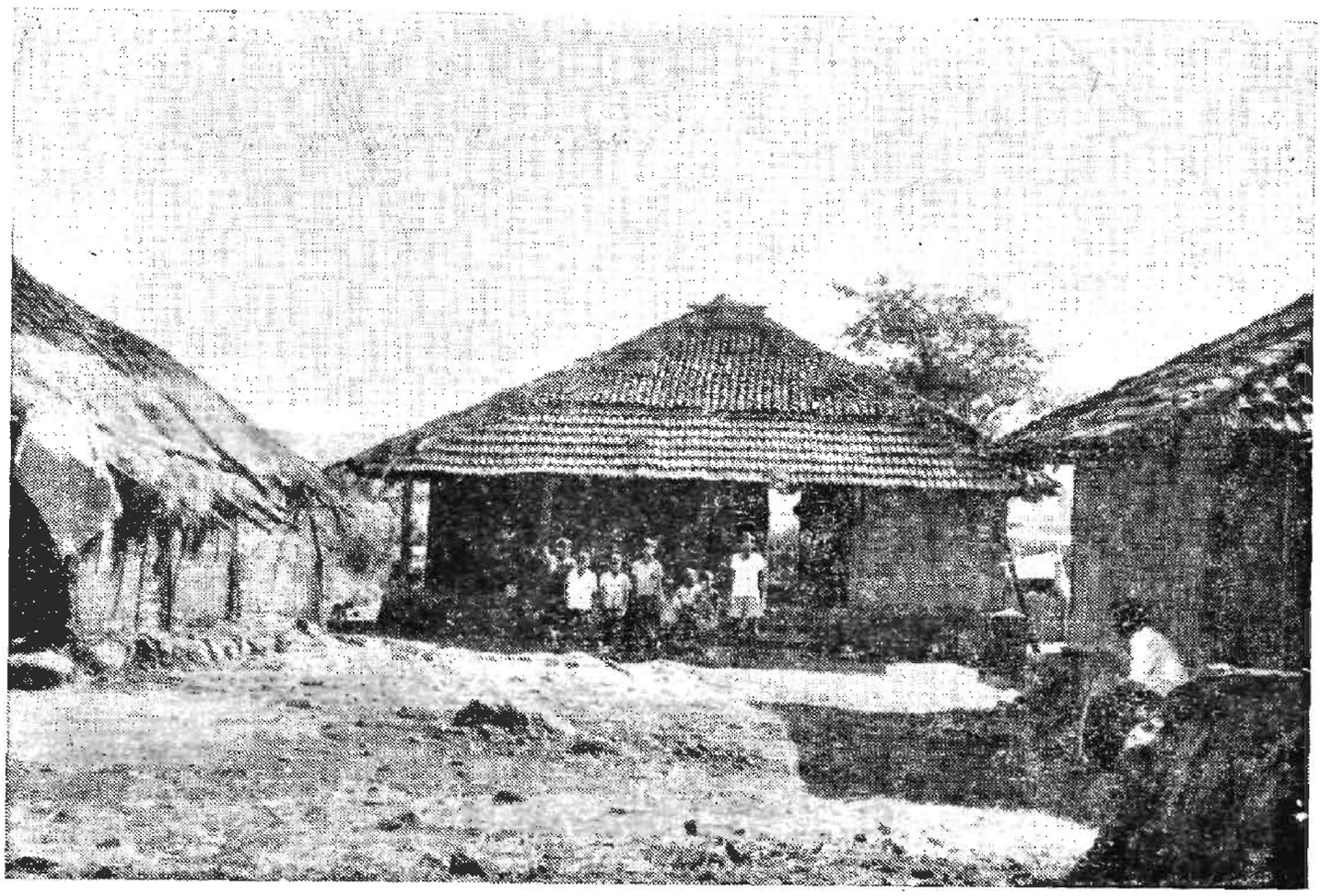
Hanuman temple and village well. The temple is a modern concrete structure. The well is of dressed stone.



Primary school for boys and girls



Sarpanch with his newly built house



Another Malhar Koli house. Note the plinth, brick walls and tiled roof.

Kunbi, an agriculturist of some reckoning and one of the four village grocers, performs the daily pooja in the morning and one Shri Kathod Aba Patil another Kunbi lights an oil lamp in the evening. Not many people are seen visiting the temple at any time during the day. On an average about four or five persons visit the temple every day. On Saturdays about 10-15 persons visit the temple. There is a wall in front of the temple and houses of Malahar Kolis near about it.

There is a fairly big fair on Hanuman Jayanti (full moon day in the month of Chaitra) when many devotees of Hanuman come from nearby villages About 3 to 4 thousand persons visit the village at the time of this fair. Wrestling bouts are arranged in the morning. At night there is a discourse of religious matters and some stories from *Puran* are related by a *Kirtankar*. A Brahmin performs pooja on Hanuman Jayanti. The local dramatic association Stages a play in which all the artists except the main actress are local amateurs. There is normally only one female character in the play and a professional actress from nearby urban centres is called to play the role. The village sarpanch Shri Raghunath Patil and a few other Kunbi and Malhar Koli youths are quite enthusiastic about staging a play every year on the auspicous day of Hanuman Jayanti and they invariably do it every year. There is also *Bhajan Mandal* in the village and a group of about 20 young and middle aged men, amongst whom one Shri Ramchandra Bhoir plays an improtant part, sing *bhajans* on every saturday night during the months of Shravan, and during Ganpati festival,

There is one more small temple of Gav-Devi (village deity) in the village which is located on a hill about 2 furlongs away from the main gaothan. A fair of Gav-Devi is held in the month of Kartika. This is comparatively a very small fair where no outsiders normally attend. There are no places of worship in the village for either Muslims or Buddhist.

People from this village normally do not go on piligrimage. Only three persons had been to Tryambakeshwar

near Nasik, during the last 10 years. Of course many people go to Vajreshwari and Ganeshpuri as the place is very near. Those who normally go to urban centre like Bassein Virar, Bhiwandi, Thana or Bombay, for some work, sometimes visit cinema theares but none of them is particularly fond of watching film shows. Very few young boys about the age of 20 have seen more than one or two films and those too are Marathi or mythological films.

There is a library in the village with about three hundred books, mostly fictions but only about 8-10 persons take some novels to read and return them after weeks.

Two daily newspapers (Marathi) are received in the village. These are read by about half a dozen persons from three-four leading cultivators' households. Nobody else bothers about newspapers. Most of the time people work in the fields. The big agriculturist and the other adult members in their families are normally busy all throughout the year. The small cultivators and the aricultural labourers are sometimes idle when they want work but cannot get it and such idle persons are in no mood to enjoy the leisure therefore they either sleep it off or get drunk. People are not normally fond of playing games. Sometimes during festivals of Ganapati or Diwali they play some card games like *Ladis* etc. only childern play a few outdoor games like *hututu*. In the evening most of the adult males have about an hour or so free on their hands. Older people who are addicted to drinks utilize this leisure to quietly consume country liquor. Younger people who refrain from drinks spend time in gossipping. Women normally do not have any leisure at any time.

There have been no changes in the beliefs and practices connected with births, marriage and death. In fact one cannot expect changes in the age old practices within a short period of ten years. Some births now take place in the maternity home at Mandvi but majority of Malhar Koli women still deliver their children at home. The marriage ceremony of a Malhar koli is now barely a two-day affair

while formerly it was spread over four days, though all the essential rites are duly performed. The system of dowry (the bridegroom's father has to pay dowry to the bride's father) still continues. Especially in Malhar Koli community the bridegroom's father has to spend much more than the bride's father. The marriage feasts are now arranged as per the capacity of the individual, rather than as per the customs which stipulated that the entire village community of that caste should be served with meals. There is no instance of polygamy during the last 10 years though the earlier study mentions that polygamy was allowed by custom. There are no instances of regular divorce but wife of one Malhar Koli has left him and gone to her mother's place permanently. Such instances do sometimes occur among Malhar Koli's but not among Kunbis.

Village leadership

The following three landlords who were 3 of the six influential persons in 1961 still continue to be the leaders in the village. All are Kunbi by caste.

(1) Vithal Tukaram Mokashi.
(2) Waman Ragho Bhoir
(3) Lahu Rama Bhoir

Shri Ladku Walku Patil who was mentioned as a leader, and who was then Police Patil of the village died in 1965. The other two leaders *viz* Mitha Dharma Gharat and Babu Dharma Gharat are also dead. One Shri Waman Babu Gharat is a new leader. All the above three persons and Shri Waman Babu Gharat are elderly persons, big landlords and financially well-off. Shri Vithal Tukaram Mokashi, in addition to being a big cultivator, also runs a grocery shop very efficiently. Though rather aged man and also physically handicapped (one of his legs was affected by polio) the man is extremely industrious for his age. He is the only person who performs daily pooja in the Hanuman temple, and is always busy from dawn to dusk. He is very well respected in the village. Shri Waman Ragho Bhoir who is a middle

aged man, a big cultivator also enjoys the respect of most of the villagers. But the most important and influential man in the village at present is the Sarpanch who is the maternal nephew of Shri Waman Ragho Bhoir. He was vice-chairman of the Panchayat Samiti, Bassein, for some time. He is an active worker of the Congress Party and was secretary of the Taluka Congress Committee. He is also a news reporter, and an office bearer of the INTUC wing of the Thana S.T. workers union. He is S.S.C. and has good connections with many politically influential persons in the district. He has been instrumental in getting the benefits of many of Government welfare schemes for the village. He has done good work in the field of family planning (26 Vasectomy operations in the village) in particular and for the general welfare of the village in the general. He is Sarpanch of the village for the last six years. His election as Sarpanch and in fact the election of all the members of the village panchayat since its inception has been unopposed; actually elections have never been held for electing members of the village panchayat as all members have so far been declared elected unopposed.

Details regarding routine day to day life in three Malhar Koli households, two of agricultural labourers and one of a small cultivator—are given below.

1. Sawalya is 48 years old, married, and has three daughters aged 11, 9 and 6. The youngest daughter stays with his brother's son who has no child. All the members in the family are illiterate. The eldest daughter went to school for two years but can neither read nor write and does not go to school now. The other two girls also do not go to school.

Sawalya and his wife work as agricultural labourers. While the mother is away from home for work in the field the eldest daughter does all domestic work. Sometimes, especially in the rainy season, when the transplanting operations are in progress the eldest daughter also goes to work in the field as an agricultural labourer. They get wages either in kind (paddy) or in cash. Wages in kind are paid normally during weak agricultural seasons though the

labourers always prefer to receive wages in kind. The rate of daily wages is two adholis of paddy (about 1.5 kg). The rate of daily wages is three adholis during the peak period of transplanting operations. In the off season rate is about Rs. 2.

His wife gets two adholis of paddy as daily wages during the peak period and Rs. 1.50 at other times.

The daughter, when she works in the field, gets less than her mother. They get employment as agricultural labourers for 5 months out of 12 and in the remaining period the head of the household does fishing sometimes in the nearby river or does some odd jobs, or goes to the forest and collects dry wood, or brings Karvi or bamboos which are sold in the village at about Rs. 2 to Rs. 3.

They live in a small hut of straw roof and Karvi walls measuring about 20'×15' with a small partition dividing kitchen and sitting room. (New grass is put on the every year). The hut is without a door. There is a chula in one corner and one wooden stand for keeping pots containing drinking water. The hut faces north.

Rice, millo (millet) and wheat, the latter two brought, from the fair price shop, are their staple food. When they get millo and wheat from the fair price shop they prepare bread (Bhakari) of millo or of wheat flour and eat it with dal and very rarely vegetables. Occasionally fresh and usually dry fish form part of their menu. They take porridge of rice in the morning after tea at about 8.30 a m. when they set out to work and come back from field at about 12 in the noon when the full meal consisting of rice, tur dal and dry fish is taken They again go to fields for work at about 2.30 p m. and return home by about 7 p.m. They take dinner at about 8 p m. with a slight change in the menu of the noon. At the time of festivals like Holi they buy mutton and on the occasion of Diwali festival they eat *pur. n polis.*

The dress of the head of household consists of a rumal (a piece of cloth at the waist) and a banian. He wears a shirt only

when he goes out of the village as a guest or to the market. He uses a chappal bought in a nearby village. His total annual expenditure on his own clothes is about Rs. 30. The wife wears a Sari (9 yards) and a blouse. Total yearly expenditure on her clothes is about Rs. 40

The girls wear a skirt and a blouse or a frock. The total annual expenditure on their clothes is Rs. 30.

Malhar Koli males do not usually use ornaments. Sawalya uses only a ring made of copper. His wife has a *Mangalsutra*, a pair of *Kudis* (an ornament in the lobe of the ear) and *Jodvi* (rings in the toes). The total cost of all the ornaments is not more than Rs. 15. The eldest daughter of the household puts on glass bangles and no ornaments are used by the other two daughters.

The household uses earthern pots for cooking and for storing of drinking water. They use a tumbler of brass for drinking water and one or two aluminium plates are the only other utensils. He purchases these utensils either from the village market or the weekly market held in nearby villages.

All the members of the household take tea in the morning. They use gur or sugar. They take tea even without milk sometimes. Sawalya smokes bidis. He also occasionally takes pan. His wife does not smoke (smoking among elderly Malhar Koli women is not uncommon). He gets his hair cut from the village barber and pays him a rupee. He uses coconut oil as hair oil They use washing soap for washing their clothes but do not use any toilet soap. They take bath twice a day with hot water. There is no separate bathroom provided and the bath is taken on a stone slab just behind the hut.

A kerosene lamp is used for lighting purposes. About 3 litres of kerosene is used every month for this purpose. This is a very poor family. They do not possess any land and therefore it is difficult for them to meet their daily needs of food and other requirements from the income earned as

agricultural laboures. Sawalya states that sometimes he takes loans from the well-to-do agriculturists of the village for which he pays about 12 per cent interest. Since he is not a cultivator, he does not get loan either from government or from the zilla parishad. He is not a member of the village co-operative society. The family lives from hand to mouth. Their financial position is no better than what it was in 1961. Sawalya says that though he has seen a lot of new things in the village during the last 10 years his own position has not improved.

2. Janu aged 21 years stays with his wife and mother. He is educated upto Std. IV. His father died about 6 years back. He is the only son. His wife aged 17 years hails from a village in Bhivandi tahsil. She is illiterate.

Janu lives in a hut which has only one room. There is a wooden stand in one corner for keeping utensils. A loft is also provided in the hut. His untensils are:—

a brass handa (for storing drinking water)
a brass patele (for cooking)
three brass Gadu (small roundish containers for drinking water)
a brass tumbler
a pair of cup & saucer and two brass plates

He has steel trunk which he uses for keeping clothes and other valuables.

Janu, his wife and mother work as agricultural labourers. He worked as a regular servant of a leading Kunbi agriculturist for two years before his marriage. He was paid 30 pailies of paddy per month as wages, besides daily breakfast and a pair of shirts and shorts per year.

Janu and his family members take tea without milk once in the morning. He brings mutton once or twice every month from the weekly market in the village. Foodgrains are purchased from a fair price shop in the village.

He got married in the year 1973. He has paid rupees 60 and 6 maunds paddy to his father-in-law as Dahej. The following purchases were made in connection with his marriage.

Ornaments :		Patlis	2
		Mangalsutra	1
		Pherre of silver	1
Clothes :	(a) for wife;	Saris	3
		Blouses	3
		Shawl	1
	(b) for husband:	Long pant	1
		Shirt	1
		Cap	1

The total cost of all the purchases was about Rs. 600. He has taken loan from his employer for his marriage and is now repaying the loan by working with the employer who now adjusts part of wages payable to him towards repayment of the loan with intrest. The amount of loan taken is Rs. 1,000 and it would take about ten years from him to repay this loan and he would continue to work with his employer on reduced wages for all these years.

Janu last visited Bassein town about a year back. He has never been to Bombay. He went to Bhiwandi once so far. He has seen one or two Marathi films in Bassein. He has heard names like Indira Gandhi, Bhausaheb Vartak (a minister in the state cabinet who hails from the district) but does not know anything about them. He is a happy man, does not drink and works hard.

3. The head of the household, Kalhya is 25 years old, married about 5 years back and has one son 2 years old. He had a daughter after two years of marriage bust she died when she was 7 months old His parents died 10 year back. He has a brother and two sisters. The brother stays in his father-in-law's house at Bhiwandi. Of the two married sisters, one stays at *Mhaskin Pada* of the adjacent Majivali village and the other is at Dhahivli in Wada tahsil of Thana district.

Kalhya cultivates only half an acre land as tenant and has now become owner of the some land. In the last season be produced three quintals of halwee variety of paddy which is not sufficient for his own household consumption and therefore, he has to purchase additional foodgrains from fair price shop in the village.

When Kalhya and his wtfe have no work in their own field, they work as agricultural labourers.

When Kalhya and his wife are busy in transplanting operations in the rainy season he brings his wife's younger sister to look after his son. Kalhya has neither cattle nor poultry. He has a goat which is given by his father-in-law as a marriage gift.

Kalhya and his wife take tea without milk once a day. They use sugar for tea if available otherwise they use jaggery. They leave for work in the morning and carry with them Kanheri (porridge) prepared either from rice or wheat. They work in the field from 7 to 12 and from 3 to 6 p.m. with a break for break-fast at 9 to 10 a.m. when they eat Kanheri. They return home at 12.30 for lunch which contains rice or chapati of wheat, dal, dry fish or vegetables. They take their dinner at 8.30 p.m. Kalhaya takes one *pawsher* of country liquor daily which costs 50 paise. He also smokes bidis which are prepared from *tembhurni* and *shid* leaves at home.

Kalhya has never seen a cinema show. He has however seen plays staged in the village itself.

He has a brass handa, ghagar, two brass tumblers in his house as utensils. One of the brass tumblers is a marriage present.

Kalhya wears a baniyan and a short pant when he goes to work. A shirt and a cap is used while he visits another village as a guest. He wears a chappal costing about Rs.8 to 9 (purchased from Majivali market). His wife does not wear a footwear.

He lives in a small square hut which was constructed some 10 years back. It is repaired recently at an expense of about Rs. 100.

Kalhya spends about Rs. 15 to 20 a year on his own clothes about Rs. 30 on his wife's clothes and Rs. 5 to 10 for his child's clothes.

Kalhya paid Rs. 200 to his father-in-law as Dahej. His wife has one bormal of 3/4 tola of gold *mangalsutua* (auspicious necklace) of Rs. 40, *Jodavi* of rupees Rs. 5, bangles of silver costing rupees 105. The expenditure on clothes of both bride and bridegroom including 3 saris and 3 blouse pieces was about Rs. 300. The total expenditure on marriage was about Rs. 1000. He has got utensils in marriage as present. His relatives close and distant and friends gave presents of Rs 1 to 2 depending upon their financial position. About 50 persons attended his marriage.

Kalhya had no money for his marriage and therefore a loan was taken from Waman Ragho Bhoir. He worked for 5 year after marriage with Waman Ragho Bhoir who paid him about 20 kg. of paddy and Rs. 10 in cash per month in addition to recovery of the loan. He used to take breakfast with his employer.

Kalhya took *palemode* loan of rupees 100 during the rainy season 3/4 in kind (wheat and rice) and 1/4 in cash. He sold pendha (straw) worth Rs. 60. He does not practise family planning, though he is aware that family can be restricted. He visits Bassein town once or twice in a year He seems to be happy with his lot.

There are no factions in the village. The leadership of the present sarpanch appears to have been accepted generally by all. There are, however, two or three Kunbi households who are supporters of the socialist party and they do not accept the leadership of the sarpanch who is an active worker of the ruling party is the only politically motivating force in the village. There are no separate organizations of peasantry workers and other socio-economic classes. Barring the two or three families who support socialist party, all vote for

Congress during elections. The sarpanch sees to it that they do vote and vote for Congress. The MLA, Shri Bhausaheb Vartak was till recently an important member of the Maharashtra cabinet and did a lot for the district as a whole and for this constituency in particular. Many villagers did not know who the M.P. from their region is though most of them have voted for him The sarpanch estimates that nearly 95 percent votes from the village have all along been going to the ruling Congress party. As has already been pointed out there has so far been no voting at the gram panchayat elections since all members of the gram panchayat during all the three elections have been elected unopposed.

The village is so situated that it cannot remain aloof from the outside world even if it wants to. At least about four to five persons go everyday to Bassein or Virar, more often to Bassein than to Virar. But surprisingly very few go to Bombay or Thana. The Nava-Buddhists normally pay a fortnightly visit to Ghodbundar or Mumbra for selling bamboo baskets. No outsiders from urban area except zilla parishad or government officials normally visit this village. The in-laws of the villagers are mostly spread over in nearby villages in the tahsil and villages in the neighbouring tahsils and most of them are in rural areas. Two boys go to college at Bassein road. They stay at the college hostle but come to the village every Saturday and leave again on Monday. One kunbi middle aged man (45) works as range forest officer at Bassein, and one more of nearly the same age as a forester at Mandvi (about 6 miles from the village). Only four more persons (an S. T. conductor, a clerk at Dabcheri, an assistant talathi and an assistant gramsevak) work outside the village. The sarpanch himself travels a lot—in fact he goes to Bassein practically everyday and to Bombay at least once a week. His uncle, the biggest cultivator in the village is well-known in the surrounding villages where he often goes to attend social functions like marriage, etc. The leading families (three or four) and the grocers have fairly good contacts with nearby rural as well as urban areas, but this cannot be said of the general population. The labourers cannot afford frequent

trips to Bassein or Virar as it costs at least Rs. 3 per trip (in their case more than a day's wages).

Barring about ten to fifteen males in the village the population is blissfully ignorant about most of the important matters of public interest. Their own worries and lack of day today contact with the outside world, have kept them completely ignorant of most of the things that one would expect the residents of a village of such a location to know. The standard of education in the zilla parishad primary school is very low as compared to school in urban areas. Many students in std. II or III were unable to read well. Many of the students in std. IV ro VII attending the primary school were also found to be below average. This is quite understandable since the attendance in the schools is very poor. Out of 98 boys and 59 girls on the school register, on an average only 61 boys and 23 girls attend school every day. None of the five teachers (3 females and 2 males) stay in the village. They just about manage to reach the school in time by S.T, bus and are naturally in a hurry to catch the return bus in the evening. Under these circumstances the teachers cannot pay extra attention to the students.

The developmental activities in the village are mainly entrusted to the zilla parishad at the district level and the taluka panchayat samiti at the tahsil level. The gram sevak, who is also the secretary of the gram panchayat, and the agricultural assistant are the servants of zilla parishad. They stay in the village and work under the guidance and supervision of the block development officer who is the ex-officio secretary of the Panchayat samiti. Talathi is the representative of the executive branch of administration in the village, and his main duty is to collect land revenue and other dues which are to be collected as arrears of land revenue. He is also responsible for execution of various other schemes of government like procurement of food grains, small savings etc. The talathi who looks after the revenue and general administrative work of this village has eight other surrounding villages in his charge, and his headquarters are at Parol. The talathi visits

this village at least twice a week. Talathi's work is supervised by an officer called circle inspector whose jurisdiction extend over about 50 villages. The Circle Inspector in turn works under the tahsildar.

The police patil, who is no longer a watandar patil but a paid government servant, does the work of reporting crime or breach of peace if any in the village and is expected to help all police officers in investigation of crimes.

The kotwal who is also a paid government servant is expected to help all government officers including the talathi in the execution of their duties in the village.

There has been no significant changes in the set up of village administration over the last ten years. However, so far as functions of the government in respect of rural development are concerned, a significant change has taken place in May 1962 when zilla parishads were set up in the state under the Maharashtra Zilla Parishad and Panchyat Samitis Act, 1961, replacing the District Local Boards. The zilla parishads have been assigned local government functions and the execution of various development schemes. In keeping with the policy of decentralization of power and functions, their object is to promote the development of democratic institutions and secure greater measure of participation by the people in local and government affairs. The councillors of the zilla parishads are chosen by direct elections from electoral division in the district. A panchayat samiti is an indirectly elected body working as taluka block unit of the zilla parishad having specific powers and functions under the Act. The panchayat samiti is the link between the gram panchayat on one side and the zilla parishad on the other.

Shirvali had a group gram panchayat i.e. one common gram panchayat for Shirvali and Majiwali village till August 1965. The first body of the separate gram panchayat for the village was elected unopposed on 20-8-65. The sarpanch was also elected unanimously. Upto now there have been no actual voting so far. All the members are elected unopposed

and the sarpanch is also elected unopposed. The present sarpanch, Shri Raghunath Babu Patil is holding that post for the last six years.

The present body consists of the following members :

(1) Shri Raghunath Babu Patil—Sarpanch
(2) Shri Gajanan Vithal Mokashi—Dy. Sarpanch.
(3) Smt. Saraswati Gajanan Mokashi
(4) Smt. Saraswati Waman Bhoir
(5) Shri Narayan Babu Bhoir
(6) Shri Dhondu Badu Edga
(7) Shri Daji Kamala Jadhav

The first five members are Kunbis and the last two are Malhar Kolis. The last member is an agricultural labourer. All others are from cultivating households. A meeting of the members is held every month. Gramsabhas where all the villagers are invited are held once in a quarter.

The village panchayat has been functioning very well under the able guidance of the young sarpanch. The village panchayat and the village have been richly rewarded through their active participation in the rural development programmes, as is evident from the following prizes:—

(1) 25 quintals of nitrophosphate for distribution to Adiwasis.
(2) Ten iron ploughs from zilla parishad
(3) The first prize of Rs. 400 in the taluka rabi competition.
(4) A special grant-in-aid of Rs. 300 for having done excellent work in preventing stray cattle from damaging rabi crops.
(5) A prize of Rs. 125 for total removal of untouchability.
(6) Grant-in-aid of Rs. 200 and Rs. 150 for purchase of equipment for drama and bhajan mandali.
(7) Installation of a television set.

The gram panchayat has also played an important role in getting a grant of Rs. 4500 from the social welfare department for constructing houses for six Malhar Kolis. These six houses are built in a row and are among the best houses of Malhar Kolis. The gram panchayat also strove hard and was successful in getting the Sathe-Kisan Bandhara constructed at a cost of Rs. 65,000.

The annual income of the gram panchayat by way of taxes and grants was Rs. 1,890 in 1968-69 ; Rs 1905 in 1969-70 ; and Rs. 3,497 in 1970-71. Expenditure in 1968-69 was Rs. 3,720, Rs 3,190 in 1969-70 and Rs. 3,417 in 1970-71. The main sources of income are house tax, professional tax, tax collection during weekly bazar, and grants from government. The main items of expenditure are street lighting, maintenance of roads in the gaothan, repairs to well and applied nutrition programme. Nearby 50 per cent expenditure is on street lighting because the panchayat has fixed as many as 18 tube lights in the gaothan and all the roads within the village gaothan are well lighted. The performance of the village panchayat in respect of collection of taxes has been uniformally good and the supervising government and zilla parishad officials have commended their efforts from time to time. The village panchayat takes up spraying of insecticides in about 50 hectares every year.

There are no caste or community associations in the village. There is Mahila Mandal, a Bhajan Mandal and a Natak Mandal. The later two mandals are quite active during the relevant periods when *bhajans* are sung and annually a play is staged, but the Mahila Mandal is only on paper.

CHAPTER V

CONCLUSIONS

The 1963-65 report on Shirvali does not give the impression that the village was then one distinct social unit. It indicated that there were no group conflicts or tensions and the three major groups lived peacefully. The Navati Buddhists and the scheduled tribes owned very little sources of income. They worked on the farms as agricultural labourers. After ten years the social atmosphere of the village is the same.

When we talk of a distinct social unit, we mean that the village would act as one in time of calamities, social tensions or in any grave situation or whenever there are any occasions of rejoicing. The reaction of the society to a situation whether good or bad should be one. The village has never been in distress. Those affected by the drought of 1972 were in a position to get adequate wages through the relief works started by the government or zilla parishad. During festivals like Ganapati and Diwali and fairs like Hanuman Jayanti all the villagers associate themselves with the joy and festivity with more or less the same zeal and enthusiasm. There is another aspect which must not be overlooked. There is a wide gap between the income of a Runbi cultivator with large holding and of a Malhar Koli labourer. But then there is no show of that extra income in the living conditions of the people. The house of the richest man may be of bricks and tiles while that of a Malhar Koli might be a simple hut with straw roof and thatched walls, but the women of both the house have to work hard, have to bring water from the well wash clothes and utensils and attend to a hundered other odd things. Neither group gets much leisure. The scheduled tribe families never store things for even a fortnight. They are worried only over the day's food. Once this is assured, they will not work hard for the second day's or third day's food. There has been very little change in the attitudes of

the Nava Buddhist and the scheduled tribes. We find that there has been no change in the social unit as such. There has been neither any progress nor any deterioration in this regard. Even ten years is perhaps too short period to pass judgement.

The village has not been displaying an urban outlook. It may need 20 years more. The only present urban feature is street lighting provided by the gram panchayat. If possession of wrist watches, radio sets, bicycles, motor cars and sewing machines is any indication of urbanisation, the present position is as under : there are about 35 wrist watches, 10 radio sets, 5 bicycles, one motor car and 3 sewing machines. The gram panchayat has been recently given a television set by the govt. The sarpanch Shri Raghunath Babu Patil gets Marathi newspapers and government publications. About five or six persons are interested in them. He is also a correspondent from Shirvali and neighbouring villages. Out of the 117 households only 25 use electrical energy. Seven connections are for the motor-pumps to irrigate lands and one connection is for the flour-mill started by Wamak Ragho Bhoir.

Six persons from this village have passed the SSC examination during the last ten years and two are undergoing university education at Bassein—one of them is in the first year arts class and the other is doing commerce. Eight boys and 4 girls are attending high school at Chandip. They go to the high school by bus.

This progress might appear to be slow. But taking into consideration that there was no primary school in the village prior to 1961, the progress is good and the village will have the first girl who will have passed the SSC examination next year.

Two leading agriculturists have recently purchased tractors with the help of bank loans. Apart from using the tractors in their own fields, the agriculturists also give them on hire to others who need them. There is demand for their tractors

even from the neighbouring villages. Thanks to water available on Tumbad nalla and Tansa river, more and more irrigated crops are being taken during the months of November to March. But the expenses of lift irrigation are always more than flow irrigated and hence all cultivators cannot afford irrigated crops, and more so since raising of these crops also involves the ability to withstand loss if any that may have to be sustained. Except tractors, no other mechanical devices like harvesters, etc,. are used for speeding up any agricultural operations and in fact these still continue to be in the traditional grove. Rab (covering of seed beds, from where paddy seedlings would be eventually uprooted for transplantation with dry leaves, small and medium size twigs, refuse and garbage, paddy husks, and dried cowdung and burning these in the seed beds) is still practised wasting a large amount of manure. Unproductive cattle are being retained and fed. Foodgrains are being unscientifically stored. Agriculture here as a means of subsistence can yield adequate income for a family of average size only if the land actually cropped during kharif season is at least 1.5 hectare and the agriculturist takes some more irrigated crops like wheat, vegetables, etc and combines dairying and poultry or vegetable or fruit marketing. Dairying or poultry on commercial basis is totally absent in the village. Hardly one or two cultivators sell vegetables, though about six produce and sell water-melons in large quantities.

The amenities and natural resources available to the village are : (1) good road leading to four reasonably good markets at Bassein, Virar, Bhiwand and Bombay: (2) provision of electricity : (3) Sathe-kisan bandhara on Tumbad Nalla ; (4) the Tansa flowing by the village (it has water all the 12 months, thanks to a dam built four miles downstream) ; (5) ample rainfall ; (6) abundant growth of grass ; (7) availability of dry fire wood, bamboos, and Karvi reeds, in the forests : (8) reasonable facilities of agricultural credit from the co-operative society and the zilla parishad : (9) guidance from agricultural departments of the zilla parishad and the government and forest department, and (10) good local leadership. What is required is a proper utilization of the raw materials

and resources available in the village. This however does not mean that no efforts have been made during the last ten years in this direction. A beginning has definitely been made. A few big cultivating households are making efforts in the right direction and the next ten years are bound to bring more accelerated development. The thing that really concerns one in this village is how will the poor labourers improve their lot. There is no chance that they would be granted lands in near future. Their only hope lies in a guarantee of continuous employment throughout the year and assured wages. The state government's employment guarantee scheme may be a boon to them but it is yet to be seen what concrete shape this scheme takes and how far it actually solves the problem of these labourers. Some of them are so depressed that even the will to lead a better life is lacking. In a situation like this, some major industry or clusters of small scale industries which can provide employment opportunities can change the picture of this region. A time has definitely come when those responsible for the rural development in this region give first priority to the improvement of living conditions of the labourers. It is more than apparent that efforts made so far have made the cultivators—especially the big ones—economically a very strong force in the village and the benefits of government's and zilla parishad's efforts in this direction have mainly gone to them and only such portion has gone to the labourers as has been doled out to them by the cultivators for whom they work.

There are no conflicts in the village but at the same time cohesion is also absent. Attempts are being made to better the standard of living, to ensure participation in the political process and to make social structure more egalitarian but there are wide differences in the economic conditions of the people and the haves do not appear to be particularly disturbed about the plight of have-nots. Absence of conflicts and tensions in the village is more of a negative phenomenon, than a positive virtue. The poor are too poor to afford any type of conflict or confrontation with the well-to-do and among the well-to-do each one seems to be happy with his own lot.

The survey has tried to compare the geueral economic condition of this village and its social atmosphere with those existing ten years back. Nothing that can be described as having a far reaching economic or social effects on the population of this village has taken place during the last ten years. Whatever economic development that has taken place is the result of a gradual process in which a few big cultivators in the village including the sarpanch, who is more a leader than a cultivator, and the agencies like zilla parishad, concerned government departments and the state electricity board are the main participants.

The central railway route passing through the district and tahsil cuts the area into two groups, environmentally and physically. To the west of the railway line the lands are more fertile. One finds coconut, arecanut, banana and chiku orchards and many vegetable growing plots along with paddy fields. There are no hilly areas. In fact Bassein tahsil has the highest number of hectares (1675) and nearby 45 per eent of the area under irrigated crops in the district and most of these are to the west of the railway line. But the region i.e. the eastern part of Bassein tahsil, in which the village under study is situated, is economically backward, and has a large percentage of tribal population. Land is less fertile, and paddy is almost the only crop. Eighty per cent of the villagers have to work hard to earn their daily bread and very few of this tract have travelled even in the state. There is very little enthusiasm or initiative to adopt new modes of life. Though the last decade has shown considerable improvement in literacy percentage, it would not be correct to assume that the younger generation is receiving the right type of education. Too many boys and girls are leaving school in primary standards and the education they receive is just enough to enable them to put a signature where they would have otherwise put a thumb impression. The fact that only 12 students (8 boys and 4 girls) from among nearly 60 boys and girls in high school attending age-group attend high school and further the fact that only 6 persons have passed SSC examination

during the last ten years show that there is very little finished product even if we assume that passing SSC examination is sufficient education. People in this village and for that matter in this hilly region have not realized the importance of education. They do not try for salaried jobs though the natural resources are not enough to sustain the population on agriculture or allied pursuits alone.

The three main groups in the village—Kunbis, Malhar Kolis and Nava-Buddhists have still kept their identities as separate groups—not so much on the basis of their castes as on the basis of economic activities. The percentage of cultivating households among Kunbis is much more (22 out of 46) than that of Malhar Koils (8 out of 51) or Nava-Buddhists (3 out of 8—but their holdings are too small). So the Kunbis are mainly cultivators, the Malhar Kolis are labourers and the Nava-Buddhists earn their livelihood mostly by weaving bamboo baskets. Since the Nava-Buddhists do not have to depend upon the big cultivators for their livelihood as the Malhar Kolis have to do, Nava-Buddhists as a class appear more independent, self reliant, and less subservient than the Malhar Kolis. There has been definite improvement in the living standards of Kunbi cultivators and Nava-Buddhists but none in the living standards of those whose sole source of livelihood is labour, both Kunbis and Malhar Kolis.

We have utilized in this survey the data available from individual slips canvassed during the census of 1971 and three types of household schedules A (i) (to 35 households) A (ii) (to 35 households) and B (to 31 households) were canvassed. Two village schedules about the general information of the village were also filled in. Many aspects of village economy were discussed in detail with the local people. But it has been our experience that people really do not speak out their minds. They feel that since this work is being done by government officers, it must have something to do with some project that government may ultimately either take up or abandon. They simply refuse to believe that the survey is for the purpose of assessing the social and economic changes that

have taken place during the last ten years. They enquire whether we intend to give them work, send better and more foodgrains to the fair price shop etc. They suddenly become eloquent on some issues and then abruptly go into their shells of reticence. Ninety percent people say that they are not better off than what they were ten years back and they have no specific plans to better their living conditions. They do not think of postponing marriage of young men to future dates when the young man would be in a better economic position to have a family. They admit that restricting the size of the family would ease the situation to some extent, but do not consciously make any efforts towards that end. They just allow things to take their own course and drift with the tide. They admit that children must go to school and complete their education at least upto SSC but are helpless when children discontinue their education in primary standards, since their entire energy is spent only in earning their daily bread.

The economic data about income, expenditure, totat produce. expenses of cultivation, indebtedness etc. do not appear to be very reliable since the people give off hand figures and detailed probing irritates them. They avoid giving specific details but are quite enthusiastic while talking about matters in a more or less general interest.

In a survey of this type, collecting detailed information from a fixed number of households may not be very rewarding in terms of analysing the social milieu. It is better for the person who conducts the survey to try to grasp the local situation. He should be able to realise the implication of the social behaviour of the people. He should be asked to live among them for a year or so and note down every evening his impression. He may occasionally help them when they are in need of help. He may not get himself involved—but if somebody wants to know how to prepare a compost pit, he may try to help and guide. Such a stay in the village is essential for a person to make the people speak to him in confidence. Today, for instance we have to accept annual agricultural production as related by the household to the

investigator in whom he has no confidence. The head of the household is quite ignorant of the purpose. Besides he knows that the investigator has no means of disproving what he has stated. But that would not be the case with a person who has won the confidence of the people. Today whatever we have collected are simply figures for what they are worth ; we have not guaged the personality.

It would be a better thing if survey reports are published in the local language in addition to English. It will create some interest among villagers who will read the report.

TABLE I(a)

Distribution of population by age, sex and relationship to head of household where head is male

	Number of persons who are related to head of household													
Age Group	Self	Wife	Son	Brother	Son's wife	Brother's wife	Daughter	Sister	Daughter's husband	Sister's husband	Father	Mother	Father's brother	Mother's brother
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0-9	—	—	70	—	—	—	50	4	—	—	—	—	—	—
10-14	—	—	30	5	—	—	16	4	—	—	—	—	—	—
15-24	5	18	28	10	7	—	6	1	1	—	—	—	—	—
25-44	56	63	9	—	3	1	2	—	—	—	—	1	—	—
45-59	30	10	—	—	—	2	1	1	—	—	2	10	—	—
60+	7	2	—	—	—	—	—	—	—	—	—	2	—	—
Age not stated	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	98	93	137	15	10	3	75	10	1	—	2	13	—	—

TABLE 1(a)

Age-Group	Other males							Other females						Total
	Son's son	Brother's son	Brother's son's son	Sister's son	Sister's son's son	Wife's brother's son	Wife's mother	Brother's son's daughter	Son's daughter	Sister son's wife	Daughter's daughter	Brother son's wife	Father's brother's wife	
1	16	17	18	19	20	21	22	23	24	25	26	27	28	29
0-9	11	1	2	—	—	—	—	—	11	—	1	—	—	150
10-14	—	—	—	1	1	1	—	2	—	—	—	—	—	60
15-24	—	—	—	—	—	—	—	—	—	—	—	—	—	76
25-44	—	1	—	—	—	—	—	—	—	1	—	1	—	138
45-59	—	—	—	—	—	—	—	—	—	—	—	—	—	56
60+	—	—	—	—	—	—	2	—	—	—	—	—	1	14
Age not stated	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	11	2	2	1	1	1	2	2	11	1	1	1	1	494

TABLE 1(b)

Distribution of population by age, sex and relationship to head of household where head is female

Age Group	Number of persons who are related to head of household															
	Self	Husband	Son	Brother	Son's wife	Daughter	Sister	Brother's wife	Daughter's husband	Sister's husband	Father	Mother	Father's brother	Mother's brother	Other male daughter's son	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0-9	—	—	2	—	—	—	—	—	—	—	—	—	—	—	1	3
10-14	—	—	2	—	—	1	—	—	—	—	—	—	—	—	—	3
15-24	—	—	2	—	1	—	—	—	—	—	—	—	—	—	—	3
25-44	2	—	—	—	—	1	—	—	1	—	—	—	—	—	—	4
45-59	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
60+	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Age not stated	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	3	—	6	—	1	2	—	—	1	—	—	—	—	—	1	14

TABLE 2.0

Distribution of population by age, sex and marital status

Age Group	Never Married			Married			Widowed			Divorced or separated			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0-4	83	52	31	—	—	—	—	—	—	—	—	—	83	52	31
5-9	70	35	35	—	—	—	—	—	—	—	—	—	70	35	35
10-14	63	40	23	—	—	—	—	—	—	—	—	—	63	40	23
15-19	31	27	4	10	1	9	—	—	—	—	—	—	41	28	13
20-24	11	10	1	27	8	19	—	—	—	—	—	—	38	18	20
25-29	2	2	—	36	16	20	1	—	1	—	—	—	39	18	21
30-34	1	1	—	44	17	27	—	—	—	1	1	—	46	19	27
35-44	—	—	—	51	29	22	4	—	4	2	1	1	57	30	27
45-54	—	—	—	33	23	10	9	2	7	—	—	—	42	25	17
55-69	—	—	—	12	9	3	14	3	11	—	—	—	26	12	14
70+	—	—	—	2	2	—	1	—	1	—	—	—	3	2	1
Unspecified	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	261	167	94	215	105	110	29	5	24	3	2	1	508	279	229

TABLE 3.0

Distribution of households and population by religion/caste/tribe/community and sex

Religion	Buddhist			Muslim			Malhar Koli			Kunbi			Nhavi			Total		
	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Buddhist	5	15	14	—	—	—	—	—	—	—	—	—	—	—	—	5	15	14
Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hindu	—	—	—	—	—	—	48	106	81	43	147	120	2	4	4	93	257	205
Muslim	—	—	—	3	7	10	—	—	—	—	—	—	—	—	—	3	7	10
Sikh	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Tribal Religion	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other Religion	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Religion not Stated	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	5	15	14	3	7	10	48	106	81	43	147	120	2	4	4	101	279	229

TABLE 4.0

Distribution of households by distance of place of birth of head of household

Same village	Other village/urb an area in same tahsil within distance of			Same district but other tahsil within		Other district of the State within		Other State—Gujarat within		Total
	less than 5 kms	5-9 kms	10 kms	10 kms	10 & above kms	10 kms	10 + kms	50 kms	50 + kms	
1	2	3	4	5	6	7	8	9	10	11
61	1	1	1	—	4	—	—	—	2	70

TABLE 4.1

Distribution of households by religion/caste or tribe and mother-tongue of head of household

Religion	Caste/tribe	Number of households where mother-tongue of head of household is		Total
		Marathi	Gujarati	
1	2	3	4	5
Buddhist	—	—	—	—
Christian	—	—	—	—
Hindu	Malhar Koli	37	—	37
Hindu (others)	—	31	—	31
Muslim	—	—	2	2
Sikh	—	—	—	—
Tribal Religion	—	—	—	—
Other Religion	—	—	—	—
Religion not stated	—	—	—	—
Total	—	68	2	70

TABLE 4.2

Distribution of households by number of members and age of head of household

Age of head of household	Number of households having members									
	Single	2	3	4	5	6-7	8-9	10-12	13 and above	Total
1	2	3	4	5	6	7	8	9	10	11
Below 20	—	—	1	—	—	—	—	—	—	1
20-29	—	2	1	4	5	3	2	1	—	18
30-39	—	3	5	5	5	8	1	—	—	27
40-49	4	2	3	3	6	9	5	—	1	33
50-59	—	3	1	3	1	4	—	3	—	15
60 and above	—	1	4	—	—	2	—	—	—	7
Total	4	11	15	15	17	26	8	4	1	101

TABLE 4.3

Distribution of households by number of members and migration status and place of birth of head of household

Migrant Status	Number of households having members				
	Single	2-5	6-10	11 and above	Total
1	2	3	4	5	6
A. Non migrant (Born in the village)	3	36	19	3	61
B. Migrant					
I. Born outside the village but in the same tahsil					
(a) Rural	—	2	1	—	3
(b) Urban	Nil				
II. Born within the same district					
(1) Bhivandi tahsil (a) Rural	—	1	—	—	1
(b) Urban	Nil				
(2) Wada tahsil (a) Rural	—	1	—	—	1
(b) Urban	Nil				
(3) Palghar tahsil (a) Rural	—	—	2	—	2
(b) Urban	—	—	—	—	—
III. Born in other district of the State.					
(1) Rural	Nil				
(2) Urban	Nil				
IV. Born in other State Gujarat	—	—	2	—	2
V. Others including unspecified	Nil				
Total	3	40	24	3	70

TABLE 4.4

Distribution of household by number of members and by migration status and last residence of head of household

Migration Status	Number of households having members				
	Single	2-5	6-10	11 and above	Total
1	2	3	4	5	6
A. Non-migrant (born in the village including those who do not have place of last residence)	3	36	19	3	61
B. Migrant					
I. Last residence outside the village but in the same tahsil					
Rural	—	2	1	—	3
Urban	Nil				
II. Other tahsils of the district					
Rural	—	2	2	—	4
Urban	Nil				
III. Other districts of the State					
Rural	Nil				
Urban	Nil				
IV. Other State					
Gujarat	—	—	2	—	2
V. Unspecified	Nil				
Total	3	40	24	3	70

TABLE 4.5

Distribution of households by number of members and migration status of head of household and last residence and duration of stay of any member of the household who has stayed the longest in the present residence

Number of members	Total	Non-migrant	No. of households where the migration status and place of last residence of head of household & duration of stay of any member of the household, who has stayed longest is: Last residence in rural areas and duration of stay in present residence: Less than one year	1-5 years	6-10 years	11-20 years	21+ years	Total	Last residence in Urban area and duration of stay in present residence: Less than one year	1-5 years	6-10 years	11-20 years	21+ years	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Single	3	3	—	—	—	—	—	—	—Nil—					
2-5	40	36	1	—	—	1	2	4	—Nil—					
6-10	24	19	—	1	1	—	3	5	—Nil—					
11 & above	3	3	—	—	—	—	—	—	—Nil—					
Total	70	61	1	1	1	1	5	9	—Nil—					

TABLE 4.6

Distribution of households by migration status and place of birth of head of household and composition by sex and age status of members (minor upto age 14, adult 15 and above)

Migration status and place of birth of head of household	Number of households where composition by sex and age of member is						
	Adult male and female and minor male/female	Adult male and female	Adult male/ males only	Adult female/ females only	Adult male and minor male and/ or female	Adult female and minor male and/ or female	Total
1	2	3	4	5	6	7	8
A. Non-migrant (born in the same village)	32	7	3	4	—	15	61
B. Migrant							
I. Born outside the village but in the tahsil							
Rural	1	—	—	—	—	2	3
Urban	—	—	—	—	—	—	—
II. Born within the district in tahsil (a) Bhivandi							
Rural	1	—	—	—	—	—	1
Urban	—	—	—	—	—	—	—

(b) Wada							
Rural	1	—	—	—	—	—	1
Urban	—	—	—	—	—	—	—
(c) Palghar							
Rural	2	—	—	—	—	—	2
Urban	—	—	—	—	—	—	—
III. Born in other district of the state							
Rural	—Nil—						
Urban	—Nil—						
IV. Born in other state Gujarat	1	—	—	1	—	—	2
V. Other included unspecified	—Nil—						
Total	38	7	3	5	—	17	70

Note :— Excluding heads of households.

TABLE 4.7

Distribution of households by nature of relation of members to head of household and migration status of head of household

Nature of relation of members to head of household	Number of households where migration status of head of household is		Total
	Non-migrant	Migrant	
1	2	3	4
1. Self	3	—	3
2. Self, spouse	6	1	7
3. Self, spouse unmarried sons and daughters	28	5	33
4. Self, spouse married son and son's wife with or without unmarried sons and daugaters	6	—	6
5. Self, spouse, married brother, brother's wife, with or without unmarried sons and daughters	—	—	—
6. Self spouse married brother, brother's wife, married son, son's wife with or without unmarried son or/and daughters	—	—	—
7. Self (male) unmarried son/daughter	1	—	1
8. Self (female) unmarried son/daughter	—	1	1
9. Self spouse with or without unmarried son/daughter and widowed father	—	—	—
10. Self spouse with or without unmarried son/daughter and widowed mother	4	—	4
11. Self (male) unmarried brother/sister	—	—	—

12. Others

1. Widow, married son, son's wife, married son's son & daughter	—	1	1
2. Widow, married daughter, daughter's husband and daughter's son	—	1	1
3. Self spouse brother's wife and son	1	—	1
4. Self (male) married son, son's son and unmarried sons	1	—	1
5. Self spouse widow mother unmarried brothers and unmarried son	1	—	1
6. Self spouse unmarried daughter son, brothers, sisters and mother and father	1	—	1
7. Self spouse unmarried sons, widow mother, unmarried brothers and daughter	1	—	1
8. Widower and widow daughter	1	—	1
9. Unmarried son and widow mother	1	—	1
10. Self spouse widowed mother unmarried brother and sister	1	—	1
11. Self spouse unmarried sons and wife's brother's son (unmarried)	1	—	1
12. Self widow mother unmarried sister and unmarried brother	1	—	1
13. Self spouse married daughter, daughter's husband and daughter's unmarried daughter	1	—	1
14. Self spouse and brother's son	1	—	1
15. Self spouse widowed wife's mother unmarried sons and daughter	1	—	1
Total	61	9	70

TABLE 5.0

Distribution of households and members by sex, religion and type of household

Type of household	Numbers of households with numbers of members who belong to religion											
	Hindu			Muslim			Buddhist			Total		
	No. of households	No. of members		No. of households	No. of members		No. of households	No. of members		No. of households	No. of members	
		Males	Females		Males	Females		Males	Females		Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Nuclear	51	125	95	3	7	10	3	11	8	57	143	113
2. Supplemented nuclear	19	64	44	—	—	—	2	4	6	21	68	50
3. Subnuclear	4	7	4	—	—	—	—	—	—	4	7	4
4. Single-person	4	4	—	—	—	—	—	—	—	4	4	—
5. Supplemented subnuclear	4	7	11	—	—	—	—	—	—	4	7	11
6. Collateral joint	Nil											
7. Supplemented collateral joint	Nil											
8. Lineal joint	9	37	36	—	—	—	—	—	—	9	37	36
9. Supplemented Lineal joint	Nil											
10. Lineal collateral joint	1	5	5	—	—	—	—	—	—	1	5	5
11. Supplemented Lineal-Collateral joint	Nil											
12. Others one nuclear family, plus brother's son's family, plus sister's son's family, plus brother's widow, plus widowed sister.	1	8	10	—	—	—	—	—	—	1	8	10
Total	93	257	205	3	7	10	5	15	14	101	279	229

TABLE 5.1

Distribution of households by caste/tribe/community of head of households and type of households

Type of household	Number of households where head of households belong to					
	Malhar Koli	Kunbi	Nhavi	Muslim	Buddhist	Total
1	2	3	4	5	6	7
1. Nucler	32	18	1	3	3	57
2. Supplemented nuclear	8	11	—	—	2	21
3. Subnuclear	2	2	—	—	—	4
4. Single-person	3	1	—	—	—	4
5. Supplemented subnuclear	1	2	1	—	—	4
6. Collateral joint	Nil					
7. Supplemented collateral joint	Nil					
8. Lineal joint	2	7	—	—	—	9
9. Supplemented lineal joint	—	—	—	—	—	—
10. Lineal-Collateral joint	—	1	—	—	—	1
11. Supplemented Lineal-Collateral joint	Nil					
12. Others	1	—	—	—	—	1
(one nuclear family, plus brother's son's family, plus sister's son's family, plus brother's widow plus widowed sister)	48	43	2	3	5	101

TABLE 5.2

Distribution of households by distance of place of birth of head of household and type

Type of household	No of households	Same village	Number of households where place of birth of head of household is						
			0 5 km	6-10 km	11-20 km	21-50 km	51-100 km	100 + km	Total
1	2	3	4	5	6	7	8	9	10
1. Nuclear	38	33	—	—	1	2	—	2	5
2. Supplemented nuclear	15	12	1	—	1	—	1	—	3
3. Sub Nuclear	4	3	1	—	—	—	—	—	1
4. Single person	3	3	—	—	—	—	—	—	—
5. Supplemented sub nuclear	2	2	—	—	—	—	—	—	—
6. Collateral joint	Nil								
7. Supplemented collateral joint	Nil								
8. Lineal joint	7	7	—	—	—	—	—	—	—
9. Supplemented lineal joint	Nil								
10. Lineal Collateral joint	1	1	—	—	—	—	—	—	—
11. Supplemented lineal collateral joint	Nil								
12. Others	Nil								
Total	70	61	2	—	2	2	1	2	9

TABLL 5.3

Distribution of households by duration of stay of any member of the household (whose duration of stay is longest in the present residence) and type

Type of household	Number of households where duration of stay in the present residence of any member who has stayed longest is				
	Less than 5 years	6-9 years	10-19 years	20 - years	Total
1	2	3	4	5	6
1. Nuclear	2	—	1	35	38
2. Supplemented nuclear	—	1	—	14	14
3. Sub nuclear	—	—	1	3	4
4. Single person	—	—	—	3	3
5. Supplemented sub-nuclear	—	—	—	2	2
6. Collateral Joint	Nil				
7. Supplemented Collateral joint	Nil				
8. Lineal joint	—	—	—	7	7
9. Supplemented lineal joint	Nil				
10. Lineal Collateral joint	—	—	—	1	1
11. Supplemented Lineal Collateral joint	Nil				
12. Others	Nil				
Total	2	1	2	65	73

TABLE 5.4

Distribution of household by type and educational level of head of household

Type of households	Number of households where educational level of head of household is								
	Illiterate	Literate without educational level	Primary	Middle	Matriculation or higher secondary	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Degree and above	Total
1	2	3	4	5	6	7	8	9	10
1. Nuclear	35	1	19	2	—	—	—	—	57
2. Supplemented nuclear	12	1	7	1	—	—	—	—	21
3. Sub-nuclear	3	—	1	—	—	—	—	—	4
4. Single person	3	—	—	1	—	—	—	—	4
5. Supplemented sub-nuclear	1	—	1	1	1	—	—	—	4
6. Collateral joint	Nil								
7. Supplemented collateral joint	Nil								
8. Lineal joint	4	—	3	2	—	—	—	—	9
9. Supplemented lineal joint	Nil								
10. Lineal collateral joint	—	1	—	—	—	—	—	—	1
11. Supplemented lineal collateral joint	Nil								
12. Others (one nuclea. family plus brother's son's family plus brother's widow plue widowed sister)	—	—	1	—	—	—	—	—	1
Total	58	3	32	7	1	—	—	—	101

TABLE 5.5

Distribution of households by type and marital status of heads of households

Type of household	Number of households where marital status of head of household is				
	Never married	Currently married	Widowed	Divorced or separated	Total
1	2	3	4	5	6
1. Nuclear	—	57	—	—	57
2 Supplemented nuclear	—	17	4	—	21
3. Sub-nuclear	1	—	3	—	4
4. Single person	—	2	1	1	4
5. Supplemented sub-nuclear	1	3	—	—	4
6. Collateral joint		Nil			
7. Supplemented collateral joint		Nil			
8. Lineal joint	—	9	—	—	9
9. Supplemented lineal joint	—	—	—	—	—
10. Lineal collateral joint	—	1	—	—	1
11. Supplemented lineal collateral joint		Nil			
12. Other (one nuclear family plus brother's son's family plus brother's widow plus widowed sister)	—	1	—	—	1
Total	2	90	8	1	101

TABLE 5.6

Distribution of households by type and type of occupation of head of household

Occupation of head of household	Number of households where type of household is								
	Nuclear	Supplemented nuclear	Sub-nuclear	Single person	Supplemented sub-nuclear	Collateral joint	Snpplemented collateral joint	Lineal joint	Supplemented lineal joint
1	2	3	4	5	6	7	8	9	10
1. Cultivator	17	8	1	—	2	—	—	6	—
2. Agricultural labourer	34	10	3	3	1	—	—	3	—
3. Household Industry	2	1	—	—	—	—	—	—	—
4. Non-Household Industry	Nil								
5. Trade, Business & Service	3	1	—	1	1	—	—	—	—
6. Non-workers	1	1	—	—	—	—	—	—	—
Total	57	21	4	4	4	—	—	9	—

Occupation of head of household	Number of households where type of household is			
	Lineal collateral joint	Supplemented lineal collateral joint	Others (one nuclear family plus brother's son's family plus brother's widow, plus widowed sister)	Total
1	2	3	4	5
1. Cultivator	1	—	1	36
2. Agricultural labourer	—	—	—	54
3. Household Industry	—	—	—	3
4. Non-Household Industry	Nil			
5. Trade, Business & Service	—	—	—	6
6. Non-workers	—	—	—	2
Total	1	—	1	101

TABLE 6 3

Distribution of households by employment depth (i.e. number of workers in the household)

Number of workers in the household	Number of household by size and number of adult, having number of workers noted in Column 1.					
	All households	size (adult)	1—3	4—6	7—10	10+
1	2	3	4	5	6	7
1	16	31	10	4	2	—
2	44	107	15	27	1	1
3	23	64	5	12	6	—
4+	18	86	—	7	7	4
Total	101	288	30	50	16	5

TABLE 6.4

Distribution of households by unemployment depth (i e. Numbers of unemployed in the household)

Number of unemployed in the household	No. of household by size and number of adult having number of unemployed					
	All households	size (Adult)	1—3	4—6	7—10	10 +
1	2	3	4	5	6	7
1	16	43	8	8	—	—
2	21	54	4	17	—	—
3	19	57	—	14	5	—
4	27	100	—	11	11	5
No unemployed in the household	18	34	18	—	—	—
Total	101	288	30	50	16	5

TABLE 6.6

Distribution of households by occupational depth

Occupation depth	Number of households
1	2
Single occupation	26
Two occupation	5
Three occupation	—
Four occupation	—
Five occupation	—
Total	31

TABLE 9 0

Number of persons by place of last residence as related to country/state/district of origin and broad age group

Country/State/district of origin	Number whose last residence is									
	Age 0—14			Age 15—59			Age 60+			
	Same as the country/state/district of origin	Not in the country/state/district to which belongs but		Same as the country/ state/district of origin	Not in the country/state /district to which belongs but		Same as the country/state / district of origin	Not in the country/state district to which belongs but		Total
		Referent village	Other place		Referent village	Other place		Referent village	Other place	
1	2	3	4	5	6	7	8	9	10	11
1. Thana District	140	—	3	159	—	25	6	—	1	334
2. District in Saurashtra region of Gujarat State	—	—	—	2	—	—	—	—	—	2
3. District Bhavnagar Gujarat State	—	—	6	—	—	3	—	—	—	9
Total	140	—	9	161	—	28	6	—	1	345

TABLE 9.1

Number of persons by mother-tongues as related to state/district of origin and age

State/district of origin	Age 0—14			Age 15—59			Age 60			Total population		
	Mother tongue	Number of		Mother tongue	Number of		Mother tongue	Number of				
		Males	Females		Males	Females		Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Maharashtra State												
Thana District	Marathi	90	53	Marathi	98	86	Marathi	3	4	334	191	143
Gujarat State												
District in Saurashtra region	Gujarati	—	—	Gujarati	1	1	Gujarati	—	—	2	1	1
Bhavnagar District	Gujarati	1	5	Gujarati	2	1	Gujarati	—	—	9	3	6
Total		91	58		101	88		3	4	345	195	150

TABLE 9.2

Number of persons by mother-tongue as related to place of last residence and duration of stay in present residence

Place of last residence	Mother-tongue	Number with reference to stay in present residence				
		0—9 years	10—19 years	20—39 years	40 years & above	
1	2	3	4	5	6	7
1. Thana district	Marathi	40	16	14	10	80
2 Gujarat State						
(i) Saurashtra District in region	Gujarati	2	—	—	—	2
(ii) Bhavnagar District	Gujarati	8	—	—	—	8
Total		50	16	14	10	90

TABLE 9.3

Number of persons by mother-tongue as related to religion and duration of stay in present residence

Religion	Mother-tongue	Number with reference to stay in present residence				
		0—9 years	10—19 years	20—39 years	40 + years	Total
1	2	3	4	5	6	7
Hindu	Marathi	40	16	14	10	80
Muslim	Gujarati	10	—	—	—	10
Total		50	16	14	10	90

TABLE 9.4

Number of persons by mother-tongue and subsidiary language (person speaking) as related to duration of stay in present residence

	Residence 0—4 years		Residence 5—9 years		Residence 10+ yrs.	
	Number speaking subsidiary language		Number speaking subsidiary language		Number speaking subsidiary language	
Mother-tongue	Marathi	Hindi	Marathi	Hindi	Marathi	Hindi
1	2	3	4	5	6	7
Marathi	—	—	—	7	—	—
Gujarati	10	8	—	—	—	—
Total	10	8	—	7	—	—

TABLE 9.5

Number of persons by mother-tongue and subsidiary language (person speaking) as related to age and sex

	Speakers of mother-tongue Marathi who speaks as subsidiary language	Speakers of mother-tongue Gujarati who speaks as subsidiary language	
Age	Hindi	Marathi	Hindi
1	2	3	4
0—4			
Males	—	—	—
Females	—	—	—
5—7			
Males	1	—	—
Females	—	1	1
8—10			
Males	1	—	—
Females	—	1	1
11—14			
Males	1	—	—
Females	—	2	2
15 & above			
Males	3	5	3
Females	1	1	1
Total			
Males	6	5	3
Females	1	5	5

TABLE 10.0

Number of persons by age, sex and study in educational institution by religion

Religion	Age	Total		Number studying		Number not studying	
		Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8
Hindu	5—9	27	19	20	16	7	3
	10—14	27	13	14	3	13	10
	15—19	19	10	3	1	16	9
	20—24	14	12	1	—	13	12
	25	68	68	—	—	68	68
	Total	155	122	38	20	117	102
Muslim	5—9	—	2	—	2	—	—
	10—14	—	2	—	—	—	2
	15—19	1	—	—	—	1	—
	20—24			—Nil—			
	25	2	2	—	—	2	2
	Total	3	6	—	2	3	4
Total	5—9	27	21	20	18	7	3
	10—14	27	15	14	3	13	12
	15—19	20	10	3	1	17	9
	20—24	14	12	1	—	13	12
	25+	70	70	—	—	70	70
	Total	158	128	38	22	120	106

TABLE 10.1

Number of persons by age, sex and study in educational institution by Scheduled Caste & Scheduled Tribe and others

Name of caste or tribe or community/other caste	Age	Total		Number studying		Number not studying	
		Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8
Malhar Koli (S.T.)	5—9	11	5	7	3	4	2
	10—14	15	7	5	—	10	7
	15—19	6	2	1	—	5	2
	20—24	4	4	—	—	4	4
	25+	37	32	—	—	37	32
	Total	73	50	13	3	60	47
Kumbi	5—9	15	14	12	13	3	1
	10—14	12	6	9	3	3	3
	15—19	13	8	2	1	11	7
	20—24	10	7	1	—	9	7
	25+	30	36	—	—	30	36
	Total	80	71	24	17	56	54
Nhavi	5— 9	1	—	1	—	—	—
	10—14			—Nil—			
	15—19			—Nil—			
	20—24	—	1	—	—	—	1
	25+	1	—	—	—	1	—
	Total	2	1	1	—	1	1

Muslim	5— 9	—	2	—	2	—	—
	10—14	—	2	—	—	—	2
	15—19	1	—	—	—	1	—
	20—24			—Nil—			
	25+	2	2	—	—	2	2
	Total	3	6	—	2	3	4
Total	5— 9	27	21	20	18	7	3
	10—14	27	15	14	3	13	12
	15—19	20	10	3	1	17	9
	20—24	14	12	1	—	13	12
	25+	70	70	—	—	70	70
	Total	158	128	38	22	120	106

TABLE 10.2

Number of persons by age, sex and study in educational institution by migration status as determined by place of birth

Migration status and place of birth	Age	Total		Number Studying		Number not studying	
		Males	Females	Males	Females	Males	Females
1	2	3	4	5	6		8
I Non-migrant	5— 9	27	18	20	15	7	3
	10—14	25	13	12	3	13	10
	15—19	19	6	3	1	16	5
	20—24	14	—	1	—	13	—
	25+	64	23	—	—	64	23
	Total	149	60	36	19	113	41
II Migrant	5— 9	—	3	—	3	—	—
(a) Born out side the village	10—14	2	2	2	—	—	2
but within the district	15—19	—	4	—	—	—	4
	20—24	—	12	—	—	—	12
	25+	4	45	—	—	4	45
	Total	6	66	2	3	4	63

(b) Born out side the state but within	5— 9			—Nil—			
the country	10—14			—Nil—			
1. Gujarat	15—19	1	—	—	—	1	—
	20—24			—Nil—			
	25+	2	2	—	—	2	2
	Total	3	2	—	—	3	2
Total	5— 9	27	21	20	18	7	3
	10—14	27	15	14	3	13	12
	15—19	20	10	3	1	17	9
	20—24	14	12	1	—	13	12
	25+	70	70	—	—	70	70
	Total	158	128	38	22	120	106

TABLE 10.3

Number of persons by age, sex and study in educational institution by occupation of head of households

Occupation of head of household (NCO)	Age	Total		Number studying		Number not studying	
		Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8
61	5—9	12	15	10	14	2	1
	10—14	12	7	8	3	4	4
	15—19	13	8	3	1	10	7
	20—24	10	6	1	—	9	6
	25+	26	31	—	—	26	31
	Total	73	67	22	18	51	49
63	5—9	15	4	10	2	5	2
	10—14	15	6	6	—	9	6
	15—19	6	2	—	—	6	2
	20—94	4	5	—	—	4	5
	25+	39	33	—	—	39	33
	Total	79	50	16	2	63	48

43	5—9	—	2	—	2	—	—
	10—14	—	2	—	—	—	2
	15—19	1	—	—	...	1	—
	20—24			—Nil—			
	25+	2	2	—	—	2	2
	Total	3	6	—	2	3	4
13	5—9			—Nil—			
	10—14			—Nil—			
	15—19			—Nil—			
	20—24	—	1	—	—	—	1
	25+	1	1	—	—	1	1
	Total	1	2	—	—	1	2
X9	5—9			—Nil—			
	10—14			—Nil—			
	15—19			—Nil—			
	20—24			—Nil—			
	25+	2	3	—	—	2	3
	Total	2	3	—	—	2	3
Total	5—9	27	21	20	18	7	3
	10—14	27	15	14	3	13	12
	15—19	20	10	3	1	17	9
	20—24	14	12	1	—	13	12
	25+	70	70	—	—	70	70
	Total	158	528	38	22	120	106

TABLE 11.0

Distribution of population by age, sex and educational level

Educational level	Total		Age and sex													
			5—9		10—14		15—19		90—24		25—34		35—49		50 +	
	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
1. Illiterate	76	134	10	12	3	10	3	8	2	12	16	35	27	33	15	24
2. Literate (without educational level)	10	3	5	—	—	—	—	—	—	2	2	1	—	—	3	—
3. Primary	93	47	19	22	27	12	9	1	7	4	11	6	17	2	3	—
4. Middle	40	14	1	1	10	1	12	4	7	2	6	6	4	—	—	—
5. Matriculation of higher secondary	8	—	—	—	—	...	—	4	—	2	—	2	—	—	—	—
6. Total	227	198	35	35	40	23	28	13	18	20	37	48	48	35	21	24

TABLE 11.1

Distribution of population by broad age-group, sex, religion, caste or tribe or community and educational level

Religion	or community Caste or tribe	Broad age-group	Total	Educational level				
				Illiterate	Literate	Primary	Middle	Matriculation or higher secondary
1	2	3	4	5	6	7	8	9
Hindu	Malhar-Koli	5—14	M 28	7	1	18	2	—
			F 21	15	—	6	—	—
		15—59	M 59	41	1	10	7	—
			F 49	48	—	—	—	—
		60+	M 4	—	—	—	—	—
			F 3	—	—	—	—	—
	Kunbi	5—14	M 41	5	3	24	9	—
			F 28	4	—	21	3	—
		15—59	M 75	16	2	31	20	6
			F 68	46	1	14	7	—
		60+	M 3	1	1	1	—	—
			F 5	5	—	—	—	—

(Contd.)

TABLE 11.1 (Contd.)

1	2	3	4	5	6	7	8	9
	Nhavi	5—14	M 1	—	—	1	—	—
			F —	Nil				
		15—59	M 2	—	—	—	1	1
			F 1	—	—	—	1	—
		60+	M —	Nil				
			F 2	1	—	1	—	—
Buddhist	—	5—14	M 4	2	—	2	—	—
			F 4	2	—	2	—	—
		15—59	M 6	2	—	3	—	1
			F 6	5	1	—	—	—
		60+	M —	—	—	—	—	—
			F 2	2	—	—	—	—
Muslim		5—14	M —			Nil		
			F 6	2	—	4	—	—
		15—59	M 4	—	1	2	1	—
			F 3	2	—	1	—	—
		60+	M —		Nil			
			F —		Nil			

TABLE 12,0

Distribution of caste/tribe & community by average educational score per head

Caste/tribe/community	Average per head educational score		
	Total	Males	Females
1	2	3	4
Malhar-Koli	0.50	0.76	0.18
Kunbi	1.06	1.31	0.76
Nhavi	1.25	1.50	1.00
Buddhist	0.69	1 00	0.36
Muslim	1.00	1.00	1.00

TABLE 12.1

Distribution of households by occupation of head of household and average educational score

Occupation of head of household	Number of households	Population			Average educational score					
					Per head			Per household		
		Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Cultivator	36	201	106	95	1.38	1.75	0 97	7.70	5.16	2.56
Agricultural labourer	54	189	109	80	0.60	0.83	0.18	2.09	1.68	0.26
Household industry	3	10	3	7	1 C0	1.33	0.86	3.33	0 40	0.60
Trade, business & service	4	20	7	13	1 38	1.74	1.18	4 60	2.03	2.57
Other services	2									
Non-workers	2	5	2	3	0.00	0 00	0 00	0.00	0 00	0.00

TABLE 12.2

Distribution of households by religion and average educational score

Religion	No. of households	Population			Average educational score					
					Per head			Per household		
		Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hindu	93	462	257	205	0.84	1.08	0.53	4.16	3.00	1.16
Buddhist	5	29	15	14	0.69	1.00	0 36	4 00	3.00	1.00
Muslim	3	17	7	10	1.00	1.00	1.00	5.67	2 33	3.34

TABLE 12.3

Distribution of households and by caste/tribe/community and average educational score

Caste/tribe/ Community	No. of households	Population			Average educational score					
					Per head			Per household		
		Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Malhar Koli	48	187	106	81	0.50	0 76	0.18	1.96	1 67	0.29
Kunbi	43	267	147	120	1.06	1.31	0.76	6 58	4 49	2 09
Nhavi	2	8	4	4	1.25	1.50	1.00	5.00	3.00	2.00
Buddhist	5	29	15	14	0.69	1.00	0.36	4.00	3.00	1.00
Muslim	3	17	7	10	1.00	1.00	1.00	5.67	2 33	3.34

TABLE 12.4

Distribution of households by type and average educational score

Type of household	No. of households	Population			Average educational score					
					Per head			Per household		
		Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1. Nuclear	57	256	143	113	0.82	1.07	0.53	3 73	2.68	1.05
2. Supplemented Nuclear	21	118	68	50	0.99	1.49	0 38	5.71	4.81	0.90
3. Sub-nuclear	4	11	7	4	0 82	1 28	0.00	2.25	2.25	0.00
4. Single person	4	4	4	—	0.50	0.50	—	0.50	0.50	—
5. Supplimented sub-nuclear	4	18	7	11	1.25	1.60	1 09	5.75	2.75	3.00
6. Collateral joint	—	—Nil—								
7. Supplemented collateral joint	—	—Nil—								

(Contd,)

TABLE 12.4 (Contd.)

1		2	3	4	5	6	7	8	9	10
8. Lineal joint	9	73	37	36	1.21	1.55	0.86	9.78	6.33	3.45
9. Supplemented lineal joint	—	—Nil—								
10. Lineal collateral joint	1	10	5	5	0.63	1.00	0 40	7.00	5.00	2.00
11. Supplemented lineal collateral joint	—	—Nil—								
12. Others (One nuclear family plus brother's son's family plus sister's son's family plus brothers widow plus widowed sister)	1	18	8	10	1.70	2 13	1.33	31.00	17.00	14.00

TABLE 12.8

Distance of place of birth of head of household from the village and average per head educational score

Distance of place of birth from the village (kms.)	Average per head educational score		
	Total	Males	Females
1	2	3	4
Same village	1 01	1.24	0 72
0-4	1.50	2.00	0 00
5-9	0.33	0 40	0.00
10-14		—Nil—	
15-19	0.50	1 00	0.00
20-29	0.00	0 00	0.00
30+	1 20	1.95	0.45

TABLE 12.9

Knowledge of subsidiary langage and average educational score

Mother-tongue	Total speakers			Speakers of subsidiary languages																	
				Marathi						Hindi						Hindi & Marathi					
				Number			Average educational score			Number			Average educational score			Number			Average educational score		
	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Marathi	277	155	122	—	—	—	—	—	—	31	26	5	2.06	2.71	0.91	—	—	—	—	—	—
Gujarati	9	3	6	2	1	1	0.50	1.00	0.00	—	—	—	—	—	—	7	2	5	1.9	2.5	1.6
Total	286	158	128	2	1	1	—	—	—	31	26	5	—	—	—	7	2	5	—	—	—

TABLE 12.10

Marital status and educational score

Age-group	Average educational score of those who are														
	Never married			Married			Widowed			Divorced			Separated		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
14-19	1.80	1 92	1.00	0.80	2.00	0.67	—	—	—	—	—	—	—	—	—
20-24	1.79	1 99	0.00	1.08	1.78	0.73	—	—	—	—	—	—	—	—	—
25-29	1.50	1.50	—	0.67	1.12	0.27	—	—	0.00	—	—	—	—	—	—
30-34	2.00	2.00	—	0.63	0.79	0.55	—	—	—	0.00	0.00	—	—	—	—
35+	—	—	—	0 87	1 02	0.62	0.00	0.00	0.00	0 00	0.00	—	0.00	0.00	0 00

TABLE 13.0

Distribution of students by educational level and occupation of head of household

Occupation of head of household N.C.O.(2 digit)	No. of house-holds	Number of student whose educational level is								
		Literate without educational level	Primary	Middle	Matriculation of higher secondary	Non-technical diploma or certificate not equal to degree	Technical diploma or certificate not equal to degree	Graduate degree other than technical degree	Post graduate degree other than technical degree	Total
1	2	3	4	5	6	7	8	9	10	11
61	27	1	28	9	2	—	—	—	—	40
63	38	1	14	3	—	—	—	—	—	18
43	2	—	2	—	—	—	—	—	—	2
13	1	—	—	—	—	—	—	—	—	—
X9	2	—	—	—	—	—	—	—	—	—
Total	70	2	44	12	2	—	—	—	—	60

TABLE 13.4

Students by class or grade and average age by occupation of head of household

Occupation of head of household N.C.O. (2 digit)	Total nubmber of students	Average age of students in Course									
		Class I	Class II	Class III	Class IV	Class V	Class VI	Class VII	Class VIII	Class IX	S.S.C.
1	2	3	4	5	6	7	8	9	10	11	12
61	40	6.9	8.5	7.0	11.5	8.0	13.0	13.3	16.0	—	19.7
63	18	6.9	9.0	9.0	11.5	10.0	—	19.0	12.0	—	—
43	2	—	—	6.0	8.0	—	—	—	—	—	—

TABLE 14.0

Distribution of workers and non-workers by sex, caste or tribe or community and broad age-group

Caste/tribe or community	Age-group																		Total population		
	0-14						15-59						60+								
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers					
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Malhar Koli (ST)	7	2	5	64	40	24	97	54	43	10	5	5	7	5	2	2	—	2	187	106	81
Kunbi	3	2	1	108	65	43	123	70	53	24	7	17	3	3	—	6	—	6	267	147	123
Nhavi	—	—	—	3	2	1	3	2	1	1	—	1	—	—	—	1	—	1	8	4	4
Buddhist	—	—	—	15	9	6	11	5	6	3	1	2	—	—	—	—	—	—	29	15	14
Muslim	—	—	—	10	3	7	7	4	3	—	—	—	—	—	—	—	—	—	17	7	10
Total	10	4	6	200	119	81	241	135	106	38	13	25	10	8	2	9	—	9	508	279	229

TABLE 14 1

Distribution of workers and non-workers by migrant status with reference to place of birth, broad age-group and sex

Migrant status with reference to birth	0-14						15-59						60+					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
A. Non Migrant (Born in the village)	6	3	3	122	76	46	104	84	20	20	10	10	3	3	—	—	—	—
B. Migrant	—	—	—	15	9	6	61	8	53	10	2	8	1	—	1	3	—	3
I. Born outside the village but in the same tahsil	—	—	—	8	5	3	25	2	23	2	—	2	—	—	—	2	—	2
II. Born within the district	—	—	—	6	3	3	31	3	28	8	2	6	1	—	1	1	—	1
III. Born in other district of the states	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
IV. Born in other states	—	—	—	1	1	—	5	3	2	—	—	—	—	—	—	—	—	—
Unspecified	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	6	3	3	137	85	52	165	92	73	30	12	18	4	3	1	3	—	3

TABLE 14 2

Distribution of workers and non-workers by migrant status with reference to last residence, broad age-group and sex

Migrant status with reference to last residence	0-14						15-59						60 +					
	Workers			Non-workers			Workers			Non-workers			Workers			Non-workers		
	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
A. Non-Migrant (Born in the village including those who do not have place of last residenee)	6	3	3	122	76	46	102	83	19	20	10	10	3	3	—	—	—	—
B. Migrant	—	—	—	15	9	6	63	9	54	10	2	8	1	—	1	3	—	3
I. Last residence outside the village but in the same tahsil	—	—	—	6	5	1	22	2	20	2	—	2	—	—	—	2	—	2
II. Other tahsils of the district	—	—	—	3	2	1	36	4	32	8	2	6	1	—	1	1	—	1
III Other districts of the state	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
IV. Other states	—	—	—	5	1	4	5	3	2	—	—	—	—	—	—	—	—	—
Unspecified	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	6	3	3	137	85	52	165	92	73	30	12	18	4	3	1	3	—	3

TABLE 14.4

Distribution of non-workers by age, sex and type of activity

Age-group	Type of activity																				
	Full time student			Household duty			Dependent			Infant			Disabled			Retired			Total non-workers		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
0-14	76	47	29	11	2	9	101	62	39	12	8	4	—	—	—	—	—	—	200	119	81
15-19	6	5	1	3	1	2	5	5	—	—	—	—	—	—	—	—	—	—	14	11	3
20-24	1	1	—	2	—	2	—	—	—	—	—	—	—	—	—	—	—	—	3	1	2
25-29	—	—	—	4	—	4	—	—	—	—	—	—	—	—	—	—	—	—	4	—	4
30-39	—	—	—	6	—	6	—	—	—	—	—	—	1	1	—	—	—	—	7	—	6
40-49	—	—	—	4	—	4	—	—	—	—	—	—	—	—	—	—	—	—	4	—	4
50-59	—	—	—	6	—	6	—	—	—	—	—	—	—	—	—	—	—	—	6	—	6
60+	—	—	—	5	—	5	4	—	4	—	—	—	—	—	—	—	—	—	9	—	9
Total	83	53	30	41	3	38	110	67	43	12	8	4	1	1	—	—	—	—	247	132	115

TABLE 16.0

Employment status of workers by religion

Religion	Employment status																	
	Cultivator			Agricultural labourer			Employer			Employee			Single worker			Family worker		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu	19	12	7	42	24	18	—	—	—	4	3	1	—	—	—	1	1	—
Buddhist	4	2	2	—	—	—	—	—	—	—	—	—	—	—	—	7	3	4
Muslim	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	1	1
Total	23	14	9	42	24	18	—	—	—	4	3	1	—	—	—	10	5	5

TABLE 16.1

Employment status of workers by caste or tribe or community

Caste/tribe/ community	Employment status																	
	Cultivator			Agricultural labourer			Employer			Employee			Single worker			Family worker		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Malhar Koli	—	—	—	27	14	13	—	—	—	2	1	1	—	—	—	—	—	—
Kunbi	19	12	7	15	10	5	—	—	—	1	1	—	—	—	—	1	1	—
Nhavi	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—
Buddhist	4	2	2	—	—	—	—	—	—	—	—	—	—	—	—	7	3	4
Muslim	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	1	1
Total	23	14	9	42	24	18	—	—	—	4	3	1	—	—	—	10	5	5

TABLE 16.3

Employment status by distance of work and transport

Distance from place of work in kms.	Total workers	Employment status													
		Cultivator		Agricultural labourer		Employer		Employee				Single worker		Family worker	
		Transport on foot		Transport on foot		No transport		Mode of transport				No transport		Transport on foot	
								On foot		by S.T. bus					
		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
Less than 1	8	1	—	2	3	—	—	—	—	—	—	—	—	1	1
1—2	68	13	9	22	15	—	—	—	1	—	—	—	—	4	4
3—5	1	—	—	—	—	—	—	1	—	—	—	—	—	—	—
6—10	1	—	—	—	—	—	—	—	—	1	—	—	—	—	—
11—15	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
16—25	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
26+	1	—	—	—	—	—	—	—	—	1	—	—	—	—	—
Total	79	14	9	24	18	—	—	1	1	2	—	—	—	5	5

TABLE 16.4

Employment status of workers and hours of work

Employment status	Hours of work						
	Less than 2 hour	2-4 hours	5-6 hours	7-8 hours	9-10 hours	11-12 hours	13+ hours
1	2	3	4	5	6	7	8
Cultivator	—	—	—	6	14	3	—
Agricultural labourer	—	—	—	18	20	4	—
Employer	—	—	—	—	—	—	—
Employee	—	—	—	2	1	1	—
Single worker	—	—	—	—	—	—	—
Family worker	—	—	—	4	3	3	—
Total	—	—	—	30	38	11	—

TABLE 17.0

Occupation and distance from the place of birth

Occupation	Number of workers whose place of work						
	Less than 1 km	1-2 kms	3-5 kms	6-10 kms	11-15 kms	16-25 kms	26+ kms
1	2	3	4	5	6	7	8
1 Agriculture	—	23	—	—	—	—	—
2 Agriculture labour	—	42	—	—	—	—	—
3 Household Industry	7	—	—	—	—	—	—
4 Transport, Storage	—	—	—	—	—	—	1
5 Other services	1	3	1	1	—	—	—
Total	8	68	1	1	—	—	1

TABLE 17.1

Occupation and mode of transport to place of work and time taken

Occupation	Transport to place of work and time taken to reach							
	on foot				By S. T. bus			
	30 minutes or less	31 minutes to 1 hour	1 hour—1½ hours	More than 1½ hours	30 minutes or less	31 minutes to 1 hour	1 hour—1½ hours	More than 1½ hours
1	2	3	4	5	6	7	8	9
Agriculture	23	—	—	—	—	—	—	—
Agriculture labour	42	—	—	—	—	—	—	—
Household Industry	7	—	—	—	—	—	—	—
Transport, Storage	—	—	—	—	—	1	—	—
Other services	5	—	—	—	—	1	—	—
Total	77	—	—	—	—	2	—	—

TABLE 18.0

Leisure time activity of workers by religion, age and sex

Religion	Description of leisure time activity	Age and sex																				
		14 & below			15—19			20 –24			25—34			35—44			45—59			60+		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Muslim	Household duty	—	—	—	—	—	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—
	No specific activity	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—
Hindu	1. Household duty	—	—	—	—	—	—	6	—	6	5	—	5	5	—	5	6	—	6	—	—	—
	2. Secondary work like fishing for own use during fair season	—	—	—	—	—	—	—	—	—	2	2	—	1	1	—	2	2	—	—	—	—
	3. Playing card games during festival periods like Ganpati & Diwali	—	—	—	1	1	—	1	1	—	1	1	—	—	—	—	—	—	—	—	—	—

4. Watching television	3	1	2	2	—	2	2	2	—	2	2	—	2	2	—	1	1	—	1	1	—
5. Dancing during month of Srawan & Bhadrapad (Sept Oct.)	—	—	—	1	1	—	1	1	—	4	4	—	1	1	—	4	4	—	—	—	—
6. Chitchating & Gossiping	—	—	—	2	2	—	1	1	—	1	1	—	2	2	—	2	2	—	3	3	—
Buddhist Household duty	—	—	—	—	—	—	1	—	1	5	—	5	—	—	—	—	—	—	—	—	—
Marketing	—	—	—	—	—	—	—	—	—	2	2	—	—	—	—	—	—	—	—	—	—
Chitchating	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
Watching television	—	—	—	—	—	—	—	—	—	2	2	—	—	—	—	—	—	—	—	—	—
Total	3	1	2	6	4	2	12	5	7	26	15	11	13	8	5	15	9	6	4	4	—

TABLE 20.0

Household defaulting in enrolling school going children by caste or tribe or community of head of household

Caste or tribe or community of head of household	Number of households having children of school going age (5—14)			No. of households with only male children of school going age and failing to send them to school	No. of households with only female children of school going age and failing to send them to school	No. of households having both male & female children of school going age and failing to send both to school	No. of households with both male & female children of school going age and failing to send male children only to school	No. of households with both male & female children of school going age and failing to send only female children
	Male only	Female only	Male and Female both					
1	2	3	4	5	6	7	8	9
1. M.Koli (S.T.)	9	4	7	6	3	3	—	3
2. Kunbi	10	6	7	3	3	—	2	1
3. Nhavi	1	—	—	—	—	—	—	—
4. Muslim	—	1	—	—	1	—	—	—

TABLE 20.7

Reason for non enrolment of children in school by occupation of head of households

Occupation of head of household	Number of households where there are male & female children of school going age (5 –14)			Number of households where there are both male & female children & are both not sent to school for—			Number of households where there are both male & female children of school going age & male children are sent to school & not female children for-			No. of households where there are both male &female children of school going age but only female children are sent to school & not male children for-			No. of households where there are only male children of school going age and they are not sent to school because of			No. of households where there are only female children of school going age and they are not sent to school because of		
	Only male children in school going age	Only female children in school going age	Both male & female children in school going age	Unwillingness of the child to attend school	To earn money	Family work	Unwillingness of child to attend school	Domestic work	To earn money	Unwillingness of child to attend school	Family work	Unwillingness of child to attend school	Domestic work	Medium of instruction is different from mother-tongue	Illness	To earn money	Unwillingness of child to attend school
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Caltivators	6	6	9	1	—	—	1	1	—	2	—	—	1	—	1	1	1
Agricultural labour	13	4	5	1	2	1	—	—	1	—	—	5	1	—	—	1	2
Trade & Commerce	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—
Total	19	11	14	2	2	1	1	1	1	2	—	5	2	1	1	2	2

TABLE 20.8

Never attendence and discontinuation after ever attendence of children of school going age by age and sex and reason

Age	Total Number		Never attendence												Discontinuation after attendence								
			Male					Female							Male					Female			
	M	F	Do not like to go to school	Family work	To earn money	Due to poverty	To do domestic work	Do not like to go to school	Medium of instruction is different from mothertongue	Illness	To do domestic work	Family work	To earn money		Do not like to go to school	Family work	For domestic purposes	Due to poverty	To do a house work	To earn money	Due to illness	Marathi medium do not understand	Do not like
1	2	3	4	5	6	7	8	9	10	11	12	13	14		15	16	17	18	19	20	21	22	23
5	3	1	3	—	—	—	—	1	—	—	—	—	—		—	—	—	—	—	—	—	—	—
6	—	—	—	—	—	—	—	—	—	—	—	—	—		—	—	—	—	—	—	—	—	—
7	1	1	1	—	—	—	—	—	—	—	—	1	—		—	—	—	—	—	—	—	—	—
8	3	1	2	1	—	—	—	1	—	—	—	—	—		—	—	—	—	—	—	—	—	—

9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10	5	1	1	1	—	—	—	—	—	—	—	—	—	1	1	1	—	—	—	1	—	—	
11	2	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	—	—	
12	3	4	—	—	—	—	—	—	—	1	—	2	—	3	—	—	—	—	1	—	—	—	
13	1	3	—	—	—	—	—	—	1	—	1	—	2	1	—	—	—	—	—	—	—	1	
14	2	3	—	—	1	—	—	1	—	—	—	—	2	1	—	—	—	—	—	—	2	—	
Total	20	15	7	2	1	—	—	3	1	1	1	3	4	7	1	1	1	1	1	1	2	1	

TABLE 20.9

Discontinuation of education of children and class upto which read, age and sex by occupation of head of household

Occupation of head of household N. C. O. (3 digit)	Age-group of discontinuation	Number of discontinuaing when in class									
		Male					Female				
		Class I	Class II	Class III—IV	Class V—VI	Class VII—VIII	Class I	Class II	Class III—IV	Class V—VI	Class VII—VIII
1	2	3	4	5	6	7	8	9	10	11	12
610	5—9	—	—	—	—	—	—	—	—	—	—
	10—12	—	1	1	—	—	—	3	—		—
	13—14	—	1	1	—	—	—	—	—	—	—
630	5—9	-	—	—	—	—	—	—	—	—	—
	10—12	-	3	3	—	—	—	—	—	—	—
	13—14	—	—	—	—	—	—	—	1	—	—
430	5—9	—	—	—	—	—	—	—	—	—	—
	10—12	—	—	—	—	—	—	—	—	—	—
	13—14	—	—	—	—	—	—	—	2	—	—

TABLE 20.10

Discontinuation of education of children and class upto which read, age and sex by caste/tribe/community of head of household

Caste/ tribe/ community	Age-group of discontinuance	Number discontinuing when in class									
		Male					Female				
		Class I	Class II	Class III—IV	Class V—VI	Class VII—VIII	Class I	Class II	Class III—IV	Class V—VI	Class VII—VIII
1	2	3	4	5	6	7	8	9	10	11	12
Malhar Koli	5—9	—	—	—	—	—	—	—	—	—	—
	10—12	—	4	3	—	—	—	1	—	—	—
	13—14	—	1	—	—	—	—	—	—	—	—
Kunbi	5—9	—	—	—	—	—	—	—	—	—	—
	10—12	—	—	1	—	—	—	2	—	—	—
	13—14	—	—	1	—	—	—	—	1	—	—
Muslim	5—9	—	—	—	—	—	—	—	—	—	—
	10—12	—	—	—	—	—	—	—	—	—	—
	13—14	—	—	—	—	—	—	—	2	—	—

TABLE 21.0

Age at marriage and time of marriage

Duration of marriage	Average age of married male	Number of males married at the age									
		below 10	10—12	13—15	16—18	19—21	22—24	25—29	30—34	35+	Total
1	2	3	4	5	6	7	8	9	10	11	12
Within 15 years	21	—	—	1	1	9	2	1	1	—	15
15—29 years	20	—	—	1	4	6	2	1	—	—	14
30+	16	—	1	2	1	1	1	—	—	—	6
Total	20	—	1	4	6	16	5	2	1	—	35

Duration of marriage	Average age of married female	Number of females married at the age									
		below 10	10—12	13—15	16—18	19—21	22—24	25—29	30—34	35+	Total
1	13	14	15	16	17	18	19	20	21	22	23
Within 15 years	17	—	1	5	9	4	—	—	—	—	19
15—29	14	—	6	5	2	1	—	—	—	—	14
30+	12	1	7	1	1	—	—	—	—	—	10
Total	14	1	14	11	12	5	—	—	—	—	43

TABLE 21.1

Age at marriage as related to sex, educational level and time of marriage

Educational level	No. of married persons by sex		Average age at marriage of married males who married			Average age at marriage of married females who married		
	Males	Females	Earlier than 30 years	15—29 years	Within 15 years	Earlier than 30 years	15—29 years	Within 15 years
1	2	3	4	5	6	7	8	9
Illiterate	21	37	16	20	21	12	14	17
Literate without educational level	1	1	—	21	—	—	—	14
Primary	10	4	—	21	23	—	14	15
Middle	3	1	—	22	—	—	15	—
Matriculation or higher secondary	—	—	—	—	—	—	—	—
Graduate & above	—	—	—	—	—	—	—	—
Total	35	43	16	21	22	12	14	15

TABLE 21.2

Age at marriage as related to distance of place of birth from the village

Distance of place of birth (in km)	Average age of married male/female	Number of males married at the age								
		Below 10	10—12	13—15	16—18	19—21	22—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11
0—5	—	—	—	—	—	—	—	—	—	—
6—10	—	—	—	—	—	—	—	—	—	—
11—20	—	—	—	—	—	—	—	—	—	—
21—50	17	—	—	—	1	—	—	—	—	—
51+	20	—	—	1	—	1	—	1	—	—
PL	20	—	—	4	5	15	5	1	1	—
Total	19	—	—	5	6	16	5	2	1	—

Distance of place of birth (in km)	Average age of married male/female	Number of females married at the age								
		Below 10	10—12	13—15	16—18	19—21	22—24	25—29	30—34	35+
1	2	12	13	14	15	16	17	18	19	20
0—5	15	—	2	2	2	1	—	—	—	—
6—10	14	1	3	2	2	1	—	—	—	—
11—20	15	—	2	2	3	1	—	—	—	—
21—50	15	—	—	3	—	1	—	—	—	—
51+	15	—	1	—	—	1	—	—	—	—
PL	14	—	6	2	3	1	—	—	—	—
Total	14	1	15	11	10	6	—	—	—	—

TABLE 21.3

Age at first marriage as related to present age

Present age of married persons	Average age of married male/female	Number of males married at the age							Total
		Below 15	16—17	18—19	20—24	25—29	30—34	35+	
1	2	3	4	5	6	7	8	9	10
Upto 19	—	—	—	—	—	—	—	—	—
20—24	21	—	—	1	3	—	—	—	4
25—29	19	—	1	2	2	—	—	—	5
30—34	22	—	—	—	5	—	—	—	5
35—44	19	1	1	4	4	1	—	—	11
45—59	22	—	2	—	4	1	1	—	8
60—64	22	—	—	—	1	—	—	—	1
65 +	18	—	—	1	—	—	—	—	1
Total	21	1	4	8	19	2	1	—	35

TABLE 21.3

Age at first marriage as related to present age—Concld.

Presentage of married present	Average age of married male/female	Number of males married at the age							Total
		Below 15	16—17	18—19	20—24	25—29	30—34	35+	
1	2	11	12	13	14	15	16	17	18
Upto 19	15	1	2	1	—	—	—	—	4
20—24	14	1	2	—	—	—	—	—	3
25—29	15	3	3	3	—	—	—	—	9
30—34	18	1	3	—	3	—	—	—	7
35—44	13	7	3	—	1	—	—	—	11
45—59	12	5	2	—	—	—	—	—	7
60—64	13	1	1	—	—	—	—	—	2
65+	—	—	—	—	—	—	—	—	—
Total	15	19	16	4	4	—	—	—	43

TABLE 21.4

Average age at marriage as related to caste or tribe or community and time of marriage

Caste or tribe or community	No. of married persons		Average age at marriage of married males who married—			Average age at marriage of married females who married—		
	Males	Females	Earlier than 30 years	15–29 years	Within 15 years	Earlier than 30 years	15—29 years	Within 15 years
1	2	3	4	5	6	7	8	9
1. Malhar Koli	20	20	18	20	20	12	13	17
2 Kunbi	13	21	16	21	21	13	14	18
3. Muslim	2	2	20	24	—	12	17	—
Total	35	43	18	22	20	12	13	17

TABLE 24 0

Existence of furniture by religion and caste/tribe or community and duration of present residence

Religious and caste/ tribe/community	Duration of present residence	Total No. of households having furniture	Household with no furniture	Number of households having						
				Chair	Table	Diwan	Ropecot	Newarcot	Other furniture (a) Bench	Other furniture (b) Rack
1	2	3	4	5	6	7	8	9	10	11
Hindu (Kunbi)	Less than 1 year	—								
	1–4 years	—								
	5+ years	7	7	4	1	—	7	—	5	—
Hindu (Malhar Koli)	Less th7n 1 year	—								
	1–4 years	—								
	5+ years	6	13	—	—	—	2	—	4	—
Muslim	Less than 1 year	1	—	—	—	—	1	—	—	—
	1–4 years	1	—	—	—	—	1	—	—	1
	5+ years	—	—	—	—	—	—	—	—	—

TABLE 25 0

Material of which Utensils are made by religion and caste or tribe or community and migration status

Religion and caste or tribe or community	Migration status	Total No. of house-holds	Number of households where cooking utensils are made of			Number of households where utensils for serving food are made of			
			Aluminium	Brass	German silver	Stainless steel	Brass	Aluminium	German silver
1	2	3	4	5	6	7	8	9	10
Hindu (Kunbi)	(a) Migrant	4	1	3	—	1	3	—	—
	(b) Non-migrant	10	4	6	—	2	4	4	—
Hindu (Malhar Koli)									
	(a) Migrant	—	—	—	—	—	—	—	—
	(b) Non-migrant	19	9	8	2	1	14	2	2
Muslim	(a) Migrant	2	—	2	—	—	—	2	—
	(b) Non-migrant	—	—	—	—	—	—	—	—
Total		35	14	19	2	4	21	8	2

TABLE 26.0

Use of light, fuel by religion/caste/tribe/community and migration with reference to place of last residence of head of household

Religion and caste or tribe or community	Total No of house-holds	Migrant household				Non-migrant household			
		Fuel		Light		Fuel		Light	
		Kerosene	Wood	Kerosene	Electricity	Kerosene	Wood	Kerosene	Electricity
1	2	3	4	5	6	7	8	9	10
Hindu									
(i) Malhar Koli	19	—	—	—	—	—	19	19	—
(ii) Kunbi	14	—	4	3	1	—	10	5	5
Muslim	2	1	1	1	1	—	—	—	—

SPECIAL TABLE IV—1

Census house, household, houseless and institutional population

Hamlet	No. of census houses	No. of census house-holds	Total population (including institutional and houseless population)			Houseless population			Institutional population			
			P	M	F	P	M	F	No of households	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Shirvali	92	*120	550	294	266	34	18	16	—	—	—	—

*Note :—Out of 120 households, 8 are houseless households,

SPECIAL TABLE IV--3

Population by age, sex and marital status

Age-group	Total population			Never married			Married			Widowed			Divorced or Separated			Unspecified		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—9	128	71	57	128	71	57	—	—	—	—	—	—	—	—	—	—	—	—
10—24	183	104	79	121	83	38	62	21	41	—	—	—	—	—	—	—	—	—
25—44	167	76	91	2	2	—	155	74	81	10	—	10	—	—	—	—	—	—
45–59	66	36	30	1	1	—	46	29	17	19	6	13	—	—	—	—	—	—
60+	16	7	9	—	—	—	9	7	2	7	—	7	—	—	—	—	—	—
Unspecified	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	560	294	266	252	157	95	272	131	141	36	6	30	—	—	—	—	—	—

SPECIAL TABLE IV—4.1

Currently married woman by age-group and age at marriage

Age-group	Number married at the age-group										
	0—4	5—9	10—12	13—14	15—17	18—19	20—24	25—29	30—34	35+	Total
1	2	3	4	5	6	7	8	9	10	11	12
0—14	—	—	—	—	—	—	—	—	—	—	—
15—24	—	—	1	7	26	5	2	—	—	—	41
25—34	—	—	2	3	19	7	15	2	—	—	48
35—49	—	—	1	2	18	8	15	—	—	—	44
50—54	—	—	—	—	5	1	2	—	—	—	8
65+	—	—	—	—	—	—	—	—	—	—	—
Unspecified	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	4	12	68	21	34	2	—	—	141

SPECIAL TABLE IV—4.3

Currently married women by age, place of birth and age at marriage

Place of birth	Number whose present age is															
	0—19 who were married when in the age-group			20—34 who were married when in the age-group						35—49 who were married in the age-group						
	0—9	10—14	15—19	0—9	10—14	15—19	20-24	25—29	30+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Same village	—	—	4	—	4	8	3	1	—	—	2	12	5	—	—	—
Other village of the same district	—	4	9	—	4	33	12	—	—	—	1	14	7	—	—	—
Town of the same district																
MAJIVADE	—	—	—	—	1	2	1	—	—	—	—	—	—	—	—	—
PALGHAR	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—
Other district of the state																
JALGAON																
Rural	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—
Urban	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other state of India																
GUJARAT																
Rural	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—
Urban	—	—	—	—	—	—	1	—	—	—	—	—	2	—	—	—
PAKISTAN																
Rural	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Urban	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other country	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	4	13	—	9	44	17	2	—	—	3	26	15	—	—	—

Place of birth	Number whose present age is													
	50—64 who were married when in the age-group							65+ who were married when in the age-group						
	0—9	10—14	15—19	20—24	25—29	30—34	35+	0—9	10—14	15—19	20—24	25—29	30—34	35+
	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Same village	—	—	3	1	—	—	—	—	—	—	—	—	—	—
Other village of the same district	—	—	3	1	—	—	—	—	—	—	—	—	—	—
Town of the same district														
MAJIVADE	—	—	—	—	—	—	—	—	—	—	—	—	—	—
PALGHAR	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other district of the state														
JALGAON														
Rural	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Urban	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other state of India														
GUJARAT														
Rural	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Urban	—	—	—	—	—	—	—	—	—	—	—	—	—	—
PAKISTAN														
Rural	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Urban	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other country	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	6	2	—	—	—	—	—	—	—	—	—	—

SPECIAL TABLE IV—4.5

Currently married women by age, duration of present residence and age at marriage

Duration of present residence	Number whose present age is															
	0—19 who were married when in the age-group			20—34 who were married when in the age-group						35—49 who were married when in the age-group						
	0—9	10—14	15—19	0—9	10—14	15—19	20—24	25—29	30+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Less than 1 year	—	—	—	—	—	—	2	1	—	—	—	—	—	—	—	—
1—4 years	—	2	7	—	—	7	1	—	—	—	—	—	—	—	—	—
5—9 years	—	1	—	—	3	9	3	—	—	—	—	—	—	—	—	—
10—19 years	—	—	4	—	2	17	6	—	—	—	—	1	5	—	—	—
20—39 years	—	—	—	—	4	7	3	1	—	—	2	18	10	—	—	—
40+ years	—	—	—	—	—	—	—	—	—	—	1	7	—	—	—	—
Age unspecified	—	1	2	—	—	4	2	—	—	—	—	—	—	—	—	—
Total	—	4	13	—	9	44	17	2	—	—	3	26	15	—	—	—

Duratiun of present residence	Number whose present age is													
	50—64 who were married when in the age-group							65+ who were married when in the age-group						
	0—9	10—14	15—19	20—24	25—29	30—34	35+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Less than 1 year	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1—4 years	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5—9 years	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10—19 years	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20—39 years	—	—	2	—	—	—	—	—	—	—	—	—	—	—
40— years	—	—	4	2	—	—	—	—	—	—	—	—	—	—
Age unspecified	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	6	2	—	—	—	—	—	—	—	—	—	—

SPECIAL TABLE IV—4.6

Currently married women by religion, age and age at marriage

Religion	Number whose present age is															
	0—19 who were married when in the age-group			20—34 who were married when in the age-group						35—49 who were married when in the age-group						
	0—9	10—14	15—19	0—9	10—14	15—19	20—24	25—29	30+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	J5	16	17
Hindu	—	4	11	—	7	41	17	2	—	—	3	24	14	—	—	—
Buddhist	—	—	2	—	2	3	—	—	—	—	—	2	—	—	—	—
Muslim	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—
Total	—	4	13	—	9	44	17	2	—	—	3	26	15	—	—	—

Religion	Number whose present age is													
	50—64 who were married when in the age-group							65+ who were married when in the age-group						
	0—9	10—14	15—19	20—24	25—29	30—34	35+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Hindu	—	—	6	2	—	—	—	—	—	—	—	—	—	—
Buddhist	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Muslim	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	6	2	—	—	—	—	—	—	—	—	—	—

SPECIAL TABLE IV—4.7

Currently married women by Scheduled caste, scheduled tribe and age at marriage

Scheduled caste/tribe	Number whose present age is															
	0—19 who were married when in the age-group			20—34 who were married when in the age-group						35—49 who were married when in the age-group						
	0—9	10—14	15—19	0—9	10—14	15—19	20—24	25—29	30+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total scheduled caste	—Nil—															
Total scheduled tribe	—	2	3	—	3	16	11	—	—	—	2	15	4	—	—	—
Malhar Koli	—	2	3	—	3	15	11	—	—	—	2	15	4	—	—	—
Varli	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—
Total	—	2	3	—	3	16	11	—	—	—	2	15	4	—	—	—

Scheduled caste/tribe	Number whose present age is													
	50–64 who were married when in the age-group							65+ who were married when in the age-group						
	0–9	10–14	15–19	20–24	25–29	30–34	35+	0–9	10–14	15–19	20–24	25–29	30–34	35+
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Total scheduled caste	—Nil—													
Total scheduled tribe	—	—	3	1	—	—	—	—	—	—	—	—	—	—
Malhar Koli	—	—	3	1	—	—	—	—	—	—	—	—	—	—
Varli	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	3	1	—	—	—	—	—	—	—	—	—	—

SPECIAL TABLE IV—4.8

Currently married women by literacy and educational level age and age at marriag e

Educational level	Number whose present age is															
	0—19 who were married when in the age-group			20—34 who were married when in the age-group						35—49 who were married when in the age-group						
	0—9	10—14	15—19	0—9	10—14	15—19	20—24	25—29	30+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
I Illiterate	—	3	6	—	7	28	14	2	—	—	2	25	13	—	—	—
II Literate without educational level	—	—	2	—	2	9	1	—	—	—	—	1	1	—	—	—
III Primary	—	—	4	—	—	6	2	—	—	—	1	—	—	—	—	—
IV Middle	—	1	1	—	—	1	—	—	—	—	—	—	—	—	—	—
V Matriculation or Higher Secondary	—Nil—															
VI Non-technical diploma or certificate not equal to degree	—Nil—															
VII Technical diploma or certificate not equal to degree	—Nil—															
VIII Graduate and above	—Nil—															
Total	—	4	13	—	9	44	17	2	—	—	3	26	15	—	—	—

Educational level	Number whose present age is													
	50—64 who were married when in the age-group							65+ who were married when in the age-group						
	0—9	10—14	15—19	20—24	25—29	30—34	35+	0—9	10—14	15—19	20—24	25—29	30—34	35+
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31
I Illiterate	—	—	6	2	—	—	—	—	—	—	—	—	—	—
II Literate without educational level	—	—	—	—	—	—	—	—	—	—	—	—	—	—
III P.imary	—	—	—	—	—	—	—	—	—	—	—	—	—	—
IV Middle	—	—	—	—	—	—	—	—	—	—	—	—	—	—
V Matricalation or Higher Secondary	—	—	—	—	—	—	—	—	—	—	—	—	—	—
VI Non-technical diploma or certificate not equal to degree	—	—	—	—	—	—	—	—	—	—	—	—	—	—
VII Technical diploma	—	—	—	—	—	—	—	—	—	—	—	—	—	—
VIII. Graduate a nd above	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	6	2	—	—	—	—	—	—	—	—	—	—

SPECIAL TABLE IV—5. 1

Currently married women by age, religion and number to whom children were born during the year

Age	Religion						Total number of married women	Total number of children were born
	Hindu		Buddhist		Muslim			
	Total number	No to whom children were born	Tatal number	No. to whom children were born	Total number	No to whom children were born		
1	2	3	4	5	6	7	8	9
Less than 13	—	—	—	—	—	—	—	—
13—17	6	—	1	—	—	—	7	—
18—22	24	5	4	2	—	—	28	7
23—27	24	9	1	1	—	—	25	10
28—32	25	8	1	1	—	—	26	9
33—37	21	8	—	—	1	—	22	8
38—42	14	1	—	—	—	—	14	1
43—47	8	1	2	—	—	—	10	1
48+	9	4	—	—	—	—	9	4
Total	131	36	9	4	1	—	141	40

SPECIAL TABLE IV—5.2

Currently married woman by age, literacy and educational level and number to whom children were born during the year

Age	Married women with educational level											
	Literate		Literate without educational level		Primary		Middle		Matriculation and Higher secondary and above			
	Total No.	No. to whom children were born during the year	Total No.	No to whom children were born during the year	Total No.	No to whom children were born during the year	Total No	No. to whom children were born during the year	Total No.	No to whom children were born during the year	Total of married women	Total number of children were born during the year
1	2	3	4	5	6	7	8	9	10	11	12	13
Less than 13	—	—	—	—	—	—	—	—	—	—	—	—
13—17	3	—	1	—	2	—	1	—	—	—	7	—
18—22	17	2	4	2	5	3	2	—	—	—	28	7
23—27	18	6	5	2	2	2	—	—	—	—	25	10
28—32	20	6	3	1	3	2	—	—	—	—	26	9
33—37	18	8	3	—	1	—	—	—	—	—	22	8
38—42	13	—	—	—	1	1	—	—	—	—	14	1
43—47	10	1	—	—	—	—	—	—	—	—	10	1
48+	9	4	—	—	—	—	—	—	—	—	9	4
Total	108	27	16	5	14	8	3	—	—	—	141	40

SPECIAL TABLE IV—5.5 (b)

Currently married women by age scheduled tribe and number to whom children were born during the year

Age	Number belonging to					
	All scheduled tribe		Malhar Koli		Varli	
	Total	No. to whom children were born during the year	Total	No. to whom children were born during the year	Total	No. to whom children were born during the year
1	2	3	4	5	6	7
Lers than 13	—	—	—	—	—	—
13—17	1	—	1	—	—	—
18—22	11	1	11	1	—	—
23—27	10	3	9	2	1	1
28—32	11	3	11	3	—	—
33—37	11	5	11	5	—	—
38—42	8	—	8	—	—	—
43—47	3	—	3	—	—	—
48+	5	1	5	1	—	—
Total	60	13	59	12	1	1

SPECIAL TABLE IV—5.6

Currently married women by age, main activity and number to whom children were born during the year

Age	Married women who are non-workers		Married women who are workers		Total	Total No. of children were born during the year
	Total number	No. to whom children were born during the year	Total number	No. to whom children were born during the year		
1	2	3	4	5	6	7
Less than 13	—	—	—	—	—	—
13—17	3	—	4	—	7	—
18—22	3	1	25	6	28	7
23—27	3	3	22	7	25	10
28—32	3	—	23	9	26	9
33—37	8	2	14	6	22	8
38—42	5	1	9	—	14	1
43—47	4	1	6	—	10	1
48+	4	4	5	—	9	4
Total	33	12	108	28	141	40

SPECIAL TABLE IV—6.1

Place of birth, sex, age and marital status

Place of birth		Age 0—14					Age 15—24					Age 25—34				
		Unmarried	Married	Widowed	Divorced or separated	Unspecified	Unmarried	Married	Widowed	Divorced or separated	Unspecified	Unmarried	Married	Widowed	Divorced or separated	Unspecified
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Same village	M	99	—	—	—	—	36	18	—	—	—	2	26	—	—	—
	F	81	—	—	—	—	4	9	—	—	—	—	10	1	—	—
Other villages of the same district	M	7	—	—	—	—	—	2	—	—	—	—	4	—	—	—
	F	3	—	—	—	—	—	32	—	—	—	—	31	2	—	—
Town in the same district																
MAJIVADE	M	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—	—	4	—	—	—
PALGHAR	M	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—

Other districts of the state															
1. JALGAON	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	2	—	—	—	—	—	—	—	—	—	—	—	—	—
	F	R	—	—	—	—	—	—	—	—	—	—	1	—	—	—
		U	3	—	—	—	—	—	—	—	—	—	—	—	—	—
2. DHULIA	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	—	1	—	—	—
3. NASIK	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	—	1	—	—	—
4. RATNAGIRI																
	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Other state of the country																
1. GUJARAT	M	R	1	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	9	—	—	—	—	—	1	—	—	—	—	—	—	—
	F	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	4	—	—	—	—	—	—	1	—	—	—	1	—	—	—

SPECIAL TABLE IV—6.1 (Concld.)

Place of birth, sex, age and marital status

Place of birth		Age 35—44					Age 45—59					Age 60+				
		Un-married	Married	Widowed	Divorced or separated	Unspecified	Un-married	Married	Widowed	Divorced or separated	Unspecified	Un-married	Married	Widowed	Divorced or separated	Unspecified
1		17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Same village	M	—	32	—	—	—	—	26	5	—	—	—	7	—	—	—
	F	—	13	3	—	—	—	10	4	—	—	—	1	3	—	—
Other villages of	M	—	5	—	—	—	1	2	—	—	—	—	—	—	—	—
the same district	F	—	17	4	—	—	—	7	8	—	—	—	1	4	—	—
Town in the same district																
MAJIVADE	M	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
PALGHAR	M	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

Other districts of the state															
1. JALGAON	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	1	—	—	—	—	—	—	—	—	—	—	—	—
	F	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2. DHULIA	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3. NASIK	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	—	—	—	—	—	—	—	—	—
4. RATNAGIRI	M	R	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	—	—	—	—	1	—	—	—	—	—	—	—	—
Other state of the country																
1. GUJARAT	M	R	—	1	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	3	—	—	—	—	—	1	—	—	—	—	—	—
	F	R	—	1	—	—	—	—	—	—	—	—	—	—	—	—
		U	—	2	—	—	—	—	—	1	—	—	—	1	—	—

SPECIAL TABLE IV—8.1

Duration of residence in the village and distribution by age sex and marital status

Duration of residence and sex		Total Number	Number aged upto 14					Number aged 15—34					Number aged 35—44				
			Unmarried	Married	Widowed	Divorced or separated	Unspecified	Unmarried	Married	Widowed	Divorced or separated	Unspecified	Unmarried	Married	Widowed	Divorced or separated	Unspecified
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Less than 1 year	M	31	24	—	—	—	—	—	2	—	—	—	—	4	—	—	—
	F	19	13	—	—	—	—	—	3	1	—	—	—	—	1	—	—
1—4 years	M	29	25	—	—	—	—	—	2	—	—	—	—	1	—	—	—
	F	39	22	—	—	—	—	—	17	—	—	—	—	—	—	—	—
5—9 years	M	31	29	—	—	—	—	—	1	—	—	—	—	—	—	—	—
	F	44	27	—	—	—	—	—	16	1	—	—	—	—	—	—	—
10—14 years	M	43	40	—	—	—	—	—	1	—	—	—	—	2	—	—	—
	F	42	29	—	—	—	—	—	13	—	—	—	—	—	—	—	—
15—19 years	M	33	—	—	—	—	—	31	1	—	—	—	—	—	—	—	—
	F	25	—	—	—	—	—	3	16	—	—	—	—	6	—	—	—
20+ years	M	127	—	—	—	—	—	7	46	—	—	—	—	35	—	—	—
	F	97	—	—	—	—	—	1	24	1	—	—	—	27	6	—	—
Total	M	294	118	—	—	—	—	38	53	—	—	—	—	42	—	—	—
	F	266	91	—	—	—	—	4	89	3	—	—	—	33	7	—	—

Duration of residence and sex		Number aged 45—60					Number aged 60+				
		Un-marri-ed	Marri-ed	Wido-wed	Divor-ced or separ-ated	Un-speci-fied	Un-marri-ed	Marri-ed	Wido-wed	Divor-ced or separ-ated	Un-speci-fied
1		18	19	20	21	22	23	24	25	26	27
Less than 1 year	M	—	—	1	—	—	—	—	—	—	—
	F	—	—	1	—	—	—	—	—	—	—
1—4 years	M	1	—	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—
5—9 years	M	—	1	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—
10—14 years	M	—	—	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—
15—19 years	M	—	1	—	—	—	—	—	—	—	—
	F	—	—	—	—	—	—	—	—	—	—
22+ years	M	—	27	5	—	—	—	7	—	—	—
	F	—	17	12	—	—	—	2	7	—	—
Total	M	1	29	6	—	—	—	7	—	—	—
	F	—	17	13	—	—	—	2	7	—	—

SPECIAL TABLE IV—8.3

Duration of residence in the village and distribution of population by age and sex of Scheduled caste (individual caste) or Scheduled Tribe (individual tribe)

Duration of residence in the village and sex	Total No.	Number who are Malhar Koli & aged					Total No.	Number who are Varli and aged					Total scheduled tribe population
		0—14	15—34	35—44	45—59	60+		0—14	15—34	35—44	45—49	60+	
1	2	3	4	5	6	7	7	8	9	10	11	12	13
Less than 1 year	M 5	4	1	—	—	—	—	—	—	—	—	—	5
	F 4	3	1	—	—	—	—	—	—	—	—	—	4
1—4 years	M 8	7	1	—	—	—	4	2	1	—	1	—	12
	F 13	6	6	1	—	—	3	2	1	—	—	—	16
5—9 years	M 9	9	—	—	—	—	1	1	—	—	—	—	10
	F 23	11	12	—	—	—	—	—	—	—	—	—	23
10—14 years	M 18	18	—	—	—	—	—	—	—	—	—	—	18
	F 17	14	3	—	—	—	—	—	—	—	—	—	17
15—19 years	M 9	—	9	—	—	—	—	—	—	—	—	—	9
	F 10	—	8	2	—	—	—	—	—	—	—	—	10
20+ years	M 55	—	17	17	16	5	—	—	—	—	—	—	55
	F 28	—	7	11	7	3	1	—	—	1	—	—	29
Total	M104	38	28	17	16	5	5	3	1	—	1	—	109
	F 95	34	37	14	7	3	4	2	1	1	—	—	99

SPECIAL TABLE IV—9.1

Religion, literacy and educational level

Religion	Age and sex		Illiterate	Literate without educational level	Primary	Middle	Matriculation or higher secondary	Graduate & above	Total
1	2		3	4	5	6	7	8	9
Hindu	0—14	M	60	44	7	1	—	—	112
		F	64	15	5	2	—	—	86
	15—24	M	10	13	14	13	3	—	53
		F	22	7	8	3	—	—	40
	25—34	M	11	11	7	2	1	—	32
		F	36	7	4	—	—	—	48
	35+	M	50	15	11	5	—	—	81
		F	70	4	2	—	—	—	70
Total		M	131	83	39	21	4	—	278
		F	192	33	20	5	—	—	250

SPECIAL TABLE IV—9.1—(Concld.)

Religion	Age and sex		Illiterate	Literate without educational level	Primary	Middle	Matriculation or higher secondary	Graduate & above	Total
1	2		3	4	5	6	7	8	9
Buddhist	0—14	M	5	—	—	—	—	—	5
		F	2	3	—	—	—	—	5
	15—24	M	2	1	—	1	—	—	4
		F	5	—	—	—	—	—	5
	25—34	M	1	1	—	—	—	—	2
		F	2	—	—	—	—	—	2
	35+	M	1	1	1	—	—	—	3
		F	3	—	—	—	—	—	3
Total		M	9	3	1	1	—	—	14
		F	12	3	—	—	—	—	15
Muslim	0—14	M	—	—	1	—	—	—	1
		F	—	—	—	—	—	—	—
	15—24	M	—	—	—	—	—	—	—
		F	—		—	—	—	—	—
	25—34	M	—	—	—	—	—	—	—
		F	—	—	—	—	—	—	—
	35+	M	—	—	1	—	—	—	1
		F	1	—	—	—	—	—	1
Total		M	—	—	2	—	—	—	2
		F	1	—	—	—	—	—	1

SPECIAL TABLE IV—11.1

Scheduled tribe by literacy and educational level and age-group

Scheduled tribe		Age-group 5—9			Age-group 10—24						Age-group 25+					
		Illiterate	Literate with educational level	Primary	Illiterate	Literate with educational level	Primary	Middle	Matriculation or higher secondary	Graduate & above	Illiterate	Literate with educational level	Primary	Middle	Matriculation or higher secondary	Graduate & above
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Scheduled Tribe	M	7	4	—	10	14	6	4	—	—	52	10	1	1	—	—
	F	12	—	—	26	4	1	—	—	—	55	—	1	—	—	—
(1) Malhar Koli	M	6	4	—	9	14	6	4	—	—	50	10	1	—	—	—
	F	11	—	—	26	4	1	—	—	—	53	1	—	—	—	—
(2) Varli	M	1	—	—	1	—	—	—	—	—	2	—	—	1	—	—
	F	1	—	—	—	—	—	—	—	—	2	—	1	—	—	—

SPECIAL TABLE IV—II.2

Scheduled tribe by main activity and age-group and industrial category in case of workers

Scheduled Tribe	Age-group	Population		Non workers		Workers		Industrial category of workers							
								I		II		III		IV	
								Cultivators		Agricultural labourers		Livestock, forestry, fishing, hunting & plantation, orchards & allied activities		Mining & quarrying	
		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
All scheduled tribes	0—14	41	36	35	32	6	4	—	—	6	4	—	—	—	—
	15—19	9	7	3	1	6	6	2	2	4	4	—	—	—	—
	22+	59	56	2	9	57	47	7	5	48	41	1	1	—	—
	Total	109	99	40	42	69	57	9	7	58	49	1	1	—	—
1 Malhar Koli	0—14	38	34	32	30	6	4	—	—	6	4	—	—	—	—
	15—19	9	7	3	1	6	6	2	2	4	4	—	—	—	—
	20+	57	54	1	8	56	46	7	5	48	40	—	1	—	—
	Total	104	95	36	39	68	56	9	7	58	48	—	1	—	—
2 Varli	0—14	3	2	3	2	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	20+	2	2	1	1	1	1	—	—	—	1	1	—	—	—
	Total	5	4	4	3	1	1	—	—	—	1	1	—	—	—

Special Table IV—11.2 (Concld.)

Scheduled Tribe	Age-group	Industrial category of workers: V (a) Household industry M	V (a) Household industry F	V (b) Other than household industry M	V (b) Other than household industry F	VI Construction M	VI Construction F	VII Trade & commerce M	VII Trade & commerce F	VIII Transport, storage & communications M	VIII Transport, storage & communications F	IX Other services M	IX Other services F
1	2	17	18	19	20	21	22	23	24	25	26	27	28
All scheduled tribes	0—14	—	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—	—
	20+	—	—	—	—	—	—	—	—	—	—	1	—
	Total	—	—	—	—	—	—	—	—	—	—	1	—
1 Malhar Koli	0—14	—	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—	—
	20+	—	—	—	—	—	—	—	—	—	—	1	—
	Total	—	—	—	—	—	—	—	—	—	—	1	—
2 Varli	0—14	—	—	—	—	—	—	—	—	—	—	—	—
	14—19	—	—	—	—	—	—	—	—	—	—	—	—
	20+	—	—	—	—	—	—	—	—	—	—	—	—
	Total	—	—	—	—	—	—	—	—	—	—	—	—

SPECIAL TABLE IV—11.7

Scheduled tribe and non-workers by main activity and age-group

Scheduled tribe	Age-group	Total non-workers population			Number of Non-workers whose main activity is													
					Full time student		Household duties		Dependents and infants		Retired rentier & person of independents		Beggars vagrants etc.		Inmates of penal, mental & charitable institution		Others	
		P	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
Malhar Koli	0—14	62	32	30	16	4	1	5	15	21	—	—	—	—	—	—	—	—
	15—34	5	3	2	3	—	—	2	—	—	—	—	—	—	—	—	—	—
	35—59	5	—	5	—	—	—	4	—	1	—	—	—	—	—	—	—	—
	60+	3	1	2	—	—	—	—	1	2	—	—	—	—	—	—	—	—
	Total	75	36	39	19	4	1	11	16	24	—	—	—	—	—	—	—	—
Varli	0—14	5	3	2	1	1	—	—	2	1	—	—	—	—	—	—	—	—
	15—34	1	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
	35—59	1	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—
	60+	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Total	7	4	3	1	1	—	1	3	1	—	—	—	—	—	—	—	—

Distribution of students by sex and educational level between age-group 5—25

Age-group	Sex	Total	Illiterate		Total Students	Students studying in standard										Persons who left school after passing standard
			Workers	Non-workers		I	II	III	IV	V	VI	VII	VIII	IX	X	XI
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
5—9	M	25	—	11	24	10	7	5	1	—	1	—	—	—	—	—	—
	F	29	—	19	10	—	5	4	—	1	—	—	—	—	—	—	—
10—14	M	46	6	1	29	—	1	12	9	3	2	2	—	—	—	—	10
	F	35	8	12	12	—	2	2	3	1	1	1	1	1	—	—	3
15—19	M	33	3	—	11	—	—	—	—	—	—	3	5	1	1	1	19
	F	21	8	2	—	—	—	—	—	—	—	—	—	—	—	—	11
20—25	M	29	9	—	—	—	—	—	—	—	—	—	—	—	—	—	20
	F	33	2	21	—	—	—	—	—	—	—	—	—	—	—	—	10
Total	M	143	18	12	64	10	8	17	10	3	3	5	5	1	1	1	49
	F	118	18	54	22	—	7	6	3	2	1	1	1	1	—	—	24

Primary Census abstract of Shirvali & its neibouring villages

Serial No.	Name of villages	Year	Area in sq. km.	Occupied residential houses: No. of house	Occupied residential houses: No. of house holds	Total No. of persons enumerated (including inmates of institutions & houseless persons): P	M	F	Scheduled castes: M	F	Scheduled tribes: M	F	Houseless population: M	F	Institutional population: M	F	Literate and educated persons: M	F	WORKERS: Total workers (I—IX): M	F	WORKERS: I Cultivator: M	F
1	2		3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Bassein tahsil (Rural)																						
		1961	499.7	19306	23034	128363	65613	62750	1043	1035	14057	12950	—	—	—	—	31198	12799	35438	25850	12699	13243
		1971	499 7	12814	25759	155404	79342	76062	1521	1470	14736	14594	2207	1940	530	534	45359	27198	41431	15630	11909	4911
44	Adne	1951	6.73	141	145	816	404	412	—	—	—	—	—	—	—	—	95	8	—	—	—	—
		1961	6.73	130	162	928	478	450	—	—	270	231	—	—	—	—	153	52	300	259	134	107
		1971	6.73	148	173	1025	513	512	—	—	253	238	—	—	—	—	211	87	288	178	140	58
45	Sayawan																					
		1951	8.03	102	182	627	348	279	—	—	—	—	—	—	—	—	30	4	—	—	—	—
		1961	8.03	127	140	904	558	346	18	7	291	281	—	—	—	—	169	9	399	178	57	33
		1971	8.03	132	146	807	411	396	5	4	324	338	8	—	—	—	168	35	224	104	79	17

46 Parol	1951	4.40	85	92	496	260	236	—	—	—	—	—	—	—	—	20	1	—	—	—	—
	1961	4.40	74	97	595	298	297	1	—	107	84	—	—	—	—	129	49	179	152	81	87
	1971	4.40	86	111	661	331	330	—	—	93	85	2	1	—	—	149	74	176	64	81	11
47 Shirvali																					
	1951	2.85	66	66	494	250	244	—	—	—	—	—	—	—	—	22	—	—	—	—	—
	1961	2.85	82	102	500	270	230	—	—	120	104	—	—	—	—	74	21	158	129	71	63
	1971	2.85	92	120	560	294	266	—	—	109	99	18	16	—	—	155	67	171	121	45	30
48 Majivali																					
	1951	9.32	113	121	589	284	305	—	—	—	—	—	—	—	—	44	2	—	—	—	—
	1961	9.32	121	140	737	371	366	11	10	189	174	—	—	—	—	39	30	229	218	103	114
	1971	9.32	143	143	779	402	377	18	13	170	159	—	—	—	—	142	66	232	168	88	79
49 Karajon																					
	1951	14.50	188	188	598	344	254	—	—	—	—	—	—	—	—	3	1	—	—	—	—
	1961	14.50	91	92	439	219	220	—	—	200	213	—	—	—	—	27	2	143	118	64	38
	1971	14.50	103	104	467	236	231	—	—	187	172	10	8	—	—	50	7	139	133	39	32

(Contd.)

Primary census abstract of Shirvali & its neibouring villages (Concld.)

Serial No.	Name of village	WORKERS																			
		II Agricultural labourer		III Levistock, forestry, fishing, hunting and plantations, orchards & allied activities		IV Mining and quarrying		V Manufacturing, processing, servicing & repairs (a) Household industry		V (b) Other than household industry		VI Construction		VII Trade and commerce		VIII Transport, storage and communications		IX Other services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42
Bassein tahsil (Rural)																					
	1971	5277	5354	4631	2547	1044	1741	3653		275		527	26	2284	1198	1906	70	3407	1396	30175	36900
	1971	8791	7315	2899	582	89	43	877	448	6174	50	675	75	3265	729	2647	114	4105	823	37911	60432
44 Adne	1951	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	1961	141	140	—	—	17	8	1	—	Included in V(a)		—	—	2	3	—	—	5	1	178	191
	1971	113	114	1	—	—	1	19	5	7	...	1	—	1	—	—	—	6	—	225	334
45 Sayawan																					
	1951	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	1961	121	145	1	—	3	—	199	—	Included in V(a)		—	—	6	—	1	—	11	—	159	168
	1971	106	85	1	—	—	—	10	—	1	—	6	—	13	1	1	—	7	1	187	292

46 Parol 1951	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1961	76	61	1	—	2	—	8	3	Included in V(a)		1	—	8	—	—	—	2	1	119	145
1971	65	47	1	—	—	—	2	1	3	1	2	—	7	1	2	1	13	2	155	266
47 Shirvali																				
1951	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1961	74	60	4	—	1	5	—	—	—	—	—	—	3	1	—	—	5	—	112	101
1973	96	77	6	—	—	2	—	—	10	12	—	—	2	—	—	—	12	—	123	145
48 Majivali																				
1951	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1961	106	104	3	—	5	—	—	—	—	—	2	—	4	—	—	—	6	—	142	148
1971	106	87	9	—	—	—	1	1	2	—	—	—	1	—	—	—	15	1	180	209
49 Karajon																				
1951	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1961	79	80	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	76	102
1971	99	101	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	97	98

ERRATA

Page No.	*Particulars*	*For*	*Read*
15	4th line from below	km	km^2
16	3rd entry in the statement	Paro	Parol
16	11th line from below	295	294
17	19th lines from below	increased from 25 per cent	increased from 9 per cent to 25 per cent
23	14th line from below, last word	default	default in
25	10th line from above	std. II or std. III without	std. II or std. III Without
26	5th line from below	rathcr	rather
30	5th line from below	15-19	15-59
31	Statement Col. No. 6, last entry	44.96	44.56
36	3rd line from below	execllent	excellent
37	2nd para, 11th line	dysentary	dysentery
37	2nd para, 17th line	dysentary	dysentery
41	2nd para, 6th line	honsehold	household
45	Statement col no. 5, 1st entry	55.3	5.35
45	Statement col no. 5. 2nd entry	1.88	1.83
45	Statement col no. 5, 9th entry	5.64	4.56
45	Statement col no. 10 1st entry	4	14
49	2nd para, 2nd line	af	of
53	33rd line	servcing	servicing
55	3rd para, 6th line	palce	place
56	last line	"others	"other
57	13th line	Talethi	Talathi
58	11th line from below	doube	double
61	12th line	std. IV, a	std. IV is a

Page No.	*Particulars*	*For*	*Read*
66	2nd line	Last word "of"	should be deleted
67	3rd para, 1st line, last word	scheduled	schedules
77	Statement col no. 5 total	73	72
77	27th Line, last entry	16	19
78	Second para, 1st line	The other industry is a of	The other industry is of
78	Second para, 8th line last word	Kathiwad	Kathiawad
79	Table col. no. 3 heading, last word	eome	come
80	Second para, 6th line	rcsidences	residences
80	7th line from below	timr	time
85	Statement col no. 8 Heading	of items	of items
85	Foot note 1st line	included	included
86	19th line	durings	during
88	10th line	249 members	240 members
104	1st para, 3rd line	47 Hindu	475 Hindus
104	1st para, 5th line	households	households
104	2nd para 1st line	tample	temple
104	2nd para, 2nd line	1970. the	1970. The
104	2nd para, 3rd line	tample	temple
105	3rd line	anothev	another
105	2nd para, 2 line	dcvotees	devotees
105	2nd para, 15th line	auspicous	auspicious
106	3rd para, 7th line	aricultural	agricultural
106	3rd para, 13th line	like *Ladis* etc. only childern	like *Ladis* etc. Only children
109	4th para, 3rd line	put on the every	put on every
111	2nd para, 1st line	wifc	wife
112	2nd para, 5th line	intrest	interest
112	2nd para, 7th line	from	for
112	last para, 3rd line	bust	but

Page No.	*Particulars*	*For*	*Read*
113	2nd line	some land	same land
113	3rd line	be produced	he produced
114	4th para, 3rd line	5 year	5 years
115	2nd para, 12th line	hostle	hostel
116	12 line from above	V ro VII	IV to VII
121	4th line	Navati Buddhist	Nava-Buddhist
121	2nd para, 13 line	Runbi	Kunbi
121	2nd para, 20th line	hundered	hundred
122	16th line from below	Wamak	Waman
123	8th line from above	traetors	tractors
123	2nd para, 3rd line	Bhiwand	Bhiwandi
127	2nd para, 1st line	totat	total
127	last para, 10th line	eompost	compost
145	Table 5.1 col no. 2 total	48	49
145	Table 5.1 col no. 3 total	43	42
147	Table 5.3 col no. 6 2nd entry	14	15
147	Table 5.3 col no. 6 total	73	70
148	Table 5.4 col no. 1 (12th entry)	widow plue	widow plus
163	Table 14.3, col 4 last entry	528	128
172	Table 14 0 col 22, 2nd entry	123	120
181	Table 14.4, col 21, 5th entry	...	1
186	Table 17.8 caption last word	birth	work