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Deccan College Building Centenary and Silver Jubilee Series: 29

The Social Dynamics of A Growing Town and Its Surrounding Area

by

IRAWATI KARVE and J. S. RANADIVE



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DECCAN COLLEGE
Postgraduate and Research Institute
Poona
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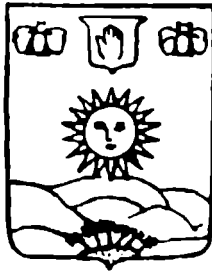
THE SOCIAL DYNAMICS OF A GROWING TOWN AND ITS SURROUNDING AREA

By

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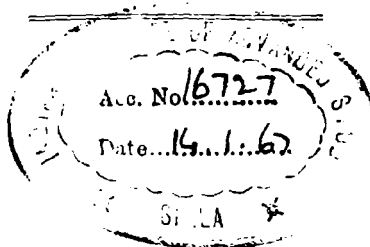
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FOREWORD

On the 15th of October 1964 the Deccan College celebrates the centenary of its main Building, and curiously enough this period coincides with the Silver Jubilee of the Postgraduate and Research Institute which, as successor to the Deccan College, started functioning from 17th August 1939 when members of the teaching faculty reported on duty. When I suggested to members of our faculty the novel idea that the centenary should be celebrated by the publication of a hundred monographs representing the research carried on under the auspices of the Deccan College in its several departments they readily accepted the suggestion. These contributions are from present and past faculty members and research scholars of the Deccan College, giving a cross-section of the manifold research that it has sponsored during the past twenty-five years. From small beginnings in 1939 the Deccan College has now grown into a well developed and developing Research Institute and become a national centre in so far as Linguistics, Archæology and Ancient Indian History, and Anthropology and Sociology are concerned. Its international status is attested by the location of the Indian Institute of German Studies (jointly sponsored by Deccan College and the Goethe Institute of Munich), the American Institute of Indian Studies and a branch of the Ecole Francaise d'Extreme-Orient in the campus of the Deccan College. The century of monographs not only symbolises the centenary of the original building and the silver jubilee of the Research Institute, but also the new spirit of critical enquiry and the promise of more to come.

7th March 1964

S. M. KATRE.

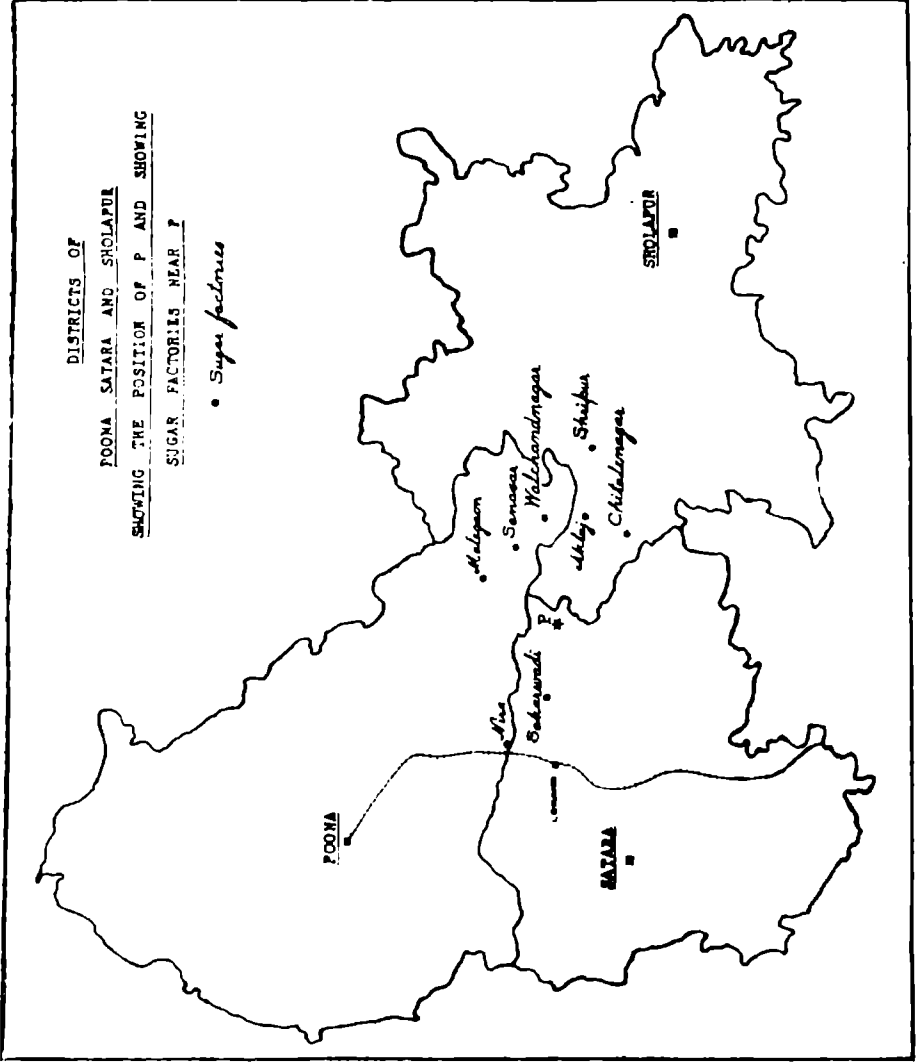
DISTRICTS OF

POONA SATARA AND SHOLAPUR

SHOWING THE POSITION OF P AND SHOWING

SUGAR FACTORIES NEAR P

• *Suga factories*



PREFACE

The present study was undertaken on behalf of the Research Programme Committee of the Planning Commission, Government of India, who bore its costs. The data was collected during the year 1961-62 and processed by the end of 1962. We are very grateful for the permission of the Research Programme Committee to allow us to publish this report as part of the centenary publication series of the Deccan College.

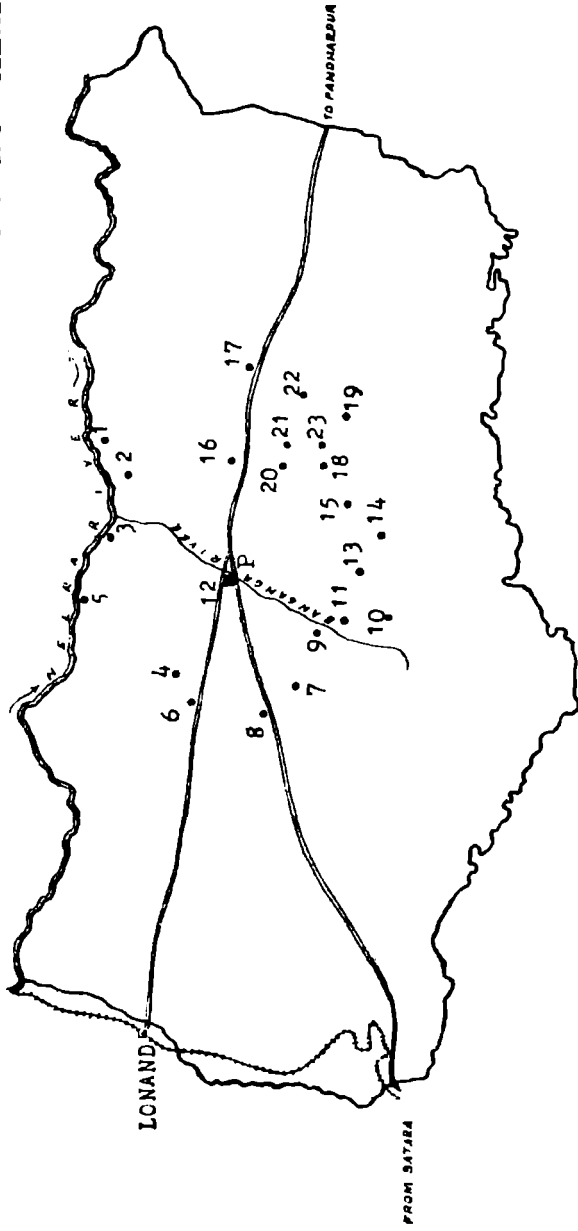
We are also grateful to Mrs. Kamala PATKAR, Mrs. Sumati KIRTANE and Mrs. Leela NAWATHE for their help in processing the data.

We thank Dr. KATRE the director of the Deccan College and his staff for the constant and ready help given to us.

I. KARVE

J. S. RANADIVE

P TALUKA, P CITY
AND
SURROUNDING VILLAGES.



THE SOCIAL DYNAMICS OF A GROWING TOWN AND ITS SURROUNDING AREA

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THE SOCIAL DYNAMICS OF A GROWING TOWN AND ITS SURROUNDING AREA

The Object of the Investigation:

There have been many investigations in recent years about Indian cities and villages. In these investigations references have been made to the surrounding areas as providing regions of immigration into the city, or, in the context of villages, the nearest market-towns were mentioned. It was thought that an investigation of a market-town with its surrounding area might give an insight into the mutual relationships of the two regions and the population trends in recent years.

The Region:

For the above investigation, a small Township, with Villages within a radius of less than seven miles, was chosen. The choice of the number of Villages was dictated by the necessity to choose a rural area with a population approximately equal to that of the Town. Twenty-three such Villages within a radius of less than seven miles, with the Town in the midst, formed the subject matter of the following investigation. The main emphasis was on the study of the Town, and the Villages were studied in relation to it. Village-notes were prepared by personal observation and questioning. These provided data about amenities possessed by the Villages, leadership in the different Villages, as also information about factions. These matters were not gone into exhaustively because they were not pertinent to the present investigation. In the following report, these are not commented upon in detail, as that was not the object of this investigation. However, a probe into these questions gave a better understanding of the social conditions and problems in the area. 697 families from the Town and 562 from the Villages were studied. There were 157 families from a region all around the Town and within a radius of about three miles of the Town. This area, called "Rural Area" in the Census Report of 1961, has certain features common to the Villages, while certain others are common to the Town. The findings are included in all the Tables but are not commented upon.

The Town:

The Town of Phaltan (P) selected for the investigation, is the headquarters of a Taluka of that name and is in the Satara District. Satara, the District Headquarters, is forty-six miles to the south-west of P. The river Neera divides Satara

District from the Poona District. P which is in the Neera basin lies above the "ghats" and is, therefore, a part of the Deccan Plateau. It is at a height of 1828 feet above the sea-level. It has a continental climate, very hot in summer and quite cold in the four winter months, from November to February. The temperature for the year is between 60° and 110° F. The climate is considered to be dry and healthy. An east-west spur of the Sahyadri separates it from the city of Poona to the south and another similar range divides it from the upper reaches of the river Krishna and the city of Wai. The rainfall during 1952-62 varied between 12.64 inches to 27.29 inches per year. It falls during the period between the end of July and end of September. This Taluka forms part of the eastern strip of Western Maharashtra known as the "famine region." This "famine region" has now been supplied with water by the canals of the Neera, the Bhima and the Pravara rivers. At present, the Town and its surrounding area form part of a rich region growing sugar cane, cotton and grapes. (Map I)

The Town is situated mid-way on the road which connects Poona and Pandharpur. The Neera river flows at a distance of six miles from the Town. A small river, Banaganga, about ten miles in length, flowing through the Taluka, passes through the western outskirts of the Town. The old walls of the Town can be seen from the western bank. The municipal limits extend beyond the river on the other side to a locality called Malthan. Most of the population of the Town, however, lies on the eastern side of the river.

The main north-south railway line between Poona and Bangalore is 17 miles from this Town. The nearest railway station, Lonand, is connected by an excellent asphalt road with P, with a very frequent bus-service between the town.

P must have been quite an important place in medieval times. It has been mentioned in two inscriptions as "Palayatthana Visaya".² It is mentioned in the medieval Marathi literature of the 14th century as a stronghold of the Mahanubhav sect and as a region of the then known Maharashtra. In the midst of the Town is a very beautiful temple (called Shri Jabreshwara), belonging to the eleventh or twelfth century. This is one of the monuments preserved by the Archaeological Survey of India. Another temple of a slightly later date, very beautifully carved, is in a ruined condition and its parts are being washed away by a nearby stream. Twentytwo miles from P, on the road between Satara and Pandharpur, is the famous hill-shrine of Shingnapur built in the

¹ This famine strip is made up of the eastern parts of the Poona, Satara and Kolhapur districts and large parts of Ahmednagar and Sholapur districts.

² (1) The Jejuri Copper Plates of Vinayaditya (7th Century A.D.) Ref: Epigraphica Indica, Vol. 19, p. 63; and (2) Pratyandaka, 4000, Tidgundi Copper Plate (Vikrama 6th), 1082 A.D. Ref: Epigraphica Indica, Vol. 3, p. 308.

thirteenth century. As P is on the pilgrim-route to Pandharpur, it houses, every year, for overnight stay, about 25,000 pilgrims. This little Town, for its size, has more temples than the other cities around. Two new temples were built recently. There are two Jain temples. There is a Mahanubhav temple and a 'math' (monastery). Once a year, thousands of Mahanubhavs from all over Maharashtra gather in P. There are also two mosques.

P Taluka with the Town of P was a princely state governed by a family called the Naik-Nimbalkars. They were vassals of the Maratha Rajah of Satara, and became an independent state during the British period. The head of the state has been given the title "Rajah" since 1933. The rule of this family over P is traced by it to the thirteenth century in the reign of Mahammad Tughluk. This little chiefdom was merged into the rest of India and became part of the Satara District in 1948, and the Rajah, like the other rulers of the native states, was given a privy purse. He and his family live in P, and, together, own the largest portion of land of the surrounding area. His name occurs in the narrative, again and again, as he has largely influenced the development of the Town. A brief resumé of his career occurs later in the context of the discussion of the present social situation and leadership pattern in the Town.

P, in 1951, had a population of 12,142. In 1961, the population rose to 19,003. This burst of population is due partly to the general increase in population due to new births, as also due to some other factors which have contributed to it. The Neera Right Bank canal was built in 1925. The P Sugar Works, twelve miles away from the Town P, were started in the year 1933. This factory with its surrounding cane fields provided some employment to the people of P and its surrounding villages. In P itself, a co-operative sugar factory was started in the year 1956. Since then P has become an important Town in the chain of towns based on the sugar industry in this part of the Neera valley. There are eight sugar factories within a radius of about twenty-five miles from P. This is also in a cotton-growing area. The region which was part of a famine-tract about half a century ago has become rich by cultivating money-crops as well as cereals. P shares in this general prosperity of the surrounding country. It has forged ahead of towns, like Baramati, which is 14 miles across the river Neera in the Poona District. Populations of Baramati and P were as follows:

	1951	1961	Percentage Increase
Baramati	17,064	21,118	23.7
P	12,142	19,003	56.5

Part of this increase was certainly due to the keen desire of the Rajah to do his best for his capital town.

P has electricity for both industrial and domestic purposes and besides the bigger concerns like the sugar mill, smaller concerns like the power-looms, the

printing presses, cinemas and some laundries make use of it. P has a very good water supply and provides water by tap to its citizens.

P has five primary schools. Two high schools have a total of about 1500 students. It has an Arts and Science College since 1957. The two high schools have two hostels for students. There is a public dispensary. In this dispensary, up to the year 1962, about a hundred operations for vasectomy were performed. Other minor operations also are performed almost every week. The patients belong to the Town of P as also to the surrounding rural area. In recent years, new doctors have come to P and started private practice, so that there are now new maternity and child care facilities in private and public dispensaries. The public dispensary run by the Jains has of late been availing itself of advice and consultation, on certain days of the week, from medical specialists of Poona. The Town has two cinema houses, a public library and a sports club. The public library and the sports club were founded by the former Rajah and actively supported by the present Rajah. In the public library, leading newspapers of Maharashtra, like the *Times of India* and the *Lokasatta* from Bombay and the *Sakal*, the *Vishal Sahyadri*, the *Tarun Bharat* and the *Kesari* of Poona as also the *Aikya* of Satara, are available. P has five printing presses and has three local periodicals: one is a weekly, one a fortnightly and the third is irregular in its timings. The weekly paper, *Adesh*, used to be a paper strongly supporting the Rajah. It has now become critical about him. *Janaseva*, the fortnightly, has been opposing the Rajah's policies consistently. *Thinagi* is a communist paper which appears and disappears, depending on the need of the situation with regard to elections and also, probably, on the availability of funds. Besides these, local daily news used to be written on two blackboards in the central market-place. One blackboard carried the Congress point of view, the other, the Communist. Poona newspapers like the *Sakal*, the *Kesari* and the *Tarun Bharat*, have their correspondents in the Town, so that P appears in Poona newspapers almost every other day. The main support of the local printing presses is not these newspapers but miscellaneous printing work from government departments and private business as also from the citizens. Government business consists in printing different forms needed by it. Semi-government and private work consists of different forms for and reports of the sugar factories, co-operative societies, banks, cash-memos, etc. Private business mainly comprises invitation-cards for marriages and for other familiar occasions. The clientele for this business is not restricted to the Town but comes from the Villages all over the Taluka. During the last General Elections and elections to the managing bodies of factories, banks and the Municipality the presses were used by all the candidates for printing propaganda leaflets. A book of poetry by a local citizen was, perhaps, the only purely literary output of the three presses. Besides the two cinema houses, which run two shows daily and an additional show

on the weekly market days, there is a private cinema-club. The membership of this club is about sixty and well-to-do people of all castes, creeds and professions are its members. These members pay a fee of rupees ten per year and can see an English picture once a week.

In the Town, within a radius of about half a mile, are situated the Town's schools, the colleges, public and private dispensaries, the Municipal office, the sports-club, the cinema houses, the library, the main temples, the mutton and vegetable-markets and shops selling medicine, cloth, grocery and other consumer goods. One's friends, acquaintances and relatives in the Town live at short distances, so that there is daily contact and active primary-group relations. Any small incident in the Town becomes known to the whole Town in a very short time. Almost everybody knows everybody else by name and by face. This kind of social life gives a rural character to the Town, which is so different from the loss of personal contact among neighbours which is characteristic of bigger cities.

P is connected by road to Poona (65 miles), to Sholapur via Pandharpur (65 miles), to Satara (46 miles)³, to Mahableshwar (50 miles) and to Mahad (88 miles) on the coast. The bus-routes to all these places pass through P. On the same routes, trucks carrying cane, grain, and other commodities ply daily. Because of this growing traffic, P has many motor repair shops, where good work is done. Besides public vehicles, there are a few dozen motor cycles and about a dozen private cars owned by the people of P. Most of the motor-cycles are owned by farmers who use them for going to their outlying farms.

The Rural Area:

This area has been so called in the Census Reports. It stretches from the immediate proximity of the Town to distances upto three miles. In this area, there are about 40 to 50 small settlements called "vastis". These are made up of one or two or more agricultural families and the families of agricultural labourers. Half a dozen such "vastis" have become so big that they are almost like villages. Deccan villages generally have two areas, one called the 'gav-than' and the other 'wadis' or 'vastis' scattered round the village proper.⁴ None of these 'vastis' has the structure of the traditional village, neither has any of them amenities of the Township of P. They may be regarded as the area of expansion of the Town of P. Many people in P own farms in these settlements and go daily to their farms on bicycles or motor-cycles. We have given results for the sample from this area but have left them out in the discussion as it could not be included either in the Town population or the Village population.

³ Since writing this a daily bus between Kolhapur and P has started a new direct connection.

⁴ Mehendale Y. S.: Wadi-Names of the Ratnagiri District. Bulletin of the Deccan College Research Institute, Poona, K. N. Dixit Memorial Volume, December 1947.

The Villages:

Twenty-three villages around P made up a population slightly bigger than that of P. The names of these villages and their distances from the Town of P are given in map No. 2 and Table No. 2 on page 00.

It should be borne in mind that all statements made about the Town and the Villages apply to populations which are approximately the same for the Town on one hand and for the Villages on the other. The castes for example are for the Town on one hand and for *all* the sample Villages on the other. The *vastis* which are in the rural area do not have this traditional village structure. As their name (vasti) shows these are reorganised as "living quarters" for certain farm-families and farm hands.

The following data about children going to school from the rural area and the villages also shows the relationship of these two areas with the township of P.

There are some primary schools in both areas but while almost all the children going to school outside their vasti go to P, some of the children from the villages also show the relationship of these two areas with the township other than P. The rural area thus can be considered as an area more dependent on P, the area of expansion of P town, while the villages represent an area which might ultimately merge in a very much larger town of P or some of them with near-by villages might themselves become bigger villages or smaller towns.

Rural Area and Villages Having Schools

	Rural Area	Villages
Upto the 4th Standard	8	22
Upto vernacular final	—	9

We find that some villages have schools which take up children upto vernacular final. Almost all villages have primary schools. Vastis have grouped together suitably for locating primary schools in them.

In the table below are given the number of children who go out to school from both these areas.

Children Going Out to School

From Village	From Rural Area	To Schools situated in
186	198	P
45	—	Other towns or cities
56	15	Nearby villages.

The villages show themselves to be as oriented towards P as the nearby vastis which are all within 3 miles of P. It needs to be emphasised again that the town and the villages have comparable populations and when comparisons are made they are between comparable populations and not just 'a' town and some villages.

The accompanying sketch shows the directions in which these Villages are situated. They are like traditional Deccan villages made up of agricultural and other castes, hereditary headmen (Patil) and village servants (balutdars). The headman, the accountant and the village servants from untouchable castes used, in olden times, to possess land in part payment of their hereditary services. These were called 'vatan' lands. These 'vatans' have been abolished by the different acts of the Bombay and Maharashtra States.⁵ The 'balutdari' system consisted of recognising families of certain castes as village servants and giving them land or/and payment in grain at the harvest time. Another survey conducted by this College shows that the system of giving fixed quantities of grain from each agricultural household still continues in the Deccan.⁶

The names of the villages, their distance from P town and their populations are given below:

Table A

Name of Village	Distance in miles	Population	Households
1. Sangavi	6	2,044	394
2. Somanthali	4½	1,337	249
3. Kambleshwar	5	641	128
4. Bhilkati	4	336	58
5. Khunta	5	2,031	377
6. Nimbhore	6	1,798	333
7. Wathar	5	1,930	352
8. Mirgaon	5	709	149
9. Tawadi	5	272	47
10. Mandau Khadak	6	369	55
11. Kuravali	5	511	83
12. Wadjal	4	289	49
13. Vinchurni	4½	447	64
14. Nirgudi	5	1,422	220
15. Saskal	5	865	178
16. Vidni	3	3,693	674
17. Pimprad	6	1,520	257
18. Bhadali Khurd	5½	504	83
19. Bhadali Budruk	4	310	62
20. Sonawadi Khurd	4	345	62
21. Sonawadi Budruk	4	520	88
22. Wadale	6½	821	136
23. Tirakwadi	6	514	89
Total		23,228	4,187

⁵ 1) Bombay Act No. L of 1955 (Kulkarni Vatan).

2) Bombay Act No. 1 of 1959 (Abolition of Minor Vatan).

3) Maharashtra Act of 1962 (Revenue Patels Abolition of Office.)

⁶ Group Relations in Village Community. Deccan College Monograph Series: 24, Poona 1963, p. 26.

Method of Investigation:

In the Town of P, there were 2100 habitations, with one to twelve families each. The average works out a little over two families per habitation. From these, every third was visited. Some houses had more than one tenements. In the case of odd number of tenements, the one which was situated in the middle was chosen. In the case of even number of tenements, the one which was situated immediately after the first half was chosen. In all these the Census numbering for individual families, for 1961, was followed. In this way, we collected data from 697 families from the Town of P. This forms about 15.0 per cent of the population or about one family in every seven.

A similar procedure was followed in the case of Villages. At first we included the Rural Area also in the Villages. As most of the people in the Villages lived in their own houses, the choice was easier, viz., the choice of every seventh house. We collected in this way data from 157 families from the Rural Area and 562 families from the Villages, making in all 719 samples. We realised later that the 157 households from the Rural Area were not strictly comparable to the population from the Villages. In the body of the Report, therefore, the Town sample is compared to the Village sample and the figures for the Rural Area are given without comments on them. The total number of samples thus came to 1416.

A Questionnaire was prepared and filled in by investigators by interviewing heads of families mostly. Sometimes, the de facto head of the family was an old man who referred us to one of his sons. Sometimes, the head of the family was too busy and so some of the factual data was taken from other members of the family whom we were referred to. The data regarding opinions, however, was always collected from the head of the family. More than one visit was necessary to collect all the data for each. Questionnaire. This work was done under the supervision of Dr. Ranadive by a dozen young men from the Shri Mouni Vidyapeeth, Gargoti. As these men themselves belonged to villages and had some training in Sociology, they proved to be very popular among the people, in the Town as well as in the Villages, and were a great asset to the investigation.

An English translation of the Questionnaire is given in Appendix A. The whole Questionnaire was aimed at getting information about the total life of the people of the Town and the Villages and their mutual relations. The Questionnaire was devised in such a way that no questions about income were asked. The questions were related to social relationships, social status, beliefs and individual actions as reflecting the cultural matrix. They covered information received from 1333 men and 83 women who were heads of the families chosen at random for this investigation. This information and what it indicates has been presented in the following pages.

In this investigation we have tried to find out the pattern of the life of the people in the Villages and in the central market-town, the mutual dependence and the factors leading to change. Caste and its meaning for the social structure have got to be understood if one wishes to break through this barrier to cultural communications. This factor has been taken into consideration as a factor hindering certain kinds of changes and social mobility. On the other hand, life in the township, education and, to a certain extent, age, are factors, conducive to change. How far and in what fields these are effective is also studied. The general findings are summed up at the end. In the following pages, when we refer to the Town or P town, and the Villages, the reference is to the samples investigated.

Section I — Primary Data

* There were, in the Township of P, 38 castes and religious groups, as against 27 in the Villages. (Table No. 1)

* Most of the Tables in the text are based on the data contained in the "Basic Tables" given at the end of the Report. The Basic Tables contain the whole data collected in this investigation.

Table No. 1
DISTRIBUTION OF FAMILIES, ACCORDING TO CASTE/RELIGION

	Town	Rural Area	Villages	Total No.	Caste/Religion	Town	Rural Area	Villages	Total No.
1. Brahmin	98 (4)	2	8	108	21. Wadar	19 (2)	—	2	21
2. C.K.P.	3	—	1	4	22. Chambhar	6	—	17	23
3. Maratha	170 (19)	51 (1)	201 (9)	422	23. Mahar (Ghadashi)	10 (1)	4	7 (1)	21
4. Wani	4	1	—	5	24. Holar	2	2	3	7
5. Mali	25	66 (1)	94 (7)	185	25. Mang	12 (1)	2	12	26
6. Sonar	10 (1)	2	2	14	26. Bhangi	3	—	—	3
7. Sutar	12	—	3	5	27. Dhobi	3 (1)	—	—	3
8. Shimpri	22 (2)	—	1	23	28. Tambat	1	—	—	1
9. Koshti	20 (1)	—	(1)	21	29. Dhor	3	—	—	3
11. Ramoshi	22 (2)	7	32	61	30. Lonar	(1)	—	—	—
12. Kumbhar	10	—	1	11	31. Mahar (Buddhist)	— (5)	— 3	5 (3)	5 114
13. Teli	10 (1)	—	—	10	32. Christian	1	—	—	1
14. Bhoi	6	—	2 (1)	8	33. Muslim	48 (2)	4	14	66
					34. Jain	45	—	4	49

Table No. 1 (continued)

DISTRIBUTION OF FAMILIES, ACCORDING TO CASTE/RELIGION

Caste/Religion					Caste/Religion				
	Town	Rural Area	Villages	Total No.		Town	Rural Area	Villages	Total No.
15. Dhangar	20 (1)	10	70 (2)	100	35. Mahanubhav	(1) 3	—	(1) —	3
16. Khatik	1	—	—	1	36. Lingayat	(1) 20	—	— 1	21
17. Rajput	2	—	8 (1)	10	37. Lohar	(1) 10	—	—	10
18. Bhatake	17 (1)	2	4	23	38. Kasar	(1) 1	—	— 3	4
19. Burud	3	—	—	3	39. Sindhi	1	—	—	1
20. Nhavi	10 (1)	1	8 (2)	19	40. Naidu	—	—	1	1
Total:—						697	157	562	1416
						(51)	(2)	(30)	

* In the above table, numbers in brackets give the numbers of female heads of families in the totals.

No Village had more than 14 castes and religious groups and two Villages had only two castes each (Table No. 2). There were two castes which were

Table No. 2

DISTRIBUTION OF FAMILIES IN THE VILLAGES, ACCORDING TO THE NUMBER OF CASTES AND THEIR RELATIVE STRENGTH

Name of the Village	N. of Castes in the Village	No. of Families of Major Castes in the Village		No. of Families of other Castes	Total No. of Families
		Maratha	Mali		
1. Sangavi	10	19	10	16	45
2. Somanthali	11	11	—	24	35
			Dhangar		
3. Kambleshwar	4	—	12	4	16
			Buddha		
4. Bhilkati	5	2	3	3	8
5. Khunte	12	36	—	15	51
6. Nimbhore	7	28	—	17	45

Table No. 2 (continued)

DISTRIBUTION OF FAMILIES IN THE VILLAGES ACCORDING TO THE NUMBER OF CASTES AND THEIR RELATIVE STRENGTH

Name of the Village	No. of Castes in the Village	No. of Castes in the Village	No. of Families of Major Castes in the Village	No. of Families of other Castes	Total No. of Families
7. Wathar	13	16	—	33	49
			Dhangar		
8. Mirgoon	10	—	8	12	20
9. Tawadi	2	5	—	2	7
			Mali		
10. Mandavikhadak	5	3	2	3	8
11. Kuravali	4	7	—	6	13
12. Wadjal	2	5	—	2	7
13. Vinchurni	5	4	—	6	10
14. Nirgudi	11	13	—	14	27
15. Saskal	9	12	—	12	24
			Buddha	Mali	
16. Vidni	14	7	10	49	86
17. Pimprad	10	18	—	22	40
			Dhangar		
18. Bhadali Khurd	5	—	7	5	12
19. Bhadali Budruk	4	4	—	3	7
			Dhangar		
20. Sonawadi Khurd	4	4	3	2	9
21. Sonawadi Budruk	5	4	—	7	11
			Dhangar		
22. Wadale	4	—	14	5	19
			Dhangar	Mali	
23. Tirakwadi	6	—	3	4	13

found in the Villages but were not represented in the Town sample. These are the Lonars found in the northern Villages of the Taluka and are said to be recent immigrants from Poona District. The sample contained one family of Naidus who were recent immigrants from outside Maharashtra. The head of the family was employed in the cane-fields of P Sugar Works. Groups not found in the Villages were Wani (Shop-keeper), Teli (Oil-presser), Khatik (Butcher), Burud (Basket-weaver), Bhangi (Night-soil carrier), Dhobi (Washerman), Tambat (Copper-smith), Dhor (an untouchable caste skinning dead animals and tanning the hides), Lohar (Black-smith), and people belonging to Christian and Mahanubhav religions and a Sindhi. Other groups of artisans who were but

sparsely found in the villages were Sonar (Gold-smith), Shimpi (Tailor), Koshti (Weaver), Kumbhar (Potter), Bhoi (Fisherman), Wadar (Earth-stone-sand carrier).

Table No. 3

DISTRIBUTION OF ARTISAN CASTES

Caste/Religion	Number of Families in	
	Town	Village
Sonar (Gold-smith)	10	2
Shimpi (Tailor)	22	1
Koshti (Weaver)	20	1
Kumbhar (Potter)	10	1
Bhoi (Fisherman)	6	2
Wadar (Earth-sand-stone carrier)*	19	2

- * The large number of Wardars in the Town shows that much building activity (public buildings, a bridge, private houses) is going on in the Town.

As the Table shows, the artisan castes noted above were very sparsely found in all the Villages taken together, which had about the same population as the Town. This means that there were quite a number of Villages which did not possess people to perform certain necessary services for the Villagers. Brahmins also were in very small numbers in the Villages. The predominating castes in the Villages were Maratha, Mali, Ramoshi and Dhangar. They were engaged, mostly, in some type of agriculture; Dhangars tended sheep. Castes which were very sparsely found in the Villages but which were in considerable percentage in the Town, besides Brahmin, were Bhatake (Semi-nomadic castes), Jain and Lingayat. In the Town, not a single caste represented even one-fourth of the Town-sample. This fact of caste-distribution in the Town and in the Villages has the following social consequences.

Older accounts of the Villages show them to be agricultural communities served by different types of artisan and service castes. The present picture, on the other hand, shows that the village is no longer self-sufficient in this respect. The villagers get goods and services at the market-town on cash payment, or, on certain occasions, invite for a few days certain types of artisans, for example, carpenters, from the Town, when a new house is to built. The large number of smiths, tailors, potters, etc., who are resident in the Town serve not only the needs of the Town but of the surrounding Villages also. *The Villages are tending to become purely agricultural settlements inhabited by people who work on the fields as owners, tenants or hired servants.* The variety of occupations and castes is, apparently, lessening. In the bigger Villages, there are some other

castes besides the agriculturists. These may represent nuclei for new townships or villages from which emigration of artisan castes has not yet become complete. As against other castes, the untouchables, like Mahars, Holars and Mangs, are represented in almost equal numbers in the Town as well as in the Villages. This may be due to two reasons: one is that many of these people do not represent skilled workers specialised in any particular job and, secondly, they cannot yet be absorbed completely in the towns.⁷ The most skilled artisans among the untouchables, namely Chambhars, who make shoes, are found in sufficient numbers in the Villages. But a reference to the Basic Table No. 12 will show that of the Chambhars only 7 do the hereditary work in the Villages. Of the 8 barbers (Nhavi) only 3 do the hereditary work. The rest are labourers.

As regards caste-composition, we find one more difference between the Town and the Villages: Minority castes like (i) Brahmin, (ii) Wani, Jain and Lingayat, —mostly shop-keepers and traders—, and (iii) Sonar, Sutar, Shimpi, Koshti, Kumbhar, Teli, Nhavi, Lohar and Kasar,—all artisans—, are represented in far higher percentages in the Town area than in the Villages. All the untouchable castes together are in a higher percentage in the Villages than in the Town. Maratha, the main agricultural caste, forms about one-fourth of the Town sample and between one-half and one-third of the Villages taken together. The main agricultural castes of the region, viz., Maratha, Mali, Ramoshi and Dhangar, form 34.0% of the sample in the Town and 70.6% in the Villages.

These relations will become clear from Table No. 4.

Table No. 4

DISTRIBUTION OF FAMILIES IN CASTE-GROUPS

Caste-Group	Town	Rural Area	Villages
1. Brahmin	96 (14.1%)	2	8 (1.4%)
2. Wani, Jain, Lingayat	69 (9.9%)	1	5 (0.9%)
3. Sonar, Sutar, Shimpi) Koshti, Kumbhar, Teli.) Nhavi, Lonar & Kasar)	95 (13.6%)	3	24 (4.2%)
4. Maratha, Mali, Ramoshi and Dhangar	237 (34.0%)	134	397 (70.6%)
5. Untouchables	90 (12.9%)	11	96 (17.1%)

⁷ An informant says that Rajala (7 miles) and Sakarwadi (8 miles) have their own markets, but all the sellers come from P Town. Two years ago Rajala came on a bus route so that buses ply between Rajala and P. Since then out of three shopkeepers at Rajala two had to close shops as people now go to P to buy. The remaining one is also closing. Being on a bus route it has now a tea-stall.

The peculiar distribution of castes in the Villages and in the Town leads to different types of power structures, and leadership in the two areas.⁸

Of the 1416 heads of families, 83 were women and the rest, i.e. 1333, were men. (Table No. 5)

Table No. 5

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO SEX

Sex	Town	Rural Area	Villages	Total
Men	646 (92.7%)	155	532 (94.6%)	1333 (94.1%)
Women	51 (7.3%)	2	30 (5.4%)	83 (5.9%)
Total	697 (100.0%)	157	562 (100.0%)	1416 (100.0%)

Of these 1333 men, 1203 were married. The rest were either unmarried, widowed or divorced. Among the women heads of families, most were widowed or divorced. (Table No. 6).

Table No. 6

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO SEX AND MARITAL STATUS

	Town		Rural Area		Villages		Total	
	Men	Women	Men	Women	Men	Women	Men	Women
1. Unmarried	18	2	—	—	8	—	26	2
2. Married	579	1	142	—	484	—	1205	1
3. Divorced	2	2	—	—	—	—	2	2
4. Widowed	11	28	7	1	25	26	43	55
5. No knowledge	36	18	6	1	15	4	57	23
	646	51	155	2	532	30	1333	83

It may be noted that almost all the marriages were within the caste and religion.

⁸ With reference to the absence of milkmen (gawali caste) in our sample, it was explained to me that the Mahanubhav families (9 in number) known as Mathapati sell milk. There are also others who do it. Sellers of milk also come from the Villages but the quantities sold by each are very small (hardly a litre). However, according to my informant, regular supply of milk to the Town has been started as a business by some village families.

The only exceptions were as follows:—

- 1) There was one marriage between two Brahmin 'sub-castes'—
A Chitpavan man with a Saraswat Girl.
- 2) One marriage was between a Budha man and a CKP girl.
- 3) Between a man of Shilavat (mason) caste—this has been put in the semi-wandering tribes as the family names (Tolkekar) suggests it—and a girl of Naidu caste.

All the three men were educated and belong to the Town. The number, type and percentage of such marriages tallies well with a recent study in Poona done by Shri P. R. Mokashi for his Ph. D. thesis (Pona University).

Two more marriages were recorded at the insistance of the informant as "love marriages" both registered, but whether they are inter-caste marriages or not could not be determined. Both these are from the Town.

Age of the Head of the Family:

The whole sample was divided into five age-groups,—16-25, 26-35, 36-45, 46-55 and above 55 years. 53.0% of the smple is made up of people of two age-groups and range between 26 and 45 years (Table No. 7). 38.7% belong

Table No. 7

DISTRIBUTION OF FAMILIES, ACCORDING TO THE AGE-COMPOSITION OF THE HEADS OF FAMILIES

Age-Groups (Years)	Town	Rural Area	Villages	Total
16-25	59 (3.8%)	6 (3.8%)	41 (7.3%)	106 (7.5%)
26-35	182 (26.1%)	56 (35.7%)	131 (23.3%)	369 (26.1%)
36-45	193 (27.7%)	42 (26.7%)	158 (28.2%)	393 (27.7%)
46-55	150 (21.5%)	26 (16.6%)	118 (21.0%)	294 (20.8%)
More than 55	113 (16.2%)	27 (17.2%)	112 (19.9%)	252 (17.8%)
Blanks	—	—	2 (0.3%)	2 (0.1%)
Total	697 (100.0%)	157 (100.0%)	562 (100.0%)	1416 (100.0%)

to ages above 46. The smallest age-group in percentage was between 16-25 years and comprised 7.5% of the sample. They were all men. (See Table No. 8). As we had chosen heads of families, this age-group was not well represented.

Table No.8
DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO AGE & SEX

Age-Group (Years)/Sex	Town		Rural Area		Villages		Total	
	Men	Women	Men	Women	Men	Women	Men	Women
1. 16-25	59 (9.1%)	—	6	—	41 (7.7%)	—	106	—
2. 26-35	170 (26.3%)	12	54	2	130 (24.5%)	1	354	15
3. 36-45	170 (26.3%)	23	42	—	153 (28.8%)	5	365	28
4. 46-55	139 (21.5%)	11	26	—	108 (20.3%)	10	273	21
5. More than 55	108 (16.7%)	5	27	—	98 (18.5%)	14	233	19
6. Blanks	—	—	—	—	2	—	2	—
Total:-	646 (100.0%)	51	155	2	532 (100.0%)	30	1333	83

The sample does not show significant differences between the Town and the Villages, in the case of the males. Among women, in the Town, the heads of the families between 26 and 45 are double the number of women belonging to the age-group above 45. On the other hand, in the Villages, the proportion of the younger women is less than one-fourth in proportion to the number of older women.

Education of the Head of the Family:

44.4% of the whole sample were illiterate. (Table No. 9)

Table No. 9
DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO EDUCATION

Educational Level of the Head of the Family	Town	Rural Area	Villages	Total
1. Illiterate	179 (25.6%)	100	350 (62.3%)	629 (44.4%)
2. Upto 4th Standatd	137 (19.7%)	25	118 (21.0%)	280 (19.8%)
3. Upto V. F.	184 (26.4%)	22	68 (12.1%)	274 (19.3%)
4. Upto Matric (S S. C.)	137 (19.7%)	5	16 (2.8%)	158 (11.2%)
5. Above Matric	40 (5.7%)	—	2 (0.4%)	42 (3.0%)
6. Less Educated than wife and blank forms	20 (2.9%)	5	8 (1.4%)	33 (2.3%)
Total:—	697 (100.0%)	157	562 (100.0%)	1416 (100.0%)

The illiterate were one-fourth of the Town sample and nearly two-thirds of the Village sample. In the Villages, one-third of the total sample was educated only upto the Vernacular Final (end of elementary school). Those who had some knowledge of English were 3.2% only. As against this, in the Town, 46.1% had education upto the Vernacular Final. 25.4% had knowledge of English. Even for such a small Town as P, the difference between it and the surrounding area regarding this item is great. Part of the difference was due to the existence in the Town of Brahmins and Jains most of whom were literate or educated (Basic Table No. 1). But even as regards the other castes, it must be noted that the same castes showed a greater proportion of illiteracy in the Villages than in the Town. Some castes, like Bhoi, Mahar (Ghadashi), Holar and Mang, who were wholly illiterate in the Village samples were found to have some proportion of literacy in the Town.

As regards women heads of families, it was found that, except for 8 women in the Town, all were illiterate. Of the 8, 4 had passed the 4th Vernacular Standard, 2 had studied upto the Vernacular Final, 1 upto Secondary School Certificate Examination and one had passed the Secondary School Certificate Examination.

Education and Sex of the Head of the Family:

If we split the above Table in accordance with the sex of the heads of families (Table No. 10), we get the following results: We find that, by separating the women, the illiteracy percentage of the male heads of families in both Town and the Villages goes down by a small amount: 21.5% Town and 60.1% Villages. (See previous page)

Table No. 10

DISTRIBUTION OF HEADS OF FAMILIES ACCORDING TO SEX & EDUCATION

	Town				Villages			
	Total	Rural Area	M	E N	Total	Rural Area	M	E N
1. Illiterate	138 (21.5%)	98	320	556 (60.1%)	41 (80.0%)	2	30	73 (87.6%)
2. Upto 4th Standard	133 (20.6%)	25	118	276 (22.2%)	4	—	—	4
3. Upto V. F.	181 (28.0%)	22	68	271 (12.8%)	3	—	—	3
4. Upto S. S. C.	136 (21.0%)	5	16	157 (3.0%)	1	—	—	1
5. Above S. S. C.	39 (6.0%)	—	2	41 (0.4%)	1	—	—	1
6. Less Educated than Wife and Blanks	19 (2.9%)	5	8	32 (1.5%)	1	—	—	1
Total:—	646	155	532	1333	51	2	30	83

Adults who have gone to school only upto the 4th standard are found mostly to lapse into illiteracy and so, for most of the subsequent Tables about education of heads of families we have made only two categories, viz., (1) 'uneducated' meaning 'illiterate' and those who have gone to school only upto the 4th Standard and (2) 'educated': all those who have had education from 4th Standard onwards.

Education and Age of the Head of the Family:

We need not consider the women's group of heads of families at all, in this respect, as they are mostly 'uneducated'. With regard to the Village sample, the educational categories and the age categories behave in a uniform way, so that the percentage of the 'uneducated' heads of families rises with age and the percentage of the 'educated' falls with age (Table No. 11). In the Town, how-

Table No. 11
DISTRIBUTION OF MEN HEADS OF FAMILIES, ACCORDING TO AGE AND EDUCATION

	T O W N				RURAL AREA				VILLAGES			
	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous	Total
16-25	22	33	4	59	3	2	1	6	28	13	—	41
	% (37.3)	(55.9)	(6.8)	(100.0)					(68.3)	(31.7)		(100.0)
26-35	63	104	3	170	41	10	3	54	100	26	4	130
	% (37.0)	(61.2)	(1.8)	(100.0)					(76.9)	(20.0)	(3.1)	(100.0)
36-45	71	90	9	170	30	11	1	42	121	29	3	153
	% (42.1)	(52.6)	(5.3)	(100.0)					(79.1)	(18.9)	(2.0)	(100.0)
46-55	56	81	2	139	22	4	—	26	92	16	—	106
	% (40.3)	(58.3)	(1.4)	(100.0)					(85.2)	(14.8)		(100.0)
More than 55	59	49	—	108	27	—	—	27	96	2	—	98
	% (54.2)	(45.8)		(100.0)					(49.9)	(2.1)		(100.0)
Blanks	—	—	—	—	—	—	—	—	2	—	—	2
Total:—	271	357	18	646	123	27	5	155	439	86	7	532

ever, the youngest age-group does not show the greatest number of 'educated' people as one would expect. The most 'educated' age-group seems to be between 26 and 35. The proportion of 'educated' heads of families decreased in the next age-group, increases slightly in the age-group of 46-55 and decreases to its lowest in the oldest age-group.

As regards education, Brahmin, Jain, Lingayat, Shimpi of the Town are the most educated castes. Next are Mali, Muslims, Sonar, Koshti, Teli, and Maratha. The scheduled castes show the least education. As we can see that among almost all castes the village sample shows lesser numbers of educated than in the town.

EDUCATION OF HEAD OF FAMILY, ACCORDING TO CASTE
 NOTE: The category 'Miscellaneous' is included in the category 'Uneducated'

	T O W N			RURAL AREA			VILLAGES		
	Uneducated	Educated	Total	Uneducated	Educated	Total	Uneducated	Educated	Total
1. Brahmin	10	88	98	—	2	2	1	7	8
2. C. K.P.	—	3	3	—	—	—	—	1	1
3. Maratha	93	77	170	44	7	51	168	33	201
4. Wani	3	1	4	1	—	1	—	—	—
5. Mali	10	15	25	49	17	66	88	6	94
6. Sonar	4	6	10	1	1	2	2	—	2
7. Sutar	2	—	2	—	—	—	3	—	3
8. Shimpi	5	17	22	—	—	—	1	—	1
9. Kosti	13	7	20	—	—	—	1	—	1
10. Gavali	—	—	—	—	—	—	—	—	—
11. Ramoshi	17	5	22	7	—	7	31	1	32
12. Kumbhar	7	3	10	—	—	—	1	—	1
13. Teli	5	5	10	—	—	—	—	—	—
14. Bhoi	2	4	6	—	—	—	2	—	2
15. Dhangar	10	10	20	10	—	10	54	16	70
16. Khatik	1	—	1	—	—	—	—	—	—
17. Rajput	1	1	2	—	—	—	7	1	8
18. Bhatake	12	5	17	2	—	2	3	1	4
19. Burud	3	—	3	—	—	—	—	—	—
20. Nhavi	6	4	10	1	—	1	8	—	8
21. Wadar	15	4	19	—	—	—	1	1	2
22. Chambhar	5	1	6	—	—	—	16	1	17
23. Mahar (Ghadashi)	6	4	10	4	—	4	7	—	7
24. Holar	—	2	2	2	—	2	3	—	3
25. Mang	10	2	12	2	—	2	12	—	12
26. Bhangi	3	—	3	—	—	—	—	—	—
27. Dhobi	2	1	3	—	—	—	—	—	—
28. Tambat	—	1	1	—	—	—	—	—	—
29. Dhor	3	—	3	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	5	—	5
31. Mahar (Buddha)	41	13	54	3	—	3	50	7	57
32. Christian	1	—	1	—	—	—	—	—	—
33. Muslim	23	25	48	4	—	4	8	6	14
34. Jain	10	35	45	—	—	—	1	3	4
35. Mahanubhav	1	2	3	—	—	—	—	—	—
36. Lingayat	5	15	20	—	—	—	1	—	1
37. Lohar	7	3	10	—	—	—	—	—	—
38. Kasar	—	1	1	—	—	—	2	1	3
39. Sindhi	—	1	1	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	1	1
Total:	336	361	697	130	27	157	476	86	562
Percentage:-	48.2	51.8		82.8	7.2		84.7	5.3	

Education of the Parents of Heads Families:

In a very few castes the fathers of the respondents were living and still called themselves 'heads of families'. In many cases, the widowed mother was alive. Of these, in the Town, only 19 recorded that the father was literate (Table No. 13.). In the case of 15 the father was illiterate. 145 had illiterate mothers

Table No. 13
DISTRIBUTION OF FAMILIES ACCORDING TO THE EDUCATION OF THE PARENTS OF FAMILIES*

	Town	Rural Area	Villages	Total
Number of Families in the case of which either/both parents was/were alive	287	58	280	625
Educational Level of				
<i>Fathers:</i>				
a) Illiterate	15	6	18	39
b) Literate or educated	19	—	6	25
Educational Level of				
<i>Mothers:</i>				
a) Illiterate	145	22	119	286
b) Literate or educated	21	—	10	31

* For purpose of this Table, father-in-law, in the case of widowed heads of families, and parents, in the case of unmarried women as heads of families were considered. Only living parents were taken into account.

and 21 had literate mothers. In the Villages, 18 had illiterate fathers and 119 had illiterate mothers; 6 had literate fathers and 10 had literate mothers. Exact percentages for this generation could not be arrived at as the exact number of people whose mothers were alive and whose fathers were alive was not tabulated. The only tabulation was regarding the existence of one or both parents.

Education of Wives of Heads of Families:

56.0% wives, in the Town, and 92.1%, in the Villages, were illiterate (Table No. 14). Others are literate or educated. The wives in the Town were far more

Table No. 14
DISTRIBUTION OF WIVES OF HEADS OF FAMILIES ACCORDING TO LITERACY

Educational Level of Wives	Town	Rural Area	Villages	Total
1. Uneducated	325 (56.0%)	128	416 (92.1%)	899
2. Literate or Educated	255 (44.0%)	14	38 (7.9%)	307
Total:--	580 (100.0%)	142	484 (100.0%)	1206

educated than those in the Villages. As Table 15 shows, the educational level in the Village for men is $\frac{1}{2}$ that of the towns-men and as there are no literate heads of families among women of the Villages no comparison need be made. People had understood to some extent the value of education as a

Table No. 15

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO LITERACY

	Town	Rural Area	Villages	Total
Percentage of Literate (or Educated) Men Heads of Families to Total Sample of Men Heads of Families	508/646 (78.5%)	57/155	212/532 (39.9%)	777/1333
Percentage of Literate (or Educated) Women Heads of Families to Total Sample of Women Heads of Families	10/ 51 (19.6%)	—/ 2	—/ 30	10/ 83

means of social advancement but, in the Villages, people did not think that it is necessary for the women to be educated to achieve this goal. In the towns, and much more so in cities, going to school for the first two years has become an accepted pattern of life. Legal compulsion plays but a minor part in this attitude. Reference to Table No. 16 shows that literacy among women was very high among Brahmins and Jains in the Town.

Table No. 16

DISTRIBUTION OF WIVES OF HEADS, ACCORDING TO CASTES AND EDUCATION.

	T O W N		RURAL AREA		VILLAGES	
	Illiterate Wives	Literate or Educated Wives	Illiterate Wives	Literate or Educated Wives	Illiterate Wives	Literate or Educated Wives
1. Brahmin	11	72	1	1	—	4
2. C. K. P.	—	3	—	—	—	1
3. Maratha	85	49	40	5	158	17
4. Wani	3	1	1	—	—	—
5. Mali	13	7	54	6	79	1
6. Sonar	1	8	2	—	—	—

Table No. 16—Continued

DISTRIBUTION OF WIVES OF HEADS, ACCORDING TO CASTES AND EDUCATION.

	TOWN		RURAL AREA		VILLAGES	
	Illiterate Wives	Literate or Educated Wives	Illiterate Wives	Literate or Educated Wives	Illiterate Wives	Literate or Educated Wives
7. Sutar	2	—	—	—	3	—
8. Shimpi	4	13	—	—	1	—
9. Koshti	15	4	—	—	—	—
11. Ramoshi	16	3	6	1	31	—
12. Kumbhar	7	—	—	—	1	—
13. Teli	6	1	—	—	—	—
14. Bhoi	4	1	—	—	1	—
15. Dhangar	10	7	9	—	58	4
16. Khatik	1	—	—	—	—	—
17. Rajput	—	1	—	—	7	—
18. Bhatake	11	4	2	—	3	—
19. Burud	1	1	—	—	—	—
20. Nhavi	6	3	—	1	4	2
21. Wadar	14	2	—	—	2	—
22. Chambhar	4	1	—	—	14	—
23. Mahar (Ghadashi)	8	1	4	—	6	—
24. Holar	—	1	1	—	3	—
25. Mang	9	2	2	—	11	—
26. Bhangi	3	—	—	—	—	—
27. Dhobi	2	—	—	—	—	—
28. Tambat	—	1	—	—	—	—
29. Dhor	2	—	—	—	—	—
30. Lonar	—	—	—	—	5	—
31. Mahar (Buddhist)	37	7	3	—	44	2
32. Christian	1	—	—	—	—	—
33. Muslim	26	17	3	—	11	3
34. Jain	7	31	—	—	—	3
35. Mahanubhav	1	1	—	—	—	—
36. Lingayat	6	11	—	—	1	—
37. Lohar	8	1	—	—	—	—
38. Kasar	—	1	—	—	2	—
39. Sindhvi	1	—	—	—	—	—
40. Naidu	—	—	—	—	1	1
Total:—	325 (56.0%)	255 (44.0%)	128	14	446 (92.1%)	38 (7.9%)

In the Table No. 17 information is given about the education of the males (other than the heads) in the family. In most cases such males were the head's sons,

Table No. 17

DISTRIBUTION OF MALE MEMBERS IN THE FAMILY (OTHER THAN THE HEAD OF THE FAMILY), ACCORDING TO AGE AND EDUCATION

	Town	Rural Area	Villages	Total
I. Total No. of Families with Males between the Ages of 6 and 18 years.	412 (100.0%)	92	348 (100.0%)	852
Families with:				
(a) All Males Illiterate	33 (8.0%)	12	49 (14.1%)	94
*(b) Some/All Males Educated in the Vernacular only	238 (57.8%)	60	270 (77.6%)	568
*(c) Some/All Males Educated in English also	141 (34.2%)	20	29 (8.3%)	190
Blanks	285	65	214	564
II. Total No. of Families with Males between the Ages of 19 and 30 years.	245 (100.0%)	53	199 (100.0%)	497
Families with:				
(a) All Males Illiterate	35 (14.3%)	18	78 (39.2%)	131
*(b) Some/All Males Educated in the Vernacular only	93 (37.9%)	30	101 (50.8%)	224
*(c) Some/All Males Educated in English also	117 (47.8%)	5	20 (10.0%)	142
Blanks	452	104	363	919
III. Total No. of Families with Males, 31 Years and Above in Age.	87	17	64	168
Families with:				
(a) All Males Illiterate	19 (21.8%)	9	39 (61.0%)	67
*(b) Some/All Males Educated in the Vernacular only	38 (43.7%)	8	21 (32.8%)	67
*(c) Some/All Males Educated in English also	30 (34.5%)	--	0 (6.2%)	34
Blanks	610	140	498	1248

* Some of these families have illiterate males also.

in others whose numbers were small, there were brothers, cousins and nephews also. The blanks in the Table mean that males of that age-group were absent in these families. The reference is to the families and not to the number of males. This Table shows that there are more literate and educated males in the Town than in the Villages and the males of younger age-groups, both in the the Town and the Villages, are more literate than the males of older age-groups. As regards families in which there are English-knowing males, the Table shows that the highest number of such families have males between the ages of 19 and 30, both in the Town and in the Villages. English Education begins from the age 13-14 years and goes on almost till the age of 25 which marks the end of the college career. In the Villages and small towns where children start going to school at slightly older ages than in the cities, the beginning of the English education may be said to start at a slightly older age, so that upto the age of 18 we have only the young boys who are learning at school, while between the ages of 19 and 30 we have those who may be in the higher standards of the school or be at college. As compared to the education of the families, the children, in particular, and the younger male members in general, seem to be better educated both in the Town and in the Villages.

As regards the education of the girls in the family, we have made only three categories: namely, (1) Families in which girls were illiterate, (2) families in which girls were going to school or had completed their education and (3) families in which there were either no girls of educable age or those who had given no information. Unlike men, all younger women in the family were not included, because the education of the married women (brides brought into the house) was not taken into consideration, as sufficient information on the subject was not available. The thing to note here (Basic Table No. 2) is the number of families who have not given any information on this head, possibly because there were not many unmarried girls below 15 in the families. The educational level of the girls, both in the Town and in the Villages, is much lower than that of the males. The Town-girls seem to be slightly more educated than the Village-girls.

Table No. 18

DISTRIBUTION OF FAMILIES, ACCORDING TO LITERACY OF GIRLS

	Number of Families			
	Town	Rural Area	Villages	Total
1. Illiterate	43	22	57	122
2. Some Education	250	36	114	400
3. Blanks	404	99	391	894
Total:	697	157	562	1416

The Family:

In the following Table are given the number of members (first vertical column) including the head in each family. The range regarding number is

Table No. 19
DISTRIBUTION OF FAMILIES, ACCORDING TO THE NUMBER OF MEMBERS IN THE FAMILY

No. of Members in a Family	Number and Percentage of Families			Total	No. of Members in a Family	Number and Percentage of Families			Total
	Town	Rural Area	Villages			Town	Rural Area	Villages	
1.	22 (3.2%)	3	16 (2.8%)	41	13. (0.4%)	—	6 (1.1%)	9	
2.	54 (7.8%)	6	32 (5.7%)	92	14. (0.4%)	1	10 (1.8%)	14	
3.	66 (9.5%)	18	46 (8.2%)	130	15. (0.1%)	1	—	2	
4.	64 (9.2%)	17	57 (10.1%)	138	16.	2	4	9	
5.	104 (14.9%)	15	93 (16.5%)	212	17. (0.4%)	1	5 (0.9%)	9	
6.	100 (14.4%)	26	88 (15.7%)	214	18.	1	2 (0.3%)	4	
7.	78 (11.2%)	20	69 (12.3%)	167	19. (0.4%)	2	3 (0.5%)	8	
8.	79	19	42	140	20.	1	1 (0.2%)	3	
9.	46 (6.6%)	10	33 (5.9%)	89	21. (0.1%)	—	—	1	
10.	28 (4.0%)	6	24 (4.3%)	58	22.	—	—	—	
11.	21 (3.1%)	3	19 (3.4%)	43	23.	—	—	—	
12.	14 (2.1%)	5	12 (2.1%)	31	24. (0.3%)	—	—	2	
					697 (100.0%)	157	562 (100.0%)	1416	

from one to twenty-four members. Table 19 will show that the figures for the Villages and the Town run almost parallel. The peak—about 15.0% in the Town and 16.5% in the Villages—is of families having five members. The next largest, both in the Town and in the Villages, is of families having six members. The average numbers of members in the family, in the Town and in the Villages, work out to be 6.38 and 6.65, respectively.

*Types of Families**:

Basic Table No. 3 shows the numbers of nuclear and joint families, as also the broken nuclear and the broken joint families, in each caste and the percentage of such families in the total samples. There are about 50.0% nuclear families in the Town and 45.8%—a slightly smaller percentage—in the Villages. The percentage of joint families in the Town is the same as that of the nuclear families. In the Villages, however, the percentage of the joint families is greater, viz., 53.9%, than that of the nuclear families. In Table 20 are given the numbers of nuclear and joint families, in the Town and in the Villages, of the prominent castes/religious groups. Brahmins and Marathas have a similar

Table No. 20

DISTRIBUTION OF FAMILIES OF PROMINENT CASTES/RELIGIOUS GROUPS AND COMPOSITION

	T O W N		V I L L A G E S	
	Nuclear	Joint	Nuclear	Joint
Brahmin	60	38	3	3
Maratha	90	80	95	105
Mali	9	16	44	49
Ramoshi	12	10	14	18
Dhangar	7	13	29	41
Mahar (Buddhist)	23	31	22	35
Muslims	24	24	8	6
Jain	19	26	—	—

pattern, i.e., more nuclear families in the Town and more joint families in the Villages, though the number and percentage of joint families among the Marathas, in both the places, is far greater than among the Brahmins. As regards the other castes, Ramoshis show the same pattern as the above two castes, but numbers are very small. Other castes, like Mali, Dhangar, Mahar (Buddhist) and Jain, show a predominance of joint families in the Town as also in the Villages. In the case of Muslims, no definite tendency could be seen.

As regards the families whose heads are women—Table No. 21—we find that 37 families in the Town were of the nuclear type, while 12 were of the

* Four Questionnaires contain information about the family which is either insufficient or ununderstandable or self-contradictory. These are cases Nos. 10, 244, 844 and 1069. Nos. 10 and 244 are from P. The remaining two are from the Villages. The first two are from the Holar and Mahar (Ghadashi) castes respectively. The other two belong to Marathas and Malis.

Table No. 21
DISTRIBUTION OF WOMEN HEADS OF FAMILIES, ACCORDING TO
COMPOSITION OF FAMILIES

Type of Family	Town	Rural Area	Villages	Total
1. Broken Nuclear	35	1	15	51
2. Nuclear	2	—	—	2
3. Broken Joint	5	1	10	16
4. Joint	8	—	4	12
Blank	1	—	1	2
Total:	51	2	30	83

joint type. In the Villages, the joint and the nuclear families, headed by women, are equal in number.

Linear and Lateral Joint Families:

A linear joint family is that in which a man, his married sons and sons' sons live in a family. A lateral joint family is that in which a man, his married brothers, their wives, married sons and sons' sons live. When a man lives in the same family with his father's brother, he can be said to be living in a laterally joint family. Also, after the parent's death, if married brothers live together, it is considered as a lateral joint family. The following Table No. 22 shows that among joint families, the percentage of linear joint families is greater than that of lateral joint families, both in the Town as well as in the Villages. The percentage of lateral joint families in the Town is, however, greater than the percentage of such families in the Villages.

Table No. 22
DISTRIBUTION OF JOINT LINEAR AND JOINT LATERAL FAMILIES (MEN ONLY)

	Town	Rural Area	Villages
Joint Linear	196	43	201 (69.8%)
Joint Lateral	139 (41.5%)	24	87 (30.2%)
Total:	335 (100.0%)	67	288 (100.0%)

The difference between the Town and Village as regards the lateral joint families, from its size, does not seem to be accidental. We can think of two possible reasons for this phenomenon. Among the migrants in the Town, there are people of younger age, and brothers might be staying together because of death

of rented houses or because of the high rents which houses in P have. Further investigation is needed in order to determine whether this is a phenomenon found in other market-towns like P and why people live in the lateral joint family.

The Age of the Head of the Family:

Table No. 23 shows that in the younger age-groups—16-35— joint families predominate both in the Town and in the Villages.

Table No. 23

AGE AND TYPE OF FAMILY

Age	T O W N			Total	VILLAGES			Total
	Non-Joint	Joint	Blank		Non-Joint	Joint	Blank	
16-25	17	42	—	59	10	31	—	41
26-35	73	97	—	170	63	67	—	130
36-45	103	66	1	170	95	58	—	153
46-55	72	67	—	139	52	56	—	108
Above	46	62	—	108	21	76	1	98
Blank	—	—	—	—	1	1	—	2
Total:	311	334	1	646	242	239	1	532
26-35	9	3	—	12	1	—	—	1
36-45	17	6	—	23	3	2	—	5
46-55	8	2	1	11	5	4	1	10
Above	3	2	—	5	6	8	—	14
Total:	37	13	1	51	15	14	1	30

In the age-group 36-45, both in the Town and in the Villages, the nuclear families are in a majority. In the age-group 46-55, nuclear families are in a slightly larger percentage in the Town and the joint families are slightly larger in percentage in the Villages. In the oldest age-group, above 55, joint families predominate both in the Town and in the Villages. In a recent publication of I. Karve,* she has discussed the question of the likely ages at which a man is the head of a joint and a nuclear family. The point at which a joint family

* Economic Weekly, April 27, 1963, pp. 701-706. "Individual Case Study and Statistical Method in Social Investigation" I. Karve.

is broken is the death of the patriarch and the man remains the head of a non-joint family until his own sons get married. In the small sample treated by her there she had found that the thirties and forties were the most likely ages for a man to be the head of a nuclear family. This seems to be borne out even in this sample, but the question needs to be further studied and analysed. In this sample the youngest age-groups are probably of people whose one or both parents are alive, and the oldest age-group is of people who are patriarchs with married sons.

Education of the Head of the Family in Relation to the Composition of the Family:

In the Town slightly more educated people than in the Villages seem to prefer living in a joint family, as the Table below shows (Basic Table No. 5)

Table No. 24

	Town		Rural Area		Villages	
	Unedu- cated	Edu- cated	Unedu- cated	Edu- cated	Unedu- cated	Edu- cated
Nuclear	161 (51%)	179 (49.5%)	68	18	211 (45.1%)	40 (46.5%)
Joint	154 (46%)	181 (50.2%)	57	9	256 (54.5%)	46 (53.5%)

Giving Shelter to Relatives:

One of the features of a family is that a number of relatives who have no legal rights in the property, or who have no ritual status, are given shelter and protection in the family. Those who receive shelter very often are the girls who are born in the family, and who are given away in marriage. Such girls, when

Table No. 25

DISTRIBUTION OF FAMILIES, ACCORDING TO SHELTER GIVEN TO RELATIVES

Type of Relatives	Town		Rural Area		Villages		Total	
	Nuclear	Joint	Nuclear	Joint	Nuclear	Joint	Nuclear	Joint
Daughter, Sister etc.	25 (7.2%)	37 (10.1%)	4	5	12 (4.7%)	19 (6.3%)	41	61
Affines	11 (3.2%)	7 (2.0%)	2	2	5 (1.9%)	7 (2.3%)	18	16
Other Relatives	7 (2.0%)	2 (0.6%)	4	1	1 (0.3%)	2 (0.7%)	12	5
Total No. of Families Giving Shelter	43 (12.4%)	46 (12.7%)	10	8	18 (6.9%)	28 (9.3%)	71	82
Total No. of Families in the Sample	348 (100.0%)	347 (100.0%)	90	67	257 (100.0%)	309 (100.0%)	695	717

widowed, may come back to their father's or brother's house, with or without their children. In rare cases, the destitute husband also finds shelter with the wife's people, if the wife is alive. Other relatives would be relatives of the mother, or wife, or daughter-in-law, or, more distant relatives who find shelter in the family. This table shows that more joint families have given shelter to relatives than nuclear families. It would appear also that shelter to affines, i.e., relatives by marriage, especially through the married women, is found more in nuclear families in the Town. As regards the Villages, it is seen that more joint families offer shelter to both types of relatives. As the figures are very small, no conclusions can be drawn, but it would be interesting to find out if there are greater chances of affinal relatives finding shelter in nuclear families. The joint family, by its very composition, is patrilineal and patrilocal and the bias may be towards people born in the family. On the other hand, in a nuclear family, the wife tends to get as much importance as the man, and her relatives may be as welcome those of the man.

Cross-Cousin Marriage:

The following castes showed incidence of cross-cousin marriage. The figures below cannot be used for judging the frequency of such a marriage as the genealogies needed for such an investigation were not collected. The castes or

Table No. 26
INCIDENCE OF CROSS-COUSIN MARRIAGE

Cast	Town	Rural Area	Villages
1. Brahmin	14	1	2
2. C. K. P.	—	—	1
3. Maratha	53	18	74
4. Wani	1	—	—
5. Mali	8	18	30
6. Sonar	3	2	—
7. Sutar	—	—	2
8. Shimpi	7	—	1
9. Koshti	3	—	—
11. Ramoshi	8	3	13
12. Kumbhar	2	—	—
13. Teli	3	—	—
15. Dhangar	8	8	30
17. Rajput	1	—	4
18. Bhatake	6	2	2
20. Nhavi	7	1	2
21. Vadar	3	—	1
22. Chambhar	3	—	3
23. Mahar (Ghadashi)	3	4	2

Table No. 26—Continued
INCIDENCE OF CROSS-COUSIN MARRIAGE

Cast	Town	Rural Area	Villages
25. Mang	3	—	4
30. Lohar	—	—	2
31. Mahar (Buddha)	17	—	4
33. Muslim	9	—	4
34. Jain	12	—	1
36. Lingayat	4	—	—
37. Lohar	1	—	—
38. Kasar	1	—	1
40. Naidu	—	—	1
Total:—	180	37	192

religious groups which showed no cross-cousin marriage were Bhoi, Khatik, Burud, Holar, Bhangi, Dhobi, Tambat, Dhor, Christian, Mahanubhav and Sindhi. These groups are not included in the above table. Comparing these finding with Enthoven's notes, the field-experience of I. Karve and of her students, we find that cross-cousin marriages have been recorded among Holar, Dhor, Tambat, Dhobi, Burud and Bhoi. Bhangi are generally from northern India and do not have the custom of cross-cousin marriage. The same is the case with Sindhis. About the Mahanubhav and the particular type of Christian in the Sample, the authors cannot say anything. The total figures for cross-cousin marriages and non-cross-cousin marriages are as follows:

Table No. 27
DISTRIBUTION OF HEADS OF FAMILIES,
ACCORDING TO CROSS-COUSIN MARRIAGES.

	Town	Rural Area	Villages
Cross-Cousin Marriages	180 (25.8%)	57	192 (34.2%)
Non-Cross-Cousin Marriages	312 (44.8%)	74	228 (40.6%)
Blanks	205 (29.4%)	26	142 (25.2%)

From these it would appear that there are considerably more cross-cousin marriages in the Villages than in the Town.

Education and Cross-Cousin Marriages:

The following Table (Table No. 28) shows that both in the Town as well as in the Villages the percentage of people who marry cross-cousins is about the same among the educated and the uneducated:

Table No. 28
DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO CROSS-COUSIN
MARRIAGES AND EDUCATION OF HEADS

	T O W N				RURAL AREA				VILLAGES			
	Uneducate	Educated	Misc.	Total	Uneducate	Educated	Misc.	Total	Uneducate	Educated	Misc.	Total
1. Cross-Cousin Marriages	85 (26.9%)	87 (24.1%)	5	177	42	12	2	56 (33.1%)	155 (34.9%)	30	4	189
2. Non-Cousin Marriages	127 (40.2%)	179 (49.6%)	9	315	61	12	2	75 (41.7%)	195 (39.5%)	34	2	291
3. Blank	104 (32.9%)	95 (26.3%)	6	205	22	3	1	26 (25.2%)	119 (25.6%)	22	1	142
Total:	316 (100.0%)	361 (100.0%)	20	697	125	27	5	157 (100.0%)	469 (100.0%)	86	7	562

The Age at Marriage:

The question about the age at marriage of the head of the family was answered by only one woman head of the family from among 50 in the Town, by none from among 30 in the Villages. So the following data are about male heads of the family and their wives, because the answer of the one woman is not counted. Even men have not answered this question in large numbers and answers about the age at marriage are more unreliable than the answers about the present age. But inasmuch as a number of people had answered this question about the age of their wives at the time of marriage, the tables are given (See Basic Tables Nos. 6, 7, 8).

220 men in the Town and 187 in the Villages have not answered the question at all. Both in the Town as well as in the Villages the ages 21-24 had the largest number of marriages for men. In the Town more than one-third have married above this age, while in the Villages nearly one-half have married before the age of 21. As regards castes, there were more marriages of men above twenty-one among C. K. P.s, Brahmins, Lingayats. Then came the Muslims, Jains, Marathas etc.

If one takes into consideration the present age of men who have answered the question we get the following table which shows that either the men of the younger ages have married earlier or that the men cannot tell their ages at marriage accurately. In the Villages we find a similar tendency. (See Table

Table No. 29
PRESENT AGE AND AGE AT MARRIAGE

	TOWN	
	Upto 35 years of Age now	Above 35 now
Men who have answered the question	167	230
Married below 18	44 (26.3%)	26 (10.4%)
Married 19-20	29 17.3%)	34 (13.6%)
21-25	71 (42.5%)	99 (39.6%)
Above 25	23 (13.6%)	91 (36.4%)
Blank and not Answered	62	167

No. 30). The only conclusion one can reach is that these tables do not give reliable figures. Eighteen and below as age for marriage for men has been illegal for a long time and still the people say that they were married below that age after the law had been passed.

More people appear to have married at a younger age in the Villages than in the Town as was to be expected. The castewise figures show that the more educated castes have gone in for later marriages. (Basic Table No. 7).

Table No. 30
VILLAGES

	Upto 35	Above 35
Total who have answered the question	137	208
Age at Marriage:		
Below 18	59 (43.0%)	38 (17.7%)
19-20	32 (23.3%)	42 (20.1%)
21-25	39 (28.5%)	79 (37.9%)
Above 25	7 (5.1%)	49 (23.5%)

As regards the age at marriage of the wives of these people, the overwhelming majority said that they married below the age of 15 (Basic Table No. 8). In the Town there were more who had married above this age than in the Villages. In the Villages all women barring 2 had married before 20, while in the Town eleven women (6 Brahmim, 2 Maratha, 1 Bhatke, 1 Jain and 1 C.K.P.) have married above the age of 20. This is due to the greater education of the husbands of these women.

Table No. 31

AGE AT MARRIAGE OF WOMEN

	Town	Villages
Below 15	291	292
Below 16-20	118	55
Above 20	11	2
Total who have answered the question	420	349
Blank and not answered	277	213

Correlating the ages of women at marriage with the husbands' age gives us the following results: We find that the wives of older age groups were younger

Table No. 32

PRESENT AGE OF THE MEN CORRELATED TO WIFE'S AGE AT MARRIAGE

Wife's age at Marriage	TOWN		VILLAGES	
	Men Upto 35	Men Above 35	Men Upto 35	Men Above 35
Below 15	107	184	114	178
16-20	55	63	23	32
Above 20	6	5	—	2
Total who have answered the question	168	252	137	212
Blank and not answered	73	204	35	178

in age at the time of marriage than the wives of the younger age group and that the ages at marriage of women in the Town seem to be slightly higher than the ages at marriage of the women in the Villages. The findings about the women's ages seem to be more consistent and satisfactory probably because women remember whether their marriage took place before puberty, just after puberty or some time after puberty. Those who said they were 15 years or below

belonged to the first two categories, the others to the third category. Puberty in the case of women is a phenomenon recognisable by every woman young or old, educated and uneducated; that is why the answers may be more satisfactory. As regards men, there is no definite sign of such a stage of life and certain folksongs gathered some years ago suggest that having a child at an early age was supposed to be a sign of manliness. This might account for a tendency to give a very low age of marriage among men.

(f) *Native Places of Wives:*

In the Town, far more partners were brought from outside the Taluka than from within the Taluka (Basic Table No. 9).

In the Villages, more wives were from within the Taluka than from outside. In the Town, Ramoshis and Mahars (Buddhist) had more wives from within the Taluka than outside. Groups, like Brahmins, C.K.P.s, Muslims, Jains and Lingayats, generally got their wives from outside the Taluka. Next come groups who belonged to small artisan and other castes like Sonar, Shimpi, Koshti, Kumbhar, Teli, Bhatake, Rajput, Wadar etc. The groups which belonged to agriculturists showed that, in the Town, a larger number of men got brides from outside the Taluka. In the Villages, however, these same groups had more wives from within the Taluka. These groups were Maratha, Mali, and Dhangar. Ramoshi was the one group which married within the Taluka, both in the Town and in the Villages.

Duration of Residence at the Present Place:

Nearly 33.0% of the families in the Town sample had come to live in the Town from outside (Basic Table No. 10). Of these, 30.5% had come within

Table No. 33

DISTRIBUTION OF FAMILIES, ACCORDING TO DURATION OF RESIDENCE AT THE PRESENT PLACE

Duration of Residence	Town	Rural Area	Villages	Total
Many Generations	451 (64.7%)	113 (72.0%)	498 (88.6%)	1062 (75.0%)
More than 25 years	17 (2.4%)	1 (0.6%)	1 (0.2%)	19 (1.3%)
25 Years or less	212 (30.5%)	40 (25.5%)	55 (9.8%)	307 (21.8%)
No Information and Blanks	17 (1.4%)	3 (1.9%)	8 (1.4%)	28 (1.9%)
Total:	697 (100.0%)	157 (100.0%)	562 (100.0%)	1416 (100.0%)

the last twenty-five years. As against this, in the Village area only 10.0% were immigrants. Of these, 9.8%, i.e. nearly all, had come within the last twenty-five years. Nearly 65.0% of the Town families and 89.0% of the Village families are residents at their present places for generations. This shows that most of the immigration had taken place after the building of the Neera canal.

Out of the 229 immigrant families in the Town 135 (58.9%) had come to the Town during the last ten years. This represents the percentage growth of the Town in the last decade due to immigration. As regards the Villages, it may be said that 15 out of 23 of them had a few immigrants. The distribution of the immigrant families is as given below: Four villages,—Sangvi, Somanthali,

IMMIGRANT FAMILIES IN THE VILLAGES

<i>Name of the Village</i>	<i>No. of Families</i>
1. Sangi	14
2. Khunte	7
3. Somanthali	6
4. Vidni	6
5. Nimbhore	5
6. Kambleshwar	4
7. Nirgudi	3
8. Wathar	3
9. Pimprad	2
10. Bhilkati	1
11. Mirgaon	1
12. Wadjal	1
13. Vinchurni	1
14. Saskal	1
15. Sonavadi	1
15	56

Khunte and Nimbhore—, belong to the canal area and the sugar-tract, and the immigrants either were employed in the sugar mills or grew cane or worked on cane-farms. The five Mali families in Vidni were all engaged in producing vegetables sold in Poona markets.

Those who had come from the District (Satara) make up 16.6% of the total Town sample and 6.8% of the total Village sample. Those who had come from:

Table No. 34

DISTRIBUTION OF FAMILIES OF IMMIGRANTS, ACCORDING TO THE AREAS FROM WHICH THEY IMMIGRATED.

Area from which Immigrated	Town	Rural Area	Villages
Sample Area	10 (1.4%)	—	13 (2.3%)
Outside Sample Area but from Same Taluka	43 (6.2%)	14 (8.9%)	14 (2.5%)
Same District, but other Talukas	63 (9.0%)	8 (5.1%)	11 (2.0%)
Other Districts of Maharashtra	90 (12.9%)	20 (12.7%)	19 (3.4%)
Other States	10 (1.4%)	—	1 (0.2%)
No Information and Blanks	30 (4.3%)	2 (1.3%)	6 (1.1%)
Total No. of Immigrants	246 (35.2%)	44 (28.0%)	64 (11.5%)
Total Sample	697 (100.0%)	157 (100.0%)	562 (100.0%)

other districts of Maharashtra are 12.9% of the Town sample and 3.4% of the Village sample. Immigrants from States other than Maharashtra comprised 1.4% of the Town population and 0.2% of the Village population. The other Districts of Maharashtra from which the immigrants had come were, in most cases, the adjoining Districts of Poona and Sholapur. Almost nobody had come from more distant districts. This means that this little town attracted people from its own District and from the two neighbouring Districts. It did not prove an attraction for more distant people.

The Ravivar (No. 1) and the Budhwar (No. 3) wards of the Town seem to have had the highest number of immigrants and the Mangalwar (No. 5), the least. As regards immigration during the last ten years we find that Budhwar (Ward No. 3) had gone slightly ahead of Ravivar (Ward No. 1), though these two still were the two wards to receive the highest number of immigrants. Ward-wise immigration during the last ten years is given below: The Budhwar Ward

Table No. 35

DISTRIBUTION OF IMMIGRANT FAMILIES IN THE TOWN, ACCORDING TO WARDS AND THE PROPORTION OF IMMIGRATION IN THE LAST TEN YEARS

Ward	Total No. of Immigrants	No. of Immigrants in the last ten years	Percentage for the Latter to the Total Sample for the Ward
1. Ravivar	79	46	24.0 %
2. Kasba	36	20	17.8 %
3. Budhwar	50	34	24.8 %
4. Shukravar	34	19	16.5 %
5. Mangalvar	22	11	7.2 %
6. Not known	8	5	—

contains the old High School which used to be almost the limit of the Town, till about a decade ago. Beyond this High School is land formerly belonging to the Rajah. This land has now been turned into plots and sold. Dozens of new houses are coming up in this area which is in the Budhwar Ward.

Caste-wise Immigration:

Basic Table No. 10 shows that, in the Town, there were immigrant families among almost all the castes and religious groups. In the Town, 50.0% of the Brahmin, 36.0% of the Mali, 34.7% of the Maratha, 30.0% of the Dhangar and 28.9% of the Jain and 25.0% of the Muslim families were immigrants. Of the remaining castes and religious groups, Bhatake (wandreing castes), Lingayat, Wadar, Shimpi and Koshti showed considerable immigration. Out of a total of 98 families of these groups, 35 families, i.e., a little over one-third, were immigrants. The Bhangis were all immigrants. Among the other untouchable castes, 16 out of 87, i.e. 18.0% were immigrants. In the Villages, a considerable amount of immigration was shown by Brahmins, Marathas, Malis, Ramoshis, Dhangars and Mahars (Buddhists).

Sex-wise Immigration:

Among the women who were heads of families, 28.0% in the Town and one in the Villages, were immigrants.

Table No. 36
DISTRIBUTION OF WOMEN HEADS OF FAMILIES, ACCORDING TO PERIOD OF STAY

Period of Stay	Town	Rural Area	Villages
Many Generations	35	2	28
More than 25 years	—	—	—
25 Years or Less	14	—	1
No Information and Blanks	2	—	1
	51	2	30

Separating the men from the women does not affect the proportion of the total sample very greatly, because the sample of men is very much larger in number than that of women. The immigration of men came to a little over 33.0%.

The Age of the Immigrants:

In the Town as also in the Rural Area and in the Villages immigrants, men as well as women, seem to belong in larger proportions to the younger age-groups i.e. below 45 years of age (Details see Basic Table No. 11).

Table No. 37
AGES OF THE HEADS OF IMMIGRANT FAMILIES
(Men as well as Women)

	Town	Rural Area	Villages
Below 45	152 + (11)	31 + (0)	42 + (1)
Above 45	63 + (3)	10 + (0)	13 + (0)

(Figures in brackets are for Women)

Education of the Immigrants:

As the Table below shows, there were more immigrants among the 'educated' than among the uneducated,' in the Town as well as in the Villages. This shows

Table No. 38
DISTRIBUTION OF HEADS OF IMMIGRANT FAMILIES, ACCORDING TO THEIR EDUCATION

Educational Level of the Heads of the Family	T O W N				RURAL AREA				V I L L A G E S			
	Uneducated	Educated	Misc. & Blanks	Total	Uneducated	Educated	Misc. &	Total	Uneducated	Educated	Misc. &	Total
Non-Immi-	230	208	13	451	94	17	2	113	417	75	6	498
	(72.8%)	(57.6%)	(65.0%)	(64.7%)	(75.1%)	(62.9%)	(40.0%)	(72.0%)	(88.9%)	(87.2%)	(87.5%)	(88.6%)
Immigrants	75	147	7	229	28	10	3	41	44	11	1	56
	(23.7%)	(40.7%)	(35.0%)	(32.9%)	(22.4%)	(37.1%)	(60.0%)	(26.1%)	(9.4%)	(12.8%)	(12.5%)	(10.0%)
Miscella-	11	6	1	17	3	1	1	3	8	1	1	8
	(3.5%)	(1.7%)	(1.4%)	(2.5%)	(1.9%)	(1.7%)	(1.7%)	(1.7%)	(1.7%)	(1.7%)	(1.4%)	(1.4%)

that education had lead to greater physical mobility.

The Table below shows that an overwhelming majority among the immigrants, viz. above 67.0%, both in the Town and in the Villages, had come with their families.

Table No. 39
DISTRIBUTION OF HEADS OF FAMILIES OF IMMIGRANTS, ACCORDING TO
WHETHER THEY CAME ALONE OR WITH THEIR FAMILIES

Whether Came Alone or With Families	Town	Rural Area	Villages
Alone	14 (6.1%)	2	5 (8.9%)
With Family	155 (67.7%)	25	38 (67.9%)
Insufficient Information and Blanks	60 (26.2%)	14	13 (23.2%)
Total No. of Immigrant Families:	229 (100.0%)	41	56 (100.0%)

People were not able to answer satisfactorily the question as to why they came to this Town. Six had come through transfer and 22 (3.2%) said that friends and amenities in the Town induced them to come to the Town.

Of the immigrants to the Town, 113 / 229, i.e. about half the sample (49.3%), were engaged in service, 51, i.e. 22.3%, in trade and shop-keeping, 20, i.e. 8.7%, in agriculture, 5 were pensioners, 4 did weaving, 8 did tailoring and 7 did nothing.

Table No. 40

DISTRIBUTION OF HEADS OF IMMIGRANT FAMILIES
IN THE TOWN, ACCORDING TO OCCUPATION

Occupation	Town
Service	113 (49.3%)
Trade/Shop-keeping	51 (22.3%)
Agriculture	20 (8.7%)
Pensioner	5 (2.2%)
Weaving	4 (1.7%)
Tailoring	8 (3.5%)
No Occupation	7 (3.1%)
Miscellaneous	21 (9.2%)
Total:	229

Section II

1) *The Present Main Occupation of the Head of the Family:*

Table No. 41 shows the present occupations of the heads of the sample families. As the data are given caste-wise, they also show whether the occupations followed today are the hereditary caste occupations or different occupations.

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO CASTE/RELIGIOUS GROUP AND THE MAIN OCCUPATION OF THE HEAD OF THE FAMILY.

		T O W N											
		Service	Business & Trade	Agriculture	Agricultural Labour	Unattached Labour	Skilled Artisanhip	Unskilled Artisanhip	Pastoral Work	Pensioner Life	No Occupation	Blank	Total
1.	Brahmin	52	13	21	—	—	—	2	—	7	3	—	98
2.	C. K. P.	2	1	—	—	—	—	—	—	—	—	—	3
3.	Maratha	65	18	40	3	12	7	8	1	6	10	—	170
4.	Wani	4	—	—	—	—	—	—	—	—	—	—	4
5.	Mali	12	6	3	—	1	—	2	—	1	—	—	25
6.	Sonar	1	1	1	—	1	4	1	—	—	1	—	10
7.	Sutar	—	—	—	—	—	2	—	—	—	—	—	2
8.	Shimpi	7	6	2	—	—	—	6	—	—	1	—	22
9.	Koshti	4	5	—	—	2	8	—	—	—	1	—	20
11.	Ramoshi	10	2	8	—	1	—	1	—	—	—	—	22
12.	Kumbhar	1	—	—	—	—	8	1	—	—	—	—	10
13.	Teli	1	—	2	—	—	—	6	—	—	1	—	10
14.	Bhoi	1	1	—	—	—	—	1	—	2	1	—	6
15.	Dhangar	6	5	4	—	2	—	1	—	—	2	—	20
16.	Khatik	—	—	—	—	—	—	1	—	—	—	—	1
17.	Rajput	1	1	—	—	—	—	—	—	—	—	—	2
18.	Bhatake	—	6	2	—	3	—	2	—	1	3	—	17
19.	Burud	—	—	—	—	—	—	3	—	—	—	—	3
20.	Nhavi	2	1	—	—	1	6	—	—	—	—	—	10
21.	Wadar	2	2	—	—	2	—	13	—	—	—	—	19
22.	Chambhar	—	2	1	—	—	3	—	—	—	—	—	6
23.	Mahar (Ghadashi)	2	2	2	—	4	—	—	—	—	—	—	10
24.	Holar	1	—	—	—	—	1	—	—	—	—	—	2
25.	Mang	4	4	1	—	1	—	2	—	—	—	—	12
26.	Bhangi	3	—	—	—	—	—	—	—	—	—	—	3
27.	Dhobi	—	—	—	—	—	—	3	—	—	—	—	3
28.	Tambat	—	—	—	—	—	1	—	—	—	—	—	1
29.	Dhor	1	1	—	1	—	—	—	—	—	—	—	3
30.	Lonar	—	—	—	—	—	—	—	—	—	—	—	—
31.	Mahar (Buddhist)	12	8	5	3	17	1	5	—	1	1	1	54
32.	Christian	1	—	—	—	—	—	—	—	—	—	—	1
33.	Muslim	14	19	2	—	—	2	4	—	4	2	1	48
34.	Jain	9	29	5	—	—	—	—	1	—	1	—	45
35.	Mahanubhav	—	2	—	—	—	—	1	—	—	—	—	3
36.	Lingayat	9	6	3	—	—	—	—	1	—	1	—	20
37.	Lohar	2	1	1	1	—	5	—	—	—	—	—	10
38.	Kasar	1	—	—	—	—	—	—	—	—	—	—	1
39.	Sindhi	—	1	—	—	—	—	—	—	—	—	—	1
40.	Naidu	—	—	—	—	—	—	—	—	—	—	—	—
Total :-		230	143	103	8	47	48	63	3	22	28	2	697
		(33.0%)	(20.5%)	(14.8%)	(1.2%)	(6.7%)	(6.9%)	(9.0%)	(0.4%)	(3.2%)	(4.0%)	(0.3%)	(0.0%)

Table No. 41 (continued)

		R U R A L A R E A											
		Service	Business & Trade	Agriculture	Agricultural Labour	Unattached Labour	Skilled Artisanship	Unskilled Artisanship	Pastoral Work	Pensioner Life	No Occupation	Blank	Total
1.	Brahmin	2	—	—	—	—	—	—	—	—	—	—	2
2.	C. K. P.	—	—	—	—	—	—	—	—	—	—	—	—
3.	Maratha	8	1	37	5	—	—	—	—	—	—	—	51
4.	Wani	1	—	—	—	—	—	—	—	—	—	—	1
5.	Mali	12	2	44	3	1	—	2	—	—	2	—	66
6.	Sonar	1	—	1	—	—	—	—	—	—	—	—	2
7.	Sutar	—	—	—	—	—	—	—	—	—	—	—	—
8.	Shimpi	—	—	—	—	—	—	—	—	—	—	—	—
9.	Koshti	—	—	—	—	—	—	—	—	—	—	—	—
11.	Ramoshi	2	—	3	1	1	—	—	—	—	—	—	7
12.	Kumbhar	—	—	—	—	—	—	—	—	—	—	—	—
13.	Teli	—	—	—	—	—	—	—	—	—	—	—	—
14.	Bhoi	—	—	—	—	—	—	—	—	—	—	—	—
15.	Dhangar	—	—	7	2	1	—	—	—	—	—	—	10
16.	Khatik	—	—	—	—	—	—	—	—	—	—	—	—
17.	Rajput	—	—	—	—	—	—	—	—	—	—	—	—
18.	Bhatake	—	—	1	1	—	—	—	—	—	—	—	2
19.	Burud	—	—	—	—	—	—	—	—	—	—	—	—
20.	Nhavi	—	1	—	—	—	—	—	—	—	—	—	1
21.	Wadar	—	—	—	—	—	—	—	—	—	—	—	—
22.	Chambhar (Ghadashi)	—	—	—	—	—	—	—	—	—	—	—	—
23.	Mahar	1	1	—	2	—	—	—	—	—	—	—	4
24.	Holar	—	—	1	1	—	—	—	—	—	—	—	2
25.	Mang	1	1	—	—	—	—	—	—	—	—	—	2
26.	Bhangi	—	—	—	—	—	—	—	—	—	—	—	—
26.	Dhobi	—	—	—	—	—	—	—	—	—	—	—	—
28.	Tambat	—	—	—	—	—	—	—	—	—	—	—	—
29.	Dhor	—	—	—	—	—	—	—	—	—	—	—	—
30.	Lonar	—	—	—	—	—	—	—	—	—	—	—	—
31.	Mahar (Buddhist)	1	1	—	1	—	—	—	—	—	—	—	3
32.	Christian	—	—	—	—	—	—	—	—	—	—	—	—
33.	Muslim	—	2	1	1	—	—	—	—	—	—	—	4
34.	Jain	—	—	—	—	—	—	—	—	—	—	—	—
35.	Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—
36.	Lingayat	—	—	—	—	—	—	—	—	—	—	—	—
37.	Lonar	—	—	—	—	—	—	—	—	—	—	—	—
38.	Kasar	—	—	—	—	—	—	—	—	—	—	—	—
39.	Sindhi	—	—	—	—	—	—	—	—	—	—	—	—
40.	Naidu	—	—	—	—	—	—	—	—	—	—	—	—
Total:—		29	9	95	17	3	—	2	—	2	—	—	157

Table No. 41 (continued)

		V I L L A G E S											
		Service	Business & Trade	Agriculture	Agricultural Labour	Unattached Labour	Skilled Artisanhip	Unskilled Artisanhip	Pastoral Work	Pensioner Life	No Occupation	Blank	Total
1.	Brahmin	3	—	2	—	—	1	—	—	1	1	—	8
2.	C. K. P.	1	—	—	—	—	—	—	—	—	—	—	1
3.	Maratha	17	3	174	3	1	—	—	—	—	3	—	201
4.	Wani	—	—	—	—	—	—	—	—	—	—	—	—
5.	Mali	5	—	84	4	1	—	—	—	—	—	—	94
6.	Sonar	—	—	—	—	—	2	—	—	—	—	—	2
7.	Sutar	—	—	—	—	—	3	—	—	—	—	—	3
8.	Shimpi	—	—	—	—	—	—	1	—	—	—	—	1
9.	Koshthi	—	—	1	—	—	—	—	—	—	—	—	1
11.	Ramoshi	3	2	17	7	3	—	—	—	—	—	—	32
12.	Kumbhar	—	—	1	—	—	—	—	—	—	—	—	1
13.	Teli	—	—	—	—	—	—	—	—	—	—	—	—
14.	Bhoi	—	—	—	1	—	—	—	—	1	—	—	2
15.	Dhangar	5	3	54	1	1	4	—	2	—	—	—	70
16.	Khatik	—	—	—	—	—	—	—	—	—	—	—	—
17.	Rajput	1	—	7	—	—	—	—	—	—	—	—	8
18.	Bhatake	—	—	3	—	—	—	—	—	1	—	—	4
19.	Burud	—	—	—	—	—	—	—	—	—	—	—	—
20.	Nhavi	—	—	5	—	—	3	—	—	—	—	—	8
21.	Wadar	—	1	—	—	—	—	1	—	—	—	—	2
22.	Chambhar	1	—	4	2	2	7	—	—	1	—	—	17
23.	Mahar (Ghadashi)	—	—	3	1	3	—	—	—	—	—	—	7
24.	Holar	—	—	—	2	—	1	—	—	—	—	—	3
25.	Mang	—	1	—	5	3	—	1	—	—	1	1	12
26.	Bhangi	—	—	—	—	—	—	—	—	—	—	—	—
27.	Dhobi	—	—	—	—	—	—	—	—	—	—	—	—
28.	Tambat	—	—	—	—	—	—	—	—	—	—	—	—
29.	Dhor	—	—	—	—	—	—	—	—	—	—	—	—
30.	Lonar	—	—	5	—	—	—	—	—	—	—	—	5
31.	Mahar (Buddhist)	5	1	35	8	3	1	4	—	—	—	—	57
32.	Christian	—	—	—	—	—	—	—	—	—	—	—	—
33.	Muslim	1	1	9	1	1	1	—	—	—	—	—	14
34.	Jain	—	—	3	—	—	—	—	—	—	1	—	4
35.	Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—
36.	Lingayat	—	—	1	—	—	—	—	—	—	—	—	1
37.	Lohar	—	—	—	—	—	—	—	—	—	—	—	—
38.	Kasar	—	1	—	2	—	—	—	—	—	—	—	3
39.	Sindhi	—	—	—	—	—	—	—	—	—	—	—	—
40.	Naidu	1	—	—	—	—	—	—	—	—	—	—	1
Total:—		43	13	408	37	18	23	7	2	1	9	1	562
		(7.6%)	(2.3%)	(72.6%)	(6.6%)	(3.2%)	(4.1%)	(1.2%)	(0.4%)	(0.2%)	(1.6%)	(0.2%)	

As could be expected, agriculture and agricultural labour are occupations which took up 79% of the sample in the Villages and only 16% in the Town area. All other categories, like service, trade or business and shopkeeping, unattached labour, skilled and unskilled artisanship, retired life and even people with no occupation were represented in far larger proportions in the Town than in the Villages. This, again, shows that much of the services and material needs of the surrounding country-side were provided by the Town.

As regards occupations we find that certain kinds of work, like that of weavers (Koshti), shepherds (Dhangar), washermen (Parit), copper-smiths (Tambat), gold-smiths (Sonar), oil-pressers (Teli), village priests doing ritual services and telling fortunes (Gram-Joshi), basket-weavers (Burud), fisher-folk (Bhoi), potters (Kumbhar), barbers (Nhavi), shoe-makers (Chambhar), butchers (Khatik) and night soil carriers (Bhangi) was not done by anybody except those castes whose hereditary occupation it happened to be. (See Basic Table No. 12). People of these castes had, in some cases, changed their hereditary occupations, but other castes, probably owing to the lowliness of the job (Khatik, Bhangi, etc.) or special skills involved (Sonar, Koli, etc.), did not take up these jobs. The weaving work was done by Koshtis who are hereditary weavers of cotton-cloth and Dhangars, some of whom are hereditary weavers of rough woolen blankets. On the other hand, we find that the work of the carpenters was done by Marathas, Muslims and Mahars as also by the carpenter caste. The work of the black-smith was done by Lohars as also by a Muslim. The hereditary work of the Mahars, most of whom have been converted to Buddhism, was not done by Mahars. Other Mahars (Ghadashis) who were hereditary musicians had also taken up other work. On the other hand, there were Mangs (another untouchable caste) who claimed to do the hereditary work of the Mahars in both urban and rural areas. Of the hereditary professions needing some kind of skill, tailoring was taken up by almost all castes and religions, from Brahmins to Mahars among the Hindus and by Muslims and Mahanubhavs. The work of the mason which fetches good daily wages was also followed by many castes whose hereditary occupation is agriculture or lower artisanship. This work needs certain physical endurance besides skill and seems, therefore, not to be followed by castes like Brahmins, C.K.P.s, Sonars, Shimpis, etc.

The group of occupations which are followed by castes, whose hereditary work it is, either denotes 1) a low social status or 2) need certain skills which are upto now at least transferred from father to son. The work of the washerman involves washing and ironing with hand and the caste status is also low. On the other hand, in bigger cities, where washing machines are used, higher castes, like Brahmins, C.K.P.s and Marathas are taking to laundry work. The first to

leave the hereditary jobs seem to be people belonging to the untouchable group of castes. Unattached labour is a category which, again, seems to be taken up all castes, except the more well-to-do, like Brahmins, C.K.P.s, Wanis and Jains. Here again, the question of status comes in, because Brahmins or Wanis may serve as assistants in small shops, actually getting less remuneration than a wage-earner. But such occupations have a greater security (by a monthly wage) than that in unattached labour. In the latter case the work may be on a seasonal basis or on a daily wage. Secondly, though one must start on a very low salary as a shop-assistant, there is a chance of rising higher or even owing one's own shop which is not the case with the labourers. A large category of occupations comprises different professions, trade and services. These seem to be preferred by all castes who can go into it. This category may range from having a well paid government job or a technical position in a mill or factory to owing a small way-side tea-shop or a bidi-shop. We find quite a number of Mahars who have left their hereditary occupations in these categories. In our sample, almost all castes seem to be engaged in agriculture as owners of land or as tenants. The percentage of people who are engaged as agricultural labourers is rather small, being only a little over 4% in the whole of the sample. Very few people own properties big enough to employ agricultural labour.

Proportionately speaking, poor untouchable castes, like Mahar, Mang, Holar and Chambhar, go in larger numbers for agricultural and unattached labour than other castes, as would be expected. The percentage of labourers among Marathas and Malis is far lower than among the above-mentioned castes. People doing other than the hereditary work are found in greater numbers in the urban areas than in the rural areas. As regards change of occupation within the life-time of the heads of families, we found that an overwhelming majority of people, viz. 1130 out of 1416, had not changed their occupations. (128 heads of families did not answer this question.)

Sex and main Occupation:

As regards the occupations of women who were heads of families, we find that in the Town 15 were in service or trade or business, 11 had no occupation, 6 owned land or were tenants and 3 were agricultural labourers. 13 did menial work and 2 were unskilled artisans. In the Villages, none was in service or trade. 22 owned land or worked as tenants, 5 were labourers and 4 had no occupation. One-third of the women heads of families in the Town were poor widows.

Table No. 42

DISTRIBUTION OF WOMEN HEADS OF FAMILIES, ACCORDING TO OCCUPATION

Occupation	Town	Rural Area	Villages
1. Service	4	—	—
2. Trade/Business	11	—	—
3. Agriculture	6	1	21
4. Agricultural Labour	4	—	4
5. Unattached Labour	13	—	1
6. Skilled Artanship	—	—	—
7. Unskilled Artanship	2	—	—
8. Pastoral Work	—	—	—
9. Retired Life	—	—	—
10. No. Occupation Blanks	11 —	1 —	4 —
Total:—	51	2	30

Age and Main Occupation:

In the Town, there were more people in services and trade and business from the younger generation than from older generations (Basic Table No. 13). The older generation seems to belong more to agriculture. This also seems to be true to a lesser extent as regards the Villages.

Table No. 43

AGE OF MALE HEADS WITH AGRICULTURE AS MAIN OCCUPATION

	Town	Rural Area	Villages*
Agriculture:			
Below 45	49 (12.3%)	50 (49%)	230 (71%)
Total Sample	399	102	324
Agriculture:			
Above 45	48 (19.4%)	44 (83%)	155 (75.2%)
Total Sample	247	53	206

* The age of two heads of families was not given.

Education and Main Occupation:

Of the 909 uneducated, (See Table No. 9) 471, i.e. 51.8%, were agriculturists, while, of the 474 educated 124, i.e. 26.2% were agriculturists (Basic Table No. 14). On the other hand, among the uneducated, 102 / 909, i.e. 11.3%, were in service, and, of the educated, 191 / 474, i.e. 40.3%, were in service. That there should be a high percentage of the educated who were in service was expected, but the peculiarity of this region seems to be that 26.2%, i.e. one-fourth of the

educated thought it worth while to remain in agriculture. Another fact we should like to note is that, from among the uneducated, only 7, i.e. less than 1.0%, live a retired life, while from amongst the educated, 16 / 474, i.e. 3.4% live a retired life in the Town of P. "Retired Life" is a category which applies generally to people in employment especially government employment. In rural occupations people retire only when they are physically incapable of work. In trade and business more educated people seem to be engaged than uneducated both in the Town and the Villages.

Occupation and Composition of Family:

In the Town, among the heads of families who were in service, nuclear and joint families were almost equal in number: 116:114. Among those in business

Table No. 44
DISTRIBUTION OF NUCLEAR AND JOINT FAMILIES, ACCORDING TO
OCCUPATIONS OF HEADS OF FAMILIES

	Town				Rural Area				Villages			
	Nuclear	Joint	Blank	Total	Nuclear	Joint	Blank	Total	Nuclear	Joint	Blank	Total
1. Service	116	114	—	230	20	9	—	29	26	17	—	43
2. Business & Trade	77	65	1	143	7	2	—	9	9	4	—	13
3. Agriculture	52	51	—	103	46	49	—	95	180	226	2	408
4. Labour	74	91	1	166	15	7	—	22	39	46	—	85
5. Miscellaneous	29	26	—	55	2	—	—	2	3	10	—	13
Total:	348	347	2	697	90	67	—	157	257	303	2	562

and trade, nuclear families seem to be in higher number than the joint family: 77:65. Among the agriculturists also there were about equal numbers of nuclear and joint families: 52:51, while among labourers and artisans, nuclear families were less in number than joint families: 74:91. In the Villages, however, great differences are shown in the kind of families in these categories. Among those in service and business, nuclear families predominated greatly (Service, 26:5, Business and Trade, 9:4). On the other hand, as regards agriculture and labour, nuclear families were far less in number than joint families: 181:225 and 39:46.

There were some families in whose case the heads had other secondary occupations as sources of earning. In the Town, 518 (74.4%) had no other occupation except their main occupation. Of the remaining 179 (25.6%), 71 (10.1%) did some other part-time service or trade or business, 81 (11.6%) did

Table No. 45

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO SECONDARY OCCUPATION OF SELF

Secondary Occupation of Self	Town	Rural Area	Villages
1. Service/Trade/ Business	71 (10.1%)	13	36 (6.3%)
2. Agriculture	81 (11.6%)	16	47 (8.4%)
3. Labour or other Miscellaneous Work	27 (3.9%)	10	69 (12.3%)
4. No Secondary Occupation	518 (74.4%)	118	410 (73.0%)
Total:	697 (100.0%)	157	562 (100.0%)

agriculture, 27 (3.9%) were labourers. In the Villages, 410 (73.0%) had no secondary occupation, 152 (27.0%) had secondary occupations. Here were, however, far fewer people in service or trade or business—36 (6.3%) and agriculture—47 (8.4%) as against a large majority of people who worked as labourers—69 (12.3%). It seems that there were lesser opportunities for part-time professional or agricultural work in the Villages. On the other hand, most people's secondary occupation seems to have consisted of part-time labour.

Secondary Occupations (Other Members of the Family):

In the whole sample, there were 554, i.e. 39.1%, families in which no other members earned, that is to say, who lived on the main occupation of the earning member of family (Basic Table No. 15).

Most of the people who were engaged in secondary occupations were men. Very few women of the family were so employed. But we wish to draw attention to the fact that women of all major castes and religions whose samples we have in sufficient numbers seem to be so employed. From Brahmins to the Scheduled Castes, in the Town as well as in the Villages, there does not seem to be any social bar for women to work in an earning capacity. To this the only exception seems to be that of the Jains.

Change of Occupation:

Of the 158 people who had changed their occupations, 114 were from the Town and only 32 from the Villages and they were all males. No women had changed their occupations. The percentage for the Town works out at 17.6% of the male samples for the Town and that for the Villages at 6.02% of the male sample for the Villages. In the small Township, the occupational mobility was

Table No. 46
DISTRIBUTION OF HEADS OF FAMILIES WHO
CHANGED THEIR OCCUPATIONS DURING LIFE-TIME

Town	Rural Area	Villages	Total
114/646	12/155	32/532	156/1333
114/646	12/155	32/532	158/1333

about three times that of the surrounding Villages.

Age and Change of Occupation:

More people between the ages of 36 and 55 changed their occupations than those who were younger or those who were older (Table No. 47). The oldest

Table No. 47
DISTRIBUTION OF HEADS OF FAMILIES WHO CHANGED THEIR OCCUPATIONS
IN THE LIFE-TIME, ACCORDING TO AGE

—The Total Sample—

Age-group	Town	Rural Area	Villages	Total
1. Male Head — 16–25 Years	4	2	1	7
2. „ „ — 26–35 Years	29	3	6	38
3. „ „ — 36–45 Years	41	4	12	57
4. „ „ — 46–55 Years	24	3	8	35
5. „ „ — More than 55 Years	16	—	5	21
6. Female Heads	—	—	—	—
Blanks	—	—	—	—
Total:	114	12	32	158 ..

age-group may be construed as belonging to a period when both the desire as well as the possibility of change of occupation were less than at present. The youngest age-group also shows lesser change because, upto the age of 25, there is not much possibility of getting into more than one occupations. Both in the Town and in the Villages, the same relation between age and occupation was found.

Education and Change of Occupation:

The percentage of people who changed their occupations rises with education (Table No. 48). Literacy and education seem to be factors working, apparently,

Table No. 48

**DISTRIBUTION OF HEADS OF FAMILIES WHO CHANGED THEIR OCCUPATIONS
IN THE LIFE-TIME, ACCORDING TO EDUCATION**

Educational Level	Town	Rural Area	Villages	Total
1. Illiterate	13	6	12	31
2. Upto 4th Standard	22	1	12	35
3. Upto V. F.	35	4	4	43
4. Upto Matric	26	1	3	30
5. Above Matric	15	—	1	16
6. Miscellaneous	3	—	—	3
Total:	114	12	32	158

in two ways: (a) The more educated a person, the more dissatisfied he is with a lower paid job, and (b) a literate or an educated person has greater opportunity of finding new jobs.

Kind of Change in Occupation:

An analysis was made of the kind of changes people made in their occupations (Table No. 49). As the number of such changes was only 158,

Table No. 49

**DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO CHANGE OF
OCCUPATIONS IN THE LIFE-TIME**

Nature of Change in Occupation	Town	Rural Area	Villages	Total	
1. From other Occupations to Agriculture	21	2	20	43	27.2%
2. From Agriculture to any other Occupations	6	2	1	9	5.7%
3. From other Occupations to Service	10	3	—	13) 42.4%
4. From Service to Service	46	2	6	54	
5. Miscellaneous Change	31	3	5	39	24.7%
Total:	114	12	32	158	100.0%

we have not thought it proper to go into many details. The number of people who turned to agriculture from any other occupation was 43 / 158, i.e. 27.2%. Those who took to other occupations from agriculture come to be 9 / 158, i.e. 5.7%. Those who changed from any other occupation to service and from one type of service to another together made up 67 / 158, i.e. 42.4%—the largest group. Service, as we have seen is, apparently, the goal of most people. The

significant fact in this connection is the large percentage of people who turned to agriculture from other occupations. This might mean that the growing of new crops like sugar-cane and cotton brings sufficient rewards to go back to land. This might also mean that, since the passing of the new Tenancy Acts, some people who had rented their land went back to take possession. This also means that tilling the land at the present date is more paying than selling away or relinquishing the land to the tenant. Land-values have steadily risen in recent years. Even prices of staples, like jowar and other cereals, have steadily risen in the last ten years. Talk with people in the area revealed that (i) the proportion of people seeking employment outside the area is falling in the recent few years and (ii) some people who had gone out for employment had returned to agriculture in recent years.

Kind of Change of Occupation and Education:

In the Town more educated people turned to service. (Table No. 50) Among the educated, both in the Town and in the Villages, there were more educated people who turned to agriculture, than the uneducated. The probable reasons for this have been already given above.

Table No. 50

FAMILIES WHICH CHANGED THEIR OCCUPATION DURING LIFE-TIME ACCORDING TO EDUCATION

	T O W N			RURAL AREA			VILLAGES		
	316 Uneducated	361 Educated	20 Misc.	125 Uneducated	27 Educated	5 Misc.	469 Uneducated	86 Educated	7 Misc.
1. From other Occupations to Agriculture	(1.5%)	(3.8%)	(5%)				(3.2%)	(5.8%)	--
2. From other Occupations to Service	16 (5.0%)	38 (10.5%)	2 (10.0%)	3	2	--	6 (1.2%)	-- (1.1%)	--

Ownership of Land:

Of the total number of families from the Town, 52.7% owned no land, while 39.6% owned some land (Basic Table No. 16). Those who did not own any land belonged to the following castes/religious groups:

C. K. P., Sutar, Khatik, Rajput, Holar, Mang, Bhangi, Tambat, Dhor, Mahanubhav, Kasar & Sindhi.

There were families among some of these castes, e.g. the C. K. P., who did own land but they did not come in the sample. Besides the above-noted 12 caste/religious groups, most of the other caste/religious groups were both land-owning and non-land-owning. We have seen that over 39.0% families were land-owners. This means that, in the Township of P, over one-third of the families still did agriculture. As regards the Villages, 85.0% of the families owned land and 14.1% did not own land.

Those castes, in the Villages, which did not own any land at all were:

C. K. P., Sonar, Shimpi, Bhoi, Wadar, Holar and nearly all the Mangs. Among all the other castes, there were a few families who were landless. Some of them agricultural labourers, while a few others, like the Holars, found employment on the farms of the factories. A few came from the Villages to the factory in the Town as wages-earners. The chief business of the Villages was agriculture. Artisanship had nearly disappeared from the Villages.

Amount and Type (Irrigated or Non-irrigated) of Land Held:

Of the people who held land, both in the Town as well as in the Villages, owners of only dry land were much smaller in number than those who held either all irrigated land or some irrigated land. Those holding more than 20 acres of land of any type were 43 in number in the Town and 64 in the Villages. The percentage works out at about 13.0% in both the cases. (Table No. 51)

Table No. 51
FAMILIES ACCORDING TO AMOUNT AND TYPE OF
LAND HELD

Amount and Type of Land Held	Town	Rural Area	Villages
1. No land	367	32	79
2. Those who had land	330	—	483
3. Only Dry Land			
Acres 1-10	29	20	71
" 11-20	7	2	7
" 21-40	4	1	3
" 40 onwards	2	—	1
4. All irrigated (well or canal)			
Acres 1-10	99	38	114
" 11-20	24	10	33
" 21-40	15	2	15
" 40 onwards	4	—	3
5. Some irrigated			
Acres 1-10	26	29	117
" 11-20	15	10	60
" 21-40	13	10	38
" 40 onwards	5	1	4
6. No details regarding irrigation given	33	1	12
7. Blanks	54	1	5

Among major groups like Brahmins, Marathas, Malis, Dhangars, Nhavis, Muslims and Jains a larger number of families possessed more irrigated land than non-irrigated (Basic Table No. 17). Most of these caste or religious groups, as also other castes, possessed non-irrigated land also. Among Ramoshis and Mahar (Buddhists) in the Villages, there were more families who had non-irrigated lands than irrigated lands.

Type of Land-holding:

As the Table below shows, the overwhelming majority of people, both in the Town and in the Villages, owned their agricultural lands. A few owned some part of their land and rented the remaining portion. A very small minority were tenants only. Their number was much larger in the Town than in the Villages. The ten tenants in the Town belonged to the following caste/religious groups:

Brahmin, Maratha, Mali, Muslim and Jain.

In the Villages, one was a Wani and the other was a Mahar (Buddhist).

Table No. 52

HEADS OF FAMILIES OWNING OR LEASING LAND

Land Owned or Rented	Town	Rural Area	Villages
1. No land	367	32	79
Total No. of Families with Owned or Leased Land	276	—	478
2. All land owned	246	114	451
3. Some land owned and some rented	3	8	20
4. All land rented	10	1	2
5. Miscellaneous	17	1	5
6. Blanks (Unspecified)	54	1	5

Those who did not own any land were, respectively, 52.6% and 12.0% in the Town and in the Villages. Compared to bigger cities, the Town has in it still a number of people who hold land even when the main occupation was given as something else. The Town is, thus, rural in the sense that it still has nearly of its population which has direct interest in agriculture.

As regards holding of lands, we find certain castes in the Town like Sutar, Khatik, Holar, Mang, Bhangi, Tambat, Dhor who did not own any land. On

the other hand, families of C. K. P., Sonar, Shimpi, Bhoi, Wadar and Holar castes in the Villages owned no land.

The next Table (Table No. 53) shows that while in the Villages all those who owned land cultivated it, in the Town, out of 246 people owning land, only 173 cultivated it.

Table No. 53

HEADS OF FAMILIES CULTIVATING LAND

Caste/Religious Group	Town	Rural Area	Villages
1. No land	367	32	79
2. All land – Owned or Rented – Cultivated by the family	173	112	452
3. All land given in tenancy	23	2	3
4. Some cultivated by family and some given in tenancy	11	1	7
5. Insufficient information	69	9	16
6. Blanks	54	1	5
Total:	697	157	562

While 246 said they possessed land, only 207 in Town either cultivated it themselves or rented it out. (Basic Table No. 18). These are discrepant figures. Possibly, the ownership of land claimed by some people was based on ownership in inherited property. Perhaps, these people had no other interest in the land. We could not get any information on this discrepancy.

103 people in the Town and 41 in the Villages either had given out land to others for cultivation or were themselves tenants.

Production, Buying and Selling of Crops:

In the Town, those who did not give any information regarding this question and those who said that they did not produce any food-grains and had to buy everything, together make up a little over 79.0%.

Table No. 54

DISTRIBUTION OF FAMILIES, ACCORDING TO PRODUCTION & BUYING AND SELLING OF FOOD GRAINS

Production, Buying & Selling of Food Grains	Town	Rural Area	Villages
1. Produce nothing, Buy everything	253	18	64
2. Produce everything, Sell nothing, Buy nothing	2	2	30
3. Produce everything, sell something, Buy nothing	9	13	49
4. Produce everything, Sell something, Buy something	3	4	17
5. Produce everything, Sell something, Buy something	3	5	22
6. Produce something, Sell something, Buy something	21	7	44
7. Produce something, Sell something, Buy something	45	29	97
8. Produce something or everything, No information regarding Buying or Selling	63	57	188
9. Blanks	298	22	51
Total:	697	157	562

Of the remaining, most said that they produced almost everything that they needed but bought certain cereals in the market. In the Villages, on the other hand, the blanks and those who did not produce anything form only 20.5% of the sample. Most of the others said that they produced almost everything and about 14.0% said that they did not need to buy any cereals from the market. In the Town, 4.7% said that they sold their produce in the market. In the Villages, 19.6% definitely said that they sold their produce too. This table cannot be very useful because besides the people who have not answered the question, there are 9.0% in the Town and 33.3% in the Villages who have not given sufficient information as to whether they sold their produce or not.

Cash-Crops:

11.0% families from the Town and 55.1% from the Villages grew cash-crops. (Table No. 55) Our records show that though this is a sugar area, a majority

Table No. 55

DISTRIBUTION OF FAMILIES, ACCORDING TO
CASH-CROPS GROWN

Cash-crops Grown	Town	Rural Area	Villages
1. Nil	207 (29.7%)	78 (49.6%)	191 (34.0%)
2. One	46 (6.6%)	29 (18.5%)	113 (20.1%)
3. Many	31 (4.4%)	48 (30.6%)	197 (35.0%)
4. Blanks	413 (59.3%)	2 (1.3%)	61 (10.9%)
5. Cotton	54	72	271
6. Sugar-cane	31	34	144
7. Onion	9	16	74
8. Chilli	14	20	94
9. Fruit	3	1	2

of people were engaged in growing cotton and onions besides sugar-cane. These three appeared to be the main cash-crops. In the Villages and also in the Town, more people grew chillies than onions.

Type of Housing: Own or Rented:

Except for the Sindhi, the Naidu and the Christian who are represented by one sample each, some people of all other castes and religions lived in their own houses (Basic table No. 20). In the Town, those who did not live in their own houses make up 30.8% and, in the Villages, only 5.5%. In the Town, people who owned houses made up 67.2% and, in the Villages, 93.8%. 9.5% owners of houses in the Town had tenants; in the Villages, only 1.6% had tenants. 5.2% from the Town and 2.5% from the Villages owned houses but had not given any information whether they rented their houses or not. Poona* had less than 13.0% people who own houses. The P percentage, namely, 52.5%, is far greater than the percentage for Poona. In this respect it is nearer to the Villages than cities.

* Poona, A Re-Survey, p. 335. Pub. No. 34. Gokhale Institute of Politics and Economics, Poona, 1956.

House Rent:

Of those in the Town who paid rent, 42 (63.6%) paid more than Rs. 110/- per

Table No. 56

DISTRIBUTION OF FAMILIES, ACCORDING TO
ANNUAL RENT PAID

Annual Rent Paid	Town	Rural Area	Villages	Total
Less than 100	12 (18.2%)	—	8 (88.9%)	20 (26.7%)
More than 100	42 (63.6%)	—	1 (11.1%)	43 (57.3%)
Amount not known	12 (18.2%)	—	—	12 (16.0%)
Total:	66 (100.0%)	—	9 (100.0%)	75 (100.0%)

year as rent. In the Villages, there was only one man who paid more than Rs. 100/- per year as rent.

Change of Residence:

Only 4.2% - 29 in all - of the families in the Town sample changed residence in their life-time. Only 5 people i. e. 1% in the Villages did so.

SECTION III—A. POSSESSIONS

Pattern of Life of the People:

Some patterns, for instance, the family, have already been described in Section I. In this section we have described the kind of things possessed and used by people, their daily routine and recreations. This may not seem directly pertinent to the theme of the investigation but this and the next section give a basis of comparison which can be used for the present investigation as also for all studies involving estimates of social change.

Live-stock:

59.5% families in the Town as against only 15.0% in the Villages did not have any live-stock (Basic Table No. 21). 2.3% families in Town as against only 0.5% in the Villages possessed only pets like cats, dogs or parrots. Table No. 57 shows, besides, that each kind of live-stock was possessed by a greater percentage

of families in the Villages than in the Town. At both places more people possessed milch cattle than draft animals. Dhangars possessed mainly a number of sheep with some goats. This caste shears and sells wool and sometimes makes country blankets. Other castes like, Marathas keep one or more goats for milk and almost no sheep. As sheep and goat were shown together we have a greater number of Maratha families possessing them. Fowl-keeping and egg-and-fowl selling are becoming very popular in this region and we find a large number of agriculturists keeping them.

There were no professional milk sellers in our sample and yet we find a large number of people keeping some kind of cattle. A number kept fowl also. This is in keeping with the semi-rural character of the Town.

Transport:

The number of families which possessed bullock carts was smaller than those possessing bullocks or other draught cattle. Bullocks are used more for ploughing

Table No. 57

FAMILIES HAVING BULLOCK-CARTS/BICYCLES			
Bullock-cart/Bicycle	Town	Rural Area	Villages
1. Bicycle	222 (31.8%)	40 (25.5%)	105 (18.7%)
2. Bullock-cart	11 (1.6%)	26 (16.6%)	81 (14.4%)
3. Bicycle and Bullock-cart	24 (3.4%)	24 (15.3%)	90 (16.0%)
4. Nil	440 (63.2%)	67 (42.6%)	286 (50.9%)
Total:	697 (100.0%)	157 (100.0%)	562 (100.0%)

than carting. The Table shows that 35.2% families in the Town and 34.7% in the Villages possessed bicycles. In the Villages, as would be expected, there were more families having bullock-carts than in the Town. Bullock-carts are generally not meant for transport of human beings. Only on certain special occasions, like marriage or pilgrimage, etc. bullock-carts are used for the transport of human beings. On weekly market days, the bullock-cart is used by the Villagers for transport of both goods and human beings. Bicycles were found in about an equal proportion in both the areas. The heads of the families who said they used it daily is however much smaller. This means that it was used mostly by

boys going to school. 63.2% families in the Town and 50.1% in the Villages had no owned vehicle of this sort. Not everyone however walked to P. Quite a number used buses.

9.3% heads of families in the Town and 6.4% in the Villages, apparently, did not go outside their house for work (Table No. 58). 25.0% from the Town and

Table No. 58

**FAMILIES, ACCORDING TO USE OF TRANSPORT
FOR GOING TO WORK**

Distance of work-site from Use of Transport vis-a-vis Residence	Town	Rural Area	Villages
1. Work-site in residence or very near residence	65 (9.3%)	9 (5.7%)	36 (6.4%)
2. Walk to work-site	174 (25.0%)	15 (9.6%)	80 (14.2%)
3. Bicycle	79 (11.4%)	16 (10.2%)	22 (3.8%)
4. Motor/Scouter/Car/Bus	14 (2.0%)	1 (0.6%)	1 (0.3%)
5. Bullock-cart	—	—	1 (0.3%)
6. Blanks	365 (52.3%)	116 (73.9%)	422 (75.0%)
Total	697 (100.0%)	157 (100.0%)	562 (100.0%)

14.2% from the Villages went on foot, 11.4% from the Town and 3.8% from the Villages used bicycles, 2.0% i.e. 14 heads of families in the Town said they used either motor cycle, car or bus for going to work. 52.3% in Town and 75.0% in the Villages gave no answer to the question.

Agricultural and Semi-Agricultural Implements:

As agriculture was the occupation of a very large percentage of families in the Sample, enquiry was made about the agricultural implements possessed. A plough (Nangar), Harrow (Kulav) and a sower (Pabhar) were the three main implements. All three were possessed by 262, at least one was possessed by 155, while 902 possessed no agricultural implements as the Table below shows. The

Table No. 59

FAMILIES POSSESSING TRADITIONAL
AGRICULTURAL—IMPLIMENTS

	Town	Rural Area	Villages	Total
1. Possessing all three: plough, harrow and sower	43	51	168	262
2. At least one	16	25	114	155
3. None	583	71	248	902
4. Blanks	55	10	32	—
Total:	697	157	562	1416

following Table (No. 60) shows the number of people who possessed agricultural land, those who had implements and those who had not. As compared to people who possessed land, we find that the number of those who had no implements was less: 160,38 and 163 in the Town, Rural Area and Villages respectively.

Table No. 60

FAMILIES WITH AGRICULTURE AS OCCUPATION
AND POSSESSION OF IMPLEMENTS

	Town	Rural Area	Villages	Total
Families possessing land	274	194	479	877
Families possessing some implements	89	76	282	417
Families having land but no implements	215	48	197	460

We could not understand how so many people (460) were without agricultural implements and why so few people possessed a plough. The question was referred to a local educated agriculturist who gave the following information in a letter. For lack of investigation of our own we have to be satisfied with this explanation which tallies well with local conditions.

The people doing agriculture must be doing agriculture only on dry lands with monoculture of Jawar only. This usually entails the following agricultural operations:

- (1) Ploughing every three or four years.
- (2) Two turns (pali) with kulav every year.
- (3) Sowing operation.
- (4) Harvesting operation.

These can be and are usually carried out without owing any implements in the following three ways. The method followed depending on the financial and social status of the land owner depending on whether he is a farm labourer, money lender or in service.

(1) Getting all operations performed on hire basis except for harvesting which is done either personally by owner or on a share basis.

(2) Getting the operations carried out under owner's supervision but on a crop share basis usually $\frac{1}{4}$ to $\frac{1}{2}$ of crop for none of the crop but all the fodder as the owner in such cases possesses no animals.

(3) The owner only nominally holds the land in his name to contravene the provisions of the tenancy act but is cultivating the land under the old tenant system claiming to be cultivating himself."

An axe, a dhow (a short curved blade) and a hammer are implements which not agricultural but which are used for all kinds of purposes. We find that 16.8% families in the Town and 27.2% in the Village had all the above implements (see Basic Table No. 22). 57.1% in the Town and 17% in the Villages had none of these. This is as one would expect. The towns man especially in India, where specialised services are available and cheap, tends to be entirely a stranger to all kinds of implements. In the Town the great majority among Brahmins, Shimpis, Ramoshis, Bhatakes, Mahar-Buddhists, Jains and Lingayats possessed none of the above implements.

Household Goods:

In Maharashtra the kitchen or household implements consist of Pata-varavanta (a saddle quern for wet-grinding), Ukhal-musal (a big pestle and mortar for husking rice), Khal-batta (a small metal pestle and mortar), and Jate (handmill). A rather large number in the Town gave no answers: 32.61%; from the Villages only 16.9% were blanks. Of the remaining, most had pata-varavanta

Table No. 61

KITCHEN IMPLEMENTS

Kitchen Implements	Town	Rural Area	Villages
1. Pata-varavanta, Ukhal, Musal, Jate, Khal-batta	244 (35.0%)	64 (40.8%)	208 (37.0%)

Table No. 61

KITCHEN IMPLEMENTS			
Kitchen Implements	Town	Rural Area	Villages
2. Pata-varvanta, Ukhal, Musal, Jate	60 (8.6%)	31 (19.7%)	95 (16.9%)
3. Pata-varvanta, Ukhal, Musal, Khal-batta	99 (14.2%)	20 (12.7%)	63 (11.2%)
4. Pata-varvanta, Jate	28 (4.0%)	13 (8.3%)	66 (11.8%)
5. Pata-varvanta, Khalbatta	20 (2.9%)	1 (0.6%)	9 (1.6%)
6. Miscellaneous (excluding the above)	19 (2.7%)	4 (2.6%)	26 (4.6%)
7. Blanks	227 (32.6%)	24 (15.3%)	95 (16.9%)
Total:	697 (100.0%)	157 (100.0%)	562 (100.0%)

(66.7% in Town and 78.5% in the Villages). A smaller number (57.8% in the Town and 65.1% in the Villages) had ukhal and musal. A still smaller number had the handmill (47.6% in the Town and 65.7% in the Villages). A flour-mill run on electricity or on oil-engine is now quite common in Maharashtra villages and the possession of a handmill does not mean that those who possess it do their milling at home as was the custom formerly. Of these implements. The pata-varavanta is the one used almost daily.

In Maharashtra copper and brass vessels are possessed and used by all for cooking as well as for fetching water. One almost never sees women with earthen pots on their heads going for water. Earthen vessels are used for storing water and grain, but almost never for cooking or eating as it is considered inauspicious.

Wood and stone-vessels are not absolutely necessary, and are going more and more out of use. Silver-ware is used generally by richer people for eating meals or drinking water. Cups and saucers made of china or procelain have come into vogue with the British regime and have become popular as the habit of tea-drinking became popular. The latest metal used for utensils is stainless steel. Table No. 62 below shows the possession of these types of vessels in the sample area. Over 95% people in all areas use china cups and saucers. There seems to be no significant differences between the different areas. We can thus say that at least in this area cups and saucers have become a household utensil among all people. Possession of wood and stone vessels shows greater differences in the

three areas. The Rural Area possesses them in larger proportion than the other two areas. As regards stainless steel and silver, more town-people possess them than the other areas, but more people in the Rural Area and the Villages possess more stainless steel vessels than silver vessels. This may be because silver is used in Rural Areas for making ornaments and not so much for dishes and tumblers.

Table No. 62

POSSESSION OF DIFFERENT KINDS OF UTENSILS			
	Town	Rural Area	Villages
Stainless Steel	200 (28.6%)	13 (8. %)	36 (6.4%)
Silver	108 (15.5%)	1	17 (3.0%)
Wood and Stone	500 (71.7%)	129 (82.0%)	386 (68.3%)
Cups and Saucers	671 (96.0%)	151 (96.0%)	537 (95.8%)

Enamelled ware is almost unknown in household use and we asked no questions about these.⁹ In Maharashtra any kind of furniture is also something introduced during the British time.¹⁰ Possession of (i) trunks or bags, (ii) cots, (iii) tables,

Table No. 63

POSSESSION OF TRUNKS/BAGS			
Possession of Trunk/Bag	Town	Rural Area	Villages
1. only trunk/bag	288 (41.3%)	114	354 (63.0%)
2. Trunk/bag + Similar things	334 (48.0%)	24	86 (15.3%)
3. No Trunk/bag	11 (2.0%)	3	7 (1.2%)
4. Blanks	61 (8.7%)	16	115 (20.5%)
Total:	697 (100.0%)	157	562 (100.0%)

⁹ Karve remembers her young days when an enamel dish was always thought of as an equipment of a prisoner or a feeding dish for a dog.

¹⁰ The authors have lived in well-to-do houses where the only furniture was one huge box made of ebony and one or two wooden bedsteads. All goods including food were kept in or under baskets of different sizes and shapes.

chairs and (iv) cupboards and shelves by families in the sample is listed below. A number of people, both in the Town and the Villages, possessed a trunk or a bag (89.3% and 78.3% respectively). Fewer people possessed cots or bedsteads.¹¹ (32% in the Town and 11.4% in the Villages (Basic Table No. 23)). It is worth noting that there are families among all Maharashtra castes not possessing cots. In Maharashtra it is quite common to sleep on the ground. On the other hand, the two northern castes, Sindhi and Bhangi, possess cots, even though

Bhangi is supposed to be the poorest.

As in the case of cots, possession of table and/or chairs shows castewise differences. The percentage of families who possessed shelf and/or cupboards was 37.6% in the Town and only 7% in the Villages (Basic Table No. 25).

As regards possession of items like bedstead or cot, table or chair, shelf and/or cupboard, trunks and/or bags, the Basic Table No. 26 shows that the educated people in the Town belonged to the first six categories in the Table in a far larger percentage than the uneducated. This is due not merely to education but also to the fact that a number of the educated are better off than the majority of the uneducated. A trunk or a bag is used in the West mostly for travelling purposes. In India, it is used oftener as a cheap and safe storage device at home. This is borne out by the fact that these were possessed by a larger percentage among the uneducated than among the educated. Among the educated, a cupboard has largely replaced trunk and the bag. In the Villages the findings are the same for all items, except for the trunk or bag. Among the educated in the Villages, 88.4% possessed trunks or bags, while 76% among the uneducated had it.

A *satranji* or *jajam* is woven out of cotton and used as a covering for the floor. A *chaddar* is also a cotton cloth used as bed cover or as a coverlet by people. Questions were asked about these and about pillow covers and mattresses. A large percentage of families (over 80%) possessed a *satranji* or *jajam* and a *chaddar* (Basic Table No. 27).

Pillow covers (and presumably pillows) were possessed by more families than those who had mattresses. Those who possessed all these things were 33.8% in the Town and only 5.2% in the Villages. Those who possessed none of these things were 2% in the Town and 4.2% in the Villages. Far more families in the Town possessed pillows and mattresses than in the Village. *Galicha* (carpet) is a cotton floorcovering, *Lod* is a polster in the sitting room and is also a prestige possession. Table-cloth is a new item and an altogether rare possession. All these together were found among a small number of families in the Town and very rarely in the Villages. A towel on the other hand was possessed by a large number of families

¹¹ Known as 'Char-poi,' i.e. a wooden frame with coconut fiber strings.

in the Town as well as in the Villages (76.4% and 68.0% respectively). (See Basic Table No. 28). No question was asked in this enquiry about the possession of a native unbleached woolen blanket (Kambal) but a prior enquiry in a hundred villages in Maharashtra had revealed that almost all families possessed this item.

Fuel for Cooking and Lighting Purposes :

Five respondents from the Town stated that they had no arrangements for any type of lighting. For castewise analysis see Basic Table No. 29. This means that

Table No. 64

FUEL FOR COOKING AND LIGHTING

	Town	Rural Area	Villages	Total
1. No lighting arrangement	5 (0.7%)	—	—	5
2. Kerosene lamps and wood/charcoal	322 (46.3%)	136 (86.6%)	521 (92.7%)	979
3. Kerosene lamps and wood/charcoal/kerosene	101 (14.4%)	17 (10.8%)	28 (5.0%)	146
4. Electric lamps and wood/charcoal	73 (10.4%)	—	1 (0.2%)	74
5. Electric lamps and wood/charcoal/kerosene	153 (22.0%)	1 (0.7%)	1 (0.2%)	155
6. Electric lamps and wood/charcoal/kerosene/gas/electricity	27 (3.9%)	—	—	27
7. Blanks or with insufficient information	16 (2.3%)	3 (1.9%)	11 (1.9%)	30
Total:	697 (100.0%)	157 (100.0%)	562 (100.0%)	1416

five families in the Town needed no lamps of any type. 30 respondents from the whole sample either did not answer the question or gave insufficient answers to the questions. 60.7% families from the Town and 97.7% from the Villages used lamps which needed kerosene. 36.3% families in the Town and 0.4% in the the Villages used electric lamps. 56.7% families in the Town and 92.9% families in the Villages used wood (mostly), charcoal (very occasionally) for purposes of cooking. 40.3% families in the Town and 5.2% in the Villages used kerosene, besides other fuel, for cooking. Out of the above 40.3%, 3.9% families in the

Town used either gas or electricity also. There was none in the Villages using electricity or gas for cooking. Wood and charcoal still remained the principal fuel in the Villages, while in the Town, more than one-third number of families used kerosene stoves. Even in the Town, where electricity is available, two-thirds of the families used kerosene lamps; electrical or gas cooking apparatus was used by very few. A kerosene stove was found among almost all castes in the Town. In an area which is as treeless as the Deccan Plateau generally is, the use of charcoal and wood is becoming more costly in money and harmful to the land.

In our interviews, people said that the stove which is necessary for burning kerosene is costlier than the Chula which the people can make at home or for a few annas from the native potter. Secondly, kerosene itself is also becoming costlier and adulterated. If the Government realises that kerosene is the fuel for the poorer man and ensures a cheap and reliable supply of the same, it will be of benefit to the poorer classes as also to the country as a whole.

Possession of a Bank-Account :

Possession of a bank account shows (Basic Table No. 30) not only a certain amount of well being but a modern mentality. The authors have personally known extremely well-to-do people who had bought gold or silver worth a few thousand rupees but who had not kept their money in a bank. More urban people seem to have a bank account, for example out of 170 town Marathas 45 had a bank account while out of 201 in the Villages only 27 had it. Out of 25 town Malis 9 had a bank account while only 6 each had it out of 66 and 94 in Rural Area and Villages respectively. In the city even castes like, Teli, Bhoi, Kumbhar, Dhangar, Nhavi, scheduled castes like Chambhar, Ghadshi, Holar etc. had bank accounts. Semi-nomadic groups like Bhatake and Wadar also had bank accounts. A smaller number of people in the Villages than in the Town had bank accounts. Among the few people who had bank accounts, most were educated (Basic Table No. 31). A very large majority of literate and 'educated' people, both in the Town and in the Villages, did not have bank accounts. This may be due, partly, to not having enough money to keep in the bank, but quite a number of these people must be keeping their savings with themselves in the form of ornaments and cash.

Shares:

11.1% respondents from the Town and 18.1% from the Villages were shareholders in the Co-operative Sugar Factory (Table No. 65).

Table No. 65

SHARE-HOLDERS IN THE CO-OPERATIVE SUGAR FACTORIES

Caste	Town	Rural Area	Vilages	Total
Brahmin	13	—	—	13
Maratha	21	12	69	102
Mali	2	16	15	33
Shimpi	2	—	—	2
Ramoshi	5	—	1	6
Bhoi	1	—	—	1
Dhangar	3	—	4	7
Rajput	—	—	5	5
Bhatake	1	—	—	1
Burud	1	—	—	1
Nhavi	—	—	1	1
Wadar	1	—	—	1
Chambhar	1	—	—	1
Mahar (Ghadashi)	—	—	1	1
Lonar	—	—	2	2
Muslim	6	1	3	10
Jain	17	—	1	18
Lingayat	3	—	—	3
Lohar	1	—	—	1
Total:	78	29	102	209

More than one-third number of families of Jains in the Town and Marathas in the Villages had shares. On the other hand, Buddhist Mahar, neither from the Town nor from the Villages, had shares.

SECTION III B PATTERN OF LIFE

Daily Routine :

The daily routine of people and their habits of food etc. were quite simple. Most of the people got up at or before 6 o'clock in the morning: 68.3% in the Town and 71.0% in the Villages. In the Town there were slightly more people getting up after 6 a. m. (15.8% in the Town and 10.8% in the Villages). Morning meal (the meal of the day) was taken before 11 o'clock by 25.2% and 29.6% in the Villages. Brahmins, Malis and Jains from the Town seem to do so in larger numbers. 58.9% in the Town and 52.3% in the Villages took it after 11 o'clock. Quite a number of people from the Villages told our inquirers that as they went to P Town every day, they took their meals before going. This may be the reason why such a large number of people in the Villages said they took meals early.

This may also be partly due to the fact that the Villagers do not always have an accurate idea of time. In the P Town, though few people have clocks, the siren of the Sugar-Mill and the different school bells give them a good idea of time. Evening meals were taken between 7 and 8 by 58.0% in the Town and 67.8% in the Villages and after 8 by 24.0% in the Town and 13.7% in the Villages. Some Jains took meals before sundown according to the prescription of their religion. 15.3% in the Town and 5.0% in the Villages went to bed after 10. Earlier evening meals and earlier hours of sleep in the Villages were due to lack of lights and amusements. People do not seem to have different habits as regards this schedule according to caste.

45.7% heads of families in the Town and 42.8% in the Villages took tea (or coffee). 38.4% in the Town and 39.0% in the Villages did not take tea. Many of these said that they took tea if they were on a visit or whenever they went into a restaurant. This means that tea is not made daily at the home of these people. The drinkers and abstainers of tea belong to all castes. (For all these items see Basic Table No. 32).

11.6% in the Town and 28.5% in the Villages ate only Jowar (millet) as the main staple (Basic Table No. 33).

Articles of Food etc. :

This is a millet producing area. Almost all people, rich or poor eat millet. Those who said they ate only wheat and rice and no millet were 8 in number, 3 Marathas, 1 Teli, 2 Wadars, 1 Buddhist Mahar and 1 Jain. We did not enquire why they did not eat millet. The cases are rather exceptional and may be due to some medical advice of the Ayurvedic doctor. Almost every one ate pulses, oil and sugar (white and brown) besides jowar. A very few ate only these as staple food. Others ate wheat and or rice also. The food for special occasions among both rich and poor is "Puran-poli" almost a universal sweet dish of the whole of Maharashtra. People in the Town sometimes prepared other dishes and showed slightly greater variety. Some cooked meat too on festive occasions. None of the Jains ate meat. Meat is rarely eaten by Malis; this is because most of the Malis belong to the Warkari school of Vaishnavism for whom meat is taboo. Most of the Brahmins also do not eat meat. Very few people except Muslims eat meat daily. Most castes other than those named above eat it occasionally.

Daily Routine, Habits, Hair do, etc. :

79.3% heads of families in the Town and 63.2% in the Villages said they took a daily bath (Basic Table No. 34). 0.1% in the Town and 29.3% in the

Villages said they took a bath occasionally. 11.6% in Town and 7.5% in the Villages did not answer the question. Among those who took a daily bath were most of the Brahmins, C.K.P.s, Sutars, Shimpis, Jains, Lingayats and Mahanubhavs. Most of the Marathas, Mali and Muslims in the Town also took daily baths. Ramoshis, Dhangars, Mahars (Buddhist) and Muslims, from both urban rural areas, figure largely among those who took a bath occasionally. Marathas, Malis and Chambhars from the Villages and Bhatakes, Wadars and Mangs from the Town also belonged to this list. If we separate the Brahmin, C.K.P., Muslim, Jain and Lingayat samples from the Town sample, the rest of the sample from the Town shows proportions which are comparable with those from the Villages as regards a daily bath. In the Villages, however, there were more people belonging to some Hindu castes,—Maratha, Mali, Dhangar and Mahar (Buddhist)—,who seemed to be less inclined to take a bath everyday, in comparison with their brethren from the Town. In the Villages, water is not as easily available as in the Town.

27.5% in the Town and 64.4% in Villages shaved their heads (Basic Table No. 35) in the old fashioned way. 64.6% in the Town and 27.1% in the Villages had let the head-hair grow. Of these 55.1% in the Town and 15.7% in the Villages combed and parted their hair. There does not seem to be much caste-wise difference in the practice. 16.4% in the Town and 43.5% in the Villages had the orthodox Hindu top knot on their heads (Basic Table No. 36). 75.8% in the Town and 48.0% in the Villages had not kept it. 9.7% in the Town and 0.8% in the Villages shaved their chin daily (Basic Table No. 37).

As regards combing of hair and taking bath among women 88 forms were blank. Among most castes there were women who combed their hair daily and took a daily bath but there were also those who did not make it a daily chore. Among those who combed their hair daily without an exception were Brahmin, C.K.P., Teli, Bhangi, Dhobi, Tambat, Jain, Mahanubhav, Kasar, Sindhi and Naidu. The same people with the addition of Khatik and omission of Dhobi bathed daily. As with men, among women also the number of families among whom a daily bath and combing was done were in larger numbers in the Town than in the Villages. On the other hand, hair was washed at definite intervals once a week or once a fortnight by almost all women. (Basic Tables Nos. 38,39,40).

Table No. 66

COMBING HAIR DAILY

	Town	Rural Area	Villages	Total	Blank
1. Brahmin	88	2	7	97	11
2 C. K. P.	3	—	1	4	—

Table No. 66 (Contd.)

COMBING HAIR DAILY

	Town	Rural Area	Villages	Total	Blank
13. Teli	10	—	—	10	—
26. Bhangi	2	—	—	2	—
27. Dhobi	3	—	—	3	—
28. Tambat	1	—	—	1	—
34. Jain	42	—	4	46	3
35. Mahanubhav	3	—	—	3	—
38. Kasar	1	—	3	4	—
39. Sindhi	1	—	—	1	—
40. Naidu	—	—	1	1	—
Total:	154	2	16	172	14

Table No. 67

TAKING BATH ETC.

	Town	Rural Area	Villages	Total	Blank
1. Brahmin	91	2	7	100	8
2. C. K. P.	3	—	1	4	—
13. Teli	10	—	—	10	—
16. Khatik	1	—	—	1	—
26. Bhangi	3	—	—	3	—
28. Tambat	1	—	—	1	—
34. Jain	42	—	4	46	3
35. Mahanubhav	3	—	—	3	—
36. Kasar	1	—	3	4	—
39. Sindhi	1	—	—	1	—
40. Naidu	—	—	1	1	—
Total:	157	2	16	175	11

Dress of Men and Women :

There is generally a type dress worn by men and women in a region. Sometimes people of a particular caste or religion may scrupulously distinguish themselves from others. Sometimes all people follow one model with a few exceptions according to caste or religion. In this particular region the traditional dress for the men used to be a dhoti, with or without a shirt-like covering for the upper part, a coat to be worn on formal occasions, but not necessary, a pagri or pheta (turban) or a cap to be worn when a man went out of the house or had visitor at home or when going to the temple. Going bare-headed was considered inauspicious.

cious. One went bare headed only at the time of a funeral. The women's dress used to be a nine-yard sari*, and a choli or blouse. At present in the cities the five or six yard sari has come into vogue. Most women wore ornaments of gold and/or silver. At present in a city like Poona the dhoti has given way to a loose pyjama, or a pant. Most younger people in town go without caps or a headcover. Some possess a coat but it has remained, as in olden days, a sign of well-being. This has been especially true since the last War. The data below tell us what is happening in a small town and in the Villages. The following Table is very clear. In the Town fifty per cent people still wear dhoti but the pyjama

Table No. 68

MEN'S CLOTHES

	Town	Villages
Pyjama or Pant	294 - 42.1%	45 - 8.0%
Dhoti	356 - 51.0%	482 - 85.8%
Has Coat	194 - 27.8%	30 - 5.3%
No Coat	456 - 65.4%	497 - 88.4%
Turban or Cap or Some Head Cover	512 - 73.4%	478 - 85.0%
Neither Turban nor Cap	138 - 19.8%	49 - 8.7%
Blank	47	35
Total:	697	562

* This was worn in different ways by different castes. Brahmins and C. K. P. s wore it so that they took a part from the front folds between the legs and tucked it behind at the back. This was called "Kashta." The highclass Maratha women wore the sari without folding it back.

or pant have made their appearance inasmuch as over forty per cent people wore these. The Villages on the other hand are more orthodox. Only 8 per cent wore pyjamas while over 85% wore dhotis. This may partly be due to the fact that a dhoti allows itself to be tucked up above the knees while working in the fields and let down nearer the ankles when not working. This however is only a partial explanation. A coat is a sign apparently of being well-to-do and is in vogue among certain castes. The Town has more men wearing coats and has also more Brahmins and Jains doing so. They are also worn by pleaders and other white-collar workers of other castes. As regards headgear, a large majority of people, both in the Town and the Villages possessed it but there were nearly 20% people in Town and half that number in the Villages not wearing it. We do not have figures to compare this result with the city population but one would

expect greater pyjama-wearers and lesser number of people wearing any headgear.

As regards age, we find that the younger group has a greater percentage of people wearing pyjama and pant and not wearing a headgear.

Table No. 69

MEN'S CLOTHES ACCORDING TO AGE

	T O W N		RURAL AREA		VILLAGES	
	Upto 35	More Than 35	Upto 35	More Than 35	Upto 35	More Than 35
Pyjama or Pant	158	121	13	8	34	10
Dhoti	63	274	44	67	131	261
Has Coat	45	146	5	7	10	20
No Coat	176	249	52	68	155	251
Turban or Cap or Some Head Cover	152	332	49	64	148	249
Neither Turban nor Cap	69	63	8	11	17	31
Blank	5	9	1	—	—	8

The uneducated show greater adherence to the orthodox pattern of dress in both the Town and the Villages.

Table No. 70

MEN'S CLOTHES IN TOWN AND VILLAGES, ACCORDING TO EDUCATION

	T O W N			VILLAGES		
	Unedu- cated	Educated	Micce- llaneous	Unedu- cated	Educated	Micce- llaneous
Pyjama/Pant	90	193	11	25	18	2
Dhoti	180	150	8	331	59	6
Coat	51	139	4	21	8	1
No Coat	219	204	15	335	69	7
Turban Cap or Other Head-gear	221	259	14	320	65	7
No Headgear	49	84	5	36	12	1
Blanks and Unusable forms	46	18	1	112	9	—

Dress of Women:

Women who were heads of families or who were wives of the male heads wore in the overwhelming majority of cases the traditional dress. 461 (66.1%) in the Town (Basic Table No. 41) and 504 (89.6%) in the Villages wore the nine yard sari. About 4% in the Town and 0.1% in the Villages said that they sometimes wore occasionally five yard saris too. 122 (17.5%) in the Town wore habitually five or six, yard saris and only 9 (1.6%) in the Villages do so. As regards the wearing of five yards saris we find that they were worn by women of almost all castes but especially by Muslims, Jains, Buddha-Mahars, a very large number among Brahmins and Marathas. Among Jains a five or six yard sari used to be quite common even in olden days though a few women of older generation used to wear nine yard saris. Muslims generally used to wear nine yard saris but they have taken to five yard saris only recently. We find that it is the wives of younger men in the Town who wear five yard saris.

TABLE No. 71

5 YARD SARIS WORN BY WOMEN AND WIVES OF MALE HEADS

		Total
Women below 35	53	229
and Wives of Men below 35	23.1%	
Women Above 35	69	468
and Wives of Men above 35	14.7%	

This new type of dress is not worn by the majority and those who wear it belong to the younger generation. We also find that five yard saris were worn by more educated people (Basic Table No. 42).

Women of almost all castes possessed ornaments (Basic Table No. 42). There were a few among all castes who said they possessed no ornaments. All Jains, all Dhobis and all Rajputs, all C.K.P.s had ornaments. When women say they have no ornaments especially those among Brahmins and Marathas, a careful scrutiny is needed. Perhaps small ornaments were not considered by these women. 120 in the Town, i.e. 17%, said they had no ornaments. The number of women who said they had no ornaments was larger in the Villages: 115, i.e. over twenty per cent (Basic Table No.42).

Men's dress shows greater differences between the Town and the Villages. Even among women there are certain changes in the fashion. The more educated and the younger seem to have taken to changes in larger numbers.

TABLE NO. 72: CLOTHES OF WIFE AND WOMAN HEAD ACCORDING TO EDUCATION

	T O W N							RURAL AREA				VILLAGES							
	Uneducated		Educated		Misc. & Blanks			Uneducated	Educated	Misc. & Blanks	Total	Uneducated		Educated		Misc. & Blanks			
	Wife	Woman Head	Wife	Woman Head	Wife	Woman Head	Total					Wife	Woman Head	Wife	Woman Head	Wife	Woman Head	Total	
9 yard Sari	212	40	194	2	11	1	—	108	1	24	5	—	398	28	72	—	6	—	—
5/6 Yard Sari	15	1	98	2	5	1	—	1	—	2	—	—	1	1	6	—	1	—	—
Question Not																			
Applicable	17	—	14	—	—	—	—	7	—	—	—	—	30	—	5	—	—	—	—
5 and 9 Yard	5	—	22	—	2	—	—	—	—	—	—	—	—	—	1	—	—	—	—
Sari Both																			
Not known, Blanks	22	4	28	—	—	—	—	7	1	1	—	—	10	1	2	—	—	—	—
No Question	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:	271	45	357	4	18	2	—	123	2	27	5	—	439	30	86	—	7	—	—

Going to a Restaurant:

In P and in many other places in Maharashtra a restaurant is a place where one gets tea and light refreshments. For meals one goes to a boarding house called a hotel, or, in Marathi, Khanawal. One eats in a boarding house out of necessity,—if there is nobody to cook a meal at home or if one is travelling. Going to a restaurant is not supposed to be so much a necessity as fun. It is not orthodox to go to a restaurant. People go with their friends to a restaurant. Taking one's wife also would be very unorthodox—a little daring. This is true of almost all castes. Some years ago boys went to a restaurant without the knowledge of their parents. A boy from a good family was not supposed to do it. The Basic Table (No. 43) will show that quite 70.0% from both the Town and the Villages went to a restaurant or a boarding house. They belonged to all castes. The one caste which is well-to-do but orthodox shows that the majority did not go to restaurant. They were Jains. Those who went with wife and friends were 26— mostly from the Town—and those who went with the wife only were three,—the latter all from the Town.

75.4% from the Town and 53.4% from the Villages went see cinema films in their leisure hours (Basic Table No. 44). 64.7% in the Town and 20.5% in the Villages read newspapers. Next to cinema this is the activity most avidly followed by the Townspeople—37.1% in the Town and 17.7% in the Villages listened to the radio.

19.4% in the Town and 6.2% in the Villages went to some public library. 19.4% in the Town and 9.4% in the Villages went to a club or a gymnasium. In the Town older people went to the library in greater number than the younger, in the Villages the great majority belonged to the youngest age group.

TABLE No. 73

USE OF LIBRARY, ACCORDING TO AGE OF MEN

T O W N					RURAL AREA					VILLAGES				
16-25	26-35	36-45	46-55	Above 55	16-25	26-35	36-45	46-55	Above 55	16-25	26-35	36-45	46-55	Above 55
10	31	25	35	21	1	1	1	1	1	1	7	10	14	1

As was expected, some educated people went to the library but 5 illiterate from the Town and 11 from the Villages said they went to the library (Table No. 74).

TABLE No. 74

USE OF LIBRARY, ACCORDING TO EDUCATION OF MEN

T O W N			RURAL AREA			VILLAGES		
Uneducated	Educated	Miscellaneous	Uneducated	Educated	Miscellaneous	Uneducated	Educated	Miscellaneous
12	109	—	1	4	—	19	14	—
(5 Illiterate)						(11 Illiterate)		

We cannot explain this unless it was to listen to some one reading daily news aloud.

P has an old recreation club where people go to play bridge and badminton. The Villages have *akhadas* for wrestling. Most people in Town and Villages (over 90%) indulge in talking to friends and neighbours after working hours. This is an old and traditional way of spending an evening by males either just before meals or after meals. All other types of recreations listed above are comparatively new.

Leisure Time Activity of Women:

All the women heads of the family and the wives of male heads are included in this discussion. There were more blanks in this respect than in the case of men. 271 (38.8%) in the Town and 287 (51.2%) in the Villages gave no answer (Basic Table No. 45).

Of the remaining, the largest number went to a temple (53.3% from the Town and 46.3% in the Villages). In the Town 19% read news-papers, 15% did some sewing and 26.4% went to the cinema. The number of such women was very small in the Villages, namely 1.3%, 2.4% and 5.2% respectively. The townswomen showed a far greater variety of occupations than the village women. Reading and cinema are new types of activities. As regards sewing, this activity is also comparatively new. In Maharashtra women did not wear sewn garments except the 'choli' and this too was generally got sewn from the professional tailor.*

There are no arrangements for the recreation of children. A very small number 4.6% from the Town and 0.9% from the Villages went to a gymnasium.

* In folksongs there are references to men sewing the choli of women.

SECTION IV

Religious Beliefs, Practices and Superstitions:

It is a little difficult to make a clear distinction between the purely religious and the purely secular. Certain religious practices are also practices which give social prestige (giving of meals on different semi-religious occasions, or performing ceremonies at marriage which give opportunities of display); certain others combine religious merit, social prestigs and personal enjoyment (as in pilgrimages involving long travels, the data for which is given in the Section on social intercourse.)

There were a few marriages outside the caste in our sample. It may be noted that they were all among the town people who belonged to younger age groups and who were all educated.

67.2% people from the Town and 85.2% from the Villages stated that Brahmin priests had officiated at marriages (Basic Table No. 46).

TABLE NO. 75

DISTRIBUTION SHOWING WHO OFFICIATED AT MARRIAGES

Who Officiated	Town	Rural Area	Villages
1. Brahmin Priest	168 (67.2%)	143	479 (85.2%)
2. In the case of non-Brahmins Person of One's Own Caste	126 (18.0%)	6	26 (4.7%)
3. Jangam or Person of Other Caste	18 (2.6%)	2	—
4. Registrar	2 (0.3%)	—	—
5. Blanks	83 (11.9%)	6	57 (10.1%)
Totals:	697 (100.0%)	157	562 (100.0%)

Table No. 76

OFFICIATING PRIEST OTHER THAN BRAHMIN

Caste	Town	Rural Area	Villages
Maratha	2	2	1
Wani	2	1	—
Mali	—	1	—

Table No. 76 (Contd.)

OFFICIATING PRIEST OTHER THAN BRAHMIN

Caste	Town	Rural	Villages
Sonar	1	—	—
Ramoshi	2	—	—
Kumbhar	1	—	—
Teli	1	—	—
Dhangar	1	—	—
Bhatake	1	—	—
Vadar	6	—	—
Chambhar	1	—	—
Mahar (Hindu)	2	—	—
Molar	—	—	1
Mang	4	1	1
Bhangi	1	—	—
Dhobi	1	—	—
Dhor	1	—	—
Mahar (Buddhist)	20	—	6
Christian	1	—	—
Muslim	46	3	14
Jain	38	—	3
Lingayat	14	—	—
Total:	146	8	26

18.0% from the Town and 4.7% from the Villages said that officiating priests belonged to their own castes or religions. (Table No. 75) One Maratha and one Buddhist Mahar had their marriage registered according to the civil marriage act. This shows that among all castes in most cases the traditional priesthood officiated at the time of marriage. In Table No. 76 are given the people who did not employ Brahmins. This Table bears out the above statement inasmuch as those not employing Brahmins were mostly Muslims, Jains, Buddhists and Lingayats.

22.2% people from the Town and 8.5% from the Villages said that marriage festivities were finished in a day. 63.4% from the Town and 77.4% from the Villages said that the marriage festivities were going on for more than one day (Basic Table No. 47). This shows that a lesser number of Town people spend more than a day on the marriage ritual and festivities than the village people. Caste apparently does not make much difference in this respect. 37.9% from the Town and 45.8% from the Villages said that they had spent less than a 1000 Rupees on marriage, 29.8% from the Town and 22.8% from the Villages had spent more than a thousand rupees on a marriage. Among these

were Brahmins, Jains, some Marathas, Malis, Lingayats and also a few from other castes (Basic Table No. 48).

24.2% from the Town and 19.2% from the Villages gave no information as to whether they had contracted any debt for marriage. (Basic Table No. 49). 56.1% from the Town and 53.2% from the Villages had not contracted any debt on this account. 13.3% from the Town and 23.5% from the Villages had contracted some debt for marriage. There was more indebtedness on this account in the Villages than in Town. Such people were found in each caste-group.

People were asked if they had taken some leave from employment on account of marriage. The table shows that a very large majority of people had not answered the question or said that they had taken no leave. The number of such was larger in the Villages than in the Town. This is due to the fact that that employment needing formal leave is not the occupation of a larger number of people in the Villages and even in the Town where more people than in the Villages are employees of others, formal leave may not be known. People who did take leave appear mostly in Town 10.6% had leave for more than two days. 8.9% were on leave for more than a week for marriage. It appears when people did go for a marriage they needed more than two days.

Table No. 77

LEAVE TAKEN FOR THE MARRIAGE CEREMONY

Whether leave Was Taken and How much	Town	Rural Area	Villages
1. Yes	25 (3.7%)	—	7 (1.3%)
2. No.	291 (41.7%)	91	285 (50.7%)
3. One day	4 (0.6%)	—	1
4. Two Days to One Week	74 (10.6%)	15	14 (2.6%)
5. More than a week	62 (8.9%)	1	21 (3.7%)
6. Blanks	241 (34.5%)	50	234 (41.7%)
TOTAL:	697 (100.0%)	157	562 (100.0%)

Certain religious and semi-religious practices like going to temples either daily or occasionally, being a member of a Bhajan-group, listening to religious discourses and legends or epic stories in the temples, worshipping of god daily, putting small offerings in the temple before the image of god and giving of daily or occasional alms to beggars have been recorded. It is not the practice for women to join men's Bhajan mandals. No women are members of such groups. Of the men 14.5% in Town and 26.6% in Villages were members of Bhajan Mandals (Basic Tables No. 50, 51). 73.7% from the Town and 49.1% from the Villages did daily worship at home. Daily worship at home is not a necessary practice of the Hindus. It used to be compulsory for Brahmins. We still find the practice among most of the Brahmins in the Town. The smaller number of people of this caste in the Villages has affected the village percentage but it does not mean that the villagers are less religious than the Town people. 81.0% heads of families from the Town and 78.8% in the Villages go to temples. The slightly larger percentage in the Town may be due to the fact that the Town has many and spacious temples while the Village temple is generally very small and few activities take place there. About the same percentage of people from the Town and Villages went to listen to "Harikatha" in the temples. As regards these practices, caste does not seem to be a differentiating factor. Lesser number of Buddhist Mahars seem to visit the temples etc. but even among them those in the Town seem to have given up these practices in greater number than in the Villages as will be seen from the tables. A small but significant number of Brahmins do not do the daily worship, a larger percentage do not visit the temples. Barring these few significant findings neither caste nor the fact of being a townsman or a villager seem to make any difference in the general pattern.

The Basic table 52 shows that both in the Town and the Villages the older people and women took part in larger numbers in religious practices.

Educated people seem to take part in larger percentage in all these activities both in the Town and in the Villages. (Basic Table No. 53).

A more detailed table on education shows that the graduates and undergraduates go to temples and worship daily at home in larger numbers than listen to Harikatha or be a member of Bhajan Mandal. The greater participation of the educated people in certain types of religious practices does not seem to the authors to stem out of greater religiosity but from a greater consciousness of cultural-cum-religious heritage of India and greater pride in it since independence.

It is customary not to go empty handed to a temple. A little rice, or a coconut or a small coin at least is placed before the image. 83.50% heads of families in the Town and 74.2% in the Villages said they did this. (Basic Table No. 54).

Another habit which has roots in religious belief is to give an occasional small coin to beggars. 94.8% in the Town and 90.75% in Villages said they gave such gifts. There were a few who gave meals in charity to a beggar. There were 29.4% such families in the Town and 31.2% in the Villages. Another recognised form of charity is to feed a school boy or give him some food daily. A school boy or two may be fed once a day or twice a day by some families or several school boys may get a fixed portion of food at some houses, so that by going to five or six houses they may be able to get enough food for the day. There were 11.47% families in the Town and 3.74% in the Villages who fed students in this way. There does not seem to be much difference between the Town and Villages in regard to these items of behaviour except the last. Giving an occasional coin to a beggar or not going empty handed to a temple seems to be common to all castes and to the Town and Villages. It is so universal that it was not worth finding what difference age or education made. On the other hand we find very few people practicing a new type of charity which has no religious basis—namely giving donation to a school or other institution. (See Section on civic activities).

Apart from these matters in the daily life, there are certain rituals performed at certain times of life and certain pollutions observed. People's practices are reflected in the Basic Tables No. 55, 56.

A pregnant woman is given certain feasts. This is not a compulsory ritual. Even the poorest man believes in satisfying the cravings of a pregnant woman and folk tales and songs are full of such narrations, but one or more bigger feasts (called *Dohal-jevana*) are more of a social gathering than ritual. 28.9% families in the Town and 12.8% in the Villages gave such feasts.

People from all castes and religions who could afford to do it, apparently did it.

On the fifth night after a child is born, there is a small ritual (worshipping the goddess of destiny). 74.1% in the town and 83.3% in the village did it. Among those who did not do it were a majority of Muslims, Jains and a few Buddhists though even among these there were those who performed it. Then there is a ceremony of name-giving. Almost all performed it. 7 from the town and 1 from the villages did not do it. Failure to do it does not indicate disbelief in the ceremony. Sometimes in a family where children die young a name is not given for years.

When a child is almost nine months old it is given its first solid food with a small ceremony. This, again, like the pregnancy feast, is not a compulsory ceremony. A feast is given by those who could afford it. 16.6% families in the town and 3.4% in the villages did it. After the 1st year the male child's hair is ceremonially cut. 67.0% families in the Town and 69.5 in the villages did

it. Those who did not do it were mostly people of other than the Hindu religion.

The above Table shows that giving of name, worshipping on the fifth day of birth and first cutting of hair are still important ceremonies, performed in the same order of proportions, while feasting a pregnant woman and giving feast on the occasion of the first feeding of solid food to a child have now become social functions which may be indulged in by certain people. As regards the proportion of people who do these rituals of giving name, worshipping on the fifth and sixth day and the first cutting of the hair, there does not seem to be any difference between urban and rural areas or between different castes. (For education and religious practices see further.)

Certain periods of pollutions and certain permanent pollutions were believed in by Hindus. 1) A woman in her menses was segregated for four days. 2) A woman in child-birth was segregated for ten days or a little more. 3) People in whose family a death occurred were segregated for varying periods. Anybody who touched any of these three types of people was supposed to be polluted and had to take bath to purify himself. These were pollutions due to familial occasions. Another kind of pollution was that of the touch of people of certain castes. Even when there is a law against observing such pollutions in public places, many people still believe in such pollution and try to avoid coming in contact with such people. The Basic Table No. 56 shows the attitudes of the people 88.1%, 90.2% and 90.8% heads of families in the Town and 94.0% in rural area and 94.8% in the Villages respectively, adhered to the practice of segregation as regards the first three items. Those who do not have such practices are mostly Buddha and Muslim. As regards the fourth item, the remarkable thing was that many people refused to commit themselves. They were 55.2% in the Town and 53.2% in the Villages. 36.8% from the Town and 38.1% from the villages said they did not think themselves polluted by the touch of these castes. 8.0% from the Town and 8.7% from the villages said they did observe pollution with regard to the touch of such castes.

Table No. 78

POLLUTION BY THE TOUCH OF LOWER AND SCHEDULED CASTES

	Town	Rural Area	Villages
Believers in pollution	56	14	49
Non-believers	256	70	214
Blank & No Answer	385	73	299

We have seen that certain rituals and certain practices about pollution are observed by a few Muslims also but in the tables given below only the educated and uneducated Hindus are taken into account. The total educated and uneducated Hindus in the Town, Rural area and villages were as follows. Among these are counted Jains and Buddhists also.

Table No. 79

TOTAL HINDUS

	Town	Rural Area	Villages
Uneducated	293	122	460
Educated	336	27	80

Below are shown only those who have not observed certain rituals, nor observed the types of pollutions described above.

Table No. 80

NON-OBSERVANCE OF RITES AND POLLUTIONS AMONG HINDUS ACCORDING TO EDUCATION

	Town		Rural Area		Villages	
	Uneducated	Educated	Uneducated	Educated	Uneducated	Educated
Did not worship the Goddess of destiny	33 (11.2%)	54 (16.1%)	3	2	47 (10.2%)	10 (12.5%)
No ceremonial cutting of hair	79 (26.9%)	60 (17.%)	33	6	121 (26.3%)	13 (16.%)
Non-observance of pollution—menses	15 (5.1%)	25 (7.4.%)	1	0	13 (2.7%)	2 (2.5%)
Non-observance of pollution—delivery	12 (4.1%)	21 (6.3%)	0	0	11 (2.3%)	—
Non-observance of pollution—death	9 (3.0%)	17 (5.1%)	0	0	10 (2.1%)	—
Non-observance of pollution—touch of lower castes	106 (36.2%)	119 (35.4%)	48	15	168 (36.0%)	34 (42.5%)

In the Town as well as in Villages education does not seem to make any uniform type of difference in behaviour. As regards ceremonial cutting of hair

and pollution by the touch of some castes educated people in Town seem to follow these practices to a larger extent. All one can say is that in deeply rooted folkways education does not seem to make much difference.

To the question whether good and bad acts get their rewards or punishments, respectively, 83.6% respondents from the Town said they do while 7.6% had no belief in such a doctrine, and 5.4% could not tell anything about it. (Basic Table No- 57). In this table only those who believed are given. In the villages 84.9% believed, 3.7% did not believe and 7.8% could not say anything. 38.2% from the Town and 40.9% from the Villages believed in the doctrine of re-birth. 54.3% from the Town and 52.1% from the Villages did not believe in this doctrine. 3.8% from the Town and 3.4% from the Villages could not say anything. Thirty respondents from the Town and 7 from rural area and twenty-four from the Villages said that they believed in re-birth and had personal experience of it. We find here that the belief in the consequences of good or bad acts was more universal than the belief in re-birth and that there was only a slightly larger proportion of believers in the Villages than in the Town. Belief as well as non-belief in this regard was found among all castes and religion. As regards the belief in the doctrine of rebirth, a further analysis is needed. This belief, among other things, lends sanction to the hierarchy and injustices of the traditional caste system. When directly asked about re-birth, people of the lower castes, especially, of the untouchable castes, are likely to reply in the negative, but there is an aspect of this theory which is personal and therefore non-social. A number of people do believe in this, even when they express non-belief in the first aspect. It is therefore necessary to ask a number of different types of questions with regard to this belief. We had however not asked these questions. Our data show that even among those castes whose majority professes un-belief there are always some who have a firm belief.

People had certain astrological beliefs. 50.5% respondents from the Town and 60.9% from the Villages stated that they had belief in astrology. (Basic Table No. 58) 44.9% from the Town and 34.2% from the Villages said they had no belief in it. The belief and non-belief in this respect seems to be spread among all castes. In the Villages there was a larger proportion of believers than in the Town.

There are certain people, especially, the Brahmins who get the horoscopes of their children cast immediately after birth. 28.4% respondents from the Town said that their own horoscopes were cast by their parents. Of these, a majority were Brahmins and Jains, though there were some people from other castes also. 37.2% respondents from the Town had horoscopes of the members of their families also. Here, again, Brahmins and Jains top the list, but there were also

some people from other castes and religions. In the Villages, only 5.5% respondents had their own horoscopes cast. 8.9% had horoscopes of the members of their families also. This shows (i) that more horoscopes were cast in the Town than in the Villages, and (ii) that more horoscopes were cast by the present heads of families than by their parents. This tendency is seen both in the Town as well as in the Villages. The proportion of believers in the horoscope was greater than those who have got them cast. Casting of a horoscope is almost a Brahmin monopoly. One has to invite a Brahmin and pay a small fee to get this done. The larger number of horoscopes in the town was possibly due to the predominance of the Brahmins in the Town who cast the horoscopes for the members of their families themselves and were readily available to members of other castes. In the Villages, on the other hand, Brahmins were not readily available and the exact time of birth could not be ascertained.

People vow to do certain kinds of worship if certain desires are fulfilled (*Navas Karane*). 12.8% respondents in the Town and 9.8% in the Villages had taken such vows. This does not tell us anything about people's belief in such a thing. It merely shows the proportion of people who had occasions to take a vow.

The Town and the Villages both had a few men practising magic (*mantriks*). Their services are called in on occasions of illness or when a person wants to do some harm to somebody else. 11.7% heads of families in the Town and 20.5% in the Villages believed in such things. (Basic Table No- 58). 86.6% in the Town and 77.7% in the Villages said they did not believe in them. 4.3% from the Town and 9.2% from the Villages reported to have used the services of the *mantriks*. Three respondents from the Town and three from the Villages asserted that they had own experience to support their belief in magic.

Respondents were asked questions about belief in the following things:—

(1) Evil eye, (2) Ghosts and evil spirits and (3) killing by magic. (*mooth marane*). 17.5% respondents from the Town and 29.7% from the Villages believed in all these things (Basic Table No. 58). 32.0% in the Town and 20.4% in the Villages had no belief in any of these things. 32.2% from the Town and 27.2% from the Villages believed in magic-killing. 14.0% in the Town and 15.9% in the Villages believed in ghosts and spirits. There does not seem to be much difference between the Town and the Villages in this respect. Caste did not seem to make much difference in this connection either as there were people from all castes among believers and non-believers.

A type of service which indicates the extent of social and religious obligations and which leads almost into what is termed civic responsibilities is the help given at the death of a person. Some services in this connection are performed by relations, most others by the caste people, but sometimes by people of other

castes also. The corpse is carried on the shoulders of four people, these are relieved now and then as the cremation ground is generally quite far from the habitation area. All except Khatik, Bhangi, Dhobi, Tambat, Dhor, Lonar, Christian, Mahanubhav and Naidu had rendered such a service.

A new feature in the performances of religious as well as social ceremonies was the use of the loud speaker. The Bhajans and discourses were broadcast, also gifts (from a few Rupees to a few annas) brought by guests were announced on the loud speaker so that the whole town could hear it. The townspeople were getting harassed by this innovation.

SECTION V

SOCIAL INTERCOURSE

Just as it is difficult to draw a sharp line between the religious and the secular, so also it is difficult to distinguish clearly between compulsory social entertainment and free social intercourse. In India, marriage is an occasion for display and spending which is almost compulsory. The whole village is invited for taking food. The house-guests on such an occasion may number a few dozen relatives who come from other villages. In the towns and cities too feeding a few hundred people and housing a few dozen guests is quite common. This type of activity has both compulsory and voluntary elements. There are other occasions when giving of public feasts is also compulsory. These are certain religious celebrations. In this investigation we did not specify such questions but only asked if such other feasts were given. There is informal visiting which one would class as free if it were not for the questions of social prestige and returning of hospitality. This aspect fits all these activities into a frame-work of social give-and-take, introducing into it an element of compulsion. Apart from compulsion and non-compulsion, there is also the type or quality of the social intercourse which needs to be studied. In a hierarchical caste society, all social intercourse on terms of equality is possible only among members of one's own caste. All other intercourse is of a nature where certain people are givers of food and hospitality and certain others are receivers and if, among a group of castes, food is given and taken, certain distances are kept. This inquiry was made to find out what kind of social give-and-take there was and whether old caste restrictions had become loose at all and if so in what direction and how.

At marriage feasts, those belonging to one's own caste or to higher castes or to castes of the same social status were served with food in the house or pandal in one and the same row.* Those who were supposed to be lower in caste status were served in an outside verandah or room and the untouchables stood

* In olden days, no two people belonging to two different castes could sit in the same row adjoining each other.

in the road to receive cooked food which they carried home for eating or which they ate by the roadside.

Questions were asked as to who invited whom, as also as to how people sat while taking food at feasts. A common feature of answers to this question, in the Villages as well as in the Town, was an amazing amount of blanks which means a refusal to answer the question or a lack of such social activity. (We had met this type of behaviour with regard to the question of pollution by touch.) This latter cause, however, does not seem to be likely. 68.5% respondents from the Town and 58.5% from the Villages have not answered as to whom they had called for ceremonial feasts. (Basic Table No. 59). 2.3% respondents from the Town and 4.1% from the Villages stated that they had called people from their own caste only. 6.2% respondents from the Town and 7.8% from the Villages had called people from upper and equal castes. 5.0% from the Town and 3.9% from the Villages had called people from lower castes also. 16.6% from the Town and 25.4% from the Villages stated that they had feasted the untouchables also. 7.5% from the Town and 6.2% from the Villages state that they treated the untouchables in the same way as all other castes. 7.3% from the Town and 9.8% from the Villages reported that the untouchables were given food on the street outside the house.

The thing to note here is that the number of respondents who called only people of their own caste for feasts is very small and that in the Town there was a large number of people (16.6%) who called the untouchables for feasts along with other castes. In the Villages more untouchables have been fed because the untouchables in all villages are hereditary servants of villages and are called for feasts on all occasions by all the residents of the village but are served outside the houses.

Respondents who said they were invited for feasts by others on ceremonial occasions, again, were very few in number, 94.0% from the Town and 96.4% from the Villages being blanks (Basic Table No. 60).

Here again, in the Town the proportion of untouchables who stated that they were invited by others for ceremonial feasts, was smaller than in the Villages.

As regards extending occasional invitations to others for meals, a little more than three-fifths of the respondents in both the areas,—62.8% in the Town and 62.2% in the Villages—, have not answered the question. (Basic Table No. 61). This may represent the fact that the volume of such social intercourse is small. 15.2% from the Town and 28.2% from the Villages called their caste-folk only. 12.3% from the Town and 6.7% from the Villages called members of castes higher or equal in status 5.0% from the Town called lower castes and untouchables, and 3.8% called people of other religions. In the Villages,

2.7% called lower castes, including the untouchables, and 0.5% called members of other religions. Most of those who gave hospitality to other religions were Muslims and a few Marathas.

As to being invited for meals etc., 64.6% from the Town and 64.1% from the Villages did not answer the question (Basic Table N. 62). 27.7% from the Town and 33.3% from the Villages said they were invited by their own caste people or by members of castes either equal or higher in status to their own. Only 4.0% from the Town and 1.9% from the Villages were reported to be invited by lower castes or untouchables. The giving of such invitations and the acceptance of it is a real breaking away from the past. 3.7% from the Town and 0.7% from the Villages were called by members of other religions. Here again, people so invited were mostly Muslims and Marathas.

Inviting for an informal meal was, generally, an affair between one's own caste people. People of other castes and other religions were called on more such occasions in the Town than in the Villages, and altogether, such an activity,—calling people for an informal meal or going for the same—, seems to be more frequent in the Town than in the Villages. On the other hand, on formal occasions, like marriage, a village is under the compulsion of inviting all others, while the Town-people are under no such compulsion. A townman is obliged to treat his invited guest on more egalitarian terms than the villager. On the other hand, a villager who is under the compulsion to invite all, treats people on more traditional non-egalitarian basis.

Borrowing and lending money at interest:—(Basic Table No. 63)

There were some who had neither borrowed nor lent money. There were others who had borrowed and lent money either from private persons or from cooperative societies. People from all castes were among those who had neither borrowed nor lent. These, together with those who had not answered, made 580. The remaining were 836 in all. The sum of those who had borrowed and those who had lent was 1631 i. e. nearly double of the remaining sample. The means that almost everybody, who had borrowed money had also lent money. This might mean that a person borrowing because of some distress, was in a position to lend once the period of pinch was over. Or what seems more likely is that while one borrowed money (if possible at lower interest) one was willing to lend at a higher interest. The borrowing does not necessarily mean economic stringency or distress. The borrowing and lending appear to be two sides of the same type of behaviour. Like a nation which borrows to fill certain needs while at the same time lends to others, individuals also apparently live partly off others and allow themselves to feed others. The motive may be greater gain as when

a man borrows from a bank to put money in a business, or social prestige. Slightly more people of all castes have borrowed than lent money. The volume of these transactions appears to be about the same for the Town as for the Villages. The number of people who have borrowed from a society is larger in the Village than in the Town.

The castes which had some families receiving or giving help are listed in Basic Table No. 64. The caste which had no transactions of the kind were twenty in number. They were Wani, Sonar, Sutar, Kumbhar, Teli, Bhoi, Khatik, Rajput, Nhvi, Holar, Bhangi, Dhobi, Tambat, Dhor, Lohar, Christian, Mahanubhav, Kasar, Sindhi and Naidu. Of those castes who had some kind of such transactions, 1168 families returned no answers.

24 families received help from kingroup, 37 families gave help to kingroup, 45 received help from people other than relatives and 69 gave help to other than relatives.

More occasional help is received from and given to non-kin in the Town as well as in the Villages. Such transactions were in larger proportions in the Town than in the Villages. In the Villages, the neighbourhood is generally made up of the same caste and kin. In the town, on the other hand, the streets have more mixed housing and occasional help is between neighbours who may or may not be kin. The number of people who said that they had given help was larger than those who said that they had received it, both in the Town and the Villages. Apparently people remember more the help given than the help received. Altogether the volume of this type of give and take was rather small.

As regards friendship it was found that a large percentage of male heads of families, in the Town and Villages, (36.6%) and 41.1% respectively, did not answer the question (Basic Table No. 65). Among the remaining, 22.6% from the Town and 30.4% from the Villages had friends of their own castes only. The smaller proportion of such people in the Town is obviously due to the fact that there are a large number of castes in the Town without predominance of any single caste. On the other hand, the Villagers had one or two predominant castes, and each caste lived in a tight cluster of its own. 28.5% in the Town and 23.8% in the Villages had friends of other higher or equal castes. 10.6% in the Town and 6.6% in the Villages had friends of lower castes also. Only 1.3% from the Town and 0.7% from the Villages said that they had friends from the scheduled castes. 10.0% in the Town and 2.8% in the Villages had friends of other religions. The largest percentage in this respect was that of Jains, a trading community.

From those who had friends of own caste only, the largest percentage was among the uneducated (Basic Table No. 66). In the Town, a slightly larger percentage had friends from scheduled castes among the educated, but, in the

Village, it was the uneducated who had scheduled caste friends. Friendship with people of other religions was found more among the educated both in the Town and in the Villages.

As regards friends of women and children there were 55.1% blanks in the Town and 65.7% (Basic Tables No. 67, 68) in the Villages. In the Town as well as in the Villages, women had no friends from untouchable castes. Those who said that they had friends had them mostly from their own, similar or higher castes and about the same percentage said that they had no friends at all. The Town showed a larger percentage of women having friends than did the Villages. As regards children's friends, in the Town none had friends from untouchable castes, though quite a number had friends from other religions. The same percentages, more or less, were found in the Villages, except that two families of Brahmins and one family of Nhavis reported their children having had friends from untouchable castes. 96, 25 and 44 women from Town, rural area and Villages respectively said that they had neighbours of the same higher or equal castes. We have omitted this item from discussion because those who have not answered are in such large numbers that nothing can be said about neighbours.

Travel on business and sightseeing

People travelled on business or sightseeing. We find that a larger percentage of people in the Villages had travelled (Basic Table No. 69). It will be seen that most of the travel was to P Town.* The percentage of people who had travelled was less in the Town, because they had not the necessity to go to the market town which the people of the Villages had. On the other hand, the number and percentage of people who had travelled to more places was far larger in the Town than in the Villages. Among those who had gone to more distant places were people from richer as well as poorer castes. Brahmins, Marathas, Malis, Jain, Muslim, Mahar Buddhists) were among these castes.

In the Town, the younger people seemed to have travelled more to distant places. As against this, the people of the middle age-groups from the Villages seem to have travelled more. The oldest people have travelled least (Basic Table No. 70).

Those who had education had a greater percentage of travellers among them to more distant places (Table below).

* Twenty-one respondents from the Town stated to have travelled to the P Town. Probably, they lived on the outskirts of the Town and considered going to P Town as travel.

Table No. 81

TRAVEL AND EDUCATION OF THE HEAD OF FAMILIES

	T O W N				RURAL AREA				VILLAGES			
	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous	Total
Phaltan, the Taluka Place	12	9	—	21	62	10	—	72	218	33	5	256
	%3.8	2.5			49.6	37.1			46.4	38.4	75%	
Satara, the Dis- trict Place	27	49	2	78	4	6	—	10	25	9	—	34
	%8.5	13.6	10%		3.2	22.2			5.3	10.4		
Poona, Bombay, Nagpur etc.	52	150	9	211	11	6	3	20	45	29	—	74
	%16.5	41.5	45%		8.8	22.2	60%		9.6	33.8		
Place not speci- fied	4	13	1	18	1	1	—	2	—	—	—	—
	%1.2	3.6	5%		.8	3.7						
Blanks	221	140	8	369	47	4	2	53	181	15	2	198
	%70	38.8	40%		37.6	14.8	40%		38.7	17.4	25%	
Total	316	361	20	697	125	27	5	157	469	86	7	562

Those who had gone on such travels with their wives were very few in number. We find that people going to distant places tend to take the wives with them (Table 81).

Table No. 82

TRAVEL WITH WIFE

	Town	Rural Area	Villages	Total
Within Phaltan Taluka	1	1	—	2
In the Satara District	2	1	1	3
Outside of the District	17	2	5	24

One goes to district places, or nearby places on business. The more distant places like bigger cities might mean going sightseeing besides business and a wife wants to do the sightseeing too. Few of the people who go to Poona or Bombay put up in hotels. They generally put up at relatives so that hotel expenses are not counted in travel expenses. A new type of travel since independence encouraged by the government is a visit to different projects or exhibitions. A few went for such travel. Their number is greater for the Town than for the Villages.

Table No. 83

PEOPLE VISITING PROJECTS ETC.

Town	53
Rural Area	4
Villages	17

The castes represented in this type of travel were Brahmins, C.K.P., Maratha, Mali, Sonar, Shimpi, Koshti, Dhangar, Bhatake, Mahar (Buddha), Muslim, Jain, Lingayat and Kasar in the Town and in the Villages. The other type of travel is going on pilgrimage. In olden days going for pilgrimages was difficult for ordinary householders owing to the time and expense involved. The present Indian Government provides all kinds of facilities for those who go on pilgrimages. On special days as for the two great days in a year for Pandharpur pilgrimages special trains and buses take thousands of people to Pandharpur from Poona, Sholapur, Barshi and other cities. Good drinking water is provided on the way to pilgrims who walk either in the Himalayas or in the Deccan. Cheap train travel is also provided for pilgrims. The impression of the authors is that the number of people visiting the great shriners in India has increased since independence.

As already noted the P region is near to some very famous places of pilgrimage like Shinganapur (22 miles by a good bus route and 11 miles on foot), Pandharpur (65 miles), Jejuri (about 33 miles) and Alandi (about 75 miles). There are also many local gods and goddesses who have a fair each year. The volume of travel on this account is greater than the volume of travel for secular purposes:

Table No. 84

Total number of people travelling for secular purposes	Town	Rural Area	Villages
	328	104	364
For pilgrimage	490	128	459
Total Sample	697	157	562

The people in the Villages had gone to pilgrimages in larger percentages than those in the Town. Basic Table No. 71 shows that, both from the Town and the Villages, all castes had gone on pilgrimage. Mahar (Buddhist) had also gone to the same places as others. Among Jains and Muslims far more people had gone to more distant places. In their cases, the more sacred places of pilgrimage are at great distances from P. As regards age, from both places, people of the youngest age group had gone in larger percentage to nearby places, Within walking distance. (Basic Table No. 72) The older age-groups are represented in far greater percentage among people who had done pilgrimage to more distant places. Basic Table No. 72A shows that more uneducated people both in the Town and Villages had gone to nearby places. More educated people both from the Town and Villages, had gone on pilgrimages and gone to more distant places. More people had taken their wives on pilgrimage than for mere sight seeing or business travel. In the Town, wives were taken in larger numbers to more distant places (Basic Table No. 73).

SECTION VI

1. *Participation in Civic Life*

In a caste society most of a man's life was spent in doing duties and fulfilling obligations towards members of his own family and caste. There were occasions when services were demanded on behalf of a whole community like the Village and these services are rendered as a matter of course. The pattern of the services, the mode of fulfilling them and the good which is expected in doing them has now changed. Most of the hereditary positions and their power and emoluments have been abolished by law. They still remain, though progressively challenged. Much of the tension of the modern social life can be described in terms of the fight to retain power in the older way against the new challenges posed by adult suffrage. In this fight caste loyalties and antagonisms have acquired a new edge and a new meaning. All this will be considered again when we come to discuss leadership patterns. Here they are mentioned in order to consider what the new set up has done to the individual. In olden days the participation in civic life had a certain compulsive universality. An individual had to fulfill his traditional role and obligations. There was no escape from it. The role depended on the caste and the status. Thus, for e.g. in the yearly feast for the local god, some people had to sweep the temple, some had to erect the pandal, some fetched water, some cooked, some served some played music, some carried the idols in procession, some provided the faggot for cooking of food, and some had to clean after the feasting. All these and other duties were allotted caste-wise and family-wise and nobody could refuse to do his part. In the same

way, a township or a village had its own beggars, known to everybody by name. They were given food or cereals on particular days of the week or month, and every householder had to do it.* In the modern set-up this compulsory participation is almost absent. A man may vote or not, a man may give money for a school or not, and still enjoy the advantages a municipality or a school may give. The following tables give us an idea of the volume of participation in civic life.

Questions were asked about being members of or voting for local bodies like the municipality, the panchayat, the co-operative sugar factory, the market yard, the different schools in the area and the College, political parties, the gymnasium and social welfare centres. We got the following results:

1. The Basic Table No. 74 shows that, in the Town, 28.7% of the respondents did not reply to some of these questions. 68.4% said that they had voted at the municipal elections and 2.9% said that they did not give their votes. 14.3% made use of the market-yard for selling their goods and two were members of the market committee. 57.0% had no connection with the market yard. 15 (2.2%) had given some monetary contribution for the local schools and the college. 69.1% had not made any such contribution. 5 respondents were members of school or college committees.

In the Villages, 65.0% respondents did not answer these questions. 19.9% had voted at the panchayat elections. 15.1% stated that they had not voted at these elections. 18.7% reported that they sold their goods through the market-yard in P. 16.3% had no connection with the market-yard. Two respondents were members of the market-yard committee. 22 (3.9%) had given some contribution to the school. This number is slightly greater than the number in the Town. Nobody was a member of any school' committee. Dhangars, Bhatake and Jains in the Towns show larger proportions of voters for the municipal elections than other caste/religions. On the other hand, Wadars show a much smaller proportion in this respect. In the Villages, all castes have almost equal proportion of those voting for the panchayat. Only Malis show a rather larger proportion.

51 respondents were members of the village panchayats (Basic Table No. 75). These members belonged to the following castes: Brahmin, Maratha, Mali, Ramoshi, Dhangar, Rajput, Lonar, Mahar (Buddhist) and Jain.

2. A question was asked as to whether respondents were members of their respective caste-councils. 78 (11.2%) from the Town stated in the affirmative

* One of the authors (I. K.) has served beggars in such a way for some months. As the smallest child in the house, she had the duty to sit for two hours on the appointed day of the week and give alms to each. If a new face was seen some adult member of the family came to enquire who the newcomer was and whether he had the right to beg. If an old face was missed an enquiry was also made.

(see Basic Table No. 75). A very large number from following castes said that they belonged to caste-panchayats: Sonar, Shimpi, Koshti, Ramoshi, Bhatke, Muslim, Jain etc. There were a few from Brahmin, Maratha, Mali, Kumbhar, Teli, Dhangar, Khatik, Rajput, Nhavi, Wadar, Bhangi, Tambat, Christian, Lingayat and Lohar caste/religion group, who also said that they belonged to a caste-panchayat.

From our data it would appear that artisan castes and some religious groups seem to be organised into caste and religious groups *with membership*. In the Town, again, 14.8% respondents said that they voted for a village panchayat. On the other hand, in the Villages, fewer people seem to belong to caste-Panchayats. They make up only 3.6%. They belong to the following castes: Maratha, Mali, Ramoshi, Dhangar, Chambhar, Mahar (Buddhist) and Jain. The smaller number of the members, and of the castes in respect of caste-Panchayats in the Villages, may be due to the fact that, besides the above castes, other castes have very few people living in each Village. Here again we find that, to the minority castes, the Town has become a centre for their caste-panchayats. The observation is borne out also by the fact that, in the Town, 17 respondents, belonging to 8 castes were office bearers of caste-councils, while in the Villages, only 8 respondents belonging to 5 castes have this status.

3. As regards membership of political parties, 65.0% respondents from the Town did not answer the question. (Basic Table No. 76). 138 (19.8% belonged to the Congress Party. They belonged to almost all castes. Three belonged to the Socialist Party. They were C.K.P., a Dhangar and a Bhatke. Three belonged to the Communist Party,—two Marathas and a Lingayat—, three to Jana-sangha,—two Brahmins and a Maratha. The Swatantra Party had one Brahmin and one Jain respondents as members. Scheduled Castes respondents, one Ghadashi-Mahar and three Buddhist-Mahar, stated that they belonged to the Swatantra Party. They seem to have misunderstood the meaning of the question 37 respondents belonged to the Republican Party. Of these, 36 were Buddhist Mahars and one Ghadashi Mahar. 54 (7.8%) said that they belonged to no party. 18.8% stated that they had voted in the last General Elections, i.e. of 1957. (The data for the present report were collected a few months before the General Elections of 1962). 10.4% said that they did not vote and 70.8% gave no answers to this question. The large number of blanks in this respect seems to be due to (a) reluctance to commit oneself, and (b) possibly to fear or indifference.

In the Villages, the percentages of membership of different parties and of those who did not answer the question were very similar to those for the Town.

The percentage of those who voted, however, was much larger in the Villages than in the Town,—Town, 18.8% and Villages, 25.0%.

4. Six respondents from the Town, 5 from the Rural Area and four from the Village were share-holders of the co-operative sugar factory in P. The largest percentage seems to belong to the Rural Area. However, the numbers are too small for comparisons. Together there are less than 2.0% respondents who are share-holders of the co-operative sugar factory.

Those who were members of the labour unions in the area total 19.7% in the Town and 3.7% in the Villages (and 6.4% from the Rural Area). It means that at least about 20.0% of the respondents in the Town (and 7.0% from the total area under survey) find employment in the co-operative sugar factory. Educated people seem to participate more in the civic life than the uneducated and being on caste-panchayat seem to take greater part in caste affairs (Basic Table No. 77).

The Tables show that participation in civic life is rather meagre. These tabs do not tally with Tables given in the section on Leadership. In the present section people were asked general questions about their participation in politics and party allegiances. In the section on leadership people were asked to give the names of leaders in their street, in their Village or Town. They were also to name people whom they respected in religious and educational fields. Those tables were prepared after an analysis of the names given by people. Such discrepancies have been noted again and again, not only in this study, but also in a previous study*, in which general questions and more concrete questions on the same subjects were asked. For the word 'institution' the Marathi word used was 'Samstha'. The Marathi word is as vague and general in its connotation as the English word. A 'Samstha' might mean a well-established school, college, hostel, library, etc. It might also mean a small group of people coming together and constituting themselves into a body performing any charity, any Bhajan-group, a dramatic society etc. A question was asked whether anybody had contributed any money to a 'Samstha'. 158 people from the Town, 21 from the Rural Area and 94 from the Villages, said they had donated some money to some institutions. Even poorer castes like Shimpi, Teli, Bhoi, Mang, Mahar etc. had contributed in this way. The largest percentage of such contributors were Jains.

* *Group Relations in Village Communities*, Karve and Damle, op. cit.

Table No. 85

DONATION TO INSTITUTIONS

	Town	Rural Area	Village	Total
Brahmin	35	2	3	40
C. K. P.	1	—	—	1
Maratha	40	4	52	96
Mali	9	14	6	29
Sonar	1	—	—	1
Shimpi	7	—	—	7
Koshti	1	—	—	1
Ramoshi	—	—	4	4
Teli	3	—	—	3
Bhoi	2	—	—	2
Dhangar	4	—	12	16
Rajput	—	—	4	4
Bhatake	—	1	—	1
Burud	1	—	—	1
Nhavi	—	—	1	1
Wadar	1	—	—	1
Chambhar	1	—	2	3
Mahar(G.)	1	—	—	1
Holar	1	—	—	1
Mang	2	—	—	2
Dhobi	1	—	—	1
Lonar	—	—	1	1
Mahar(B)	4	—	4	8
Muslæim	7	—	1	8
Jain	29	—	3	32
Lingayat	5	—	—	5
Kasar	1	—	1	2
Sindhi	1	—	—	1
	158	21	94	273

Opinions about market-yard, municipality and Town.

The market-yard was established only a few years before our enquiry started. We had asked whether the market-yard was thought to be good or bad and why. 939 did not answer the question at all (Basic Table No. 78). Those who thought it was good far outnumbered those who thought it was bad. The reasons for holding either opinion were given only by a few. The reasons given in items 3 and 4 were not given by every one but all those who gave one or more reasons have been grouped together. A caste-wise analysis was not thought worthwhile. More than twice this number, over 33%, said that the municipality was not doing its job of cleaning the gutters properly and that there were not

enough garbage cans (Basic Table No. 80). The municipality keeps larger garbage receptacles made of metal at some places. These receptacles are emptied of garbage either every day or on certain fixed days by the municipal staff who come with a truck to collect all garbage. People however, whether in Bombay, Poona or other cities and towns are not careful about putting all home refuse in the municipal garbage can in their street. They throw the garbage round the can. Some simply throw the refuse on the streets. A question was asked about this. In the Villages the refuse can be collected and put in the fields or on the dung heap which each Village has, but this is rarely done. As expected only a small number of people, less than 15%, confessed to throwing garbage outside of the municipal receptacles (Basic Table No. 79).

2. Knowledge about certain modern concepts and practices based on it.

The next two subsections give a picture of actual practices in certain areas of public and private hygiene and knowledge of certain new ideas and use of certain new facilities. A record was made also as regards ambitions and desires regarding future career of children to find out if people thought new opportunities were present and were eager to take advantage of them. In some ways these sections try to gauge the depth and spread of new ideas. Sometimes a direct question about a practice elicits an obviously false answer—an answer to suit new ideas, but at variance with actual practice. In this as well as in other sections the response of the scheduled castes is worth a special study. This is being done by a student of this college who has comparable material from the Poona area. I. Karve has emphasised the fact that the so-called 'sub-caste' was the real unit of social intercourse*. Some of the recent social and political developments were an attempt at amalgamation of the 'sub-castes' to form a larger in-group which may be restricted in its functions or may embrace all the activities of a 'sub-caste'. Those who actively advocated the amalgamation had overtly this latter aim—that of complete merger—but in most cases this has not been achieved. The number of people who have gone in for inter-"sub-caste" marriages is always less than those who advocate the merger of sub-castes and the number of inter-caste marriages is even smaller. The merger of sub-castes was advocated and achieved for certain purposes by Brahmin and by the Maratha-Kunbi group and recently by some professional or artisan castes and untouchables. As regards questions of intermarriage, castes are willing to contract marriage with higher groups but not with lower groups and this is especially true of the scheduled castes. We have records of Mahars who have

* *Hindu Society - An Interpretation*, Deccan College, Poona, 1961.

married with higher castes but no record of Mahars who have married any of the other untouchable castes. The opinions and attempts at amalgamation are today at least on a purely political level and in most cases lack a desire for creating a new egalitarian society in which all inter-communications (of goods, services, women and opportunities) are free.

In the same way very few people really think it is unhygienic to spit or urinate or defecate on the road-side, but somehow they know that these practices are not considered good and tend to give answers which do not tally with practices. Still the tables (Basic Table Nos. 82, 83, 84) show that a surprisingly large number of people do admit such practices.

Practices like sending women to a hospital for delivery are dependnt not only on communication of new ideas but on availability of such facilities, the non-availability of sufficient space at home and/or the irksomeness of old taboos in the modern set-up. Educated, well-to-do-people might send their wives for delivery at a private hospital because of the medical facilities available there. Poorer people, living in one room tenements or cramped accommodation take advantage of municipal, and government hospitals where charges are very moderate and because of which the house remains free, as otherwise one whole room would have to be made available for the delivery and for a subsequent period of semi-isolation due to pollution. If the woman and the baby are brought home after the pollution period is over it saves much bother to the family which is generally made up of the older or more orthodox people and the younger, not so orthodox members.

In this context one other effect of such public facilities needs emphasis. In the railway trains and in the government hospitals and dispensaries the touchables and untouchables can and do sit together; in the same way in municipal hospitals admission is open and free to all castes. This represents a new artery of intergroup communication in a department of life which was very private and orthodox.

In the town 45.4% families had some arrangement for kitchen and wash water to drain away, (Table So. 86). 26.8% families had no such arrangement. In the Villages, 65.1% respondents have not answered the Question. Only 5.5% said that they had some system for the purpose, while 29.4% stated that they had none. Here again, we find that more people in the Town have some kind of a system to drain away the water used in the kitchen and for washing purposes. There are open drains in the Town which smell very badly most of the time. In the Villages, apparently, the water seeps into the ground and creates conditions for malarial mosquitoes to breed.

Table No. 86

ARRANGEMENTS FOR DRAINING AWAY OF KITCHEN
AND WASH WATER

Whether Arrangements for Drains are there	Town	Rural Area	Villages	Total
1) Yes	316 (45.4%)	2 (1.2%)	31 (5.5%)	349 (24.6%)
2) No	187 (26.8%)	30 (19.1%)	165 (29.4%)	382 (27.0%)
3) Blanks	194 (27.8%)	125 (79.7%)	366 (65.1%)	685 (48.4%)

56.9% respondents from the Town did not allow their children to defecate on the road or in the fields, while 25.8% allowed them to do so (Basic Table No. 81).

76.7% respondents from the Town said that they used either an own or a municipal latrine, while 21.0% defecate either in the fields, but mostly, on the nearby river-bank (Basic Table No. 81). 55.8% and 64.0% respectively, stated that they did not spit or urinate on the road, while 34.7% and 26.5% respectively stated that they did so. In the Villages, only 2.1% respondents stated they used latrines. 96.3% used the open fields for defecation. 71.5% allowed the children to use the open spaces for the purposes (Basic Table No. 82). 32.0% and 36.3%, respectively, stated that they did not spit or urinate on the road (Basic Table No. 83, 84). This means that in the Town, three-fourth, of the adults had learnt to use the latrines, while one-fifth still used the road-side or the river-bank for the purpose. In the congested areas of the Town this makes it dirty and very insanitary. About the same percentage of children also used the road-side or the river-side for the purpose. A little less than half the people admit of spitting on the road and quite a quarter urinated on the road. In the Villages almost all the people used the open fields and more than half admitted of spitting or urinating on the road-side.

As regards all these habits caste-wise differences and differences between the Town and the Village people are very great. Those who did not defecate or urinate or spit on the road and did not allow the children to defecate on the road were mostly Brahmins and Jains. There were also some Marathas and Malis and people of other castes. Also people of each caste who use latrines etc., were in larger numbers in the Town than in the Villages. The difference

between the habits of people seems to depend on the lack of proper arrangements. Many house-owners did not have latrines. The poorer people used municipal latrines. In some localities the pressure on the municipal latrines was so great that people went to the river-side or to the open fields which were not too far from the Town. In the villages sanitary arrangements of any type were an exception.

The family doctor with a degree in Western medicine, the government dispensary where western medicine is given at extremely low cost and which is situated in P town and the practitioner of native medicine—the Vaidya—are the three sources of medical treatment. The Basic Table No. 85 shows that the family doctor was used by over 50% people in the town and that he was becoming quite popular in the Villages also. A large number of people used the Govt. dispensary which was always crowded. The native practitioner—the Vaidya—seems to have gone almost out of use both in the town and in the villages.

93.4% people had been vaccinated against small-pox. 6.6% gave no answer. If we consider that there were people without children in our sample, these percentages speak for almost cent per cent vaccination. As against this, a far smaller number had given the children anti-typhoid injection (Basic Table No. 86). Surprisingly, a large number of people both in the Town and the Villages had gone in for a B.C.G. shot for the children. This may be due to the fact that a few years ago the government had made a state-wide propaganda for such a measure.

As regards delivery of women, it was found that, in 55.5% families in Town and 85.1% in the Villages, women delivered at home (Basic Table No. 87). In the Town, 29.4% families reported that their women have gone to the maternity hospitals for the purpose; in the Villages, the proportion in this connection comes to be only 4.4%. The women from the Villages, belonging to this latter group had to go to P for the purpose, as there are no maternity hospitals in the villages.

53.4% respondents from the Town reported that they had not heard of family planning, as compared to 73.2% from the Villages (Basic Table No. 88). Only 15 (2.1%) respondents from the Town stated that they used means for prevention of birth; only one respondent from the Villages belonged to this category. 21 (3.0%) respondents from the Town and 6 (1.6%) from the Villages, stated that they or their wives had undergone contraceptive operations. In the Town, those who used means for birth control or had undergone contraceptive operations belonged to the following castes:

Brahmin, C.K.P., Maratha, Wani, Mali, Shimpi, Koshti, Wadar, Mahar (Ghadshi), Mahar (Buddhist), Muslim, Jain and Lingayat.

In the Villages, only Brahmins, Marathas, Dhangars and Lonars belonged to this category. A definite opinion against family planning was expressed by only 13 (1.9%) respondents from the Town and 3 (0.5%) from the Villages.

Basic Table No. 89 shows that educated people in the town and villages sent their wives to a hospital for delivery in larger percentage than the uneducated men. Also, the educated people in large percentage had heard about family planning and approved of it, used contraceptive means or had got an operation performed on themselves or their wives. Among the educated a few expressed themselves against family planning. Two uneducated men from the villages had undergone an operation.

3. Peoples' opinion on certain topics

We have discussed upto now things as we found them or as people had said they had done (marriage, vows to gods etc.). In this section we describe people's thoughts as answers to direct questions. Some questions were about the municipality (already given), some about the market-yard, some about different family types, some about ambitions on behalf of the children, etc. We are aware that this part should have been investigated under a separate project altogether, but we wanted to ask a few test questions to gauge whether people were aware of change or were indifferent.

To the question, "Do you think the Town has improved in the past few years or deteriorated?" a very large majority answered that the town had improved (Basic Table No. 90). A few gave reasons for thinking so. The reasons were—"It gave opportunity for employment", "it had modern conveniences", "it had improved from all points of view" etc. A few thought that the Town had become bad because of dust, high prices, too much traffic, prostitution and the existence of criminals and bullies. It will be seen from the Table that even the villagers had responded in large numbers to this question.

Accepting food etc. from other castes.

Basic Tables Nos. 91, 92 give opinion about drinking water at the hands of other castes, accepting food from other castes and marrying into other castes. At least in thought taking of food or water at the hands of lower castes has become accepted by the majority of people in the Town and the Villages. In this respect some Brahmins, as expected, appeared to be more orthodox, but Malis particularly in the villages, appeared to be more orthodox. On the other hand, the overwhelming majority of people both in the Town as also in the Villages were against inter-caste marriages. Chief among those who said that there should be marriage outside the caste were a few Brahmins and Marathas

and a large number of Mahars. More educated people showed liberalism on all these counts both in the Town as also in the Villages (Basic Table No. 93).

Opinions about family type and relation with wife

About joint and non-joint family some people obviously could not make up their mind. They said they liked both the types of family. There were 80 such people (Basic Table No. 94).

Those that said they liked the joint family were far greater in number than those who said they liked an independent non-joint family. Very few complained that children did not respect them.

The number of people who thought meals should be taken with wife and children was much larger than those who thought that one should go out with the wife for a walk (Basic Table No. 95).

In fact, a great majority in the Town and almost all in the Villages were against the latter practice. The Town had more people wanting to go for a walk with the wife.

There were more educated people among those who liked, the joint family in both the Town and the Villages (Basic Table No. 96). Comparison with the Tables in Section I show that the number who liked living in a joint family was greater than those who actually lived in such a family. The expression of liking the joint family is nostalgia for a thing of the past. Among those who thought that meals should be taken together with wife and children, the educated were in larger percentages. Also among those who thought one should go for a walk with the wife there were more educated than uneducated people—though it should be noted that among the educated a larger number did not like such a practice.

Education, career and marriage of sons.

All people except 16,—all of them from the Villages—thought that the sons should not be married before 15 years of age. Among those 16 were Marathas, Mali, Dhangar, Wadar, Mang, Kumbhar, Mahar and Muslim. All people wanted the sons to go to school (Basic Table No. 97). As to how much a son should learn, some mentioned a definite grade like vernacular final and school leaving certificate examination. Some merely said the son should take a lot of education, implying thereby collegiate education or professional degrees like that of an engineer, doctor etc. Some were willing to leave it to the desire and will of the sons. The majority of such latter people belonged to lower castes.

As regards the future career for the son, the largest number wanted him to go in to service (Basic Table No. 98). The next largest number from the Town was for

trade or professions, while the people in the Villages, especially the Maratha, Mali and Dhangar families, who are probably land owners, wished their sons would do farming. In this connection people were asked if they were willing to leave the Town or the Village in case they or the son got good employment elsewhere. The majority of the Towns people were willing to do so (Basic Table No. 99). In the Villages 33.6% expressed their willingness. Among the educated people there was a larger proportion of those willing to leave the Town (Basic Table No. 100). On the other hand among the village people, even the educated, showed reluctance to leave the native place.

Opinions about Girl's marriage, education and career

About a girl's marriage there were quite a few (330), most of them belonging to the Villages, who thought girls should be married before the age of 14, 99 were willing to leave it to the wishes of the girl, 193 gave no answer, while the majority thought that girls should be married after the age of 14 (see Basic Table No. 101). A very small number of people in all, (60), thought that girls needed no education, 284, most of them from the villages, thought the 4th vernacular standard was enough education for a girl (Basic Table No. 102). A surprisingly large number, -327 (nearly 50.00%) in the Town and 155 (nearly 25.00%) in the villages, fixed the Secondary School Leaving Certificate Examination as the proper standard for girls' education. We find here a great gap between facts and fancy. Though very few girls from our sample have passed this examination, apparently, people think it advantageous to educate the girls if possible. Besides earning capacity, the accomplishments desired of a girl are those which are useful for marriage. It is thought now that the Matriculation Examination (S. S. C.) for a girl is positive accomplishment in the marriage market.

The curious feature about the wishes about the future of girls was that, besides the usual wish that she "should be a housewife", the more uncommon wishes were "should be in service and earn" and "should go in for politics or social welfare (Basic Table No. 103). This last wish was not made for boys. All wanted the boys to earn in some capacity or other. The girls were not supposed to earn. Their taking service is something new and shows that some want their daughters to be independent earners. The new career for the non-earning is politics or social-welfare. This brings great honour.

Section VII

Web of Leadership

As regards leadership we asked only a few questions involving position of authority in the caste, in religious matters and in the affairs of the town or village or street.

In olden days castes had caste-councils which regulated the conduct (rules about marriage, food, the type of work etc.) of the members of the caste through sanctions like fine, excommunication etc. Excommunication of a person so as to deprive him of food, water or shelter has been declared illegal since independence, also since the British period people can take up nonhereditary jobs and higher castes have not the right to prevent it. There are also, since British times, courts of justice which administer law without any regard to caste. All these things have helped to undermine the conventional caste-panchayats. On the other hand, endogamy has not disappeared and kinship feelings within castes are strong. This happens especially in the case of smaller castes. Certain privileges given by the Government recently to economically or socially handicapped castes have also led to the reestablishment of bodies of caste-members. Preferential treatment to named castes has led to a new group consciousness and strong group identities. These bodies secure government assistance for education etc. for members of their castes or themselves collect money to give scholarships to caste-members. Though the caste-panchayat in the old sense (with powers to enforce its decisions) has nearly vanished, caste-associations of this new type have emerged everywhere. We wanted to find out how far such sentiments existed, whether leadership in caste-affairs, religion and political field coincided or was scattered.

The inquiry in P Town shows that except for Brahmin, C.K.P. and Maratha, all other castes still have caste panchayats. In recent years people of some panchayats have collected some money from the people of their caste to build temples or renew old idols. The Chambhar community of P and surrounding area are building a big temple to God Dattatraya at a cost of three lakhs of rupees. Recently the Shimpi (tailor) panchayat collected money from the caste people to establish a new image in an already existing temple. These panchayats do not seem to possess any power to regulate the behaviour of their respective castes. They, however, try to do something on behalf of their caste. In a city like Poona it is seen that old caste panchayats do not exist, but their places has been taken by bodies giving themselves names like Sangh or Samaj who have a written constitution, a Secretary and a President. Sometimes they own premises or an office as well as meeting-halls and have also published yearly reports. These bodies engage in some educational, cultural or purely recreational programmes under their auspices which are also open to people of castes other than their own. The chief function seems to be to provide caste-identity and educational facilities to the poorer members of the caste, or in the case of scheduled castes, to get the benefits announced for such people by the Government. In the city of Poona, such caste-associations hold

programmes of lectures, or musical evenings which are open to all. Such activities bring prestige to the body and hold up the contention of its members that it is not purely a caste organisation. In P Town none of the panchayats seems to be doing any of these activities. Any representation on behalf of the caste of the locality seems to be done by the local leader rather than through the panchayat. It was seen that P is a town of temples. Apparently building of a temple or doing something to a temple brings prestige to a community. It is only in that way one can explain the two activities of two communities (i.e. the Chambhars and the Shimpis) noted above. Recently, a Dnyaneshwar temple has been built by the Ranisaheb of Phaltan. Temple-building is a very prestigious thing.

To the question 'who is the leader or chief person in your caste?', a large number of people gave no answer at all. 297 out of 697 in the Town and 300 out of 562 in the Villages remained silent (Basic Table No. 104). 93 in the Town and 73 in the Villages said there was no leader in their respective castes. Such people denying the leadership to anybody in their castes are found among all castes except among C.K.P., Wani, Bhangi, Dhobi, Dhor, Mahanubhav in the Town, and Sutar, Bhatake, Wadars, Lonar in the Villages. In our sample as also in the general population the highest percentage of people who have named people from their castes are Muslim, Jain, Mahar Buddhists, Ramoshi, Dhangar, Shimpi, Mali, Brahmins and Marathas. Between 40% and 50% people from these castes have named people from their own castes as leaders. In the Villages also people from almost all castes have named men of their own castes whom they consider as important. This was a direct question about leadership within caste and shows what role caste plays in the lives of almost all groups in the towns and villages. For our analysis the important thing is that there are people in almost all castes who say that there is no caste leader. We find such people in the Town as also in the Villages. In present day Maharashtra the one people who seem to be most caste-conscious are Mahars. Even among them there are people who deny having a caste leader. One might say that a large number of people choose to remain silent as regards caste-leadership when a direct question (who is the chief person or leader ("mukhya") in your caste?) is asked and that a small per cent of people deny the existence of such a person as far as they are concerned.

Another question asked was "Name the person or persons whom you consider to be important in this Town/Village." This question was aimed at finding out 1) what position the Rajasaheb held in the Town, 2) 'leaders' of which castes were named and by whom and 3) to what political parties the 'leaders' belonged.

The question asked was, "Whom do you consider as leader in your *gaon*?" The word '*gaon*' applies to both town and village. The village people have named leaders in their own village. The town people have mentioned the Raja. If the question had been framed differently probably the village people might also have mentioned the Raja.

173 people named the Rajasaheb alone as the sole leader of the Town. The Marathi word was 'mukhya' which can be translated to mean 'chief' but people understood what we had meant. The 173 do consider the Rajasaheb as the leader of the Town. Others named some people besides the Rajasaheb. These two categories together made up 301 people and 258 either refused to name a leader or were blanks.

Table No. 87

Rajasaheb alone or with others	301
Other than the Rajasaheb	138
Blanks or cannot tell	258
<hr/>	697

The dominant position of the Raja has to a certain extent blurred the orientation to caste. The Raja is named as a leader by many castes because of his position and not because of his caste. In fact the greatest opposition in the political field to Rajasaheb comes from the other Marathas, many of whose families are related to the Raja's family, who claim a residence in the area as long as that of the Raja's family and who claim in the Maratha clan hierarchy a rank equal to the Raja's clan. 185 people have named other Marathas as leaders together with Rajasaheb or without naming Rajasaheb. Only 57 people have named people belonging to other castes among them the largest single group are Mahars, the majority of whom have named a man of their caste as the chief man in the Town

Table No. 88

Rajasaheb alone or others	301
Marathas with or without Rajasaheb	185
Only other castes	57
Town total	697

Some people are
common to these
categories

The rivals to the Raja are the Marathas (Basic Table No. 105).

As the next Basic Tables (Nos. 106, 107, 108) show either age nor education makes much difference in the answers given about leadership in the Town.

The tables given above do not reveal completely the actual situation. The key to the understanding of this situation is the process of transition in which this neighbourhood is involved, with respect to the position of power. As stated in the introduction, this town has been for centuries the capital of a small principality. The present Rajasaheb is the successor in the line of the first founder. They have a family name which is supposed to belong to the highest rank of Marathas. While the ruling house is that of Nimbalkar, the hereditary patelship of the Town is held by a family called Bhosle. In P town and in the surrounding Villages, there are a number of Nimbalkars who are parallel branches of the present ruling family. There are rivalries between these many branches of Nimbalkars as also between Bhosle, Nimbalkar and other Maratha families. While the present Raja was a ruling prince, these rivalries never came into the open. Now that the state has been amalgamated into the Indian Union, the rivals of the former Raja are hoping that in the new democracy, they will have a chance of leadership. The former Raja was a benign paternalistic ruler with a lot of imagination. Owing to him and the able administrators whom he appointed P town is very well planned, has a municipality, has good educational institutions to which very recently a college has been added. Owing to the liberal ideas of the Raja, caste rivalries have not played an important role in this little town. The Raja was one of the first to give extra opportunities to scheduled castes and one finds that in P, there is less prejudice against scheduled castes than in many towns in Maharashtra. In the paternalistic set up whatever the Raja gave was an act of graciousness on his part. According to old ideas, the funds which he used for building schools, irrigation tanks, roads etc. were moneys spent by him for the good of the subjects. Even though that money had come to him from the subjects in the form of taxation, it was his money. Many other chieftains have spent their money on their own luxury without doing anything for their subjects. The Raja of P did not do so. But in the transition period today, this old conception about money and his life-long habit of rulership have led to very bitter quarrels about leadership. The Raja fought two successive elections and so claimed equality with others and publicly announced it. The Raja was a minister of the Maharashtra State (former Bombay State) for 9 years. He is no longer so. He is however on all important consultative and directive bodies of different concerns in P mostly in the capacity as a Chairman. The school, the college, the factory, the bank, the important temples and their trusts have the Rajasaheb and/or the members of his family as members of the governing bodies or boards of directors etc. Upto now it was

the Raja who manipulated without opposition all these bodies and their finances. More and more people now, however, are taking active interests in all these concerns. They think many of Rajasaheb's policies to be wrong or oriented in such a way as to retain power for himself or his family and wish to oust the Rajasaheb. Some people think that the Rajasaheb's manipulation of sums involved in the affairs of the college has been, to say the least, very unfortunate. They feel that funds which were earmarked public funds and which should not have been touched have apparently been used for purposes not envisaged in the original plan and for quite different things by Rajasaheb. He may think that inasmuch as he has interest in several concerns, he can take out money from one and put it into another. People also think that monies may have been used for the Raja's private use. Those who oppose him call it misappropriation of public money. One thing appears certain as far as one can judge from opinions expressed by our respondents that the Raja is no longer very rich, neither has he many sources of income, and what he could do as a ruling chief he has no longer the power or moral authority to do. According to some respondents the old habit of a life-long rule makes him get into petty intrigues and squabbles. The P Municipality and P College have been suffering through this for the last 2 years. The Municipality cannot do any good for its citizens because of these squabbles between the Raja's party and the opposing party and the big building for the college which was being erected and over which a couple of lakhs of rupees have been spent, is lying half built in the open and is disintegrating brick by brick in every rainy season. Through democracy and vote people and groups who were not in the picture at all have realized new powers and potentialities. Everywhere in India hereditary groups are locked in the struggle for power. The dimension of this trouble has become greater in this area because of this transition from the hereditary one-man rule to the modern democratic forms where the ruling party is upholding hereditary authority. The power struggle in western Maharashtra is between different Maratha clan-groups, all belonging to one political party, viz. Congress, rather than among different political parties. In P it is between the Raja and his supporters on one side and the party opposed to the Raja on the other. The minority communities like the Brahmins, the Malis, Dhangars, the Buddhist Mahars, the Jains, and the Muslims are the people in the Town who hold critical balance between the two opposing groups. Phaltan though small is agriculturally a rich area. It has one co-operative sugar factory in the Town and another ten miles from the Town. New factories are being talked about. It has a very varied population and there is a possibility of the leadership struggle, ultimately, centering around economic interests, rather than caste. Today, however, the issue is the struggle between an aged hereditary Raja and people who wish to wrest the prerogative

of control and power from the Raja and his family. The struggle would not have been so intense if the Raja had wanted power for himself only, but he is obviously grooming one of his sons to step into the power position and so it has become a struggle between the Raja's family and others.

The same data were used to find out how many people had named leaders from their own caste and how many had named leaders from castes other than their own. In this respect both Town and the Villages were considered. One finds that an extremely large percentage of people, namely, 255/697 (36.6%) from the Town and 200/562 (35.5%) from the Villages did not answer this question. 130 in the Town (18.6%) and 166 (29.5%) in the Villages named only people of their own castes as their leaders. 247 (35.4%) from the Town and 158 (27.9%) from the Villages have named people of other castes as their leaders. Most of these, from the Town as well as the Villages, are people belonging to minority castes or communities. They include also Muslims and Jains (Table No. 90).

A slightly larger number of educated than uneducated people, in both Town and Villages, named people of other castes or religions as their town or village leaders.

Table No. 90

	Town		Villages	
	Uneducated	Educated	Uneducated	Educated
Caste other than one's own	99	142	131	26
	31.3%	39.3%	26.6%	29.2%

Leader of

In the Town, the older age group has more people naming leaders of other castes as the Town-leaders than in the younger group (Table No. 91).

In the Villages age apparently makes no difference in this respect.

Table No. 91

	T O W N		V I L L A G E S	
	Younger	Older	Younger	Older
Naming leaders of other castes/religions	86	161	48	110
	(35.7%)	(46.2%)	(28.0%)	(28.3%)

Table No. 89
CASTE OF THE LEADER

1101

	T O W N				RURAL AREA				VILLAGES			
	Uneducated	Educated	Misc. and Blanks	Total	Uneducated	Educated	Misc. and Blanks	Total	Uneducated	Educated	Misc. and Blanks	Total
1) Own caste or (except Hindus) people from other religions	68	61	1	130	29	6	1	36	131	31	4	166
2) Own caste, own religion and other castes and religions	19	40	3	62	8	2	1	11	29	8	1	38
3) Other castes or other religions	99	142	6	247	28	9	2	39	131	26	1	158
4) Question not asked	2	1	—	3	—	—	—	—	—	—	—	—
5) Not known or blank	128	117	10	255	60	10	1	71	178	21	1	200
TOTALS:	316	361	20	697	125	27	5	157	469	86	7	562

The nature of our data is such that only heads of families are represented. People of 25 and below whose fathers are alive would not be heads of families in our sample. The number of people who would be 25 years or less of age and be heads of families would be very small in the Towns where the age at marriages is higher than in the villages. A citizen of P had said in this context that as regards opinions on different topics, the younger age group could not be said to be well represented in our sample.

Barring the Republican party which speaks for and represents the former untouchable castes, the other party quite active in the region is Communist. Its leader is from a Nimbalkar family, is a very active worker, young and vigorous. It will thus be seen that in this region the main struggle for power is among the Marathas. The Republican party comes into prominence through its leader only when supported by dissident Maratha groups and minority votes.

Political Leadership:

Three General Elections have taken place in India since Independence. People, therefore, have known the election campaigns of major political parties, like the Congress and the Communists. The names of the other parties came up in the last general election. Of these, the Republican Party is the party of the scheduled castes. A few are supposed to have voted for a candidate who belonged to the Swatantra Party. Our table (Basic Table No. 109) shows that 275 (39.4%) from the Town and 427 (75.9%) from the villages were blanks. 313 (44.8%) from the Town and 80 (14.2%) from the Villages named leaders who belonged to the Congress Party. Those who named leaders who belonged to parties other than the Congress were 34 in the Town and only one in the Villages. From the 34 in the Town, 22 belonged to the scheduled castes. As the number who named non-Congress leaders is extremely small, we did not think if necessary to go into the question of their ages or education.

We tried to find out if anybody was considered as leader in the street or lane in which a person lived. (Basic Table No. 110). In the Town, 191 were blanks, 168 said either that there was no leader or that they could not tell, 199 (28.6%) named people of their own caste, 111 (15.9%) named people of caste and religion other than their own, 25 named people, some of whom were of their own and other castes. (Table No. 92). In the Villages, 196 were blanks, 125 could not say or would not say, 199 named own caste leader, 39 (6.9%) named people of other castes. It appears that in the Villages more people named their own caste people in the lane in which they lived than in the Town. This difference is mostly due to the fact that in the Town housing is more mixed than in the Villages.

Table No. 92

LEADERS IN ONE'S LANE

Own caste	199 (28.6%)	199 (35.4%)
Other caste	111 (15.9%)	39 (6.9%)
Blanks & Other	194	196

The question asked about religious matters was as follows: (Basic Table No. 111). Whom do you respect in religious matters? In Marathi, it meant not merely consultation in religious matters but also employment of certain types of persons for life's important rituals. The following answers were elicited. In the Town, 196 were blanks, 98 said that they gave no respect to any priests. Among these were people of almost all castes and religions including Brahmins, C.K.P., Maratha, Mali, Shimpi, Sutar, Ramoshi, Dhangar, Wadar, Buddha-Mahar, Muslim and Jain. The Buddhist Mahars said they respected the Buddhist Bhikshu. Among Jains, most named the holy people of Jain religion, but some named also other holy people and their own parents. Among Muslims, the majority named the Kazi. Among the remaining Hindus, 169 named the Brahmin priest, while 60 named the Brahmin priest and also other holy men. When we compare these figures with those doing certain rituals, etc., we find a discrepancy. The number of people who do familial rituals which need the help of a priest of some type is greater than the number who said that they paid respect to a priest. This phenomenon is quite common in present day India, even among highly educated and sophisticated people. Much of the traditional ritual is still practised at home, but an inquiry among the heads of families who were men shows a lack of respect or belief in the old priesthood.

In the Villages, there were 181 blanks. 109 stated that they respected nobody and 7 said they could not tell. 25 Mahar Buddhists said they respected the Bhikshu, 8 Muslims named the Kazi, 4 Jains named a Jain priest. Those who said they did not respect anybody belonged to almost all major castes. 172 named a Brahmin priest and 22 named the priest and some other holy man. Here, again, as in the Town, the number of people who did the ritual as a routine is far greater than the number who said that they respected the priest. The number of people who showed disbelief is proportionately greater in the Villages than in the Town; this is mostly due to the large number of Marathas, Malis and Dhangars, viz. 44, 15 and 16, who were among nonbelievers. This may be due to the fact that non-Brahmin groups in the Villages still remain affected by the Satyashodhak movement which was started in Maharashtra in the first quarter of the twentieth century. This was a movement which was both political, religious and social and which questioned the supremacy of Brahmins in all these matters.

Table No. 93
CASTE OF THE LEARNED MAN

Who is the learned man according to Education	T O W N				RURAL AREA				VILLAGES			
	Uneducated	Educated	Misc. and Blanks	Total	Uneducated	Educated	Misc. and Blanks	Total	Uneducated	Educated	Misc. and Blanks	Total
1) Man from own caste	47	82	6	135	12	3	—	15	52	23	1	76
2) Man from another caste	53	79	1	133	15	4	1	20	65	17	—	82
3) Man from own and other caste	4	16	—	20	—	1	—	1	—	—	—	—
Cannot tell	37	39	3	79	6	1	—	7	22	5	2	29
5) Nobody. All alike	17	22	1	40	24	4	1	29	105	13	—	118
6) Question not asked	3	4	—	7	—	—	—	—	—	—	—	—
7) Blank, not known, no idea	155	119	9	283	68	14	3	85	225	28	4	257
TOTAL:	316	361	20	697	125	27	5	157	469	86	7	561

Now that the ends of the movement have been achieved it has lost much of its edge and bitterness in towns and cities. But apparently, it has still remained a force in the Villages.

As regards age, we need consider only those people (Basic Table No. 112) who have said that they do not respect anybody in matters of religion. 31/241 (12.9%) in the Town belonged to the younger age-groups and 67/336 (18.8%) belonged to the older age-groups. In the Villages, 35/172 (20.3%) belonged to the younger age-groups and 74/388 (19.0%) belonged to the older age-groups. In the Villages age, apparently, did not make a difference. In the Town, the greater percentage of non-believers in the older age-groups than in the younger age-groups may be due to the possibility that younger age-groups were not sufficiently represented in the samples.

In the Town, (Basic Table No. 113) of the non-believers 45/316 (14.2%) are uneducated, while 52/361 (14.4%) are educated. In the Villages, 90/469 (19.2%) were uneducated and 19/86 (22.2%) were educated. In both samples, the educated may be said to tend more towards unbelief. We also asked people whom they considered 'learned' in their town/village. (Basic Table No. 114). The answers are tabulated in the Table No. 93. In the Town 283 people did not answer the question. 40 said there was no learned man in the Town. 268 named some one as 'learned': of these 161 were educated and 100 were uneducated. Those who named somebody from a caste other than their own were represent in a slightly larger percentage among the educated. As regards the villages 257 did not answer the question. This was a larger percentage than in the Town. 118 said there was no learned person at all. 29 said they could not decide. Together all these make 404 that is to say 70% of the sample, 158 only named somebody as learned. Of these again 117 were uneducated. The Villages apparently did not have an educated man whom people could name. In this respect again the little town showed its superiority over all the villages taken together.

The leadership in the Town was divided between the hereditary Raja and the younger generation in the Town. The Raja had in his hand a great amount of patronage as he and his family controlled all the educational institutions and the sugar mill and were the biggest land-lords in the area. Many of the named leaders in the villages had houses in the Town and were thus dominating the villages. A number of people from the Taluka Panchayat, though owning land in the Villages, have houses in the Town and all the meetings of the body are held in the Town. As this happened after our data was collected no detailed information could be collected but we noted the above facts as they show the new importance the Town is gaining.

Conclusions

I

The type of survey which is presented here has two aspects—a theoretical one of trying to find out what is and a practical one of suggesting certain actions based on the findings. The importance of such a survey consists firstly in presenting a comprehensive picture of a slice of society at a given time. If this is done accurately and comprehensively such a presentation remains of permanent value. In order to achieve this the society has been described in all possible aspects some of which are not so important from the point of view of present action though no knowledge really remains a potentiality and is always a valuable asset for proper action. The part of the conclusions which embody suggestions cannot have the same importance as the first part. Controllers of human societies rarely care for facts. They have certain ideals which they try to achieve for human beings under their control. These ideals are conceived in terms of human well-being. If they find that their ideas do not bring the well-being they aimed at, the fact is attributed to a passing phase of suffering and mal-adjustment which is thought to be inevitable in a process of change and progress. Also the same data might lead to different ways of action and one cannot judge objectively whether the ways suggested by oneself are the only right ones. On the contrary the authors feel that the kind of data they have presented and the kind of conclusions reached by them deserve to be discussed and only then perhaps a mode of relevant action can be determined.

As regards the first part of our work, we had set out to find what a small town is like and what its relationships are with the villages surrounding it. This was a necessary study because anthropologists have been working on the basis of two societies, an urban and a rural, of two cultural traditions, the great and the small, as if there was nothing in between the two. In the field-work experience of one of the authors, the small towns in India seemed to play a role between the two extremes—the crowded, impersonal, sophisticated city and the extremely isolated small and intimate society of the village. The town with its weekly market was the communication channel between the city and the village. To the city dweller a small town is a backward place without economic, social or cultural opportunities. To the villager it is exactly the opposite. Also the city with its congestion and distances offers less and less amenities to a certain class who may be attracted to a small town which might become the future city. We tried to assess this small town keeping in mind the above considerations.

We also tried to know the patterns of thought and behaviour of the small town and the villages as regards education, religion and economic activities. The

data collected thus may prove to be the base-line for comparison with urban communities and at a future date when social change is being assessed.

The population:—The survey was made by gathering a sample of families. As regards age composition it was the same in the town and the villages. The number of families in which the women were heads of families was larger in proportion in the Town than in the Villages. In the Town these represented in many cases a single-member family of the working class or a widowed mother and child. In the Villages these families consisted of many members with a good social position.

In the Villages there were more joint families than in the Town but the difference was not too great. The new laws about ceiling area for land are leading to splitting up the joint holdings both in the Villages and in the Town. The main and the most obvious difference between the Town and the Villages was that the Town had over three times the castes which any village possessed and had more castes than all the 24 villages together had. In the Town the poorer and the better off people occupy different residential areas. Also the scheduled castes occupy slightly separate areas but also have streets in which people of different castes live side by side. In the Villages the housing areas of different castes are more marked. Because of the many castes living in the Town there is a far greater variety of occupations than in the villages which consist mostly of small land-owners, agricultural workers, and a few artisans. There are some shepherds but almost all castes are engaged in agricultural work. Almost all castes in the Villages do either hereditary caste-work or are unskilled labourers on land. In the Town a very large proportion of people were engaged in doing work which is not hereditary to their caste. This work consisted in occupations like that of a clerk, teacher, doctor, advocate, or working in cycle-shops, grain-shops, small restaurants, tailors, carpenters and employment as labourers at the sugar factory. While the overwhelming majority of the families in the villages were residents of the Villages for many generations, as many as one third of the Town families were new-comers into the town area. Very few people (6.02%) had changed their occupation in the Villages. Their percentage was 17.6 in the Town.

The immigrant population of the Town was drawn mostly from the neighbouring areas of the three districts of Poona, Satara and Sholapur. The Town had not attracted people from places more than a hundred miles away but it was definitely a centre of attraction for the surrounding area. The Town had the rural character inasmuch as quite a good per cent of people possessed land which they tilled themselves or got tilled by hired labour. It differed in many respects from the Villages. The difference was not due merely to being better off than the villagers. The difference was due to accepting new ways of life. This was

revealed by the list of goods possessed by the sample families, by modes of dress, by modes of using certain things and spending leisure hours.

The overwhelming number of people, both in the Town and the Villages, possessed brass and earthen ware utensils, but more people in Town had some utensils of stainless steel, a few cups and saucers. More people in the Town had wooden furniture like a shelf or a cupboard or a chair or a table. In the Villages there were well-to-do families who could afford these things but did not have them. In the Town more people wore a pyjama and went bareheaded while most of the villagers wore a Dhoti and had some headcovering. Almost all women in the Villages wore a nine a yard sari in the old way while in the Town a few women from almost all castes had taken to wearing the five-yard sari. More people used a kerosene stove in the Town than in the Villages. In this whole area there is scarcity of timber and a little could be conserved if more people used stoves if supply of good kerosene is assured.

The daily routine, for both the Town and the Villages, was rather monotonous and uniform, but there was more varied recreation in the Town, more people slept late enough to need lamps for some time of the evening. The Town had electric lights, the Villages had none. The modes of certain behaviours do not show much difference. The visit to a temple, giving of alms, following familial ritual from birth to death showed a common pattern. Belief in Magic, mantra etc. was also found in Town as well as in Villages though in the Town there were more people who did not believe in these things than in the Villages. In the Villages, hospitality and occasional help was confined to family or to caste. On occasions of marriages etc. the village people of higher castes, as was traditional, fed the whole village and so fed people of all castes. Among the Town people the hospitality was on the basis of family friendships and individual relationships and so seemed to be more confined as regards castes. The Village people gave meals to all, but the lower castes were served separately or given food on the streets. In the Town, people of scheduled castes, if invited as friends, were served with others and not separately.

The schools and colleges, the dispensaries, the marketyard, the weekly market, the tea shop, the cinema theatre, the cycle shop and the sugar factory in the Town represent cultural amenities which had a significant place in the life of the Villages. The Town possessed about half a dozen small printing presses which were used mostly by the people in the Town. All kinds of forms, receipt books etc. needed by the factory, the bank, the government offices and the various shops were printed in these presses. All the formal invitations which were issued at public and private ceremonies like marriages and receptions were also printed. Two of the presses printed two weekly or biweekly papers- 'Adesh' and 'Jana Seva' which had a circulation between 1500 and 2050 in the Town and

in the surrounding area. None of the presses had printed any important book. Neither is there any literary activity in this Town. These presses perform, through the two newspapers, an important function of communication between the Town and the surrounding Villages. The only occasions the villagers make use of these presses was when the usual invitations for marriage were printed or for annual reports of cooperative credit societies. The printing press or publishers have not assumed the prestige in this society which certain presses and publishers have assumed in cities like Poona and Bombay.

Every head of the family in the Village sample visited the Town at least once a week on the market day. The other travel was very restricted. The Town people did not feel the necessity to go out every week, but more people travelled over wider areas than did the villagers. More people in the Town had pets than in the Villages, while more people in the Villages than in the Town had cattle and sheep and goats. Both the Village and Town people saw movies and occasionally went to a tea shop. Sometimes the wife went with the man for seeing pictures, but not in the tea shop or an eating establishment. This was something not done by women.

People in the Villages sent the highschool going children to the Town, the sick came for medicine at the government dispensary or to the private practitioners. They came on the market day not only to buy and sell but also occasionally to see a picture, to drink tea with acquaintances from the other villages, to exchange news and scandal. The relationship was such that almost every family head in the Villages is known to quite a few people in the Town and almost all Phaltan people are known to the villagers.

The difference in the behavioural pattern of the Town and Village sometimes seems to be due to education. Rarely do the younger people show a pattern different from that of the older people. Most of the differences are due either to the factor of the caste or to the fact of urbanisation if a small town can be called urban.

The contact of people still had the personal flavour not found in the big cities. There was more general knowledge about people in the whole area than there is in the city. The relationship between the Town and the Villages is not a transient utilitarian relationship of buyers and sellers. It goes deeper and embraces all walks of life.

The little township is within two and a half hours' motoring distance from Poona. The railway station, which is at Lonand, 19 miles from the Town, allows richer farmers to send their vegetable and fruit to Bombay on one side and Madras or Bangalore on the other. (Recently, there has been a renewed demand to connect Lonand to Kurduwadi by rail. If this demand is fulfilled in the near future, not merely Phaltan, but half a dozen other towns in this

rich irrigated area will be connected directly with Hyderabad and Madras.) While the railway connection provides a good commercial outlet, the road connection and the daily bus service with its easy approach to a big city like Poona provided opportunities for people for specialised medical care, studies in agricultural, engineering and medical colleges and visits to theatres and concerts. The Town itself is at a stage of development where certain valuable amenities of the big city are more easily available and some of the inconveniences of the city are avoided. In the big cities, land has become so costly that people of the middle class cannot afford any longer to buy a plot and build a house. This is something which they can still do and are at present doing in the Town of Phaltan. The Town is still so small in area that the schools and the colleges, the market and the shops, the government offices and hospital are within walking distance for children and adults. Phaltan has now enough well-to-do people to invite musicians of repute for a performance once or twice a year. Some people have formed a private club in which they pay a small annual fee which enables them and their families including children to see the latest foreign films.

In some of these latter activities the people from Phaltan Town and its immediate surrounding area, known as the Rural Area, participate. The villagers have not yet been drawn into these activities.

Such is the township and we believe that it is typical of many other towns in the sugar belt of Maharashtra. There are other townships which also form the heart of their surrounding rural areas. A study of such townships will give an insight into the kind of interconnection and the interdependence they have with the surrounding area. Some such examples will be suggested later.

II

In the same area as Phaltan, there are similar townships, some bigger and some smaller, some with small sugar mills, some with none. The area, as we have seen, produces many money crops and the farmer is skillful in his work and open to new ideas. What we have seen in Phaltan and the surrounding villages suggested a model for building up communities to which maximum cultural amenities can be provided by the government. This is necessary as the village is becoming a mere agricultural settlement. The classical village community is dead. The realisation or the bringing into being of such a model community will mean social engineering involving skills in planning of a different sort. (a) The first consideration will be how big such an area should be physically and in terms of population, (b) The second consideration will again be a physical one of connecting the various villages with the town in the middle through all-weather roads. (c) The third consideration would be to re-model, if possible, the existing habitation areas so as to connect them up easily through a

simple design of roads with one another and with the centre. The road and the habitation areas will have to be so designed that the public bus service, water service and electricity reach all the centre as at the lowest possible cost. (d) At the centre itself should be concentrated services for education, medicine, recreation of many types and facilities for marketing, banking etc. (e) This arrangement should be of a such type that the villages are like near suburbs from where children go every day for schooling and adults can reach the centre for various purposes, like shopping, marketing and recreation, on one side, and the fields in which they work would also be within easy reach. (f) The authority which would be set up to administer the existing amenities and to enhance the comforts and social intercourse should be made up equally by the town people and the village people. In this respect both social and political thinkers will have to discuss this model together with others. The authors think that such an experiment would provide goods and values to people at a cost which can be borne by government and to which people can also contribute. The authors think also that there is nothing sacred in keeping the rural area separate as a rural area and try to give it certain small amenities which never come up to the level of what is available in bigger population centres. Keeping the distinction between rural and urban or emphasising it further hinders the real progress of the rural areas. It might be an experiment worth trying in a few selected places to connect up the urban and the rural, the town and the villages, into an interconnected unity in such a way that the town becomes the heart of lively social intercourse made easy through well-placed roads and well-placed villages. In such townships, then, one can spend money for providing facilities which have been enumerated above. Our survey shows that the villages no longer possess a vigorous many-sided life and we feel that the time is ripe when they should be brought into intimate connection with townships which even now provide them the only contact which saves them from cultural stagnation.

If such a scheme is to be undertaken, preliminary factual surveys by technicians and social scientists will be necessary. Such townships need not be merely of the type of the town described here. To give one instance, one may study the township of Mahabaleshwar. On a ridge of the Western Ghats, Mahabaleshwar is a summer and winter resort in western Maharashtra. This little town is situated in an extremely poor locality, but is able to give employment and facilities of schooling and medicine to the surrounding fifty villages. One may also study little townships which seem to stagnate because the people in the surrounding area seem to be going away in a continuous stream to the metropolis of Bombay. One would like to note whether such a stagnation is to be considered as inevitable or whether it can be stopped through efforts in certain directions. We do not feel that any more sweeping generalisations of deeper

social analysis can be made from the study of just one township. We would like to plead that more such studies in different regions of India might give a direction to social planning. We also feel that social planning, instead of being based purely on certain ideals, should be based on realities so that one may be able to find out how best to serve the ideals by taking advantage of social facts and social trends revealed by such studies.

PART II
T A B L E S

DISTRIBUTION OF HEAD OF FAMILIES, ACCORDING TO CASTE/RELIGION & EDUCATION

	T O W N							R U R A L A R E A							V I L L A G E S							
	Illiterate	Upto 4th Std.	Upto V.F.	Upto Matric	Above Matric	Head Less Educated than Wife & Blanks	Total	Illiterate	Upto 4th Std.	Upto V.F.	Upto Matric	Above Matric	Head Less Educated than Wife & Blanks	Total	Illiterate	Upto 4th Std.	Upto V.F.	Upto Matric	Above Matric	Head Less Educated than Wife & Blanks	Total	
1. Brahmin	4	3	19	51	18	3	98	—	—	2	—	—	—	2	—	1	4	3	—	—	—	8
2. C.K.P.	—	—	—	2	1	—	3	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
3. Maratha	46	42	47	24	6	5	170	33	9	5	2	—	2	51	108	56	27	5	1	4	—	201
4. Wani	—	3	—	—	1	—	4	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—
5. Mali	5	4	8	7	—	1	25	41	7	15	2	—	1	66	70	17	5	1	—	1	—	94
6. Sonar	—	3	4	2	—	1	10	—	1	—	1	—	—	2	—	2	—	—	—	—	—	2
7. Sutar	2	—	—	—	—	—	2	—	—	—	—	—	—	—	1	2	—	—	—	—	—	3
8. Shimpi	—	4	10	6	1	1	22	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
9. Koshti	5	7	6	1	—	1	20	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
11. Ramoshi	13	4	4	1	—	—	22	5	1	—	—	—	1	7	27	4	1	—	—	—	—	32
12. Kumbhar	4	3	2	—	1	—	10	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
13. Teli	2	3	4	1	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	1	2	2	—	—	6	—	—	—	—	—	—	—	2	—	—	—	—	—	—	2
15. Dhangar	3	7	9	—	1	—	20	8	2	—	—	—	—	10	42	12	11	5	—	—	—	70
16. Khatik	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	—	1	—	2	—	—	—	—	—	—	—	4	3	1	—	—	—	—	8
18. Bhatake	10	1	3	2	—	1	17	1	1	—	—	—	—	2	3	—	1	—	—	—	—	4
19. Burud	—	2	1	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	2	4	3	1	—	—	10	—	—	—	—	—	1	1	6	1	—	—	—	—	1	8
21. Wadar	14	1	3	—	1	—	19	—	—	—	—	—	—	—	1	—	1	—	—	—	—	2
22. Chambhar	5	—	1	—	—	—	6	—	—	—	—	—	—	—	13	3	1	—	—	—	—	17
23. Mahar (Ghadashi)	4	2	3	1	—	—	10	2	2	—	—	—	—	4	7	—	—	—	—	—	—	7

(To be Continued)

DISTRIBUTION OF HEAD OF FAMILIES, ACCORDING TO CASTE/RELIGION & EDUCATION

	T O W N							RURAL AREA						VILLAGES								
	Illiterate	Upto 4th Std.	Upto V.F.	Upto Matric	Above Matric	Head Less Educated than Wife & Blanks	Total	Illiterate	Upto 4th Std.	Upto V.F.	Upto Matric	Above Matric	Head Less Educated than Wife & Blanks	Total	Illiterate	Upto 4th Std.	Upto V.F.	Upto Matric	Above Matric	Head Less Educated than Wife & Blanks	Total	
24. Holar	—	—	2	—	—	—	2	2	—	—	—	—	—	2	3	—	—	—	—	—	—	3
25. Mang	7	2	1	1	—	1	12	1	1	—	—	—	—	2	12	—	—	—	—	—	—	12
26. Bhangi	2	1	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	2	—	1	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	1	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	2	—	—	—	—	—	5
31. Mahar (Buddhist)	22	18	8	3	2	1	54	3	—	—	—	—	—	3	40	9	7	—	—	1	—	57
32. Christian	—	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	13	8	21	4	—	2	48	3	1	—	—	—	—	4	4	4	6	—	—	—	—	14
34. Jain	1	7	10	19	6	2	45	—	—	—	—	—	—	—	1	—	1	2	—	—	—	4
35. Mahanubhav	—	1	2	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	2	3	7	7	1	—	20	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
37. Lohar	7	—	2	1	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	1	—	—	1	—	—	—	—	—	—	—	1	1	1	—	—	—	—	3
39. Sindhi	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1
	179	137	184	137	40	20	697	100	25	22	5	—	5	157	351	118	68	16	2	7	—	562
	(25.6%)	(19.7%)	(26.4%)	(19.7%)	(5.7%)	(2.9%)	(100.0%)								(62.3%)	(21.0%)	(12.1%)	(2.8%)	(0.4%)	(1.4%)		(100.0%)

Basic Table No. 2

DISTRIBUTION OF FAMILIES, ACCORDING TO THE EDUCATION OF GIRLS IN THE FAMILY

	T O W N				R U R A L A R E A				V I L L A G E S			
	Illiterate	At School*/ Literate/ Educated	No Girls of Educable Age & Blanks	Total	Illiterate	At School*/ Literate/ Educated	No Girls of Educable Age & Blanks	Total	Illiterate	At School*/ Literate/ Educated	No Girls of Educable Age & Blanks	Total
1. Brahmin	—	54	44	98	—	1	1	2	—	4	4	8
2. C.K.P.	—	1	2	3	—	—	—	—	—	—	1	1
3. Maratha	5	59	106	170	7	14	30	51	20	58	129	201
4. Wani	1	2	1	4	—	—	1	1	—	—	—	—
5. Mali	1	7	17	25	9	17	40	65	12	14	68	94
6. Sonar	—	6	4	10	—	—	2	2	—	—	2	2
7. Sutar	1	—	1	2	—	—	—	—	—	1	2	3
8. Shimpi	—	11	11	22	—	—	—	—	—	—	1	1
9. Kosti	2	6	12	20	—	—	—	—	—	—	1	1
11. Ramoshi	3	2	17	22	1	—	6	7	9	—	23	32
12. Kumbhar	2	2	6	10	—	—	—	—	—	—	1	1
13. Teli	1	1	8	10	—	—	—	—	—	—	—	—
14. Bhol	—	1	5	6	—	—	—	—	—	—	2	2
15. Dhangar	—	4	16	20	2	2	6	10	3	12	55	70
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	—	2	—	2	—	—	—	—	—	1	7	8
18. Bhatake	2	2	13	17	—	—	2	2	1	1	2	4
19. Burud	—	2	1	3	—	—	—	—	—	—	—	—
20. Nhavi	—	4	6	10	—	—	1	1	1	3	4	8
21. Wadar	4	4	11	19	—	—	—	—	1	1	—	2
22. Chambhar	1	4	1	6	—	—	—	—	1	3	13	17
23. Mahar (G.)	1	2	7	10	1	2	1	4	1	2	4	7

(To be Continued)

DISTRIBUTION OF FAMILIES, ACCORDING TO THE EDUCATION OF GIRLS IN THE FAMILY

	T O W N				RURAL AREA				VILLAGES			
	Illiterate	At School* Literate/ Educated	No Girls of Educable Age & Blanks	Total	Illiterate	At School* Literate/ Educated	No Girls of Educable Age & Blanks	Total	Illiterate	At School* Literate/ Educated	No Girls of Educable Age & Blanks	Total
24. Holar	—	—	2	2	—	—	2	2	—	—	3	3
25. Mang	—	—	12	12	—	—	2	2	2	—	10	12
26. Bhangi	—	1	2	3	—	—	—	—	—	—	—	—
27. Dhobi	—	1	2	3	—	—	—	—	—	—	—	—
28. Tambat	—	—	1	1	—	—	—	—	—	—	—	—
29. Dhor	1	1	1	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	1	4	5
31. Mahar (B.)	10	12	32	54	1	—	2	3	5	7	45	57
32. Christian	—	—	1	1	—	—	—	—	—	—	—	—
33. Muslim	7	15	26	48	1	—	3	4	1	3	10	14
34. Jain	—	29	16	45	—	—	—	—	—	2	2	4
35. Mahanubhav	—	2	1	3	—	—	—	—	—	—	—	—
36. Lingayat	—	9	11	20	—	—	—	—	—	—	1	1
37. Lohar	—	3	7	10	—	—	—	—	—	—	—	—
38. Kasar	—	—	1	1	—	—	—	—	—	1	2	3
39. Sindhi	—	1	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	1
Total	43	250	404	697	22	36	99	157	57	114	391	562
	(6.2%)	(35.8%)	(57.9%)	(100.0%)	(14.0%)	(23.0%)	(63.0%)	(100.0%)	(10.1%)	(20.3%)	(69.7%)	(100.0%)

* Some of these families have illiterate girls also.

DISTRIBUTION OF FAMILIES ACCORDING TO COMPOSITION AND CASTE/RELIGION

	T O W N						R U R A L A R E A						V I L L A G E S					
	Broken Nuclear	Nuclear	Broken Joint	Joint	Blank	Total	Broken Nuclear	Nuclear	Broken Joint	Joint	Blank	Total	Broken Nuclear	Nuclear	Broken Joint	Joint	Blank	Total
1. Brahmin	11	49	2	36	—	98	—	2	—	—	—	2	2	1	1	4	—	8
2. C.K.P.	—	2	—	1	—	3	—	—	—	—	—	—	—	1	—	—	—	1
3. Maratha	26	64	6	74	—	170	4	21	1	25	—	51	8	87	15	90	1	201
4. Wani	—	2	—	2	—	4	—	1	—	—	—	1	—	—	—	—	—	—
5. Mali	—	9	2	14	—	25	2	34	4	26	—	66	4	40	9	40	1	94
6. Sonar	—	6	—	4	—	10	1	1	—	—	—	2	1	—	1	—	—	2
7. Sutar	—	—	—	2	—	2	—	—	—	—	—	—	—	—	—	3	—	3
8. Shimpi	1	11	2	8	—	22	—	—	—	—	—	—	—	1	—	—	—	1
9. Koshti	1	8	—	11	—	20	—	—	—	—	—	—	—	—	1	—	—	1
11. Ramoshi	2	10	—	10	—	22	—	6	—	1	—	7	—	14	1	17	—	32
12. Kumbhar	—	4	—	6	—	10	—	—	—	—	—	—	—	1	—	—	—	1
13. Teli	1	3	1	5	—	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	3	1	2	—	6	—	—	—	—	—	—	1	—	—	1	—	2
15. Dhangar	1	6	—	13	—	20	—	5	1	4	—	10	3	26	4	37	—	70
16. Khatik	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	1	—	—	2	—	—	—	—	—	—	—	4	—	4	—	8
18. Bhatake	1	7	1	8	—	17	—	1	—	1	—	2	—	1	1	2	—	4
19. Burud	—	1	1	1	—	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	4	—	6	—	10	—	1	—	—	—	1	1	4	1	2	—	8
21. Wadar	1	7	1	10	—	19	—	—	—	—	—	—	—	2	—	—	—	2
22. Chambhar	1	2	—	3	—	6	—	—	—	—	—	—	1	6	1	9	—	17
23. Mahar (Ghadashi)--	—	4	—	5	1	10	—	4	—	—	—	4	—	4	1	2	—	7

(To be Continued)

DISTRIBUTION OF FAMILIES ACCORDING TO COMPOSITION AND CASTE/RELIGION

	T O W N						RURAL AREA						VILLAGES					
	Broken Nuclear	Nuclear	Broken Joint	Joint	Blank	Total	Broken Nuclear	Nuclear	Broken Joint	Joint	Blank	Total	Broken Nuclear	Nuclear	Broken Joint	Joint	Blank	Total
24. Holar	—	1	—	—	1	2	—	1	1	—	—	2	—	1	—	2	—	3
25. Mang	—	2	—	10	—	12	—	2	—	—	—	2	—	6	1	5	—	12
26. Bhangi	—	2	—	1	—	3	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	—	2	—	3	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	2	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—	2	—	5
31. Mahar (Buddhist)	3	20	3	28	—	54	—	2	—	1	—	3	2	20	4	31	—	57
32. Christian	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	—	24	3	21	—	48	1	1	—	2	—	4	—	8	—	6	—	14
34. Jain	2	17	2	24	—	45	—	—	—	—	—	—	1	1	—	2	—	4
35. Mahanubhav	1	—	—	2	—	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	1	8	—	11	—	20	—	—	—	—	—	—	—	—	—	1	—	1
37. Lohar	1	8	—	1	—	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	1	—	—	—	—	—	—	—	1	—	2	—	3
39. Sindhi	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
	56	292	26	321	2	697	8	82	7	60	—	157	24	233	41	262	2	562
Total:	(8.0%)	(41.9%)	(3.7%)	(46.1%)	(0.3%)	(100.0%)	(5.0%)	(52.2%)	(4.5%)	(38.2%)	—	(100.0%)	(4.3%)	(41.5%)	(7.3%)	(46.6%)	(0.3%)	(100.0%)

COMPOSITION OF FAMILIES, ACCORDING TO AGE AND SEX OF HEAD

Head of the Family—MAN

Head of the Family—WOMAN

	TOWN											RURAL AREA					VILLAGES						TOWN						RURAL AREA					VILLAGES				
						More than 55											More than 55											More than 55										
	16-25	26-35	36-45	46-55	Total	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Blanks	Total	26-35	36-45	46-55	More than 55	Blanks	Total	26-35	36-45	46-55	More than 55	Blanks	Total	26-35	36-45	46-55	More than 55	Total			
1. Broken Nuclear	2	2	5	7	5	21	—	1	3	2	1	7	1	1	5	2	—	—	9	8	16	8	3	—	35	1	—	—	—	—	—	1	1	1	3	5	6	15
	3.4%	1.2%	2.9%	5.0%	4.6%						2.5%	0.8%	1.3%	1.8%																								
2. Nuclear	15	71	98	65	41	290	3	31	28	14	6	82	9	62	90	50	21	1	233	1	1	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—
	25.4%	41.8%	57.3%	46.8%	38.0%						21.9%	47.7%	58.0%	46.3%	21.4%																							
3. Broken Joint	—	—	3	6	13	21	—	—	—	—	6	6	—	—	4	10	17	—	31	2	1	2	—	—	5	1	—	—	—	—	—	1	—	1	3	6	10	
			1.8%	4.3%	12.0%								2.1%	9.3%	17.4%																							
4. Joint	42	97	64	61	49	313	3	22	11	10	14	60	31	67	54	46	59	1	258	1	5	—	2	—	8	—	—	—	—	—	—	—	—	—	1	1	2	4
	71.2%	75.6%	37.4%	43.9%	45.4%						57.0%	51.5%	35.3%	42.6%	60.2%																							
5. Blank	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	1	—	1	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
			0.6%																																			
	59	170	170	139	108	646	6	54	42	26	27	155	41	130	153	108	99	2	532	12	23	11	5	—	51	2	—	—	—	—	—	2	1	5	10	14	30	

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO THEIR EDUCATION AND COMPOSITION OF THE FAMILY

Composition	T O W N				R U R A L A R E A				V I L L A G E S			
	Uneducated	Educated	Miscellaneous & Blanks	Total	Uneducated	Educated	Miscellaneous & Blanks	Total	Uneducated	Educated	Miscellaneous & Blanks	Total
1. Broken Nuclear	43	12	1	56	7	1	—	8	21	3	—	24
	13.6%	3.8%	—	8.0%	—	—	—	—	4.5%	3.5%	—	4.3%
2. Nuclear	118	167	7	292	61	17	4	82	190	37	6	233
	37.4%	46.2%	—	41.9%	—	—	—	—	40.6%	43.0%	—	41.5%
3. Broken Joint	17	9	—	26	7	—	—	7	40	1	—	41
	5.4%	2.5%	—	3.7%	—	—	—	—	8.6%	1.2%	—	7.3%
4. Joint	137	172	12	321	50	9	1	60	216	45	1	262
	43.3%	47.7%	—	46.1%	—	—	—	—	45.9%	52.3%	—	46.5%
5. Blank	1	1	—	2	—	—	—	—	2	—	—	2
	0.3%	0.3%	—	0.3%	—	—	—	—	0.4%	—	—	0.4%
TOTAL	316	361	20	697	125	27	5	157	469	86	7	562

THE PRESENT AGE OF THE HEAD OF THE FAMILY

	T O W N							R U R A L A R E A						V I L L A G E S							
	16-25	26-35	36-45	46-55	Above 55	No question	Total	16-25	26-35	36-45	46-55	Above 55	No question	Total	16-25	26-35	36-45	46-55	Above 55	No question	Total
(1) Less than 18 years	9	35	14	12	—	—	70	2	18	5	4	3	—	32	16	43	24	8	6	—	97
(2) 19-20 years	5	24	16	12	6	—	63	1	9	7	4	2	—	23	6	26	25	15	2	—	74
(3) 21 to 25 years	18	53	54	32	13	—	170	3	12	16	6	4	—	41	9	30	40	24	15	—	118
(4) More than 25 years	1	22	41	25	25	—	114	—	3	6	4	3	—	16	—	7	16	14	19	—	56
(5) No Question asked	—	3	3	3	1	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
(6) Blank	26	33	42	55	63	—	219	—	12	8	8	15	—	43	10	24	48	47	56	2	187
Total:	59	170	170	139	108	—	646	6	54	42	26	27	—	155	41	130	153	108	98	2	532

AGE AT MARRIAGES OF MEN, ACCORDING TO CASTE

	T O W N							R U R A L A R E A							V I L L A G E S							
	Less Than 18	19-20	21-25	Above 25	No Question	Blanks	Total	Less Than 18	19-20	21-25	Above 25	No Question	Blanks	Total	Less Than 18	19-20	21-25	Above 25	No Question	Blanks	Total	
1. Brahmin	3	1	23	29	3	35	94	—	—	—	2	—	—	2	—	—	2	1	—	—	5	8
2. C.K.P.	—	—	2	1	—	—	3	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
3. Maratha	13	8	41	32	—	57	151	9	9	12	5	—	15	50	26	25	49	18	—	—	74	192
4. Wani	—	—	1	1	—	2	4	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	3	5	4	3	1	9	25	13	9	18	8	—	17	65	17	18	21	9	—	—	22	87
6. Sonar	1	1	2	2	—	3	9	1	—	1	—	—	—	2	—	—	—	—	—	—	2	2
7. Sutar	—	—	—	—	—	2	2	—	—	—	—	—	—	—	—	1	—	1	—	—	1	3
8. Shimpi	4	1	7	—	—	8	20	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1
9. Kosti	1	3	6	2	1	6	19	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
11. Ramoshi	4	4	3	2	—	7	20	3	1	2	—	—	1	7	10	4	8	1	—	—	9	32
12. Kumbhar	4	—	2	—	—	4	10	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
13. Teli	2	1	—	—	—	6	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	1	1	4	6	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
15. Dhangar	2	3	6	2	—	6	19	3	—	4	—	—	3	10	18	8	13	10	—	—	19	68
16. Khatik	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	1	—	—	1	2	—	—	—	—	—	—	—	2	1	1	—	—	—	3	7
18. Bhatake	1	4	6	—	—	5	16	—	—	—	—	—	2	2	1	—	—	—	—	—	3	4
19. Burud	—	—	—	1	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	1	1	3	—	—	4	9	—	—	1	—	—	—	1	—	1	1	1	—	—	3	6
21. Wadar	5	2	3	2	—	5	17	—	—	—	—	—	—	—	—	2	—	—	—	—	—	2
22. Chambhar	2	1	1	—	—	1	5	—	—	—	—	—	—	—	1	2	2	4	—	—	6	15
23. Mahar (Ghadashi)	1	2	4	1	—	1	9	2	1	1	—	—	—	4	3	—	1	1	—	—	1	6

(To be Continued)

AGE AT MARRIAGES OF MEN, ACCORDING TO CASTE

Basic Table No. 7 (Contd.)

	T O W N							R U R A L A R E A							V I L L A G E S							
	Less Than 18	19-20	21-25	Above 25	No Question	Blanks	Total	Less Than 18	19-20	21-25	Above 25	No Question	Blanks	Total	Less Than 18	19-20	21-25	Above 25	No Question	Blanks	Total	
24. Holar	1	—	—	—	—	1	2	—	1	—	—	—	—	1	2	1	—	1	—	—	1	3
25. Mang	3	1	6	—	—	1	11	1	1	—	—	—	—	2	3	2	3	1	—	3	12	
26. Bhangi	—	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
27. Dhobi	—	—	—	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
28. Tambat	—	1	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
29. Dhor	—	—	1	1	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1	—	—	3	5	
31. Mahar (Buddhist)	11	11	10	7	1	9	49	—	—	1	—	—	2	3	13	7	5	5	—	24	54	
32. Christian	—	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
33. Muslim	5	5	14	9	—	13	46	—	—	1	1	—	2	4	—	2	5	4	—	3	14	
34. Jain	—	3	13	9	2	17	44	—	—	—	—	—	—	—	—	1	1	—	—	1	3	
35. Mahanubhav	—	1	—	—	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
36. Lingayat	—	2	7	6	—	4	19	—	—	—	—	—	—	—	1	—	—	—	—	—	1	
37. Lohar	2	1	3	2	—	1	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
38. Kasar	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	1	—	—	—	2	3	
39. Sindhi	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1	
Total:	70	63	170	114	10	219	646	32	23	41	16	—	43	155	97	74	118	56	—	187	532	

AGE AT MARRIAGE OF WOMEN, ACCORDING TO CASTE

	T O W N						R U R A L A R E A					V I L L A G E S				
	Below 15	16-20	Above 20	No Question	Blanks	Total	Below 15	16-20	Above 20	Blanks	Total	Below 15	16-20	Above 20	Blanks	Total
1. Brahmin	22	28	6	3	39	98	1	1	—	—	2	1	2	—	5	8
2. C.K.P.	—	2	1	—	—	3	—	—	—	—	—	1	—	—	—	1
3. Maratha	69	24	2	—	75	170	29	6	—	16	51	101	18	1	81	201
4. Wani	1	1	—	—	2	4	1	—	—	—	1	—	—	—	—	—
5. Mali	12	3	—	1	9	25	39	8	1	18	66	49	16	—	29	94
6. Sonar	3	3	—	—	4	10	2	—	—	—	2	—	—	—	2	2
7. Sutar	—	—	—	—	2	2	—	—	—	—	—	2	—	—	1	3
8. Shimpi	9	3	—	—	10	22	—	—	—	—	—	1	—	—	—	1
9. Kosti	9	3	—	1	7	20	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	11	2	—	—	9	22	6	—	—	1	7	21	2	—	9	32
12. Kumbhar	6	—	—	—	4	10	—	—	—	—	—	—	—	—	1	1
13. Teli	3	1	—	—	6	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	1	—	1	4	6	—	—	—	—	—	—	—	—	2	2
15. Dhargar	8	5	—	—	7	20	6	1	—	3	10	40	8	1	21	70
16. Khatik	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	—	1	2	—	—	—	—	—	5	—	—	3	8
18. Bhatake	7	3	1	—	6	17	—	—	—	2	2	1	—	—	3	4
19. Burud	—	1	—	—	2	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	4	1	—	—	5	10	1	—	—	—	1	3	1	—	4	8
21. Wadar	8	4	—	—	7	19	—	—	—	—	—	2	—	—	—	2
22. Chambhar	4	—	—	—	2	6	—	—	—	—	—	8	1	—	8	17
23. Mahar (Ghadashi)	8	—	—	—	2	10	4	—	—	—	4	5	—	—	2	7

(To be Continued)

AGE AT MARRIAGE OF WOMEN, ACCORDING TO CASTE

	T O W N						R U R A L A R E A					V I L L A G E S				
	Below 15	16-20	Above 20	No Question	Blanks	Total	Below 15	16-20	Above 20	Blanks	Total	Below 15	16-20	Above 20	Blanks	Total
24. Holar	1	—	—	—	1	2	1	—	—	1	2	2	—	—	1	3
25. Mang	9	1	—	—	2	12	2	—	—	2	2	8	1	—	3	12
26. Bhangi	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	2	—	—	3	5
31. Mahar (Buddhist)	35	5	—	1	13	54	1	—	—	2	3	27	3	—	27	57
32. Christian	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	27	6	—	—	15	48	1	1	—	2	4	8	3	—	3	14
34. Jain	12	12	1	2	18	45	—	—	—	—	—	2	—	—	2	4
35. Mahanubhav	—	1	—	—	2	3	—	—	—	—	—	—	—	—	—	—
36. Lingavat	10	5	—	—	5	20	—	—	—	—	—	1	—	—	—	1
37. Lohar	7	1	—	—	2	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	1	—	—	—	—	—	1	—	—	2	3
39. Sindhi	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
Total:	291	118	11	10	267	697	94	17	1	45	157	292	55	2	213	562

CASTE-WISE DISTRIBUTION OF THE HEADS OF FAMILIES, ACCORDING TO THE NATIVE PLACE OF THE PARTNER

Caste/Religious Group	TOWN			RURAL AREA			VILLAGES			Caste/Religious Group	TOWN			RURAL AREA			VILLAGES			
	Partner within the Taluka	Partner outside the Taluka	Blanks	Partner within the Taluka	Partner outside the Taluka	Blanks	Partner within the Taluka	Partner outside the Taluka	Blank		Partner within the Taluka	Partner outside the Taluka	Blanks	Partner within the Taluka	Partner outside the Taluka	Blanks	Partner within the Taluka	Partner outside the Taluka	Blanks	
1. Bralumu	15	63	20	1	1			4	4	22. Chambhar	111	266	87	81	52	9	225	160	53	
2. G.K.P.		3						1		23. Mahar (G.)								7	7	3
3. Maratha	50	89	31	25	21	5	98	83	20	24. Holar	3	5	2	2	2			1	3	3
4. Wani	2	2			1					25. Mang		1	1		2				2	1
5. Mali	11	12	2	43	20	3	67	17	10	26. Bhangi	5	4	3	2				7	3	2
6. Sonar	1	7	2		2				2	27. Dhobi			3							
7. Sutar			2					2	1	28. Tambat		2	1							
8. Shirepi	4	15	3					1		29. Dhor		1								
9. Kosti	4	12	4							30. Lonar		2	1							
11. Ramoshi	11	8	3	4	2	1	20	7	5	31. Mahar (B.)								1	4	
12. Kumbhar	2	6	2					1		32. Christian	28	17	9	2	1			23	23	11
13. Teli	2	6	2							33. Muslim		1								
14. Bhoi		5	1						2	34. Jain	12	30	6	2		2		7	7	
15. Dhargar	6	10	4	7	3		30	33	7	35. Mahanubhav	6	28	6						3	1
16. Khatik		1								36. Lingayat		1	2							
17. Rajput		2						2	5	37. Lohar		18	2					1		
18. Bhatake	3	9	5		2		2	2		38. Kasar	3	5	2							
19. Burud		3								39. Sindhi		1							2	1
20. Nhavi	4	5	1	1				2	5	40. Naidu										
21. Wadar	6	8	5						2										1	
C.F.	111	266	87	81	52	9	225	160	53	Total:	185	385	127	89	57	11	272	215	75	
											26.5%	55.3%	18.2%				48.4%	38.3%	13.3%	

CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO DURATION OF RESIDENCE

Duration of Residence Caste/Religious Group	T O W N					R U R A L A R E A					V I L L A G E S				
	Many Generations	More than 25 years	25 years or less	No information and Blanks	Total	Many Generations	More than 25 years	25 years or less	No information and Blanks	Total	Many Generations	More than 25 years	25 years or less	No information and Blanks	Total
1. Bralmin	46	7	43	2	98	—	—	2	—	2	2	1	5	—	8
2. C.K.P.	—	—	3	—	3	—	—	—	—	—	—	—	1	—	1
3. Maratha	107	2	57	4	170	41	—	9	1	51	198	—	11	2	201
4. Wani	2	—	2	—	4	—	—	1	—	1	—	—	—	—	—
5. Mali	15	—	9	1	25	55	—	10	1	66	83	—	10	1	94
6. Sonar	8	—	2	—	10	1	—	1	—	2	—	—	—	—	2
7. Sutar	—	—	2	—	2	—	—	—	—	—	5	—	—	—	3
8. Shimpi	14	—	8	—	22	—	—	—	—	—	—	—	1	—	1
9. Kosti	13	—	7	—	20	—	—	—	—	—	1	—	—	—	1
11. Ramoshi	20	—	2	—	22	3	—	4	—	7	29	—	3	—	32
12. Kumbhar	8	—	2	—	10	—	—	—	—	—	1	—	—	—	1
13. Teli	8	—	2	—	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	5	—	1	—	6	—	—	—	—	—	2	—	—	—	2
15. Dhangar	13	—	6	1	20	5	—	5	—	10	64	—	4	2	70
16. Khatik	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	1	—	2	—	—	—	—	—	8	—	—	—	8
18. Bhatake	8	—	8	1	17	—	1	—	1	2	3	—	—	1	4
19. Burud	3	—	—	—	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	7	1	2	—	10	—	—	1	—	1	7	—	1	—	8
21. Wadar	14	—	4	1	19	—	—	—	—	—	—	—	2	—	2
22. Chambhar	5	—	1	—	6	—	—	—	—	—	17	—	—	—	17
23. Mahar (Ghadashi)	6	2	1	1	10	3	—	1	—	4	4	—	3	—	7

(To be Continued)

CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO DURATION OF RESIDENCE

Duration of Residence Caste/Religious Group	T O W N					RURAL AREA					VILLAGES				
	Many Generations	More than 25 years	25 years or less	No information and Blanks	Total	Many Generations	More than 25 years	25 years or less	No information and Blanks	Total	Many Generations	More than 25 years	25 years or less	No information and Blanks	Total
24. Holar	1	—	1	—	2	1	—	1	—	2	1	—	2	—	3
25. Mang	8	—	3	1	12	1	—	1	—	2	10	—	1	1	12
26. Bhangi	—	1	2	—	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	2	—	1	—	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	—	2	—	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	5	—	—	—	5
31. Mahar (Buddhist)	46	—	6	2	54	1	—	2	—	3	47	—	9	1	57
32. Christian	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	34	1	11	2	48	2	—	2	—	4	13	—	1	—	14
34. Jain	32	2	11	—	45	—	—	—	—	—	4	—	—	—	4
35. Mahanubhav	3	—	—	—	3	—	—	—	—	—	—	—	—	—	—
36. Lingavat	12	1	7	—	20	—	—	—	—	—	1	—	—	—	1
37. Lohar	7	—	2	1	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—
39. Sindhi	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
	451	17	212	17	697	113	1	40	3	157	498	1	55	8	562
	(64.7%)	(2.4%)	(30.5%)	(1.4%)	(100.0%)	72.0%)	0.6%)	(25.5%)	(1.9%)	(100.0%)	(88.6%)	(0.2%)	(9.8%)	(1.4%)	(100.0%)

Basic Table No. 11

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO THEIR AGES, SEX
AND THE PERIOD OF STAY AT THE PRESENT PLACE

M E N

	T O W N					RURAL AREA					VILLAGES								
	16-25	26-35	36-45	46-55	More than 55	16-25	26-35	36-45	46-55	More than 55	16-25	26-35	36-45	46-55	More than 55	Blank	Total		
1. Many (one-rations	31	99	109	101	76	416	3	37	31	18	22	111	37	111	130	99	91	2	470
	52.5%	58.2%	64.3%	72.7%	70.4%	64.5%	50.0%	69.1%	73.8%	69.2%	81.5%	71.8%	90.2%	85.4%	85.0%	91.7%	92.8%		88.3%
2. More than 25 years	—	2	4	6	5	17	—	—	—	1	—	1	—	—	—	—	—	—	1
		1.2%	2.3%	4.3%	4.6%	2.6%				3.8%		0.6%		0.8%					0.2%
3. Less Than 25 years	26	65	55	29	23	198	3	17	11	6	3	40	4	15	22	9	4	—	54
	44.1%	38.2%	32.2%	20.9%	21.3%	30.6%	50.0%	30.9%	26.2%	23.2%	11.1%	25.7%	9.8%	11.5%	14.4%	8.3%	4.1%		10.2%
4. No information and Blanks	2	4	2	3	4	15	—	—	—	1	2	3	—	3	1	—	3	—	7
	3.4%	2.4%	1.2%	2.1%	3.7%	2.3%				3.8%	7.4%	1.9%		2.3%	0.6%		3.1%		
	59	170	170	139	108	646	6	54	42	26	27	155	41	130	153	108	98	2	532

(To be Continued)

Basic Table No. 11 (Contd.)

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO THEIR AGES, SEX
AND THE PERIOD OF STAY AT THE PRESENT PLACE

W O M E N

	T O W N					RURAL AREA					VILLAGES					
	26-35	36-45	46-55	More than 55	Total	26-35	36-45	46-55	More than 55	Total	26-35	36-45	46-55	More than 55	Blanks	Total
1. Many Generations	8 66.6%	16 68.2%	9 81.8%	2 40.0%	35 68.0%	2	—	—	—	2	1	4	10	13	1	28
2. More than 25 years	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3. Less Than 25 years	4 33.4%	7 31.8%	2 18.2%	1 20.0%	14 28.0%	—	—	—	—	—	—	1	—	—	—	1
4. No information and Blanks	—	—	—	2 40.0%	2 4.0%	—	—	—	—	—	—	—	—	1 7.1%	—	1
	12	23	11	5	51	2	—	—	—	2	1	5	10	14	1	30

MAIN OCCUPATION ACCORDING TO CASTE

Caste Table No. 12

TOWN

	Service of all type	Profession and trade	Agriculture and agri. Labour	Labour	Weaver	Gold-smith	Carpenter	Ironsmith	Milkman	Oil-presser	Tailor	Mason	Potter	Shoe-maker	Mahar-work	Butcher	Gramjoshi	Barber	Fisherman	Vadar-work	Basket-weaver	Copper-smith	Beggar	Washerman	Shepherd	Pensioner No. work Blank, etc.	Total	
Brahmin	52	13	21	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10	98
C.K.P.	2	1	—	—	—	—	6	—	1	—	3	5	—	—	—	—	—	—	1	—	—	—	—	—	—	—	16	170
Maratha	65	18	43	12	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4
Wani	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Mali	12	6	3	1	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Sonar	1	1	1	1	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Sutar	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2
Shimpi	7	6	2	—	—	—	—	—	—	—	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2
Kosti	4	5	2	—	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	22
Ramoshi	1	2	8	1	—	—	—	—	—	—	—	1	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	22
Kumbhar	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10
Teli	1	—	2	—	—	—	—	—	—	5	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10
Bhoi	4	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
Dhangar	6	5	4	2	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6
Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2
Rajput	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
Bharkale	—	6	2	3	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Burud	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	17
Nhavi	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
Wadar	2	2	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6	—	—	—	—	—	—	—	—	10

(To be Continued)

Basic Table No. 12 (Contd.)

MAIN OCCUPATION ACCORDING TO CASTE

TOWN

	Service of all type	Profession and trade	Agriculture & Agri. Labour	Labour	Weaver	Gold-smith	Carpenter	Ironsmith	Millman	Oil-presser	Tailor	Mason	Potter	Shoe-maker	Mahar-work	Butcher	Gramjoshi	Barber	Fishermen	Vaddar-work	Basket-weaver	Copper-smith	Beggar	Washerman	Shepherd	Pensioner, No. work, Blank, etc.	Total	
22. Chambhar	—	2	1	—	—	—	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	6
23. Ghadashi	2	2	2	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10
24. Holar	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	2
25. Mang	4	4	1	1	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	12
26. Bhangi	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
27. Dhobi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—	—	—	3
28. Tambat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
29. Dhor	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
31. Buddha	12	8	8	17	—	—	1	—	—	—	2	2	—	—	—	—	—	—	—	1	—	—	—	—	3	—	—	54
32. Christian	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
33. Muslim	14	19	2	—	—	—	1	1	—	—	3	—	—	—	1	—	—	—	—	—	—	—	—	—	—	7	—	43
34. Jain	9	29	5	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	45
35. Mahanubhav	—	2	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3
36. Lingayat	9	6	3	—	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	20
37. Lohar	2	1	2	—	—	—	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10
38. Kasar	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
39. Sindhi	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
40. Naichu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:	250	143	111	47	8	4	10	6	3	5	21	11	8	4	2	2	—	7	1	14	4	1	3	3	—	49	697	

MAIN OCCUPATION ACCORDING TO CASTE

	R U R A L A R E A													Total		
	Service of all type Profession and trade	Agriculture & Agri. Labour	Labour	Weaver	Gold-smith	Carpenter	Tailor	Mason	Shoe-maker	Mahar-work	Gramjoshi	Barber	Vaddar-work		Beggar	Shepherd Pensioner, No. work, Blank, etc.
1. Brahmin	2															2
2. C.K.P.																
3. Maratha	8	1	42													51
4. Wani	1															1
5. Mali	12	2	47	1				2							2	66
6. Sonar	1		1													2
7. Sutar																
8. Shimpi																
9. Kosti																
11. Ramoshi	2		4	1												7
12. Kumbhar																
14. Bhoi																
15. Dhangar			9	1												10
17. Rajput																
18. Bhatake			2													2
20. Nhavi		1														1
21. Wadar																
22. Chambhar																
23. Ghadshi	1	1	2													4
24. Holar			2													2
25. Mang	1	1														2
30. Lonar																
31. Buddha	1	1	1													3
33. Muslim		2	2													4
34. Jain																
36. Lingayat																
38. Kasar																
40. Naidu																
	29	9	112	3				2							2	157

(To be Continued)

MAIN OCCUPATION ACCORDING TO CASTE

V I L L A G E S

	Service of all type	Profession and trade	Agriculture & Agri. Labour	Labour	Weaver	Gold-smith	Carpenter	Tailor	Mason	Shoe-maker	Mahar-work	Gramjoshi	Barber	Vaddar-work	Beggar	Shepherd Pensioner, No. work, Blank, etc.	Total	
1. Brahmin	3	—	2	—	—	—	—	—	—	—	—	1	—	—	—	2	8	
2. C.K.P.	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
3. Maratha	17	3	177	1	—	—	—	—	—	—	—	—	—	—	—	3	201	
4. Wani	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
5. Mali	5	—	88	1	—	—	—	—	—	—	—	—	—	—	—	—	94	
6. Sonar	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	2	
7. Sutar	—	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	3	
8. Shimpi	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	1	
9. Kosti	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
11. Ramoshi	3	2	24	3	—	—	—	—	—	—	—	—	—	—	—	—	32	
12. Kumbhar	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
13. Bhoi	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1	2	
15. Dhangar	5	3	56	1	4	—	—	—	—	—	—	—	—	—	—	2	70	
17. Rajput	1	—	7	—	—	—	—	—	—	—	—	—	—	—	—	—	8	
18. Bhatake	—	—	3	—	—	—	—	—	—	—	—	—	—	1	—	—	4	
20. Nhavi	—	—	5	—	—	—	—	—	—	—	—	—	3	—	—	—	8	
21. Wadar	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	2	
22. Chambhar	1	—	6	2	—	—	—	—	—	7	—	—	—	—	—	—	17	
23. Ghadshi	—	—	4	3	—	—	—	—	—	—	—	—	—	—	—	—	7	
24. Holar	—	—	2	—	—	—	—	—	—	1	—	—	—	—	—	—	3	
25. Mang	—	1	5	3	—	—	—	—	—	—	1	—	—	—	—	2	12	
30. Lonar	—	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—	5	
31. Mahar (B.)	5	1	43	3	—	—	1	—	4	—	—	—	—	—	—	—	57	
33. Muslim	1	1	10	1	—	—	1	—	—	—	—	—	—	—	—	—	14	
34. Jain	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	1	4	
36. Lingayat	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
38. Kasar	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	3	
40. Naidu	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
	42	14	445	18	4	2	5	1	4	8	1	1	3	1	1	2	10	562

DISTRIBUTION OF MALE HEADS OF FAMILIES, ACCORDING TO AGE AND OCCUPATION

	TOWN						M E N RURAL AREA						VILLAGES						
	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Blank	Total
1. Service	27	68	81	76	17	296	1	11	11	3	—	29	3	15	15	7	3	—	43
%	15.7	40.0	39.8	33.1	15.7	34.9							7.3	11.6	9.8	6.5	3.1		8.1
2. Trade—Business	7	35	34	30	26	132	1	4	2	2	—	9	2	3	4	2	2	—	13
%	11.9	20.6	19.9	21.6	24.1	20.4							4.9	2.3	2.6	1.9	2.0		2.5
3. Agriculture	2	19	28	22	26	97	1	26	23	20	24	94	27	88	115	81	74	2	307
%	8.4	11.2	16.4	15.8	24.1	15.0							66.0	67.7	75.2	75.0	75.5		72.7
4. Agricultural Labour		1	1	2	—	4	2	7	4	1	3	17	3	11	4	6	9	—	33
%		0.6	1.2	1.4		0.8							7.3	8.5	2.6	5.6	9.2		6.2
5. Unattached Labour	6	14	4	5	5	34	1	2	—	—	—	3	3	5	5	4	—	—	17
%	10.1	8.2	2.3	3.6	4.6	5.3							7.3	3.8	3.3	3.7			3.2

(To be Continued)

Basic Table No. 13 (Contd.)

DISTRIBUTION OF MALE HEADS OF FAMILIES, ACCORDING TO AGE AND OCCUPATION

	TOWN						M E N RURAL AREA						VILLAGES						
	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Blank	Total
6. Skilled Artisanship	5	9	19	12	3	48	—	—	—	—	—	—	1	5	6	5	6	—	23
%	8.5	5.3	11.1	8.6	2.8	7.4	—	—	—	—	—	—	2.4	3.8	3.9	4.6	6.1	—	4.3
7. Unskilled Artisanship	7	22	10	12	10	61	—	1	1	—	—	2	1	2	3	1	—	—	7
%	11.9	12.9	5.8	8.6	9.3	9.4	—	1	1	—	—	2	2.4	1.5	2.0	0.9	—	—	1.3
8. Pastoral Work	—	—	3	—	—	3	—	—	—	—	—	—	—	—	1	1	—	—	2
%	—	—	1.7	—	—	0.5	—	—	—	—	—	—	—	—	0.6	0.9	—	—	0.4
9. Retired Life	—	—	2	5	15	22	—	—	—	—	—	—	—	—	—	—	—	1	1
%	—	—	1.2	3.6	13.9	3.4	—	—	—	—	—	—	—	—	—	—	—	1.0	0.2
No Occupation	5	2	1	4	5	17	—	—	1	—	—	1	1	1	—	—	—	3	5
%	8.5	1.2	0.6	3.0	4.6	2.6	—	—	1	—	—	1	2.4	0.8	—	—	—	3.1	0.9
Blank	—	—	—	1	1	2	—	—	—	—	—	—	—	—	—	1	—	—	1
%	—	—	—	0.7	0.9	0.3	—	—	—	—	—	—	—	—	—	0.9	—	—	0.2
TOTAL	59	170	170	139	108	676	6	54	42	26	27	155	41	130	153	108	98	2	532

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO MAIN OCCUPATION AND EDUCATION

	TOWN				RURAL AREA				VILLAGES				Total		
	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous	Total	Uneducated	Educated	Miscellaneous
1. Service	59	164	7	230	17	12	—	29	26	15	2	43	102	191	9
%	18.7	45.5	35.0	33.0	7	1	1	9	5.6	17.4	—	7.6	11.3	40.3	—
2. Trade—Business	62	78	3	143	7	1	1	9	10	3	—	13	79	82	4
%	19.7	21.6	15.0	20.5	—	—	—	—	2.1	3.5	—	2.3	—	—	—
3. Agriculture	49	52	2	103	80	12	3	95	343	60	5	408	472	124	10
%	15.5	14.4	10.0	14.8	—	—	—	—	73.1	69.8	—	72.6	51.8	26.2	—
4. Agricultural Labour	8	—	—	8	15	1	1	17	35	2	—	37	58	3	1
%	2.5	—	—	1.1	—	—	—	—	7.5	2.3	—	6.6	—	—	—
5. Unattached Labour	39	5	3	47	3	—	—	3	17	1	—	18	59	6	3
%	12.3	1.4	15.0	6.8	—	—	—	—	3.6	1.2	—	3.2	—	—	—
6. Skilled Artisanship	29	15	4	48	—	—	—	—	19	4	—	23	48	19	4
%	9.2	4.1	20.0	6.9	—	—	—	—	4.1	4.6	—	4.1	—	—	—
7. Unskilled Artisanship	42	21	—	63	1	1	—	2	7	—	—	7	50	22	—
%	13.3	5.8	—	9.0	—	—	—	—	1.5	—	—	1.2	—	—	—
8. Pastoral Work	2	1	—	3	—	—	—	—	2	—	—	2	2	4	—
%	0.6	0.3	—	0.4	—	—	—	—	0.4	—	—	0.4	—	—	—
9. Retired Life	6	16	—	22	—	—	—	—	1	—	—	1	7	16	—
%	1.9	4.4	—	3.2	—	—	—	—	0.2	—	—	0.2	—	—	—
10. No Occupation	18	9	1	28	2	—	—	2	8	1	—	9	28	10	1
%	5.7	2.5	5.0	4.0	—	—	—	—	1.7	1.2	—	1.6	—	—	—
11. Blank	2	—	—	2	—	—	—	—	1	—	—	1	3	—	—
%	0.6	—	—	0.3	—	—	—	—	0.2	—	—	0.2	—	—	—
TOTAL	316	361	20	697	125	27	5	157	469	86	7	562	910	474	32

Basic Table No. 15

DISTRIBUTION OF FAMILIES, ACCORDING TO WHETHER OTHER MEMBERS IN THE FAMILY HAVE SECONDARY OCCUPATIONS AND CASTE/RELIGIOUS GROUPS

Secondary Occupation & Participation of Members of the Family	TOWN			RURAL AREA			VILLAGES			TOTAL						
	Families with Secondary occupation			Families with Secondary occupation			Families with Secondary occupation			Families with Secondary occupation						
	Families without any secondary occupation	Only Male Members	Only Female Members	Both Male & Female Members	Families without any secondary occupation	Only Male Members	Only Female Members	Both Male & Female Members	Families without any secondary occupation	Only Male Members	Only Female Members	Both Male & Female Members				
Caste/Religious Group																
1. Brahmin	46	44	7	1	2	—	—	—	4	3	1	—	52	47	8	1
2. C.K.P.	3	—	—	—	—	—	—	—	1	—	—	—	4	—	—	—
3. Maratha	82	81	6	1	20	30	1	—	79	111	7	4	101	222	14	5
4. Wani	2	2	—	—	—	1	—	—	—	—	—	—	2	3	—	—
5. Mali	11	11	2	1	22	40	2	2	26	55	7	6	59	106	11	9
6. Sonar	4	6	—	—	—	2	—	—	1	1	—	—	5	9	—	—
7. Sutar	2	—	—	—	—	—	—	—	—	3	—	—	2	3	—	—
8. Shimpi	7	11	1	—	—	—	—	—	1	—	—	—	8	14	1	—
9. Koshti	15	5	—	—	—	—	—	—	—	1	—	—	15	6	—	—
11. Ramoshi	11	10	—	1	5	2	—	—	9	17	2	4	25	29	2	5
12. Kumbhar	7	3	—	—	—	—	—	—	—	1	—	—	7	4	—	—
13. Teli	3	7	—	—	—	—	—	—	—	—	—	—	3	10	—	—
14. Bhoi	1	4	1	—	—	—	—	—	2	—	—	—	3	4	1	—
15. Dhangar	6	12	1	1	1	9	—	—	23	44	1	2	30	65	2	3
16. Khatik	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—
17. Rajput	1	1	—	—	—	—	—	—	1	4	—	3	2	5	—	3
18. Bhatake	6	8	2	1	1	1	—	—	—	3	—	1	7	12	2	2
19. Burud	1	2	—	—	—	—	—	—	—	—	—	—	1	2	—	—
20. Nhavi	4	6	—	—	1	—	—	—	—	—	—	—	—	—	—	—
21. Wadar	5	13	—	1	—	—	—	—	4	4	—	—	9	10	—	—
22. Chambhar	2	3	1	—	—	—	—	—	2	—	—	—	7	13	—	1
									8	8	—	1	10	11	1	1

(To be Continued)

DISTRIBUTION OF FAMILIES, ACCORDING TO WHETHER OTHER MEMBERS IN THE FAMILY HAVE SECONDARY OCCUPATIONS AND CASTE/RELIGIOUS GROUPS

Secondary Occupation & Participation of Members of the Family	TOWN				RURAL AREA				VILLAGES				TOTAL			
	Families without any secondary occupation	Families with Secondary occupation			Families without any secondary occupation	Families with Secondary occupation			Families without any secondary occupation	Families with Secondary occupation			Families without any secondary occupation	Families with Secondary occupation		
		Only Male Members	Only Female Members	Both Male & Female Members		Only Male Members	Only Female Members	Both Male & Female Members		Only Male Members	Only Female Members	Both Male & Female Members		Only Male Members	Only Female Members	Both Male & Female Members
Caste/Religious Group																
23. Mahar (Ghadashi)	2	6	1	1	1	3	—	—	1	2	4	—	4	11	5	1
24. Holar	—	—	—	—	1	1	—	—	—	2	—	—	3	3	—	1
25. Mang	—	3	—	9	2	—	—	—	3	5	2	2	5	8	2	11
26. Bhangi	1	1	1	—	—	—	—	—	—	—	—	—	1	1	1	—
27. Dhobi	1	1	1	—	—	—	—	—	—	—	—	—	1	1	1	—
28. Tambat	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—
29. Dhor	2	—	1	—	—	—	—	—	—	—	—	—	2	—	1	—
30. Lonar	—	—	—	—	—	—	—	—	4	1	—	—	4	1	—	—
31. Mahar (Buddhist)	18	26	3	7	2	1	—	—	10	39	4	4	30	66	7	11
32. Christian	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—
33. Muslim	21	26	1	—	1	3	—	—	4	9	1	—	26	38	2	—
34. Jain	20	25	—	—	—	—	—	—	2	2	—	—	22	27	—	—
35. Mahanubhav	3	—	—	—	—	—	—	—	—	—	—	—	3	—	—	—
36. Lineavat	12	7	1	—	—	—	—	—	—	1	—	—	12	8	1	—
37. Lohar	5	5	—	—	—	—	—	—	—	—	—	—	5	5	—	—
38. Kasar	1	—	—	—	—	—	—	—	—	2	1	—	1	2	1	—
39. Sindhvi	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	1	—	—	—	1	—	—	—
Total:	309	334	30	24	59	93	3	2	186	318	30	28	554	745	63	54
	% (44.2)	(47.9)	(4.3)	(3.5)	(37.6)	(59.3)	(1.9)	(1.2)	(33.1)	(56.6)	(5.3)	(5.0)	(39.1)	(52.6)	(1.5)	(3.3)

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO CASTE/RELIGION AND OWNERSHIP OF LAND

	T O W N				RURAL AREA				VILLAGES			
	Non-Land Owning	Land Owning	Unspecified	Total	Non-Land Owning	Land Owning	Unspecified	Total	Non-Land Owning	Land Owning	Unspecified	Total
1. Brahmin	36	53	9	98	2	—	—	2	2	6	—	8
2. C.K.P.	3	—	—	3	—	—	—	—	1	—	—	1
3. Maratha	65	91	14	170	8	42	1	51	8	192	1	201
4. Wani	3	1	—	4	1	—	—	1	—	—	—	—
5. Mali	10	13	2	25	7	59	—	66	7	86	1	94
6. Sonar	7	1	2	10	1	1	—	2	2	—	—	2
7. Sutar	2	—	—	2	—	—	—	—	—	3	—	3
8. Shimpi	13	8	1	22	—	—	—	—	1	—	—	1
9. Koshti	16	3	1	20	—	—	—	—	—	1	—	1
11. Ramoshi	6	15	1	22	1	6	—	7	3	27	2	32
12. Kumbhar	8	1	1	10	—	—	—	—	—	1	—	1
13. Teli	5	4	1	10	—	—	—	—	—	—	—	—
14. Bhoi	4	1	1	6	—	—	—	—	2	—	—	2
15. Dhangar	12	7	1	20	1	9	—	10	8	62	—	70
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	1	—	1	2	—	—	—	—	—	8	—	8
18. Bhatake	13	3	1	17	—	2	—	2	1	3	—	4
19. Burud	2	1	—	3	—	—	—	—	—	—	—	—
20. Nhavi	6	3	1	10	1	—	—	1	1	7	—	8
21. Wadar	13	6	—	19	—	—	—	—	2	—	—	2

(To be Continued)

Basic Table No. 16 (Contd.)

DISTRIBUTION OF HEADS OF FAMILIES ACCORDING TO CASTE, RELIGION AND OWNERSHIP OF LAND

	TOWN				RURAL AREA				VILLAGES			
	Non-Land Owning	Land Owning	Unspecified	Total	Non-Land Owning	Land Owning	Unspecified	Total	Non-Land Owning	Land Owning	Unspecified	Total
22. Chambhar	5	1	—	6	—	—	—	—	12	5	—	17
23. Mahar (Ghadashi)	8	2	—	10	3	1	—	4	3	3	1	7
24. Holar	2	—	—	2	1	1	—	2	3	—	—	3
25. Mang	11	—	1	12	2	—	—	2	11	1	—	12
26. Bhangi	1	—	2	3	—	—	—	—	—	—	—	—
27. Dhobi	2	1	—	3	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	3	—	—	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	5	—	5
31. Mahar (Buddhist)	32	19	3	54	2	1	—	3	6	51	—	57
32. Christian	—	1	—	1	—	—	—	—	—	—	—	—
33. Muslim	27	17	4	48	2	2	—	4	3	11	—	14
34. Jain	25	16	4	45	—	—	—	—	1	3	—	4
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	13	4	3	20	—	—	—	—	—	1	—	1
37. Lohar	6	4	—	10	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	1	—	—	—	—	1	2	—	3
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	1	—	—	1
Total:	367	276	54	697	32	124	1	157	79	478	5	562
	% (52.7)	(39.6)	(7.7)	(100.0)	(20.4)	(79.0)	(0.6)	(100.0)	(14.1)	(85.0)	(0.9)	(100.0)

DISTRIBUTION OF FAMILIES, ACCORDING TO THE CASTE/RELIGIOUS GROUPS
AND TYPE OF LAND UNDER CULTIVATION

	T O W N						RURAL AREA						V I L L A G E S						T O T A L					
	No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks	No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks	No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks	No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks
1. Brahmin	36	5	31	10	7	9	2						2	2	1	3			40	7	32	13	7	9
2. C.K.P.	3												1						4					
3. Maratha	65	12	51	20	8	14	8	5	15	21	1	1	8	17	71	100	4	1	81	34	137	141	13	16
4. Wani	3	1					1												4	1				
5. Mali	10	1	10	2		2	7	7	29	23			7	3	38	43	2	1	24	11	77	68	2	3
6. Sonar	7			1		2	1		1				2						10		1	1		2
7. Sutar	2														2	1			2		2	1		
8. Shimpi	13		3	1	4	1							1						14		3	1	4	1
9. Koshti	16			1	2	1										1			16			2	2	1
11. Ramoshi	6	4	7	1	3	1	1	5	1				3	15	7	4	1	2	10	24	15	5	4	3
12. Kumbhar	8		1			1										1			8		1	1		1
13. Teli			1	2	1	1													5		1	2	1	1
14. Bhoi	4				1	1													6					1
15. Dhangar	12	2	2	3		1	1	2	2	5			3	9	15	38			21	13	19	46		1
16. Khatik	1																		1					
17. Rajput	1					1									4	4			1		4	4		1
18. Bhatake	13	1	1	1		1		2					1		3				14	3		1		1
19. Burud	2		1																2		1			
20. Nhavi	6		1	2		1	1						1	2	2	2	1		6	2	3	4	1	1
21. Wadar	13	2	2	1	1								2						15	2	2	1	1	
22. Chambhar	5				1								12	1	1	2	1		17	1	1	2	2	

**DISTRIBUTION OF FAMILIES, ACCORDING TO THE CASTE/RELIGIOUS GROUPS
AND TYPE OF LAND UNDER CULTIVATION**

	TOWN							RURAL AREA							VILLAGES							TOTAL						
	No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks		No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks		No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks	No Land	All Land Non Irrigated	All Land Irrigated	Some Land Irrigated & Some Non Irrigated	Insufficient Information	Blanks		
23. Mahar (Ghadashi)	8	—	2	—	—	—		3	—	1	—	—	—		3	2	—	1	—	1	14	2	3	1	—	1		
24. Holar	—	—	—	—	—	—		1	1	—	—	—	—		3	—	—	—	—	—	6	1	—	—	—	—		
25. Mang	11	—	—	—	—	1		2	—	—	—	—	—		11	1	—	—	—	—	24	1	—	—	—	1		
26. Bhangi	1	—	—	—	—	2		—	—	—	—	—	—		—	—	—	—	—	—	1	—	—	—	—	2		
27. Dhobi	2	—	—	—	1	—		—	—	—	—	—	—		—	—	—	—	—	—	2	—	—	—	—	1		
28. Tambat	1	—	—	—	—	—		—	—	—	—	—	—		—	—	—	—	—	—	1	—	—	—	—	—		
29. Dhor	3	—	—	—	—	—		—	—	—	—	—	—		—	—	—	—	—	—	3	—	—	—	—	—		
30. Lonar	—	—	—	—	—	—		—	—	—	—	—	—		—	—	3	—	2	—	—	—	3	—	2	—		
31. Mahar (Buddhist)	52	7	7	5	—	3		2	1	—	—	—	—		6	28	8	14	1	—	40	36	15	19	1	—		
32. Christian	—	—	—	—	1	—		—	—	—	—	—	—		—	—	—	—	—	—	—	—	—	—	—	1		
33. Muslim	27	5	7	3	2	1		2	—	1	1	—	—		3	2	6	3	—	—	32	7	14	7	2	4		
34. Jain	25	2	11	3	—	1		—	—	—	—	—	—		1	—	2	1	—	—	26	2	13	4	—	4		
35. Mahanubhav	—	—	—	—	—	—		—	—	—	—	—	—		—	—	—	—	—	—	3	—	—	—	—	—		
36. Lingavat	13	—	1	2	1	3		—	—	—	—	—	—		—	—	—	1	—	—	13	—	1	3	1	3		
37. Lohar	6	—	—	1	—	—		—	—	—	—	—	—		—	—	—	—	—	—	6	—	3	1	—	—		
38. Kasar	1	—	—	—	—	—		—	—	—	—	—	—		1	—	2	—	—	—	2	—	2	—	—	—		
39. Sindhi	1	—	—	—	—	—		—	—	—	—	—	—		—	—	—	—	—	—	1	—	—	—	—	—		
40. Naidu	—	—	—	—	—	—		—	—	—	—	—	—		1	—	—	—	—	—	1	—	—	—	—	—		
Total:	367	42	142	59	33	54		32	23	50	50	1	1		79	82	165	219	12	5	478	147	357	328	46	60		
	% 52.7	6.0	20.4	8.5	4.7	7.7		20.4	14.6	31.9	31.9	0.6	9.0		14.1	14.6	29.3	39.0	2.1	0.9	33.7	10.7	25.2	23.2	3.1	4.2		

DISTRIBUTION OF FAMILIES IN CASTE, RELIGIOUS GROUPS, ACCORDING TO WHETHER THE LAND UNDER CULTIVATION BY THE FAMILY IS OWNED AND OR RENTED

	T O W N						RURAL AREA					VILLAGES										
	No Land	All Land Owned	Some Land Owned & some Rented	All Land Rented	Miscellaneous	Blanks	Total	No Land	All Land Owned	Some Land Owned & some Rented	All Land Rented	Miscellaneous	Blanks	Total	No Land	All Land Owned	Some Land Owned & some Rented	All Land Rented	Miscellaneous	Blanks	Total	
1. Brahmin	36	46	1	2	4	9	98	2	—	—	—	—	—	2	2	4	1	—	1	—	—	8
2. C.K.P.	3	—	—	—	—	—	3	—	—	—	—	—	—	1	—	—	—	—	—	—	—	1
3. Maratha	65	81	2	2	6	14	170	8	38	3	1	—	1	51	8	180	11	—	1	1	—	201
4. Wani	3	1	—	—	—	—	4	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—
5. Mali	10	12	—	1	—	2	25	7	55	4	—	—	—	66	7	81	4	1	—	1	—	94
6. Sonar	7	1	—	—	—	2	10	1	1	—	—	—	—	2	2	—	—	—	—	—	—	2
7. Sutar	2	—	—	—	—	—	2	—	—	—	—	—	—	—	—	2	1	—	—	—	—	5
8. Shimpi	13	8	—	—	—	1	22	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
9. Koshti	16	2	—	—	1	1	20	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
11. Ramoshi	6	13	—	—	2	1	22	1	6	—	—	—	—	7	3	27	—	—	—	—	2	32
12. Kumbhar	8	1	—	—	—	1	10	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
13. Teli	5	4	—	—	—	1	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	4	1	—	—	—	1	6	—	—	—	—	—	—	—	2	—	—	—	—	—	—	2
15. Dhangar	12	7	—	—	—	1	20	1	9	—	—	—	—	10	8	62	—	—	—	—	—	70
16. Khatik	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	—	—	—	1	2	—	—	—	—	—	—	—	—	8	—	—	—	—	—	8
18. Bhatake	13	3	—	—	—	1	17	—	—	1	—	1	—	2	1	2	1	—	—	—	—	4
19. Burud	2	1	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	6	3	—	—	—	1	10	1	—	—	—	—	—	1	1	7	—	—	—	—	—	8
21. Wadar	13	6	—	—	—	—	19	—	—	—	—	—	—	2	—	—	—	—	—	—	—	2
22. Chambhar	5	1	—	—	—	—	6	—	—	—	—	—	—	12	5	—	—	—	—	—	—	17

(To be Continued)

DISTRIBUTION OF FAMILIES IN CASTE/RELIGIOUS GROUPS ACCORDING TO WHETHER THE LAND UNDER CULTIVATION BY THE FAMILY IS OWNED AND OR RENTED

	TOWN							RURAL AREA							VILLAGES							
	No Land	All Land Owned	Some Land Owned & some Rented	All Land Rented	Miscellaneous	Blanks	Total	No Land	All Land Owned	Some Land Owned & some Rented	All Land Rented	Miscellaneous	Blanks	Total	No Land	All Land Owned	Some Land Owned & some Rented	All Land Rented	Miscellaneous	Blanks	Total	
23. Mahar (Ghadashi)	8	2	—	—	—	—	10	3	1	—	—	—	—	4	3	3	—	—	—	—	1	7
24. Holar	2	—	—	—	—	—	2	1	1	—	—	—	—	2	3	—	—	—	—	—	—	3
25. Mang	11	—	—	—	—	1	12	2	—	—	—	—	—	2	11	1	—	—	—	—	—	12
26. Bhangi	1	—	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	2	1	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	—	—	—	—	—	5
31. Mahar (Buddhist)	32	19	—	—	—	3	54	2	1	—	—	—	—	3	6	48	—	1	2	—	—	57
32. Christian	—	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	27	14	—	1	2	4	48	2	2	—	—	—	—	4	3	8	2	—	1	—	—	14
34. Jain	25	10	—	4	2	4	45	—	—	—	—	—	—	—	1	3	—	—	—	—	—	4
35. Mahanubhav	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	13	4	—	—	—	3	20	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
37. Lahar	6	4	—	—	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	—	—	1	—	—	—	—	—	—	—	1	2	—	—	—	—	—	3
39. Sindhi	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
Total:	367	246	3	10	17	54	697	32	114	8	1	1	1	157	79	451	20	2	5	5	5	562

Basic Table No. 19

DISTRIBUTION OF FAMILIES IN CASTE/RELIGIOUS GROUPS, ACCORDING TO WHETHER THE OWNED LAND IS CULTIVATED BY THE FAMILY OR GIVEN IN TENANCY

	T O W N								RURAL AREA						VILLAGES						
	No Land	All land (Owned & Rented) cultivated by the Family	All land given in Tenancy	Some cultivated by family and some given in Tenancy	Insufficient Information	Blanks	Total	No Land	All land (Owned & Rented) cultivated by the Family	All land given in Tenancy	Some cultivated by family and some given in Tenancy	Insufficient Information	Blanks	Total	No Land	All land (Owned & Rented) cultivated by the Family	All land given in Tenancy	Some cultivated by family and some given in Tenancy	Insufficient Information	Blanks	Total
1. Brahmin	36	23	7	5	18	9	98	2	—	—	—	—	—	2	2	2	1	2	1	—	8
2. C.K.P.	3	—	—	—	—	—	3	—	—	—	—	—	—	—	1	—	—	—	—	—	1
Maratha	65	62	6	5	18	14	170	8	39	—	—	3	1	51	8	182	—	3	7	1	201
4. Wani	3	—	—	—	1	—	4	1	—	—	—	—	—	1	—	—	—	—	—	—	—
5. Mali	10	9	1	—	3	2	25	7	55	1	—	3	—	66	7	84	—	1	1	1	94
6. Sonar	7	1	—	—	—	2	10	1	1	—	—	—	—	2	2	—	—	—	—	—	2
7. Sutar	2	—	—	—	—	—	2	—	—	—	—	—	—	—	2	—	—	—	1	—	3
8. Shimpi	13	6	1	—	1	1	22	—	—	—	—	—	—	—	1	—	—	—	—	—	1
9. Koshti	16	—	—	—	3	1	20	—	—	—	—	—	—	—	1	—	—	—	—	—	1
11. Ramoshi	6	11	2	—	2	1	22	1	5	1	—	—	—	7	3	25	—	—	2	2	32
12. Kumbhar	8	1	—	—	—	—	10	—	—	—	—	—	—	—	1	—	—	—	—	—	1
13. Teli	5	4	—	—	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	4	—	—	—	1	1	6	—	—	—	—	—	—	—	2	—	—	—	—	—	2
15. Dhangar	12	7	—	—	—	1	20	1	8	—	—	1	—	10	8	61	—	—	1	—	70
16. Khatik	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	—	—	—	1	2	—	—	—	—	—	—	—	—	3	—	—	—	—	3
18. Bhatake	13	2	1	—	—	1	17	—	—	—	1	1	—	2	1	3	—	—	—	—	4
19. Burud	2	1	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	6	3	—	—	—	1	10	1	—	—	—	—	—	1	1	7	—	—	—	—	8
21. Wadlar	13	3	—	—	3	—	19	—	—	—	—	—	—	—	2	—	—	—	—	—	2
22. Chambhar	5	1	—	—	—	—	6	—	—	—	—	—	—	12	5	—	—	—	—	—	17

(To be Continued)

DISTRIBUTION OF FAMILIES IN CASTE/RELIGIOUS GROUPS, ACCORDING TO WHETHER THE OWNED LAND IS CULTIVATED BY THE FAMILY OR GIVEN IN TENANCY

	TOWN							RURAL AREA							VILLAGES						
	No Land	All land (Owned & Rented) cultivated by the Family	All land given in Tenancy	Some cultivated by family and some given in Tenancy	Insufficient Information	Blanks	Total	No Land	All land (Owned & Rented) cultivated by the Family	All land given in Tenancy	Some cultivated by family and some given in Tenancy	Insufficient Information	Blanks	Total	No Land	All land (Owned & Rented) cultivated by the Family	All land given in Tenancy	Some cultivated by family and some given in Tenancy	Insufficient Information	Blanks	Total
23. Mahar (Ghadashi)	8	2	—	—	—	—	10	3	1	—	—	—	—	4	3	3	—	—	—	1	7
24. Holar	2	—	—	—	—	—	2	1	1	—	—	—	—	2	3	—	—	—	—	—	3
25. Mang	11	—	—	—	—	1	12	2	—	—	—	—	—	2	11	1	—	—	—	—	12
26. Bhangl	1	—	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dabhi	2	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tanchat	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	—	—	—	—	5
31. Mahar (Buddhist)	32	10	—	—	9	3	54	2	1	—	—	—	—	3	6	47	2	—	2	—	57
32. Christian	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	27	9	3	—	5	4	48	2	1	—	—	1	—	4	3	9	—	1	1	—	14
34. Jain	25	12	2	—	2	4	45	—	—	—	—	—	—	—	1	3	—	—	—	—	4
35. Mahanubhav	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	13	2	—	1	1	3	20	—	—	—	—	—	—	—	—	1	—	—	—	—	1
37. Lohar	6	4	—	—	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	—	—	1	—	—	—	—	—	—	—	1	2	—	—	—	—	3
39. Sindhi	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
Total:	167	173	23	11	69	54	697	32	112	2	1	9	1	157	79	452	3	7	16	5	562

DISTRIBUTION OF FAMILIES, ACCORDING TO THE TYPE OF HOUSING,— OWN OR RENTED—,
AND CASTE/RELIGIOUS GROUPS

	T O W N Own House					RURAL AREA Own House					VILLAGES Own House					T O T A L Own House				
	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks	Rented Quarter	Without Tenants	With Tenants	No Information Re: Renting	Blanks	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks
1. Brahmin	47	32	14	1	4	2	—	—	—	—	5	3	—	—	—	54	35	14	1	4
2. C.K.P.	3	—	—	—	—	—	—	—	—	—	—	—	1	—	—	3	—	1	—	—
3. Maratha	63	85	15	5	2	6	43	—	1	1	4	135	4	8	—	73	313	19	14	3
4. Wani	4	—	—	—	—	—	1	—	—	—	—	—	—	—	—	4	1	—	—	—
5. Mali	8	12	3	1	1	7	58	—	1	—	1	91	—	—	2	16	161	3	2	3
6. Sonar	3	5	2	—	—	1	1	—	—	—	1	1	—	—	—	5	7	2	—	—
7. Sutar	—	—	—	2	—	—	—	—	—	—	—	3	—	—	—	—	3	—	2	—
8. Shimpi	7	7	6	2	—	—	—	—	—	—	—	1	—	—	—	7	8	6	2	—
9. Koshti	8	6	4	2	—	—	—	—	—	—	—	1	—	—	—	8	7	4	2	—
11. Ramoshi	2	17	—	3	—	1	6	—	—	—	—	30	—	2	—	3	53	—	5	—
12. Kumbhar	2	6	1	1	—	—	—	—	—	—	—	1	—	—	—	2	7	1	1	—
13. Teli	1	8	—	1	—	—	—	—	—	—	—	—	—	—	—	1	8	—	1	—
14. Bhoi	—	3	2	1	—	—	—	—	—	—	—	2	—	—	—	—	5	2	1	—
15. Dhangar	7	11	2	—	—	2	8	—	—	—	1	67	—	1	1	10	86	2	1	1
16. Khatik	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
17. Rajput	—	1	—	—	1	—	—	—	—	—	—	8	—	—	—	—	9	—	—	—
18. Bhatake	1	9	—	6	1	—	2	—	—	—	1	3	—	—	—	2	14	—	6	1
19. Burud	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—	—	—
20. Nhavi	3	5	1	—	1	—	1	—	—	—	3	5	—	—	—	6	11	1	—	1
21. Wadar	3	13	2	1	—	—	—	—	—	—	1	1	—	—	—	4	14	2	1	—
22. Chambhar	1	4	1	—	—	—	—	—	—	—	—	15	2	—	—	1	19	3	—	—

(To be Continued)

**DISTRIBUTION OF FAMILIES, ACCORDING TO THE TYPE OF HOUSING,— OWN OR RENTED—,
AND CASTE/RELIGIOUS GROUPS**

	TOWN Own House					RURAL AREA Own House					VILLAGES Own House					TOTAL Own House				
	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks	Rented Quarters	Without Tenants	With Tenants	No Information Re: Renting	Blanks
23. Mahar (Ghadashi)	2	7	—	1	—	—	4	—	—	—	1	6	—	—	—	3	17	—	1	—
24. Holar	1	—	—	1	—	—	2	—	—	—	—	2	—	—	1	1	4	—	1	1
25. Mang	3	9	—	—	—	1	1	—	—	—	2	10	—	—	—	6	20	—	—	—
26. Bhangi	2	—	—	1	—	—	—	—	—	—	—	—	—	—	—	2	—	—	1	—
27. Dhobi	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	1	2	—	—	—
28. Tambat	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—
29. Dhor	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	2	1	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	4	—	1	—	—	4	—	1	—
31. Mahar (Buddhist)	3	47	1	1	2	1	2	—	—	—	9	47	—	1	—	13	96	1	2	2
32. Christian	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
33. Muslim	13	30	2	3	—	—	4	—	—	—	1	11	1	—	14	45	3	4	—	
34. Jain	11	26	6	2	—	—	—	—	—	—	—	3	1	—	11	29	7	2	—	
35. Mahanubhav	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	2	1	—	—	—
36. Lingayat	7	7	4	1	1	—	—	—	—	—	—	1	—	—	—	7	8	4	1	1
37. Lohar	2	8	—	—	—	—	—	—	—	—	—	—	—	—	—	2	8	—	—	—
38. Kasar	1	—	—	—	—	—	—	—	—	—	—	3	—	—	—	1	3	—	—	—
39. Sindhi	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	11	—	—	—	—	1	—	—	—	—
Total:	215	366	66	36	14	21	133	—	2	1	31	504	9	14	4	267	1603	75	52	19
%	30.8	52.5	9.5	5.2	2.0	13.4	84.7	—	1.3	0.6	5.5	89.7	1.6	2.5	0.7	18.9	70.8	5.3	3.7	1.5

CASTEWISE DISTRIBUTION OF FAMILIES, ACCORDING TO POSSESSION OF CATTLE, SHEEP, FOWLS AND PETS

	T O W N									RURAL AREA									VILLAGES								
	Milch Cattle	Draught Cattle	Sheep & Goat	Fowl	More than one of the above	One or more of the above & Pets	Pets	Nothing	Blank	Milch Cattle	Draught Cattle	Sheep & Goat	Fowl	More than one of the above	One or more of the above & Pets	Pets	Nothing	Blank	Milch Cattle	Draught Cattle	Sheep & Goat	Fowl	More than one of the above	One or more of the above & Pets	Pets	Nothing	Blank
1. Brahmin	12	7	2	2	6	3	6	75	2	1	—	—	—	—	—	—	—	—	2	3	—	—	2	—	—	4	1
2. C.K.P.	—	—	—	1	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
3. Maratha	54	27	31	19	38	17	4	88	4	44	25	23	12	36	11	—	3	—	159	117	111	81	151	55	1	20	1
4. Wani	1	—	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	3	3	1	1	3	—	—	21	—	54	37	40	17	49	12	—	3	—	72	51	57	29	73	20	—	5	—
6. Sonar	3	1	2	—	1	—	—	5	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—
7. Sutar	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	3	1	3	—	3	1	—	—	—
8. Shimpi	9	2	2	1	3	3	1	11	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—
9. Koshti	2	—	3	1	1	—	—	15	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—
11. Ramoshi	9	2	3	3	4	2	2	9	—	3	2	3	—	2	1	—	2	—	21	9	14	5	14	3	—	3	—
12. Kumbhar	—	—	1	—	—	—	—	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—
13. Teli	5	6	1	—	5	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	1	—	—	—	—	5	—	—	—	—	—	—	—	—	—	—	1	1	1	—	1	—	1	—	—
15. Dhangar	5	3	10	1	5	3	—	7	—	8	5	8	4	8	4	—	—	—	54	37	97	19	46	11	1	8	—
16. Khatik	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	1	1	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	7	5	6	3	8	1	—	—	—
18. Bhatake	4	1	5	1	2	2	—	8	1	1	—	1	—	1	1	1	—	—	3	2	2	2	3	2	—	1	—
19. Burud	—	—	1	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	2	—	1	—	—	—	1	6	—	—	—	1	—	1	—	—	—	—	7	2	3	3	6	—	—	1	—
21. Wadar	2	2	5	2	3	3	—	11	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—
22. Chambhar	1	1	1	1	1	1	—	3	—	—	—	—	—	—	—	—	—	—	7	5	4	5	7	1	—	3	—

(To be Continued)

CASTEWISE DISTRIBUTION OF FAMILIES, ACCORDING TO POSSESSION OF CATTLE, SHEEP, FOWLS AND PETS

	TOWN								RURAL AREA								VILLAGES										
	Milch Cattle	Draught Cattle	Sheep & Goat	Fowl	More than one of the above	One or more of the above & Pets	Pets	Nothing	Blank	Milch Cattle	Draught Cattle	Sheep & Goat	Fowl	More than one of the above	One or more of the above & Pets	Pets	Nothing	Blank	Milch Cattle	Draught Cattle	Sheep & Goat	Fowl	More than one of the above	One or more of the above & Pets	Pets	Nothing	Blank
23. Mahar (G.)	3	—	3	1	2	1	—	5	—	—	—	3	1	1	—	—	1	—	3	1	2	—	1	—	—	3	—
24. Holar	—	—	—	—	—	—	1	1	—	1	—	—	—	—	—	—	1	—	—	—	—	—	—	—	3	—	
25. Mang	2	—	3	—	1	1	—	8	—	1	1	—	—	—	—	—	—	—	6	2	1	6	5	1	1	3	—
26. Bhangi	—	—	1	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	1	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4	4	2	2	4	2	—	—	—
31. Mahar (B.)	14	7	5	3	5	2	—	31	1	2	1	3	1	3	—	—	—	29	17	17	13	24	5	—	15	1	
32. Christian	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	10	3	13	15	13	6	2	22	—	4	2	1	1	2	1	—	—	8	5	8	8	9	2	—	5	—	
34. Jain	13	2	—	—	2	—	—	31	1	—	—	—	—	—	—	—	—	2	2	—	—	1	—	—	1	—	
35. Mahanubhav	1	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	7	2	1	1	3	1	—	12	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—
37. Lohar	1	—	1	—	—	—	—	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	1	—	1	—	—	—	—	—	1	—
39. Sindhi	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—
Total:	164	71	99	54	99	46	16	415	13	120	73	82	37	103	30	1	13	389	265	270	177	359	104	4	84	3	
Percentage	23.5	10.2	14.2	7.8	14.2	6.6	2.3	59.5	1.9	76.5	46.5	52.2	23.6	65.5	19.1	—	8.9	—	69.1	47.1	48.0	31.5	63.9	18.5	0.5	15.0	1.9

**CASTEWISE DISTRIBUTION OF FAMILIES SHOWING POSSESSION OF SEMI-AGRICULTURAL
AND NON-AGRICULTURAL IMPLEMENTS**

	T O W N					RURAL AREA					VILLAGES				
	Axe, Wood bill and Hammer	Any Two	Any One	None	Total	Axe, Wood bill and Hammer	Any Two	Any One	None	Total	Axe, Wood bill and Hammer	Any Two	Any One	None	Total
1. Brahmin	15	13	7	63	98	—	1	—	1	2	1	1	—	6	8
2. C.K.P.	—	—	—	3	3	—	—	—	—	—	—	—	—	1	1
3. Maratha	35	38	12	85	170	15	29	3	4	51	72	87	22	20	201
4. Wani	—	1	—	3	4	—	—	—	1	1	—	—	—	—	—
5. Mali	5	5	1	14	25	22	35	3	6	66	20	62	6	6	94
6. Sonar	3	1	1	5	10	—	1	—	1	2	—	1	1	—	2
7. Sutar	—	—	—	2	2	—	—	—	—	—	1	2	—	—	3
8. Shimpi	2	1	4	15	22	—	—	—	—	—	—	—	—	1	1
9. Koshti	1	—	1	18	20	—	—	—	—	—	—	—	1	—	1
11. Ramoshi	2	4	3	13	22	—	3	1	3	7	6	14	3	9	32
12. Kumbhar	—	2	1	7	10	—	—	—	—	—	—	1	—	—	1
13. Teli	2	3	1	4	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	1	1	3	6	—	—	—	—	—	—	—	—	2	2
15. Dhangar	7	2	—	11	20	—	9	—	1	10	16	40	6	8	70
16. Khatik	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	1	2	—	—	—	—	—	4	2	—	2	8
18. Bhatake	3	2	1	11	17	—	2	—	—	2	2	1	—	1	4
19. Burud	2	—	—	1	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	3	2	1	4	10	—	1	—	—	1	2	2	—	4	8
21. Wadar	6	3	6	4	19	—	—	—	—	—	—	1	—	1	2
22. Chambhar	3	1	—	2	6	—	—	—	—	—	7	4	—	6	17

(To be Continued)

CASTEWISE DISTRIBUTION OF FAMILIES SHOWING POSSESSION OF SEMI-AGRICULTURAL
AND NON-AGRICULTURAL IMPLEMENTS

	TOWN					RURAL AREA					VILLAGES				
	Axe, Wood bill and Hammer	Any Two	Any One	None	Total	Axe, Wood bill and Hammer	Any Two	Any One	None	Total	Axe, Wood bill and Hammer	Any Two	Any One	None	Total
23. Mahar (Ghadashi)	2	2	3	3	10	—	3	—	1	4	1	2	2	2	7
24. Holar	—	1	—	1	2	1	1	—	—	2	—	1	—	2	3
25. Mang	2	5	—	5	12	1	—	—	1	2	2	4	—	6	12
26. Bhangi	—	—	1	2	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	1	—	2	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	1	1	1	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	4	—	1	5
31. Mahar (Buddhist)	5	7	12	30	54	—	1	1	1	3	17	18	10	12	57
32. Christian	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	10	9	6	23	48	1	2	—	1	4	2	6	3	3	14
34. Jain	4	4	4	33	45	—	—	—	—	—	—	3	—	1	4
35. Mahanubhav	—	1	—	2	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	4	—	2	14	20	—	—	—	—	—	—	1	—	—	1
37. Lohar	—	1	—	9	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	1	—	—	—	—	—	—	1	1	1	3
39. Sindhi	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total:	117	113	69	398	697	40	88	8	21	157	153	258	55	96	562
Percentage:	16.8	16.2	9.9	57.1		25.5	56.0	5.1	13.4		27.2	46.0	9.8	17.0	

CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO POSSESSION OF COTS

	T O W N				RURAL AREA				VILLAGES			
	Yes	No	Blanks	Total	Yes	No	Blanks	Total	Yes	No	Blanks	Total
1. Brahmin	57	35	6	98	—	2	—	2	—	8	—	8
2. C.K.P.	1	2	—	3	—	—	—	—	1	—	—	1
3. Maratha	58	101	11	170	6	39	6	51	33	143	25	201
4. Wani	2	1	1	4	—	1	—	1	—	—	—	—
5. Mali	8	15	2	25	6	56	4	66	6	64	24	94
6. Sonar	1	9	—	10	1	1	—	2	—	2	—	2
7. Sutar	—	1	1	2	—	—	—	—	—	3	—	3
8. Shimpi	7	15	—	22	—	—	—	—	—	1	—	1
9. Koshti	—	18	2	20	—	—	—	—	1	—	—	1
11. Ramoshi	4	10	8	22	—	5	2	7	—	21	11	32
12. Kumbhar	—	8	2	10	—	—	—	—	—	1	—	1
13. Teli	2	6	2	10	—	—	—	—	—	—	—	—
14. Bhoi	4	2	—	6	—	—	—	—	—	1	1	2
15. Dhangar	5	14	1	20	—	9	1	10	11	44	15	70
16. Khatik	—	1	—	1	—	—	—	—	—	—	—	—
17. Rajput	1	1	—	2	—	—	—	—	3	5	—	8
18. Bhatake	1	11	5	17	—	2	—	2	—	4	—	4
19. Burud	—	3	—	3	—	—	—	—	—	—	—	—
20. Nhavi	2	8	—	10	—	1	—	1	2	3	3	8
21. Wadar	4	11	4	19	—	—	—	—	—	2	—	2

(To be Continued)

CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO POSSESSION OF COTS

	TOWN				RURAL AREA				VILLAGES			
	Yes	No	Blanks	Total	Yes	No	Blanks	Total	Yes	No	Blanks	Total
22. Chambhar	2	4	—	6	—	—	—	—	1	10	6	17
23. Mahar (Ghadashi)	2	7	1	10	1	2	1	4	—	5	2	7
24. Holar	—	1	1	2	—	2	—	2	—	2	1	3
25. Mang	—	12	—	12	1	1	—	2	—	6	6	12
26. Bhangi	2	—	1	3	—	—	—	—	—	—	—	—
27. Dhobi	1	1	1	3	—	—	—	—	—	—	—	—
28. Tambat	—	1	—	1	—	—	—	—	—	—	—	—
29. Dhor	—	2	1	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	4	1	5
31. Mahar (Buddhist)	5	45	4	54	—	2	1	3	2	39	16	57
32. Christian	—	1	—	1	—	—	—	—	—	—	—	—
33. Muslim	15	31	2	48	1	2	1	4	1	12	1	14
34. Jain	31	12	2	45	—	—	—	—	3	—	1	4
35. Mahanibhav	—	2	1	3	—	—	—	—	—	—	—	—
36. Lingayat	9	10	1	20	—	—	—	—	—	1	—	1
37. Lohar	2	7	1	10	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	1	—	—	—	—	—	1	2	3
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	1	—	1
Total:	227	409	61	697	16	125	16	157	64	383	115	562
Percentage:	32.6	58.7	8.7	100.0					11.4	68.1	20.5	100.0

CASTE-WISE DISTRIBUTION OF FAMILIES POSSESSING TABLES/CHAIRS

	T O W N						RURAL AREA						VILLAGES					
	Table and Chair	Only Chair	Only Table	None	Blanks	Total	Table and Chair	Only Chair	Only Table	None	Blanks	Total	Table and Chair	Only Chair	Only Table	None	Blanks	Total
1. Brahmin	44	16	4	28	6	98	—	—	—	2	—	2	—	—	—	8	—	8
2. C.K.P.	2	—	—	1	—	3	—	—	—	—	—	—	1	—	—	—	—	1
3. Maratha	33	17	3	106	11	170	—	—	1	44	6	51	4	3	—	169	25	201
4. Wani	1	—	—	2	1	4	—	—	—	1	—	1	—	—	—	—	—	—
5. Mali	5	1	—	17	2	25	2	2	—	58	4	66	—	—	—	70	24	94
6. Sonar	1	—	1	8	—	10	—	—	—	2	—	2	—	—	—	2	—	2
7. Sutar	—	—	—	1	1	2	—	—	—	—	—	—	—	—	—	3	—	3
8. Shimpi	9	4	1	8	—	22	—	—	—	—	—	—	—	—	—	1	—	1
9. Kosti	1	1	—	16	2	20	—	—	—	—	—	—	—	—	—	1	—	1
11. Ramoshi	—	—	—	14	8	22	—	—	—	5	2	7	—	—	—	21	11	32
12. Kumbhar	—	—	—	8	2	10	—	—	—	—	—	—	—	—	—	1	—	1
13. Tehi	2	1	—	5	2	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	3	—	—	3	—	6	—	—	—	—	—	—	—	—	—	1	1	2
15. Dhanger	2	—	1	16	1	20	—	—	—	9	1	10	1	1	1	52	15	70
16. Khatik	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	—	1	—	2	—	—	—	—	—	—	—	—	—	8	—	8
18. Bhatake	—	—	—	12	5	17	—	—	—	2	—	2	—	—	—	4	—	4
19. Burud	—	—	—	3	—	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	2	—	—	8	—	10	—	—	—	1	—	1	—	—	—	5	3	8
21. Wadar	2	1	—	12	4	19	—	—	—	—	—	—	—	—	—	2	—	2

(To be Continued)

CASTE-WISE DISTRIBUTION OF FAMILIES POSSESSING TABLE/CHAIRS

	TOWN						RURAL AREA						VILLAGES					
	Table and Chair	Only Chair	Only Table	None	Blanks	Total	Table and Chair	Only Chair	Only Table	None	Blanks	Total	Table and Chair	Only Chair	Only Table	None	Blanks	Total
22. Chambhar	1	1	—	4	—	6	—	—	—	—	—	—	—	—	—	11	6	17
23. Mahar (Ghadashi)	—	—	—	9	1	10	—	—	—	3	1	4	—	—	—	5	2	7
24. Holar	—	—	—	1	1	2	—	—	—	2	—	2	—	—	—	2	1	3
25. Mang	—	—	—	12	—	12	—	—	—	2	—	2	—	—	—	6	6	12
26. Bhangi	—	1	—	1	1	3	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	2	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	2	1	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	3	1	5
31. Mahar (Buddhist)	3	3	1	43	4	54	—	—	—	2	1	3	—	1	—	40	16	57
32. Christian	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	6	4	1	35	2	48	—	—	—	3	1	4	—	1	—	12	1	14
34. Jain	23	5	—	15	2	45	—	—	—	—	—	—	1	1	—	1	1	4
35. Mahanubhav	—	—	—	2	1	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	4	4	—	11	1	20	—	—	—	—	—	—	—	—	—	1	—	1
37. Lohar	—	1	1	7	1	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	1	2	3
39. Sindhi	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1
Total:	146	61	15	414	61	697	2	2	1	136	16	157	7	9	1	430	115	562

CASTE-WISE DISTRIBUTION OF FAMILIES ACCORDING TO POSSESSION OF
SHELVES CUP-BOARDS

	T O W N			RURAL AREA			VILLAGES		
	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank
1. Brahmin	67	25	6	—	2	—	2	6	—
2. C.K.P.	2	1	—	—	—	—	1	—	—
3. Maratha	60	99	11	7	38	6	22	154	25
4. Wani	2	1	1	1	—	—	—	—	—
5. Mali	7	16	2	10	52	4	2	68	24
6. Sonar	6	4	—	—	2	—	—	2	—
7. Sutar	—	1	1	—	—	—	1	2	—
8. Shimpi	16	6	—	—	—	—	1	—	—
9. Kosti	2	15	2	—	—	—	—	1	—
11. Ramosli	2	12	8	—	5	2	—	21	11
12. Kumbhar	—	8	2	—	—	—	—	1	—
13. Teli	4	4	2	—	—	—	—	—	—
14. Bhoi	2	4	—	—	—	—	—	1	1
15. Dhangar	3	16	1	—	9	1	9	46	15
16. Khatik	—	1	—	—	—	—	—	—	—
17. Rajput	1	1	—	—	—	—	1	7	—
18. Teli	1	11	5	—	2	—	—	4	—
19. Burud	—	3	—	—	—	—	—	—	—
20. Nhavi	5	5	—	—	1	—	—	5	3
21. Wadar	4	11	4	—	—	—	—	2	—
22. Chambhar	2	4	—	—	—	—	1	10	6
23. Mahar (G.)	1	8	1	—	3	1	—	5	2
24. Holar	—	1	1	—	2	—	—	2	1
25. Mang	—	12	—	—	2	—	—	6	6
26. Bhangi	—	2	1	—	—	—	—	—	—
27. Dhobi	2	—	1	—	—	—	—	—	—
28. Tambat	1	—	—	—	—	—	—	—	—
29. Dhor	—	2	1	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	4	1
31. Mahar (B.)	6	44	4	—	2	1	1	40	16
32. Christian	—	1	—	—	—	—	—	—	—
33. Muslim	13	33	2	1	2	1	—	13	1
34. Jain	38	5	2	—	—	—	3	—	1
35. Mahanubhav	—	2	1	—	—	—	—	—	—
36. Lingayat	12	7	1	—	—	—	—	1	—
37. Lohar	—	9	1	—	—	—	—	—	—
38. Tambat	1	—	—	—	—	—	—	1	2
39. Sindhi	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	1	—
Total:	262	374	61	19	122	16	44	403	115
Percentage:	37.6%	53.6%	8.8%				7.8%	71.7%	20.5%

DISTRIBUTION OF HEADS OF FAMILIES ACCORDING TO THEIR EDUCATION AND FURNITURE IN THE HOUSE

	T O W N				RURAL AREA				VILLAGES			
	316	361	20	—	125	27	5	—	469	86	7	—
	Uneducated	Educated	Misc.	Total	Uneducated	Educated	Misc.	Total	Uneducated	Educated	Misc.	Total
1. Cost/table, chair, shelf and Trunk/bag	10 (3.1%)	97 (26.8%)	4 (20%)	—	—	1	1	—	—	4	—	—
2. Cot/Bed-stead	52 (16.5%)	168 (46.5%)	6 (30%)	—	11	4	1	—	42 (8.9%)	21 (24.4%)	1	—
3. Table & Chair	16 (5.1%)	123 (34.1%)	6 (30%)	—	—	1	1	—	2 (%)	6 (%)	—	—
4. Chair	35 (10.1%)	167 (46.3%)	7 (35%)	—	1	2	1	—	4 (%)	11 (%)	—	—
5. Table	25 (7.9%)	130 (36%)	6 (30%)	—	1	1	1	—	2 (%)	6 (%)	—	—
6. Shelf cup-board	52 (16.5%)	202 (56%)	8 (40%)	—	12	6	1	—	26 (5.6%)	18 (20.8%)	—	—
7. Trunks/Bags	265 (83.9%)	239 (66.2%)	18 (90%)	—	109	25	4	—	358 (76.5%)	76 (88.4%)	6	—
8. Blanks	46 (14.5%)	15 (4.1%)	—	—	13	2	1	—	105 (22.2%)	9 (%)	1	—

CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO THE LINEN IN THE HOUSE

	T O W N							RURAL AREA						VILLAGES							
	Sataranji or Jajam	Chaddar	Pillow cover	Mattress	All the above	None	Blanks	Sataranji or Jajam	Chaddar	Pillow cover	Mattress	All the above	None	Blanks	Sataranji or Jajam	Chaddar	Pillow cover	Mattress	All the above	None	Blanks
1. Brahmin	90	92	82	66	63	—	4	2	2	2	—	—	—	—	8	8	6	6	5	—	—
2. C.K.P.	2	3	3	2	2	—	—	—	—	—	—	—	—	—	1	1	1	1	1	—	—
3. Maratha	147	154	87	73	55	2	7	45	41	9	4	2	5	—	180	184	44	22	12	3	4
4. Wani	4	4	3	2	2	—	—	1	1	1	—	—	—	—	—	—	—	—	—	—	—
5. Mali	23	24	14	10	8	—	1	63	60	12	3	2	1	—	84	74	16	5	2	2	3
6. Sonar	9	10	4	6	4	—	—	2	2	1	—	—	—	—	2	1	—	1	—	—	—
7. Sutar	2	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3	—	—	—	—	—
8. Shimpi	21	21	15	12	10	—	1	—	—	—	—	—	—	—	1	1	—	—	—	—	—
9. Koshti	18	15	3	6	2	—	2	—	—	—	—	—	—	—	1	1	1	1	1	—	—
11. Ramoshi	19	17	4	2	2	2	1	5	6	—	—	—	—	1	24	22	7	—	—	3	1
12. Kumbhar	9	7	1	1	1	—	1	—	—	—	—	—	—	—	1	—	1	—	—	—	—
13. Teli	8	10	6	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	5	6	4	2	2	—	—	—	—	—	—	—	—	—	2	1	—	—	—	—	—
15. Dhangar	19	20	10	5	5	—	—	8	9	5	—	—	—	—	53	56	15	5	4	3	4
16. Khatik	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	2	2	—	—	—	—	—	—	—	—	—	—	—	7	8	3	1	1	—	—
18. Bhatake	7	10	2	2	—	4	—	2	2	—	—	—	—	—	4	2	—	—	—	—	—
19. Burud	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	10	10	8	4	4	—	—	1	—	—	—	—	—	—	7	6	—	1	—	1	—
21. Wadar	13	16	5	4	3	—	1	—	—	—	—	—	—	—	2	2	—	—	—	—	—
22. Chambhar	5	6	4	2	2	—	—	—	—	—	—	—	—	—	14	13	2	1	—	2	—

(To be Continued)

CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO THE LINEN IN THE HOUSE

	TOWN							RURAL AREA						VILLAGES								
	Sataranji or Jajam	Chaddar	Pillow cover	Mattress	All the above	None	Blanks	Sataranji or Jajam	Chaddar	Pillow cover	Mattress	All the above	None	Blanks	Sataranji or Jajam	Chaddar	Pillow cover	Mattress	All the above	None	Blanks	
23. Mahar (Ghadashi)	8	7	2	1	1	2	—	2	4	1	—	—	—	—	4	5	1	1	—	—	—	1
24. Holar	1	1	—	—	—	—	1	2	2	—	—	—	—	—	1	1	—	—	—	—	2	—
25. Mang	10	9	—	—	—	—	1	1	2	2	—	—	—	—	10	10	1	—	—	—	—	—
26. Bhangi	2	3	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	3	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	1	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. Mahar (Buddhist)	50	41	12	10	5	2	2	3	2	—	1	—	—	—	30	39	9	1	—	—	6	2
32. Christian	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	47	44	22	12	11	—	1	4	3	—	1	—	—	—	14	10	4	—	—	—	—	—
34. Jain	42	43	41	41	39	—	2	—	—	—	—	—	—	—	4	3	3	3	3	—	—	—
35. Mahanubhav	2	2	1	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	18	20	16	10	10	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—
37. Lohar	5	10	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	1	1	1	1	—	—	—	—	—	—	—	—	—	2	2	1	—	—	—	1	—
39. Sindhi	1	1	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	1	—	—	—	—	—
Total:	610	620	355	281	236	14	25	142	136	31	9	4	6	1	474	457	116	50	29	24	15	
Percentage:	87.4	88.9	50.9	40.3	33.8	2.0	3.6	90.5	86.5	19.7	5.6	2.5	3.8	0.6	84.4	81.4	20.6	8.9	5.2	4.2	2.6	

DISTRIBUTION OF FAMILIES, ACCORDING TO POSSESSION OF LINEN IN THE HOUSE (ii)

	T O W N							RURAL AREA						VILLAGES								
	Towel	Table-Cloth	Galicha	Lod	All the above	None	Blanks	Towel	Table-Cloth	Galicha	Lod	All the above	None	Blanks	Towel	Table-Cloth	Galicha	Lod	All the above	None	Blanks	
1. Brahmin	79	48	19	34	9	12	4	1	—	—	—	—	1	—	8	—	—	1	—	—	—	
2. C.K.P.	3	1	1	1	1	—	—	—	—	—	—	—	—	—	1	1	—	1	—	—	—	
3. Maratha	139	28	21	24	9	21	7	36	—	1	—	—	15	—	159	5	5	1	—	—	37	4
4. Wani	3	1	—	—	—	1	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	
5. Mali	20	4	1	3	1	4	1	56	3	—	1	—	9	—	61	—	1	—	—	—	29	3
6. Sonar	10	1	1	—	—	—	—	2	—	—	—	—	—	—	2	—	—	—	—	—	—	
7. Sutar	—	—	—	—	—	2	—	—	—	—	—	—	—	—	3	—	—	—	—	—	—	
8. Shimpi	18	6	4	5	4	2	1	—	—	—	—	—	—	—	1	—	—	—	—	—	—	
9. Kosti	18	2	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
11. Ramoshi	18	—	—	—	—	3	1	4	—	—	—	—	2	1	16	—	—	—	—	—	14	2
12. Kumbhar	6	—	—	—	—	3	1	—	—	—	—	—	—	—	1	—	—	—	—	—	—	
13. Teli	9	—	—	2	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
14. Bhoi	6	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	
15. Dhangar	12	3	4	—	—	7	—	6	—	—	—	—	4	—	48	—	2	—	—	—	18	4
16. Khatik	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
17. Rajput	2	1	1	1	1	—	—	—	—	—	—	—	—	—	7	—	2	—	—	—	1	
18. Bhatake	5	—	1	1	—	11	—	1	—	—	—	—	1	—	3	—	—	—	—	—	1	
19. Burud	1	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
20. Nhavi	8	1	1	—	—	2	—	1	—	—	—	—	—	—	5	1	—	—	—	—	3	
21. Wadar	11	1	—	—	—	7	1	—	—	—	—	—	—	—	1	—	—	—	—	—	1	

(To be Continued)

DISTRIBUTION OF FAMILIES, ACCORDING TO POSSESSION OF LINEN IN THE HOUSE (ii)

	TOWN							RURAL AREA						VILLAGES								
	Towel	Table-Cloth	Galicha	Lod	All the above	None	Blanks	Towel	Table-Cloth	Galicha	Lod	All the above	None	Blanks	Towel	Table-Cloth	Galicha	Lod	All the above	None	Blanks	
22. Chambhar	5	1	—	—	—	1	—	—	—	—	—	—	—	—	9	—	—	—	—	—	8	—
23. Mahur (Ghadashi)	7	—	—	—	—	3	—	2	—	—	—	—	2	—	2	—	—	—	—	—	4	1
24. Holar	1	—	—	—	—	—	1	—	—	—	—	—	2	—	1	—	—	—	—	—	2	—
25. Mang	7	—	—	—	—	4	1	1	—	—	—	—	1	—	5	—	—	—	—	—	7	—
26. Bhangi	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	2	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	3	—
32. Christian	31	2	1	1	—	20	2	1	—	—	—	—	2	—	30	—	1	—	—	—	25	2
1. Mahur (Buddhist)	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	33	7	3	4	1	13	1	2	—	—	—	—	2	—	10	—	2	—	—	—	3	—
34. Jain	40	27	24	23	19	1	2	—	—	—	—	—	—	—	4	1	—	1	—	—	—	—
35. Mahanubhav	1	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	19	5	5	4	3	1	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
37. Lohar	9	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	1	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	2	—
39. Sindhi	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—
Total:	532	141	87	105	48	127	23	113	3	1	1	—	42	1	382	8	13	4	—	—	161	16
Percentage:	76.4	20.2	12.4	15.1	6.9	18.2	3.6	71.4	1.9	0.6	0.6	—	26.8	0.6	68%	1.4	2.3	0.7	—	—	23.6	2.3

Basic Table No. 29
 CASTE-WISE DISTRIBUTION OF FAMILIES, ACCORDING TO SOURCE OF LIGHT AND FUEL USED FOR COOKING

	T O W N						RURAL AREA						VILLAGES					
	No lighting Arrangement or Charcoal	Kerosene Lamps & Wood	Charcoal or Kerosene	Electric Lamps & Wood or Charcoal	Electric Lamps & Wood	Total	No lighting Arrangement or Charcoal	Kerosene Lamps & Wood	Charcoal or Kerosene	Electric Lamps & Wood or Charcoal	Electric Lamps & Wood	Charcoal or Kerosene	Electric Lamps & Wood	Charcoal or Kerosene	Kerosene Lamps & Wood, or Charcoal	No lighting Arrangement	Total	Blank or Insufficient Information
1. Brahmin	12	16	10	50	8	2	98	1	1	1	1	1	1	4	4	2	8	—
2. C.K.P.	—	—	1	2	7	4	3	—	—	—	—	—	—	1	1	—	1	—
3. Maratha	1	76	34	17	31	7	170	43	7	7	—	—	—	183	13	51	4	201
4. Wani	—	—	—	2	2	—	4	1	—	—	—	—	—	1	1	—	—	—
5. Mali	10	5	4	4	1	1	25	58	7	7	—	—	—	90	2	66	2	94
6. Sonar	1	5	2	1	1	—	10	—	2	2	—	—	—	2	2	2	2	2
7. Sutar	1	1	—	—	—	—	2	—	—	—	—	—	—	3	—	—	—	3
8. Shimpi	4	8	3	6	—	1	22	—	—	—	—	—	—	1	—	—	—	1
9. Koshti	7	5	4	4	—	—	20	—	—	—	—	—	—	1	—	—	—	1
11. Ramoshi	18	—	3	—	—	1	22	7	—	—	—	—	—	29	1	7	1	32
12. Kumbhar	6	1	—	3	—	—	10	—	—	—	—	—	—	1	—	—	—	1
13. Teli	7	—	2	1	—	—	10	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	1	1	2	1	—	6	—	—	—	—	—	—	1	—	—	—	—
15. Dhangar	1	10	1	3	4	—	20	9	—	—	—	—	—	65	3	10	2	70
16. Khatik	1	1	—	—	—	—	1	—	—	—	—	—	—	8	—	—	—	8
17. Rajput	—	1	—	1	—	—	2	2	—	—	—	—	—	4	—	2	—	4
18. Bhatake	16	—	—	—	—	—	17	2	—	—	—	—	—	—	—	—	—	—
19. Burud	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	6	2	1	1	—	—	10	1	—	—	—	—	—	7	1	1	—	8
21. Wadar	12	—	5	—	1	1	19	—	—	—	—	—	—	2	—	—	—	2
22. Chambhar	3	1	2	1	—	—	6	—	—	—	—	—	—	17	—	—	—	17

(To be Continued)

POSSESSION OF BANK-ACCOUNT ACCORDING TO CASTE

	Has Bank Account				No Bank Account				Blank or Refused to Give Informator.			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	44	—	2	46	50	2	6	58	4	—	—	4
2. C.K.P.	2	—	1	3	1	—	—	1	—	—	—	—
3. Maratha	45	3	28	76	122	48	170	340	3	—	3	6
4. Wani	2	—	—	2	2	1	—	3	—	—	—	—
5. Mali	9	6	6	21	16	59	88	163	—	1	—	1
6. Sonar	3	1	—	4	7	1	2	10	—	—	—	—
7. Sutar	—	—	—	—	2	—	3	5	—	—	—	—
8. Shimpi	7	—	—	7	13	—	1	14	2	—	—	2
9. Koshti	2	—	—	2	18	—	1	19	—	—	—	—
11. Ramoshi	1	—	1	2	21	7	31	59	—	—	—	—
12. Kumbhar	1	—	—	1	9	—	1	10	—	—	—	—
13. Teli	2	—	—	2	7	—	—	7	1	—	—	1
14. Bhoi	1	—	—	1	5	—	2	7	—	—	—	—
15. Dhangar	4	—	10	14	16	10	59	85	—	—	1	1
16. Khatik	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	—	—	3	3	2	—	5	7	—	—	—	—
18. Bhatake	3	—	—	3	14	2	4	20	—	—	—	—
19. Burud	—	—	—	—	3	—	—	3	—	—	—	—
20. Nhavi	1	—	—	1	9	1	8	18	—	—	—	—
21. Wadar	2	—	—	2	16	—	2	18	1	—	—	1
22. Chambhar	1	—	12	13	5	—	5	10	—	—	—	—
23. Mahar (G.)	2	—	—	2	8	4	6	18	—	—	1	1
24. Holar	1	—	—	1	—	2	3	5	1	—	—	1
25. Mang	—	—	—	—	12	2	12	26	—	—	—	—
26. Bhangi	—	—	—	—	2	—	—	2	1	—	—	1
27. Dhobi	—	—	—	—	3	—	—	3	—	—	—	—
28. Tambat	—	—	—	—	1	—	—	1	—	—	—	—
29. Dhor	1	—	—	1	2	—	—	2	—	—	—	—
30. Lonar	—	—	—	—	—	—	5	5	—	—	—	—
31. Mahar (B.)	5	—	4	9	49	3	52	104	—	—	1	1
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	8	1	1	10	38	3	13	54	2	—	—	2
34. Jain	18	—	1	19	25	—	3	28	2	—	—	2
35. Mahanubhav	—	—	—	—	3	—	—	3	—	—	—	—
36. Lingayat	6	—	—	6	14	—	1	15	—	—	—	—
37. Lohar	3	—	—	3	7	—	—	7	—	—	—	—
38. Kasar	1	—	—	1	—	—	3	3	—	—	—	—
39. Sindhi	—	—	—	—	1	—	—	1	—	—	—	—
40. Naidu	—	—	—	—	—	—	1	1	—	—	—	—
Total:	175	11	69	255	505	145	487	1137	17	1	6	24

Basic Table No. 31

DISTRIBUTION OF HEADS OF FAMILIES HAVING BANK-ACCOUNTS, ACCORDING TO THEIR EDUCATION

	T O W N					RURAL AREA					VILLAGES				
	Illiterate	Upto 4th Std.	Literate	Miscellaneous & Blanks	Total	Illiterate	Upto 4th Std.	Literate	Miscellaneous & Blanks	Total	Illiterate	Upto 4th Std.	Literate	Miscellaneous & Blanks	Total
1. Having Bank Account	15	25	133	2	175	5	2	4	—	11	18	23	18	—	59
%	8.4	18.2	36.8	10.0	25.1						5.1	19.5	21.0		10.5
2. Not Having Bank-Account	158	111	220	18	507	94	23	23	5	145	328	94	68	6	496
%	88.3	81.0	61.0	90.0	72.8						93.4	79.7	79.0	87.5	88.3
3. Not Known	6	1	8	—	15	1	—	—	—	1	5	1	—	1	7
%	3.3	.8	2.2		2.1						1.5	.8		12.5	1.2
TOTAL:	179	137	361	20	697	100	25	27	5	157	351	118	86	7	562
%	100.0	100.0	100.0	100.0	100.0						100.0	100.0	100.0	100.0	100.0

DAILY ROUTINE

	GETTING UP IN THE MORNING								DRINKING TEA, COFFEE ETC.								TIME OF HAVING MID-DAY MEAL							
	Before 6 a.m.				After 6 a.m.				Drink Tea				Do not drink Tea				Before 11 a.m.				After 11 a.m. to 1 p.m.			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	74	2	8	84	17	—	—	17	58	—	3	61	33	2	5	40	37	—	2	39	54	2	6	62
2. C.K.P.	3	—	1	4	—	—	—	—	1	—	1	2	2	—	—	2	—	—	—	—	3	—	1	4
3. Maratha	111	41	148	300	35	2	22	59	80	25	95	200	66	18	75	159	37	14	64	115	109	29	106	244
4. Wani	2	1	—	3	—	—	—	—	2	—	—	2	—	1	—	1	—	—	—	—	2	1	—	3
5. Mali	18	56	67	141	1	4	7	12	11	39	46	96	3	21	28	57	9	20	26	55	10	40	48	98
6. Sonar	7	2	1	10	3	—	—	4	6	2	1	9	4	—	—	4	1	1	—	2	9	1	—	11
7. Sutar	—	—	3	3	1	—	—	1	1	—	1	2	—	—	2	2	—	—	—	2	2	1	—	2
8. Shimpi	16	—	1	17	4	—	—	4	12	—	1	13	3	—	—	8	5	—	—	5	15	—	1	16
9. Kosti	10	—	—	10	8	—	—	8	9	—	—	9	9	—	—	9	4	—	—	4	14	—	—	14
11. Ramoshi	18	7	22	47	1	—	4	5	10	3	8	21	9	4	18	31	4	1	7	12	15	6	19	40
12. Kumbhar	8	—	1	9	—	—	—	—	5	—	—	5	3	—	1	4	3	—	1	4	5	—	—	5
13. Teli	8	—	—	8	1	—	—	1	4	—	—	4	5	—	—	5	1	—	—	1	8	—	—	8
14. Bhoi	2	—	2	4	2	—	—	2	3	—	1	4	1	—	1	2	—	—	—	—	4	—	2	6
15. Dhangar	17	7	48	72	3	2	7	12	12	5	37	54	8	4	18	30	5	1	15	21	15	8	40	63
16. Khatik	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
17. Rajput	2	—	7	9	—	—	—	—	1	—	3	4	1	—	4	5	1	—	3	4	1	—	4	5
18. Bhatake	12	2	3	17	1	—	1	2	4	1	2	7	9	1	2	12	5	1	4	10	8	1	—	9
19. Burud	2	—	—	2	1	—	—	1	2	—	—	2	1	—	—	1	—	—	—	—	3	—	—	3
20. Nhavi	6	1	5	12	4	—	1	5	4	1	3	8	6	—	3	9	1	1	3	5	9	—	3	12
21. Wadar	13	—	2	15	—	—	—	—	5	—	—	5	8	—	2	10	3	—	1	4	10	—	1	11

(To be Contd.)

DAILY ROUTINE

	GETTING UP IN THE MORNING								DRINKING TEA, COFFEE ETC.								TIME OF HAVING MID-DAY MEAL										
	Before 6 a.m.				After 6 a.m.				Drink Tea				Do not drink Tea				Before 11 a.m.				After 11 a.m. to 1 p.m.						
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total			
22. Chambhar	4	—	13	17	2	—	2	4	2	—	5	7	4	—	10	14	1	—	7	8	5	—	8	13			
23. Mahar (G.)	6	4	3	13	1	—	—	1	3	3	2	8	4	1	1	6	3	—	—	3	4	4	—	3	11		
24. Holar	1	2	1	4	—	—	1	1	—	1	2	3	1	1	—	2	1	1	—	2	—	1	—	2	3		
25. Mang	7	1	11	19	1	—	—	1	5	—	2	7	3	1	9	13	3	1	3	7	5	—	—	8	13		
26. Bhangi	1	—	—	1	1	—	—	—	1	—	—	1	1	—	—	1	—	—	—	—	2	—	—	—	2		
27. Dhobi	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	—	1		
28. Tambat	—	—	—	—	1	—	—	1	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	—	1		
29. Dhor	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
30. Lonar	—	—	4	4	—	—	1	1	—	—	3	3	—	—	2	2	—	—	2	2	—	—	—	—	3	3	
31. Mahar (B.)	38	1	32	71	6	1	10	17	20	2	19	41	24	—	23	47	16	1	16	33	28	1	26	55			
32. Christian	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	1	—	—	—	1	—	—	—	—	—		
33. Muslim	32	4	9	45	6	—	4	10	20	3	4	27	18	1	9	28	13	2	7	22	25	2	6	33			
34. Jain	36	—	3	39	5	—	1	6	20	—	1	21	21	—	3	24	17	—	3	20	24	—	1	25			
35. Mahanubhav	1	—	—	1	2	—	—	2	—	—	—	—	3	—	—	3	2	—	—	2	1	—	—	1			
36. Lingayat	13	—	1	14	2	—	—	2	8	—	1	9	7	—	—	7	1	—	—	1	14	—	1	15			
37. Lohar	4	—	—	4	—	—	—	—	1	—	—	1	3	—	—	3	1	—	—	1	3	—	—	3			
38. Kasar	1	—	2	3	—	—	—	—	—	—	—	—	1	—	2	3	1	—	—	1	—	—	—	2	2		
39. Sindhi	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	—	1		
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	1	1		
Total:	477	131	399	1007	109	9	61	179	314	85	241	640	272	55	219	546	176	44	166	386	410	96	294	800			

ARTICLES OF FOOD ETC.

	Those who eat Millet etc. + wheat and Rice				Those who eat Millet only				Puranpoli only on special occasion				Puranpoli & other sweets on special occasion				Meat occasionally			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	100	2	8	110	1	—	—	1	45	1	2	48	33	1	4	38	—	—	—	—
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	1
3. Maratha	164	50	194	408	8	16	53	77	113	36	152	301	21	2	11	34	7	—	—	7
4. Wani	4	1	—	5	1	—	—	1	3	1	—	4	1	—	—	1	—	—	—	—
5. Mali	21	63	93	176	4	17	32	53	17	53	79	149	3	3	7	13	—	—	1	1
6. Sonar	10	2	2	14	—	—	—	—	4	2	1	7	4	—	—	4	—	—	—	—
7. Sutar	2	—	3	5	1	—	1	2	—	—	3	3	—	—	—	—	2	—	—	2
8. Shimpi	22	—	1	23	—	—	—	—	18	—	1	19	3	—	—	3	—	—	—	—
9. Koshti	19	—	1	20	—	—	—	—	14	—	1	15	1	—	—	1	—	—	—	—
11. Ramoshi	21	7	31	59	4	4	9	17	14	6	29	49	—	—	—	—	4	—	—	4
12. Kumbhar	9	—	1	10	2	—	1	3	7	—	—	7	1	—	—	1	—	—	—	—
13. Teli	9	—	—	9	—	—	—	—	8	—	—	8	—	—	—	—	—	—	—	—
14. Bhoi	4	—	2	5	—	—	—	—	3	—	2	5	—	—	—	—	—	—	—	—
15. Dhangar	20	10	70	100	2	6	25	33	14	10	58	82	2	—	2	4	—	—	—	—
16. Khatik	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	2	—	8	10	—	—	—	—	—	—	5	5	—	—	2	2	—	—	—	—
18. Bhatake	16	2	4	22	6	—	1	7	8	1	4	13	1	1	—	2	2	—	—	2
19. Burud	3	—	—	3	2	—	—	2	1	—	—	1	—	—	—	—	—	—	—	—
20. Nhavi	10	1	8	19	1	—	2	3	8	1	5	14	—	—	1	1	—	—	—	—
21. Wadar	15	—	2	17	3	—	1	4	14	—	2	16	—	—	—	—	2	—	—	2

(To be Continued)

Basic Table No. 33 (Contd.)

ARTICLES OF FOOD ETC.

	Those who eat Millet etc. + wheat and Rice				Those who eat Millet only				Puranpoli only on special occasion				Puranpoli & other sweets on special occasion				Meat occasionally			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	6	—	17	23	2	—	5	7	2	—	13	15	1	—	—	1	—	—	—	—
23. Mahar (Ghadashi)	9	4	5	18	2	2	2	6	7	4	7	18	1	—	—	1	—	—	—	—
24. Holar	1	2	3	6	—	1	3	4	1	2	3	6	—	—	—	—	—	—	—	—
25. Mang	11	2	12	25	1	—	2	3	9	2	10	21	—	—	2	2	2	—	—	2
26. Bhangi	2	—	—	2	—	—	—	—	1	—	—	1	1	—	—	1	—	—	—	—
27. Dhobi	3	—	—	3	1	—	—	1	3	—	—	3	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
29. Dhor	3	—	—	3	1	—	—	1	2	—	—	2	—	—	—	—	—	—	—	—
30. Lonar	—	—	5	5	—	—	—	—	—	—	5	5	—	—	—	—	—	—	—	—
31. Mahar (Buddhist)	53	2	53	108	27	1	16	44	38	2	47	87	2	1	—	3	—	—	—	—
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	43	4	14	61	6	1	5	12	1	—	2	3	1	—	2	3	36	3	6	45
34. Jain	41	—	4	45	—	—	1	1	10	—	—	10	26	—	3	29	—	—	—	—
35. Mahanubhav	3	—	—	3	—	—	—	—	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	19	—	1	20	3	—	1	4	12	—	—	12	5	—	1	6	—	—	—	—
37. Lohar	10	—	—	10	3	—	—	3	7	—	—	7	—	—	—	—	—	—	—	—
38. Kasar	1	—	3	4	—	—	—	—	—	—	2	2	1	—	—	1	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
Total	660	152	547	1360	81	48	160	289	388	121	433	942	111	8	36	155	56	3	7	66

HABIT OF TAKING BATH ETC.

	T O W N				RURAL AREA				VILLAGES			
	Daily Bath	Occasional bath	Blank	Total	Daily Bath	Occasional bath	Blank	Total	Daily Bath	Occasional bath	Blank	Total
1. Brahmin	88	—	10	98	2	—	—	2	7	—	1	8
2. C.K.P.	3	—	—	3	—	—	—	—	1	—	—	1
3. Maratha	149	5	16	170	35	10	6	51	144	43	14	201
4. Wani	3	1	—	4	1	—	—	1	—	—	—	—
5. Mali	19	3	3	25	50	13	3	66	51	34	9	94
6. Sonar	10	—	—	10	1	—	1	2	1	—	1	2
7. Sutar	2	—	—	2	—	—	—	—	2	1	—	3
8. Shimpi	20	—	2	22	—	—	—	—	1	—	—	1
9. Koshti	18	1	1	20	—	—	—	—	1	—	—	1
11. Ramoshi	15	5	2	22	2	3	2	7	14	16	2	32
12. Kumbhar	6	2	2	10	—	—	—	—	1	—	—	1
13. Teli	10	—	—	10	—	—	—	—	—	—	—	—
14. Bhoi	4	—	2	6	—	—	—	—	1	1	—	2
15. Dhangar	17	3	—	20	6	4	—	10	45	21	4	70
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	2	—	—	2	—	—	—	—	8	—	—	8
18. Bhatake	12	4	1	17	1	1	—	2	3	—	1	4
19. Burud	2	—	1	3	—	—	—	—	—	—	—	—
20. Nhavi	10	—	—	10	1	—	—	1	7	—	1	8
21. Wadar	11	6	2	19	—	—	—	—	2	—	—	2
22. Chambhar	4	1	1	6	—	—	—	—	13	4	—	17
23. Mahar (G.)	8	1	1	10	2	2	—	4	2	2	3	7
24. Holar	1	—	1	2	1	1	—	2	—	3	—	3
25. Mang	3	4	5	12	2	—	—	2	7	4	1	12
26. Bhangi	3	—	—	3	—	—	—	—	—	—	—	—
27. Dhobi	2	1	—	3	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	1	2	—	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	4	1	—	5
31. Mahar (B.)	28	10	16	54	1	2	—	3	25	28	4	57
32. Christian	—	1	—	1	—	—	—	—	—	—	—	—
33. Muslim	33	9	6	48	1	1	2	4	7	6	1	14
34. Jain	42	—	3	45	—	—	—	—	4	—	—	4
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	15	1	4	20	—	—	—	—	—	1	—	1
37. Lohar	5	3	2	10	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	1	—	—	—	—	3	—	—	3
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	1	—	—	1
Total:	553	63	81	697	106	37	14	157	355	165	42	562
Percentage:	79.3%	9.1%	11.6%						63.0%	29.3%	7.5%	

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO KEEPING AND PARTING OF HAIR

Keeping and Parting of Hair — Caste/Religious Group	T O W N					RURAL AREA					VILLAGES				
	Head Shaved	Hair Kept & Parted	Hair Kept but not Parted	Blanks & with insufficient information	Total	Head Shaved	Hair Kept & Parted	Hair Kept but not Parted	Blanks & with insufficient information	Total	Head Shaved	Hair Kept & Parted	Hair Kept but not Parted	Blanks & with insufficient information	Total
1. Brahmin	24	66	4	4	98	1	1	—	—	2	3	4	1	—	8
2. C.K.P.	—	3	—	—	3	—	—	—	—	—	—	1	—	—	1
3. Maratha	49	84	18	19	170	32	15	2	2	51	134	28	21	18	201
4. Wani	1	2	1	—	4	1	—	—	—	1	—	—	—	—	—
5. Mali	1	22	1	1	25	41	20	5	—	66	64	8	14	8	94
6. Sonar	4	6	—	—	10	—	1	1	—	2	1	1	—	—	2
7. Sutar	—	—	2	—	2	—	—	—	—	—	2	1	—	—	3
8. Shimpi	6	13	2	1	22	—	—	—	—	—	—	—	1	—	1
9. Koshti	9	5	4	2	20	—	—	—	—	—	1	—	—	—	1
11. Ramoshi	9	8	2	3	22	5	—	1	1	7	24	4	3	1	32
12. Kumbhar	4	4	2	—	10	—	—	—	—	—	1	—	—	—	1
13. Teli	5	2	2	1	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	3	1	1	6	—	—	—	—	—	1	—	—	1	2
15. Dhangar	6	10	2	2	20	7	2	1	—	10	43	12	10	5	70
16. Khatik	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	1	2	—	—	—	—	—	4	—	2	2	8
18. Bhatake	3	8	5	1	17	2	—	—	—	2	2	1	—	1	4
19. Burud	3	—	—	—	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	1	6	1	2	10	—	1	—	—	1	2	2	2	2	8
21. Wadar	7	8	3	1	19	—	—	—	—	—	1	1	—	—	2
22. Chambhar	2	2	1	1	6	—	—	—	—	—	12	1	2	2	17

(To be Continued)

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO KEEPING AND PARTING OF HAIR

Keeping and Parting of Hair	TOWN					RURAL AREA					VILLAGES				
	Head Shaved	Hair Kept & Parted	Hair Kept but not Parted	Blanks & with insufficient information	Total	Head Shaved	Hair Kept & Parted	Hair Kept but not Parted	Blanks & with insufficient information	Total	Head Shaved	Hair Kept & Parted	Hair Kept but not Parted	Blanks & with insufficient information	Total
23. Mahar (Ghadashi)	4	5	1	—	10	2	—	2	—	4	6	—	—	1	7
24. Holar	—	1	—	1	2	1	1	—	—	2	3	—	—	—	3
25. Mang	3	7	—	2	12	2	—	—	—	2	8	3	1	—	12
26. Bhangi	1	1	1	—	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	2	1	—	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	3	1	1	—	5
31. Mahar (Buddhist)	12	40	—	2	54	1	1	—	1	3	34	14	4	5	57
32. Christian	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	8	32	7	1	48	1	3	—	—	4	8	4	1	1	14
34. Jain	13	24	4	4	45	—	—	—	—	—	1	1	1	1	4
35. Mahanubhav	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	3	10	1	1	20	—	—	—	—	—	1	—	—	—	1
37. Lohar	4	5	—	1	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	1	—	—	—	—	—	2	1	—	—	3
39. Sindhi	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
Total:	191	385	66	55	697	96	45	12	4	157	361	89	64	48	562
Percentage:	27.5	55.1	9.5	7.9	100.0						61.4	15.7	11.4	8.4	100.0

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING
TO KEEPING TOP-KNOT ON THE HEAD

	T O W N				RURAL AREA				VILLAGES			
	With	Without	Insufficient Information and Blanks	Total	With	Without	Insufficient Information and Blanks	Total	With	Without	Insufficient Information and Blanks	Total
1. Brahmin	19	75	4	98	—	2	—	2	3	5	—	8
2. C.K.P.	—	3	—	3	—	—	—	—	—	1	—	1
3. Maratha	27	124	19	170	25	24	2	51	89	94	18	201
4. Wani	—	4	—	4	1	—	—	1	—	—	—	—
5. Mali	1	23	1	25	25	41	—	66	59	27	8	94
6. Sonar	—	10	—	10	1	1	—	2	—	2	—	2
7. Sutar	—	2	—	2	—	—	—	—	2	1	—	3
8. Shimpi	3	18	1	22	—	—	—	—	—	1	—	1
9. Kosti	1	17	2	20	—	—	—	—	—	1	—	1
11. Ramoshi	3	16	3	22	2	4	1	7	17	14	1	32
12. Kumbhar	2	8	—	10	—	—	—	—	—	1	—	1
13. Teli	4	5	1	10	—	—	—	—	—	—	—	—
14. Bhoi	5	—	1	6	—	—	—	—	—	1	1	2
15. Dhangar	2	16	2	20	5	5	—	10	35	30	5	70
16. Khatik	—	1	—	1	—	—	—	—	—	—	—	—
17. Rajput	—	1	1	2	—	—	—	—	2	4	2	8
18. Bhatake	3	13	1	17	2	—	—	2	—	3	1	4
19. Burud	1	2	—	3	—	—	—	—	—	—	—	—
20. Nhavi	—	8	2	10	—	1	—	1	1	5	2	8
21. Wadar	7	11	1	19	—	—	—	—	—	2	—	2
22. Chambhar	5	—	1	6	—	—	—	—	6	9	2	17
23. Mahar (G.)	4	6	—	10	2	2	—	4	3	3	1	7
24. Holar	—	1	1	2	1	1	—	2	2	1	—	3
25. Mang	3	7	2	12	—	2	—	2	4	8	—	12
26. Bhangi	—	3	—	3	—	—	—	—	—	—	—	—
27. Dhobi	—	3	—	3	—	—	—	—	—	—	—	—
28. Tambat	—	—	1	1	—	—	—	—	—	—	—	—
29. Dhor	—	2	1	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	1	4	—	5
31. Mahar (B.)	11	41	2	54	1	1	1	3	16	36	5	57
32. Christian	—	1	—	1	—	—	—	—	—	—	—	—
33. Muslim	1	46	1	48	1	3	—	4	1	12	1	14
34. Jain	5	36	4	45	—	—	—	—	1	2	1	4
35. Mahanubhav	1	1	1	3	—	—	—	—	—	—	—	—
36. Lingayat	4	15	1	20	—	—	—	—	1	—	—	1
37. Lohar	2	7	1	10	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	1	—	—	—	—	2	1	—	3
39. Sindhi	—	1	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	1	—	1
Total:	114	528	55	697	66	87	4	157	245	269	48	562
Percentage:	16.4	75.8	7.8	100.0					43.5	48.0	8.5	100.0

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO SHAVING HABITS

	T O W N					RURAL AREA					VILLAGES							
	Daily	At Regular Intervals	Occasionally	Kept Beard	Insufficient Information and Blanks	Total	Daily	At Regular Intervals	Occasionally	Kept Beard	Insufficient Information and Blanks	Total	Daily	At Regular Intervals	Occasionally	Kept Beard	Insufficient Information and Blanks	Total
1. Brahmin	10	78	3	—	7	98	—	2	—	—	—	2	—	8	—	—	—	8
2. C.K.P.	1	2	—	—	—	3	—	—	—	—	—	—	—	1	—	—	—	1
3. Maratha	15	123	8	—	24	170	1	49	—	1	—	51	3	166	16	—	16	201
4. Wani	—	3	1	—	—	4	—	1	—	—	—	1	—	—	—	—	—	—
5. Mali	1	20	2	—	2	25	—	58	6	—	2	66	—	67	18	—	9	94
6. Sonar	—	9	—	—	1	10	—	2	—	—	—	2	—	1	1	—	—	2
7. Sutar	1	—	1	—	—	2	—	—	—	—	—	—	—	3	—	—	—	3
8. Shirpi	2	17	—	—	3	22	—	—	—	—	—	—	—	1	—	—	—	1
9. Kosti	1	14	2	—	3	20	—	—	—	—	—	—	—	1	—	—	—	1
11. Ramoshi	—	15	4	—	3	22	—	6	1	—	—	7	—	29	3	—	—	32
12. Kumbhar	—	7	—	—	3	10	—	—	—	—	—	—	—	1	—	—	—	1
13. Teli	1	6	2	—	1	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	5	—	—	1	6	—	—	—	—	—	—	—	1	—	—	1	2
15. Dhangar	18	—	—	1	1	20	—	7	3	—	—	10	1	60	7	—	2	70
16. Khatik	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	—	1	2	—	—	—	—	—	—	—	7	—	—	1	8
18. Bhatake	—	15	1	—	1	17	—	1	—	1	—	2	—	4	—	—	—	4
19. Burud	—	2	1	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	9	—	—	1	10	—	1	—	—	—	1	—	6	—	—	2	8
21. Wadar	—	16	2	—	1	19	—	—	—	—	—	—	—	1	1	—	—	2
22. Chambhar	—	5	—	—	1	6	—	—	—	—	—	—	1	13	—	—	3	17

(To be Contd.)

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO SHAVING HABITS

	TOWN						RURAL AREA						VILLAGES					
	Daily	At Regular Intervals	Occasionally	Kept Beard	Insufficient Information and Blanks	Total	Daily	At Regular Intervals	Occasionally	Kept Beard	Insufficient Information and Blanks	Total	Daily	At Regular Intervals	Occasionally	Kept Beard	Insufficient Information and Blanks	Total
23. Mahar (Ghadashi)	—	8	1	—	1	10	—	3	1	—	—	4	—	6	—	—	1	7
24. Holar	—	1	—	—	1	2	—	2	—	—	—	2	—	2	1	—	—	3
25. Mang	1	9	—	—	2	12	—	2	—	—	—	2	—	8	4	—	—	12
26. Bhangi	—	3	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	2	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	2	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	5	—	—	—	5
31. Mahar (Buddhist)	5	46	—	—	3	54	—	2	1	—	—	3	—	49	3	1	4	57
32. Christian	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	3	37	3	5	—	48	—	3	1	—	—	4	—	11	1	—	2	14
34. Jain	4	33	1	—	7	45	—	—	—	—	—	—	—	2	—	—	2	4
35. Mahanubhav	—	2	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	2	14	1	—	3	20	—	—	—	—	—	—	—	—	1	—	—	1
37. Lohar	2	5	—	—	3	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	1	—	—	—	—	—	—	—	2	1	—	—	3
39. Sindhi	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
Total:	67	513	34	6	77	697	1	139	13	2	2	157	5	456	57	1	43	562
Percentage:	9.7	73.5	4.9	0.8	11.1	100.0							0.8	81.4	10.1	0.1	7.6	100.0

TAKING BATH ETC. WOMEN

	TAKING BATH DAILY				TAKING BATH OCCASIONALLY				BLANK			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brzhmin	91	2	7	100	—	—	—	—	7	—	1	8
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—
3. Maratha	156	40	149	345	7	10	44	61	7	1	8	16
4. Wani	3	1	—	4	1	—	—	1	—	—	—	—
5. Mali	19	51	54	124	3	13	34	50	3	2	6	11
6. Sonar	10	1	1	12	—	—	—	—	—	1	1	2
7. Sutar	2	—	2	4	—	—	1	1	—	—	—	—
8. Shimpi	20	—	1	21	—	—	—	—	2	—	—	2
9. Koshti	19	—	1	20	—	—	—	—	1	—	—	1
11. Ramoshi	16	2	14	32	5	4	17	26	1	1	1	3
12. Kumbhar	6	—	1	7	2	—	—	2	2	—	—	2
13. Teli	10	—	—	10	—	—	—	—	—	—	—	—
14. Bhoi	4	—	1	5	—	—	1	1	2	—	—	2
15. Dhangar	17	6	46	69	3	4	21	28	—	—	3	3
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	2	—	8	10	—	—	—	—	—	—	—	—
18. Bhatake	13	1	3	17	4	1	—	5	—	—	1	1
19. Burud	3	—	—	3	—	—	—	—	—	—	—	—
20. Nhavi	10	1	8	19	—	—	—	—	—	—	—	—
21. Wadar	11	—	2	13	7	—	—	7	1	—	—	1
22. Chambhar	5	—	13	18	1	—	4	5	—	—	—	—
23. Mahar												
(Ghadashi)	8	2	2	12	1	2	4	7	1	—	1	2
24. Holar	1	1	—	2	—	1	3	4	1	—	—	1
25. Mang	4	2	8	14	4	—	4	8	4	—	—	4
26. Bhangi	3	—	—	3	—	—	—	—	—	—	—	—
27. Dhobi	2	—	—	2	1	—	—	1	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	2	—	—	2	—	—	—	—
30. Lonar	—	—	4	4	—	—	1	1	—	—	—	—
31. Mahar												
(Buddhist)	28	1	25	54	11	2	28	41	15	—	4	19
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	35	3	8	46	9	1	6	16	4	—	—	4
34. Jain	42	—	4	46	—	—	—	—	3	—	—	3
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	17	—	—	17	1	—	1	2	2	—	—	2
37. Lohar	6	—	—	6	3	—	—	3	1	—	—	1
38. Kasar	1	—	3	4	—	—	—	—	—	—	—	1
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—
Total:	574	114	367	1055	66	38	169	273	57	5	26	88=1416

HAIR DRESSING OF WOMEN

	COMBING HAIR DAILY				COMBING HAIR OCCASIONALLY				BLANK			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	88	2	7	97	—	—	—	—	10	—	1	11
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—
3. Maratha	147	32	135	314	7	13	53	73	16	6	13	35
7. Sutar	3	1	—	4	1	—	—	1	—	—	—	—
4. Wani	19	47	46	112	3	16	39	58	3	3	9	15
5. Mali	9	1	1	12	1	—	—	1	—	1	1	2
6. Sonar	2	—	2	4	—	—	1	1	—	—	—	—
8. Shimpi	20	—	—	20	—	—	1	1	2	—	—	2
9. Koshti	48	—	1	49	1	—	—	1	1	—	—	2
11. Ramoshi	15	2	13	30	5	3	17	25	2	2	2	6
12. Kumbhar	6	—	1	7	2	—	—	2	2	—	—	2
13. Teli	10	—	—	10	—	—	—	—	—	—	—	—
14. Bhoi	5	—	1	6	—	—	1	1	1	—	—	1
15. Dhanger	16	5	40	61	4	5	26	35	—	—	4	4
16. Khatik	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	2	—	7	9	—	—	1	1	—	—	—	—
18. Bhatake	12	1	3	16	4	1	—	5	1	—	1	2
19. Burud	1	—	—	1	1	—	—	1	1	—	—	1
20. Nhavi	9	1	6	16	1	—	1	2	—	—	1	1
21. Wadar	11	—	2	13	6	—	—	6	2	—	—	2
22. Chambhar	3	—	15	18	2	—	2	4	1	—	—	1
23. Mahar (G.)	7	1	3	11	2	3	1	6	1	—	3	4
24. Holar	1	1	—	2	—	1	3	4	1	—	—	1
25. Mang	2	2	6	10	5	—	5	10	5	—	1	6
26. Bhangi	3	—	—	3	—	—	—	—	—	—	—	—
27. Dhobi	3	—	—	3	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	2	—	—	2	—	—	—	—
30. Lonar	—	—	3	3	—	—	2	2	—	—	—	—
31. Mahar (B.)	30	1	24	55	9	2	30	41	15	—	3	18
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	34	1	6	41	8	1	7	16	6	2	1	9
34. Jain	42	—	4	46	—	—	—	—	3	—	—	3
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	15	—	—	15	1	—	1	2	4	—	—	4
37. Lohar	6	—	—	6	2	—	—	2	2	—	—	2
38. Kasar	1	—	3	4	—	—	—	—	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—
Total:	539	96	331	978	69	45	191	305	89	14	39	133 = 0000

WASHING HAIR WOMEN

	WASHING HAIR AT REGULAR INTERVALS				WASHING HAIR OCCASSIONALLY				NO KNOWLEDGE, BLANK			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	90 ⁷	1	7	98	1	—	—	1	7	1	1	9
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—
3. Maratha	157	48	183	388	—	—	6	6	13	3	12	28
4. Wani	3	1	—	4	—	—	—	—	1	—	—	1
5. Mali	23	64	88	175	—	—	4	4	2	2	2	6
6. Sonar	10	1	1	12	—	—	—	—	—	1	1	2
7. Sutar	2	—	3	5	—	—	—	—	—	—	—	—
8. Shimpi	20	—	1	21	—	—	—	—	2	—	—	2
9. Koshti	18	—	1	19	—	—	—	—	2	—	—	2
11. Ramoshi	21	7	31	59	—	—	—	—	1	—	1	2
12. Kumbhar	9	—	—	9	—	—	—	—	1	—	1	2
13. Teli	10	—	—	10	—	—	—	—	—	—	—	—
14. Bhoi	4	—	2	6	—	—	—	—	2	—	—	2
15. Dhangar	19	9	66	94	—	1	3	4	1	—	1	2
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	2	—	8	10	—	—	—	—	—	—	—	—
18. Bhatake	16	2	4	22	1	—	—	1	—	—	—	—
19. Burud	3	—	—	3	—	—	—	—	—	—	—	—
20. Nhavi	10	1	7	18	—	—	—	—	—	—	1	1
21. Wadar	17	—	2	19	1	—	—	1	1	—	—	1
22. Chambhar	5	—	15	20	—	—	2	2	1	—	—	1
23. Mahar (Ghadashi)	10	4	3	17	—	—	3	3	—	—	1	1
24. Holar	1	2	3	6	—	—	—	—	1	—	—	1
25. Mang	12	1	11	24	—	1	1	2	—	—	—	—
26. Bhangi	2	—	—	2	1	—	—	1	—	—	—	—
27. Dhobi	3	—	—	3	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	3	—	—	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	5	5	—	—	—	—	—	—	—	—
31. Mahar (Buddhist)	52	3	53	108	—	—	2	2	2	—	2	4
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—
33. Muslim	43	3	13	59	1	—	1	2	4	1	—	5
34. Jain	36	—	4	40	2	—	—	2	7	—	—	7
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	19	—	1	20	—	—	—	—	1	—	—	1
37. Lohar	10	—	—	10	—	—	—	—	—	—	—	—
38. Kasar	1	—	3	4	—	—	—	—	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—
Total:	641	147	517	1305	7	2	22	31	49	8	23	80=1416

LENGTH OF SARIS OF WOMEN OR WIFE OF THE HEAD OF THE FAMILY ACCORDING TO AGE

Age of the Male Heads of Family	T O W N							RURAL AREA						VILLAGES							
	8/9 yard	7/6 yard	Not Applicable	9 yd. + 5 yd.	No Question	Blank	Total	8/9 yard	7/6 yard	Not Applicable	9 yd. + 5 yd.	No Question	Blank	Total	8/9 yard	7/6 yard	Not Applicable	9 yd. + 5 yd.	No Question	Blank	Total
1. 16-25	28	11	13	1	—	6	59	5	1	—	—	—	—	6	34	—	7	—	—	—	41
2. 26-35	106	42	1	12	—	9	170	51	1	1	—	—	1	54	125	2	1	—	—	2	130
3. 36-45	117	32	4	9	1	7	170	38	1	2	—	—	1	42	140	3	7	1	—	2	153
4. 46-55	94	22	5	5	—	13	139	23	—	1	—	—	2	26	93	3	6	—	—	6	108
5. More than 55	72	11	8	2	—	15	108	20	—	3	—	—	4	27	82	—	14	—	—	2	98
Age of the Women Heads of Family																					
6. 26-35	10	2	—	—	—	—	12	2	—	—	—	—	—	2	1	—	—	—	—	—	1
7. 36-45	21	1	—	—	—	1	23	—	—	—	—	—	—	—	4	—	—	—	—	1	5
8. 46-55	10	—	—	—	—	1	11	—	—	—	—	—	—	—	10	—	—	—	—	—	10
9. More than 55	3	1	—	—	—	1	5	—	—	—	—	—	—	—	13	1	—	—	—	—	14
10. Blanks	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	2
Total:	461	122	31	29	1	53	697	139	3	7	—	—	8	157	504	9	35	1	—	13	562

ORNAMENTS OF WOMEN ACCORDING TO CASTE

	T O W N				RURAL AREA				VILLAGES				
	With Ornaments	Without Ornaments	Blanks	Total	With Ornaments	Without Ornaments	Blanks	Total	With Ornaments	Without Ornaments	Blanks	Total	
1. Brahmin	78	12	6	98	2	—	—	2	7	—	1	8	
2. C.K.P.	3	—	—	3	—	—	—	—	1	—	—	1	
3. Maratha	136	29	5	170	44	4	3	51	161	35	5	201	
4. Wani	4	—	—	4	1	—	—	1	—	—	—	—	
5. Mali	22	2	1	25	56	9	1	66	74	18	2	94	
6. Sonar	8	2	—	10	2	—	—	2	1	—	1	2	
7. Sutar	—	2	—	2	—	—	—	—	2	1	—	3	
8. Shimpi	17	4	1	22	—	—	—	—	1	—	—	1	
9. Koshti	16	4	—	20	—	—	—	—	1	—	—	1	
11. Ramoshi	12	9	1	22	4	3	—	7	21	10	1	32	
12. Kumbhar	8	2	—	10	—	—	—	—	1	—	—	1	
13. Teli	7	3	—	10	—	—	—	—	—	—	—	—	
14. Bhoi	2	3	1	6	—	—	—	—	1	1	—	2	
15. Dhargar	12	8	—	20	9	—	1	10	62	6	2	70	
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—	
17. Rajput	2	—	—	2	—	—	—	—	8	—	—	8	
18. Bhatake	10	7	—	17	2	—	—	2	2	2	—	4	
19. Burud	1	2	—	3	—	—	—	—	—	—	—	—	
20. Nhavi	9	1	—	10	1	—	—	1	5	3	—	8	
21. Wadar	14	3	2	19	—	—	—	—	2	—	—	2	
22. Chambhar	4	1	1	6	—	—	—	—	10	7	—	17	
23. Mahar (G.)	8	2	—	10	4	—	—	4	7	—	—	7	
24. Holar	—	1	1	2	1	1	—	2	2	1	—	3	
25. Mang	11	1	—	12	—	2	—	2	5	7	—	12	
26. Bhangi	1	2	—	3	—	—	—	—	—	—	—	—	
27. Dhobi	3	—	—	3	—	—	—	—	—	—	—	—	
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	
29. Dhor	2	1	—	3	—	—	—	—	—	—	—	—	
30. Lonar	—	—	—	—	—	—	—	—	2	3	—	5	
31. Mahar (B.)	48	3	3	54	2	1	—	3	44	13	—	57	
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	
33. Muslim	38	9	1	48	2	1	1	4	8	6	—	14	
34. Jain	41	—	4	45	—	—	—	—	4	—	—	4	
35. Mahanubhav	1	2	—	3	—	—	—	—	—	—	—	—	
36. Lingayat	16	4	—	20	—	—	—	—	1	—	—	1	
37. Lohar	9	1	—	10	—	—	—	—	—	—	—	—	
38. Kasar	1	—	—	1	—	—	—	—	1	2	—	3	
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	
40. Naidu	—	—	—	—	—	—	—	—	1	—	—	1	
Total:	548	120	29	697	130	21	6	157	435	115	12	562	

GOING TO RESTAURANT

Caste/Religious Group	Did not go to a Restaurant				Went alone to a Restaurant				Went with friends and wife				Went with wife only				Total of those who went to a Restaurant			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	28	1	4	33	2	—	—	2	5	—	1	6	—	—	—	—	63	1	4	68
2. C.K.P.	—	—	—	—	—	—	—	—	2	—	—	2	—	—	—	—	3	—	1	4
3. Maratha	48	7	47	102	2	1	3	6	5	1	1	7	—	—	—	—	111	43	149	303
4. Wani	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	4	1	—	5
5. Mali	—	9	28	37	—	—	1	1	—	—	—	—	—	—	—	—	24	55	64	143
6. Sonar	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	6	2	2	10
7. Sutar	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—	3	4
8. Shimpi	6	—	—	6	2	—	—	2	1	—	—	1	—	—	—	—	15	—	1	16
9. Koshti	7	—	1	8	3	—	—	3	—	—	—	—	—	—	—	—	11	—	—	11
11. Ramoshi	5	3	7	15	1	—	—	1	1	—	—	1	—	—	—	—	16	4	25	45
12. Kumbhar	1	—	—	1	1	—	—	1	—	—	—	—	—	—	—	—	8	—	1	9
13. Teli	5	—	—	5	—	—	—	—	—	—	—	—	—	—	—	—	4	—	—	4
14. Bhoi	2	—	2	4	—	—	—	—	—	—	—	—	—	—	—	—	4	—	—	4
15. Dhangar	5	—	15	20	—	2	—	2	—	—	—	—	—	—	—	—	15	10	54	79
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	2	2	—	—	—	—	2	—	—	2	—	—	—	—	2	—	6	8
18. Bhatake	4	—	1	5	2	—	—	2	—	—	—	—	—	—	—	—	13	2	3	18
19. Burud	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2
20. Nhavi	1	—	3	4	—	—	—	—	—	—	—	—	—	—	—	—	8	1	4	13
21. Wadar	2	—	—	2	1	—	—	1	1	—	—	1	—	—	—	—	15	—	2	17
22. Chambhar	2	—	7	9	—	—	—	—	—	—	—	—	—	—	—	—	4	—	10	14

(To be Contd.)

GOING TO RESTAURANT

Caste/Religious Group	Did not go to a Restaurant				Went alone to a Restaurant				Went with friends and wife				Went with wife only				Total of those who went to a Restaurant			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (Ghadashi)	1	2	2	5	—	—	—	—	1	—	—	1	—	—	—	—	9	2	5	16
24. Holar	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2	4
25. Mang	2	—	4	6	—	—	1	1	—	—	—	—	—	—	—	—	10	2	8	20
26. Bhangi	1	—	—	1	1	—	—	1	—	—	—	—	—	—	—	—	2	—	—	2
27. Dhobi	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2
30. Lonar	—	—	2	2	—	—	1	1	—	—	—	—	—	—	—	—	—	—	2	2
31. Mahar (Budhist)	2	1	7	10	1	—	—	1	2	—	—	2	—	—	—	—	52	2	48	102
32. Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
33. Muslim	12	—	3	15	2	—	1	3	—	—	—	—	1	—	—	1	34	—	11	49
34. Jain	19	—	2	21	1	—	—	1	3	—	—	3	2	—	—	2	23	—	2	25
35. Mahanubhav	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
36. Lingayat	5	—	—	5	1	—	—	1	—	—	—	—	—	—	—	—	13	—	1	14
37. Lohar	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	8	—	—	8
38. Kasar	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—	2	3
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total:	172	23	139	334	21	3	7	31	23	1	2	26	3	—	—	3	487	131	411	1029
Percentage:	24.7		24.8														69.8		73.1	

LEISURE TIME ACTIVITY OF MEN

	T O W N					RURAL AREA					VILLAGES				
	Read News Paper	Listen to Radio	See Cinema	Go to Club or Gymnasium	Go to Library	Read News Paper	Listen to Radio	See Cinema	Go to Club or Gymnasium	Go to Library	Read News Paper	Listen to Radio	See Cinema	Go to Club or Gymnasium	Go to Library
1. Brahmin	85	41	66	12	30	1	1	2	—	—	6	2	5	1	4
2. C.K.P.	2	2	2	—	1	—	—	—	—	—	1	1	1	1	1
3. Maratha	101	51	108	18	33	13	8	28	7	3	47	37	107	13	20
4. Wani	3	3	4	—	1	—	—	1	—	—	—	—	—	—	—
5. Mali	20	13	22	4	8	15	10	40	2	2	11	10	48	3	—
6. Sonar	7	2	6	—	1	2	—	2	—	—	2	—	2	1	1
7. Sutar	—	—	2	—	—	—	—	—	—	—	1	1	2	1	—
8. Shimpi	17	11	18	—	3	—	—	—	—	—	1	—	1	—	—
9. Koshti	7	2	14	1	1	—	—	—	—	—	—	—	—	—	—
11. Ramoshi	6	3	17	—	1	—	—	2	—	—	2	5	14	3	2
12. Kumbhar	4	4	8	—	1	—	—	—	—	—	—	—	—	—	—
13. Teli	5	1	6	1	2	—	—	—	—	—	—	—	—	—	—
14. Bhoi	4	1	3	—	—	—	—	—	—	—	—	—	—	—	—
15. Dhargar	11	5	15	1	4	—	—	4	1	—	11	11	37	12	3
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	1	2	1	1	—	—	—	—	—	4	1	5	—	—
18. Bhatake	6	4	11	—	1	1	—	1	—	—	1	3	2	—	1
19. Burud	—	—	2	—	1	—	—	—	—	—	—	—	—	—	—
20. Nhavi	8	4	9	1	1	—	—	—	—	—	1	2	3	—	—
21. Wadar	1	4	13	—	—	—	—	—	—	—	1	1	2	1	—

(To be Contd.)

LEISURE TIME ACTIVITY OF MEN

	TOWN					RURAL AREA					VILLAGES				
	Read News Paper	Listen to Radio	See Cinema	Go to Club or Gymnasium	Go to Library	Read News Paper	Listen to Radio	See Cinema	Go to Club or Gymnasium	Go to Library	Read News Paper	Listen to Radio	See Cinema	Go to Club or Gymnasium	Go to Library
22. Chambhar	2	1	3	1	1	—	—	—	—	—	2	1	6	1	—
23. Mahar (Ghadashi)	6	5	8	2	—	—	—	3	—	—	—	—	3	1	—
24. Holar	1	1	1	—	1	—	—	1	—	—	—	—	1	—	—
25. Mang	2	3	9	1	—	—	—	1	—	—	—	—	3	1	—
26. Bhangi	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	1	1	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	1	3	1	—	1
31. Mahar (Buddhist)	29	29	39	42	4	—	—	3	—	—	6	12	27	2	—
32. Christian	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	24	11	36	2	6	—	—	2	—	—	6	2	7	1	1
34. Jain	43	23	34	35	16	—	—	—	—	—	3	2	3	1	1
35. Mahanubhav	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	14	9	14	2	5	—	—	—	—	—	—	—	1	1	—
37. Lohar	2	4	7	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	1	—	—	—	—	—	—	—	1	—	2	1	—
39. Sindhi	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	—	1	—	—
Total:	419	240	489	124	123	32	19	90	10	5	109	94	284	50	33
Percentage:	64.7	37.1	75.4	19.4	19.2	20.3	12.3	58.1	6.4	3.2	20.5	17.7	53.4	9.4	6.2

LEISURE TIME ACTIVITY OF WOMEN

Caste/Religious Group	T O W N					RURAL AREA					VILLAGES				
	Go to Temple	Read News Papers	Sewing	See Cinema	Blanks	Go to Temple	Read News Papers	Sewing	See Cinema	Blanks	Go to Temple	Read News Papers	Sewing	See Cinema	Blanks
1. Brahmin	73	46	30	39	—	1	1	—	—	—	5	1	1	3	—
2. C.K.P.	1	1	2	1	—	—	—	—	—	—	—	1	1	1	—
3. Maratha	103	19	20	39	—	22	1	1	4	—	108	1	7	11	—
4. Wani	3	2	2	2	—	—	—	—	—	—	—	—	—	—	—
5. Mali	10	3	3	8	—	42	4	1	3	—	43	—	—	2	—
6. Sonar	10	4	—	4	—	1	—	—	—	—	—	—	1	—	—
7. Sutar	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
8. Shimpi	12	6	6	8	—	—	—	—	—	—	1	—	1	—	—
9. Koshti	4	1	1	1	—	—	—	—	—	—	—	—	—	—	—
11. Ramoshi	10	1	—	5	—	5	—	—	—	—	13	—	—	1	—
12. Kumbhar	5	—	—	1	—	—	—	—	—	—	1	—	—	—	—
13. Teli	7	—	—	3	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	2	2	1	1	—	—	—	—	—	—	1	—	—	—	—
15. Dhangar	17	—	3	4	—	9	—	—	1	—	39	1	—	5	—
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	1	—	—	—	—	—	—	—	6	—	—	—	—
18. Bhatake	4	1	—	—	—	2	—	—	—	—	1	—	1	—	—
19. Burud	2	—	1	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	8	1	—	2	—	—	—	—	—	—	6	—	—	—	—
21. Wadar	9	2	2	5	—	—	—	—	—	—	—	—	—	—	—
22. Chambhar	4	1	—	1	—	—	—	—	—	—	8	—	—	—	—

(To be Contd.)

LEISURE TIME ACTIVITY OF WOMEN

Caste/Religious Group	TOWN					RURAL AREA					VILLAGES				
	Go to Temple	Read News Paper	Sewing	See Cinema	Blanks	Go to Temple	Read News Papers	Sewing	See Cinema	Blanks	Go to Temple	Read News Paper	Sewing	See Cinema	Blanks
23. Mahar (Ghadashi)	2	1	1	1	—	4	—	—	—	—	2	—	—	—	—
24. Holar	1	—	—	1	—	1	—	—	—	—	1	—	—	—	—
25. Mang	5	—	—	2	—	—	—	—	—	—	6	—	—	—	—
26. Bhangi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. Mahar (Buddhist)	1	3	6	10	—	—	—	—	—	—	8	—	—	5	—
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	12	4	5	7	—	—	—	—	—	—	4	1	1	1	—
34. Jain	38	26	16	24	—	—	—	—	—	—	3	2	1	3	—
35. Mahanubhav	3	—	—	1	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	15	6	4	9	—	—	—	—	—	—	—	—	—	—	—
37. Lohar	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	1	1	1	—	—	—	—	—	—	2	1	—	1	—
39. Sindhi	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
Total:	371	132	105	184	—	87	6	2	8	—	260	8	14	33	—
Percentage:	53.3%	19%	15.1%	26.4%	—	55.4%	3.8%	1.3%	5.1%	—	46.3%	1.3%	2.4%	5.2%	—

CASTE-WISE DISTRIBUTION SHOWING WHO OFFICIATED AT MARRIAGES

	TOWN						RURAL AREA						VILLAGES					
	Brahmin Priest	Person of one's own caste	Jangam or Person of other caste	Registrar	Blank	Total	Brahmin Priest	Person of one's own caste	Jangam or Person of other caste	Registrar	Blank	Total	Brahmin Priest	Person of one's own caste	Jangam or Person of other caste	Registrar	Blank	Total
1. Brahmin	83	—	—	—	15	98	2	—	—	—	—	2	5	—	—	—	3	8
2. C.K.P.	3	—	—	—	—	3	—	—	—	—	—	—	1	—	—	—	—	1
3. Maratha	148	1	—	1	20	170	49	2	—	—	—	51	179	1	—	—	21	201
4. Wani	2	—	2	—	—	4	—	—	1	—	—	1	—	—	—	—	—	—
5. Mali	22	—	—	—	3	25	62	—	1	—	3	66	90	—	—	—	4	94
6. Sonar	8	1	—	—	1	10	2	—	—	—	—	2	1	—	—	—	1	2
7. Sutar	1	—	—	—	1	2	—	—	—	—	—	—	3	—	—	—	—	3
8. Shimpi	19	—	—	—	3	22	—	—	—	—	—	—	1	—	—	—	—	1
9. Koshti	20	—	—	—	—	20	—	—	—	—	—	—	1	—	—	—	—	1
11. Ramoshi	18	1	1	—	2	22	5	—	—	—	2	7	30	—	—	—	2	32
12. Kumbhar	7	—	1	—	2	10	—	—	—	—	—	—	1	—	—	—	—	1
13. Teli	8	—	1	—	1	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	5	—	—	—	1	6	—	—	—	—	—	—	—	—	—	—	2	2
15. Dhangar	15	—	1	—	4	20	10	—	—	—	—	10	64	—	—	—	6	70
16. Khatik	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	—	—	—	2	—	—	—	—	—	—	8	—	—	—	—	8
18. Bhatake	13	—	1	—	3	17	2	—	—	—	—	2	4	—	—	—	—	4
19. Burud	2	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	9	—	—	—	1	10	1	—	—	—	—	1	6	—	—	—	2	8
21. Wadar	11	5	1	—	2	19	—	—	—	—	—	—	2	—	—	—	—	2
22. Chambhar	5	—	1	—	—	6	—	—	—	—	—	—	17	—	—	—	—	17

(To be Contd.)

CASTE-WISE DISTRIBUTION SHOWING WHO OFFICIATED AT MARRIAGES

	TOWN						RURAL AREA					VILLAGES						
	Brahmin Priest	Person of one's own caste	Jangam or Person of other caste	Registrar	Blank	Total	Brahmin Priest	Person of one's own caste	Jangam or Person of other caste	Registrar	Blank	Total	Brahmin Priest	Person of one's own caste	Jangam or Person of other caste	Registrar	Blank	Total
23. Mahar (Chadashi)	8	2	—	—	—	10	4	—	—	—	—	4	6	—	—	—	1	7
24. Holar	—	—	—	—	2	2	2	—	—	—	—	2	1	1	—	—	1	3
25. Mang	8	4	—	—	—	12	1	1	—	—	—	2	11	1	—	—	—	12
26. Bhangi	1	1	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	1	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	1	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	5	—	—	—	—	5
31. Mahar (Buddhist)	23	18	1	1	11	54	3	—	—	—	—	3	38	6	—	—	13	57
32. Christian	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	1	46	—	—	1	48	—	3	—	—	1	4	—	14	—	—	—	14
34. Jain	5	38	—	—	2	45	—	1	—	—	—	—	—	3	—	—	1	4
35. Mahanubhav	2	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	4	7	7	—	2	20	—	—	—	—	—	—	1	—	—	—	—	1
37. Lohar	8	—	—	—	2	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	—	1	—	—	—	—	—	—	3	—	—	—	—	3
39. Sindhi	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1
Total:	468	126	18	2	83	697	143	6	2	—	6	157	479	26	—	—	57	562
Percentage:	67.2	18	2.6	0.3	11.9	100.0							85.2	4.7			10.1	100.0

CASTE-WISE DISTRIBUTION SHOWING WHETHER MARRIAGE FESTIVITIES LASTED FOR ONE OR MORE DAYS

	T O W N					RURAL AREA					VILLAGES				
	One Day	More than one day	Not Clear	Blank	Total	One Day	More than one day	Not Clear	Blank	Total	One Day	More than one day	Not Clear	Blank	Total
1. Braamin	30	52	—	16	98	1	1	—	—	2	1	4	—	3	8
2. C.K.P.	3	—	—	—	3	—	—	—	—	—	1	—	—	—	1
3. Maratha	36	110	1	23	170	1	49	—	1	51	15	158	—	28	201
4. Wani	—	2	—	2	4	—	1	—	—	1	—	—	—	—	—
5. Mali	4	17	—	4	25	7	56	—	3	66	7	79	—	8	94
6. Sonar	2	7	—	1	10	—	2	—	—	2	—	1	—	1	2
7. Sutar	—	1	—	1	2	—	—	—	—	—	—	3	—	—	3
8. Shimpi	6	11	—	5	22	—	—	—	—	—	—	1	—	—	1
9. Koshti	10	9	—	1	20	—	—	—	—	—	—	1	—	—	1
11. Ramoshi	6	12	1	3	22	1	4	—	2	7	2	28	—	2	32
12. Kumbhar	2	6	—	2	10	—	—	—	—	—	—	—	—	1	—
13. Teli	1	8	—	1	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	4	1	—	6	—	—	—	—	—	—	—	—	2	2
15. Dhangar	4	13	—	3	20	1	8	—	1	10	5	57	—	8	70
16. Khatik	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	2	—	—	2	—	—	—	—	—	—	8	—	—	8
18. Bhatake	2	11	1	3	17	1	1	—	—	2	—	4	—	—	4
19. Burud	—	2	—	1	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	1	8	—	1	10	—	1	—	—	1	1	5	—	2	8
21. Wadar	3	13	1	2	19	—	—	—	—	—	—	2	—	—	2
22. Chambhar	2	4	—	—	6	—	—	—	—	—	2	14	—	1	17

(To be Contd.)

CASTE-WISE DISTRIBUTION SHOWING WHETHER MARRIAGE FESTIVITIES LASTED FOR ONE OR MORE DAYS

	TOWN					RURAL AREA					VILLAGES				
	One Day	More than one day	Not Clear	Blank	Total	One Day	More than one day	Not Clear	Blank	Total	One Day	More than one day	Not Clear	Blank	Total
23. Mahar (Ghadashi)	—	10	—	—	10	—	4	—	—	4	—	5	—	2	7
24. Holar	—	—	—	2	2	1	1	—	—	2	1	—	—	2	3
25. Mang	—	12	—	—	12	—	2	—	—	2	3	9	—	—	12
26. Bhangi	—	2	—	1	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	2	—	1	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	4	—	1	5
31. Mahar (Buddhist)	3	40	2	9	54	—	3	—	—	3	6	37	—	14	57
32. Christian	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	23	23	—	2	48	2	1	—	1	4	3	10	—	1	14
34. Jain	7	34	—	4	45	—	—	—	—	—	—	3	—	1	4
35. Mahanubhav	—	2	—	1	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	4	14	1	1	20	—	—	—	—	—	—	1	—	—	1
37. Lohar	1	8	—	1	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	1	—	—	—	—	—	1	2	—	—	3
39. Sindhi	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
Total:	155	442	8	92	697	15	134	—	8	157	48	435	—	77	562
Percentage:	22.2	63.4	1.2	13.2							8.5	77.4	—	13.7	

CASTE-WISE DISTRIBUTION SHOWING EXPENDITURE FOR MARRIAGE

	T O W N					RURAL AREA					VILLAGES				
	Less than Rs. 1000	More than Rs. 1000	No knowledge	Blank	Total	Less than Rs. 1000	More than Rs. 1000	No knowledge	Blank	Total	Less than Rs. 1000	More than Rs. 1000	No knowledge	Blank	Total
1. Brahmin	24	42	22	10	98	2	—	—	—	2	4	—	2	2	8
2. C.K.P.	—	3	—	—	3	—	—	—	—	—	—	1	—	—	1
3. Maratha	52	51	50	17	170	26	16	9	—	51	79	56	62	4	201
4. Vani	1	2	1	—	4	1	—	—	—	1	—	—	—	—	—
5. Mali	12	7	5	1	25	26	26	12	2	66	44	17	29	4	94
6. Sonar	6	—	3	1	10	2	—	—	—	2	1	—	—	1	2
7. Sutar	1	—	1	—	2	—	—	—	—	—	2	1	—	—	3
8. Shimpi	5	11	3	3	22	—	—	—	—	—	1	—	—	—	1
9. Koshti	7	8	5	—	20	—	—	—	—	—	—	—	1	—	1
11. Ramoshi	12	6	4	—	22	3	1	3	—	7	20	3	9	—	32
12. Kumbhar	6	1	2	1	10	—	—	—	—	—	—	—	1	—	1
13. Teli	3	2	5	—	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	2	—	4	—	6	—	—	—	—	—	—	—	2	—	2
15. Dhangar	11	4	4	1	20	4	2	3	1	10	33	19	13	5	70
16. Khatik	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	1	—	2	—	—	—	—	—	4	3	1	—	8
18. Bhatake	8	5	4	—	17	1	—	1	—	2	1	2	1	—	4
19. Burud	2	—	1	—	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	6	2	1	1	10	1	—	—	—	1	4	1	3	—	8
21. Wadar	12	4	3	—	19	—	—	—	—	—	1	1	—	—	2
22. Chambhar	4	—	2	—	6	—	—	—	—	—	9	4	4	—	17

(To be Contd.)

CASTE-WISE DISTRIBUTION SHOWING EXPENDITURE FOR MARRIAGE

	TOWN					RURAL AREA					VILLAGES				
	Less than Rs. 1000	More than Rs. 1000	No. knowledge	Blank	Total	Less than Rs. 1000	More than Rs. 1000	No. knowledge	Blank	Total	Less than Rs. 1000	More than Rs. 1000	No. knowledge	Blank	Total
	6	1	3	—	10	1	—	3	—	4	3	—	3	1	7
23. Mahar (Ghadashi)	1	—	1	—	2	2	—	—	—	2	2	—	1	—	3
24. Holar	11	—	1	—	12	1	—	1	—	2	3	2	2	—	12
25. Mang	1	—	1	1	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	—	1	—	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	3	2	—	—	5
31. Mahar (Buddhist)	33	4	13	4	54	2	—	1	—	3	31	6	14	6	57
32. Christian	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	16	11	20	1	48	3	—	1	—	4	6	5	3	—	14
34. Jain	5	31	7	2	45	—	—	—	—	—	—	3	—	1	4
35. Mahanubhav	2	—	—	1	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	3	10	7	—	20	—	—	—	—	—	—	1	—	—	1
37. Lohar	4	1	5	—	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	1	—	—	—	—	—	1	1	1	—	3
39. Sindhi	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
Total:	263	208	181	45	697	75	45	34	3	157	257	129	152	24	562
Percentage:	37.9	29.8	25.8	6.5							45.8	22.8	27.1	4.3	

CASTE-WISE DISTRIBUTION WHETHER DEBT WAS CONTRACTED FOR MARRIAGE

	T O W N					RURAL AREA					VILLAGES				
	No	Yes	No knowledge	Blank	Total	No	Yes	No knowledge	Blank	Total	No	Yes	No knowledge	Blank	Total
1. Brahmin	60	8	20	10	98	—	1	1	—	2	3	3	—	2	8
2. C.K.P.	2	—	1	—	3	—	—	—	—	—	—	1	—	—	1
3. Maratha	87	27	39	17	170	26	15	10	—	51	126	30	41	4	201
4. Wani	4	—	—	—	4	1	—	—	—	1	—	—	—	—	—
5. Mali	15	5	4	1	25	33	8	23	2	66	52	24	14	4	94
6. Sonar	7	—	2	1	10	2	—	—	—	2	1	—	—	1	2
7. Sutar	1	—	1	—	2	—	—	—	—	—	2	1	—	—	3
8. Shimpi	14	2	3	3	22	—	—	—	—	—	1	—	—	—	1
9. Koshti	11	4	5	—	20	—	—	—	—	—	1	—	—	—	1
11. Ramoshi	14	5	3	—	22	6	—	1	—	7	13	12	7	—	32
12. Kumbhar	3	4	2	1	10	—	—	—	—	—	1	—	—	—	1
13. Teli	4	2	4	—	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	2	1	3	—	6	—	—	—	—	—	2	—	—	—	2
15. Dhangar	9	4	6	1	20	7	1	1	1	10	33	17	15	5	70
16. Khatik	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	—	—	2	—	—	—	—	—	—	2	6	—	8
18. Bhatake	8	5	4	—	17	2	—	—	—	2	2	1	1	—	4
19. Burud	2	1	—	—	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	8	—	1	1	10	—	1	—	—	1	5	1	2	—	8
21. Wadar	9	5	5	—	19	—	—	—	—	—	1	1	—	—	2
22. Chambhar	2	2	2	—	6	—	—	—	—	—	7	8	2	—	17

(To be Contd.)

CASTE-WISE DISTRIBUTION WHETHER DEBT WAS CONTRACTED FOR MARRIAGE

	TOWN					RURAL AREA					VILLAGES				
	No	Yes	No knowledge	Blank	Total	No	Yes	No knowledge	Blank	Total	No	Yes	No knowledge	Blank	Total
23. Mahar	2	2	6	—	10	4	—	—	—	4	2	1	3	1	7
24. Holar	—	—	2	—	2	1	1	—	—	2	1	1	1	—	3
25. Mang	6	2	4	—	12	1	—	1	—	2	6	6	—	—	12
26. Bhangi	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	1	1	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	—	1	—	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	2	2	1	—	5
31. Mahar	24	2	24	4	54	2	1	—	—	3	25	14	12	6	57
32. Christian	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	35	4	8	1	48	3	—	1	—	4	8	6	—	—	14
34. Jain	33	2	8	2	45	—	—	—	—	—	3	—	—	1	4
35. Mahanubhav	1	—	1	1	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	11	4	5	—	20	—	—	—	—	—	—	—	1	—	1
37. Lohar	6	1	3	—	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	1	—	—	—	—	—	2	—	1	—	3
39. Sindhi	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
Total:	390	93	169	45	697	88	28	38	3	157	299	131	108	24	562
Percentage:	56	13.3	24.3	6.4							53.2	23.3	19.2	4.3	

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES SHOWING INCIDENCE OF CERTAIN RELIGIOUS PRACTICES (i)

	T O W N						RURAL AREA						VILLAGES					
	Connection with Bhajan Group			Daily Worship at Home			Connection with Bhajan Group			Daily Worship at Home			Connection with Bhajan Group			Daily Worship at Home		
	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank
1. Bralunin	18	76	4	89	8	1	—	2	—	2	—	—	2	6	—	7	1	—
2. C.K.P.	—	3	—	3	—	—	—	—	—	—	—	—	—	1	—	1	—	—
3. Maratha	28	129	13	147	19	4	16	34	1	35	15	1	63	122	16	120	71	10
4. Wani	1	3	—	3	1	—	—	1	—	1	—	—	—	—	—	—	—	—
5. Mali	4	20	1	21	3	1	4	59	3	42	22	2	22	62	10	41	47	6
6. Sonar	3	7	—	9	1	—	1	1	—	2	—	—	2	—	—	2	—	—
7. Sutar	—	2	—	2	—	—	—	—	—	—	—	—	3	—	—	2	1	—
8. Shimpi	4	16	2	19	2	1	—	—	—	—	—	—	—	1	—	1	—	—
9. Koshti	2	14	4	16	1	3	—	—	—	—	—	—	—	1	—	1	—	—
11. Ramoshi	2	18	2	13	9	—	1	5	1	2	4	1	9	20	3	16	14	2
12. Kumbhar	—	9	1	4	5	1	—	—	—	—	—	—	—	1	—	1	—	—
13. Teli	1	9	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	5	—	5	1	—	—	—	—	—	—	—	—	1	1	1	1	—
15. Dhangar	7	13	—	17	3	—	4	6	—	6	4	—	20	42	8	27	37	6
16. Khatik	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	2	—	2	—	—	—	—	—	—	—	—	3	4	1	7	1	—
18. Bhatake	2	13	2	13	3	1	—	2	—	1	1	—	1	3	—	3	1	—
19. Burud	1	2	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	2	8	—	8	2	—	1	—	—	1	—	—	—	5	3	5	2	1
21. Wadar	2	14	3	10	6	3	—	—	—	—	—	—	—	2	—	2	—	—
22. Chambhai	1	4	1	4	1	1	—	—	—	—	—	—	3	11	3	14	2	1

(To be Contd.)

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES SHOWING INCIDENCE OF CERTAIN RELIGIOUS PRACTICES (i)

	TOWN						RURAL AREA						VILLAGES								
	Connection with Bhajan Group			Daily Worship at Home			Connection with Bhajan Group			Daily Worship at Home			Connection with Bhajan Group			Daily Worship at Home					
	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank	Yes	No	Blank			
23. Mahar (Ghadashi)	2	8	—	9	1	—	—	3	1	—	3	—	1	1	—	1	4	2	1	4	2
24. Holar	—	1	1	1	—	1	—	2	—	—	1	1	—	—	3	—	—	3	—	—	—
25. Mang	—	12	—	4	8	—	—	2	—	—	2	—	—	3	7	2	6	4	—	—	2
26. Bhangi	—	3	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	2	1	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	1	2	—	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	2	3	—	4	1	—	—	—
31. Mahar (Buddhist)	3	35	16	37	2	15	—	2	1	—	1	1	1	9	24	24	16	21	20	—	—
32. Christian	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	3	37	8	22	18	8	—	1	3	—	1	3	—	4	8	2	6	6	2	—	—
34. Jain	7	36	2	40	4	1	—	—	—	—	—	—	—	1	2	1	4	—	—	—	—
35. Mahanubhav	—	2	1	2	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	6	13	1	19	1	—	—	—	—	—	—	—	—	—	1	—	1	—	—	—	—
37. Lohar	—	9	1	9	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	1	—	—	—	—	—	—	—	—	—	1	2	—	2	1	—	—	—
39. Sindhi	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1	—	—	—	—
Total:	100	531	66	551	104	42	27	120	10	99	49	9	149	337	76	292	218	52	—	—	—
Percentage:	14.5	73.1	9.5	73.7	14.9	6.0	76.5	—	63	32.3	—	—	26.9	59.9	13.5	49.1	38.8	9.3	—	—	—

CASTE-WISE DISTRIBUTION OF FAMILIES, SHOWING INCIDENCE OF CERTAIN RELIGIOUS PRACTICES (ii)

	T O W N						RURAL AREA						VILLAGES					
	Going to Temple			Listening to Harikatha			Going to Temple			Listening to Harikatha			Going to Temple			Listening to Harikatha		
	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks
1. Brahmin	89	5	4	81	13	4	2	—	—	2	—	—	7	1	—	6	2	—
2. C.K.P.	2	1	—	1	2	—	—	—	—	—	—	—	1	—	—	1	—	—
3. Maratha	143	14	13	107	50	13	46	4	1	33	17	1	177	8	16	148	37	16
4. Wani	4	—	—	3	1	—	1	—	—	1	—	—	—	—	—	—	—	—
5. Mali	22	2	1	16	8	1	62	1	3	45	18	3	77	7	10	63	21	10
6. Sonar	10	—	—	8	2	—	2	—	—	2	—	—	2	—	—	2	—	—
7. Sutar	2	—	—	2	—	—	—	—	—	—	—	—	3	—	—	3	—	—
8. Shimpi	19	1	2	16	4	2	—	—	—	—	—	—	—	1	—	—	1	—
9. Koshti	14	2	4	12	4	4	—	—	—	—	—	—	1	—	—	1	—	—
11. Ramoshi	19	1	2	14	6	2	5	1	1	1	5	1	23	6	3	19	10	3
12. Kumbhar	9	—	1	6	3	1	—	—	—	—	—	—	1	—	—	1	—	—
13. Teli	10	—	—	4	6	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	5	1	—	3	3	—	—	—	—	—	—	—	1	—	1	1	—	1
15. Dhangar	19	1	—	15	5	—	10	—	—	9	1	—	62	—	8	50	12	8
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	—	2	—	—	—	—	—	—	—	—	6	1	1	5	2	1
18. Bhatake	14	1	2	8	7	2	2	—	—	2	—	—	4	—	—	4	—	—
19. Burud	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	10	—	—	6	4	—	1	—	—	1	—	—	5	—	3	5	—	3
21. Wadar	13	3	3	7	9	3	—	—	—	—	—	—	2	—	—	1	1	—
22. Chambhar	5	—	1	4	1	1	—	—	—	—	—	—	13	1	3	12	2	3

(To be Contd.)

CASTE-WISE DISTRIBUTION OF FAMILIES, SHOWING INCIDENCE OF CERTAIN RELIGIOUS PRACTICES (ii)

	TOWN						RURAL AREA						VILLAGES					
	Going to Temple			Listening to Harikatha			Going to Temple			Listening to Harikatha			Going to Temple			Listening to Harikatha		
	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks	Yes	No	Blanks
23. Mahar (Gharashi)	9	1	-	7	3	-	3	-	1	3	-	1	4	1	2	3	2	2
24. Holar	1	-	1	1	-	1	2	-	-	1	1	-	3	-	-	2	1	-
25. Mang	11	1	-	11	1	-	2	-	-	1	1	-	9	1	2	6	4	2
26. Bhangi	3	-	-	2	1	-	-	-	-	-	-	-	-	-	-	-	-	-
27. Dhobi	2	-	1	1	1	1	-	-	-	-	-	-	-	-	-	-	-	-
28. Tambat	1	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
29. Dhor	1	-	2	-	1	2	-	-	-	-	-	-	-	-	-	-	-	-
30. Lonar	-	-	-	-	-	-	-	-	-	-	-	-	4	1	-	3	2	-
31. Mahar (Buddhist)	12	26	16	10	28	16	2	-	1	1	1	1	21	12	24	9	24	24
32. Christian	1	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
33. Muslim	36	4	8	24	16	8	1	-	3	-	1	3	9	3	2	8	4	2
34. Jain	43	-	2	41	2	2	-	-	-	-	-	-	3	-	1	3	-	1
35. Mahanubhav	2	-	1	1	1	1	-	-	-	-	-	-	-	-	-	-	-	-
36. Lingayat	18	1	1	14	5	1	-	-	-	-	-	-	1	-	-	1	-	-
37. Lohar	9	-	1	8	1	1	-	-	-	-	-	-	-	-	-	-	-	-
38. Kasar	1	-	-	1	-	-	-	-	-	-	-	-	3	-	-	1	2	-
39. Sindhi	-	1	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
40. Naidu	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	1	-	-
Total:	565	66	66	440	191	66	141	6	10	102	45	10	443	43	76	359	127	76
Percentage:	81.0	9.5	9.5	63.1	27.4	9.5	90			64.5	20.7		78.8	7.7	13.5	63.9	22.6	13.5

DISTRIBUTION OF MALE HEADS OF FAMILIES, ACCORDING TO AGE AND USUAL RELIGIOUS PRACTICES

	T O W N					RURAL AREA					VILLAGES					Blank
	16-25 (59)	26-35 (170)	36-45 (170)	46-55 (139)	More than 55 (108)	16-25 (6)	26-35 (54)	36-45 (42)	46-55 (26)	More than 55 (27)	16-25 (41)	26-35 (130)	36-45 (153)	46-55 (108)	More than 55 (98)	
<i>Going to Temple</i>																
Yes	46	134	148	123	96	6	48	35	26	25	30	106	129	93	79	1
%	78.0	78.8	87.1	88.5	88.8						73.2	81.6	84.3	86.1	79.6	
No	5	22	16	9	10	—	2	2	—	2	4	15	10	5	9	—
%	8.5	13.0	9.4	6.5	9.3						9.6	11.5	6.5	4.6	9.2	
<i>Listening to Harikatha</i>																
Yes	30	90	118	103	85	5	32	27	19	18	23	81	105	83	62	—
%	50.9	53.0	69.6	84.1	78.7						55.0	62.3	68.6	76.8	62.3	
No	21	66	46	29	21	1	18	10	7	9	11	40	34	15	26	1
%	35.6	38.8	26.9	20.9	19.4					2	26.8	30.8	22.2	13.9	26.5	
<i>Connection with Bhajani Mandal</i>																
Yes	8	15	23	34	20	3	8	6	6	3	11	37	48	25	28	—
%	13.5	8.8	13.5	24.5	18.5						26.8	28.5	31.4	23.1	27.5	
No	43	141	141	98	86	3	42	31	20	24	23	84	91	73	60	1
%	73.0	83.0	83.0	70.5	79.6						56.0	64.6	59.4	67.6	61.3	
Blanks	8	14	6	7	2	—	4	5	—	—	7	9	14	10	10	1
%	13.5	8.2	3.5	5.0	1.9						17.2	6.9	9.2	9.3	11.2	
<i>Daily Worship</i>																
Yes	39	126	138	119	91	6	32	22	17	22	17	73	81	53	53	—
%	66.1	74.1	81.3	85.6	84.2						41.4	56.2	53.0	49.1	54.1	
No	12	30	26	13	15	—	18	15	9	5	17	48	60	45	35	—
%	20.4	17.7	15.2	9.4	13.9						41.4	36.9	39.2	41.6	34.7	
Blanks	8	14	6	7	2	—	4	5	—	—	7	9	12	10	10	1
%	13.5	8.2	3.5	5.0	1.9						17.2	6.9	7.8	9.3	11.2	

DISTRIBUTION OF HEADS OF FAMILIES, ACCORDING TO EDUCATION AND USUAL RELIGIOUS PRACTICES

	T O W N				RURAL AREA				VILLAGES			
	Uneducated (316)	Educated (361)	Misc. (20)	Total (697)	Uneducated (125)	Educated (27)	Misc. (5)	Total (157)	Uneducated (469)	Educated (86)	Misc. (7)	Total (562)

Going to Temple:

Yes	236	310	19	565	112	25	4	141	365	73	6	444
%	74.7	85.9	95.0						78.0	84.9	75.0	
No	35	30	1	66	5	1	--	6	35	6	1	42
%	11.1	8.3	5.0						7.5	7.0	12.5	
Blanks	45	21	--	66					69	--	--	
%	14.2											

Listening to Harikatha:

Yes	171	257	12	440	77	21	4	102	291	61	5	360
%	51.2	71.2	60.0						62.8	71.0	62.5	
No	100	83	8	191	40	5	--	45	106	18	2	126
%	31.6	23.0	40.0						22.7	20.9	25.0	
Blanks	45	21	--	66					69	--	--	
%	14.2											

*Connection with
Bhajani Mandal:*

Yes	30	67	3	100	21	4	2	27	111	35	2	148
%	9.5	18.5	15.0						23.7	40.7	25.0	
No	241	273	17	531	96	22	2	120	289	44	5	338
%	76.3	75.7	85.0						61.8	51.2	62.5	
Blanks	45	21	--	66	8	1	1	10	69	7	--	76
%	14.2	5.8							14.5	8.1	12.5	

Daily Worship:

Yes	235	299	17	551	75	20	4	99	231	58	3	292
%	74.4	82.8	85.0						49.4	67.5	37.5	
No	57	41	3	104	43	6	--	49	193	21	4	218
%	18.0	12.2	15.0						41.2	24.4	50.0	
Blanks	24	18	--	42	7	1	1	9	45	7	--	52
%	7.6	5.0							9.4	8.1	12.5	

CASTE-WISE DISTRIBUTION OF FAMILIES, AS RELATED TO (i) PLACING RELIGIOUS TOKENS IN TEMPLES, (ii) GIVING COINS TO A BEGGAR AND (iii) FEEDING A BEGGAR OR A SCHOOL-BOY (MADHUKARI)

	T O W N				RURAL AREA				VILLAGES			
	Placing Religious Tokens in Temples	Giving Coins to Beggars	Giving Meals to Beggars	Feeding School-boys	Placing Religious Tokens in Temples	Giving Coins to Beggars	Giving Meals to Beggars	Feeding School-boys	Placing Religious Tokens in Temples	Giving Coins to Beggars	Giving Meals to Beggars	Feeding School-boys
1. Brahmin	92	97	33	16	2	2	—	—	8	7	4	2
2. C.K.P.	3	3	—	—	—	—	—	—	1	1	1	—
3. Maratha	153	159	57	19	50	49	20	1	194	189	67	9
4. Wani	4	4	1	1	1	1	—	—	—	—	—	—
5. Mali	25	24	11	2	61	61	10	—	89	84	32	—
6. Sonar	10	10	5	2	2	2	—	—	1	1	—	—
7. Sutar	2	1	—	—	—	—	—	—	3	3	2	1
8. Shimpi	20	22	6	3	—	—	—	—	—	1	—	—
9. Kosti	18	19	3	—	—	—	—	—	1	1	1	—
11. Ramoshi	17	18	2	—	6	4	3	—	30	28	8	—
12. Kumbhar	9	10	1	—	—	—	—	—	1	1	—	—
13. Teli	9	8	3	—	—	—	—	—	—	—	—	—
14. Bhoi	6	6	1	—	—	—	—	—	2	2	—	—
15. Dhangar	18	20	10	3	10	8	6	—	61	67	25	1
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	2	—	—	—	—	—	—	8	8	3	1
18. Bhatake	13	8	3	—	2	2	1	1	4	4	1	1
19. Burud	3	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	10	9	2	—	1	1	—	—	8	7	—	—
21. Wadar	16	14	5	4	—	—	—	—	2	2	1	—
22. Chambhar	5	6	2	—	—	—	—	—	17	14	2	—
23. Mahar (G.)	9	10	4	1	4	2	1	—	6	5	1	—
24. Holar	1	1	1	—	1	2	—	—	3	2	—	—
25. Mang	12	11	3	—	2	1	—	—	10	9	1	1
26. Bhangi	3	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	3	3	2	—	—	—	—	—	—	—	—	—
28. Tambat	1	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	4	4	—	—
31. Mahar (B.)	7	51	6	—	1	2	—	—	20	45	10	1
32. Christian	1	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	15	44	11	2	1	3	—	—	8	13	5	—
34. Jain	43	54	13	11	—	—	—	—	4	4	3	1
35. Mahanubhav	3	3	1	1	—	—	—	—	—	—	—	—
36. Lingayat	18	19	4	2	—	—	—	—	1	1	1	—
37. Lohar	10	10	1	—	—	—	—	—	—	—	—	—
38. Kasar	1	1	1	1	—	—	—	—	3	3	1	—
39. Sindhi	1	1	1	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	1	1	1	—
Total:	565	649	193	68	143	140	41	2	490	507	170	18
Percentage:	83.50	94.8	29.4	11.47	—	—	—	—	74.2	90.75	31.2	3.74

DISTRIBUTION OF FAMILIES SHOWING PERFORMANCE OF CERTAIN RELIGIOUS RITES

219

	TOWN										RURAL AREA								VILLAGES								Total			
	Feast to Pregnant Woman		Worshipping the Goddess of Destiny (5th night of Birth)		First feeding of child		First cutting of the Hair of Boys		Blank		Total	Feast to Pregnant Woman		Worshipping the Goddess of Destiny (5th night of Birth)		First feeding of child		First cutting of the Hair of Boys		Blank		Total								
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No		Yes	No	Yes	No	Yes	No	Yes	No	Yes	No		Yes	No						
1. Brahmin	64	32	85	11	69	27	81	15	2	98	1	1	2	—	1	1	2	—	2	8	—	8	—	7	1	7	1	—	8	
2. C.K.P.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
3. Maratha	51	100	139	12	16	135	121	30	19	170	10	37	46	1	2	45	38	9	4	51	33	159	184	8	6	186	152	40	9	201
4. Wani	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	4	18	22	—	1	21	16	6	3	25	12	54	63	3	—	66	50	16	—	66	10	78	83	5	—	88	72	16	—	94
6. Sutar	5	3	8	—	4	4	8	—	2	10	1	1	2	—	—	2	1	1	—	2	—	—	—	—	—	—	—	—	—	—
7. Sunar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8. Shimpi	6	10	15	—	2	14	13	3	6	22	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
9. Koshi	4	15	17	2	1	18	17	2	1	20	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
11. Ramoshi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12. Kumbhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13. Teli	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
15. Dhangar	1	4	5	—	2	3	5	—	—	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
16. Khatik	1	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Raiput	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
18. Bhatake	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
19. Burud	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
21. Wadar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
22. Chambhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
23. Mahar (Ghadaski)	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
24. Holar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
25. Manz	1	10	9	—	2	11	4	7	1	12	—	2	2	—	—	2	2	—	—	2	—	—	—	—	—	—	—	—	—	—
26. Bhongi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhoi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lohar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. Mahur (Buddhist)	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
32. Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
34. Jain	3	41	15	30	2	43	19	26	3	48	—	4	2	2	—	4	—	4	—	4	—	—	—	—	—	—	—	—	—	—
35. Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingavat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
37. Lohar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kesar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:	202	437	516	123	116	523	467	172	58	697	25	128	146	7	4	149	110	43	4	157	72	464	468	68	20	516	391	145	26	562
Percentage:	26.0	62.8	74.1	17.6	16.6	75.1	67.0	24.7	8.3	—	15.9	81.6	93.1	4.4	2.5	95.	70.1	27.4	2.5	—	12.8	82.6	83.3	12.1	3.4	92.	69.5	25.9	4.6	—

PEOPLE WHO DO NOT OBSERVE CERTAIN POLUTIONS

	T O W N				RURAL AREA				VILLAGES			
	Menses	Delivery	Death	Total	Menses	Delivery	Death	Total	Menses	Delivery	Death	Total
1. Brahmin	11	8	7	26	—	—	—	—	—	—	—	—
2. C.K.P.	1	—	—	1	—	—	—	—	—	—	—	—
3. Maratha	6	7	6	19	2	1	1	4	3	1	1	5
4. Wani	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	—	—	—	—	1	—	—	1	—	—	—	—
6. Sonar	1	1	1	3	—	—	—	—	—	—	—	—
7. Sutar	—	—	—	—	—	—	—	—	—	—	—	—
8. Shimpi	1	1	1	3	—	—	—	—	—	—	—	—
9. Kosti	—	—	—	—	—	—	—	—	—	—	—	—
11. Ramoshi	1	1	—	2	—	—	—	—	1	1	1	3
12. Kumbhar	—	—	—	—	—	—	—	—	—	—	—	—
13. Teli	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	—	—	—	—	—	—	—	—	—
15. Dhangar	—	—	—	—	—	—	—	—	—	—	—	—
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	—	—	—	—	—	—	—	—	—	—
18. Bhatake	—	1	—	1	—	—	—	—	—	—	—	—
19. Burud	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	1	1	1	3	—	—	—	—	1	—	1	2
21. Wadar	4	4	2	10	—	—	—	—	—	—	—	—
22. Chambhar	1	1	1	3	—	—	—	—	1	1	1	3
23. Mahar	—	—	—	—	—	—	—	—	—	—	—	—
(Ghadashi)	2	2	1	5	—	—	—	—	1	1	1	3
24. Holar	—	—	—	—	—	—	—	—	—	—	—	—
25. Mang	—	—	—	—	—	—	—	—	2	2	2	6
26. Bhangi	1	—	—	1	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—
31. Mahar	—	—	—	—	—	—	—	—	—	—	—	—
(Buddhist)	9	8	7	24	—	—	—	—	7	5	4	16
32. Christian	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	27	18	22	67	—	—	—	—	6	5	5	16
34. Jain	—	—	—	—	—	—	—	—	—	—	—	—
35. Mahanubhav	1	—	—	1	—	—	—	—	—	—	—	—
36. Lingayat	—	—	—	—	—	—	—	—	—	—	—	—
37. Lohar	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	—	—	—	—	—	—	—	—	—
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—
Total:	68	53	49	170	3	1	1	5	22	16	16	54

Basic Table No. 57

BELIEF IN REBIRTH AND REWARD AND PUNISHMENT FOR ACTIONS

	Good is rewarded, Evil is punished			Belief in Rebirth			The present condition is the effect of previous birth		
	T	R	V	T	R	V	T	R	V
1. Brahmin	88	2	8	54	—	5	42	—	3
2. C.K.P.	3	—	1	1	—	—	—	—	—
3. Maratha	137	45	179	54	25	82	34	15	48
4. Wani	4	1	—	1	1	—	1	—	—
5. Mali	21	60	78	5	26	43	3	22	21
6. Sonar	8	2	1	4	—	—	2	1	—
7. Sutar	1	—	3	—	—	—	1	—	—
8. Shimpi	18	—	—	7	—	—	3	—	—
9. Koshti	18	—	1	16	—	1	4	—	—
11. Ramoshi	21	6	25	9	1	16	8	1	7
12. Kumbhar	7	—	1	3	—	—	2	—	—
13. Teli	5	—	—	2	—	—	—	—	—
14. Bhoi	5	—	2	1	—	—	2	—	—
15. Dhangar	16	8	62	11	6	31	9	1	17
16. Khatik	1	—	—	—	—	—	—	—	—
17. Rajput	2	—	7	1	—	4	1	—	3
18. Bhatake	14	1	4	4	1	3	1	1	1
19. Burud	3	—	—	1	—	—	—	—	—
20. Nhavi	9	1	6	4	—	2	2	1	2
21. Wadar	16	—	2	9	—	—	4	—	—
22. Chambhar	6	—	13	2	—	6	3	—	4
23. Mahar (Ghadashi)	9	4	6	5	—	5	3	1	2
24. Holar	1	2	3	—	1	3	—	1	1
25. Mang	11	2	7	8	—	4	1	—	2
26. Bhangi	3	—	—	1	—	—	1	—	—
27. Dhobi	3	—	—	2	—	—	1	—	—
28. Tambat	1	—	—	—	—	—	—	—	—
29. Dhor	3	—	—	1	—	—	—	—	—
30. Lonar	—	—	3	—	—	2	—	—	—
31. Mahar (Buddhist)	40	3	47	23	2	17	2	—	5
32. Christian	1	—	—	1	—	—	1	—	—
33. Muslim	35	3	11	8	—	2	7	—	3
34. Jain	42	—	3	22	—	2	22	—	1
35. Mahanubhav	2	—	—	2	—	—	2	—	—
36. Lingayat	17	—	1	—	—	1	4	—	—
37. Lohar	10	—	—	3	—	—	2	—	—
38. Kasar	1	—	2	1	—	1	—	—	—
39. Sindhi	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	—	—	—	—	—	—
Total:	582	140	477	266	63	230	168	44	120
Percentage:	83.6%	89.3%	84.9%	38.2%	40.1%	40.9%	24.1%	28%	21.3%

PEOPLE WHO BELIEVED IN CERTAIN SUPERSTITIONS & MAGICAL PRACTICES

Basic Table No. 58

	TOWN										RURAL AREA						VILLAGES											
	Faith in Astrology	Horoscope of self	Horoscope of family	Belief in Magic	Taken a vow to God	Used services of a Magician	Belief in Evil eye	Belief in magic killing	Belief in Ghost	Faith in Astrology	Horoscope of self	Horoscope of family	Belief in Magic	Taken a vow to God	Used services of a Magician	Belief in Evil eye	Belief in magic killing	Belief in Ghost	Faith in Astrology	Horoscope of self	Horoscope of family	Belief in Magic	Taken a vow to God	Used services of a Magician	Belief in Evil eye	Belief in magic killing	Belief in Ghost	
1. Brahmin	65	78	78	11	14	4	45	11	27	1	1	1	—	—	1	—	1	6	6	6	—	—	—	6	3	2		
2. C.K.P.	1	1	1	1	1	1	3	1	1	1	1	—	—	—	—	—	—	1	1	1	—	—	—	1	—	—		
3. Maratha	71	27	67	10	21	6	94	32	57	26	6	7	12	3	6	29	16	24	124	10	23	39	22	15	142	85	113	
4. Wani	4	—	—	—	—	—	1	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
5. Mali	13	3	3	2	5	2	17	7	10	4	3	12	19	8	6	51	36	40	67	2	3	28	9	9	70	46	64	
6. Sonar	1	—	—	—	—	—	1	1	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
7. Sutar	1	—	—	—	—	—	1	1	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
8. Shimpi	11	12	16	2	3	1	13	4	5	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
9. Kashti	5	4	6	1	2	1	10	3	4	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
10. Ramoshi	14	—	1	1	6	3	16	8	9	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
11. Kumbhar	4	—	—	1	1	—	6	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
12. Teli	2	1	3	—	1	—	3	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
13. Bhoi	2	6	3	—	1	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
14. Dhangar	11	1	3	4	3	1	11	5	7	5	—	—	1	1	2	7	3	5	46	4	6	17	8	12	50	29	43	
15. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
16. Rajput	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
17. Bhatake	10	—	2	1	3	4	11	6	9	1	1	1	—	—	1	1	1	3	—	1	—	—	1	1	4	2	2	
18. Burud	7	2	3	2	1	1	3	3	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
19. Nhavi	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
20. Wadhar	11	3	3	5	3	3	15	8	12	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
21. Chambhar	2	1	1	2	1	1	3	2	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
22. Mahar (Ghadashi)	8	2	2	1	1	—	8	6	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
23. Holar	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
24. Mang	1	—	—	7	2	—	10	2	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
25. Bhangi	—	—	—	—	1	—	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
26. Dhobi	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
27. Pambat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
28. Dhar	2	—	—	1	—	—	3	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
29. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
30. Mghar (Buddhist)	32	5	9	17	2	1	35	26	31	2	—	—	—	—	2	1	2	27	3	3	11	3	6	33	17	26		
31. Christian	1	—	—	1	—	—	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
32. Muslim	13	2	6	3	6	1	20	10	13	2	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	
33. Jain	30	29	36	3	2	—	30	8	16	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	
34. Mahanubbav	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
35. Lingavat	15	8	9	4	3	1	13	4	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
36. Lehar	7	—	—	2	—	—	9	3	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
37. Kasar	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
38. Sindhi	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
39. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:	352	198	259	82	89	30	407	160	258	93	13	24	35	14	14	106	65	85	342	31	50	115	55	52	391	229	313	
Percentage:	50.5	28.4	37.2	11.7	12.8	4.3	49.7	19.4	31.5	59.3	8.3	15.4	22.2	8.9	8.9	58.8	36.1	47.2	60.9	5.5	8.9	20.5	9.8	9.2	56.9	33.3	45.6	

HOSPITALITY GIVEN ON CEREMONIAL FEASTS, ACCORDING
TO CASTE/RELIGIOUS GROUP OF GIVERS

To Whom Given and How	T O W N								Total
	Own Caste Only	Similar/Higher Castes also	Similar/Lower Castes	Muslims	Similar/Higher/ Lower/Scheduled Castes	Miscellaneous	Only Scheduled Castes in the House	Blanks	
1. Brahmin	4	—	15	—	17	—	—	62	98
2. C.K.P.	—	—	3	—	—	—	—	—	3
3. Maratha	—	14	8	—	42	1	—	105	170
4. Wani	—	—	—	—	1	—	—	3	4
5. Mali	—	3	—	—	7	—	—	15	25
6. Sonar	—	—	1	—	3	—	—	6	10
7. Sutar	—	—	—	—	—	—	—	2	2
8. Shimpi	—	8	—	—	4	—	—	10	22
9. Kosti	—	4	1	—	2	—	—	13	20
11. Ramoshi	2	2	—	—	4	—	1	13	22
12. Kumbhar	—	—	—	—	1	—	—	9	10
13. Teli	1	3	—	—	—	—	—	6	10
14. Bhoi	—	—	—	—	1	—	—	5	6
15. Dhangar	—	1	1	—	10	—	—	8	20
16. Khatik	—	—	—	—	—	—	—	1	1
17. Rajput	1	—	—	—	—	—	—	1	2
18. Bhatake	1	—	1	—	3	—	—	12	17
19. Burud	—	1	—	—	—	—	—	2	3
20. Nhavi	—	—	—	—	3	—	—	7	10
21. Wadar	1	1	—	—	3	—	—	14	19
22. Chambhar	1	—	—	—	—	—	—	5	6
23. Mahar (G.)	—	1	—	—	—	—	—	9	10
24. Holar	—	—	—	—	—	—	—	2	2
25. Mang	—	—	—	—	—	—	—	12	12
26. Bhangi	—	—	—	—	1	—	—	2	3
27. Dhobi	—	1	—	—	—	—	—	2	3
28. Tambat	—	—	—	—	—	—	—	1	1
29. Dhor	—	—	—	—	—	—	—	3	3
30. Lonar	—	—	—	—	—	—	—	—	—
31. Mahar (B.)	1	2	—	—	1	—	—	50	54
32. Christian	—	—	—	—	—	—	—	1	1
33. Muslim	1	—	—	—	2	9	—	36	48
34. Jain	3	—	3	—	4	1	—	34	45
35. Mahanubhav	—	1	—	—	—	—	—	2	3
36. Lingayat	—	1	—	—	4	—	—	15	20
37. Lohar	—	—	1	—	2	—	—	7	10
38. Kasar	—	—	—	—	1	—	—	—	1
39. Sindhi	—	—	—	—	—	—	—	1	1
40. Naidu	—	—	—	—	—	—	—	—	—
Total:	16	43	34	—	116	11	1	476	697
%	2.3	6.2	5.0	—	16.6	1.1	.1	68.5	

(To be Continued)

Basic Table No. 59 (Contd.)

**HOSPITALITY GIVEN ON CEREMONIAL FEASTS, ACCORDING
TO CASTE/RELIGIOUS GROUP OF GIVERS**

	RURAL AREA								VILLAGES									
	Own Caste Only	Similar/Higher/ Castes also	Similar/Lower Castes	Muslims	Similar/Higher/ Lower/Scheduled Castes	Miscellaneous	Only Scheduled Castes in the House	Blanks	Total	Own Caste Only	Similar/Higher Castes also	Similar/Lower Castes	Muslims	Similar/Higher Lower/Scheduled Castes	Miscellaneous	Only Scheduled Castes in the House	Blanks	Total
1. Brahmin	—	—	—	—	—	—	—	2	2	—	—	—	—	5	—	—	3	8
2. C.K.P.	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
3. Maratha	—	6	4	—	12	—	—	29	51	5	12	13	—	66	—	—	105	201
4. Wani	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—
5. Mali	1	4	6	—	24	—	—	31	66	4	10	3	—	27	—	—	50	94
6. Sonar	—	—	—	—	1	—	—	1	2	—	—	1	—	—	—	—	1	2
7. Sutar	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	2	3
8. Shimpi	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
9. Koshti	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	1	—	—	—	2	—	—	4	7	1	5	—	—	5	—	—	21	32
12. Kumbhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
13. Teli	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2
15. Dhangar	—	2	2	—	4	—	—	2	10	—	6	3	1	24	—	—	36	70
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—
18. Bhatake	—	—	—	—	1	—	—	1	2	—	—	—	—	1	—	—	3	4
19. Burud	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	—	—	—	—	—	1	1	—	1	—	—	2	—	—	5	8
21. Wadar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2
22. Chambhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	13	17
23. Mahar (G.)	—	—	—	—	1	—	—	3	4	2	1	—	—	—	—	—	4	7
24. Holar	—	1	—	—	—	—	—	1	2	—	1	—	—	—	—	—	2	3
25. Mang	—	—	—	—	—	—	—	2	2	2	1	—	—	—	—	—	9	12
26. Bhangri	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	5
31. Mahar (B.)	—	—	—	—	—	—	—	3	3	9	6	—	—	1	—	—	41	57
32. Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Muslim	1	—	—	—	—	—	—	3	4	—	—	—	1	1	—	—	12	14
34. Jain	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	4
35. Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
37. Lohar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	2	3
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total	3	13	12	—	45	—	—	84	157	23	43	22	2	143	—	—	329	562
%	1.9	8.3	7.0	—	29.3	—	—	53.5	4.1	7.8	3.9	0.3	25.4	—	—	58.5	—	—

HOSPITALITY RECEIVED AT CEREMONIES, FEASTS, ACCORDING TO CASTE/RELIGIOUS GROUP OF RECEIVER

Inviter— Caste/Religious Group →	T O W N						RURAL AREA						VILLAGES					
	Own/Higher/ Similar Caste	Lower/Scheduled Castes	Other Religions	Other Castes Who Served the Food	Blanks	Total	Own/Higher/ Similar Caste	Lower/Scheduled Castes	Other Religions	Other Castes Who Served the Food	Blanks	Total	Own/Higher/ Similar Caste	Lower/Scheduled Castes	Other Religions	Other Castes Who Served the Food	Blanks	Total
1. Brahmin	9	1	—	—	88	98	—	—	—	—	2	2	1	—	—	—	7	8
2. C.K.P.	—	—	—	—	3	3	—	—	—	—	—	—	1	—	—	—	—	1
3. Maratha	4	2	1	—	163	170	3	—	—	—	48	51	5	1	—	—	195	201
4. Wani	—	—	—	—	4	4	—	—	—	—	1	1	—	—	—	—	—	—
5. Mali	1	—	—	—	24	25	1	—	1	—	64	66	2	—	—	—	92	94
6. Sonar	—	1	—	—	9	10	—	—	—	—	2	2	—	—	—	—	2	2
7. Sutar	—	—	—	—	2	2	—	—	—	—	—	—	1	—	—	—	2	3
8. Shimpi	1	—	—	—	21	22	—	—	—	—	—	—	—	—	—	—	1	1
9. Kosti	—	—	—	—	20	20	—	—	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	1	—	—	—	21	22	—	—	—	—	7	7	—	—	—	—	32	32
12. Kumbhar	—	—	—	—	10	10	—	—	—	—	—	—	—	—	—	—	1	1
13. Teli	1	—	—	—	9	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	—	6	6	—	—	—	—	—	—	—	—	—	—	2	2
15. Dhangar	—	—	—	—	20	20	—	—	—	—	10	10	1	1	—	—	68	70
16. Khatik	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	—	—	2	2	—	—	—	—	—	—	—	—	—	—	8	8
18. Bhatake	—	—	—	—	17	17	—	—	—	—	2	2	—	—	—	—	4	4
19. Burud	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	—	—	10	10	—	—	—	—	1	1	—	—	—	—	8	8
21. Wadar	2	—	—	—	17	19	—	—	—	—	—	—	—	—	—	—	2	2
22. Chambhar	—	—	—	—	6	6	—	—	—	—	—	—	1	—	—	—	16	17
23. Mahar (Ghadashi)	1	—	—	—	9	10	—	—	—	—	4	4	—	—	—	—	7	7

(To be Contd.)

HOSPITALITY RECEIVED AT CEREMONIES, FEASTS, ACCORDING TO CASTE/RELIGIOUS GROUP OF RECEIVER

Inviter— Caste/Religious Group	TOWN					RURAL AREA					VILLAGES							
	Own/Higher/ Similar Caste	Lower/Scheduled Castes	Other Religions	Other Castes Who Served the Food	Blanks	Total	Own/Higher/ Similar Caste	Lower/Scheduled Castes	Other Religions	Other Castes Who Served the Food	Blanks	Total	Own/Higher/ Similar Caste	Lower/Scheduled Castes	Other Religions	Other Castes Who Served the Food	Blanks	Total
24. Holar	—	—	—	—	2	2	—	—	—	—	2	2	1	—	—	—	2	3
25. Mang	—	—	—	—	12	12	—	—	—	—	2	2	1	—	—	—	11	12
26. Bhangi	—	—	—	1	2	3	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5	5
31. Mahar (Buddhist)	3	—	—	—	51	54	—	—	—	—	3	3	4	—	—	—	53	57
32. Christian	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	—	—	—	—	48	48	—	—	—	—	—	—	—	—	—	—	—	—
34. Jain	8	1	—	—	36	45	—	—	—	—	4	4	1	—	—	—	13	14
35. Mahanubhav	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	3	—	—	—	17	20	—	—	—	—	—	—	—	—	—	—	1	1
37. Lohar	—	—	—	—	10	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
39. Sindhvi	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	3	3
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total:	35	5	1	1	655	697	4	—	1	—	152	157	19	2	—	—	541	562
Percentage:	5.1	0.7	0.1	0.1	94.0	100.0	2.5	—	0.6	—	96.9	100.0	3.3	0.3	—	—	0'00196.4	

T O T A L

HOSPITALITY GIVEN ON OCCASIONAL MEALS, ACCORDING TO CASTE/RELIGIOUS GROUP OF GIVERS

Basic Table No. 61

Caste/Religious Group Invited →	T O W N					RURAL AREA					VILLAGES							
	Only Own Caste	Own/Similar/Higher Castes	Lower Castes	Scheduled Castes	Other Religions	Blank	Only Own Caste	Own/Similar/Higher Castes	Lower Castes	Scheduled Castes	Other Religions	Blank	Only Own Caste	Own/Similar/Higher Castes	Lower Castes	Scheduled Castes	Other Religions	Blank
1. Brahmin	22	4	21	1	1	53	1	—	1	—	—	—	—	—	4	—	—	4
2. C.K.P.	—	2	1	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
3. Maratha	33	19	4	2	7	108	20	2	—	—	—	29	69	18	4	1	—	110
4. Wani	1	1	—	—	—	2	—	—	—	—	—	1	—	—	—	—	—	—
5. Mali	3	9	—	—	—	13	24	13	3	—	3	23	24	3	1	—	—	67
6. Sonar	1	2	1	—	—	7	1	—	1	—	—	—	—	—	1	—	—	1
7. Sutar	—	—	—	—	—	2	—	—	—	—	—	—	—	1	1	—	—	2
8. Shimpi	3	7	—	—	—	12	—	—	—	—	—	—	—	1	1	—	—	—
9. Koshti	—	5	1	—	—	14	—	—	—	—	—	—	—	—	—	—	—	1
11. Ramoshi	5	—	—	—	1	15	2	1	—	—	—	4	5	3	—	—	—	24
12. Kumbhar	1	2	—	—	1	6	—	—	—	—	—	—	—	—	—	—	—	1
13. Teli	1	2	—	—	—	7	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	2	—	—	—	4	—	—	—	—	—	—	—	—	—	—	—	2
15. Dhangar	2	10	—	—	1	7	4	1	—	—	—	5	7	3	1	—	—	39
16. Khatik	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	—	—	—	1	—	—	—	—	—	—	3	—	1	—	—	4
18. Bhatake	1	2	—	—	—	13	—	—	—	—	—	1	2	—	—	—	—	2
19. Burud	—	1	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	4	—	—	—	5	—	1	—	—	—	—	1	—	—	—	—	7
21. Wadar	4	1	—	—	1	11	—	—	—	—	—	—	1	—	—	—	—	1
22. Chambar	1	—	—	—	—	5	—	—	—	—	—	—	4	—	—	—	—	13

(To be Contd.)

HOSPITALITY GIVEN ON OCCASIONAL MEALS, ACCORDING TO CASTE/RELIGIOUS GROUP OF GIVERS

Caste/Religious Group Invited →	TOWN					RURAL AREA					VILLAGES							
	Only Own Caste	Own/Similar/Higher Castes	Lower Castes	Scheduled Castes	Other Religions	Blank	Only Own Caste	Own/Similar/Higher Castes	Lower Castes	Scheduled Castes	Other Religions	Blank	Only Own Caste	Own/Similar/Higher Castes	Lower Castes	Scheduled Castes	Other Religions	Blank
23. Mahar (Ghadashi)	2	1	—	—	—	7	2	2	—	—	—	—	3	—	—	—	—	4
24. Holar	—	—	—	—	—	2	—	—	—	—	—	2	—	—	—	—	—	3
25. Mang	1	—	—	—	—	11	—	—	—	—	—	2	3	—	—	—	—	9
26. Bhangi	1	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	3
31. Mahar	12	3	—	—	—	39	—	—	—	—	—	3	13	4	—	—	—	40
32. Christian	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	4	1	—	—	13	30	—	—	—	—	1	3	2	—	—	—	3	9
34. Jain	14	5	3	—	1	23	—	—	—	—	—	—	1	1	—	—	—	2
35. Mahanubhav	1	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	2	2	1	—	1	15	—	—	—	—	—	—	—	—	1	—	—	—
37. Lohar	—	—	—	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	2
39. Sindhi	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—
Total:	106	86	32	3	27	438	54	20	5	—	4	73	159	38	15	1	3	350
Percentage:	15.2	12.3	4.6	0.4	3.8	62.8	34.3	12.7	3.1	—	1.9	46.5	28.2	6.7	2.6	0.1	0.5	62.2

HOSPITALITY RECEIVED AT OCCASIONAL MEALS, ACCORDING TO CASTE/RELIGIOUS GROUP OF RECEIVERS

Inviter Caste/Religious Groups →	T O W N					RURAL AREA					VILLAGES				
	Own/Similar/ Higher Castes	Lower/Scheduled Castes	Other Religions	Blanks	Total	Own/Similar/ Higher Castes	Lower /Scheduled Castes	Other Religions	Blanks	Total	Own/Similar/ Higher Castes	Lower/Scheduled Castes	Other Religions	Blanks	Total
1. Brahmin	26	12	1	59	98	1	1	—	—	2	1	3	—	4	8
2. C.K.P.	1	1	—	1	3	—	—	—	—	—	—	—	—	1	1
3. Maratha	50	7	6	107	170	21	—	—	30	51	83	4	1	113	201
4. Wani	1	—	—	3	4	—	—	—	1	1	—	—	—	—	—
5. Mali	11	—	—	14	25	33	2	2	29	66	23	1	—	70	94
6. Sonar	2	2	—	6	10	1	1	—	—	2	—	1	—	1	2
7. Sutar	—	—	—	2	2	—	—	—	—	—	1	—	—	2	3
8. Shimpi	13	1	—	8	22	—	—	—	—	—	—	1	—	—	1
9. Kosti	6	1	—	13	20	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	8	—	1	13	22	3	—	—	4	7	9	—	—	23	32
12. Kumbhar	3	—	1	6	10	—	—	—	—	—	—	—	—	1	1
13. Teli	3	—	—	7	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	2	—	—	4	6	—	—	—	—	—	—	—	—	2	2
15. Dhangar	12	—	—	8	20	5	—	—	5	10	32	—	—	38	70
16. Khatik	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	—	2	2	—	—	—	—	—	3	1	—	4	8
18. Bhatake	6	—	—	11	17	—	1	—	1	2	—	—	—	2	4
19. Burud	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	6	—	—	4	10	1	—	—	—	1	1	—	—	7	8
21. Wadar	5	—	2	12	19	—	—	—	—	—	1	—	—	1	2
22. Chambhar	1	—	—	5	6	—	—	—	—	—	4	—	—	13	17

(To be Contd.)

HOSPITALITY RECEIVED AT OCCASIONAL MEALS, ACCORDING TO CASTE/RELIGIOUS GROUP OF RECEIVERS

Inviter Caste/Religious Groups	TOWN					RURAL AREA					VILLAGES				
	Own/Similar/ Higher Castes	Lower/Scheduled Castes	Other Religions	Blanks	Total	Own/Similar/ Higher Castes	Lower/Scheduled Castes	Other Religions	Blanks	Total	Own/Similar/ Higher Castes	Lower/Scheduled Castes	Other Religions	Blanks	Total
23. Mahar (Ghadashi)	2	—	—	8	10	4	—	—	—	4	1	—	—	6	7
24. Holar	—	—	—	2	2	—	—	—	—	2	—	—	—	3	3
25. Mang	—	—	—	12	12	—	—	—	—	2	2	—	—	10	12
26. Bhangi	1	—	—	2	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	—	—	2	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	2	—	—	3	5
31. Mahar (Buddhist)	12	—	—	42	54	—	—	—	3	3	18	—	—	39	57
32. Christian	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	4	—	13	31	48	—	—	1	3	4	1	—	3	10	14
34. Jain	10	3	1	31	45	—	—	—	—	—	2	—	—	2	4
35. Mahanubhav	1	—	—	2	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	4	1	1	14	20	—	—	—	—	—	—	—	—	1	1
37. Lohar	—	—	—	10	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	1	—	—	—	—	—	1	—	—	2	3
39. Sindhi	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total	193	28	26	450	697	69	5	3	80	157	187	11	4	360	562
	27.7	4.0	3.7	64.6	100.0						33.3	1.9	0.7	64.1	100.0

MONEY LENT AND BORROWED

	Neither borrowed nor lent				Borrowed from private persons				Borrowed from a society				Lent Money				Blanks and Others			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	47	—	2	49	28	1	6	35	6	1	—	7	32	1	4	37	7	—	—	7
2. C.K.P.	1	—	1	2	2	—	—	2	—	—	—	—	2	—	—	2	—	—	—	—
3. Maratha	67	16	72	155	81	31	99	210	8	4	20	32	66	27	90	183	6	—	4	10
4. Wani	2	—	—	2	2	1	—	3	—	—	—	—	2	1	—	3	—	—	—	—
5. Mali	10	26	36	72	15	32	53	100	—	5	5	10	12	28	48	88	—	1	—	1
6. Sonar	5	1	1	7	5	1	1	7	—	—	—	—	4	1	—	5	—	—	—	—
7. Sutar	2	—	—	2	—	—	3	3	—	—	—	—	—	—	3	3	—	—	—	—
8. Shimpi	12	—	—	12	9	—	—	9	—	—	—	—	7	—	1	8	1	—	—	1
9. Kosti	12	—	—	12	5	—	1	6	1	—	—	1	2	—	1	3	2	—	—	2
11. Ramoshi	13	4	10	27	7	3	20	30	1	—	1	2	7	2	19	28	—	—	—	—
12. Kumbhar	4	—	—	4	6	—	—	6	—	—	1	1	5	—	—	5	—	—	—	—
13. Teli	4	—	—	4	5	—	—	5	—	—	—	—	5	—	—	5	1	—	—	1
14. Bhoi	3	—	2	5	—	—	—	—	2	—	—	2	1	—	—	1	—	—	—	—
15. Dhargar	6	4	24	34	12	6	42	60	1	—	3	4	11	5	38	54	—	—	—	—
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	2	4	—	—	6	6	—	—	—	—	—	—	5	5	—	—	—	—
18. Bhatake	3	1	1	10	9	1	3	13	—	—	—	—	9	1	2	12	—	—	—	—
19. Burud	1	—	—	1	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	3	1	5	9	6	—	2	8	—	—	—	—	5	—	2	7	1	—	—	1
21. Wadar	6	—	1	7	11	—	1	12	—	—	—	—	10	—	1	11	2	—	—	2

(To be Contd.)

MONEY LENT AND BORROWED

	Neither borrowed nor lent				Borrowed from private persons				Borrowed from a society				Lent Money				Blanks and Others			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	4	—	10	14	1	—	7	8	1	—	—	1	—	—	7	7	—	—	—	—
23. Mahar (Ghadashi)	2	2	—	4	8	2	6	16	—	—	—	—	7	2	4	13	—	—	1	1
24. Holar	1	2	1	4	—	—	2	2	—	—	—	—	—	—	1	1	1	—	—	1
25. Mang	1	1	4	6	11	—	8	19	—	1	—	1	10	—	3	13	—	—	—	—
26. Bhangi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	2
27. Dhobi	2	—	—	2	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	2	—	—	2	—	—	—	—	1	—	—	1	—	—	—	—
30. Lonar	—	—	2	2	—	—	1	1	—	—	1	1	—	—	—	—	—	—	1	1
31. Mahar (Buddhist)	3	1	17	21	50	2	38	90	—	—	1	1	48	2	30	80	—	—	1	1
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	26	3	6	35	16	1	5	22	4	—	3	7	13	—	4	17	2	—	—	2
34. Jain	16	—	2	18	20	—	2	22	—	—	—	—	21	—	2	23	4	—	—	4
35. Mahanubhav	1	—	—	1	2	—	—	2	—	—	—	—	1	—	—	1	—	—	—	—
36. Lingayat	11	—	—	11	8	—	1	9	—	—	—	—	8	—	1	9	—	—	—	—
37. Lohar	1	—	—	1	9	—	—	9	—	—	—	—	8	—	—	8	—	—	—	—
38. Kasar	—	—	—	—	1	—	2	3	—	—	1	1	1	—	1	2	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	1	1	—	—	—	—	—	—	1	1	—	—	—	—
	282	62	199	543	334	81	310	724	24	11	36	70	299	70	268	637	29	1	7	37

Basic Table No. 64

OCCASIONAL HELP IN MONEY AND KIND

	Blanks				Took help from kin group				Gave help to kin group				Took help from others				Gave help to others			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	77	2	6	85	1	—	1	2	4	—	—	4	5	—	—	5	13	—	1	14
2. C.K.P.	2	—	1	3	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	1
3. Maratha	154	42	188	384	4	1	3	8	2	3	5	10	6	3	6	15	9	4	7	20
4. Mali	23	62	88	173	—	1	1	2	1	1	4	6	—	3	1	4	1	1	1	3
5. Shimpi	21	—	1	22	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	1
6. Koshti	18	—	1	19	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2
7. Ramoshi	22	6	30	58	—	—	1	1	—	—	1	1	—	1	1	2	—	—	—	—
8. Dhangar	17	10	63	90	—	—	—	—	1	—	2	3	2	—	3	5	—	—	5	5
9. Bhatke	17	2	3	22	—	—	1	1	—	—	1	1	—	—	—	—	—	—	—	—
10. Burud	2	—	—	2	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
11. Wadar	17	—	2	19	1	—	—	1	1	—	—	1	—	—	—	—	1	—	—	1
12. Chambhar	5	—	16	21	—	—	—	—	—	—	—	—	1	—	—	1	—	—	1	1
13. Ghadshi	5	4	7	16	—	—	—	—	1	—	—	1	1	—	—	1	1	—	—	1
14. Mang	11	2	12	25	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
15. Buddha	46	2	55	103	3	—	1	4	4	—	1	5	4	—	—	4	4	1	1	6
16. Muslim	43	4	13	60	—	—	—	—	1	—	—	1	4	—	1	5	2	—	1	3
17. Jain	37	—	1	38	1	—	1	2	3	—	—	3	—	—	—	—	4	—	2	6
18. Lingayat	18	—	1	19	1	—	—	1	1	—	—	1	1	—	—	1	1	—	—	1
19. Lohar	9	—	—	9	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
Total:	544	136	488	1168	13	2	9	24	19	14	37	26	7	12	45	44	6	19	69	

The Following Castes have no transactions:

Wani, Sonar, Sutar, Kumbhar, Teli, Bhoi, Khatik, Rajput, Nhavi, Holar, Bhangi, Dhobhi, Tambat, Dhor, Lonar, Christian, Mahanubhav, Kasar, Sindhi, Naidu.

DISTRIBUTION OF MALE HEADS OF FAMILIES SHOWING CASTES/RELIGIONS OF THEIR FRIENDS

	T O W N						RURAL AREA						VILLAGES					
	Own caste only	Own/similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blank	Own caste only	Own/similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blank	Own caste only	Own/similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blank
1. Brahmin	28	36	33	1	5	26	—	2	2	—	—	—	1	3	6	—	—	—
2. C.K.P.	—	3	3	1	—	—	—	—	—	—	—	—	—	1	—	—	—	—
3. Maratha	36	51	10	1	16	66	19	11	1	—	1	19	72	51	19	4	3	72
4. Wani	—	2	2	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—
5. Mali	3	11	—	1	4	7	23	13	4	—	4	25	29	15	7	—	2	47
6. Sonar	1	4	5	—	1	3	—	—	2	—	—	—	—	—	1	—	—	1
7. Sutar	—	—	—	—	—	2	—	—	—	—	—	—	—	1	—	—	—	1
8. Shimpi	2	9	—	—	2	9	—	—	—	—	—	—	—	1	—	—	—	—
9. Kosti	6	4	2	—	—	9	—	—	—	—	—	—	—	—	—	—	—	1
11. Ramoshi	4	5	—	—	2	11	1	2	—	—	—	4	3	12	—	—	—	17
12. Kumbhar	1	2	—	—	1	6	—	—	—	—	—	—	—	1	—	—	—	—
13. Teli	—	2	1	—	—	8	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	4	—	—	—	—	2	—	—	—	—	—	—	—	1	—	—	—	1
15. Dhangar	2	10	—	1	2	6	2	3	—	—	—	5	31	15	1	—	—	24
16. Khatik	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	1	—	—	—	—	—	—	—	—	—	—	—	4	1	—	1	3
18. Bhatake	4	7	—	—	—	6	—	2	2	—	—	—	1	1	—	—	—	2
19. Burud	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	5	1	1	2	3	—	1	—	—	—	—	—	3	—	—	—	5
21. Wadar	3	6	—	—	—	10	—	—	—	—	—	—	—	2	—	—	—	—
22. Chambhar	—	—	—	—	—	6	—	—	—	—	—	—	4	7	—	—	—	6

(To be Contd.)

DISTRIBUTION OF MALE HEADS OF FAMILIES SHOWING CASTE/RELIGIONS OF THEIR FRIENDS

	TOWN						RURAL AREA					VILLAGES						
	Own Caste Only	Own/Similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blank	Own Caste Only	Own/Similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blank	Own Caste Only	Own/Similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blank
23. Mahar (Ghadashi)	5	2	—	—	—	3	1	2	—	—	—	1	1	1	—	—	—	5
24. Holar	—	1	—	—	—	1	—	1	—	—	—	1	1	1	—	—	—	1
25. Mang	6	1	—	—	1	4	—	—	—	—	—	2	2	1	—	—	—	9
26. Bhangi	1	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	3
31. Mahar (Buddhist)	28	9	—	—	1	16	1	—	—	—	—	2	24	10	—	—	—	23
32. Christian	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	9	—	—	—	27	12	—	—	—	2	2	—	—	—	—	—	10	4
34. Jain	11	12	9	1	4	13	—	—	—	—	—	—	1	1	1	—	—	2
35. Mahanubhav	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	12	4	2	1	7	—	—	—	—	—	—	—	—	1	—	—	—
37. Lohar	2	2	1	—	—	6	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	2
39. Sindhi	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Total:	158	198	74	9	70	255	47	37	11	—	7	62	171	134	37	4	16	231
Percentage:	22.6%	23.5%	10.6%	1.3%	10.0%	36.6%	29.9%	23.6%	7.0%	—	4.4%	39.5%	30.4%	23.8%	6.6%	0.7%	2.8%	41.1%

FRIENDS OF MALE HEADS AND EDUCATION

	T O W N							RURAL AREA							VILLAGES						
	Own caste only Own/similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blanks	Total	Own caste only	Own/similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blanks	Total	Own caste only	Own/similar/ Higher caste	Lower caste	Scheduled caste	Other religions	Blanks	Total	
1. Uneducated	74	46	15	3	16	162	316	39	19	6	—	3	58	125	144	78	25	5	8	209	469
%	23.4	14.6	4.7	0.9	5.1	51.3	100.0							10.8	16.7	5.3	1.1	1.7	44.4		
2. Educated	75	88	52	7	50	89	361	6	8	5	—	4	4	27	24	23	13	—	7	19	86
%	20.8	24.4	14.4	1.9	13.8	24.7								29.0	26.7	15.1	—	8.1	22.1		
3. Miscellaneous	5	3	4	—	4	4	20	2	3	—	—	—	5	3	—	—	—	—	1	3	7
%	25.0	15.0	20.0		20.0	20.0								37.5					12.5	50.0	

CASTE-WISE DISTRIBUTION OF CHILDREN SHOWING CASTE/RELIGION OF THEIR FRIENDS

	T O W N							RURAL AREA						VILLAGES								
	Own/similar caste	Higher caste	Lower caste	Scheduled caste	Other religions	No friends	Total	Own/similar caste	Higher caste	Lower caste	Scheduled caste	Other religions	No friends	Total	Own/similar caste	Higher caste	Lower caste	Scheduled caste	Other religions	No friends	Total	
1. Brahmin	17	—	15	—	1	23	98	—	—	1	—	—	1	2	—	—	1	—	—	—	2	8
2. C.K.P.	—	—	1	—	—	1	3	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1
3. Maratha	27	13	4	—	7	18	170	11	1	1	—	1	4	51	42	5	3	2	3	25	201	
4. Wani	1	—	1	—	—	1	4	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—
5. Mali	5	3	2	—	—	1	25	19	2	—	—	1	7	66	10	1	4	—	—	10	94	
6. Sonar	1	—	1	—	1	3	10	—	—	1	—	—	—	2	—	—	1	—	—	—	—	2
7. Sutar	—	—	1	—	—	—	2	—	—	—	—	—	—	—	—	—	1	—	—	—	—	3
8. Shimpi	2	2	—	—	2	4	22	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
9. Kosti	5	1	—	—	1	5	20	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
11. Ramoshi	1	—	1	—	—	2	22	—	—	—	—	—	2	7	1	1	—	—	—	5	32	
12. Kumbhar	—	2	—	—	—	1	10	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
13. Teli	1	1	—	—	—	1	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	—	—	—	—	1	6	—	—	—	—	—	—	—	—	1	—	—	—	—	—	2
15. Dhangar	—	1	2	—	1	5	20	2	2	—	—	—	3	10	7	9	2	—	—	6	70	
16. Khatik	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	—	—	—	2	2	—	—	—	—	—	—	—	3	—	—	—	—	1	8	
18. Bhatake	1	1	—	—	—	1	17	—	—	1	—	—	—	2	—	—	—	—	—	1	4	
19. Burud	—	1	1	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	—	—	1	1	10	—	—	—	—	—	—	1	—	1	1	1	—	1	8	
21. Wadar	—	—	1	—	—	3	19	—	—	—	—	—	—	—	—	—	—	—	—	—	2	
22. Chambhar	3	—	—	—	—	—	6	—	—	—	—	—	—	—	2	5	—	—	—	3	17	

(To be Contd.)

CASTE-WISE DISTRIBUTION OF CHILDREN SHOWING CASTE/RELIGION OF THEIR FRIENDS

	TOWN						RURAL AREA						VILLAGES								
	Own/Similar/ caste	Higher caste	Lower caste	Scheduled caste	Other religions	No friends	Total	Own/Similar/ caste	Higher caste	Lower caste	Scheduled caste	Other religions	No friends	Total	Own/Similar/ caste	Higher caste	Lower caste	Scheduled caste	Other religions	No friends	Total
23. Mahar (Ghadashi)	4	1	—	—	—	—	10	—	2	—	—	—	—	4	—	—	—	—	—	—	7
24. Holar	—	—	—	—	—	—	2	1	—	—	—	—	—	2	—	—	—	—	—	—	3
25. Mang	1	—	—	—	—	5	12	—	1	—	—	—	—	2	—	1	—	—	—	1	12
26. Bhangi	1	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	1	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5
31. Mahar (Buddhist)	17	—	—	—	1	11	54	—	—	—	—	—	1	3	8	2	—	—	—	9	57
32. Christian	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	7	—	—	—	12	5	48	—	—	—	—	—	—	4	—	—	—	—	3	2	14
34. Jain	6	—	9	—	1	8	45	—	—	—	—	—	—	—	1	—	1	—	—	—	4
35. Mahanubhav	—	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	2	2	—	—	4	20	—	—	—	—	—	—	—	—	1	—	—	—	—	1
37. Lohar	1	—	—	—	—	2	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	1	—	—	—	—	3
39. Sindhi	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
Total:	102	28	41	—	29	112	697	33	7	5	—	3	18	157	74	28	16	3	6	66	562
Percentage:	14.6	4.1	5.9	—	4.1	16.2	100.0	21.0	4.4	3.2	—	1.9	11.5	100.0	13.2	5.0	2.8	0.5	1.1	11.7	100.0

CASTE-WISE DISTRIBUTION OF WOMEN SHOWING CASTE/RELIGION OF THEIR FRIENDS

	T O W N					RURAL AREA					VILLAGES				
	Own/Similar/ Higher castes	Neighbouring Families	No friends	Blanks	Total	Own/Similar/ Higher castes	Neighbouring Families	No friends	Blanks	Total	Own/Similar/ Higher castes	Neighbouring Families	No friends	Blanks	Total
1. Brahmin	29	17	10	42	98	—	2	—	—	2	1	2	—	5	8
2. C.K.P.	—	2	—	1	3	—	—	—	—	—	—	—	1	—	1
3. Maratha	25	18	26	101	170	7	3	8	33	51	34	11	35	121	201
4. Wani	—	2	1	1	4	—	—	1	1	1	—	—	—	—	—
5. Mali	3	5	5	14	25	13	6	10	37	66	7	5	13	69	94
6. Sonar	3	2	1	4	10	—	1	—	1	2	—	—	1	1	2
7. Sutar	—	—	1	1	2	—	—	—	—	—	—	—	1	2	3
8. Shimpi	1	6	3	12	22	—	—	—	—	—	—	—	—	1	1
9. Kosti	2	5	5	8	20	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	2	1	1	18	22	1	1	—	5	7	2	4	1	25	32
12. Kumbha	—	1	2	7	10	—	—	—	—	—	—	—	1	—	1
13. Teli	1	—	2	7	10	—	—	—	—	—	—	—	—	—	—
14. Bhoi	1	—	1	4	6	—	—	—	—	—	—	1	—	1	2
15. Dhangar	4	3	2	11	20	2	2	3	3	10	10	7	7	46	70
16. Khatik	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	2	—	—	2	—	—	—	—	—	3	1	—	4	8
18. Bhatake	1	1	1	14	17	—	1	—	1	2	—	1	—	3	4
19. Burud	—	—	2	1	3	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	1	1	8	10	—	—	—	1	1	—	1	3	4	8
21. Wadar	2	1	1	15	19	—	—	—	—	—	—	—	—	2	2
22. Chambhar	—	—	3	3	6	—	—	—	—	—	1	4	5	7	17

(To be Contd.)

Basic Table No. 68 (Contd.)

CASTE-WISE DISTRIBUTION ON WOMEN SHOWING CASTE/RELIGION OF THEIR FRIENDS

	TOWN					RURAL AREA					VILLAGES				
	Own/Similar/ Higher Castes	Neighbouring Families	No friends	Blanks	Total	Own/Similar/ Higher Castes	Neighbouring Families	No friends	Blanks	Total	Own/Similar/ Higher Castes	Neighbouring Families	No friends	Blanks	Total
23. Mahar (Ghadashi)	2	1	2	5	10	1	—	1	2	4	—	—	—	7	7
24. Holar	—	—	—	2	2	—	—	1	1	2	—	—	—	3	3
25. Mang	2	4	—	6	12	—	—	1	1	2	1	—	1	10	12
26. Bhangi	1	—	1	1	3	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	1	1	1	3	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	5	5
31. Mahar (Buddhist)	23	2	4	25	54	1	—	—	2	3	6	3	10	38	57
32. Christian	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
33. Muslim	4	6	14	24	48	—	—	1	3	4	—	3	2	9	14
34. Jain	8	6	10	21	45	—	—	—	—	—	1	1	—	2	4
35. Mahanubhav	—	1	—	2	3	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	7	1	12	20	—	—	—	—	—	—	—	—	1	1
37. Lohar	—	2	1	7	10	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	1	—	—	—	—	—	—	—	1	2	3
39. Sindhi	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total:	114	96	102	385	697	25	16	25	91	157	66	44	83	369	562
%	18.7	13.7	14.5	33.1	100	15.9	10.2	15.9	58	11.7	7.8	14.8	65.7		

STATE-WISE DISTRIBUTION OF HEADS OF FAMILIES, SHOWING THEIR SECULAR TRAVEL, WITH OR
WITHOUT OTHER MEMBERS IN THE FAMILY

	T O W N						RURAL AREA						VILLAGES					
	Phaltan the Taluka Place	Satara, the District Place	Poona, Bombay, Nagpur, etc.	Place Not Specified	Blanks	Total	Phaltan the Taluka Place	Satara, the District Place	Poona, Bombay, Nagpur, etc.	Place Not Specified	Blanks	Total	Phaltan the Taluka Place	Satara, the District Place	Poona, Bombay, Nagpur, etc.	Place Not Specified	Blanks	Total
1. Brahmin	—	8	45	7	38	98	—	1	—	—	1	2	1	1	5	—	1	8
2. C.K.P.	—	—	2	—	1	3	—	—	—	—	—	—	—	1	—	—	—	1
3. Maratha	4	27	48	3	88	170	19	3	8	—	21	51	96	12	35	—	58	201
4. Wani	—	—	1	—	3	4	—	—	—	1	1	1	—	—	—	—	—	—
5. Mali	3	1	10	—	11	25	35	4	9	2	16	66	49	1	7	—	37	94
6. Sonar	1	1	2	—	6	10	2	—	—	—	—	2	1	—	—	—	1	2
7. Sutar	—	—	—	—	2	2	—	—	—	—	—	—	1	—	—	—	2	3
8. Shimpi	1	4	6	—	11	22	—	—	—	—	—	—	1	—	—	—	—	1
9. Kosti	—	—	5	1	14	20	—	—	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	3	1	2	1	15	22	1	—	—	—	6	7	22	—	1	—	9	32
12. Kumbhar	2	2	2	—	4	10	—	—	—	—	—	—	—	—	—	—	1	1
13. Teli	1	1	3	—	5	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	1	2	—	3	6	—	—	—	—	—	—	—	—	—	—	2	2
15. Dhangar	—	4	7	—	9	20	7	—	—	—	3	10	32	8	8	—	22	70
16. Khatik	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	—	1	2	—	—	—	—	—	—	1	1	1	—	5	8
18. Bhatake	—	—	4	1	12	17	1	1	—	—	—	2	2	—	—	—	2	4
19. Burud	—	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	1	2	—	7	10	—	—	1	—	—	1	6	—	—	—	2	8
21. Wadar	1	—	5	—	13	19	—	—	—	—	—	—	1	—	—	—	1	2

(To be Contd.)

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES. SHOWING THEIR SECULAR TRAVEL, WITH OR WITHOUT OTHER MEMBERS IN THE FAMILY

	TOWN						RURAL AREA						VILLAGES						
	Phaltan the Taluka Place	Satara, the District Place	Poona, Bombay, Nagpur, etc.	Place Not Specified	Blanks	Total	Phaltan the Taluka Place	Satara, the District Place	Poona, Bombay, Nagpur, etc.	Place Not Specified	Blanks	Total	Phaltan the Taluka Place	Satara, the District Place	Poona, Bombay, Nagpur, etc.	Place Not Specified	Blanks	Total	
22. Chambhar	—	2	1	—	3	6	—	—	—	—	—	—	9	—	—	—	—	7	17
23. Mahar (Ghadashi)	—	—	3	—	7	10	2	—	1	—	1	4	3	—	—	—	—	4	7
24. Holar	—	—	—	—	2	2	2	—	—	—	—	2	2	—	—	—	—	1	3
25. Mang	—	—	1	—	11	12	1	—	—	—	1	2	3	1	—	—	—	8	12
26. Bhangi	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	3	5
31. Mahar (Buddhist)	2	2	14	2	34	54	—	—	1	—	2	3	17	3	10	—	—	27	57
32. Christian	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	1	8	17	2	20	48	2	1	—	—	1	4	7	4	1	—	—	2	14
34. Jain	—	7	17	—	21	45	—	—	—	—	—	—	—	—	3	—	—	1	4
35. Mahanubhav	1	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	1	4	8	1	6	20	—	—	—	—	—	—	—	—	1	—	—	—	1
37. Lohar	—	—	2	—	8	10	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	1	—	—	—	—	—	—	1	—	1	—	—	1	3
39. Sindhi	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1
Total:	21	78	211	18	369	697	72	10	20	2	53	157	256	34	74	—	—	198	562
%	3.0	11.2	30.3	2.6	52.9	100.0							45.5	6.1	13.2			35.2	100.0

Basic Table No. 70

SECULAR TRAVEL, ACCORDING TO THE AGE OF THE HEAD OF THE FAMILY

	T O W N						RURAL AREA						VILLAGES						
	16-25	26-35	36-45	46-55	Above 55	Total	16-25	26-35	36-45	46-55	Above 55	Total	16-25	26-35	36-45	46-55	Above 55	Blanks	Total
Phaltan, the Taluka Place	2	5	4	4	6	21	3	22	18	17	12	72	15	65	74	51	49	2	256
Satara, the District Place	5	22	21	14	16	78	—	4	4	1	1	10	4	10	9	9	2	—	34
Poona, Bombay, Nagpur, etc.	24	52	67	44	24	211	1	10	5	2	2	20	5	20	24	14	11	—	74
%	40.7	28.6	33.7	29.3	21.2								12.4	15.3	15.4	11.8	9.8		
Place not Specified	2	9	4	3	—	18	—	—	1	1	—	2	—	—	—	—	—	—	—
Total of Travelled People	33	88	96	65	46	328	4	36	28	21	15	104	24	95	107	74	62	2	364
%	55.9	48.4	49.8	43.4	40.7		66.6	64.3	66.6	80.6	55.5		58.5	72.5	67.7	62.7	55.4		
Blanks	26	94	97	85	67	369	2	20	14	5	12	53	17	36	51	44	50	—	198
%	44.1	51.6	50.2	56.6	59.3		33.4	35.7	33.4	19.4	44.5		41.5	27.5	32.3	37.3	44.6		
Total:	59	182	193	150	113	—	6	56	42	26	27	—	—	41	131	158	118	112	—

VISITS TO VARIOUS SACRED PLACES AND TEMPLES ACCORDING TO CASTE

Caste/Religious Group	T O W N			RURAL AREA			VILLAGES		
	Nearby places	Distant places	Blanks	Nearby places	Distant places	Blanks	Nearby places	Distant places	Blanks
1. Brahmin	33	35	30	1	1	—	4	2	2
2. C.K.P.	—	2	1	—	—	—	—	1	—
3. Maratha	64	58	48	25	19	7	126	55	20
4. Wani	—	2	2	—	—	1	—	—	—
5. Mali	18	3	4	35	21	10	42	38	14
6. Sonar	1	6	3	2	—	—	1	1	—
7. Sutar	2	—	—	—	—	—	3	—	—
8. Shimpi	14	2	6	—	—	—	1	—	—
9. Koshti	2	13	5	—	—	—	—	1	—
11. Ramoshi	14	3	5	2	1	4	24	2	6
12. Kumbhar	7	1	2	—	—	4	1	—	6
13. Teli	5	1	4	—	—	—	—	—	—
14. Bhoi	2	3	1	—	—	—	—	—	2
15. Dhangar	10	6	4	7	1	2	49	10	11
16. Khatik	—	—	1	—	—	—	—	—	—
17. Rajput	1	—	1	—	—	—	5	2	1
18. Bhatake	7	4	6	—	2	—	1	1	2
19. Burud	1	1	1	—	—	—	—	—	—
20. Nhavi	3	5	2	—	1	—	5	3	—
21. Wadar	11	5	3	—	—	—	1	1	—
22. Chambhar	4	1	1	—	—	—	11	3	3
23. Mahar (G.)	3	5	2	2	—	2	4	1	2
24. Holar	1	—	1	2	—	—	3	—	—
25. Mang	6	3	3	2	—	—	7	2	3
26. Bhangi	1	—	2	—	—	—	—	—	—
27. Dhobi	2	1	—	—	—	—	—	—	—
28. Tambat	—	1	—	—	—	—	—	—	—
29. Dhor	3	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	4	—	1
31. Mahar (B.)	17	11	26	2	—	1	26	—	21
32. Christian	—	—	1	—	—	—	—	—	—
33. Muslim	6	23	19	2	—	2	2	8	4
34. Jain	2	32	11	—	—	—	1	3	—
35. Mahanubhav	—	2	1	—	—	—	—	—	—
36. Lingayat	10	4	6	—	—	—	1	—	—
37. Lohar	4	2	4	—	—	—	—	—	—
38. Kasar	1	—	—	—	—	—	3	—	—
39. Sindhi	—	—	1	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	1	—	—
Total	255	235	207	82	46	29	326	133	103

DISTRIBUTION OF HEADS OF FAMILIES IN AGE GROUPS SHOWING THEIR
HEAD OF THE FAMILY MALE AND FEMALE

Basic Table No. 72

	T O W N						RURAL AREA						VILLAGES					
	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Total	16-25	26-35	36-45	46-55	More than 55	Total
1. Nearby Places	31	69	63	51	41	255	5	25	24	14	14	82	29	73	92	68	64	326
%	70.5	61	44.7	46.4	50.	52.1	83.4	59.5	68.6	60.8	63.6	64.1	96.6	70.2	67.2	65.4	74.4	71.
2. Distant Places	13	44	78	59	41	235	1	17	11	9	8	46	1	31	45	34	22	133
%	29.5	39.0	55.3	53.6	50.0	47.9	16.6	40.5	31.4	39.2	36.4	35.9	3.4	29.8	61.5	32.8	25.6	29.
Total	44	113	141	110	82	490	6	42	35	23	22	128	30	104	137	102	86	459

DISTRIBUTION OF HEADS OF FAMILIES WITH THEIR EDUCATIONAL LEVELS, SHOWING THEIR PILGRIMAGE

Educational level of Heads of Families Pilgrimage to	TOWN				RURAL AREA				VILLAGES			
	Uneducated	Educated	Misc.	Total	Uneducated	Educated	Misc.	Total	Uneducated	Educated	Misc.	Total
1. Nearby Places	129	122	4	255	65	14	3	82	274	43	4	326
%	40.7	33.8	20.0						51.6	55.8	50.0	
2. Distant Places	90	136	9	235	35	10	1	46	106	25	1	133
%	28.5	37.7	45.0						23.6	30.2	12.5	
Total	219	258	13	490	100	24	4	128	380	74	5	459
%	69.2	71.5	65.0	70.0					81.2	66.0	62.5	80.0

Basic Table No. 73

PILGRIMAGE WITH FAMILY

	Nearby places	Distant places
Town	97	110
Rural Area	17	14
Villages	94	55

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES SHOWING PARTICIPATION IN CIVIC LIFE

Caste Relations Group of Head of Families	T O W N										RURAL AREA						VILLAGES																			
	Voting at Mun. Elections		Seller in the Market Yard		Member of Market Yd. Comm.		Donation to Sch./ Coll.		Member of Sch./ Coll. Comm.		Blanks		Voting at Mun. Elections		Seller in the Market Yard		Member of Market Yd. Comm.		Donation to Sch./ Coll.		Member of Sch./ Coll. Comm.		Blanks		Voting at Panchayat Elections		Seller in the Market Yard		Member of Market Yd. Comm.		Donation to Sch./ Coll.		Member of Sch./ Coll. Comm.		Blanks	
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
1. Brahmin	69	2	7	64	—	4	67	1	27	—	—	—	—	—	—	—	—	—	—	2	1	—	—	1	—	—	—	1	—	—	—	—	—	7		
2. C.K.P.	1	—	—	1	—	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1		
3. Maratha	112	5	11	106	1	4	113	—	53	10	7	8	9	—	—	17	—	—	—	34	38	38	—	—	—	—	—	—	—	—	—	—	—	125		
5. Mali	2	—	—	2	—	—	2	—	2	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
4. Wani	18	2	6	14	—	1	19	—	5	12	16	18	10	—	—	2	26	1	—	38	27	16	—	—	28	15	1	1	—	—	42	—	51			
6. Sonar	8	—	—	8	—	—	8	—	2	—	1	1	—	—	—	1	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	1			
7. Sutar	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	1	1	—	—	—	—	—	—	1		
8. Shimpi	15	—	1	14	—	1	14	—	7	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1		
9. Koshti	14	—	3	11	—	—	14	—	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1		
11. Ramoshi	17	—	2	15	—	—	17	—	5	2	—	—	2	—	—	—	2	—	—	5	5	2	—	—	2	5	—	—	—	—	7	—	—	25		
12. Kumbhar	7	—	1	6	—	—	7	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1		
13. Teli	8	—	2	6	—	—	8	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
14. Bhoi	5	—	—	5	—	—	5	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2		
15. Dhangar	17	—	5	12	—	1	16	—	3	1	1	1	1	—	—	2	—	—	—	8	12	12	—	—	13	11	—	—	2	22	—	—	—	46		
16. Khatik	1	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
17. Rajput	1	—	1	—	—	—	1	1	1	—	—	—	—	—	—	—	—	—	—	—	—	2	4	—	—	4	2	—	—	2	4	—	—	—	2	
18. Bhatake	12	4	8	8	—	—	16	—	1	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	1	—	—	—	—	—	—	—	3		
19. Burud	3	—	2	1	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
20. Nhavi	8	—	—	8	—	—	8	—	2	—	—	—	—	—	—	—	—	—	—	—	1	2	—	—	—	2	—	—	—	—	—	—	—	6		
21. Wadar	10	—	—	10	—	—	10	—	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1		
22. Chambhar	5	1	3	3	—	1	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2	—	—	2	2	—	—	—	—	—	—	—	13	

(To be Contd.)

CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES SHOWING PARTICIPATION IN CIVIC LIFE

Caste Relations Group of Head of Families	TOWN							RURAL AREA							VILLAGES												
	Voting at Mun. Elections		Seller in the Market Yard		Member of Market Yd. Comm.	Donations to Sch./ Coll.	Member of Sch./ Coll. Comm.	Blanks	Voting at Mun. Elections		Seller in the Market Yard		Member of Market Yd. Comm.	Donations to Sch./ Coll.	Member of Sch./ Coll. Comm.	Blanks	Voting at Panchayat Elections		Seller in the Market Yard		Member of Market Yd. Comm.	Donations to Sch./ Coll.	Member of Sch./ Coll. Comm.	Blanks			
	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	No			
23. Mahar (G.)	8	—	3	5	—	—	8	—	2	1	—	—	1	—	—	3	1	—	—	1	—	—	1	—	6		
24. Holar	1	—	—	1	—	—	1	—	1	—	—	—	—	—	2	1	—	—	1	—	—	1	—	2			
25. Mang	4	—	1	3	—	—	4	—	8	1	—	—	1	—	1	3	—	—	3	—	—	3	—	9			
26. Bhangi	2	—	—	2	—	—	2	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
27. Dhobi	1	—	—	1	—	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
28. Tambat	1	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
29. Dhor	1	—	—	1	—	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
31. Mahar (B.)	34	2	8	28	—	—	36	—	18	—	—	—	—	—	—	1	1	—	2	—	1	1	—	3			
32. Christian	1	—	—	1	—	—	1	—	—	—	—	—	—	—	3	10	2	5	7	—	1	11	—	45			
33. Muslim	35	—	9	26	—	1	34	—	13	—	2	—	—	2	2	3	4	3	4	—	1	6	—	7			
34. Jain	39	2	22	19	1	2	39	2	4	—	—	—	—	—	—	1	1	1	1	—	—	2	—	2			
35. Mahanubhav	2	—	—	2	—	—	2	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
36. Lingayat	14	1	4	11	—	—	15	1	5	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—			
37. Lohar	1	—	—	—	—	—	1	—	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
38. Kasar	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—			
39. Sindhi	—	1	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3			
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1			
Total:	477	20	100	397	2	15	482	5	200	27	28	30	25	—	3	52	1	102	112	85	105	92	2	22	175	—	365
Percentage:	68.4	2.9	14.3	57.0	2.2	69.1	28.7	17.2	17.8	19.1	15.9	—	33.2	65.0	19.9	15.1	18.7	16.3	3.9	31.1	—	65.0	—	—	—	—	

**GASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES SHOWING THEIR RELATION WITH
GRAM-PANCHAYATS AND CASTE COUNCILS**

Caste/Religious Group	T O W N						RURAL AREA						VILLAGES						
	Gram Panchayat Voting Member		Caste Council Member	Office bearer	Blanks	Total	Voting Member Gram Panchayat		Caste Council Member	Office bearer	Blanks	Total	Gram Panchayat Voting Member		Caste Council Member	Office bearer	Blanks	Total	
	Yes	No					Yes	No					Yes	No					Yes
1. Brahmin	1	16	1	1	—	81	—	—	—	—	2	—	1	4	1	—	—	3	—
2. C.K.P.	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	1	—
3. Maratha	1	18	2	1	—	150	1	14	2	2	2	35	32	140	5	3	2	56	—
4. Wani	—	1	—	—	—	3	—	—	—	—	—	1	—	—	—	—	—	—	—
5. Mali	—	5	1	1	—	19	—	16	1	1	1	49	1	71	1	1	—	22	—
6. Sonar	—	3	3	3	1	4	—	—	—	—	—	2	—	1	—	—	—	1	—
7. Sutar	—	—	—	—	—	2	—	—	—	—	—	—	—	3	—	—	—	—	—
8. Shimpi	—	2	12	13	2	8	—	—	—	—	—	—	—	1	—	—	—	—	—
9. Koshti	—	—	6	6	—	14	—	—	—	—	—	—	—	—	—	—	—	—	—
11. Ramoshi	—	—	6	6	—	16	—	—	—	—	—	7	—	22	—	2	2	10	—
12. Kumbhar	—	1	2	2	1	7	—	—	—	—	—	—	—	1	—	—	—	—	—
13. Teli	—	5	2	3	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	—	—	6	—	—	—	—	—	—	—	—	—	—	—	2	—
15. Dhangar	—	6	1	2	1	13	—	1	—	1	—	9	—	7	50	3	5	1	17
16. Khatik	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	1	—	1	—	—	—	—	—	—	1	5	—	—	—	3	—
18. Bhatake	1	3	4	5	—	10	—	—	—	—	—	2	—	3	—	—	—	1	—
19. Burud	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	2	1	3	—	7	—	—	—	—	—	1	—	4	—	—	—	4	—
21. Wadar	—	5	2	2	1	12	—	—	—	—	—	—	—	1	—	—	—	1	—
22. Chambhar	—	—	—	—	—	6	—	—	—	—	—	—	—	12	—	2	1	5	—

(To be Contd.)

**CASTE-WISE DISTRIBUTION OF HEADS OF FAMILIES SHOWING THEIR RELATION WITH
GRAM-PANCHAYATS AND CASTE COUNCILS**

Caste/Religious Group	Relation with Gram- Panchayat Caste Council	TOWN						RURAL AREA						VILLAGES								
		Gram Panchayat Voting Member		Caste Council Member	Office bearer	Blanks	Total	Gram Panchayat Voting Member		Caste Council Member	Office bearer	Blanks	Total	Gram Panchayat Voting Member		Caste Council Member	Office bearer	Blanks	Total			
		Yes	No					Yes	No					Yes	No							
23. Mahar (Ghadashi)						10		1				3		2				5				
24. Holar						2		1				1		3								
25. Mang		1				11						2		8				4				
26. Bhangi			1	2	1	2																
27. Dhobi			1	1		2																
28. Tambat		1		1																		
29. Dhor		1				2																
30. Lonar												1	2	1				2				
31. Mahar (Buddha)		2				52						3	5	42	1	7	2	14				
32. Christian			1	1																		
33. Muslim		1	6	6	9	3	36					4		11				3				
34. Jain		2	20	5	12	7	20						1	4		1						
35. Mahanubhav							3															
36. Lingayat			5		1		15							1								
37. Lohar				1	1		9															
38. Kasar							1							3								
39. Sindhi							1															
40. Naidu														1								
Total:		6	104	59	78	17	534		1	33	3	4	3	121		51	395	12	21	8	155	
Percentage:		14.8	8.5	11.2	2.4	76.7		21.0				77.0	9.1	70.3	2.1	3.6	1.4	27.6				

EDUCATION AND PARTICIPATION IN CIVIC LIFE

	T O W N				RURAL AREA				VILLAGES			
	Un-educated	Educated	Misc.	Total	Un-educated	Educated	Misc.	Total	Un-educated	Educated	Misc.	Total
1. Voting in Municipality												
Yes	212	250	15	477	20	5	2	27	92	19	1	112
2. Donation to School and College	2	13	—	15	1	2	—	3	19	3	—	22
3. Membership of Gram-Panchayat	3	3	—	6	1	—	—	1	—	13	2	15
4. Membership of Caste-Council	32	44	2	78	4	—	—	4	14	7	—	21
5. Office-bearer in Caste-Council	5	12	—	17	3	—	—	3	6	2	—	8
6. Members of Political Party												
Congress	41	92	5	138	37	9	1	47	86	30	2	118
PSP/SP	—	2	—	2	—	—	—	—	1	—	—	1
Communist	1	3	—	4	4	—	—	4	4	—	—	4
Jan Sangh	—	3	—	3	—	—	—	—	—	—	—	—
Swatantra	3	3	—	6	—	—	—	—	1	1	—	2
Republican	28	8	1	37	1	—	—	1	17	6	—	23

OPINION ABOUT THE MARKET-YARD

Opinion about the Market-yard	Town	Rural Area	Village
1. It is good; it is not bad	108	19	62
2. It is bad; it is not good	29	7	11
3. It is good because one gets good prices, there is no cheating and the middleman is eliminated, gets the money quickly	54	27	107
4. It is bad because one has to sell at a fixed price, leads to competition and increase in expenses	7	2	4
5. It is neither good nor bad	17	8	15
6. Blanks	482	94	363
Total:	697	157	562

USE OF MUNICIPAL GARBAGE CANS

Caste/Religious Group	Disposal of Refuse	Throw refuse on the road				Do not throw refuse on the road			
		T	R	V	Total	T	R	V	Total
1. Brahmin	5	—	—	—	5	76	—	—	76
2. C.K.P.	—	—	—	—	—	2	—	—	2
3. Maratha	19	—	—	—	19	130	—	—	130
4. Wani	1	—	—	—	1	3	—	—	3
5. Mali	4	—	—	—	4	20	—	—	20
6. Sonar	2	—	—	—	2	7	—	—	7
7. Sutar	—	—	—	—	—	1	—	—	1
8. Shimpi	1	—	—	—	1	18	—	—	18
9. Kosti	1	—	—	—	1	14	—	—	14
11. Ramoshi	4	—	—	—	4	16	—	—	16
12. Kumbhar	5	—	—	—	5	5	—	—	5
13. Teli	1	—	—	—	1	9	—	—	9
14. Bhoi	—	—	—	—	—	5	—	—	5
15. Dhargar	7	—	—	—	7	13	—	—	13
16. Khatik	—	—	—	—	—	1	—	—	1
17. Rajput	—	—	—	—	—	2	—	—	2
18. Bhatake	3	—	—	—	3	12	—	—	12
19. Burud	—	—	—	—	—	2	—	—	2
20. Nhavi	3	—	—	—	3	7	—	—	7
21. Wadar	8	—	—	—	8	8	—	—	8
22. Chambhar	3	—	—	—	3	3	—	—	3
23. Mahar (Ghadashi)	3	—	—	—	3	7	—	—	7
24. Holar	—	—	—	—	—	1	—	—	1
25. Mang	3	—	—	—	3	9	—	—	9
26. Bhangi	—	—	—	—	—	2	—	—	2
27. Dhobi	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	1	—	—	1
29. Dhor	1	—	—	—	1	1	—	—	1
30. Lonar	—	—	—	—	—	—	—	—	—
31. Mahar (Buddhist)	17	—	—	—	17	32	—	—	32
32. Christian	—	—	—	—	—	1	—	—	1
33. Muslim	10	—	—	—	10	34	—	—	34
34. Jain	3	—	—	—	3	35	—	—	35
35. Mahanubhav	—	—	—	—	—	3	—	—	3
36. Lingayat	3	—	—	—	3	17	—	—	17
37. Lohar	3	—	—	—	3	6	—	—	6
38. Kasar	—	—	—	—	—	1	—	—	1
39. Sindhi	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—
Total:	110	—	—	—	110	504	—	—	504

OPINION ABOUT THE MUNICIPALE ARRANGEMENTS FOR KEEPING THE
STREETS CLEAN

Caste/Religious Group	Municipality cleans the gutters and streets	Municipality does not clean the gutters and streets	No Information and Blank	Municipality has enough garbage cans	Number of garbage cans is inadequate	No Information and Blank
Opinion about Mun. doing its duty						
1. Brahmin	57	34	7	59	30	9
2. C.K.P.	1	1	1	1	1	1
3. Maratha	99	51	20	93	58	19
4. Wani	2	2	—	2	1	1
5. Mali	17	6	2	16	8	1
6. Sonar	9	1	—	8	2	—
7. Sutar	—	1	1	—	2	—
8. Shimpi	15	3	4	15	3	4
9. Kosti	15	—	5	13	2	5
11. Ramoshi	11	9	2	9	11	2
12. Kumbhar	8	2	—	6	4	—
13. Teli	7	2	1	8	2	—
14. Bhoi	5	—	1	5	—	1
15. Dhangar	13	6	1	13	7	—
16. Khatik	—	—	1	—	—	1
17. Rajpur	2	—	—	2	—	—
18. Bhatake	4	13	—	4	11	2
19. Burud	3	—	—	3	—	—
20. Nhavi	5	5	—	5	5	—
21. Wadar	3	14	2	3	14	2
22. Chambar	4	2	—	4	2	—
23. Mahar (Ghadashi)	4	6	—	2	8	—
24. Holar	1	—	1	1	—	1
25. Mang	1	11	—	—	12	—
26. Bhangi	2	—	1	2	—	1
27. Dhobi	1	—	2	—	—	3
28. Tambat	1	—	—	1	—	—
29. Dhor	1	1	1	1	1	1
30. Lonar	—	—	—	—	—	—
31. Mahar (Buddhist)	10	41	3	8	42	4
32. Christian	—	1	—	—	1	—
33. Muslim	31	15	2	27	18	3
34. Jain	29	9	7	31	7	7
35. Mahanubhav	3	—	—	3	—	—
36. Lingayat	13	6	1	12	7	1
37. Lohar	1	8	1	—	9	1
38. Kasar	—	1	—	—	1	—
39. Sindhi	—	—	1	—	—	1
40. Naidu	—	—	—	—	—	—
Total:	378	251	68	357	269	71

HABITS ABOUT EXCRETORY FUNCTION—DEFECATION

Habits about Defecation Caste/Religious Group	Have W.C. at Home				Use Municipal W.C.				Go in the Fields or near river			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	82	—	1	83	12	1	1	14	1	1	6	8
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—
3. Maratha	48	1	3	52	83	—	2	85	34	50	192	276
4. Wani	2	—	—	2	2	—	—	2	—	1	—	1
5. Mali	7	—	1	8	13	1	—	14	5	63	91	159
6. Sonar	—	—	—	—	9	—	—	9	—	2	2	4
7. Sutar	—	—	—	—	—	—	—	—	2	—	3	5
8. Shimpi	10	—	—	10	11	—	—	11	1	—	1	2
9. Koshti	5	—	—	5	15	—	—	15	—	—	1	1
11. Ramoshi	—	—	—	—	19	—	—	19	3	7	31	41
12. Kumbhar	1	—	—	1	8	—	—	8	1	—	1	2
13. Teli	1	—	—	1	9	—	—	9	—	—	—	—
14. Bhoi	1	—	—	1	4	—	—	4	1	—	2	3
15. Dhangar	4	—	—	4	15	—	—	15	1	10	70	81
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1
17. Rajput	1	—	—	1	1	—	—	1	—	—	8	8
18. Bhatake	—	—	—	—	7	—	—	7	10	2	4	16
19. Burud	—	—	—	—	3	—	—	3	—	—	—	—
20. Nhavi	3	—	—	3	7	—	—	7	—	1	8	9
21. Wadar	2	—	—	2	9	—	—	9	7	—	2	9
22. Chambhar	—	—	—	—	6	—	—	6	—	—	17	17

(To be Contd.)

HABITS ABOUT EXCRETORY FUNCTION- DEFECATION

Habits about Defecation	Have W.C. at Home				Use Municipal W.C.				Go in the Fields or near river			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (Buddhist)	—	—	—	—	3	—	—	3	7	4	6	17
24. Holar	—	—	—	—	1	—	—	1	—	2	3	5
25. Mang	—	—	—	—	1	—	—	1	11	2	12	25
26. Bhangi	1	—	—	1	2	—	—	2	—	—	—	—
27. Dhobi	—	—	—	—	2	—	—	2	1	—	—	1
28. Tambat	—	—	—	—	1	—	—	1	—	—	—	—
29. Dhor	—	—	—	—	1	—	—	1	2	—	—	2
30. Lonar	—	—	—	—	—	—	1	1	—	—	4	4
31. Mahar (Ghadashi)	4	—	—	4	16	—	2	18	33	3	54	90
32. Christian	—	—	—	—	—	—	—	—	1	—	—	1
33. Muslim	8	—	—	8	31	—	—	31	8	4	14	26
34. Jain	30	—	—	30	10	—	—	10	2	—	4	6
35. Mahanubhav	—	—	—	—	2	—	—	2	1	—	—	1
36. Lingayat	10	—	—	10	6	—	—	6	4	—	1	5
37. Lohar	—	—	—	—	1	—	—	1	9	—	—	9
38. Kasar	1	—	—	1	—	—	—	—	—	—	3	3
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	1
Total:	225	1	6	232	310	2	6	318	146	152	541	839

HABITS ABOUT EXCRETARY FUNCTION—DEFECATION

	Do not let the children defecate outside				Let the children defecate outside				No information given			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	72	1	5	78	2	1	2	5	24	—	1	25
2. C.K.P.	1	—	—	1	—	—	—	—	2	—	1	3
3. Maratha	110	7	30	147	29	38	143	210	31	6	28	65
4. Wani	3	—	—	3	1	1	—	2	—	—	—	—
5. Mali	15	14	11	40	8	37	73	118	2	15	10	27
6. Sonar	7	—	—	7	1	1	—	2	2	1	2	5
7. Sutar	2	—	—	2	—	—	3	3	—	—	—	—
8. Shimpi	11	—	—	11	2	—	—	2	9	—	1	10
9. Koshti	11	—	—	11	—	—	1	1	9	—	—	9
11. Ramoshi	12	1	4	17	7	5	25	37	3	1	3	7
12. Kumbhar	7	—	—	7	3	—	1	4	—	—	—	—
13. Teli	6	—	—	6	2	—	—	2	2	—	—	2
14. Bhoi	3	—	1	4	2	—	—	2	1	—	1	2
15. Dhargar	10	1	9	20	5	9	52	66	5	—	9	14
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1
17. Rajput	—	—	2	2	—	—	6	6	2	—	—	2
18. Bhatake	8	1	—	9	8	1	3	12	1	—	1	2
19. Burud	1	—	—	1	1	—	—	1	1	—	—	1
20. Nhavi	8	1	2	11	—	—	6	6	2	—	—	2
21. Wadar	8	—	1	9	10	—	1	11	1	—	—	1
22. Chambhar	6	—	2	8	—	—	12	12	—	—	3	3

(To be Contd.)

HABITS ABOUT EXCRETARY FUNCTION—DEFECATION

	Do not let the children defecate outside				Let the children defecate outside				No information given			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (Ghadashi)	2	—	1	3	7	4	5	16	1	—	1	2
24. Holar	1	—	—	1	—	2	3	5	1	—	—	1
25. Mang	2	—	4	6	9	2	7	18	1	—	1	2
26. Bhangi	1	—	—	1	—	—	—	—	2	—	—	2
27. Dhobi	1	—	—	1	—	—	—	—	2	—	—	2
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	2	—	—	2	1	—	—	1
30. Lonar	—	—	2	2	—	—	1	1	—	—	2	2
31. Mahar (Buddhist)	12	—	5	17	39	3	43	85	3	—	9	12
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	22	1	3	26	23	3	10	36	3	—	1	4
34. Jain	31	—	3	34	5	—	1	6	9	—	—	9
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	14	—	—	14	6	—	1	7	—	—	—	—
37. Lonar	3	—	—	3	7	—	—	7	—	—	—	—
38. Kasar	1	—	1	2	—	—	2	2	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	1	1	—	—	—	—
Total:	396	27	86	509	180	107	402	689	121	23	74	218

HABITS ABOUT EXCRETARY FUNCTIONS—SPITTING

	Do not spit on the road				Do spit on the road				Information not given			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	67	1	6	74	12	1	2	15	19	—	—	19
2. C.K.P.	1	—	—	1	1	—	—	1	1	—	1	2
3. Maratha	107	15	65	187	48	32	118	198	15	4	18	37
4. Wani	3	—	—	3	1	1	—	2	—	—	—	—
5. Mali	15	27	27	69	9	32	58	99	1	7	9	17
6. Sonar	9	1	1	11	—	1	—	2	1	—	1	2
7. Sutar	1	—	1	2	1	—	2	3	—	—	—	—
8. Shimpi	14	—	1	15	6	—	—	6	2	—	—	2
9. Koshti	10	—	—	10	6	—	1	7	4	—	—	4
11. Ramoshi	10	2	9	21	9	5	21	35	3	—	2	5
12. Kumbhar	4	—	—	4	6	—	1	7	—	—	—	—
13. Teli	7	—	—	7	2	—	—	2	1	—	—	1
14. Bhoi	3	—	—	3	3	—	1	4	—	—	1	1
15. Dhangar	14	7	28	49	5	3	38	46	1	—	4	5
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1
17. Rajput	1	—	1	2	1	—	7	8	—	—	—	—
18. Bhatake	9	1	1	11	8	1	3	12	—	—	—	—
19. Burud	2	—	—	2	1	—	—	1	—	—	—	—
20. Nhavi	7	—	2	9	3	1	6	10	—	—	—	—
21. Wadar	8	—	1	9	10	—	1	11	1	—	—	1

(To be Contd.)

HABITS ABOUT EXCRETARY FUNCTIONS—SPITTING

	Do not spit on the road				Do spit on the road				Information not given			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	5	—	5	10	1	—	11	12	—	—	1	1
23. Mahar (Ghadashi)	3	3	2	8	6	1	4	11	1	—	1	2
24. Holar	1	—	—	1	—	2	3	5	1	—	—	1
25. Mang	3	1	4	8	9	1	8	18	—	—	—	—
26. Bhangi	1	—	—	1	1	—	—	—	1	—	—	1
27. Dhobi	—	—	—	—	1	—	—	1	2	—	—	2
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	1	—	—	1	1	—	—	1
30. Lonar	—	—	1	1	—	—	2	2	—	—	2	2
31. Mahar (Buddhist)	11	—	15	26	42	2	37	81	1	1	5	7
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	21	2	6	29	24	2	7	33	3	—	1	4
34. Jain	32	—	2	34	8	—	2	10	5	—	—	5
35. Mahanubhav	5	—	—	3	—	—	—	—	—	—	—	—
36. Lingavat	12	—	—	12	7	—	1	8	1	—	—	1
37. Lohar	1	—	—	1	9	—	—	9	—	—	—	—
38. Kasar	1	—	1	2	—	—	2	2	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—
Total:	389	60	180	629	242	85	336	663	66	12	46	124

HABITS ABOUT EXCRETARY FUNCTIONS—URINATING

	Do not urinate at the roadside				Do urinate at the roadside				Information not given			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	76	1	6	83	3	1	2	6	19	—	—	19
2. C.K.P.	2	—	—	2	—	—	—	—	1	—	1	2
3. Maratha	110	10	71	212	36	28	109	173	15	4	18	37
4. Wani	3	—	—	3	1	1	—	2	—	—	—	—
5. Mali	15	30	32	77	9	29	53	91	1	7	9	17
6. Sonar	9	2	1	12	—	—	—	—	1	—	1	2
7. Sutar	2	—	1	3	—	—	2	2	—	—	—	—
8. Shimpi	17	—	1	18	3	—	—	3	2	—	—	2
9. Koshti	14	—	—	14	2	—	1	3	4	—	—	4
11. Ramoshi	13	3	12	28	6	4	12	28	3	—	2	5
12. Kumbhar	6	—	—	6	4	—	1	5	—	—	—	—
13. Teli	7	—	—	7	2	—	—	2	1	—	—	1
14. Bhoi	4	—	1	5	2	—	—	2	—	—	1	1
15. Dhangar	14	8	30	52	5	2	36	43	1	—	4	5
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1
17. Rajput	2	—	2	4	—	—	6	6	—	—	—	—
18. Bhatake	10	2	1	13	7	—	3	10	—	—	—	—
19. Burud	2	—	—	2	1	—	—	1	—	—	—	—
20. Nhavi	9	—	2	11	1	1	6	8	—	—	—	—
21. Wadar	9	—	1	10	9	—	1	10	1	—	—	1

(To be Contd.)

HABITS ABOUT EXCRETARY FUNCTIONS--URINATING

	Do not urinate at the roadside				Do urinate at the roadside				Information not given			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	5	—	7	12	1	—	9	10	—	—	1	1
23. Mahar (Ghadashi)	3	4	2	9	6	—	4	10	1	—	1	2
24. Holar	1	—	—	1	—	2	3	5	1	—	—	1
25. Mang	3	1	4	8	9	1	8	18	—	—	—	—
26. Bhangi	2	—	—	2	—	—	—	—	1	—	—	1
27. Dhobi	—	—	—	—	1	—	—	1	2	—	—	2
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	1	—	—	1	1	—	—	1
30. Lonar	—	—	1	1	—	—	2	2	—	—	2	2
31. Mahar (Buddhist)	13	—	16	29	40	2	36	78	1	1	5	7
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—
33. Muslim	26	2	6	34	19	2	7	28	3	—	1	4
34. Jain	36	—	2	38	4	—	2	6	5	—	—	5
35. Mahanubhav	3	—	—	3	—	—	—	—	—	—	—	—
36. Lingayat	14	—	—	14	5	—	1	6	1	—	—	1
37. Lohar	3	—	—	3	7	—	—	7	—	—	—	—
38. Kasar	1	—	1	2	—	—	2	2	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—
Total:	446	72	204	712	185	73	312	570	66	12	46	124

PRACTICES REGARDING MEDICINE (i)

Caste/Religious Group Practices Regarding Medicine	1				2				3				4				5				6			
	Family Doctor only				Govt. Dispensary only				Family Doctor & Govt. Dispensary				Vaidya only				Vaidya with others				Blanks and no Information			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	70	2	6	78	14	—	2	16	5	—	—	5	3	—	—	3	2	—	—	2	4	—	—	4
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3. Maratha	84	16	64	164	50	13	69	132	22	17	45	84	3	—	2	5	1	—	6	7	10	5	15	30
4. Wani	3	1	—	4	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	11	18	31	60	3	16	20	39	6	25	25	56	—	1	4	5	1	—	—	1	4	6	14	24
6. Sonar	1	1	1	3	6	1	1	8	1	—	—	1	2	—	—	2	—	—	—	—	—	—	—	—
7. Sutar	—	—	2	2	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
8. Shimpi	10	—	—	10	6	—	1	7	5	—	—	5	—	—	—	—	—	—	—	—	1	—	—	1
9. Koshti	2	—	1	3	12	—	—	12	1	—	—	1	—	—	—	—	1	—	3	4	1	—	—	1
11. Ramoshi	4	1	12	17	11	4	11	26	2	1	3	6	1	—	—	1	3	—	—	3	1	1	6	8
12. Kumbhar	2	—	1	3	7	—	—	7	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
13. Teli	5	—	—	5	4	—	—	4	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
14. Bhoi	1	—	—	1	2	—	1	3	2	—	—	2	—	—	—	—	1	—	—	1	—	—	1	1
15. Dhangar	10	4	22	36	6	4	27	37	3	1	14	18	1	—	3	4	—	—	—	—	—	1	4	5
16. Khatik	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	4	5	1	—	—	1	—	—	2	2	—	—	1	1	—	—	1	1	—	—	—	—
18. Bhatake	2	1	2	5	9	1	2	12	1	—	—	1	1	—	—	1	1	—	—	1	3	—	—	3
19. Burud	—	—	—	—	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	5	—	2	7	—	1	2	3	3	—	2	5	—	—	1	1	—	—	—	—	2	—	1	3
21. Wadar	7	—	1	8	7	—	—	7	1	—	1	2	2	—	—	2	—	—	—	—	2	—	—	2

(To be Contd.)

PRACTICES REGARDING MEDICINE (i)

Caste/Religious Group	1				2				3				4				5				6				
	Family Doctor only				Govt. Dispensary only				Family Doctor & Govt. Dispensary				Vaidya only				Vaidya with others				Blanks and no Information				
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	
22. Chambhar	2	—	6	8	3	—	9	12	—	—	1	1	—	—	—	—	—	—	—	—	1	—	1	2	
23. Mahar (G.)	—	2	—	2	5	1	5	11	4	1	—	5	—	—	—	—	—	—	—	—	1	—	2	3	
24. Holar	1	1	—	2	—	1	1	2	—	—	1	1	—	—	—	—	—	—	—	—	1	—	1	2	
25. Mang	1	—	1	2	11	2	10	23	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1		
26. Bhangi	—	—	—	—	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1		
27. Dhobi	1	—	—	1	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1		
28. Tambat	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—		
29. Dhor	—	—	—	—	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1		
30. Lonar	—	—	—	—	—	—	1	1	—	—	1	1	—	—	—	—	—	—	—	—	—	2	2		
31. Mahar (B.)	8	—	10	18	26	3	25	54	18	—	12	30	—	—	—	—	—	—	—	—	4	4	2	6	8
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
33. Muslim	19	2	6	27	14	—	4	18	6	1	3	10	1	—	—	1	1	—	1	2	7	1	—	8	
34. Jain	35	—	2	37	—	—	2	2	5	—	—	5	1	—	—	1	—	—	—	—	4	—	—	4	
35. Mahanubhav	2	—	—	2	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	
36. Lingayat	13	—	—	13	6	—	1	7	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	
37. Lohar	2	—	—	2	4	—	—	4	3	—	3	—	—	—	—	—	—	—	—	1	—	—	—	—	
38. Kasar	1	—	1	2	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
39. Sindhi	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	1	1	
40. Naidu	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total:	306	49	176	531	219	47	197	463	92	46	110	248	16	1	11	28	12	—	16	28	49	14	55	118	

PRACTICES REGARDING MEDICINE (ii)

Caste/Religious Group	A N T I - T Y P H O I D				B. C. G.			
	T	R	V	Total	T	R	V	Total
1. Brahmin	24	—	1	25	39	—	1	40
2. C.K.P.	—	—	—	—	—	—	—	1
3. Maratha	47	8	36	91	50	14	52	116
4. Wani	—	—	—	—	1	1	—	2
5. Mali	9	17	11	37	7	20	21	48
6. Sonar	1	1	—	2	4	—	1	5
7. Sutar	1	—	—	1	1	—	—	1
8. Shimpi	7	—	—	7	5	—	—	5
9. Koshti	11	—	—	11	1	—	—	1
11. Ramoshi	5	2	3	10	3	—	7	10
12. Kumbhar	5	—	—	5	4	—	—	4
13. Teli	3	—	—	3	1	—	—	1
14. Bhoi	1	—	1	2	2	—	—	2
15. Dhangar	1	1	12	14	5	2	23	30
16. Khatik	—	—	—	—	—	—	—	—
17. Rajput	—	—	2	2	—	—	3	3
18. Bhatake	4	1	—	5	4	1	1	6
19. Burud	1	—	—	1	2	—	—	2
20. Nhavi	2	—	3	5	2	—	3	5
21. Wadar	2	—	—	2	6	—	—	6
22. Chambhar	4	—	5	9	2	—	5	7
23. Mahar (Ghadashi)	1	3	1	5	7	1	2	10
24. Holar	—	1	—	1	1	1	1	3
25. Mang	2	—	—	2	6	—	2	8
26. Bhangi	1	—	—	1	—	—	—	—
27. Dhobi	1	—	—	1	1	—	—	1
28. Tambat	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	1	—	—	1
30. Lonar	—	—	1	1	—	—	1	1
31. Mahar (Buddhist)	6	—	6	12	37	2	19	58
32. Christian	—	—	—	—	—	—	—	—
33. Muslim	13	—	1	14	18	1	2	21
34. Jain	10	—	—	10	15	—	2	17
35. Mahanubhav	—	—	—	—	—	—	—	—
36. Lingayat	6	—	—	6	8	—	—	8
37. Lohar	1	—	—	1	8	—	—	8
38. Kasar	—	—	—	—	—	—	—	—
39. Sindhi	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—
Total:	170	34	83	287	241	43	147	431

DELIVERY AT HOME OR IN HOSPITAL

Caste/Religious Group	Delivery at Home				Delivery at Hospital				No Information & Blank			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	25	1	4	30	62	1	2	65	11	—	2	13
2. C.K.P.	—	—	1	1	2	—	—	2	1	—	—	1
3. Maratha	98	40	165	303	43	4	15	62	29	7	21	57
4. Wani	2	1	—	3	2	—	—	2	—	—	—	—
5. Mali	14	51	82	147	7	9	1	17	4	6	11	21
6. Sonar	4	2	—	6	4	—	—	4	2	—	2	4
7. Sutar	2	—	3	5	—	—	—	—	—	—	—	—
8. Shimpi	7	—	—	7	9	—	—	9	6	—	1	7
9. Koshti	10	—	1	11	4	—	—	4	6	—	—	6
11. Ramoshi	15	6	30	51	—	—	—	4	3	1	2	6
12. Kumbhar	7	—	1	8	1	—	—	1	2	—	—	2
13. Teli	7	—	—	7	2	—	—	2	1	—	—	1
14. Bhoi	3	—	1	4	2	—	—	2	1	—	1	2
15. Dhangar	16	10	59	85	1	—	4	5	3	—	7	10
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1
17. Rajput	—	—	8	8	1	—	—	1	1	—	—	1
18. Bhatake	15	2	4	21	1	—	—	1	1	—	—	1
19. Burud	1	—	—	1	2	—	—	2	—	—	—	—
20. Nhavi	7	1	6	14	1	—	1	2	2	—	1	3
21. Wadar	13	—	2	15	3	—	—	3	3	—	—	3

(To be Contd.)

DELIVERY AT HOME OR IN HOSPITAL

Caste/Religious Group	Delivery at Home				Delivery at Hospital				No Information & Blank			
	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	4	—	16	20	2	—	—	2	—	—	1	1
23. Mahar (Ghadashi)	6	4	6	16	3	—	—	3	1	—	1	2
24. Holar	—	2	3	5	1	—	—	1	1	—	—	1
25. Mang	10	2	11	23	—	—	—	—	2	—	1	3
26. Bhangi	1	—	—	1	1	—	—	1	1	—	—	1
27. Dhobi	1	—	—	1	—	—	—	—	2	—	—	2
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	2	—	—	2	—	—	—	—	1	—	—	1
30. Lonar	—	—	4	4	—	—	—	—	—	—	1	1
31. Mahar (Buddhist)	49	3	49	95	7	—	1	8	4	—	7	11
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—
33. Muslim	28	4	13	45	15	—	1	16	5	—	—	5
34. Jain	24	—	4	28	15	—	—	15	6	—	—	6
35. Mahanubhav	2	—	—	2	—	—	—	—	1	—	—	1
36. Lingayat	10	—	1	11	10	—	—	10	—	—	—	—
37. Lohar	7	—	—	7	—	—	—	—	3	—	—	3
38. Kasar	—	—	3	3	—	—	—	—	1	—	—	1
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu (Blank)	—	—	1	1	—	—	—	—	—	—	—	—
Total:	387	129	478	994	205	14	25	244	105	14	59	178
Percentage:	55.5		85.1		29.4		4.4					

KNOWLEDGE ABOUT FAMILY PLANNING AND USE OF CONTRACEPTIVES

Caste/Religious Group	Not heard of Family Planning				Disapprove of Family Planning				Heard about it but use no means				Use Contraceptives				Wife Operated				Self Operated			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total				
1. Brahmin	19	1	5	25	5	—	—	5	38	1	1	40	1	—	—	1	1	—	—	1	7	—	1	8
2. C.K.P.	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	1
3. Maratha	90	28	145	263	2	—	—	2	33	8	17	58	3	1	—	4	3	—	—	3	3	—	4	7
4. Wani	3	1	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
5. Mali	18	45	74	137	—	2	1	3	2	8	4	14	1	1	—	2	—	—	—	—	—	2	—	2
6. Sonar	4	2	1	7	—	—	—	—	5	—	—	5	—	—	—	—	—	—	—	—	—	—	—	—
7. Sutar	2	—	2	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8. Shimpi	8	—	1	9	1	—	—	1	5	—	—	5	2	—	—	2	—	—	—	—	—	—	—	—
9. Koshti	14	—	1	15	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
11. Ramoshi	18	7	24	49	—	—	—	—	3	—	2	5	—	—	—	—	—	—	—	—	—	—	—	—
12. Kumbhar	8	—	1	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13. Teli	9	—	—	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	2	—	1	3	—	—	—	—	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
15. Dhargar	13	10	53	76	—	—	—	—	6	—	1	7	—	—	—	—	—	—	—	—	—	—	1	1
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	5	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
18. Bhatake	13	2	3	18	1	—	—	1	2	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
19. Burud	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	6	—	6	12	—	—	—	—	3	1	—	4	—	—	—	—	—	—	—	—	—	—	—	—
21. Wadar	12	—	2	14	1	—	—	1	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1

(To be Contd.)

KNOWLEDGE ABOUT FAMILY PLANNING AND USE OF CONTRACEPTIVES

Caste/Religious Group	Not heard of Family Planning				Disapprove of Family Planning				Heard about it but use no means				Use Contraceptives				Wife Operated				Self Operated			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	5	—	9	14	—	—	1	1	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
23. Mahar (G.)	7	4	6	17	—	—	—	—	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
24. Holar	1	2	2	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
25. Mang	9	1	8	18	—	—	—	—	2	1	1	4	—	—	—	—	—	—	—	—	—	—	—	—
26. Bhangi	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	2	2	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—
31. Mahar (B.)	35	3	42	80	—	—	1	1	5	—	3	8	—	—	—	—	—	—	—	—	—	—	—	—
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	28	3	13	44	1	—	—	1	9	1	1	11	4	—	—	4	—	—	—	—	—	—	—	—
34. Jain	19	—	2	21	—	—	—	—	7	—	1	8	1	—	—	1	2	—	—	2	1	—	—	1
35. Mahanubhav	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	8	—	1	9	1	—	—	1	5	—	—	5	1	—	—	1	—	—	—	—	—	—	—	1
37. Lohar	5	—	—	5	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu (Blank)	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:	372	109	411	892	13	2	3	18	133	20	32	185	15	2	1	18	6	—	—	6	15	2	6	23
Percentage:	53.4		73.2																					

Basic Table No. 89

EDUCATION OF HEAD OF FAMILIES AND PRACTICE AND OPINION ABOUT CERTAIN MODERN PRACTICES

Education/ Practice	T O W N			RURAL AREA			VILLAGES		
	Un-Educated	Educated	Misc.	Un-Educated	Educated	Misc.	Un-Educated	Educated	Misc.
Delivery at Home	227	151	9	106	19	4	403	70	5
Delivery in Hospital	40	160	5	9	5	1	15	8	2
Blanks	49	50	6	10	3	—	51	8	—
Heard of Family Planning	41	187	11	13	13	2	31	30	1
Not heard of Family Planning	224	137	5	94	13	2	358	48	5
Blanks	51	37	4	18	1	1	80	8	1
Family Planning— Favourable Opinion	10	35	—	—	—	—	11	4	1
Family Planning— Not Favourable Opinion	7	6	—	1	1	—	1	2	—
Heard of Family Planning but not commented	1	5	—	1	1	—	2	2	—
Use Contraceptives	—	15	—	1	1	—	1	—	—
Wife Operated	—	6	—	—	—	—	—	—	—
Self Operated	—	14	1	—	1	1	2	4	—

OPINION ABOUT IMPROVEMENT OR OTHERWISE OF THE TOWN

Opinion about changes in the Town	Town has improved				Town has been spoiled				Town has improved in some respects & deteriorated in other respects				No change				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	72	2	6	80	8	—	—	8	8	—	1	9	6	—	1	7	4	—	—	4
2. C.K.P.	3	—	1	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3. Maratha	132	34	144	310	8	—	6	14	15	4	6	25	5	12	29	46	10	1	16	27
4. Wani	4	—	—	4	—	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—
5. Mali	23	50	75	148	—	—	—	—	1	2	1	4	—	8	7	15	1	6	11	18
6. Sonar	7	1	2	10	—	—	—	—	2	—	—	2	—	1	—	1	1	—	—	1
7. Sutar	2	—	3	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8. Shimpi	18	—	—	18	1	—	—	1	—	—	—	—	1	—	1	2	2	—	—	2
9. Koshti	18	—	1	19	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—
11. Ramoshi	19	6	25	50	—	—	—	—	1	—	—	1	2	—	5	7	—	1	2	3
12. Kumbhar	9	—	—	9	—	—	—	—	—	—	—	—	—	—	1	1	1	—	—	1
13. Teli	6	—	—	6	1	—	—	1	1	—	—	1	1	—	—	1	1	—	—	1
14. Bhoi	6	—	1	7	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
15. Dhangar	16	3	49	68	—	—	1	1	4	—	2	6	—	5	15	20	—	2	3	5
16. Khatik	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	7	9	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
18. Bhatake	11	—	3	14	3	—	—	3	—	1	—	1	1	1	1	3	2	—	—	2
19. Burud	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	9	—	3	12	—	—	—	—	—	—	1	1	—	1	1	2	1	—	3	4
21. Wadar	17	—	1	18	1	—	—	1	—	—	—	—	—	—	—	—	1	—	1	2

(To be Contd.)

OPINION ABOUT IMPROVEMENT OR OTHERWISE OF THE TOWN

Opinion about changes in the Town	Town has improved				Town has been spoiled				Town has improved in some respects & deteriorated in other respects				No change				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	5	—	11	16	—	—	—	—	1	—	1	2	—	—	4	4	—	—	1	1
23. Mahar (Ghadashi)	8	4	3	15	—	—	1	1	1	—	1	2	1	—	—	1	—	—	2	2
24. Holar	2	1	2	5	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	2
25. Mang	12	1	9	22	—	—	—	—	—	—	—	—	—	3	3	—	1	—	—	1
26. Bhangi	2	—	—	2	1	—	—	1	—	—	—	—	—	—	—	1	—	—	—	1
27. Dhobi	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1
29. Dhor	2	—	—	2	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—
30. Lonar	—	—	4	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. Mahar (Buddhist)	38	2	44	84	1	—	—	1	11	—	1	12	3	1	6	10	1	—	6	7
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	34	1	7	42	2	—	1	3	4	—	2	6	3	2	4	9	5	1	—	6
34. Jain	27	—	4	31	—	—	—	—	11	—	—	11	2	—	—	2	5	—	—	5
35. Mahanubbav	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
36. Lingayat	17	—	1	18	—	—	—	—	—	—	—	—	1	—	—	1	2	—	—	2
37. Lohar	10	—	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	2	3	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:	543	105	409	1057	27	—	9	36	60	8	17	85	27	31	80	138	40	13	47	100

OPINION ABOUT ACCEPTING FOOD AND WATER FROM OTHER CASTES

Acceptance of Food and Water	Should Accept Water				Should not Accept Water				Should accept Food				Should not Accept Food				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	52	1	7	60	39	1	1	41	52	1	6	59	39	1	2	42	7	—	—	7
2. C.K.P.	1	—	1	2	1	—	—	1	1	—	1	2	1	—	—	1	1	—	—	1
3. Maratha	106	18	88	212	52	31	101	184	106	18	90	214	52	31	99	182	12	2	12	26
4. Wani	2	—	—	2	2	1	—	3	2	—	—	2	2	1	—	3	—	—	—	—
5. Mali	18	24	39	81	6	41	50	97	18	24	40	82	6	41	49	96	1	1	5	7
6. Sonar	7	1	—	8	3	1	2	6	7	1	—	8	3	1	2	6	—	—	—	—
7. Sutar	2	—	1	3	—	—	2	2	2	—	1	3	—	—	2	2	—	—	—	—
8. Shimpi	20	—	—	20	1	—	1	2	20	—	—	20	1	—	1	2	1	—	—	1
9. Koshti	12	—	—	12	5	—	—	5	12	—	—	12	5	—	—	5	3	—	1	4
11. Ramoshi	15	6	18	39	6	1	12	19	15	6	18	39	6	1	12	19	1	—	2	3
12. Kumbhar	5	—	1	6	4	—	—	4	5	—	1	6	4	—	—	4	1	—	—	1
13. Teli	5	—	—	5	5	—	—	5	5	—	—	5	5	—	—	5	—	—	—	—
14. Bhoi	4	—	—	4	2	—	2	4	4	—	—	4	2	—	2	4	—	—	—	—
15. Dhangar	17	4	30	51	3	6	38	47	18	4	30	52	2	6	38	46	—	—	2	2
16. Khatik	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	2	—	6	8	—	—	2	2	2	—	6	8	—	—	2	2	—	—	—	—
18. Bhatake	11	2	4	17	6	—	—	6	10	2	4	16	7	—	—	7	—	—	—	—
19. Burud	1	—	—	1	2	—	—	2	1	—	—	1	2	—	—	2	—	—	—	—
20. Nhavi	9	1	5	15	—	—	2	2	8	1	5	14	1	—	2	3	1	—	1	2
21. Wadar	13	—	1	14	3	—	1	4	13	—	1	14	3	—	1	4	3	—	—	3

(To be Contd.)

OPINION ABOUT ACCEPTING FOOD AND WATER FROM OTHER CASTES

Acceptance of Food and Water	Should Accept Water				Should not Accept Water				Should accept Food				Should not Accept Food				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	6	—	14	20	—	—	2	2	6	—	14	20	—	—	2	2	—	—	1	1
23. Mahar (Ghadashi)	8	4	6	18	2	—	—	2	8	4	6	18	2	—	—	2	—	—	1	1
24. Holar	1	2	2	5	—	—	1	1	1	2	2	5	—	—	1	1	1	—	—	1
25. Mang	6	1	10	17	5	1	2	8	6	1	10	17	5	1	2	8	1	—	—	1
26. Bhangi	2	—	—	2	—	—	—	—	2	—	—	2	—	—	—	—	1	—	—	1
27. Dhobi	—	—	—	—	2	—	—	2	—	—	—	—	2	—	—	2	1	—	—	1
28. Tambat	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
29. Dhor	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	2	—	—	2
30. Lonar	—	—	—	—	—	—	4	4	—	—	—	—	—	—	4	4	—	—	1	1
31. Mahar (Buddhist)	50	2	48	100	2	1	4	7	50	2	48	100	2	1	4	7	2	—	5	7
32. Christian	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
33. Muslim	36	3	12	51	9	1	2	12	35	3	12	50	10	1	2	13	3	—	—	3
34. Jain	16	—	2	18	20	—	2	22	15	—	2	17	21	—	2	23	9	—	—	9
35. Mahanubhav	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—	2	—	—	2
36. Lingayat	10	—	—	10	8	—	1	9	10	—	—	10	8	—	1	9	2	—	—	2
37. Lohar	3	—	—	3	5	—	—	5	3	—	—	3	5	—	—	5	2	—	—	2
38. Kasar	1	—	1	2	—	—	2	2	1	—	1	2	—	—	2	2	—	—	—	—
39. Sindhi	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	1	—	—	—	—
40. Naidu (Blank)	—	—	1	1	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—
Total:	446	69	297	812	194	85	234	513	443	69	299	811	197	85	232	514	57	3	31	91

OPINION ABOUT HAVING MARRIAGE RELATIONS WITH OTHER CASTES

Opinion about marriage relations with other castes.	Son should marry outside and daughters should marry within the caste				Should have marriage relations with other caste				Should not have marriage relations with other caste				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	2	—	—	2	10	—	—	10	77	2	8	87	9	—	—	9
2. C.K.P.	—	—	—	—	—	—	—	—	2	—	1	3	1	—	—	1
3. Maratha	—	—	1	1	15	2	4	21	132	44	183	359	23	5	13	41
4. Wani	—	—	—	—	1	—	—	1	3	1	—	4	—	—	—	—
5. Mali	—	—	—	—	3	2	1	6	18	61	85	164	4	3	8	15
6. Sonar	—	—	—	—	—	—	—	—	10	2	2	14	—	—	—	—
7. Sutar	—	—	—	—	—	—	—	—	2	—	3	5	—	—	—	—
8. Shimpi	1	—	—	1	—	—	—	—	17	—	1	18	4	—	—	4
9. Koshti	1	—	—	1	—	—	—	—	13	—	1	14	6	—	—	6
11. Ramoshi	—	—	—	—	3	—	2	5	16	7	28	51	3	—	2	5
12. Kumbhar	—	—	—	—	1	—	—	1	9	—	1	10	—	—	—	—
13. Teli	—	—	—	—	1	—	—	1	9	—	—	9	—	—	—	—
14. Bhoi	—	—	—	—	—	—	—	—	4	—	2	6	2	—	—	2
15. Dhangar	—	—	—	—	2	—	—	2	18	10	66	94	—	—	4	4
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	—	—	—	—	—	—	—	—	2	—	7	9	—	—	1	1
18. Bhatake	—	—	—	—	3	1	—	4	12	1	3	16	2	—	1	3
19. Burud	—	—	—	—	—	—	—	—	3	—	—	3	—	—	—	—
20. Nhavi	—	—	—	—	—	—	—	—	8	—	6	14	2	1	2	5
21. Wadar	—	—	—	—	1	—	—	1	15	—	2	17	3	—	—	3

(To be Contd.)

OPINION ABOUT HAVING MARRIAGE RELATIONS WITH OTHER CASTES

Caste/Religious Group	Opinion about marriage relations with other castes.				Son should marry outside and daughters should marry within the caste				Should have marriage relations with other caste				Should not have marriage relations with other caste				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total				
22. Chambhar	—	—	—	—	—	—	—	—	5	—	16	21	1	—	1	2				
23. Mahar (Ghadashi)	—	—	—	—	3	—	—	3	6	4	6	16	1	—	1	2				
24. Holar	—	—	—	—	—	—	—	—	1	2	3	6	1	—	—	1				
25. Mang	—	—	—	—	—	—	—	—	12	2	11	25	—	—	1	1				
26. Bhangi	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1				
27. Dhobi	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1				
28. Tambat	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—				
29. Dhor	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1				
30. Lonar	—	—	—	—	—	—	—	—	—	—	3	3	—	—	2	2				
31. Mahar (Buddhist)	—	—	—	—	11	—	6	17	39	3	45	87	4	—	6	10				
32. Christian	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—				
33. Muslim	1	—	—	1	1	—	2	3	43	4	12	59	3	—	—	3				
34. Jain	2	—	—	2	1	—	1	2	37	—	3	40	5	—	—	5				
35. Mahanubhav	1	—	—	1	—	—	—	—	1	—	—	1	1	—	—	1				
36. Lingayat	—	—	—	—	2	—	—	2	16	—	1	17	2	—	—	2				
37. Lohar	—	—	—	—	—	—	—	—	8	—	—	8	2	—	—	2				
38. Kasar	—	—	—	—	1	—	1	2	—	—	1	1	—	—	1	1				
39. Sindhi	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—				
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—				
Total:	8	—	1	9	59	5	17	81	548	143	501	1192	82	9	43	134				

OPINION ABOUT CERTAIN ASPECTS OF SOCIAL INTERCOURSE WITH OTHER CASTES IN RELATION
TO THE EDUCATIONAL LEVEL OF THE HEAD OF THE FAMILY

Opinion about taking food & water from castes & intercaste marriage	T				R				V			
	uneducated	educated	Misc.	Total	uneducated	educated	Misc.	Total	uneducated	educated	Misc.	Total
1. Should take food from other castes	169	201	14	—	43	17	4	—	227	52	3	—
	53.5%	55.7%			34.4%	63.%	80%		48.3%	60.5%	50%	
2. Should not take food from other castes	108	86	3	—	76	8	1	—	204	25	3	—
	34.2%	23.8%			60.7%	29.6%	20%		43.6%	29%	37.5%	
3. Blanks	39	74	3	—	6	2	—	—	38	9	1	—
	12.3%	2.5%			4.8%	7.4%			8.1%	10.5%	12.5%	
4. Should take water from other castes	168	205	14	—	43	17	4	—	224	53	3	—
	53.2%	56.8%			34.4%	63%	80%		47.6%	61.6%	50%	
5. Should not take water from other castes	109	82	3	—	76	8	1	—	207	24	3	—
	34.5%	22.7%			—	29.6%	20%		44.3%	27.9%	37.5%	
6. Blanks	39	74	3	—	6	2	—	—	38	9	1	—
	12.3%	20.5%			—	7.4%			8.1%	10.5%	12.5%	
7. Should have all kinds of relations with other castes	11	46	2	—	3	2	—	—	9	7	1	—
					60.7%							
8. Should not have any kind of relations with other castes	101	79	3	—	74	8	1	—	191	24	3	—
9. Should have marriage relations with other castes. Sons should or may get married outside the caste, but daughters must get married in the caste.	1	6	1	—	—	—	—	—	1	—	—	—
10. Should not have marriage relations with other castes.	9	14	—	—	—	—	—	—	18	1	—	—

The total of item Nos. 1, 2, 3 and Nos. 4, 5, 6 will tally. As regards item Nos. 7, 8, 9 & 10 only certain opinions have been taken into consideration. Therefore the totals do not tally.

OPINION ABOUT LIVING IN JOINT OR NON-JOINT FAMILY

Caste/ religious group	Opinion about Jt. or non-jt. family.	Like Joint Family				Like non-joint family				Like both				Children do respect the elders			
		T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1.	Brahmin	66	2	7	75	19	—	—	19	9	—	1	10	87	2	6	95
2.	C.K.P.	1	—	1	2	1	—	—	1	—	—	—	—	2	—	1	3
3.	Maratha	133	42	163	343	15	5	23	43	7	3	5	15	131	42	173	346
4.	Wani	3	—	—	3	1	1	—	2	—	—	—	—	4	1	—	5
5.	Mali	19	57	73	149	2	4	10	16	3	3	7	13	22	60	78	160
6.	Sonar	3	2	2	12	1	—	—	1	1	—	—	1	9	2	1	12
7.	Sutar	2	—	3	5	—	—	—	—	—	—	—	—	2	—	3	5
8.	Shimpi	19	—	—	19	1	—	1	2	1	—	—	1	17	—	—	17
9.	Koshti	18	—	—	18	1	—	1	2	—	—	—	—	16	—	—	16
11.	Ramoshi	16	6	30	52	3	—	—	3	2	1	1	4	18	4	27	49
12.	Kumbhar	5	—	1	6	4	—	—	4	—	—	—	—	8	—	1	9
13.	Teli	8	—	—	8	1	—	—	1	1	—	—	1	9	—	—	9
14.	Bhoi	4	—	2	6	2	—	—	2	—	—	—	—	4	—	1	5
15.	Dhangar	18	9	58	85	1	1	4	6	1	—	8	9	18	10	58	86
16.	Khatik	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
17.	Rajput	2	—	6	8	—	—	—	—	—	—	2	2	2	—	8	10
18.	Bhatake	17	2	4	23	—	—	—	—	—	—	—	—	16	2	3	21
19.	Burud	3	—	—	3	—	—	—	—	—	—	—	—	3	—	—	3
20.	Nhavi	8	1	7	16	—	—	—	—	1	—	—	1	8	—	7	15
21.	Wadar	13	—	1	14	4	—	1	5	—	—	—	—	16	—	2	18

(To be Contd.)

OPINION ABOUT LIVING IN JOINT OR NON-JOINT FAMILY

Caste/ religious group	Opinion about Jt. or non-Jt. family	Like Joint Family				Like non-joint family				Like both				Children do respect the elders			
		T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar		6	—	14	20	—	—	2	2	—	—	—	—	6	—	16	22
23. Mahar (Ghadashi)		7	4	4	15	2	—	1	3	1	—	1	2	9	4	6	19
24. Holar		1	1	3	5	—	1	—	1	—	—	—	—	1	1	3	5
25. Mang		6	2	7	15	5	—	5	10	1	—	—	1	11	2	11	24
26. Bhangi		2	—	—	2	—	—	—	—	—	—	—	—	2	—	—	2
27. Dhobi		2	—	—	2	—	—	—	—	—	—	—	—	2	—	—	2
28. Tambat		1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
29. Dhor		1	—	—	1	1	—	—	1	—	—	—	—	2	—	—	2
30. Lonar		—	—	4	4	—	—	1	1	—	—	—	—	—	—	3	3
31. Mahar (Buddhist)		31	2	34	67	14	1	12	27	8	—	5	13	45	3	43	91
32. Christian		1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
33. Muslim		38	4	10	52	6	—	3	9	2	—	1	3	42	3	14	59
34. Jain		32	—	3	35	8	—	—	8	1	—	—	1	37	—	3	40
35. Mahanubbav		2	—	—	2	—	—	—	—	—	—	—	—	2	—	—	2
36. Lingayat		15	—	1	16	4	—	—	4	1	—	—	1	18	—	1	19
37. Lohar		3	—	—	3	4	—	—	4	2	—	—	2	8	—	—	8
38. Kasar		1	—	1	2	—	—	2	2	—	—	—	—	—	—	3	3
39. Sindhi		1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
40. Naidu		—	—	1	1	—	—	—	—	—	—	—	—	—	—	1	1
Total		514	134	445	1093	100	13	66	179	42	7	31	80	581	136	473	1190

OPINION ABOUT TAKING FOOD WITH WIFE & CHILDREN ACCORDING TO CASTE

	Should take meals with wife and children				Should not take meals with wife and children				Should go for a walk with wife				Should not go for a walk with wife			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	79	2	4	85	10	—	3	13	51	—	2	53	38	2	5	45
2. C.K.P.	2	—	1	3	—	—	—	—	2	—	1	3	—	—	—	—
3. Maratha	101	26	104	231	47	23	88	158	39	2	15	56	109	47	177	333
4. Wani	3	1	—	4	1	—	—	1	1	—	—	1	3	1	—	4
5. Mali	18	45	50	113	6	19	39	64	10	4	4	18	14	60	85	159
6. Sonar	5	2	—	7	3	—	1	4	3	—	—	3	5	2	1	8
7. Sutar	2	—	1	3	—	—	2	2	—	—	—	—	2	—	3	5
8. Shimpi	9	—	1	10	8	—	—	8	5	—	—	5	12	—	1	13
9. Koshti	11	—	—	11	4	—	—	4	5	—	—	5	10	—	—	10
11. Ramoshi	15	5	14	34	5	2	16	23	2	—	1	3	18	7	29	54
12. Kumbhar	8	—	—	8	1	—	1	2	2	—	—	2	7	—	1	8
13. Teli	8	—	—	8	2	—	—	2	2	—	—	2	8	—	—	8
14. Bhoi	4	—	1	5	1	—	1	2	3	—	—	3	2	—	2	4
15. Dhangar	10	7	32	49	10	3	37	50	3	—	1	4	17	10	68	95
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	7	9	—	—	1	1	1	—	—	1	1	—	8	9
18. Bhatake	5	1	3	9	11	1	1	13	1	—	—	1	15	2	4	21
19. Burud	1	—	—	1	1	—	—	1	—	—	—	—	2	—	—	2
20. Nhavi	6	1	3	10	3	—	4	7	—	—	—	—	9	1	7	17
21. Wadar	7	—	2	9	9	—	—	9	4	—	1	5	12	—	1	13

(To be Contd.)

OPINION ABOUT TAKING FOOD WITH WIFE & CHILDREN ACCORDING TO CASTE

	Should take meals with wife and children				Should not take meals with wife and children				Should go for a walk with wife				Should not go for a walk with wife			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
22. Chambhar	5	—	8	13	1	—	8	9	2	—	1	3	4	—	15	19
23. Mahar (Ghadashi)	8	4	1	13	2	—	3	5	4	—	1	5	6	4	3	13
24. Holar	1	1	1	3	—	1	2	3	—	—	—	—	1	2	3	6
25. Mang	7	2	8	17	4	—	4	8	4	—	—	4	7	2	12	21
26. Bhangri	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
27. Dhobi	1	—	—	1	1	—	—	1	—	—	—	—	2	—	—	2
28. Tambat	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	1
29. Dhor	1	—	—	1	1	—	—	1	1	—	—	1	1	—	—	1
30. Lonar	—	—	3	3	—	—	1	1	—	—	—	—	—	—	4	4
31. Mahar (Buddhist)	31	1	22	54	17	2	29	48	7	—	1	8	41	3	50	94
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	1
33. Muslim	29	3	8	40	15	1	6	22	10	2	—	12	34	2	14	50
34. Jain	21	—	1	22	17	—	2	19	15	—	1	16	23	—	2	25
35. Mahanubhav	—	—	—	—	2	—	—	2	—	—	—	—	2	—	—	2
36. Lingayat	13	—	—	13	5	—	1	6	5	—	—	5	13	—	1	14
37. Lohar	5	—	—	5	4	—	—	4	1	—	—	1	8	—	—	8
38. Kasar	1	—	—	1	—	—	3	3	—	—	—	—	1	—	3	4
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
40. Naidu	—	—	—	—	—	—	1	1	—	—	—	—	—	—	1	1
Total:	421	101	275	797	193	52	254	499	183	8	29	220	431	145	500	1075

OPINION ABOUT TYPE OF FAMILY ETC. ACCORDING TO EDUCATION

	T			R			V		
	316 Uneducated	361 Educated	20 Misc.	125 Uneducated	27 Educated	5 Misc.	469 Uneducated	86 Educated	7 Misc.
Like Joint family System	218 69%	279 77.4%	17 85%	106 84.8%	23 88.8%	5	368 78.5%	73 84.9%	4 62.5%
Like non-joint family system	50 15.8%	50 13.8%	---	10 8%	3 11.1%	---	56 12%	7 8.2%	3 37.5%
Like both systems	21 6.6%	19 5.2%	2 10%	6 4.8%	1 0.1%	---	27 5.7%	4 4.6%	---
Blanks	27 8.6%	13 3.6%	1 5%	3 2.4%	---	---	18 3.8%	2 2.3%	---
Should take food with wife and children	156 49.3%	251 69.5%	14 70%	78 62.4%	19 70.4%	4 80%	225 48%	45 52.4%	5 62.5%
Should not take food with wife and children	112 35.5%	77 21.4%	4 20%	43 34.4%	8 29.6%	1 20%	213 45.4%	39 45.3%	2 37.5%
Blanks	48 15.2%	33 9.1%	2 10%	4 3.2%	---	---	31 6.6%	2 2.3%	---
Should go for a walk with wife	37 11.7%	139 38.5%	7 35%	5 4%	3 11.1%	---	18 3.8%	11 12.8%	---
Should not go for a walk with wife	231 73.1%	189 52.4%	11 55%	116 92.8%	24 88.9%	5	420 89.6%	73 84.9%	7
Blanks	48 15.2%	33 9.1%	2 10%	4 3.2%	---	---	31 6.6%	2 2.3%	---
Children do respect elders	265 83.9%	317 87.9%	18 90%	111 88.8%	24 88.9%	2 40%	401 85.5%	75 87.2%	7
Children do not respect elders	29 9.2%	32 8.8%	1 5%	12 9.6%	3 11.1%	3 60%	52 11.1%	11 12.8%	---
Blanks	22 6.9%	12 3.3%	1 5%	2 1.6%	---	---	16 3.4%	---	---

OPINION REGARDING EDUCATION OF SONS

	Sons should learn upto vern. final or S. S. C.				Son should have a lot of education				Leave to his wishes				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	13	—	2	15	63	2	4	69	19	—	2	21	3	—	—	3
2. C.K.P.	—	—	—	—	2	—	1	3	—	—	—	—	1	—	—	1
3. Maratha	50	24	93	167	54	10	38	102	36	10	51	97	30	7	18	55
4. Wani	1	—	—	1	3	1	—	4	—	—	—	—	—	—	—	—
5. Mali	7	24	51	82	9	12	8	29	6	25	25	56	3	5	8	16
6. Sonar	5	1	—	6	3	—	—	3	2	1	—	3	—	—	2	2
7. Sutar	1	—	1	2	—	—	2	2	—	—	—	—	—	—	—	—
8. Shimpi	4	—	1	5	6	—	—	6	6	—	—	6	6	—	—	6
9. Koshti	4	—	1	5	4	—	—	4	7	—	—	7	5	—	—	5
11. Ramoshi	10	3	18	31	4	—	—	4	4	2	9	15	3	2	4	9
12. Kumbhar	2	—	1	3	3	—	—	3	3	—	—	3	2	—	—	2
13. Teli	3	—	—	3	3	—	—	3	4	—	—	4	—	—	—	—
14. Bhoi	1	—	2	3	2	—	—	2	1	—	—	1	2	—	—	2
15. Dhangar	12	9	36	57	6	—	8	14	2	1	19	22	—	—	5	5
16. Khatik	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	1	—	1	2	—	—	2	2	1	—	5	6	—	—	—	—
18. Bhatake	5	2	1	8	5	—	—	5	4	—	2	6	2	—	1	3
19. Burud	2	—	—	2	1	—	—	1	—	—	—	—	—	—	—	—
20. Nhavi	7	1	4	12	—	—	1	1	1	—	1	2	2	—	2	4
21. Wadar	4	—	—	4	3	—	—	3	7	—	2	9	3	—	—	3
22. Chambhar	1	—	3	4	3	—	2	5	1	—	9	10	1	—	3	4

(To be Contd.)

OPINION REGARDING EDUCATION OF SONS

	Sons should learn upto vern. final or S. S. C.				Son should have a lot of education				Leave to his wishes				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (Ghadashi)	—	3	2	5	4	1	—	5	4	—	1	5	2	—	4	6
24. Holar	—	—	1	1	1	—	—	1	—	2	1	3	1	—	1	2
25. Mang	4	2	4	10	1	—	1	2	6	—	6	12	1	—	1	2
26. Bhangi	—	—	—	—	1	—	—	1	1	—	—	1	1	—	—	1
27. Dhobi	1	—	—	1	—	—	—	—	1	—	—	1	1	—	—	1
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1
30. Lonar	—	—	1	1	—	—	—	—	—	—	1	1	—	—	3	3
31. Mahar (Buddhist)	6	1	24	31	20	—	7	27	16	2	19	37	12	—	7	19
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
33. Muslim	15	3	10	28	16	—	1	17	10	1	3	14	7	—	—	7
34. Jain	4	—	1	5	22	—	1	23	14	—	1	15	5	—	1	6
35. Mahanubhav	—	—	—	—	1	—	—	1	1	—	—	1	1	—	—	1
36. Lingayat	4	—	—	4	13	—	—	13	3	—	1	4	—	—	—	—
37. Lohar	2	—	—	2	—	—	—	—	5	—	—	5	3	—	—	3
38. Kasar	—	—	—	—	1	—	—	1	—	—	2	2	—	—	1	1
39. Sindhi	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
Total	170	73	259	502	256	26	76	358	168	44	160	372	98	14	61	173

Basic Table No. 98

OPINION ABOUT CAREER OF SONS

	Farming, Trade, Profession				Trade and Profession				Service				Farming				Should be left to his desire				Blank			
	T	R	V	Total	T	V	R	Total	T	V	R	Total	T	R	V	Total	T	V	R	Total	T	V	R	Total
1. Brahmin	—	—	—	—	34	1	—	35	32	1	6	39	6	—	1	7	23	—	1	24	3	—	—	3
2. C.K.P.	—	—	—	—	1	—	1	2	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
3. Maratha	—	—	1	1	23	2	6	31	74	35	98	207	9	5	53	67	34	2	25	61	30	7	18	55
4. Wani	—	—	—	—	1	—	—	1	2	1	—	3	—	—	—	—	1	—	—	1	—	—	—	—
5. Mali	—	—	1	1	7	2	—	9	12	39	53	104	1	14	27	42	2	6	5	13	3	5	8	16
6. Sonar	—	—	—	—	1	—	—	1	7	1	—	8	1	—	—	1	1	1	—	2	—	—	2	2
7. Sutar	1	—	—	1	—	—	—	—	1	—	3	4	—	—	—	—	—	—	—	—	—	—	—	—
8. Shimpi	—	—	—	—	8	—	1	9	4	—	—	4	—	—	—	—	4	—	—	4	6	—	—	6
9. Koshti	—	—	—	—	4	—	—	4	6	—	1	7	—	—	—	—	5	—	—	5	5	—	—	5
11. Ramoshi	1	—	1	2	5	—	—	5	9	5	23	37	2	—	2	4	2	—	2	4	3	2	4	9
12. Kumbhar	—	—	—	—	2	—	—	2	4	—	—	4	—	—	1	1	2	—	—	2	2	—	—	2
13. Teli	—	—	—	—	4	—	—	4	4	—	—	4	—	—	—	—	2	—	—	2	—	—	—	—
14. Bhoi	—	—	—	—	1	—	—	1	1	—	2	3	—	—	—	—	2	—	—	2	2	—	—	2
15. Dhangar	—	—	2	2	2	—	4	6	16	7	37	60	—	1	17	18	2	2	5	9	—	—	5	5
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	—	—	—	—	1	—	—	1	—	—	3	3	—	—	4	4	1	—	1	2	—	—	—	—
18. Bhatake	1	—	—	1	3	—	—	3	6	2	1	9	—	—	1	1	5	—	1	6	2	—	1	3
19. Burud	—	—	—	—	—	—	—	—	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	—	—	1	—	—	1	7	1	6	14	—	—	—	—	—	—	—	—	2	—	2	4
21. Wadar	2	—	—	2	3	—	1	4	6	—	—	6	—	—	—	—	5	—	1	6	3	—	—	3
22. Chambhar	—	—	—	—	2	—	1	3	2	—	9	11	—	—	1	1	1	—	3	4	1	—	3	4

(To be Contd.)

OPINION ABOUT CAREER OF SONS

	Farming, Trade, Profession				Trade and Profession				Service				Farming				Should be left to his desire				Blank			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (G.)	—	—	—	—	2	—	—	2	5	4	2	11	—	—	1	1	1	—	—	1	2	—	4	6
24. Holar	—	—	—	—	—	—	—	—	1	2	1	4	—	—	1	1	—	—	—	—	1	—	1	2
25. Mang	—	—	—	—	1	—	—	1	4	2	9	15	—	—	1	1	6	—	1	7	1	—	1	2
26. Bhangi	—	—	—	—	—	—	—	—	2	—	—	2	—	—	—	—	—	—	—	—	1	—	—	1
27. Dhobi	—	—	—	—	1	—	—	1	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1
28. Tambat	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	1	1	—	—	1
30. Lonar	—	—	—	—	—	—	—	—	—	—	1	1	—	—	1	1	—	—	—	—	—	—	3	3
31. Mahar (B.)	—	—	—	—	10	—	1	11	21	3	34	58	—	—	3	3	11	—	12	23	12	—	7	19
32. Christian	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	—	—	—	—	8	—	—	8	27	4	7	38	—	—	3	3	6	—	4	10	7	—	—	7
34. Jain	—	—	—	—	20	—	2	22	10	—	—	10	—	—	—	—	10	—	1	11	5	—	1	6
35. Mallanubhav	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	1
36. Lingayat	—	—	—	—	7	—	—	7	5	—	1	6	1	—	—	1	7	—	—	7	—	—	—	—
37. Lohar	—	—	—	—	—	—	—	—	3	—	—	3	1	—	—	1	4	—	—	4	—	—	—	—
38. Kasar	—	—	—	—	1	—	—	1	—	—	1	1	—	—	—	—	—	—	1	1	—	—	1	1
39. Sindhi	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
Total:	5	-	5	10	156	5	17	178	278	107	299	684	20	20	117	157	140	11	63	214	98	14	61	173

Basic Table No. 99

WILLINGNESS TO LEAVE TOWN/VILLAGE

Willingness to leave Town/Village	Town	Rural Area	Villages
1. Willing to leave Town/Village	357 (51.2%)	57	189 (33.6%)
2. Not willing to leave Town/Village	245 (35.2%)	97	328 (58.4%)
3. Blanks	95 (13.6%)	3	45 (8.0%)
Total	697	157	562

WILLINGNESS TO LEAVE TOWN/VILLAGE ACCORDING TO EDUCATION
OF HEADS OF FAMILIES

	Town			Rural Area			Villages		
	Uneducated	Educated	Misc.	Uneducated	Educated	Misc.	Uneducated	Educated	Misc.
1. Willing to leave Town/Village	161	193	9	43	11	3	146	37	3
2. Not willing to leave Town/Village	109	128	8	78	16	2	280	43	4

OPINION ABOUT WHEN THE DAUGHTERS SHOULD BE MARRIED.

	Before 14 years				After 14 years				At their will				Blank			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	2	—	—	2	81	2	7	90	12	—	—	12	3	—	1	4
2. C.K.P.	—	—	—	—	2	—	1	3	—	—	—	—	1	—	—	1
3. Maratha	11	9	65	85	115	31	103	249	12	5	12	29	32	6	21	59
4. Wani	—	—	—	—	3	—	—	3	1	1	—	2	—	—	—	—
5. Mali	2	17	47	66	16	38	31	85	1	5	5	11	6	6	11	23
6. Sonar	1	—	—	1	7	2	—	9	2	—	—	2	—	—	2	2
7. Sutar	1	—	2	3	1	—	1	2	—	—	—	—	—	—	—	—
8. Shimpi	2	—	1	3	15	—	—	15	—	—	—	—	5	—	—	5
9. Koshti	1	—	—	1	14	—	—	14	—	—	—	—	5	—	1	6
11. Ramoshi	8	3	18	29	10	2	8	20	1	—	4	5	3	2	2	7
12. Kumbhar	4	—	—	4	4	—	—	4	—	—	1	1	2	—	—	2
13. Teli	2	—	—	2	6	—	—	6	—	—	—	—	2	—	—	2
14. Bhol	—	—	2	2	3	—	—	3	1	—	—	1	2	—	—	2
15. Dhangar	1	8	30	39	16	2	32	50	3	—	3	6	—	—	5	5
16. Khatik	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
17. Rajput	—	—	3	3	1	—	4	5	1	—	—	1	—	—	1	1
18. Bhatake	7	1	1	9	7	1	2	10	1	—	—	1	2	—	1	3
19. Burud	—	—	—	—	2	—	—	2	1	—	—	1	—	—	—	—
20. Nhavi	1	—	2	3	7	—	4	11	—	1	—	1	2	—	2	4
21. Wadar	8	—	—	8	7	—	2	9	1	—	—	1	3	—	—	3
22. Chambhar	1	—	10	11	4	—	1	5	1	—	3	4	—	—	5	3

(To be Contd.)

OPINION ABOUT WHEN THE DAUGHTERS SHOULD BE MARRIED

	Before 14 years				After 14 years				After their will				Blank			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (Ghadashi)	--	3	1	4	7	1	2	10	1	--	--	1	2	--	4	6
24. Holar	--	--	1	1	1	2	1	4	--	--	--	--	1	--	1	2
25. Mang	7	--	5	12	3	--	5	8	1	2	1	4	1	--	1	2
26. Bhangi	1	--	--	1	1	--	--	1	--	--	--	--	1	--	--	1
27. Dhobi	--	--	--	--	1	--	--	1	--	--	--	--	2	--	--	2
28. Tambat	--	--	--	--	--	--	--	--	1	--	--	1	--	--	--	--
29. Dhor	--	--	--	--	2	--	--	2	--	--	--	--	1	--	--	1
30. Lonar	--	--	1	1	--	--	1	1	--	--	--	--	--	--	3	3
31. Mahar (Buddhist)	9	--	16	25	32	2	22	56	1	1	5	7	12	--	14	26
32. Christian	--	--	--	--	1	--	--	1	--	--	--	--	--	--	--	--
33. Muslim	3	3	4	10	36	1	8	45	3	--	2	5	6	--	--	6
34. Jain	--	--	--	--	39	--	3	42	1	--	--	1	5	--	1	6
35. Mahanubhav	--	--	--	--	1	--	--	1	1	--	--	1	1	--	--	1
36. Lingayat	2	--	--	2	14	--	1	15	1	--	--	1	3	--	--	3
37. Lohar	--	--	--	--	8	--	--	8	--	--	--	--	2	--	--	2
38. Kasar	--	--	3	3	1	--	--	1	--	--	--	--	--	--	--	--
39. Sindhi	--	--	--	--	1	--	--	1	--	--	--	--	--	--	--	--
40. Naidu	--	--	--	--	--	--	1	1	--	--	--	--	--	--	--	--
Total:	74	44	212	330	470	84	240	794	48	15	36	99	105	14	74	193

OPINION ABOUT GIRL'S EDUCATION

	No need to learn				Upto 4th vernacular std.				Upto S.S.C.				Above S.S.C				According to wish				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	—	—	—	—	2	—	—	2	61	2	6	69	20	—	1	21	12	—	—	12	3	—	1	4
2. C.K.P.	—	—	—	—	—	—	—	—	1	—	1	2	1	—	—	1	—	—	—	—	1	—	—	1
3. Maratha	—	1	13	14	13	9	63	85	85	26	68	179	12	1	4	17	28	8	32	68	32	6	21	59
4. Wani	—	—	—	—	1	—	—	1	—	1	—	1	1	—	—	1	2	—	—	2	—	—	—	—
5. Mali	—	2	7	9	1	19	48	68	12	25	17	54	2	1	—	3	4	13	11	28	6	6	11	23
6. Sonar	—	—	—	—	—	2	—	2	6	—	—	6	1	—	—	1	3	—	—	3	—	—	2	2
7. Sutar	2	—	—	2	—	—	2	2	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
8. Shimpi	—	—	—	—	1	—	1	2	14	—	—	14	—	—	—	—	2	—	—	2	5	—	—	5
9. Koshti	—	—	—	—	2	—	—	2	6	—	—	6	—	—	—	—	7	—	—	7	5	—	1	6
11. Ramoshi	2	—	3	5	8	3	12	23	7	2	7	16	—	—	—	—	2	—	8	10	3	2	2	7
12. Kumbhar	—	—	—	—	3	—	1	4	1	—	—	1	2	—	—	3	2	—	—	2	2	—	—	2
13. Teli	2	—	—	2	—	—	—	—	3	—	—	3	1	—	—	1	2	—	—	2	2	—	—	2
14. Bhoi	—	—	—	—	—	—	1	1	3	—	—	3	—	—	—	—	1	—	1	2	2	—	—	2
15. Dhargar	—	—	7	7	2	9	26	37	16	1	18	35	1	—	2	3	1	—	12	13	—	—	5	5
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	—	—	—	—	—	—	3	3	1	—	1	2	1	—	—	1	—	—	3	3	—	—	1	1
18. Bhatake	4	—	—	4	1	1	1	3	6	1	—	7	—	—	—	—	4	—	2	6	2	—	1	3
19. Burud	—	—	—	—	1	—	—	1	2	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	—	—	2	—	1	3	6	1	4	11	—	—	—	—	—	—	1	1	2	—	2	4
21. Wadar	3	—	—	3	2	—	—	2	3	1	—	4	2	—	—	2	6	—	1	7	3	—	—	3

(To be Contd.)

OPINION ABOUT GIRL'S EDUCATION

	No need to learn				Upto 4th vernacular std.				Upto S.S.C.				Above S.S.C.				According to wish				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
	22. Chambhar	—	—	1	1	—	—	5	5	3	—	2	5	—	—	—	—	3	—	6	9	—	—	3
23. Mahar (G.)	—	—	—	—	1	3	1	5	4	1	2	7	—	—	—	—	3	—	—	3	2	—	4	6
24. Holar	—	—	—	—	—	—	—	—	—	—	1	1	1	—	—	1	—	2	1	3	1	—	1	2
25. Mang	1	—	2	3	1	—	3	4	2	—	3	5	—	—	—	—	7	2	3	12	1	—	1	2
26. Bhangi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1
27. Dhobi	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	2	—	—	2
28. Tambat	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	1	—	—	1	1	—	—	1
30. Lonar	—	—	—	—	—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3
31. Mahar (B.)	1	—	3	4	1	—	12	13	18	1	12	31	5	—	4	9	17	2	12	31	12	—	14	26
32. Christian	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	3	—	3	6	3	3	3	9	27	1	8	36	2	—	—	2	7	—	—	7	6	—	—	6
34. Jain	—	—	—	—	—	—	—	—	25	—	2	25	6	—	—	6	11	—	1	12	5	—	1	6
35. Mahanubhav	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	1
36. Lingayat	—	—	—	—	2	—	—	2	8	—	1	9	4	—	—	4	3	—	—	3	3	—	—	3
37. Lohar	—	—	—	—	—	—	—	—	4	—	—	4	—	—	—	—	4	—	—	4	2	—	—	2
38. Kasar	—	—	—	—	—	—	2	2	1	—	—	1	—	—	—	—	—	—	1	1	—	—	—	—
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
Total:	18	3	39	60	48	49	187	284	327	63	155	545	63	2	11	76	136	27	95	258	105	14	74	193

OPINION ABOUT WHAT THE GIRLS SHOULD DO

	Look after the husband and children				Should earn through employment				Politics and Social welfare				Should be left to her wishes or blank				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
1. Brahmin	50	2	6	58	27	—	1	28	—	—	—	—	18	—	—	18	3	—	1	4
2. C.K.P.	2	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
3. Maratha	82	36	156	274	17	4	4	25	2	—	3	5	37	5	17	59	32	6	21	59
4. Wani	4	1	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	12	46	79	137	4	5	—	9	1	—	—	1	2	9	4	15	6	6	11	23
6. Sonar	5	2	—	7	2	—	—	2	—	—	—	—	3	—	—	3	—	—	2	2
7. Sutar	1	—	3	4	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
8. Shimpi	15	—	1	16	—	—	—	—	—	—	—	—	2	—	—	2	5	—	—	5
9. Koshti	2	—	—	2	2	—	—	2	—	—	—	—	11	—	—	11	5	—	1	6
11. Ramoshi	15	4	27	46	—	1	—	1	—	—	—	—	4	—	3	7	3	2	2	7
12. Kumbhar	4	—	1	5	2	—	—	2	—	—	—	—	2	—	—	2	2	—	—	2
13. Teli	7	—	—	7	—	—	—	—	—	—	—	—	1	—	—	1	2	—	—	2
14. Bhoi	3	—	1	4	—	—	—	—	—	—	—	—	1	—	1	2	2	—	—	2
15. Dhangar	17	10	57	84	1	—	1	2	—	—	—	—	2	—	7	9	—	—	5	5
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1	—	—	—	—
17. Rajput	1	—	3	4	—	—	—	—	—	—	—	—	1	—	4	5	—	—	1	1
18. Bhatake	5	1	2	8	2	1	—	3	1	—	—	1	7	—	1	8	2	—	1	3
19. Burud	3	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	8	1	5	14	—	—	—	—	—	—	—	—	—	—	1	1	2	—	2	4
21. Wadar	8	—	2	10	2	—	—	2	—	—	—	—	6	—	—	6	3	—	—	3
22. Chambhar	1	—	11	12	3	—	—	3	—	—	—	—	2	—	3	5	—	—	3	3

(To be Contd.)

OPINION ABOUT WHAT THE GIRLS SHOULD DO

	Look after the husband and children				Should earn through employment				Politics and Social Welfare				Should be left to her wishes or blank				Blanks			
	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total	T	R	V	Total
23. Mahar (Ghadashi)	4	3	2	9	1	1	—	2	—	—	—	—	3	—	1	4	2	—	4	6
24. Holar	—	2	2	4	1	—	—	1	—	—	—	—	—	—	—	—	1	—	1	2
25. Mang	1	2	10	13	1	—	—	1	—	—	—	—	9	—	1	10	1	—	1	2
26. Bhangi	1	—	—	1	—	—	—	—	—	—	—	—	1	—	—	1	1	—	—	1
27. Dhobi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2
28. Tambat	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1
30. Lonar	—	—	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3
31. Mahar (Buddhist)	15	3	29	47	6	—	6	12	2	—	—	2	19	—	8	27	12	—	14	26
32. Christian	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	34	4	10	48	2	—	1	3	—	—	—	—	6	—	3	9	6	—	—	6
34. Jain	26	—	1	27	3	—	—	3	—	—	—	—	11	—	2	13	5	—	1	6
35. Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	2	1	—	—	1
36. Lingayat	8	—	1	9	3	—	—	3	1	—	—	1	5	—	—	5	3	—	—	3
37. Lohar	1	—	—	1	1	—	—	1	—	—	—	—	6	—	—	6	2	—	—	2
38. Kasar	1	—	2	3	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
39. Sindhi	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—
Total:	340	117	414	871	80	12	13	105	7	—	3	10	165	14	58	237	105	14	74	195

LEADER IN ONE'S OWN CASTE ACCORDING TO CASTE OF THE HEAD OF THE FAMILY

	T O W N					R U R A L A R E A					V I L L A G E S			
	No leader	There is a leader	No Question	Blank	Total	No leader	There is a leader	No Question	Blank	Total	N, leader	There is a leader	Blank	Total
1. Brahmin	9	42	—	47	98	1	—	—	1	2	2	1	5	8
2. C.K.P.	—	1	—	2	3	—	—	—	—	—	—	—	1	1
3. Maratha	17	74	1	78	170	7	21	—	23	51	19	61	121	201
4. Wani	—	2	—	2	4	—	—	—	1	1	—	—	—	—
5. Mali	3	13	—	9	25	9	18	—	39	66	13	27	54	94
6. Sonar	1	4	—	5	10	—	—	—	2	2	1	—	1	2
7. Sutar	2	—	—	—	2	—	—	—	—	—	—	1	2	3
8. Shimpi	5	12	—	5	22	—	—	—	—	—	1	—	—	1
9. Koshti	4	7	—	9	20	—	—	—	—	—	—	—	1	1
11. Ramoshi	1	15	—	6	22	2	—	—	5	7	8	9	15	32
12. Kumbhar	2	2	—	6	10	—	—	—	—	—	—	—	1	1
13. Teli	3	4	—	3	10	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	—	6	6	—	—	—	—	—	1	—	1	2
15. Dhangar	3	11	—	6	20	2	—	—	8	10	11	28	31	70
16. Khatik	—	—	1	—	1	—	—	—	—	—	—	—	—	—
17. Rajput	1	—	—	1	2	—	—	—	—	—	1	4	3	8
18. Bhatake	6	6	—	5	17	—	1	—	1	2	—	3	1	4
19. Burud	1	1	—	1	3	—	—	—	—	—	—	—	—	—
20. Nhavi	2	4	—	4	10	—	1	—	—	1	2	—	6	8
21. Wadar	3	6	—	10	19	—	—	—	—	—	—	2	—	2

(To be Contd.)

LEADER IN ONE'S OWN CASTE ACCORDING TO CASTE OF THE HEAD OF THE FAMILY

	TOWN					RURAL AREA					VILLAGES			
	No leader	There is a leader	No Question	Blank	Total	No leader	There is a leader	No Question	Blank	Total	No leader	There is a leader	Blank	Total
22. Chambhar	2	1	—	3	6	—	—	—	—	—	3	5	9	17
23. Mahar (Ghadashi)	2	5	—	3	10	—	—	—	4	4	1	—	6	7
24. Holar	2	—	—	—	2	—	—	—	2	2	1	—	2	3
25. Mang	1	3	—	8	12	—	1	—	1	2	1	3	8	12
26. Bhangi	—	2	—	1	3	—	—	—	—	—	—	—	—	—
27. Dhobi	—	1	—	2	3	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	1	—	—	—	—	—	—	—	—	—
29. Dhor	—	1	—	2	3	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	1	4	5
31. Mahar (Buddhist)	1	39	1	13	54	—	2	—	1	3	4	38	15	57
32. Christian	—	—	—	1	1	—	—	—	—	—	—	—	—	—
33. Muslim	10	19	—	19	48	—	—	—	4	4	3	3	8	14
34. Jain	5	21	—	19	45	—	—	—	—	—	—	2	2	4
35. Mahanubhav	—	1	—	2	3	—	—	—	—	—	—	—	—	—
36. Lingayat	3	4	—	13	20	—	—	—	—	—	1	—	—	1
37. Lohar	3	3	—	4	10	—	—	—	—	—	—	—	—	—
38. Kasar	1	—	—	—	1	—	—	—	—	—	—	1	2	3
39. Sindhi	—	—	—	1	1	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	1	1
Total:	93	304	3	297	697	21	44	—	92	157	73	189	300	562

CASTE OF THE LEADER IN ONE'S OWN TOWN/VILLAGE ACCORDING TO CASTE

	TOWN						RURAL AREA						VILLAGES					
	One's own caste or religion	One's own caste + other castes/religions	Other castes/religions	Question not asked	Blanks	Total	One's own caste or religion	One's own caste + other castes/religions	Other castes/religions	Question not asked	Blanks	Total	One's own caste or religion	One's own caste + Other castes/religions	other castes/religions	Question not asked	Blanks	Total
1. Brahmin	7	22	38	—	31	98	1	—	1	—	—	2	—	—	5	—	3	8
2. C. K. P.	—	1	2	—	—	3	—	—	—	—	—	—	—	—	—	—	1	1
3. Maratha	89	15	3	1	62	170	30	4	1	—	16	51	100	21	14	—	66	201
4. Wani	—	1	2	—	1	4	—	—	—	—	1	1	—	—	—	—	—	—
5. Mali	—	6	12	—	7	25	5	5	26	—	30	66	25	6	18	—	45	94
6. Sonar	—	—	5	—	5	10	—	—	1	—	1	2	—	—	2	—	—	2
7. Sutar	—	—	—	—	2	?	—	—	—	—	—	—	1	—	2	—	—	3
8. Shimpi	—	—	17	—	5	22	—	—	—	—	—	—	—	—	1	—	—	1
9. Kosti	1	1	12	—	5	20	—	—	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	1	—	12	—	6	22	—	—	2	—	5	7	2	1	20	—	9	32
12. Kumbhar	—	—	6	—	4	10	—	—	—	—	—	—	—	—	1	—	—	1
13. Teli	1	—	5	—	4	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	—	3	—	3	6	—	—	—	—	—	—	—	—	1	—	1	2
15. Dhangar	—	—	14	—	6	20	—	2	1	—	7	10	28	5	12	—	25	70
16. Khatik	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	—	2	—	—	2	—	—	—	—	—	—	2	3	3	—	—	8
18. Bhatake	1	—	5	—	11	17	—	—	—	—	2	2	—	—	1	—	3	4
19. Burud	—	1	1	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	—	8	—	2	10	—	—	1	—	—	1	—	—	4	—	4	8
21. Wadar	—	—	6	—	13	19	—	—	—	—	—	—	1	—	1	—	—	2
22. Chambar	—	—	3	—	3	6	—	—	—	—	—	—	—	1	13	—	3	17

(To be Continued)

CASTE OF THE LEADER IN ONE'S OWN TOWN/VILLAGE ACCORDING

	TOWN					RURAL AREA					VILLAGES							
	One's own caste or religion	One's own caste+ other castes/religions	other castes/religions	Question not asked	Blanks	Total	One's own caste or religion	One's own caste+ other castes/religions	Other castes/religions	Question not asked	Blanks	Total	One's own caste or religion	One's own caste+ Other castes/religions	Other castes/religions	Question not asked	Blanks	Total
23. Ghadshi	3	—	5	—	2	10	—	—	1	—	3	4	—	—	2	—	5	7
24. Holar	—	—	1	—	1	2	—	—	1	—	1	2	—	—	—	—	3	3
25. Mang	—	1	7	—	4	12	—	—	1	—	1	2	—	—	5	—	7	12
26. Bhangi	—	—	2	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	1	—	2	3	—	—	1	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1	—	3	5
31. Mahar (Buddha)	23	7	11	1	12	54	—	—	—	—	3	3	6	—	35	—	16	57
32. Christian	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	1	1	27	—	19	48	—	—	3	—	1	4	—	—	11	—	3	14
34. Jain	3	1	18	—	23	45	—	—	—	—	—	—	—	1	2	—	1	4
35. Mahanubhav	—	—	1	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	2	12	—	6	20	—	—	—	—	—	—	—	—	1	—	—	1
37. Lohar	—	—	4	—	6	10	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	1	—	—	1	—	—	—	—	—	—	—	—	3	—	—	3
39. Sindhi-Punjabi	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
TOTAL	130	62	247	3	255	697	36	11	39	—	71	157	166	38	158	—	200	562

ACCORDING TO THE AGE OF THE HEAD OF THE FAMILY

	TOWN										RURAL AREA										VILLAGES																	
	16-25		26-35		36-45		46-55		More than 55		Total	16-25		26-35		36-45		46-55		More than 55		Total	16-25		26-35		36-45		46-55		More than 55		Total					
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F						
1. Rajah	8	—	48	2	39	11	36	4	24	1	155	16	1	4	1	4	—	3	—	4	—	16	1	1	—	—	—	—	—	1	—							
2. Rajah and other Marathas	6	—	19	—	19	1	11	—	13	—	69	—	2	—	—	—	—	1	—	—	—	3	—	—	—	—	—	—	—	—	—							
3. Rajah and other Marathas & people of other castes	4	—	7	—	9	—	12	—	3	—	35	—	3	—	4	—	1	—	4	—	12	—	—	—	—	—	—	—	—	—	—							
4. Marathas excepting Rajahs	7	—	6	2	15	—	10	1	3	—	40	3	15	1	3	—	12	—	4	—	34	1	11	—	36	—	54	—	44	2	31	3	—	176	5			
5. Marathas excepting Rajahs & people of other castes	5	—	10	—	8	—	7	—	3	—	35	—	3	—	2	—	—	—	1	—	7	—	5	—	15	—	15	—	11	—	10	—	1	—	53			
6. People of castes other than Marathas (not Maharaj)	5	—	15	—	12	—	15	—	10	—	55	—	5	—	1	—	1	—	3	—	11	—	12	—	32	—	30	1	25	1	25	3	—	122	5			
7. Not specified	5	—	15	—	21	—	10	—	9	—	50	—	4	—	4	—	—	—	5	—	4	—	6	—	19	1	14	2	8	2	4	—	45	—				
8. People of other castes than Marathas including Rajah	—	—	7	1	6	—	4	—	6	—	28	1	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—				
9. Questions not asked	—	—	1	—	—	—	1	—	1	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—				
10. Blanks	19	—	46	6	41	9	33	4	32	4	171	23	2	—	10	—	23	—	0	—	6	—	37	—	6	—	36	—	42	2	2	5	28	8	1	—	135	15
Total:	59	—	170	12	170	23	139	11	108	5	647	30	6	—	34	2	42	—	26	—	27	—	155	2	41	130	1	153	5	100	10	98	14	2	—	592	30	

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EDUCATIONAL LEVEL OF HEADS OF FAMILIES AND THEIR LEADERS IN THE
TOWN/VILLAGES

	TOWN				RURAL AREA				VILLAGES			
	Uneducated	Educated	Miscellaneous & Blank	Total	Uneducated	Educated	Miscellaneous & Blank	Total	Uneducated	Educated	Miscellaneous & Blank	Total
1. Rajah	76	93	4	173	12	4	1	17	1	—	—	1
2. Rajah and other Marathas	23	44	2	69	2	1	—	3	—	—	—	—
3. Rajah and other Marathas & people of other castes	8	26	1	35	8	3	1	12	—	—	—	—
4. Marathas excepting Rajahs	28	17	1	46	29	5	1	35	140	36	5	181
5. Marathas excepting Rajahs & people of other castes	14	21	—	35	5	2	—	7	37	15	1	53
6. People of castes other than Mara- thas (not Maharaj)	30	26	1	57	8	2	1	11	113	14	—	127
7. Not specified	29	29	3	61	14	—	—	14	43	6	1	50
8. People of other castes than Mara- thas including Rajah	7	16	1	24	1	—	—	1	—	—	—	—
9. Question not asked	2	1	—	3	—	—	—	—	—	—	—	—
10. Blanks	99	88	7	194	46	10	1	57	135	15	—	150
Total:	316	361	20	697	125	27	5	157	469	86	7	562

POLITICAL PARTY FOR WHICH THE VOTE WAS CAST

	TOWN							RURAL AREA						VILLAGES					
	Congress	Congress & Other Parties	Other Than Congress Party	Non Party	Not Questioned	Blank	Total	Congress	Congress & Other Parties	Other Than Congress Party	Non Party	Blank	Total	Congress	Congress & Other Parties	Other Than Congress Party	Non Party	Blank	Total
1. Brahmin	47	18	1	—	—	32	98	2	—	—	—	—	2	5	—	—	—	3	8
2. C.K.P.	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	1	1
3. Maratha	87	14	2	—	1	66	170	11	—	—	—	40	51	31	11	—	6	153	201
4. Wani	1	2	—	—	—	1	4	—	—	—	—	1	1	—	—	—	—	—	—
5. Mali	15	2	1	—	—	7	25	30	—	—	2	34	66	5	5	—	—	84	94
6. Sonar	2	3	—	—	—	5	10	—	—	—	—	2	2	—	—	—	1	1	2
7. Sutar	—	—	—	—	—	2	2	—	—	—	—	—	—	—	1	—	—	2	3
8. Shimpi	14	2	—	—	—	6	22	—	—	—	—	—	—	—	—	—	1	—	1
9. Koshti	11	2	1	—	—	6	20	—	—	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	12	—	3	—	—	7	22	2	—	—	—	5	7	6	—	—	3	23	32
12. Kumbhar	4	1	1	—	—	4	10	—	—	—	—	—	—	—	—	—	—	1	1
13. Teli	6	—	—	—	—	4	10	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	2	1	—	—	—	3	6	—	—	—	—	—	—	—	—	—	—	2	2
15. Dhangar	10	2	1	—	—	7	20	1	1	—	—	8	10	7	—	—	11	52	70
16. Khatik	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	2	—	—	—	—	—	2	—	—	—	—	—	—	1	3	—	2	2	8
18. Bhatake	4	1	—	—	—	12	17	—	—	—	—	2	2	1	—	—	—	3	4
19. Burud	1	1	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	7	1	—	—	—	2	10	—	—	—	—	1	1	—	—	1	—	7	8
21. Wadar	5	—	—	—	—	14	19	—	—	—	—	—	—	2	—	—	—	—	2

(To be Contd.)

POLITICAL PARTY FOR WHICH THE VOTE WAS CAST

	TOWN							RURAL AREA							VILLAGES						
	Congress	Congress & Other Parties	Other Than Congress Party	Non Party	Not Questioned	Blank	Total	Congress	Congress & Other Parties	Other Than Congress Party	Non Party	Blank	Total	Congress	Congress & Other Parties	Other Than Congress Party	Non Party	Blank	Total		
22. Chambar	3	—	—	—	—	3	6	—	—	—	—	—	—	1	1	—	2	13	17		
23. Mahar (Ghadashi)	3	1	2	—	—	4	10	1	—	—	—	—	—	1	—	—	—	6	7		
24. Holar	—	—	—	—	—	2	2	—	—	—	—	2	2	—	—	—	—	3	3		
25. Mang	8	—	—	—	—	4	12	—	—	—	—	2	2	1	—	—	1	10	12		
26. Bhangi	2	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—		
27. Dhobi	1	—	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—		
28. Tambat	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—		
29. Dhor	—	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—		
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
31. Mahar (Buddhist)	8	8	20	—	1	17	54	—	—	—	—	3	3	11	1	—	2	43	57		
32. Christian	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—		
33. Muslim	24	4	1	—	—	19	48	2	—	—	—	2	4	6	—	—	2	6	14		
34. Jain	17	4	—	—	—	24	45	—	—	—	—	—	—	1	—	—	—	3	4		
35. Mahanubhav	1	—	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—		
36. Lingayat	10	3	1	—	—	6	20	—	—	—	—	—	—	—	—	—	—	—	—		
37. Lohar	3	1	—	—	—	6	10	—	—	—	—	—	—	—	—	—	—	1	1		
38. Kasar	—	1	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	3	3		
39. Sindhi	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—		
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1		
Total:	313	72	34	—	3	275	697	49	1	—	2	105	157	80	22	1	32	427	562		

LEADER IN ONE'S OWN LANE, ACCORDING CASTE

		T O W N							RURAL AREA							VILLAGES								
		One's own Caste	Other caste or other Religion	One's own Caste & Other	None	Cannot Say	Not Questioned	Blank	Total	One's own Caste	Other caste or other Religion	One's own Caste & Other	None	Cannot Say	Blank	Total	One's own Caste	Other caste or other Religion	One's own Caste & Other	None	Cannot Say	Blank	Total	
1.	Brahmin	26	20	9	17	8	—	18	98	2	—	—	—	—	—	2	2	3	—	—	—	—	3	8
2.	C.K.P.	1	1	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
3.	Maratha	60	13	6	27	10	1	53	170	17	3	—	—	—	24	51	78	9	1	25	10	78	201	
4.	Wani	—	3	—	—	1	—	—	4	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—
5.	Mali	1	5	4	3	2	—	10	25	13	3	—	16	1	33	66	27	5	—	20	10	32	94	
6.	Sonar	—	5	—	—	3	—	2	10	—	—	—	1	—	1	2	—	—	1	1	—	—	—	2
7.	Sutar	—	—	—	2	—	—	—	2	—	—	—	—	—	—	—	1	1	—	—	—	1	3	
8.	Shimpi	2	3	—	8	1	—	8	22	—	—	—	—	—	—	—	—	—	—	1	—	—	1	1
9.	Kosti	1	2	—	4	1	—	12	20	—	—	—	—	—	—	—	—	—	—	—	—	1	1	1
11.	Ramoshi	10	—	—	5	1	—	6	22	—	1	—	1	—	5	7	10	3	—	8	1	10	32	
12.	Kumbhar	2	2	—	3	—	—	3	10	—	—	—	—	—	—	—	—	—	—	—	—	1	1	1
13.	Teli	5	—	—	3	1	—	1	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14.	Bhoi	—	3	—	—	—	—	3	6	—	—	—	—	—	—	—	—	1	—	1	—	—	—	2
15.	Dhangar	5	8	2	2	1	—	2	20	2	—	—	3	—	5	10	22	6	1	14	4	23	70	
16.	Khatik	—	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17.	Rajput	—	—	—	1	—	—	1	2	—	—	—	—	—	—	—	6	—	—	1	—	1	8	8
18.	Bhatake	3	4	—	4	1	—	5	17	—	—	—	1	—	1	2	2	—	—	1	—	1	4	4
19.	Burud	—	1	—	1	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20.	Nhavi	—	6	—	3	—	—	1	10	—	1	—	—	—	—	1	—	1	—	2	—	5	8	
21.	Wadar	4	3	1	3	—	—	8	19	—	—	—	—	—	—	—	—	1	—	—	—	1	2	2
22.	Chambar	1	1	—	1	—	—	3	6	—	—	—	—	—	—	—	4	1	—	3	2	7	17	

(To be Contd.)

LEADER IN ONE'S OWN LANE, ACCORDING TO CASTE

	T O W N								R U R A L A R E A						V I L L A G E S							
	One's own Caste	Other caste or other Religion	One's own Caste & Other	None	Cannot Say	Not Questioned	Blank	Total	One's own Caste	Other caste or other Religion	One's own Caste & Other	None	Cannot Say	Blank	Total	One's own Caste	Other caste or other Religion	One's own Caste & Other	None	Cannot Say	Blank	Total
23. Mahar (Ghadashi)	4	2	1	2	—	—	1	10	—	1	—	1	—	2	4	—	—	—	4	—	3	7
24. Holar	—	1	—	—	—	—	1	2	—	—	—	—	—	2	2	—	2	—	—	—	1	3
25. Mang	5	3	—	—	1	—	3	12	—	—	—	—	—	2	2	3	—	—	2	—	7	12
26. Bhangi	1	—	—	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	1	1	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhar	1	—	—	1	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	4	5
31. Mahar (Buddhist)	39	1	—	2	1	1	10	54	1	—	—	2	—	3	39	2	—	4	4	8	57	
32. Christian	—	—	—	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	7	11	—	13	2	—	15	48	—	1	—	2	—	4	3	2	—	2	—	7	14	
34. Jain	12	2	2	10	9	—	10	45	—	—	—	—	—	—	1	2	—	—	—	1	4	
35. Mahanubhav	1	1	—	—	—	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	4	7	—	3	1	—	5	20	—	—	—	—	—	—	—	—	—	1	—	—	1	
37. Lehar	3	1	—	3	1	—	2	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	1	—	—	—	—	—	1	—	—	—	—	—	—	1	—	—	1	1	—	3	
39. Sindhi	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
TOTAL	199	111	25	122	46	3	191	697	35	10	—	34	2	76	157	199	39	3	91	34	196	562
																35.4	6.9					

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS ACCORDING TO CASTE

		T O W N																		
		Brahmin Priest	Kazi	Jangam, Gurav, Swami, (Lingayat)	Jain Guru	Christian Pastor	Bhikku (Buddha)	Any other sacred person other than the above	Some Saint	All 6 & 7	All the above	None	Barring the above some priest belonging to other castes	Cannot tell	Father, Mother & God	Father, Mother Leader & God	Leader of our caste	No question	Blank	Total
1.	Brahmin	51	—	1	—	—	—	13	—	8	—	9	—	3	—	2	—	—	11	98
2.	C.K.P.	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	2	3
3.	Maratha	48	—	1	—	—	—	19	—	5	—	27	2	6	3	—	—	1	58	170
4.	Wani	—	—	2	—	—	—	1	—	—	—	—	—	—	—	—	—	—	1	4
5.	Mali	10	—	1	—	—	—	2	—	1	—	6	—	—	—	—	—	—	5	25
6.	Sonar	3	—	—	—	—	—	2	—	1	—	1	—	—	—	—	1	—	2	10
7.	Sutar	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1	2
8.	Shimpi	8	—	—	—	—	—	—	—	2	—	4	—	—	—	—	—	—	8	22
9.	Kosti	2	—	1	—	—	—	1	—	—	—	1	—	—	—	—	—	—	15	20
11.	Ramoshi	6	—	—	—	—	—	2	—	—	—	2	—	—	—	—	1	—	11	22
12.	Kumbhar	4	—	1	—	—	—	2	—	—	—	—	—	—	—	—	—	—	3	10
13.	Teli	5	—	2	—	—	—	—	—	—	—	1	—	—	—	—	—	—	2	10
14.	Bhoi	—	—	—	—	—	—	1	—	—	—	1	—	—	1	—	—	—	3	6
15.	Dhangar	5	—	—	—	—	—	2	—	—	—	9	—	1	—	—	—	—	3	20
16.	Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1
17.	Rajput	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	2
18.	Bhatake	2	—	—	—	—	—	1	—	—	—	4	—	1	—	—	—	—	9	17
19.	Burud	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	3
20.	Nhavi	2	—	—	—	—	—	2	—	—	—	2	—	1	—	—	—	—	3	10
21.	Wadar	2	—	—	—	—	—	1	—	—	—	7	—	1	1	—	1	—	6	19
22.	Chambar	—	—	1	—	—	—	—	—	—	—	3	—	—	—	—	—	—	2	6

(To be Contd.)

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS ACCORDING TO CASTE

		T O W N																		
		Brahmin Priest	Kazi	Jangam, Gurav, Swami, (Lingayat)	Jain Guru	Christian Pastor	Bhikku (Buddha)	Any other sacred person other than the above	Some Saint	All 6 & 7	All the above	None	Barring the above, some priest belonging to other castes	Cannot tell	Father, Mother & God	Father, Mother Leader & God	Leader of our caste	No question	Blank	Total
23.	Mahar (Ghadashi)	—	—	—	—	—	—	2	—	1	—	—	—	—	1	1	—	—	5	10
24.	Holar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2
25.	Mang	2	—	—	—	—	—	2	—	3	—	1	—	1	—	—	—	—	3	12
26.	Bhangi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3
27.	Dhobi	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	3
28.	Tambat	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1
29.	Dhor	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	2	3
30.	Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31.	Mahar (Buddhist)	1	—	—	—	—	29	—	—	1	—	7	—	1	3	6	—	1	5	54
32.	Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
33.	Muslim	—	27	—	—	—	—	—	—	—	4	6	—	—	—	—	—	—	11	48
34.	Jain	6	—	—	19	—	—	4	—	—	—	3	—	3	3	1	—	—	6	45
35.	Mahanubhav	1	—	—	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—	3
36.	Lingayat	3	—	10	—	—	—	1	—	—	—	—	—	1	1	—	—	—	3	20
37.	Lohar	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7	10
38.	Kasar	—	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	1
39.	Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
40.	Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total:		169	27	21	19	—	29	60	—	22	4	98	2	20	13	10	4	3	196	697

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS ACCORDING TO CASTE (Contd.)

		RURAL AREA																	
		Brahmin Priest	Kazi	Jangam, Gurav, Swami, (Lingayat)	Jain Guru	Christian Pastor	Bhikku (Buddha)	Any other sacred person other than the above	Some Saint	All 6 & 7	All the above	None	Barring the above, some priest belonging to other castes	Cannot tell	Father, Mother & God	Father, Mother Leader & God	Leader of our caste	No question	Blank
1.	Brahmin	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	2
2.	C.K.P.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
3.	Maratha	26	—	—	—	—	—	2	—	—	—	11	—	—	2	—	—	10	51
4.	Wani	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
5.	Mali	16	—	—	—	—	—	2	—	2	—	20	—	1	2	—	—	23	66
6.	Sonar	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2
7.	Sutar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8.	Shimpi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
9.	Keshti	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
11.	Ramoshi	1	—	—	—	—	—	—	—	1	—	2	—	—	—	—	—	3	7
12.	Kumbhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13.	Teii	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14.	Bhoi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
15.	Dhangar	5	—	—	—	—	—	1	—	—	—	4	—	—	—	—	—	—	10
16.	Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17.	Rajput	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
18.	Bhatake	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	2
19.	Burud	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20.	Nhavi	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	—	1
21.	Wadar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
22.	Chambar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

(To be Contd.)

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS ACCORDING TO CASTE (continued)

RURAL AREA

	Brahmūn Priest	Kazi	Jangam, Gurav, Swami, (Lingayat)	Jain Guru	Christian Pastor	Bhikku (Buddha)	Any other sacred person other than the above	Some Saint	All 6 & 7	All the above	None	Barring the above, some priest belonging to other castes	Cannot tell	Father, Mother & God	Father, Mother Leader & God	Leader of our caste	No question	Blank
23. Mahar (Gh.)	2	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	4
24. Holar	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—	1	2
25. Mang	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2
26. Bhangi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31. Mahar (Buddha)	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	3
32. Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	—	2	—	—	—	—	—	—	—	—	2	—	—	—	—	—	—	4
34. Jain	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
35. Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
37. Lohar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	55	2	—	—	—	—	6	—	3	—	43	—	1	4	—	—	43	157

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS ACCORDING TO CASTE

	VILLAGES													Blank			
	Brahmin Priest	Kazi	Jangam, Gurav, Swami, (Lingayat)	Jain Guru	Christian Pastor	Bhikku (Buddha)	Any other sacred person other than the above	Some Saint	All 6 & 7	All the above	None Barring the above some priest belonging to other castes Cannot tell	Father, Mother & God	Father, Mother Leader & God		Leader of our caste	No question	
1. Brahmin	4	—	—	—	—	—	—	—	—	—	3	—	—	—	1	8	
2. C.K.P.	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	1	
3. Maratha	67	—	—	—	—	13	—	—	1	—	44	—	3	9	1	63	201
4. Wani	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5. Mali	46	—	—	—	—	3	—	—	—	—	15	—	—	1	—	29	94
6. Sonar	1	—	—	—	—	—	—	—	—	—	—	—	—	—	1	2	
7. Sutar	2	—	—	—	—	—	—	—	—	—	—	—	—	1	—	3	
8. Shimpi	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	
9. Koshti	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	
11. Ramoshi	11	—	—	—	—	2	—	—	—	—	7	—	—	4	—	8	32
12. Kumbhar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1	
13. Teli	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
14. Bhoi	—	—	—	—	—	—	—	—	—	—	1	—	—	—	1	2	
15. Dhangar	23	—	2	—	—	1	—	—	1	—	16	—	2	5	—	20	70
16. Khatik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
17. Rajput	1	—	—	—	—	1	—	—	1	—	4	—	—	—	—	1	8
18. Bhatake	1	—	—	—	—	—	—	—	—	—	—	—	—	—	3	4	
19. Burud	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
20. Nhavi	2	—	—	—	—	—	—	—	—	—	—	—	—	—	6	8	
21. Wadar	1	—	—	—	—	—	—	—	—	—	—	—	—	1	—	2	

(To be Contd.)

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS ACCORDING TO CASTE

	VILLAGES														No question	Blank		
	Brahmin Priest	Kazi	Jangam, Gurav, Swami, (Lingayat)	Jain Guru	Christian Pastor	Bhikku (Buddha)	Any other sacred person other than the above	Some Saint	All 6 & 7	All the above	None Barring the above some priest belonging to other castes Cannot tell	Father Mother & God	Father, Mother Leader & God Leader of our caste					
22. Chambhar	5	—	—	—	—	—	—	—	—	—	5	—	—	—	7	17		
23. Mahar (Ghadashi)	1	—	—	—	—	—	—	—	—	—	1	—	—	—	5	7		
24. Holar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	3		
25. Mang	3	—	—	—	—	—	—	—	—	—	3	—	—	—	5	12		
26. Bhangi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
27. Dhobi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
28. Tambat	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
29. Dhor	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
30. Lonar	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
31. Mahar (Buddhist)	2	—	—	—	—	25	1	—	1	—	5	—	1	3	4	5		
32. Christian	—	—	—	—	—	—	—	—	—	—	—	—	—	—	18	57		
33. Muslim	—	8	—	—	—	—	1	—	—	—	1	—	—	—	—	—		
34. Jain	—	—	—	4	Jain	—	—	—	—	—	—	—	1	—	3	14		
35. Mahanubhav	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4		
36. Lingayat	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—		
37. Lohar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1		
38. Kasar	—	—	—	—	—	—	—	—	—	—	2	—	—	—	—	—		
39. Sindhi	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	3		
40. Naidu	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—		
Total:	172	8	3	4	—	25	22	—	4	—	109	—	7	24	—	3	181	562

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS, ACCORDING TO THE AGE OF THE HEAD OF THE FAMILY

	TOWN										RURAL AREA										VILLAGES																			
	16-25		26-35		36-45		46-55		Above 55		Total	16-25		26-35		36-45		46-55		Above 55		Total	16-25		26-35		36-45		46-55		Above 55	Blank	Total							
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F						
1. Brahmin Priest	14	—	45	1	42	5	25	1	36	—	162	7	1	—	20	1	15	—	11	—	7	—	54	1	12	—	47	—	41	—	32	1	31	7	1	—	164	8		
2. Kazi	—	—	10	—	8	—	5	—	3	1	26	1	—	—	—	2	—	—	—	—	—	—	2	—	1	—	2	—	4	—	—	—	—	—	—	—	8	—		
3. Jangam Gurav, Swami (Lingayat)	1	—	7	—	7	—	5	—	1	—	21	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	2	—	—	—	—	—	—	—	3	—		
4. Jain Guru	—	—	3	—	4	1	8	—	3	—	10	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3	—	—	1	—	—	—	3	1		
5. Christian Pastor	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
6. Bhikku Buddha	6	—	6	1	8	1	5	1	1	—	26	3	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	5	—	6	—	5	—	6	1	1	—	24	1	
7. Any other sacred person other than the above	7	—	6	2	15	2	14	—	14	—	56	4	—	—	2	—	2	—	—	—	2	—	6	—	2	—	8	—	6	—	2	—	4	—	—	—	—	22	—	
8. Some Saint	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
9. All 6 & 7	2	—	2	—	6	—	11	—	1	—	22	—	—	—	1	—	—	—	—	—	2	—	3	—	1	—	—	—	1	—	—	—	2	—	—	—	—	4	—	
10. All the above	1	—	—	—	1	1	1	—	—	—	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
11. None	9	—	19	3	31	2	13	2	19	—	91	7	4	—	12	1	9	—	9	—	8	—	42	1	10	—	25	—	35	2	19	3	14	1	—	—	—	103	6	
12. Barring the above some priest belonging to other castes	—	—	—	—	1	—	—	—	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13. Cannot tell	—	—	7	—	5	—	6	1	1	—	19	1	—	—	1	—	—	—	—	—	—	—	1	—	—	—	2	—	2	1	—	1	—	—	—	—	—	5	2	
14. Father, Mother	—	—	6	—	2	—	2	—	3	—	13	—	—	—	2	—	1	—	1	—	—	—	4	—	2	—	5	—	7	—	4	—	6	—	—	—	—	24	—	
15. Father, Mother Leader & God	—	—	2	—	—	2	4	—	2	—	8	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
16. Leader of our caste	1	—	1	—	—	—	2	—	—	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	—	—	—	1	—	—	—	—	—	—	3	—	
17. No question	—	—	1	—	—	—	1	—	1	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
18. Blank	18	—	55	5	40	9	37	6	22	4	172	24	1	—	16	—	13	—	5	—	8	—	43	—	12	—	33	1	49	2	41	5	34	4	—	—	—	169	12	
Totals:	59	—	170	12	170	23	139	11	108	5	646	51	6	—	54	2	42	—	26	—	27	—	155	2	41	—	130	1	153	5	108	10	98	14	2	—	—	532	30	

PERSONS HOLDING AUTHORITY IN RELIGIOUS MATTERS, ACCORDING TO
THE EDUCATION OF THE HEAD OF THE FAMILY

	T O W N				RURAL AREA				VILLAGES			
	Uneducated	Educated	Misc. and Blanks	Total	Uneducated	Educated	Misc. and Blanks	Total	Uneducated	Educated	Misc. and Blanks	Total
1. Brahmin Priest	60	104	5	169	45	9	1	55	144	26	2	172
2. Kazi	13	14	—	27	2	—	—	2	6	2	—	8
3. Jangam, Gurav, Swami (Lingayat)	11	10	—	21	—	—	—	—	1	2	—	3
4. Jain Guru	4	14	1	19	—	—	—	—	1	3	—	4
5. Christian Pastor	—	—	—	—	—	—	—	—	—	—	—	—
6. Bhikku (Buddha)	23	6	—	29	—	—	—	—	24	1	—	25
7. Any other sacred person other than the above	23	36	1	60	5	1	—	6	17	5	—	22
8. Some Saint	—	—	—	—	—	—	—	—	—	—	—	—
9. All 6 & 7	6	15	1	22	3	—	—	3	3	1	—	4
10. All the above	3	—	1	4	—	—	—	—	—	—	—	—
11. None	45	52	1	98	36	5	2	43	90	19	—	109
12. Barring the above some priest belong- ing to other castes	1	1	—	2	—	—	—	—	—	—	—	—
13. Cannot tell	8	12	—	20	1	—	—	1	6	—	1	7
14. Father, Mother God	5	8	—	13	3	1	—	4	19	4	1	24
15. Father, Mother Leader & God	5	5	—	10	—	—	—	—	—	—	—	—
16. Leader of our caste	1	3	—	4	—	—	—	—	2	1	—	3
17. No question	2	1	—	3	—	—	—	—	—	—	—	—
18. Blank	106	80	10	196	30	11	2	43	156	22	3	181
Total:	316	361	20	697	125	27	5	157	469	86	7	562

PERSON HOLDING AUTHORITY ACCORDING TO CASTE

Caste/Religious Group	TOWN								RURAL AREA						VILLAGES							
	Man From Own Caste	Other	Own and Other	Cannot tell	Nobody. All alike	No Question	Blank	Total	Man From Own Caste	Other	Own and Other	Cannot tell	Nobody.	Blank	Total	Man From Own Caste	Other	Own and Other	Cannot tell	Nobody	Blank	Total
1. Brahmin	49	10	7	7	3	—	22	98	—	—	—	—	1	1	2	1	2	—	2	2	1	8
2. C.K.P.	1	1	—	1	—	—	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	1
3. Maratha	57	12	5	19	7	1	69	170	11	4	1	3	10	22	51	53	16	—	9	39	84	201
4. Wani	—	2	—	—	—	—	2	4	—	—	—	—	—	1	1	—	—	—	—	—	—	—
5. Mali	—	9	—	9	4	1	8	25	3	10	—	4	8	41	66	5	10	—	4	25	50	94
6. Sonar	—	4	—	2	—	—	4	10	—	1	—	—	1	—	2	—	1	—	—	—	1	2
7. Sutar	—	—	—	—	1	—	1	2	—	—	—	—	—	—	—	—	1	—	—	1	1	5
8. Shimpi	1	5	—	2	3	—	11	22	—	—	—	—	—	—	—	—	—	—	—	—	1	1
9. Koshti	—	8	—	—	—	—	12	20	—	—	—	—	—	—	—	—	—	—	—	—	1	1
11. Ramoshi	3	4	—	1	3	—	11	22	—	1	—	—	1	5	7	1	6	—	1	11	13	32
12. Kumbhar	—	5	—	—	1	—	4	10	—	—	—	—	—	—	—	—	—	—	—	—	1	1
13. Teli	1	3	1	—	1	1	3	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—
14. Bhoi	—	3	—	—	—	—	3	6	—	—	—	—	—	—	—	—	—	—	—	—	1	2
15. Dhangar	—	9	—	3	—	—	8	20	1	—	—	—	3	6	10	10	8	—	5	18	29	70
16. Khatik	—	—	—	—	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—
17. Rajput	—	1	—	—	—	—	1	2	—	—	—	—	—	—	—	1	4	—	—	3	—	8
18. Bhatake	—	3	—	—	2	—	12	17	—	—	—	—	1	1	2	—	1	—	—	—	3	4
19. Burud	—	—	—	1	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—
20. Nhavi	—	4	—	1	1	—	4	10	—	—	—	—	1	—	1	—	2	—	—	—	6	8
21. Wadar	—	4	—	4	3	—	8	19	—	—	—	—	—	—	—	—	—	—	—	—	2	2
22. Chambhar	—	1	—	1	1	—	3	6	—	—	—	—	—	—	—	1	6	—	1	4	5	17

(To be Contd.)

PERSON HOLDING AUTHORITY ACCORDING TO CASTE

Who is the learned man	TOWN								RURAL AREA						VILLAGES								
	Man From Own Caste	Other	Own and Other	Cannot tell	Nobody. All alike	No Question	Blank	Total	Man From Own Caste	Other	Own and Other	Cannot tell	Nobody	Blank	Total	Man From Own Caste	Other	Own and Other	Cannot tell	Nobody	Blank	Total	
23. Mahar (Ghadashi)	1	2	1	1	—	—	5	10	—	1	—	—	1	2	4	—	—	—	—	—	—	7	7
24. Holar	—	—	—	—	—	—	2	2	—	—	—	—	—	2	2	—	1	—	—	—	—	2	3
25. Mang	—	4	—	2	—	—	6	12	—	2	—	—	—	—	2	—	1	—	2	3	6	12	
26. Bhangi	—	—	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
27. Dhobi	—	1	—	—	—	—	2	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
28. Tambat	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
29. Dhor	—	—	—	—	—	—	3	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
30. Lonar	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	4	5
31. Mahar (Buddhist)	9	15	2	10	2	1	15	54	—	—	—	—	1	2	3	2	16	—	5	6	28	57	
32. Christian	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
33. Muslim	1	12	—	4	5	—	26	48	—	1	—	—	1	2	4	1	3	—	—	3	7	14	
34. Jain	12	3	4	9	2	1	14	45	—	—	—	—	—	—	—	1	2	—	—	—	1	4	
35. Mahanubhav	—	1	—	—	1	—	1	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
36. Lingayat	—	6	—	4	—	1	9	20	—	—	—	—	—	—	—	—	—	—	—	1	—	—	1
37. Lohar	—	1	—	2	—	—	7	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
38. Kasar	—	—	—	1	—	—	—	1	—	—	—	—	—	—	—	—	1	—	—	—	—	2	3
39. Sindhi Punjabi	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40. Naidu	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	1	1
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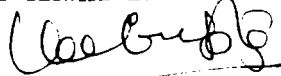
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