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GOVERNMENT OF MAHARASHTRA



Monographic Survey

OF

The KATKARIS

OF

MAHARASHTRA STATE

By

Tribal Research and Training Institute,
Pune 1

1979

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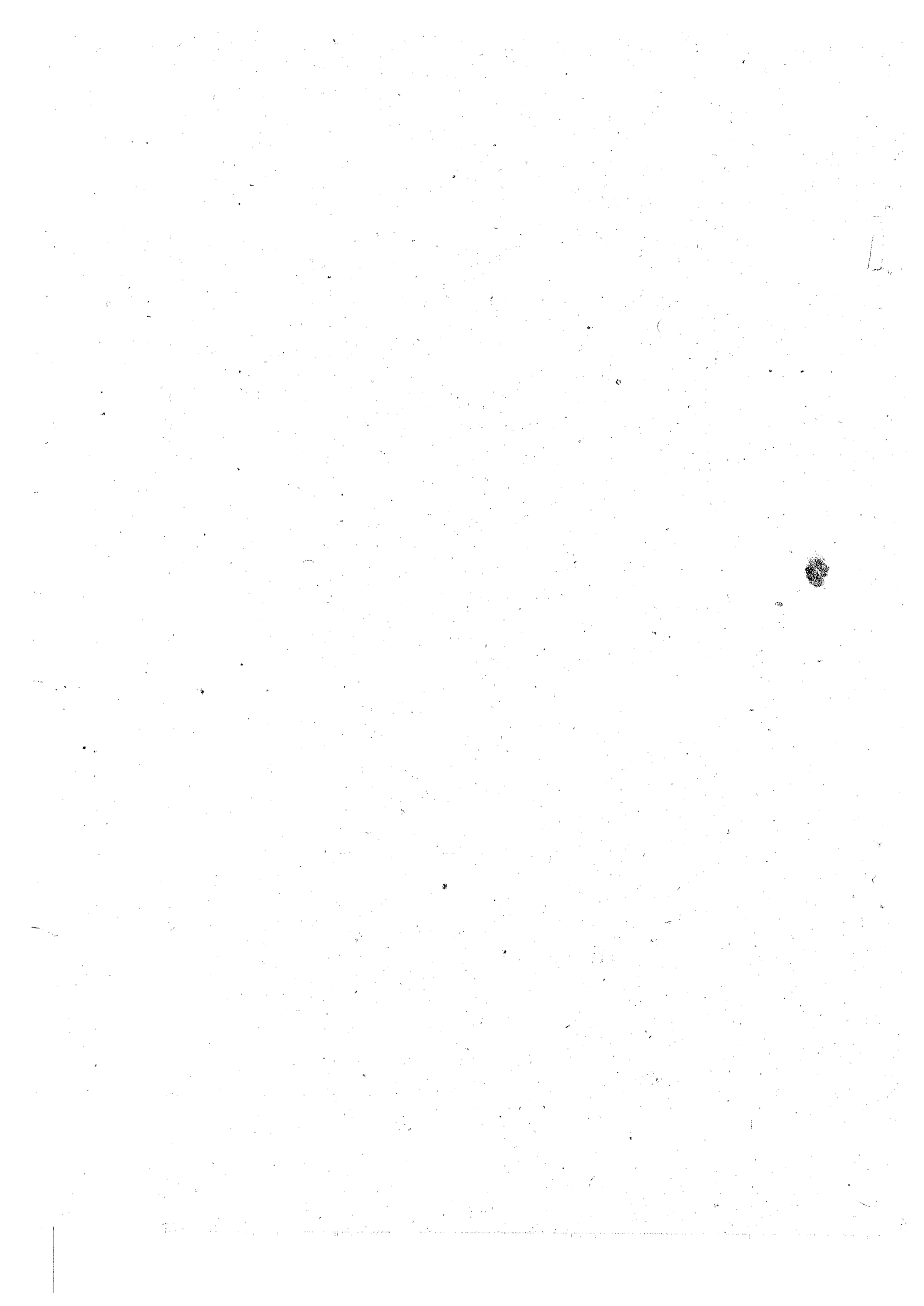
Government of Maharashtra

A MONOGRAPH OF THE KATKARIS OF
MAHARASHTRA STATE

BY

Tribal Research & Training Institute,
Maharashtra State, Punc.

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PREFACE

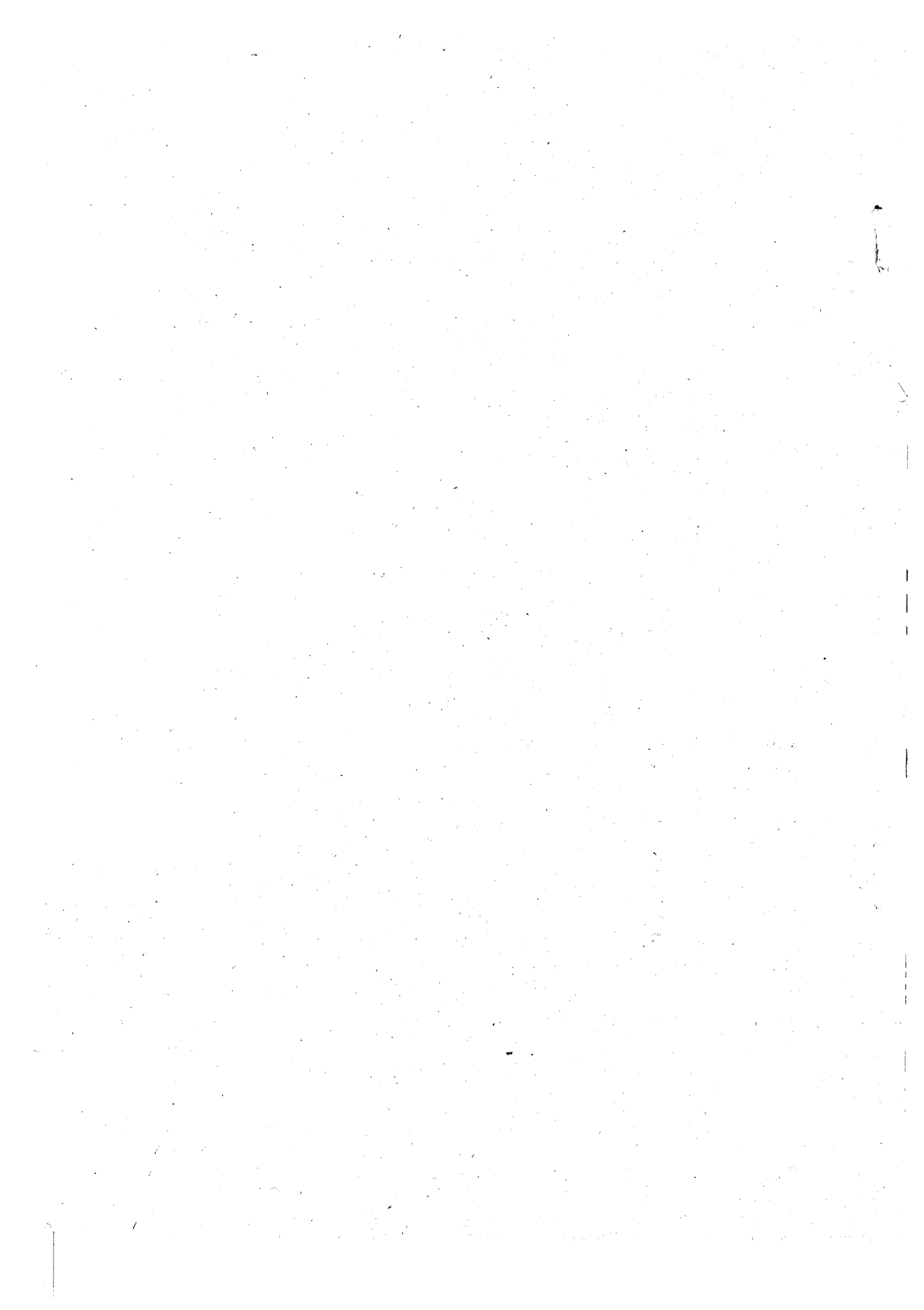
The Government of India, Ministry of Home Affairs, New Delhi, had suggested to take up a monographic survey of the Katkaris of Maharashtra so that a clear profile of their problems is available at State level. Accordingly the Tribal Research & Training Institute, Maharashtra State, Pune took up a quick sample study of the Katkaris in the selected villages.

The monographic survey has been done in the year 1976 by Shri P.S. More, Research Officer of this Institute.

The study highlights the basic problems concerning social system, education, health, housing, economic conditions etc. of the Katkaris. The suggestions given in the report for the educational and economic advancement of this Tribe will be useful to the planners and administrators in formulation of the programmes and implementation of the schemes. This study will also be useful to the researchers in further depth studies.

Pune.
Date: 7-12-1979.

G. M. GARE
Director,
Tribal Research & Training Institute,
Maharashtra State, Pune.

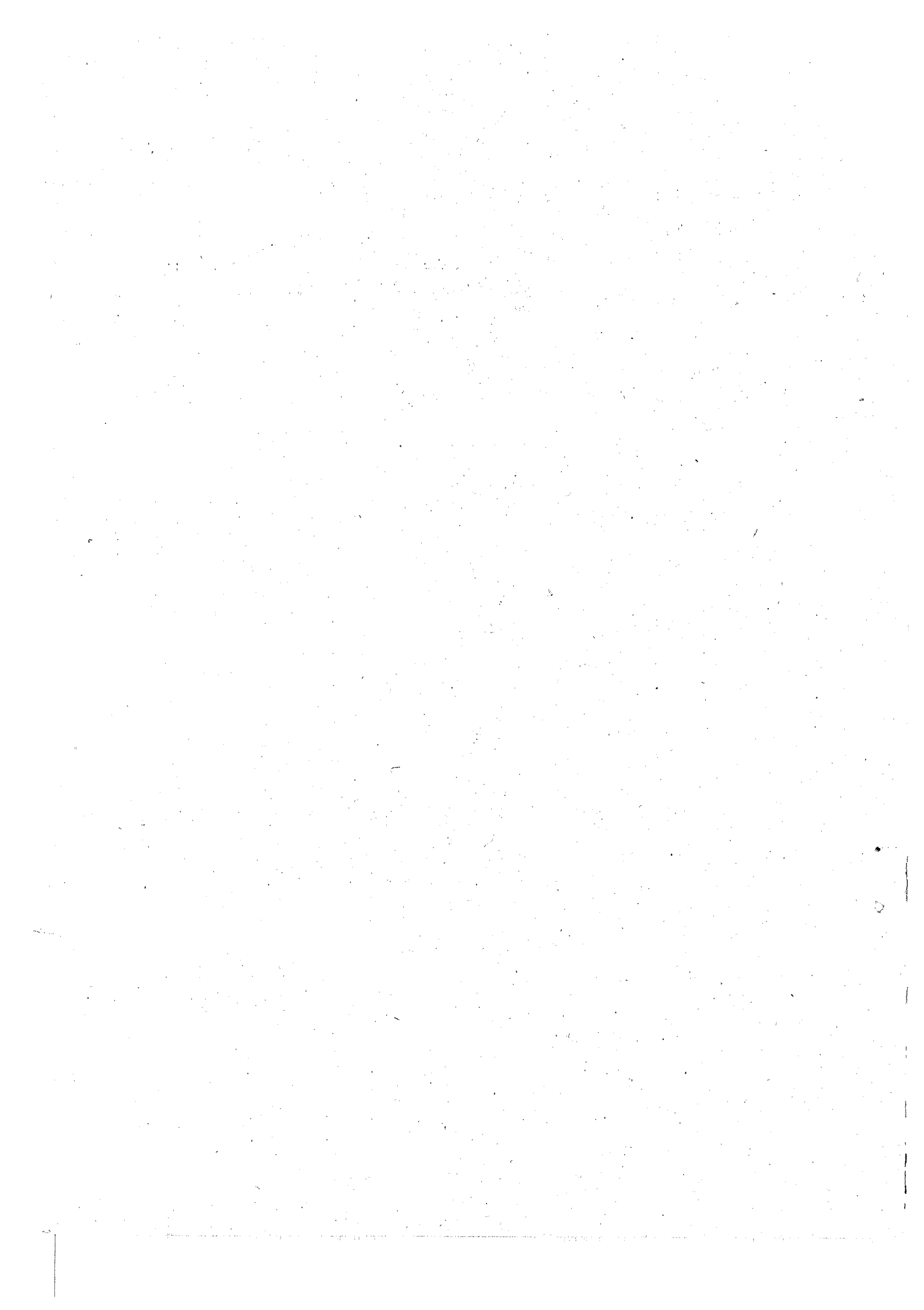


C O N T E N T S

			<u>Page No.</u>
Chapter	I	: Introduction	1
Chapter	II	: The Katkari Tribe	8
Chapter	III	: Identification of the group and its Habitat	17
Chapter	IV	: Health Conditions	22
Chapter	V	: Education	28
Chapter	VI	: The Group Relations	31
Chapter	VII	: Developmental Programmes for the Katkaris.	34
Chapter	VIII	: Cultural and Religious Traits	38
Chapter	IX	: Time and Motion Study	43
Chapter	X	: Recommendations	59

Appendices

Appendix	A. (i)	: The names of villages with population of Katkaris in the Makhada Taluka.	63
	A (ii)	: Statement showing the total population and Katkari population in Jawhar Taluka (Thane)	65
	A (iii)	: Katkari population from Panchayat Samiti Poladpur	67
	B	: Villages and population covered for case study	68
	C	: Villages visited for case work	71



CHAPTER I

I N T R O D U C T I O N

Introductory

Despite increasing priorities given to the vulnerable sections of the society in our Five Year Plans, it must be confessed that even after completion of four Five Year Plans in our country, certain isolated tribal communities have yet remained outside the main stream of developmental process.

The fifth Five Year Plan shifts its main focus to the problems of small isolated primitive tribal communities who are still groping at the pre-agricultural level of technology and find themselves in a stage of precarious ecological equilibrium and are posed almost with the problems of survival on account of utter privation. These communities appear to have lost their ecological equilibrium. The need is therefore to restore the equilibrium of these groups with their eco system.

The Planning Commission while laying stress on preparation of a Tribal Sub Plan has also impressed upon the States that those groups should be given a special treatment. The State Governments were called upon to identify such isolated primitive tribal groups from their States with a view to prepare special group-oriented projects for them. It was decided that wherever necessary the State Governments may commission special monographs on such communities with an emphasis on the social and economic aspects of their life.

In Maharashtra State the primitive tribal groups are the Madia (a sub-group of Gonds,), Kolams and the Katkaris.

Accordingly, this monographic study on Katkaris of Maharashtra is one of such studies commissioned under the aegis of the Tribal Research Institute, Maharashtra State, Pune. While clearly spelling out the basic objectives of the study it may be explained here that the present study has been slightly a deviation from the routine traditional ethnographic probing. The present monograph contemplates to deal mainly with the basic issues in the development of these group, namely, the problems of their health, nutrition and their diet etc. Maximum attention would be focussed on the environmental aspects as affecting their eco system with a view to suggest a unique intensive action-oriented programme for their development.

Scope of the Study

In the first instance it was considered essential to identify the group and its habitat, understanding its climatic variation, flora, fauna, geology, soil types etc. On the other side an attempt was made to start from the peoples side keeping the man as the centre and understanding his relationship with the eco system. A few habitats representative of the region were chosen for intensive study. The "Area of Command" of each of the habitat was selected for intensive study. Taking the group as the central point of reference, attempts were made to find out the area, the group draws its sustenance from, namely, obtaining food grains, roots, leaves,

flowers from the forest etc. The sphere of his hunting and fishing in different seasons would be delineated. The region from which he secures his building material, raw material, etc. were also identified.

Attempts also have been made to appreciate the change in the eco system in the past decade or two. The fluctuation in resources, population etc. were also kept in mind. Care was taken to find out if any individuals, groups or organisations have legally or illegally encroached upon the Command Area. We tried to quantify the extent of encroachment and sharing. We endeavoured to spell out the new relationship. Encroachment by other groups may appear smooth externally. But there may be indirect clash of interests, which ultimately may lead to depletion of the direct source of subsistence of the local community.

Attempts were also made to identify the potential of the eco system in the context of better tools and system.

Another important aspect of study has been the marketing facilities of the commodities gathered or produced by these groups and procurement of essential commodities of day-to-day needs for these groups.

Another equally important aspect of this study has been to visualise the impact of developmental programmes both general and sectoral on these communities and their relationship with other groups and the Government will have to be identified which would enable us in exploring the possibility of better relations with an appropriate personnel policy.

The study contemplates adequate emphasis on perceiving the community life of the group for restoring a sense of self confidence, which has mostly been lost. Attention was paid specially to their group tradition because the pride in the traditions of one's community is the moving spirit in any human society. As long as this theme is not appreciated by the extension agency, and the group handled delicately, the desired rapport between the two cannot be established.

Efforts were also be made to suggest measures to channelise and harness the skills of the group though these skills may not be all fours with the skill concept in the modern society. This would give the community a sense of self confidence.

As against a state of precarious survival it was considered worthwhile to find out in great detail as to how the group manages to thrive. Time and motion study of some selected individuals was therefore felt necessary. The study aims at pin pointing the distribution of economic and other factors amongst the members of the family or group.

The study also aimed at identifying the resource utilization and resource gaps that are emerging in the new context. This would help in deciding upon a course of action which may help these groups in acquiring necessary skills or to narrow these gaps through outside assistance.

The basic problem of these groups being utter privation, a medical survey involving assessment of their present state of health, infant mortality, fertility, healthiness of their environment including drinking water resources were concentrated upon.

It was an endeavour of the present study to assess their food habits since the group economy centres round a grim struggle for sustenance, there is total absence of

other requirements. It was therefore necessary to find out the various elements in their diet. How they procure their food and how they process the various items would be clearly documented.

There would be two phases of the proposed developmental process. Firstly the cases which may have resulted in the mal-adjustment and disturbance of its economic and cultural frame will have to be attended too. The strategy in this direction would be mainly that of development through conservation. In the first phase itself those forces and processes conducive to the launching of the second phase of development at a proper time will have to be identified. With a view to bring the process of change within the social and cultural reach of the group the pace of change which is fast would have to be suitably regulated and the assimilative capacity of the local community would be accelerated so that a chord of harmony is struck. The instrument would be an intelligent dialogue with the Tribal leadership about evolving a suitable strategy of development.

Methodology

The main object of this probing has been to identify this isolated community with a view to suggest an action-oriented plan for the all sided development of this group which would mainly be revolving around their eco system. The ultimate and being the restoration of the lost ecological equilibrium of this group.

Methodology of this investigation was adopted strictly according to the guidelines given by the Government of India.

The 1961 and 1971 census returned the following figures of Katkari population.

District	1961 census	1971 census
Kolaba	60,223	67,563
Thane	57,738	56,330
Ratnagiri	2,941	9,453
Nashik	4,718	3,804
Pune	10,698	7,101
Satara	1,942	1,622
Dhule	777	374
Ahmednagar	605	11
Sangli	30	24
Sholapur	22	61
Kolhapur	172	37
Greater Bombay	806	312
Jalgaon		93
Total	1,40,672	1,46,785

Thane and Kolaba districts which have the major bulk of Katkari population viz. 1,23,893 out of the total Katkari population of Maharashtra viz. 1,46,785 were chosen for major investigation.

For case study 80 villages from these two districts having Katkari population of 13,027 (Appendix "A") were selected and for case work, 21 villages covering Katkari population of 6,623 were concentrated upon (Appendix "B"). The coverage under the present study has been 14% of the total Katkari population which is sufficient

Sir James Campbell commenced the Bombay Gazetteer in the year 1875 the last volume of which was issued in 1902, notes on Kattkars appear in these Gazetteers. In the year 1876 Rev. John Wilson wrote "Aboriginal Tribes of the Bombay Presidency (a Fragment)". In the year 1905 Rev. J.E. Abbott wrote on the Kattkari Language in the extra number of the centenary memorial volume of the Bombay Branch of the Asiatic Society of India. The same year specimens of the Kattkari or Kattkari Language and notes thereon were published in the Linguistic Survey of India, Vol. VII. In the year 1913 Shri V.K. Rajwade wrote an essay Karaskar in the Bharat Itihas Sanshodhak Mandal's Greenhamale Shaka 1834 and its translation by Mackintosh appeared in the Indian Antiquary Volume XLIII. Enthoven in his volumes has devoted 12 pages on Kattkars. Similarly N.G. Chaphekar wrote articles on Kattkars, under the ~~name~~ Captain "ANGHA Gaon" in Vaidh Dayan Vastu in 1928. An authentic volume on the Kattkars and by far the first of its kind "The Kattkars a sociological study of an aboriginal tribe of the Bombay Presidency" was written by Mr. A.N. Welling in the year 1934. The Kattkari is described by Mr. Welling as a landless person with no fixed sedentary profession. He is basically a hunter and goat maker. He gathers and sells forest produce. He is an agriculturist working as field labourer and fresh water fisherman. The Kattkari has extensive acquaintance with plant life - be it timber and fuel trees, fruits, flowers, vegetables and pulse yielding plants of the plains. He is intimate with wild

Due to their constant mobility the percentage of literacy amongst this tribe according to the 1971 census has been as alarmingly as 2.81. It was 2.38% in 1961. The increase is only 0.43% during the decade. The Katakars live in separate hamlets consisting of grass huts mostly dilapidated. They are nature worshippers. Their family godlings are Hindya (Hunter God), Shivaraya Border or Boundary God, Waghya or Wagh Dev (Tiger God) whom they offer sacrifices of chicken and goats on holy festivals. In the past this tribe practiced shifting cultivation, which they have now abandoned. Katakari men and women are short and medium built. Although sturdy they are lethargic. They believe in witchcraft. They are generally half clothed, men wearing a Langoti and women wearing choli (bodice) and saree upto the knees. The descent of property inheritance is along the male lines. Divorce and widow marriage is permitted in the community. Feeling through the past nothing was known about the Katakari tribe till 1856. Major Mackintosh wrote about the Katakaris in the transaction of the Bombay Geographical Society. Reverend John Wilson published a book "Evangelisation of India" in which he has devoted eight pages for the Katakaris. In the year 1894 W.M. Hearn has written a brief account of Katakarees in the Statistical Report of the Kolaba agency.

according to the scientific technique of research methodology. For research tools mail questionnaire and narrative questionnaires were made use of, more reliance being placed on the narrative questionnaires. The mail questionnaires were used for collection of basic data and family survey. Narrative questionnaires were used during field visits for case work and time and motion study where direct contact could be possible and an effective rapport could be established with the group personally.

The investigation revolved constantly around their eco system and their living conditions could be studied from various occupational and environmental angles. On the technical aspects having a bearing on their living conditions expert opinions were collected and have been incorporated in the Report. While collecting essential information the tribal leadership was taken into confidence through careful and delicate handling, respecting all the time their group traditions, because the pride in the tradition of one's community is the moving spirit in any human society. The method yielded useful and rare information.

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CHAPTER II

THE KATKARI TRIBE

Preliminary

The Katkari Tribe is one of the semi-Nomadic Tribes of Maharashtra. They are also known as Kathodis. Their sub groups are known as Son Katkaris or Son Kathodis and Dhor Katkaris or Dhor Kathodis. Their name appears to have been derived from the Marathi word "Kath", (Catechew) and "Kari" meaning maker. It means maker of catechew. It is thus an occupational name. The Katkaris are predominantly found in Kolaba and Thane districts. They are also found in Pune, Satara, Nashik and Ratnagiri districts. According to 1971 census their population in Maharashtra was 1,46,785. The word Son indicates gold or superior and therefore the Son Katkaris or Son Kathodis consider themselves superior to the Dhor Katkaris or Dhor Kathodis. The community has exogamous divisions like Pawar, Jadhav, Waghne, Missal, Hिलam, Kukna, Lukhan, Madks etc.

Their hereditary occupation is catechew making. But most of them are seen making charcoal too. One-fourth of the population possesses lands but very small fragments mostly rocky and less fertile. The rest work as labourers with non-tribal contractors in the forest and on the road construction works. Their women folk gather firewood and other forest produce and sell in the villages. The lead a sub human existence. They are by far the poorest amongst the Scheduled Tribes of Maharashtra.

herbs and tubers useful in times of scarcity and famine. He can pick up medicinal plants and herbs to cure his maladies and heal his wounds. He knows plants for poisoning fish and the vegetable antidotes against snake bites. He lives in a country infested with serpents and reptiles like cobra (Naag), white, yellow, red and black, all except black having spectacles "कृष्ण" in their heads. Manyar, Dhanan (rock snake), Adhola, Ghonas (Chain Wiper), Kansar, Ajjar (Python), Harantol, Saraptol, Nanoti, Chitai, a kind of enormous rock snake, which devour deers and goats and Furse which is the most widely distributed trait.

Trees are sacred to him or associated with madico-religious properties. Cow and buffalow are the most useful and valuable assets of labour and manure. But due to unsympathetic climate, lack of selection in breeding and general neglect of feeding the breed is weak and undersized. Some Katkaris earn a living by tending others' cattle. He is not conversant with the value of milk and eschews milk products as conducive to bad health. Goats reared by Katkaris are good milkers but voracious gluttons. The tiger is calm and dignified and poses no danger to cattle and men. But the panthar is a real menace. Bibla Wagh Khadya Wagh (Leopard) are real foes of the cultivators. Jackal is a menace to the poultry and the wild bear is the greatest devastator.

His traditional method of tillage has been described by Weling as Forest Cleaning System (Dahli) a system under which any one could clean a space in the forest by paying 50 paise, cut and burn the trees and bushes and raise crop of Nachani. The seed is cast in the ash without ploughing and the grain left to grow and ripen

like any wild growth uncared for. Yet another unusual form of tillage is adopted by the Scheduled Tribes including the Katkaris where they make a rough terrace on the river bank, the soil is turned with a hoe, manured with cowdung.

Nature has trained him to be daring fearless at times reckless but always resourceful, cautious and cunning. He is hard and persevering in his tough problem of good quest. At the same time he is improvident, triftless and careless of tomorrow.

In the Bombay Gazetteer (Thana Vol. XIII) the Katkaris are described as the poorest and least hopeful, a drunken lot given to thieving. They are unwilling to work except when forced by hunger. They are a degraded lot and earn scanty living by tilling forest-glades and hunting.

In 1825 according to Bishop Heber, who had his information from Mr. Elphinston, the Charcoal burners of Salstte, probably Katkaris were so wild that they had no direct dealings with the people of the plains. They brought head loads of charcoal to particular spots where it was carried away by the villagers who left in its place a customary payment of rice, clothing and iron tools. Ten years later (1836) Mackintosh described the Katkaris as great thieves, stealing corn from fields and farm yards, committing robberies in the villages at night and plundering lonely travellers during the day. Their circumstances were often desperate. Such was their craving for drinks, that if one passed a liquer shop without either money or grain, he would most likely pawn the only rag on his body and go home naked. The Katkaris

continued to be idle vagrants given to liquor and thieving and forced to feed on most loathsome food.

He is basically a maker of Catechew (Terra Japonica). They are nature worshippers but the Hindu impact has been on their minds that they are descendants of Ram's monkeys.

The Katkari language belongs to the Kolarian group, while speaking to one another they use a Katois, which on examination proves to be a slightly disguised Marathi. It sounds something like Konkani-Marathi. Unlike other tribal groups the Katkaris do not have any peculiar language and show no signs of ever having had one. The tendency is to get rid of personal inflections in verbs and not the tense e.g. kothe gelas becomes kusi gel. Some peculiar words are:-

Suna - dog

Hiru - snake

Narak - bear

Akti - fire

Katkari women are strong healthy and hardy and pass through child birth with little trouble or pain.

The Katkaris socially rank among the very lowest tribes. They eat from everybody except Mahars, Mangs, Chambhars and Musalmans. They do not however eat the leavings. No deeds of violence are attributed to them but they are frightened of them for sorcery.

When food is over they sell firewood and wild honey and with bows and arrows kill rabbits, deers, hares and monkeys. In the alternative they dig holes of rats, catch them and eat them; and take their store of grains. The last resort being stealing from shops. Their women work harder. They are usually in rags and have no wholesome food.

The Son Katkaris eat all kinds of flesh except cows and that of red face monkey because they feel that the red face monkey has a human soul. Their food has been described as Nachni, field rats, ~~sami~~ squirrels, porcupines, lizards, snakes, monkeys, civeteats, deer, wild bear, doves and partridges. Previously women do not wear bedice. They do sox only on two occasions viz. Dassera day and on her own marriage day.

The Katkaris do not consult a Brahmin for naming their children or for marriage dates. Amongst the Dhor Katkaris the possessed person from amongst them names the child. The Son Katkaris do not marry among the persons of same a surname.

The Katkaris generally burn the dead but the body of a cholera victim is temporarily buried.

The immediate cultural associates of the Katkaris are the Warlis, Thakurs and other forest tribes. The Katkari has settled in small groups in the outskirts of the villages and taluka towns and though not included in the inner circle of village population, his contact with the villagers and their social institutions has been considerable.

The Katkari population as reflected by Mr. Weling was fairly scattered at the time of his investigation in 1930s as under.

	Katkari		Kathodi	
	Males	Females	Males	Females
	1	2	3	4
Thana	11,186	11,116	6,474	6,424
Bhivandi	1,887	1,888	651	787
Bassein	104	96	696	727
Dahanu	71	53	708	767
Kalyan	2,586	2,683	320	292
Mahim	227	192	585	545
Murbad	1150	1,109	317	327
Salsette	218	200	551	449
Shahapur	2,590	3,411	558	672
Mokhada pada	377	353	400	407
Wada	1,970	2,131	1,488	1,451
Jawhar	1,351	1,305		
Ahmednagar	109	285		
Khandesh East	8	3		
Khandesh West	187	213		
Nasik	353	349		
Igatpuri	107	108		
Point	30	26		
Sinnar	216	215		
Dhond	4			
Poona	356	313		
Haveli	24	24		
Mulshi	31	25		
Khed	85	76		
Ambegaon	66	73		
Maval	146	115		
Alibag	1,013	1,168		
Karjat	2,745	1,429		
Khalapur	1,497	1,429		
Mahad	604	654		
Mangaon	1,309	2,158		
Panvel	2,559	2,513		
Uran	127	106		
Pen	1,984	2,365		
Nagothua	886	506		

	1	2	3	4
Roha	1,507	1,452		
Janjira	758	1,786		
Chiplun	61	124		
Dapoli	102	98		
Mandangad	184	156		
Khed	32	32		
Sangamner	18	15		

The picture of the scattered population given above has considerably changed. Some of the districts quoted above have not returned any Katkari population at all. It could be attributed to their mass migration and incorrect enumeration. Presently The Katkari population is mostly concentrated in Thane, Kolaba and Ratnagiri districts.

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CHAPTER III

IDENTIFICATION OF THE GROUP AND ITS HABITAT

The Katkari Tribe predominantly inhabits the mountainous areas of the Konkan. For an optimist this country with its purling hill streams, smiling fields, shady groves, dancing grounds, moonlit nights, chasing sunshine, roaring cataracts and heavy downpour of rain, the moist-~~ever~~-evergreen forests of the ghats, and the sublime beauty of the sea, the juicy fruits and ample game of its jungles, is all gay, vivacious mysterious and beautiful neigh all joy personified.

For the Katkari it is totally different. The roaring cataracts endanger his life while fishing, the green jungles with its malaria and poisonous reptiles is not so hospitable, the smiling paddy fields are not his property, the gushing winds are apt to destroy his hut and ~~xxx~~ cool winds pinch his naked body. The country does not offer him ease and plenty. Yet he boils in the baking sun in search of field rats, drenching in rains and catching fishes in angry torrents, he finds life cheerful. The vivacity and geniality of his temper, his superstitious awe towards witchcraft and his faith in animistic religion, his ~~xxxx~~ ~~ix~~ comparatively shrewd and cunning character and the occasional sign of disrespect that he shows to others right of private property speak volumes about his racial and social heritage.

The Katkari has settled in small groups in the outskirts of the villages and taluka towns and though not accepted in the inner circle of the village population, his contact with the villagers and their social institutions has been considerable. Their immediate cultural kings are the Warlis and the Thakurs.

Out of the seven Tribal Blocks chosen for case work, case study and time and motion study 39,480 Katkaris are settled in 265 villages as under:-

Name of the Block	Population	Villages
1. Makhada (Thane)	6535	42
2. Jawhar (Thane)	6313	54
3. Poladpur (Kolaba)	358	16
4. Pen (Kolaba)	7066	35
5. Roha (Kolaba)	7603	40
6. Mahad (Kolaba)	3597	14
7. Mangaon (Kolaba)	8008	64
Total	39480	265

Mangaon returns the highest population in the largest number of villages viz. 64 while Poladpur has the thinnest population.

While further screening the Blocks and villages with concentrated Katkari population the position reflects as follows.

<u>Name of the Block</u>	<u>Villages with population 50 and above.</u>	<u>Villages with population 100 and above.</u>
Mokhada	11	30
Jawhar	10	27
Poladpur	-	1
Pen	7	22
Mangaon	3	31
Roha	-	40
	31	151

The Katkari padas (hamlets) are a cluster of hovels huddled together. The hovels are small huts made of branches bamboos and leaves. Sanitation is totally absent and these habitats are just like any other slum. This small hut is shared by their goats and other animals. A Katkari Pada comprises of 12 to 20 dilapidated huts and sometimes the number of huts is more than 50. In mixed villages the Katkari padas are usually on the outskirts of the village, away from close contact. Dearth of drinking water is the most serious discomfeature of Katkari localities. Drinking water problem becomes most acute during summer. His hut is just a shelter for protection of inclemencies of hostile weather. The hut is a small hovel 8' in diameter, with side walls from 3' to 7' in height. Some times the walls of branches are plastered with mud. Ventilation is a thing unknown. Sunlight can only be distilled in through the holes of the roof thatched by palm leaves and smoke allowed to go spiralling within the hut. Self help is the agency for constructing the huts. A bamboo or a rope running across the hut

holds most of the belongings. Fowls move freely picking corn and rubbish. Fishing contravancos, sticks axes sickles are tied in the roof of the hut. Earthen and tin pots lay ~~sxxx~~ on the floor and generally unwashed. There is no furniture as such. The tribal group generally have at least a wooden cot for safety from reptiles. The Katkaris do not even have a cot in their hut. His never changing diet is *Nachani Bhakri*^{Warai} eaten with little chillie powder or only salt is enough. Dry fish is the only change which they generally buy in weekly markets. When the rivulets are flowing fresh fish could be had for their food. Occasionally crabs too are netted by them. Forest games has become rare. Rabbits, porcupines lizards have become a rare phenomenon. Even to-day some Katkaris dig rat holes and eat them up and remove four to five kilos of food-grains from the holes. There is equality and complete socialism as far as the meal is concerned. The child, sick person, old man, expectant and nursing mothers share the same food. When there is no rice or bread they drink *Kanji*, a kind of rice grill. Milk is a luxury even for small children. They have taken to tea drinking. With whatever tea dust and gaggery they drink decoction. Their general needs for food are *Jawar, Warai, Nagli*, some spices, little or no oil jaggery etc. The Katkari does not however forget to buy tobacco. Very often they have to go without meals. They fill their belly with bitter jungle

roots and water. Yet they are contented and cheerful. They have become very much docile and do not pose any threat to other groups. They maintain harmonious relations with others.

Despite torrential rains in the area, they have to wander for drinking water. Their fields are just mountain glades yielding hardly enough to last for 3 to 4 months. The gushing cattracts flow out and dry up. The climate is damp and moist.

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CHAPTER IV

HEALTH CONDITIONS

A vast majority of our population has just to depend upon the traditional treatment with indigenous materia medica. The Adivasis generally believe in the witch doctor who cures their ailments through chanting and sometimes by giving certain medicinal herbs. The Katkari is generally healthy and strong due to the forest and open atmosphere he lives in. Scarcity of water is his main headache. He has often to use water from closed ponds, which is apt to be contaminated. His ailments are generally waterborne. Skin diseases are generally rampant amongst them. He is also caught up in the horrid jaws of Tuberculosis and other such killers due to under-nutrition or mal-nutrition. He is not inclined to go to the hospital unless his ailment takes a serious turn. Despite a net work of Primary Health Centres and Mobile Medical Units we have not been able to reach the sick Adivasi. This fact has been amply proved during the present investigation when it was observed that at no place did our health machinery ever reach a Katkari hut for deworming their children or immunising them against the octopus of Tetanus, hooping cough and diphtheria. Our developmental machinery however has been very prompt in achieving as many as 20 to 25 cases for vasectomy and tubectomy in a single Katkari hamlet. The reason is the targets imposed upon the staff. It is wondered why such compulsion should fall shy in reaching the developmental benefits to the threshold of an Adivasi.

The Katkari having the knowledge of medicinal herbs keeps it a secret. Sometimes he does not even know the name of the herb. He is only intimate with it. This niche of tribal medicine is limited to cure alone. It does not extend to prevention. Working in dust and mud day and night they do not have enough water to wash their body not to speak of soap which they can not afford. Lack of nutritious food and living in unhygienic and unventilated huts the Katkari is exposed to several health hazards. Once caught in it he does not have the required power of resistance due to undernourishment, since their diet hardly contains any vitamin element.

Some of the traditional medicines used by the Katkaris are as under:-

1. Snake bite - Juice of Tadi tree.
2. Swelling - Juice of bitter Bhopla.
3. Dysentery - Juice of Biba with milk.
4. Dog bite - Seeds of wild plaitain mixed with jaggery.
5. Cholera - The excreta of a donkey mixed with water or human urine.
6. Guinea Worm - Earthworm collected during Mrig Nakshtra or rainy season or a bug in jaggery.
7. For increasing the breast milk. - Juice of lin tree.
8. Wound - Tamilkhana.
9. Rheumatic pain- Leaves of chillies and bringals mixed with lime to be applied over the paining spot.
10. White discharging in women. - *Murul sheng* mixed with cows milk.
11. Leprosy - Flesh of *Mungus*.

Mandangad, Dapoli and Khapral from Ratnagiri district were selected for a health survey amongst the Katkaris. The medical officer, Mandangad conducted such a survey and its broad findings are given below:-

1. The physical status of the Katkari is fairly good.
2. The general condition of health of Katkaris is generally fair.
3. The development of muscles and stamina of the Katkaris is good.
4. The growth rate of Katkari children in early stages is retarded.
5. Healthiness of eyes, ears and other organs is fair.
6. Symptoms of malnutrition amongst the Katkari children were observed.
7. Many diseases worth mention are prevalent in the area.
8. Regarding nutritional content in the diet of the Katkaris the report points out deficiency of fat and proteins and absence of vitamins.
9. Fertility is good.
10. The Katkaris do not practice spacing of children.
11. The reproductive age of Katkari women is given between 16 to 40 years.
12. Family planning practices - They do not have any traditional methods of family planning. Vasectomy operations have been done over 80% of the Katkari males of the area.

Health services in Mandangad Area

1. There is a Primary Health Centre catering to the areas.
2. No special campaigns have been undertaken from the earliest days of the contact of the group with outside world.
3. No special health survey was conducted in the past to understand the health problems of the Katkaris.

4) The Katkaris were covered in routine campaigns for eradication of mass killers like malarial, cholera, small pox etc.

5) There are no specific regular health services started for the Katkaris.

6) All kinds of health services provided at the Primary Health Centre.

7) Utilisation of services as indoor-patients is occasional while outdoor utilization is normal.

8) The Katkari habitat being approachable there are no natural barriers for the utilisation of health services.

9) During epidemics health care extended at the Primary Health Centre.

10) State Transport buses ply in the area as such no dearth of means of communications.

11) There was a sudden occurrence of small pox epidemic in the area in February, 1970, which has been recorded by the health authorities.

12) The official response during epidemic is quick.

Dietetic investigation and Nutritional Requirement

The tribal communities get their food supply from the jungles, plants, roots and tuber play an important part in their diet. Sometimes hunting too supplements their food habits. Hunting for the Katkaris is an occurrence like a feast once in a way. It is therefore very important to assess the exact implications of nutrition on this Tribe and to find out their food habits in a detailed way. A survey of

the distotic patterns of the Katkaris along with their health records coupled with a biochemical analysis was a paramount need. It would include assessment of their food habits, source of their food and quantum of food consumed in different age groups and seasonal variations. Samples obtained would be chemically analysed. Endurance tests too would be necessary. The roots plants, tubers and other food articles could be sent to the Central Tuber Institute at Trivendrum. In this way guidance and guidelines could be given to the group in process of developing their nutritional needs.

For such an opinion Nutrition Society of India, Pune was approached but their project of nearly a ~~laxkk~~ lakh of rupees could not be acceptable.

Genetic findings on the Katkaris

The Genetic Division of the Department of Medicine of the B.J. Medical College, Pune, was requested to conduct a study on the genetic condition of the Katkaris and make available their expert opinion for being incorporated in the monograph on the Katkaris commissioned by the Tribal Research & Training Institute.

The study team covered seven Katkari villages from Kolaba district viz.:-

- | | |
|---------------|----------|
| 1. Khopoli | 2. Chowk |
| 3. Khalapur | 4. Pune |
| 5. Homdi | 6. Aпти |
| 7. Khadkiwadi | |

1009 Katkaris (623 males and 375 females) were covered.

The team studied the frequency of the following genetic marks:-

1. Memoglobin blood groups.
2. Red Cell enzymes.
3. Serum Protein groups
4. Dermatoglyphics P.T.C.
5. Testing colour blindness.

The Katkari group showed (1) High incidence of red cell enzyme, (2) Deficiency of glucose 6 phosphate dehydrogenase, abnormal hemoglobin known as sickle cell hemoglobin.

Approximately 10% of this population carried these abnormal genes in them. The abnormality of these two genes gives rise to haemolytic anaemia with all its known complications. The team also recorded high rate of infant mortality and congenital malformation like poly and syndactyly.

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CHAPTER V

EDUCATION

The Katkari caught in the whirlwind of the struggle for existence has been condemned to complete darkness of ignorance, without even realising that he is lying in darkness. Even a single ray of light penetrating into the dismal cell, he could not stand that and then alone could be striven to creep out the darkness. He is yet to wake up to the reality that he is in in dark and that there is something like light.

The village school is away from his habitat and does not impart practical education. He and his wife both work to meet both the ends meet and as such they prefer their children of school going age to look after their young-ones left behind by parents while going to work. It is equally beneficial to them if their children rear their cattls or these of others for food or some money. The Katkari does not know the benefits of education and prefers to live the life which he thinks he is destined to lead. He finds no practical utility in the education imparted in the village schools. Perhaps he does not even know that the education is free. They are almost averse to send their childrn to school. Even if they put them to the school they have to discontinue them when they set out for seasonal work outside. According to the Katkaris there is a wide gulf between the informal education imparted at home and the formal one imparted at the school.

The extent of illiteracy amongst the Katkaris is alarming. There are hardly any Katkari boys attending the schools. Even after starting Ashram Schools in tribal areas, the attendance of Katkari children has not increased.

During case work it was observed that village Rode of Pen Block was completely illiterate.

In village Shendyachi in Mokhada Block 7 Katkaris are literate and there are 5 boys who have studied upto 5th standard.

In village Vikramgadh of Jawhar Block, 10 katkaris could write their name and there was only one person named Krishna Ganga Bhandar who has passed VIIth standard.

In village Sakhre of Jawhar Block 4 Katkaris were literate.

In village Kelghar of Jawhar Block 10 Katkaris were literates. Two boys were studied upto VIIth standard and three women studied upto 3rd, 6th and 5th standards respectively. There are 150 boys of school-going age but they do not go to the school.

In village Shenval of Roha Block 5 Katkaris can write their names.

In village Khodala of Mokhada Block the entire Katkari population is ignorant.

In village Koshinghat of Mokhada Block 19 Katkaris have passed their primary standard examination and the Katkari boys go to School and the Ashram School.

In village Poshera of Mokhada Block there are also 19 Katkaris who have passed their 4th standard. The Katkari children are attending the school.

In village Suryam of Mokhada Tahsil the entire Katkari lot is illiterate.

Four Katkari persons have passed their 4th standard in village Dothara of Mokhada Block and the Katkari children attend the school.

In village Palsunde where a Government Ashram Schools has been started three years ago, there are 7 persons who have passed their 4th standard examination. There are 3 Katkari children in the above Ashram School.

12 persons in village Washala have passed their 4th standard and one Katkari child attending the school.

In village Sawarpada 3 boys are studied upto 4th standard and the other Katkari children do not attend the school. In village Khoch of Mokhada Block 6 Katkaris are illiterate one has passed 4th standard and the other 6th standard.

In village Saturli there is only one Katkari who can write his name.

It is distressing indeed not to find even a single matriculate during the whole investigation.

Ashram School is the only answer for improving the standard of education among the Katkaris. Some amount of compulsion towards this and would be justified and to some extent even incentive to parents in shape of stipends to the tune of Rs.50/- per month for sending their children to school would be advisable to improve the lot of this isolated primitive tribe. More Govt. Ashram Schools need therefore be started in the pockets having predominant Katkari population.

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CHAPTER VI

THE GROUP RELATIONS

The Katkari Padas are generally on the outskirts of the main villages. Although the Katkaris are not accepted in the inner circle of the population the contact of the Katkari with other groups is considerable.

Four decades ago other groups were frightened of the Katkaris. There was actually no contact between them and the general population. As described by Weling the Katkaris used to approach the outskirts of the general village and leave loads of charcoal catechew and other ~~form~~ produce at a fixed place. The general villagers would pick up those things and leave in their place some rice, clothes and implements for the Katkaris.

The picture has very much changed. The immediate cultural neighbours of the Katkaris are the Warlis and Thakur, also Scheduled Tribes. The general composition of the village is that the Katkaris live along with one or two tribal groups and one or more non-tribal groups in the village. In village Rode of Pen Block the composition of the village is almost cosmopolitan. The Katkaris, Agris, Musalmans, Baudha and even 6 Isral family lived in that village (now gone to Palestine).

The physical proximity of the settlement of the Katkaris to the central village or other communities is not very distant beginning from close outskirts to about a f furlong or two. The physical inaccessibility of the Katkari settlements is easily surmountable. Some settlements are on the road side and generally they are not more distant than one or two kilometers from the nearest jeepable road. Even during monsoons the inaccessibility does not pose a very serious problem.

There are no communication barriers between the primitive group and the general population. The language of the Katkaris is something like Konkani Marathi and can be easily followed by others. The Katkaris themselves communicate with other groups through Marathi. Some Katkaris have even picked up dialects of other tribal groups like the Warlis and the Thakurs and vice versa. There is not much difference between the Katkari language and the language of other tribal groups and other general population.

Specially in the markets the traditional traders infesting these areas understand and speak almost all the tribal dialects. Therefore at no stage does the need for an interpreter arise while conversing with the Katkari group.

The Katkaris being agricultural & labourers or other labourers, they have to work in other's fields or other casual work due to which their contact with other groups is inevitable. They have thus adopted many social and religious festivals and rituals from others. They generally arrange dances in the general village on festivals like Holi and Ganpati festivals which originally are not their festivals. No cases of intergroup marriages with other groups have been noticed. A few stray cases, however, of Katkari women being kept by Musalmans and other traders in the village have been detected.

The impression of other groups about the Katkaris is generally good and their relations are cordial. In case of Dhor Katkaris, however, who eat cow's flesh even other tribal groups like the Warlis and the Thakurs observe untouchability with them. They are not allowed to draw water from the common wells and

are not allowed to eat together in a common feast. This is not so with the Sonkatkaris who did not eat cow's flesh or the carrion.

The general impression of the Administrators, traders about Katkaris is that the Katkaris are a lazy lot, careless about tomorrow.

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CHAPTER VII

DEVELOPMENT PROGRAMMES FOR THE KATKARIS

During all the four five year plans completed by our country so far the waves of developmental programmes have been dashing against the boundaries of all villages and the Katkari Habitats have not been moistened even by the left out showers of these waves. The Katkari area has apathetically been neglected. Agricultural extension has not touched the Katkari fields. You do not even find drinking water wells in the Katkari Padas. Animal Husbandry which would be very useful for the Katkaris has not been extended to them. Irrigation assistance is a thing of the past. Education remains totally neglected. No efforts have been made to assist the Katkaris for cottage industries. No communications connecting the Katkari villages have ever been taken up.

The only scheme that has reached the Adivasi huts is that of Palenode. It saved to some extent the Katkaris from the clutches of the money lenders.

Another scheme that has reached the Katkaris is that of family planning where almost 80% of the Katkari population has been covered under vasectomy operations. Under the yoke of compulsory targets, the development machinery runs to Katkari huts. In the same way compulsory targets should not feel shy in regard to the development of agriculture of the Katkari.

The Katkaris are neither non-cooperative nor averse to the developmental programmes and are always willing to participate wholeheartedly in them. The fact is that the Katkaris have been neglected. If need be, different scheme may be suitably amended doing a way with the requirements of matching contributions for these isolated groups.

Recently under the 20 point programme several huts have been constructed for the Katkaris. In village Rode of Pen Block 56 such huts have been constructed for the Katkaris. Providing of huts or model houses does not inspire the Katkaris for better life.

Under the sectoral programme provided by the Tribal Welfare Department, a model colony of 15 houses has been constructed at village Shenvai of Roha Block and the following benefits have been given to 15 Katkari families.

1. Construction of 15 tenaments	-	15,000-00
2. Acquisition of land for Colony.	-	2,000-00
3. Acquisition of Kharif land for agricultural purposes (150 acres).	-	52,500-00
4. Supply of bullocks (15 acres)	-	7,500-00
5. Supply of bullock carts (15)	-	4,500-00
6. Supply of ploughs and implements	-	1,500-00
7. Supply of seeds.	-	3,000-00
8. Supply of fertilisers.	-	1,500-00
9. Supply of fodder	-	3,000-00
10. Supply of cows, goats and poultry.	-	4,000-00
11. Supply of plant protection equipment.	-	1,500-00
12. Supply of power sprayers.	-	500-00
13. Medicine chests	-	500-00

14. Sinking of well	- 2,000-00
15. Construction of community cattle shed.	- 2,000-00
16. Unforeseen contingencies	- 2,000-00
<hr/>	
Total	-1,03,000-00
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The Tribal Welfare Officers has managed to get 150 acres of Government land and as such the provision of Rs. 52,500/- has been saved. Some houses have remained incomplete. They have sought permission for the above amount to be re-appropriated for completion of the houses and other purposes.

A similar project has been sanctioned to Thane District which the Tribal Welfare Officer, Thane has earmarked for Katkaris.

In this way 30 Katkari families 15 from Kolaba district and 15 from Thane district could properly and suitably be rehabilitated. Priorities for these two projects should be fixed on the respective officers for concentration of efforts.

In village Khodala of Mokhada Block it was observed that only Palenode was granted to Katkaris. No assistance was given under any other scheme. Similarly Palenode was sanctioned in villages Koshinshet, Poshera, Suryanal Dolhara of Mokhada Block.

At village Koshinshet 2 Katkaris were granted excess ceilingland for cultivation.

At Sawarpada house sites granted to the Katkaris and huts constructed thereon.

At village Saturli huts were constructed for the Katkaris.

At village & Vikrangadh 22 houses with tiled roof were constructed for the Katkaris.

Unless targets are fixed for the development of Katkari area and of the people and the individual performance of the officers assessed thereon the development benefit would never reach this isolated primitive groups.

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CHAPTER VIII

RELIGIOUS AND CULTURAL TRAITS

Katkaris basically are animists. They worship nature. But the Hindu impact has been so much that they have fallen in line with the Hindus with regard to their practices festivals, worship and celebrations. They have almost forgotten their original Gods and have started worshipping Hanuman, Ganpati and Rama. He still worships Waghoba. He has no idols. His tiger worship forbids him from killing the ~~king~~ king of the forest. He deities he worships are Mahuli, Mhashya, Vetal, Mariaai and Hirva. The Katkaris have no sacred books. They do not chant any prayers nor employ anyone to say prayers for them. He has an awe for evil spirits and witchcraft. He believes in keeping the evil spirits satisfied through offerings. The Bhagat Chants formulas for casting away evil spirits. The Bhagat exercises great influence over the Katkaris. The practice of witch craft is gradually on the wave.

Ceremonies

The human life cycle begins with birth. Child-birth is a matter for joy and jubilation in a Katkari family. The Katkari woman does not receive any special treatment during or after pregnancy.

She passes through child birth without much anxiety and an elderly woman assists her at the time of confinement. The case of abortion or miscarriage amongst the Katkari women are very few if not unknown.

Child-birth does not warrant any special provision or extra expenditure. Delivery takes place on the floor. The dai or "guin" is paid a rupee or two as her fees. If a tribal woman is suspected to be barren, her husband performs his marriage with a "gui" plant. The belief is that it helps his wife to conceive. The Placenta is buried in the house. The naming ceremony takes place on the fifth day after the birth of the child, when neighbours are entertained according to the means of the father. Liquer and dance add to the festivity.

Marriage

Marriage is the next important event. The parents look out for a bride for their son, preference going to mother's brother's daughter. Marriage for the Katkari is an important social institution. The marriage costs 200 to 400 rupees which are mostly borrowed for the purpose. The Katkaris do not have gotras and do not marry outside their tribe being endogamous. As there are restrictions to marriage from the same group they are exagancous to that extent.

The father of the boy, has to go in search of a bride. Marriage by abouction is not uncommon and could be legalised after paying fine to the Panchas. If the fine is in cash it is spent for drinks by the Panchas. The father of the boy has to pay 2 naunds of paddy to the Panchas and nearly Rs. 40/- alongwith the dowry to the brides' father. Katkaris are not allowed to marry outside their caste. No Bāhman priest is employed for solemnising marriages. Either the parents arrange * a

feast according to their means or it is a kind of a potlay where each one brings his own food and all sit together and eat. Fermented juice is provided to the guest by the host. Naik is the chief person in settling marriages. A Katkari is fully tied to the traditions and as such can not curtail marriage expenses. The marriage age for a boy is between 18 and 25 and the Katkari girl is married on the verge of attaining puberty. Generally Hindu customs are followed. Widow re-marriage is permissible. Divorce is granted with the permission of the Naik on the grounds of disagreement, illegal relations or unchastity of wife. Adultery though not visible is compounded by payment of fine. If a Katkari woman becomes an object of adultery by a low caste, person, the woman is ex-communicated. Marriage of an unmarried person with a widow is tabooed. The widow does not enjoy the same social status as enjoyed by a married woman (Sahasini). In Katkari marriages the nangalsutra is conspicuous by its absence. A married woman uses black bangles while she is not supposed to wear a black sari. The marriage sari of the bride is generally green in colour. A dagger for the groom and a knife for the bride are used for casting away evil spirits. They use bashing, a head decoration. The marriage is celebrated at the bride's place in the evenings. A day before marriage the neighbours come to erect the mandap (Pandol) and are served food by the bride's father. Turmeric is applied to the body of the groom and the remaining turmeric is sent over to the bride's place for being applied to her. Food is served to all invitees. Drinks

are also served. An "Antarpat" curtain is held between the groom and the bride the boy throws the new sari and choli three times towards the girl saying "uri Puri" and girl too throws the new cloths three times towards the boy saying "Nahi Puri". The bride then wears the new sari and the bodice. Five married Katkari women (Suhasini) throw some rice to form a line called "Kana". The Kana is broken. Thereafter the groom takes the bride five times round the Kana or rice. This completes the marriage.

Then the husband and wife sit on a "Ghagadi" (Blanket). The five Katkari women who have thrown the rice are known as "Bhats" (priests). The men are required to take the names of their wife in a poetic formula. Wine is served thereafter and the night spent gaily. On the next bath is given to the newly married couple. While the couple is entering the house, the sister of the groom obstructs them from entering the house. The groom consults his bride and promises his sister that if the first child is a daughter they would give the daughter in marriage to her son. The bride is kept for 5 days and then both return to the bride's place. This is known as "Panch Partane". The Katkaris do not marry father's sister's daughter.

Death

Like all others the Katkaris cry over the dead. Oil is applied to the head of the dead and the corpse is given a bath. Red and yellow powder is smeared to the face. Some boiled rice is kept in the mouth of the dead. The pal bearers who carry the dead to the cemetery pour water in the mouth of the dead. The dead body is taken out by women and handed over to the males.

The women throw rice over the dead till the bier crosses the village gate. Mourning is observed for 5 days. "Pind" flour balls are prepared and milk and water are poured over them. They do not shave during the mourning period. They cremate the dead. In the past they used to bury the person died due to chaldra. Before the bier is finally put on the pyre it is rested at a spot where a small piece of stone is kept which is known as "Hasana". The cremation ground for the Katkaris is separate. The custom of visava (a resting place) in the country is prevalent amongst the Katkaris, where they sprinkle some rice. The funeral pyre is lit from both the sides i.e. from the head and the feet. The relation who carries the fire lits the pyre. He sprinkles water and goes round the burning pyre. The earthen pot in which the fire is taken to the cremation ground is broken to pieces. The party accompanying the funeral then bathe in a nearby pond or brooklet. While returning they carry an axe without a handle. Each one touches the axe before departing for their huts. The last ritual in case of a dead child is performed on the fifth day and that of an adult on the twelfth day. Some rice is served on Palas leaves, which is taken by two boys and three girls to the funeral ground. Some portion of the rice alongwith wine is kept near "Hasana" (resting stone). They wait for a crow to touch the rice. When the ~~xxx~~ crows touches the rice they feel that the soul of the dead man is satisfied. The remains are then collected and a few lines drawn on the space where the body was burnt. When they cannot afford to buy wood for burning, they can also bury the dead.

The Katkaris never think about the rebirth or spirit of the dead.

CHAPTER IX

TIME AND MOTION STUDY

Twenty one villages having Katkari population and eighty other Katkari villages have been covered for casework and case study. The time and motion study for a few of them is given in this chapter.

Village Shendyachinet

A village from Makhada Tribal Development Block of Thane district has a Katkari population of 500 persons coupled with Sadakwadi. There are 30 families of Katkaris. The settlement is a compact one and is mixed with other tribal groups. There are 15 Mahadeo Koli families and 40 Warli families. The settlement is situated on a fair weather road which is jeepable. The State Transport Bus track is at a distance of half a furlong.

There is a well for drinking water beyond a Nalla. It is difficult to fetch water from it during monsoons.

The mass killers like Malaria, Cholera and Smallpox have never taken a serious dimension. For serpent bite the Katkaris use herbs and medicants and also run to the hospitals. One fatal case is about a decade has been reported.

Eleven Katkaris have their own land and an equal number is landless. Out of them nine Katkaris have paddy lands between 1/2 acres to 2 acres. Hardly 2 to 3 Katkaris have pairs of plough bullocks. The others have to borrow the pairs from others for which they have to pay 4 maunds of food grains. An average pair costs about Rs. 700/-.

The palenode loans given to the Katkari farmers is most inadequate because this assistance was extended to the tune of Rs.50/- per head.

There are 7 Katkaris who are literates. There are 5 boys who have studied upto 5th standard. There is a girl who has studied upto VIIth standard. There is not a single matriculate.

Socially the Katkaris, since they are Dhor Katkaris who eat cow's flesh, are degraded and suffer the gruesome torture of untouchability. The Warlis and Mahadec Kolis do not allow them to draw water from the common well. They are not allowed to dine in a common feast. This fact the other tribal groups systematically conceal but it was very cleverly eaked out from them.

The most important and unique feature of this village and that of this present study is that there is a Cooperative Labour Society at this village called the Bharatya Katkari Sahakari Major Sanstha Ltd. registered under the Cooperative Societies Act as No. TNA PRDL 263 at village Sadakwadi, Post Palsundo, taluka Mokhada, District Thane dated 20-4-1972.

The Katkari landless labourers work in this society which takes petty contracts of constructions of roads, buildings or supply of sand or stone etc. The main strength behind this uncommon phenomenon is Manasahob Dighe a freedom fighter almost eighty years of age who has settled down in this village. The Katkaris of this village even know the work of charcoal kilns.

There is forest all around. If the Forest Department is moved to allot forest onpus to this

society on priority, the society could engage itself in an activity of considerable economic importance.

Village Vikrangadh

This is a road side village from Jawhar Block. The Katkari population of this village is 157. It is a compact settlement on the outskirts of the main village. Other tribal groups in the village are the Koknas, Thakurs and the Warlis together numbering about 500. The other non-tribal groups in the village are Shinpi, Mangole, Lehar, Sutar, Kunbhar, Vaishya Wani, Bhanushali, Kumbi and Chambhar.

The question of physical inaccessibility does not arise. The area has an average rainfall of 100. The nearest rivulet is about 4 furlongs away.

Only few Katkaris have small fragments of land. The others are labourers. They generally work on the trucks of contractors on daily wages for filling up of earth, sand or cement on daily wages.

Another rare mode of occupation discovered in this village is that of toad-catching. During dark nights each Katkari couple catches nearly 100 frogs with the help of traditional torches or petronaxes. While doing so they expose themselves to poisonous reptiles. The contractors pay 25 paise per frog. In this way each Katkari couple earns between Rs.20/- to 25/- each day. This occupation goes on for 3 to 4 months. If ten couples work for 15 days in this occupation they can catch approximately 15000 toads for which they earn Rs.3750/-. If this work goes on for 4 months the Katkaris earn about Rs. 14000/- in the season. The contractors earn foreign exchange on the same toads which are exported to the United States, United Kingdom and other western countries. An independent project on this activity is formulated in the chapter of suggestions.

200 acres of land in this area has been earmarked for the proposed growth centres under the Tribal Sub Plan. Another 80 acres of land has been acquired for Forest Labour Societies at Durabalipada.

They fetch their drinking water from the public well which is reported to have adequate water. They do not have many cattle and there are no wild animals in the vicinity. The incidence of any mass killers like Malaria etc. is not such as would cause any anxiety.

There are serpents, scorpins etc. but they do not create any special problem for the Katkaris. About 20 houses have been constructed by the Social Welfare Department with tiled roofs. The houses, however, have not been neatly maintained.

Vikranganadh is a weekly market place. The sight of scales hanging to the trees on tracks leading to the market is a common sight.

The traders catch the Katkaris and other Adivasis before they actually enter the market and outright purchase their things at throw away prices. With whatever money they get from the traders sitting on the approach tracks, they go to the market to buy their necessities like chillies, oil, salt, tobacco and dry fish etc.

Village Sakhra

It is another road side village from Jawhar Block. There are 20 Katkari families with a population of 192 persons. About 14 persons have lands. They do not have plough bullocks. They borrow the pair from Koknas or Warlis (also Scheduled Tribes) for which they pay about

5 paylees of rice or nagali from sowing to harvest they work in the field and thereafter work as labourers with contractors. Half a dozen of them have become Warkaris and as a result have turned vegetarians. They go to Trimbakeshwar (Nashik) every year. They do not know how to prepare catechew. They prepare charcoal and the contractor pays them at the rate of Rs.2/- per bag of charcoal. They also cut green grass for contractors at the rate of 3 paise per kilo and thus earn about 2 to 3 rupees as wages. There are six shops on the village, one is owned by a Kachhi, 4 Bhamshalis and 1 by a Pahadi.

During Diwali, Pitri Anvasya, Gauri Ganpati, the Katkaris perform Tarpa Dance and Dhol dance. During 1975-76, 14 huts have been constructed for the Katkaris. They prepare illicit liquor for selling. They are Dhor Katkaris.

Village Shenvai

Village Shenvai is located in Reha tahshil of Kolaba district. The Katkari settlement is stationary and is located on the margin of other groups. The composition of the village besides the Katkaris is that of Thakurs, Son Kolis and Waghries and also Musalmans, Baudha. The rain fall is about 105". The physical is not very distant. The climate is humid and damp. Epidemics do not have frequency causing concern. Wild life is almost extinct. Rats pose a serious problems to crops. They are killed by spraying endrine and by opening their holes. The Katkaris are mostly casual labourers. Weekly market is situated at a distance of 17 kilometers.

They have a local Panchayat which settles disputes. Divorce is permitted. The contact of Katkaris with other tribal groups and non-tribal population is cordial and the others are sympathetic and helpful to the Katkaris. The Katkaris are generally lethargic.

The special feature of this village is that a scheme of colonisation was sponsored here sometime ago under which 15 Katkari families were to be rehabilitated on agricultural land about 150 acres in extent. Fifteen model huts to be constructed at a cost of Rs.1000/- each. An irrigation well, oil pump and agricultural implements seeds, fertilisers and insecticides to be provided. In addition pairs of plough bullocks, bullock carts, cows, goats and poultry were to be given.

The colony has not been completed. There are 15 structures with pillars built in bricks on which there are tiled roofs.

Government land about 150 acres has been acquired and the amount of Rs. ~~50,50,000~~ 5,05,000 provided for the purpose have been saved. A proposal for reappropriation of the amount so saved for completion of the huts and other items has been submitted to the Social Welfare Department.

If the Social Welfare Officer or the Tribal Welfare Officer could put his heart into this scheme, 15 Katkari families could be suitably and gainfully rehabilitated.

Village Nigade

Nigade is a village from the Pen tahsil of Kolaba district. There are 36 Katkari families with the total population of 159. Only two Katkaris have their own land and the others are all landless labourers.

Village Kondhavi

This village too is from Pen Block. There are 22 Katkari families with a population of 125 persons. About 6 Katkari families have land for cultivation. The others are landless labourers.

Jirne is from Pen tahsil and has 29 Katkari families with a population of 165. Only 5 Katkari families have land for cultivation.

Village Rede

Rede is slightly an interior village ~~xx~~ from Pen Tahsil. There are 53 Katkari families. The Katkari settlement is on hill top about two kilometers away from the main village. The total Katkari population is 186. The other non-tribal communities that go to compose the village are 20 Baudha families, 6 Dhangare, 27 Kalan families, about 80 agri families, 20 Sen families, 12 Muslims. There were 5 Israel families too who have now migrated to Palestine.

52 ~~xx~~ hutments have been constructed for the Katkaris under the 20 Point Programme. Drinking water is very scarce. The Katkaris fetch water from Shahapada dam which is about 2 kilometers away. The main village has water pipe line taken from the dam. No pipeline has been extended to the Katkari settlement. They normally fetch water from a nearly pit which is not clean, and is about 2 furlongs away from the settlement.

Tigers and hyenas appear occasionally and kill goats and cows. There are no pigs or wild bears in the area. There are no monkeys to be found in the area. There is a rat menace. Datya Undir is very dangerous to crops. In this village even today Katkaris dig rat holes. They kill the rats and eat them up. They also extract 4 to 5 paylovs of feed grains from the rat holes. Generally the Katkaris do not eat rats unless forced to do so. Some of them are good at catching porcupines and lizards. These animals however have become very rare.

There are no serious health problems. There is an old Katkari woman who treats women for abortion.

They have two festivals when they dance. On Diwali and Ganpati they perform "Bangi Naach". They collect Gunjachapala, Konbadnakhi and Garoli medicinal herbs. These Katkaris are Son Katkaris. Once a contractor brought some Dhor Katkaris as labourers to work at the dam site of Shahapada dam. One day a bullock died and the Dhor Katkaris ate it up. The Son Katkaris were furious at this incident and forced the contractor to drive away the Dhor Katkaris as their act of eating cow's flesh would adversely affect the social status of the local Katkaris who are Son Katkaris.

In the surrounding vicinity of this Katkari settlement there are Devasthan - Inam land which is an Inam granted to Peer Baba Badruddin Hussoin whose tomb is at Nidowli and the annual fair falls on Poush Purnima. The revenue of these lands is paid to the Devasthan for its maintenance. The Katkaris of this place request for the grant of these lands for cultivation to them.

Village Kelghar

Sufficiently a big village from Jawhar tahsil. The Katkari Pada is in the main village yet on the margin. Their cultural associates are Thakurs and Mahadec Kolis. The population figures are as under:-

Katkaris	-	247
Thakurs	-	350
Mahadec Kolis	-	193
Mahars	-	5

The habitat is about 1/2 furlong from the State Transport route. There are five drinking water wells in the village out of which one is in the Katkari Pada. After March however all the people have to fetch water from a distance of a mile or so.

The incidence of epidemics has never assumed any serious dimensions. They are conscious about taking inoculations and vaccinations. The danger of serpent bite is not serious. There have been no casualties on that account. They take the victims to the hospitals.

There are 60 Katkari families out of these 23 have lands of their own for cultivation ranging between 8 acres to 30 acres. 37 Katkaris families are landless labourers. They break metal at the rate of Rs. 20/- per bross. One family can break a bross in two days. They do not know how to prepare katechow. They have also stopped preparing charcoal. In this village the Katkaris have some economic background. 15 of them have paddy fields and partly Warai fields. They do not have irrigation wells. Eight Katkari cultivators have their own pairs of bullocks. The rest borrow them from others for which they have to pay 3 maunds of warai, rice or nachni.

Only 10 Katkaris are literate. Two Katkari boys are studied upto VII and VIII respectively. Three girls have studied upto IIIrd, Vth and VIth standard. There are 150 boys and girls of school going age but the parents do not send them to the school.

Gairan land to the extent of 60 acres is available in the village, but it is not suitable for cultivation.

The landless Katkaris are prepared to go over to any place if lands are granted to them for cultivation.

Village Khedala

Khedala is a village from Mekhada Tahsil having a Katkari population of 267. The Katkari settlement is of stationary nature and is on the margin of the main village. It is predominantly a Katkari village which is connected by a jeepable road and is about 2 $\frac{1}{2}$ furlongs from a pucca road. There is no problem of physical proximity.

The detailed Katkari population of the village is given below:-

Age group	Males	Females
18 to 25	26	19
26 to 40	26	27
40 to 60	24	21
Above 60 years.	5	5
<u>Children</u>		
0 to 3	13	18
3 to 6	12	17
6 to 11	12	14
11 to 17	20	17

They fetch water from a distance of 3 furlongs. The Katkaris are engaged in stone breaking, wood cutting and grass cutting. On an average they get daily wages to the

extent of Rs.3/- per day, and the head load of fire wood that they sell for Rs. 1.50 or Rs.2/- per bundle. The Katkaris of this village know how to prepare charcoal. They generally charge Rs.80/- to Rs.100/- for each kiln. Except Palomde laens no other benefits from the developmental schemes have reached the Katkaris.

Village Koshinshet

Koshinshet is a village from Makhada tahsil.

The Katkari population is as under:-

Males	-	42
Females	-	41
Boys	-	49
Girls	-	42

Total	-	174

The Katkari settlement is within the main village. The immediate cultural kins of the Katkaris are Warlis numbering 167 males, 169 females, 103 boys and 114 girls.

The non-tribal population is about 82. The Katkari habitat is connected with a jeepable road and is about 2 miles away from a pucca road. During monsoons the Katkari settlement is cut off.

They fetch drinking water from a distance of one furlong. About 18 Katkaris have their own land and the rest are labourers. They receive their wages in cash or kind. Out of 18 Katkari agriculturists 9 have paddy fields and the other 9 have dry farms. There are no irrigation wells.

The settlement is covered under the Special Nutrition Programme. The Katkaris also work an charcoal kilns for contractors for which they charge Rs.100/- to Rs.125/- per kiln. They also know how to prepare Katochow. Only 19 Katkari males are literate having studied upto primary standards. As usual Palanade loans are granted to them. Two Katkaris have been granted excess lands from the ceiling act.

Village Peshora

A village from Makhada tahsil. The Katkari Pada is on the margin of the main village at a distance of 2 furlongs. The population figures of the hamlet are:-

Males	-	48
Females	-	49
Boys	--	77
Girls	-	55
<hr/>		
Total	-	229
<hr/>		

Besides the Scheduled Castes and Musalmanis together number about 66. The settlement is at a distance of 4 furlongs from a jeepable road and at an equidistance ~~xxx~~ from pucca road. The area is cut off for nearly 4 months during monsoons.

They fetch water from a distance of two furlongs. Most of the Katkaris are landless labourers and earn ~~xxx~~ about Rs.3/- per day when they find work of filling stones and earth in the trucks of the contractors. Katkaris having paddy lands are 17 and 12 have dry lands. No irrigation facilities are existing.

The village is covered under special nutrition programme. When called upon to start charcoal kilns by the contractors the Katkaris do so and charge about x a hundred rupees or hundred and twenty five per kiln.

19 Katkaris are literate having completed primary education. They send their children to school. Palenode loans are generally given to the Katkaris and a few of them have been granted excess loans under the Ceiling Act.

Village Suryanal (Mekhada)

It is a mixed village and its composition is xx as under:-

Katkaris	-	97
Warlis	-	97
Thakar	-	7
Mahadeo Kolis	-	527
Buddhists	-	43

The village is about 1 1/2 furlong from the pucca road. Drinking water is fetched from half a furlong from the village. 11 Katkaris possess lands. The others are labourers. They know how to light charcoal kilns, and occasionally work on them when contractors want charcoal. They are given only labour chargas.

Village Dolhara (Mekhada)

It is predominantly a Katkari village having a population of 109 persons. It is a road side village and is accessible all the seasons.

Drinking water is fetched from a distance of 2 furlongs. There are no special health xx problems.

Besides other casual work the Katkaris of this village also catch toads during dark nights only two of them have paddy lands and 7 of them have dry lands. They also know how to prepare Katochew and charcoal.

Six Katkaris are literate. They have started sending children to the school.

Village Palsunz (Mokhada)

The Katkari settlements is on the outskirts of the main village. Their population is as under:-

	<u>Males</u>	<u>Females</u>
18 to 25 years	45	28
26 to 40 years	25	18
40 to 60 years.	15	15
Above 60 years.	5	17

Children

0 to 3 years	10	10
3 to 6 years	7	9
6 to 11 years	10	4
11 to 17 years	10	8

The other group is Warli that is found in this village. They are 146 in number.

The settlement is situated at a distance of 2 furlong from the pucca road. The water facility is at a distance of one furlong. Cutting wood, breaking stones, filling stones and earth in trucks is what they do on daily wages.

Only 8 Katkaris have paddy lands and eight others possess dry lands. They work on charcoal kilns for contractors and charge between Rs.150/- to Rs.200/- per each kiln.

Hardly 7 Katkaris are literate. They have started sending their children to the schools.

Village Washla (Mekhada)

The Katkari Pada (hamlet) is situated on the margin of the village which is a road side village accessible in all the seasons. The Katkari population is as under:-

	<u>Males</u>	<u>Females</u>
18 to 25 years	14	8
26 to 40 "	27	27
40 to 60 "	21	21
Above 60 "	5	14
<u>Children</u>		
0 to 3 years	8	7
3 to 6 years	13	12
6 to 11 "	19	23
11 to 17 "	22	15

The next cultural associates of the Katkaris are the Thakurs with a population of 5 males, 6 females, 7 boys and 4 girls. Besides 30 Buddhists and 13 Muslims also are staying in the village. It is a road side village accessible the whole year round. There is a drinking water well on the fring of the hamlet.

For cutting grass the Katkaris are paid one paylee rice or nagli and one time meal. 15 Katkaris have paddy land and 23 have dry land. There are no irrigation facilities at all. ~~They know how to~~ Cutting wood, breaking stones, filling stones and earth in trucks is what they do on daily wages.

8 males and 4 females are literate and only 1 boy goes to the school.

Goat tagai was given from the Block. Half a dozen Katkaris have been given excess lands under the Ceiling Act. They have been allotted house sites for their huts. The sites are extremely undeveloped.

Village Sawarpada

It is a road side village. The Katkari population is 44 males, 63 females, 73 boys and 67 girls.

	<u>Males</u>	<u>Females</u>
18 to 25 years.	30	40
26 to 40 "	50	40
40 to 60 "	37	50
Above 60 "	Nil	Nil

Children

0 to 3 years	5	6
3 to 6 "	20	10
6 to 11 "	21	20
11 to 17 "	22	24

They fetch water from half a furlong. There are no serious health problems. Casual labour is their source of income. They prepare charcoal.

Three persons can read and write. The Katkari children do not go to the school. They have been given house sites and huts have been constructed for them under the 20 point programme.

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CHAPTER X

R E C O M M E N D A T I O N S

The Katkaris find themselves in a precarious state of ecological disequilibrium. We have not been able to do anything tangible for improving their ecosystem. At this rate of neglect either due to structural bottlenecks of the developmental schemes or because we could not enthruse the desired response of participation from this isolated primitive group, the Government will have to fix priorities for the all sided development of the Katkari Tribe. The real test of what has been done in an area having population of the vulnerable group ought to be assessed or judged by asking as to what has been done for the Katkari in the said area. The performance of the extension machinery and that of all nation building departments involved in that process should be judged by applying the same crucial test. The following recommendations are suggested for an active and serious consideration of the Government for achieving the desired results.

(1) It is observed that very few landless Katkaris have been assigned lands for cultivation from the surplus lands under the Land Ceiling Act. While assigning Government waste lands or surplus lands under the Ceiling Act, the Government may direct that all such lands due to be allotted to the Adivasis in the area having Katkari population, $1/3$ of such lands should go to the Katkaris and $2/3$ to the other Tribal groups.

(2) Wherever the Katkaris possess agricultural lands, they should be provided pairs of plough bullocks, agricultural implements, improved seeds, insecticides etc. Irrigation wells should be sunk and assistance be given for bunding and terracing of their lands. The conditions of matching contribution attached to such developmental schemes, be relaxed in favour of the Katkaris. To begin with, the Government may consider commissioning such developmental programme at complete Government cost by ~~xx~~ creating separate machinery for the purpose. The Government may call upon the Tribal Commissioner to direct, supervise and watch the progress of the Katkari development. In case a separate machinery and separate project is created, the Project Officer in respect of Tribal Development Blocks may be called upon to gear up and accelerate the Block machinery for this purpose.

A list of the action-oriented plan suggested for the all sided development of the Katkaris of Maharashtra

(1) Priorities should be fixed for the Katkaris in the developmental programme under the general sector. The performance of the Block should be judged from what has been done for the Katkaris.

(2) While assigning Government fallen lands or excess lands to the Adivasis for cultivation 1/3 of such lands should be earmarked for the Katkaris and 2/3 for other tribal groups.

(3) Efforts for developing the lands of Katkaris should assume priority.

(4) Agricultural rehabilitation of Katkaris suggested under the colonising schemes of 1,00,000 rupees through joint farming societies such colonies each in Modified Area Development Approach Areas in Kolaba and Thane and one in Ratnagiri are suggested for a period of five years rehabilitating Katkaris families gainfully.

(5) Forest coupes to be granted on priority to Katkaris for charcoal kilns and a working capital of 10,000 per society be made available to them.

(6) Some Katkaris catch toads. A frogger unit has been suggested.

(7) Aptā leaves to the tune of Rs. 9,00,000/- are collected annually by the Katkaris. "Operation Aptā Leaves" suggested on cooperative lines or through the Tribal Development Corporation.

(8) About 18,000 standard bags of Tendu leaves costing about 1,00,000 rupees is collected in Kekan area. "Operation Tendu Leaves" has been suggested on cooperative societies or Tribal Development Corporation.

(9) About 39 metric tones of gum costing about 75,000 rupees is collected in Kekan. "Operation Gum" is suggested through the Tribal Development Corporation.

(10) Collection of medicinal herbs required by all pharmacies in Maharashtra by the Katkari is suggested.

(11) More Ashram Schools in Katkari pockets and an incentive of Rs.50/- to Katkari parents for sending their children is suggested.

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APPENDIX 'A' (i)

The names of villages with population of
Kathkaris in the Mokhada taluka.

Sr. No.	Name of the village	Population
1	2	3
1)	Adeshi	75
2)	Ase	100
3)	Botoshi	75
4)	Chas	150
5)	Beriste	75
6)	Omarvira	75
7)	Dabheri	200
8)	Dandval	100
9)	Daskod	50
10)	Dhamanshet	200
11)	Koshisjet	100
12)	Ghivande	50
13)	Gomaghar	125
14)	Bakbari	100
15)	Hirve	150
16)	Ghanval	100
17)	Karegaon	150
18)	Kochale	60
19)	Pachaghar	50
20)	Khoch	300
21)	Dhondmaryachime t	125
22)	Khodala	500
23)	Sawarpada	450
24)	Kurled	100
25)	Hashera	100
26)	Morhanda	100
27)	Gonde Bk.	125
28)	Dabhose	100
29)	Poshera	500
30)	Saturli	200

1	2	3
31)	Palsunda	100
32)	Savarde	50
33)	Sayade	150
34)	Jogalwadi	100
35)	Shivali	100
36)	Suryamal	300
37)	Udhale	60
38)	Finiste	50
39)	Bolhara	300
40)	Washala	300
41)	Sadakwadi and)	500
42)	Shendyachimet)	
Total population : 6535		

APPENDIX A(11)

Statement showing the total population and Katkari population in Jawhar Taluka (Thane)

Sr. No.	Name of village	Total population	Adivasi population	Katkari population	Remarks
1	2	3	4	5	6
1)	Nyhale	2688	2651	145	Gaothan pada
2)	Kelghar	790	790	257	"
3)	Nandgaon	1423	1277	310	Katkarvadi
4)	Haitale	808	797	160	Gaothan
5)	Jamsar	1351	1328	150	Bambarchapada Deotali
6)	Sarsoon	1696	1669	60	Janbhayachapada
7)	Hiradpada	1304	1292	200	Poyashet Pada
8)	Vadali	618	513	45	-
9)	Dehara	1614	1585	115	Khadikipada
10)	Hateri	1045	1023	100	Malghar Hateri
11)	Vinval	972	933	40	-
12)	Akhar	430	430	75	Gaothan
13)	Dhanoshi	419	329	65	-
14)	Hade	696	696	90	-
15)	Kurzara	2093	1389	213	Patipada
16)	Kasa	927	903	145	-
17)	Medhi	164	164	50	-
18)	Ayne	241	241	41	-
19)	Manojadi	127	127	25	-
20)	Vaki	775	775	32	-
21)	Timbhali	174	161	60	-
22)	Andhari	224	224	42	-
23)	Sakhri	1435	1369	230	Patipada
24)	Pathardi	1122	1122	155	Gaothan
25)	Valvanda	869	839	230	"

Contd. on page No. 67

1	2	3	4	5	6
26)	Walvada	1357	1151	151	Gaothan
27)	Onde	561	317	25	"
28)	Man	435	435	231	"
29)	Pothari Bk.	1384	1383	213	"
30)	Dedade	2148	2145	125	"
31)	Jawhar Rural	1446	1446	46	"
32)	Adkhadak	209	209	45	"
33)	Jawhar Arban	6110	-	145	Gogarechimet
34)	Talwada	1480	1225	250	Mahalpada
35)	Kawdas	527	527	50	Gaothan
36)	Theronda	555	553	135	"
37)	Dhamini	447	445	150	"
38)	Borsale	852	847	210	"
39)	Aptale	1255	1200	260	Kelichpada
40)	Bhuritake	465	411	32	-
41)	Dolharo Kd.	881	811	148	-
42)	Satkor	644	644	245	-
43)	Medhi	548	548	148	-
44)	Vehelpada	1397	1391	445	-
45)	Vikramgad	3366	2017	157	Katkaripada
46)	Kohava	369	294	20	-
47)	Sukasale	653	646	22	-
48)	Jambhe	794	794	10	-
49)	Corthan	1014	999	16	-
50)	Kuturvihar	289	289	50	-
51)	Shil	217	177	55	-
52)	Moh.Bk.	477	449	5	-
53)	Nyhale Kd.	1547	1497	15	-
54)	Khakhad	1328	1328	60	Aranhatti
				6316	

APPENDIX A(iii)

Kathari population from P.S. Poladpur :

<u>Sr.No.</u>	<u>Name of village</u>	<u>Population</u>
1)	Matwan	10
2)	Parle	5
3)	Turbhe Kd.	12
4)	Poladpur	1
5)	Adavale	25
6)	Govale	100
7)	Sakar	31
8)	Kopade Bk.	27
9)	Bhogaon Kh.	35
10)	Chambhargani	2
11)	Faithan	24
12)	Shetrapal	8
13)	Kotwal Bk.	27
14)	Goldara	1
15)	Bajire	45

TOTAL : 358

APPENDIX 'B'

Villages and population covered for case study.

Sr.No.	Name of the village	Block	Katkari Population
1	2	3	4
1)	Kondhavi	Pen	125
2)	Jirne	"	165
3)	Anten	"	20
4)	Kharsapoli	"	27
5)	Wakrul	"	57
6)	Shihu	"	87
7)	Warap	"	36
8)	Pahal	"	76
9)	Kurnad	"	125
10)	Kalan	"	64
11)	Kuhire	"	110
12)	Bense	"	70
13)	Koproli	"	51
14)	Umbarde	"	74
15)	Eai	Mangaon	128
16)	Girne	"	200
17)	Pitsai	"	210
18)	Maluk	"	113
19)	Felasgaon	"	325
20)	Karbeli	"	118
21)	Bhale	"	36
22)	Hodgaon	"	50
23)	Bannoli	"	54
24)	Harkol	"	110
25)	Bhikhali	"	500

1	2	3	4
26)	Warak	Mangaon	240
27)	Dakhne	"	240
28)	Gangawli	"	210
29)	Talegaon	"	123
30)	Longhi	"	79
31)	Kabiwahal	"	115
32)	Koste	"	349
33)	Nimudshet	"	138
34)	Borghar Haveli	"	165
35)	Morbe	"	495
36)	Degaon	"	490
37)	Pased ivli	"	201
38)	Bhuban	"	183
39)	Vidule	"	105
40)	Missad	"	238
41)	Bhagad	"	230
42)	Patnus	"	248
43)	Pardi Ed.	"	115
44)	Tala	"	191
45)	Nangaon	"	103
46)	Khodala	Mokhada	267
47)	Koshimshet	"	174
48)	Poshera	"	229
49)	Suramal	"	74
50)	Dolhara	"	109
51)	Palsunda	"	228
52)	Washala	"	269
53)	Saturli	"	150
54)	Gowale	Poladput	100
55)	Nyhale	Jowhar	145
56)	Nandgaon	"	310
57)	Raitale	"	160
58)	Jamsar	"	150
59)	Hiradpada	"	200
60)	Dehara	"	115

1	2	3	4
61)	Hateri	Jowhar	100
62)	Dhonshi	"	65
63)	Akhar	"	75
64)	Hade	"	90
65)	Karzara	"	213
66)	Kasa	"	145
67)	Pathardi	"	155
68)	Malwada	"	151
69)	Pothard (Bk)	"	213
70)	Dadade	"	125
71)	Talwada	"	250
72)	Thesonda	"	135
73)	Dhanine	"	150
74)	Borale	"	210
75)	Dolhare (Kd)	"	148
76)	Satkor	"	245
77)	Nedhi	"	148
78)	Wehelpada	"	445
79)	Shil	"	55
80)	Khadkhal	"	60
TOTAL			= 13027

SAS/-

APPENDIX 'C'

Villages visited for case work :

Sr. No.	Name of the village	Block	Katkari population
1)	Shendyachimet	Mokhada	500
2)	Vikramgad	Jawhar	157
3)	Sakhare	"	230
4)	Kelghar	"	247
5)	Aptale	"	260
6)	Valvanda	"	230
7)	Khoch	Mokhada	350
8)	Roda	Pen	273
9)	Nigada	"	259
10)	Kasa	"	238
11)	Shenvai	Roha	-
12)	Mahagaon	Mangaon	
13)	Medhe	"	300
14)	Norbe	"	495
15)	Shirkhali	"	500
16)	Vile	"	395
17)	Potner	"	391
18)	Khalapur	Khalapur	333
19)	Khanav	"	249
20)	Chikhalgaon	Sudhagad	719
21)	Sawarpada	Mokhada	247
TOTAL			6623

APPENDIX - D

Talukawise Katkari villages from Kolaba District
having more than 50% Tribal Population.

DISTRICT : KOLABA

TALUKA : KANJAT

Sr.No.	Name of village	Census Code No. (1971)
1	2	3
1)	Olman	1
2)	Chad	2
3)	Balivare	3
4)	Borgaon	4
5)	Chevane	5
6)	Male	6
7)	Salokh Tarf Wareedi	7
8)	Kalamb	10
9)	Mankiwali	12
10)	Pohi	14
11)	Kurung	15
12)	Nandgaon	16
13)	Varai Tarf Wareedi	18
14)	Poshir	19
15)	Vare	20
16)	Khandas	27
17)	Pathraj	60
18)	Sugve	61
19)	Antrrar Tarf Wareedi	62
20)	Gudhawan	63
21)	Naldhe	64
22)	Skilar	65
23)	Antrrar Tarf Need	67
24)	Boriwali	68
25)	Kikavi	69

1	2	3
26)	Dhotre	70
27)	Shingdhol	71
28)	Kashele	73
29)	Khanand	74
30)	Pinglas	75
31)	Tembhare	76
32)	Rajpe	77
33)	Kothimbe	80
34)	Ambivali T. Kothal Khalati	81
35)	Jambrung	82
36)	Mograj	83
37)	Dhamani	84
38)	Pimpalpada	85
39)	Malegaon T. Kothal Khalati	86
40)	Peth	87

TOTAL (40)

DISTRICT E KOLABA

TALUKA : PANVEL

1)	Fitale	24
2)	Kondap	26
3)	Mahador	27
4)	Wanjari T. Taloje	28
5)	Kurumbali T. Taloje	31
6)	Tansai	40
7)	Dhamani	46
8)	Amble Tarf Waje	51
9)	Godhe	54
10)	Beharang	55

1	2	3
11)	Naldungi	58
12)	Charavali	59
13)	Wajapur	62
14)	Nosere	117
15)	Fatnoli	119
16)	Nanoshi	122
17)	Chinchavan	124
18)	Nachiprabal	127
19)	Khanewale	133
20)	Pali Bk.	134
21)	Dahivali	138
22)	Jatade	141
23)	Savale	143
24)	Dopivali	145
25)	Vaveghar	147
26)	Gulsunde	149
27)	Kolhe	150
28)	Karade Kh.	151
29)	Karode Bk.	154
30)	Keral	155
31)	Uhawane	157
32)	Kaliwali	159
33)	Jambiwali	160
34)	Sarsai	161
35)	Savane	163
36)	Chorakilla Mankgod	167
TOTAL (36)		

DISTRICT : KOLABA

TALUKA : PEN

1	2	3
1)	Nidhavali	23
2)	Hawali	24
3)	Karodi	30
4)	Mohile Khalasa	31
5)	Devansar	32
6)	Belawade Bk.	34
7)	Ashthe	37
8)	Washivadi	38
9)	Karambeli Chhatishi	39
10)	Shedashi	41
11)	Dhavate	43
12)	Sawarsao	44
13)	Mangrul	45
14)	Komarali Ganapatichiwadi	46
15)	Ambeghar	47
16)	Sapoli	48
17)	Pimpalgaon	49
18)	Paned	50
19)	Aghai (Bhogeshwar)	51
20)	Borgaon	52
21)	Talawali	53
22)	Kurumushi	54
23)	Wakrul	55
24)	Nanegaon	56
25)	Virani	57
26)	Shene	58
27)	Adharne	59
28)	Hetawane	60
29)	Dhomani	61
30)	Warawane	62
31)	Tilore	63
32)	Pen (Rural)	79 A
33)	Vadgaon	80
34)	Jirne	104
35)	Mahal Mirya Dongar	105

1	2	3
36)	Kalad	118
37)	Usar	120
38)	Kurnad	121
39)	Kondhari	124

TOTAL (39)

DISTRICT : KOLABA

TALUKA : KHALAPUR

1)	Sondewadi	1
2)	Warose T. Wankhal	2
3)	Borgaon Kh.	4
4)	Borgaon Bk.	5
5)	Ninavali	7
6)	Wadvahir	8
7)	Padaghe	9
8)	Morbe	11
9)	Wawarle	12
10)	Nadhali	17
11)	Pali Bk.	20
12)	Kanharoli T. Wankhal	31
13)	Wawandhal	32
14)	Vinegaon	46
15)	Dharni	48
16)	Kolote Rayati	50
17)	Kolote Mokashi	51
18)	Nadode	52
19)	Paud	74
20)	Modap	75
21)	Bhilawale	26
22)	Shirwali T. Boreti	55
23)	Nimbode	58
24)	Wanawe	65
25)	Kumbhivali	77

TOTAL (25)