

# SELF-GOVERNING AUNDH

## REPORT OF THE CHAPEKAR COMMITTEE

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The Government of 1947

# SELF-GOVERNING AUNDH\*

(REPORT OF THE CHAPEKAR COMMITTEE)

## Introductory

The Resolution which was accepted by Government and which forms the text of the Government Resolution had been sponsored by Pandit Satavalekar on 13-11-1945 in the session of the State Representative Assembly.

The Resolution of the Government published in the *Extraordinary Gazette* dated 7th March 1946 announcing the appointment of a Committee, runs thus:—

It is well nigh six years since the inauguration of Full Responsible Government in Aundh State; hitherto in every village two and in some cases even three elections have been held. It is time to take the next forward step with a fresh vision, a fresh experience, and fresh planning after reviewing the administration; and whereas the experience so far gained by the actual working of democratic institutions such as the Panchayats is calculated to be a guide to others even outside the State, and whereas a union of the Deccan States in the South has been already initiated, it has become necessary carefully to chalk out projects more beneficial than those of today. For this purpose, a Committee be appointed in order to decide the plan of action with a view to achieve further progress during the next six years, after reviewing and minutely examining the administration during the last six years and bringing the present constitution under exhaustive scrutiny. The following are the members of the Committee:

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Therefore direct that in all the places which the Committee will visit, the heads of all departments, e.g. the Revenue, Police, Judicial, Education, Public Works, Taluk Boards, Village Panchayats, Health, Accounts, etc. should render all possible assistance to the Committee. Since the Committee owes its appointment to the Representative Assembly, it shall nowhere meet with any inhospitality; it is virtually a State Committee. This Committee has been designated

\* The original report is in Marathi. This purports to be a nearly close translation of the original.—*Secretary, Chapekar Committee.*

as the Chapekar Committee; the Speaker of the Representative Assembly, Mr. N. G. Chapekar, will be the Chairman of this Committee.

All departments should render every assistance to this Committee. It is likewise the desire of the Ministry that the legal practitioners and the gentry should express their views freely if and when called upon to do so by the said Committee.

Shriyut Satavalekar dropped out of the Committee as he pleaded inability to work. Still he remained as an Organizer. After the letter of Mr. Satavalekar was received, we have been informed by the Ministry that the remaining 3 members should carry on the Inquiry.

Mr. A. G. Mehendale was appointed as Secretary by the Ministry on 3-7-1946 by Order No. 375. Later, the State Servants were afforded special protection, in order that they might give replies to inquiries without any reserve. The Committee began actual work on 24-4-1946 at Aundh; and on 7th and 8th of May a preliminary meeting was held in Poona and the outline of the inquiry was discussed.

In our Inquiry 66 written memoranda were presented to us by as many witnesses. Out of these 48 were called for oral evidence. 21 State Servants have given oral as well as written evidence. The Registers of 64 Panchayats were examined and 32 villages were visited on the spot. The total length of the Committee's tour in the State was 948 miles.

In every place we visited, a large number of people assembled besides the panchas and the number of those with whom we had a parley may come to 75.

The Committee give their heart-felt thanks to all individuals who assisted them in the work of Inquiry by supplying information. The Committee is extremely grateful to Pandit Satavalekar for the valuable assistance rendered by him with untiring industry. He took upon himself the duty of an organizer and in addition prepared the questionnaire, wrote letters to hundreds of individuals determined to reach the completion of the work without delay. He accompanied the Committee in its tour and rendered varied assistance. But for his great labour, the Committee would not have been able to do their task so expeditiously and so thoroughly.

We also wish to record with appreciation that the State administration also quite readily and unhesitatingly supplied to us all such information whatever required of them by the Committee.

The State rendered great assistance to the Committee by appointing Mr. Anant Govinda Mehendale as Secretary. He made himself

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very useful and the work of the Committee was facilitated in him an active, diligent, well-informed and intelligent Secretary. There are many who can do what they are told to do, but it is rare to obtain services of a person with initiative. The Committee derived great assistance from Mr. Mehendale in adjusting their proposals to the economic resources of the State and in the scrutiny of accounts.

The State sanctioned a sum of Rs. 4,500 for this work.

Any constitutional project is very likely to be affected to a greater or lesser degree by the geographical environment of the region in which it is to be worked. Hence we commence our comments with a survey of the geographical features of the Aundh State, and examine as to how far the geographical conditions described justify the entrusting the management of local affairs to the people themselves.

We then proceed to give a picture of the poverty of the people by ascertaining the *per capita* income from land, estimated addition made to it by income from cattle and industries. Our examination of the problem of Inam Grants has led us to the conclusion that other villages have to support the Inam villages.

We have next discussed the effects, disheartening as well as encouraging, of the new Constitution promulgated in 1939, on the subjects of the State. We have further dwelt on the political agitation outside the State which retarded the natural development of new institutions and shown the way in which poverty-ridden States should work democratic constitutions.

We have offered some suggestions for making the old Constitution more successful. We have recommended extension of the period between elections, by one year and enlargement of the Representative Assembly by conferring the suffrage on a number of different interests and also the untouchables and the women. We have provided a machinery of arbitration for decisions of judicial cases. Thereafter having made helpful suggestions bearing on the administrative machinery, we have discussed extensively the functions of Village Panchayats, on account of their novelty. As the responsibility for the administration of the village, in all its aspects has been cast on to the Panchayat, we have assigned to it an adequate staff. All these projects have the Panchayat as their nucleus and education has been planned so as to fit in with it.

At the end we have shown how the changes we have proposed are compatible with the present income of the State and in that connection we have discussed the items of the Civil List of Shrimant Rajasaheb and the expenditure on Devasthan.

## PART I

## GEOGRAPHICAL CONDITIONS

A look at the map in the Appendix is enough to give one an idea as to how complicated, expensive and in the end thankless the State administration is. The territory of Aundh State is scattered in the two districts of Satara and Bijapur and the worst of it is that eight out of twenty-four villages in the Aundh and Kundal taluks stand isolated like so many islands and surrounded by British territory and the territories of other States. The remaining sixteen villages form themselves into eight groups of two each separated from each other.

The lone village of Manu stands on the hillside 16 miles to the south-west of Ogalewadi. To reach it one has to traverse 16 miles of British territory. The protection of such a place is next to impossible. The British Government easily took over from the Pant Pratinidhi the prosperous town of Karad; but they never thought of offering a village contiguous to the State in exchange of Manu. Similar is the case of 'Chikhhalpol', a village in Taluka Aundh which is eighteen miles from Aundh and between the two there is not a single village owned by the State.

In Taluka Gunadal, Kotyal and Hangargi are twenty miles and twelve miles respectively from Gunadal and lie insulated. Even the Talukas are thrown apart from one another. Atpadi is 60 miles from Aundh and Gunadal is 125 miles away by the motor road; to add to all this the language of the people of Gunadal taluka is Kanarese. The case of the village Takkalagi illustrates how incongruous situations are created by historical events. The majority of the population consists of Marathas such as Gayakwads, Mahadiks, Katkars and Chavans. The whole Taluk of Gunadal would shout for a Kanarese school while this village Takkalagi would insist upon having a Marathi school. No wonder if under such conditions administration displays laxity.

To stress the ineffectiveness of the administration is not our purpose here. What we want to urge is that it has become a necessity to allow people to manage their local affairs on account of the insularity of the villages. Other arguments in favour of Village Self-Government may or may not appeal to all. But we believe that the argument based on geographical conditions cannot fail to appeal to every thinking person. These ideas surged to our minds instantly we stepped on the village sites of Manu and Kotyal.

**Economic Condition (Agriculture)**

Poverty of the people is a great impediment in the path of progress. We cannot take a step forward unless it is removed. The reason is obvious: Man must keep body and soul together before he makes any

progress. For this reason we are constrained to review the economic features of the State.

There are 18,412 families in the State. Of these 3,082 families own no land. This means that out of a total population of 83,868 nearly 15,500 persons have no land of their own. It follows that only 68,458 persons have land.

The staple food of the people in the State is Jowar or Bajri. A person requires about six maunds (Bengal) that is two and a half maunds according to the Satara measure (The Satara seer equals 104 tolas) ; or 2 sacks of Jowar. On this calculation the population of 83,868 would need 2,10,000 maunds of Jowar.

Let us now consider the produce of the land. The total cultivable land in the State is 2,79,449 acres. Out of this, 2,01,355 acres of land is 'Jirait' and 14,969 acres 'Bagait'. 63,125 acres are fallow. It is noteworthy that out of this fallow land about 52,200 acres lies in the 32 villages of Atpadi Taluka. We could nowhere get a satisfactory explanation why in this famine-stricken Taluka so much cultivable land should lie fallow.

The ratio of land to the population works out at 3 acres, 13 gunthas per head on the basis of the crop raised from an acre in different parts of the State. The average produce per acre is  $2\frac{1}{2}$  maunds of Jowar. This means that one would be able to garner a crop of 8 maunds of Jowar in  $3\frac{1}{4}$  acres of land.

We have stated above that  $2\frac{1}{2}$  maunds of grain is needed by a man for food consumption. Consequently he will be compelled to meet all his other requirements out of the remaining  $5\frac{1}{2}$  maunds. Pre-war market-rate was six to eight rupees per maund. On these calculations a farmer can hardly lay by forty rupees each year and with this amount he has also to provide himself with clothing, salt, chillies, oil, jaggery, etc. But this is a sheer impossibility. For this estimate takes no account of land revenue let apart the expenses of cultivation. Besides provision for marriage, religious rites, treating of guests, sickness and famine would be unthinkable. Evidently the economic condition is very hard. It is indeed so powerful as to prevent the success of any scheme of reform that we may adopt.

The cultivated land works at  $2\frac{1}{2}$  acres *per capita*; out of this 2 acres 12 gunthas is 'Jirait' and 7 gunthas 'Bagait'. We are told that the former produces twice as much as the latter. From this it will be seen that the produce per head from land actually cultivated is only  $6\frac{1}{2}$  maunds. Deducting from this  $2\frac{1}{2}$  maunds required for bread, only 4 maunds of Jowar remains for meeting other expenditure.

Let us probe the matter deeper; assuming that in every family there is at least one unweaned child, we shall have to exclude 18,412 babies in as many families; we may therefore safely regard 65,456 as the food consuming population.

Even supposing that all the land in the State is brought under the plough, the above population numbering 65,456 will get  $4\frac{1}{4}$  acres of land per head, which will yield  $10\frac{1}{2}$  maunds. Even with such a minute calculation the income per head for items other than food does not work out even at Rs. 50-60.

Such calculations are confessedly only approximate; nevertheless it will serve to give an idea of the poverty of the people, and it is essential that Government as well as the subjects should realize this fact.

It must be remembered that in the State there is no other source of income, barring the two factories which have prospered only recently. Although there may be numerous sources of revenue to the State, land is the solitary item of income for the 'ryot'. Dairy products, fruit, vegetables, are not important enough to take into account. The following are the different crops:—Jowar, Bajri, Wheat, Rice, Cotton, Chillies, Turmeric, Tobacco, Groundnuts, Tur, Gram, Karadi, Oil Seed, Pulses and Lentils.

It is necessary to state that the word 'poverty' is here used to denote starvation. For the conception of poverty is relative. We speak of poverty only where there is riches. When we say that there are poor people in England and America, the idea of their poverty is suggested to us by looking at the rich. In the State there is not a single citizen who can be called rich. Thus we must understand by the word poor, a man who cannot even obtain sufficient food and clothing. In fine, the question before the State is not how the citizens will become rich but how they can live decently by procuring adequate food and raiment. It will be apt to consider the question of increased production of wealth from this very point of view. By the by it is necessary to prevent waste and extravagance caused by peoples' ignorance, by suitable legislation.

Thereupon the Administration will have to outline a scheme for the production of wealth. No one says that it is impossible to get more yield from the present acreage. May be, we shall have to resort to communal life in order to avoid waste and to increase wealth. To elaborate a scheme for this purpose does not fall within the province of this Committee. Others have already suggested what supplementary industries can be organized in villages along with agriculture. The State will be able to prepare a scheme by taking those suggestions into consideration. We, for our part, make only one suggestion, viz.: the State should undertake to purchase at a standard rate the yarn spun by the people

and the same utilized for making cloth by starting handloom weaving in every taluka. This will promote the production of Khadi and solve the question of unemployment. This scheme will also ensure that the Administration has fulfilled its promise of supplying work to every person. No citizen of the State can say in future that he is starving for want of work. This is one great benefit of such a scheme. At the most the State will have to provide the citizens with spinning wheels.

In this connection, it will be apt to recall that Shrimant Rajasaheb had offered to the citizens the concession of paying the land revenue in the form of an equal value of yarn and that too in accordance with a resolution of the Praja Parishad of Gunadal taluka. In spite of this not a single subject of the State has taken advantage of this concession. Since this concession still holds good, we desire to remind the subjects of the State thereof. We suspect that both the people and the State have been unmindful of this regulation which has ever remained on paper only. No one seems to have made any effort to give effect to it.

### Animals as Wealth

Of beasts and birds, the latter seem to be less useful from the point of view of man. There are very few birds by killing which man can add to his articles of diet. On the contrary beasts serve man by handing over their all-in-all to him. They are certainly useful while alive; but even after their death man adds to his wealth by utilizing their bones and skins. That is why we have to look upon the animals as so much wealth. In the main, only the following species of animals are to be found in the State: cows, bulls, she- and he-buffaloes, horses and donkeys, goats and sheep. The number of horses is 626 and that of donkeys 183. These are negligible. Horses are used for riding and conveyances while donkeys are used for carrying goods. Horses and donkeys cannot subserve any purpose after ceasing to live.

The number of cows is 8,659 and that of buffaloes 4,294. Besides goats, these are the only milking animals. A cow or other animal with an offspring does not give milk and the number of such is generally half of the total, as far as we can infer. If we suppose that a cow gives, in all,  $1\frac{1}{2}$  seers' of milk for the two milkings we should not be far wrong in our estimate. We have supposed that a she-buffaloe yields twice as much milk as a cow. On this calculation the total yield of milk in the State is 12,000 seers a day. This is a very low figure; because taking the population of the State into consideration it works at 9 to 10 tolas per head. The future Panchayats should devote more attention to increasing the supply of milk. And, if the already meagre quantity is sold and sent beyond the boundary of the State, the Panchayats ought to adopt legal remedies for prohibiting such an export. The total



income from milk is 3,000 rupees a day at the rate of 4 seers to a rupee; so the yearly income works out Rs. 10,80,000.

In all places where animals are found, a factory for tanning hides is a necessity. At present there is not a single factory for the manufacture of leather goods. For this reason raw hides are sent out of the State and the subjects of the State have to be content with the mere sale price thereof.

The number of bullocks in the State is 14,865. Compared to this the he-buffaloes are very few, being 288. The bullocks are used for ploughing and other field-operations and for carrying goods. Comparing the area of cultivation and the number of bullocks, a farmer is compelled to plough 18 acres with the aid of one bullock.

The ploughing season generally covers two to three months. One bullock can effectively plough only 8 acres. From this it is obvious that we require half as many bullocks again as we have with us. Because there is not sufficient to live upon, people sell bullocks as an additional means of livelihood. The shortage of bullocks is responsible for indifferent ploughing and eventually for deficiency of crop. Such is the vicious circle. It will be the duty of the Panchayats to discuss how to improve this state of things. After cattle come goats and sheep. The total number of goats is 20,927 and that of sheep is 63,716. This number includes both male and female animals. Really, goats and sheep ought to be considered separately because sheep are useful specially on account of their wool while she-goats simply yield milk and the he-goats are killed for food. In the State, the two Talukas, Kharsundi and Atpadi, show the largest number of goats and sheep. Atpadi and Kharsundi have 26,000 and 27,000 sheep respectively. For this reason there is a larger number of shepherds here than in other Talukas. These two talukas are really one being the old Atpadi Mahal. In this tract there are many grass lands and barren fields, and it is this very tract which is frequently visited by famine. The grass grown on the barren grass land is very short and does not grow high, and hence it is not easily eaten by the cattle. It is only goats and sheep that can graze on it. So also when there is famine the Bajri and Matakhi, etc. sown in fields does not grow but goats and sheep can live on the few inches of the growth of the crop. For these reasons the number of sheep in this Mahal is very large and on that account villages with a shepherd population have sprung up.

As the number of he- and she-goats and that of rams and ewes has not been shown separately in the statistics of goats and sheep we cannot calculate the quantity of milk and mutton. As most meat-eaters eat the flesh of goats and sheep alike, very great importance attaches to them as part of the dietary of man.

The two shearings of a sheep give us half a seer that is one pound of wool. The total number of sheep in the State would give 32,000 seers. Even counting simply wool, the total income in the State from this source would be Rs. 50,000 (Rate Re. 1 = 50 tolas). The industry of making rough blankets is very thriving. There are 94 looms for woollen stuff in the State and they produce 17,160 blankets annually and their value is Rs. 1,69,500. In short the *per capita* income of the citizens is raised by about two rupees on account of sheep.

The dung of goats, sheep, cows, bulls, he- and she-buffaloes is utilized as manure; this is a very important item to be taken into account. The shepherds take their sheep to districts outside the State, lodge them in the fields and earn money thereby.

Animals can be more useful than some men. A man who is a fool is neither a rational human being nor a beast and is of no use to society. On the contrary he acts as an obstacle to social progress.

If the State makes some provision for the insurance of animals, this species of wealth would grow rapidly. We invite the State earnestly to consider this point.

### Factories

There are in all 10 factories and works in the State. The detailed information about them is given in the Appendices. Out of these four or five factories have started working during the last year or two and they serve at present only to swell the number; because they have not yet come to the stage of actual production. The first four or five have earned a sound reputation in the sphere of production and among them Messrs. Ogale's and Kirloskar's Works have attained all-India reputation. The share capital of all the factories is Rs. 32,50,000. The said capital has been divided among 11,000 shareholders; naturally so many persons have a personal interest in these industries. The total employees in all the factories are approximately 3,200.

There are Labour Unions at Kirloskarwadi and Ogalewadi. The number of members of these Unions comes to about 1,800. The State has garnered an income-tax of about Rs. 8,00,000 from these two Works alone during the last four years. This yearly income of about two lakhs is equal to the land-revenue of the State. These two Factories have added nearly two and a quarter rupees to the *per capita* income. If this is brought home to the people, they will realize from what point of view it is necessary to look at the industries. Another point which should be noted is that these Factories have not materially affected the agricultural production of the State. If the State had adopted the same policy with regard to the new factories started at Viravade and Bichud, the agricultural land there would not have been converted into non-

agricultural land. The site occupied by the works at Kirloskarwadi did not yield any income to the State.

The State ought to observe as much caution as possible to see that the growth of factories does not trench upon agricultural production. The Committee has made a recommendation to give the owners of factories as well as their employees representation in the Legislature.

Our scheme envisages one constituency for the factories and one for the employees thereof. We suggest that only those factories which are registered in the State should have the right of voting. All the factories are to send their representatives by a majority vote; each factory will have only one vote.

We think that a constituency of factory-workers should be formed. Some witnesses have proposed that only the members of registered unions should be given the right to vote. We demur to this. There are only 1,800 members of the Workers' Unions in the two factories. Those not in the unions number 1,400, and we do not think it desirable to deprive them of the right to vote. Therefore a single constituency should be formed of all workers and they should send one representative to the Legislature. The only condition is that the candidate who offers himself for election must be an actual worker in some factory or other in the State.

The raw material which is required to keep the factories going is not produced in the State. Most of them have to procure it from outside. For this reason, it is just that the State should offer them concessions which they are not likely to obtain elsewhere. In the first place the State should tackle the question of their protection and take care of the life and property of the employees and the factories. For this purpose, in the Works both at Ogalewadi and Kirloskarwadi which are showing a progressive development, the State needs maintain at its own expense a posse of ten armed policemen. It is not difficult for the State to meet such an expense, out of the revenue obtained by it in the form of Income-tax from these factories.

Unfortunately, factories have been started in this country at wrong places, owing to adventitious causes. The State should bear in mind that if factories are started in the vicinity of the place where raw material is available, the factories started in unsuitable localities would find it difficult to compete successfully with them; consequently it would be in the State's own interest to treat the factories sympathetically. Whenever new factories are proposed, it would be apposite to permit their being launched only after considering whether the raw material required is produced in the State or not.

The management as well as the workmen in the factories should not entertain in their minds the strange notion that they must obtain the full equivalent of the sum, which they pay to the State as tax. Administration is run by means of taxes. Just as the farmer pays a tax on his land, the manufacturer must pay a tax likewise; this by no means smacks of any injustice. Only the factories must adequately secure the protection from the State.

It is the duty of the State to enact laws which would always ensure peace and amity between the owners of factories and the workers, and to protect factories from aggression and violence from outside. It is for this reason that we have suggested the provision of an additional police force for the sake of keeping order.

### Inams

Inams are of two categories. In the one the revenue of a village is conferred as Inam; while in the other certain lands are conferred as Inam. Even in the second sort we must suppose that the Government foregoes in favour of the Inamdar the land revenue which it would have got otherwise.

In the Aundh State with 72 villages, the total revenue of 12 villages and half the revenue of 4 villages have been awarded as Inam. The table of Inam villages has been attached in an appendix, from which it will be seen that the State has lost an income of Rs. 29,990. Over and above this, revenue of the lands given as Inam is about Rs. 44,990. In all it comes to Rs. 74,980. Apart from this, individual cash annuities amount to Rs. 6,000 every year. From this it will be clear that whereas the State realizes Rs. 2,00,000 from land, the Inamdars in the State realize Rs. 81,000.

Evidently 1/3rd of the State belongs to Inamdars. From one point of view, the condition of Inamdars is better than that of the Ruler. While the Inamdar grabs the revenue without any corresponding liability, the responsibility for the welfare of the Rayats in the Inam villages lies upon the State. This means the whole burden of the people in Inam villages falls upon the shoulders of the rest of the people.

We must prominently mention the Inam System as one of the many causes which have retarded the general progress of the State. The custom of granting Inams must have been fostered by the notion that the King is the absolute owner of his Kingdom.

Out of 16 Inam villages, two villages trace their grant to very ancient Mogal Emperors. 4 villages in Taluka Gunadal have been granted as Inams by Adilshahi Kings. One village has been granted as a Religious Gift to Karad Brahmans by the Chhatrapati of Satara. One

thing to be noted here is that the revenue of Saidpur is lost to the State while the cost of administration has to be borne by the Aundh State. Where the Inamdars live in the State their Inam—as so much money—circulates in the State. The same Statement can be made with regard to two or three other Inam villages (Umbargaon, Kotyal, Lohagaon).

Umbargaon has been granted as Inam to the temple Priests of Pandharpur; hence the land revenue of the village is taken to that town in British territory.

Kotyal is granted as Jahagir to the Darga Jahagirdar as half and half; hence the revenue (half) of the village is taken by that Jahagirdar to Bijapur since he resides there. In the same way the Lohagaon Jahagirdars being residents of Bijapur, the revenue of the village does not remain in the State. In this way Rs. 9,400 are sent out every year. There is practically no example of an opposite description, viz. that of a citizen of Aundh being an Inamdar in a British province.

The practice of the Rulers granting Inams to their relatives is universal. Agreeably to this, three villages have been granted as Inams to the relatives of the Ruler, viz. Tadavale, Vibhutwadi and Awalai. The holders of the Inams realize Rs. 2,400 from these three villages. In this place we have no desire to make any observations upon the legality of this right of the Rulers to grant Inams. Our intention is merely to draw the attention of every one to this phenomenon. If the process continues, a Ruler can completely blot out the whole State by granting Inams to several persons, if he chooses to do so.

The village Lingivare has been given as Inam for performing ablu-tions, Samdhya and such other religious acts. The information whether these acts like Samdhya are actually performed or not is not obtainable from State records. This village was granted as Inam some two hundred years ago and the holders realise as revenue the sum of Rs. 1,099.

Gomewadi and Hitavad had been granted by Pant Pratinidhi (Ruler of Aundh) some two hundred years ago as 'Personal Inam'. The revenue of these two villages of about Rs. 3,800 accrues to these Inamdars. Today no useful function remains for Deshpandes and Deshamukhs to perform and surely no one in these days does any work appertaining to these offices. The reason of the grant is not known.

The village Karagani has been reserved by the Ruler of Aundh for the last several years for his private expenses. If we keep in mind the fact that the net revenue of the village is Rs. 7,000 it would not be unfair, in fixing the Civil List of the Rajasaheb to take this revenue into account as so much paid already.

When these Inams were granted, the State had no source of income except the land revenue; the ignorance and the suicidal policy

the donors is thus prominently brought home to us. The custom of the donation of lands is very ancient and as the Smritis lay down that such a donation confers merit, this injunction had a powerful sway over the minds of Rulers. The fact that the conditions in ancient times were different is ignored.

When Brahmans are given a village as a religious gift, it is really a gift of land. On the other hand the alienation may be presumed to be that of the revenue and not of the soil when a village is granted as Inam to persons other than Brahmans.

### Economic Inequality

Peace and order in Society is disturbed on account of the inequality of wealth. On the strength of superfluous money a man is tempted to perpetrate any kind of injustice and he also succeeds in the endeavour. Fortunately or unfortunately the poverty in the State being all-pervading there is no room for an economic hierarchy coming into being. In the absence of industries, land is the sole means of the production of wealth. For this reason, it will be advisable for us to see how land has been distributed among the people.

There are in all 18,412 families, of which, 3,082 families are landless. It would be profitable from the administrative point of view, if the State were to keep a separate record of such families. Brahmans who are servants by occupation have no land; so also the men of the shepherd caste do not depend on land. Similarly people of the untouchable castes like Mang, Dhor, do not pay much regard to land and earn their livelihood by following other occupations. The occupations of some people are of such a nature that they cannot afford to look after land.

Shepherds leave their residence for six months and go to other places with their sheep for livelihood. This was noticed by us in the Kharsundi Taluka. These people return to their villages only for four months during the rainy season to cultivate land. From lack of intensive cultivation, the land suffers and the crop is poor. In such a case it will be quite advisable for the State to raise a bigger crop by taking over the land and cultivating it carefully and scientifically. The owners of the land would have no ground for complaint, if they are given the produce which they are raising today.

Those who do not receive any income from land maintain themselves by following other pursuits. The landless do not necessarily starve.

Deducting these landless families, there remain 15,330 families. The acreage fit for cultivation in the State is 2,79,449. If we distribute

this land equally among 15,000 families, 18 to 19 acres fall to the share of one family. There are 19,301 Khattedars in the State. It works out at 1.25 revenue-payers per family. It will be seen from the tables given in the Appendices that families in the State having an allotment of less than 18 acres number 8,720 and those having more, number 6,610. So there is no reason to suppose that there is great disparity with regard to land. There are only 844 families owning more than 50 acres of land. But it is to be noted that there are 1,868 families having less than an acre. We can safely include them in the 3,082 families which possess no land. Roughly speaking we can say that 5,000 families in the State do not rely on land for their livelihood. It will not be out of place if the State were to inquire into the adequacy of their means of livelihood.

In our opinion the State should make land inalienable by suitable legislation. It is not desirable from the point of view of the fertility of land that the owners or cultivators of it should change from time to time, by sale or mortgage. We opine that the idea commonly entertained about the credit of the farmer being lowered thereby is not true. Today the State is in principle the owner of all land, on account of the application of the Land Revenue Code in the State.

If the time has not come to go so far as to declare that land is not alienable and to get the assent of all reasonable men to it we think the alienation should be restricted to a prescribed limit. This limit should be decided upon after considering how much land is necessary for the sustenance of one family. We think that the continuation of the right possessed today by the head of the family to sell all land, in complete disregard of support of women and minor children, is unjust and detrimental to the family.

At the least such restrictions should be imposed upon the alienability of agricultural land as on inquiry are found to be necessary so that the remedies to be adopted for increasing the productivity of land may not be rendered ineffective by the present unrestricted power to alienate all land. If it is found necessary to adopt a system of communal farming, it would not be advisable to allow fragmentation. Similarly the State Government will have to consider sooner or later the question whether the State should not itself be the owner of all land by abrogating all private ownership of land.

In fine, if we consider land alone, it cannot be said that great inequality has arisen in society and there seems to be no reason to fear that a handful of landlords will be in a position to dominate others.

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## PART II

## THE CONSTITUTION OF 1939 AND ITS REACTION.

The Act known as the Constitution Act of 1939, became Law on the 6th of February 1939 A.D., after receiving the assent of the Rajasahib. This Act brought into being a wonderful revolution, a parallel to which would rarely be met with in history. It effected a transference of Authority, for the like of which people of other countries had to spill their blood. Here, however, power was obtained by the subjects of the Aundh State by the mere good will of the Ruler when the people themselves had never asked for it.

By this Act the Ruler transferred power, which vested in him alone, to the ruled. No doubt attempts were made before to make people participate in some measure in the State administration. But decidedly there was no idea of complete transference of power into the hands of the ruled.

We cannot doubt that this extraordinary event took place by the encouragement and the ardent desire of Shrimant Appasaheb, the second son of Shrimant Rajasahib, after he had returned from England on the completion of his education.

The special features of this Act may be stated as follows:—(1) The establishment of Village Panchayats. (2) Provision to allot half the State revenue for the village people for their local concerns. (3) The right given to the Legislature to fix the Civil List of the Rajasahib. (4) The provision for the trial of cases in the village itself. (5) The conferment on the subjects of individual liberty—Freedom of Speech; Freedom of the Press and Freedom of Meeting and Association. (6) Conferring of adult suffrage, male as well as female.

It was inevitable that after the transference of Power, the Ruler should become the First Servant of the State and in the above Act he declared himself to be such.

This Act completely transformed the whole Administration, so much so that the persons who merely indulged in academic discussions about the people being the source of power began to find their hearts trembling. Several persons began to feel an apprehension that if Power got into the hands of the uneducated, untutored and uncultured people, most untoward developments might occur. The people who occupied a premier position in the old Constitution became disconcerted, fearing that they would no longer receive the honour and respect to which they had been hitherto accustomed. Even the Officials became disconsolate, knowing that their prestige and the awe inspired by their office had



by the nature of things ebbed away. Such an occurrence was certainly what one might expect.

We cannot say that the apprehension aroused was totally unfounded. History reveals examples of atrocities committed by the people when democracy was established in the place of unrestrained autocracy. The accrual of political power to the common people is taken by them as signifying that they have now become the recipients of the Kingly power. And the ideas which they have stored up in their minds, as a result of experience, around the word 'King' begin to produce a powerful effect on their own minds. The idea commonly entertained about a King is that he is one who practises injustice and tyranny, one who is above the restraints of law and one who is given to a free indulgence in pleasures. Hence, clothed with authority and disentangled from the frightful and overpowering pressure of Kingly power the innate devious human tendencies so long only stifled and suppressed are violently let loose and the so-called representatives of the people openly practise bribery, indulge freely in adultery and behave autocratically; self-interest runs amok.

The following extract will show that people exhibited such a behaviour, after the advent of the French Revolution:—

"The number of crimes increased from year to year, and if feudal depravities, formerly shamelessly flaunting in the light of day, though not abolished, were yet temporarily forced into the background; on the other hand, the bourgeoisie vices, until then cherished only in privacy, now bloomed all the more luxuriantly. Trade developed more and more into swindling. The fraternity of the revolutionary motto was realised in the chicanery and envy of the competitive struggle. Corruption took the place of violent oppression, and money replaced the sword as the chief lever of social power. The right of the first knight passed from the feudal lords to the bourgeoisie manufacturers; prostitution assumed proportion hitherto unknown".

Several witnesses who gave evidence before us have made similar complaints against the 'Sarpanchas' and 'Panchas' as also against Taluka Samities or Boards. e.g. "The village is beset with the rule of Goondas"; "The tendency towards crime is increasing"; "Vices are waxing strong"; "We find that freedom is synonymous with license"; "The administration is run on the basis of self-interest"; "A lot of interference is seen in the matter of appointments and transfers of teachers"; "A police-constable is asked to do any kind of work"; "The Panchas succumb to private influence"; "Bribery is on a larger scale"; and so on.

A man forms in his mind a certain notion and if anything, however trivial, occurs which would accord with that notion he consoles himself with the belief that his notion has a basis in reality. Such is human nature. Yet we are very glad to state that not a single murmur was uttered against the Presidents of the Talukas Kharsundi, Gunadal and Aundh. Similarly the Treasury Officer of the State says in his evidence that there is no example of any Sarpanch or President of a Taluka Board having been charged with any criminal misappropriation of public moneys. This admission on the part of State Officials that no case of misappropriation has been found, although no proper system of accounting and auditing is in force and thousands of rupees are passing into the hands of the Presidents of Taluka Boards, is extremely important. At the same time we must put it on record that we did come across witnesses who said most vociferously that the members of Panchayats take bribes, practise tyranny, in short they make people utter a cry to Heaven to save them. But we have to come to the conclusion that all such statements are irresponsible and certainly exaggerated. From this, no one should infer that it is our intention to make an absolute statement that every transaction, small or big, on the part of every Sarpanch or President of a Taluka Board is as clear as crystal-water.

The principal reason of the prejudice against the Panchayats is the 'black market' alleged to rage in controlled articles. Very many complaints were made to us about this 'black market'; but as the topic does not come within the orbit of our Inquiry, we do not give it separate consideration. But we are pretty certain that the charge of creating such a market by selling things underhand cannot be said to be altogether unfounded. The State might, if necessary, make an inquiry by appointing an independent Committee.

Then there is scope for receiving bribes in judicial business. There is a possibility of Justice being vitiated by private influence, by acceptance of bribes and by taking sides; and 14 witnesses have in fact complained that Justice has been denied on account of the above reasons. Out of these 4 are pleaders, 2 are Presidents of the Taluka Boards, and the remaining 8 are gentlemen of the higher castes, living on an independent income. Most of them charge the Panchayats with partiality rather than with bribery. As opposed to this 14 witnesses have testified before us to justice being administered most satisfactorily. The impression which we received, after making our inquiry in every village we visited is that the giving of justice is generally free from corruption. If the cases of corruption had been numerous, such a charge would have been preferred in the Revision Applications sent to the Sarnyadhish. And if this had happened, the Sarnyadhish could not have avoided mentioning such cases in his Report. But the

Sarnyayadhish, in his written statement has in no place hinted at corrupt practices. In this matter a special importance attaches to the statements of the judges. They state that justice is free from corruption, e.g. "It does not look as if the Panchas receive bribes"; "There is no reason to doubt the purity of the administration of Justice"; and so on.

We do not think that the complaint made about occasional miscarriage of justice is unfounded. Still we do not feel the least hesitation in making a general statement that the work of administering justice is going on satisfactorily. There is no doubt that this result is due to the systematic supervision exercised by the High Court Judge and other judges.

Many Panchayats make an attempt to effect compromises orally in order that the judgment should not be set aside on account of technical mistakes in law. We do not think that this leads to any injustice. Still it is necessary that the compromise arrived at should be put in black and white in order to avoid future litigation.

A notion has spread among the people of the State that since the rights of self-government have been conceded to the subjects, the number of crimes is increasing. We have said above that it is natural for crimes to increase after the pressure of fear is removed. But before giving actual statistics it is necessary to advert to one fact, viz: that the number of crimes has increased even in British territory during the last seven years. If persons imagine that there are more crimes in Aundh than in British territory, the notion is entirely erroneous. The experience in British territory is today really such as to cause anxiety. The British authority has been weakened and the new authority which has taken its place has not yet taken a firm root; if such a state continues for a long time, we shall not help witnessing the rule of highway-men (Goondas) everywhere.

As soon as fear ceases as an influence on the mind, the desire for money and women gets ample scope to exhibit itself. Dacoities, adultery, rape—these crimes flourish. Where there are marked enmities the crimes of incendiarism and murder take place on a larger scale. Like the desire for money and women, the desire for revenge is equally natural. In a well-ordered social organism this desire remains suppressed. Hence we need not be frightened at the prospect of a slight increase of crimes in the State, on account of transference of power to the people.

Let us now see the number of crimes which took place after the actual coming into force of the Constitution Act. From the Report of the Sarnyayadhish for the year 1940-41 the average number of

crimes during the previous quinquennium is 183. After that year the number of criminal prosecutions is as follows:—

Year	Cases before the Magistrate	Cases before the Sessions Judge	Increase over the previous average
1940-41	304	13	121
1941-42	322	3	139
1942-43	267	2	84
1943-44	289	3	106
1944-45	279	4	96
1945-46	—	—	—

These statistics are very instructive. The number of criminal cases immediately increased by 121, as soon as the new Act came into force—that is to say when people began to obtain justice in their home. That more cases were filed as the result of the presence of the Court of Justice in a person's own village is a natural happening. To keep the Court far away from a village is tantamount to denial of justice.

It must be borne in mind that as compromises were effected the tide of cases which surged at first soon ebbed away. We were told in most places that no record is kept of cases in which a mutual compromise was effected by the Panchas. If then, the increasing number of crimes were the effect of the New Constitution, the crimes would have increased in a steady gradation. But from the above figures we find a decreasing number of cases from 1942. Serious crimes are tried in a Session Court and if we look at the number of such crimes we find that from 13 in the first year the number came down to 2, 3 and 4.

Let us now see whether the Panchas themselves committed offences and misused the position they occupied. There are in all 74 Panchayats including those of Kirloskarwadi and Ogalewadi. Out of these, the Sarnyayadhish had to withdraw the judicial powers of only 8 Panchayats. From this one can safely infer that the work of the remaining 66 Panchayats has gone on satisfactorily in the opinion of the Judge. Examining the grounds for the suspension of the authority, we find that the two main grounds are private quarrels between one Panch and another and the neglect of work. As popular government has as its basis the moral aptitude of the people, it is necessary to make a detailed analysis of the grounds of the withdrawal of judicial powers in the case of every such Panchayat.

The Nyayasabha of the village Rajewadi in the Atpadi Taluka had been suspended from 1941 to 1946. Very recently that is in

April 1946, it seems to have been revived. Though the judicial authority was taken away, the Panchayat continued as such and performed functions other than the judicial ones. In July 1939 the first Election took place according to the New Act, but November of 1940 dawned before the 'Nyayasabhas' began to do their work formally; so much time was required for preliminaries. While the Rajewadi Panchayat was set firmly on its feet, an affair developed, the outcome of which was the cancellation of the judicial power of the Panchayat. A widow in that village became pregnant. After calling her into the Office, the Panchas took down her statement and in doing so their object, it was suspected, was to injure the reputation and to incapacitate her for being an heir to the property. Proceedings were started against the Panchas under section 348, 220, 161, 500, and 109 of the Indian Penal Code. Later on the case was withdrawn by Order of the Government but the Chief Judge deprived the Panchayat of its judicial powers. It has been suggested that the Panchas falsely accused the woman and yet no one seems to have denied that she was a widow and became pregnant. It may be that the intentions of the Panchas were not very pure; yet there is not sufficient evidence for asserting that the Panchas were going out of their way, without any reason. Perhaps the Vice-President of the Panchayat named as Tayappa Shirkande may be a relation of the woman as she bears the same surname. We inspected the work of this Panchayat and found that there is no amity between the Panchas and the President even today.

Atpadi is a taluka place and the people of the place are advanced and are great agitators and row makers.

It seems rather difficult in these days for the affairs of the Panchayat to go on smoothly and in friendly spirit. At present at least, education has proved to be destructive rather than constructive. There were two occasions on which the judicial powers of this Panchayat had to be withdrawn. This was due to the existence of factions. No one has charged the Panchayat of Atpadi with incapacity to do work or with unjust administration. The trick of stopping the work by resignations on a large scale in the interests of one's own party was practised there and on that account, the working of the Panchayat came to a standstill. Consequently the Court also automatically ceased to exist.

In regard to the cancellation of the judicial functions of the Panchayat of Karagani the Sirnyayadhish writes in his Report: "The court had to be closed owing to the misbehaviour of the Panchas". But there is no explanation offered about the nature of that misbehaviour.

With respect to the suspending of the judicial power of the Panchayat of Gomewadi, the Sirnyayadhish has written in his report: "There

were many differences of opinion among the Panchas. By the continuation of their judicial power, the public good would have suffered. For this reason the powers of that Court were taken away". In every village there are always some squabbles; on some account or other parties are formed. In some places the elections of members to the Panchayat have themselves led to the formation of factions. The defeated candidates form a party to oppose those who are elected. But considering everything, the failure of the Panchayat owing to the existence of factions is the exception; this at least is a redeeming feature of the situation.

The judicial functions of the Nyayasabhas of Korti and Manu were suspended owing to the occurrence of a murder. The people of Manu murdered the President of the Panchayat, Mr. Gokhale in 1942. From that time upto 1946 the judicial powers of the Panchayat were suspended. No one has any doubt that the murder was due to private grudge. Even the Ministry had got a warning that the murder was likely and within a couple of days of this warning the murder took place. It appears from the Police reports that the Sarpanch had given some offence to the people and at his instigation, the houses of some persons of the party opposed to him had been set on fire and the foot of one person had been cut off.

The higher Police Officers say that the Sarpanch made an unwarranted use of his authority. The geographical situation of Manu is very favourable to the concealment of big crimes and one result of it is the fostering of the inclination to commit such crimes.

Two powerful parties in the village; absence of Police protection; distance of fifty miles from the capital; the hills serving as a girdle round the village; absence of communications—such is the description of this village. After the murder of the Sarpanch, the Panchayat continued only in name. The reason for the withdrawal of powers was not the murder but the private animosities of the Panchas.

The tale of Korti is not dissimilar. The Panchas in the intoxication of their power murdered a man named Changu Tukaram with the help of men of their own party. Changu was the leader of the opposite party. The Sarpanch and all other Panchas have been sentenced. The opinion of the Police officials is that this squabble would have arisen even if the accused had not been Panchas. Like Manu, Korti also is an isolated village and has earned for many years a notoriety for private feuds.

The Nyayasabha at Saidapur was suspended in February 1942. The following incident was responsible for it. A man named Kapale died as a result of the knocks and blows he received at the hands of

the Police during the enquiry of a crime committed by him. The Panchayas decided to put a cloak over this offence of the Police and exercising their authority irresponsibly made arrangements for the disposal of the dead body.

The last example is that of Vajbhutwadi. Here three of the Panchas committed theft accompanied by house-breaking at the house of the Sarpanch. Such was the charge brought against them. Afterwards it was found that the recognition of the accused by the Sarpanch was mistaken and the prosecution was withdrawn by the State. The officials became convinced that the names of the Panchas were included in the charge out of spite. However, the cancellation of the judicial power of the Panchayat Court was a step in the right direction.

It is clear from the detailed account given above, that the reason for cancelling judicial authority was not bribery or partiality but private squabbles, assaults and factions. And although 8 out of 72 villages are soiled with this blot, all the Panchayats cannot be worthy of blame. On the contrary, their work stands out in bold relief and appears brighter on account of the cancellation of the rest.

As to the individual offences of the Panchas, it appears that 16 out of 72 Panchayats were involved in criminal prosecutions and 36 out of 360 Panchas had to appear before Courts as the accused. 20 prosecutions were started counting both private and crown cases. In 3 out of these the crime was proved and in 2 cases the accused received punishment; one accused got the benefit of the first offence. In 3 cases the accused were declared not guilty and let off, by the Sirnyayadhish. In 5 cases mutual compromise was effected and 9 prosecutions were withdrawn by the State. The higher Police Officers think that two of these last should not have been withdrawn.

5 out of 36 accused were convicted; 5 accused were discharged as not guilty; 9 accused escaped scot-free by mutual compromise and the State withdrew prosecutions against 17 accused.

The following are the offences charged against the Panchas: Assaults 6, encroachment 1; defamation 1; kidnapping a girl 1; murder and abetting murder 1; false charge 1; grievous hurt 1; using false weights in private shop 2; receiving bribe for concealing an offence 1; cutting down trees in the State area 1; marrying a minor girl without the consent of the father (but with the consent of her grandmother) 1.

It is obvious, that considering the nature of offences, many of them are trivial. It is true that serious crimes like murder have occurred. But they have special causes of their own and it cannot be said that they are the result of the New Constitution. We do not feel the least doubt that the Panchayats tried to do their work with great zest, accord-

ing to their lights, even though a great responsibility had fallen on their shoulders, all of a sudden.

There was no one to guide the Panchayats. The Ministry should have made some arrangement to supply an expert guide. Still it must be observed that even if guidance had been received, it would have been perfunctory or nominal. The Panchas themselves ought to be their own guides, learning by degrees while doing their work. Not to talk of Aundh State, every one in India also is groping in the dark in a similar fashion. No one has any clear idea about village uplift. We have to learn this wisdom from experience alone. Despite all this, the work of the Panchayats would have been much more methodical, if some provision had been made for offering guidance.

People do not know how to keep accounts. The Panchayats have not been given any indication as to how to organize the work of the Office, how to be systematic and why. No one knows how to write minutes of Meetings. In many places no meetings have been held for as long a period as four years. As no one was there to supervise his work the Secretary has tried as far as possible to avoid occasions necessitating the use of his pen. For this reason, the work done by the Panchayat Office has been practically nullified. No idea has been given either to the Panchas or to other citizens as to how to take advantage of self-government. Their stock of ideas has not gone beyond the limits of building schools, making roads and providing water. When in every village, people were asked as to what they were going to do after the completion of these tasks, no one could give any answer.

Granting all these failings, there is no doubt that the grant of self-government has created an enthusiasm hitherto unknown. A dead society has been revived. Everywhere you see a new movement and life. Every one has become conscious that the revenues of the State belong to the people. A great upheaval has taken place in society from top to bottom. Every one has begun to think that the State belongs to him. The result is that the Panchayats have come forward to do things conducive to public utility by making some sacrifice of money and by putting in physical labour. Children were sent to school willingly. The number of pupils rose from 3,500 to 6,000. The percentage of literacy rose to 14. Many schools secured buildings of their own. For 72 villages the number of schools came to 86. Instead of one high school of the old days, three sprang up. In some villages, handsome serais were built; in others dilapidated temples were repaired. More than 40 miles of good road was constructed. In some places drinking water was supplied by digging wells, tanks and bores. In one or two places bunds were placed across streams. In two places in the



Taluka of Gunadal masonry dams were constructed across the river. The arrears of land revenue, which had amounted to a very big sum during many years, was handed over to the Treasury by Rayats of their own accord. Several Panchayats got pretty little office-buildings of their own. In this manner, many amenities were made available to the villagers. It is worth noting that these advantages were shared by all without discrimination. In some villages, separate schools were opened for Harijans. In the State 700 Harijan children are receiving instruction today. The Harijans had not the least difficulty in entering the Panchayats. Even a solitary Muslim in a village had no difficulty in being elected as Sarpanch. The outlook of the people is expanded. It was urged before us that one at least of the farmer class should be placed in the position of a Minister. The thing on which we can pride ourselves most, is that the people themselves began to insist that illiteracy should be regarded as a crime. In our itinerary, we found that the Panchas could tell us off hand, the population of the village, the acreage of land in the village, the number of houses, etc. We think that this cannot but be counted as some progress at least from the viewpoint of popular knowledge. This extraordinary change in the general mental outlook is, in our opinion, far more significant than the actual work done by the Panchayats.

There is no reason to suppose that this optimistic description would apply to every Panchayat; nor is it our object to suggest it. A detailed information as to how much work was done and by whom can be obtained from the tables in the Appendices. The same process never produces the same effect on all and the examples of a desirable effect are sure to be few. But the noteworthy thing is that the desired effect has been produced in not a few places.

This enthusiasm, quite praiseworthy, met with adequate response from the State. The State permanently reduced the amount of land revenue to the tune of Rs. 50,000 and put heart into the people. The lands which had come into liquidation of debts were, instead of being sold by auction, restored to the owners after realizing the amount of loan with interest.

During the last seven years, the State had to face the calamity of a famine twice and on those occasions the State expended Rs. 50,000 for famine relief. It also disbursed Rs. 25,000 without interest for constructing dams, canals, and wells. The expenditure on education rose from Rs. 45,000 to 1,00,000. In this manner the collective good of the subjects was subserved by mutual co-operation. The fact that during this time the State repaid the debt owed by it to the tune of some four or five lakhs is highly creditable to the Ministry. The thing to be specially noted is that all these objects have been achieved when

the State was politically in great distress. The Ministry had to spend days and nights in anxiety as the fate of the State hung in balance. For this reason the Ministry could not give as much attention to the work of the Panchayats as it ought to have given. Therefore one would, instead of picking holes, rather be inclined to congratulate the Ministry on their having safely piloted the ship of State to a safe haven in the very midst of fateful storm.

The outstanding feature of the administration is that so far no one has suffered imprisonment for the expression of political opinions in the Aundh State and freedom of speech has not been placed under restraint.

### **'Patri Sarkar'**

We cannot avoid mentioning prominently the agitation of 1942 as one of the obstacles to the natural or automatic evolution of the Panchayats. It is by now known to everybody that the Satara District was the centre of this agitation. As the major portion of the Aundh State comes under the Satara District, it was natural that the agitation should cause a conflagration in the State.

The effect of it was so far-reaching that the Administrative machine of the State was paralysed. There was neither the power of the Ruler nor the power of the people. The citizen gradually began to admit the sway of the 'Patri Sarkar'; they began to follow its dictates. In our itinerary, we came to know that the citizens had not yet made themselves free from its terror. In one way, the agitation affected the State; while in another way it embroiled the subjects of the State. Really speaking this new experiment of the State in self-government ought to have received encouragement from outside. The Congress itself stood to benefit by it. The people in the State also ought to have taken pride in helping the effort of the Congress by making the experiment of self-government successful. To accept the subjection of another in the matter of thinking is really the worst kind of subjection. This point does not seem to have appealed to the subjects of the State. This assertion is amply confirmed by the form of interpellations in the Legislative Assembly. The agitation undeniably produced a desirable change in the mentality of the people. But it is equally undisputable that the head of a household who allows the interference of another in the management of his household cannot be said to be wise. Without dilating further on this point, we only say this much here that from what we learnt during our inquiry, this agitation acted as a great deterrent to the natural evolution of the Panchayats. Formerly the 'Patri Sarkar' carried on an agitation in the name of the Congress; but now thieves and vagabonds are spreading the philosophy of terror in the name of the 'Patri Sarkar'. It is necessary that the State should immediately put a check to it.

### 'Praja Parishad'

It seems from the written statement of Pandit Satavalekar that the Praja Parishad has an existence in the State. Unfortunately this Committee were not able to look at the constitution of this Parishad or its Annual Reports. We think that probably there are none. The Committee is of opinion that once power is transferred to the hands of the people, it is the people who are more to be blamed for the errors in Administration than the State. In fact there cannot be an independent institution like the Government, apart from the people, in a democracy. When certain persons cannot resist the temptation of putting the blame on the Ministry, they forget that during the last seven years, no vote of censure was brought against the Ministry even once. In our opinion, it is the active workers in the Praja Parishad who ought to take upon themselves the work of impressing on the people a sense of their own responsibility making helpful suggestions to them for the proper execution of their work and creating generally an enthusiasm among the people. We rather think that it was their bounden duty.

### Costly Democracy

It is a universal experience that democracy is a very expensive form of government. In a monarchy works of public utility are rarely executed. The expenditure on administration is extremely limited, because the presiding deity of Legislation, Judiciary and the Executive, is only one and that is the Sovereign. All these functions are distributed under democracy. In a monarchy, care is taken only of the conveniences, comforts and luxuries of the King; whereas in a democracy works of public utility assume great importance. For this very reason, the expenses devoted to the glorification of the King are curtailed, along with his power, in democracy. This is one of the general propositions in politics.

India is a poor country; the Indian States are poorer still, while democracy is expensive; in such a conjecture we are compelled to say that the Indian States cannot afford to run a democracy. Still democracy, being natural, is inevitable. Hence if we have to adopt it we shall be driven to resort to measures which will obviate the necessity of incurring disproportionate expenditure. This point must always be kept in mind by the people. The work which is done in a commercial spirit by persons with fat salaries will be done by citizens simply out of a sense of duty. Co-operation is the very breath of democracy. If there is a lack of co-operation and a spirit of social service, in society, there is no hope of democracy being successful. At the same time we shall not like to wait till men of such a character are created. In creating an institution we must take such care that the men who work it will become unselfish and honest by the very process of working it. A man does not

become honest simply for the sake of honesty. All the economic interests of the whole society must be so closely interwoven that a man should not gain anything by being dishonest. The power to work with which God has endowed man is itself his wealth. And as long as this wealth is intact it would be foolish for a man, a society or a nation, to regard itself as poor. If we want to dig a well, it is not dug naturally, by keeping a bag of money on the spot. Man digs it by physical labour. If in this way we could dig the well in our house by our bodily strength the villagers could similarly do all the jobs concerning the village economy by regarding the whole village like a unitary family; the question of expense would thus never arise. Hence we suggest that the people should voluntarily bind themselves to offer their services to the village for prescribed hours every day. For this reason the suggestion made to the Committee about paying an allowance to the members of the Panchayats cannot receive our approval. We are compelled to lay down the proposition, that as far as possible every kind of job should be done without payment.

We are aware that it is not possible to reduce at a stroke the staff operating today. But agreeably to the above policy, we think that the present staff could be dispensed within a short time. If all the work of the Panchayats go on satisfactorily, there would not be much necessity for the maintenance of a Taluka Revenue Office. So also if agricultural and other operations were to be performed in a co-operative spirit and in a communistic fashion, rights of private property would dwindle and the number of crimes which are at present due to the excess of private ownership would also be reduced and on that account there would be no need to maintain as many Police Officers as we do today.

Though the Panchas are not paid any allowance, they should be regarded as State servants. The members of Panchayats are certainly not the rulers of the village. They are servants who have been elected to do the work of the village. Hence it is to a certain extent inevitable that they should be made amenable to the control of the Ministry. The same principle ought to apply to the members of Taluka Boards and the Presidents of the Boards.

### Elections

In the State every adult, male or female, has been granted the right to vote. But we do not find anywhere the word 'adult' defined either in the Act or the Rules. This is a serious lacuna. In our opinion all males and females who have completed 18 years of age should be regarded as adults. Today the total number of voters in the State cannot be stated; because we could not get hold of the list of the voters and the lists of the electors who actually voted in the Gunadal Taluka. In the other four talukas the total number of electors is 41,070. The

population of the four talukas is 76,756; and in these four Talukas the proportion of electors to the population works at 54.4. How far this is correct should be considered by the Ministry. The law ordains that a voter must be a resident of the State and the explanation as to who should be called a resident has been given in the Rules. But in the opinion of this Committee, it would have been more appropriate to use the word 'domiciled citizen of the State' instead of resident. It is true that in such a case it would be necessary for every person to get a certificate of domicile. Perhaps few persons would have to get such a certificate, if a man who possesses a house or some land in the Aundh State is regarded as a domiciled subject. The Ministry may consider this point.

The qualification for a candidate standing for election to the Panchayat is 20 years of age; that is to say only the person who has completed 20 years can stand for election as a Panch. The second qualification is literacy. The power of issuing a certificate for literacy has been vested in Mamledars; it is the opinion of this Committee that it should be taken away from them and vested in the Director of the Educational Department and the graduate teachers in High Schools. Literacy should be construed as ability to read fluently and without faltering any Marathi newspaper or any book fit to be included in the course of the Marathi seventh standard.

Gunadal is an example of strange happenings arising from an admixture of people speaking two languages and of how administration is consequently weakened. The ordinary language of the Taluka is Canarese. As a result of the surging of the wave of insistence on the Canarese language, the Marathi schools in this Taluka were transformed into Canarese schools in 1939. The outcome of this is that the Panchas can enter a Panchayat by obtaining a certificate for literacy in Canarese. But the record of the Panchayat, so also the dealings and correspondence with the Taluka Board and the Representative Assembly are carried on in Marathi. Insistence on Canarese is tantamount to insistence on forgetting Marathi with which most of the people had been hitherto familiar. It needs to be considered whether a candidate for the Panchayat should be required to have a knowledge of Marathi along with that of Canarese, at least for the Gunadal Taluka. Another qualification for a candidate is that of age. Many witnesses have expressed before us the opinion that this age limit should be increased. A difference of opinion is possible about this point. Today at least in this age of rapid changes, people think that young men will be more useful than older men; they display more enthusiasm, natural to youth. And it cannot be said that these two virtues are not essential for making the Constitution a success. Yet a young man, though zealous, is lacking

in foresight. The power of emotion, which is manifest in youth is gradually weakened in later age. After passing some years of life, a man becomes thoughtful. On the other side it may be said that strong emotions lead a man to action while thoughtfulness makes him inert. The question can thus be argued both ways. It is difficult to say decisively on which side the balance of virtue tilts. After giving consideration to the opposing arguments, the Committee is of opinion that the age limit should be fixed at the completion of the 25th year. After all is said and done age denotes experience and that means wisdom; age is valued only on account of wisdom, not otherwise.

The Act does not debar a woman from standing as a candidate; but so far not a single lady has come forward as a candidate.

It will be clear from the number of electors who have cast their votes that there has been an awakening among the people. In no Taluka except Kharsundi, has the voting gone much below 50 per cent. Though women have been given a vote, they still hesitate to leave their houses and go to the polling station like men. For this reason 50 per cent cannot be said to be a discouraging proportion. The reason why in the Kharsundi Taluka the voting has been 25 per cent seems to be that the villages in the Taluka are very small. In 6 villages out of 16 the candidates were elected without contest, in most of the elections. In them no occasion has arisen for an election so far. Moreover in some other places, there is only the shepherd population and they cannot come to vote as they are away from home at the time of election.

If we look at the list of persons elected in all the elections held so far, there is no reason to feel discomfited. If a new person would have been elected every time, 1,085 different individuals would have been elected upto this day (1939 to the end of 1945). But as a matter of fact only 421 persons were elected once, 170 persons twice, and 108 persons thrice. 41 persons have continuously sat on the 'gadi' of the Sarpanch upto now. So far three elections have been held in every village.

Some witnesses have suggested that a minimum number of votes should be declared by Rules to be indispensable for the election of a Panch. But this suggestion appears to us as impracticable at least for the present.

At present elections are held every three years; in the Representative Assembly 1/3rd of the members retire every year and are replaced by other members to fill up the gap by a fresh election under the present Act. Many witnesses have taken objection to the latter part and we admit the force of the contention. In the opinion of this Com-

mittee this practice of annual election should be discontinued. Next the majority of witnesses think that elections should be held every five years instead of every three years. After full consideration the Committee has arrived at the opinion that the election for the Panchayats should be held every four years.

We think that the practice of making the President of a Panchayat *ex-officio* member of the Taluka Board should continue. By this means the villages and the Taluka will become one organism and the dealings would be carried on amicably. Likewise we are of opinion that the practice of electing the President of the Taluka Board by a majority vote of the members should continue as it is. It is only by this method that the work of any institution can be done amicably and in the spirit of co-operation.

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### PART III

#### FUTURE CONSTITUTION OUTLINED

The whole populace of India is poor and ignorant. Not even ten per cent are to be found who could simply read and write. The pressing need of removing this ignorance and poverty is admitted by everybody. We do not think that this great task can be quickly accomplished by following thoughts, which English education has given us and which have held our minds in a grip. We ought to consider how we can extricate ourselves from a situation in which we find ourselves at present by adopting means which suit our present environment.

As ignorance and poverty are to be found principally in villages it is natural sequel to say that all reforms must be initiated in villages.

Democracy certainly means government in accordance with laws. In a monarchy, the word of the King is law. And in all places in the world wherever monarchies flourished, law had no existence apart from the command of the King. In a democracy, the will of all the people is expressed through their representatives. Consequently a Legislative Assembly which makes such laws is an inevitable institution in a democratic State. The laws will be in accordance with the wants of the people. The laws for a simple society of farmers must be simple and must be couched in a language which will be easily intelligible to them. This work, the Legislature in the State can do.

At present, the Representative Assembly is passing laws in the capacity of a Legislature. But we are constrained to say that it is a caricature of a genuine Legislature. The passing of independent laws in Marathi is beyond the capacity, even of big Indian States; much

more is it true then, of a small State like Aundh. In such a case these Legislatures pass in Marathi a law, making a certain British Indian law in the English language applicable to the State. It goes without saying that those who do not know a word of English cannot comprehend what the original law in English is. But this state of things is unavoidable at least for the present. Still it is better to apply the British Indian laws by the Legislature by means of Resolutions, than to pass laws in Marathi purporting to apply the said laws worded in English. It cannot be said that British Indian Statutes in English are not translated into Marathi; some of them are. But there is nowhere the practice of applying those translated acts. Perhaps the reason may be, that the Marathi of these translated laws is not intelligible either to the judges or to the people.

Next to the Legislature, it is necessary to create an institution as Executive for putting the laws into effect and such a one is the Ministry. As the whole responsibility for execution lies on the Ministry, it is necessary that the whole staff of servants in the State should be entirely under the control of the Ministry, from the point of view of the unity of Executive action. Pays, transfers, fines, punishments, pensions, examinations, grades, and all such matters should be left to the control of the Ministry.

Next, it is the principal duty of the Judiciary to see whether the work of the Executive is in accordance with laws. Domestic Justice between man and man is of secondary importance.

It is impossible for any administration to run smoothly unless these three institutions are highly efficient. In Aundh all these three exist.

The Legislature, the Ministry, and the Judiciary together form an administrative machine. It follows that it is a means and not an end. The end is the progress and greater happiness of the people. In order to accomplish this end, it is necessary to utilize the Village Panchayats.

At present it is the Executive which is expected to devise and execute plans for the betterment of the people. In our opinion, this is no merit of this system. It is the local citizens who could know much better than their representatives in the Assembly, in what their happiness consists, how it can be secured, and what difficulties would be confronted with, on the way. Consequently like the three organs described above, the Village Panchayat—collective consciousness of the people—must logically be regarded as the foundation of our Administration.



Moreover, even if the Ministry attends to the progress of the whole State, it is beyond its capacity to give consideration to the progress of any particular village. No one would reasonably expect the Ministry to do this. So it may be said that as it is beyond the purview of the Panchayats to make laws, the disposal of civil or criminal cases cannot be included in their necessary duties. But today this is generally regarded as the principal business of the Panchayats. In our opinion, this notion is entirely erroneous. The work of the uplift of the village is of such a vast extent that it is enough to spare for the energies of the Panchayats. Similarly this work will never have a finis. Every Panchayat will have to be continuously on the alert, in order that it may never meet with a calamity.

While the Panchayat will be looking after the advance of the village, the Taluka Board will have to look after the advance of the Taluka. It will be the duty of the Ministry to chalk out schemes for the increasing prosperity of the whole State.

#### Representative Assembly

Today the number of members of the Representative Assembly is 20. Out of these 5 are nominated by the State and 15 elected by the people. Out of these 15, 10 are members of the 5 Taluka Boards, each sending 2 members. The President of the Taluka Board becomes *ex-officio*, a member of the Representative Assembly. The other member of the Board has to be elected by the Board itself. The remaining 5 members are elected from the Talukas by the constituency in each Taluka. It is customary to call these members "neutrals".

From this it will be seen that there is no one in the Representative Assembly as a special representative of the women, the untouchables, industry and labour.

There are 10 factories in the State today and the number of workers exceeds 3,500. Considering the present and the future importance of factories, this Committee thinks that the Assembly ought to contain one special representative of the factory owners. The universal experience is that along with the prosperity of the factories, there is an ebullition of the grievances of the workers. For this reason, it is necessary to give representation to the workers. The reasons for admitting the representatives of women and the untouchables are different. Both these groups are backward and the admission of a member in the Assembly to represent them is one remedy to remove their backwardness.

Reserved seats have been given to the factory owners and workmen because their interests are separate and of a special character; and to women and untouchables, because they are groups which are

depressed. There are not more than 3,700 Muslims in the whole State; and some of them are landlords, a few Jahagirdars and many are in State service. Hence we do not see any reason for reserving seats for them; and no Muslim has put forward such a demand before us. In the Aundh State worthy and sensible Muslims never find any difficulty in obtaining the position of the President of a Panchayat or even a Minister. The appointment of Mr. Qureshi as Minister is an instance in point.

Moreover, another point to note is that all Muslims are not homogeneous. There are groups among Muslims between which there is no interdining or intermarriage. Some groups are on the borderland between Hindus and Muslims; that is to say, they are not yet thoroughly assimilated with Muslims. They are so unfortunate that Hindus do not regard them as Hindus while the Muslims are not willing to embrace them as their kith and kin.

These groups are likely to be included among Hindus, if the Panchayats in the Talukas of Gunadal and Atpadi show more wisdom. The Panchayats can manage such matters amicably.

Although it is true to say that both the untouchables and the women are depressed, the manner in which they are pressed down is different in each case. On account of untouchability, the Harijans have been torn away from the rest of society in the sphere of religion and through this, in the ordinary intercourse of life. Their disabilities are both religious and political. Although the untouchability of the Harijans does not come in their way in the State offices, and the Raja's wada, etc. In the Aundh State, we observed that untouchability is still operative as it was before, in the temples and on the rivulets and wells. Although their path has been cleared to a great extent, politically, the Harijans are in the same predicament in matters regarded as religious like temple-entry. Although their untouchability is removed, the doors of the mofussil temples have not yet been opened to them. Besides, though the higher castes keep contact with untouchables in other matters, they do not hesitate to object to their presence in public or semi-public religious ceremonies. In our itinerary, we did not come across a single instance of one place being used for taking water by both touchables and untouchables; and we saw with our own eyes that the Harijans cannot enter a temple. We are therefore constrained to say that the people in the State have not become as progressive as Shri Rajasaheb has. Perhaps there is likelihood of this state of things improving by securing the right of entering the Representative Assembly.

Our Scheme provides for one Representative each for the owners of factories, workers, the untouchable classes, and women; and this Representative should be elected to the Representative Assembly, according to the general rules of election by a special constituency.

Under the present arrangement, the Taluka Board members are in a majority in the Representative Assembly and being thus intimately connected with the administration, many persons complained to us that scope is not given for that sort of outside criticism of the Administration which is desirable. The Committee finds a good deal of truth in this complaint. For this reason, we have suggested a slight alteration, while maintaining the seats of the Presidents of the Taluka Boards.

In our opinion a member of the Panchayats should have a seat in the Representative Assembly. The general electorate should have the right of electing one such member out of these members including the Sarpanch who would stand for election.

At present only one member is elected from each Taluka as a neutral. The Committee has proposed that there should be two neutral members from each Taluka.

The creation of a constituency of all women in the State does not seem feasible on the ground of convenience. We, therefore, propose that one member out of the two General members from Talukas should be a woman and this woman's seat should be allotted to each Taluka by rotation and advertised at the time of election. That rotation, in the opinion of the Committee should be as follows:—(order: Aundh, Kundal, Atpadi, Kharsundi, and Gunadal).

Instead of creating a separate constituency for the untouchables, we propose that in every Taluka, the untouchable electors should elect in each Taluka one representative and then out of these 5 chosen in a primary election, one untouchable representative should be elected by the other 22 members of the Representative Assembly in a final election.

The present Act provides for the retirement of some members of the Representative Assembly and the election of an equal number in their place every year. The Committee does not approve of this. We have suggested that the elections for the Panchayats should be held every four years. In the same way, the elections for the Representative Assembly should also be held every four years. Public opinion accords with our suggestion.

Under the proposals of the Committee, the following will be the total numbers of the Representative Assembly.

(1) Presidents of Taluka Boards	...	...	...	5
(2) Members of the Panchayat of the Talukas (elected by all the electors in the Talukas)	...	...	...	5
(3) General members (Among these one women's seat for every Taluka, according to the order given above by rotation)				10
(4) Representative of Factory-owners	...	...	...	1
(5) Representative of Workers in factories	...	...	...	1
(6) Representative of Harijans	...	...	...	1
(7) Nominated by the Government	...	...	...	2
				25
			Total ...	25

### Is an Opposition Necessary?

Many educated persons have come to think, judging from the example of England, that opposing Parties are a *sine qua non* of a democracy. We, however, think otherwise. Besides the example of England is not applicable in this case. In the Aundh State we are considering the Village Panchayats. In our Scheme, the Representative Assembly has not got as much importance as the Panchayats have. The work of the Panchayats will be successful only by co-operation. Co-operation does not connote the giving of latitude to conflicting opinions. Of course it is the duty of the members of a Panchayat to discuss, from all points of view, the subject which will come before them for consideration. But from these different opinions, the unanimous decision of all the Panchas must emerge. In England, the Opposition watches the Party in power and their measures with a very critical eye. For this very reason, the Party in power does not go very far astray. In the State, it is the people in the village who ought to perform the task of keeping a watchful eye on the doings of the Panchayat; and this will come about only through the spread of education.

We have already said above that in our constitution the Representative Assembly does not occupy a prominent place. Even then, if the constitution of the Representative Assembly which the Committee has proposed will come into effect, that Assembly will give sufficient scope for the expression of public opinion.

### Administration of Justice

Today the words, Panchayats and administering justice are regarded as synonymous. But it must be clearly borne in mind that the latter does not fall under the duties which must be performed by a Panchayat. Instead of devoting all their attention to doing the work of a Court, as they do at present, the Panchayats ought to give less attention to that work and more and more to the advancement of the village.

Justice is divided into civil and criminal. We think that in future the following arrangement should be made for civil suits.

It is proposed to constitute a board of five arbitrators to decide every civil suit. Two of the Panchas or arbitrators should be selected by the plaintiff and the defendant respectively, the other two by the sub-judge of the Taluka and the Village Panchayat respectively. The fifth, in the first instance, appointed by the plaintiff and the defendant by mutual agreement. In the event of disagreement between the parties as regards this choice, the Village Panchayat should be authorised to fill the vacancy. The plaintiff shall present his suit to the Secretary of the Village, who will register it in the village record and then forward it to the sub-judge of the Taluka. On the appointment of the Panchas being finally decided the sub-judge will formally announce the formation of the court. The choice of the Panchas or the arbitrators is not restricted to any particular locality or community. The inquiry may be held at a place where either the plaintiff or the defendant resides or at a place where the immovable property, if any involved in the suit, is situate. It will be the duty of the sub-judge to fix the place of inquiry in each case. After the inquiry is completed the arbitrators should send their written decision to the sub-judge concerned, who will draw up a decree in pursuance thereof, a copy of which may be forwarded to the Secretary of the village concerned. The parties are entitled to get a copy of the decree or the judgment at their cost. The responsibility for the presence of the Panchas who are selected by them and other witnesses will chiefly lie with the respective parties; the sub-judge will have no hand in the trial of suits before the Panchas. The Court's nominee will be from amongst the panel of gentlemen of social standing in the taluka which will be published in the *Gazette* by the State. The practice of calling pleaders before a Panchayat should be discontinued. After the 5 Panchas have delivered the judgment, the Secretary should write it down, take down the signatures of all, and should take steps to register it in the Taluka Court and in the record of the Panchayat of the village.

The above scheme is not intended to suggest that the people should not settle the disputes in the village by mutual compromise. On the contrary, it is our earnest desire that the disputes in a village should always be settled amicably. We simply stipulate that every settlement arrived at as a result of compromise should be recorded in the Office of the Panchayat as well as in a Sub-Judge's Court. The Panchayats need not object to such a settlement. Failing this procedure litigants should of course file their suits for trial by the Panchas in the way described above.

For the present at least, the litigation in a village is of a simple nature; so much so that even an unlettered man of average sense can give decision. For this reason, there is no harm in getting suits of all sorts and of any value decided, through the agency of arbitration of the Panchas. There is little likelihood of suits of high values in poverty stricken villages. Notwithstanding this the sub-judge may assume jurisdiction and himself try a case if, in his opinion, the subject-matter of the suit is complicated and there are intricacies of law which will baffle an ordinary intelligence.

At present, the plaintiff has to make a payment of money in advance in the form of Court Fee according to the sum involved in the suit, when he files the suit; this is a copy of what obtains in British India. One doubts the appositeness of this system. It handicaps a poor man, when he seeks to obtain justice; and a sort of licence is given to the rich to oppress the poor. If we make a suggestion to revive the practice of realizing a prescribed sum from a defeated party which was in vogue under the Peshwa Administration, we doubt whether it will be acceptable today.

It would not be just on the part of the State to levy a tax on the people in the form of Court Fee, especially with regard to suits tried by the Panchayats. The State may, if it likes, realize the Court Fee in suits tried by a judge. But to charge Court Fee for suits heard before unremunerated Panchas smacks of injustice.

With regard to criminal cases, in the opinion of this Committee, the Panchayats should decide such criminal matters as described below; other than these should be tried by a judge with the help of assessors at the headquarters of a taluka.

We do not think that, in criminal cases tried by the Gram Panchayats imprisonment should be the punishment; the Panchas should be authorised to impose a fine only. The sum realized by fines thus imposed should be assigned to the Panchayat concerned to cover the general expenditure of that village. In case the fine is not paid, the convicted person should be treated as a prisoner and be made to do some village work and thus the fine should be realized in an altered form. In this matter the Police constable of the Village Panchayat will be found useful.

In the case of a crime, in which it is not known who the criminal is, there is certainly need for investigation. And if the investigation is not possible without the help of higher Police officers, the Panchayats should postpone the inquiry, till the Officers have completed their investigation.

The table of criminal offences which can be decided by the Panchayat alone without the help of a Judge:—

1. Battery; verbal wrangling or abusive language; disturbing the peace in a public street or road.
2. Offences connected with adulteration of food and drinks.
3. Driving a vehicle (cart, motor-vehicles, like cars, buses, etc., tonga boat) rashly; riding a horse rashly.
4. Offences connected with defiling water supply used by the public and defiling the air, etc.
5. Public nuisance.
6. Simple hurt and grievous hurt (excepting the one caused with intent to cause death).
7. Illegal use of force and attack (in anger or by other cause).
8. Kidnapping and abduction; slavery.
9. Theft where the property stolen is worth less than Rs. 50.
10. Mischief.
11. Criminal trespass.
12. Adultery.
13. Criminal intimidation; insulting a person; outraging the modesty of a woman; roaming in public streets in a drunken state.

The State should prepare a code of Criminal Law for the use of Panchayats. It should contain definitions of all offences enumerated above, the punishments to be awarded and other allied matters, expressed in language easily intelligible to the Panchas in a village. In our opinion, the procedure of the Court of the Panchayat, need not be such as at present obtained in British India. It should be simple and dictated by commonsense and experience of every-day life.

The principle underlying the proposals formulated above, is that there is a multitude of miscellaneous offences usually and spontaneously committed in villages which require to be immediately attended to. The members of the Village Panchayat have been, therefore, empowered to dispose of the same on the spot without much legal hindrances, since such offences disturb the harmonious life of the village. The aforesaid enumeration of offences is only illustrative. It is not meant to be exhaustive. It may be amplified or modified in conformity with the principle just enunciated.

### **The Ministry**

The word Ministry is supposed to connote the Council, consisting of the highest executive officers. At present, in Aundh, there are a

Prime Minister and two Ministers; these three together constitute the Ministry. Among the Ministers the Prime Minister is regarded as senior and if at all the Ministry meets in session he is supposed to preside over it. A strenuous protest was made before the Committee that these three Ministers are not necessary and in our opinion there is a good deal of truth in it. Judging by the extent of the State, one Karbhari who is called Diwan or Chief Minister in current terminology is sufficient. When the field is limited, the individual always assumes more importance than the work to be done; and posts are created in order to provide for individuals. For this reason it is necessary that the law itself should lay down that more than one Karbhari (Diwan or Minister) should not be appointed. By reason of unwanted ministers business is hampered, unity of policy is made to suffer and the disposal of work ceases to be prompt. Like other critics, we also think that the administration has become top-heavy.

At present we face such a strange situation, that there are three Ministers and one Secretary. In the opinion of this Committee there should be one Minister with three Secretaries, one Chief and two Assistants. Under each of the latter there should be two clerks. In this way the work of the office of the Ministry should be divided. The Secretary and his two assistants should divide their departments equally. The person senior in service should be regarded as Secretary and the juniors should be Assistant Secretaries. The Secretary and his assistants should have no kind of executive authority like that of a District Magistrate, or the Commissioner of Labour, Supply Officer or any similar head of a department; this is our decided opinion. At present there is a general cry that in the absence of persons skilled in office-work cases are not disposed of, in a proper and systematic manner, and with promptness. It is therefore necessary to have an expert staff appointed.

In our Inquiry, some cases were cited before us in an unexpected manner. From these, we have gained a clear conviction that no servant from top to bottom has even an ordinary knowledge of how to run an office. By virtue of this ineptitude the State has to suffer a loss of thousands of rupees. But in addition, the wheels of Administration also do not run smoothly. With a feeble and fatuous Civil Service the subjects suffer illimitable miseries, because the doings of such a Civil Service powerfully react on them. Owing to a lack of supervision, subordinates become practically independent. It would seem as though the service is above any rules and regulations. The official discipline is easily discarded. The lower officials are found to defy the orders of Superior Officers wantonly. And it is a very pitiful spectacle that not a soul has an inkling of this serious defect. The following instance will bear out the aforesaid aspersions.



In a Vatan case (Vatan Petition No. 2|1934-35) the Commissioner gave the following order: 'It is proved from the copy which is Exhibit No. 17 that both the parties have a joint right or that it has been declared to be so. Hence it will be proper to continue the old practice till the turn of each is determined by the Revenue Department. . . . For this reason the Government should issue an order for fixing the turns of the two parties dated 20-4-46. This decision was forwarded to the Ministry for necessary orders. The Ministry however sent the case to the Collector for taking requisite action on 11-5-46.

It was the duty of the Collector to fix the turns, in pursuance of this order. But forgetting that the Ministry and the Commissioner were his superiors, he gave it as his opinion backed by reasons 'there is no reason why we should fix the turns again' thus kicking at the order of his superiors. This happened on 31st May 1946. Now this affair having reached the Office of the Ministry has been rotting there from that date upto this day. We are compelled to say with regret that this incompetence of the Office of the Ministry is scandalous to a degree. Had this been an isolated case, we might not have adverted to the matter. But this we can say with some amount of certainty that the case, far from being exceptional, is symptomatic of the normal state of things. No Constitution can do any good to the people unless this anarchic state of Administration ceases.

### Audit

It is to be regretted that Section 23 of the Constitution Act has not yet become operative. Failing the appointment of an expert Auditor, great confusion in regard to accounts was brought to the notice of the Committee. The cause of the failure of the Administration is to be principally sought in this matter. For this reason we suggest that Shrimant Rajasaheb should appoint, without the least delay, an independent Auditor responsible to him. This officer will lay down the manner of keeping accounts and see after scrutiny that his instructions are assiduously followed in all departments. Accounts cannot be properly checked by importing an Auditor from outside, once in a year or two. The Auditor must look over the daily accounts continuously and the Ministry must do their best to put into effect the improvements suggested by the Auditor. We are anxious to draw the attention of Shrimant Rajasaheb to the enormous waste of money caused by failure to keep systematic accounts. A prominent instance of this came across us in our itinerary. In the accounts of Kharsundi Taluka Board for 1945-46 Rs. 100, Rs. 200 and Rs. 950 have been debited as spent for the supply of provisions during the tour of Shrimant Rajasahib, the Hon. Ministers, and the Chief Secretary, Shrimant Bapusahib, respec-

tively. Now all these holders of dignity and office have fixed sums allotted to them as touring expenses; and they have also drawn them during the year. This being so, the Boards could not tell us, under what rule, this expense of catering for those personages was voted. The only object of recording this fact here is to say that such incidents are due to defective methods of enforcing the rules of accountancy. It is extremely necessary to stop their recurrence.

We have not the least doubt that the importance of keeping systematic accounts has not at all been realized by the Office of the Ministry. We had occasion to look at the Report presented by Mr. P. G. Bhagwat on the 18th August 1945; this will largely confirm the statement made by us above. He has pointed out innumerable mistakes: debiting a sum without sanction; writing off at the end of the year thousands of rupees written under the headings "tasalmat" and "abstract". With such unpardonable lapses, it has become impossible to charge anybody definitely even if he has misappropriated any amount of money. The services have found out a way of expending money beyond the budgeted amount and yet to conceal it.

Expenditure, illegal and incurred without the sanction of the Legislature is concealed by crediting a proportionately smaller amount out of the actual receipts. The State Engineer received from the Treasury in 1943-44 the amounts of the bills made in 1940-41, in his own authority. No sensible man would tolerate such chaotic transactions. Mr. Bhagwat says: "It is impossible to detect if a payment is made twice over for the same item." It is a deplorable state of things that Mr. Bhagwat could not lay hands on bills and receipts of the expenditure on Famine Relief work in 1943-44, when he demanded them. If some one were to entertain a suspicion about the proper expenditure of that money, the charge could not be said to be unfair. Mr. Bhagwat writes: "Sums have been scratched with rubber or pen-knife, in the Account Book." In the same place he says emphatically that this practice is very dangerous. But who minds the poor Auditor, however insistent he may be. The incompetence of the Office of the Ministry is proved indisputably by the manner in which it disposed of this Report. Really speaking, the Auditor had presented the Report to Shrimant Rajasahib and from him it passed to the Ministry for necessary action. But the sad part of the affair is that the Ministry did nothing to implement it; not only that, they did not even feel it necessary to explain their views on it to the Rajasahib. Even the Office of the Rajasahib showed no inclination to demand explanation from the Ministry. If the Report of the Auditor is to harbour dust in this fashion, we do not understand what the object is in spending money on the appointment of that officer.

We wish to bring to the notice of Shrimant Rajasahib and the Ministry one more item. All the Ministers, the Chief Judge, the Superintendent of Police, Deputy Director, Civil Supplies, and the member of the Inam Inquiry—the posts of so many are regarded as honorary; which means that they receive an honorarium instead of a salary. We do not regard this as a desirable arrangement. It is so difficult to decide whether persons in receipt of an honorarium form a part of the State Servants and whether the rules and regulations of the Civil Service are applicable to them or not. Taking a sum as an honorarium, they take in addition dearness allowance, travelling allowances and others quite openly. We cannot say whether the Treasury Officer has inquired under what rules all this is practised.

According to the Constitution Act, the responsibility for seeing whether Accounts are kept properly or not and public money is properly spent or not lies with Shrimant Rajasahib personally. For this reason we humbly beg to suggest that he should no longer connive at these happenings. A mere utterance of plausible principles would not avail us to maintain democracy; a minimum standard of morality and a sense of justice amongst the people, combined with strict administration are essential.

### Village Panchayats

In the Aundh State, Panchayats have been formed in every village and even in the Wadi—an adjunct—of a village. But considering what in our opinion is the adequate revenue for making the Panchayat a success, it seems difficult for a Panchayat to go on in a village the revenue of which is very much under Rs. 2,000. So also, if the population of a village is small, there is a likely difficulty of securing the required number of competent persons to manage it. With these two points in view, we are constrained to suggest the formation of a group of two or three villages. In forming such a group of more than one village, we have followed the principle that the villages in the group are within a radius of two or three miles. According to this scheme, if it is given effect to, there will be 48 Panchayats instead of 74 as at present. We could not follow the above principle strictly, on account of the scattered territory of the State; this we could not help. For instance, the population of Pargaon is less than 500; yet we had to keep the village as a separate unit. Even in the matter of revenue the village falls short. The same is the case with the village Padali. It is our desire that the villages included in a group, should in course of time become an organic whole. When there is no chance of this being materialized we are unfortunately compelled to make a departure from our original plan.

A Panchayat has been formed in the village Sangam Mahuli; but it seems to us there is no need of one. In this village, the majority of people are Brahmans and they are mostly fed on the bounty of Satara. It does not own even a few inches of land beyond the actual site on which it is built; the revenue of the village is only Rs. 50 but it is not land revenue.

The village without a Panchayat should be administered by the State in the same manner in which they were administered before the Constitution Act. (Kirloskarwadi, Ogalewadi, Bhawaninagar, Sangam Mahuli, Saidapur Colony).

In pursuance of the scheme outlined above, the following will be the Panchayats in the several Talukas:

<i>Name of Taluka.</i>			<i>Number of Ps. today.</i>	<i>Number in the new Scheme.</i>
Atpadi	...	...	16	9
Kharsundi	...	...	16	9
Kundal	...	...	13	10
Gunadal	...	...	16	10
Aundh	...	...	13	10
			74	48

In every Panchayat 5 permanent and 2 reserved Panchas will be elected. The elections of these should be held once in every four years simultaneously in all villages in the State. The policy of holding partial elections every year is disapproved by the Committee. The election of Presidents should be by a majority vote of the Panchas in the Panchayat. The present practice (the election of the President by the village in case there is no unanimity among Panchas) is hardly conducive to the maintenance of the prestige of the President and to the harmonious working of the Panchayat.

With a view to promote the efficiency of the Panchayat we propose to assign to it the following staff:—1 Secretary, 1 Teacher, 1 Policeman, 1 Ramoshi (guard), 1 Mahar, Patil and Kulkarni will also be placed on this staff. In order to realize the dream of self-administration, it is needful that all the work which at present is done in the Office of the Mamledar or Mahalkari should be done in the village so far as it concerns itself.

#### The Duties of Village Panchayats

Census of the people; census of houses; census of animals; record of births and deaths; recording number of trees; management of milk and dairy-products; supply of water; growth of trees; rearing animals;

schemes for the increase of crops; management of the Record of Rights; record of debts; registration of documents; cleanliness of the village and its health; record of sick persons; record of unemployed persons; and if remedies for unemployment are not available in the village, to make a representation to the Ministry; management of the education in the village, looking after crafts and industries, etc. If there are sick persons with no means, the Panchayats should arrange to supply them with meals out of common store and arrange for their medical treatment. The Panchayat will be responsible for the collection and payment into the treasury, of the land revenue of the village. If people are informed of all fresh occurrences in a village, by means of manuscript newspapers, a curiosity would arise in their minds about the same. This newspaper can easily be published in the office of the Panchayat. It can well be a vehicle to convey news such as the birth of a new child, the names of persons who died; the birth of new calves, kids, etc., the sex of the calf, atmospheric changes, important State news, local sales and purchases, etc.; the villagers thereby would gradually learn how each event affects their daily life. The Panchayats ought to keep a record of the age of cattle and of trees. For this purpose, the Panchayats will have to record immediately how many trees have grown or are planted every year and how many are preserved. We have said above that every debt transaction should be registered in the office of the Panchayat. It is also desirable to have a record of the total indebtedness in the village. If not supremely impracticable, it should be made illegal to contract a debt, it is then the duty of the State to satisfy the needs of a citizen when a debt is unavoidable.

The practice of storing grass or 'kadba' in a house is dangerous. For this reason independent and safe sites should be found in different localities, according to convenience, for storing grass or 'kadba' and the latter should be stocked there. The Panchayats should see to it that not more than three or four days' stock is kept in the house.

Disputes about land are inevitable till the communal way of life is initiated. It is necessary to dispose of them quickly. Such disputes, therefore, should be settled on the spot by the Panchayats. In places where there are canals and in some places, even in using well-water, the turns are fixed by the authorities and clashes inevitably arise with regard to them. It may at times happen that the withering crops of any out of turn fields may necessitate a departure from the established practice. The Panchayats should be given the necessary authority in such cases; in like manner boundary disputes, the damage to the crops by cattle trespass, the illegal and improper falling of trees, the refusal of a wife to live in the husband's house, etc. should be settled by the Panchas on the spot to the satisfaction of all. Such cases do not brook delay in disposal.

### Protection

Hawkers and others from outside come into the village for diverse vocational purposes. Although the occupation of some of them is honest, the movements of others are suspicious. Hence if the police are made to record the names of such visitors, every day, the record will be useful for the investigation of a crime later on. Moreover, the Panchayat would have at its disposal a good material for deciding what trade is in the best interest of the people and what it not.

There is a likelihood of the Panchayat deriving a good deal of assistance from the police constables placed under its supervision, in the immediate enquiry after the occurrence of a fire, of an accidental death, and serious offences of other kinds. A sort of spade work of a preliminary nature if promptly done assuredly helps the future investigation by higher authorities who by the exigency of the situation are always late in taking charge of the case.

Chief Police Officer of the State is entitled to supervise the work of the Panchayat Police and communicate his opinion to the Ministry a copy of which may be sent to the Panchayat. Otherwise this constable is entirely at the disposal of the Panchayat.

We have already described the staff adequate to do the work of the Panchayat; this staff and the members of the Panchayat, taken together are to carry out the duties described so far. The Panchayats must personally exert themselves for the work of the village-uplift outlined above, at least for two or three hours a day.

For this reason, the Secretary of the Panchayat must be industrious and well-informed. The people of the village should have affection and regard for him and it is necessary to give him such a pay as would enable him to devote enough leisure to spend his life for the sake of village-uplift. The initial pay of the secretary should, in the opinion of the Committee, be Rs. 50 and the final pay, Rs. 75 per month. The Ministry should provide for a month's training for the secretaries before their appointment. He should not be transferred from one Panchayat to another, because he has to secure the advancement of the village along with his own, only by sticking to a particular village. Though he supervises the whole village he would be regarded as its chief servant. The teacher, the constable, the village Patil, Mahar and Ramoshi will remain as village assistants.

The scale of pay of the constable handed over to a Panchayat, we think, should be Rs. 15 to Rs. 25. We propose an allowance of Rs. 10, 5 and 5 to the Patil, Mahar and Ramoshi respectively for this extra work. The salary budget of every Panchayat will be as follows:—

<i>Name</i>	<i>Initial pay</i>	<i>Final pay</i>
	Rs.	Rs.
Secretary	... 50	75
Teacher	... 40	60
Police constable	... 15	25
Village Patil	... 10	10
	the present allowance.	the present allowance.
Ramoshi	... 5	5
Mahar	... 5	5
	" "	" "
	" "	" "
Total Rs.	125.	Rs. 180.

By way of additional income, the Panchayats may be empowered to levy marriage cess, adoption cess, house tax and similar taxes.

### Education

The Scheme for public instruction is dovetailed with the Constitution of the State. In fact, the success or failure of the experiment in government which we have here advocated depends on the scheme for instruction of the people. Great importance is, therefore, attached to public instruction in our general scheme.

At present on the completion of education a person forsakes the village or the town which gave him that education. One result of this is that only the scum remains behind in the village by reason of which the villages are continually deteriorating in quality. The object of our scheme is that education imparted should make the boys useful citizens of the village. They should receive such education as would be necessary and useful for running the Panchayats successfully. At the same time, it should be planned so that their intellect should develop, their desire for knowledge should be keen and they should be able to think for themselves about every matter great or small in all its aspects.

We do not think that our scheme of education will be successful, if we accept as true the current notion, that money must be poured like water on education. For this reason, it is incumbent on us to chalk out a scheme which is inexpensive, so as to suit a poor rayat.

The central idea of our scheme of education is that the village is the proper subject-matter of learning as well as teaching. Accordingly, the stumbling-block of apparatus would not come in our way. We lay great stress on oral education. We do not think there is absolute necessity for pupils having a book in their hands, when teaching other subjects than the reading-book. There is need of a small library for the school. The stocking of treatises useful for the suggested curriculum, in every school, is unavoidable. It goes without saying that the provision for this must be made by the State. But one should not forget that the treatises are chiefly useful to the teachers. Moreover, the idea

that the teachers have to stuff knowledge into the heads of pupils must be abandoned. The only business of teachers is to assist the pupils in acquiring knowledge. The pupils have to learn, themselves; they are not to be taught by some outside agency.

The next important point is about the duration of teaching during a day. We do not think it is the proper thing to lock the students up in a school-house for the whole day. By thus being detained in the school for the whole day, they are prevented from being useful for domestic work; whereas even small children are useful for the management of the family to a farmer. Children useful for domestic duties escape from his hands and for that reason, no farmer entertains a favourable opinion about education; because he cannot see the future benefits of education while on the contrary he is keenly conscious of the immediate disadvantages. For these reasons, we hold the opinion that the period of daily teaching should not exceed an hour and a half to two hours at the most.

After that, it is necessary to settle the question of the age at which a child should begin its education. A child can be taught even from its third year. But today we are not considering the Kindergarten System. Some are of the opinion that children of eight should be admitted; others think that education should begin at the age of ten. The opinion that the age of ten is the proper age for commencing education on account of the growth of the faculty of comprehension is not completely wrong. But it is to be borne in mind that if children in a village remain without schooling upto ten years, they are likely to contract habits of being truants and vagabonds. Balancing conflicting arguments and considering all the factors of the situation, we regard eight as the proper age for commencing education.

Speaking generally, the curriculum chalked out by us would not extend beyond six years. If a boy enters the school at the beginning of his eighth year his education would be completed at the end of his thirteenth year and he will get out. After that only those boys who are fit for higher education can go to the Taluka School. For the present we do not make any suggestions about the curriculum or the time of daily tuition, of that type of school. We, however, like to observe that education should be completed at the end of the eighteenth year of age.

As the village itself has been fixed upon as the subject of teaching, the great treatise, namely the village, is spread before the boys. They have to receive education from that treatise.

At present, great stress is laid on making all people literate, that is, to teach them to read and write. In the opinion of this Committee, literacy is only a means of acquiring knowledge and not actual know-



ledge. No one shall pick up a book and read it simply because he is able to read. It is only when an interest in any subject has been created that one shall think of reading treatises on that subject. Hence we think that the principal object of all education is to create a taste in the mind of a pupil for the innumerable subjects which are inter-woven with life. If any one cares to have a direct testimony to the fact that the current system of education does not produce such a taste, he should make enquiries as to how many holders of degrees have with them any books and if so which they are and how many.

If a complete and detailed study of one village is made, several subjects will be mastered by the pupils, e.g. Language, Mathematics, Geography, History, Philosophy, Politics, Research, Drawing and Painting, Sociology, Religion, etc.

It is advisable for the Government to arrange for the training of the teachers before they are appointed to their tasks. We believe three months will quite suffice for the purpose.

Let us illustrate what we mean. Suppose there is a river nearby, the students may well be acquainted with all possible information relating to same. Let them for instance know the source and length of the river, also where it terminates. They may likewise be told how the river has benefited or is likely to benefit the village. They may be similarly asked to think for themselves what would have been the state of things had there been no river at all. It is equally necessary for them to know how the river has contributed, if at all, to the formation of habits. Different varieties of soil may be collected and the boys be instructed as to the qualities of the same. If the village happens to be an ancient one possessing historical importance, the students may be initiated into the science of archaeology by excavation or otherwise. It is not impracticable to ask the students to collect leaves, flowers and fruits of different trees round about the village and explain to them the utility thereof. A taste for linguistic studies may be created by asking the student to mark words, idioms, and other peculiarities of language from the speeches and conversation of men and women in the village. The students may also acquire an insight into the religion by minute observation of the various festivals, ceremonies and performances of the religious rites in the course of the year.

We have simply hinted at the possibility of the educational scheme that we have adumbrated here. With a little exercise of ingenuity any teacher, we think, would be able to sharpen the intelligence of his students and create in them a thirst for knowledge. We do not imagine that it is beyond the capacity of a diligent, resourceful and intelligent teacher.

The theoretical education relating to agriculture may be implemented by practical training if 5 to 10 acres of village land is handed over to school. The planting and rearing of trees by the students may give them relevant knowledge as regards watering, manuring, etc. This sort of planting can be done even on the premises of their respective houses. We expect the teacher to be diligent enough to enforce correct code of conduct on the part of the students both in and outside their homes, e.g. nobody will object if he prescribes a rule that bathing is pre-requisite in the case of students attending the school. It is also necessary to inculcate discipline and neat and tidy habits on the boys and girls.

Mind, body and intellect make a Man. His utility will be enhanced only by the simultaneous development of these three elements. It would be needless to add that along with intellectual and cultural education physical training should also be catered for.

It should not be thought that the curriculum given below is exhaustive and that it should be adopted to the letter. Subjects can be made to change their places; only that the main policy should not be altered.

The State should appoint a separate Educational Committee for this purpose and get it to fix up a curriculum consistent with the above objective and also to prepare the right type of text-books.

According to this scheme one teacher will have to be normally supplied to every village and in some cases two or three, according to the population. We have already laid down a period of an hour and a half to two hours as the duration of daily lessons. So by making three groups, it would not be difficult for one teacher to put in a minimum of work for five to six hours every day.

The Committee is of opinion that the teacher supplied to the Village Panchayat should get an initial pay of Rs. 40 and at retirement get a pay of Rs. 60. The Committee desires that the maximum pay should be made easily available to the teacher at least for 10 years.

According to the present population of the State 125 such teachers would be required and on their account, Rs. 60,000, as pay and Rs. 5,000 for other expenses, i.e. in all Rs. 65,000 would be the expenditure for this education.

It seems that the Taluka Boards have placed before them the ideal of opening one English High School in each Taluka. In our opinion such an ideal is suicidal for a boy as soon as he passes the Matriculation, runs after service instead of staying in a village. The ideas that he imbibes in the present system of education are not conducive to his remaining in a village and solving the problem of maintenance by render-

ing service to the people. For this reason, he is unable to resist the temptation of service abroad. In this manner, we are, every year, sending outside the persons who have received education at the expense of the State. So we think that these High Schools should better be closed. But if the State is bent on running them, there is no objection to do so if they would be financially self-supporting. In the present condition of the finances of our State, it cannot afford to impart this expensive English education, which will be of no use to the Panchayats.

This scheme of village education proposed by us is outlined in accordance with Section 22 of the Constitution Act.

## CURRICULUM

### First Year

1. Alphabets and Barakhadis (ka, ki, ku, kai, etc).
2. Conjunct consonants.
3. Writing, reading and constructing a sentence (the pupils to construe sentences themselves and to write them on the board).
4. Drawing (on the board with white and coloured crayons).
5. Handicrafts—clay-models, fruit and images of Ganesh made of clay.
6. Recitation.
7. Numbers and Multiplication tables.

### Second Year

1. Lives of Mythological and Historical personages—a book of about 150 pages printed in big type to be prepared.
2. A book of 200 pages containing lessons on subjects useful for village life.
3. Arithmetic—Multiplication tables, the idea of multiples; Oral calculation, about the sale and purchase of milk and grains; a study of coins; weights and measures.
4. Spinning and other manual crafts.
5. Reading of Newspapers, Recitation, Institutional knowledge.

### Third Year

1. Geography; History; Religion; Politics; Economics; (broad principles).
2. Arithmetic—Interest; Geometry—explaining height, length, width, distance, weights.

3. Reading newspapers; handicrafts, etc. History and Geography of the Aundh State.
4. Recitation.

#### Fourth Year

1. Language—Grammar; Origin of language; writing to dictation, poetry; collection of words current in the spoken language.
2. Arithmetic; Geometry; Algebra.
3. History and Geography of India. Story-telling.
4. Elocution and making by heart and reciting.
5. Essay-writing; Modi writing and reading.
6. To learn how to draw the map of the village.

#### Fifth Year

1. Book-keeping; Banking; Commerce.
2. Modi writing, reading and recitation of good verses containing epigrams.
3. Elocution and essay-writing.
4. Agriculture; Extra reading. Astronomy; General information about diverse Sciences.

#### Sixth Year

1. Research—Historical dynasties; temples; ancient records and letters; Customs, manners, etiquette, etc.
2. Book-keeping; Arithmetic.
3. Education in culture; Rules to be observed in behaviour and deportment and in dealing with Society; teaching of Aesthetics.
4. Elocution and writing in newspapers.
5. General knowledge.
6. Extra reading.

#### The Budgets of the Taluka Samitis

Lot of misunderstanding has arisen over the meaning of Sections 17 and 18 of the Constitution Act. In countries where democracy is completely established, the people have full control over every fraction of public Revenue. From this point of view, the Ministry cannot spend even a pie without the sanction of the Legislature. This is the rule of Democracy for all times to come and to interpret these sections in a manner inconsistent with it, is not in the fitness of things. The Legislature has made a permanent bifurcation of the total Revenue by Section

17. According to this Section half of the sum is to be given to the people and all administrative functions are to be managed within the other moiety. The Legislature has only to decide how much of the latter is to be spent on daily administration and how much if possible is to be kept as a Reserve. This half of the Revenue embraces the Civil List of the Rajasaheb, pensions settled by the British Government, the pensions of State servants, the Vatahs, and the expenditure on day-to-day Administration. Really speaking, the pensions given by the order of the British Government are beyond the pale of the State Legislature; the same may be said of the pensions of State servants. So naturally, the expenses of Administration and the Civil List of the Rajasaheb are the only proper subjects for discussion and intercession by the Legislative Assembly.

Though the half of the Revenue reserved for the public does not admit of any diminution by the Assembly, the latter's right to discuss the way it should be expended has not been taken away. The Ministry as well as the Legislative Assembly have authority to scrutinize the expenditure of the Taluka Samitis. It follows that there is no statutory bar under any of the above two sections to placing the budgets of Taluka Boards before the Assembly for general discussion. The only reservation is that the Assembly is powerless to propose any reduction. Every year a sum equal to half the Revenue must be handed over to them and the detailed budgets of the Taluka Boards prepared so as to equate their expenditure to that figure, must be placed before the Assembly for its sanction, in accordance with Section 19(C). No expenditure can be incurred by them without the sanction of the Assembly. If we succeed in securing the approval of the Government to our proposals, the Panchayat budgets will merit more attention than those of the Taluka Samitis. The Ministry therefore will have to place the Panchayat budget before the Legislative Assembly for sanction. True it is that the Village Panchayats were brought into being by the Constitution Act of 1939. But it seems pretty certain that no thought was given to make them efficient. The result was that the Taluka Samitis came to possess unmerited importance of office at the cost of the Panchayats. On account of their detachment from the village, which should have been the natural centre of activities, the Taluka Samiti lacked initiative and could not identify itself with individual villages. The roads connecting one village with another, medical department, veterinary department, vaccination, epidemics, higher education, etc. are the items falling within the province of the Taluka Boards.

The Staff of every Taluka Board should be as follows:—

	Pay	Rs.	
1 Secretary		50	per mensem.
1 Clerk	"	25	"
1 Surveyor	"	30	"
2 Peons	"	25	"

At this computation, the standing expenses of every Taluka Committee come to Rs. 130 a month or Rs. 1,560 a year; and the 5 Boards together would expend Rs. 7,800.

### Medical Department

Every Board should have 3 Doctors and 3 servants under them; their pay should be Rs. 35 for a Doctor and Rs. 12 for the servant, i.e. Rs. 47 or Rs. 564 per year—thus 3 Doctors and 3 servants the

annual expenditure would be	Rs.	1,692.	} For one Taluka.
For Ayurvedic medicines	"	2,000	
For Vaccination	"	500	
For Veterinary department	"	1,000	
For Epidemics	"	500	
	<u>Total Rs.</u>	<u>5,692</u>	

On this calculation the total medical expenditure on the Medical department would work at Rs. 28,460.

The Committee recommends the closing of High Schools imparting higher education, under the control of the Taluka Boards. But for higher education, outside this, the following should be the scale:—

	Rs.
Atpadi	10,000
Kharsundi	6,000
Aundh	10,000
Kundal	10,000
Gunadal	6,000

Thus Rs. 42,000 in all would be spent in the several Talukas for education higher than that imparted by the Village Panchayats.

The standing expenditure on Public Works:—

	Rs.
1. Atpadi Taluka	1,500
2. Kharsundi Taluka	1,500
3. Kundal Taluka	500
4. Aundh Taluka	500
5. Gunadal Taluka	500

The total for all Public Works—Rs. 4,500 (yearly expenditure).

Thus the total expenditure, including that on the offices of all the Panchayats and all the Taluka Boards would be

	Rs.
1. Offices of the Panchayats .. .. .	72,000
2. Education under the Panchayats .. .. .	65,000
3. Offices of the Taluka Boards .. .. .	7,800
4. Medical department .. .. .	28,460
5. Higher education .. .. .	42,000
6. Public Works .. .. .	4,500
7. Temples .. .. .	4,500
Total	Rs. 2,24,260

### The Budget of the Central Government—Devasthan and 'Khasagi'

A temple must be either private or public; no other category is imaginable. If it is private, it can have no concern with the State as a whole. If you regard a temple as public, it is incomprehensible how it can be the property of the whole State. If a temple of a deity is founded in a town or village, it will be the property of the whole of the town or of a particular community in it. But the State as a whole can have nothing to do with that deity. For this reason, we have serious misgivings as to the propriety of donating money towards the maintenance of any temple out of the general revenues of the State. In case a temple belongs to a particular town or a community, it would be in the fitness of things that the town or the community should look after it. If this line of thinking is logical, it shall have to be considered whether to disallow the small sums which are expended at present on the village sanctuaries since it is but meet for the people in the village to manage the local shrines by voluntary subscription.

The State has not opened an Ecclesiastical department, nor do we think that it is practical politics.

At present a sum of Rs. 27,500 is expended on small and big sanctuaries in the State. This is by no means a trifling sum. It, therefore, behoves the people to keep an eye over its expenditure. Out of this Rs. 23,500 are spent on Devasthan in Aundh, under the supervision of Shrimant Rajasahib. We suggest that this sum should be transferred to the Civil List of the Rajasahib. If the suggestion is approved of, the balance of Rs. 4,000 which is spent for sundry temples in several villages may be placed in charge of the Panchayats. If on the other hand our proposal is not accepted, such a large sum as Rs. 23,500 should be spent through a special Committee of Panchas appointed for that purpose. This Committee should consist of three members: one re-

presenting the Legislative Assembly; one State-official (*ex-officio*) and one respectable gentleman who is a resident of the town of Aundh. As we see the signs of the approach of a situation which would render futile any attempt to perform the usual prescribed rites owing to the absence of competent priesthood, we are putting forward the suggestion of transferring the temples to the Privy Purse of the Ruler.

Examining the Budget of the Aundh State, as it is today, we find that apart from Rs. 70,600 allotted for the private expenses plus dearness allowance of the Palace, there is a further contribution of Rs. 56,000 approximately on account of stables, pilgrimage, the private purse of the heir-apparent, marriages, the Ruler's official tours, temples, illness and such various items. We have to further add to it the amount of Rs. 3,000 expended on Staff-bearers, Jamadars, sweepers and such other menials symbolizing the dignity of the State and the official celebrations of the Dasara, Diwali, and the Makar Sankranti. In the opinion of the Committee, it is absolutely necessary to reduce this huge amount which is in the neighbourhood of Rs. 1,25,000.

Over and above this, the Ruler enjoys the revenue of the village Karagani, which has been wholly set apart for the private expenses of the Ruling Chief; so also a part of the revenue of the villages Kinhai and Vite. The aggregate amount would come to about Rs. 10,000. We cannot ignore this sum when fixing the Civil List. Besides, it is to be noted that the expenditure of about Rs. 23,500 on the Devasthan of Aundh has no connection with the State as an entity. It is necessary, in our opinion, to determine how much the State is to expend for the private shrines of the Ruler.

We beg to suggest here, that instead of allotting a separate sum for the private expenses of the heir-apparent, they should be met out of the revenue of the village Karagani, so that this liability should not impinge upon the State Revenue or the Civil List of Shrimant Rajasahib. The next point is that outside the Civil List as now recommended, no other sum will be allotted out of the State Revenue for pilgrimage, stables, illness, education of persons in the Royal family, donations, marriages, official tours, or the temples, etc. and it would be quite unjustifiable.

We, however, make an exception in favour of symbols of Royalty such as Bhaldar, etc. as well as the touring expenses of the Ruler in connection with his visits to the Honorary Resident of Kolhapur, His Excellency the Viceroy, Delhi. After anxious consideration we have come to the conclusion that Rs. 23,500 at present allotted to the Aundh Temple plus Rs. 36,500, in all Rs. 60,000, should constitute the Civil List.



The Committee also thinks, that the pensions given to the private servants of the Ruler ought not to be a burden on the State treasury. If, therefore, the Ruler desires that his private servants should receive pensions, the Pension Contributions for these servants should be paid into the State treasury in the accordance with Pension Rules obtaining elsewhere, out of the Civil List. It is only if such a contribution is paid that these servants should be given the pension.

Another prominent item of expenditure in the Central Budget is the salaries of services. In the present Budget this expenditure including pay, dearness allowance, touring charges, and other permanent sub-heads comes to Rs. 1,25,000. We have already recommended the placing of the whole civil service excluding staff of the Panchayats and Taluka Boards wholly under the Ministry. Moreover, there is, a universal complaint that owing to insufficient staff in some of the offices, the despatch of work is not prompt. To leave no ground for such a complaint, the staff must be increased; as a set-off, some places can be abolished when the Office of the Ministry and the Revenue Department are reorganized. Care should be taken in the reorganization to be effected, that the total expenditure on the civil service should not exceed Rs. 1,75,000. The Committee has supplied a table in an Appendix showing the required number of State servants, who are expected to do full six hours' duty during a day; this may profitably be utilized if necessary.

Next the important head is the pensions, which must be comprised in the Central Budget. According to the Budget, as we envisage it this item comes to Rs. 18,000.

The total expenditure on jails is about Rs. 10,000. Under head 'Pargana Vatandar' comes a sum of Rs. 7,500. Both these items are debited to the Central Budget.

Putting all the heads together, the total expenditure of the State will be presented as under:—

Rs.	
2,24,260	Expenditure by the Panchayats and Taluka Boards.
1,75,000	Permanent staff and other recurring heads of expenditure controlled by the Central Government.
18,000	Pensions.
10,000	Jails.
7,500	'Pargana Vatandar'.
5,000	Allowance in cash, settled by the British Government to the members of the Royal family.
60,000	Civil List and Devasthan.

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Rs. 4,99,760

We find, on examining the figures of the net income of the State for the last seven years, that the average annual revenue of the State is somewhere between Rs. 5½ and Rs. 6 lakhs. Latterly new heads of Revenue like the Income-tax, Tobacco tax, Sales tax, etc. have been created in the State and the proceeds of those taxes are showing an upward trend. Consequently the balance remaining after fixing the permanent expenditure as we have outlined above can safely be utilized for the sundry expenses in all the departments and also for general development.

### THE REMARKABLE FEATURES OF THE NEW SCHEME

1. Some villages have been grouped together in consideration of the planned expenditure and the revenue of the group.
2. The responsibility of the village uplift has been thrown to the Village Panchayats and they have been given an adequate staff to enable them to discharge that responsibility.
3. The education has been so planned as to promote the scheme of rural uplift.
4. In order that justice should be cheap, speedy and clean, some change has been suggested in the Constitution of the Panchayat tribunals.
5. The Harijans and women have been given representation in the Legislative Assembly.
6. Emphatic warning has been given as to how a good government can be converted into an evil one by neglecting to enforce systematic accounts.
7. The expenditure under the new scheme has been shown not to exceed the income of the State.

It is necessary to appoint the following committees in order to bring to fruition the new proposals relating to the Village Panchayats:—

(a) **The Law Committee:**—To prepare a draft bill in order to give a legal shape to the proposed constitutional changes.

(b) **The Judicial Committee:**—To distribute the work between the sub-judges and the Village Panchayats to prepare rules of procedure for the trial of civil suits and criminal cases, to define offences in a simple language and to fix the gradation of punishments; and

(c) **The Education Committee:**—To prescribe curriculum, to write new suitable books and to make necessary rules.

## POPULATION FIGURES EXPLAINED

According to the census of 1941 the population of the Aundh State is supposed to be 88,723. But at the time of the census there were fairs in the two villages of Karagani and Boblad. The fairs attract people from outside. This foreign population of these two villages is recorded to be 4,855. Deducting this figure from the aforesaid 88,723 the net population of the State is 83,868.

	Males	Females	Total
Hindus (Intermediate) ...	23,093	22,159	45,252
Hindus (Depressed) ...	9,086	8,655	17,741
Harijans ...	4,905	4,650	9,555
Lingayats ...	2,956	2,276	5,232
Brahmins ...	2,077	1,976	4,053
Muslims ...	2,039	1,827	3,866
Jains ...	173	124	297
Anglo-Indians ...	12	1	13
	44,341	41,668	86,009
Boblad fair population ...			-2,141
			83,868

Statement showing Population, Area, Land Revenue, Jirayat, Bagayat and Fallow Land.

[TABLE NO. 2

No.	Name of Taluka	Population	Land Revenue Rs.	Area Acres	Area unfit for cultiva- tion acres	Cultivable Land Acres	Details of cultivable Land			Number of wells
							Jirayat	Bagayat	Fallow	
1	Atpadi ...	23,206	48,585	1,14,191	14,328	99,863	65,411	4,840	29,612	1,354
2	Kharsundi ...	18,466	30,228	96,569	12,599	83,970	55,890	5,417	22,663	1,340
3	Kundal ...	18,190	51,552	27,420	3,544	23,876	15,827	2,762	5,287	653
4	Gundal ...	9,859	41,607	53,148	3,003	50,145	43,817	1,057	5,271	278
5	Aundh. ...	14,147	30,831	24,690	3,095	21,595	20,410	893	292	447
	Total ...	83,868	2,02,803	3,16,018	36,569	2,79,449	2,01,355	14,969	63,125	4,072

Statement showing the Distribution of Land among the Families and Khatedars.

[TABLE NO. 3

No.	Name of Taluka	Population	Families	Landless Families	Khatedar	Khatedars owning one acre or less Land	Khatedars owning 1 to 5 acres of Land	Khatedars owning 5 to 10 acres of Land	Khatedars owning 10 to 20 acres of Land	Khatedars owning 20 to 30 acres of Land	Khatedars owning 30 to 50 acres of Land	Khatedars owning more than 50 acres of Land
2	Kharsundi ...	18,466	4,819	675	4,484	357	1,009	948	981	536	405	248
3	Kundal ...	18,190	3,917	626	4,909	921	1,377	867	508	265	132	39
4	Gundal ...	9,859	2,211	587	2,292	72	367	513	550	334	214	242
5	Aundh. ...	14,147	2,687	268	2,445	462	713	424	268	172	264	142
	Total ...	83,868	18,412	3,082	19,301	2,334	4,646	3,937	3,738	2,042	1,547	1,057

N. B.—Families owning Land are 15,330. The ratio of these to Khatedars is 1 Family = 1.25 Khatedars.

**Animals.**

[TABLE NO. 4

No.	Name of Taluka	Horses & Ponies	Donkeys	Breeding Bulls	He-buffaloes	She-buffaloes	Cows	Bullocks	Goats	Sheep
2	Kharsundi ...	259	16	2	97	660	2,643	4,268	6,514	27,177
3	Kundal ...	50	40	2	73	1,484	1,147	2,713	2,603	3,969
4	Gundal ...	70	27	2	34	560	1,231	1,881	2,881	3,216
5	Aundh ...	58	25	1	32	998	1,214	1,798	1,905	3,042
	Total ...	626	183	19	288	4,294	8,689	14,865	20,927	63,716

**Statement Showing the Production of Cloth from Handlooms.**

[TABLE NO. 5

No.	Name of Taluka	Handlooms for cotton yarn	Production		Approximate value in Rupees	Handlooms for Woollen Yarn	Output (Blankets)	Approximate value in Rupees	Handlooms for Khaddar	Output of Khaddar in Yards
			Sarees	Dhoties						
1	Atpadi ...	105	10,566	2,155	1,31,250	40	10,000	1,00,000	11	16,750
2	Kharsundi ...	3	200	200	3,000	40	6,750	67,500	...	...
3	Kundal ...	141	1,000	700	11,800	12	360	1,500	19	2,200
4	Gundal ...	6	135	165	4,000	2	50	500	8	1,625
5	Aundh ...	4	192	...	2,000	...	...	...	...	...
	Total ...	259	12,093	3,220	1,52,050	94	17,160	1,69,500	38	20,575

Statement giving the details of Factories in Aundh State (as on 31-12-1946) [TABLE NO. 6

No.	Name of the Factory	Paid-up share capital	Share-holders	Workers.			Labour Unions	Members of the Union	Owned privately	Nature of Industries
				Officials	Labourers	Total				
1	Kirloskar Bros., Ltd. ...	13,87,590	5,949	99	1,340	1,439	One union	842	—	} Farm implements, Iron Furniture & other iron Materials.
2	Ogale Glass Works, Ltd. ...	10,00,000	3,771	8	1,276	1,284	Two unions	899	—	
3	Aundh Soap and Chemical Industries, Ltd. ...	90,180	222	9	94	103	No	—	—	Soap.
4	The Sugarcane Products & Industries, Ltd. ...	2,66,000	221	3	205	208	No	—	—	Sugar.
5	D. N. Mhaiskar & Co. ...	1,12,000	—	5	63	68	One union	37	Private	Iron Welding, etc.
6	Sayanakar Bros., Ltd. ...	32,930	629	7	27	34	No	—	—	Wooden Furniture.
7	Handmade Paper Ltd. ...	2,68,450	160	—	—	—	—	—	—	Paper.
8	The Modern Industries, Limited ...	35,000	300	12	30	42	No	—	—	Iron articles.
9	S. K. Industries, Ltd. ...	50,000	—	—	—	—	—	—	Private	Confectionery.
10	Digvijay Mills. ...	50,000	—	5	25	30	—	—	Private	Textile.
	Total ...	32,92,150	11,252	148	3,060	3,208		1,778		

## Statement of Inams and Jahagirs.

[TABLE NO. 7 (A)]

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No.	Name of the village.	Inam area acreage.	Land Revenue of the area.	Amount credited to Govt. for Judi.	Net amount for Inamdars	Remarks.
			Rs.	Rs.	Rs.	
1	Kautoli ...	2,694	1,819	710	1,109	Deshapande Vatan Inam from Mogul Emperors. Personal Inam to the wife's brother granted in 1843 by Shrimant "Thotepant". Devasthan Inam to Pandharpur Vithal Rickmini in 1829. Personal Inam for ablution and prayer, granted in 1766 by Bhagwantrao Pratinidhi.
2	Avalai ...	4,101	1,675	723	952	
3	Umbergaon ...	2,445	820	145	675	
4	Lingivare ...	3,883	1,360	261	1,099	
	Miscellaneous Inams in Atpadi Taluka ...	7,754	6,162	1,559	4,603	
	Total Atpadi Taluka ...	20,877	11,836	3,398	8,438	
5	Banapuri ...	8,385	3,276	1,021	2,255	Deshamukha Vatan Inam from Mogul Emperors. Personal Inam to the wife's brother in 1843 by Shrimant "Thotepant". For the private Expenditure of the Ruling Pratinidhi. Personal Inam in 1724 by Shripatrao Pratinidhi. " " " 1752 by Jagajeevanrao " Personal Inam to the wife's brother in 1843 by Shrimant "Thotepant".
6	Tadavale ...	741	1,252	629	623	
7	Karagani ...	15,955	10,070	2,801	7,269	
8	Gomewadi ...	4,591	2,360	331	2,029	
9	Hivathad ...	4,245	2,103	354	1,749	
10	Vibhutwadi ...	465	1,486	663	823	
	Miscellaneous Inams in Kharsundi Taluka ..	3,696	1,606	404	1,202	
	Total Kharsundi Taluka...	38,078	22,153	6,203	15,950	

11	Sonakire ...	2,243	2,658	783	1,875
	Miscellaneous Inams in Kundal Taluka ...	5,064	19,229	4,979	14,250
	<b>Total Kundal Taluka ...</b>	<b>7,307</b>	<b>21,887</b>	<b>5,762</b>	<b>16,125</b>
12	Saidapur ...	943	4,631	1,116	3,515
	Miscellaneous Inams in Aundh Taluka ...	10,471	19,413	4,533	14,880
	<b>Total Aundh Taluka ...</b>	<b>11,414</b>	<b>24,044</b>	<b>5,649</b>	<b>18,395</b>
	Miscellaneous Inams in Gundal Taluka ...	14,831	17,320	7,370	9,950
	<b>Total for Aundh State ...</b>	<b>92,507</b>	<b>97,240</b>	<b>28,382</b>	<b>68,858</b>
	Jahagirdars				
13	Kotyal ...				3,479
14	Dhanargi ...				1,354
15	Lohagaon ...				887
16	Galgale ...				296
	<b>Total Jahagirdars ...</b>				<b>6,016</b>

Personal Inam in 1768 by Shrimant " Thotepant ".

Inam to Brahmans of Karad in 1697 by Chatrapati Rajaram Maharaj.

The income of these four villages, after deducting the village expenses, is divided equally between the State & the Jahagirdar. These Jahagirs have their origin from Adilshahi of Bijapur. These were transferred to Aundh State when the British Government took over the Bagewadi Mahal of the Pratinidhis and gave in return Gundal Taluka. The transfer is of the revenue of Bagewadi Mahal and that of Gundal Taluka deducting the Jahagir amount.



Classification of Inams. [TABLE NO. 7 (B)]

No.		Amount Rupees
1	Personal Inams ... ..	37,138
2	Paragane Vatandar * ... ..	10,474
3	Village Officers † (Govt.) ... ..	9,983
4	Devasthan Inam ... ..	8,613
5	Jahagirdar (Gundal Taluka) ... ..	6,016
6	Village Officers ‡ (Public) ... ..	1,833
7	Vatan Inam * ... ..	484
8	Rajakiya Saranjam § ... ..	333
	Total ... ..	74,874

\* Deshapande, Deshamukha, Deshachaugule, Mutalik (Ajahat Deshamukha), etc.

† Patil, Kulkarni, Mahar, Ramoshi, etc.

‡ Joshi, Carpenter, Blacksmith, etc.

§ Damodar Gangadhar Gadgil, Bichud.

## Suspended Nyayasabhas.

[TABLE NO. 8

No.	Name of the Nyayasabha.	Date of Suspension.	Reasons for Suspension.	Date of Restoration.	Remarks.
1	Atpadi ...	No. 427	The cases before the Nyayasabha were found to have been pending for a long time. There was no speedy disposal. For members of the Nyayasabha asked for leave or sanction of their resignations.	No. 197	The Panchas withdrew their resignations and gave an undertaking that they would not delay the disposal of cases.
		15-3-1941		29-9-1941	
2	" ...	No. 309	The Panchayat was suspended by the Ministry.	No. 391	Fresh election of the Panchayat was held and the new Panchas asked for restoration of their powers. The Ministry & the Nyayadhish, Atpadi also recommended the restoration.
		23-1-1943		10-4-1944	
3	Rajewadi ...	No. 0	The work of the Nyayasabha was not satisfactory.	No. 472	Fresh election of the Panchayat was held and a demand for restoration of powers was made by the new Panchas.
		5-6-1941		15-3-1946	
4	Karagani ...	No. 431	The Panchas could not give a satisfactory explanation regarding the allegations made against the Nyayasabha.	No. 452	Fresh election of the Panchayat was held and the Panchas made a demand for the restoration of powers. The Minister and the Nyayadhish also recommended.
		16-2-1941		15-3-1946	
4	Gomewadi ...	No. 599	Complaints were received that the work of the Nyayasabha was not satisfactory owing to the internal disputes among the Panchas.	No. 315	Do. do.
		15-6-1941		15-2-1944	

Suspended Nyayasabhas—Contd.

No.	Name of the Nyayasabha.	Date of Suspension	Reasons for Suspension.	Date of Restoration.	Remarks.
5	Vibhutwadi ...	No. 189	The working of the Nyayasabha was not satisfactory on account of the factions among the Panchas. In 1941 there were no sufficient candidates for the election and hence Panchayats in both these villages could not be established. Therefore the work of the Nyayasabhas was stayed.	.....	Fresh election of the Panchayat was held and the Panchas made a demand for the restoration of powers. The Minister and the Nyayadhish also recommended.
6	Chinchale } Jambhulni }	27-10-1942		No. 316	
7		8-12-1941		15-2-1944	
8	Manu ...	No. 188	The work of the Nyayasabha proved to be unsatisfactory owing to private disputes among the Panchas.	.....	The Panchas gave an undertaking that they would do the work of the Nyayasabha in an efficient manner.
9	Saidapur ...	27-10-1942		No. 164	
		22-2-1942	14-11-1943		
10	Korti ...	No.	The Panchas were involved in the commission of grave offences such as murder.	.....	
		24-6-1944			

Progress of Secondary Education.

[TABLE NO. 10

Year	Shri Yamai Shri Nivas High School—Aundh.					Shri Bhawani Vidyalaya —Atpadi					Pratinidhi Vidyalaya —Kundal				
	No. on Roll	Average attendance	Collection of Fees Rs.	Total Expenditure	Standards	No. on Roll	Average attendance	Fees Rs.	Total Expenditure	Standards	No. on Roll	Average attendance	Collection of Fees Rs.	Total Expenditure	Standards
1936-37	233	203	1,311	6,116	Matric	86	72	63	2,458	I to IV	126	113	141	3,101	I to V
1937-38	235	218	1,614	11,567	„	95	88	75	2,847	„	157	109	173	2,546	I to IV
1938-39	251	235	1,797	10,450	„	98	83	58	2,351	„	150	121	150	2,387	„
1939-40	226	211	2,724	9,655	„	64	56	92	2,647	I to V	169	130	164	2,636	„
1940-41	223	208	3,624	.....	„	78	66	96	2,711	„	115	101	344	3,275	I to V
1941-42	230	190	3,785	7,580	„	99	89	94	3,250	„	105	95	334	3,891	„
1942-43	257	205	3,793	7,593	„	123	103	338	4,135	I to VI	123	99	356	4,417	I to VI
1943-44	283	238	6,005	9,859	„	127	101	550	4,946	„	122	93	440	4,813	„
1944-45	310	230	6,522	11,837	„	194	101	1,120	6,978	Matric	121	93	549	6,248	„
1945-46	313	242	5,615	11,285	„	195	146	1,412	8,881	„	180	125	687	7,897	„

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## Statement Showing the Progress

Serial No.	Name of Taluka	Population	1946			1946			1937		1938		1939	
			No. of Schools	No. of Teachers	Schools Teaching first three Standards	Schools Teaching first four Standards	Schools Teaching seven Standards	Number on Roll	Average daily Attendance	No. on Roll	Average Attendance	No. on Roll	Average Attendance	
1	Aundh	14,147	15	40	8	4	3	698	482	696	467	855	587	
2	Atpadi	23,206	23	50	5	15	3	761	430	726	505	722	495	
3	Kharsundi	18,466	19	36	10	5	4	715	401	644	400	665	393	
4	Kundal	18,190	12	47	2	6	4	709	568	716	550	752	536	
5	Gundal	9,859	16	28	10	4	2	678	481	721	453	598	385	
	Total ...	83,868	85	201	35	34	16	3,531	2,362	3,503	2,375	3,592	2,396	

## of Primary Education.

[TABLE NO. 9

1940		1941		1942		1943		1944		1945		1946	
No. on Roll	Average Attendance	No. on Roll	Average Attendance	No. on Roll	Average Attendance	No. on Roll	Average Attendance	No. on Roll	Average Attendance	No. on Roll	Average Attendance	No. on Roll	Average Attendance
986	694	1,034	756	1,080	853	1,081	901	1,184	892	1,240	846	1,181	840
1,317	868	1,403	1,039	1,433	1,177	1,512	1,069	1,251	940	1,363	997	1,380	993
920	624	1,037	662	1,008	647	1,004	660	1,019	637	925	658	982	703
1,021	735	1,248	919	1,374	1,096	1,269	1,041	1,191	914	1,245	943	1,282	915
875	529	959	601	889	638	890	626	877	586	876	566	988	634
5,119	3,450	5,681	3,977	5,784	4,411	5,756	4,297	5,522	3,969	5,649	4,010	5,813	4,085

Statement showing the details of Public Works constructed by the Panchayats either through Government help or through Public Contribution since 1939-40 to 1945-46. [TABLE NO. 11]

Serial No.	Name of the Village	Particulars of the Public Works done.	State aid.	Public Contri- bution or Manual help of the Villagers.	Remarks.
			Rs.	Rs.	
1	Atpadi	(1) Buildings of the Shri Bhavani High School —11 rooms	15,000	1,500	
		(2) Atpadi Central Hospital—6 beds	8,000	2,000	
		(3) Atpadi Madgule Road—5 miles	950	—	
2	Shetphale	(1) Building of the Primary School	5,500	—	The dam has been recently washed out.
3	Madgule	(1) Dam at Lengarewadi	500	400	
		(2) Talim at Lengarewadi	100	400	Incomplete.
4	Bombewadi	(1) School building	200	250	
5	Pimpri (Khurd)	(1) School building	175	325	
		(2) Public well	500	—	
6	Kautali (Inam)	(1) Public well	—	550	
7	Vithalapur	(1) School building (under construction)	3,500	—	
8	Nimbavade	(1) " " " "	1,700	500	
9	Galavewadi	(1) " " " "	170	500	
10	Umbargaon (Inam)	(1) Maruti Temple	—	800	
11	Lingivare (Inam)	(1) School building	110	500	
12	Vibhutwadi (Inam)	(1) Maruti Temple	150	300	
13	Pimpri (Budruk)	(1) School building	450	—	
14	Gharaniki	(1) Public well	650	200	
15	Valvan	(1) Dam to the Nallah	700	300	The dam is wahsed out.
		(2) Maruti Temple	300	300	
16	Ghanand	(1) Two wells for Harijans and one for others	385	125	

17	Kharsundi	...	(1) Kharsundi Zare Road—10 miles and Kharsundi Nilkaranji Road—5 miles	...	13,000	—	Through Ponsi fair taxes.
		...	(2) School building—7 Rooms	...	20,000	—	
		...	(3) Water arrangements for Harijans	...	75	—	
18	Banapuri	...	(1) Public well	...	450	300	
19	Kapil	...	(1) Dharma Shala	...	1,300	3,700	
		...	(2) Temple of Laxmi for Harijans	...	—	1,200	
		...	(3) Talim	...	200	700	
20	Kodoli	...	(1) School building	...	2,050	—	
		...	(2) Office for Panchayat	...	370	—	
21	Dushere	...	(1) Dushere Kodoli Road—2 miles	...	2,500	1,000	Incomplete.
		...	(2) Takya for Harijans	...	1,000	200	
		...	(3) Office for Gram Panchayat	...	300	—	
22	Gondi	...	(1) Gondi to Shenoli Station Road—2 miles	...	3,500	1,100	
		...	(2) Office for Panchayat	...	400	100	
23	Bichud	...	(1) Sub-distributory to the Krishna Canal	...	2,900	—	
		...	(2) Talim	...	550	700	
		...	(3) Station Road 1 mile	...	—	2,500	Incomplete.
24	Ramapur	...	(1) School building and Panchayat Office	...	1,875	75	
		...	(2) Talim	...	700	—	
25	Alsand	...	(1) School buildings	...	2,200	1,100	
		...	(2) Talim	...	600	1,500	
		...	(3) Reservoir for Rain water	...	1,300	1,300	
26	Kundal	...	(1) Public well	...	5,000	—	
		...	(2) Talim	...	300	300	
		...	(3) School building	...	1,500	—	
27	Shirasgaon	...	(1) School building	...	1,200	300	
		...	(2) Maruti Temple	...	—	1,100	
28	Aundh	...	(1) Repairs to the Old Tank	...	4,000	—	
29	Pargaon	...	(1) Talim	...	300	400	
		...	(2) Dip on the Nallah and approach road	...	800	1,100	
30	Chikhalbol	...	(1) School building	...	650	500	
31	Ghonashi	...	(1) Maruti Temple	...	1,100	500	
32	Saidapur	...	(1) School building	...	700	—	
		...	(2) Ferry Boat on the River	...	3,000	1,100	



Serial No.	Name of the Village	Particulars of the Public Works done.	State aid.	Public Contribution or Manual help of the Villagers.		Remarks.
				Rs.	Rs.	
33	Virawade	(1) Dip on the Nallah	600	200		Washed out.
34	Gundal	(1) Well for Harijans	800	—		
		(2) Public Lavatories	400	—		Out of Sugar and Grain profit.
35	Kengalgutti	(1) School building	2,000	—		
		(2) Bore well	500	—		Out of Sugar and Grain profit.
		(3) Temple	—	300		
36	Boblad	(1) School building	2,000	—		Out of Sugar and Grain profit.
		(2) Bore well	500	—		
37	Shirbur	(1) Do.	500	—		{ Out of Sugar and Grain profit.
		(2) School building	2,000	—		
38	Kanabur	(1) Do.	500	—		{ Out of Sugar and Grain profit.
		(2) Bore well	500	—		
39	Hosur	(1) Do.	500	—		600
40	Jamagi	(1) Do.	500	—		
41	Galgale	(1) Do.	500	—		1,200
		(2) Maruti Temple	—	600		
42	Hangargi	(1) Bore well	500	—		1,000
43	Bolchikalgi	(1) Public well	200	—		
44	Nandyal	(1) Two Public wells	600	—		1,000
		(2) School building	200	—		
45	Kotyal	(1) Basaweshwar Temple	—	1,200		1,000
		(2) Bore wells (Two)	1,000	—		
46	Takalgi	(1) Well on Laman Tanda	1,000	—		Donated by Shrimant Rajesaheb.
47	Hubnur	(1) Well for Harijans	200	—		
		(2) Breeding Bull	—	250		

Statement Showing the Strength of Voting and the Number of Re-Elected Panchas [TABLE NO. 13]

No.	Name of the Taluka	Number of Panchayats	Panchas who were elected continuously for three times	Panchas who were elected twice	Panchas who were elected only once.	Percentage of Polling	Sarpanchas who were in their seats for three times	Remarks.
1	Aundh ...	13	24	24	75	Not available	7	As per new Constitution Act the first election of all the Panchayats was held in 1939. Thereafter 1/3rd of the villages were selected for re-election and by the end of July 1945 every village Panchayat was elected thrice including the first election.
2	Kharsundi ...	16	23	39	98	25%	10	
3	Gundal ...	15	22	41	77	Not available	11	
4	Atpadi ...	15	20	38	89	45%	7	
5	Kundal ...	13	19	28	82	65%	6	
	Total ...	72	108	170	421	—	41	

SELF-GOVERNING AUNDH

## Statement showing the Particulars of Expenditure of the Sums Received

(As per accounts received)

No.	Name of the Taluka.	Education.		Public Health.			Justice.		Public Works Department.
		Salaries, dearness allowance &c.	Other Expenses.	Salaries, allowances &c.	Medicines.	Other Expenses.	Salaries & allowances &c.	Other Expenses.	
1	Atpadi ...	1,14,336	11,682	14,713	6,001	642	10,233	9,297	32,070
2	Kharsundi.	54,494	3,220	4,831	3,355	1,218	11,063	7,542	23,514
3	Gundal ...	55,187	3,615	8,315	4,106	1,282	7,647	3,681	14,064
4	Aundh ...	70,919	5,416	14,939	8,151	2,345	7,616	11,350	24,271
5	Kundal ...	...	....	The	Committee could not lay their hands			on the	
	Total ...	2,94,936	23,933	42,798	21,613	5,487	36,559	31,870	93,919

N.B.—(1) The Revenue and Police Departments were in the Central Government, before they were transferred to Taluka Samitis in the year 1943-44.

(2) The total net income of the State amounts to Rs. 32,00,000 for this period of 7 years; therefore the Taluka Samitis were entitled to Rs. 16,00,000 as per section 17 of the Aundh State Constitution Act.

by the Taluka Samitis during the last seven years (1939-40 to 1945-46)

from Taluka Samitis)

[TABLE NO. 12

Devasthan & Dharmadaya.	Revenue.					Police.		Grand Total.
	Salaries, allowances etc.	Pensions.	Jail.	Paragane Watandars.	Other Expenses.	Salaries, allowances etc.	Other Expenses.	
4,346	19,797	7,355	6,899	6,165	4,068	13,192	1,903	2,62,699
2,769	14,893	1,004	2,025	...	4,589	10,043	2,710	1,47,270
3,410	16,314	5,642	350	4,419	4,457	10,497	1,639	1,44,625
8,175	12,136	1,300	...	4,228	3,888	9,114	1,141	1,84,989
Balance	Sheets & Accounts	of Kundal Taluka.						
18,700	63,140	15,301	9,274	14,812	17,002	42,846	7,393	7,39,583

(3) 'Other Expenses' include Travelling Expenses, Dead Stock & Furniture, Printing, Stationery, Forms, etc. 'Other Expenses' of the Revenue Department include survey expenses as well.

**Statement Showing the Expenditure on Account of Shrimant Rajasaheb and Huzur Devasthans**

*(In Rupees)*

[TABLE NO. 14]

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SELF-GOVERNING AUNDH

Particulars	1-7-1940 to 30-6-1941	1-7-1941 to 30-6-1942	1-7-1942 to 30-6-1943	1-7-1943 to 30-6-1944	1-7-1944 to 31-3-1945	1-4-1945 to 31-3-1946
Income of the State ...	3,20,000	3,28,000	3,62,000	6,23,000	3,95,000	8,24,000
Civil List ...	36,000	34,915	42,905 + 1,896	51,203 + 3,300	42,595 + 12,268	84,000
Darbar (Tours, Paga, etc.) ...	7,094	4,770	7,139	13,280	16,193	16,306
Shrimant Yuvaraj ...	9,704	2,009	7,283	7,548	15,653	12,424
Motor and other miscellaneous ...	—	—	1,924	4,793	6,651 × 24,765	8,471
<b>Total ...</b>	<b>52,798</b>	<b>41,694</b>	<b>61,147</b>	<b>80,124</b>	<b>1,18,125</b>	<b>1,21,201</b>
Devasthan* ...	15,000	18,636	15,444	17,974	13,834	21,650

+ Amounts debited to advance account and taken over.

× Expenditure incurred on account of the illness of Shrimant Rajasaheb.

\* The amount is expended under the Supervision of Shrimant Rajasaheb.

**Population & Land Revenue of Villages to be grouped together  
for Panchayats.**

TABLE NO. 15

## ATPADI TALUKA.

Group	Population	Revenue
1 Atpadi	7,626	16,280
2 Shetphale	1,870	5,440
3 Pimpri (Khurd)	966	1,560
Bombewadi	428	1,175
4 Madgule	1,224	3,816
5 Nimbavade	2,314	3,962
6 Digbanchi	3,760	6,950
Umbergaon	435	240
7 Rajewadi	663	1,700
Lingivare	509	430
8 Vithalapur	830	2,810
Kautuli	799	930
Sherewadi	116	150
9 Galavewadi	553	910
Avalai	668	930
Palaskhel	445	1,080

## KHARSUNDI TALUKA

Group	Population	Revenue
1 Karagani	4,638	4,083
Gomewadi	1,430	621
2 Banapuri	1,163	1,434
Tadavale	730	850
3 Nelkaranji	2,040	4,870
Hivatad	859	612
4 Kharsundi	1,031	1,880
5 Valvan	807	1,713
Chinchale	410	1,331
6 Ghanand	753	1,490
Kamath	315	1,072
Jambhulni	300	1,540
7 Pimpri (Budruk)	762	2,036
8 Gharaniki	929	2,454
9 Zare	1,528	3,286
Vibhutwadi	771	829

## AUNDH TALUKA.

1 Aundh	4,423	3,460
2 Kinhi	1,987	5,810
3 Korti	993	3,307
4 Pargaon	462	937
5 Saidapur	1,265	2,475
6 Padali	303	1,600
7 Viravade	493	3,500
8 Ghonashi	419	1,600
9 Chikhalhol	901	2,210
10 Vihapur	1,127	3,930
Belavade	426	1,654

## KUNDAL TALUKA

1 Kundal	4,769	12,500
2 Kodoli	1,718	6,670
3 Alsand	1,388	5,707
4 Kapil	1,350	4,946
5 Dushere	1,399	4,236
6 Manu	937	4,121
7 Bichud	1,493	3,667
8 Gondi	790	3,485
9 Ramapur	872	3,145
10 Sonkire	1,162	1,219
Shirasaon	870	1,794

## GUNDAL TALUKA

1 Kotyal	1,200	5,400
2 Hangargi	987	3,760
3 Shirbur	424	3,140
Kengalgutti	448	2,440
4 Kanbur	471	2,150
Galgale	390	900
5 Hosur	363	2,970
Jamagi	282	1,750
6 Gundal	1,064	1,830
7 Boblad	431	2,850
8 Takalagi	942	1,530
Hubnur	512	770
9 Dhanargi	763	2,518
Lohagaon	882	2,310
10 Bolchikalagi	439	1,380
Nandyal	260	1,250

## Necessary Services

[TABLE NO. 16

## 1. POLITICAL OFFICE

- 1 Political Secretary
- 1 Head clerk
- 1 Clerk
- 1 Havaldar
- 2 Peons
- 2 Staff Holders (Bhaldars)
- 1 Jamadar
- 1 Pharas
- 2 Bhois

## 2. AUDIT DEPARTMENT

- 1 Accountant and Auditor—General
- 1 Head clerk
- 1 Clerk
- 2 Peons

## 3. JUDICIAL DEPARTMENT

- 1 Sarnyayadhish
- 1 Registrar and Subjudge (Aundh Taluka)
- 1 Head clerk
- 1 Nazir
- 1 Record Keeper
- 1 Typist
- 1 Bailiff
- 3 Peons
- 1 Subjudge (Atpadi Taluka)
- 1 Nazir
- 1 Clerk
- 1 Bailiff
- 1 Peon
- 1 Subjudge (Kundal & Gundal Talukas).
- 1 Nazir
- 1 Clerk
- 2 Bailiffs
- 1 Peon

## 4. PRIME MINISTER'S OFFICE

- 1 Prime Minister
- 1 Secretary to Government
- 2 Under—Secretaries to Govt.
- 1 Head clerk
- 3 Clerks
- 1 Motor Driver
- 3 Peons
- 1 Motor Cleaner
- 1 Guest—House Manager
- 3 Servants (Guest House)

## 5. TAX COLLECTION DEPARTMENT

- 1 Officer for Income, Sales and Tobacco tax (Port Folios such as District Magistrate, Labour Commissioner, Registrar of Companies should be entrusted to this Officer)
- 2 Head clerks
- 1 Typist
- 2 Peons
- 1 Senior Inspector (all taxes) Factories and Aundh Taluka.
- 1 Clerk
- 1 Peon
- 3 Police Constables
- 1 Inspector (Atpadi and Kharsundi Talukas).
- 1 Clerk
- 1 Peon
- 3 Police Constables
- 1 Inspector, Kundal & Gundal Talukas.
- 1 Clerk
- 1 Peon
- 3 Police Constables

## 6. REVENUE &amp; ACCOUNTS DEPARTMENT

- 1 Treasury Office, Collector and Registrar, Co-operative Societies
- 1 Deputy Accountant
- 1 Cashier
- 5 Clerks (Account)
- 1 Head clerk (Revenue)
- 1 Clerk ( " )
- 1 Clerk (Society)
- 3 Peons

## 7. SUB-TREASURIES

- 5 Aval Karkuns
- 5 Clerks
- 5 Peons

## 8. PROTECTION

- 1 Police Superintendent
- 1 Head clerk
- 2 Clerks
- 2 Orderlies
- 2 Sandni Swars for Tapal
- 1 Peon

- 45 Headquarter Police (including Officers)
- 5 Sub-Inspectors for Talukas
- 5 Head Constables, Class I (Jamadar)
- 5 Hawaldars
- 46 Taluka Police (Aundh 6, Atpadi 10, Kharsundi 10, Kundal 10, Gundal 10.)

9. JAIL & RECORD

- 1 Record Keeper and Jailor
- 2 Clerks
- 2 Peons
- 5 Jail Guards

10. EDUCATION

- 1 Pramukha Sanchalak
- 1 Head Clerk
- 2 Peons
- 2 Taluka Sanchalaks
- 2 Peons
- 1 Curator of Aundh Museum
- 1 Clerk " "
- 2 Peon " "
- 3 Gardeners " "
- 3 Police Guards for Museum
- 1 Librarian
- 1 Peon

11. PUBLIC WORKS' DEPARTMENT

- 1 State Engineer
- 1 Overseer
- 1 Mistri
- 1 Clerk
- 1 Peon

12. PUBLIC HEALTH

- 3 Doctors
- 3 Compounders
- 3 Dressers
- 3 Peons
- 2 Vaccinators
- 2 Peons
- 2 Veterinary Surgeons
- 2 Peons

13. SURVEY DEPARTMENT

- 1 Classer (Grade of a Mamlatdar)
- 2 Surveyors
- 1 Peon

14. PUBLICATION

- 1 Press Manager
- 1 Pressman
- 1 Compositor

15. TALUKA SAMITIS

- 5 Secretaries
- 5 Clerks
- 5 Surveyors
- 5 Peons
- 15 Ayurvedic Vaidyas
- 15 Peons
- 3 Road Clerks
- 13 Coolies for road repairs

16. GRAM PANCHAYATS

- 48 Secretaries
- 48 Police Constables
- 125 Primary Teachers
- 72 Village Officers (Patil & Kulkarni)
- 72 Village Guards (Ramoshi)
- 72 Village Peons (Taral or Mahar)



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