CHAPTER - II

THE ROLE OF BALUTEDAR & ALUTEDAR IN THE PAST
CHAPTER NO. 2

"THE ROLE OF BALUTEDAR AND ALUTEDAR IN THE PAST"

The researcher has collected information about Twelve (12) Balutedars and eighteen Alutedars which is as below:

AJ. BALUTEDARS:

There were Twelve Balutedars and the information about their duties, share in crop etc. is as below in details.

2.1 MAHAR:

The Mahar Balutedar was found in every village of Maharashtra. He was considered as one of the Chief Balutedars. He was treated as the balutedar of first row i.e. important among other balutedars.

2.1.1. DUTIES:

The Mahar caste was given following work in every village. He was considered as a Chief Balutedar in the work of government and he helped Patil, Patwari, and the Government officers at village level, in their official work. The number of Mahar Balutedar was decided by the size of the village. When the Mahar Balutedar was on duty he used to seat in the Chowadi of the village. He used to collect revenue from the village formers and used to deposit it in the government treasury at taluka places.

Besides, he also did the work of carrying the Government documents and also helped the Patwari while supervising the village crops. He used to help the villagers in the risqu
1. Photograph shows -

Mahar — (Balutedar).

at work.
operation of emergencies, crimes, natural calamities etc. This was the nature of the work of Mahar balutedar.

Apart from the government work the Mahar balutedar had to perform private work in the villages. And during the festival times he used to clean the village temple. He used to dispatch the invitations of the festivals, he used to help in decorating the village during the festival times, during wedding ceremony of farmers the Mahar balutedar was used to supply fuel i.e. wood at that time he used to look after the bullocks of all the invites, who attended the marriage and during the "Dashra festival" he used to clean the horses of farmers, and other important persons in the village.

The Mahar balutedar was also given the work of carrying (disposing) the dead animal, in the village.

2.1.2 REMUNERATION:

No consistency was found in the remuneration given to the Mahar balutedar in Maharashtra. In fact his remuneration was not fixed by the government or village authority. Therefore we can observe different kinds of remuneration paid to him, in different districts of Maharashtra.

In some districts he was given "Inamiland" or "Government land" as a remuneration of his work. Because he was treat chief or first rows balutedar but in some districts he was paid very meager salary.

In Vidarbha region the Mahar balutedar was paid a monthly salary of Rs. 10 to Rs. 15 and on uniform, from the government. In Maharashtra region the Mahar balutedar was neither paid salary nor was given government land.
In Osmanabad district of Marathwada region these balutedars were given foodgrains in proportion of the total production of foodgrains of the farmers.

For example: If the total production was 20 Munn the Balutedar was given 60 Payali of food grains. At some places he was given 3 payali of "groundnut" during reaping times. If the Mahar balutedar worked in the farm he was also given seeds and during the cutting of Jawar crops a definite proportion 10 Tifani land was reserved to him as remuneration. The Mahar balutedar was given the right to beg cooked food for two times from villagers. This was the nature of traditional remuneration to Mahar balutedar.

2.1.3. REMARK:

Mahar balutedar was getting his remuneration only once in a year at the time of reaping in term of food grains and in some regions the remuneration was different, and in terms of cash i.e. Rs. 10 to Rs. 15 per year. But in most of area the remuneration depended upon the proportion to the total production of foodgrains of the farmer. So they were finding it difficult to survive.

Munn = 16 Payali = 80 Kgs.
Tifani = one row of the Crop
1 Payali = 5 Kgs.
2.1.4. **PRESENT POSITION**

It is found during the present research that this category is totally absent from the village life. They all have migrated to cities, towns, in search of cash paying jobs or to work on piece works in urban areas. They are also found working as casual labours on daily wages.

Due to fast spread of education their young generation has been absorbed in the government and private services. A total shift of these balutedars is found from the villages, during the research.
2.2. MANG (VILLAGE CLEANING, ROPE-MAKER):

The Mang balutedar was not be found in every village. In western Maharashtra he was considered very useful balutedar for agriculture but elsewhere he was just like other village balutedar.

2.2.1. DUTIES:

The main duty of Mang balutedar was to make ropes, useful for agriculture and other purposes. Similarly he also made wooden cots, craddles, and weaved them by the ropes and string, and female mang balutedar used to clean the village every day. He was also expected to make important Government declaration for villagers. In local language it is called "Davendi" the announcement. The musical instrument playing every evening before the village temple, was also one of his responsibility in the village.

Apart from balutedar the Mang could beg for food every morning and evening. In olden days the female Mang was traditionally respected by the villagers before the cultivation season began. But presently this tradition has disappeared. During the wedding ceremonies the Mang was given a turban and coconut as a mark of respect. He was expected to play his musical instrument during the wedding ceremony. When the bridegroom entered the maingate of the village. The female paid respect to him for which she was rewarded according to the ability of the bridegroom. The worship of Goddess "Mariiee" was exclusively done by the Mang balutedar.

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2.2.2. **RENUMERATION**

No definite remuneration was given to Mang balutedar in Maharashtra. It was not fixed by the Government or village authority. Therefore different types of remuneration was paid to him in different districts of Maharashtra. In some districts he was given food grains as a remuneration. In Parbhani district he was given "1 to 4 Payali" of food grains, for every Aaut. In Beed and Osmanabad districts it was found that he was given "1 to 6" Payali" for every Aaut of food grains.

Apart from Baluta when he used to play the musical instrument every evening before the village temple, the Mang could beg for cooked food every evening.

2.2.3. **REMARK**

Mang Balutedar was getting his remuneration once in a year at the time of reaping on the basis of total production of the farmer. The rate of remuneration varied from Region to Region in Maharashtra. In some districts he was given "1 to 4 Payali" food grains in proportion of total food grains. Mang Balutedar was allowed to beg for cooked food every evening in village.

2.2.5. **CEREMONIAL SHARE**

It was found in Research that when Mang balutedar used to play his musical instrument "Pungi", duff, Halgi at the time of marriage or festival time he was given cash, and in some villages she was given "saree and khan" when she welcome
bridegroom arrival in wedding tent.

2.2.4. **PRESENT POSITION**: 

During the study nearly 50% Mang balutedar are found in village, and 50% have migrated to towns or cities in search of jobs or wage. Those who remain at village level that only due to balutedari. Mang balutedar makes domestic broom, and ropes for agricultural use and earn extra cash wage.

Apart from this, he plays musical instrument on the occasion of marriage and festivals, his "duff" or "Halgi" is very popular in rural area. Some are found working at brick kilns.
Though this Balutedar was known as a Shoesmaker. He did not only do the work of shoesmaking but he was busy in other kind of work. Which was related with the equipment made from leather in the villages. He was expected to make leather tank to lift water from the wells, leather strings, leather hunters, leather reins, for horses and also be shoes and chapels used in the daily life by the people. This balutedar was considered very useful for the farmer class. But now a days the shoesmaker balutedar is not found in every village. Because most of the equipment has been purchased by the farmers from the shops in the city. If at all this balutedar was found in the village, there were diversity in the nature of his baluta. Apart from this work the shoesmaker decorated the road whenever some superior officer visited the village.

In Marathwada region the shoe maker was given " 2 to 4 Payali " of food grains for every " Aaut ". The rich farmers paid him more remuneration in some parts of Marathwada. He was given 10 to 20 Sheaves of fodder for every 100 sheaves of crops.

At the time of wedding the shoemaker made wedding shoes for bridegroom, for which he was paid Rs. 3 to Rs.4. He also did the work of holding torches during the wedding ceremony, for which he was given a piece of cloth and a turban. During the festival times the shoesmaker was given cooked food by
2. Photographs Show

Mang — (Balutedar).

Making Brooms.
3. Photographs Show -
Chambar - (Balutedar).

Making Shoes and Chapels.
the villagers.

In some regions the remuneration of shoesmaker was different it was "1 to 6 Payali" of food grains for every "Aaut". It was given at the time of reaping only once in a year.

2.3.3. REMARK:

This balutedar was also very useful to farmer because he made different kinds of agricultural equipment. The remuneration of chambar was not fixed it was different in different regions of Maharashtra. It was "1 to 4 Payali" approximately.

Apart from this he made some articles for the sake of net cash for the villagers.

2.3.4. CEREMONIAL SHARE:

Particularly at the time of wedding chambar make wedding shoes for bridegroom for which he was given cash award. Also he was given a piece of cloth and a turban for holding torches during the wedding. During festival times the shoesmaker was given cooked food by the villagers.

2.3.5. PRESENT POSITION:

Now a days shoesmaker is trying to migrate to the cities, for the Jobs, because at the village level young generation is attracted to new fashions and new model of shoes and chapels. Very few people are interested in leather "Joda" and Chapels made by village chambar. Now many people prefer "Plastic boots" for daily use. In such condition village chambar is disappointed. It is found that the
chambar balutedar have shifted their traditional job and started making fashionable shoes and chapels.
2.4. **SUTAR (CARPENTER)**

2.4.1. **DUTIES**

The another main balutedar was sutar (carpenter). Who was considered very useful in agriculture. The sutar considered himself superior to other castes in the village. He refused to eat the food cooked by other cast. In a survey undertaken in Maharashtra the sutar balutedar was found in 39 villages out of 42. There were more than one sutar balutedar in village. In some villages the Marathas and Mahars were also seen to enter the profession of carpenter. The nature of work done by sutar balutedar was as follows. He used to repair agriculture equipment of the farmers in the village. Similarly he used to make new agricultural instrument or equipment, such as making a bullackcart and making wheels of "mota". To making the equipment useful for the construction of houses and sty. This work was done by him by talking different wages from the villagers at many places these wages were customary.

2.4.2. **REMUNERATION**

The remuneration of sutar balutedar was not fixed. It was different from district to district in proportion to number of cultivating equipment made by him. i.e. Aaut, Tifani, kulav, plough(wooden), and other.

In western Khandesh the proportion was "24 sheers" of food grains per "Aaut". In the survey of "Gokhale Institute of Economics" it was found in the osmanabad district of Maharashtra, that with every "20 munn" of food
4. Photographs Show

Sutar - (Balutedar).

Repairing Aauto and making
Bullock cart.
grains sutar was given " 4 to 6 Payali " of food grains, and also he was given " 20 sheaves of cut crops for every 1000 sheaves of cut crops ".

In Vidarbha for every " Aaut " " 3 to 5 sheaves of cut crop was given to sutar. In this region the sutar used to make wooden toys and stools for small children for which he was given extra food grains.

When Sutar balutedar used to make new equipment for agriculture, the farmer gave him extra food grains i.e.

- one Aaut = Two payali
- one Tifani = Two payali
- one Kular = One Payali

As a baluta. The Sutar used to make a wooden platform (" Pata ") for the wedding ceremony for which he was given a piece of cloth and coconut and turban as remuneration. In some villages of Vidarbha he was given a Cow or a tree as a reward for his work. Services to non former villager he was getting his remuneration in term of cash.

Sheaves = Bundles of cut crop,
2.4.3. REMARK

Sutar was getting his remuneration twice in a year. Firstly in month of November and December when "Kharip" reaping. And secondly at the end of the year. It means last reaping. Again it was found in study time that no definite remuneration was given to Sutar. It was different from area to a region and depending upon the total production of the farmer. But when he makes new equipment his rate was fixed. And when he served for non farmers he was given net cash as a remuneration.

2.4.5. CEREMONIAL SHARE

When Sutar balutedar make wooden Platform "Pata" & "Chowrang" for the wedding ceremony for which he was given a piece of cloth, coconut and turban as reward. In some villages of Vidarbha he was given a cow and a tree as a reward.

2.4.4. PRESENT POSITION

The Researcher has identified that sutar balutedar is not satisfied with the village economy. He is trying to migrate from village to town or cities, because he knew the scope of his skill in urban area. Some are found migrating to urban areas.
2.5. LQHAR (BLACK SMITH):

2.5.1. DUTIES:

The blacksmith was considered as a third important balutadar in the village. It was also found that blacksmith was not available in every village. He selected a central village for his residence. So that he got the work of two to three adjoining villages. Lohar was considered very useful for agriculture. He was to make the plunges, axes, and all the steel equipment necessary for agriculture. The blacksmith did his work by taking baluta, as his remuneration.

2.5.2. REMUNERATION:

No consistency was found the remuneration of blacksmith. It was different from districts to districts of Maharashtra.

In Beed, Parbhani, Osmanabad districts the Daluta was fixed. It was "1 to 4 Payali" average, for each farmer. Blacksmith made agriculture equipment as per demand of the farmer.

Apart from Daluta when blacksmith made important steel equipment for the non-farmer he used to take net cash as a remuneration.

In the Vidarbha it was made "2 to 3 Payali" fixed in some area the farmer paid the blacksmith according to their ability.
5. Photographs Show -
Lohar - (Balutedar).
at work.
2.5.3. **REMARK**

Generally blacksmith made the agriculture equipment very useful for agricultural the remuneration of Lohar was not fixed. it was from different village to village. i.e. average " 1 to 4 Payali " for each farmer approximately.

Some time instead of baluta he made steel equipment by taking net cash.

Now a days the work of blacksmith generally brings to him net money.

2.5.4. **PRESENT POSITION**

It is found at the time of study that the blacksmith is not available in every village he could get the work of 2 to 3 adjoining villages.

Now a days in the villages Lohar prefer to work for the sack of money and few blacksmith are found remaining content with balutedari. They believe traditional baluta.

One respondent out of sample told that he is happy with balutedari and still his younger son is doing same job i.e. 'Loharki'.

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2.6. **KUMBHAR (Potter)**:

2.6.1. **DUTIES**:

Generally in every village there is a separate colony or Wada of Potters which is known as Kumbhar Wada. In every village the Potter used to supply all domestic pots made from mud. His chief work was to make bricks, roof, tiles, and small water tanks called "Mata" which is very popular in villages as well as in cities which was sold by him by taking net cash. In some part of Marathwada a subcaste of Potters known as "Lingayat Kumbhar" was found. Who did not accept cooked food, they only accepted the food which was uncooked.

2.6.2. **REMUNERATION**:

The Remuneration of Kumbhar balutedar was not fixed it was different from district to district in Maharashtra.

In Osmanabad district he was given "2 Payali" of foodgrains for every "Khandi", of food grains.

* Wada :- (having five or six houses)
* Khandi :- (20 munn of food grains)
Photographs show Kumbhar - (Balutedar) at work.
In Nanded, Beed, Jalana, districts the ratio of Baluta was "2 to 6 Payali" of food grains in proportion of food grains of the farmer. Sometimes he was given groundnut, and five Sheaves of cutcrops. For every 1000 Sheaves of cutcrops.

2.6.4. REMARK

Kumbhar falutedar was very useful for the villagers because he supplied all domestic pots and small water tank called "Ranjan" or "Mata" to villagers. 'Ranjan' is very popular in village and Mata is very popular in cities.

Kumbhar supplied these pots by taking net cash from the non farmer. It was found in research that baluta was not fixed. It was different. Wedding and festival share of Kumbhar falutedar was different.

2.6.3. CEREMONIAL SHARE

During Diwali Festival Kumbhar supplies small lamps called "Pantee" to the rich farmer. He was given extra cash or feast for his work, and at the time of wedding ceremony when the bride groom entered the main gate of the village, the potter dance before him, holding mud elephant in his hand, he was giving a Turban, a piece of cloth and "Rs. 2 to Rs. 5" as a reward for his work.

* 1 Payali ~ 5 kg. of 2 seers.
2.6.5. **PRESENT POSITION**

Though Kumbhar is found in every village, the position is not so good, because there is no demand for mud pots except 'Ranjan' and "Mata". On the other hand steel and other pots are very popular in village. The villagers totally stopped the use of mud domestic pots. Therefore they have to attend Urban market, or to approach cities for selling mata and Ranjan. But they are very badly in need of transport facilities, from rural area to town.

When they think to migrate from village to cities, there are many problems to continue their traditional job, i.e. Non availabilities of sufficient clay, white clay and cowdung etc.
2.7. **DHOBI ( WASHER MAN )**

2.7.1. **DUTIES**

The Washerman has been called as a domestic balutedar in marathwada. He is known as "Warti" or 'Pareet' and in vidarbha he is called 'Dhobi'. He did the work of washing clothes of villagers and in return he was given one bread by one family. All the villagers did not get their clothes washed by the washerman particularly the rich farmer got their clothes washed by him.

2.7.2. **RENUMERATION**

There was no consistency in the baluta of this balutedar. The family whose clothes the washerman washed, gave him "4 to 6 Payali of food grains for every Khanki".

In Vidarbha the ratio of baluta was "1 to 4" Payali per family who got the clothes washed and one bread was given to Dhobi, by the one family.

In some parts of Maharashtra he was given food grains and 10 Sheaves of cut crops.

2.7.4. **REMARK**

This balutedar was very useful for domestic work in Marathwada. Dhobi used to wash the clothes of rich farmers, because all villagers did not get their clothes washed. Therefore scope for his Job was limited and baluta collected by them was not sufficient for the whole year.

Again baluta from farmer was very limited. i.e. average "1 to 6" Payali and some sheaves of cut crops.
7. Photograph shows -
Dhobi - (Balutedar).

at work.
2.7.3. **CEREMONIAL SHARE**: 
At the time of marriage ceremony the washer woman used to lay down "Payaghda" or "Carpets" at the venue of the wedding. She was given saree and khana or piece of cloth, and one turban to washerman as a reward for his work. Every festival time "Pareet" was given feast, by the rich farmer.

2.7.5. **PRESENT POSITION**: 
The role of Dhobi balutedar is important, still he is not found in every village. Because for the work of Dhobi the baluta which was given to him is not sufficient. Therefore some of the balutedars are trying to migrate to town, and have started shops of "Ironing", and have started earning wages.

Researcher has interviewed three respondents in cities and found that they are happy with the job of ironing the cloths.

* Khandi = 20 munn of foodgrains.
2.8. NAVI (BARBER) :

2.8.1. DUTIES :

The barber was considered as a significant balutedar in the Indian village. The barber is called by different name in different regions of Maharashtra. In vidarbha he is called " Mahali " and in Marathwada he is known by the name of " Navi " or " Warik ". This balutedar was in almost in all village. His main job was to shave male villagers. The warik used to sit in village chowk, main public place or some times used chawadi for shaving.

Barber did the work of massaging in the village and he did the work of distribution of wedding cards of the rich farmers, Birthday invitations etc. In public programmes and religious functions the barber used to hold torch or carry " palki " of the god or Goddess.

2.8.2. REMUNERATION :

The remuneration of the barber was not fixed. It was different and on the basis of family male shaving and hair cutting by him. Apart from baluta for shaving and hair cutting, the head of the family gave him one bread.

On special occasions shaving heads of small children he was given a coconut, a piece of cloth and also dress for his child. He was given foodgrains in proportion to the numbers of males in a family. The ratio of baluta was " 4 payali to 1 munn "

In vidarbha mahali was given " 8 to 16 " payalis. In Beed district the Navi was given fixed " 1 minute " for a family.
Photographs Show
Navi (Balutedar) at work.
For collecting his baluta the barber had to go to the farm where grains were stored by the farmers. In some districts he was given 10 sheaves of crops or 5 fodders behind 1000 sheaves of cut crops.

Shaving of the buffalo was also done by the barber for which he took extra "Remuneration". In public programmes and religious functions the barber used to hold torch or carry "Palkhi" of god or goddess. During Diwali festival the barber did the work of massaging rich farmers who gave the barber a feast for his work.

2.8.3. REMARK:

Though the role of the barber was very significant, he was given remuneration in different ratio. In the different regions of the Maharashtra.

In Vidarbha, Marathwada his remuneration was "2 Payali to 1 munn". Food grains.

Some times he was given extra cash or baluta as a remuneration. The remuneration of Navi depended on the basis of male of a family and shaving and hair cutting.

The barber was also given some articles as a reward when he did special work.

* 1 munn = 16 payali.
2.8.4. CEREMONIAL SHARE:

The barber was given ceremonial share at the time of public programs, festivals, and religious functions. The barber used to hold a torch or carry 'Palkhi' of the god or goddesses he was given turban and piece of clothes as a reward and feast for his work.

2.8.5. PRESENT POSITION:

It is found in survey that Navi balutadar is not so happy, because out of the total villagers near about 50% villages or farmers have to go town or cities for shaving and haircutting.

In olden days all people (except C.C.) get shaved by them. But now a days new fashion and styles have attracted youngsters to cities there fore they have lagged behind.

On the other side from every Navi family one or two have migrated to cities for the job and with ambition of opening hair cutting saloons.
2.9. GURAV (VILLAGE PRIEST)

2.9.1. DUTIES

Now a days this balutedar is not found in all the villages. This balutedar was mainly connected with the work of Cleaning temples and worshipping Gods. Particularly these balutedar worship God "Mahadeo" in the village. During festival time he also used to supply "Patras". Telling "Katha and kirthan" and singing religious stories and songs. The gurav in some region Maharashtra, some time villagers send invitation to this balutadar for telling katha and kirthan at the time of festival. He played "Maridang", during the religious songs.

2.9.2. REMUNERATION

The Baluta of this Balutedar was not fixed. It was different from region to region in Maharashtra. In some areas of Maharashtra he was given 10 sheaves of cutcrops for every 1000 sheaves from the farmer. In some districts particularly in Beed he was given "1 to 6 Payali" food grains in Osmanabad district he was given one sheer for every one sack as a baluta. In Solapur district it was found that Gurav balutedar used to beg for flour every morning in village.

Maridang = A drum like musical instrument.
Patras = Large leaves used for eating food.
9. Photographs Show - Gurav - (Balutedar) at work.
2.9.3. **REMARK**

Gurav is called as a village priest. In some area he was given honored like a Brahman. He was given baluta as per tradition and was not fixed. It was "1 to 6 Payalis" of food grains, and in some area it was 10 sheaves of cutcrops for every 1000 sheaves of cutcrops.

2.9.4. **CEREMONIAL SHARE**

At the time of festival "Nav-Rathra" Gurav plays very important role. The religious donations given by the people to God were taken by this balutedar.

In some regions he was given groundnuts on the occasion of festival or "Mahadeo fair" in village.

2.9.5. **PRESENT POSITION**

It is seen in study time that Gurav balutedar works for 2 to 3 adjoining villages as a village priest. In a week he pay visits to these villages with regular intervals for begging flour in villages.

Gurav balutedar is found happy in the village. He has told the Researcher that he is not having any skill, like other balutedar to migrate and start new business in city. Again he has told that in future his son would do some thing New. He is taking education in Urban area and we are waiting.
2.10. JOSHI (BRAHMAN) - VILLAGE ADVISER:

2.10.1. DUTIES:

Gram Joshi was another worshiper balutedar were found in the village. He used to worship village God and Goddess besides this he worked as an astrologer, officiated as a priest during marriage and also during the funerals, wrote letters for the village and some such work was done by him. Specially gram Joshi worked as an astrologer and used to told villagers about "Porneema", "Aamawasha", "Yakadashee" and about festivals. Religious people believe Brahman and give him extra net cash or baluta. Some times for illiterate people he wrote letters. Generally gram Joshi performs role as a village priest and adviser.

2.10.2. REMUNERATION:

The baluta of gram Joshi was not fixed. In all district of Maharashtra, it was different.

In some region he was given 1% of foodgrains out of the total production and he was given extra baluta as a remuneration for his work as an astrologer.

In some regions traditionally he was allowed to beg for food for his work as a priest in the village.

When the performed role of a priest during the marriage ceremony he was given feast as well as net cash as "DAKASHANA".

When he worked at the time of funerals, he was given cash, wheat, rice, piece of cloth, and in some regions he was given a cow as reward.
10. Photograph shows --

Joshi (Balutedar) at work.
2.10.3. **REMARK**

In toto gram Joshi balutedar was important for the villagers, because in any function and special program he perform better role as a priest. For his work he was given food grain, cash reward.

2.10.4. **CEREMONIAL SHARE**

At the time of marriage in village when he worked as main priest, he was given cash as a "Dakshana" for his work.

In festival period he was given feast and piece of cloth and coconut as a reward.

2.10.5. **PRESENT POSITION**

Like the other village priest gram Joshi is found happy and told that comparatively this period or age is not favorable to him and people are not ready to believe him.
2.11. **SONAR (GOLDSMITH)**:

2.11.1. **DUTIES**:

The goldsmith balutedar has almost disappeared from the villages. In olden days the revenue was to be paid by the farmers in coins. These coins were tested particularly by the goldsmith.

At the time of marriage ceremonies the goldsmith made the images of god and goddess from metals. He also made ornaments such as ear ring and nose rings for females and girls. Some goldsmith sold their ornaments by visiting different villages for which they were paid net cash.

2.11.2. **REMUNERATION**:

The remuneration of sonar balutedar was not fixed it was varied and depended upon the work done by the goldsmith for villagers.

In the village when they were special occasions the goldsmith was called for making statue or image of god and goddess. He was given baluta as a remuneration or cash as a remuneration.

In the survey it was found that in olden days sonar was given "1 to 4" payalis as a baluta in Beed district. Generally goldsmith accepted cash for his work from the villagers.
11. Photograph shows -
Sonar - (Balutedar),
at work.
2.11.3. **REMARK**

Due to job or business all sonar have migrated to cities and not found in villages. He took cash for his work. Though these was baluta for sonarki

2.11.4. **CEREMONIAL SHARE**

It was found in study that when goldsmith made the statue of God and Goddess he was given cash, or some time he was awarded by giving turban and coconut by the villages.

When he made ornament for bride, that time he was given cash as a remuneration.

2.11.5. **PRESENT POSITION**

Now a days goldsmith balutedar has almost disappeared from the villages. Due to non availability of continuous job in the village. All villagers are attracted to cities for making ornament and it is impossible for goldsmith to supply all types of ornaments because of funds shortage.

Out of sonar families some have started part time agriculture and some have migrated to urban areas.

Researcher has interviewed one respondent who is 30 years old, regarding old method of sonarki and balutedari. He has told that in olden days these are Rajas and Maharajas they used to call Sonars and place orders. The baluta and cash remuneration is very attractive, and there was provision of rewards from the Rajas & Maharajas.
2.12. **KOLI (WATER CARRIER)**

2.12.1. **DUTIES**

The main job of the koli was expected to supply water to different families in the villages. He used to supply water by leather tanks or leather bags called "Pakhal". He used to put Pakhal on the buffalo and supply water to different families in village.

This balutedar had been allotted different kinds of work. He used to clean and plaster the village chawadi by the cow dung. In Vidarbha he was called "Dhiwar". He also did the work of cleaning utensils. In some parts of the Maharashtra he used to help the farmers in separating the grains from the crops.

2.12.2. **REMUNERATION**

No consistency was found in the baluta of Koli. In different regions of Maharashtra it was found different.

Where Koli supplied water every day to different families he was offered one bread, and "2 to 10 Payali" of food grains in proportion of total food grains. The Koli supplied water only to rich and upper class people in the village. He did not supply water to Scheduled Cast people.

When Koli used to help farmers for making "Khale" for separating the grains he was given extra remuneration. Again when he cleaned and plastered the village chawadi, and clean utensils he was given extra remuneration in terms of cash or food grains by the villagers. In some areas Koli supplied water for money i.e. one Dabba for Rs. 2.

*Khale - A place where foodgrains are separated.*
12. Photographs Show -
Koli - (Balutedar).
Carrying and distributing
water in village.

Modern way of water supply.

Requirement remains the same though time passes.
2.12.3. **CEREMONIAL SHARE**

In some district when Koli supplied water in wedding ceremony he was given turban and for female Koli saree and a piece of cloth as a reward.

Generally at the time of village fair "Urs" he used to clean the temple ground and supplied water to pilgrim and he was given cash as a reward.

2.12.4. **PRESENT POSITION**

During the research Koli balutedar has been found happy because in villages there is shortage of water and water supply facilities. In some area Koli supplies supply water with help of buffalo and Pakhal and get earning net cash remuneration apart from baluta.

All Kolis families are found happy with village system. The researcher has asked one Koli respondent about the problems of water supply and village life. Immediately he has answered that the village system is good. There are no problems, and he gets baluta regularly. Every day he can collect his bread from the farmers.
2.1 TELI (OIL PRESSER)

2.1.1. DUTIES:

This alutedar was not found in every village. They were found in 13 out of 42 sample villages. One Teli works for two or three adjoining villages. His main work was pressing oil seeds i.e. Groundnuts, Kardi Sunflower, Teel etc. to extract oil from the seeds. This Alutedars used tradition "Ghana" for pressing oil seeds. Teli crushes oil seeds by taking netcash from the farmers. Generally in 8 hours Teli crushes 40 kgs with the help of "Bullock Ghana" and receives net cash Rs. 25 for 40 Kgs.

In some regions of Maharashtra Teli was given baluta. It was up to 0.25% to 8% in the total production of foodgrains of the farmers. Generally oil crushing or pressing work was to begin after "Kharip" season.

2.1.2. REMUNERATION:

No consistency was found in the remuneration of Teli. It was not fixed and different from region to region of Maharashtra. In Marathwada it was found in the study that Teli used to get net cash and baluta. The ratio was 0.25% to 8% of foodgrains of the farmer. In some region it was customary that he was given oil seeds in proportion to oil seeds and brought to extract oil, the ratio was "1 Payali = 1 Athwa" oil seeds.
1. Photographs Show - Tell - (Alutedar).

Crushing oil seeds with traditional Bullock Ghana and modern oil machine.
2.1.3. **REMARK**

It was found in the study that when Teli crush oil seeds, he was given net cash, baluta and oil seeds in proportion. Again it was found that Teli was given net cash as a remuneration. Oil crushing or pressing work was continued for whole year as per the villager's need.

2.1.4. **CEREMONIAL SHARE**

It was customary that Teli should provide oil every evening for lamp in the temple of God "Mahadeo". It was found that Teli was providing oil for temple lamp and for this work during festival or fair Teli was given Turban, piece of clothes and saree for female as a reward.

In some region it was found that during festivals Teli was given cooked food or feast by the rich farmers.

2.1.5. **PRESENT POSITION**

At the time of the study the researcher has found that though Teli uses the old traditional "Bullock Ghana" for oil pressing, he is happy in the village. He has told that every day he crushes 40 kgs of oil seeds and can get Rs. 25 net cash as wages.

Again he has told that "Bullock Ghana" has its own limitations, that he can not crush more than 40 Kgs because Bullocks cannot move fast. If government provides some facilities to up lift the business he can definitely get extra net cash as wages.
2.2. TAMBOLI

2.2.1. DUTIES

Like other alutedar Tamboli was not found in every village. Tamboli did the traditional work in the village. During festival time he used to supply "Pan" to all villagers. Again he used to supply "Panwida" to the rich farmers in the village. He used to sell Pan in the village by going door to door.

In some region of Maharashtra Tamboli was found doing work as Kasar, Aatar, in village. At the time of survey in a village one or two Tamboli families were found residing.

2.2.2. REMUNERATION

Remuneration of Tamboli was not fixed. It was depended on the service given by the Tamboli. But in some region of Maharashtra, he was given (5) five sheaves of cutcrops. In some of area of Marathwada he was given (2) two "sheer" of foodgrains out of the total foodgrains. Again in some districts there was fixed ratio of baluta i.e. .25 % to 8 % of foodgrains in proportion to the total production.

2.2.3. REMARK

It was found that the baluta of this alutedar was not fixed. It was different in all region of Maharashtra. It was also found that it was given only once in a year. But in some regions it was given in perfect ratio of total production of the farmer approximately.
2. Photographs Show:

Tamboli - (Alutedar).

Selling leaves (Pan).
2.2.4. **CEREMONIAL SHARE**

Ceremonial share of this alutedar was not similar, it was found different. In Marathwada region during the time of festival he was given "Khana" and coconut as a reward, when he used to supply "Panwida" to rich farmers. It was also found in research that when female Tamobli used to supply "Panwida" to bridegroom at the marriage ceremony she was given "Saree" and feast.

2.2.5. **PRESENT POSITION**

It is found in study that one or two families of Tamboli are residing in the villages. These alutedars are found doing their traditional job of selling Pan in villages for netcash. It is also found doing some traditional services for villagers. For this he is given baluta.

It is also seen in survey that Tamboli is doing part time job as a village "Kasar" and "Aatar", for this he pay visits to the village for selling their goods.

One respondent has told that he is unhappy, because many villagers go to cities and purchase all these goods from the city.

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Sheer = "Four Aatwa of the food grains or 2 1/2 Kgs
Khana = "Traditional blouse piece "

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2.3. DHANGAR (SHEPHERD):

2.3.1. DUTIES:

Generally shepherd alutedar was found in every village. The chief function of Dhangar was "Mendipalan" and sometimes weaving "Ghongdi". In some region it was found that Dhangar used to sing religious songs before the temple of God "Khandoba" in festival. There was one tradition in the village to arrange the programme of traditional songs and dance. Dhangar used to present such traditional programme for the village during festival or fair time.

In some region it was found that the group of Dhangar "*Waghya and Murali*. Used to present religious songs at the time of "Sut" festival. Dhangar was the main priest of God "Khandoba" in village.

2.3.2. REMUNERATION:

No consistency was found in the baluta of Dhangar. It was different in region to region of Maharashtra. The baluta was found fixed in some region. It was 0.25% to 8% of the total production of foodgrains.

In some districts of Marathwada Dhangar was given (5) five sheaves of cut crops out of (1000) one thousand sheaves of cut crops. When "Waghya and Murali" present traditional programme for villagers and invites they were given net cash from the villagers.

* Ghongdi = "Wool blanket made from sheep's wool"
* Waghya and Murali = "A group of male and female Dhangar, artists"
3. Photographs Show –
Dhangar – (Alutedar).
at work.
2.3.3. REMARK:

The baluta of this alutedar was not fixed. It was different in all areas of Maharashtra. The baluta was given only once in a year at the time of reaping. In some areas it was perfect in ration i.e. 25% to 3% of the total production of the farmer.

2.3.4. CEREMONIAL SHARE:

In village system, Dhangar was given importance. During festivals and fairs he used to present traditional programs for villages he was given Turban, Clothes, and Coconut as a reward. In some areas he was given feast and netcash as a ceremonial share from the rich farmer.

2.3.5. PRESENT POSITION:

Dhangar is found living in the village. The main job of Dhangar is "Mendipalan". At some places he is found doing weaving job. He is also found presenting religious programmes for villagers. For this he gets baluta and netcash from villagers.

It is seen by the researcher that he used to migrate for some months for "Mendipalan" where sufficient grass and water facilities are available. Presently Dhangar is found happy because government has given caste facilities and other benefits.
2.4. GOSAVI

2.4.1. DUTIES

Gosavi alutedar was not found in every village. Rarely he was found in villages because he moved from village to village like a Pilgrim. Out of 42 sample village GOSAVI was found in 4 villages. Gosavi was found always on tour, from one village to another village. Some times they were found begging in cities. Gosavi was honored in villages. He stayed in the temple or chawadi and begged for food in villages. The main function of this alutedar was to tell religious stories, as well as he worked as an astrologer for villages.

This alutedar was very popular. He was the main priest of God "Dattraya".

2.4.2. REMUNERATION

No consistency was found in the baluta of Gosavi. It was not fixed in all area of Maharashtra. When Gosavi served as an astrologer for the villagers he was given extra baluta or net cash by the villagers.

In some regions he was given 5 five sheaves of cut crops. In Deed and Osmanabad districts he was given "one Payali" foodgrains for every "Khandi".

In some area of Solapur district Gosavi was found begging for flour in village every morning.

Sheaves - Bundles of cut crops.
Khandi - 20 munn of foodgrains.
4. Photograph Shows -

Gosavi - (Alutedar).

Begging in village.
2.4.3. REMARK:

Remuneration of this alutedar was not fixed. It was found different from region to region of Maharashtra. The baluta of Gosavi was given once in a year at the time of reaping. Again it was found that when he serve for villagers he was given net cash along with the baluta.

2.4.4. CEREMONIAL SHARE:

Gosavi alutedar was significant alutedar in the village. During festival time he was honored by giving shawl and clothes as a reward.

At the time of fair of God "Dattraya" he played very important role and he could collect religious donations given by people.

2.4.5. PRESENT POSITION:

At the time of research Gosavi has been found living in villages seasonally. When there are festivals or fairs of God or Goddess, Gosavi stays some days or months in the village. After that they are found moving like pilgrim from one village to another village.

Researcher has tried to visit Gosavi family but he could not do so.

sheaves = "bundles of cutcrops of the food grains"

* 1 khandi = 20 munn of food grains
2.5. SHIMPI & TAILOR:

2.5.1. DUTIES:

Generally this alutedar was found in every village. The chief function of shimpi was to stitch clothes of villages by taking net cash. Shimpi stitches clothes as per the demand of the villagers. At the time of marriage ceremony Shimpi stitches cloths of bridegroom. Shimpi used to work in his own house. Some time he worked in rented house and he paid rent up to Rs 10 to Rs 20 per month. In village Shimpi used to stitches traditional cloths like Khamees, Choli, Kopri, Aangarkha for villagers.

2.5.2. REMUNERATION:

There are no fixed remuneration of shimpi. It was found different on the basis of work or services given by the shimpi to the villagers. But it was found in survey that shimpi was given baluta as per old tradition, It was 5 five sheaves of cut crops. In some districts of it was fixed i.e. 0.25% to 8% food grain of the total production of the farmer.

2.5.3. REMARK:

Though baluta was not fixed still he was given only once in a year. In some areas it was found fixed i.e. 0.25% to 8% food grain of the total production.

2.5.4. CEREMONIAL SHARE:

When shimpi stitched complete garments bridegroom he was given piece of of clothes and coconut. At the time of festival he was given feast or cooked food as a share of ceremony.
5. Photograph shows Shimpi (Alutedar) at work.
2.5.5. **PRESENT POSITION**

During the research researcher has identified shimpi families working in villages. They are found happy, because in villages they stitch clothes as per the demand of villagers for netcash.

One respondent has told that he is unhappy because village people are not entrusted in village stitching. They prefer fashion and fashionable stitching, therefore they get their clothes stitched in cities.

Again he has told that he stitches traditional clothes like Choli, Kopri and Aangarkha for villagers. Only old villagers get their clothes stitched from them.
2.6. MALI (FLOWERIEST)

2.6.1. DUTIES:

This alutedar was found in every village of Maharashtra. The chief function of this alutedar was to supply flowers and garlands to all villagers. During "Dashra" and "Navrattra" festivals he used to supply flowers and garlands every day morning for villagers. In marriage ceremony he used to supply flowers and garlands to bridegroom. At the time of village fair of gods and goddess used to seat near the temple to sale flowers and garlands called "Painful" to worship Gods and Goddesses.

2.6.2. REMUNERATION:

No consistency was found in the remuneration. It was different from region to region of Maharashtra. When he used to supply flowers and garlands for villagers on the special occasion, he was given food grains as a remuneration from the farmers.

In some regions he was given perfect ratio of foodgrains i.e. 0.25% to 8% of the total production from the villagers.

2.6.3. REMARK:

It was found in the study that mali was given baluta only once in a year. It was in the term of foodgrains and net cash. But in some region it was found in perfect ratio. In festival time he was given extra foodgrains.

2.6.4. CEREMONIAL SHARE:

The ceremonial share was more than the baluta. When he used to supply flowers and garlands in marriage ceremony he
Selling Flower (Pam Ful) in the village fair.
was given turban and coconut and saree for female mali as a reward.

During the festival "Dashra" and "Navratri" he was given extra foodgrains every morning by villagers, when he used to supply flowers and garlands for villagers.

In some regions it was found that he was given net cash when he served for villagers and also given cooked food by rich farmer.

2.6.5. PRESENT POSITION:

In the survey mali alutedar is found working in village as an assistant of the farmers. In some districts mali is found doing traditional job i.e. supplying flowers and garlands to villagers for their marriage and other occasions.

The researcher has interviewed one respondent and he has told that he is not satisfied with the village system. Traditional garlands are not useful in those days. Villagers used modern garlands in marriage ceremony. In these days very few villager prefer village mali, youngsters never care for tradition and avoid to give baluta. Still they live in villages fighting against poverty and other economic problems.
2.7. **GONDHALI I (FOLK DANCER AND SINGER)**

2.7.1. **DUTIES**

This alutedar was not found in every village. He used to select a central place for his residence, so that he could serve for two or three villages jointly. He was mainly concerned with the work of singing religious songs, Katha, Kirtan for villagers at the time of festivals.

Marriage ceremony he used to sing songs and entertained the invites. He worshiped Goddess "Aambabai" "Dhavani" during the festival of "Dashra" "Navrattra". Gondhali used to present entertainment programmes to nine days for the villagers. "Nagpanchmee" festival was another attraction for the villagers and because Gondhali used to play religious drums and present special dance for villagers. For this traditional programme he used to play on "Sumbal" and "Tuntuna" the traditional musical instrument for music.

2.7.2. **REMUNERATION**

No consistency was found in the remuneration of Gandhali. It was found different form district to district of Maharashtra. In Marathwada region he was given 5 sheaves of cut crops. In west Maharashtra he was given "1 to 2 sheers" of foodgrains and "1 payali" for every munn of foodgrains.

Apart from this when Gandhali used to sing religious songs and special occasions he was given net cash as an extra remuneration. In Beed and Osmanabad districts he was found begging for foodgrains every day morning in the village.
7. Photograph shows -
Gondhali - (Alutedar).

Singing before house.
2.7.3. REMARK:

Gandhali was given at the time of reaping. It was also seen that he was given sheaves of cut crops and some payalis of foodgrains once in a year.

2.7.4. CEREMONIAL SHARE:

Traditionally Gandhali was very popular in the villages. In festival time Gandhali was given importance. Particularly during "Dashra", "Navrattra" and "Nagpanchmee" he present traditional programmes for villagers and sing religious songs. Villagers paid him net cash. In some regions he was given white clothes and "Khana" as a reward from villagers.

2.7.5. PRESENT POSITION:

Gondhali is found in adjoining villages. The main job of Gandhali is to sing religious songs in festival time. In Beed and Latur district Gondhali is found presenting traditional "Katha and Kirtan" for villagers. To collect baluta he has to go to farm.

At the time of research Gondhali has been found in the city for begging. Gonadhli sing the traditional songs before the houses while begging.
2.8. JANGAM (LINGAYAT PRIEST):

2.8.1. DUTIES:

Jangam alutedar was found in villages, but the number of Jangam families were very few i.e. two or three. Jangam was the main priest of God "Mahadeo". The chief function of Jangam was cleaning and lighting the temple of God Mahadeo. Every night Jangam used to light the temple and clean the temple area. Jangam was the "Guru" of the "Lingayat". In marriage ceremony of lingayat he used to perform the role of a main priest. Jangam behaves like a brahman in villages. He never accept the cooked food or feast of the villagers. He only to accepts flour and foodgrains from the villagers for his service. Jangam was found working like an astrologer in some villages and he used to inform about festival and other religious customs. Jangam was found residing in the temple called "Matha".

2.8.2. REMUNERATION:

Remuneration of Jangam was not fixed. It was different from region to region of Maharashtra.

In some regions he was given 5 sheaves of cut crops, "2 payali" for every "20 munn" in Vidarbha. On special occasions he was given garments as a reward.

In some regions of Marathwada he was allowed to beg for foodgrains and flour every morning. In some district it was in fixed ratio i.e. 0.25% to 8% of the total production of the foodgrains. When Jangam used work as an astrologer he was given "Dakshana" by the villagers.
Photograph shows -

Jangam - (Alutedar).

Begging in village.
2.8.3. **REMARK** :

It was found in the survey that Jangam was given remuneration only once in a year at the time of reaping.

In some region it was given in fixed ratio. It was also found in some district that he was given sheaves of cut crops. When worked as an astrologer he was given net cash as "Dakshana".

2.8.4. **CEREMONIAL SHARE** :

Jangam was called a holy person or Brahman in the villages. In festival time when he used to work like Brahman he could get feast and net cash as a reward.

In marriage ceremony he used to behave like a main priest, he was honored by giving garments as a "Guru". Also he did the work as an astrologer in villages, he was allowed to beg for flour every morning. In festival time he could collect religious donations given by the people before the God Mahadeo.

2.8.5. **PRESENT POSITION** :

Jangam is found doing traditional job in villages. As per tradition he serves for villagers as an astrologer, Guru and Brahman.

The researcher has interviewed few respondents and has come to conclusion that Jangam is happy in the village. Because they do not have any life skill to leave the village and start new life like other alutedars. Just they may give only services to the villagers. Villagers give him honor and can give baluta regularly at the time of harvest only once in a year.
2.9. **BHAT (POET AND SINGER) :**

2.9.1. **DUTIES :**

This alutedar was not found in every village and rarely found in the village. The main function of the Bhat was to entertain the villagers, invites, in marriage ceremony or on special occasion. Bhat used to blow small "sambal" and "Tuntune" as a musical instruments for the entertainment.

Bhat used to sing religious song called "Danya" or "Dani".

Apart from this he used to admire farmers and invites and could receive net cash as a reward. He used to pay visits to different villages after regular intervals and used to arrange traditional programs in the main place of village i.e. "Chawadi or Pahar".

2.9.2. **RENUMERATION :**

No consistency was found in the baluta of Bhat. When he used to arrange show or traditional program for villagers he was given net cash and foodgrains as remuneration. In marriage ceremony when he used to admire used to sing religious songs he was given extra net cash from the guests and invites.

During Diwali festival he used to arrange traditional program and could get net cash and foodgrains by villagers. In some region of Maharashtra it was found that he was given (10) ten sheaves of cut crops for every (1000) thousand sheaves of cut crops as a baluta.
9. Photograph shows --

Bhat -- (Alutedar).

At work.

परंपरागत परिवेशातील भाट

(c Bhat in his traditional costumes.)
2.9.3. REMARK :

Dhat was very reputed alutedar in village system. He was given honor by the villagers. Though his baluta was not fixed he could get baluta only once a year at the time of reaping. In some regions it was found that (10) ten sheaves of cut crops as a baluta.

2.9.4. CEREMONIAL SHARE :

Bhat was called clever person. In festival time when he used to arrange programme for villagers he was given feast, pieces of clothes and net cash as a reward. It was also seen in Beed and Latur districts that he was honored by giving coconut and pieces of clothes as a ceremonial share.

2.9.5. PRESENT POSITION :

Bhat is not found in every village, because he is not stable in one village. He shifts his stay from one village to another village. He attends fairs Urs and earn net cash. After every week or after every three or four days he changes villages. He resides in a temple or chawadi in village.

It is found in study that villagers send him invitations to arrange programmes in villages and entertain the villagers on special occasion.

Ref. : Marathi Vishwakosha No. 12 Page No. 113.
2.10. MULANI 1 MUJAWAR 1 (BUTCHER)

2.10.1. DUTIES:

Mulani was called Mujawar or village butcher. He was not found in every village and rarely found in adjoining villages. The main function of Mujawar was to clean and light the area of "Darga" and "Masjid" or "Mosque". Apart from this, Mujawar was found working as a barber of Muslims. In the marriage ceremony, he was asked to distribute wedding cards in the village and also called to send an invitation to the guests. He worked as a barber of Muslim and could get net cash from them. In villages, he used to work as a butcher on special occasions by slaughtering goat, bullock, sheep, as a per village tradition.

2.10.2. REMUNERATION:

Remuneration of Mulani was not fixed. It was found different from region to region of Maharashtra. In some districts of Maharashtra, it was found that Mujawar was getting (10) ten sheaves of cut crops and "2 payali" of foodgrains as a baluta.

In Marathwada, he was given "2 to 3 payali" of foodgrains by every farmer family as a baluta in reaping time. As a butcher, he used to slaughter goat, bullock or sheep and give net cash or flesh in perfect ratio.

When Mujawar worked as a barber, he was given net cash by the male Musalman.
10. Photographs Show:

Mulani - (Alutedar).

at work.
2.10.3. REMARK:

Though the remuneration was not fixed still he was given his share regularly at the time of reaping. And it was seen in the study that when the worked as a Mujawar or Butcher he was given extra net cash as remuneration.

2.10.4. CEREMONIAL SHARE:

At the time of Hindu festivals he was given feast or cooked food by the rich farmers. But at the time Muslims festival Mujawar was given garments and net cash by the rich Musalmans and also given feast or cooked food.

2.10.5. PRESENT POSITION:

During the research time Mulani have been found unhappy as they do not have any other job in the villages. Therefore they are found working as agricultural labors.

One 70 years old Butcher has told that he is suffering from village system. The present situation is not better for survival.
2.11. **KASAR**

2.11.1. **DUTIES**

Generally kasar Alutedar was found in every village of Maharashtra. Different castes and sub castes of Kasar were found in Maharashtra. These Alutedar was found doing different types of business in different area of Maharashtra. Some were found engaged in bangles and bhandi (Utensil) business in the village.

Some alutedar were found working as potters. In Kasar there were "Bogar Kasar" "Panchal Kasar" found in survey. Kasar alutedars believed that they were related to "Vishwa Karma" there fore they behaved like Drahmans , in some regions, they never accept cooked food from the villagers.

2.11.2. **RENUMERATION**

In many places Kasar was found as businessmen. There fore, no evidence was found regarding remuneration paid to the Kasar alutedar. But in some regions of Maharashtra it was found "1 payali" or five sheaves of cut crops given as remuneration.

2.11.3. **CEREMONIAL SHARE**

No ceremonial share was found in the study. When Kasar alutedar served for villagers on special occasion i.e. marriage, he was given wheat, rice and flour as a reward.

2.11.4. **PRESENT POSITION**

During the study it is seen that a few Kasar families found residing in the village. Majority of Kasars have migrated to cities for business. Some are found working in
11. Photograph shows -
Kasar - (Alutedar).
at work.
the farm as farm labours. Some are found selling bangles and utensils (Bhide) in village fair, urs and weekly bazars and some sell their articles by visiting different villages.

Reference: Maharashtriya Dnyankosh. page No. 473
2.12. BHOEE

2.12.1. DUTIES

Bhoee alutedar was found in every village. The number of Bhoee families were limited to two or three in every village. There were different sub castes in Bhoes. Particularly in Maharashtra Bhoee caste was divided into four or five categories out of these four or five only two types of subcaste were found in Maharashtra.

13 One group of Bhoee was found doing business i.e. selling chane and phutane and other sweet items in the village. These Dhoes were found selling sweet items in village fairs and urs arranged by the villagers in the names of Gods and Goddesses. Some were found selling all sweet items by visiting different villages. They were also found selling these items in village "Weekly Bazaar".

23 Other group was found working as a fisherman this group of Bhoee took up hunting or fishing at the village river with the help of small and big nets.

2.12.2. REMUNERATION

No definite ratio of remuneration was found in the survey. It was found different in all regions of Maharashtra. Those Bhoes were permanent residents in every village, they were given "2 or 3 Payali" of foodgrains in proportion to total production of the farmer.

When these alutedars did some special work for the villagers, they were given net cash as a remuneration. At
12. Photographs Show:

Bhoee – (Alutedar).
Separating fishes from net and women selling roasted grams and roasted rice in village.
the time of study some were found running sweet marts to get net money in the village.

2.12.3. REMARK :

In survey it was found that Bhoee was given remuneration at the time of reaping or during harvest in term of foodgrains. There was no perfect ratio of baluta for Bhoee alutedar.

2.12.4. CEREMONIAL SHARE :

It was also found in the study that Bhoee was not given any ceremonial share in any region.

2.12.5. PRESENT POSITION :

During the study researcher has found that the Bhoee alutedar is not satisfied in village. They are fighting against poverty. Because they do not have any sources to work as fishermen such as nets or other means. The main problem before Bhoee is they can not purchase necessary material due to shortage of capital or fund.

One respondent has said that fishing job is very good, they are getting sufficient wages but due to poverty and non availability of capital he is helpless. There fore he wants help from the Government to do something to earn his living to survive.

(Reference : Marathi vishwakosha No. 9. page No. 109.)
2.13. **TARAL** : (VESKAR)

2.13.1. **DUTIES** :

Actually in the list of balutedars and alutedars names of balutedars and alutedars were found different in all regions of Maharashtra. Some balutedars was found in the list of alutedars and some alutedar was found in the list of balutedars. Therefore we find different names of these people in all regions of all Maharashtra.

At some places this alutedar, was called "Taral" and in other areas he was called "veskar". Taral was found working as a helper in villages. He helped the Patil and Kulkarni and worked as per the instructions given by them. He did the work of cleaning the village and helped the village officer. In some districts Taral was found working as a guard in the village.

2.13.2. **REMUNERATION** :

Remuneration of this alutedar was not fixed and it was based on the work done by the veskar. In some districts he was given "2 to 4 payalis" of foodgrains and sheaves of cutcrops in proportion.

2.13.3. **CEREMONIAL SHARE** :

No perfect rule was found regarding ceremonial share. It was on the basis of service rendered by Taral. In some districts ceremonial share was feast or cooked food by the rich farmers. But in the marriages where veskar did some special work he was rewarded with garments by the rich farmers.
13. Photograph shows -
Taral - (Alutedar).
Standing near the hut.
2.13.4. **PRESENT POSITION**

Taral performs the role as a helper in the village. Now balutedari is abolished from the system. Therefore people like Taral are found working as agricultural labour, because this alutedar does not have any skill to start new business or trade.

The researcher has interviewed one respondent who was "Salgadi" or agriculture labour he has said that for the last 10-15 years he has been working in the farm.

Those who are artisans they are happy with the village system. Every year they are get "Baluta" and ceremonial share. But Taral is happy and has said that he is satisfied with his work.

(Reference 1- Maharashtriya Dnyankosh "A" 527)
2.14. CHOUGULA :

2.14.1. DUTIES :

In olden days only one chougula has found in village system as a village officer, who helped the patil and Patwaree. Chougula was treated next to village patil. In olden days people believed that a person having four "kulas" in the village was called chougula. In some regions Chougula was called "Desh Chougula". Generally Chougula was from "Kunbi family". It was seen in the village system that chougula could transfer his "vatan" other families who were not kunbis. Therefore in some regions wani, Maratha, Brahman, lingayat etc. were found performing the role of village Chougula. Other than this work, the chief function of village chougula was to control village godown, he was required to look after Government official who so ever visited village and make arrangements like cooking food or bring it from Patil, clean his utensils etc.

2.14.2. REMUNERATION :

In Maharashtra Chougula was given 1/25 share out of village earning as an "Inam". In some regions it was found that 2 % to 5 % amount of revenue was collected by the Chougula from the farmers. In some districts it was found that 3 % share of total foodgrains was given to him and 7 % amount out of total revenue collected by him was the right of Chougula as a remuneration. Apart from above remuneration Chougula was given gift (Inam) by the rich farmers in terms of oil, Ghee etc.

Standing near the house.
This Inam was for helping Police Patil and Government officials in discharging their duties like maintenance of law and order, collecting revenue and protecting it till deposited in the treasury, guarding stolen property and village in the night and received three quintals of grains

2.14.3. CEREMONIAL SHARE :

Chougula was popular in village system. He was honored by giving gifts and other things, therefore no evidence was found regarding ceremonial share. He was a village officer and villagers invited him for feast as a respected person on special occasions.

2.14.4. PRESENT POSITION :

Now in the village system Sarpanch, Gramsevak, Talathi etc. are found in administration and management. Therefore these chougula have disappeared from the village system.

This alutedar has totally disappeared from village life. Sarpanch, vice Sarpanch and some Government officers administer the village.

(Reference :- Marathi vishwakosh No. 15 page No. 957)
2.15. **GHADSEE (POTTER)**

2.15.1. **DUTIES**

A person who repair or polished old utensils is called Ghadsee. In Maharashtra Ghadsee was found in every district. These people used to go door to door to repair and polished the utensils. Some times this alutedar visits one or two adjoining villages for job. Female Ghadsee helps him to collect pots. He does his job for net cash some times he accepts foodgrains instead of money.

2.15.2. **RENUMERATION :**

Remuneration of Ghadsee was not similar and it depended on the work done by him. It was also found that he did his work for net cash and foodgrains.

In some districts of Maharashtra Ghadsee was found residing in villages and working for Daluta and accepted baluta as per tradition.

2.15.3. **CEREMONIAL SHARE :**

It was found in study that no ceremonial share was given to Ghadsee by the villagers. Some time he was invited for feast on special occasions.

2.15.4. **PRESENT POSITION :**

It is seen in the study that Ghadsee works as a potter in the villages. He collects utensils and to repair or polish for net cash.

Now a days these people have migrated for jobs. After every week or month they change their residence.
15. Photographs Show $ -
Ghadsee - (Alutedar).
Repairing Utensil.
The researcher has interviewed Ghadse family in Latur districts who have came from Andhra Pradesh. They have said that they migrated to cities for jobs. In cities every day they get minimum wages.

The researcher has asked about baluta and Dalutadari system. A respondent has replied that balutadari is not in practice in the villages and there fore there is no question of getting baluta. He has said that the system is outdated.

(Reference - Maharashtriya Dnyankosh page No. 1030)
2.16 SALEE 1 (WEAVER)

2.16.1. DUTIES:

In Maharashtra Vinkar (weaver) is called Salee near about 50,000 Salee's were found in Maharashtra, in Warda, Nagpur, Karanatka region there are number of sub caste in Salees. Probably Salees were found doing "Bhikshuki" like brahmans. there are some reference books or information in encyclopedia about Salee castes i.e. "Salee Mahatma Puran". Salee and their race is introduced in detail in this book.

In some regions Salees were found wearing sacred thread. They to Worshipped "Virbhadra". Majority of Salee Alutedar were found illiterate, since last decade they were trying to take education and uplift their economic condition. In some districts registered institutions were found functioning for Salee society.

2.16.2. REMUNERATION:

Remuneration of Salee alutedar was found different in every region. Salee was getting net cash for his weaving work. When Salee supplied cloth, thread, etc. on special occasions he was given foodgrains and net cash as remuneration. Net cash and food grains, ratio depended on the basis of work assigned to the weaver.

2.16.3. CEREMONIAL SHARE:

As a ceremonial share he was given feast by the rich farmers. In some districts Salee Alutedar was given saree for female as a reward. In marriage ceremony when Salee supply clothing for Gods. He was given feast and cooked food by the villages.
16. Photograph shows
Salee - (Alutedar).
Weaving.
2.16.4. PRESENT POSITION

Now a days weaving business is totally absent from the village life. But in Marathwada, in Beed district village "Wadavani" is very popular in weaving business. "Wadavani terry cot" is very famous in Marathwada.

We find hundreds of people working in handloom business. In Marathwada Aurangabad, Nanded districts are popular for weaving business. Separate "Weaver" colonies are found in Nanded district.

During study the researcher has found that there is need to reconstruct this handloom business. Because the present equipment, techniques and methods are totally out dated. Some weavers who are skilled have started new life in cities. But those who apply old techniques of weaving they have remained in villages. If the Government provides loan facilities and infrastructure, they will start their weaving business.

(Reference: Sulab Vishwakosh page No. 2568)
2.17. WAJANTREE

2.17.1. DUTIES

Wajantree alutedar were found in every districts of Maharashtra. Sometimes they were found migrating for jobs or for Wajantree art in the cities. The chief function of this alutedar was to play musical instruments to entertain the villagers on special occasion. Mostly during festival time those Wajantree gather all villagers to the main place or Hanuman temple of the village. They played musical instrument and entertain the people. They attended marriage ceremony, birthday and other special functions in the village, villagers paid them respect. Some time villagers send them invitation for village programme like fair, urs etc. to entertain.

2.17.2. REMUNERATION

Remuneration of this alutedar was not fixed. It depended on the team of Wajantree and the type of programme. They accept net cash for their work. The remuneration of Wajantree were found varied in different districts.

In some regions they were given net cash and foodgrains. When Wajantree play musical instrument before the house of rich farmer, he offers them feast and cooked food.

In Beed district at the end of the harvest Wajantree was given foodgrains and sheaves of cut crops as a baluta. It was up to "2 to 4 payali" each.
Photographs Show -
Wajanatre - (Alutedar).
at work.
2.18.3. **PRESENT POSITION**

In the present times the number of groups Dauryas have decreased in the rural areas. Recently they have taken to begging (Bhikshuki), astrology and distribution of rural medicine. The groups of Dauryas are not found as they were found before. Therefore they are found in ones and twos moving from place to place. Recently they have been found wearing yellow colour garments and calling themselves as "Jogis" or "Sanyasis". In the Beed district of Marathwada one family of such sanyasis is found in village massajog in the survey who is permanent residence.

(Reference : Marathi Vishwakosh No.7 page No.158)
2.17.3. PRESENT POSITION :

During study Wajantree alutedar are found working in the village but the number of Wajantrees are less i.e. "2 to 4" in each group. Because majority of people have already left this traditional job of Wajantree and started new life. Some are found joining musical band company in the city. Some are found in village working as agricultural labour and some are found in their traditional job in the villages.

Researcher has interviewed two Wajantree youths who played small "Duff" before the houses. They have answered that their fathers can not do this job because they are above 70 years old. Therefore they are working and they would get Rs. 40 to 50 per day when they were on duty. But occasionally such programmes are arranged by the villagers. That is why they have to wait for long and they have to do another job.

Other Wajantree have migrate to city for wage. Now in the villages rich farmers invite modern musical bands from city on some special occasion. Due to modern musical instrument and band village Wajantree has to suffer a lot.

Reference :- Sulab Vishwakosha page No. 2581)
2.18. DAURYA :

2.18.1. DUTIES :

After the achievement of freedom there was a jubilation in the villages and the artists had got a new subject for their arts. When Marathi soldiers and warriors went on the battle field exhibited bravery the village artists through their songs and stories sung the greatness of the warriors. For this purpose the groups of Dauryas were used. The men and women in Maharashtra were originally religious minded and spiritual minded and the groups of Dauryas went from place to place and sung and composed the songs. Apart from this work the Dauryas earned their living by singing and also by playing the musical instruments. Those soldiers who went on the battle field, were encouraged by Dauryas by singing the songs of bravery in camps of the soldiers.

2.18.2. REMUNERATION :

Dauryas did not get any fixed remuneration. In different parts of Maharashtra their remuneration was varied. When ever Dauryas entertain the villagers by singing song they were given net amount of money as remuneration. Sometimes dauryas were given "1 to 2 payali" of foodgrains and sheaves of cut crops. According to the willingness of the farmers. When ever they sang for the soldiers they were given netcash of money and garments as remuneration.
Photograph Shows - Daurya - (Alutedar).

at work.