

CHAPTER-I

HISTORY OF LOCAL-SELF GOVERNMENT AND INTRODUCTION TO KARAD TOWN AND MUNICIPALITY

HISTORY OF LOCAL SELF-GOVERNMENT :

Since the essence of democracy lies in peoples participation in the work of government, especially in the case of local self government, it is significant to learn a brief history of it. Prior to that, I would like to highlight how the local self government plays an important role in the well being of the people. There are two reasons of this. First, local government is primarily concerned with daily needs of citizens and secondly it regulates functions like taking actions against people, so far as the acts of commission and omission are concerned. The building-up of stable democratic process begins from bottom i.e. from the units like village punchayats, panchayat samities, municipalities etc. In this connection it is important to note the Late Prime Minister of India, Pandit Jawaharlal Nehru's views. In 1948, while inaugurating the meeting of the ministers on local self government in the provinces, who met under the Chairmanship of Central Minister for Health. He stated as follows :

"Local self-government is and must be the basis of any true system of democracy. We have got rather into the habit of thinking of democracy at the top and not so much below.

Democracy at the top may not be a success unless you build on this foundation from below."¹

Thus the grass root units of Indian Society i.e. the village, the town, and the city are, the real pillars of Indian democracy. The main power-structures of these units around which the local politics is always organised and developed are local-self governments. These local self governments, the grass roots infra-structural units are primary schools of democracy and citizenship training. Hence the case studies of these basic power structures plays an useful role in the political development at local level of any political system in general, and Indian system in particular. This dissertation, which attempts to undertake, the case study of Karad Municipality is mainly concerned with the political developments right from it's inception to the year 1980. An attempt has been made to trace the history of this municipality with reference to the factors like democratization, leadership, administrative and functional developments. The history of Karad municipality could only be traced as a part of the general municipal development in this country. In this chapter, therefore an attempt has been made to briefly sketch out the history of local self government in India and to link it up with the large development of Karad municipality. An attempt has also been made to introduce Karad town for the readers of this dissertation.

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MEANING OF LOCAL SELF GOVERNMENT :

According to O.P. Shrivastav the term 'Local-self governments' means the freely elected local bodies which are endowed with power discretion and responsibility to be exercised and discharged by the people without control over their decision by any other higher authority; their action, however, subjected to the supremacy of the national government.² B.K. Gokhale defines it as follows :

Local government is the government of a specified locality by the local people through the representatives elected by them.³

Thus local self government may be said to involved the conception of territorial non sovereign community possessing the legal rights and its necessary organisation to regulate its own affairs. This inturn pre-supposes the existance of local authority with power to act independently of external control as well as participation of the local community in the administration of its own affairs. The extent to which these elements are present must in all cases be a question of degree.⁴ A de Tocqueville describes the term local self government in the following words :

"Local assemblies of citizens constitute the strength of free peoples. Town meetings are to be liberty what primary schools are to science; they bring it within the people's reach. They

teach men how to use and enjoy it. A nation may established a system of free government, but without the spirit of municipal institutions it cannot have the spirit of liberty."⁵

In this way the meaning of local self government signifies a government, representative of the local inhabitants more or less autonomous in character instituted under state legislation, in a village, a district, a city to administered local services. Local government gives an opportunity to political education and increases the mass participation in government and helps to make good citizens for nation-building.

DEVELOPMENT OF LOCAL SELF-GOVERNMENT IN INDIA :

a) Ancient Period :

In ancient India there were various types of local governments like panchayat, village panchayats, 'gana' etc. They were themselves small republics which exercised power in various spheres such as industrial, commercial, administrative and social etc. There were some urban government also during this period. Megasthenis, for example describes the administration of a town in the 3rd century B.C. He writes that those who had the charge of city were divided into six bodies of five each.⁶ The six bodies were performing separate duties.⁷ It obviously means that the local self government was commonly practised in ancient period.

b) Medieval Period :

During the period of Mughal Rule we find a system of local government in existence in India. The administration of town was shouldered by an officer called 'Kotawal' who performed many municipal duties, in addition to supreme authority in all magisterial police and fiscal matters. In this respects Abul Fazal's 'Ain-I-Akbari' gives an account of town life and administration of those days.⁷

c) British Period :

Although local government existed in India in ancient time in its present structure and style of functioning it owes its existence to the British rule in India. The ancient village communities were constituted on a narrow basis of hereditary privileges or castes, closely restricted in the scope of their duties, collection of revenue and protection of life and property were the chief functions of them. They did not give importance to political education and administration. The local government under British rule slowly witnessed the allround development of it. For instance in 1687, when for the first time a local governing body - a municipal corporation was set-up for the City of Madras, consisted of three elements viz. Mayor Alderman and Burgesses. It was formed on the pattern of English Borough.⁸ The next step was taken in this direction when according to the Charter Act of 1793, the municipal administration was established in

three presidency towns of Madras, Bombay and Calcutta, authorising the Governor General of India to appoint justices of peace in this three towns. These justices of peace were authorised to levy, taxes on houses and land to provide for scavenging police and maintenance of roads.

The Bengal Act was extended to the District town in Bengal in 1842 when it was passed.⁹ It enable the setting-up of town committee for sanitary purpose upon application made by 2/3rd of house holders in a town. This act based upon voluntary principles and was not effective.

After the year 1863 a series of acts were passed which authorised provincial government to establish municipal government and entrusted them with the functions relating to sanitation, water supply etc.

The year 1870 marked a further stage in the evolution of local government. In that year Lord Mayo's famous resolution which provided for further decentralization from the center to provinces and indicated that the best way of doing so. It was to have municipal government. The famous resolution reads as follows :

"The operation of this resolution in its full meaning and integrity will afford opportunities of the development of the self government for strengthening municipal institution and for the association of natives

and Europeans to a greater extent than here to before in the administration of the affairs."¹⁰

The Britishers were then looking to give relief to central government by institutionalizing the local government.

Second phase of development of local government starts from year 1882. Lord Ripon the father of the local self government in India had foreseen that ultimately a transfer of responsible government would have to take place and that this could only be done through some form of democracy. On these grounds he extended local self government in rural areas. The larger cities had municipalities but they were in charge of nominated commissioners. It is replaced by bodies partly elected partly nominated under official Chairman to the year 1883 the elective system was further extended and an unofficial Chairman were permitted, the policy of Lord Ripon was to 'substitute outside control for inside interference.' Before Lord Ripon in 1865 Lord Mayo established 'District Boards' for rural areas. Ripon went further and introduced 'TALUKA' or 'Tehsil boards. Lord Ripon's resolution of May 18, 1882 which extended the number and scope of these local boards showed that their main purpose was educating it was not primarily with a view to improvement in administration, that the measure is forward and supported, it is chiefly desirable as a measure of political and popular education.¹¹

Lord Ripon's resolution enunciated the following principles which were henceforth to inform and guide local government in India.

- 1) Local bodies should have mostly elected and should have non-governmental members and Chairman.
- 2) The state control over local bodies should be indirect rather than direct.
- 3) These bodies must be endowed with adequate financial resources to carry their functions. To this end certain sources of local revenue should be made available to local bodies which should also receive suitable grants from the provincial budget.
- 4) Local government personnel should operate under the administrative control of local bodies the governmental personnel who are deputed to the local government must be treated as employees of local government and subjects to its control.
- 5) Resolution of 1882 should be interpreted by provincial government according to the local conditions prevalent in the provinces.¹²

The resolution of Lord Ripon was very important stage regarding development of local government local government from British point of view - primarily to serve the British interest rather than to promote self governing bodies in the country. On this ground Lord Ripon's resolution is vitally important. The principles of Ripon's resolution were very vital for political and popular educational purpose.

Lord Ripon is called father of local government in India because of his deeds in this field of local government. Though he started agencies like Taluka, District board only for the political and popular educational purpose. He produced the real idea of local government in India. The quarter of a century after Lord Ripon's reform, the rural boards were allowed to function under the Chairmanship and control of district officer. Now Indians were permitted in civil service. This also helped Indians in learning the functioning of administration.

Lord Ripon's resolution resulted to the enactment of the north western province and oudh municipalities act of 1883. This was the first step towards the establishment of urban municipal institution. The main contribution of this act was to restrict the appointed element to one fourth ($\frac{1}{4}$) of total membership the rest being elected.¹³

Act of 1900 provided that similar form of administration to the smaller towns with population not exceeding 10,000. In short the act of 1900 extended number and scope of municipalities.

In the year 1909 a Royal Commission on Decentralization reported that village should be regarded as a basic unit of local self government and municipalities should be continued and majority of members in local bodies should be elected. Municipality should elects its own Chairman. But outbreak of the first world war in 1914 was the reason that Royal Commission had not came into practice.¹⁴

Though the report of Royal Commission was not brought into practice. It was the significant stage in the history of local government. Royal Commission made the following principal recommendations:

- 1) Village should be regarded as the basic unit of local government. Every village had a Panchayat. Municipalities should be constituted in urban areas.
- 2) There should be substantial majority of elected members in the local bodies.
- 3) The municipality should elect its own president.

- 4) Municipalities should be given the necessary authority to determine the taxes and to prepare their budgets after keeping a minimum reserve fund the government should give grants for public works like water supply, drainage schemes etc.
- 5) Local bodies should enjoy full control over their employees.
- 6) Outside control over local bodies should be restricted to suggestion, advice and audit.
- 7) Government control over the municipal powers of rising local loans should continue and the prior sanction of government should be obtained for lease or sale municipal properties.
- 8) The responsibility for primary education should rest with the municipalities.¹⁵

In this way the Royal Commission's report widened the scope of municipal and local bodies particularly on the field of representation, election and economic autonomy to local governments, and limited the governmental control over local government.

With the outbreak of the first world war (1914 to 1918) the British Government felt it necessary to gain support and cooperation from the people in India.

In addition the national movement for independence was growing rapidly. These two things compelled British government to announce increasing association of Indians in every branch of administration. This view point reflected in the government of India Act of 1919. The act lead country towards goal of responsible government. The 1919 act gave powers to local bodies in financial matters and in executive field. The right to vote was liberalised.¹⁶ Eminent persons like Pandit Jawaharlal Nehru, Saradar Vallabhbhai Patel and Purushottam Das Tondon entered municipal councils to work these institution.¹⁷

A new phase of evolution of local-government begins from enforcement of the Government of India Act of 1935. This act established provincial autonomy in place of the dyarchic system. The administration of local government was now fully in the hands of ministers. This leads to the democratization of local bodies by abolition of nominations and separation of deleberative functions from executive ones.¹⁸ The Government of India Act 1935 provided for federal provincial and concurrent list local authority or local list induced in provincial list.

Remarkable change took place with the independence. After the independence there was self government not only at local level but also at provincial and central level too. The

local government was thus enabled to function for the first time under an atmosphere of national independence. In 1948 a conference on local government was held at Delhi under the Chairmanship of the then Minister of Health (Amrit Kaur). While inaugurating this conference the late Pandit Jawaharlal Nehru said in his speech :

"Local self Government is and must be the basis of any true system of democracy."¹⁸

That means local government is basic unit of Indian politics.

CENTRAL PROVINCES SCHEME OF LOCAL GOVERNMENT :

The scheme of local government was formulated in the year 1937 and implemented in a modified form in 1948 in central provinces. This scheme is known now as the 'Janapada' scheme of local government. This scheme anticipated the 'Balavantarai Pattern' of local government. This scheme was a bold, even revolutionary attempt at the reconstruction of local government in the provinces. This scheme of local government claimed three advantages. "In the first place it would secure for the district board an efficient executive and administrative staff, made up of the collector and his sub-ordinates without any additional cost. Secondly it would mitigate the bureaucratic character of the district administration. Thirdly and lastly, it would add to the importance of local self government in the eyes of the people and would thus stimulate their interest in it."¹⁹

The Janapada Scheme :

It broke new ground in many matters - first it took government closer to the people by adoption of tahsil as the unit of government by making tahsil the unit of administration, it decentralized administration. The level of tahsil was named 'Janapada' a term of common usage in ancient India. Standing for a group of villages constituting a single unit for purpose of administration.²⁰ It sought an integration of rural and urban local government. And Janapada as self contained, integrated unit of administration. For this purpose the scheme was implemented in 1948.

Constitution of India came into force in 1950 constitution made local self government a state subject. Article 40 of Indian constitution directs states that, state shall organise village panchayats to endow them to function as units of self government.²¹

In the year 1956 a separate ministry of community development was set to look after the functioning of local government in India. In the year 1952 Balavantaray Mehata committee was set-up to study for community development and national extension reported for rural areas, a three tier system of local government, viz. Zilla Parishad at the top, then Samiti at the block level and village panchayats at the bottom. This recommendation was accepted by the most of

States in India.²² They are endowed with sufficiently wide powers over a large range of functions including development. The third five year plan took note of the significance of urban local government and said :

"In the next phase of planning as many towns and cities as possible, at any rate those with a population of one lakh or more, should come into the scheme of planning in an organic way; each state mobilizing its own resources and helping to create conditions for a better life for its citizens."²³

Central Government and many State Governments are reviewing the local government time to time by setting-up the various committees. While in the year 1980 there were 1500 municipalities in India.²⁴ In the year 1947 there were only three corporations. In the year 1969 the number of corporations was increased to 30. This clearly shows that how rapidly local self governments are developing in India.

INTRODUCTION TO KARAD TOWN :

Geography of Karad :

The town of Karad, one of the eleven talukas of Satara district, lies in western Maharashtra. The town of Karad locates in $17^{\circ} 15' N$ $74^{\circ} 10' E$ RS. P. 25, 721.²⁵ It is very old town and the head-quarter of Karad taluka. The town

of Karad is approachable by road, train (Central Railways) and Air too. It is specially known for its location of being holy 'Sangam' of the river Krishna and the Koyana, and for two visible minors at the junction Krishna and Koyana rivers. The Koyana having turned almost north and Krishna running almost south east, on joining the two rivers flow, eastward for a couple of miles. When the course turn south thus the bank on which Karad is situated from a right against the apex of which the Krishna rushes at full tilt the north west side of the town is in places from eighty to a hundred feet high above. The Koyana over hung with bushes and prickly pear.

The northern side is rather lower and less steep. The slope being broken by the steps or ghats being down to the river. Six miles to north west is the fort of Vasantgad hidden by the end of spur which branch out beyond it to within three miles of town. Four miles north east the flat topped hills of Sadashivgad is in full view. While the same distance to south east is the peak of Agasiv mountain about 1200 feet above the plain. Which crowns the north west arm honey combed with Buddhist caves of the spur. Which forms the south west wall of the Kalay valley. These hills are more or less bare through green is struggling up the hollow. But the soil below is some of the most fertile in the district, and green with crops to the end of February the high red banks of the Koyana the broad rocky bed and scarcely less lofty banks

of the Krishna with broad pools of water at the very hottest season fringed with babbuls or overhung by the irregular buildings of the town the hills filling-up the distance on every side with a clear atmosphere the morning and evening lights make up an interesting view. The Koyana is crossed by a lofty bridge which is best seen from the north west angle of the town where it is viewed obliquely and at a little distance the irregular Agashiv spur gives a good background.

No less than five roads the Poona, Belgaum, Karad, Chiplun, Karad-Tasgaon, Karad-Bijapur and Karad-Masur meet at Karad. Karad Bijapur and Karad Masur roads enter the town from the left and the others from the right bank of the Krishna.

The town covers an area about one mile square and is surrounded, except where the rivers bound it by rich black soil lands. It is, therefore, crowded and except on the southeast has little room for extension at the north-west angle is the mud fort originally, Mahammedon if not earlier and subsequently the place of the Pant Pratidinhi until his power was wrested from him by the Peshvas in 1807. Next to the fort area the set of steps or Ghats and temples at the junction of the two rivers. The eddies of which have accumulated a huge bed of gravel and sand to withstand, therefore, a large masonry revetment was built in ancient

times remains of which still exist. In this the north west are the sub-divisional revenue and police offices.

Karad is an ancient town and a holy place, Karad suppose to be the Dakshin Kashi. Hence there are in all fifty two chief temples the largest are those of Krishna-maidevi and Kashivishweshwar on the Krishna ghat. The mud fort of Pant Pratinidhi occupies a space of about a hundred yards square at the north east angle of the town the mosque and minerals of Karad are scarcely inferior in interest to the fort inscriptions shown the date of its foundation and builder to be one Ibrahim Khan in the time of the fifth Bijapur King Ali Adil Shah I (1557-80) the minerals 106 feet high are plan and cylindrical slightly topering with an urn-like top.

History of Karad town :

The first mention of Karad appears in inscriptions about 300 to 200 B.C. recording gift by Karad Pilgrims at the Bharhutstupa, a near Jabalpur in Madhyapradesh and at Kuda, thirty miles south of Alibag in Kolaba.²⁶ These inscriptions show that Karad or inscription called it 'Karahakada' is probably the oldest place in Satara is confirmed by sixty three early Buddhist caves about three miles south west of Karad. One of which has an inscription of about the first century after christ. In Mahabharat Karad was known as 'Karahatak'. Karad is also known as 'Karahatak',

'Karahat', 'Karahakad', 'Karahakadak' etc. Shravan Belhgolh Stupa near Mysore also called Karad as 'Karahatak'.²⁷

Karad is so called Dakshin Kashi it is a holy place Karad had Puran namely 'Karahatak Mahatmya' we can find Karahatak Mahatmya in eight Adhyayas in the well known Skandh Puran.

In the holy book of Mahabharata Karad was mentioned as Karahatak. In the Sabha Parva of Mahabharata 32 Adhyaya. Said that Sahadev one of the Pandav, includes Karad in their region.

In 1637 the seventh Bijapur King Mohamad Adil Shah (1626-56) conferred on Shahaji the father of Shivaji a Royal grants for the deshmukhi of twenty two villages in the district of Karad.²⁸ In 1653 the deshmukhi rights were transferred to Baji Ghorapade of Mudhol. In 1959, after Afzalkhan's death, his wife and son who were taken by Khandoji Kakade one of Shivaji's officers were on payment of large bribe safely conducted and lodged him in Karad. In January 1661 the eighth Bijapur King Ali Adil Shah-II (1656-72) disappointed in his hopes of crushing Shivaji took the field in person and encamped at Karad where all the district officers assembled to tender him their homage in revenue statement.²⁹ About 1790 Karad appears head of paragana in the Rayabag Sarkar with a revenue of Rs. 3,62,550.30. In about 1805 the young Pratiniahi

Parashuram Shrinivas fled from Poona to Karad his Jagir town escape a plan for seizing him made by Bajirao Peshva assisted by Shinde during his flight Bajirao stopped at Karad on 23rd January, 1818. In 1827 captain Clunes described 'Kararh' as chief town and residence of the Pant Pratinidhi with 2500 houses including 200 weavers, 100 oilpressers, 25 blanket weavers and thirty paper makers.³¹

Today's population of this town is 54337.³² Karad had fertile land. Jwari, Gehu, Sugar cane are the main crops. Lot of cooperative Institution, Banks, Hospital, Industries made Karad developed. In Karad there are more than twenty pre-primary, Montessory schools, 16 primary schools, 8 high schools and about 9 Colleges.³³ Karad is very big market place having a large Market Yard and the Karad Agricultural Producers Marketing Committee. This is in brief about Karad town.

MUNICIPAL DEVELOPMENT UPTO 1885 :

The Karad Municipality was established by a resolution under the Act of 1850, Act No.26.³⁴ The resolution No. 28 was passed on 29th August, 1855 and Karad Municipality was established on 15th September, 1855. According to the resolution a Board was appointed to look after the municipality. All the members of the Board were nominated.³⁵ Assistant Collector hold the office of President and Mamlatdar as Vice-President of Municipality. Sir Bolton was the

Assistant Collector and Mr. Krishnarao Vaman was the Mamalatdar. President and Vice-President never had been present for the meetings, however, the eight members nominated from citizens were to take decision in the matters related to board; which were subject to Collectors approval. A 15 point list was sent by Government for the guidance of the Board. In this period municipality had 1 clerk, 1 mestri two peons and four sweepers. Totally municipality had staff of 8 servants.³⁶

The year 1858 marked certain changes in the board of Municipality. It was observed that the Collectors approval was important and necessary which was time consuming and inconvenient to execute certain decisions. Therefore, it was decided that there should be a 'Joint Board' of member of public and that of Government Officers³⁷ to function effectively and avoid delays in execution. This change itself denotes the partial democracy which was existing then. The organization of joint board was as follows :

JOINT BOARD

Government Officers

- 1) Magistrate (Collector)
- 2) Asstt. Magistrate
- 3) Mamledar
- 4) Munisif

Panch appointed from Public

- 1) Shri Annaji Parasharam Karadkar
- 2) Shri Ranoji Bin Krishnarao
Dubal
- 3) Shri Naro Appaji Deshapande
- 4) Shri Saiyad Adamsha Kazi.

The period between 1867 to 1877 witnessed more changes in the constitution of municipality.³⁸ According to the municipality Act No. 9 of 1862 the Collector and Mamaletdar were appointed as 'ex-officio' members of the Board. It was also decided that 1/3 members of board should be nominated, through public with view to have more public participation as a result of this there were 8 commissioners from Government and 16 Commissioners nominated from public. Thus the board consisted of 23 Commissioners in all.³⁹ Though the Collector was president of the municipality only the second assistant collector used to attend the meetings. In the year 1868 the first managing committee consisting of seven members was established. Every year this committee was elected from the general board of municipality.⁴⁰

During the period between 1877 and 1885, the municipal Act No. 6 of 1873 was introduced. As a result the municipality got recognition as Corporate body.⁴¹ It helps in defining the definite functions, duties and authority of the officials of municipality. According to this act the municipalities were categorized as city and town municipality the criterion for the categories was based on the population of the place. The places holding population above 10,000 were recognised as city municipalities where as below 10,000 were considered as town municipality.⁴² In this period Karad had total population of 10,774. Taking into account the above mentioned criterion it

was demanded that the Karad Municipality should be recognised as city municipality. But the government denied the demand and Karad remain town municipality. In this period the municipal board consisted of 15 commissioners five of whom were the government officials and ten appointed from the citizens. In the year 1880 the municipality celebrated its silver jubilee. To prepare the first public poll to be held in the year 1885.⁴³ Upto the year 1885 all the commissioners were appointed by the Government.

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