

ADONI COTTON MARKET.

1925—1926 Crop.

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Date of Report March 1926.

The Cotton Market Season:—The usual cotton season begins in the month of October and ends by the end of May.

Mungari kappas comes to the market for sale from the middle of second fortnight of October and finishes by the end of March.

The Javari kappas comes to the market in the month of January and finishes by the end of May. If the sowing season of the Hingari crop (Javari Cotton) is late, then the season prolongs till the end of June.

Market system;—Most of the kappas or lint that comes to the market belongs to the village middlemen who purchase cotton in the villages from the ryots. Only very few ryots bring their produce direct to the market.

All the village-middle-men and the ryots bring their cotton produce to the market in double bullock carts packed in borahs, Jollas (bamboo baskets) or in Chikkulu (rope nets). The maximum number of borahs that can be carted in a double bullock cart is three in the case of kappas and 4 in the case of lint. The maximum quantity in each cart will be about 48 to 56 maunds.

All the carts come to the market, from different villages, at about 10-30 or 11-30 a.m. and they are left in the market till 1-30 or 2 p. m., when the market rate is fixed according to the speculation of the buyers and the Dallalidars. Neither the Dallalidar nor the party knows the Bombay market rates. Some of the buyers get the Bombay rates by wire from their Bombay merchants or firms with whom they have their dealings and those rates will be kept secret.

On the arrival of the carts, the buyers and the Dallalidars gather near the market and exchange their views with each other about their stock, quality and the prices of the day. Every buyer goes round the whole market and seeing the quality of the pro-

duce in the market, one after another asks the ryot or Asami to which dallalidar the carts belong. The market rate is not fixed with reference to Bombay Market rates or on any other principle. The local buyers in Adoni usually make forward contracts with the European and other firms in Adoni and the rate fixed for the day depends on the needs of the local sellers to fulfil their forward contracts. The rate offered by the most needy local seller becomes the market rate for the day. But, in practice, even this rate is not kept up and undergoes further reduction through the prevailing system of allowances &c as explained later on. Each dallalidar asks his respective Asamies or the ryots (to whom they have advanced money) to take the carts into the compounds of the buyers with whom he has arranged the price previously. The carts are taken into the compound of the buyers at about 2-30 p. m. and are unloaded and the borahs are arranged in separate lots for each ryot. Then the buyer comes, sits in a place and asks his men to cut open each borah and get a small quantity of sample of kappas or lint (which will be about 6 to 9 seers) for rough examination. The sample is placed before him on a bench in the presence of the dallalidars. After seeing the stuff, the borah is passed according to the quality, fixing the rate for each borah, which may be equal to the market rate or one or two rupees less according to the quality with or without allowance.

This sample kappas or lint does not go back to the borah but half of it is taken away by the buyer and from the remaining, half is taken by the dallalidar and what is left behind, i. e., $\frac{1}{4}$ of the original quantity, or even less goes back to the borah. While putting this quantity into the borah the buyers' man will inform the rate of that particular borah as fixed by the buyer and marks the borah with the rate announced by him.

The allowances made for the inferior quality of kappas or lint ranges from 3 seers to 1 maund per borah according to the quality but the usual allowance is from 3 seers to 1 dadiam per borah. Thus the buyer finishes his passing all the borahs one after another. The cotton of each dallalidar is then weighed separately.

Weighment of each borah is noted against each dallalidar separately under different rates in a weighment book and the same weighment is taken down by dallalidar also in his weighment book and the dallalidar writes the name of the Asami or the ryot to whom those borahs belong.

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System of weighment:—Weights of the borahs are taken in maunds, dadiams, and seers (one maund 26 lbs.) Weighment is made in an ordinary scale which is locally called 'chintalu.' On either end of the chintalu there is a hook to which big cotton ropes are attached; on its left side the weights (made of stones) are placed on a gunny bag stitched to the cotton ropes which is termed 'sepoi,' the usual weights being 10 maunds, 5 maunds, 3 maunds, 2 maunds, 1 maund, 2 dadiams, 1 dadiam, panchar (6 seers), three seers, and a seer. To its right the borah (which is to be weighed) is attached to the hook by means of cotton ropes which secure the borah firmly. The weights are then adjusted till the needle stands exactly in the centre of the balance. From the weight thus obtained, 6 seers in the case of kappas and 3 seers in the case of lint are deducted and the balance or the remaining weight is then given out by the weigher which is taken down in the weighment book as the gross weight of the borah. Against this gross weight the approximate tare weight for the empty borah is given out and noted. This tare weight varies according to the quality of the borahs used in packing kappas. If all the patalus of the borah are new, the usual weight of one dadiam and $1\frac{1}{2}$ seers is deducted and if they are old and patched up an additional weight of 3 to 6 seers is added to it. By the side of this tare weight another weight is also noted which is termed as mark or allowance for the inferior quality of the kappas or lint brought for sale. The allowances are kathries and gundu. One 'Kathry' means three seers and four 'Kathries' make one 'Gundu' i. e., 12 seers or one dadiam. The usual allowances are one or two kathries or even a gundu, and the maximum allowance is one maund which is however rare. This allowance is marked in ink on borahs according to the inferiority of the kappas or lint while passing and fixing the quality and rate of each borah. The following symbols are marked on borah for rate allowances.

Rate of kappas after passing is marked in figures as 35, 36, 37 and so on as the case may be i. e., Rs. 35, 36 and so on for 12 maunds of kappas or 312 lbs.

Symbol for 'Kathry'	...	X
Symbol for 'Gundu'	...	O

Borahs of each dallalidar one after another are separately weighed and weights taken down under different rates as marked on borahs. After finishing the weighment of all the borahs purchased the buyer goes away with his weighment book to his office room where he totals up all the gross weights, tare weights and allowances separately. He then adds up the total tare weight, the total weight of "Petchhu" at the rate of $\frac{3}{4}$ seer per maund of gross weight and the allowance for the quality, and deducts the total of these three from the total gross weight of all the borahs; the balance forms the net weight of the kappas purchased by him. It is on this net weight that the money value is calculated at the rate fixed at the time of passing and from the total amount thus obtained, he makes a deduction towards weighing charges at Re. 0-1-0 or 0-1-3 per borah as the case may be and a further deduction of vattam i. e., commission for converting notes into silver to it the market rate of the day which varies from $\frac{1}{4}$ to $\frac{1}{2}$ per cent on the net amount paid to him in silver coins, but he never makes any such deductions if the payment is made in currency notes as per desire of the dallalidar. By European firms, this deduction will not be made when payment is made either in coins or currency notes. The whole transaction thus finishes in the night at about 8 or 8-30.

DETAILS OF DALLALIDARS' DEALINGS.

The dallalidar after finishing the weighment of all the borahs of his Asamies in all the compounds of various buyers with whom he has arranged to sell the stock of his asamies, goes to his shop and prepares separate lists for each asamy or ryot according to the rates taken down by him in his weighment book with all the details of weighments of respective parties as noted by his respective buyers. From the total net weight as shown by the buyer some dallalidars make a further deduction towards sample at the rate of one seer per borah and some dallalidars do not make this deduction. For the remaining net weight he calculates the money value at the rates given by the buyers. From the total amounts thus obtained he makes further deductions of the following items:—

(1) Dallali, (2) Weighing charges, (3) Stamp, (4) Dharma-daya (charity,) (5) Vattam, (6) Battara badigi, (hire for borahs for weighing the loose kappas brought in jollas,) and (7) advances with interest if any.

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Dallali :—Re. 1. per cart of kappas of 3 to 4 borahs, but if they are less than three 6 to 8 annas per borah is charged; but in the case of lint Rs. 2 per cart of four borahs and if they are less than four, Rs. 0-12-0 per borah is charged.

2. *Weighing charges* :—One anna to 0-1-3 per borah according to the charges made by the respective buyers to whom he delivers the stock.

3. *Stamp* :—One anna for each list prepared according to the different rates, even though the stock belongs to the same party but he pays only one stamped receipt to the company from whom he receives money for the sale of all the borahs delivered to the buyer.

4. *Charity* (Dharmadaya) ;—Half anna per borah for kappas and nine pies for lint per borah.

5. *Vattam* :—This is charged only when the payment is made in silver coins to the party at the prevailing market rate of exchange of the day which varies from one to eight annas per cent on the net amount paid to the party.

6. *Battara Badigi* :—This is charged only to those ryots or parties who had brought their produce in jollas to market for sale at 4 to 6 annas per borah.

7. *Advances and Interest* :—No charge for interest is made on advances taken by the party on that day of selling his produce, but the interest is calculated at 12 per cent per annum on the advances received previously. The total charges of all these items is deducted from the total money value of the kappas sold and the remaining balance is paid to the party in the night at about 10-30 or 11.

General remarks :—In most cases the dealings of the dalladidars with the asamies and the ryots are very unfair and defective in all respects such as in weighment of the stock, arrangements of the rates with the buyers and in passing the quality and also in payment of money to their asamies.

It is a general complaint from most of the ryots and asamies that they do not get the same weight of kappas or lint as weighed by them in their villages. Generally one or two dadiams of kappas becomes short per borah or per naga of 18 maunds or 318 lbs. taken to the market for sale, because the weighment is not done properly by the buyers' weigher who will have some underhand dealings with the dallalidars through whom the buyer gets the kappas carts. But this is very difficult to prove.

Regarding the fixing of rates:—The market rate is only nominal but neither the ryots nor the asami ever gets the real market rate for his stuff delivered to the buyer. The buyer simply announces in the market and assures the seller with a false promise that he would pay him the exact market rate of the day and asks him to take the carts into his compound but as soon as the carts are unloaded in his compound for passing he will fix for one or two borahs out of 8 or 10 borahs the so called real market rate of the day and refuses to purchase other borahs at the same rate with some plea or other and begins to dodge and asks the dallalidar to take back the other borahs. Afterwards the dallalidar informs the party whether he is willing to part with the kappas at the rates asked by the buyers. If the party takes back the refused borahs into the compound of another buyer he will either ask at a much reduced rate or put unusual marks and allowances. Therefore the position of the ryot is very precarious and is left to the mercy of the dallalidar and the buyer, as he has no choice of his own over his stock when once the stock is entrusted to a dallalidar.

*WORK ON RICE IMPROVEMENT IN THE TANJORE DELTA.

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Before dealing with the subject of Rice Improvement in the Tanjore-delta, I propose to give briefly the salient points relating to work on crop-improvement in general. It is a commonly recognised fact that the agricultural prosperity of a country is

*Paper read before the Mirasdars' Conference at Aduturai on 9—1—1927.

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