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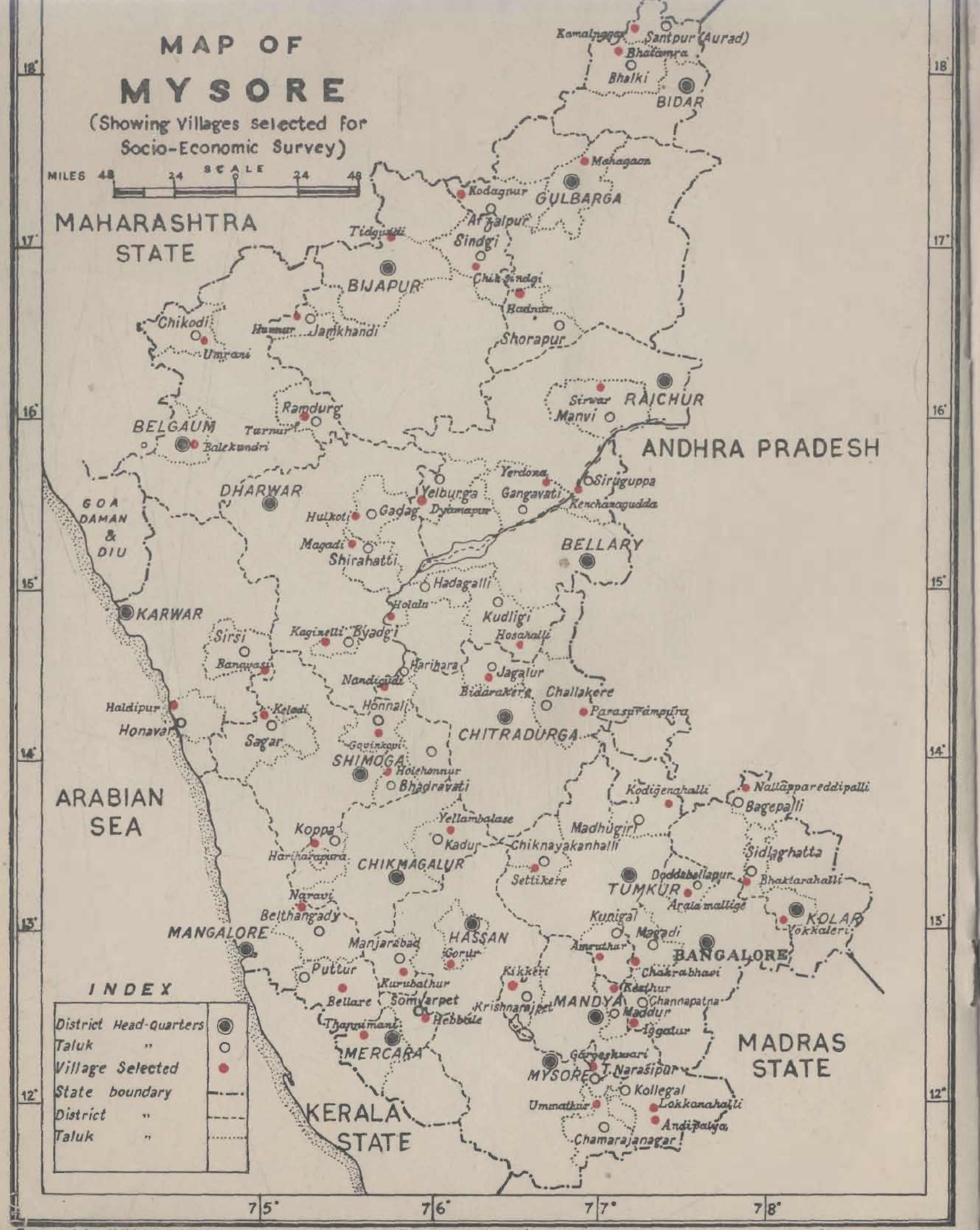
VILLAGE SURVEY MONOGRAPHS

No. 28. MAHAGAON VILLAGE
GULBARGA TALUK, GULBARGA DISTRICT

Editor

K. BALASUBRAMANTAM
of the Indian Administrative Service
Superintendent of Census Operations, Mysore

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Prepared by K.V. LAXMINARASIMHA

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

a. At least eight village were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

b. At least seven villages were to be of numerically prominent Scheduled Tribes of the State Each village could represent a particular tribe. The minimum population should be 400. The optimum being between 500 and 700.

c. The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stage by which the Survey enlarged its scope. At the first

Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the India Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

NEW DELHI

July 30, 1964

ASOK MITRA

REGISTRAR GENERAL, INDIA

PREFACE

An interesting feature of 1961 Census is the preparation of monographs on selected villages. The main object of these village surveys is to study the social, economic, demographic and cultural aspects of the rural community. Broadly adhering to the criteria indicated by the Registrar General, India, the selection of villages has been carefully done in such a way as to give adequate representation not only to each district but also to each of the twentyfive sub-regions into which Dr. Learmonth of Liverpool University has classified the State on a consideration of climate, cropping pattern, physical features etc.

Mahagaon is a village from Gulbarga taluk of the Gulbarga District. It lies in the northern maidan region occupying the centre of the Deccan plateau. The chief crops in this region are jowar, oilseeds, cotton and pulses. The village is selected for socio economic survery for a number of reasons viz., (i) its multi-ethnic composition, (ii) predominance of dry cultivation, (iii) proximity to the taluk and district headquarters, (iv) its being well served with frequent and efficient transport service and (v) development activities influencing the village economy.

Every possible effort has been made to study all these aspects and also the changes, if any, brought about as a result of development activity, urbanisation and such other related factors.

The field investigation was done by Sri. M. P. Nanjundaswamy from March 1963 to January 1964 with zeal and sincerity. He has also prepared the first draft. The field work was supervised by Sri K. L. Suryanarayanan, Deputy Superintendent of Census Operations (Special Surveys). The photographs are taken by Sri S. Ramachandran, Senior Technical Assistant, Handicrafts Survey. The final report has been prepared by Sri C. M. Chandawarkar, Deputy Superintendent of Census Operations.

K. BALASUBRAMANYAM,
Superintendent of Census Operations in Mysore.

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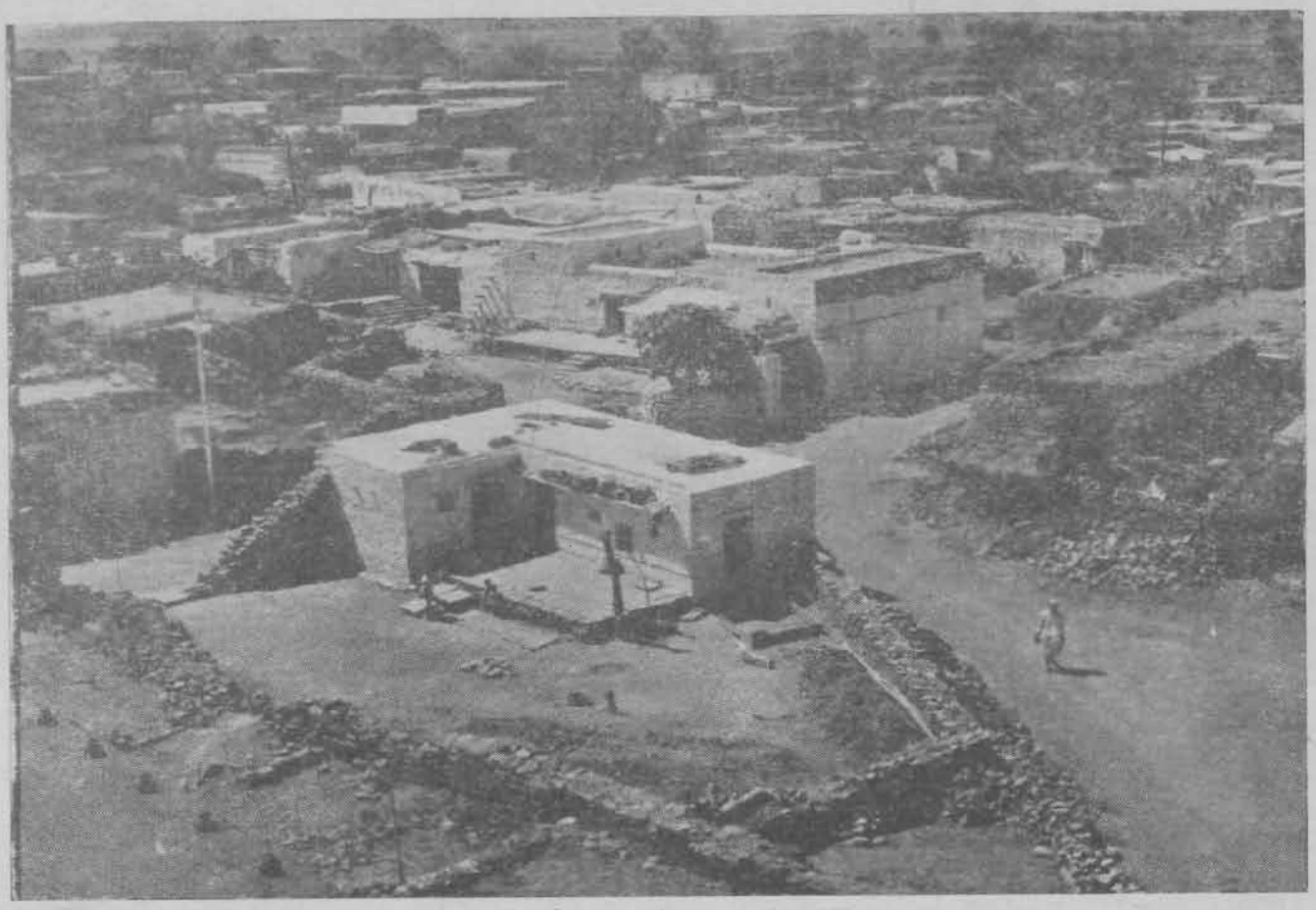
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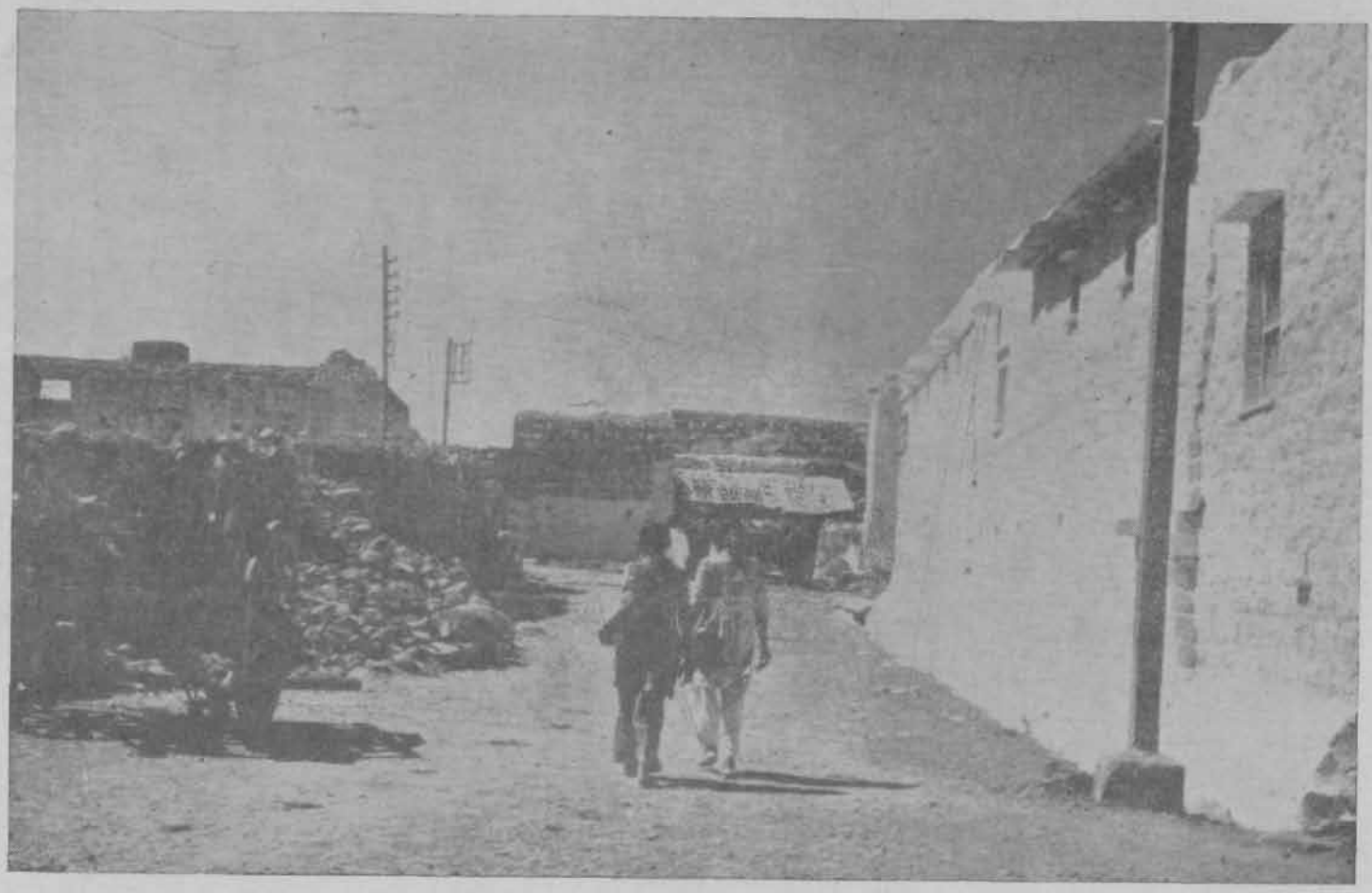
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1. Bird's eye view of the village



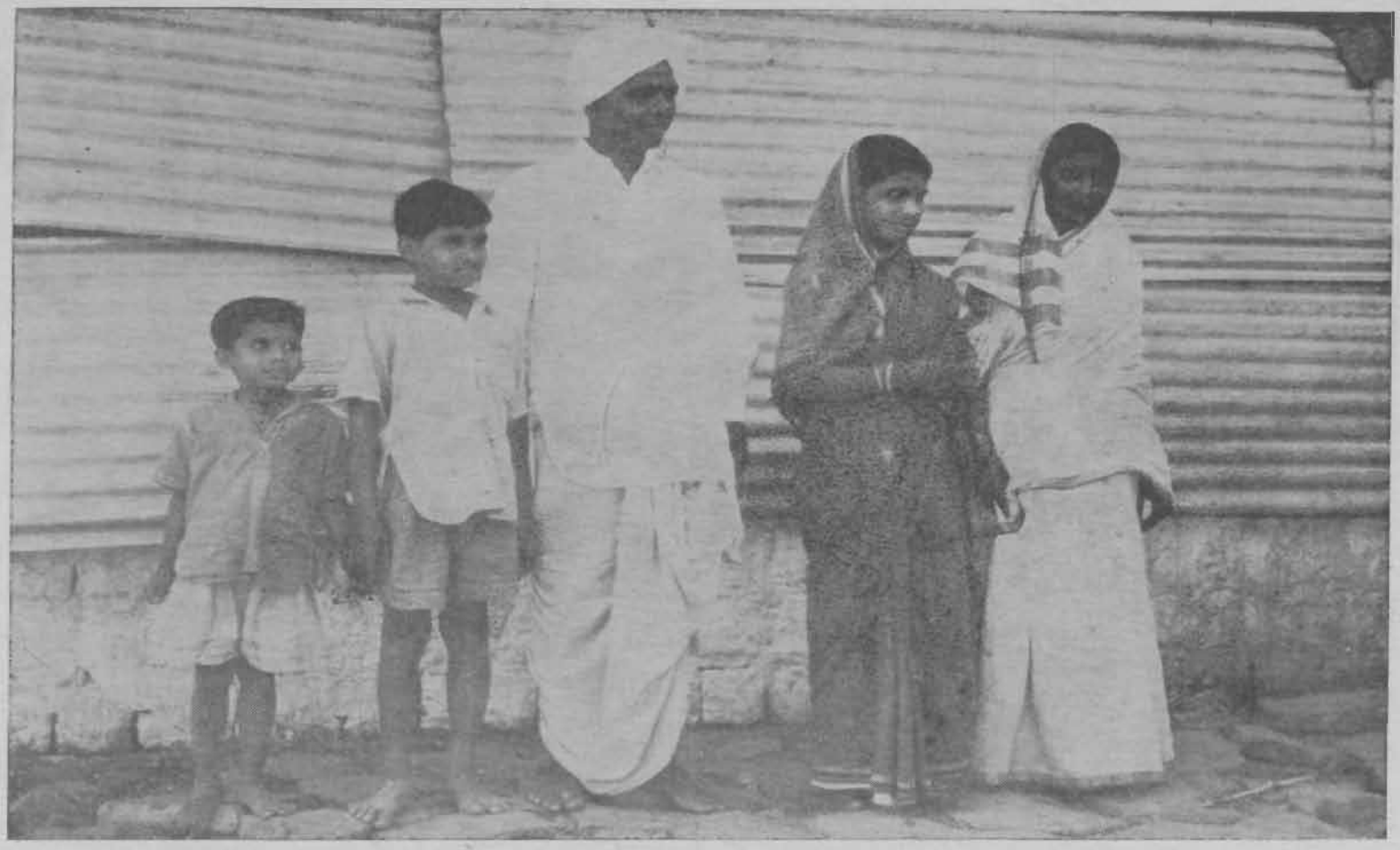
2. Village streets



3. Village streets



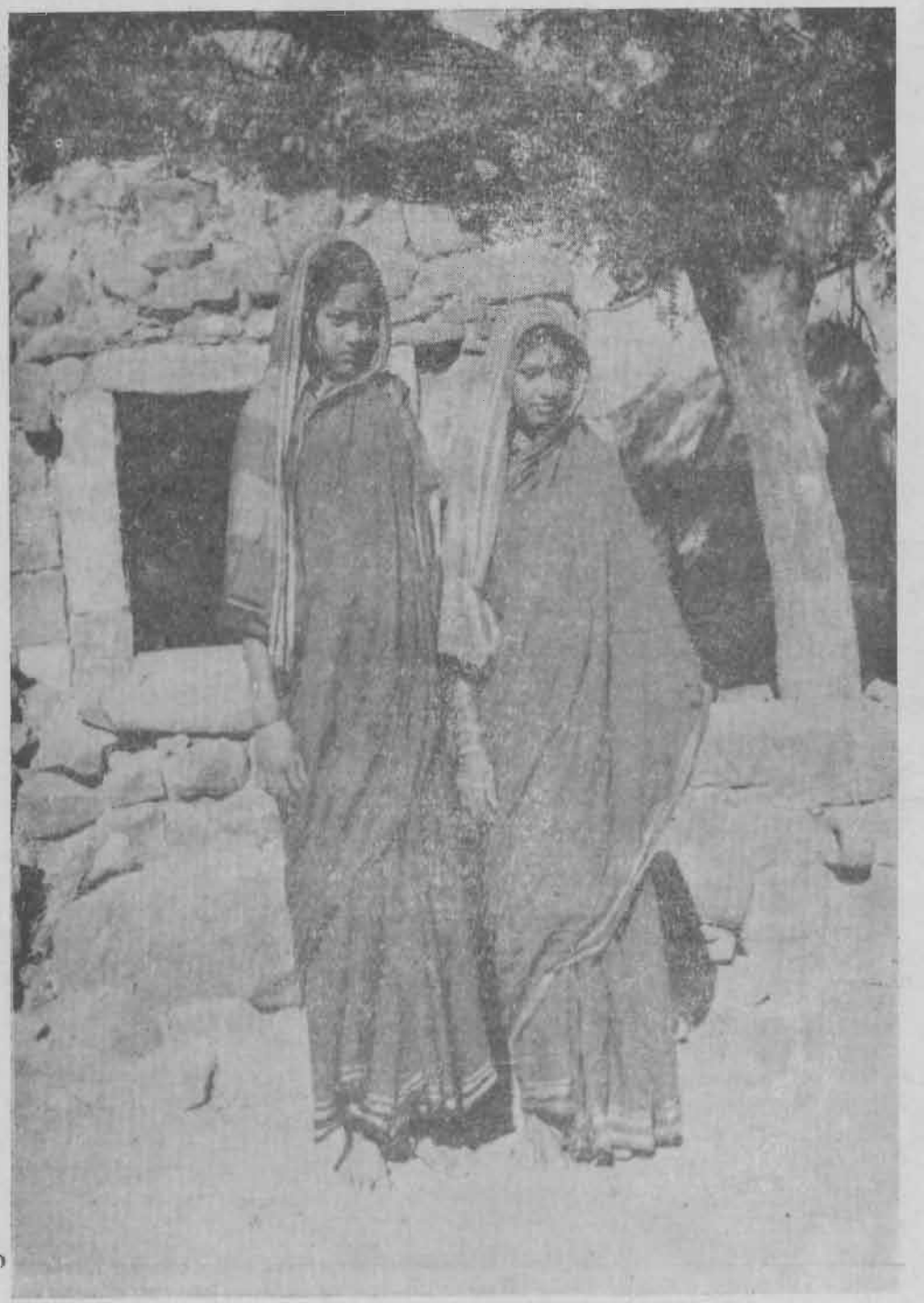
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5. A Lingayat family



6. Koravar splitting the reeds for basket weaving



7. *Holeya women*



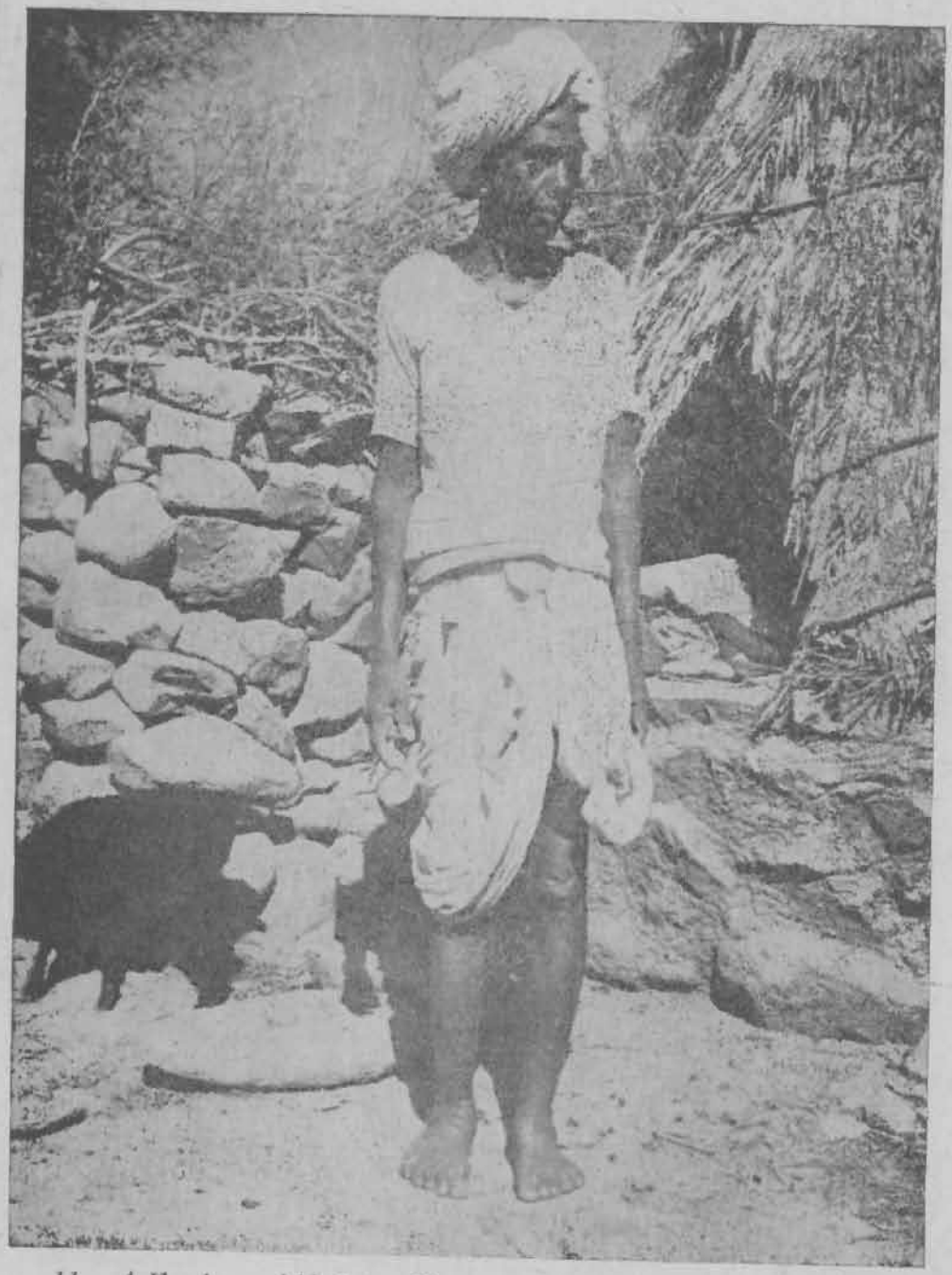
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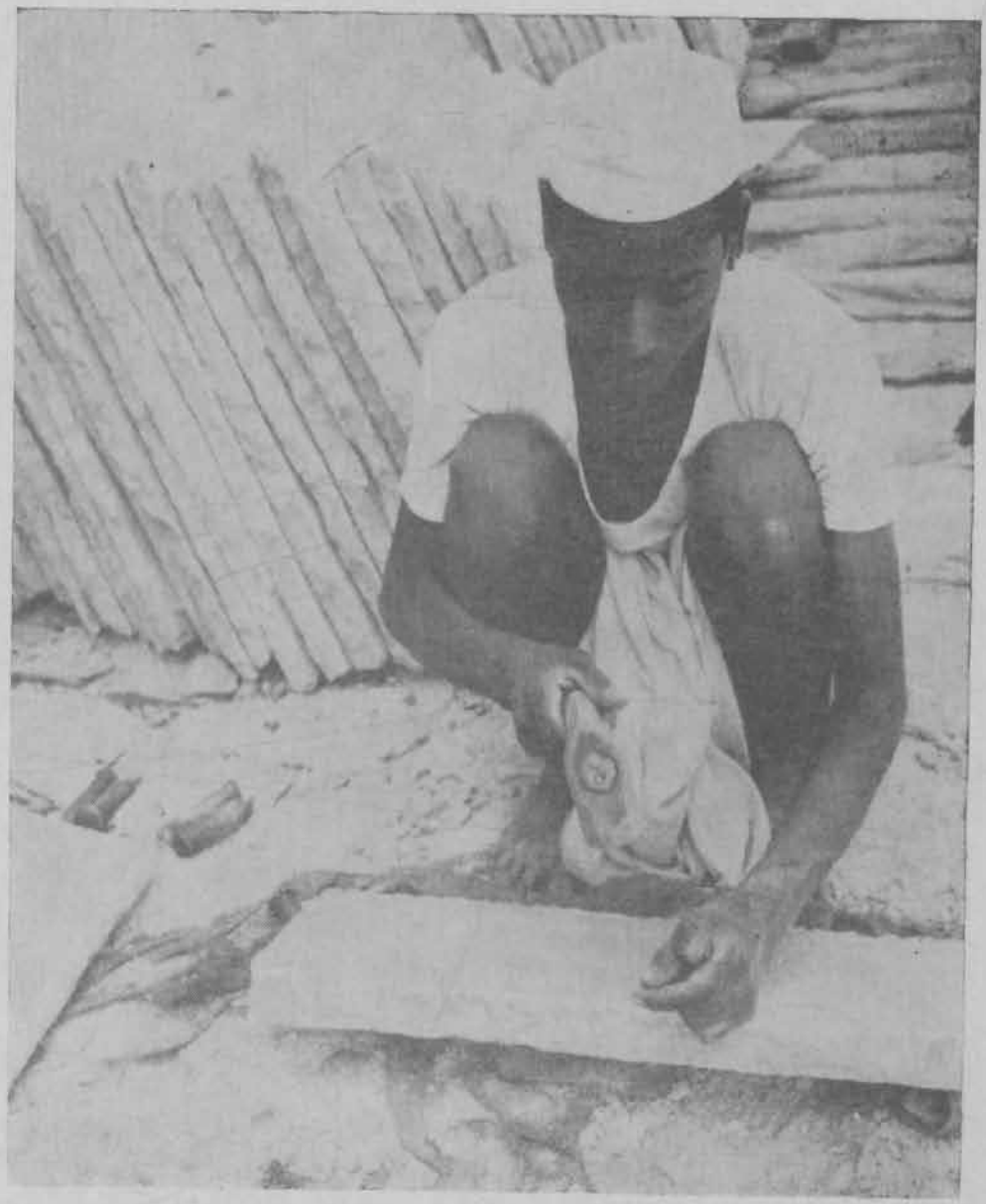
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10. Holeya men



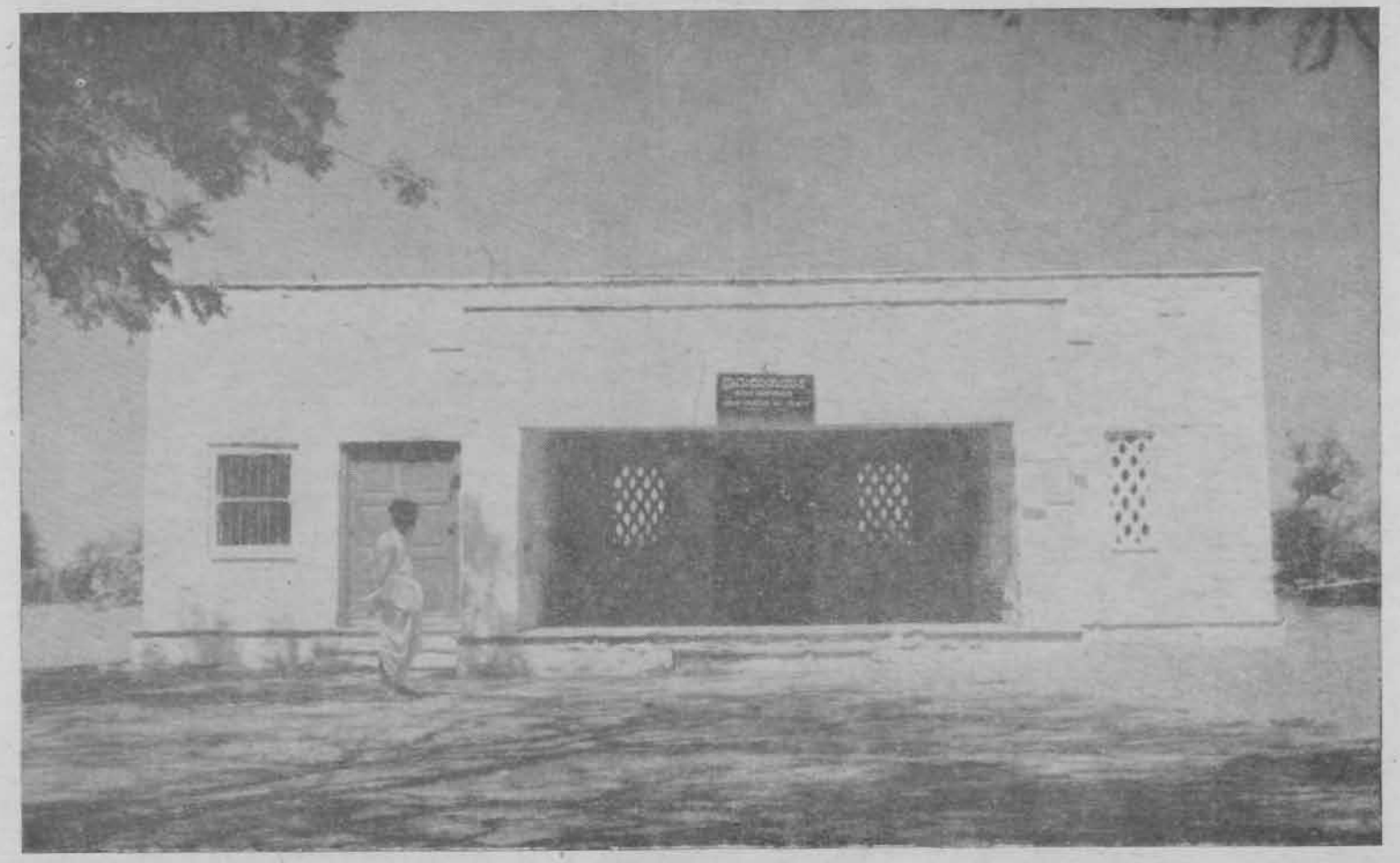
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12. Waddar engaged in dressing a Shahbad stone



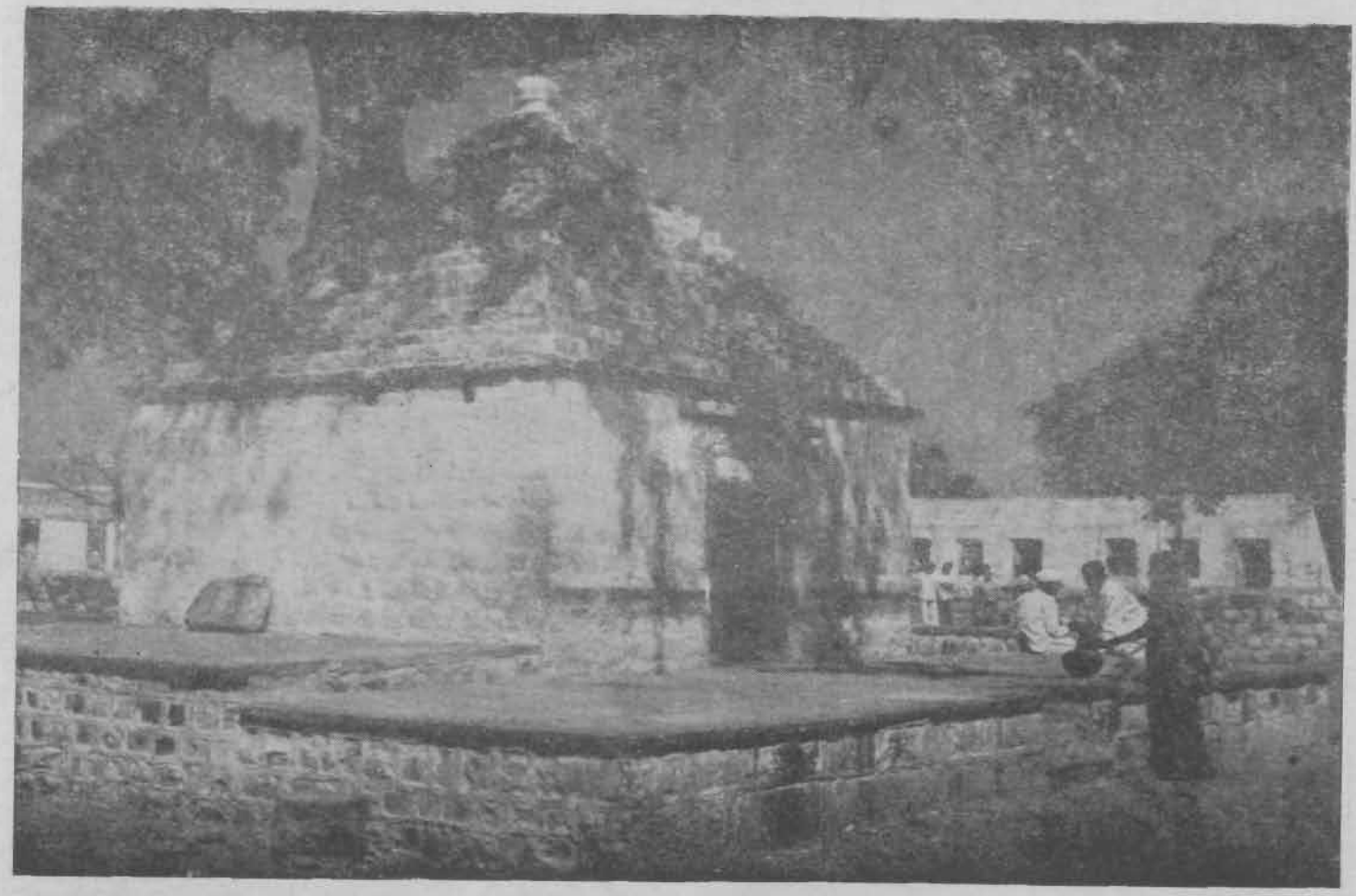
13. Carpenter at work. The agricultural implement Kunte *(harrow) is being made.*



14. The Village Panchayat Office



15. *Shrine of Akkamahadevi*



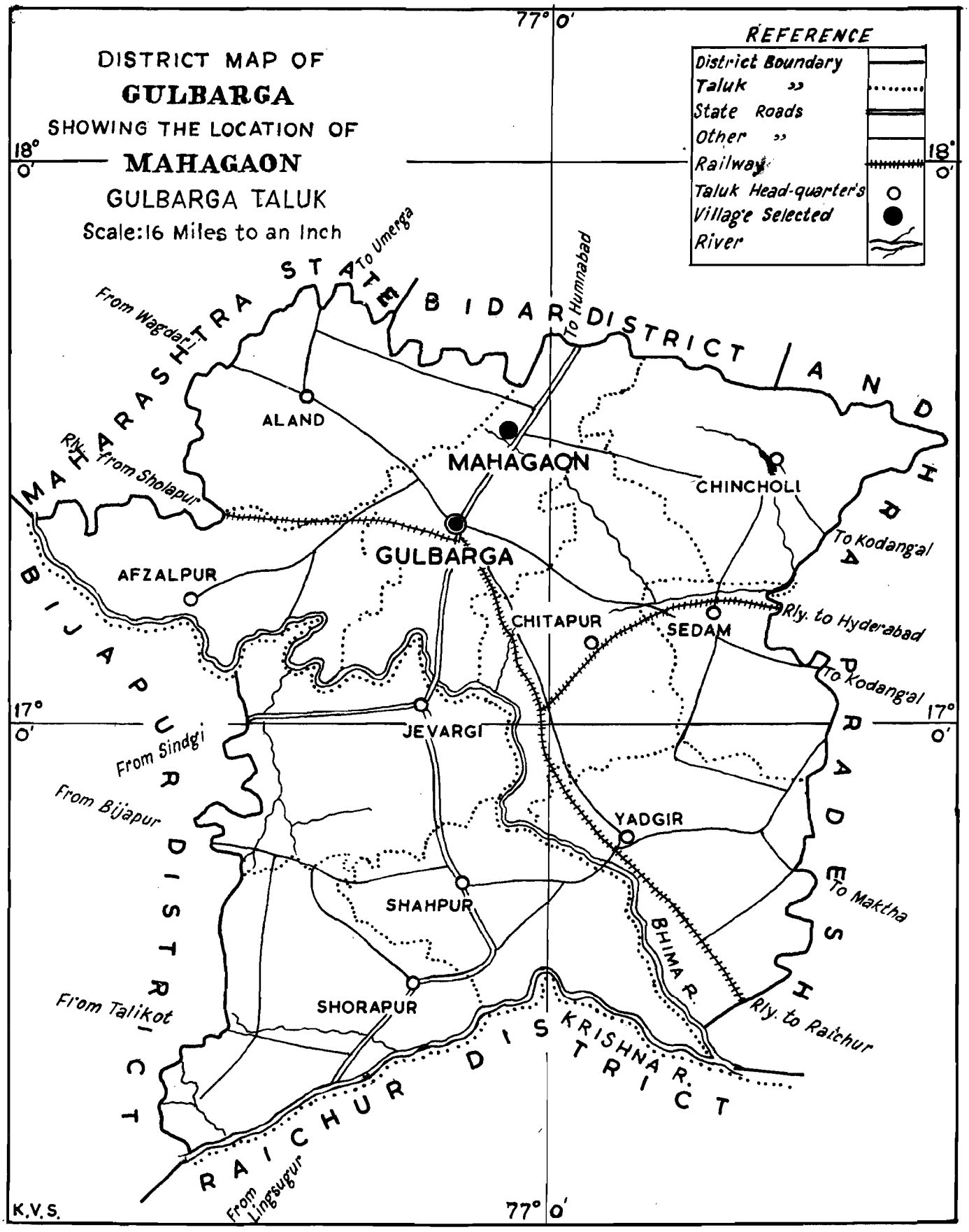
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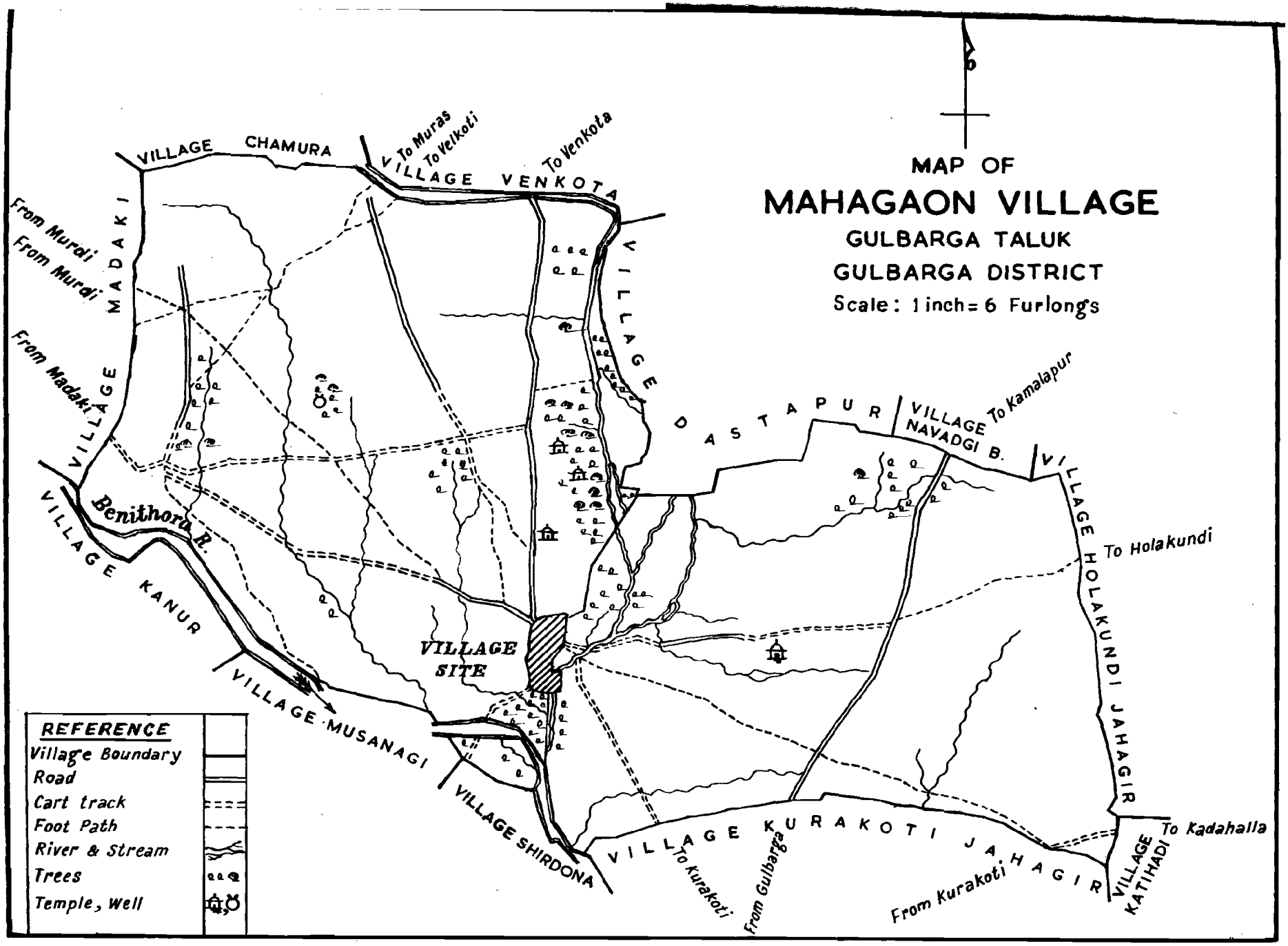


17. *The overhead tank*



18. *The idol of Akkamahadevi—a twelfth century Veerashavia Saint*


DISTRICT MAP OF
GULBARGA
SHOWING THE LOCATION OF
MAHAGAON
GULBARGA TALUK
Scale:16 Miles to an Inch
REFERENCE
District Boundary
Taluk ,,
State Roads
Other ,,
Railway
Taluk Head-quarter's
Village Selected
River
77° 0'
18° 0'
17° 0'
MAHARASHTRA STATE
BIDAR DISTRICT
ANDHRA PRADESH
BIJAPUR DISTRICT
RAICHUR DISTRICT
KARNATAKA STATE
From Wagdari
To Umerga
To Humnabad
ALAND
MAHAGAON
CHINCHOLI
Rly. from Sholapur
GULBARGA
AFZALPUR
To Kodangal
CHITAPUR
SEDAM
Rly. to Hyderabad
To Kodangal
JEVARGI
From Sindgi
From Bijapur
YADGIR
SHAHPUR
To Maktha
BHIMA R.
SHORAPUR
From Talikot
KRISHNA R.
Rly. to Raichur
From Lingsugur
K.V.S.


MAP OF
MAHAGAON VILLAGE
GULBARGA TALUK
GULBARGA DISTRICT
Scale : 1 inch = 6 Furlongs
VILLAGE CHAMURA
To Muras
To Velkoti
VILLAGE VENKOTA
To Venkota
From Murdi
From Murdi
VILLAGE MADAKI
From Madaki
VILLAGE DASTAPUR
VILLAGE NAVADGI B.
To Kamalapur
VILLAGE HOLAKUNDI JAHAGIR
To Holakundi
Benithora R.
VILLAGE KANUR
VILLAGE SITE
VILLAGE MUSANAGI
VILLAGE SHIRDONA
VILLAGE KURAKOTI JAHAGIR
To Kurakoti
From Gulbarga
From Kurakoti
VILLAGE KATIHADI
To Kadahalla
REFERENCE
Village Boundary
Road
Cart track
Foot Path
River & Stream
Trees
Temple, Well

CHAPTER I
THE VILLAGE

Introduction

Mahagaon, seventeen miles to the north of Gulbarga is a big village with a population of 4,200. The village occupying the centre of the Deccan Plateau falls in north maidan region of the State. The village lies in the Gulbarga Taluk of the Gulbarga District which has all the rural features of a backward economy. The two other villages selected from this District for similar survey are Hadnoor and Kodagnur, both of which are far in the interior of the District. Compared to them Mahagaon has several advantages. It is close to the District and the Divisional Headquarters at Gulbarga, being only 17 miles away, and is connected with it by an all-weather black-topped road. This proximity to Gulbarga as well as the good leadership found in the village, have been responsible to start several economic and developmental activities in the village. It is with a view to study the socio economic conditions of such a village that Mahagaon has been selected for this survey. Another consideration that weighed in the selection of the village is that in the past it was the headquarters of a Taluk and it was only in 1905 when the administrative units of the Hyderabad State were completely reconstituted that Mahagaon was relegated to the position of a village in Gulbarga Taluk.

Location

The village with an average elevation of 1441 feet above the level of the sea is about seventeen miles to the north of Gulbarga town, which is the Taluk, District and Divisional Headquarters. In Gulbarga are located all the Taluk level, District level and Division level offices. It is to-day an important commercial centre on the Bombay-Madras broadgauge railway line. Architecturally, historically and also from the religious point of view, Gulbarga is an important place. There are several unique monuments of the Indo-Muslim style dating back to the 14th and 15th century at Gulbarga. It is said that the early Moghul and pre-Moghul Muslim architecture of Northern India, was more Persian than Indian and that the inspiration for its Indianisation came from the South, particularly from Bijapur and Gulbarga. Originally the Muslim art was averse to decoration and ornamentation and it was this element which was introduced particularly from Bijapur and Gulbarga that resulted in the construction of several grandiose Muslim monuments. The fort of Gulbarga is said to have been originally built by Raja Gulchand and afterwards strengthened by Ala-Uddin Bahmani. This fort is a remarkable construction of a solid block of masonry with 15 towers and several guns, one of which is about 26 feet long. The mosque (Jumma Masjid) in it is said to have been built in 1347 A.D. Constructed on the model of the mosque of Cordova in Spain, it is the largest covered mosque in India with an area of about 38,016 square feet without a courtyard. Light is admitted through the great arches in the side and front walls. Its exterior, although undecorated, is very massive and the main entrance has an arch higher than the roof and is flanked by two *minarets*. The entire roof is made of cupolas, which are larger in size in the four corners. The dome above the *mahrab* or the altar presents a very shapely aspect. In the eastern quarter of the town, are the tombs of the Bahmani kings, huge square buildings surmounted by domes over 100 feet high. These tombs contain elaborately finished interiors with several finely carved stone traceries, though the exteriors are unornamented. Yet another attraction here is the Bande Nawaz Darga. This is the most venerated Muslim shrine in this region. Near this tomb are a mosque, a sarai and the remains of a magnificient college said to have been built by Aurangzeb in 1687 A.D. Another point of attraction at Gulbarga is the Sharana Basava temple. Sharna Basaveshvara, a Lingayat saint of a high order was born in this District and his samadhi at Gulbarga attracts thousands of devotees every year. Near this temple stands a High School and also a College.

Eighteen miles to the west of Gulbarga is Ganagapur, sacred to Hindus all over the Deccan. It is a *Dattapeetha* and thousands of pilgrims visit the temple all the year round. Humnabad 24 miles away from Mahagaon is very often visited by the villagers here because of the Veerabhadra temple. This was formerly a prosperous town from the Bidar District, known for its commercial activity; but after the

introduction of the railway in this region, it has considerably declined in prosperity. Maniknagar (23 miles), Ladle Madhok (24 miles), Golwadi (37 miles), Raj Baksha, Kollur Hills (12 miles) Mailarling (63 miles), Sangam (70 miles) etc., are other religious centres which the villagers often visit.

Kalyan, about 50 miles away in the Bidar District is an important place in this region, held sacred particularly by Lingayats. This is a historical place which came into prominence in the middle of the eleventh century when Someshwar I made Kalyani the capital of Chalukyan Kingdom. A century later the power came into the hands of Bijjala Kalachuri. It is noted as the residence of Vijnaneshwar, the author of 'Mitakshara' law and also of Shri Basaveshwara who preached the Veerashaiva faith from here. There is an old fort here which is said to have fallen into the hands of Aurangzeb in 1656 A. D.

Bidar, about 60 miles away from the village is another important place in the region. It is a picturesque District Headquarters town on account of the ancient defences and ramparts which are to a large extent still intact. The Ranga Mahal, Chini Mahal and Turkish Mahal are three places here, well worth a visit. The tomb of Ahmad Valishah, the interior of which is painted in floral styles and enriched by bands of inscriptions painted in gold is quite attractive. But the remains of the Madarasa or College of Mahommed Gawan constitute the main attraction within the fort. Another attraction in Bidar is the cave temple of Narasimha, where one has to wade through 4 feet of water for nearly 300 feet to reach the deity. About a mile away, there are several Barid Shahi tombs and three miles off there is Nanak Jhara which is sacred to the Sikhs. This place is noted for its Bidriware. Recently a College has been started here.

Physical Aspects

The country consists of an extensive plateau with only two summits rising nearby. This whole area belongs to the trappean region with predominantly black soil resulting from the decomposition of trap. Excepting for the *Raja Bakkhan Gudda* and the *Chowrani Gudda* the region consists of an undulating plain with little of vegetation excepting for the cultivated crops. There are no rivers nearby but two streams viz. *Gandu Thorai* and *Benne Thorai* run through the village limits.

The climate is generally dry and healthy. It gets very hot in summer. There are three marked seasons viz. the hot season from early February to May, the cold season from November to the end of January and the rainy season from the beginning of June to the middle of October. The mean temperature is about 75°F in January, 91°F in May, 81°F in July and 76°F in November.

The annual rainfall is estimated at 25 to 30 inches and is principally received from the South-West monsoon between June and October. The North-East monsoon brings about 4 inches of precipitation. The rainfall is very capricious, causing droughts occasionally. The Police Patil of the village records the rainfall figures and between 1957 and 1962, the precipitation was as follows:

Year	Rain in inches
1957	32.23
1958	22.24
1959	28.08
1960	26.92
1961	31.11
1962	36.06

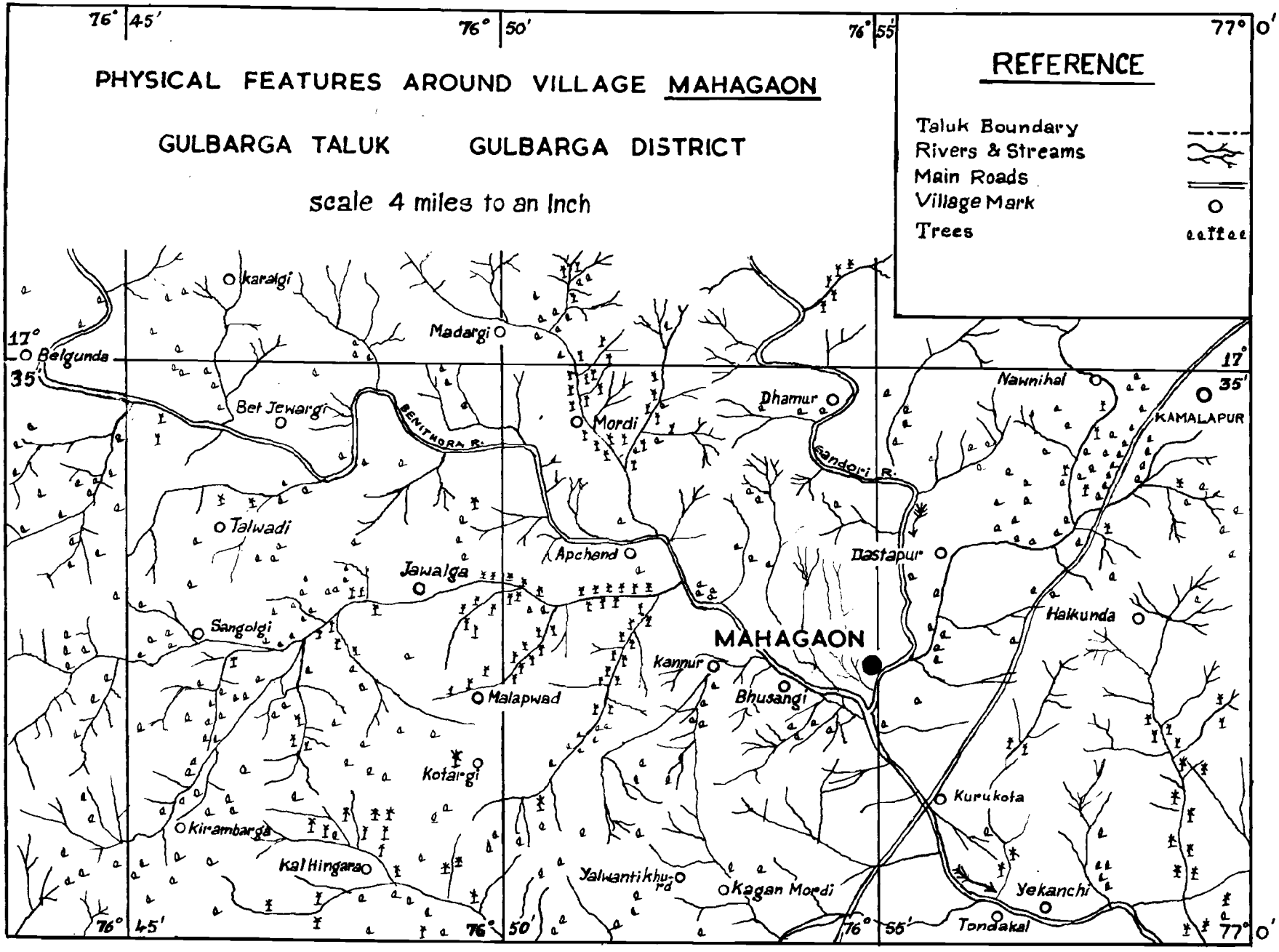
An idea about the rainfall under the various stars can be had by studying the following figures for 1962:

Star	Rain in inches	Rainy days
Rohini	0—20	2 days
Mriga	2—04	2 days
Aridra	5—07	5 days
Punarvasu	3—17	5 days
Pushya	1—16	3 days
Aslesha	3—60	10 days
Makha	1—55	4 days
Pubbi	7—85	7 days
Uttari	3—08	5 days
Hastha	0—29	1 day
Chitha	0—34	2 days
Swathi	2—24	5 days
Vishakha	..	..
Anuradha	0—48	1 day
Jyesta	3—44	4 days

For sowing of kharif crops *Mriga* and *Aridra* rains are important and for sowing of Rabi crops *Uttari* and *Hastha* rains are important.

Flora and Fauna

There is little of rainfall and so the region is mostly treeless excepting for the areas round about the *Gaothana* on the banks of the two streams and the gardens. The total garden area is about 40 acres which receives water from the wells. Babhul (acacia arabica), neem, mango, tamarind are the principal trees. Wild thorny shrubs are met with here and


PHYSICAL FEATURES AROUND VILLAGE MAHAGAON
GULBARGA TALUK GULBARGA DISTRICT
scale 4 miles to an Inch
REFERENCE
Taluk Boundary
Rivers & Streams
Main Roads
Village Mark
Trees
76° 45'
76° 50'
76° 55'
77° 0'
17° 35'
karalgi
Madargi
Belgunda
Bet Jewargi
BENITHORA R.
Mordi
Dhamur
Nawnihal
KAMALAPUR
Sandori R.
Talwadi
Apchand
Jawalga
Dastapur
Halkunda
Sangolgi
MAHAGAON
Kannur
Bhusangi
Malapwad
Kotalgi
Kurukota
Kirambarga
Kal Hingara
Yalwantikhurd
Kagan Mordi
Yekanchi
Tondakal

there. The cultivated crops consist of jowar, groundnut, pulses, chillies, wheat, safflower etc. A little of paddy and very little of sugarcane are also raised. The vegetables commonly grown in some low lying patches are radish, tomato, gourds, onions, cucumber and other leafy vegetables.

There being practically no shelter for wild animals, they are very scarce. Jackals, rabbit, wolves (occasionally) and monkeys are the only wild animals sometimes seen. It is said that in the past herds of deer were sometimes seen in the fields. Some say that three horned antelopes were also very common in this region in the past. But now they have practically disappeared. Some types of snakes are occasionally seen in the fields and scorpions are quite common. Among the feathered species, crows, some types of partridges and pigeons, quails, sparrows and parrots are the most common. The domesticated animals consist of horses, cattle, goats and sheep, dogs, poultry etc.

Size

The village covers an area of 9713 acres and 13 gunthas or roughly about 15-18 square miles. The total cultivable area is 7972 acres and 37 gunthas yielding an annual land revenue of Rs. 8919-18. The cultivable area includes 40 acres and 21 gunthas of garden land, which is the only area under irrigation. About 311 acres and 36 gunthas are being used for grazing being assigned as such and 146 acres and 38 gunthas are occupied by the two streams. The Gaothana consists of two parts viz. Mahagaon and Mahagaonwadi which cover 53 acres and 23 gunthas and 7 acres and 26 gunthas respectively. About 47 acres and 21 gunthas are occupied by roads and the rest consists of uncultivable waste. In 1951 the village consisted of 600 households with a population of 3416. In 1961 the population was 4143 distributed among 759 households. Thus during the 1951-1961 intercensal period the percentage increase in the population and the number of households is 21.28 and 26.50 respectively. At the time of the present survey the population is 4200 and the number of households is 790. So between 1961 and the period of this survey in 1963 the percentage increase recorded in the number of households and the population is 4.08 and 1.37 respectively. The population and the number of households given above refer to the entire revenue village, made up of (i) the village; (ii) Mahagaonwadi situated about $2\frac{1}{2}$ miles to the north west of the main village, (iii) the Chandranagar Colony of Waddars about $1\frac{1}{2}$ miles to the east of the village and (iv) the Lamani *tanda* about $2\frac{1}{2}$ miles to the north of the village.

Residential Pattern

The residential pattern more or less consists of a linear cluster of houses with some open space or a street provided between parallel rows of houses. Some areas like the Harijankeri, consist of shapeless clusters of houses without any properly laid out streets. That way, excepting for the main bazaar street, all the streets of the village are narrow and run zig-zag. The habitation in the village follows more or less a castewise pattern. The Harijankeri, as usual lies in a secluded corner in the southern part of the *Gaothana* and in their colony too, the Madigs live separately from the Holeyas because they have their own caste hierarchy. To a certain extent food habits also seem to have contributed to these castewise groupings of households. The vegetarian castes like Lingayats and Brahmins live side by side. The other Hindu non-vegetarians castes like Kurubars, Kabbaligers, Waddars have their houses close to one another. By their side but separately reside the Muslims who eat beef. The Holavas and Koravars eat pork and so have their houses located separately. Out of the 47 Waddar households, 39 reside in the Chandranagar Waddar Colony which was started to perpetuate the memory of Shri Chandrashekhar Patil, a member of the Legislative Assemly who died under tragic circumstances in a bus accident. He was practically the sole force behind all the developmental activities in the village. The Lamanis have their own *tanda* about $1\frac{1}{2}$ miles away.

Transport and Communications

The village is well connected with the Taluk Headquarters by a good black-topped road. An approach road about 1.5 furlongs in length cuts the Gulbarga-Bidar State Highway about 15 miles to the North of Gulbarga. Daily 10 buses of the Mysore State Road Transport Corporation running between Gulbarga, Bidar, Humnabad, Kalyan, Nawadgi etc., ply through the village. Besides these a private bus connects this village with Salgar, Aland and some other places. One or two motor taxies also run between Gulbarga and this village regularly. A number of cart tracks connect this village with some of the neighbouring villages. The important cart tracks are those leading to Olakundi (3 miles), Nagur (4 miles), Kurkoti (3 miles), Belakoti (2 miles), Mahagaonwadi ($2\frac{1}{2}$ miles) etc. Village like Dasthapur (2 miles), Dammur (2 miles), Madki (4 miles) Siradona

(1½ miles), Bhooshinga (1½ miles) etc., are connected by only footpaths. These footpaths and cart tracks get slushy during the rains and transport during that period becomes difficult. The bullock carts are important means of transport to the agriculturists to carry their produce for marketing. The Waddars generally use buffaloes to pull their carts carrying stones. The vegetable hawkers and several other persons move on horseback. Bicycles are another means of transport commonly used. One household possesses a scooter. The nearest railway station is Gulbarga about 17 miles away and the nearest aerodrome is at Hyderabad.

The village has a branch Post Office housed in a private rented building which serves besides the village under survey, the villages of B.Tegnoor, Harasur, Hire Aurad, Hire Bennur, Kumsi, Bablad, Kurikota, Nagura and Hogargi of Gulbarga Taluk and the villages of Ambulga, Belakota, Ladmogali, Belamgi, Kamalnagar, Muddadga, and Salogira of Aland Taluk. This Post Office provides facilities for Registration, Savings Bank, Money Orders etc. Daily the mail is delivered twice. The first delivery at about 11 A.M. consists of ordinary mail and all accountable articles like money orders, registered letters etc. The second delivery at about 3.30 in the afternoon consists of only ordinary mail. The mail is despatched twice a day to Gulbarga and once to Hunnabad and Kamalapur. A rough idea about the transactions of this office can be had from the following figures of clearance made by this office in the 2nd week of August 1963 (8-8-63 to 14-8-63).

Particulars	Number
Paid letters	345
Unpaid letters	7
Post Cards	1032
Inland letters	152
Regd. Parcels . . .	131
Book Post	112
Unregistered parcels . . .	16

The following figures for April 1963 regarding money orders, Savings Bank accounts etc., should also throw some light on the monetary transactions of this office. During this period the post office issued 56 money orders of the value of Rs. 2295-97 and paid 82 money orders amounting to Rs. 3520-92; it cleared 15 value payable articles worth Rs. 67-27 and booked 18 registered articles it handled 6 savings bank accounts for depositing Rs. 190-00 and 10 savings bank accounts for the withdrawal of Rs. 3050-46.

Important Public Places Including Places of Worship

The village can boast of several public places of importantce. Some of them are:

(i) The Village Panchayat Office.

(ii) Secondary School.

(iii) Primary Schools.

(iv) Police Station.

(v) Primary Health Centre.

(vi) Branch Post Office.

(vii) *Musafir Khana.*

(viii) Training Centre for manufacturing glass beads.

(ix) *Ambar Charkha Parishramalaya.*

(x) Hostel for Harijan students.

(xi) Hostel for cosmopolitan students.

(xii) *Sisuvihar.*

(xiii) Women's Welfare Centre.

(xiv) Several co operative institutions like the Service Co-operative Society, Multipurpose Co-operative Society, Urban Bank etc.

There are several places of worship within or around Gaothana. Some of them are:

(i) Naganatha temple.

(ii) Akkamahadevi temple.

(iii) Maligasidda temple (half a mile away)

(iv) Ramalingeshwara temple (one mile away)

(v) Mallikarjuna temple.

(vi) Lakshmi temple.

(vii) Hanumanta temple (there are several temples of this deity)

(viii) Sangameshwara temple.

(ix) Siddeshwar temple.

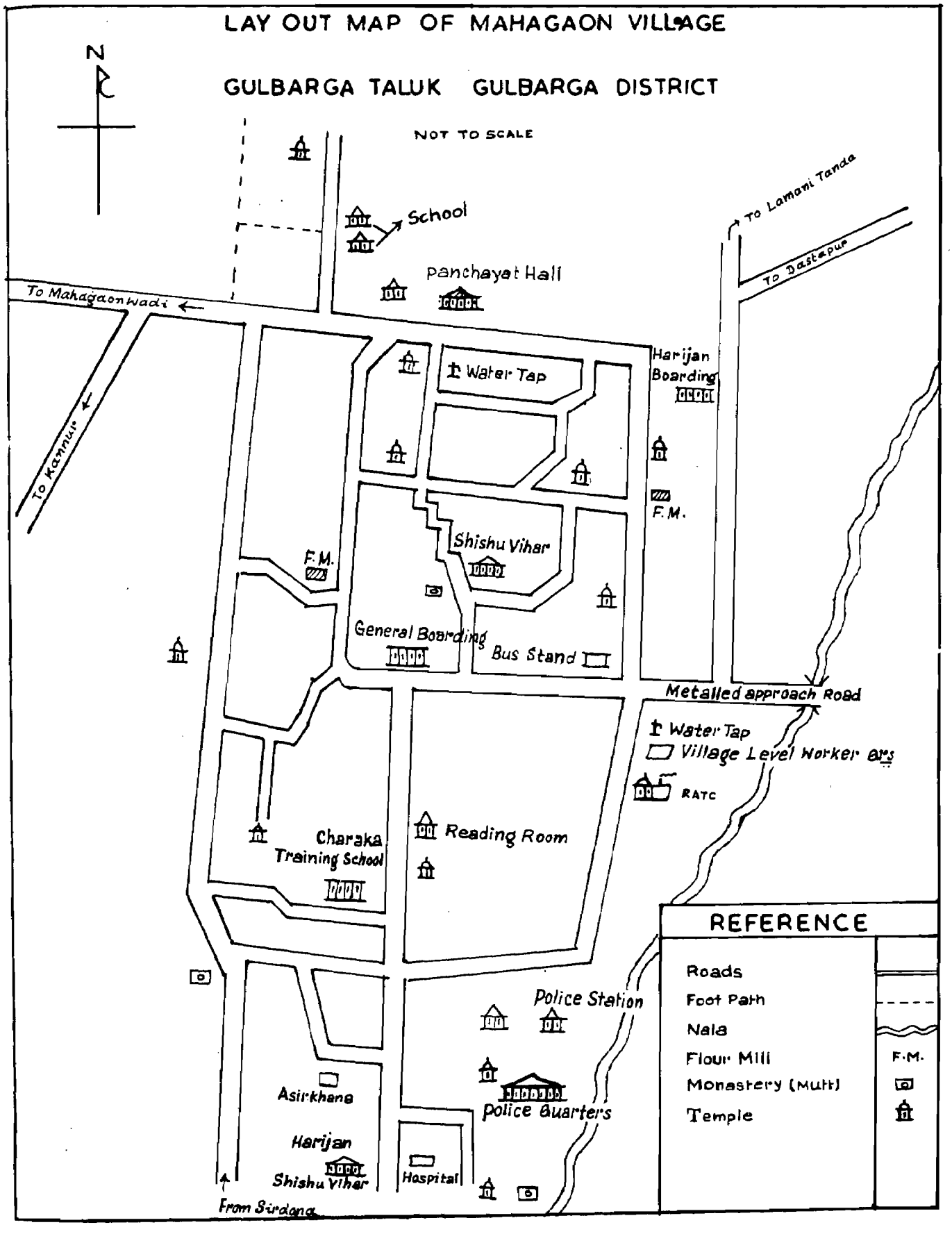
(x) Veerabhadra temple.

(xi) Vithoba temple.

(xii) Maragamma temple.

(xiii) Gowrishankara temple.

(xiv) Wahab Hussain tomb.


LAY OUT MAP OF MAHAGAON VILLAGE
GULBARGA TALUK GULBARGA DISTRICT
N
NOT TO SCALE
School
Panchayat Hall
To Mahagaonwadi
To Kamnur
To Lamani Tanda
To Dastapur
Harijan Boarding
Water Tap
F.M.
Shishu Vihar
F.M.
General Boarding
Bus Stand
Metalled approach Road
Water Tap
Village Level Worker
RATC
Charaka Training School
Reading Room
Police Station
Police Quarters
Asirkhana
Harijan Shishu Vihar
Hospital
From Sirdana
REFERENCE
Roads
Foot Path
Nala
Flour Mill
Monastery (Math)
Temple
F.M.

(xv) Virakta Mutt.

(xvi) Gachina Mutt.

(xvii) Kallimutt.

(xviii) Sabalige Mutt.

(xix) Venkatramanaswamy temple (in Chandranagar)

(xx) Maruti temple (in Mahagaonwadi)

(xxi) Basavanna Mutt (in Mahagaonwadi).

(xxii) Lakshmi Temple (in Mahagaonwadi).

(xxiii) Jaragamma temple (in Mahagaonwadi).

(xxiv) Idga

(xxv) Thakya, etc.

Crematorium

Many of the castes in the village have their own burial grounds or crematoria. The Lingayats and Kabbaligers have their graveyard about two furlong to the east of the village. The Muslims have two burial grounds, one behind the High School and the other behind Kallimath. The Brahmins have their burning ghat on the banks of the stream. The graveyard of Harijans is behind the Primary Health Centre. Other castes like Kurubas, Koravaru etc., use one of the above mentioned graveyards. Some people bury their dead in their *Patta* lands.

Sources of water:

There are 28 wells in the *Gaothana* proper and an equal number spread over in other areas within the village limits including 3 in Mahagaonwadi and 2 in Chandranagar. Only 4 of the 28 wells in the Gaothana supply potable water. On the outskirts of the Gaothana there are two streams viz. *Gandu Thorai* and *Benne Thorai* which provide water for washing and bathing purposes and also for the cattle. The Village Panchayat has completed a consolidated water supply scheme with Governmental assistance at a cost of Rs. 1,10,000/-. About a furlong to the south of the main Gaothana there is a water pumping station where the water is lifted to a tank and from the tank, it runs to the village through underground pipes. The Panchayat has given in all 122 tap connections including 2 public taps. The public taps run all through the day but the private taps run only during specified hours, usually for an hour or two in the morning and for a similar duration in the evening. An annual charge of Rs. 36/- per tap is levied on private consumers and in several cases it is noticed that one tap is privately made use of by more than one household.

Welfare and Administrative Institutions

The Primary Health Centre, Sisuvihar, Women's Welfare Centre, Service Co-operative Society, Multipurpose Co-operative Society, Urban Bank, the Wool Industrial Co-operative Society, the oil ghana industrial Co-operative Society etc., are some of the important welfare institutions in the village. The *Gram Sevak* appointed under the National Extension Scheme has his headquarters in the village. The village has two *patils* viz. the *Mali Patil* and the *Police Patil*. The Mali Patil attends to the collection of land-revenue and the police patil's main job is to look to the maintenance of law and order in the village. The village has a *Patwari* (*Shanbhogue*) who attends to the revenue work. These three village officers have 6 *shetsanadis* (*walikars*) under them. There is a Police Station in the village. The Public Works Department has stationed one gauge reader in the village to record the water levels in the two streams from time to time.

Market

The weekly shandy of the village is held on every Monday between 4 and 7 P.M. in the main bazaar street. About 60 temporary sheds dealing in clothes, grocery articles, vegetables, etc., are set up at the time. In the village there are several permanent shops dealing in all these articles and also in mutton, beef etc. The nearest wholesale market for the village is at Gulbarga.

Ancient Monuments

There are no ancient monuments, inscriptions etc., in the village. However, several of the religious institutions in the village are quite ancient and some of them have their own legends. Thus the temple of Akkamahadevi is said to be located at the place where she last gave her *Darshan*. There is a belief that Akkamahadevi a Veerashaiva saint was born in this village.

History of the village and settlement of various sections of population

As already stated above there are no inscriptions in metal or stone or any documents in the village which would help in reconstructing the past history

of the village. But the history of this region as a whole should throw enough light on its historic past. Before the Muhammedan conquest of this region, this belonged to the Kakatiyas of Warangal. After several attempts, Ulugh Khan, who later ruled Delhi as Muhammad-bin-Tughlak, broke the power of Kakatiyas in 1321 A.D. and from then onwards this whole region came under Muslim rule and continued to be so till 1948. After the death of Muhammad-bin-Tughlak, the District came under the Kings of the Bahmani dynasty founded by Zafar Hasan who styled himself as Ala-Uddin-Hassan Shah Gangu Bahmani. This rule commenced in 1347 with Gulbarga as the capital of the kingdom, till Bidar was founded in 1430. In 1527 the Bahmani dynasty ended and the Barid. Shahi kingdom started. This area then came under Bijapur rule. In 1686 the Bijapur kingdom surrendered to Aurangazeb. In 1713 Asaf Jan, the founder of the house of Nizams, was appointed as the *Subah-dar* or Viceroy of the Deccan with the title of Nizam-ul-Mulk, by the Moghuls. In the meantime internal dissentions and attacks from outside had considerably weakened the Moghul empire. Taking advantage of these conditions Asaf Jah asserted his independence and thus the rule of the Nizams started.

From 1870 till 1904, Mahagaon was the headquarters of a Taluk in Hyderabad State. This Taluk extended to about 379 square miles with a population of 61,179 in 1901 distributed in 104 villages of which 23 were Jagir. The population of Mahagaon proper was 3,155 then. This continued to be the headquarters of 'Sub Taluk' which was later shifted to Sedam and thence to Gulbarga in 1905.

During the Razaakar movement, in 1945-1948, the village went through some difficult times. There was much vandalism and even today signs of destruction then caused by the Razaakars are clearly visible. It is said that on a shandy day there was free exchange of rifle fire in the crowded bazaar street. Several households fled the village and settled down in Sholapur and other places and returned to the village only after Police Action. The Razaakars held several people in custody and released them only after recovering ransom. And when the wind started blowing against the Razaakars, retaliation was not slow in coming. With the Police Action, the Nizam's rule came to an end and the village became part of the Indian Union. Now the village is quite peaceful and there is perfect harmony among the people of various castes and creeds.

Most of the villagers are original settlers. Excepting in the case of the few who have come and settled down in the village recently for economic reasons, most of the households are there in the village for the last several generations. This would be further evident from the fact that almost all the castes have their own temples and places of worship which have been established several generations back. Among the castes which have immigrated to this village and are not original settlers are Lamanis, Helavas, Waddars and Koravars.

Legends

It is said that this village was formerly known 'Udutadi' and that it was in this village that Akkamahadevi was born in the twelfth century. In this connection a poet Tadkal Shri Gurulingasiddha born in 1823 has in his treatise 'Sharana Basaveshwara Purana' referred to this subject upholding the popular belief that Udutadi and Mahagaon are one and the same village. There is a temple of Akkamahadevi in the village and there is a legend concerning the establishment of this institution. It is said that years back a resident of the village saw a cow grazing in the field of crops close to the site of the present temple. He followed it to drive it away and ultimately caught hold of the cow's tail. The cow with this person started going underground through a big hole formed in the surface. Deep below, Akkamahadevi gave him *Darshan* with her divine presence and blessed him. She also bade him not to disclose this fact to any one else and that should he disobey her instructions, he would die of vomitting blood. When he returned to his village, with great difficulty he sat tongue tied for three days but on the fourth day he could not resist any further the temptation to disclose all the happenings to his friends. When he divulged the facts, he died and at the very place where Akkamahadevi was said to have given *Darshan*, the present temple is erected.

In the village there is an old structure which is said to have been the remains of the palace of King Kowshik. It is said that this king was a Jain. He was very keen to marry Akka Mahadevi. She resisted the offer saying that she being a Veerasaiva lady could not marry a Jain. And that she would give her consent only if the king agreed to his conversion to Veerasaiva faith. This was beyond his comprehension and so the king tried to force the marriage on Akkamahadavi, by other means. Tired of this

mundaneexistence, she accepted the life of a mendicant and ultimately reached Kalyan where she found solace. The villagers point out to the Gourishankara temple, where Akkamahadevi is said to have been offering daily worship.

Another important institution in the village with a legend attached to it is the Naganatha temple. It is said that this temple was built in the 16th century by Shri Siddaraja, a disciple of Naganatha when Aurangzeb was ruling in Delhi. It is said that there are 14 Naganatha temples spread all over India. Naganatha is believed to have been an incarnation of God Ishwara, who had embraced all religions as is disclosed by the following *shloka* which is the guiding principle of his devotees:

न नाम न रूप न सूत्र न गोत्र न।
शास्त्र न वेद न वाद न विदोवहों।
न पिडंन ब्रंम्हांण्ड माखंड रूप न।
न माकारं गमधश नमम्ने भुजंगाय ।।

(I have no name, no shape, no form, no sect, no creed. I preach no Dharma. I enter no controversy. I am a 'Nirakara'. I have no birth, no death. I am all in all-material and immaterial, visible and invisible. I am an Omkar Swarup. . my prayers to such).

It is believed that Naganatha originally hailed from Hasthinapura from where he came and settled down at Vadaval, near Sholapur. Some believe that one and the same Naganatha was born at two places, one of which was Vadaval. He visited the village when Siddaraja, a famous astrologer of the time became his disciple. It is said that Siddaraja after his *Jeevasamadhi* in 1673 or so was reborn as Ravabettappa who in his turn became a saint under the name of Atmananda. Atmananda's samadhi is in Ramalinga temple. The present head of this *Naganatha Pantha* is Manik Rao.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Mahagaon has a mixed population and one comes across people of several castes and sub-castes living together in the village. There are Hindus, Muslims and Christians with as many as 29 further divisions among them. However one noticeable feature, as is the case with several rural areas in India, is the apparent segregation of houses by castes and communities. The religionwise composition of the village is shown as in the table:

Table 1

Sl. No.	Religion	Households		Population	
		No.	Percentage	No.	Percentage
1.	Hindu	608*	76.77	3262	77.67
2.	Muslim	180	22.17	931	22.17
3.	Christian	4	0.06	7	0.16

caste composition of the village. The composition of some of the numerically important castes as revealed by the Survey is as follows:

S. No.	Religion	Caste / Sect	Households		Population	
			No.	Percentage	No.	Percentage
1.	Hindu	Lingayats	254	32.07	1396	33.23
2.	Hindu	Kuruba	65	8.23	322	7.67
3.	Hindu	Waddar	47	5.93	255	6.07
4.	Hindu	Kabbaligeru	40	5.05	197	4.69
5.	Hindu	Brahmins	29	3.66	116	2.76
6.	Hindu	Vishwakarma	18	2.27	95	2.26
7.	Hindu	Maratha	18	2.27	88	2.10
8.	Hindu	Holeya	82	10.35	503	11.98
9.	Hindu	Madiga	21	2.65	116	2.76
10.	Christian	Protestant	3	0.50	6	0.17
11.	Christian	Roman Catholic	1		1	
12.	Muslims	Sheikh	132	16.67	675	16.07
13.	Muslims	Sayyad	32	4.04	169	4.02

The Hindus are further divided into 19 castes, the Muslims are divided into 8 sects and the Christians are represented by both the Protestants and Roman Catholics. Table IV presents the complex Each of these castes is further divided into several endogamous and exogamous groups. For the consideration of all these facts, institutional population of the village has not been included. In the village there are two institutions represented by the Hostels for students. Excluding these two institutions, there are 790 households. The customs practices and beliefs of some of these numerically important castes are described in the following paragraphs.

(A) Lingayats

Numerically Lingayats form the major caste in the village. The total Lingayat population of the village is 1396 distributed in 254 households. In the economic, social and cultural activities of the village, they are well represented and are reckoned as an effective group. They are also known as Lingawants or Veerasaivas.

*Includes two institutions also.

They are a religious body dating back from the eleventh century, when they formed a separate entity rejecting the scriptures and abandoning some of the traditional Hindu ceremonies, fasts and feasts and pilgrimages. Veerasaivism rose into prominence in the twelfth century, when a host of Veerasaiva mystics from all quarters headed by Allama Prabhu, Basaveswara, Chenna Basawa, Siddharama and Akkamahadevi started preaching the new gospel. They built up the Veerasaiva institution of *Anubhavagoshti* or *Anubhava mantapa* in Kalyan, which was then the capital of King Bijjala of Kalachuri house. This region, as is even to-day indicated by several institutions considered sacred by the Lingayats, must have played a very active part in spreading the new faith. And this village which is believed to be the place of birth of Akkamahadevi must have had quite a prominent role in these activities. The Lingayats with their priests known as *Jangams,* formed originally one body ignoring all caste distinctions. In fact, the essence of the original faith was that anyone could embrace it and become a Lingayat. It was considered that caste was largely a manifestation of deep rooted prejudices tending to raise and preserve barriers in the way of social intercourse between different sections of mankind and it was for complete eradication of such prejudices that Veerasaivism stood. But with lapse of time there were several functional divisions among themselves. Though originally, these divisions must have been mainly based on the principal occupation of each group, they developed certain characteristics and became endogamous groups. Thus in this village itself there are many as 12 endogamous divisions among Lingayats viz. (i) Dixit (ii) Adibalike (iii) Jangama (iv) Banajiga (v) Hadapadavaru (vi) Madiwala (Agasa) (vii) Hatgar (viii) Kumbhara (ix) Panchama Balike (x) Sadhu (xi) Sheelavantaru and (xii) Gowli. These divisions were originally occupational ones. Thus Dixits and Banajigas were the trading classes; Adibalikes were cultivators; Hoogarru were flowers merchants; Kumbharas were potters; Jangamas were religious heads; Ganigeru were oil crushers; Agassas were Dhobees; Hadapadavarus were barbers; Hatgars were weavers; Gowlis were milkmen etc. But now in many cases the traditional occupations have been changed over to cultivation but these distinctions continue. There are no severe restrictions about interdining among these groups (Certain groups among Ligayats which consider themselves of a higher status do not eat with the Lingayat Hajamas (Hadapadavarus), Lingayat Madiwalas etc.). In religious houses, when the Jangamas are present, the different groups do not become socially so exclusive and interdining is permitted. The Lingayats do not accept food from or interdine with the Harijans, Helavas, Kurabaru, Waddars and Muslims as the latter are non-vegetarians.

Among some of them there are further five exogamous divisions also called *Gotras.* But these days it is only the Jangams who know the Gotras and so not much consideration is attached to these divisions when arranging marriages. These Gotras are recognised from the five *Peethas,* to one of which each Lingayat household is attached. These exogamous divisions are as shown below:

Sl. No.	Sutra (Branch)	Gotra (Stock)	Simhasana (Peetha)
1.	Padvidi	Veer	Balehalli (Kedalipur)
2.	Vrishtika	Nandi	Ujjain
3.	Muktagucha	Vrishabh	Shrishail
4.	Lambak	Bhringi	Kedar
5.	Panchavarna	Skand	Kasi

All Lingayats-both men and women-wear a *Linga.* The Linga generally consists of a silver box containing a stone phallus, which is the symbol of his or her faith. Some of the richer Lingayats wear the emblem in gold casing and the poorer sections who cannot afford to own a silver or gold casing tie it in a silk cloth and wear it on the arm above the elbow. The loss of the linga means a spiritual death to the wearer and he has to undergo some purification ceremonies before a new linga is tied to his person. They believe that the wearer of a linga is free from all evil influences and that neither bad stars nor evil spirits cause harm to him. This linga is offered *Puja* everyday, after bath and some of the religious minded Lingayats do so more than once every day. It is also believed by them that the wearers of linga are not liable to transmigration, and so they have very few after-death ceremonies.

The linga, the Jangam and the Guru are the three main objects of reverence to a Lingayat. The Linga is the stone home of the deity, the *Jangam* is the human abode of the deity and the *Guru* is the teacher who breathes the sacred spell into the disciple's ears. Religious minded Lingayats repeat the *Panchakshari* or five syllabled spell *Namashivaya* (obeisance to Shiva) regularly everyday and also besmear their forehead with *Vibhuti* which is believed to protect them from evil's way. Each household has generally a home deity consisting of Basavanna, Revanasiddheshwara, Veerabhadreswara,

Mallikarjuna, Rachamma, Akkamahadevi, Sangameshwara etc. They revere all the Lingayat *mutts* and also pay homage to several religious institutions of Muslims. They go on pilgrimage to Sharana Basaveshwara temple at Gulbarga, Veerabhadradev temple at Humnabad, Manik Prabhu temple at Humnabad, Band-e-Nawaz Darga at Gulbarga, Ladle Mashak in Aland Taluk, tomb of Ismail Khadir at Gudivadi, Basaweshwara temple at Kalyan, Mailar Linga temple in Bidar District, Sangameshwara temple at Sangama etc.

They have faith in soothsaying and astrology. During ailments and difficulties vows are observed to various deities. On important occasions or before venturing on any important scheme or work, they consult astrologers to find out an auspicious time.

Their mother tongue is Kannada though most of them know Urdu very well and can speak it fluently. Many have acquired considerable proficiency in reading and writing Urdu. Marathi is also known to quite a good number. In fact many of them use Marathi numerals in their speech. Their personal names are generally either the names of the reputed founders of their religion or of village Gods and Goddesses. The common names are Basappa, Chanabasappa, Sivappa, Kallappa, Sangappa, Virbhadrappa etc., among men and Basavva, Chanbasavva, Shivavva, Kallavva, Sangavva etc., among women. It is evident from this that the names with honorific 'appa' denote the names of men and the same names with honorific 'appa' replaced by the honorific 'avva' denote the names of women. If the honorific 'appa' is changed to 'ayya', the names of Jangams or the priestly classes are derived.

Lingayats are not permitted to touch non-vegetarian food or consume any intoxicating drinks. Compared to several other castes, the Lingayats are economically well off. Generally cultivation is their main profession. They are steady, industrious and devoted to hard toil whether occupied in trading or cultivation of the soil. Being a very large community, they vary to a considerable extent in appearance build and colour. Generally their complexion is dark. They are strong and sturdy and are capable of putting in very heavy work in the fields continuously even in the hot summers of this area.

They observe several holidays important among them being *Ugadi, Shivaratri, Basava Jayanti, Karu Hunnive, Ganpati Habba, Vijaya Dashmi, Deepavali, Yellamavasya* etc. They invariably attend the fair of Shranabasaveshwara held annually at Gulbarga in the month of March.

They have no restrictions on widows remarrying. Such remarriages are called *'Udki'*. Divorces locally known as *'Parikath'*, are also permitted. However, they are very rare and are allowed only for extreme cases of incompatibility. Polygamy is not practised. Marriage with sister's daughter is permitted. So also marriage with paternal aunt's daughter or maternal uncle's daughter is permitted. But marriage with the children of a paternal uncle or maternal aunt is forbidden. Excepting in cases where the bridegroom is highly educated, they pay a bride price to the girl's parents at the time of a marriage.

(B) Kurubas

Next in rank numerically among Hindus are the Kurubas who are 322 in number distributed among 65 households. The name *Kuruba is* derived from the word *Kuri* meaning sheep. Sheep rearing and blanket making are their traditional occupations. Even to-day several households of Kurubas in the village weave blankets of wool obtained from sheep and several households rear sheep though many of them have taken to cultivation as well.

There are two main divisions among Kurubas: Hattikankans and Unnikankans. Both these two divisions eat together but do not intermarry. With respect to their origin and also the division into these two groups, the Kurubas have an interesting legend. It is said that years back there was an incarnation of God Shiva at Kalyan in Bidar District whose name was Revanasiddheswar. About this time there lived in Kolhapur a Goddess by name Mayi who had incarcerated nine crores of Siddhas or Lingayat saints. Revana Siddheswara liberated them and set at liberty half the number of saints as Lingayat priests and the other half were turned into sheep driving them into a cave in the field belonging to one Padmanna. One day when ploughing his field, Padmanna accidentally removed the stone which covered the mouth of the cave and the sheep were set at liberty. He started rearing them by grazing them in the nearby forests. One day when he had taken the sheep to the forests, he came across a beautiful girl who had been hidden there by a *Rakshasa*. Being anxious to marry Padmanna, she came forward and garlanded him. At this moment God Shiva appeared in person and conducted their marriage using wristlets (*Kankans*) made of wool as cotton was not readily available and thus

came into existence the division of Kurubas known as 'Unnikankans' who are supposed to be the descendants of Padmanna. Padmanna had a brother. His descendants became Hatti Kankans' and they use cotton wristlets at their marriages.

Some people say that these were two functional divisions of Kurubars. Those carrying out cultivation were called 'Hattikankans' and those rearing sheep were called 'Unnikankans'. Whatever may be the origin of these two divisions, even to-day, the difference between them in using cotton wristlets and woollen wristlets continues, clearly marking out the two endogamous groups. Interdining between these groups is permitted though intermarriage is not. Among them there are further sub-divisions called *Bedagu*. Some of the bedagus are Bannelaru, Turuballaru, Adinaru, Hallbannelaru, Hande Kurba, Zende Kurba etc. Generally marriages within a Bedagu are prohibited. Marriage with father's sister's or mother's brother's daughter or with elder sister's daughter is permitted. The re-marriage of widows is permitted, though a widow is forbidden from marrying a member of her deceased husband's or father's Bedagu. They permit divorce in extreme cases. Generally they have to pay the bride price to the girl's parents at the time of marriage.

Kurubas are generally small in stature but strong and sturdy. They are dark in complexion. They are reputed to be honest and obstinate. They are frank and cheerful. To meet a Kuruba at day break is considered a good omen. Their women folk are also hard working and assist the males in the field work and also in blanket weaving. Sometimes the rearers of sheep move from place to place to pen the sheep in the fields for manuring purposes and remain absent from the village for days together.

They are religious minded and their great God is Birappa. They also revere several other deities like Mailarlinga, Beeredevaru etc. They worship all the village deities. Like the Lingayats of Mahagaon, they pay homage to several Muslim religious institutions also like Band-e-Nawaz of Gulbarga. They have strong belief in soothsaying and astrology. They observe vows to various deities in times of illness, calamities etc. They observe all the important Hindu feasts. In each house they have a home deity-the common home deity being *Maliga Siddha*.

They consume non-vegetarian food occasionally, though they scrupulously avoid beef and pork. They do not accept food or interdine with Waddars, Koravars, Harijans, Muslims etc. However, some of them do visit hotels run by Muslims. Their staple food consists of jowar. Their mother tongue is Kannada. But many of them can speak Urdu very well.

(C) Waddars (Oddars)

Waddars, also known as Oddars are all recent immigrants to the village. Formerly these people used to come here seasonally in search of work but in 1959 with some assistance under the National Extension Scheme, a colony was started for them under the name 'Chandrashekhar Waddar Colony' about 1½ miles away from the village proper. This colony is named after Chandrashekhar Patil, a leading social worker from the village who was also a member of the State Legislative Assembly and who died at a young age in a motor accident. Most of the Waddars of Mahagaon are migrants from Kurukota taluk, Alaguniki and Ratnapur villages in Bijapur District, Hasur and Mantal villages of Bidar District and some places from Maharashtra.

The name 'Odda' or 'Vadda' is believed to have derived from the Kanarese word 'Oddu' meaning 'to join' as their traditional occupation is work in earth and stone. They engage themselves in stone breaking, quarrying, masonry, bund constructions etc. Even to this day they have stuck on to their traditional occupation. Only one of the Waddar households owns some land, which too has been leased out to others for cultivation. The female members too actively assist the male folk in their occupation. Their skill in earth work and masonry has led to a demand for their labour in all parts of the country.

The Waddars are divided into three endogamous groups viz. *Bhandi Waddaru, Kallu Kuttige Waddaru and Mannu Waddaru.* *The Bhandi Waddaru* carried stones in low solid wheeled carts; the Kallukuttige Waddars cut and made grinding stones, worked on quarries and attended to masonry work: and Mannu Waddaru worked in digging ponds, wells and also in making field embankments. As already stated above even to-day, both male and female Waddars have stuck on to their traditional work and only during their spare time they work as field labourers.

They are dark complexioned and strong and sturdy. They are very hardworking and are reported to be honest in their work. It is said that if they

undertake to do any job on contract basis, men, women and children fall on the work and finish it off in quick time, taking very little rest in between. But in spite of their hard and honest work, economically they are poor. Educationally and socially too they are very backward.

They speak Kannada at home but they know Telugu well. Some of them have also picked up Urdu and Marathi though they are not so fluent in these languages. Their women do not wear a bodice and this is a dintinguishing characteristic of this caste. Their staple food is jowar. But they take non-vegetarian food also and eat the flesh of several animals but beef is scrupulously avoided. They are fond of intoxicating drinks and believe that they need it to maintain their constitution after hard manual work from dawn to dusk. They accept food from all castes excepting Harijans.

They permit the remarriage of a widow. However, she cannot remarry her father's sister's or mother's sister's son or a member of her deceased husband's section. Generally these marriages take place in the dark fortnight of all months excepting Ashadh, Bhadrapad and Paush. Divorces are also permitted. The custom of paying the bride-price to the girl's parents is prevalent among Waddars.

They are religious minded and are specially devoted to Venkatramana of Tirupati, in whose honour they hold feasts occasionally. They often go on pilgrimage to Tirupati and once a year they send their priest to Tirupati by raising public subscriptions and on his return from the pilgrimage, *prasadam* is distributed to all the castemen. They have a temple of Venkatramanaswamy in their new colony in the village. They revere all the village deities also. They have great faith in soothsaying, witchcraft and evil spirits and stand in fear of the exorcists. They worship their dead every year. They observe all the Hindu feasts and observe vows to various deities during illness and calamities. They worship their deities generally once a week and that is on Saturdays and on occasions of special festivals. They consider Wednesday an inauspicious day for starting any new work or for undertaking any journey. They also conduct no ceremonies on a Wednesday.

(D) Kabbaligeru

There are 40 households of Kabbaligers with 197 persons. Unlike the Kabbaligers of the Kanara Districts and those living on the banks of rivers Bhima and Krishna, whose traditional occupation is fishing, ferrying and palanquin bearing, the traditional occupation of the Mahagaon Kabbaligers is service to the village community and Government. Their traditional occupation here is to work as *Walikars* helping Government in the collection of revenue or to work as *Talwars* in maintaining law and order and also helping Government officials visiting the village or to work as *Natikars* by supplying water etc., to visiting officials. They hold some *inam* lands for such services. They also help the village community at the time of fairs and festivals by cleaning cooking vessels, cleaning the plates in which food is taken etc., and for such services they get *Baloota* or grains in fixed quantities soon after the harvest. At present the village has five *Walikars*. But many of the Kabbaligers have now taken up cultivation of lands as their main occupation and some of them also work as field labourers. A few seek general labour.

The Kabbaligers of Mahagaon are divided into two groups viz. Kannada Kabbaligeru and Telugu Kabbaligeru. These divisions, it appears, originated mainly from the language. The Kannada Kabbaligeru have Kannada as their mother tongue and the Telugu Kabbaligers speak Telugu at home. The Telugu Kabbaligers are immigrants. Some believe that their original home was in the Bellary District. They all know Urdu and also Marathi to a certain extent. Though interdining between the two divisions is permitted, intermarriage is not.

They observe all the Hindu fasts and feasts. They have Sharanabasaveshwara, Mailarlinga and Ambabai as their home deities and offer worship to them once a week or on festival days. Those who have Sharanabasaveshwara as their home deity offer worship on a Monday, those having Mailarlinga offer worship on a Sunday and those having Ambabai offer worship on a Tuesday. They revere all the village deities. They have faith in soothsaying, witchcraft and evil spirits and in times of calamity, they observe vows to several deities.

They are hard working and honest. They are dark complexioned and are strong and sturdy. They take non-vegetarian food but beef is scrupulously avoided. They do not accept food from the Harijans, Oddars, Muslims, Helavas and Korawas, but they visit the hotels run by Muslims. They generally pay a bride price to the girl's parents at the time of marriages. Divorces and widow remarriages are permitted

(E) Brahmins

Most of the Brahmin households of Mahagaon appear to be original settlers. The Brahmin population is 116 distributed among 29 households. Cultivation of land is their principal occupation, though some of them have taken to service-Government and Private-and a few are doing moneylending work. The Brahmins are divided into two main groups *Smartha* and *Vaishnav* and within each group there are several exoganuous divisions called *Gotras*. Smarthas keep all Hindu fasts and specially observe the Mondays of *Shravan, Sankashti, Shivaratri,* etc. The Vaishnavas observe their special fast days only, the fast days being lunar eleventhe, new and full moon and Gokulashtami. They often go on pilgrimages. They have faith in soothsaying, astrology and ghosts and observe vows to various deities. Formerly though interdining between Smarthas and Vaishnavas was permitted, marriages were not. But now a days these restrictions are slowly disappearing. However they avoid marriage between persons of the same *Gotra*.

The religious minded offer daily worship to their home deities, after bath. Reciting of the sacred *Gayatri* at least twice a day is a must with them. Boys are girt with the sacred thread between seven and eleven. At this ceremoney the father kindles the sacred fire or *Homa* and whispers the Sun hymn or *'Gayatri'* into the boy's ear. The sacred hymn runs "Om! Let us think the worshipful light of the sun, may it ligten our hearts". On all auspicious occasions like thread ceremony, marriage etc., they perform a ceremony called *'Devakarya'* when the family Gods are solemnly worshipped. Another ceremony that is often performed is 'Satyanarayana Puja'. It is said that it is not necessary to search for an auspicious moment for this Puja. Generally it is performed at the time of housewarming ceremonies, marriages etc. It is also performed as a thanksgiving ceremony after recovery from illness or when vows are observed.

They are all vegetarians and do not accept food from other castes. But such restrictions are slowly disappearing. Divorces and widow remarriages are not permitted. The custom of paying dowry to the bridegroom, at the marriages is still widely prevalent. They speak Kannada at home but know Urdu and Marathi well.

(F) Vishwakarmas

Vishwakarmas number about 95 distributed among 18 households in the village. They are also known as Panchals. They observe several Brahmanic rites and so it is difficult to decide whether a guild of artisans working in the five materials of gold, brass, wood, iron and stone has become a caste adopting Brahmanic rites or whether, on the contrary Brahmins having taken to work in these materials have become an artisan caste. There is also some wild speculation about the origin of the term Panchal. Some say that it is derived from the words *'Pancha'* (five) and *'al'* (to melt) as Panchals melt gold, copper, silver, brass and zinc. Some say they have five *gotras* and so they are called Panchals. Some maintain that they consist of the clans of persons viz. *Sonars* (*Goldsmiths*), *Badigs* (Carpenters), *Baligars* (Coppersmiths), *Kammars* (Blacksmiths) and *Kallukuttigs* (Stone masons).

The caste claims descent from Manu, Maya, Twashta, Shilpi and Daivadnya, the five sons of Vishwakarma-the divine architect. This mythological origin is claimed separately by the five artisan subcastes. They have also five *gotras*. The coppersmiths belong to *Athabhuvan gotra,* the stone workers belong to *Pratna gotra,* the blacksmiths belong to *Sanak gotra,* the carpenters belong to *Sanatan gotra* and the goldsmiths belong to *Suparna gotra.* In the village out of the five classes, only Kammara, Badagi and Sonar are found.

Many of the Vishwakarmas have taken to cultivation and are attending to their traditional work only as a secondary occupation. The goldmiths complain that they get very little work after the passing of the gold control orders and so economically they are hit hard. They speak Kannada at home but know Urdu and Marathi well. They are religious minded and often undertake pilgrimages to sacred places. Their home deities are chiefly Mahadeva, Veerabhadra and Revana Siddeshwara. They revere all the village deities and observe vows to them. They have faith in soothsaying and witchcraft. Though interdining among the various divisions of the caste is permitted, intermarriages appear to be prohibited though this fact is not openly admitted by them. They are all vegetarians and do not generally accept food from Harijans, Muslims, Waddars, Koravas etc.

(G) Marathas

There are 88 persons residing in 18 households who are Marathas. They are all immigrants to the village from the present Maharashtra State, who

came and settled down here two or three centuries back. None is in a position to say when and why their ancestors migrated here. They claim to belong to four branches or *Vamshas* viz. *'Brahma Vamsha'* or the Brahma branch. *'Shesh Vamsha'* or the Serpent branch, *'Som Vansha'* or the Moon branch and *'Surya Vamsha'* or the Sun branch. They claim descent from the Kshatriya King Mahish who, according to the *Mahabharata* ruled from the Godawari to the Tungabhadra. They are divided into several clans, their surnames generally indicate the clan names. Their main divisions are *Baramashas* or twelve parts and *Akaramashas* or eleven parts. Some believe that Akaramashas were illegitimate. Formerly these divisions did not use to eat together. But this restriction has now been removed. Another division among Marathas that is found in the village are the Gondhalis. Gondhalis take their name from the word *'Gondhal'* which means a confused dance. The Gondhalis claim that their caste was founded by the sage Jamadagni and his spouse Renuka and that they migrated to the Deccan from Tuljapur and Mahur. Traditionally they are a class of religious ministrels and being the devotees of Bhavani, wear a garland of yellow shells called *'Bhavani Cowris'* round their neck. But many of the Gondhalis of the village who have taken to cultivation do not wear it.

The Gondhalis have a traditional dance in honour of Goddess Bhavani on special occasions like thread-girdling, marriage, birth ceremonies etc. The dance always takes place at night to the accompaniment of music and a torch called *Divti*. On a wooden stool, a brass water pot called *Tambya* is kept with betel leaves and a cocoanut on it representing the Goddess Bhavani. On either side of this pot are two lighted torches. The head dancer is dressed in a long white robe reaching to his ankles fringed with red or gold and also wears shell (cowri) necklaces round his neck. He takes his stand in front of the deity and behind him stand his companions playing on the double drum called *Sambal* and the one stringed fiddle called *Tuntune*. The head dancer dances and sings hymns in praise of Bhavani and his companions repeat a refrain. This is followed by dances depicting historical incidents to the accompaniment of historical ballads. The dance generally lasts till the early hours. In Mahagaon such dances are arranged by the Marathas only occasionally.

Traditionally Marathas are a class of warriors and husbandmen, who came into prominence particularly during the time of Shivaji. In the village they are doing cultivation, trade in grocery articles and some run cycle shops. A few do money lending business. Their mother tongue is Marathi. But all of them know Kannada and Urdu well. They are religious minded and their home deity is generally Ambabai. They consider Tuesday as an auspicious day. They go to several sacred places on pilgrimage but chiefly to Pandharpur and Tuljapur. They observe vows to deities particularly to Ambabai and have faith in soothsaying, sorcery and witchcraft. They take non-vegetarian food but avoid pork and beef. They do not accept food from the Korwars, Muslims, Scheduled Castes, Waddars etc. Though interdining is permitted among *Baramashes, Akaramashes, Gondhalis* etc., intermarriage is not.

(H) Harijans

Holeyas and Madigs constitute the Harijans of the village. There are 82 households of Holeyas with a population of 503 and 21 household of Madigas with a population of 116. Thus the total population of Harijans is 619 which forms about 14.76% of the total population of the village. They have their houses in a separate group. Even amongst the Harijans, they have their own caste hierarchy. The Holeyas consider themselves superior to the Madigas and so do not accept food from the latter though the Madigas accept food from the Holeyas.

The Holeyas are one of the aborginal tribes of Southern India. They are dark, middle sized, muscular with fairly regular features. They are bound together by a strong caste feeling. They have their own headman who settles their disputes. Offences against the community are punished by fines. Their chief occupation is field labour. They skin the dead animals and sell the hides and horns. They cleanse the village and remove the dead cattle for which the cultivators pay them grains in harvests. Their staple food is jowar but they eat carrion. The habits of Madigs are also more or less similar to those of Holeyas. The Madigs supply leather ropes etc., to the agriculturists and also work as field labourers.

Both economically and socially, the Harijans are very backward. They are hardworking but not thrifty. They take non-vegetarian food and have a craving for intoxicating drinks. Though legislative efforts to remove the evil of untouchability have been made, the old beliefs and stigmas have not yet totally disappeared. It is said that efforts to

eradicate this evil had been started in the village even before legislative measures were undertaken.

The Harijans speak Kannada at home. They know Urdu. Each household has generally a home deity consisting of Mallaiah, Yellamma, Margamma, Durgamma, Ambabai etc. Worship of Malliah's image usually is done on a Sunday, the deity consisting of a horse head made of bronze. On Tuesdays Ambabai represented by a brass vessel containing water is worshipped. They have great faith in soothsaying, sorcery and witchcraft. They observe vows to several deities and at times they resort to animal sacrifices also. When epidemics spread in the village, they arrange special rituals in honour of Goddesses Durgamma and Margamma. They permit both widow remarriage and divorce. They have generally to pay a bride price to the girl's parents at the time of marriage.

(I) Muslims

Muslims number 931 or 22.17% of the population of the village. All are Sunnis. They have among them 8 divisions in the village viz. Shaikh, Pathan, Mulla, Nadaj, Mirza, Nadaf, Mohammad and Syed. The Shaikhs and Syeds are large bodies. Out of the 180 Muslim households in the village 132 belong to Shaikhs and 32 belong to Syeds. The total population of Shaikhs is 675 and that of Syeds is 169.

From 1321 A.D. when the rule of Kakatiyas was ended by Muhammad-bin-Tughlak to 1948 A.D. i.e. for more than 600 years this region was continuously under the rule of Muslim Kings and as such there has been a lot of Muhammedan influence on the culture, customs, habits etc. of the local population-not only Muslims but also persons following other faiths.

In appearance, persons of the various divisions among Muslims do not differ from one another. There are two general branches among the Shaikhs-Sidiks and Farukis. Sidiks take their name from Abubaker Sidik and Farukis from Umaral Faruk. The men generally add Shaikh to their name and the women add *Bibi*. Syeds claim descent from Fatima and Ali, the daughter and son-in-law of the Prophet. They have two branches called Hassani and Hussaini called after Ali's two sons Hassan and Hussain. The men add Syed and the women *Bibi* to their names. Marriage with a Shiya is avoided. But they have no objection to the marriages between the divisions among Sunnis. However, they generally prefer marriage within the division. Divorce (*Parikath*) and widow remarriages are permitted.

They are united by strong religious ties. They have some home deities called '*Ghar ke Peer*'. The religious minded offer prayers (*Namaz*) five times a day but none miss their *Namaz* on a Friday. They revere the Bande Nawaz Darga at Gulbarga, Ladle Mashak Darga, Ismail Khadir Darga and visit these shrines often. Occasionally they visit the shrine of the Sherif at Ajmir.

Their traditional occupation has been generally agriculture. But some of the Muslims were also weavers traditionally. But now weaving has practically disappeared from the village. Only one Muslim household has been sticking on to it and that too as a subsidiary occupation. Some of the Muslims are grocers, vegetable hawkers, hotel keepers, sellers of meat, carpenters, tailors, blacksmiths etc. Their mother tongue is Urdu but all of them know Kannada and Marathi. Their staple food is jowar. They are all non-vegetarians. They do not accept food from Waddars, Korwas, Scheduled Castes etc. The women observe Pundah.

They observe all the Muslim festivals, particularly Moharam, Bara-Wafat-ki Id, Kunde-Bharneki-Id, Bakrid, Ramzan etc. They have belief in soothsaying and observe vows to principal shrines during epidemics, ailments, difficulties etc.

Houses and Housetypes

There are in all 790 households and two institutions. This figure is inclusive of the households residing in mahagaon Wadi, the Waddar colony at Chandranagar and the Lamani tanda. All the buildings in the village have a rectangular ground plan with a horizontal roof, as the average annual rainfall is of the order of 25 inches or thereabouts. None of them have a compound wall but some open space is left around the houses particularly in the front. Majority of the houses are ill-ventilated, dark and dingy. Windows are occasionally found and so the front and hind doors are the only source of ingress and egress of light. In some of the bigger houses the central apartment called *Hiremane* will have an opening in the roof called *Belekindi* to admit light. But this is covered when the rains set in. The horizontal roofs have chimneys in it, which help smoke to escape. These chimneys are generally situated in the kitchen. Of late, it has been noticed that

setting up of three pottery chimneys in a row side by side provides better escape for the smoke than a single chimney. Necessarily these chimneys are closed in the rains. In many of the houses a part of the kitchen is used for bathing purposes and at times open spaces behind the houses are used for bathing with the result that generally privacy is lacking. Some of the bigger houses have a separate cattleshed but in the case of many, cattle are tied in the open space around the house or in part of the house itself, there being no separate cattle shed. Most of the houses are single storeyed.

Table XII gives particulars of households by rooms and by number of persons occupying them. It is seen from this table in which institutions are not included-that 9 households have no regular room. In such cases a single room, which too is generally in a dilapidated condition, serves all the purposes. 485 households consisting of 2186 persons reside in one roomed appartments. In other words 61.4% of the total number of households in the village and 53.1% of the population have only one room to live. Only 22 households consisting of 154 persons have five or more number of rooms. This will clearly indicate that the living conditions in the village are not satisfactory and that economically too, majority of the villagers are too poor to provide themselves with better housing facilities.

Tables 13 and 13-A give particulars about the roofs and walls of the houses in the village. It would be seen from table 13 that out of the 790 households 607 households or about 76% of the households stay in houses with mud roofs. 13 households stay in houses with roofs of asbestos sheets and 1 household has a stone roofed house. All other houses have thatched roofs made of bamboo, reeds, wattle etc. Even these horizontal roofs have a gentle slope on the exposed side so that the rain water falling on them flows away and does not stagnate. They have in them some pottery outlets. Generally with the first showers many of the roofs start leaking. But after the first showers, the earth in the roofing settles down and some repairs are also carried out to prevent further leakage. Once in three or four years they spread layers of fresh earth called *Karalu* on the roof. Thatched roofs require attention almost every year. It is said that mud roofs are a sort of air conditioners as they keep the interior warm in winter and cool in summer. Mud roofs are locally known as *Dhabi*.

Table 13A gives particulars of houses by type of wall. It is seen that out of 790 households, 739 or nearly 91% reside in houses with stone walls. There is one tin shed and 6 walls made of bricks. The rest are all made of thatched material. Stone quarries are closeby and so plenty of stone is available readily and at a cheap rate. There are several stone masons also in the village and so the villagers have little difficulty in constructing houses with stone walls. It is said that generations back, Mahagaon was a famous brick producing centre where large sized bricks were made in abundance. Some old remains of these bricks are also locally seen even to this day. But surprisingly enough there are only 6 houses in the whole village which have brick walls. The reason for this is not easily understood. It is just possible that availability of stone must have put an end to this brick industry. No doubt stones were available even then but probably quarrying was a bit difficult as Waddars who are experts at this job were not local residents then, as they are now. Again brickmaking needs wood and other raw materials for burning them. This being not a forest area, there is generally dearth of fuel. The stones in the walls are generally fixed with mud and in a few cases mortar is used.

The following four houses may be taken up as typical houses in the village:

(i) house of Nagendrappa Gowdappa, a rich Lingayat cultivator,

(ii) house of Hanmantrao Shinde, a Maratha cultivator of the middle class,

(iii) house of Shri Gundappa Ballappa Korava, a Koravar coming from the poorer sections and

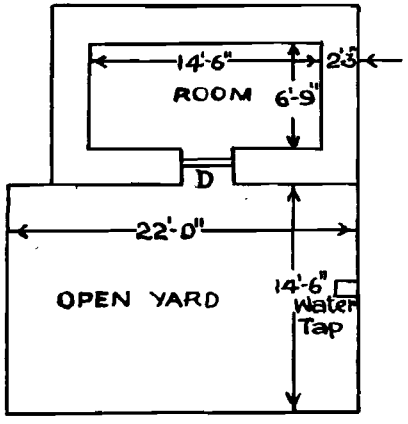
(iv) house of Shri Abdul Gafoor Sahib, a poor Muslim.

The house of Nagendrappa has a total plinth area of 100′ × 70′. The walls are made of stone and the roof partly consists of mud (*Dhabi*) and partly of stone with iron girders. The house is provided with a tap for water. The house of Hanmantrao has a plinth area of 14′ × 35′ with an open space of 33′ × 28′ in the front. It has stone walls and the roof is made of mud (*Dhabi*) and a tap is provided. The house of Gundappa has a total plinth area of 7′ × 8′ with an open yard of 22′ × 15′ in the front. The wall is made up of stone and mud and the roof has two slopes covered with jungle wood and Tad palm leaves. The house has no water taps. The house of Abdul Gafoor has a total plinth area of $8\frac{1}{2}$′ × 13′ with an open area

MAHAGAON — GULBARGA TALUK
HOUSE TYPES

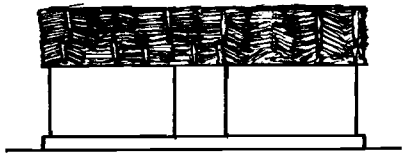
TYPE 1

SCALE
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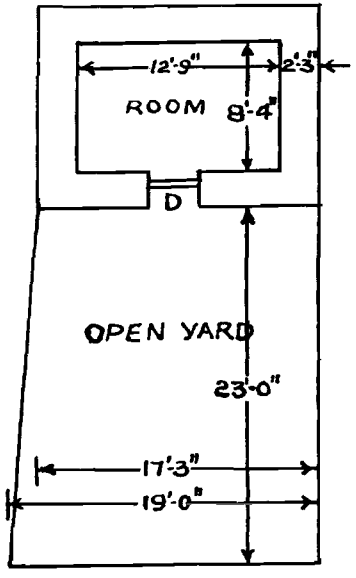
PLAN

D = DOOR

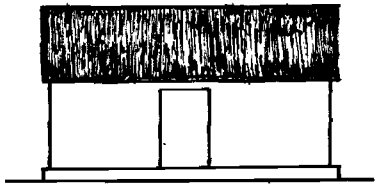


ELEVATION

TYPE 2

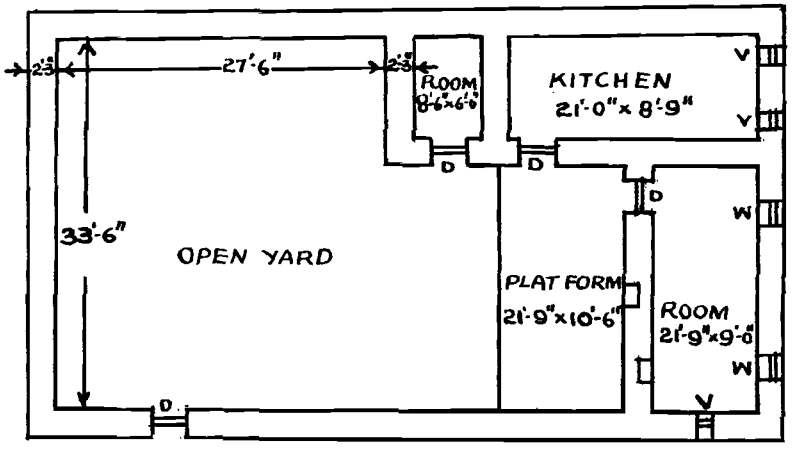


PLAN



ELEVATION

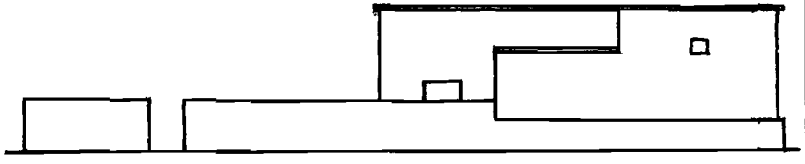
TYPE 3



PLAN

D = DOOR
W = WINDOW
V = VENTILATOR

SCALE
1 INCH = 16 FEET



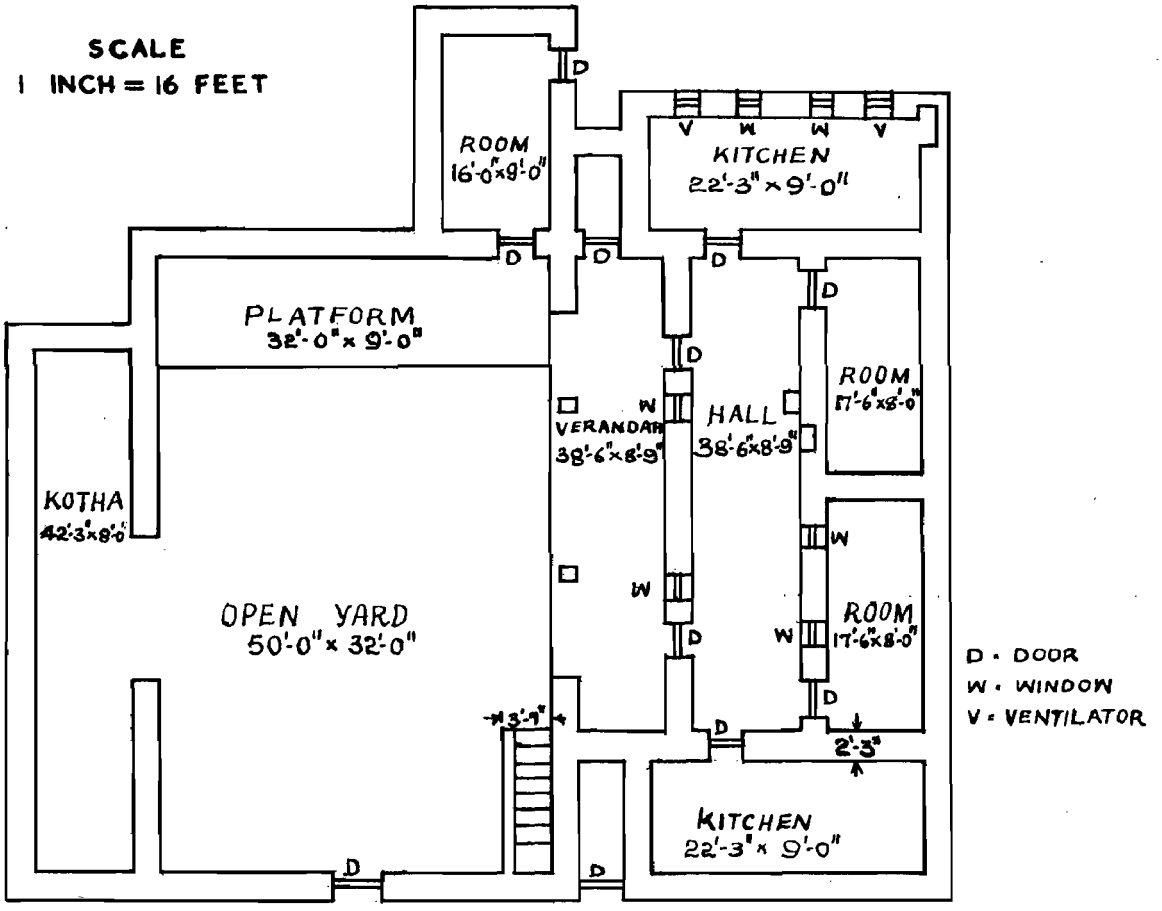
ELEVATION

MAHAGAON — GULBARGA TALUK

HOUSE TYPE

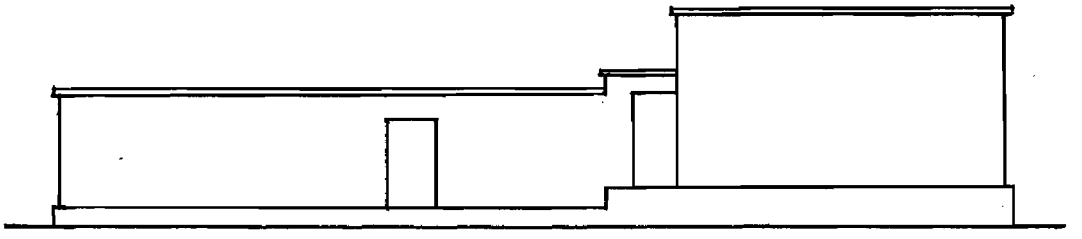
TYPE 4

SCALE
1 INCH = 16 FEET



D - DOOR
W - WINDOW
V - VENTILATOR

PLAN



ELEVATION

of 19′ × 23′. The walls are made of stone and mud and the roof which has two slopes has a covering of jungle wood and grass. The house is not provided with any taps.

Most of the houses face either east or north. Houses facing west and south have also a door facing east and north. The foundations run about 1½ feet to 2 feet deep and are fitted with rubble. The stones used for walls are called *Karikallu* and if they are not of proper shape they are called *Rejikallu*. Rectangular stones, which are in common use now, are called *Marigallu* and corner stones are called *Moolegallu*. Besides the stones available in the quarries of the village, at times they are brought from quarries about 6 to 8 miles away. There are such quarries in Shondekalla and Hera. The cost of 100 *Marigallu* is about Rs. 40/-, 100 *Rejikallu* cost about Rs. 30/- and 100 *Moolegallu* cost about Rs. 45/-. The mud locally available for plastering stones is called *Bili mannu* or *Halmannu*. When the walls rise about 2 feet high, the door frames usually 6′ × 4′ in size are fixed. Some of the old houses of Hindus have wooden horseheads fixed to the doorframes at the threshold. After the walls rise to a height of 7 to 8 feet, the roofing work starts. Jungle wood beams called *Janti* are fixed across and the gaps are filled up by wooden pieces called *Chilaki*. *Lukky* leaves are spread on this and then earth (*Halumannu*) is plastered on it to raise the thickness to about 1½′. In the case of thatched huts, *tur* sticks, *Pundi* leaves, *lukky* leaves etc., are used as thatching materials. The walls of all mudroofed houses are about 2 to 3 feet in thickness.

In the construction of the houses, skilled labour is employed generally on casual basis and not on contract basis. A mason, who builds a wall of 3′ × 3′ in a day is paid from Rs. 3/- to Rs. 3-50 per day. The stone worker who gives shape to the rough stones is paid wages equivalent to the value of the rough stones. Unskilled workers are paid about Rs. 1/- to Rs. 1-50 per day. Timber is usually brought in required sizes from the depots elsewhere.

Several religious ceremonies are usually performed in the course of construction of a new house. An auspicious day is selected for starting the work and *Pujas* offered on the day. So also before the construction of the wall starts, Puja is offered. When the *Tai Kallu* or the stone underneath the threshold is fixed, Puja is offered. So also when the *Attavi* or the stone above the front door is fixed, puja is offered. The Muslims do not observe so many rituals. When the construction is completed, they have only a special housewarming ceremony when close relatives and friends are feasted after worship of the home deities.

Household Goods

A. Furniture

By way of furniture, the majority of the villagers possess very little. Table 12 presents information regarding the possession of furniture by the various castes. It is seen from this table that wooden box is the most common article possessed by several households. Out of the 790 households in the village 514 possess wooden boxes. The other article of furniture that is commonly found is the cot. 527 households in the village possess cots. Many of these cots consist of four legged wooden frames with a netting of *Pundi* (a type of jute) coir tied to it. Such a cot is called *Horasu*. Comparatively wooden and steel cots are very few and are found in the houses of only the well-to-do. If possession of articles of furniture is any index of the economic status of any caste and usually it is so, it is seen that Lingayats, who possess the largest number of furniture in the vilage are economically most advanced. There are 254 households of Lingayats and among them 178 house-holds possess cots, 190 possess boxes, 42 possess chairs, 40 possess benches, 25 possess tables, 21 possess wooden cupboard, 9 possess iron safes and a few possess stools, sofa sets, steel almirahs etc. So also Kurubas, Muslims, Brahmins and Viswakarmas are comparatively well-to-do. One noticeable feature about the table regarding furniture is about the possession of these articles by Holeyas and Madigas who form the scheduled castes. Generally these castes possess no furniture or very little of it. In the village there are 82 households of Holeyas and 21 households of Madigas. Of them 73 households of Holeyas and 19 households of Madigas possess cots. But these cots are nothing but rickety *Horasus* which cost only a couple of rupees. Due to the shortage of housing accomodation, most of the poorer classes spread a piece of cloth on such cots and sleep in the open.

B. Utensils

Earthen and aluminium wares are the most common in use. The poorer sections cook mostly

in earthenware and a few pieces of aluminium, copper or brass ware which is generally out of shape due to long usage form all their utensils. They fetch water in metal pots-usually made of copper-with narrow necks called *Koda* and store it in big pots called *Hari* usually made of earth. Pickles and ghee are usually stored in chinaware called *Bharani*. For eating purposes they have aluminium or brass plates. Among Brahmins cooking is generally done in metalware. So also richer Lingayats and Kurubas use more of metal vessels. The Muslims generally use aluminium vessels for cooking. Now a few households are making use of stainless steel ware also. Many houses possess *Pan-dan* boxes used for keeping betel leaf and nuts.

C. Consumer Goods.

Table 12A presents particulars about the possession of consumer goods by the various castes in the village. From this statement it is evident that most of the consumer goods owned by the villagers are possessed by Lingayats, Brahmins and Muslims. Out of the 57 wrist watches, 31 are owned by Lingayats, 14 are owned by Brahmins and 4 by Muslims. Out of the 39 petromax lights, 30 are owned by Lingayats, 3 by Brahmins and 2 by Muslims. Out of 23 kerosene stoves 12 are owned by Lingayats, 4 by Brahmins and 3 by Muslims. Out of 30 cycles, 18 belong to Lingayats, 2 to Brahmins and 5 to Muslims. Out of 12 sewing machines, 5 belong to Lingayats. Out of 29 clocks, 19 belong to Lingayats. Out of 9 radio sets 7 belong to Lingayats. The only scooter and the only gramaphone in the village also belong to Lingayats.

Table 12B gives some castewise information about certain habits like the use of mosquito nets, use of toilet & washing soap, use of the washerman in washing clothes etc. The information is furnished according to different income groups. This table will also reveal that such practices are more common among Lingayats.

Dress

Except for minor differences, the Muslims and Hindus dress alike. In the case of the males, the headgear generally consists of a turban, which is worn in different styles. The Hindus call it a *Rumal* and the Muslims call it *Palaga*. These turbans which are usually about 5 yards in length are made of mill made cotton cloth but on ceremonial occasions the well-to-do wear silk turbans. The Muslims wear coloured turbans, red or yellow, on festive occasions. Their religious heads prefer to have green turbans. The upper garments have undergone widespread changes. Ordinary peasants wear banians with half sleeves, or no sleeves at all. This is called *Mundi chat*. Some wear *Kurta* which is long, loose sleeved shirt without a collar. Another type of shirt is the *'Kameeja'* or *Jubba* which is a half sleeved short garment. The older people use a *Barabandi* which is a collarless, full sleeved shirt with tassels for fastening the two loose ends. Some wear a long coat called *Parsi Coat* over the shirt. This is a buttoned up coat of thicker cloth with full sleeves. A few pass a loose piece of cloth called *Shelya* over the shoulders, on important occasions. Some use a *Shervani* also which is a tight fitting buttoned up coat. The lower garment generally consists of a Dhotee worn with a Kachha. The Muslims wear a *lungi* i.e. a cloth about 2 yards in length draped round without a kachha upto the ankle or a Payjama i.e. sewn trousers of mill made long cloth. The footwear also shows a lot of variety. There are different types known as *Mettu, Chadavu, Sadi moche, Bijapur Jode* etc. Though these are the several types found in the male apparel, the poor are generally found only in cheap half sleeve shirts, small pieces of Dhotees, running upto the knee and a rumal. The Kambli—a coarse woollen blanket is found in most of the households. For the manual labourers it serves as a weight-pad to carry heavy loads, a piece of covering to keep warm during winter and prevent from drenching during rains and as a bed at night.

The dress of the female consists of a sewn upper garment and a saree. The sewn upper garment is called *Kuppasa* which covers the back and is fastened in a knot in front. It has tight sleeves stopping above the elbow. Some of the Muslim ladies wear a *Khamiz* or *Kurta* which is a long sleeved blouse, extending upto the knees. The lower garment consists of a saree without a kachha, covering the head with the loose end of the saree. A few Muslim women wear the *Ghagra* or *langa* which is a wide skirt. The sarees and other clothings are generally made of cotton—either handloom or mill made. But on ceremonial occasions the richer classes use silk clothings. The sarees, which are generally handloom or powerloom made show great variety. But the most commonly used are those made at Ilkal, Barsi etc. Young boys wear shirts and shorts and girls wear skirts and blouses. Of late bush shirts, trousers have also come into use in the village.

An idea about the cloth required, stitching charges etc., for each item of dress discussed above can be had from the following statistics collected in the village:

S. No.	Item of Dress	Cloth required	Stitching charges
1.	Rumal or Pataga	5 yards	..
2.	Banyan	1½ yards	0—50
3.	Kurta	3½ yards	1—00
4.	Khamij or Jubba	3 yards	1—25
5.	Barabandi	5½ yards	1—25
6.	Parsi Coat	5 yards	5—00
7.	Shelya	3 yards	..
8.	Dhotee	4 yards	..
9.	Lungi	2 yards	..
10.	Payjama	3 yards	1—25
11.	Saree	8 yards	..
12.	Kupposa	¾ yards	0—50
13.	Ghagra	3 yards	1—00
14.	Kurta	1½ yards	0—75

Ornaments and Body Decoration

As is customary with all Indians, the people of this village also are fond of ornaments. Both male and female folk wear some kind of ornaments. The poorer sections wear ornaments made of glass, brass or silver, and the richer prefer gold ornaments. A few of the ornaments are used for daily wear and some are worn only on special occasions like festivals, marriages etc. All Lingayats wear linga. Some use gold or silver casing for it and the poor tie it in a piece of silk cloth. As distinct from all other castes, the married Rajput and Lamani females wear two pieces of silver ornaments called *Pilya* on their middle toes. They weigh about 8 tolas and cost Rs. 18/- or so. An idea about the ornaments commonly seen in the village can be had from the following tables. All the households will not have these ornaments necessarily. Some may possess them and some may not.

Ornaments Commonly used by Females in Mahagaon

Caste	Head or Hair	Ear	Nose	Neck	Arms and wrist	Waist	Legs and feet
Lingayats . Brahmins . Vishwakarmas Rajputs . Marathas .	1. *Turubina Huvu* of gold costing about Rs. 40/- 2. *Kedige Huvu* of gold costing about Rs. 40/-	1. *Jumki* of gold costing about Rs. 60. 2. *Bugudi* of gold costing about Rs. 50. 3. *Bendole* of gold costing Rs. 30/-	1. *Mugubottu* of gold costing Rs. 10/- 2. *Nattu* of diamond & gold costing Rs. 400/-.	1. *Tali* of gold costing about Rs. 50. 2. Necklace of gold costing about Rs. 300. 3. *Shakuntala* necklace of gold costing about Rs. 300	1. *Gotu* of gold costing about Rs. 800 2. *Patali* of gold costing about Rs. 400 3. *Bilwar* of gold costing about Rs. 400. 4. Ring of gold costing about Rs. 50/- 5. *Vanki* of gold costing about Rs. 800-	1. *Dabu* of gold costing about Rs. 1000/- 2. *Dabu* of silver costing about Rs. 45/-	1. *Kalungura* of silver costing about Rs. 6/- 2. *Ruli* of silver costing about Rs. 80/- 3. Chian of silver costing about Rs. 60/-
Muslims .	1. Hair pins of silver costing Rs. 2/-	1. *Huvu* of gold costing Rs.12/- 2. *Bugudi* of costing Rs.30/- 3. *Gundi* of costing gold Rs. 60/-	1. *Besari* of gold costing Rs. 12/- 2. Pearl *Besari* costing Rs. 5/-	1. *Galsara* of gold Rs. 70. 2. *Godi mani* of gold Rs. 135/- 3. *Janjira* of silver Rs. 14/-	1. *Pawunja* of silver Rs. 26/- 2. *Bilwar* of Silver Rs. 12/- 3. *Kade* of silver Rs.50/-	2. *Dabu* of silver Rs. 45/-	1. *Alasi* of silver Rs. 130. 2. Chain of silver Rs. 60/- 3. *Tode* of silver Rs. 130.
Waddar.	1. Hair pins as above	1. *Kudike* of gold Rs. 30/- 2. *Huvu* Rs. 12/- of gold	1. *Meke* of gold Rs.12/-	1. *Tali* of gold Rs. 22/-	1. Bangles of ivory Rs.12/- 2. *Ratte kadaga* of silver Rs. 60/-	1. *Dabu* of silver Rs.45/-	1. Chain of silver Rs. 60/- 2. *Kulungara* of silver Rs. 6/-
Kurubas . Kabbaligeru . Scheduled Castes, Yelavaru . . Korwas .	1. Hair pins as above	1. *Bendole* of gold Rs. 30. 2. *Bugudi* of gold 3. *Tolukuda* of gold Rs.4.	1. *Besari* of gold Rs.12. 2. Pearl *Besari* Rs. 5	1. *Godimani* of silver Rs. 20. 2. *Silver* chain Rs. 5. 3. *Tali* of gold Rs. 22.	1. *Gajjari* of silver Rs. 12 2. *Rattikade* silver Rs. 40.	1. *Dabu* of silver Rs. 45.	1. Chain of silver Rs. 60. 2. *Kulungara* Rs. 6/-

Food and Drinks

The staple food of the villages is jowar. It is seen from Table XVIII that out of the 790 households in the village 727 consume principally jowar, 51 consume jowar supplemented by rice. 1 consumes jowar supplemented by wheat and 11 consume principally rice. Thus it will be seen that nearly 92% of the households consume principally jowar and about 7% consume jowar supplemented by rice or wheat. It is only on the occasion of festivals and on other important occasions like marriages, entertainment of guests etc., that wheat preparations are made. It is also seen from this table that non-vegetarians constitute the majority in the village. Out of 790 households, 487 or about 61% of the households consume non-vegetarian food. Brahmins and Lingayats form the vegetarian class, though a few among them consume eggs. Muslims and the Scheduled Castes consume all non-vegetarian type of food including beef. But the Muslims do not touch pork. The Yelawas, Korawas, Waddars eat all types of non-vegetarian food including pork but they do not eat beef. The Kurubas, Kabbaligers etc., though non-vegetarian do not eat beef or pork.

The common preparation from jowar is the *Rotti* or the jowar bread. Dough prepared by mixing jowar flour with water, is well kneaded and made into the form of very thin round pan cakes and the flattened bread is heated in an iron pan on both the sides. The bread is then placed directly on the embers when the water within bursts into stream and raises the bread. In preparing *Chapati* from wheat, more or less a similar method is used but a little fat is added at the time of kneading the flour. Jowar rotti and chapati are consumed with richey seasoned and hot chutneys and curries. Thicker variety of chapatis are known as *Parota*. Sometimes husked jowar is boiled in whey, when it is called *Nuchhu*. Their holiday dishes are *Godi Huggi* that is husked and boiled wheat mixed with molasses, and sometimes with milk; *Shevige* or vermicelli prepared from wheat flour beaten into dough and drawn into long threads which are curled round sticks, dried in the sun and eaten with molasses and milk; *Kadbus* or lemon sized balls of wheat flour stuffed with split gram and molasses or sugar and boiled and fried in oil; and *'Polis'* or wheat flour cakes, rolled round a lump of split grain boiled with molasses and baked. But the most common and also the cheapest dainty is the *Godi Huggi*.

Muslims and the Scheduled Castes consume more of beef than mutton as the former is comparatively cheaper. Excepting in a few richer households, non-vegetarian food is not a daily item. The Scheduled Castes eat carrion also. *Biryani*—a preparation of rice and flesh, *Pulav*—dish of rice and clarified butter, *'Khurma'* and *'Crops'* are the common non-vegetarian dishes. Groundnut oil is the common cooking medium.

In the village the habit of taking three meals a day is largely prevalent. As is evident from table XVII, out of 790 households, 741 households take three meals a day and 49 households take two meals a day. The menu for the three or the two meals is more or less similar, being jowar bread with some pulses and vegetables. The agriculturists who take three meals a day, have a cold breakfast (first meal) at about 7 or 8 A.M. a mid-day meal in the fields and a supper on reaching home in the evening.

The habit of consuming tea is slowly growing. Now almost all the households are accustomed to tea drinking either at home or in the restaurants. However, very few women visit the restaurants. Milk is consumed only by the richer classes. The poorer sections who own some milching cattle generally dispose of the milk by sale to households or hotels. The villagers voluntarily decided to close down the toddy shop in the village. This was due to the efforts of the leaders in the village. However the craving for intoxicating drinks still persists among some sections of the village. Some consume such drinks openly but some others do so stealthily. There are toddy vendors in Kurikotta, Bablad and other neighbouring villages and several persons from Mahagaon visit these shops regularly. It is said that in some villages, the majority of customers for toddy are from Mahagaon village. One toddy vendor from a neighbouring village is reported to be bringing toddy on horseback daily to the Waddar colony at Chandranagar.

Beliefs and Practices connected with Birth

Birth of the first child invariably takes place in the parental house of a pregnant woman. Among the richer classes, a woman expecting a child, is not allowed to do any hard work after the 5th month of pregnancy. But among the working classes from poorer sections even such ladies go on working practially till the expected time of delivery. However, almost all sections take some care about the diet of a pregnant woman. She is not allowed to eat food which is considered harmful. In the fifth month a ceremony called *Hasiru*

Kuppusa is arranged in her husband's house, when her parents are expected to present her with a green saree and blouse, bangles etc. Close relatives and friends are feasted on the occasion. At times they arrange a sort of picnic on such occasions, when they all go to their nearby fields and partake food there. Then the girl is invited for meals by relatives and friends. In the seventh month another ceremony called *Huvu Mudisuvudu* is arranged, when also she is presented with new clothes and the relatives are feasted. In some households there is a peculiar custom. In the 5th month, a drop of breast milk is dropped in a cup containing water. If the drop floats, they believe that the baby to be born is a girl, if it sinks, it is boy. In some households the husband stops shaving, from the 8th month till the delivery takes place.

Generally old experienced women of the same caste called *Dai or Soolgithi* attend to normal deliveries. Such Dais are paid about 5 seers of jowar, a sari and some cash. If the delivery is difficult and gets complicated vows are observed to several deities and Muslim *peers*. The *Jangama* is also approached who gives some sanctified Vibhuti called Manthrada Dhoolata for administering to the pregnant woman. Very rarely, they take maternity cases to a hospital.

Soon after delivery, the umbilical cord is severed and buried in an earthen pot in which some kinds of grains are also placed, near the drain or the manure pit in the backyard. Among Lingayats a ceremony called *Aydadasi* is performed on the 5th day. On that day the Soolgithi passes a Hanganool (A thread dipped in turmeric) round the rope cot (*Horasu*) and also round a vessel kept near the cot. Then the Soolgithi places an image of Goddess *Shetgevva,* sprinkles turmeric and *kumkum* on the Goddess, lays cooked food before her and offers *Puja* by waving a lamp which is carried out by her under cover. None from the household is expected to see this lamp as otherwise it is feared that the mother and the child will catch some ailment. A needle is also kept near the vessel believing that Goddess Shetgevva will write the child's fate on its forehead with this needle. On the 5th day after birth, the jangama comes and ties a *linga* to the child and then it is taken out and tied to the cradle.

The mother's diet usually consists of rice gruel and milk for the first five days. Then she is given some sweet preparation of wheat, jaggery, cocoanut etc. Some sweetened balls called *Antina Unde* made of cocoanut, jaggery, gum etc., is considered to be nutritious and helpful in lactation. She starts eating jowar bread only after a month or two. Suckling of the child usually starts on the 4th day. Lingayats in this region do not observe any pollution. The naming ceremony generally takes place on the 13th day.

Among the Muslims there are no pre-delivery ceremonies. A lady who has delivered is confined to bed for 40 days. She is given liquid diet prepared out of wheat called *'Harera'* for the first five days. The child is first taken out of the house on the 40th day after offering *Fathiha* to the home deities. The naming ceremony is generally fixed on the 40th day and in the case of male children, the boy is circumcised between 1 and 6 years. In the case of Harijans, as they have no *'Dai'* of their caste, a Muslim *'dai'* is usually invited. They do not observe any period of pollution. Among Kurubas and Kabbaligas 5 days of pollution are observed. They observe the cradling ceremony on the 21st or 40th day. The Waddars observe 5 days of pollution and on the 5th day the naming ceremony is arranged.

Barrenness, still births, etc., are all attributed to evil spirits and past sins. Vows are observed to various deities and Muslim *Dargas* as a remedy. The villagers have very little idea of family planning or birth control. Contraceptives are not generally used.

Beliefs and Practices connected with Marriage

Table VI gives information regarding age and marital status. It would be seen from this table that in the village though generally post puberty marriages are in practice, instances are not wanting where child marriages also take place. There are 6 females and 1 male who are in a married status even though they are aged between 5 and 9 years. In fact there are as many as 188 females and 46 males who are married though aged below 19 years. And indeed it is most tragic to note that 2 girls and 1 boy aged below 19 years are already widowed and 2 girls below 19 years are divorced. On closer enquiry it was revealed that among certain sections there is a belief that arranging such cradle marriages ensures longevity for the children and that such child marriages are arranged by families which have lost several young issues.

Another point that strikes the eye on seeing this table is the large number of widows as compared with widowers. There are as many as 261 widows

as compared with 45 widowers. Among majority of the castes of the village, their religion permits widow remarriage. Even among persons aged below 39 years, there are as many as 36 widows as compared to 5 widowers. This only reveals that though widow remarriages are permitted by their religion and custom, socially such marriages are not looked with much favour.

The offer of marriage generally comes from the Bridegroom's side. Among Kurubas it may come from either side and among Brahmins it usually comes from the bride's side. In majority of the castes, a certain amount of cash called 'bride price' has to be paid to the girl's parents. The actual amount paid varies with the economic conditions of the two parties. In the case of Brahmins and a few highly educated Lingayats, the custom of paying dowry to the bride-groom is prevalent. Among Muslims the usual *Mahar* is declared by the bride-groom. Here there is no exchange of cash but only an assurance given in the presence of the *Kazi* and two witnesses. When asked about *Mahar* the bride-groom has to say thrice *"Izazat Hai"* meaning acceptance and sign a holy agreement. Then the Kazi goes to the bride's place and the ceremony is repeated. Among all the castes the tying of the *Tali* is considered a sacred cermony at the marriage. In the case of majority of the castes, they have their own priests or the Jangams to conduct the ceremonies. Among Brahmins, they have their priests and among Muslims, Kazis conduct the marriages. Usually a betrothal ceremony precedes the marriage. The Ligayats call this ceremony *Ungura Iduvudu* on *Kumkuma Iduvudu*. The Muslims call it *Sakkare. Namace* or *Mangni*. The Harijans call it *Sroo*. During this ceremony the girl is presented with sarees and some other articles. Though the details of the marriage ceremonies differ from caste to caste, they are not in any respect in variance with their caste customs.

Among Lingayats, Harijans, Kurubas, Kabbaligas etc., both levirate and sororate marriages are not permitted. Marriage with elder sister's daughter is common. Among Muslims marriage with sister's daughter is not permitted but marriage with uncle's daughter is allowed. Among almost all the castes, marriages take place only within the caste or sub-caste. Adultery or extra marital relationship is usually punished with ex-communication, though such cases are very rare. Polyandry is not practised among any castes. Polygamy was being practised in some individual cases, but that too has practically disappeared.

Beliefs and practices connected with death

Among Lingayats, Muslims and almost all other castes excepting Brahmins and Vishwakarmas, the disposal of the dead is by burial. They have their separate burial grounds and in some cases the dead are buried in *Patta* lands. The Brahmins and Vishwakarmas cremate the dead. The Lingayats observe no period of pollution. Once they return from the burial ground and take bath, none of them considers himself impure. According to their theory, death is a cause of gladness, as the dead has changed the cares of this mortal world for the joys of *Kailas*. They have also no faith in rebirth of the dead and so they have very few after-death ceremonies. Still, death of some dear one means loss to the living and so naturally sorrow and agony is cast on the faces of relatives, friends and acquaintances. They have two types of graves. The married person's grave is called *Gomukh Samadhi* and a bachelor's grave is called *Shikar Samadhi*. Before burial, the *linga* is taken out of its case and tied to the neck or the upper right arm of the dead. The casing is given to the Jangam. The following day a ceremony called *Gandha Veelya* is arranged, at which all those relatives and friends who attended the funeral are feasted.

The Muslims observe ceremonies upto the 40th day. They bury the dead with the face turned towards the west i.e. in the direction of the holy city of Mecca. When a person is on the point of death, extracts from Koran telling of death and glorious future of the true believer are read to him. So also prayers for forgiveness are repeated. They believe it to be a good omen for a woman to die in the evening as it indicates her future forgiveness. They also believe that it is good to die on a Friday, on any day during the month of Ramzan or any other Muslim holiday. The funeral processions among Muslims, Brahmins and a few other castes are not accompanied by women. Among Lingayats and many others women also form a part of such processions. The Muslims have a third day ceremony called Ziraf when prayers are offered in the mosque and at the grave. Such ceremonies are repeated on the tenth, twentieth, thirtieth and fortieth day. The fortieth day ceremony is the most important when relations and friends are invited to a dinner. At night *Meelad* and Koran are read, so that the merit of this act may pass to the soul of

the deceased. This is followed by another ceremony at the end of the year called *Barti.*

The Scheduled Castes have great faith in witchcraft, ghosts, etc. Death is usually attributed to the evil eye of some dissatisfied and enraged spirit. They have a ceremony on the second day at which cooked food is offered to the spirit of the dead at the grave. On the third day, they have a caste dinner. The Kurubas, Kabbaligers, Waddars etc., also attribute death to past sins and evil spirits. If a person dies on the full moon day, they offer special services at the grave by offering a sacrifice of fowls at the grave. They generally observe 9 days of pollution. Kurubas have some ceremonies on the 3rd and 9th day. The Kabbaligas offer a caste dinner on the 2nd day. Among Waddars there is a peculiar custom. On return from the graveyard, the nearest relative of the deceased, holds some jaggery and water in his hand and touches the hands of all the other relatives. This is believed to free them from any evil effects due to the death. On the third and seventh day, they observe some simple ceremonies in honour of the dead.

Other beliefs

The villagers are steeped in several beliefs and superstitions. Some of them are more or less of a local nature and some are common with similar other places in the region. Some believe that it is not a good omen to meet a single Brahmin person when going out on some important work like settling alliances etc. They believe that if they come across two Brahmins, the mission succeeds. They believe that if any one sneezes once, during discussions it is not a good sign. If a cat moves across the road when proceeding on some important work, they say that it is a bad sign and it is considered particularly so, if the cat is black. To meet a *'Ganiga'* (oil crusher) the first thing in the morning is considered not good. To meet so a Kuruba is considered to be a good omen. Some avoid meeting a barber when he does not carry his professional tools. If a crow enters through the front door and escapes from the back, it is considered bad. Another strange custom is to send an alarming but false news of the death of a person, to his near relations and then go and bless them for longevity. This is done by some if they see crows mating. If any one dreams of falling teeth, it is believed to be a foreteller of someone's death. If a corpse, water, tiger, or fire is seen in a dream, it is considered to be a good omen. They believe that it is not proper to associate a remarried lady (*Udki*) with any religious ceremonies. If there is the death of a relation during a marriage in the house, it is considered to bring ill luck.

These are but a few of the many superstitions and beliefs in the village. Though they do not have any scientific bearing, they are so deep rooted that it is difficult to say how, when or with whom they originated. Sometimes these superstitions especially about incidents and things considered to have evil consequences lead to bickerings and animosities. They may even result in upsetting the harmony in the household and the village. But even among knowledgeable persons such long ingrained habits die hard.

CHAPTER III
ECONOMY OF THE VILLAGE

Economic Resources

Land

Mahagaon is predominantly an agricultural village. It is evident from Table XIII A that out of the 790 households, 753 are engaged in some economic activity of whom 498 are principally engaged in agriculture. 118 of them are engaged purely in cultivation, 137 have cultivation as their principal occupation, 137 are engaged purely as agricultural labourers and 106 have agricultural labour as their principal occupation. Besides these, 14 households have cultivation as a secondary occupation and 119 have agricultural labour as their secondary occupation. If this aspect is considered with reference to the gainfully employed persons in the village, it is seen that out of 1944 workers 1434 are engaged principally in agriculture.

The cultivable area in the village is 7972-37 acres and thus nearly 82% of the total village area is under crops. The village grows both Rabi and Kharif crops, the former being the predominant crop in the village. The area under Rabi is 4673 acres as against 3299.75 acres under kharif crops. The Gaothana consists of two parts—the main village covering an area of 53 areas and 23 guntas and the hamlet Mahagaon wadi with an area of 7 acres and 26 guntas. Roads occupy an area of 47 acres and 31 guntas and 146 acres and 38 guntas are occupied by streams. The total irrigated area in the village covers only an extent of 40 acres and 24 guntas and this is occupied by gardens. Thus practically there is no double cropping practice in the village.

Livestock

Livestock and cultivation are the twin pillars of agrarian economy. For all the agricultural operations, bullock power is used. Cattle is also an important source of manure for the fields. Besides the cowdung which is an important manure, in summer the shepherds drive their numerous flocks to the fields and pen them overnight there. A field well manured in this manner is believed to yield luxuriant crop for several years afterwards. Buffaloes, cows and sheep are also reared for milk. The horses and the bullocks are also good beasts of burden. They help the villagers to take their produce to the market. Pigs and poultry serve the edible needs of some castes in the village.

Inspite of all these advantages and usefulness of these animals, it has to be admitted that not much value is paid in the village to good breeding of the animals. They love their animals, especially the cattle and nurse them with as much care and devotion, as they do the members of their families. But they pay little attention to the value of breeding good animals through sicentific selection. There are two breeding bulls in the village. However, generally the cattle are allowed to stray with the weak and degenerate types, leading to the deterioration of the quality. Inspite of this, the bullocks in the village are generally considered to be of good utility breeds. There is no particular breed of cattle. But those ordinarily reared are strong and suitable for ploughing the stiff *regar* and heavy soils. They are also considered suitable for the fast road. Some bullocks of the *Amrit Mahal* and *Khillar* breeds are also to be found. The Amritmahals are very active and fiery draught cattle well known for their powers of endurance. The Khillar is a good draught breed, found in several districts of the Deccan. The bulls known as *'Deoni'* bulls are quite popular and are obtained by the villagers from Deoni or at the time of the cattle fairs in the neighbourhood. Table 7 presents details about the livestock of the village at the time of the Survey.

Other resources

Besides agriculture and livestock, there are a few other economic resources in the village. In the industrial field, woollen blanket manufacture, oil ghanas, basket making, carpentry, cobblery, handloom weaving are some of the industries found in the village, though none of them are carried out on a big scale. Many of these industries are to a certain extent servicing centres, where the raw material is supplied by the customers and the workers return to them manufactured goods after processing. 60 households and 161 workers in them (vide Table XIII) work at various industries. There

are a good number of retail shops in the village. 35 households depend principally on trade for their maintenance (Vide Table XIII). Another important resource is service under Government, local bodies or private individuals. 150 households depend principally on such service (Vide Table XIII) for their maintenance. Some of the households have more than one occupation.

Factors Influencing Economic Life in the Village

A. Land Tenures and Land Reforms

Broadly speaking there are two types of land tenures in this region (1) *Khalsa* or *Rayatwari* and (3) Non-*Khalsa* including *Sarf-e-Khas* (Nizam's property), *Inams, Jahgirs* etc. the revenue of which had been wholly or partly assigned for some special purposes. In the village the classification of the 678 acres of Non-Khalsa (Inam) lands is as follows:—

Nature of Inam	Area A—G
(i) Temple Inam	169—23
(ii) *Jamedari* Inam (Inams in favour of former *Deshmukhs* and *Deshpandes*)	134—28
(iii) *Dharmadan Inam* (Inams to religious heads Jangams priests *peers* etc.)	98—20
(iv) *Baloota* Inams (Inams to carpenters blacksmiths and others for service to the community)	157—27
(v) *Begari* Inams (Inams to Harijans etc.) for rendering service to Govt. officials etc.)	20—06
(vi) Setsannadi Inams (*Walikars* etc.) .	97- 22
	678 - 06

40 Guntas-1 Acre

There are no documents or records available to trace the early history of the revenue demand in this area. It appears, during the early rule of Mahammedan Kings the revenues were usually farmed out. But a few traces of settlements made by the Bahmani, Adil Shahi and Kutb Shahi Kings have been seen in some parts of the District. It appears that it was after Akbar's annexation of Berar in 1596 and Malikambar's rule in Aurangabad that regular settlements were introduced in this region. The initial survey of Gulbarga Taluk was conducted in 1889 and it was first revised in 1916 and then again in 1935. The period of settlement each time was between twenty and thirty years and now the period of guarantee has expired. Pending revision, a special assessment at 1/16th of the assessment on wet lands and 1/8th of the assessment on dry lands is being levied here.

The common system of land tenure in this village is *Rayatwari*. Under this system each field is treated as an independent holding, which the *ryot* holds directly from the State as a *Pattadar*. The right of occupancy is dependent on the regular payment of the assessment to the Government and failure to do so results in reversion of the lands to Government. A Pattadar may relinquish his land by giving notice to Government and until recently was also in a position to sell it or transfer his rights without any restrictions. The rights are hereditary.

The other systems of tenure are known as *Sarf-e-Khas, Inam, Jahgir* etc. A Jahgir is a free grant of one or more villages. There were several types of Jahgirs like *Zat* Jahgirs, *Paigah* Jahgirs etc. But this village, not being a Jahgir, it is not necessary to go into their details. The Sarf-e-Khas lands were merged in the Khalsa lands in 1949. The Inams consisted of special grants for services. As could be seen from the broad classification of the lands of Mahagaon tabled above, there are certain Inam lands in the village. They are Inams to temples and grants for rendering service to the community or the State. Upto 1950, the *Patels* and *Patwaris* of the villages enjoyed Inams or grants of land in payment for their services. But then onwards their inams were resumed and cash payments were introduced. The Inam lands after levy of full assessment were continued in their possession as before.

In the Rayatwari lands, though they were held directly from Government, with lapse of time, as the recognised occupants were not obliged to cultivate the lands personally certain inferior tenures called *'Potapattadari', 'Shikmidari', 'Asami shikmi'* (tenants, at will) etc. developed. In the non-rayatwari lands covered by Jahgirs, Inams etc., the tenancy problem was more acute. The inferior tenure holders had no security in the land and also had to pay uneconomic rent to their superiors. The condition of Shikmidaries who were permanent tenants with rights more or less akin to these of the Pattadars, was somewhat better. But the condition of Asami Shikmidars was really pitiable. Though theoretically they were deemed to be Shikmidars after 12 years of continuous tenancy, they coud not prove such continuous possession. To do away with all such evils, a tenancy committee was appointed by the Hyderabad Government and on the recommendation of this Committee 'The Hyderabad Asami Shikmis Act 1945' was passed. By this act the tenure of all new

tenants was fixed to be not less than for ten years and Government was also armed with powers to fix the maximum rent. A class of tenants was declared as protected and granted permanency of tenure subject to regular payment of the rent.

In 1949, the Hyderabad Agrarian Reforms Committee was formed to go into further details about the conditions of the tillers of the land. On their recommendations the Hyderabad Tenancy and Agricultural Lands Act of 1950 was passed. The main objects of this enactment were to impose a limit on the size of holdings, to abolish absentee land-lordism, to improve the status and working conditions of tenants. Special rights and privileges were conferred on protected tenants who were deemed to be so if they cultivated the lands for at least 6 years continuously previously. Subletting and subdividing were prohibited. The concept of 'economic holding' was also introduced and the maximum size of individual holdings was limited to 5 times the economic holding. An economic holding was the land required to maintain a family of five persons. The maximum rent was limited to 1/3rd of the crop or its value for irrigated land and 1/4th for dry land and well irrigated lands. There was also a provision to compel formation of a co-operative farming society under certain conditions.

This Act was amended in 1952 with a view to stopping large scale eviction of tenants. During 1951-52, and 1952-53, tenancy records were prepared to safeguard the interest of the tenants. In 1954, the Hyderabad Tenancy and Agricultural Lands (Amendment) Act 1954 was passed. According to it, the 'economic holding' was replaced by the 'family holding', a family holding being a land capable of being cultivated by 5 persons and also yielding a net annual income of Rs. 800. The rent payable was fixed in multiples of land-revenue. Certain restrictions were put on obtaining land for personal cultivation. Ceilings were also placed on future acquisitions. Provisions were made for the purchase of land by tenants. Standards for efficient cultivation could also be prescribed under this Act. Thus this Act was bringing about far reaching changes in the agrarian world.

In the meantime Reorganisation of States took place and the village is now under Mysore State. In the new State of Mysore, there were different tenancy laws in different areas. To bring out a uniform law for the whole State, certain provisions of the Hyderabad Act of 1954 have been suspended. All cases of termination of tenancy or for resumption of land for personal cultivation have been stayed. It has been made necessary that surrenders of lands should be verified by the Tahsildar and that all lands surrendered by a tenant, in excess over the extent which, along with the extent already in the holding of the landlord would make three family holdings should be taken under Government management and leased out. The contemplated uniform law is yet to be given effect to.

Till recently there was no proper system of recording agricultural rights in the villages. So a Statewide programme of land census was launched by the Government of Hyderabad in 1953 and now Records of Rights have been introduced in the villages. These records are expected to be brought uptodate at the end of each year before *Jamabandi*.

In order to do away with the Inams and Jahgirs, the Hyderabad Abolition of Inams Act 1954 was passed and it came into force from 20th July 1955. The rules under this prescribe the procedure for conferring occupancy rights, payment of compensation etc. Consequent upon the promulgation of the Hyderabad Abolition of Jahgirs Regulation 1358 F (1949) all the Jahgirs, were resumed by Government and transferred to the Diwani Areas. The Jagirdars were paid compensation in accordance with the rules prescribed by opening individual *khatas* in their names. The work of payment of such compensation is in progress. For the abolition of Inams a special Deputy Commissioner has been appointed. The Hyderabad Abolition of Inams Act 1954 was further amended on the 20th of April 1956. The Government of Mysore by a Notification dated 26th May 1959, fixed the first day of June 1959 as the date of vesting, under this Act. On 16th June 1959 a notification was issued under Sections 18 and 30 of the Act calling for claims for compensation within 60 days from the date of notification. Inspite of giving wide publicity to it, in several cases timely claims have not been preferred. However, the work of abolition of Inams is still in progress. From 1955 onwards the revenue authorities are collecting full assessment from the Inamdars and the amount so recovered is kept in the Taluk Office in the names of the Inamdars accounting for it in separate Khatas called '*Dastagardan*' Isafa.

A noteworthy feature after the introduction of these reforms has been an attempt to have proper records showing the rights of the various cultivating

classes. In the initial stages, round about 1950s there was a lot of confusion and the conditions to a certain extent were in an unsettled state. In anticipation of the land reform laws several persons tried to gain some rights in the lands by fair or foul means. Some land-lords tried to evict the tenants and some tenants tried to claim proprietary right in the land by declaring themselves as owners. Lack of proper records added to the confusion till the enquiries into individual rights were completed. Again on the reorganisation of States, some of the provisions of the Hyderabad Tenancy Act had to be suspended, so as to make effective a common law to the whole State of Mysore. Such suspension of provisions over a long period has created a feeling of uncertainity among all the cultivating classes. This has also not been helpful in maintaining good owner-tenant relationship. They are all looking forward anxiously to the day when this period of suspension is put an end to. In some cases, the rent paid by tenants is far in excess of the maximum prescribed by law, though it is very difficult to obtain evidence to support this. In some cases, the produce including of fodder is equally shared by the tenants and the landlords, the cultivation expenses also being borne in equal proportion. This system of lease is called *'Batai'*. Under *'Khandsi'* system, the tenant bears all the cultivation expenses but pays the agreed share in the produce, which is generally much more than the rent permitted by law.

B. Land Improvement

The enquiry reveals that there has been very little action in the village towards the improvement of the lands or towards better cultivation. The area under irrigation has practically remained unchanged for the last several years. The irrigated area is only a meagre 40 acres. The villagers opine that digging of wells often ends in failure. It is said that about 50 attempts at digging wells were made in the past and only thrice have they met with any success. There are only 10 irrigation wells in use in the village. The only improvement that has been made appears to be in extending the area under crop. It is said that between 1953 and 1958 about 350 acres of land lying fallow previously has been brought under the plough. About 100 acres have been ploughed with tractors. On the lands adjoining the streams, they have earthen bunds erected, This is practically an annual feature. The number of persons using artificial fertilizers can be counted on fingers. So also though some improved implements like iron ploughs etc., have been introduced in the village few use them.

C. Industrialisation

There are no large scale industries in the village. It is said that years back this village was a noted centre for the manufacture of bricks. But this industry has completely disappeared. Now the major household industry is cotton spinning. There is also an Ambar Charkha Parishramalaya in the village. It is a registered institution under the Khadi and Village Industries Commission. It is a training centre opened in 1959, where spinning on Charkhas is taught. There is also a training centre where formerly training in wool weaving, mat weaving and glass bead making was imported. But after sometime training in wool and mat weaving was stopped and carpentry was introduced. But again the carpentry training centre was shifted to Kamalapur village and now training is given only for the manufacture of glass beads. Most of the industries in the village depend on the use of indigenous and age old implements.

D. Expansion of Sources of Finance

This is indeed a very important aspect to be considered when dealing with all the economic activities in our villages. The importance of making available prompt credit to the villagers for their agricultural or industrial operations cannot be underestimated. In fact the lack of an organised system of meeting their credit needs has been the bane of the agrarian economy of the country. In the past, the private money lenders and the commission agents were the only agencies who provided credit to them. Now a co-operative credit society is recognised as a bulwark of agriculture and village industry Government by issuing loans for certain specified purposes forms another source of credit. The rate of interest charged by the Co-operative Societies and the Government is comparatively much lower than that charged by private money lenders. Even then the needy villager is not yet free from the clutches of private agencies. The co-operative and governmental sources have not been functioning as smoothly, promptly and efficiently as is expected of them. The villagers complain that a lot of time is wasted by these two agencies, in correspondence, enquiry etc., with the result that the hardly get the facilities when they are needed most. Naturally out of compulsion the villagers turn towards private agencies, though they have to pay nearly double the

rate of interest which may range between 12 and 25 per cent. Even a casual glance at table XXIII B which gives information about indebtedness by sources in the village will show that the villagers owe the private lenders exceeding eight times the amount they owe to all other sources combined. Their debt with the private moneylenders amounts to Rs. 2,11,446 and with all other sources combined it is Rs. 24,909. Many a time the poorer cultivators cannot escape from the clutches of the private moneylenders once they are caught in their hands. They have to pay not only interest at an exhorbitant rate but also are forced by circumstances to sell their produce to their creditors at even below the prevailing market rates.

E. Expansion of Marketing Facilities

To a certain extent the availability of finance and marketing are linked. As already said above, the private money lender in several cases serves not only as a banker but also as a purchaser of the produce from his debtor. It is needless to say anything more as to what type of benefactor he ultimately proves to be. The nearest wholesale market is at Gulbarga, where there is a registered marketing yard also. The villagers obtain most of their needs from there. For their smaller needs, the weekly shandy in the village serves them well. Their cattle they purchase in the fairs which are held from time to time in the neighbouring areas.

F. Infiltration of Urban Influences

Mahagaon is only 17 miles from Gulbarga which is also the Divisional Headquarters and is well connected with it by a good road. Several buses ply between the two places daily. As such, some of the urban influences have infiltrated into the village. But even then this whole area including Gulbarga cannot be classed as advanced by any standards. So there has been very little impact on the village. The only noticeable urban influence is in the form of dress, food and some recreational habits. In the younger generation, the unsewn dhoti is slowly replaced by trousers. The shirts and coats are slowly replaced by bush shirts. The habits of drinking tea and smoking cigarettes are slowly on the increase. People are getting attracted more and more by cinemas and in the evenings, number of them visit the cinema theatres at Gulbarga. The tendency of moving by bus even to nearby places which they used to reach on foot formerly is slowly increasing. Some of the well-to-do people are replacing their furniture by new furniture brought from other places. So also many of them, who used to depend only on the local cobblers for the supply of their footwear, prefer to purchase factory made footwear.

Economic Activities and Nature of Changes

A. Livelihood Classes

According to the 1961 Census, the village had a population of 4143 persons of whom 2199 were non-workers and 1944 were workers. According to the nature of their principal work, the workers were classified as follows:

	Nature of Principal Work	No. of workers
I	Cultivators	486
II	Agricultural Labourers	788
III	Mining Livestock rearing forestry etc.	63
IV	Household Industry	5
V	Manufacture other than household industry	309
VI	Construction	17
VII	Trade and Commerce	57
VIII	Transport, Storage etc.	14
IX	Other services	205

To get an idea of the nature of changes in the economic activities of the village, it would be useful to compare the data collected at the time of this survey with similar data for any earlier period. In the Census of 1951, the entire population of the village was classified into two main groups—agricultural and non-agricultural classes. And in these classes both the active workers and their dependent non-workers were included. Thus in 1951, it was the source of income, irrespective of whether actively working to earn it or not, was the main consideration. In 1961, the population was classified into two main categories-workers and non-workers, and among workers only those who were actively associated with any productive economic activity were included. Their dependents and others who were not gainfully employed were included among non-workers. Another difference between the concepts adopted for the 1951 and 1961 censuses was about the principal work. In 1951, any work which provided a larger income was considered as the principal work. In 1961, emphasis was laid not on the income factor but on the time factor. Any

productive activity that took more time, though less remunerative was considered to be principal work. For this survey the concepts adopted for the 1961 census were made use of and so as to make the data collected at this survey comparable with data collected in the 1951 Census, the information collected at the time of this survey has been compiled according to the 1951 concepts and the results are as tabulated below:

Livelihood classes	1951 Census Population	1963 Survey Population
I Agricultural Classes		
(1) Cultivation of owned land . .	1758	1265
(2) Cultivation of land taken on lease .	211	442
(3) Agricultural labour . . .	737	1088
(4) Non-Cultivating land owners. .	94	102
	2800	2897
II Non-agricultural Classes . .		
(1) Production other than cultivation .	279	342
(2) Trade and Commerce . . .	75	196
(3) Transport	5	18
(4) Miscellaneous sources and other Services	257	658
	616	1214

A study of these figures should be quite interesting. In the first instance the population of the village has recorded an increase by 20.34 per cent during the 1951-1963 period. As against this increase the persons dependent on agriculture for their livelihood have shown an increase of only 3.46% and the persons dependent on non-agricultural vocations have shown an increase by nearly 97%. The marked increase in the population following non-agricultural vocations is mainly due to the improved facilities provided for persons in 'service' in the village. In 1963 there are as many as 150 households with 602 persons in them, who depend mainly on 'service' for their maintenance. They are all included in the classification 'Miscellaneous sources and other services' in the above statement. The very fact that the number of such persons has jumped from 257 in 1951 to 658 in 1963, shows that many of the service facilities were provided in the village after 1951 with the establishment of several institutions in the village. And with the increase of such institutions and also with the improved facilities in transport and communications, the trading establishments have also increased in number, thus recording the figure of 196 persons dependent mainly on trade and commerce for their livelihood in 1963 as against only 75 in 1951.

Turning to the agricultural classes, unlike the villages in other areas of the State, the number of persons dependent on cultivation of owned land has recorded a marked decrease in 1963. It was 1758 in 1951 as against 1265 in 1963. As against this the number of persons dependent on cultivation of land taken on lease and agricultural labour has shown an increase during the 1951-1963 period. In other areas, on the introduction of the land-reforms, many landlords got possession of their own lands by evicting tenants by fair or foul means and getting the lands recorded as under personal cultivation. Thus in those areas, there was increase in the number of owner-cultivating households and households of agricultural labourers and a marked decrease in the households of tenant-cultivators. But the statistics for this village present quite a different picture by a decrease in the households of owner cultivators and an increase in the households of tenant cultivators and agricultural labourers. However it should not be difficult to understand the reason for this if the conditions prevailing round about 1951 are compared with the present conditions. Round about 1951, the Hyderabad Government was all set to introduce the land reforms legislations. There were no proper records showing the rights of the various land-cultivating classes. These records were in the stage of being formulating after instituting enquiries into individual cases. Pending completion of these enquiries, the tenants were presumed as *defacto* land-lords and many of the tenants also returned as land-owners at the time of census enumeration in 1951. The titles and rights were enquired into and classified after the Census of 1951 and many of the tenant cultivators who had been wrongly enumerated as owner-cultivators, in 1951, were found to be having no proprietary rights in the lands being only tenants. This explains why in 1963 there is a decrease in the owner-cultivating classes.

B. Workers

The population of the village has been divided into two broad categories according to the economic activity of each group. The first category consists of workers and the other of non-workers. A worker is a person gainfully employed in any economic or social activity, provided he or she satisfies all the criteria laid down for workers in their enumeration for the 1961 Census. Persons failing to satisfy these criteria are considered as non-workers.

Table VIII presents information regarding workers and non-workers by sex and broad age-groups. Out of the total population of 4111 (excluding the institutional population) the workers number 1944 and the non-workers 2167. In other words 52.7% of the village population depends mainly on the fruits of labour of 47.3% of the population. Considering the position sexwise it is seen that 1100 out of the male population of 2042 and 844 out of the female population of 2069 are workers. Thus about 54% of the male population and 40% of the female population are workers. Considering the position of workers in the different age groups, it is seen that in the 0-14 age group 9.1% of the population are workers; in the 15-34 age group 73% are workers; in the 34-59 age group 87% are workers; and 56% of the population aged above 60 years are workers. It is thus seen that majority of the workers fall in the 15-31 and 35-59 age groups. It may also be noted that even among persons aged above 60 years quite a large proportion of the people are engaged in some productive economic activity. These persons generally work at some light jobs like watching of crops, assisting in sowing and manuring operations etc. Sexwise, the percentage of workers in different age groups is as follows:

Age group	Male	Female
0—14	12.2	6.0
15—34	79.6	66.0
35—59	96.4	78.4
above 60	74.1	39.7

Table IX presents a detailed classification of workers classified by sex, broad age groups and occupations and Table XIII presents information about occupation of the various households. In both these tables both the principal and subsidiary occupations are shown, where a person or a household has more than one occupation.

It is seen from table IX that out of the total working population of 1944, the number of workers principally doing cultivation is 615. Of them 440 are engaged only in cultivation without any secondary occupation and the remaining have some other subsidiary occupation. The chief secondary occupations are transport with 65 persons, money lending with 22 persons, household industry with 10 persons etc. The other important occupation in the village is agricultural labour. It is seen that 722 persons are principally engaged in agricultural labour and among them, 600 have no other occupation. The important secondary occupations of agricultural labourers are general labour with 79 persons, cultivation with 28 persons etc. 177 persons are engaged principally in industry. Of them 129 have no other subsidiary occupation Cultivation is the subsidiary occupation of 9 persons. Another important economic activity in the village is service. There are 235 persons principally engaged in service. Service is the sole occupation of 216 persons and 12 persons have a side occupation of money lending. 65 persons are engaged in trade of whom 50 have no other occupation. Taking cattle for grazing is the principal occupation of 72 households. Of them 71 are engaged only in this vocation without any subsidiary occupation. It is seen that among them 60 are aged below 14 years and 8 are aged between 15 and 34 years. This clearly shows that it is only children who work as cattle herds. There are 3 persons principally engaged in buildings and road contracts, one of whom has a secondary occupation of cultivation. 7 persons are principally engaged in transport and 23 are principally engaged in general labour.

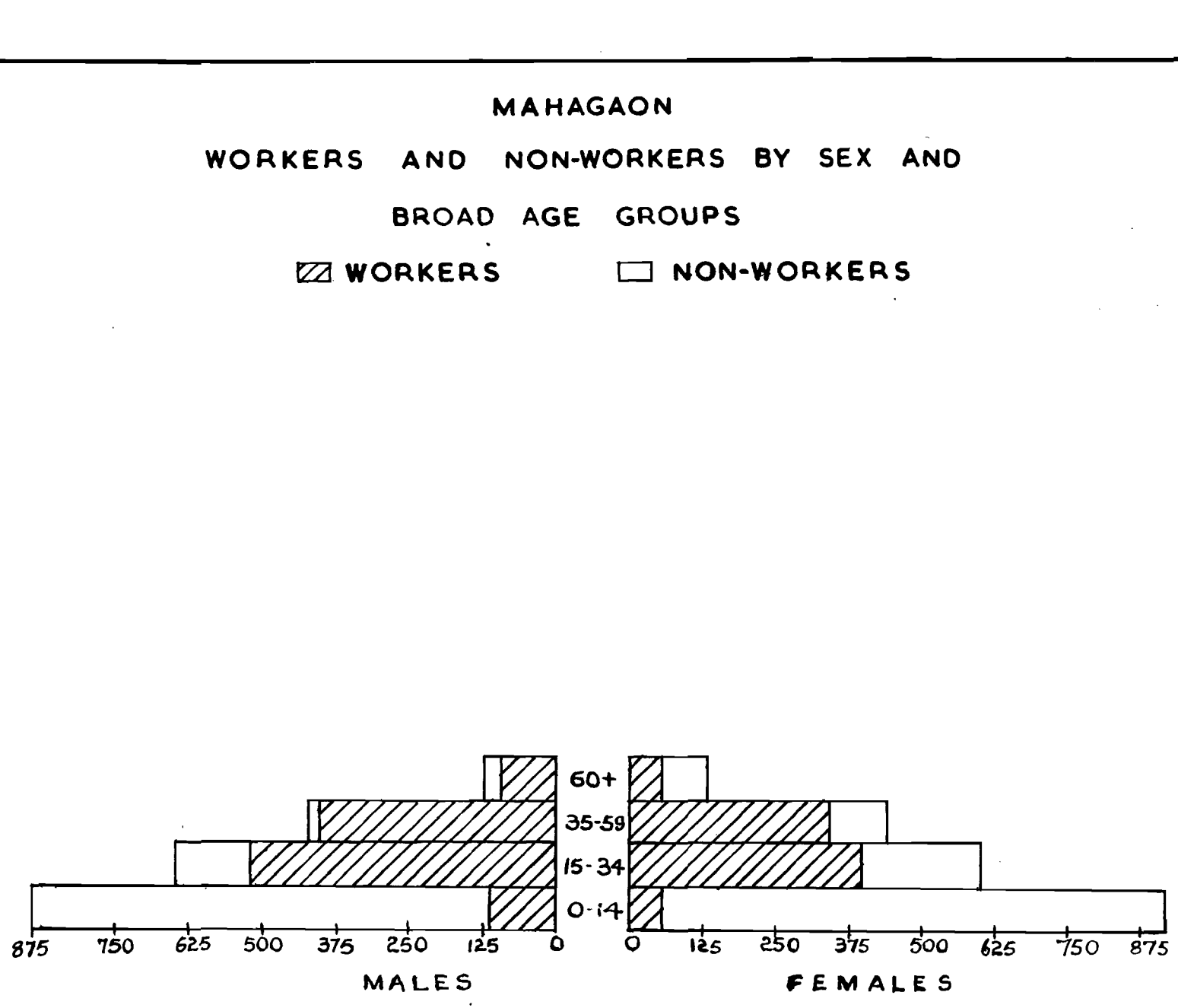
Table XIII gives information about principal and subsidiary occupations by households. It is seen that 255 households are principally engaged in cultivation and among them 118 have no secondary occupation. 60 households are principally engaged in industry, this being the sole occupation of 26 households. 35 households are engaged in trade of whom 18 have no other occupation. 4 households are engaged in trade, 2 in building and road contracts, 3 in money lending and 2 in cattle grazing. There are 150 households chiefly engaged in service under Government, local bodies or private individuals. 108 households among them have no other occupation. There are 243 households principally engaged in agricultural labour. Out of them 137 have no other occupation.

C. Non-workers

Table XI presents information regarding non-workers classified by sex and broad age groups. The non-working population in the village is 2167, of whom 942 are males and 1225 are females. The non-working population forms 52.7% of the total population. 46% of the male population and 60% of the female population consist of non-workers. 28.6% of the non-workers are students, all of them being aged below 34 years. There are 407 house workers of whom only 3 are males. Thus nearly 33% of the female non-workers are engaged in household duties. There are 31 rent receivers 2 retired persons, 5 beggars and 6 unemployed

MAHAGAON

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



persons in the village. Among non-workers nearly 50% of the population consists of dependents. There are in all 1095 dependents in the village of whom 992 or nearly 90% are children aged below 14 years. There are 26 dependents in the 15-59 age group who are so due to health reasons. One striking feature is that there are fewer non-workers as compared to the workers in the above 60 age group. The non-workers in this group number 108 as against 140 workers. There are only 144 male non-workers in the 15-59 age group of whom 115 are students.

D. Ownership of Economic Resources

Information regarding the ownership and cultivation of land is presented in tables XXV, XXVA and XXVB. Table XXV gives details of cultivation of owned land, land leased out to others for cultivation and land taken on lease from others for cultivation. These three categories are indicated by symbols A, B and C respectively. Thus it would be evident from this statement as to how the cultivated land is distributed among different castes, and how the various castes attend to their tillage—whether they do so personally or by leasing them out to others or whether any of them have taken land from others for personal cultivation. In a few cases it is noticed that some owners of agricultural land have taken land from others for personal cultivation. In a few cases it is noticed that some owners of agricultural land have leased out their own land to others for cultivation but are cultivating land taken on lease from others. This is usually done when their own lands are not conveniently situated being far away from their residence or their other lands and on the other hand they find it convenient to cultivate lands belonging to others. In order to provide the information contained in Table XXV at a glance, it is summarised in the statement below:

As some of the lands appearing in category B will appear again in category C, it would not be correct to arrive at the total acreage under 1 to 6 types of cultivation in table XXV as also the statement below:

No. of households according to caste

Nature of interest on land	Brahmin	Lingayat	Kurubar	Maratha	Holeya	Madiga	Waddar	Lambani	Rajput	Korava	Kabbaligeru	Shiekh	Syed	Mohamad
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
No lands	11	50	36	6	54	5	45	2	3	6	19	66	15	16
1. A	2	80	70	1	..	5	..	6	1	..	6	21	6	..
2. A+B	4	4	2	..	..	..	..	..	..	..	1	1	..	..
3. B	12	66	9	7	8	7	2	..	1	..	7	32	10	3
4. C	—	6	4	..	13	..	..	..	..	..	1	4	..	..
5. A+C		48	7	4	5	4	..	1	..	..	6	8	1	1

Nature of interest on land	Nadaf	Mirza	Nadaji	Mulla	Patan	Viswakarma	Vyshya	Madivala	Yelawara	Simngalru	Beda	Madaru	Catholic	Protestant	Ediga
	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
No lands	1	1	1	1	2	4	2	1	5	1	1	1	1	3	1
1. A						6			1						
2. A+B															
3. B						7									
4. C															
5. A+C									1						
6 A+B+C						1									

Table XXVA presents information of all the lands owned by the villagers of Mahagaon, inclusive of the land they hold beyond the limits of the village. It is seen from this statement that out of the 790 households in the village, 378 do not own any land and 412 households own some land. The table further reveals the castewise ownership of land according to different size groups, clearly establishing that the distribution of land among different owners is also not equitable as would be evident from the following summary:

Sl. No.	Size group of holding	No. of house holds	Total extent owned in acres and cents
1.	No land	378	..
2.	Less than 1 acre	3	1—50
3.	Between 1 acre and 2.49 acres	21	34—99
4.	Between 2.50 acres and 4.99 acres	49	179—61
5.	Between 5.00 acres and 7.49 acres	45	270—31
6.	Between 7.50 acres and 9.99 acres	34	288—07
7.	Between 10 acres and 14.99 acres	70	834—44
8.	15 acres and above	190	7842—61

Table XXV B presents information regarding land held by Mahagaon residents outside the limits of the village. The information is furnished both castewise and also by the names of villages where the lands are situated. It is seen that lands, though in small bits, are held in more than 80 villages. The castewise details of the lands so held is as follows:—

S. No.	Name of the Caste	Extent of land held in other villages
1.	Brahmin	1096—00
2.	Lingayat	403—91
3.	Kuruba	78—39
4.	Vishwakarma	70—20
5.	Maratha	6—00
6.	Yelawara	33—00
7.	Kabbaliga	20—00
8	Waddar	4—00
9.	Holeya	23—00
10.	Muslims	207—45

E. Primary and Secondary Occupation

Table XIII presents the details regarding primary and secondary occupations of various households. Out of the 790 households in the village 37 are economically inactive. Out of the 753 economically active households 255 households are principally engaged in cultivation and 243 are principally engaged in agricultural labour. Thus 498 households or about 66% of the gainfully empolyed households are principally engaged in agriculture. Among the cultivators 137 households have some secondary occupation, and among agricultural labourers 106 households have such subsidiary occupation. Another important source of livelihood in the village is service. There are 150 households engaged principally in service of whom 42 have a secondary occupation. Thus these three types of vocations viz. cultivation, agricultural labour and service contribute 648 households to the total number of 753 gainfully employed households. It is also seen from this table that 343 households have more than one occupation.

F. Changes from Traditional Occupation

There has not been any large scale change in the traditional occupations in the village. But one noticeable change appears to be that with the growing employment opportunities in the village due to the opening of a High School, starting of several co-operative institutions, development of training centres there has been an increase in the number of persons seeking service. This has already become evident from the discussions above. It is said that years back there were several brick factories here, but now there is not a single such factory. Another noticeable feature is the tendency, among people, of following more than one vocation. With the increase in the population without any corresponding increase in the productivity of the land, the people are forced to look to subsidiary occupations.

Description of different occupations

A. Practices connected with Agriculture

Agriculture is the most important economic activity in the village. Excepting for an area of about 40 acres of garden land, the whole cultivable area consists of dry crops. The village grows both rabi and kharif crops. The principal rabi crops are jowar, safflower, gram and *Agasi*. The principal kharif crops are pulses, groundnut, *sejje* etc. An

idea of the cropping pattern can be had from the following figures for 1962-63.

		Crop	Area
Kharif	(1)	Ground nut	404—20
	(2)	*Sejje* (Bajra)	950—05
	(3)	Tur	940—22
	(4)	*Pundi* (hemp)	182—19
	(5)	Green Gram	108—34
	(6)	Black gram	119—13
	(7)	*Navani*	27—22
	(8)	Paddy	81—14
	(9)	Sesamum	180—06
	(10)	Chillies	20—10
	(11)	Horsegram	35—38
	(12)	*Matlaki*	16—28
	(13)	Black sesamum	99—06
	(14)	Sugarcane	1—30
	(15)	Tobacco	0—29
	(16)	Castor	2—21
Rabi	(1)	Jowar	3482—28
	(2)	Safflower	512—25
	(3)	Wheat	45—20
	(4)	*Agasi*	217—09
	(5)	Gram	415—20

Some of these crops are raised as mixed crops with the main crops. Pulses are generally grown as mixed crops with jowar. Wheat is also at times grown with safflower. The advantages of rotation of crops and following them, are understood by many. The crops are generally rainfed and so the yield depends much on its vagaries. The time for preparation of land for sowing the fresh crops generally depends on the crop previously raised in the fields. In the lands in which *sejje*, tur etc., were raised previously the ploughing operations are started in February or March. In the lands in which gram was grown previously, the lands are first ploughed with a *'Kunte'* and the ploughing operations are repeated several times later. Manure is usually applied in May. On an average 4 to 5 cartloads of manure are applied to one acre. Usually they apply farm yard manure. There are only 4 cultivators who use green manure, one of whom uses Glyricidia plants for manuring. Only 10—15 cultivators use compost manure. Very little use is made of chemical fertilizers. In 1962-63, only three cultivators purchased about 100 lbs each of ammonium sulphate for use in their rabi jowar lands. Two agriculturists were supplied with ammonium sulphate, 12 lbs each, free of cost under the National Extension Scheme. A large number of cultivators believe that use of artificial fertilizers is not paying in the long run as it eats away the natural productivity of the soil.

One of the great defects in their agricultural practices is the inadequacy of their means to check the natural tendency of the soil being exhausted by being continuously under the plough. To a certain extent, this is done by rotating the crops no doubt. Especially leguminous crops like gram, tur, etc., add to the nitrogenous content of the soil. But even then manuring has to be done in order to help the soil in retaining its productivity. The farm yard manure is costly and the use of artificial fertilizers is not adequate. Even the farm yard manure that is being used is not prepared in a scientific manner. The sweepings from the cattlesheds and other rubbish are simply dumped in the pits and this is used as manure after some months of storage.

The agriculturists have also not made much use of the improved techniques of cultivation. It is seen that only about 56 households follow the improved techniques and that too to a limited extent. Only about 131 households are using improved varieties of seeds and only 11 households use pesticides. When questioned, a few agriculturists explained why use of pesticides is not so popular. They said that the first and foremost reason is about finance. They say that many of the agriculturists who till the soil are too poor to purchase these insecticides and pesticides. Being unable to give proper security they cannot easily raise credit. And some who obtain it, are often tempted to dispose of the stuff at some profit, as there is always much demand for them from other quarters. A few believe that residues of these poisonous chemicals remain in the soil, streams, leaves, vegetables etc., and these chemical residues enter and get lodged in the bodies of birds, reptiles, fish, goat, sheep, cattle and also man ultimately doing much harm to these living bodies. Anyway it appears that some more education by demonstrative methods is necessary to make the common villager understand the utility of artificial manures, insecticides, pesticides etc.

The greatest limiting factor for successful crop production in this tract is inadequate supply of water. To overcome such difficulties, *taccavi* loans have been given to a few for digging wells, purchasing pumpsets etc. But so far the advances so made are too meagre. Soil erosion is a serious problem in this tract. The rain usually falls in heavy torrents and thus destroys the top soil. So

the villagers have to do largescale bunding to prevent soil erosion. But in several cases it was noticed that either bunds do not exist or if they exist are not in a proper state of repair. In some lands the soil has become *'Karl'* with the result that they are difficult to work and do not retain sufficient moisture for long. And then there is the trouble from *'Karki'*—a form of weed. Large areas of good black soils have become poor in productivity due to thick infestation of *'Karki'*. This area could be made to produce good crops by eliminating the Karki by deep tractor ploughing or land digging. Only a couple of hundred acres are tractor ploughed in the village.

In this tract mixed farming is practised. The byproducts of the main crops or some catch crops grown as sprinklings in the main crop, from the feed of the cattle. The farming is one of subsistence level and generally the husbandmen are poor though hard-working. Most of them are following the traditional methods of cultivation. Under the National Extension Scheme some agricultural activities have been undertaken to popularise improved varieties of seeds, use of manure, use of improved implements etc. The following information will indicate the extent of service extended to the village by this agency.

(A) Improved Seeds

Sl. No.	Crop	Type of improved seed	Area operated during		
			1st Stage	2nd Stage	Post Stage
1.	Kharif Jowar	D 340	25 acres	50 acres	75 acres
2.	Rabi Jowar	M 35-1 and PJ 4R	200 acres	400 acres	450 acres
3.	Tur	C 28	25 acres	35 acres	65 acres
4.	Wheat	Kenphod	..	20 acres	20 acres
5.	Ground nut	TMV 2 and Spanish	15 acres	28 acres	25 acres
6.	Gram	Chaffa	20 acres	40 acres	50 acres
7.	Paddy	MR 19	..	5 acres	4 acres

(B) Manures

Sl. No.	Type of manure	Area operated during		
		1st Stage	2nd Stage	Post Stage
1.	Green manure	2 acres	4 acres	4 acres
2.	Nitrogenous fertilizers	150 acres	200 acres	300 acres
3.	Phosphates	25 acres	40 acres	45 acres

(C) Plant Protection Measures

Sl. No.	Implements	No. supplied during		
		1st Stage	2nd Stage	Post Stage
1.	Sprayers	..	3	4
2.	Dusters	..	1	1
3.	Other improved implements	15	40	55
4.	Area sprayed	300 acres	403 acres	545 acres
5.	Bunding	100 acres	150 acres	250 acres

(D) Demonstrations conducted

		1st Stage	2nd Stage	Post Stage
1.	Method demonstration	8	7	6
2.	Result demonstration	8	9	7

These activities of the National Extension Service, show that some steps have been taken by the agency to properly educate the public. But the results achieved so far leave much scope for further improvement.

The practice of rendering reciprocal aid prevails in the village to a certain extent. The organisation of manpower also is systematised to a certain extent. The able bodied adults attend to all the hard jobs like ploughing, sowing, harrowing etc. The females assist them in harvesting of crops, dropping the seeds through the sowing drills and other lighter jobs. They also carry the midday meals to the fields. Children tend the cattle, graze them and do some odd jobs. The older people guide the younger folk in attending to the various agricultural operations and also at times watch the crops round about the harvests.

The wage structure varies much with seasons. During the time of harvests wages for men vary from Rs. 1.25 to Rs. 2 and in the off season they vary from Rs. 1 to 1.25. Certain male labourers work as attached labourers on annual basis. They are paid a lumpsum amount of Rs. 500 besides payment of some pocket money for bidis, tea, etc., occasionally. In some cases the lump payment is reduced and the workers are given one meal. These attached labourers do all types of work not only in the field but also at the residence of their employers. Female workers are paid Rs. 0.75 or so per day. For harvesting work, the payment is generally in kind. The wages of children varies much with their age and capacity for work but never exceeds the rate fixed for female labourers.

The agriculturists by and large, reckon the seasons from the position of the sun and carry out all their agricultural operations according to that. This system of deciding the seasons by the position of the sun by mentioning *'Nakshatras'* is not unscientific. It is as scientific as determining the seasons from the Gregorian calendar. It cannot be ascribed to any astrological factors as it is based purely on astronomical considerations. The solar year is divided into 27 parts according to the relative position of the sun among the 27 stars (Nakshatras) into which the ecliptic is divided and each part is further subdivided into 4 *padas* and it is common to mention the sub-division in which the sun is present when each agricultural operation is carried out. The agricultural calendar generally followed in the village is as follows:

Sl. No.	Month	Agricultural operations generally carried out.
1.	April- May (Chaitra—Vaishakh)	Preparation of land; ploughing; reclamation (*Nattu Kodi uzudu*); harrowing; removal of stones pebbles etc; bunding manuring of land for kharif crops.
2.	May—June (Jyestha—Ashadha)	Ploughing; harrowing; bunding; sowing of kharif crops like kharif; jowar, groundnut, navani, sesamum, green gram etc.
3.	July- August (Sravan —Bhadrapad)	Ploughing & harrowing rabi lands; Manuring rabi lands; weeding operations in kharif interculturing in kharif lands starting sowing cotton.
4.	September- October (Aswija-Kartika)	Sowing of rabi crops like rabi jowar, wheat, safflower, Bengal gram etc. sowing of linseed at a late stage, harvesting of minor crops like green gram, Navani, Sesamum etc. Harvesting of ground nut later.
5.	November (Kartika- Agrahayana)	harvesting of kharif crops, weeding and interculturing rabi lands.
6.	December – January (Pausa—Magha)	Weeding and interculturing of rabi lands, threshing of kharif crops.
7.	February- March (Phalguna- Chaitra)	Harvesting rabi crops starting with Bengal gram, linseed safflower, wheat and then jowar.
8.	March—April (Chaitra)	Harvesting cotton, threshing o rabi jowar.

Cultivation of Kharif Crops

The ploughing operations start a few days after the Ugadi festival in April each year. Lands for Kharif crops are ploughed only once in April with a wooden plough. If any land for Kharif crops are to be ploughed with iron ploughs, it is done much earlier in January or February so that the deeper layers are exposed to the sun for sufficient time. Iron ploughing is done only once in 3-4 years. Ploughing operations with wooden ploughs are repeated twice or thrice depending on the condition of the soil. One unit of plough consisting of a plough, two bullocks and a male worker can work about 4.5 acres (*Kurige*) in 3 days. For Working the iron ploughs 8-10 bullocks are needed and about 10 days are required to plough through 4 acres. Ploughing is followed by harrowing operations twice or thrice. Then in about May, farmyard manure is spread in the fields. About 5—10 cartloads of manure are required for this operation in one acre, but it is done once in 4 to 6 years. Groundnut, *sejje*, tur, hemp, sesamum etc., are the principal

Kharif crops in the village. Sowing operations start in June. This is done with the help of a seed drill called *Koorige* which has three teeth and three bills. Generally sejje and tur are simultaneously sown in the proportion of 2 lines to 1. Seed required per acre is as follows: Groundnut—30 to 40 seers. Tur, Sajje, etc.,—1 to 1½ seers. Double cropping is very rarely practised in the village. Handweeding operations follow about a month after sowing. Females attend to this work. Then interculturing is done with *Yedekunti* and the operation is called *Yede Hodeyuvudu*. This is followed by another operation called *Sade Hodeyudu*. Inter culturing has to be done more number of times in the fields sown with kharif jowar.

Sajje and Tur are important crops in lighter soils. These crops do remarkably well even under low rainfall conditions provided it is well distributed. These crops take about 3 to 3½ months to mature. Groundnut grown here is generally of the spreading type called 'Pondicharry'. It is usually sown about 18 to 24 inches apart and harvested after about 4 to 4½ months.

The normal yields of the important kharif crops are as follows:

Groundnut . . .	3 to 8 pallas per acre
Sajje	½ to 3 pallas per acre
Tur	½ to 3 pallas per acre
Paddy	½ to 3 pallas per acre

The cost of cultivation varies with seasonal conditions. In some years the labour costs more. In some seasons, the programme of agricultural operations gets upset due to vagaries of rains etc. However, considering the average costs, the cost per acre for raising kharif crops are as follows: —

Ground nut

1.	Preparation of land/ploughing/harrowing etc	8-00
2.	Manuring– (average annual cost of farm yard manure etc. though it is done once in 4—5 years)	16—00
3.	Sowing operations including cost of seed .	30—00
4.	Interculturing operations	4—00
5.	Weeding operations.	9—00
6.	Harrowing operations	9—00
7.	Harvesting operations	10—00
	Rs.	86—00

Other Crops (Kharif)

1.	Preparation of land ploughing/harrowing etc. .	8—00
2.	Manuring as for groundnut	16—00
3.	Sowing operations including cost of seed . .	4—00
4.	Interculturing	8—00
5.	Weeding operations.	8—00
6.	Harvesting operations	7—00
7.	Threshing operations	7—00
	Rs.	58—00

Rabi Crops

The important rabi crops grown in the village are rabi jowar, safflower and gram. As the sowing operations for rabi crops start only after the *Hastha* and *Chitta* rains, these lands are generally barren till September. During this period the lands are ploughed first with the wooden plough and after the first one or two showers in June, they are iron ploughed first with the wooden plough and after showers before they start iron ploughing as the early rains considerably loosen the earth and the ploughing operations become easy. This is followed by harrowing operations and spreading of field manure. About 5 to 10 cartloads of manure is used per acre once in 4 or 5 years. As conditions favourable for the sowing of rabi crops last for a few days, the husbandmen rush through the sowing operations by working from dawn to dusk. Generally safflower is raised as a mixed crop with jowar, there being a line of safflower for every nine lines of jowar. Sometimes coriander is also mixed with this crop of jowar as the villagers believe that coriander can prevent attack by pests and insects on jower. Generally the seed drill for rabi crops is heavier than that used for kharif crops as the seeds have to fall in deeper layers of soil. The crop is sown about 12 inches apart. Weeding operations start about a month after the sowing is completed. Unlike in the kharif lands, the growth of weeds in this season being slower, not many weeding operations are needed. Interculturing is done as many times as weeding operations. Generally 3 to 4 operations of weeding and interculturing are necessary. Bengal gram, linseed and wheat are usually the first crops which mature. These are harvested in February-March and then the harvesting of jowar and safflower follows at the end of March and in early April. Jowar stems are cut at the bottom and tied into small bundles called *Pindi* and these *Pindis* are stacked at one place. The threshing floor is prepared by levelling a small area of ground and giving

it a wash with cowdung. This floor has a central post called *Meti Kattige*. Near the threshing floor, the earheads are separated from the stalks. Before the threshing operations are started they offer *Puja* to the stacks and also some relatives and friends are feasted. The threshing is then done by getting the earheads trampled by cattle tied around the *Meti kattige*. The threshing work is generally done after dusk, as then the cattle and the workers do not get tired quickly. The winnowing of the grains is usually done in the evenings or whenever there is a good breeze. Much aid is extended on reciprocal basis at the time of threshing and winnowing. The average yields of rabi crops are as follows:

(i) Rabi jowar . .	2 to 4 quintals per acre
(ii) Wheat . . .	1 to 3 quintals per acre
(iii) *Kusubi* (Safflower) .	½ to 2 quintals per acre
(iv) Linseed . .	¼ to 1 quintals per acre
(v) Gram . . .	1 to 2 quintals per acre

The cost of cultivation of rabi crops per acre is as follows:

1.	Preparation of land	6—00
2.	Seed and sowing operations	10—00
3.	Weeding and interculturing	10—00
4.	Harvesting, threshing etc.	20—00
5.	Miscellaneous	10—00
		56—00

Utilisation of Produce

About 25% of the food crops and 90% of the cash crops are generally marketed. Marketing is generally done at Gulbarga or through the local commission agents who advance loans to the agriculturists in times of need. Table XXIV gives some details about the agricultural produce and its disposal in 1961 and 1962. Both these are frequently varying factors both collectively and individually. Collectively the produce depends on seasonal conditions and the surplus available for disposal depends on the produce. Individually, the surplus varies with each household depending on the size of the household as also the size of its holdings. Thus the bigger land lords are able to sell more, whereas with the small landlords the production hardly reaches the subsistence level in several cases their own production is not even sufficient for their personal consumption. Before disposing of the surplus grains, however, every agriculturist, excepting in very hard cases, retains some grains for seed purposes and this is stored separately with great care.

Storage

Jowar when produced in large quantities is stored in pits. These pits have capacity to hold 10 to 100 pallas of grain. These pits are cleaned and then jowar stalks are spread all around and in it the grain is poured. Before closing the pit with a stone and earth some neem leaves are also inserted. Grain stored in this manner does not get weevilled. Whenever the grain is required to be taken out, they remove the stone and earth and leave the mouth of the pit open so that fresh air gets into it. Then a lighted chimney is lowered down to see if the light gets extinguished. If it does, it indicates that the oxygen content of the air within is not sufficient. They repeat the operations till the chimney does not extinguish and then they enter the pit and take out the grains. If these precautions are not taken, human entry into the pit may prove fatal.

Grains in smaller quantities are stored in baskets, called *Gumme* prepared out of *Lakki* sticks. They have *Gummes* as big as holding 10 *pallas*. Groundnut is usually stored in a room or in gunny bags before its disposal.

Common pests and diseases of crops

Groundnut, safflower, gram, etc., are susceptible to a disease called *'Henu'*. In 1962-63, the groundnut crop was much attacked by this disease. Jowar and *Pundi* are susceptible to a disease locally known as *'Jigi* which usually appears in October or November. The disease that commonly attacks wheat is locally known as *'Eelangi'*. *'Kadige'* or Smut attacked a considerable area under Rabi jowar in 1962-63. *'Keeda'* is a pest which often attacks turgram etc. Though there are suitable pesticides and insecticides like sulphur, Endrex, DDt etc., not only to combat such diseases but also to prevent such diseases from spreading, the villagers use them only occasionally. Unless everyone co-operates and sees that all the fields are covered when spraying operations are undertaken, the diseases cannot be completely eradicated. In 1962-63 only 8 cultivators got their fields sprayed with DDT. Only 3 used Endrex and 39 used sulphur for dusting.

Marketing of the Produce

The surplus produce is marketed at Gulbarga or Kamalapur. There is a regulated market committee at Gulbarga. In the case of smaller holders and also indebted families, sometimes the produce is

disposed of locally either to the commission agents or to their creditors. The prices of various commodities in the Gulbarga Market between 1951 and 1962 are shown in the table below:

Statement showing the Maximum, Minimum and Modal rates of Agricultural commodities at the Regulated Market Committee, Gulbarga from 1951 to 1962

Figures indicate Rs. and Ps.)

Sl. No.	Name of the commodities	1951			1952			1953		
		Maxi.	Mini.	Modal	Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.
1	2	3	4	5	6	7	8	9	10	11
1.	Jowar	..	..	..	59-00	28-00	42-00	51-00	28-00	39-00
2.	Groundnut	70-00	55-00	66-00	72-00	31-00	52-00	80-00	30-00	60-00
3.	Wheat	..	..	..	120-00	60-00	95-00	85-00	53-00	80-00
4.	Gram	60-00	10-00	50-00	82-00	49-00	73-00	68-00	34-00	62-00
5.	Karad (Kusubi)	65-00	50-00	60-00	66-00	36-00	53-00	58-00	30-00	49-00
6.	Toor (Togari)	67-00	30-00	19-00	72-00	30-00	59-00	49-00	20-00	40-00

Sl. No.	Name of the Commodities	1954			1955			1956		
		Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.
1	2	12	13	14	15	16	17	18	19	20
1.	Jowar	15-00	11-00	37-00	17-00	14-00	22-00	66-00	30-00	52-00
2.	Groundnut	55-00	21-00	36-00	59-00	24-00	33-00	59-00	37-00	52-00
3.	Wheat	67-00	36-00	62-00	62-00	35-00	48-00	69-00	50-00	60-00
4.	Gram	38-00	18-00	30-00	41-00	17-00	28-00	49-00	33-00	42-00
5.	Karad (Kusubi)	39-00	26-00	32-00	43-00	18-00	29-00	52-00	36-00	48-00
6.	Toor (Togari)	29-00	11-00	25-00	45-00	16-00	37-00	48-00	30-00	42-00

Sl. No.	Name of the Commodities	1957			1958			1959		
		Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.
1	2	21	22	23	24	25	26	27	28	29
1.	Jowar	56-00	24-00	45-00	13-55	8-50	12-00	18-00	10-00	17-00
2.	Groundnut	59-00	33-00	51-00	21-00	12-00	19-00	23-00	14-00	22-00
3.	Wheat	79-00	51-00	65-00	27-00	14-00	26-00	30-00	19-00	26-00
4.	Gram	45-00	27-00	41-00	23-00	10-50	18-00	20-00	11-00	15-00
5.	Karad (Kasubi)	60-00	36-00	50-00	20-00	14-00	16-00	23-00	15-00	21-00
6.	Toor (Togari)	48-00	27-00	43-00	23-00	13-00	21-00	18-00	12-00	18-00

Sl. No.	Name of the Commodities	1960			1961			1962		Remarks
		Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.	Maxi.	Mini.	Modal.
1	2	30	31	32	33	34	35	36	37	38
1.	Jowar	45-00	30-00	43-00	44-00	23-00	36-00	60-00	30-00	40-00
2.	Groundnut	75-00	50-00	67-00	82-00	50-00	68-00	72-00	41-00	67-00
3.	Wheat	78-00	40-00	69-00	71-50	39-00	58-00	79-00	39-00	62-00
4.	Gram	48-00	32-00	43-00	54-00	32-00	45-00	55-00	33-00	45-00
5.	Karad (Kusubi)	70-00	38-00	56-00	59-00	38-00	54-00	75-00	38-00	62-00
6.	Toor (Togari)	57-00	30-00	43-00	46-80	25-00	39-00	61-80	28-00	56-00

REMARKS:

1. Prices are shown for the years from 1951 to 1957 *per* of Palla (120 seers).
2. Prices are shown for the years from 1958 to 1959 *per* of Maund (40 seers).
3. Prices are shown for the years from 1960 to 1962 *per* of Quintal (100 K.G.)

Note:— Prices of Jowar and Wheat are not available due to Control during the year 1951.

1. Prices from the years 1951 to 1953 are in O.S.
2. Prices from the years 1954 to 1962 are in I.G.

PRACTICES CONNECTED WITH ANIMAL HUSBANDRY

Livestock forms the backbone of agriculture in the village. They rear cattle as an adjunct to agriculture. Table 7 presents the livestock statistics of the village. The information is furnished by different castes, number of households from each caste possessing cattle, number of cattle heads so possessed and their classification according to utility. From this table it is seen that there are in all 529 cows of which 341 yield milk; 45 bulls, 718 working bullocks and 108 other males; 90 buffaloes and 321 she buffaloes of which 213 yield milk; 1312 goats and sheep; 59 pigs; 31 horses and ponies; 30 donkeys; 1277 poultry etc.

Cattle are mostly reared by cultivators. There are only a few houses of non-cultivators who rear cattle for milking purposes. Now that there are several hotels and hostels in the village, there is an increasing demand for milk and other milk products. Milk is generally sold to them and other individuals. A number of households sell ghee instead of pure milk. Cultivators who have no working bullocks either take them on hire or seek assistance from friends. It is evident from table 7 that goats and sheep are mostly possessed by Kurubas. Of the 1179 sheep and 133 goats, 939 sheep and 107 goats belong to Kurubas. Sheep and goat rearing is the principal occupation of several Kurubas. They prepare *"Kambli"*—coarse woolen blankets from the wool obtained and also earn some wages by pending the animals in private arable lands for manuring purposes. Poultry is maintained by almost all the castes who consume non-vegetarian food. Pigs are owned by Korwas and Yelavaru. Horses and ponies are owned principally by Lingayats and Muslims.

Breeds and Utility

The breeds of cattle found in the village are Khillari, Deoni, and Jawari. All these are principally draught breeds. Khillari and Deoni breeds are fast and hardly for road work as also for field work. Some believe that Khillari breed is a derivative of the Amritmahal but is not so compact or fine in quality or so active as the best specimens of the Amritmahal breed. The Khillari seems to have a strain of the grey white cattle of the North in its composition. Like the Khillari breed, Deoni animals are also large and capable of pulling heavy loads. 'Jawari' is a hardly animal quite useful in the field, though a bit short statured as compared with the other two breeds.

There are no dairy breeds of milch cattle, worth the name. Instances of good milkers in cattle can be found here and there. The milk production in the village is not on a large scale. The bulk of the milk produced is converted into ghee and sold on shandy and other days. The he buffaloes are mainly used for draught purposes, especially for transportation of stones from the quarries. That is the reason, why out of the 90 he buffaloes in the village 60 are possessed by Waddars who mainly work on stone. The Waddars also own several donkeys which is a good beast of burden and least expensive. Generally the master's obligation ends with his taking work from the animal, feeding being its own responsibility.

Grazing

The village has an assigned pasturage of about 344 acres. But this is more or less a barren land covered with stones and pebbles. There are about 54 cowherds in the village who take cattle for grazing. Each cowherd can tend about 10 to 40 heads of cattle. The monthly fees charged are usually half a rupee for a cow and a rupee for a bullock or buffalo. Some cattle rearers engage boys taking the animals for grazing on annual basis on a payment of Rs. 50 to Rs. 100 per annum.

Feeding

Dry jowar stalk is the main cattle feed. After the ears of corn are separated from the stalks for threashing purposes, the stalks are stalked in huge pyramid shaped blocks called *'Banvi'*. The stalks are taken out as and when necessary, cut into small bits and fed to the cattle. Dry cattle and young stock are mainly fed on these stalks. In the case of milch cattle and working bullocks, the feed of fodder is supplemented by safflower cake, groundnut oil cake, cotton seed etc. In summer when the cultivators are busy with the preparation of land the working bullocks are fed with cotton seed early in the morning and with safflower cake on return from work in the evening. One working bullock requires about 1.25 kilograms each of safflower cake and cotton seed. At the time of sowing the working bullocks are fed with 'Guggari' (boiled jowar) instead of cotton seed. Horsegram and jowar are also served to them after breaking these cereals into bits and soaking them in water. If they are to do iron ploughing, they are given more substantial feeds. Once in June and once in October, these bullocks are given a feed consisting of half a seer

of sweet oil, an egg, salt, asafoetida, turmeric powder and onion juice. They believe that this treatment keeps them fit.

Among the milch cattle, generally it is the buffalo which gets more substantial feeds. At the time of calving, it gets a feed of boiled jowar for about $1\frac{1}{2}$ months. Its usual feed consists cotton seed and fodder. In the case of milching cows also more or less a similar type of feed is given.

Decoration

The people love their cattle very much and take good care of them. On certain festive occasions like *Kar Hunnive, Mannethina amase* etc., they worship them and decorate them with several ornaments. They paint the horns and draw several ornamental designs with white powder, on their body. The common ornaments used on such occasions are:

(i) '*Gejji*'—A chain with jingling bells, round the neck.

(ii) 'Chain'—A brass chain round the neck.

(iii) '*Kombu Arasu*'—A metal covering for the tips of the horn.

(iv) '*Dend*'—A covering made of sheep's wool.

(v) '*Joola*'—A covering made of silk and velvet for the back.

Utilisation of produce

Besides working in the fields and on the road, cattle yield milk, manure etc. On an average cow yields about 1 to 2 seers of milk a day and a buffalo yields about 2 to 4 seers of milk. Milk is sold at about two seers a rupee. Many households convert milk into ghee and sell it at a rate of $1\frac{1}{4}$ seers for three rupees or so. The milk yielded by goats and sheep is usually consumed by the owners. Skins of dead animals are sold to the local Madigas. The skin of a bullock fetches about Rs. 15 to Rs. 20 and that of a buffalo fetches about Rs. 20 to Rs. 25. Old animals are disposed of by sale to the slaughterers. Cowdung is usually used for manuring the fields. However turning cowdung into cakes and using them as a fuel, is practised in some households.

Marketing

Karnatak is noted for its large number of cattle fairs and weekly bazaars for exhibition and marketing of cattle. These fairs generally start at the end of kharif season and run through the summer. They generally coincide with some '*Jatra*' so that the cultivator combines sale and purchase of animals with religious activities, recreation and shopping at the end of the season's hard labour. Such fairs are held at Gulbarga, Deoni, Kalyan etc. The villagers of Mahagaon generally purchase and sell their animals through some middlemen. Their cattle trade generally takes place at Deoni, Dubbulgundu, Kalyan, Gulbarga etc. The Khilari breed working bullocks cost between Rs. 1,000 and Rs. 1,500 per pair, the *seeme* breed cost Rs. 1,200 to Rs. 1,600 per pair and the *Jawari* breed cost Rs. 600 to Rs. 900 per pair. The villagers consider several aspects like the colour and texture of the skin, the number of teeth cut, the height, length of the tail, and examine the animals closely for different signs called *Suli* before the transactions are finalised.

Cattle diseases

The common cattle diseases are anthrax, foot and mouth disease etc. Some of the diseases are locally treated with indigenous medicines. The nearest place where veterinary aid is available is at Kamalapur.

Cattle breeding

The village has been supplied with two breeding bulls under the National Extension Scheme. But the villagers allow their cattle to stray with all ordinary breeds and no serious attempt is being made to breed cattle in a scientific manner. There is an artificial insemination centre at Gulbarga but none in the village appears to have sent the cattle to this centre.

INDUSTRIES

There are several industries running on small scale in the village. Oil making, wool industry, carpentry, blaksmithy, basket making 'Chakmakhi' etc, are some of the industries. Most of them do not yield much profit and are just maintained as sources of livelihood. It would be worth considering a few of these industries in some detail.

Oil making

Oil pressing is an old industry the village. There are 4 households following this occupation in the village. Of them, oil making is the principal occupation of 1 household and subsidiary occupation of 3 households. All of them are Lingayats.

The oil ghanas in use in the village are of a rotary type run with the help of two bullocks. The mill is made of stone with a wooden lining within. There is no drip channel. When one charge of seeds has been pressed, the pestle is taken out and the collected oil is ladled out of the mill. Whatever that remains in the mill is removed with the help of rags of cotton which are squeezed into a bowl. The edible oil generally prepared here is known as *'Milwa'* oil which is an oil extracted from a mixture made of safflower 25%, Groundnut 25% and pundi 50%. The mixture of safflower and pundi are first got ground in a flour mill and then groundnut is added to this mixture in the required proportion before extracting oil. Another bye product that is obtained from this is the 'oil cake' which is used as a cattle feed. Sometimes the oil mill owners purchase the grains and sell the extracted oil on their own. Sometimes the customers bring the mixture and the owners of the mills extract the oil on wages, the wages payable being about Rs. 2-50 for a 'fill up' which is about 45 seers of grains yielding about 5 seers of oil and $2\frac{1}{2}$ seers of cake. For crushing one fill up about 4 hours of labour is required.

There is one 'Oil ghana Industrial Co-operative Society' started in 1960 in the village. This society has 6 members. 4 of them jointly run one oil *ghana,* and another member has his own private *'ghana'*. The 6th member owns no *'ghana'*. The other two ghana owners are not members of this Society. In 1960, the Society had advanced Rs. 2,300 to its members of which Rs. 500 are so far recovered.

These ghanas have brisk work between April and August. During other times they work once in a week or a fortnight. All the finished goods are sold in retail through the local *Kirani* shops. The products being not sufficient even to meet the local needs, are not exported.

Wool Industry

Weaving of woollen blankets called *Kambli* is done by 6 households, all of which are Kurubas. For five of these households it is the principal occupation and for one it is a subsidiary occupation. Wool is sheared either from the weaver's own sheep or bought from others. There are 1179 sheep in the village. Sheep are sheared twice every year—in June and October with the help of special scissors.

The wool is generally spun either by hand or by a mallet called *Kodata*. It is then made pliable by using the *bassi* and then made into rolls. These rolls are made into warp yarn by twisting them. Then for sizing they use tamarind seed moistened for about four days in water and then ground with a stone. The warp is then boiled and it gets ready for weaving. Blankets are generally woven in the open as exposure to free air is quite necessary. Hence the work of weaving cannot proceed during rains. The weaver sits on a piece of wood or stone with a hole in front for his feet. They do not dye the wool and so the *Kamblis* are usually black, white or striped. The weavers work for 9 to 10 hours a day. The women help them in cleaning the wool, in making the yarn and also in sizing.

Some female folk spin the wool and give it for weaving, the wages paid being about Rs. 5 per blanket. There are several weavers in the neighbouring villages of Dasthapur, Belkote, etc. They generally take about 4 days to weave a blanket. It is said that the wool obtained from 16 sheep in a year is needed for weaving one blanket. The weavers from Mahagaon dispose of their products through the Co-operative Society. Before the establishment of this Society they used to sell the blankets in the local shandy and the shandy in Ambalige village.

About 2 years back there was a blanket weaving training centre here where the workers were trained in spinning wool by a *charkha*. Some apprentices from Mahagaon also received training but none of them spin wool on a *charkha*. They believe that the results obtained by spinning on *charkha* are not good. There is not even a single *charkha* in the village.

'Chakmakhi' Cotton Industry

This is the occupation of 7 households of Yelewaru who attend to basket making also. *'Chakmakhi cotton'* is a fabricated inflammable substance which looks like cotton. It is prepared out of a plant called *Aapina Thene* which grows in flowing waters. The villagers obtain these plants once a year from Akkalkot in Sholapur District, usually during Dasara or Divali Holidays. From this plant, a substance looking like cotton is obtained and is mixed with ash obtained by burning *'Lukki'* leaves in equal proportion. When this product is kept on a stone called *Gare Kallu* and rubbed with a piece of steel, it catches fire. Some old persons use it for producing fire as a substitute for matches even to this day.

There are several other industries like tailoring, carpentry, goldsmithy, blacksmithy, basket making, mat weaving, cobblery, manufacture of flour stones, cotton spinning, cycle repairs, pottery etc. They have no special peculiarities. The methods employed, implements used, the goods produced are all similar to those in other rural areas and have been discussed in detail in several reports. As such, discussion of these topics here again does not appear to be necessary. Most of these industries are more or less servicing stations, where the raw materials are supplied by the customers and the workers are paid their wages for the finished goods. They moreover earn for the workers an income which hardly exceeds the subsistence level.

COMMERCE

Commercially, Mahagaon cannot be called a big trading centre, though the weekly shandy held on every Monday is good enough to meet the limited daily needs of not only this village but also several villages round about. As detailed in table XV there are in all 66 trading establishments in the village. All of them excepting 3 do only retail trade. The three wholesalers do brisk trading only during and after harvests. They are more or less money lenders-cum-traders. They lend money to the needy agriculturists during lean periods and recover it by purchase of the agricultural produce after harvest. To a certain extent, they are thus able to dictate terms to the needy agriculturists. These wholesalers in turn take the produce to Gulbarga, Bidar and other markets and sell it there. Sometimes. they also store the produce in the village itself for disposal under more favourable marking conditions.

Trading in several of the retail shops is done on barter system. The agricultural labourers and other poorer folk who earn their wages in kind, purchase their requirements by paying a part of their wages earned in the form of jowar or other grains. In the grocery shops nearly 75% of the trade is on barter system. Almost all these shops are individually owned excepting one which is run on partnership basis by five persons. Credit facilities are provided in most of these shops. Credit is sought more in cloth shops and tea shops. In the cloth shops, it is said, they charge interest at a penal rate of 24% if the payment is not made within a year. The shopkeepers say that disposal on credit involves a certain amount of risk as generally they do not seek any security for the credit allowed. So at times the credit runs through several years causing them great hardship and loss.

Of late co-operative institutions have also entered into marketing activities. The Multipurpose Society sells sugar, rice and other commodities which grew scarce, at reasonable rates. The Wool Industrial Co-operative Society deals in woollen blankets. The Oil Ghana Industrial Society had just started dealing in oil extracted locally but now due to certain difficulties its activities are paralysed. The Khadi & Village Industries Board has started purchasing the groundnut for extracting oil.

However it has to be admitted that the trading activities in the village have slowly increased during the last one or two decades. The number of grocery shops has nearly trebled during the last five years. The coffee and tea clubs have also increased from 5 to 10 in number during the last 5 years. The number of temporary shops put up on the shandy day, have also increased in number considerably. Now about 50-60 shops dealing in vegetables, grains, cloth, eatables and other goods are set up on that day.

OTHER OCCUPATIONS

Other occupations in the village are agricultural labour, service, contracts etc. As already stated earlier with the establishment of schools, hostels, co-operative institutions, post office, etc., the scope of employment had considerably increased in the village. Thus during the last decade, the number of persons in service has increased considerably. About the agricultural labourers, it is only hard toil from dawn to dusk that helps them to eke out a poor living.

Indebtedness

To obtain correct statistics regarding indebtedness, income and expenditure is indeed a difficult task. Indebtedness is considered as a stigma to the family honour by several persons and so they shirk responding to such enquiries. Very rarely, do we come across village folk maintaining proper accounts of income and expenditure. Most of them are illiterate and even the literate ones do not care to maintain any accounts. Some may also consider persons maintaining proper accounts as rare specimens not suited for this worldly existence. One literate person when questioned on this point, said that accounting only adds to one's anxieties and worries without bringing in return any good. He said that

the standard and mode of his living is so set up, that even with the cultivation of the habit of maintaining proper accounts, he would not be able to change it for anything better. Then why bother about accounts. was his query in reply. Again many people view with suspicion any probings on such matters. So it is only after a lot of pursuasion and considerable effort at creating a feeling of confidence in them regarding the object and scope of this survey that information on these matters has been obtained. It is very difficult to say that they are hundred percent correct. However with a lot of questioning both directly and indirectly, information has been obtained and statistics relating to these three topics have been built up.

Tables XXIII, XXIII A and XXIIIB deal with indebtedness. Table XXIII presents information about indebtedness in the different income groups. Table XXIII A gives information regarding indebtedness by causes and table XXIII B gives information by sources of credit. It is evident from table XXIII that out of the 790 households in the village, 346 are indebted to the tune of Rs. 2,11,446. Thus about 42.5% of the households are indebted, the average debt per indebted household being Rs. 611. One noticeable feature of this village as also of several other villages, is that the percentage of households in different income groups generally increases in direct proportion with the income ranges. Thus the percentage of indebted households in below Rs. 25 income group is 7.14; in the Rs. 26 to Rs. 50 group it is 34.61; in the Rs. 51 to 75 group it is 42.50; in the Rs. 76 to 100 group it is 47.48 and in the above Rs. 101 group it is 46.49. This matter can be considered from another angle also. It is noticed from this table that the average indebtedness of the different indebted households increases with the income. Thus if the average debt of the households in the below Rs. 25 income group is Rs. 60 it is Rs. 816-15 in the households with income exceeding Rs. 100. It is not difficult to find reasons for this. With the increase in income, it is easier to obtain loans. The borrowers are in a position to furnish security and the lender also is inclined to lend money to persons who have a status in the financial world. He feels his money is safe. Thus with the scope for obtaining loans, the temptation for it also increases and with the temptation the needs are also felt more. Thus the whole system works in a perfect order.

Considering indebtedness by cause, it is seen from Table XXIII A that debts have been incurred for meeting costs of as many as 42 items. In this table the number of households in debt is 474 as against 346 shown in table XXIII. This is because some of the households in debt have obtained loans for more than one purpose. That is why though the total amount of debt is the same in all the three tables, the number of households in debt as shown in this table varies from that in Table XXIII. It is just possible that the causes indicated in this table may not be quite correct. Some households obtain loans with the excuse of meeting the costs of agriculture and actually utilise the amount so drawn for domestic purposes or purposes not in any way connected with agriculture. This tendency of obtaining loans on false pretexts is on an increase as loans at lower rates of interest can be obtained from Government and Co-operative agencies for agricultural purposes. It is seen from this table that the three major causes of debt are marriages, to clear off old debts, and domestic needs. These are all non-productive types of debts and many of the indebted families in these groups are caught in a vicious circle from which it is very difficult for them to get relieved.

Table XXIII B gives particulars of indebtedness according to sources of credit. There are three main sources of credit viz. Government, Co-operative Societies and Banks and private individuals. The interest charged by the first two agencies is considerably lower ranging between 6 and 8 per cent. But the interest charged by the private moneylenders is usually exhorbitant and may go even to 24% at times. Some of these moneylenders do not indicate in the deeds the rate of interest they actually charge but instead show some lower rate of interest. They cover up by indicating in the documents, an amount far in excess of the amount actually advanced by them, as the debt taken. In some cases part of the agreed amount is retained as advance interest. And the ignorant, illiterate and needy peasant falls an easy prey into their hands. For them their immediate needs mean all the problems in the world. In spite of all these tricks, a needy person prefers to approach a private moneylender and hesitates to approach a Co-operative Society or Government. This is because of some sort of red tapism in these two credit agencies. Even if they approach these agencies, many a time the payment is not prompt with the result that the amount does not reach the persons when it is most needed by them. It is for such reasons that out of the total debt of Rs. 2,11,446 in the village, Rs. 1,86,537 is obtained from private moneylenders.

Income

According to a system of broad classification based on the principal source of income the 790 households in the village can be grouped as follows:

Sl. No.	Principal source of income	No. of households
1.	Cultivation of owned lands	188
2.	Cultivation of land taken on lease	67
3.	Agricultural Labour	243
4.	Household Industry	60
5.	Others	232

Among 'others' at Sl. No. 5 above are included households in service, trade, money lending, general labour etc., as also households which are not active economically. The distribution of all these households under five monthly income groups is presented in table XIX and in table XX the average annual income has been given. It would be seen from table XIX that out of 188 households, 177 households have anaverage monthly income exceeding Rs. 101. In other words 94% of the owner cultivators earn an income exceeding Rs. 1201 per year. There is not a single household of owner cultivators earning less than Rs. 25 per month. Similarly among tenant cultivators, there are no households earning less than Rs. 75 per month. Out of the 67 households in this category only one has an income between Rs. 76 and Rs. 100 per month and 66 others earn on an average more than Rs. 101 per month. It is among agricultural labourers that there are a number of households earning lower incomes. In this group 5.3 per cent of the households earn below Rs. 25 p.m.; 30.4 per cent of the households earn between Rs. 26 and Rs. 50; 29.9 per cent of the households earn between Rs. 51 and Rs. 75; 20.4 per cent of the households earn between Rs. 76 and Rs. 100 and 14.0 per cent of the households earn more than Rs. 101 p.m. Then turning to industry, out of the sixty households whose main source of income is from household industry, 13 work on Ambar charkha. So this being a major household industry, the statistics of income for this particular branch have been compiled separately. It is seen that out of 13 households principally working at spinning, 4 earn a monthly income ranging between Rs. 26 and Rs. 50, 2 earn between Rs. 51 and Rs. 75, 3 earn between Rs. 76 and Rs. 100 and 4 earn more than Rs. 101 per month. With regard to all other household industries, 1 household earns less than Rs. 25 per month, 4 earn between Rs. 26 and Rs. 50; 5 earn between Rs. 51 and Rs. 75, 13 earn between Rs. 76 and Rs. 100 and 24 earn more than Rs. 101 per month. In the last category of traders, money lenders, persons in service etc., there are no households earning less than Rs. 25 per month. 9.4 per cent of the households earn between Rs. 26 and Rs. 50 per month, 16.3 per cent of the households earn between Rs. 51 and Rs. 75; 27.5 per cent earn between Rs. 76 and Rs. 100 and the remaining 46.8 per cent earn more Rs. 101 per month.

These income statistics relating to different occupations clearly reveal that it is the agricultural labourers whose earnings on an average as a group are the lowest. But there is one drawback in the comparison tried to be made so far. It would not be proper to compare the income figures of households generally. Some households may have larger number of members in them and some may have fewer members. Again in some households there may be more number of wage earners and in some there may be hardly one. So this lacuna in comparison may disappear if the comparison is attempted at by considering the average income per adult equivalent male.

In the six categories the number of adult equivalent males per household and their annual income works out as follows:

Sl. No.	Principal source of income	No. of households	No. of adult equivalent males per household	Average annual income per adult equivalent male
1.	Cultivation of owned lands	188	5.25	937.33
2.	Cultivation of land taken on lease	67	5.18	796.14
3.	Household Industry (Spinning)	13	4.16	275.84
4.	Other household industries	47	4.27	320.14
5.	Agricultural labour	243	3.49	236.68
6.	Others	232	3.32	446.08

The above figures leave no doubt in the statement made earlier that it is the agricultural labourers who constitute the poorest sections in the village and next to them come the workers at household industries. Another factor needs elucidation at this stage. It is seen from the above figures that there is a big gap between the average income per adult equivalent male of owner and tenant cultivators on

one side and the remaining four groups on the other. Now the income that is considered for the preparation of all these statistics is the gross income and not the net income. The owner cultivators and tenant cultivators have to spend a lot on cultivation operations before they can reap the fruits of their labour. They have to spend on seed, manure, labour and several other items of expenditure before they get the crop. In addition tenant cultivators have to part with a part of their income towards payment of rent to their superior holders. On the other hand persons in service, and there are nearly 150 households which are engaged principally in service, and several other households following other vacations are not required to spend on such items. So the gross income of cultivators which looks rather inflated will get very much reduced if only the net income is considered and the gaps between the various categories will not be so big. Even with all this, it cannot be denied that owner cultivators, tenant cultivators and persons in service form the more prosperous classes in the village.

Taking into consideration all the households of the village, it is seen that 413 households or nearly 52.1% of the total number of households earn more than Rs. 1201 a year; 139 households or nearly 17.7% earn between Rs. 901 and Rs. 1200 a year; 120 households or 15.2% earn between Rs. 601 and Rs. 900; 104 households or 13.3% earn between Rs. 301 and Rs. 600 and the remaining 14 households or 1.7% earn below Rs. 300 per annum.

Expenditure

The details of expenditure of the households on various items correlated to the primary source of income (as classified into 6 categories when discussing the income factor) as also their income range are presented in table XXI. If a household is considered as a basic unit, it is seen that the average monthly expenditure of the households varies from Rs. 70.49 in the case of agricultural labourers to Rs. 446.67 in the case of owner cultivators. A household of tenant cultivators spends on an average Rs. 307.44 per month. A household principally engaged in spinning on an average spends Rs. 100.27; a household working at other industries spends Rs. 127.37 and a household in the 'other' category spends Rs. 111.69 per month.

When discussing the income factor it was said that the owner cultivators and tenant cultivators had to spend a good part of their income on cultivation expenses. This statement is further substantiated by table XXI. It is seen from this table that the item on which an owner cultivator has to spend most is payment to hired labour. Out of the average monthly expenditure of Rs. 446.67 of a household of owner cultivator Rs. 109.75 is spent on hired labour. Similarly in the case of tenant cultivators the most expensive item for them is payment of rent. Out of the average monthly expenditure of Rs. 307.44, a household of a tenant cultivator spends Rs. 114.06 on rent alone.

A further analysis of the households in the 6 categories can be made by comparing the average monthly expenditure of the households in the different income groups. The results achieved are as follows: —

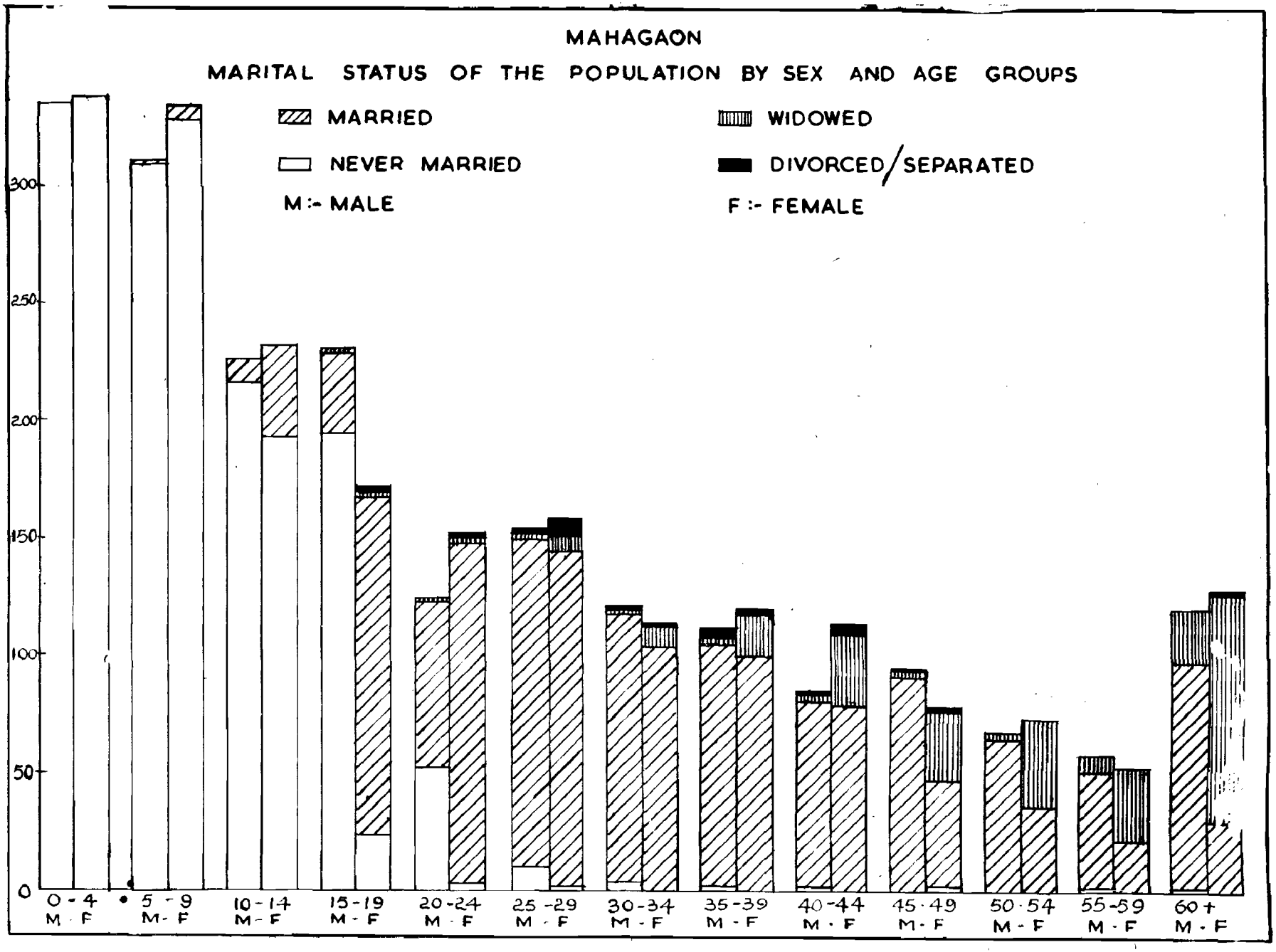
Sl. No.	Category	Average expenditure of households in different income groups				
		Below Rs. 25.	Rs. 26—50	Rs. 51—75	Rs.76—100	above 100
1.	Owner cultivators	..	53.71	79.43	116.39	467.59
2.	Tenant cultivators	..	..	..	112.12	310.32
3.	Agricultural labourers . . .	21.16	46.15	63.90	87.74	126.45
4.	Workers at household industry (spinning)	..	33.96	77.20	114.65	165.38
5.	Workers at other household industries	18.32	46.46	62.97	91.85	130.03
6.	Others	..	43.64	65.44	84.92	158.65

A household always varies in size depending on the members in each. Usually the expenditure in each varies in direct proportion with the number of members in it. So it would not be proper to compare the expenditure of a household by taking 'household' as a unit. The more standardised unit of 'adult equivalent male' can be adopted with greater advantage for this purpose. A comparative study of the expenditure per adult equivalent male in each category will be helpful in understanding the average standard of living of the households in the six categories. Compared that way the results are as follows: —

Sl. No.	Category	Average expenditure per adult equivalent male
1.	Owner Cultivators	Rs. 85.08
2.	Tenant Cultivators	Rs. 59.35
3.	Agricultural labourers . . .	Rs. 20.20
4.	Workers at household industry (spinning)	Rs. 23.83
5.	Workers at other household industries	Rs. 24.12
6.	Others	Rs. 33.09

Having considered these broad aspects, it would be useful to consider some important items of expenditure of households falling in the above 6 categories. A comparative study of these figures would be possible if the expenditure on such items per adult equivalent male is considered. The following statistics give a clear picture which may not need any further discussion:—

Sl. No.	Items	Category 1		Category 2		Category 3		Category 4		Category 5		Category 6	
		Expr. per adult equivalent male Rs.	Percentage of total expr.	Expr. per adult equivalent male Rs.	percentage of total expr.	Expr. per adult equivalent male Rs.	Percentage of total expr.	Expr. per adult equivalent male Rs.	Percentage of total expr.	Expr. per adult equivalent male Rs.	Percentage of total expr.	Expr. per adult equivalent male Rs.	Percentage of total expr.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Total Food . .	11.63	13.69	11.00	18.53	9.98	49.40	11.09	46.51	10.22	42.25	11.60	35.06
2.	Beverage . .	2.56	3.01	1.51	2.54	0.81	3.99	0.96	4.02	1.36	5.64	1.80	5.45
3.	Clothing . . .	6.85	8.06	3.90	6.57	2.74	13.58	3.08	12.93	3.22	13.35	4.16	12.57
4.	Rent on land . .	4.88	5.24	22.02	37.10	..	..	..	..	...	...	..	..
5.	Hired, labour, cultivation costs etc.	20.90	24.61	6.50	10.95	0.28	1.36	0.23	0.96	0.01	0.03	1.96	5.92
6.	Remittances . .	3.40	4.00	2.09	3.52	0.18	0.89	0.15	0.64	..	..	1.92	5.81
7.	Education . .	1.75	2.06	0.36	0.61	0.17	0.84	0.34	1.41	0.37	1.52	1.12	3.39


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MARITAL STATUS OF THE POPULATION BY SEX AND AGE GROUPS
MARRIED
NEVER MARRIED
WIDOWED
DIVORCED/SEPARATED
M :- MALE
F :- FEMALE
300
250
200
150
100
50
0
0 - 4 M - F
5 - 9 M - F
10 - 14 M - F
15 - 19 M - F
20 - 24 M - F
25 - 29 M - F
30 - 34 M - F
35 - 39 M - F
40 - 44 M - F
45 - 49 M - F
50 - 54 M - F
55 - 59 M - F
60 + M - F

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population trends

At the time of this survey in 1963 the population of Mahagaon was 4200 including 89 persons living in the two institutions (hostels). The number of households (excluding the two institutions) was 790. At the time of enumeration in 1961 Census the population recorded was 4143 and the number of households was 759. Thus between and 1961-1963 the population has registered an increase by 1.37 per cent and the households by 4.08%. The population and number of households in the village in 1951 was 3416 and 600 respectively. So the population has increased by 21.28% and the number of households by 26.50% during the 1951-1961 intercensal period. During this 1951-1961 period the increase in population for Gulbarga Taluk is 22.70% and for the District it is 15.31%. So the increase registered in this village exceeds the increases recorded for Gulbarga Taluk and Gulbarga District. Apart from the natural causes like birth and death, the main reason for the increase in the population appears to be due to the starting of several institutions like the High School, Co-operative Societies, Hostels etc.

Population by age and sex

Table II presents information regarding population by age and sex. It is seen from this table that 42.5% of the population consists of persons aged below 14 years; 41.6% are aged between 15 and 59 years and 5.9% are aged above 60 years. In the case of one person the age has not been recorded.

The sex ratio works out to 1012.23 females per 1000 males. This exceeds the ratio for India which is 940 females for every 1000 males and also for the State of Mysore where it is 959 females per 1000 males. Excepting in the age groups 15-19, 30-34 and 45-59, the females exceed the males in number. The number of females is much higher particularly in the 20-24 and 35-44 are group.

Vital Statistics

At the very outset it has to be observed that these statistics are not maintained with as much care as is required to be bestowed on them. Attempts were made to obtain these figures from both the Tahsil office and the village patil. The village Patil records the figures of birth and death and communicates them to the Tahsil Office, where it is expected to be consolidated. But surprisingly enough the figures supplied by the two agencies do not tally at all. In fact the differences are very great as would be evident from the following figures supplied by the two agencies:

S. No.	Source	Particulars	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
1.	Police Patil of	Births	Not available				120	94	189	120	137	157	141	112
	Mahagaon	Deaths	Not available				62	64	44	67	43	43		7
2.	Tahsil office	Births	38	28	55	50	25	30	60	80	36	40	61	75
	Gulbarga	Deaths	13	11	9	8	3	5	10	30	25	15	21	30

It appears the figures supplied by the Police Patil of Mahagaon are more reliable. It is very likely that the consolidation work in the Taluk has not been attended to properly. The average number of births per annum according to the statistics supplied by the Police Patil comes to 133.5 and the average number of deaths comes to 57.3 per annum.

Marital Status

Table VI presents information regarding age and marital status. The population in the different age groups has been classified into the following four broad categories viz. never married, married, widowed and divorced or separated. It would be seen from

this table that 1129 males and 891 females are never married i.e. about 55% of the male population and about 43% of the female population are never married. Likewise 42% of the male and 43% of the female population are married; 2% among males and 12% among females are widowed and the remaining are divorced or separated.

One or two points need some further discussion. It is seen that there are 10 males and 44 females who are married in childhood only. It is said that some persons who have continuously lost young children, believe that marriage of their next child in the cradle itself will bestow longevity on it. It is really unfortunate that 3 young children aged below 19 years are already widowed and 2 are divorced. Though post-puberty marriage is the general practice, there are some instances of child marriages. It may also be noted that the number of widows as compared to the widowers is large, in spite of the fact that religion permits widow remarriages in the case of majority of the population. This only shows that though such widow remarriages are permitted, socially they are not looked at with much favour. Another point that strikes the eye is that there are very few never married persons aged above 30 years.

Public Health and Medical Facilities

Generally speaking the village has a healthy climate. The common diseases that appear off and on are dysentry, diarrhoea, bronchitis, colitis, round worm trouble, skin diseases etc. The village has a Primary Health Centre started in 1954 with the aid of UNICEF. Under the auspices of the National Extension Scheme, the following works in connection with this Hospital were undertaken:

Sl. No.	Nature of work	Year in which undertaken	Estimated cost Rs.	Outlay to-date Rs.	Govt. Share Rs.	Public contribution Rs.
1.	Construction of six bedded hospital building	1954-55	20,800.00	9177.00	14,383.00	4794.34
2.	Sanitary fittings	56-57	4,631.31	4631.31	4,400.00	231.31
3.	Construction of labour room . .	56-57	4,400.00	1,672.39	1,254.30	418.09
4.	Construction of garden . . .	57-68	560.00	439.09	329.32	109.77
5.	Other amenities	58-59	627.69	627.69	627.69	..

This centre serves about 50 nearby villages. The staff consists of a medical officer, a health visitor, a health inspector, a compounder, three midwives, two peons and one social worker to do propaganda regarding family planning. For the last one year and more the post of the medical officer is lying vacant and this has very much affected the attendance in the hospital as would be evident from the following attendance statement of outdoor patients:

Month	Male	Female	Children	Total
January 62 . .	183	104	292	579
February . .	139	110	310	559
March . .	209	115	368	692
April . .	154	137	437	728
May . .	131	115	304	550
June . .	163	101	359	623
July . . .	217	124	413	754
August . .	170	114	496	780
September . .	233	139	696	1069
October . .	205	126	438	769
November . .	201	88	409	698
December . .	220	110	359	689

There are 31 cases of leprosy in the village and every Monday a leprosy clinic is conducted. Though facilities for attending to maternity cases are provided, their attendance is not so encouraging as is clear from the following figures for 1962 remembering at

the same time that this centre is serving about 50 villages with a population of about 48,000:

Ante Natal cases treated	222
Deliveries conducted	189
Infant deaths	5
Abortions	3
Miscarriages	2
Molar pregnancy	2

Activities under Malaria Eradication Scheme were started here from 1st April 1958. A Malaria Surveillance Inspector and worker stationed at Kamalapur attends to this programme.

In the case of more serious diseases the patients are usually taken to Gulbarga, where the Civil Hospital is being converted into a new 600 bedded headquarters hospital.

The Village Panchayat is looking after the village sanitation. Its sanitary staff consists of 2 male sweepers, 4 female sweepers and one scavenger. They have a cart and two bullocks to collect and remove the refuse. Under the auspices of the National Extension Scheme, the Panchayat has taken up the following sanitation works in the villages.

Sl. No.	Nature of Work	Estimated costs Rs.	Outlay uptodate Rs.	Govt. share Rs.	Public contribution Rs.
1.	Public latrines	3,000.00	1259.66	944.76	314.90
2.	Public latrines	2,000.00	1378.29	1033.72	344.57
3.	Public latrines	2,000,00	1376.58	1032.44	344.17
4.	Sanitation	1,254.34	1258.34	1232.56	25.78
5.	Drainage	11,800.00	2768.60	2321.19	447.41
6.	Drainage	12,000.00	3691.46	2768.61	992.85

They have constructed separate latrines in the residential area of Korawars and Yelawaru. But still the commission of nuisance near the village site continues and the pigs roaming in the village help in the maintenance of cleanliness in the village by clearing it of human excreta and other rubbish.

Education

An humble beginning of opening educational institutions in the village was made in the last century by the erstwhile Hyderabad State Government. But then the predominant medium of instruction was Urdu and Marathi to a certain extent. Later on Kannada institutions also started coming up. The educational institutions now working in the village are

(i) Government High School.

(ii) Girls' Primary School.

(iii) Primary School, Mahagaonwadi.

(iv) Primary School, Waddar's Colony.

(v) Rural Artisan Training Centre.

(vi) Child and Women Welfare Centre.

(vii) Ambar Charkha Parishramalaya.

GOVERNMENT HIGH SCHOOL

The erstwhile Hyderabad State Government had opened a Primary School in the village, which in course of time was converted into a middle school and in 1954 it was converted into a fullfledged High School. At present the school is housed in a separate building, a little away from the Girls' Primary School. The total cost of this building has come to about Rs. 77,000/- a good portion of it being met by raising public contributions. The building has three wings and 22 rooms. With all this the accommodation is not sufficient for about six hundred students. The school has a staff of 21 teachers of whom 6 are graduates and the rest are trained and untrained matriculates. Strength of the students in the school for the last 9 years is as follows:

Year	*Number of students*
1955-56	493
1955-56	693
1956-57	439
1957-58	394
1958-59	403
1959-60	426
1960-61	437
1961-62	498
1962-63	541

The school has a library of about 600 books, has a play ground and conducts several extra curricular activities. It teaches upto the High School final standard and the results at this examination from its inception are as follows. The results are not at all encouraging

Year	No. of examinees		No. successful		Percentage of success
	Boys	Girls	Boys	Girls	
1954-55 . .	15	..	8	..	53%
1955-56 . .	13	..	8	..	61%
1956-57 . .	27	1	11	..	40%
1957-58 . .	29	3	4	..	12%
1958-59 . .	30	4	8	..	24%
1959-60 . .	36	3	5	..	12%
1960-61 . .	38	..	9	..	23%
1961-62 . .	50	1	16	1	33%
1962-63 . .	34	1	7	..	21%

There being two hostels in the village, one of which is meant exclusively for the Scheduled Castes and Scheduled Tribes, the school has an added advantage.

Girls' Primary School

This school was started in 1852 Fasli and a new building for it was constructed in 1959. The school teaches upto Kanarese IV standard and has a staff of four teachers. In 1962-63 there were 11 Scheduled Caste girls studying in this school. Its strength from year to year is as follows: —

Year	No. of students
1951	101
1952	74
1953	81
1954	103
1955	105
1956	103
1957	89
1958	104
1959	119
1960	108
1961	106
1962	119

Primary School, Mahagaon Wadi

This school building with two rooms was constructed in 1950. The school teaches upto vernacular II standard and is staffed with one teacher. The strength of the school from time to time is as follows:

Year	I Standard		II Standard		Total strength
	Boys	Girls	Boys	Girls	
1956-57 . .	1	1	1	2	5
1957-58 . .	7	11	1	3	22
1958-59 . .	9	1	3	2	15
1959-60 . .	6	2	10	2	20
1960-61 . .	3	4	15	5	27
1961-62 . .	21	14	2	3	40
1962-63 . .	15	13	2	2	32

Primary School, Waddar's Colony

This school started functioning in 1959 and a separate building for it was constructed in 1962 at a cost of Rs. 7,000 but now it has collapsed and the classes are conducted under the shade of a tree or in some private house. The school does not appear to run punctually. It is mainly meant for Waddar children and teaches upto the II standard.

Rural Artisan Training Centre

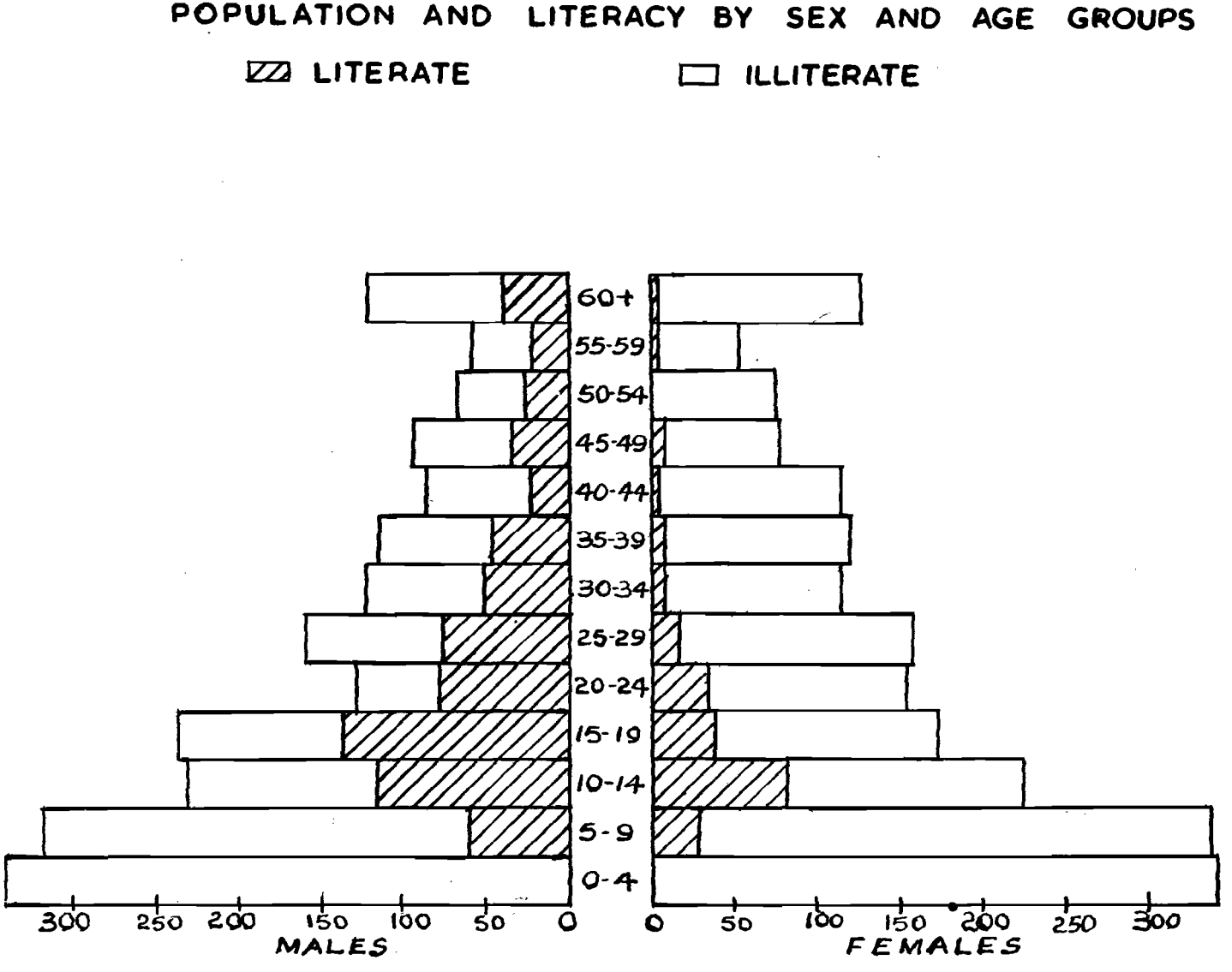
This was started on 15-8-1956, under the auspices of the National Extension Scheme. It has a building constructed at a cost of Rs. 7288-07, of which the public contributed Rs. 1822-02. The school started with training in basket making, wool weaving, mat weaving and carpentry. But after it was taken over by the Department of Industries, it is imparting training only in making glass beads. The training lasts for a year and usually the number of trainees is ten to fifteen. The local trainees receive a stipend of Rs. 20 and others receive Rs. 30 per month. In 1961-62, 12 candidates were trained, in 1962-63, 10 were trained and at the time of survey 15 were undergoing training.

Child and Women Welfare Centre

This institution located in the Harijankeri, was constructed in 1962-63 at a cost of Rs. 3750. It is run by the Social Welfare Board. The staff consists of one organiser and a conductress. Between 10 A.M. and 1 P.M. nursery classes are conducted. At present 34 girls and 16 boys attend these classes. Provision

MAHAGAON

POPULATION AND LITERACY BY SEX AND AGE GROUPS



has been made to serve midday meals at a cost of Rs. 0-15 per child per day. Clothing is also supplied. A training class for women is conducted between 2 P.M. and 5 P.M. Certain crafts like tailoring, embroidery work etc., are taught in this class.

Ambar Charkha Parishramalaya

This was started on 3-9-1959 under the auspices of the 'Karnatak Gram Seva Sangh', Raichur. It imparts training in spinning with *ambar charkha* to batches of 20 or 30 students, most of whom are women. Each course lasts for about 3 months. The trainees receive a stipend of Rs. 20 which however, is not paid in cash. At the end of the course, a Charkha costing about Rs. 98-50 is given to each trainee on a rebate of Rs. 45. The amount of the stipend of Rs. 20 is also deducted and the balance of Rs. 33.50 regularly deducted from the payment for the yarn supplied by them, the deductions so made being Rs. 0.12 per rupee worth of yarn.

Literacy

Table VII gives particulars about literacy and also the standards of education. It is noticed that the illiterate in the village number 3169, as against 560 literates without educational standard, 257 literates who have studied only upto primary or basic standard, 76 matriculates, 5 P.U.C. passed, 13 graduates and 1 Diploma holder. Thus the percentage of literacy in the village is only about 22% and among females it is just 11%.

Migration

With the starting of several institutions, there has been immigration of several persons, either for studies of for service. Prior to that, after the Razaakar movement was curbed, a number of Muslim households shifted from here to urban places like Gulbarga, Hyderabad and other towns. Another class of persons who have migrated into the village are the Waddars for whom a separate colony at 'Chandranagar' has been started. Formerly they used to visit the village only seasonally in search of work. Some persons from this village have migrated to other places in the course of their occupation. The Police Patil has maintained a record of Mahagaon residents who are in Government service. It shows that there are 87 persons in the education department, 9 in the Police, 3 in the Army, 1 in the Public Health, 4 in the Revenue, 5 in the N.E.S., 3 in the Survey, 12 in the Co-operative, 2 in the P.W.D., 7 in the State Read Transport, 5 in the Excise, 2 in the Medical, 3 in the Electrical 2 in the Statistics, 11 in the Local Bodies, 1 in the Insurance, 1 in Banking etc. These people are mostly now stationed in the mofussil and so have migrated from the village.

Types of Family

Table 1 gives the details about types of families. For the purposes of this survey, the various families in the village have been divided into the following four groups:—

(a) Simple family or nuclear family consisting of husband, wife and unmarried children.

(b) Intermediate family consisting of husband, wife, unmarried children with a widowed father or mother.

(c) Joint family consisting of husband, wife and married children.

(d) Others consisting of families which do not come in any of the above three categories.

According to the above grouping system, it is evident from table 1 that there are 454 simple type families, 154 intermediate type families, 124 joint type families and 58 other type of families. In other words 57% of the families are of simple type 20% are of the intermediate type, 16% are of the joint type and 7% are of other mixed types. This clearly shows that the tendency is towards simple types of families. In the table this information is available even castewise.

Composition of Households

Table III presents information on this point. The average size of the households in the village works out to 5.2. It is noticed that 7.6% of the households are single member ones, 20.5% have 2—3 members in them, 43.9% have 4—6 members, 22.7% have 7—9 members and about 5.3% have more than 10 members in them.

Intra family relationship

Intra family relationship is generally found to be cordial in all types of families. In the bigger families, the division of labour is generally well defined. They have respect for the elders in the family who generally

guide the affairs of the family. In households where the heads are women, generally the eldest son or other male member attends to all the supervision work.

Inheritance of property

The Muslims have their own law of inheritance in which the daughters inherit 1/8th of the share in the ancestral property. According to Hindu Law, also, now women have to get an equal share. But according to the local custom here, it is generally only the sons who inherit the property. In the case of minor heirs, the property is managed by the widowed mother or any other elder member of the family. The property is generally shared equally by all sons. If a person dies issueless, the property goes to his wife during her life time and then goes back to the other next of kin from the deceased husband's side.

Leisure and Recreation

The agriculturists generally find leisure in the evenings on return from the fields. But by then they are too tired to attend to any other activities and generally spend the time in gossip. During summer, they return home a bit earlier as the sun gets too hot in the noon to permit them to work in the fields and in the open. The traders will be in the shops most of the time getting relief in short breaks for food, tea etc. But whenever the customers come, gossip starts and this provides them with some entertainment. The tea and coffee stalls are regular gossiping centres. All subjects ranging from household affairs to international affairs figure in this gossip.

On some moonlit nights a few adults entertain themselves by playing *'Kabaddi'*. Youths play indoor games like cards, carrom etc. and outdoor games like volley ball, badminton, Hu-tu-tu, etc. The schools provide sport kit for several games and the school children spend their time after school hours at these games. Some aged persons play dice, cards, chess etc. Young children play with marbles, rubber ball and indigenous games locally known as *'Chinni'*, *'Jadupalli Aata'* etc. Some people sing *Bhajans* on every Tuesday and Saturday. Some musical programmes of *Lavanis, Kavvalis* etc., are occasionally arranged. There are three well known exponents of *Lavanis* and several persons who sing *Kavalis* well in the village. Some of these Lavanis have some devotional content. There are two types of Lavanis, which are very popular here. They are *Haridasi* and *Nagoshi*. 'Haridasi Lavanis' are the devotional songs of Lord Siva and are usually sung by women and 'Nagoshi Lavanis' are the devotional songs of Parvati usually sung by male folk. During Mohurrum and other Muslim festivals, programmes of *Kavvalis* are often arranged. On Diwali day several elders play dice and they believe that gambling on that night is not a sin.

There is a Public Library in the village called 'Basaveshwara Vachanalaya' with a separate section serving as a reading room. Some people visit this library regularly and spend their leisure there in reading newspapers and other books. Off and on some dramas are staged by the boys in the school and also by others. In 1963 as many as four dramas were staged by the students. Generally the female roles also are placed by males. For such occasions, preparations start days and months earlier and as the important day approaches there will be great activity among all sections of the village. Even the elderly persons forget their inhibitions and take pride in playing their own part in making the drama a complete success. The programmes are attended to by large crowds. Microphones and loudspeakers are also installed for such functions.

Religious Institutions

As already stated in Chapter I there are more than 25 religious institutions in the village. There are as many as 7 temples of God Hanuman alone. The important institutions of the Lingayats are:

(i) *Virakta Mutt* also known as *Jangina mutt*

(ii) *Gachina mutt*

(iii) *Kallin mutt*

(iv) *Savalige Mutt*

There is one Venkatramanswamy temple in Chandranagar, the Waddars colony, and four temples in Mahagaonwadi. Formerly there were 5 *Asirkhanas* of Muslims. At present there is only one *Asirkhana* known as *Thakkiya-Asirkhana* which is said to be more than 300 years old. In the midst of the Muslim locality there is an open space where the Muslims offer prayers. The *Idga* is close to the village site on its north western direction.

It may be interesting to know some more facts about some of the important religious institutions in the village and with that object the following details are furnished.

(A) NAGANATH TEMPLE

A few facts about this institution have already been mentioned at the end of Chapter I. This is an ancient temple and covers an area of 300′ × 180′. The temple proper is 150′ × 130′ in size. The structure is built more or less on the Moghul style of architecture. The *Garbha Gudi* or the sanctum sanctorum is surrounded by a *Pradakshina*. Besides this is the Gurumane, the place for mediation. Near-by there is a *Granthalaya*-a, library where some old religious books are kept. The deity representing Naganath Maharaj is made of brass and has a hood of a cobra at the top. There are some smaller temples of Ishwara, Vitta-Rukmayi and Hanuman closeby. From a distance the temple has an appearance of a fort. The local people call the institution a *Samsthan*. The *Samsthan Maharaj* whose name is Manik Rao manages the affairs. He is assisted by an advisory committee of 5 members. Sometime back the temple used to run classes to teach Vedas. Worship is offered twice daily.

During the month of Shravana reading of *Bhagwatha Purana* is arranged daily. The *Naganatha* Utsava is celebrated for 11 days in the month of *Ashadha*, the celebrations ending on *Ekadashi*. On *Dashami* a procession of the 'Maharaj' is taken out followed by a Durbar held by him. On *Ekadashi* the deity is moved round in a palanquin and the ceremonies end in the early hours of the *Dwadashi* with *Gopala Kala* (playing with curds etc., enacting the *Kreedas* of Lord Krishna). During this whole period several religious discourses and ceremonies are arranged. So also several of the Hindu festivals are celebrated in the temple by offering special *pujas*.

In 1960-61, the institution started classes to teach music. The temple owns about 500 acres of land gifted to the institution by one Chandulal Bahadur—the then *Wajir* of Hyderabad. These lands are spread in 49 villages of Gulbarga and Bidar Districts. These lands are divided among three families, the Maharaj holding about 370 acres. The annual income of the institution from the landed property is about Rs. 7,000 to 8,000. The institution is venerated by all the local Hindus and also Hindus from surrounding areas.

(B) SRI MALLIKARJUNA TEMPLE

This temple situated to the east of the village about 200 yards from the roadside is built in stone and has a *Gopura*. The temple covers an area of 120′ × 50′ of which the building occupies 30′ × 45′ of space. The sanctorum is 12′ X 12′ in size. The main deity consists of a *linga* with a human face covering it. Water constantly drips on the deity from a brass vessel hanging above it. In front, is a *Nandi*., Behind the temple are four shops.

The temple is managed by people of the *Aadi Balike* subdivision among Lingayats. The day to day activities are managed by a Committee of 5 members. Worship is offered in the noon every day. During *Shravana* special *pujas* are conducted and on the last day the deity is taken in a procession after which the participants are feasted with rice and *Huggi*. A similar procession is conducted at the time of *Renuka Jayanti* in *Phalguna*.

All *Aadi Balikes* contribute towards the cost of *Pujas* and *Viniyogas* at the temple. The principal sources of income for the temple are the rent for the shops, donations etc.

(C) AKKA MAHADEVI TEMPLE

Some facts relating to this temple have already appeared in Chapter I. This temple is believed to have been constructed about 400 years ago. The temple is 30′ × 30′ in size and the *Garbha Gudi* is 12′ × 12′. The deity representing Akkamahadevi consists of a silver head with a *Linga*. The temple is managed by a committee of 5 trustees of Veershaiva faith. Worship is offered twice daily once in the morning and once after sunset. During Shravana special programmes of *Bhajans, Abhishekhas, Japas* etc. are arranged. In *Bhadrapada* the deity is taken out in a procession. In 1962, a devotee donated about 6 acres of land to the temple. Donations are raised among all Lingayats of the village to meet the cost of the activities at the temples.

(D) VIRAKTA MUTT OR JANGINA MUTT

This institution has an appearance of a fort, from a distance. The building was renovated in 1949 at a cost of about Rs. 15,000- and in 1958 it was extended at a cost of about Rs. 4,000-. The *Veerashaiva Samaja* manages the *mutt*. There is a young *Swami* at the *Mutt* who is said to have undertaken a *Pad Yatra* to several holy places including Kedar in the Himalayas. Within the *mutt*, there are two *Samadhis*. During *Dasara, Shravana* and on *Yugadi* day, *Purana* is read. The *mutt* has a landed property of about 32 acres.

(E) GACHINA MUTT

This is said to be the oldest *Mutt* in the village. The *Samadhi* of Sri Gurubasappa, the founder of the *mutt* is the chief object of worship. This building gives an appearance of a house. The institution has a landed property of about 32 acres. Worship is offered twice daily and on everyday *Maha Puja* is offered. During *Shravana* special *Pujas* are conducted.

(F) KALLI MUTT

This is believed to have been built about 500 years ago by Sri Mahanta Shivayogi, whose *samadhi* is in the centre of the *mutt*. Worship is offered twice daily and during *Shravana* special *pujas* are conducted. About 72 acres of land is held by the institution.

(G) SAVALIGE MUTT

This is an adjunct of the Akkamahadevi temple and the worship is offered by the priest of that temple only.

(H) THAKKIYA ASHIRKHANA

This is situated towards the northern end of the *Gaothana* and occupies an area of 600′ × 600′. This is said to have been built about 50 years back. The institution holds 9½ acres of inam land.

The tomb of Hazrat Imam Ali Shah, who is believed to have been the first owner of land in the village is an important institution of Muslims. It is surrounded by 20 tombs. During Muharrum, the *Panjas* are established here. Special *'Fatihas'* are offered during Muharrum, Bakr-id etc. A few days before Bakrid, some *Fakeers* from *Kudchi* village come and stay here. The Muslims are now raising contributions to convert a house into a Mosque.

Fairs and Festivals

Some of the important festivals observed in the village are

(i) *Ugadi*

According to Hindu Almanac it is a new year day falling on the first of *Chaitra* (March-April). It is a day of thanks giving, rejoicing and festivity. Excepting for the worshipping and reading of the new thumac-*Panchanga*-ritual has little part of play on this day of gaity, when many Hindus dress in new clothes after an oil bath. Some consume a little of the bitter ingredients of neem leaves mixed with jaggery. This mixture is said to remind them that this life is not a bed of roses but that it has its own ups and downs. *Holige*—sweetened pancackes made of wheat and jaggery is a special dish for the occasion.

(ii) *Basava Jayanti*

Celebration of this festival in the village has started recently. On this day the bullocks are worshipped and fed with *Holige*. Recitation of *Basaveshwara Vachanas* is an important part of this celebration.

(iii) *Karu Hunnive*

This is observed on the full moon day of *Jyestha* (June). On this day all the bullocks are worshipped and they are decorated with colour and ornaments like jingling bells, covers for horntips etc. All the agricultural implements are also worshipped.

(iv) *Mannethina Amavasya*

This is celebrated on *Jyestha Vadya Amavasya*. On this day female children worship bulls and bullocks made of clay.

(v) *Nagar Panchami*

This falls on the fifth day of the bright half of Shravana. Worship of clay images of serpents by pouring milk on them, feeding live snakes with milk etc., are some of the important rituals of the day. Snake charmers move round the village with their snakes for being fed and they also get liberal alms. The festival provides entertainment also. Swings are put up in the village and both men and women play on them without any inhibitions and irrespective of age. Some games and competitions like throwing lemons, stones etc., are also arranged. A clay image of *Shiriyala Setty* is set up in the house of one of the village officials and this image is taken for *Visarjana* in the evening.

(vi) *Chowthi* or *Ganesh Chaturthi*

This is celebrated on the 4th day of *Bhadrapada*. In several households clay images of the elephant headed God are worshipped. They avoid seeing the face of the moon on this day. It is believed that any one doing so even accidently will be facing a charge of theft. To avoid such consequences they prefer to throw stones on some roof tops and get abused by the inmates.

(vii) *Jokumara*

This is celebrated by Kabbaligers on the full moon day of *Bhadrapada*. An image of Jokumara is taken round the village to the accompaniment of some songs and every house pays them in cash or kind. This is repeated for five days on the 5th day 'Jokumara' is brought to a house where an image of Ganesha is placed but a curtain is hung between Ganesha and Jokumara so that the former does not get a sight of the latter.

(viii) *Dasara*

It is also called *Nadahabba*. The festival starts on the 1st day of *Ashwija* and lasts for 10 days. It is one of the most colourful festivals of the village. On the 9th day, weapons, implements of labour etc., are offered worship. On the 10th day all males take the village deity in a procession outside the village to a place where a *Banni* plant is fixed. And after some worship there as also at the other temples, people exchange *'Banni'* leaves symbolising gold. With this exchange it is expected that all old animosities are forgotten and a cordial atmosphere starts developing in the village.

(ix) *Deepavali*

It is a festival of lights starting on the thirteenth day of the dark half of *Ashwija*. The villagers consider it auspicious to get an oil bath at the hands of their family barber. On *Padya* day, the washerwomen come to the houses of their patrons and wave *arati*. This is also considered very auspicious. Elder sisters wave *arati* in front of their younger brothers. People in trade start with new accounts after offering worship to Laxmi.

(x) *Yellu Amavasya*

This is observed on *Margasira Vadya* new moon day. It is a sort of village picnic. On this day they take their food to the fields and eat it there. *Kadabu* made of jowar and jaggery and a curry of mixed vegetables are specialities for the day. Landless friends are also invited for the feast.

(xi) *Sankranti*

This is observed on the 14th day of January, when the sun enters the sign of capricorn. On this day friends exchange mixtures of sesamum and sugar which symbolises cordiality in social intercourse.

(xii) *Mahashivaratri*

This falls on the dark fourteenth day of *Magh* and is considered to be one of the very important festivals. Several households observe fast and the whole night is spent in singing *Bhajans* hearing Purana etc. It is believed that these who spend this night in prayer are relieved of the cycle of birth and death.

(xiii) *Tenekattu*

This is a cultivators' festival, when they harvest the crops and bring the new ears of crop and tie on the threshold after worship.

(xiv) *Holi*

This is a festival of merriment. Throwing coloured water on one another's person, symbolical burning of the Kama are important activities of the day. Persons addicted to intoxicating drinks believe that to consume such liquors on this day is auspicious. At times even casuals join them. Those who are not willing to take such drinks, consume some hot decoctions prepared from *Khus-Khus*.

(xv) *Phalguna Vadya Panchami*

This is a day specially dedicated to Sharanabasaveshwara. Special offerings are made in his name and some visit his shrine at Gulbarga.

The following are the important Muslim festivals in the village.

(i) *Muharrum*

This is observed for 10 days. The *Alam* or *Panja* is established in the *Asirkhana* to which special prayers are offered on the 5th, 7th, 9th and 10th days. On the 10th day the festival concludes after the *Panja* is taken in a procession to the stream for *Dafan*.

(ii) *Bara-wafat-ke-Id*

On this day *Fatihas* are offered in the name of the Prophet. Special sweets are prepared in his honour.

(iii) *Kunde-Bharneki-Id*

Fatihas are offered in the name of Hazarat Imam Jaffar Siddique. Some sweets and *Puris* made of wheat are the special dishes prepared on the day.

(iv) *Shabhan*

This is a festival in memory of the ancestors in whose honour *Fatihas* are offered.

(v) *Ramzan*

During this month Muslims observe fasting and on the concluding day they offer special prayers (*Namaz*) and then exchange greetings. A sweet called *Sheerkhurma* is a special dainty prepared on this day. Formerly the Police Sub Inspector's Office used to be the place of meeting to exchange greetings.

(vi) *Bakrid*

On this day *Fatihas* are offered in the name of Hazrat-Ismail Ali Salam. Mass *Namaz* is also performed. *Biriyani*—a non-vegetarian preparation and sweets are the special dishes for the day.

From 1961, the villagers have started holding a new fair annually in memory of Sri Chandrashekhar Patil, M.L.A. who died in a motor accident. He was taking great interest in the development of the village. Several institutions that are seen to-day in the village owe their existence to his zeal, vigour and selfless work. This *Jatra* lasting for three days starts on the 25th of January every year and meets at the place where his mortal remains were interned. The congregation is about 10,000. Competitions in *Kavvali* singing, wrestling, games etc., are arranged on the day. There is a cattle fair at which the best cattle are awarded prizes. Dramas provide entertainment. The expenses are largely met by raising donations.

Village Organisation

There are a number of organisations working in the village. Some are statutory and some are voluntary. A few of the voluntary organisations like the Caste Panchayats etc., are working in the village for the last several generations. But most of the other organisations have started working only in the fifties of this century. If number of institutions working in the village should be considered as a scale for reckoning the achievements in the field of development, it has to be admitted that there may be very few villages in this backward region which can beast of more such organisations. But considering the role actually played by many of these institutions in the village, it has to be admitted that they have not developed into their full stature and that they are yet to make their existence fully felt. This would be evident on entering into some details about the working of each organisation.

A. Caste Panchayat

Some of the major communities in the village have their own Caste Panchayats which are more or less voluntary organisations recognised by the caste customs. They have been working for the last several generations, though their influence has considerably declined these days. Thus the Lingayats have such an organisation called *Veerashaiva Samaja* which sponsors several activities of the Veerasaivas of the village. The Kabbaligers have a Caste Panchayat of their own, with 5 members in it. These members are generally selected by the elder members of the caste. The present Panchayat was constituted in 1960 by nomination. These Panchayats, besides working for the general welfare of the respective castes, also help in settling petty disputes. The Panchayat of Kabbaligers had collected Rs. 2,200- from their castemen in 1960 and proposes to construct a building of their own. They have some big vessels and other articles which the caste uses for marriages, religious festivities etc. At the time of marriage the Caste Panchayats collect some donations which range between Rs. 5/- and Rs. 10/- depending on the economic conditions of the parties. There are similar Panchayats among Madigas, Holeyas, Lamanis etc. These Caste Panchayats also try to settle several petty disputes among their castemen.

B. Statutory Panchayat

The Statutory Panchayat was constituted in the year 1960 under the Mysore Panchayat and Local Bodies Act 1959. Prior to its constitution, the Hyderabad Government had organised one informal Panchayat called *Thanjum-Dehi* with one of the local teachers as its Secretary. The present Panchayat has got 15 members, who hold their seats for 3 years. All the members have been elected unanimously. 20 persons had filed their nominations and 5 of them withdrew their candidature before elections on the advice of the village elders. Thus there was no contest for any of the seats. One of the seats reserved for women is not filled so far. The present membership consists of 10 Lingayats, 1 Brahmin, 1 Muslim, 1 Kabbaliger, and 1 Scheduled Caste. Both the Chairman and the Vice Chairman are Lingayats.

The meetings are generally conducted once in every month and also more frequently when occasions demand. The Panchayat, has a paid staff of

one Secretary, on a salary of Rs. 80 p.m., One peon with a salary of Rs. 20, one Engine Driver for water supply on a salary of Rs. 40, a Chowkidar on a salary of Rs. 27 and 9 persons on the conservancy staff totally paid Rs. 248 p.m. The Panchayat has its office in the village *chavadi.*

The following statement for 1962-63 gives the income-expenditure of the Panchayat at a glance:

Income	Amount	Expenditure	Amount
1. Opening balance	1449.70	1. Administrative expenditure including Salary of Staff and contingency	1984.00
2. All taxes	9069.00	2. Panchayat undertakings	1500.00
3. Income from other Panchayat properties	953.00	3. Development activities	1500.00
4. Government grant	1600.00	4. Drainage	265.00
		5. Health & Sanitation	3026.00
TOTAL	13071.70	6. Welfare expenditure	2870.00
		7. Donations	600.00
		8. Closing Balance	1326.70
		TOTAL	13071.70

The chief sources of income are the House tax at 6% of the annual property tax in the case of rented buildings and 3% on others; occupation tax payable by employees other than Government employees; water tax at the rate of Rs. 36/- per tap; Government grant in the form of a percentage of land revenue; taxes on sale of cattle @ Re. 1 per cattle head; cattle slaughtering charges @ Rs. 2 per cattle head; tax on transfer of building property @ Rs. 5 per building etc. The annual demand of house tax is about Rs. 2500 and that of water tax is about Rs. 4100. The Panchayat has been actively associating with several welfare activities in the village and has also collected large donations from the matching public contributions in the construction of several public buildings and works of public utility like water supply scheme, hospital building, school building etc.

The Panchayat has several sub-committees like the Sub-Committee for Public Health, Sub-Committee for Agriculture, Sub-Committee for Education, *Nyaya* Panchayat etc. Majority of the disputes referred to the Nyaya Panchayat are decided amicably. It was learnt that even petty disputes like quarrels between husband and wife, were at times settled with the assistance of this Sub-Committee. At the time of this survey, a complaint charging one of the Panchayat members with corruption was pending before this Committee.

The Panchayat has undertaken several activities useful to the village. Some of them are construction of latrines, drainage works, supply of water by taps, street lighting etc. It has also been giving grants annually to the library, General Hostel, the village fair etc. But it can play a more prominent role, if it undertakes to recover all the taxes lying in arrears and also takes care to see that no arrears are accumulated in future. It was noticed from its audit report that in 1960, out of the total demand of Rs. 7989-81 only Rs. 4458-77 was collected leaving an arrears of nearly 45%.

The National Extension Scheme

The Community Development Scheme was introduced on 4-7-1954 in this Taluk. It is a double unit block with Farhatabad as the sub head quarter of the second unit. On 1-4-1958 both the blocks entered into the II stage and from 1-4-1963 both of them are in post-stage II. The various activities sponsored under this scheme in the village have already been discussed in some details. Particularly the activities in the agricultural field have been discussed under the relevant para in Chapter III and it may not be necessary to repeat them here again. In the field of 'animal husbandry' two breeding bulls have been supplied to the village and also about 400 eggs and 220 birds have been supplied to improve the poultry breeds. Other activities undertaken in the village under the auspices of the scheme are:—

Starting of the Waddar's colony; construction of school buildings and community hall; one well; one internal road; starting of women's welfare centre; starting of Harijan hostel; helping in digging irrigation wells and obtaining oil engines; subsidising village industries; construction of latrines; construction of six bedded hospital for the Health Centre;

starting of adult literacy classes; conducting training camps for youth leaders, Gramsevaks etc; conducting baby shows; running Balwadi etc.

Co-operative Institutions

There are 5 Co-operative institutions in the village. They are—

(i) The Service Co-operative Society.

(ii) The Multipurpose Co-operative Society.

(iii) The Wool Industrial Co-operative Society.

(iv) The Oil Ghana Industrial Co-operative Society.

(v) The Urban Bank known as "Shahari Bank—*"Anjuman Imdade Bahmami"*

(i) THE SERVICE CO-OPERATIVE SOCIETY

This Society was first registered as an agricultural co-operative society with unlimited liability under the Hyderabad Co-operative Societies Act on 30-8-1957 and in February 1960 was converted into a Service Co-operative. The area of its operation is limited to the village. Its source of finance is the D.C.C. Bank Ltd., Gulbarga. It has a membership of 151 and the total share capital is Rs. 7718-00. The Board of Management consists of 10 members who are all agriculturists. According to the audit report for 1962-63 its assets and liabilities as well as receipts and expenditure are as follows:

Assets	Rs.	*Liabilities*	Rs.
(1) Cash on hand	3409.00	(1) Government share	5000.00
(2) Deposit in DCC Bank	17381.00	(2) Member's shares	12193.00
(3) Share with DCC Bank	5400.00	(3) Loan from DCC Bank	39666.00
(4) Advances due from members	30432.00	(4) Miscellaneous	1255.00
(5) Miscellaneous	1492.00		
TOTAL	58114.00	TOTAL	58114.00

Receipts	Rs.	*Expenditure*	Rs.
Opening balance	1674.00	Deposit in DCC Bank	16368.00
Shares	5305.00	Credited to DCC Bank	17668.00
Principal recovered	5787.00	Interest	1193.00
Advances from DCC Bank	39666.00	Loans advanced to members	19748.00
Def. Refund	5000.00	Miscellaneous	284.00
Miscellaneous	1238.00	Closing balance	3409.00
TOTAL	58670.00	TOTAL	58670.00

(ii) THE MULTIPURPOSE CO-OPERATIVE SOCIETY

This was registered on 19-3-1951 but commenced working only in 1956 on receipt of the Community Development loan of Rs. 5000. As per the bylaws the Society can operate in the Gulbarga, Aland, Chitapur and Chincholi Taluks but the field of actual operation is limited to only the village. The authorised share capital is Rs. 1,50,000 distributed into 1500 shares of Rs. 100 each. But at present it has a membership of only 27 who have paid so far only Rs. 20 each towards the share capital. It was started with the main object of purchase and sale of agricultural produce and that too to a very limited extent. The board of management consists of 5 members and the office is located in the residential house of one of the members. Its assests and liabilities etc., as they stood in 1962-63 are as follows:

Assets	Rs.	*Liabilities*	Rs.
(i) Cash on hand	550.00	(i) Share Capital of members	750.00
(ii) Deposits	964.00	(ii) Deposits	2750.00
(iii) Share of DCC Bank	100.00	(iii) Government loan	5000.00
(iv) Stock	6360.00	(iv) Others	2516.00
(v) Loans due etc.	3042.00		
TOTAL	11016.00	TOTAL	11016.00

Receipts	Rs.	*Expenditure*	Rs.
Opening balance	19.00	Loan advanced	11385.00
Other income	72.00	Suspense	11785.00
Recovery of principal	11333.00	Other expenditure	13.00
Interest	524.00	Towards cash account	550.00
Suspense	11785.00		
TOTAL	23733.00	TOTAL	23733.00

(iii) WOOL INDUSTRIAL CO-OPERATIVE SOCIETY LTD.

This was registered on 13-8-1959 and covers the limits of 5 villages including Mahagaon. It has a membership of 54, all belonging to Kurubar Caste. The shares are of Rs. 25 each. The Board of Management consists of seven members. The members are advanced long term loans bearing an interest of 8%. Apart from the credit facilities, the society also purchases the blankets prepared by the Kurubars and arranges for their sale. Some rebate is allowed on these transactions by the Khadi Commission. The Society is financed by the Mysore State Woollen and Handloom Co-operative Society, Bangalore. An idea of the working of this Society can be had from its audit report for 1961-62 which gives the following position:

Receipts	Rs.	*Payments*	Rs.
Opening balance	1608.62	Loan to Members	600.00
Shares	60.00	Recoverable entrance fee	3.00
Entrance fees	3.00	Blankets purchased	3996.25
From Bank	1000.00	T.A. etc.	14.50
From B.D.O	750.00	Stationery	95.45
Sale of blankets	3224.95	Towards dead stock	104.02
Excess taken	4.90	Shop rent	60.00
Rebate allowed	100.30	Salaries	1230.00
Sale amount	106.00	Postage	15.32
Miscellaneous	1.29	Recoverable advances	220.00
		Rebate due	100.30
		Toward adjustment	106.75
		Others	243.47
TOTAL	6859.06	TOTAL	6859.06

(iv) OIL GHANI INDUSTRIAL CO-OPERATIVE SOCIETY LTD.

This was established on 16-7-1958. It has a membership of 16 of whom 8 are from this village. 14 of the members are Lingayats and 2 are Muslims. The Board of Management consists of 8 members of whom 7 are Lingayats. In the initial years, it was engaged in purchasing the raw materials required for oil-pressing and also selling the produce. But now these commercial activities have been totally suspended and its sole activity is restricted to the recovery of loans already advanced. This Society has incurred heavy losses and does not appear to have been managed well. Upto 1961-62, the Society has incurred a loss of Rs. 2231.68 even when its activities were very much limited.

(v) THE URBAN BANK—*'Shahari Bank—Anjuman Imdade Bahmani"*

This was established in 1342 Fasli i.e. about the year 1932 and its area of operation covers 5 villages including Mahagaon. Its membership consists of 131. The board of Management consists of 7 members. The method of working of this institution is somewhat strange. If a member wants to raise a loan of Rs. 60 he is made to execute an agreement for Rs. 100 and when clearing off the debt he pays the principal amount of Rs. 60 with interest charged on

Rs. 100. This gives an impression of a new member being enrolled whenever the bank pays an advance, and the membership being withdrawn when the loan is returned with interest on a higher sum. The financial position of this institution can be known from the following figures:

Assets	Rs.	*Liabilities*	Rs.
Cash on hand	4833.00	Shares paid up	5552.00
Shares with DCC Bank	1000.00	Dep. from members	310.00
Loans recoverable from members	10782.00	Refund due	7925.00
Deposits	700.00	Suspense	4900.00
Share	100.00	Miscellaneous	791.00
Interest due	1001.00		
Miscellaneous	762.00		
TOTAL	19478.00	TOTAL	19478.00

Receipts		*Expenditure*	
Opening balance	375.00	Shares refunded	495.00
Principal recovered	9228.00	Suspense	11785.00
Interest recovered	532.00	Loans advances	5480.00
Suspense	11949.00	Others	118.00
Share	610.00	Towards cash account	4833.00
Others	17·00		
TOTAL	22711.00	TOTAL	22711.00

Other Organisations in the village

(i) HUTATMA APPARAO COSMOPOLITAN HOSTEL.

This was started on 4-11-1948 and registered under the Hyderabad Societies Registration Act of Fasli 1350 on 3-4-1958. A building was bought for this hostel in 1948 at Rs. 1500 and in 1954 it was renovated at a cost of about Rs. 3000, the cost being met by raising public contributions. This building being insufficient to accommodate all the students, two rooms in the Virakta Math are taken on a rent of Rs. 20 p.m. Steps are afoot to construct a new building. The hostel started with 21 student inmates has now 50 students in it. It is open for admission of students from standard 5. A Committee of 10 members manages the affairs of the hostel. The Social Welfare Board sanctions a grant in aid of Rs. 15 p.m. for each boarder. The balance is met by raising public contributions soon after the harvests.

(ii) THE SCHEDULED CASTES' HOSTEL

This was started in 1957-58. It has a building of its own constructed at a cost of about Rs. 47,000 between 1959 and 1961. The board of management of this hostel is also the same as that of the other hostel but here it is headed by the District Educational Officer, Gulbarga. The expenses are met out of the grants sanctioned by the Social Welfare Board. Deficit if any is made good by raising local contributions.

(iii) SRI BASAVESHWARA VACHANALAYA

This was started about 40 years back and on 19-4-1960 it was registered under the Hyderabad Societies Registration Act. The library has a collection of about 1554 books in different languages. It has a reading room section also. Daily about 75 persons visit it to read newspapers. No fee is charged for membership and books are issued to any person staying within a radius of 5 miles.

Family Planning

The Primary Health Centre has a Social Worker in charge of family planning, in the village. He is assisted by health visitors. The statistics maintained by this social worker present the following details upto 1963:

(i) Persons contacted for Family Planning Education	850
(ii) No. of persons practising family planning	265
(iii) Clinic attendance	23
(iv) Sterilisation cases	21 (all males)

But so far the people do not appear to have taken to this problem seriously. They still consider it a sin to practice any sort of birth control or family planning.

Removal of Untouchability

As would be evident from table 3, only 311 out of the 790 households in the village have admitted that they are aware of the laws prohibiting the practice of untouchability. Others have a vague idea of the laws. In the village Madigs and Holeyas are considered untouchables. Many of them know that they can exercise equal rights in all public places like temples, public wells, hotels etc. and that there is protection for them under the law. But actually they do not have the courage to exercise these rights. In entering temples, they are afraid of the God's fury. Hotels, they do visit. But generally they are served in separate vessels in one corner. They have their own residential locality which is at one secluded end of the Gaothana. So this evil has not been permanently eradicated.

CHAPTER V

CONCLUSION

In the last four chapters an attempt has been made to analyse the significant features of rural dynamics as observed in operation in Mahagaon. They contain a discussion and analysis of the socio-economic aspects of the village, based on facts collected by visiting each household and institution. In the past one or two decades the village has been pulsating with several activities aimed at economic development and social advancement. The large number of public institutions like the Primary Health Centre, High school, five Co-operative Societies, two hostels of which one is meant for the Scheduled Castes and Scheduled Tribes, and several others bear ample evidence to the fact that the leaders of the village have made an attempt to turn Mahagaon into a model, self-sufficient unit in this rather backward region. The village has an added advantage of being close to the District and Divisional Headquarters at Gulbarga—it is only 17 miles away from Gulbarga and also connected to it by a good all-weather road. The village has also been bestowed with some good leadership, who have tried to take advantage of every good scheme sponsored by the Governmental agencies particularly under the National Extension Scheme. But with all this, one point that does not easily escape notice is that the common villager lacks in sustaining this initial interest over a long period. The leaders of the village have no doubt done a commendable job in starting so many institutions in the village. But the follow-up activity, which largely is the joint responsibility of all the residents of the village, is not so promising. Now the villagers should be interested in not multiplying the number of institutions but in maintaining the institutions which have already come into being in the village.

In the field of education, the villagers have done well in establishing a High School. They have also tried to attract students from the neighbouring Rural areas by erecting two hostels. But the results of the students taking public examinations have been far from satisfactory right from the inception of these institutions. It would be useful to probe into the reasons for such poor results and also to create an atmosphere suited for the teachers to impart knowledge and the students to assimilate it. Education of the females also needs more attention.

In the co-operative sector, no doubt there are 5 institutions working in the village. But from the discussions already done in Chapter IV, it is clear in what poor shape they all are. The membership of all these institutions together is only 379 in spite of the fact that the membership is neither restricted nor limited to only this village. A number of the members hail from other neighbouring area. They do not also appear to be functioning properly with the result that they have not benefited many. In spite of these five institutions which are doing more of credit business, the villagers in common are forced to look towards the private moneylenders for credit.

Excepting for some fallow lands brought under the plough recently, there has not been much advancement in the agricultural practices. The same age-old practices are being continued even to this day. The village, it appears, has not been much receptive to the new practices advocated by the various agencies. It is learnt that one of the leading agriculturists of the village owns a tractor which is more or less lying idle in spite of the fact that the village has got many large holdings which can with advantage be ploughed by tractors.

The village has got a training centre which trains persons in making glass beads. It was not possible to know how far the trainees have been able to pursue the vocation after completion of the course. Unless care is taken to see that the trainees are provided with proper environments, where they can put their skill to good use, the efferts at training them may go waste.

About 30 or 40 years back a large quantity of cotton was being grown in this village. Now there is not a single acre of cotton grown in this village. The local people explain that some 30 years back there was a dispute between the Gulbarga Market and local cultivators regarding marketing and that as the cultivators were not getting good price they have completely abandoned the growing of cotton. If a Taluk Agricultural Produce Society is started the people may revert back to the cultivation of cotton and the people say that cotton cultivation would find favour if gins are established either at Gulbarga or in the village. It is also suggested that

when M.S.K. Mills was in private management, the management was not interested in the purchase of cotton and was getting it from Maratwada Districts.

In spite of all this, it should not be really difficult to set things on a proper footing by creating confidence, initiative and an attitude for self-help among the villagers. The various communities residing in the village live in peace and harmony. Some of the old animosities which had become very demonstrative during the Razaakar trouble, have all been forgotten. Both the Muslims and Hindus are maintaining a cordial atmosphere in the village. All the villagers cooperate in observing the various fairs and festivals, without regard to caste or creed distinctions. Several Hindu households revere Muslim shrines and saints and observe vows to them. In short the social atmosphere in the village is such that any development activity can be pursued in the village with success, if the villagers are made to know how to take sustained interest in them.

TABLES

TABLE I

Area, Houses and Population

Area in		Density	Number of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
9713	3931	27.6 per sq. Mile	..	* 790	4111	2042	2069

TABLE II

Population by age Groups

Total of all ages			0—4		5—9		10—14		15—19		20—24	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
4111	2042	2069	336	339	311	335	226	232	232	172	125	153

(*Contd.*)

25—29		30—34		35—44		45—59		60+		Age not stated	
M	F	M	F	M	F	M	F	M	F	M	F
14	15	16	17	18	19	20	21	22	23	24	25
155	159	121	114	197	234	218	203	120	128	1	..

TABLE III

Size and Composition of Households

Total No. of House-holds	Size of Households														
	Single Member			2—3 members			4—6 members			7—9 members			10 members		
	Households	Males	Females	HH's	M	F	HH's	M	F	HH's	M	F	HH's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
790	60	35	25	162	214	208	347	861	883	179	690	690	42	242	263

*NOTE: There are 2 Hostels with 89 inmates (M=88, F=1) in addition to 790 households.

TABLE IV

Households Classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
Hindu	Lingayat	Dixit	147	852	430	422
		Adibalike	67	342	160	182
		Jangama	15	85	42	43
		Banajiga	9	44	19	25
		Hadapadavaru	5	31	16	15
		Madivala	3	10	3	7
		Hatgar	2	7	4	3
		Kumbara	2	14	9	5
		Panchamasalike	1	1	1	..
		Sadhu	1	3	1	2
		Seelavantharu	1	6	2	4
		Gowli	1	1	1	..
	Holeya		80	414	206	208
	Kurubaru	Unne-Kankana	63	317	166	151
		Hatti-Kankana	2	5	2	3
	Woddaru	Bandi-Woddaru	40	216	97	119
		Kallukutiga-Woddaru	6	36	16	20
		Mannu-Woddaru	1	3	2	1
	Kabbaligaru	Kannada-Kabbaligaru	29	145	81	64
		Telugu-Kabbaligaru	11	52	27	25
	Brahmins	Vaishnava	19	65	37	28
		Smartha	5	20	14	6
		Bhagavatha	3	28	15	13
		Madhva	2	3	2	1
	Madiga		21	116	58	58
	Viswakarma	Panchala	15	82	44	38
		Kammara	2	10	5	5
		Shilpi	1	3	2	1
	Maratha	Akra-Mashi	8	39	20	19
		Bara-Mashi	4	19	8	11
		Goswamy	3	20	8	12
		Ladaru	1	2	1	1
		Yadava	1	2	2	..
		Gondhali	1	6	4	2
	Lambani		9	57	32	25
	Yelavaru	Telugu-Yelavaru	7	43	21	22
	Korava	Bhajantri	6	38	20	18
	Rajaput	..	5	15	7	8
	Vaishya	..	2	5	2	3
	Srimangalam	..	1	5	3	2
	Ediga	..	1	6	2	4
	Beda	..	1	1	1	..

(Contd.)

TABLE IV(*Concld.*)

Households Classified by Religions, Castes and Sub-Castes

1	2	3	4	5	6	7
Hindu	Madivala	Telugu-Madivala	1	2	1	1
	Medaru	Kannada-Medaru	1	2	1	1
Muslim	Sheikh		132	675	324	351
	Syed		32	169	83	86
	Mahamad		10	59	26	33
	Pathan		2	10	3	7
	Mulla		1	5	2	3
	Nadaj		1	6	3	3
	Mirza		1	4	1	3
	Nodaf		1	3	2	1
Christian	Protestant		3	6	3	3
	Roman Catholic		1	1	..	1
		TOTAL	790	4111	2042	2069

TABLE V

Scheduled Castes & Scheduled Tribes

Name of Scheduled Caste	No. of HHs	Persons	Males	Females	Name of Scheduled Tribe	No. of HHs	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Holeya	80	414	206	208	..	..	..	..	..
Madiga	21	116	58	58	..	..	..	..	..
Beda	1	1	1	..	..	..	..	..	..

TABLE VI

Age and Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	4111	2042	2069	1129	891	857	895	45	261	11	22	..	..
0—4	675	336	339	336	339	..	..	..	..	..	..	..	..
5—9	646	311	335	310	329	1	6	..	..	..	..	..	..
10—14	458	226	232	217	194	9	38	..	..	..	..	..	..
15—19	404	232	172	195	24	36	144	1	2	..	2	..	..
20—24	278	125	153	52	3	72	146	1	3	..	1	..	..
25—29	314	155	159	10	1	141	144	1	6	3	8	..	..
30—34	235	121	114	4	..	115	104	1	9	1	1	..	..
35—39	232	112	120	1	..	105	102	1	16	5	2	..	..
40—44	199	85	114	1	..	79	79	4	30	1	5	..	..
45—49	172	94	78	..	1	91	46	2	29	1	2	..	..
50—54	141	67	74	..	..	64	36	3	38	..	..	..	..
55—59	108	57	51	1	..	49	21	7	30	..	..	..	..
60+	248	120	128	1	..	95	29	24	98	..	1	..	..
Age not Stated	1	1	..	1	..	..	..	..	..	..	..	..	

TABLE VII

Education

Age Group	Total Population			Illiterate		Literate without educational std.		Primary or Basic		Metric or Higher Secondary		Intermediate P.U.C.		Graduates		Diploma		Oriental Titles		Any Other qualification (Pre-Students)	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All Ages	4111	2042	2069	1329	1840	398	162	235	52	63	13	5	..	11	2	1	..	..	..	..	..
0—4	675	336	339	336	339	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9	646	311	335	251	306	38	18	22	11	..	..	..	..	..	..	..	..	..	..	..	..
10—14	458	226	232	109	151	42	50	75	31	..	..	..	..	..	..	..	..	..	..	..	..
15—19	404	232	172	94	134	35	33	82	4	20	1	1	..	..	..	..	..	..	..	..	..
20—24	278	125	153	47	119	42	20	16	3	16	9	..	..	4	2	..	..	..	..	..	..
25—29	314	155	159	79	142	42	14	14	2	14	1	1	..	5	..	..	..	..	..	..	..
30—34	235	121	114	69	108	37	5	6	..	6	1	..	..	2	..	1	..	..	..	..	..
35—39	232	112	120	66	113	33	6	9	1	3	..	1	..	..	..	..	..	..	..	..	..
40—44	199	85	114	62	109	21	5	1	..	1	..	..	..	..	..	..	..	..	..	..	..
45—49	172	94	78	58	72	32	5	2	..	2	1	..	..	..	..	..	..	..	..	..	..
50—54	141	67	74	41	74	25	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
55—59	108	57	51	35	48	19	3	1	..	1	..	1	..	..	..	..	..	..	..	..	..
60+	248	120	128	81	125	32	3	7	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not Stated	1	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

Workers and Non-Workers by Sex and Broad Age-Groups

Age Group	Total Population			Workers			Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	4111	2042	2069	1944	1100	844	2167	942	1225
0—14	1779	873	906	162	107	55	1617	766	851
15—34	1231	633	598	899	504	395	332	129	203
35—59	852	415	437	743	400	343	109	15	94
60 & over	248	120	128	140	89	51	108	31	77
Age not Stated	1	1	..	..	..	..	1	1	..

TABLE IX

Workers Classified by Sex, Broad Age-Groups and Occupation

Sl. No.	Name of Occupation	0—14		15—34		35—59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	Cultivation only	5	9	90	106	82	109	28	11
2	Cultivation & Agricultural labour	2	1	5	11	7	10	1	2
3	Cultivation, Agricultural labour & Cooli	..	..	..	..	1	.	..	..
4	Cultivation, Agricultural labour & Transport	..	..	1	..	..	..	..	..
5	Cultivation & Industry	..	1	1	..	6	1	1	..
6	Cultivation, Industry & Service	..	..	1	..	..	..	..	..
7	Cultivation, Industry & Money lending	..	..	..	..	1	..	..	..
8	Cultivation & Trade	..	..	2	..	8	..	1	..
9	Cultivation & Transport	..	..	27	9	14	8	7	..
10	Cultivation, Transport & Trade	..	..	1	..	..	..	..	..
11	Cultivation, Transport & Profession	..	..	1	..	..	..	..	..
12	Cultivation & Service	..	..	1	..	13	1	2	..
13	Cultivation, Service & Agricultural labour	..	..	..	..	..	1	..	..
14	Cultivation & Money lending	..	..	5	2	8	2	5	..
15	Cultivation, Money lending & Profession	..	..	..	1	..	..	..	..
16	Cultivation & Contract	..	..	..	..	3	..	..	..
17	Agricultural labour	34	35	133	181	46	132	11	28
18	Agricultural labour & Cultivation	..	1	2	15	4	4	..	..
19	Agricultural labour, Cultivation & Trade	..	..	..	..	1	..	..	..
20	Agricultural labour, Cultivation & Transport	..	..	..	..	..	1	..	..
21	Agricultural labour, and Industry	..	..	..	4	..	1	..	..

TABLE IX—(*Concld.*)

1	2	3	4	5	6	7	8	9	10
22	Agricultural labour & Trade	..	..	1	..	1	..	..	..
23	Agricultural labour, Transport & Cooli	..	..	2	..	1	..	..	..
24	Agricultural labour & Cooli	1	..	28	1	43	2	3	1
25	Agricultural labour, Cooli & Profession	..	..	1	..	..	..	..	..
26	Agricultural labour & Cattle grazing	..	..	..	..	2	2	..	..
27	Agricultural labour & Service	..	..	..	1	2	1	..	..
28	Agricultural labour & Money lending	..	..	..	..	1	..	..	1
29	Agricultural labour & Profession	..	..	2	..	..	..	..	..
30	Industry only	3	2	42	22	30	19	5	6
31	Industry & Cultivation	..	1	2	3	2	1	..	..
32	Industry, Cultivation & Transport	..	..	..	..	1	..	..	..
33	Industry, Cultivation & Money lending	..	..	..	..	2	..	1	..
34	Industry and Agricultural labour	..	..	1	9	1	11	..	..
35	Industry, Agricultural labour & Cultivation	..	..	..	2	..	..	..	..
36	Industry & Trade	..	..	1	..	1	..	..	..
37	Industry and Service	..	..	..	1	..	..	..	..
38	Industry, Service & Agricultural labour	..	..	..	..	1	..	..	..
39	Industry and Money lending	..	..	..	..	..	1	..	..
40	Industry and Profession	..	..	3	..	2	..	1	..
41	Trade only	1	1	22	..	18	4	4	..
42	Trade & Cultivation	..	..	2	1	7	..	..	..
43	Trade, Cultivation and Transport	..	..	..	..	..	..	..	1
44	Trade & Agricultural labour	..	..	2	..	1	..	..	..
45	Trade & Industry	..	..	1	..	..	..	..	..
46	Transport only	..	..	4	..	..	..	..	..
47	Transport & Cultivation	..	..	..	..	2	..	..	..
48	Transport and Agricultural labour	..	..	..	..	1	..	..	..
49	Service only	5	..	86	23	70	23	9	..
50	Service & Cultivation	..	..	3	..	1	1	1	..
51	Service, Cultivation, Transport and Money lending	..	..	1	..	1	..	..	..
52	Service and Agricultural labour	..	..	1	1	..	1	..	..
53	Service and Industry	..	..	..	..	1	..	..	..
54	Service and Trade	..	..	..	..	1	..	..	..
55	Service and Profession	..	..	..	..	1	..	..	..
56	Cattle Grazing	56	4	7	1	..	2	1	..
57	Cattle Grazing and Profession	..	..	..	..	1	..	..	..
58	Profession only	..	..	1	..	..	..	1	..
59	Profession & Trade	..	..	1	..	..	..	..	..
60	Cooli	..	..	1	1	2	1	2	..
61	Cooli & Agricultural labour	..	..	15	..	1	..	..	..
62	Contract	..	..	..	..	2	..	..	..
63	Contract & Cultivation	..	..	..	..	1	..	..	..
	TOTAL	107	55	504	395	400	343	89	51

TABLE X

Workers Classified by sex, Broad age-groups and Industry 5. Business and Cultivation belonging to the Household

Name of Village

Age-Groups	Total Workers			WORKERS ENGAGED IN								
				Household Industry			Household business			Household cultivation		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	1944	1101	843	196	111	85	82	75	7	676	364	312
0—14	162	107	55	7	3	4	2	1	1	18	7	11
15—34	899	504	375	93	52	41	33	32	1	293	145	148
35—59	743	400	343	82	48	34	41	37	4	304	165	139
60 & above	140	89	51	14	8	6	6	5	1	61	47	14
Age not Stated	..	..	..	..	..	..	..	..	..	..	..	..

TABLE XI

Non-Workers by sex, broad Age-Groups and Nature of activities

Activity	Total			AGE-GROUPS AND SEX									
				0—14		15—34		35—59		60 & above		Age not stated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Dependents . .	1095	485	610	453	539	5	5	2	12	24	54	1	..
Students . .	621	427	194	312	190	115	4	..	..	..	..	..	..
House workers .	407	3	404	1	122	1	193	1	69	..	20	..	..
Un-employed .	6	4	2	..	..	4	..	..	2	..	..	..	..
Beggars . .	5	5	..	..	..	1	..	3	..	1	..	..	..
Rent Receivers .	31	16	15	..	..	3	1	8	11	5	3	..	..
Retired Persons .	2	2	..	..	..	..	..	1	..	1	..		..
TOTAL . .	2167	942	1225	766	851	129	203	15	94	31	77	1	..

TABLE XII

Households by number of Rooms and by number of persons occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular rooms		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms & more	
			No. of house-holds	Total no. of family members	No. of house holds	Total No. of family members	No. of house holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
790	1281	4111	9	24	485	2186	192	1186	50	359	32	202	11	80	11	74

TABLE XIII

Households engaged in Cultivation, Industry, Business and Other Occupation

Name of Occupations	Total Number of House-holds	Total Number of Persons			Number of Gainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation Only	118	698	330	368	312	163	149
Cultivation and Service	32	237	113	124	97	57	240
Cultivation and Trade	22	170	84	86	60	36	24
Cultivation and Agricultural labour .	29	193	107	86	114	65	49
Cultivation and Transport	9	66	29	37	27	13	14

TABLE XIII—*Contd.*

1	2	3	4	5	6	7	8
Cultivation and household industry . .	14	128	67	61	58	33	25
Cultivation and Money lending . .	3	13	7	6	6	3	3
Cultivation and Livestock . . .	2	16	8	8	9	3	6
Cultivation, Agricultural labour and Transport	3	22	12	10	14	8	6
Cultivation, Service and Agricultural labour	2	12	7	5	5	3	2
Cultivation, Transport and Agricultural labour	4	22	13	9	12	7	5
Cultivation, Agricultural labour and Service	3	22	11	11	14	7	7
Cultivation, Industry and Livestock .	1	11	7	4	4	3	1
Cultivation, Industry and Service . .	1	3	1	2	1	1	..
Cultivation, Service and Industry . .	3	21	10	11	7	4	3
Cultivation, Industry and Agricultural labour	4	39	21	18	25	15	10
Cultivation, Agricultural labour and Industry	3	19	9	10	13	8	5
Cultivation, Agricultural labour and Trade	1	11	6	5	7	4	3
Cultivation, Agricultural labour, Service & Transport	1	4	1	3	4	1	3
Agricultural labour only.	137	533	257	276	318	159	159
Agricultural labour and Trade . .	5	26	10	16	13	7	6
Agricultural labour and Livestock . .	3	17	11	6	10	7	3
Agricultural labour and Household Industry	11	60	32	28	42	22	20
Agricultural labour and Trasnport . .	2	17	10	7	9	7	2
Agricultural labour and Cultivation .	2	15	7	8	9	5	4
Agricultural labour and Cooli . .	2	6	4	2	5	3	2
Agricultural labour and Money lending .	1	3	1	2	3	1	2
Agricultural labour and Service . .	79	403	191	212	232	117	115
Agricultural labour, Transport and Service	1	8	6	2	4	3	1
Household Industry only . . .	26	128	65	63	50	32	18
Household Industry and Agricultural labour	18	94	49	45	56	32	24
Household Industry and Service . .	5	39	16	23	22	11	11
Household Industry and Trade . .	2	16	8	8	4	2	2
Household Industry and Cultivation .	4	33	17	16	11	6	5
Household Industry, Agricultural labour and Service	2	13	7	6	8	6	2
Household Industry, Agricultural labour and Livestock	1	5	2	3	3	2	1
Household Industry, Service and Cultivation	1	5	2	3	1	1	..
Household Industry, Cultivation and Agricultural labour	1	9	4	5	6	2	4
Trade only	18	95	48	47	29	25	4
Trade and Service	1	3	1	2	2	1	1
Trade and Household Industry . .	4	25	11	14	11	6	5

TABLE XIII—*Concld.*

1	2	3	4	5	6	7	8
Trade and Agricultural labour	5	28	12	16	13	9	4
Trade and Cultivation	4	21	12	9	8	7	1
Trade, Agricultural labour and Household Industry	1	8	5	3	3	2	1
Trade, Agricultural labour and Service	1	6	3	3	2	2	..
Trade, Household Industry & Service	1	8	4	4	6	3	3
Money lending only	3	18	8	10	4	3	1
Transport only	2	4	4	..	2	2	..
Transport & Agricultural labour	2	14	9	5	4	4	..
Livestock rearing	1	2	1	1	2	1	1
Livestock rearing & Agricultural labour	1	6	4	2	4	3	1
Service only	108	374	194	180	144	105	39
Service & Agricultural labour	37	201	96	105	102	57	45
Service & Cultivation	1	5	2	3	1	1	..
Service & Industry	2	11	5	6	5	4	1
Service & Trade	1	8	3	5	2	2	..
Service, Household Industry & Agricultural labour	1	3	2	1	3	2	1
Contractor, Cultivation, & Service	1	7	4	3	2	2	..
Household which have no Gainfully Occupation	37	127	73	54	..	..	..
TOTAL	790	4111	2043	2068	1944	1100	844

TABLE XIV

Type of Industry Run by the Households

Name of Industry	Total Number of House-holds	Household having Household Industry as primary Occupation					Household having Household Industry as subsidiary Occupation				
		Number of Hhs.	Persons engaged in Industry		Total persons in Hhs., mentioned in Col. No. 3.		Number of Hhs.	Persons engaged in Industry		Total persons in Hhs. mentioned in Col. No. 8.	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Tailoring	13	7	6	1	14	22	6	9	..	36	28
Tailoring and Spinning	2	1	3	2	6	5	1	..	2	3	5
Tailoring, Cycleshop and Weaving	1	1	1	2	4	8	..	..	..	..	..
Weaving & Spinning	6	5	6	6	17	14	1	2	..	7	11
Mat Weaving and Chakkamuki	7	5	6	6	10	9	2	4	8	11	13
Pottery	1	1	1	..	6	3	..	..	..	..	..
Goldsmithy	6	6	9	..	22	15	..	..	..	..	..
Blacksmithy	3	2	2	1	3	5	1	2	..	2	4
Blacksmithy and Carpentry	1	1	2	..	5	5	..	..	..	..	..
Carpentry	8	4	4	..	15	5	4	6	..	14	13
Making of Grind-stone	4	4	6	..	11	14	..	..	..	..	..
Oil ghana	4	1	1	..	2	5	3	3	..	8	12
Tinker	4	4	5	..	10	16	..	..	..	..	..
Spinning	31	7	4	9	14	17	24	8	41	81	71
Basket making	7	6	6	6	18	20	1	..	1	3	5
Flour Mill	2	1	1	..	2	3	1	1	..	1	2
Making & repairs of shoes, chappals and other leather articles	6	4	4	1	9	12	2	2	..	7	3
TOTAL	106	60	67	34	168	178	46	37	52	173	167

TABLE XV

Type of Business run by the households

Name of Business	Total Number of House-holds	Household having Household Business as main Occupation					Household having Household Business as subsidiary Occupation				
		Number of Hhs.	Persons engaged in business		Total persons in Hhs., mentioned in Col. No. 3		Number of Hhs.	Persons engaged in business		Total persons in Hhs., mentioned in Col. No. 3	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
General Stores and Soda selling	1	1	2	..	2	2	..	..	..	..	..
Kirani shop	14	5	8	..	14	16	9	10	..	41	42
Bangle shop	3	1	2	1	5	3	2	1	2	8	8
Cloth shop	5	2	4	..	5	5	3	3	..	10	12
Vessel shop	1	..	..	..	..	..	1	1	..	2	3
Kirani shop and vegetable selling	1	..	..	..	..	..	1	2	1	4	3
Whole-sale	3	1	1	..	3	5	2	2	..	7	4
Petty shop and cycle parts selling	1	1	1	..	4	2	..	..	..	..	..
Fuel selling	3	1	1	..	2	5	2	2	..	5	5
Agar-bathi and Kumkum selling	1	1	1	..	4	4	..	..	..	..	..
Vegetables selling	7	5	6	1	10	11	2	1	1	2	5
Chillies and Onion selling	1	1	1	..	2	3	..	..	..	..	..
Eatables selling	3	2	2	..	10	7	1	1	..	6	1
Liquor selling	1	..	..	..	..	..	1	1	..	3	5
Fuel and Stone selling	1	..	..	..	..	..	1	1	..	6	5
Betal leaves selling	1	..	..	..	..	..	1	1	..	3	5
Cycle parts selling	1	..	..	..	..	..	1	1	..	3	3
Bone selling	1	1	1	..	3	3	..	..	..	..	..
Fruities & eatables selling	1	1	2	..	3	..	..	..	..	..	..
Coffee club	10	7	7	3	15	16	3	3	1	8	16
Eggs, Poultry and mutton selling	1	1	1	..	3	5	..	..	..	..	..
Eggs and Chicken selling	3	3	4	..	7	10	..	..	..	..	..
Eggs, Mutton and Skin selling	1	1	2	..	6	1	..	..	..	..	..
Mutton and skin selling	1	..	..	..	..	..	1	1	..	3	3
TOTAL	66	35	46	5	98	98	31	31	5	111	120

TABLE XVI

Traditional Industries Runs by the of Households in each

NIL

TABLE XVII

Diet

Community	Total No. of households in each community	Households taking: One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
Lingayat	254	..	..	26	27	228	228	..	..
Holeya	80	..	..	..	..	80	80	..	..
Kurubaru	65	..	..	1	1	64	64	..	..
Woddaru	47	..	..	..	..	47	47	..	..
Kabbaligaru	40	..	..	1	1	39	39	..	..
Brahmins	29	..	..	9	9	20	20	..	..
Madiga	21	..	..	..	..	21	21	..	..
Viswakarma	18	..	..	..	..	18	18	..	..
Maratha	18	..	..	1	1	17	17	..	..
Lambani	9	..	..	..	..	9	9	..	..
Yelavar	7	..	..	..	..	7	7	..	..
Korava	6	..	..	..	..	6	6	..	..
Rajaput	5	..	..	..	..	5	5	..	..
Vaishya	2	..	..	..	..	2	2	..	..
Sreemangalam	1	..	..	..	1	1	1	..	..
Ediga	1	..	..	..	..	1	1	..	..
Beda	1	..	..	1	..	2	2	..	..
Madivala	1	..	..	..	..	1	1	..	..
Madaru	1	..	..	..	..	1	1	..	..
Muslim	180	..	..	7	6	173	173	..	..
Christian	4	..	..	3	2	1	1	..	..
Total	790	..	..	49	47	741	741	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking								Vegeta-rian	Non vegeta-rian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat	Jowar & Rice	Jowar & Wheat			
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	254	..	..	..	232	..	21	1	..	253	1
Holeya	80	..	..	..	79	..	1	..	..	..	80
Kurubaru	65	..	..	..	54	..	11	..	..	..	65
Woddaru	47	..	..	..	47	..	..	..	..	..	47
Kabbaligaru	40	..	..	..	19	..	21	..	..	..	40
Brahmin	29	7	..	..	6	..	16	..	..	29	..
Madiga	21	..	..	..	21	..	..	..	..	..	21
Vishwakarma	18	..	..	..	15	..	3	..	..	..	18
Maratha	18	..	..	..	9	..	9	..	..	11	7
Lambani	9	..	..	..	9	..	..	..	..	..	9
Yelavar	7	..	..	..	7	..	..	..	..	..	7
Korava	6	..	..	..	6	..	..	..	..	..	6
Rajaput	5	..	..	..	3	..	2	..	..	..	5
Vaishya	2	..	..	..	2	..	..	..	..	2	..
Sreemangalam	1	..	..	..	1	..	..	..	..	..	1
Ediga	1	..	..	..	1	..	..	..	..	..	1
Beda	1	..	..	..	1	..	..	..	..	1	..
Madivala	1	..	..	..	1	..	..	..	..	..	1
Madaru	1	..	..	..	1	..	..	..	..	..	1
Muslim	180	1	..	..	173	..	6	..	..	..	180
Christian	4	2	..	..	1	..	1	..	..	..	4
TOTAL	790	10	..	..	688	..	91	1	..	296	494

TABLE XIX

Distribution of households by Occupations, Income and number of persons

Occupations	Total No.of Hhs	Income Groups					Total No. of members in Hhs mentioned in col. No. 2	Age Groups						No.of equivalent adultd male per house hold ††	No. of gainfully employed persons
		Rs. 25 and less	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above		Males above 14 years	Females above 14 years	M+F 10—13 years	M+F 6—9 Yrs.	M+F 1—5 Yrs.	M+F less than 1 yr.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cultivation of owned lands	188		1	3	7	177	1265	356	375	128	166	203	37	5.25	575
Cultivation of lands taken on lease	67	..	..	..	1	66	442	134	123	46	54	70	15	5.18	229
Agricultural labour	243	13	73	72	51	34	1088	314	332	100	131	172	39	3.49	616
Household Industry spinning	13	..	4	2	3	4	73	22	19	8	14	8	2	4.18	44
Household Industry	47	1	4	5	13	24	269	74	69	25	38	53	10	4.27	124
Others	232	..	22	38	64	108	974	308	274	82	120	157	33	3.32	356
TOTAL	790	14	104	120	139	413	4111	1208	1192	389	523	663	136	..	1944

††Calculated according to Lusk's Coefficient—

Male above 14 years of age	1.00 Unit.
Female above 14 years of age	0.83 Unit.
Males & Females aged between 10 to 13	0.83 Unit.
Males & Females aged between 6 to 9.	0.70 Unit.
Males & Females aged between 1 to 5.	0.50 Unit.
Children below 1 year	Nil.

TABLE XX

Average Annual Income per Household by Occupations

Occupations	Total No. of house-holds	Average annual income per house-hold	Average annual income per adult equivalent male per household	Average Annual income per household in the range of									
				Rs. 300 and less		Rs. 301—600		Rs. 601—900		Rs. 901—1200		Rs. 1200 & above	
				No. of H. Hs.	Amount	No of H. Hs.	Amount	No of H.Hs.	Amount	No of H.Hs.	Amount	No of H.Hs.	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	188	4921	937.33	..	..	1	570	3	726	7	1112	177	5167
Cultivation of land taken on lease	67	4124	726.14	..	..	..	..	..	..	1	1110	66	4169
Agricultural labour	243	826	236.68	13	236	73	485	72	754	51	1036	34	1331
Spinning Industries	13	1153	275.84	..	..	4	422	2	735	3	1080	4	2150
Household Industry	47	1367	320.14	1	220	4	537	5	776	13	1070	24	2214
Others	232	1481	446.08	..	..	22	492	38	773	64	1046	108	2169

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
	No. of House-holds	Expendi-ture per H.H.	Expendi-ture per equivalent adult male	% of Total expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture	No. of Hhs.	Average expen-diture
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of owned lands														
Food Cereals . . .	188	37.58	7.16	8.43	..	..	1	9.16	3	25.28	7	27.14	177	38.36
Non Cereals	..	23.47	4.47	5.26	..	..	..	6.66	..	11.11	..	16.78	..	24.04
Drinks	..	13.44	2.56	3.01	..	..	..	1.66	..	2.80	..	6.30	..	13.97
Fuel & Lighting . . .	..	8.63	1.64	1.93	..	..	..	1.66	..	1.94	..	3.93	..	8.97
Houserent & Repairs . .	..	2.92	0.56	0.65	..	..	..	..	..	3.88	..	0.93	..	3.00
Clothing	..	35.96	6.85	8.06	..	..	..	6.66	..	8.61	..	13.09	..	37.50
Travelling	..	23.39	4.46	5.24	..	..	..	2.50	..	3.61	..	9.00	..	24.41
Recreation	..	0.74	0.14	0.17	..	..	..	..	..	..	..	..	..	0.79
Education	..	9.21	1.75	2.06	..	..	..	..	..	6.94	..	3.45	..	9.53
Other Misc.	..	36.36	6.93	8.15	..	..	..	8.33	..	4.16	..	10.11	..	38.10
Interest	..	5.16	0.98	1.16	..	..	..	..	..	..	..	1.19	..	5.43
Rent	..	25.59	4.88	5.74	..	..	..	..	..	..	..	..	..	27.18
Remittances	..	17.86	3.40	4.00	..	..	..	..	..	..	..	..	..	18.97
Hired labour	..	109.74	20.90	24.61	..	..	..	8.33	..	5.00	..	9.76	..	116.4
Purchase for production . .	..	11.95	2.28	2.68	..	..	..	..	..	1.66	..	2.01	..	12.59
Others	..	84.11	16.02	18.85	..	..	..	8.75	..	4.44	..	12.70	..	88.71
TOTAL :	188	446.11	84.98	100.00	..	..	1	53.71	3	79.43	7	116·39	117	467.59

Cultivation of Lands taken on Lease

Food Cereals	67	37.31	7.20	12.13	..	..	..	..	..	..	1	26.66	66	37.47
Non Cereals	..	19.69	3.80	6.40	..	..	..	..	..	..	..	15.00	..	19.76
Drinks	..	7.80	1.51	2.54	..	..	..	..	..	..	..	4.16	..	7.85
Fuel & Lighting	..	4.54	0.88	1.48	..	..	..	..	..	..	..	3.33	..	4.64
Houserent & Repairs	..	1.00	0.19	0.32	..	..	..	..	..	..	..	..	..	1.02
Clothing	..	20.19	3.90	6.57	..	..	..	..	..	..	..	16.00	..	20.25
Travelling	..	10.63	2.05	3.46	..	..	..	..	..	..	..	4.16	..	10.73
Recreation	..	0.06	0.01	0.02	..	..	..	..	..	..	..	..	..	0.06
Education	..	1.88	0.36	0.61	..	..	..	..	..	..	..	1.25	..	1.89
Other Misc.	..	16.01	3.09	5.21	..	..	..	..	..	..	..	8.33	..	16.12
Interest	..	13.30	2.57	4.33	..	..	..	..	..	..	..	..	..	13.51
Rents	..	114.06	22.02	37.10	..	..	..	..	..	..	..	20.00	..	115.48
Remittances	..	10.82	2.09	3.52	..	..	..	..	..	..	..	..	..	10.98
Hired labour	..	33.66	6.50	10.95	..	..	..	..	..	..	..	8.33	..	34.04
Purchase for Production	..	4.96	0.96	1.61	..	..	..	..	..	..	..	2.50	..	5.00
Others	..	11.53	2.22	3.75	..	..	..	..	..	..	..	12.50	..	11.52
TOTAL :	67	307.44	59.35	100.00	..	..	..	..	..	..	1	112.12	66	310.32

Agricultural Labour

Food Cereals	243	22.73	6.52	32.25	13	8.59	73	15.90	72	22.72	51	27.58	34	35.56
Non Cereals	..	12.09	3.46	17.15	..	4.36	..	8.15	..	12.03	..	15.10	..	19.14
Drinks	..	2.81	0.81	3.99	..	0.22	..	1.66	..	2.55	..	3.89	..	5.17
Fuel & Lighting	..	2.64	0.76	3.74	..	1.20	..	2.02	..	2.53	..	3.02	..	4.17
Houserent & Repairs	..	0.95	0.27	1.35	..	0.53	..	0.78	..	1.10	..	1.09	..	0.82
Clothing	..	9.57	2.74	13.58	..	3.10	..	6.37	..	9.65	..	12.01	..	16.86
Travelling	..	4.12	1.18	5.84	..	0.25	..	2.29	..	3.75	..	4.97	..	9.04
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	0.59	0.17	0.84	..	..	..	0.18	..	0.55	..	0.66	..	1.67
Other Misc.	..	7.53	2.16	10.68	..	2.91	..	5.04	..	6.34	..	9.18	..	14.93
Interest	..	0.12	0.03	0.17	..	..	..	0.11	..	0.10	..	0.37	..	..

TABLE XXI—*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Rent	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Remittances	..	0.63	0.18	0.89	..	..	..	..	..	..	..	0.46	..	3.80
Hired labour	..	0.96	0.28	1.36	..	..	..	0.57	..	0.54	..	1.35	..	3.53
Purchase for production	..	0.19	0.05	0.27	..	..	..	0.02	..	0.19	..	0.34	..	0.42
Others	..	5.56	1.59	7.89	..	..	..	3.06	..	4.85	..	7.72	..	11.34
TOTAL	243	70.49	20.20	100.00	13	21.16	73	46.15	72	63.90	51	87.74	34	126.45
Household Industry (Spinning)														
Food Cereals	13	29.10	6.96	29.19	..	..	4	12.29	2	25.00	3	30.55	4	46.88
Non Cereals	..	17.26	4.13	17.32	..	..	..	8.75	..	12.61	..	20.00	..	26.04
Drinks	..	4.01	0.96	4.02	..	..	..	1.50	..	2.61	..	3.05	..	7.91
Fuel & Lighting	..	2.90	0.69	2.91	..	..	..	0.41	..	2.61	..	3.05	..	5.41
Houserent & Repairs	..	1.47	0.35	1.47	..	..	..	3.54	..	..	..	..	..	1.25
Clothing	..	12.88	3.08	12.93	..	..	..	2.70	..	11.66	..	12.50	..	23.96
Travelling	..	6.53	1.56	6.55	..	..	..	0.20	..	5.41	..	7.74	..	12.50
Recreation	..	0.06	0.01	0.06	..	..	..	0.20	..	..	..	..	..	..
Education	..	1.41	0.34	1.41	..	..	..	3.75	..	..	..	..	..	0.83
Other Misc.	..	7.98	1.91	8.01	..	..	..	0.10	..	5.00	..	8.88	..	16.66
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Remittances	..	0.64	0.15	0.64	..	..	..	..	..	..	..	..	..	2.08
Hired labour	..	0.96	0.23	0.96	..	..	..	..	..	..	..	..	..	3.12
Purchase for production	..	0.06	0.01	0.06	..	..	..	..	..	..	..	..	..	0.20
Others	..	14.42	3.45	14.47	..	..	..	0.52	..	12.30	..	28.88	..	18.54
TOTAL	13	99.68	23.83	100.00	..	..	4	33.96	2	77.20	3	114.65	4	165.38
Household Industry (Others)														
Food Cereals	47	27.55	6.50	26.79	1	7.50	4	17.50	5	21.66	13	26.70	24	31.74
Non Cereals	..	15.90	3.72	15.46	..	2.50	..	7.50	..	11.66	..	14.10	..	19.72
Drinks	..	5.80	1.36	5.64	..	..	..	1.50	..	2.66	..	4.68	..	8.02
Fuel & Lighting	..	3.73	0.87	3.62	..	0.83	..	1.75	..	2.50	..	3.40	..	4.62
Houserent & Repairs	..	0.86	0.20	0.83	..	..	..	0.20	..	0.66	..	0.51	..	1.23
Clothing	..	13.75	3.22	13.35	..	3.33	..	6.25	..	8.50	..	12.70	..	17.05

Travelling	..	8.83	2.07	8.59	..	..	..	3.33	..	5.33	..	7.11	..	11.77
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	1.56	0.37	1.52	..	..	..	..	..	..	..	2.11	..	1.91
Other Misc.	..	11.18	2.62	10.87	..	4.16	..	6.25	..	7.50	..	9.23	..	14.11
Interest	..	0.07	0.01	0.07	..	..	..	..	..	..	..	..	..	0.14
Rent	..	0.09	0.02	0.09	..	..	..	..	..	..	..	0.32	..	..
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired labour	..	0.03	0.01	0.03	..	..	..	..	..	..	..	0.12	..	..
Purchase for production	..	0.06	0.01	0.06	..	..	..	..	..	..	..	0.20	..	..
Others		13.45	3.15	13.08	..	..	..	2.08	..	2.50	..	10.67	..	19.72
TOTAL	47	102.84	24.13	100.00	1	18.32	4	46.36	5	62.97	13	91.85	24	103.03
						(Others)								
Food Cereals	232	24.98	7.52	22.73	..	..	22	14.30	30	20.61	64	25.01	108	30.21
Non Cereals		13.55	4.08	12.33	..	..	..	7.58	..	10.09	..	12.39	..	17.43
Drinks	..	5.99	1.80	5.45	..	..	..	1.78	..	2.54	..	4.63	..	9.05
Fuel & Lighting	..	4.34	1.31	3.95	..	..	..	1.95	..	2.85	..	3.81	..	5.87
Houserent & Repairs	..	2.22	0.67	2.02	..	..	..	0.30	..	1.59	..	1.62	..	3.31
Clothing	..	13.81	4.16	12.57	..	..	..	6.46	..	8.17	..	11.93	..	19.01
Travelling	..	8.50	2.56	7.74	..	..	.	2.80	..	4.13	..	6.71	..	12.56
Recreation	.	0.35	0.11	0.32	..	..	..	..	..	0.05	..	0.30	..	0.56
Education	.	3.73	1.12	3.39	..	..	..	0.72	..	1.88	..	1.99	..	6.17
Other Misc.	..	12.29	3.70	11.18	..	..	..	4.41	..	5.48	..	9.67	..	18.24
Interest	..	0.32	0.10	0.29	..	..	.	..	..	0.04	..	0.06	..	0.63
Rent	..	..	..	..	.	..	..	..	..	..	..	..	..	..
Remittances	..	6.38	1.92	5.81	..	..	..	..	..	3.31	..	5.03	..	9.80
Hired labour	..	6.51	1.96	5.92	..	..	.	0.25	.	0.77	..	0.61	..	13.36
Purchase for production	..	0.48	0.14	0.44	..	..	..	0.27	..	0.15	..	0.33	..	0.74
Others	..	6.44	1.94	5.86	..	..	..	2.82		3.78	..	0.83	..	11.71
TOTAL	232	109.89	33.09	100.00	..	..	22	43.64	30	65.44	64	84.92	108	158.65

TABLE XXII

Household and Development Activities

NIL

TABLE XXIII

Indebtedness

Monthly Income group	Indebtedness by Income Group					Remarks
	Total No. of households	No. of house-holds indebted	Amount Rs. np.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. np.	
Rs. 25 and below	14	1	60	7.14	60.00	
Rs. 26 to 50	104	36	9,340	34.61	259.44	
Rs. 51 to 75	120	51	18,050	42.50	353.09	
Rs. 76 to 100	139	66	27,295	47.48	413.10	
Rs. 100 and above	413	192	1,56,701	46.49	316.15	

TABLE XXIII-A

Indebtedness by Causes

Cause	Indebtedness by causes of debts		
	Amount in debt Rs.	Number of families in debt	Proportion of debt due to cause to the total amount of debt
1	2	3	4
Marriage	54,425	98	25.74
To clear outstanding debts	53,414	88	25.26
Domestic Expenses	27,755	122	13.12
Purchase of livestock	15,420	55	7.29
Cultivation expenses	14,750	40	7.02
Purchase of land	10,850	12	5.13
Construction of Irrigation Well	9,200	14	4.35
Household Industry	8,535	14	4.03
House repairs and Construction	7,800	7	3.68
Business	5,560	13	2.63

TABLE XXIII-A—*Concld.*

1	2	3	4
Education	1,250	3	0.59
Purchase of cart	1,090	6	0.51
Sickness	1,000	1	0.47
Funerals	400	1	0.18
TOTAL	2,11,446	474	100.00

TABLE XXIII-B

Sources of Credit

Sources	Cultivators Having Lands						Non-Cultivators	
	Below 3 Acres		3 to 10 Acres		10 Acres and above			
	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding
1	2	3	4	5	6	7	8	9
Government	..	..	..	..	10,150	5,950	850	666
Banks	..	..	..	..	6,300	6,300	260	260
Co-operative Society	80	80	500	450	3,213	3,013	1,400	1,040
N.E.S.	..	..	..	..	260	150	..	..
Money lenders and Others	700	700	7,900	6,950	1,06,860	93,235	1,01,320	92,652
TOTAL :	780	780	8,400	7,400	1,26,783	1,08,648	1,03,830	94,618

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crop	Unit	Area under crop Acres	No. of house-holds	Year 1961							Year 1962							
				Total pro-duction	Quan-tity for do-mestic consum-ption	Quan-tity sold	Paid as rent	Paid as inte-rest	Re-ser-ved for seed	Ba-lance left over	Area under crop	Total produc-tion	Quan-tity for domes-tic con-sumption	Quan-tity sold	Paid as rent	Paid as inte-rest	Re-ser-ved for seed	Ba-lance left over
Jowar	Pallas	3,216.50	248	19,566	2,881	5,734	1,879	4	49	19	3,273.00	9,385	3,064	4,564	1,673	28	50	6
Safflower	,,	3,052.50	240	6,644	1,857	3,250	1,510	..	15	12	3,047.50	4,195	1,306	2,131	725	18	5	10
Bajara	,,	1,271.00	158	3,020	543	2,065	400	7	3	2	1,149.00	2,998	823	1,889	278	3	5	..
Paddy	,,	1,391.50	66	421	224	164	31	..	2		129.00	310	199	94	17	..		..
Groundnut	,,	1,237.00	196	6,378	43	5,259	878	16	182	..	1,262.50	5,924	226	4,701	806	16	175	..
Horsegram	,,	163.50	56	421	224	164	31	..	2	..	175.50	474	154.50	285.50	33	1	..	..
Turghal	,,	33.00	11	83	19	44	20	..	..	..	44.00	75	27	33	15	.	..	..
Blackgram	,,	3.00	2	5	..	5	..	..	..	..	3.00	5	..	5	..	..	..	..
Greengram	,,	10.00	1	18	..	18	..	..	..	..	..	..	..	..	..	..	..	..
Wheat	,,	75.50	47	297	124	159	14	..	..	..	87.50.00	317	161	141	15	..	..	..
Minor Crops	,,	42.00	7	209	80	118	11	..	..	..	42.00	189	60	118	11	..	..	..
Sunhemp (Pundi)	,,	28.00	9	71	23	43	..	..	..	..	34.00	75	21	53	1	..	..	..
Nigerseed	,,	8.00	5	14	..	10	4	..	..	..	8.00	13	1	9	3	..	..	..
Chillies	Mds.	4.00	3	42	33	9	..	..	..	..	2.00	11	4	4	2	1	..	..
Chillies & Tobacco	,,	1.00	1	8	..	8	..	..	..	..	1.00	8	..	8	..	..	..	..
Mangoes	RS	..	1	500	200	300	..	..	..	..	..	..	..	..	..	..	..	..

TABLE XXV

Households Owning or Possessing Land or have given out Land to others for Cultivation

Community	No. Land Hhs	Nature of Interest on land *	Number of Households and Extent of Land													
			Less than 20 Cents		20-50 Cents		50-100 Cents		1 to 2.49 Acres		2.50-4.99 Acres		5.00-10.00 Acres		10 Acres and above	
			Hhs.	Cents	Hhs.	Cents	Hhs.	Cents	Hhs.	Cents	Hhs.	Cents	Hhs.	Cents	Hhs.	Cents
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	50	A	..	..	..	..	..	..	..	..	..	..	2	15.67	80	2,626.56
		B	..	..	..	..	..	..	3	3.75	2	7.00	10	71.62	49	814.17
		C	..	..	..	..	..	..	..	..	..	..	1	6.00	5	129.00
		A+B	..	..	..	..	..	..	..	..	..	..	..	..	4	147.48
		A+C	..	..	..	..	..	..	..	..	..	..	..	..	48	1,629.65

TABLE XXV—*Contd.*

Holeya	54	A+C	..	..	..	..	..	..	..	..	..	..	1	7.45	4	87.30
		B	..	..	..	..	..	..	2	2.00	2	8.70	2	11.97	2	28.00
		C	..	..	..	..	..	..	..	..	1	3.00	1	8.00	11	243.00
Kurubaru	36	A	..	..	..	..	..	..	1	1.50	3	12.00	1	5.00	2	23.03
		A+C	..	..	..	..	..	..	..	..	..	..	2	15.00	5	120.00
		A+B	..	..	..	..	..	..	..	..	..	..	..	..	2	49.00
		C	..	..	..	..	..	..	..	..		..	..	..	4	90.00
		B	..	..	..	..	..	..	2	3.87	6	20.00	..	..	1	54.00
Woddaru	45	B	..	..	..	..	..	..	..	..	1	4.00	..	..	1	33.08
Kabbaligaru	19	A	..	..	..	..	..	..	..	..	..	..	2	15.15	4	95.65
		B	..	..	..	..	..	..	..	..	5	18.00	1	8.00	1	29.15
		C	..	..	..	..	..	..	..	..	..	..	..	..	1	36.00
		A+B	..	..	..	..	..	..	..	..	..	..	..	..	1	38.00
		A+C	..	..	..	..	..	..	..	..	..	..	..	..	6	138.36
Brahmins		A	..	..	..	..	..	..	..	..	..	..	..	..	2	109.37
		A+B	..	..	..	..	..	..	..	..	..	..	..	..	4	1,301.80
		B	..	..	..	..	..	..	1	2.00	..	..	3	16.65	8	210.71
Madiga	5	A	..	..	..	..	..	..	..	..	3	8.47	2	14.33	..	..
		A+C	..	..	..	..	..	..	..	..	..	..	..	..	3	45.60
		B	..	..	..	..	..	..	4	6.38	1	3.47	3	22.53	..	..
Viswakarma	4	A	..	..	..	..	..	..	..	..	1	3.65	4	20.01	1	17.58
		B	..	..	1	0.50	..	..	..	..	1	3.63	..	..	5	107.34
		A+B+C	..	..	..	..	..	..	..	..	..	..	..	..	1	96.18

TABLE XXV—*Concld*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Maratha	6	A	..	..	..	..	..	..	..	..	..	..	..	..	..	11.45
		B	..	..	..	..	..	..	..	..	..	..	..	..	4	112.65
		A+C	..	..	..	..	..	..	..	..	..	..	2	12.95	5	92.55
Lambani	2	A	..	..	..	..	..	..	..	..	..	7.50	..	..	3	42.40
		A+C	..	..	..	..	..	..	..	..	..	..	1	9.00	..	..
Yelavar	5	A	..	..	..	..	..	..	..	..	..	..	..	..	1	24.00
		A+C	..	..	..	..	..	..	..	..	..	..	..	..	1	19.00
Korava	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajaput	3	A	..	..	..	..	..	..	..	..	..	..	..	..	1	13.25
		B	..	..	..	..	..	..	..	..	..	..	..	..	1	10.28
Vaishya	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sreemangalam . . .	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Beda	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madival	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Medaru	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	93	A	..	..	2	1.00	1	1.00	3	6.74	1	2.70	10	75.55	13	249.55
		B	..	..	..	..	..	..	2	3.34	13	51.37	11	74.61	16	236.38
		C	..	..	..	..	..	..	..	..	..	..	..	..	4	115.00
		A+B	..	..	..	..	..	..	..	..	..	..	..	..	1	16.50
		A+C	..	..	..	..	..	..	..	..	..	..	..	..	10	247.35
Christian	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL :	350	..	..	..	3	1.50	1	1.00	16	29.06	42	167.49	59	409.40	208	9,495.37

*NOTE—(1) A=Owned and self cultivated; (2) B=Owned and Leased out; (3) C = Taken on lease.

TABLE XXV-A

Ownership of Land by the Residents

Community	Number of Households and extent of land														
	Total land	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7.5-9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 & acre above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Lingayat	5,295.15	..	..	4	5.50	10	35.15	19	114.56	15	126.14	30	360.07	120	4,653.73
Holeya	139.12	..	..	2	2.00	2	8.70	2	9.97	2	15.45	3	38.00	2	65.00
Kurubaru	809.03	..	..	3	5.15	9	32.99	2	11.00	1	9.00	3	34.00	7	207.01
Woddaru	37.08	..	..	..	..	1	4.00	..	..	..	..	..	..	1	33.08
Kabbaligaru	342.41	..	..	..	..	5	18.0•	1	6.00	2	17.15	2	21.00	10	280.26
Brahmins	1,640.54	..	..	1	2.00	..	..	3	16.13	..	..	2	22.00	12	1,600.40
Madiga	191.68	..	..	5	9.28	2	6.94	2	10.78	3	26.08	2	24.25	2	43.35
Viswakarma	252.29	1	0.50	..	..	2	7.28	3	16.26	1	7.75	..	..	7	220.80
Maratha	231.02	..	..	..	..	..	..	2	12.95	..	..	3	37.68	7	180.39
Lambani	58.90	..	..	..	..	3	7.50	..	..	1	9.00	2	26.00	1	16.40
Muslims	913.34	2	1.00	6	11.06	15	59.05	11	72.66	9	77.50	21	247.88	19	494.19

TABLE XXV-B

Ownership of Land in Mahagaon Village by its Residents

Community	Number of Households and extent of land														
	Total land	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7.5-9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Lingayat	4,345.09	..	..	4	5.50	13	47.15	22	130.16	20	169.41	30	367.04	98	3,625.83
Holeya	56.84	..	..	..	..	2	8.70	2	12.42	..	..	2	20.55	1	15.17
Kurubaru	174.61	..	..	3	5.57	9	31.00	3	18.03	1	8.00	3	36.03	2	75.98
Woddaru	33.08	..	..	..	..	..	..	..	..	..	..	..	..	1	33.08
Kabbaligaru	225.51	..	..	..	..	4	13.35	2	12.00	3	27.03	1	10.13	6	163.00
Brahmins	539.08	..	..	1	1.30	1	4.00	1	5.65	1	9.00	1	10.00	9	509.13
Madiga	61.72	..	..	5	7.95	4	11.94	3	15.78	3	26.05	..	..	..	..
Viswakarma	158.39	..	..	..	..	2	7.28	3	18.44	1	7.75	..	..	6	124.92
Maratha	178.47	..	..	..	..	..	..	2	12.95	1	9.42	5	62.46	4	93.64
Lambani	53.90	..	..	..	..	4	11.50	..	..	..	..	2	26.00	1	16.40
Muslims	699.39	2	1.00	5	9.99	11	42.87	14	82.19	10	85.05	13	151.95	14	326.34

TABLE XXVI

General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift.	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies.
1	2	3	4	5
790	313	27	..	156

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste, Tribe or Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Lingayat	254	143	56	40	15	
Holeya	80	52	10	13	5	
Kurubaru	65	34	8	16	7	
Woddaru	47	26	14	7	..	
Kabbaligaru	40	24	7	5	4	
Brahmins	29	17	2	5	5	
Madiga	21	15	2	4	..	
Viswakarma	18	12	5	1	..	
Maratha	18	12	5	..	1	
Lambani	9	4	2	3	..	
Yelavar	7	4	1	1	1	
Korava	6	3	1	2	..	
Rajaput	5	2	1	..	2	
Vaishya	2	2	..	..	..	
Sreemangalam	1	1	..	..	..	
Ediga	1	1	..	..	..	
Beda	1	1	..	..	..	
Madival@	1	1	..	..	..	
Medaru	1	1	..	..	..	
Muslim	180	96	40	27	17	
Christian	4	3	..	..	1	
TOTAL	790	454	154	124	58	

TABLE 2

Association of Deity and Object of Worship and Caste/Tribe

Name of Caste	Name of Deity/Object of Worship																				Remarks
	Basavanna	Siddayyappa	Mailarappa	Nadiah	Revana Siddayya	Bheema-raya	Hanumantha Devaru	Mylara Lingya	Monappaiah	Bhushadra Devaru	Amba-bai	Venkataramanaswamy	Revanappa	Malakamma Devaru	Sanja Mavara	Veera Bhadra	Maliga Sidda	Christ	Nimin-lal-sab		
Lingayat	249	1	1	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Holeya	..	..	..	77	..	..	..	..	1	2	..	..	..	..	..	..	..	..	..		
Kurubaru	..	..	..	1	..	..	..	17	..	..	1	..	..	..	..	..	46	..	..		
Woddaru	..	..	..	..	..	45	1	1	..	..	..	..	..	..	..	..	..	..	..		
Kabbaligaru	..	..	..	..	..	..	..	..	..	..	40	..	..	..	..	..	..	..	..		
Brahmins	..	..	..	..	..	..	..	..	..	..	..	29	..	..	..	..	..	..	..		
Madiga	..	..	..	21	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Viswakarma	..	..	..	..	..	..	..	..	..	..	18	..	..	..	..	..	..	..	..		
Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	18	..	..	..		
Lambani	..	..	..	..	..	..	..	..	..	..	9	..	..	..	..	..	..	..	..		
Yelavar	..	..	..	..	..	..	..	..	..	..	7	..	..	..	..	..	..	..	..		
Korave	..	..	..	..	..	..	..	..	..	..	6	..	..	..	..	..	..	..	..		
Rajput	..	..	..	..	..	..	..	..	..	..	5	..	..	..	..	..	..	..	..		
Vaishya	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..	..	..		
Sreemangalam	..	..	..	..	..	..	..	..	..	..	..	..	0	1	..	..	..	..	..		
Ediga	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..		
Beda	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..		
Madivala	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..		
Medaru	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	180		
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..		
TOTAL	250	1	1	101	1	45	1	19	1	2	87	30	1	1	1	18	46	4	180		

TABLE 3

Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
Lingayat	254	91	
Holeya	80	76	
Kurubarn	65	6	
Woddaru	47	14	
Kabbaligaru	40	9	
Brahmins	29	22	
Madiga	21	7	
Viswakarma	18	14	

1	2	3
Maratha	18	3
Lambani	9	..
Yelavar	7	1
Korava	6	..
Rajaput	5	3
Vaishya	2	..
Sreemangalam	1	..
Ediga	1	..
Beda	1	..
Madival	1	..
Medaru	1	..
Muslim	180	63
Christian	4	2
TOTAL .	790	311

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
Kurubaru .	1	The head has married a Muslim lady as II wife.						

TABLE 4-A

Permissibility of Intercaste Marriages

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including run note on background of persons giving affiirmed reply (educated young Panchayat Member)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
Intercaste marriages are not permitted among any of the castes in this village						

TABLE 5

Awareness of Changes in Hindu Laws of Succession and Adoption

Caste/Tribe/ Community	Number of Persons interviewed	No. aware that there have been changes in Hindu succession Act.	No. aware that there have been changes in Hindu Adoption Act.	Remarks
		Nil		

TABLE 5-A

Inheritance of property as in practice.

Caste/tribe/community	No. of Households inter-viewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Lingayat	92	92							
Holeya	30	30							
Kurubaru	12	12							
Woddaru	3	3							
Kabbaligaru	7	7							
Brahmins	12	12							
Madiga	8	8							
Viswakarma	6	6							
Maratha	9	9							
Lambani	1	1							
Yelavar	2	2							
Korava	3	3							
Rajaput	2	2							
Vaishya	1	1							
Sreemangalam	..	..							
Ediga	..	..							
Beda	..	..							
Madivala	..	..							
Muslim	16	..							
Christian	1	..							
TOTAL interview .	205	178							

NOTE—The remaining households were not interviewed.

TABLE 5-B

Share of property for different categories of relatives-Sons

Caste/tribe/community	Number indicating that sons inherit property in the following manner								
	No. of persons interviewed.	All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son other sons inherit equally.	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife.	Any other manner	Remarks
1	2	3	4	5	6	7	8	9	10
Lingayat	92	92	..	..	..	..	..	..	..
Holeya	30	30	..	..	..	..	..	..	..
Kurubaru	12	12	..	..	..	..	..	..	..
Brahmins	12	12	..	..	..	..	..	..	..
Madiga	8	8	..	..	..	..	..	..	..
Viswakarma	6	6	..	..	..	..	..	..	..
Maratha	9	9	..	..	..	..	..	..	..
Lambani	1	1	..	..	..	..	..	..	..
Yelavar	2	2	..	..	..	..	..	..	..
Korava	3	3	..	..	..	..	..	..	..
Rajaput	2	2	..	..	..	..	..	..	..
Vaishya	1	1	..	..	..	..	..	..	..
Woddaru	3	..	..	..	..	..	..	..	..
Kabbaligaru	7	..	..	..	..	..	..	..	..
Sreemangalam	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..
Beda	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..
Medaru	..	..	..	..	..	..	..	..	..
Muslim	16	..	..	..	..	..	..	..	..
Christian	1	..	..	..	..	..	..	..	..
TOTAL Interviewed	205	178	..	..	..	..	..	..	..

NOTE—The remaining households Were not interviewed.

TABLE 6

Reciprocal Aid in Agricultural practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbour at the time of sowing or the harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
Lingayat	138	16	17	
Holeya	18	..	..	
Kurubaru	20	..	..	
Kabbaligaru	14	1	..	
Brahmins	6	..	..	
Madiga	9	1	..	
Viswakarma	7	..	..	
Maratha	5	..	..	
Lambani	7	3	..	
Yelavar	2	..	..	
Rajaput	1	..	..	
Muslims	42	7	..	
TOTAL	269	28	17	

TABLE 7

Livestock Statistics including Fishery

Community	Cows in milk		Cows in Dry		Adult females not Calued		Bulls		Working Bullocks		Other Adult Males		Young Stock Males		Young Stock Females	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	133	181	24	48	21	34	23	29	125	434	40	59	99	164	96	139
Holeya	28	32	5	5	11	11	1	2	27	67	7	10	18	22	20	23
Kurubaru	22	25	6	8	9	13	2	2	14	31	8	10	18	16	12	15
Woddaru	..	..	..	..	1	1	..	..	1	1	1	1	1	1	..	..
Kabbaligaru	12	13	4	6	2	2	1	3	17	37	1	1	7	8	10	11
Brahmins	8	9	2	4	..	..	2	2	7	38	3	4	6	13	5	13
Madiga	10	11	2	2	3	3	1	2	6	14	..	..	2	3	5	6
Viswakarma	5	5	1	1	2	2	..	..	5	12	4	6	2	3	2	3
Maratha	9	12	1	1	2	2	1	2	4	10	3	5	4	7	9	11
Lambani	3	4	4	8	..	..	..	..	5	12	2	4	5	9	3	6
Yelavar	1	1	..	..	..	..	1	1	2	4	..	..	..	..	2	2
Korava	1	1	..	..	..	..	..	..	..	..	..	..	..	..	2	2
Rajaput	..	..	..	..	1	1	..	..	1	2	..	..	..	..	1	1
Sreemangalam	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Ediga	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Muslims	42	46	6	7	25	27	2	2	33	86	7	8	..	..	7	7
Christian	..	..	..	..	1	1	..	..	..	—	..	..	..	..	..	..
TOTAL	275	341	55	90	79	98	34	45	247	748	76	108	199	298	203	279

Contd.

Community	He-Buffaloes (Adult)		She-buffaloes in milk		She-buffaloes dry		Young Stock (buffaloes)		Sheep		Goats		Pigs		Horses, Ponies & mules	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Lingayat	15	23	113	131	46	58	90	125	4	97	..	..	..	..	11	11
Holeya	2	2	5	5	1	1	7	7	4	25	4	8	..	..	..	..
Kurubaru	1	1	10	10	6	6	6	7	30	939	24	107	..	..	..	..
Woddaru	31	60	3	3	11	15	2	7	5	13	5	9	..	..	..	..
Kabbaligaru	..	..	11	11	8	9	9	9	2	5	..	..	..	..	1	1
Brahmins	1	1	6	9	1	1	3	3	..	..	..	..	..	..	..	..
Madiga	..	..	1	1	2	3	1	1	3	13	1	2	..	..	..	..

TABLE 7—*Concld.*

1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Viswakarma	1	3	6	6	3	3	9	11	..	..	..	..	..	..	..	..
Maratha	..	..	5	5	2	2	6	8	..	..	..	..	..	..	..	..
Lambani	..	..	..	..	1	1	..	..	2	11	2	2	..	..	..	..
Yelavar	..	..	..	..	1	1	1	1	1	2	..	..	6	55	..	..
Korava	..	..	..	..	..	..	..	..	2	4	..	..	1	4	1	3
Rajaput	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sreemangalam	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..
Muslim	..	..	23	24	12	16	27	34	30	69	4	5	..	..	15	16
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	51	90	183	205	94	116	161	213	84	1179	40	133	7	59	28	31

Contd.

Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals/birds		Fisheries	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
Lingayat	1	2	..	..	..	..	..	..	1	1	1	15	..	..	..	..
Holeya	1	1	23	32	31	95	10	59	1	8	..	..	..	..	..	..
Kurubaru	..	..	15	35	16	49	6	41	..	..	..	..	..	..	..	..
Woddaru	4	21	23	56	24	60	5	16	..	..	..	..	..	..	..	..
Kabbaligaru	..	..	9	16	13	44	9	48	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madiga	..	..	9	15	14	44	6	29	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Maratha	..	..	1	2	1	2	1	6	..	..	..	..	..	..	..	..
Lambani	..	..	..	..	1	3	1	8	..	..	..	..	..	..	..	..
Yelavar	..	..	3	4	3	10	..	..	..	..	..	..	..	..	..	..
Korava	3	6	2	6	1	2	..	..	..	..	..	..	..	..	..	..
Rajaput	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sreemangalam	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	35	79	68	242	40	274	..	..	..	..	1	2	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	9	30	120	245	172	551	78	481	2	9	1	15	1	2	..	..

TABLE 8

Village Industries—Products

Households engaged in	Name of Produces	Name of Castes: Total No. of Hhs.	Lingayat	Kurubaru	Woddaru	Brahmin	Madiga	Vishwakarma	Maratha	Yelawar	Koravа	Medaru	Muslim	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Tailoring	Garments	16	5	..	..	1	..	..	..	..	..	..	10	
Spinning	Threads	39	1	32	..	..	..	..	..	..	..	..	6	
Carpentry	Agricultural Implements	8	..	..	..	..	..	4	..	..	..	..	4	
Weaving	Rugs	7	..	6	..	..	..	..	..	..	..	..	1	
Cobbling	Footwear	6	..	..	..	..	6	..	..	..	..	..	..	
Grind stone making	Grind stone	4	..	..	4	..	..	..	..	..	..	..	..	
Mat weaving	Mats	7	..	..	..	..	..	..	..	7	..	..	..	
Manufacture of tinder for fire-making	Chakmakhi	7	..	..	..	..	..	..	..	7	..	..	..	
Basket making	Baskets	7	..	..	..	..	..	..	..	..	6	1	..	
Blacksmithy	Agricultural Implements	4	..	..	..	..	..	2	1	..	..	..	1	
Goldsmithy	Jewels	6	..	..	..	..	..	6	..	..	..	..	..	
Pottery	Pots	1	..	..	..	..	..	..	1	..	..	..	..	
Tinker	Service	4	..	..	..	..	..	..	..	..	..	..	4	
Flour mill	Service	2	2	..	..	..	..	..	..	..	..	..	..	
Oil Ghana	Oils	4	4	..	..	..	..	..	..	..	..	..	..	
Cycle Repair	Service	1	..	..	..	..	..	..	..	..	..	..	1	
	TOTAL	123	12	38	4	1	6	12	2	14	6	1	27	

TABLE 9

Land Reclamation and Development Activity

Name of Caste	Number of Families benefitted by Land Reclamation and Development measures	Brief description of Land Reclamation and Development measures	Remarks
1	2	3	4
Lingayat	93		
Holeya	4		
Kurubaru	5		
Kabbaligaru	5		
Brahmin	5		
Madiga	2		
Viswakarma	3		
Maratha	3		
Lambani	3		
Yelavar	1		
Muslim	15		
TOTAL	139		

TABLE 10

Co-operative Society

Name of Co-operative Society	No. of Hhs. of the Members of the Co-operative Society the heads of which belongs to								
	Lingayat	Holeya	Kurubaru	Kabbaligaru	Brahmin	Madiga	Viswakarma	Maratha	Muslim
1	2	3	4	5	6	7	8	9	10
Service Co-operative Society	43	1	..	4	5	2	4	2	8
Co-operative Bank, Kurukotta	..	..	..	..	1	..	..	..	..
Multi-purpose Society	42	..	..	1	2	..	..	4	5
Oil-ghana Industrial Co-operative Society	17	..	..	..	..	..	..	..	..
Wool Industrial Co-operative Society	5	..	23	..	1	..	..	..	..
Dist. Co-operative Central Bank	4	..	..	..	..	..	..	..	..
Land Mortgage Bank	1	..	..	..	..	..	..	..	..
Grain Society in Hirasoab	2	..	..	..	..	..	..	..	..
N.G.O's Co-operative Society Gulbarga	1	..	..	..	..	..	..	..	..
Urban Bank	1	..	..	..	..	..	..	..	5
TOTAL	116	1	23	5	9	2	4	6	18

TABLE 11

Habit of Taking Sugar as Correlated to Income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs.101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	101	17	12	4	3	..	46	23	16	17	14	1
Holeya	2	..	1	2	..	...	15	4	13	22	15	6
Kurubaru	3	2	..	..	..	..	17	7	5	12	18	1
Woddaru	..	..	..	..	..	..	4	10	26	5	2	..
Kabbaligaru	5	1	1	..	..	..	7	2	11	5	7	1
Brahmin	10	10	4	1	..	..	2	2	..	..	..	..
Madiga	2	1	1	1	..	..	3	5	3	2	3	..
Viswakarma	7	2	3	1	..	..	..	..	2	1	1	..
Maratha	5	2	2	1	1	..	2	..	1	3	1	..
Lambani	..	..	..	..	..	..	1	5	1	2	..	..
Yelavar	..	..	..	..	..	..	2	1	..	1	2	1
Korava	..	..	..	..	..	..	..	2	2	2	..	..
Rajaput	..	..	1	..	..	..	..	1	1	..	2	..
Vaishya	..	..	..	..	..	..	..	..	..	1	1	..
Sreemangalam	..	..	..	..	..	..	..	..	..	..	1	..
Ediga	..	..	..	..	..	..	..	..	1	..	..	..
Beda	..	..	..	..	..	..	..	..	..	..	1	..
Madivala	..	..	..	..	..	..	..	..	..	1	..	..
Medaru	..	..	..	..	..	..	..	..	..	1	..	..
Muslim	23	17	7	5	3	..	18	20	25	30	28	4
Christian	2	..	..	..	..	..	1	..	..	..	1	..
TOTAL	160	52	32	15	7	..	117	84	107	105	97	14

TABLE 11-A

Habit of taking Tea/Coffee as Correlated to Income

Caste/Tribe/Community	No. of Hlhs. taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101 150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	128	23	14	5	5	..	19	17	14	16	12	1
Holeya	2	..	1	2	..	..	15	4	13	22	15	6
Kurubaru	5	3	2	1	..	..	15	6	3	11	18	1
Woddaru	..	..	..	..	..	..	4	10	26	5	2	..
Kabbaligaru	7	2	4	..	..	..	5	1	8	5	7	1
Brahmin	12	12	4	1	..	..	..	..	..	..	..	..
Madiga	2	1	1	1	..	..	3	5	3	2	3	..
Viswakarma	7	3	3	1	..	..	..	..	2	1	1	..
Maratha	6	2	3	1	2	..	1	..	..	3	..	..
Lambani	..	..	..	..	..	..	1	5	1	2	..	..
Yelavar	..	..	..	..	..	..	2	1	..	1	2	1
Korava	..	..	..	..	..	..	2	1	..	1	2	1
Rajaput	..	..	2	..	1	..	..	1	..	..	1	..
Vaishya	..	..	..	..	1	..	..	..	..	1	..	..
Sreemangalam	..	..	..	..	..	..	..	..	..	..	1	..
Ediga	..	..	..	..	..	..	..	..	1	..	..	..
Beda	..	..	..	..	..	..	..	..	..	..	1	..
Madivala	..	..	..	..	..	..	..	..	..	1	..	..
Medaru	..	..	..	..	..	..	..	..	..	1	..	..
Muslim	24	21	11	8	2	..	17	16	21	27	29	4
Christian	2	1	..	..	1	..	..	..	..	..	..	..
TOTAL	195	68	45	20	12	..	82	68	94	100	92	14

TABLE 12

Material Culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing										
	Trunk	Box	Chair	Table	Cot	Bench	Stool	Almara	Iron Safe	Easy chair	Sofa set
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	21	190	42	25	178	40	5	22	9	14	1
Holeya	..	43	1	..	73	2	1	..	..	..	..
Kurubaru	..	49	1	..	52	3	..	..	..	..	..
Woddaru	1	27	..	2	..	..	..	..	..	..	..
Kabbaligaru	1	21	..	..	23	2	..	..	..	..	..
Brahmin	7	20	12	4	1	1	1	4	..	..	..
Madiga	..	13	..	..	19	1	..	..	..	..	..
Viswakarma	..	13	2	1	13	10	1	1	1	..	..
Maratha	2	16	2	1	10	3	..	4	..	..	..
Lambani	..	5	..	..	1	..	1	..	..	..	..
Yeavlar	..	1	..	..	1	..	..	..	..	..	..
Korava	..	3	..	..	1	..	..	..	..	..	..
Rajaput	..	..	..	..	3	2	..	..	..	..	..

TABLE 12—*Concld.*

1	2	3	4	5	6	7	8	9	10	11	12
Vaishya	..	1	..	1	..	..	..	..	..	..	..
Sreemangalam	..	..	..	..	1	..	..	..	..	..	..
Ediga	..	..	..	..	1	..	..	..	..	..	..
Beda	1	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..
Medaru	..	..	..	..	1	..	..	..	..	..	..
Muslims	7	111	4	3	136	20	2	2	..	2	1
Christian	2	1	..	3	1	1	1	..	..	..	..
TOTAL	42	514	64	40	515	85	12	33	10	16	2

TABLE 12-A

Material Culture—Possession of Consumer Goods

Community	No. of Households Possessing											
	Watch	Petro-maux or Hazak	Battery torch light	Kero-sene stove	Bicycle	Radio set	Iron box	Sewing machine	Scooter	Grama-phone	Tran-sistor	Clock
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	31	30	138	20	18	7	2	5	1	1	..	19
Holeya	..	..	10	..	1	..	..	..	..	..	..	..
Kurubaru	1	..	19	..	..	..	..	..	..	..	..	..
Woddaru	..	..	4	..	..	..	..	..	..	..	..	..
Kabbaligaru	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	14	3	16	9	2	1	..	1	..	..	..	7
Madiga	..	..	3	..	..	..	..	..	..	..	..	..
Viswakarma	4	..	12	..	2	..	..	..	..	..	..	..
Maratha	1	1	8	..	1	..	..	..	..	..	..	..
Lambani	..	..	..	1	..	..	..	..	..	..	..	..
Yelavar	..	..	..	..	..	..	..	..	..	..	..	..
Korava	..	..	..	..	..	..	..	..	..	..	..	..
Rajaput	..	..	1	1	..	..	..	..	..	..	..	..
Vaishya	..	..	..	..	..	..	..	..	..	..	..	..
Sreemangalam	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	..	..	..
Beda	..	..	1	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..
Medaru	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	4	5	42	5	5	1	1	6	..	..	1	1
Christian	2	..	1	2	1	..	..	..	..	..	..	1
TOTAL	57	39	255	38	30	9	3	12	1	1	1	28

TABLE 12-B

Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	5	..	..	..	142	40	49	18	140	24	40	13	7	16	9	5
Holeya	..	..	..	..	17	4	38	21	17	3	38	16	..	1	..	5
Kurubaru	..	..	..	..	20	9	17	19	17	8	12	15	3	1	5	4
Woddaru	..	..	..	..	4	10	31	2	4	10	31	2	..	..	..	..
Kabbaligaru	..	..	..	..	12	3	17	8	10	2	9	3	2	1	8	5
Brahmins	..	..	1	..	12	12	4	..	12	12	5	..	..	..	..	..
Madiga	..	..	..	..	5	6	7	3	4	3	6	3	1	3	1	..
Viswakarma	..	..	..	..	7	3	7	1	7	3	6	1	..	..	1	..
Maratha	..	..	1	..	7	2	6	2	7	2	6	1	..	..	1	1
Lambani	..	..	..	..	1	5	3	..	1	5	3	..	..	..	..	..
Yelavar	..	..	..	..	2	1	1	3	2	1	1	1	..	..	..	2
Korava	..	..	..	..	..	2	4	..	..	2	4	..	..	..	..	..
Rajaput	..	..	..	..	..	1	2	2	..	..	2	2	..	..	..	..
Vaishya	..	..	..	..	..	..	1	1	..	..	1	1	..	..	..	..
Sreemangalam	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..
Ediga	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..
Beda	..	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..
Madivala	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	..
Medaru	..	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..
Muslims	..	..	..	..	41	37	67	35	41	37	59	28	..	..	8	7
Christian	..	..	..	..	2	1	..	1	2	1	..	1	..	..	..	..
TOTAL	5	..	2	..	272	136	257	118	264	114	225	89	13	22	34	29

Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	18	19	20	21	22	23	24	25
Lingayat	59	5	4	..	88	35	45	18
Holeya	..	..	..	..	17	4	38	21
Kurubaru	..	1	..	..	20	8	17	19
Woddaru	..	..	..	..	4	10	31	2
Kabbaligaru	..	..	..	..	12	3	17	8
Brahmins	12	10	1	..	..	2	4	..
Madiga	..	..	..	..	5	6	7	3
Viswakarma	2	..	..	..	5	3	7	1
Maratha	2	..	1	..	5	2	6	2
Lambani	..	..	..	..	1	5	3	..
Yelavar	..	..	..	..	2	1	1	3
Korava	..	..	..	..	..	2	4	..

TABLE 12-B *Concld.*

1	18	19	20	21	22	23	24	25
Rajaput	..	..	..	..	..	1	2	2
Vaishya	..	..	..	..	..	..	1	1
Sreemangalam	..	..	..	..	..	..	..	1
Ediga	..	..	..	..	..	..	1	..
Beda	..	..	..	..	..	..	..	1
Madivala	..	..	..	..	..	..	1	..
Medaru	..	..	..	..	..	..	1	..
Muslims	2	5	2	..	39	32	65	35
Christian	2		..	1		1	..	..
TOTAL	79	21	8	1	198	115	251	117

TABLE 13

House Type—Roof

Community	Number of House-holds	Number of households with ROOF of									
		Dhabi	*Pundi* stick	Stone	Asbestos	Leaf	Bamboo stick	Tin	Stick	Straw/ Grass	Leaf & Thatched
Lingayat	254	241	1	1	2	..	..	9	..	..	..
Holeya	80	30	2	..	..	8	..	26	..	..	14
Karubaru	65	50	..	..	1	1	..	13	..	..	..
Woddaru	47	32	..	..	1	4	..	9	..	..	1
Kabbaligaru	40	28	1	..	..	2	..	6	..	..	3
Brahmins	29	25	..	..	4	..	..	..	..	..	..
Madiga	21	15	1	..	..	1	..	1	..	..	3
Viswakarma	18	18	..	..	..	..	..	..	..	..	..
Maratha	18	17	..	..	..	..	..	1	..	..	..
Lambani	9	..	9	..	..	..	..	..	..	..	..
Yelavar	7	1	..	..	..	5	..	1	..	..	..
Korava	6	4	..	..	..	1	..	..	..	..	1
Rajaput	5	3	..	..	1	..	..	1	..	..	..
Vaishya	2	2	..	..	..	..	..	..	..	..	..
Sreemangalam	1	..	..	..	..	..	..	1	..	..	..
Ediga	1	..	..	..	..	..	..	1	..	..	..
Beda	1	1	..	..	..	..	..	..	..	..	..
Madivala	1	1	..	..	..	..	..	..	..	..	..
Medaru	1	..	..	..	1	..	..	..	..	..	..
Muslims	180	136	3	..	2	2	1	27	2	4	3
Christian	4	3	..	..	1	..	..	..	..	..	..
TOTAL	790	607	17	1	13	24	1	96	2	4	25

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	No. Hhs.	Number of households with												
		Pundi Stick wall	Bamboo wattled wall	Mud plastered wattled wall	Wall of twigs and branches Lakkane Billu	Thatched	Porake	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Toddy Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat	254	1	..	..	..	..	..	..	..	2	..	..	251	..
Holeya	80	7	1	..	1	3	..	..	..	..	..	1	67	..
Kuruba	65	..	..	..	..	..	..	..	..	..	..	..	65	..
Wodd	47	9	..	..	..	1	3	..	..	..	..	1	33	..
Kabbera	40	1	..	..	..	..	..	..	..	..	..	..	39	..
Brahmin	29	..	..	..	..	..	..	..	..	4	..	..	25	..
Madiga	21	1	..	..	..	1	..	..	..	..	..	..	19	..
Viswa	18	..	..	..	..	..	..	..	..	..	..	..	18	..
Mara	18	..	..	..	..	..	..	..	..	..	..	..	18	..
Lambani	9	..	..	..	..	..	..	..	..	..	..	..	9	..
Yelavala	7	..	..	..	..	..	..	..	..	..	..	6	1	..
Korava	6	..	..	..	..	..	..	..	..	..	..	..	6	..
Rajaput	5	..	..	..	..	..	..	..	..	..	..	..	5	..
Vaishya	2	..	..	..	..	..	..	..	..	..	..	..	2	..
Sreemangalam	1	..	..	..	..	..	..	..	..	..	..	..	1	..
Ediga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Beda	1	..	..	..	..	..	..	..	..	..	..	..	1	..
Madivala	1	..	..	..	..	..	..	..	..	..	..	..	1	..
Medaru	1	..	..	..	..	..	..	..	..	..	..	..	1	..
Muslims	180	3	..	1	..	..	..	..	..	2	..	..	174	..
Christian	4	..	..	..	..	..	..	..	..	1	2	..	..	..
TOTAL	790	23	1	1	1	5	3	..	..	9	2	8	739	..

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