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CENSUS OF INDIA 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 16, KAGINELLI VILLAGE

Byadgi Taluk, Dharwar District

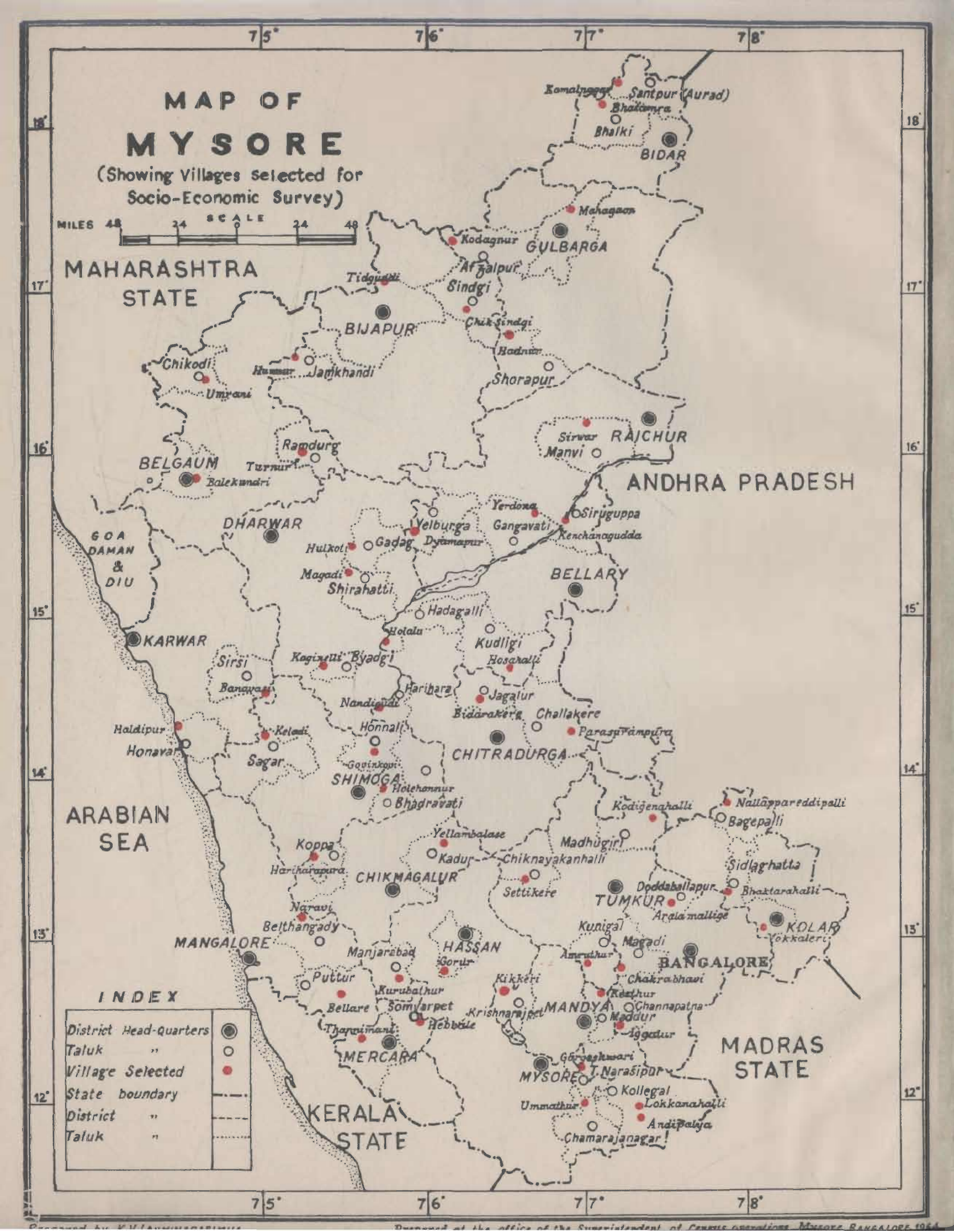
Editor:

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Prepared by K.V.Ananthasubbaiah

Prepared at the office of the Superintendent of Census operations, Mysore, Bangalore 1964

VILLAGE SURVEY REPORT

ON

KAGINELLI

Field Investigation, Tabulation and Draft Report	–	**Sri M. S. Ramachandra,** B.Sc. *Investigator.*
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Final Report	–	**Sri C. M. Chandawarkar,** B.Sc. *Deputy Superintendent of Census Operations in Mysore,* *(District Hand Books) Bangalore*
Photographs	–	**Sri S. Ramachandra,** B.Sc. *Senior Technical Assistant*

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 villages 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 orginal 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 Confererence 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 qnantity 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 succeded 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 Appendices I and II to the monograph on Village Iggalur, Bangalore District.

NEW DELHI
July 30, 1964

ASOK MITRA
REGISTRAR GENERAL, INDIA.

PREFACE

One of the special features of the 1961 Census has been the study of the Socio-economic conditions of certain villages, selected in such a way as to present the broad characteristics of the rural parts of the State in general, and the selected villages in particular. The considerations which weighed in the selection of these villages have been set out in the foreword of the Registrar General. Dr. Learmonth of the Liverpool University has divided the Mysore State into twentyfive sub-regions on a consideration of the physical features, rainfall, climate, cropping pattern etc. When selecting these villages, it has been attempted to give representation not only to each of these twenty five sub-regions but also all the ninteen Districts of the State. A few of the selected villages have also some historical, religious or cultural back grounds.

Kaginelli in Byadgi Taluk of the Dharwar District is one such selected village representing the characteristics of a typical village in the semi malnad region of the North maidan, districts of the State. Another significant feature of this historic village is that it was to this place that Kanakadasa, the saint poet of Karnataka, migrated from Baad, a village in Shiggaon Taluk and got enlightenment in the year 1565. The sixteenth century in the history of Karnataka was a period of glory. It was the age of the Vijayanagara Empire and in the first quarter of that century, this area saw phenomenal growth under the region of Krishna Devaraya not only in political power but also in the field of culture and religion. During this period a number of faiths. like Veerashaivism, Jainism, Vaishnavism, etc., flourished but without unhealthy rivalry among them. A spirit of mutual respect and tolerance was never wanting among followers of the various faiths, religions and creeds.

Kanakdasa whose original name was Thimmappa, is a legendary figure. Orphaned at an early age, he later became a *parivrajaka* or a wandering mendicant. In the course of his travels, he stumbled upon some treasure which he promptly gave in charity to the poor and thus got the name Kanakadasa. Though he belonged to a family of supposed low caste of Kurubas, there are several legends and stories associated with him which tell of his miraculous experiences, how he caused breaches in the citadel of orthodoxy of these days and how he became a leading personality in the Bhakti cult. He has composed several devotional songs, kirthans etc., which are cherished even to this day and the predominant note in all of them is the unwavering faith in the grace of God which he stressed can be obtained only by absolute surrender to HIS will. He was also a great reformer and a crusader against falsehood. Though he accepted the *Dwaita* philosophy of Sri Madhwacharya, he never made a fetish of his religion and continued to have a liberal outlook all through his life. Several of his compositions, stress on the equality of man and the importance of a righteous life.

It is a matter of coincidence that the fourth centenary celebrations of Kanakadasa closely follows the selection of this village for the present survey. It is of significance, that these centenary celebrations are not intended to commemorate either his birth in 1508 or death in 1606 but to commemorate the year of his enlightenment in 1565. The present survey work was completed in 1963–64 and the centenary celebrations were held in 1965. During the intervening period, the celebrations committee drew up a programme for giving a face lift to the village so that it may not only become a place of pilgrimage but also wake up from its deep slumber and regain its former glory. With this end in view, several developmental activities have been started in the village after the survey was completed and before the report could go into print.

Now the local Primary Health Centre has a permanent Medical Officer on its staff, though it is yet to have buildings of its own. The village has been supplied with Electricity. Besides providing about 40 street lights, about 25 to 30 houses have been given electrical connections. The village has been provided with telephone facilities, though so far no individual has taken any private connections. The road connecting Haveri to the village has been resurfaced and blacktopped. However this work appears to have been rushed through in a hurry as the resurfacing has not been done well and the road–only a few months old–has already started cracking up at certain places. A well is being dug in survey Number 62 to supply drinking water to the village. This work estimated to cost about Rs. 70,000/- is expected to be completed shortly. So far the well has been dug about 25 feet deep. The temples of Sri Lakshmi-Narasimha-Adikesava are being given a facelift and they have an ambitious programme of editing Kanakadasa's works and preserving the records relating to his period. Several stone images of Gajalakshmi, Ganapati and other deities have been recently unearthed when levelling the fields with the help of bulldozers. Many more which may reveal the past history of this ancient village with greater authenticity, are also expected to be found. The villagers are also contem-

plating to start a High school to be named after the great saint. And in this manner it is hoped that all the past glory of the village is not only revived but exceeded.

The field work for this survey has been ably done by the Investigator, Sri M. S. Ramachandra, who had to stay in the village for several months so as to observe all the social, cultural and economic aspects of the life in the village. He has done his job well. The field work was supervised by Sri K. L. Suryanarayanan, Deputy Superintendent of Census Operations. The photographs are taken by Sri S. Ramachandran, (Senior Technical Assistant). The final report is the outcome of the sincere efforts of Sri C. M. Chandawarkar, Deputy Superintendent (District Handbooks) who has prepared it.

K. BALASUBRAMANYAM
Superintendent of Census Operations, Mysore

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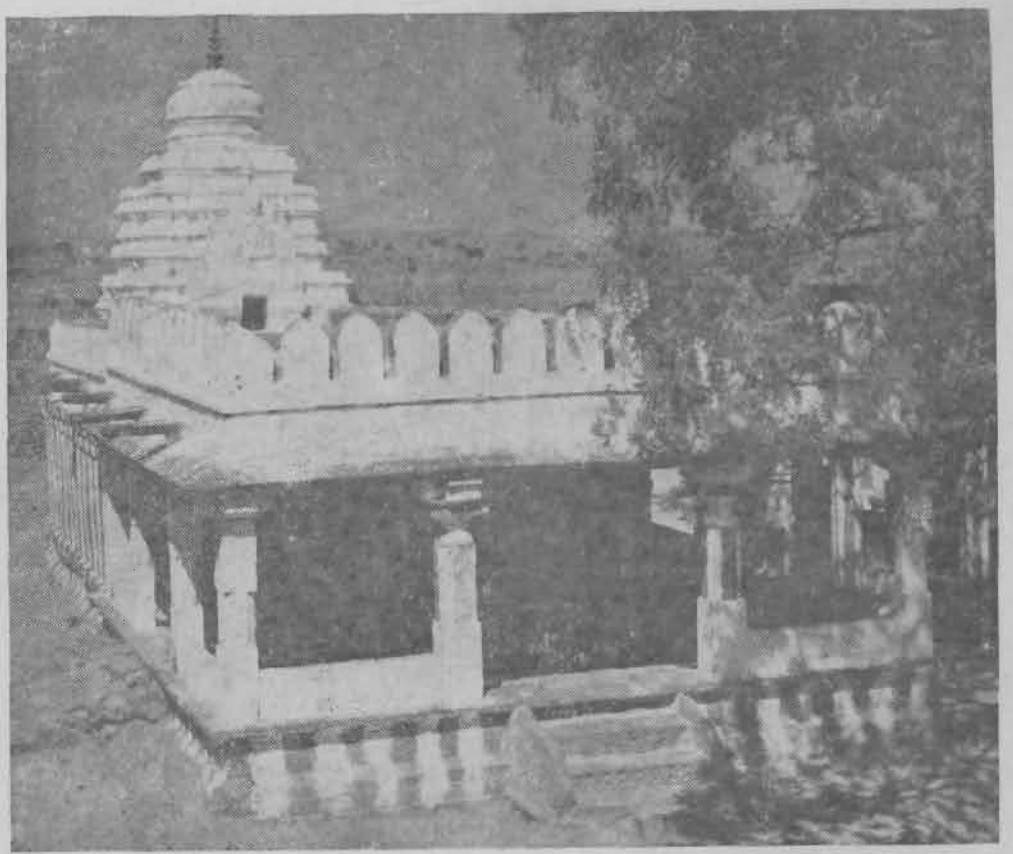
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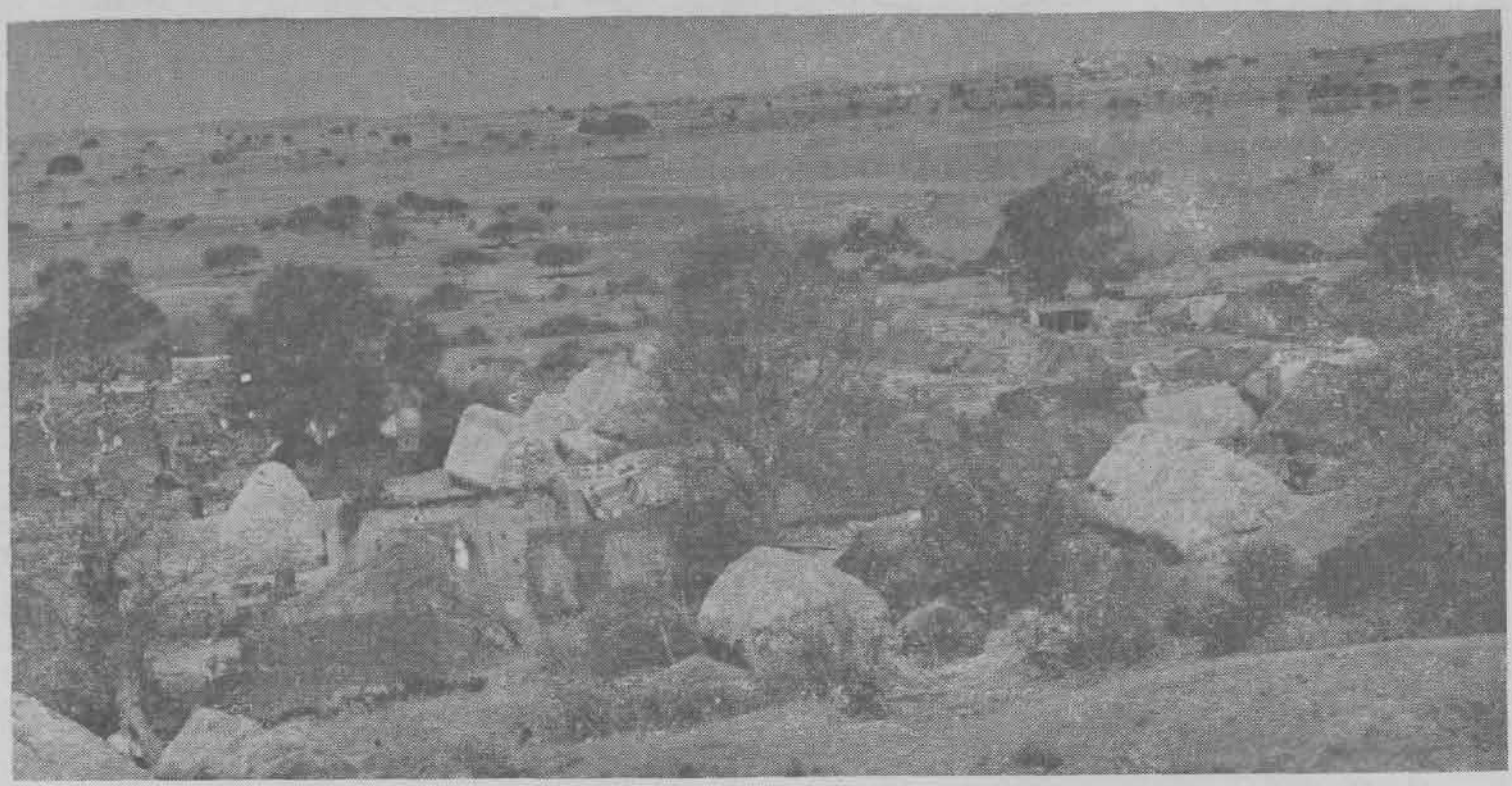
2. Temple of Lord Laxminarasimha.



3. Sangameshwara Shrine. The Hindus worship the enshrined tomb in the name of sangama and the Muslims in the name of Adam Shafi and it is sacred to both the communities.



4. An inscription at Haleyoor.



5. View of the village



6. The street leading to Lakshmi Narasimha and Adikeshava temple



7. A Vaishnava Brahmin.



8. A Vaishnava Brahmin lady.



9. An aged Lingayat.



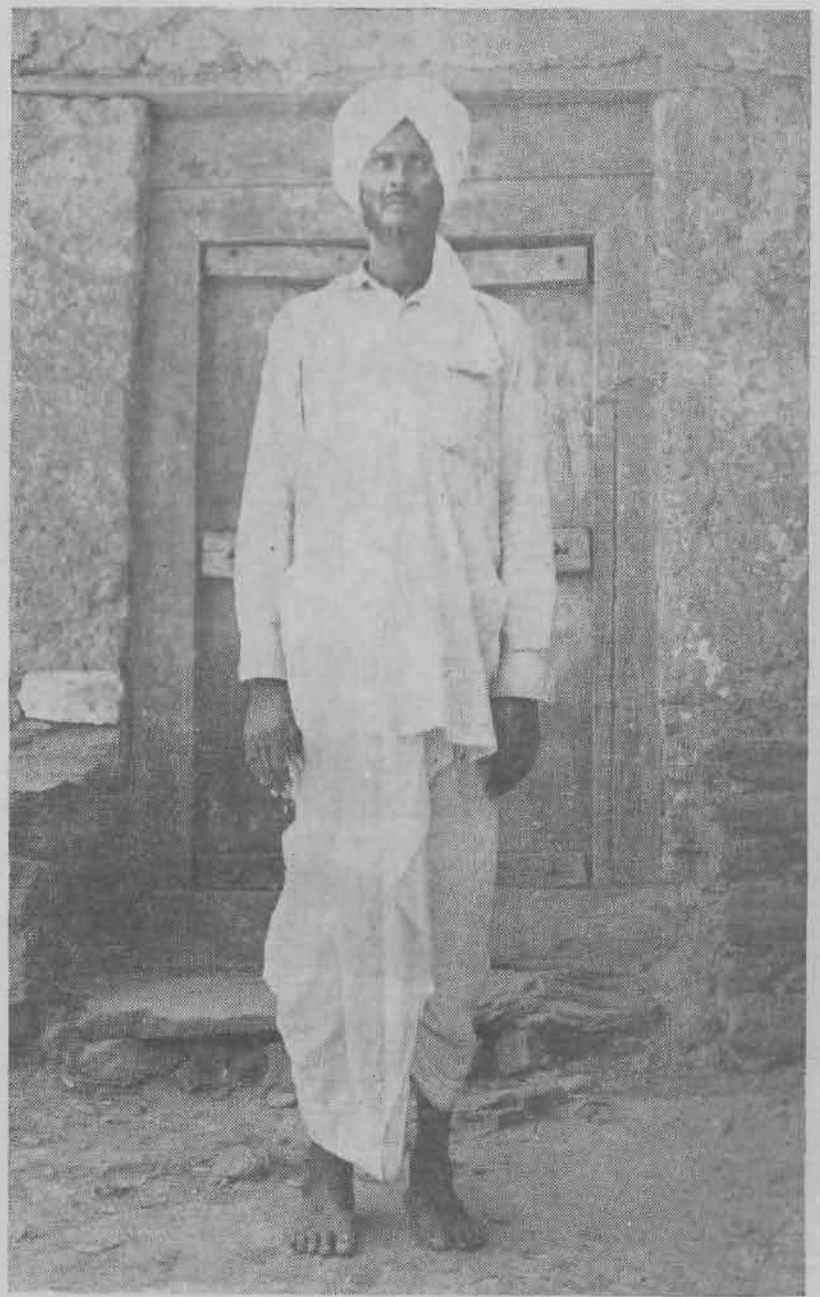
10. A Lingayat Lady. The tattoo marks on her forearm are striking.



11. An young man of Valmeeka caste.



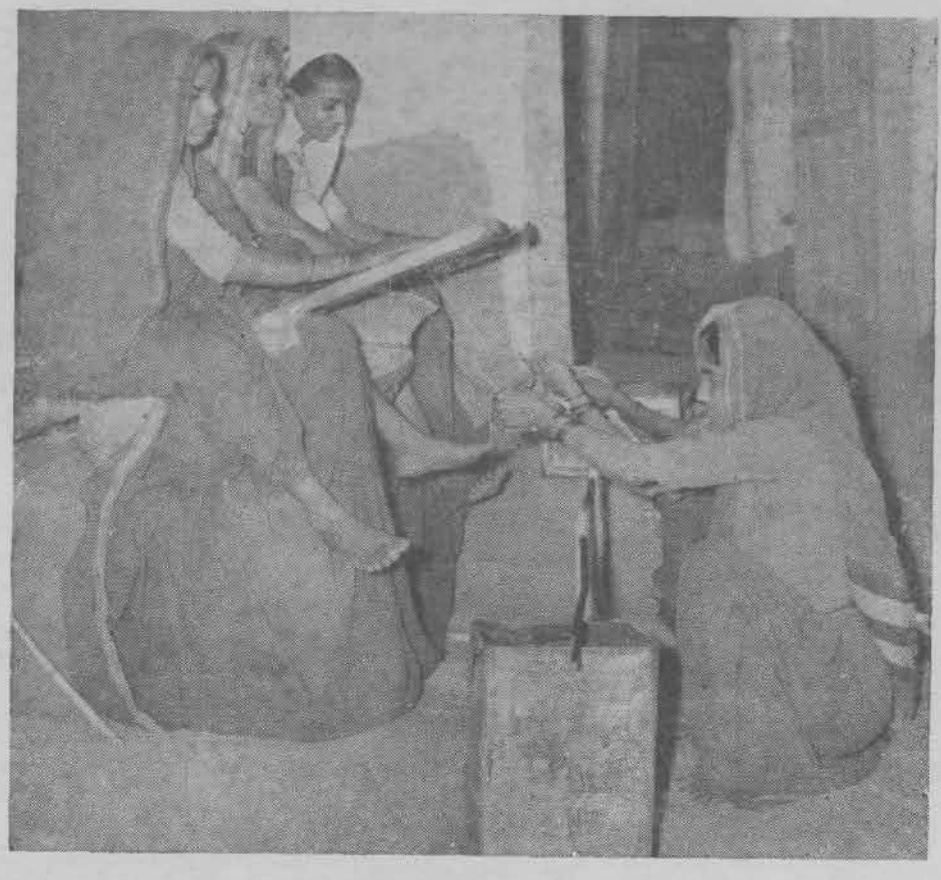
12. An young man of Madar caste.



13. A middle aged Muslim.



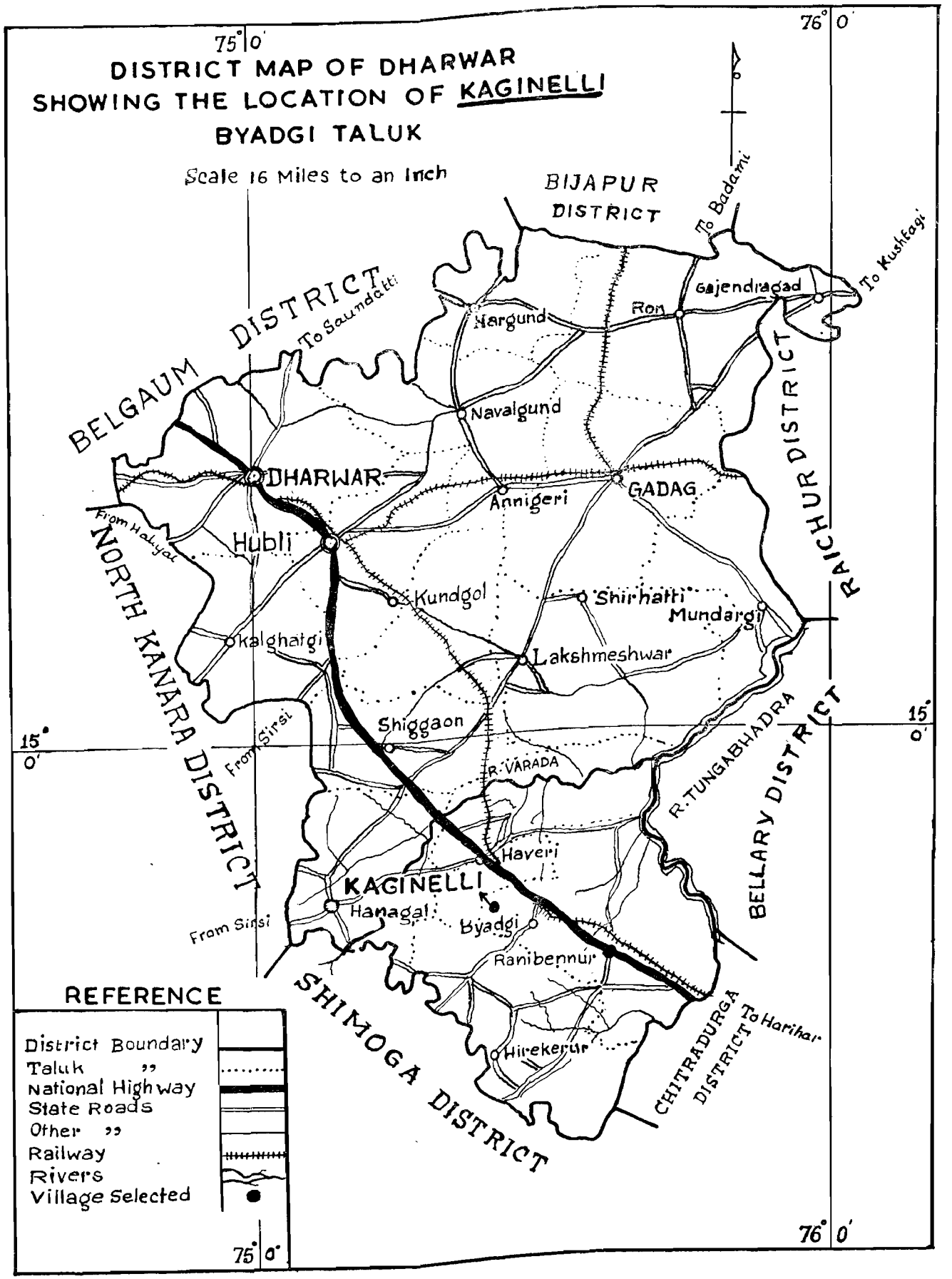
14. A Middle aged Muslim lady



15. Women making vermicelli



16. Bullocks being washed at the village tank


DISTRICT MAP OF DHARWAR
SHOWING THE LOCATION OF KAGINELLI
BYADGI TALUK
Scale 16 Miles to an Inch
75° 0'
76° 0'
15° 0'
BIJAPUR DISTRICT
To Badami
To Kushtagi
BELGAUM DISTRICT
To Saundatti
Gajendragad
Ron
Hargund
Navalgund
DHARWAR
Annigeri
GADAG
RAICHUR DISTRICT
From Haliyal
Hubli
NORTH KANARA DISTRICT
Kundgol
Shirhatti
Mundargi
Kalghatgi
Lakshmeshwar
Shiggaon
From Sirsi
R. VARADA
R. TUNGABHADRA
BELLARY DISTRICT
Haveri
KAGINELLI
Hanagal
Byadgi
From Sirsi
Ranibennur
SHIMOGA DISTRICT
Hirekerur
CHITRADURGA DISTRICT
To Harihar
REFERENCE
District Boundary
Taluk ,,
National Highway
State Roads
Other ,,
Railway
Rivers
Village Selected

CHAPTER I

THE VILLAGE

Introducing the Village

Kaginelli an interior, medium sized village in the Byadgi Taluk of the Dharwar District has been identified as the place where Kanakadasa - a saint poet in the galaxy of the illustrious sons of Karnataka - spent the best part of his life and attained salvation. The village as also Adikeshava - his patron deity - have acquired everlasting fame as the poet has invariably referred to or addressed 'Kagineley Adikeshava' in most of his devotional compositions. The village, lying about 2,060 feet above the mean sea level, is located at 14°40' North latitude and 78°28' East longitude and stands included in the Western portion of the North Maidan Region of the Mysore State. Though the surrounding country is characterised by low rainfall with an annual average of about 25" and dry crops like Jowar, pulses cotton, etc., the village boasts of a tank-irrigated area of about 200 acres producing paddy, cocoanut, betel-nut, fruits, betel leaves, etc. The village is practically bereft of any manufacturing industry and is also not a centre of trade or commerce. Livelihood in the village mainly depends on agriculture. Though it is a place of great spiritual significance to Hindus, more than seventyfive per cent of the population consists of Muslims. Among the Hindus, Lingayats and Brahmins are more numerous.

2. The considerations that weighed in the selection of this village for the present survey are its close proximity to the Malnad region, economic backwardness, segregation from important centres of administration, industry, trade and commerce due to the lack of proper transport facilities and last but not the least its association with Kanakadasa, one of the greatest of the Karnataka Visionaries.

Location with reference to important centres of administration, commerce, industry and culture.

3. The Gazetteer of the Dharwar District refers to Kaginelli as a 'petty Divisional Headquarters with a population of 1,232' in 1881. No doubt the population now, is nearly double of what it was in 1881. But the village seems to have now declined in status. To-day, it is only the headquarters of a Revenue Inspector and the Gramsevak. In this connection it would be interesting to know the condition of the village in 1884, when the District Gazetteer of Dharwar was published and so a relevant extract from the Gazetteer is reproduced below:—

"*Kaginelli*, a large village about thirteen miles north-west of Kod, with in 1881 a population of 1,232, is an old petty Divisional centre. Kaginelli has temples of Adikeshav, Kalahasteshvar, Lakshmi Narsinha, Sangameshvar, Someshvar, and Virbhadra. Adikeshva's and Lakshmi Narasinh's temples are two plain stone buildings in the same enclosure. Adikeshav's temple is sixty-six feet long by twenty-three feet wide and has twelve pillars in the outer open porch. Narasinh's temple has a wooden pillaredfron porch. The temples are said to have been built by two persons Kondappa and Venkappa. The image of Adikeshav is said to have been brought from Bad in Bankapur by Kanakadas a sixteenth century Kanarese poet (1564). The temple priests who are partly Lingayats partly Brahmans enjoy a yearly allowance of £49 8s (Rs. 494) to meet the cost of holding the car festival. In the court of the temples is a shrine of Bhandarigiri Svami with four finely carved old pillars built into it. Three of the pillars have five short inscriptions. Other excellently carved fragments lie about. Kalahasteshvar's temple has a slab carved with figures of Shiv and Parvati and smaller figures of Ganpati and Kartiksvami in entire relief. The pillars of the temples are carved with figures and festoons, the outer wall of the porch is of stone and mud, but the spire is old. There are four inscriptions in or near this temple one to the east of the temple dated 1120 on a stone sunk in the earth 3' 9" broad and 6' 10" above ground. The second dated 1282 is on a hero-stone or virgal. The other two on and near the flag pillar have not been read. Sangameshvar's temple has a rather unreadable inscription sunk in a mud platform. Someshvar's temple has three inscriptions, the dates of one of which have been made out. To the north of Virbhadra's temple are three inscribed stones sunk deep in the earth."

4. The village now stands included in the Taluk of Byadgi. This Taluk with its Headquarters at Byadgi is one of the smaller Taluks of the State and consists of only 68 villages. Byadgi is the only town in the Taluk and Kaginelli is the third biggest village of the Taluk. Till 1960, Byadgi was only a Mahal with a Mahalkari (Deputy Tahsildar) as its Revenue Head. The town now with a population of 13,450, has several Taluka level Offices, viz. Offices of the Tahsildar, Block Development Officer, Sub-inspector of Police, etc. By bus, the distance between Kaginelli and Byadgi is about 18 miles but by cart-track it is only 10 miles. However two big streams called *Katte Kaluve Halla* and *Masanagi Halla* make it very difficult to make use of the cart track during the monsoons. Byadgi is a town known for its trade and commerce particularly for trade in chillies and has a regulated market. Every Saturday is a shandy day here. Its Railway Station on the Bangalore-Poona Metre gauge line is about 3 miles away from the town proper.

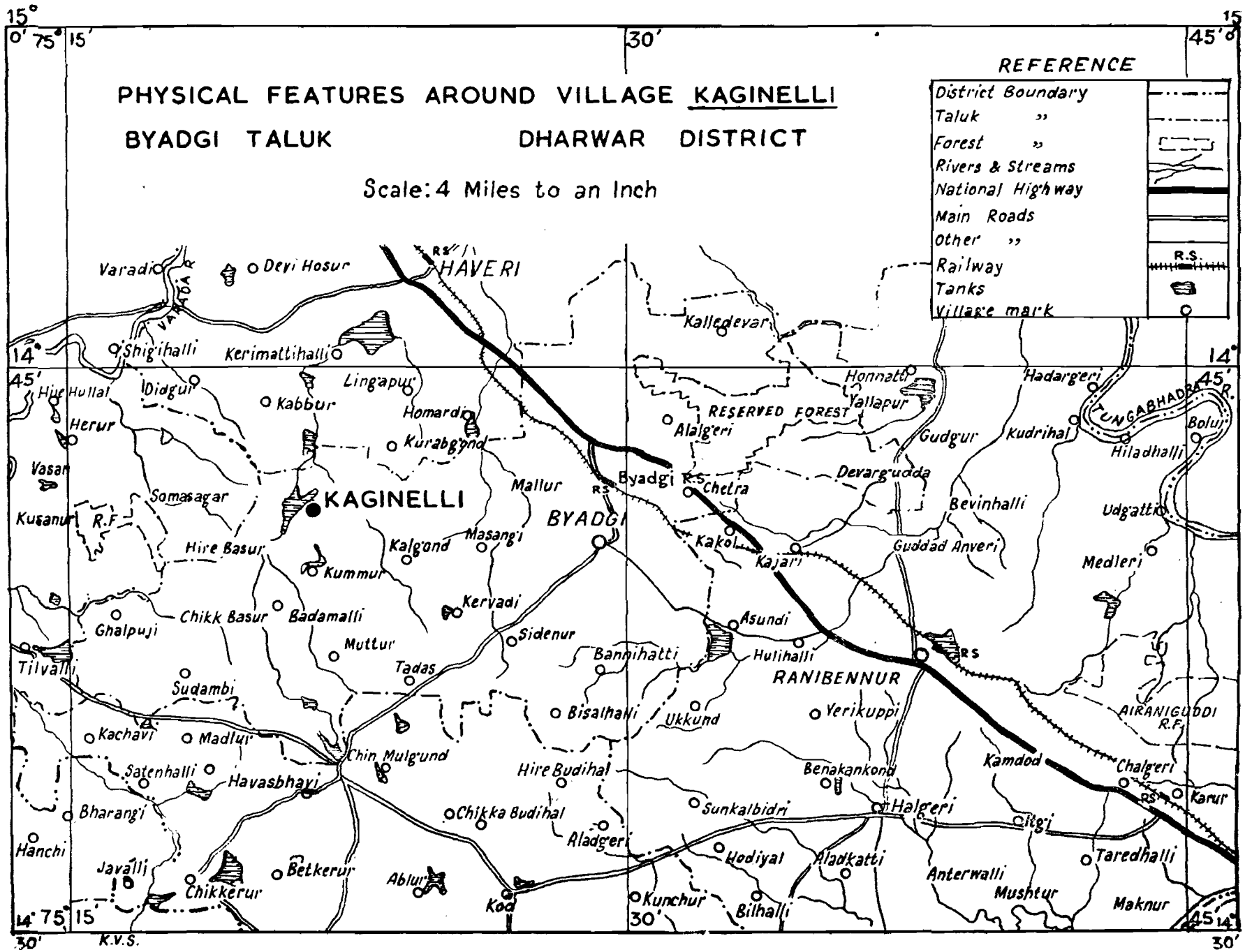
It has a Municipality. A Kannada Primary School was established here in 1856 and in 1905, the Municipality opened a High School. There are several important places of worship, the chief among them being the Hanuman temple, Veerabhadra temple and the tomb of Chaman Shavalli. In April, every year, a car festival is held here and several people from Kaginelli are attracted to this and the fair held during the period.

5. Haveri about 10 miles to the North-West of the village happens to be the Revenue Sub-divisional Headquarters of the Sub-division in which the village is included. A private bus running between Haveri and Haunsbhavi connects the village with Haveri. Haveri is noted for its trade in cardamoms, which are brought from the upghat places of Kanara District, washed here and exported. There is a small well of brackish water impregnated with lime and possessing good bleaching properties, called '*Yalakki Bhavi*' or cardamom well. The bales of cardamom imported from the North Kanara District are unpacked and washed in this water. When dry, the husks assume a light cream colour. Haveri has got several urban characteristics as it is provided with electricity, an Arts College started in 1963, High Schools for Boys and Girls, several Primary Schools, a Municipality, several Ginning factories, etc. Besides the Office of the Assistant Commissioner, it has several Taluk level offices including the Civil and Magistrate's Courts. However for the administration of Civil and Criminal justice, Kaginelli comes under the the jurisdiction of the Courts located at Ranibennur. There is a Cottage Hospital at Haveri with special facilities to attend to maternity cases. It is a big trading centre in paddy, cotton, etc., and is known for the production of artistic garlands of cardamoms. The weekly shandy day falls on every Thursday when trade in grocery articles, cattle and sheep takes place on a moderately big scale. It lies on the Bangalore-Poona railway line as also on the National Highway (N.H.4) connecting these two important places. In that respect several highways converge on Haveri. There are several places of religious importance among which the temple of Siddeshwara, and the tomb of Mehboob Subhani are important. The Siddheshwara temple is an exquisite piece of Hoysala architecture, said to have been built by Jakanacharya-the ace architect of Karnataka and India. Every year in March-April a big fair is held at this temple. Another big fair held at Haveri annually is the '*Urs*' or worship of Mehboob Subhani to which a large number of Muslims from Kaginelli come. Though Kaginelli is in Byadgi Taluk, the village has more connections with Haveri than with Byadgi in all excepting official matters, as Haveri is not only nearer but also well connected by a good road.

6. Ranibennur is another Taluk place, near the village. For the administration of Civil and Criminal justice, Kaginelli village comes under the jurisdiction of the Courts at Ranibennur. Ranibennur is known for its cotton and woollen looms. It is also a Railway Station on the Bangalore-Poona railway line as also a place of note on the Bangalore-Poona National Highway.

7. Dharwar, about 67 miles away is the District Headquarters. Standing about 2,420 feet above the sea level, it commands a bracing climate. Besides being the seat of the Karnatak University it is a literary and educational centre of some note. It is a broadcasting station of the All India Radio and is a place of some historical importance, as it was from here that the British had directed action against the famous disturbances at Kittur and Nargund. Hubli, about 12 miles to the South-East of Dharwar is an important commercial centre and a railway junction with a big Railway Workshop. Of late it is also developing into a centre of education. Recently several colleges teaching medicine, engineering, law, commerce, arts and science, etc., have come up here. Now the twin cities of Dharwar and Hubli have been joined together in forming a Municipal Corporation. The annual fair of Sri Siddharudhaswami attracts a large number of devotees. Several industrial works have also been started here.

8. Some other places in the neighbourhood of Kaginelli worth mentioning are Tilwalli, Kalkere, Guddadmallapur, Kadarmandalgi, Devargudda, Savanur and Hangal. The villagers of Kaginelli very often visit these places to satisfy their religious urge. Tilwalli, a village in Hangal Taluk is about 10 miles away from Kaginelli. The temple of Shantheswara there, is supposed to have been built by Jakanacharya. A weekly shandy is held here on every Wednesday. The village Kalkere has a temple dedicated to 'Sun God' where an image of *Eswara* is also found. Annually a big fair is held in March which attracts a large number of devotees. The annual fair held in honour of 'Mookappa Devaru' at Guddadmallapur, about 9 miles away from Kaginelli, also attracts a large number of devotees. The deity of Hanuman in the temple at Kadarmandalgi, about 12 miles away from Kaginelli is reputed to have been installed by King Janamejaya. Kanakadasa is said to have worshiped at this temple many a time. The car festival and the *Theppa* are the annual highlights of this temple. In this region there are several temples of God Hanuman and this feature is attributed to a legend that this whole region formed part of the Dandakaranya forest of Ramayana fame. It is said that Hanuaman on his way to Lanka to rescue Sita from the hands of Ravana,


PHYSICAL FEATURES AROUND VILLAGE KAGINELLI
BYADGI TALUK DHARWAR DISTRICT
Scale: 4 Miles to an Inch
REFERENCE
District Boundary
Taluk ,,
Forest ,,
Rivers & Streams
National Highway
Main Roads
Other ,,
Railway
Tanks
Village mark
R.S.
KAGINELLI
BYADGI
HAVERI
RANIBENNUR
RESERVED FOREST
Varadi
Devi Hosur
Shigihalli
Kerimattihalli
Kalledevar
Hire Hullal
Didgur
Kabbur
Lingapur
Homardi
Herur
Kurabgond
Vasan
Somasagar
Kusanur
R.F.
Mallur
Byadgi R.S.
Chetra
Hire Basur
Kalgond
Masangi
Kummur
Kakol
Kajari
Chikk Basur
Badamalli
Kervadi
Ghalpuji
Sidenur
Muttur
Tilvalli
Tadas
Sudambi
Asundi
Hulihalli
Bannihatti
Kachavi
Madlur
Bisalhalli
Ukkund
Yerikuppi
Satenhalli
Havasbhavi
Chin Mulgund
Hire Budihal
Benakankond
Bharangi
Chikka Budihal
Sunkalbidri
Halgeri
Hanchi
Aladgeri
Javalli
Betkerur
Chikkerur
Ablur
Kod
Hodiyal
Aladkatti
Kunchur
Bilhalli
Honnatti
Yallapur
Alalgeri
Gudgur
Hadargeri
Kudrihal
Hiladhalli
Bolur
Devargudda
Bevinhalli
Udgatti
Guddad Anveri
Medleri
Kamdod
Chalgeri
Karur
Itgi
Taredhalli
Anterwalli
Mushtur
Maknur
AIRANIGUDDI R.F.
TUNGABHADRA R.
VARADA
K.V.S.

passed with his retinue along the banks of the river Tungabhadra and for sometime camped near the village, 'Airani'. So in every lane, street, village and town of this area, devotees of Hanuman are found who have set up several small sanctuaries for worshipping this God. Savannur about 20 miles away and Hosritti about 22 miles away are often visited by the Brahmins of Kaginelli. The annual '*Aradhanas*' of Sri Sathyabodharayaru at Savanur and Sri Dhirendraswamigalu at Hosritti are quite famous. Devargudda, about 27 miles away is another place which attracts a large number of devotees. The chief deity of this village has also got an alternative name of *Guddadayya*. Every year in October, a big fair is held here in honour of the God Mallari, the slayer of the demon Malla. The temple of Mailar or Mallari is built of black polished stone with a black spire. The outer walls of the temple are adorned with some beautiful carvings. It is said that Mallari became incarnate here as Bhairav, and killed the demon Malla, with his fifteen feet long arrow. It is said that Mallari often used to go hunting with a pack of dogs and later on when he was enshrined, the dogs became men and served as his ministrants called *vaggyas* and *Gorawarus*. Even to this day, the fair owes its chief interest to vaggyas, who dressed in black jackets made of *Kambli* (coarse woollen blankets) play the role of dogs by barking at the pilgrims and holding their bowls in front for the pilgrims to put some eatables and coins into them. Hanagal, about 25 miles away is a Taluk Headquarters. It is an old town, where Pandavas are believed to have spent a part of their exile. It is said that this place was formerly known as Viratnagar or Viratkote as it formed the capital of King Virata at whose court the Pandavas spent the thirteenth year of their exile and whose daughter Uttara was married to Abhimanyu, Arjunas's son. There are several old inscriptions and temples at Hanagal, of which the temple of Tarakeshvar built in black granite is a good specimen of the architecture of those days.

Physical Aspects

9. Kaginelli is situated amidst numerous small mounds and hillocks in a slightly undulating terrain. The tallest of these hillocks is the *Kabbur Gudda* about 3 miles away. The other hillocks in the neighbourhood are the *Chennakesavana Maradi* (4 furlongs), *Kummoor Gudda* (3 miles), and a large number of small nameless hillocks in the North-Western direction. Most of these hills are now void of tree growth and serve only as pastures. The village site (*Gaothana*) itself is situated on a small hillock. The following description of this area as found in the District Gazetteer of Dharwar holds good even to this day.

"Along the eastern fringe of the west lands through the whole length of the District from north-west to south-east including the towns of Dharwar, Hubli, Bankapur, and Kod, runs a belt of country which as regards soil, climate, and vegetation unites the characteristics of the moist hilly west lands and the dry eastern plains. In this transition region the soil is generally reddish, alluvial clayslate crossed here and there in an easterly direction by narrow belts of black cotton ground..... Towards east of this belt, the rainfall is too scanty and uncertain for growth of rice. In parts of this transition tract, dry and wet crops are often sown in the same field so that if the season proves too dry for rice, a crop of millet may save the landholder from complete loss".

10. The soil principally consists of red loam or *Masari*. Another type of soil found here, but to a lesser extent is called 'Godu' or *Madikattu* which consists of a mixture of redloam and the black cotton soil. The pure black cotton soil called '*Yeri*' is found only in a few patches. Green vegetation particularly grass and shrubs - covers vast expanse of land. For almost ten months in a year and even in the cultivated fields, the growth of weeds is said to be comparatively very intense. There are no rivers or irrigation canals anywhere near the village. But there are some small streams which supply water to the major tanks in the village during the monsoons. *Kasembi Halla* is such a stream emptying into the tank called *Doddakere*. **Katte** *Kaluve Halla* is another stream which supplies water to a tank in Lingadhalli village. In the village limits there are four tanks, viz. *Doddakere*, *Kankatte*, *Thummarsikatte*, and *Uramundina Honda*. The biggest among these is the Doddakere, which covers an area of about 225 acres. Only 2 of these tanks are used for irrigation.

11. The Hindu almanacs divide the year into six seasons as follows beginning with the middle of june.

S. No.	Period according Gregorian calendar	Period according to Hindu almanac	Season
(1)	Mid-June to mid-August	Jesth-Ashadah	Grishma or Hot season
(2)	Mid-August to mid-October	Shravan-Bhadrapad	Varsha or rainy season
(3)	Mid-October to mid-December	Ashvin-Kartik	Sharad or Autumn
(4)	Mid-December to mid-February	Margashirsh-Pausha	Hemant or snow time
(5)	Mid-February to mid-April	Magh-Phalgun	Shishir or ice time
(6)	Mid-April to mid-June	Chaitra-Vaishakh	Vasant or spring time

In Kannada, these six seasons are called *Galikal* (wind time), *Malegal* (Rain time), *Beldingalakal* (Moonlight time), *Chaligal* (winter), *Chigurukal* (Springtime) and *Besigekal* (Summer) by the local people. Though this

is the general pattern of the division of the year into seasons according to the almanacs, this pattern of division does not suit the seasonal conditions prevailing in this area, though these may be more appropriate when dealing with any parts in the Northern India. The most convenient and appropriate arrangement for this region would be to divide the year into four seasons, viz. the four wet months from June to September, the two hot and damp months of October and November, three cool months from December to February and three hot months from March to May. At times the rainy season extends up to the end of October. There is a local saying in Kannada which says that the winter sets in soon after the Full moon day in October (Ashvija) and ceases with the Full moon day of Phalguna.

"ಶೀಗಿ ಹುಣ್ಣಿಮೆ ಬುಟ್ಟಿಯಾಗ ಕೂತು, ಹೋಳಿ ಹುಣ್ಣಿಮೆ
ಬೆಂಕಿ ಕಾಯಿಸಿಕೊಂಡು ಹೋಗ್ತದ."

12. The winter is followed by summer and heat gradually increases till the end of May when the agriculturists find heavy work awaiting them and their bullocks in the fields. A local saying

"ಕೋಗಿಲೆ ವದರಿದರೆ ಎತ್ತಿನ ಕಾಲು ಹೋಗ್ತಾವು"

sums up this by conveying
that the cooing of the cuckoo in spring signifies heavy work for the bullocks. The rain gauge at Hediggonda village about 2 miles away has recorded the following rainfall figures during the 1957-1962 period:—

YEAR

Month	1957		1958		1959		1960		1961		1962	
	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.	Rd.	Rf.
January	..	..	..	..	..	..	..	..	..	..	..	..
February	..	..	..	..	..	..	..	..	..	..	..	..
March	..	..	..	..	..	..	2	0.18	1	0.10	..	..
April	..	..	4	2.09	3	1.26	2	0.25	5	1.47	3	0.99
May	4	3.95	13	2.90	3	0.47	..	..	11	6.37	3	2.70
June	12	4.06	7	3.60	18	11.59	11	4.25	14	4.80	3	1.12
July	15	4.49	16	8.17	22	10.09	18	4.05	26	17.60	17	7.80
August	13	5.95	11	4.00	17	2.87	25	2.50	19	3.22	7	5.25
September	2	0.72	6	3.27	16	2.10	13	6.00	..	..	9	3.60
October	8	5.64	4	3.25	..	..	5	4.84	..	..	7	2.80
November	5	1.09	4	0.57	..	..	6	1.47	..	..	2	0.30
December	..	..	..	..	2	0.38	..	..	..	..	1	0.35
Total	**59**	**25.90**	**65**	**27.85**	**81**	**28.75**	**82**	**23.54**	**76**	**33.56**	**52**	**24.91**

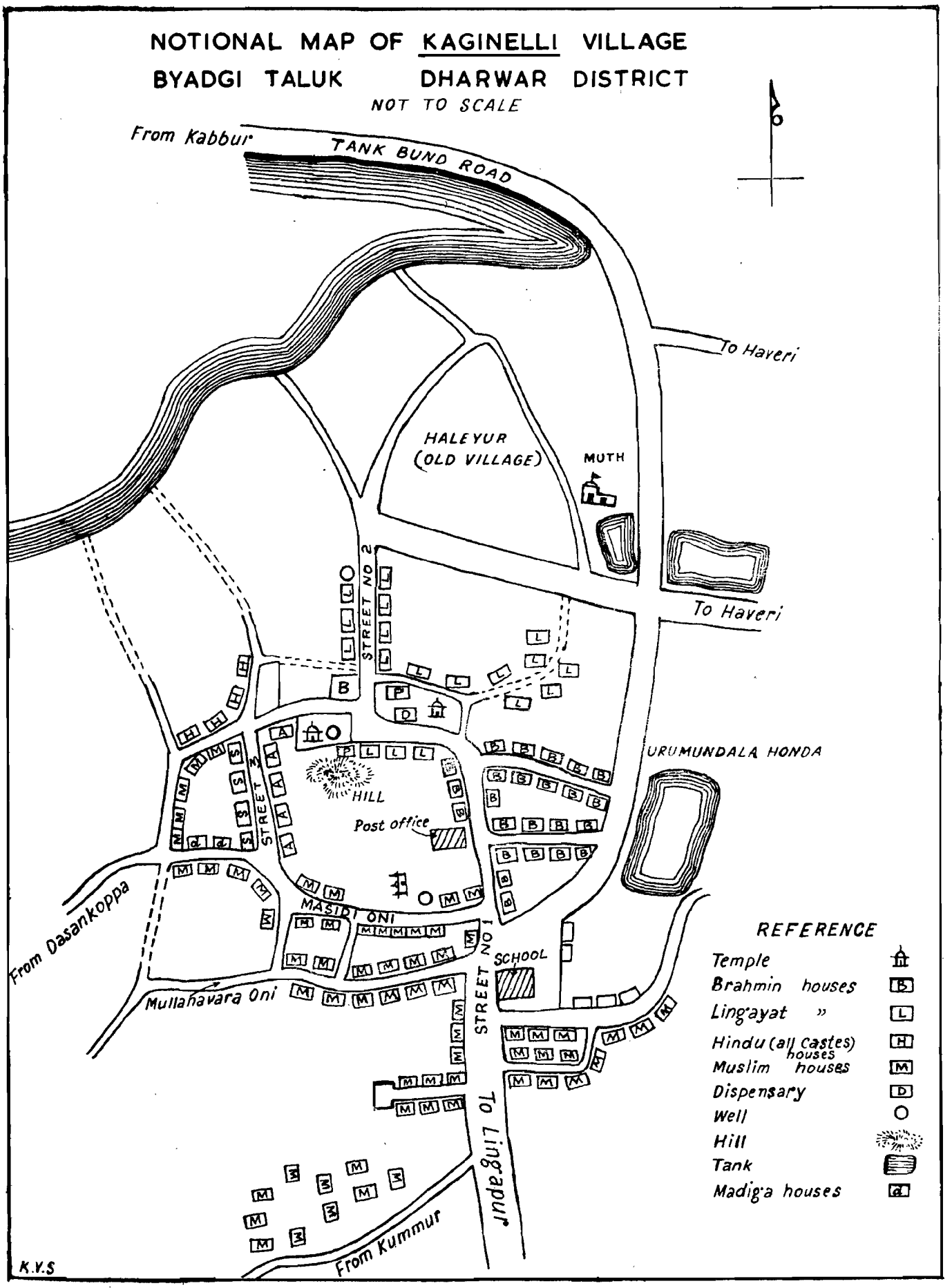
Rd Number of days rained. *Rf Rain fall in inches.*

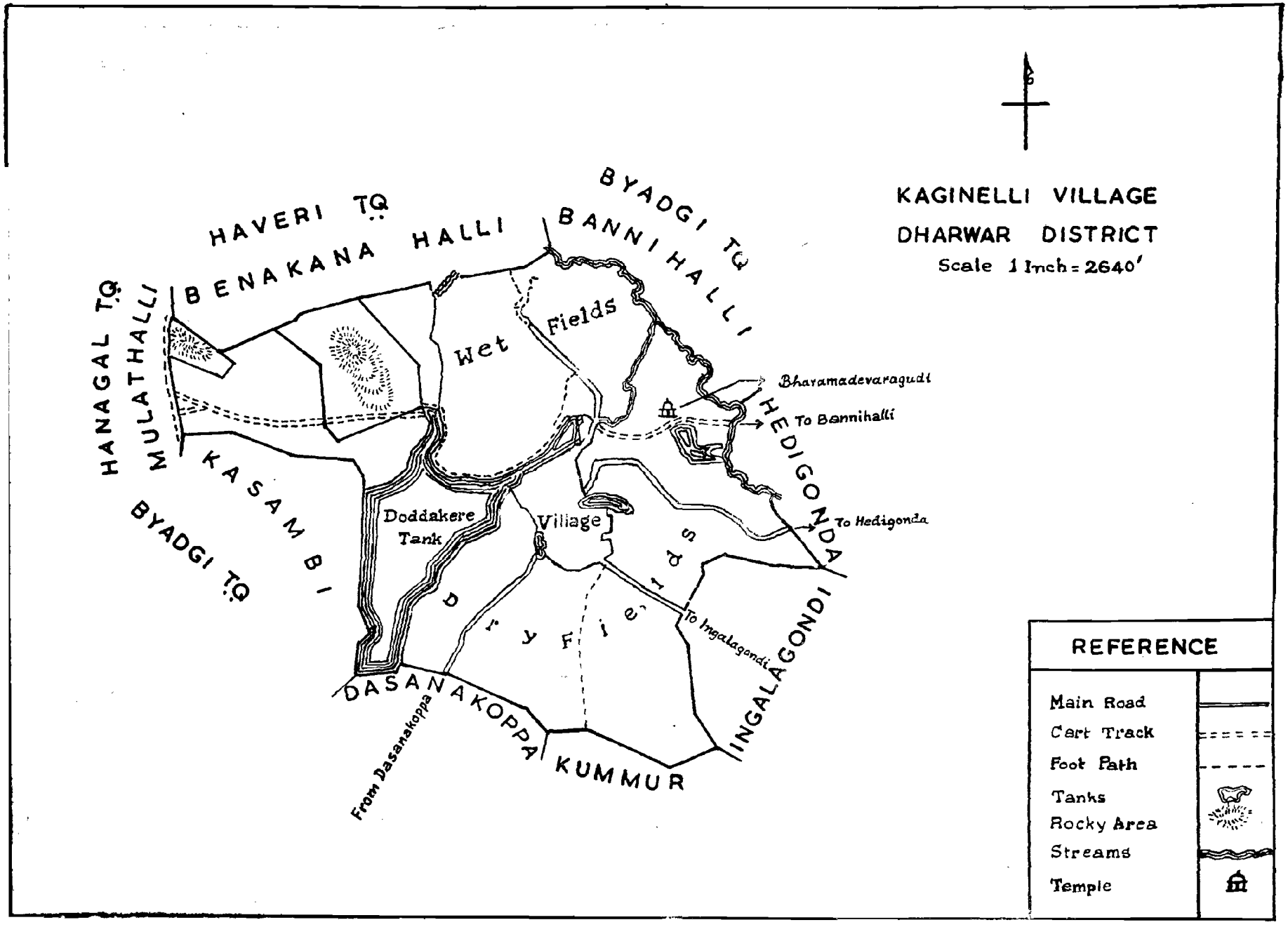
13. It is evident from the above statistics that the, rainfall on the whole is adequate for the early dry crops, its distribution is uneven and at times very capricious. In 1961, the rainfall was at its heaviest in July and then in August it suddenly stopped totally causing much damage to the crops inspite of the fact that the total rainfall recorded that year was the heaviest after 1957. In 1962, the rainfall was sporadic and continued to even December, thus obstructing the agricultural operations. Particularly the rainfall in November and December hampered the harvesting operations. In 1963, the rainfall was very scanty.

14. Considering its geographical limits, Kaginelli is bounded on the north-east by the village of Bannihalli of Byadgi Taluk; in the east it is bounded by the villages of Hediggonda and Ingalagondi; in the south lie the villages of Dasankoppa and Kummur; in the south-west is the village of Kasambi; in the north-west lies the village of Mulathalli of Hanagal Taluk; and to the north it is bounded by the village of Benakanhalli of Haveri Taluk.

Flora

15. The village is bereft of any forest. The nearest forest is the one at Nellikoppa about 3 miles away. Though the climatic conditions are not unsuitabble the tree growth is sparse. Almost the entire arable land is brought under the plough and felling of trees for fuel and other purposes seems to have been carried out uncontrolled for the last several generations. The villagers also pay very little attention to the raising of useful trees with the result that even the present tree growth is vanishing fast. Of late a few people have taken interest in raising mango trees as also plants of Glyrecedia. Glyrecedia provides rich green manure. The most common trees found in this village are the neem and babul (Acacia).


NOTIONAL MAP OF KAGINELLI VILLAGE
BYADGI TALUK DHARWAR DISTRICT
NOT TO SCALE
From Kabbur
TANK BUND ROAD
To Haveri
HALEYUR (OLD VILLAGE)
MUTH
To Haveri
STREET NO 2
STREET NO 3
HILL
Post office
URUMUNDALA HONDA
MASIDI ONI
From Dasankoppa
Mullanavara Oni
STREET NO 1
SCHOOL
To Lingapur
From Kummur
K.V.S
REFERENCE
Temple
Brahmin houses
Lingayat »
Hindu (all castes) houses
Muslim houses
Dispensary
Well
Hill
Tank
Madiga houses


KAGINELLI VILLAGE
DHARWAR DISTRICT
Scale 1 Inch = 2640'
HAVERI TQ
BENAKANA HALLI
BYADGI TQ
BANNIHALLI
HANAGAL TQ
MULATHALLI
Wet Fields
Bharamadevaragudi
To Bannihalli
HEDIGONDA
To Hedigonda
KASAMBI
BYADGI TQ
Doddakere Tank
Village
Dry Fields
To Ingalagondi
DASANAKOPPA
From Dasanakoppa
KUMMUR
INGALAGONDI
REFERENCE
Main Road
Cart Track
Foot Path
Tanks
Rocky Area
Streams
Temple

The trees found in the village are:—

S.No.	Local name	English name	Botanical name
1.	Bevu	Neem or Margosa	Melia Ozaduacta
2.	Jali	Babul	Acasia arabica
3.	Mavu	Mango	Mangifera Indica
4.	Halasu	Jack	Artocarpus Integrefolia
5.	Hunase	Tamarind	Tamarindus Indicus
6.	Ala	Banyan	Ficus Indica
7.	Arali	Peepul	Ficus Religiosa
8.	Atti	Indian fig	Ficus Glomerata
9.	Banni		Acacia Ferruginea
10.	Sirisala		Dalbergia Paniculata
11.	Bilva patre		Aegle Marmelos
12.	Bela	Wood apple	Feronica Elephanta
13.	Bidaru	Bamboo	Bamboosa Arundinacea
14.	Nugge	Horse radish	Moringa Prery Gosperon
15.	Chandana	Sandalwood	Santalum Album

There is another tree called *Are Gida* or *Gudumurike Gida* which is associated with several beliefs. There is a belief that if some one circumambulates this tree in a clockwise direction, plucks a few leaves by the right hand and places them in a house occupied by a joint family, dissentions are sure to start among the members of the family, which may even lead to partitioning of the family property. If some one circumambulates the tree in an anticlockwise direction and plucks some leaves by the left hand before embarking on any mission, he is sure to meet with failure.

16. The flowering plants commonly seen in the village are the Jasmine, Champac, Rose, Hibiscus, Dhattoora etc. The vegetables commonly grown are the radish, brinjal, clusterbeans, ridge gourd, cucumber, ashgourd, tomato, Lady's fingers, etc. The crops grown in the fields and gardens are Jowar,ragi, navani (Italian millet), tur, chillies, cotton, castor, groundnut, cocoanut, arecanut, betel-leaf, banana, lime, papaya, etc..

Fauna

17. The absence of dense tree growth in the vicinity of the village has rendered it unfit to be an abode for wild beasts. The neighbouring hillocks of Kabbur, Hirebasur, Somasagar and Nellikoppa harbour some wild animals and occasionally one or two saunter into the village. The wild animals so seen are the deer, wild boar, wolf, jackal, hyena, rabbit etc. Monkeys-both black faced and red faced-are commonly seen. In 1959, there was a great commotion in the village when a big tiger with a bell round its neck was seen in the village. The animal was scared away by raising a big fire. Though this incident gave rise to several stories, it was later ascertained that the tiger belonged to a circus company which was presenting its shows somewhere in the neighbourhood.

18. The domesticated animals are the cattle, goats, sheep, horse, dog, cat and donkey. Snakes-both poisonous and harmless-are often seen in the village. The *Nagara* (cobra), *Midinagara, Keregoddu, Rakta kandarike* and *Chinagi* are the local names of the snakes found here. It is said that *Chinagi* snakes are often found in the bushes of the *Kedagi* plants and in the green foliage of cocoanut palms. *Havalada Jhari* which has yellow patches all over the body is considered to be the most poisonous snake but it is seen only occasionally. The poisonous snakes are usually killed at sight and the non-poisonous ones are allowed to roam about. Peafowl are often seen in the gardens. Poultry is maintained by many but there is only one household, that of the Village Patil, which has developed it on a scientific basis. The birds commonly seen in the village are the crow, sparrow, parrot, dove, blackbird, woodpecker, cuckoo, green pigeon etc. They are very common in the fields when the Jowar crop starts ripening. It is said that crocodiles occasionally appear in the big tank-*Doddakeri*. In 1960, the villagers killed three crocodiles in this tank. Fish are available in the tanks and the streams. Their local names are *Haragi meena, Kuchchada meena, Koravameena, Havumeena* etc. It is a common sight to see some people fishing with traps in the tank in March and April when the tanks dry up. Again during the rains, when the tanks start overflowing, some people do fishing near the wasteweirs. The villagers believe that fish become scarce when the easterly breezes cease.

Size

19. Kaginelli, as stated earlier, is the third biggest village of the Byadgi Taluk. It covers an area of 2,085 acres or approximately 3.25 Sq.Mls. The population, at the time of this survey is 2,457 distributed among 399 households. So the density of the population is about 755 per Sq. Mile. In 1961, the population was 2,407 and the households were 383 in number.

Residential Pattern

20. Kaginelli is a village where the houses are concentrated in a residential area which forms the centre of a vast dispersed area consisting of fields and tanks. The village site extends to an area of about 73 acres but half of it, called the *Haleyoor* is not used for residential purposes. The *Haleyoor* is full of remains of old walls, pieces of roofing material, dilapidated temples, stone slabs bearing inscriptions etc., clearly showing that long

long ago that formed the main residential area of the village. It is now only used as a graveyard by some Lingayats and Muslims. Several generations back, the residential area was shifted to a site near the *Uramundina Honda*. But some 60 years back this site too was found to be unfit for habitation as the village was frequently visited by the epidemic of Malaria, and the residential area was shifted to the present elevated site. In 1948 additional land was acquired for the *gaothana* and building plots were laid out in it. This residential area is called 'New Plots'. The scourge of Malaria was prevailing in the village till about 1940 and it is only during the last two decades that Malaria has practically disappeared.

21. It appears the various castes tended to form their own separate cluster of houses in the past but the frequent shifting of the residential areas must have obstructed this tendency to a certain extent, though it cannot be said that such considerations were given a complete go-by when setting up new houses. Along with some of these considerations, economic conditions also appear to have been weighed when selecting new sites. Most of the Hindus have their houses in the street leading to the main temple and the Muslims have their houses in the *Masjidi-oni* where they have their mosque, *mullanavara oni*, and to the south west of the *Uramundina Honda*. Few of the streets in the village are well formed. But as many of them have not been named, they are indicated by numbers in the notional map. In street No.1 leading from the circle to Sri Lakshmi Narasimha Adikeshava temple, are situated the offices of the village Panchhayat, the Co-operative Society, the dispensary of the Primary Health Centre, Post Office, Police Outpost, etc., and the houses of Brahmins, Muslims, Lingayats and a single Daivadnya Brahmin household. Street I is connected by two lanes to the main road, viz. Haveri-Haunsbhavi road and in both these lanes reside Brahmins. There are only two households of other castes, viz. one Kuruba and another Jain in these lanes. Street 2 leading from the temple to the Haleyoor is principally occupied by Lingayats and Adibanjigas. At the end of the street, there is a District Local Board well. Street No.3 behind the temple forms the residential area of Adibanajigas, Sunnagars, and Iligers. In Lane No.4 there are Muslim Agasars, Koravas, Helavas, Adibanajigas, and Sunnagars. Lane 3 forking out from Street 2 is occupied by Lingayats, Namadevshimpis and one household of Daivadnya Brahmins. In Street 4 all the residents are Muslims and in far end to the west reside the three Madiga households. Streets 3 and 4 join the *Masjidi-oni* which forks out from Street 1. In this big lane all the households belong to Muslims, except for one househlod of Kumkumgar, one household of Rajaputs and two households of Arers. This lane has a mosque and a drinking water well. *Mullanavara Oni* and the area near *Mathihalli Oni* is all occupied by Muslims except for one vacant house of a Brahmin. The new extension called 'Plot' and another lane named *Chopdar Oni* is mostly occupied by Muslims. Generally all households who are comparatively in more affluent circumstances, have their houses in the main streets and poorer sections live in the lanes and bylanes.

Transport and Communication

22. Till May 1963, bullock carts and bicycles were the only principal modes of transport in the village. Goods trucks used to come occasionally in the fair season to haul merchandise. In 1963, a private bus company started running a motor bus twice daily between Haveri and Haunsbhavi through this village. This road is a metalled one but is not maintained well. There is a cycle shop in the village which hires out bicycles at 20 P. an hour. The village has a small Post Office where facilities of daily clearance of mail, registration, money orders, and Savings Bank are provided. The nearest Telegraph Office is at Haveri. There is a Community Radio receiver set owned by the Panchayat. A few households have their private radio sets also. News-Papers and magazines are being subscribed to by a few persons. There is a small library also.

Market

23. The permanent market in the village proper consists of 11 retail shops. Two of them deal in cloth,5 in grocery articles and the remaining 4 in beedies, cigarettes betel-leaves, etc. There are 4 small tea-stalls in the village. On every Monday, a weekly market gathers in front of Sri Adikeshava temple, when about 50 to 60 temporary shops are put up. The villagers frequently visit the weekly shandies at Byadgi (Saturday), Haveri (Thursday), Tilawalli (Saturday) and Haunsbhavi (Friday). All these places are within 10 miles from the village. The wholesale markets for the village are at Haveri and Byadgi. Sale of cattle also takes place in the weekly shandies at Haveri, Haunsbhavi and Byadgi.

Sources of Water

24. The supply of water is abundant in the village, both for drinking and for the livestock. There are three big wells which supply potable water. The one situated near the Adikeshava temple is very deep, necessitating the use of a rope exceeding 16 to 18 fathoms in length in drawing it. It is generally used by Hindus though there are no restrictions on its use by Muslims and others.

The other two wells, which are also deep are used by all, irrespective of caste or creed. However the three Madiga households use only the water from the tank for all purposes. For washing and other purposes the villagers generally use the tank water. Households residing near *Uramundina Honda* use the water from this tank for all purposes excepting drinking. It is said that recently the village was surveyed for the introduction of protected water supply. But so far this appears to be still in the planning stage.

Important Public Places

25. There are a number of temples in the village, but the most important among them is the temple of Sri Lakshmi Narasimha Adikeshava. This is the chief place of worship of all the Hindus of the village. Other temples in the village are those of Someswara, Veerabhadra, Dyamawwa, Sangameshwara, and Bharama Devaru. The Muslims have a mosque, a tomb of Mohaboob Subhani and an Idgah. In addition they also offer prayers at the shrine of Sangameshwara calling it the shrine of Adam Shafi. The public places in the village are the Kannada Primary School, Urdu Primary School, Gram Panchayat Office, and Office of the Co-operative Society. A site has been assigned for constructing a building for the Primary Health Centre but the construction work has yet to start. At present the dispensary of the Primary Health Centre is being run in a private building.

Burial Ground

26. A survey number covering an area of about 27 Gunthas has been assigned as a burial ground for the Muslims. But they find this area to be insufficient for the purpose for which it is assigned and so use a portion of the old Gaothana-**'Haleyoor'** as a burial ground. Lingayats too bury their dead in part of the *Haleyoor*. There are no specially assigned burial grounds or crematoria for any other castes. The Brahmins, Arers and a few others who cremate their dead, do so in a vacant land near the big tank. Even-though there is no castewise assignment of any burial grounds, excepting for the one meant for Muslims, the land used by one caste is not used by others.

Welfare and Administrative Institutions

27. The revenue officers in charge of the village are the Talati and the Patel. The headquarters of the Revenue Inspector of this Circle is also at Kaginelli. The village has a Police outpost in charge of a Police Head Constable. The developmental and welfare activities sponsored by the Government and the National Extension Service are routed through the village Panchayat and Cooperative Institutions. The village is the headquarters of the Group Panchayat. The Gramsevak appointed under the National Extension Scheme has his headquarters here. A Primary Health Centre of the Government of India pattern has been sanctioned for the village but for want of sufficient accommodation, so far have started only a dispensary in a private rented room. The Doctor attached to the Haunsbhavi dispensary visits the village once or twice a fortnight and the local compounder dispenses medicines on other days. A trained midwife is attached to the Primary Health Centre. The village has got a Malaria Surveillance worker who visits every household atleast once every fortnight to check the incidence of Malaria. The two Primary Schools in the village teach upto the VII standard. Vijaya Library, a Youth Club, Mahila Mandal, a dramatic troupe are other voluntary organisations in the village.

Monuments and Historical Relics

28. Several temples, stone slabs bearing old inscriptions and the hero stones in the *Haleyoor* proclaim the past glory of the village. Even today one can see the remnants of a mud fort-wall and a moat surrounding Haleyoor. Inside this mud wall, on a small elevated plateau it appears a small fort stood in the past. But now it is complete ruins. It is said that even as recently as in 1940, a stone image resembling that of a jain saint, was excavated from this elevated spot. People point out to a trench near the Someshwara temple as the place where an image of Rama was found which a perverted mendicant completely destroyed later.

29. The supplement to the annual report -"South Indian Epigraphy for the year ending 31st March 1927"- contains a brief description of several inscriptions found in the village. The relevant extracts from this book are reproduced as Annexure I to this report.* These epigraphical records will certainly show how important this place was in the past. At the time of this survey, 4 slabs of stones bearing inscriptions were seen near the Virabhadra temple. One of them consists of 4 verses and relates to the grants made in the 45th year of Chalukya Vikrama Saka era by Bomma Gavanda and Bilagavunda with the title of Mahaprabhu to the Pandyas of Kaginela for the purposes of offering worship at and maintaining the temple of Kaleswara. The following is the text of these 4 verses in old Kannada.

"ಸಿರಿ ನೆಲೆ ಗುಣದ ನೆಲೆ ಭಾ । ಸುರ ಕೀರ್ತಿನೆಲೆ ವಿವೇಕ ವಿಭವದ ನೆಲೆ ವಿ ।
ಸ್ತರಿಪ ಜಯ ವಧುಗೆ ನೆಲೆಯೆನೆ । ಕರವೆಸಗುಂ ಕಾಗಿನೆಲೆ ಧರಿತ್ರೀ ತಳದೊಳ್ ॥ 1 ॥
ಕಾರ್ತಿಕಮಾಸದಂದಿನ ಚತುರ್ದಶಿ ಗುರ್ವುವುದೊಂದು ಸದ್ಗುಹ
ಮೃತ್ತಿಕೆಯಂತದಂ ಸವಿದ ಕಾಗೆ ಕರಂ ಬಿಳಿದಪ್ಪುದಾದೊಡ

ಮೃತ್ತಿಕೆ ತಾನೆದಲ್ ಕನಕಯೋಗ ಸುಸಿದ್ಧವೆನುತ್ತೆ ಬಲ್ಲವ
ರ್ಕೀರ್ತಿಸಲಿಂತು ಕಾಗಿನೆಲೆಯಾದುದಲ್ಲದೆ ದೇಸೆಗಾದುದೆ ॥ 2 ॥
ಸರನಿಧಿಯಂ ಪಳಂಚಲಿವ ಪೆಗೆ: ರೆ ಚೆಲ್ವಿಡಿದಿರ್ದನಂದನಂ
ನಿರುಪಮವಾಗಿ ಕತ್ತಲಿ ತಿಪ್ಪೆಲೆವಳ್ಳಿ ಮಡಲ್ತು ರಂಜಿಪಾ
ಸುರಗಿಯನಾಗ ನಾಗಕುಸುಮಂಗಳ ಪುಷ್ಪಲತಾಗೃಹಂ ಸವಿ
ಸ್ತರ ವೆಸೆದೊಪ್ಪೆ ಕಾಗಿನೆಲೆ ಶೋಭೆಗೆ ತಾಯಿನೆಲೆಯಾಗಿ ರಂಜಿತುಂ ॥ 3 ॥
ತರುಣ ಕುರಂಗಲೋಚನೆಯರಿರ್ಕೆಯೆನೊಪ್ಪವ ಸುಳಿಗೇರಿ ಸ
ತ್ಪುರುಷರೆನಿಪ್ಪ ಹೆಮ್ಮೆಯ ವಣಿಗ್ಜನದಂಗಡಿಯೆಪ್ಪನೊಪ್ಪುಡಂ
ಸುರಗಿರಿಯಂ ಪಳಂ ಚೆಲಿವ ದೇವಗೃಹಂ ಜಿನಗೇಹ ಸಂಕುಳಂ
ಸಿರಿಗೆಡೆಯಾಗೆ ಕಾಗಿನೆಲೆ ರಂಜಿಸುಗಂ ಭುವನಾಂತರಾಳದೊಳ್ ॥ 4 ॥

30. The second inscription cites the name of Jagadekamalla, with the title of 'Chalukya abharana' -meaning an ornament of the Chalukyan dynasty, but beyond this, the inscription does not throw light on any aspect as it is mutilated. The third consists of a *Virakal* or herostone, erected in memory of a hero who fought alone to defend his country against a horde of attackers. This herostone belongs to the year 1204 Shaka era when Ramachandra, a Yadava King was ruling the country. This immortalises the name of one Bugudara Siddiah who valiantly stood against the attacking forces of Soyideva of Kalachurya Dynasty and ultimately was slain in the battle thus attaining *Veeraswarga*. The fourth inscription is found engraved on the pillar in front of the temple and belongs to the period of Harihara, of Vijayanagar fame, who had earned the titles of "Ari Raya Vibhada", 'Ari Raya simha shardula," 'Bhasege Thappuv Rayara Ganda" etc. The last two lines of this inscription are completely defaced but the decipherable text reads:

"ಸಮಸ್ತ ದಿಶಾದೇಶ ಅರಿರಾಯ ಸಿಂಹ ಶಾರ್ದೂಳ
ಸತ್ಯ ಹರಿಶ್ಚಂದ್ರ ಧರ್ಮಕ್ಕೆ ಯುಧಿಷ್ಠಿರಂ ಶ್ರೀಮ್ಮಹಾರಾಜಾದಿರಾಜ
ಶ್ರೀ ರಾಜ ಪರಮೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆ
ತಪ್ಪುವ ರಾಯರ ಗಡ ಪೂರ್ವ ದಕ್ಷಿಣ
ಸಮುದ್ರಾಪ್ರತಿಪಾಲಕ ಶ್ರೀ ವೀರ ಹರಿಹರಮಹಾರಾಯರ
ಕುಸೂರಿತ್ತಿಗವುರಾಜಿ ಅಯಿಸಿರಿಗುಂ ಶ್ರೀಮ್ಮಹಾಮಂಡಳೇಶ್ವರಂ
ಶ್ರೀ ವೀರ ಜಗತಾಭಯ ಬುಕ್ಕರಾಯಗಂ ಉದರ ಪವಿತ್ರೀ
ಕರುಣ ಸುಪುತ್ರ ಕುಲದೀಪಕನು ಶ್ರೀವೀರ ಬುಕ್ಕಭೂಪಾಲನು
ಪಶ್ಚಿಮ ಸಮುದ್ರ ತಟಾಕದ ಲು.....
.....

31. Close to the Someswara temple, there are two inscriptions belonging to the period of the reign of Bhuvanaika Malla of the Chalukya dynasty. Both of them refer to the grants made by reputed personalities of Kaginelli to the Someswara and Betteswara temples for their renovation, daily worship, and also to provide food for numerous students. The first one notes the year as 993 Shaka era (1071 A.D.) coinciding with Virodhi Samvatsara and the day is described as a Sunday in the month of Pushya and a new moonday when a solar eclipse also took place. The second one relates to Ananda Samvatsara probably 958 Shaka era (1036 A.D.) the month being Pushya and on the eighth day incidentally a Sunday and it goes on to state about the grants made by the Kadamba Deva, the chief of Pantipura and others to Betteswara Deva and the receipient is named as Sadyojyata Pandita deva. Banavasi 12,000 is said to have been ruled by Mahapradhana Udayaditya deva under the suzerainty of Bhuvanaika Malla.

32. A solitary stone slab, of which a greater part stands buried in earth is found in front of the Sangameswara shrine. Nothing can be made out from it except that it refers to Veera Mahadeva who was honoured with the title of 'Yadava Narayana Bhujabala Pratapa Chakravarthi.'

33. The Brahmeswara temple, on the outskirts of the village, has a stone slab with an inscription on it. Besides describing the glory of Kaginelli, this inscription states that the temple was constructed by one Kalisetti Gavunda of Kaginelli, who along with some other persons also made certain gifts to the temple for its maintenance and renovation. This inscription of the 47th period of Vikrama Saka reads:

"ದಳಿತಾಂಭೋಜ ಸರೋವರ ಪ್ರತತಿಯಿಂದುದ್ಯಾನ ಸಂದೋಹದಿಂ
ಫಳಾಭಾರಾನ್ವಿತ ರಮ್ಯಶಾಳೀವನದಿಂ ನೀಳಾಭ್ರಸು .....ರಡ ಸಂ
ಕುಳದಿಂ ಸುತ್ತಿದ ಪೂರ್ಣವಾರಿ ಪರಿಖಾ ವಿಭ್ರಾಜಿ ಯಂದೀರ್ಘಕಾ
ವಳಿಯಂ ಕಣ್ಗೆಸೆದಿಂತು ಕಾಗಿನೆಲೆ(ನಿ)ತ್ಯಾನೀತ ದಿಂದೊಪ್ಪುಗುಂ
ಬಳಸಿದ ಕೋಟಿ ಶೂದ್ರ ನಿಕೇತನದಿಂ ಗಣಿಕಾ ನಿವಾಟ ಸಂ
ಕುಳದ ವಿಳಾಸದಿಂ ದ್ವಿಜ ನಿವಾಸ ಕದಂಬಕದಿಂ ವಣಿಗೃಹಾ
ವಳಿಯಿನುದಾತ್ತ ದೇವಭವನಂಗಳ ತಿಂತಿಣಿಯಿಂ ಶೋಭೆಯಿಂ
ಕಳೆದು ಪೊದಳ್ದು ಕಾಗಿನೆಲೆ ಸಂತತಮಿಂತೆ ಸದೊಪ್ಪಿ ತೇರುಗಂ."

The ruins of a stone *mantapa* can be seen even to this day near the Kalahasteswara temple. The villagers say that there were numerous stone idols in this stone *mantapa*. A perverted mendicant, it is said, excavated a stone idol of Rama a few decades back and disfigured that idol along with the idols found in the *mantapa*. Close to these ruins, three herostones with some human figures on them, are to be seen. One of them has an inscription on it. Another partly disfigured stone which stands buried in earth shows a herd of cattle with a lone hero trying to rescue them from cattle lifters.

34. Inside the Someswara temple, there is a disfigured idol which according to the villagers is that of Goddess Durga. It is said that this idol was lying in the open and the villagers brought it and enshrined in this temple. There is also a stone slab with nine carved figures on it, probably representing the Saptamatrikas. The temple of Veerabhadra has two beams made of ornamental stone pillars.

35. The shrine of Bhandarageri swami in the compound of the Adikeshava temple has an ornamental pillar on which an inscription is found engraved. In the courtyard of the Basavanna temple there is a stone slab with certain inscriptions in the Devanagari script. This slab is partly buried in earth and except for a few letters in *nagari* script and the figure of a Sanyasi with a trident in his hand, nothing can be made out of this inscription.

36. Near the wasteweir of one of the big tanks are found four *Mastikallus* or stoneslabs commemorating some women who had burned themselves in their husband's pyres. None of the villagers has any detailed information about these stones.

37. Several of these monuments, inscriptions and relics found in the village abundantly testify to its existence since more than a thousand years and also reveals that Kaginelli must have been a place of renown in the past, with men of varied avocations included in its population. It must have been a small centre of administration, an abode of learned men and students in quest of spiritual knowledge and a home of several valiant men who were ever ready to defend the country and its cattle wealth.

38. A conch, a stick and a bowl are in the possession of the persons managing Sri Adikesava temple. It is said that these articles formed the belongings of Kanakadasa, who frequently used them. Two altars, one inside the Adikeshava temple and the other under a peepul tree in the 'Haleyoor' are pointed out by the villagers as monuments erected in memory of Kanakadasa, as he used to frequent these spots for meditation. Inside the temple of Adikeshava is another altar (Vrindavan) marking the Samadhi of Bhandargeri Swamiji who lived in the village about 300 years ago. This Samadhi is much venerated by the Vaishnava Brahimns. The tomb of Sangama enshrined in a small structure is venerated by the Hindus as Sangameshwara Gudi and by the muslims as 'Adam Shafi's tomb.' This shrine has a number of its devotees in Kodekal village of the Bijapur District who come here on pilgrimage during the annual fair. Some say, contrary to the popular belief, that Basaveshwara the well-known Veerashaiva reformer, breathed his last at this spot in Kaginelli. They say that when the rebellion broke out at Kalyan, Basaveshwara came here in-cognito and spent his last days here and that this was known to only a few of his followers. Tradition, however goes that Basaveshwara was received by God Siva in the Linga at Kudali Sangam - the meeting place of the Malaprabha and Krishna rivers.

39. According to the Muslims, this shrine is the tomb of one Adam Shafi, though they are unable to throw more light on this saint. Some of them say that this tomb is that of a Hindu saint who lived with a Muslim lady, some centuries back. It is said that this saint exerted great influence over the Hindus and Muslims alike.

40. At this stage it may be necessary to say a few things about the town of Haveri - 10 miles away - with which the people of Kaginelli have frequent contact. Haveri has a legendary origin and is believed to have been founded by 'Nalachakravarti'. The large tank of Haveri called 'Heggere' is said to be the spot where Nala noticed a huge snake obstructing the flow of the running water in a stream to form into this lake. Kanakadasa, the saint poet of Kaginelli in his 'Nalacharitre' mentions about Haveri in the following words:

"ಹರಿವ ಹರಿನೀರ್ಗೆಯಡ್ಡಂ ಬರಲುರಗಂ ಕಂಡು ನಳನದಂ ಕಟ್ಟಿಸೆ ಹಾವೇರಿ
ಯೆಂದು ಪರಮಾರ್ತ್ಥಂ ನಾಮಮಾದುದಾ ಕೃತಯುಗದೊಳ್"

There are several monuments and old relics of the historical past at Haveri. The temple of Siddeswara in Hoysala style is said to be the work of Jakanacharya. It is said that this was an 'agrahara' and was administered by a group of 400 mahajanas often called *Nalnurvaru.* They were all men well-versed in vedic literature and also in the art of warfare.

Kanakadasa

41. Kanakadasa was a contemporary of Purandharadasa but some what younger than him. He deserves a special place in the galaxy of illustrious sons of Karnataka. He was born as a shepherd in the village Bad of Shiggaon Taluk, grew to be a soldier and a general but renounced worldly life at the insistent call of spirit within. As in the case of Emperor Ashoka, remorse and consequential renunciation set upon him after a decisive battle. His life thereafter became one of long dedication to the course of divine love. There are several miracles and legends associated with him about which reference will be made later on. But miracles apart, Kanakadasa was a counterpart of Purandardasa's personality and mission. Both shared a common Guru, Vyasa Raya who was the religious head of a most orthodox Brahmin Math. It was to Vijayanagara that Kanakdasa came and sat at the feet of Vyasaraya. This puritanic Vyasaraya was unparalleled in his catholic outlook on humanity and he openly took Kanakdasa into his inner fold. Several influences worked on Kanakadasa like the Shrivaishnava and Madhwa, but he remained non-sectarian and free in his approach. Kanakadasa rose to great heights of mystic philosophy as is evident from his devotional songs which are enshrined in the hearts of the people

of Karnataka. He attacked the caste system and other social evils in a forthright manner. He has given to Kannada works like *Mohantarangini, Bhaktisara, Ramadhanyacharite, Nalacharita* etc., written in popular metre, besides his devotional songs. He was both a poet and a Haridasa of rare acumen and his devotional songs are of a very high order in melody, emotional depth, keen perception of the values of life, literary elegance as also in philosophic content. His triumph both over the materialist and the spiritualist was a source of inspiration to several other Haridasas and poets of later generations. As in the case of Purandaradasa, evaluation of Kannada literature, can never be complete without reference to Kanakadasa's contributions. He supported the total eradication of all social inequalities. In his song about the concept of 'kula' he enquires "The lotus that blooms, in the midst of mud, don't you offer it to God? The milk that comes from the flesh of a cow, do not Brahmins taste it? What is the *kula* of *Atma* and *Jiva*? And of the five senses? Where is the *kula* when the inner *atman* is pleased to bless you?" In one of his famous songs on complete dedication to God he says "The body is thine and this life is thine. All the sorrows and joys, which I experience in this mundane life are thine."About the protective power of God he says "Don't you be anxious; be patient, my mind, without doubt, He protects everyone." Kanakadasa was one of the shining stars of the Dasakuta which illumined this country in the sixteenth century. His devotional songs went a long way in popularising and enriching literature. A special type of his poems called *Mundige* is full of hidden meanings and contains several paradoxical and contrasting statements.

42. About his early life, it is said that in the village of Bad near Bankapur, there lived a couple by name Beeregowda and Buchchamma, who were ardent worshippers of Venkataramana or Timmappa of Tirupati. After several years of their marital life, they were blessed with a sole male issue who was named Thimma. Thimma lost his parents in his childhood and when he attained manhood, he came across hidden gold at several places. This earned for him the name 'Kanaka' (Gold) and also brought fame. The kings of Vijayanagar who then heard about him, appointed him as their military representative at Bankapur. In one of the battles he was severely wounded and as he lay unconscious, he had a vision of God who directed him to accept the life of a 'Dasa'-a servant of the Almighty. He took up the life of a wandering mendicant and in the course of his travels he met the saint Vyasa Raya who was then supervising the construction of Vyasa Samudra. It is said that Vyasa Raya at first mockingly asked him to repeat the 'Kona mantra' (Kona in Kannada means hebuffalo) and when Kanakadasa concentrated on this *mantaras*, a real hebuffalo appeared on the scene, which after helping the labourers in lifting some stones, disappeared into the thin air. Even now a place is being pointed out as *Konana Thubu* (thubu means a sluice) or the place where this miracle took place. From there Kanaka proceeded to Tirupati and met Tirunal Tatacharya, a great philosopher of Srivaishnava sect, from whom he got all the Vaishnava emblems marked on his body. His next approach was to Sri. Vyasa Rayaru at Sosale and Vadirajaswamy of Sode monastery.

43. Kanakadasa who lived upto 1606 A.D. had several saint poets as his contemporaries. Besides Purandharadasa about whom reference has already been made, his other contemporaries were Vaikunthadasa of Belur, Bhanudasa of Maharastra, Chaitanya and Vallabhacarya of Gurjara, Kabirdas of Benares, Tulsidas of Prayag, Rayidasa of Rajasthan and several others. It was then a crucial period for Hinduism. On the one hand several persons were then trying to exploit the caste distinctions among Hindus for their own personal gains and on the other, the onslaught of Islamic conversions was also quiet heavy. It was under such trying circumstances that these Dasas of the Bhakti cult tried their best to remove all caste distinctions by composing and singing several devotional songs. The gist of all their compositions was that unstinted devotion and unsurpassed faith in the Almighty brings *mukti*(Salvation) to one and all irrespective of such mundane consideration like caste, creed, birth etc.

44. Legends of miracles, as in the case of all mystic personalities, are not wanting in his case too. One such refers to God Krishna having turned away from all the high-born ones and welcomed this low-born devotee, through the back window. Mysteriously enough at Udipi, a sacred place in South India, an unusual phenomenon of the God's image, facing not the front door but the back window of the shrine, could still be seen. It is said that once when Kanakadasa had gone to Udipi for the '*Darshan*' of Lord Krishna, a few objected to his entering the precincts of the temple, as he was a low-born. Then he went away and invoked the blessings of the deity by standing at the backwindow. The sparks of his devotion were so powerful that the Deity turned its face towards this window and is in that position even to this day. This window is named Kanaka's window or *Kanakana kindi*. It is also said that this 'penniless' mendicant was charged with the theft of jewellery, when he proved to every body's satisfaction that God himself had given him these ornaments.

45. His birth itself is of a legendary origin. He is believed to have been an incarnation of *Yama*, the Lord

of death. In one of his *Ugabhogas*, Kanakadasa himself has cited the reason for Yama's birth as a mortal. The text reads

"ಯಮನು ಮುನ್ನೆ ಮಾಂಡವ್ಯ ಶಾಪದಿಂದೆರಡು
ಜನ್ಮ ಶೂದ್ರಯೋನಿಯೊಳಗೆ ಪುಟ್ಟಿದನ್ ಒಂದು
ಜನ್ಮ ವಿದುರನಾಗಿ ಕುರುಬರ ಕುಲದಲ್ಲೀಗ ಜನಿಸಿದ
ಎನಗೆ ಈ ಜನ್ಮದಲಿ ಮುಕ್ತಿಯೆಂತೆಂಬೆ ॥"

This means, "Yama incurred the wrath of Mandavya and was cursed to be born in the world of mortals as a *sudra* (lowcaste). His first appearance was in the form of Vidura during Dwaparayuga and his second birth is as a Kuruba (Kanakadasa himself). He will not be born again but will attain "Mukti" or heavenly bliss." In chapter 31 of the Brahmakanda of Garuda Purana, the circumstances under which Yama got this curse are enunciated. Yama is said to have cast his *yama pasha* on a sage who was in the thick of his penance charging the sage with the sin of having killed a fly in his childhood. Enraged at this, the sage cursed Yama to suffer himself the pangs of death by taking birth in this world of mortals.

46. A legend of Kanakadasa directly associated with Kaginelli is about the installation of the deity of Adikeshava here. It is said that Kanakadasa brought with him the idols of Adikeshava, Thimmakeshava and Channakeshava from the village Bad, the place of his birth and left the idols of Thimmakeshava and Channakeshava in the village Ingalgondi and brought to Kaginelli, only the idol of Adikeshava. It is said that this idol was placed in the Lakshmi Narasimha temple by shifting the idol of Lakshmi to Narasimha's shrine and enshrining the idol of Adikeshava on the vacant pedastal of Lakshmi. It is said that a discussion took place between Lakshmi Narasimha and Adikeshava (probably between the priests of the temple and Kanakadasa) before this installation and the present arrangement was agreed upon only on an assurance being given that Lord Adikeshava will accept worship only after the devotees worship Lakshmi and Narasimha first and that the temple should be known as Sri Lakshmi Narasimha Adikeshava temple and not simply as Adikeshava temple.

47. Another legend states that the idols which Kanakadasa left at Ingalagondi, got enraged at the indifference shown to them by Adikeshava and that Channakeshava went to the extent of shooting an arrow at Adikeshava, which was intercepted by a Lamani woman and thus prevented from reaching its destination. The touch of the divine arrow is said to have transformed the Lamani woman into a stone slab. Even to-day the villagers show this stone slab with 'Shankha and Chakra' (conch and the wheel) engravings on it and a deeply penetrating nail in it is pointed out as a broken part of this arrow. The devotees who visit the Channakeshava shrine are expected to arrange four or five stones in a way resembling a temporary stone shed. This is called "Gudi kattuvudu." The deity of Thimmakeshava is said to have gone to 'Kummoor' hillock. It is also said that Kanakadasa often went to Tirupati on pilgrimage and on his way he used to offer worship at Channakeshava temple at Belur. When he got old and a pilgrimage to the far south was not possible, he thought of installing idols of his favourite deities of Channakeshava and Thimappa near Kaginelli itself. In the village, there is the practice of taking in a procession, the *Utsava Moorti* of Adikeshava to Kummoor and Ingalagondi on its way to the *Mahanavami Mantapa*, during Dasara.

48. There is another legend about Kanakadasa. It is said that Kanakadasa was once accused of harbouring a prostitute in the premises of this temple and of utilising the flowers brought by the devotees in decorating this prostitute and not the deity. Some officers visited the temple to enquire into these allegations. They found that there were some long hairs in the flowers (*Nirmalya*) they received as *prasad*. This was taken as sufficient evidence to prove the allegations. But Kanakadasa, when questioned, nonchalantly observed that the deity had long tresses of hair. By virtue of his intense devotion to the Lord he caused the idol to exhibit tresses of hair on an appointed day. Then the officers would not believe it and so they wanted further proof. To find out if the tresses of hair on the deity were false ones, one of the officers pulled out some hair and tears started flowing from the eyes of the deity. Kanakadasa put a stop to these tears by prayers and pleased with his devotion and spiritual powers the officers agreed to grant a piece of land which Kanakadasa would cover by blowing into the conch without any break in the breath. It is thus that the lands covering about 420 acres in Dasanakoppa were obtained for the temple.

49. These are but a few of the many legends associated with this great poet-saint. Volumes can be written about this saint and it is not possible to cover all about him in this survey. Kaginelli, should be proud of having possessed such a jewel and draw inspiration from this fact in attaining future glory.

History of the village:

50. The early History of Kaginelli is wrapt in mystery because of the paucity of adequate documentary evidence. It is said that this whole area was once covered by thick forests and was known as 'Dandakaranya' during the days of Rama. It is said that Bedars were

found in large numbers as they had ample opportunities to eke out their living by hunting in these thick forests. During the days of Pandavas of Mahabharata fame, this area is said to have been under the rule of King Virata, whose capital was at Hanagal. It is said that during the historical period, this area was ruled by the Kadambas of Banavasi for some time. A number of inscriptions found in the village also support this view. In the seventh century, Pulikesi II of the Badami Chalukyas vanquished the Banavasi Kadambas and started ruling this area. In the Eighth century frequent wars between the Chalukyas and Pallavas, weakened both the dynasties and this area came under the rule of Rashtrakutas whose reign lasted for about 100 years. In 1150A.D. this region came under the rule of Bijjala of Kalyan. In 1310 A.D. Malikkafar, the general of the Delhi emperor Allaudin raided the south and plundered Devgiri and Warangal and for some time this area came under Muslim rule. In 1335 A.D., the Vijayanagar Kings started gaining power and this whole region became a part of their territory and continued to be so till 1565 A.D. when they were vanquished in the battle of Talikote. This area then came under the rule of Adilshahi kings of Bijapur. But some Pallegars who accepted the suzerainty of the Adilshahis as their overlords continued to have some hold over this region. Then a Pallegar, Bedar by caste and Santebennur Kengappanayak by name was holding this place. He had constructed some small forts at Kaginelli, Kadarmandalgi, Byadgi, Kengond, Urabgond and several other places. Then the Moguls, Savanur Nawab, the Peshwas and the Mysore Sultans Haidar Ali and Tipusulatan held sway over this area in turn till the British came into the picture in 1818 A.D. The British rule came to an end in 1947, when India gained independence. So like several other parts of the country, this village had a chequered history. Till 1–11–1956 this village formed a part of the Bombay State and on that day with the re-organisation of States, it came to be included in the Mysore State.

Legends:

51. A number of legends about the village have already been related above. One that concerns the name of the village is worth mentioning. It is said that a crow (Kage in kannada) appeared one day near the place where Sri Lakshmi Narasimha Adikeshava temple now stands and immediately on consuming some earth it got itself transformed into a gold one and disappeared. When the persons witnessing this curious phenomenon started excavating the earth, they came across a stone image of Narasimha with 16 arms, which they later enshrined in the temple. Learned men started saying that this place was endowed with a certain amount of divinity and that it would always see conditions of plenty and prosperity. So the village takes its present name after the crow.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition:

52. The population of the village as in any other village of this District, is mixed. There are Muslims, Hindus, Jains and Christians. Though this place is held as sacred by Hindus, majority of the population are followers of the Muslim faith. In fact more than 75% of the people are Muslims. But the mode of dress and several habits of both the Hindus and Muslims are so much alike that it is very difficult to say from a casual acquaintance as to who is a Muslim and who is a Hindu. Distribution of the population according to their religious faith is as follows:

Sl No.	Religion	Households		Population	
		Number	percentage	Number	Percentage
1.	Muslim	284	71.18	1,850	75.28
2.	Hindu	113	28.32	603	24.56
3.	Jain	1	0.25	3	0.12
4.	Christian	1	0.25	1	0.04
	Total	**399**	**100.00**	**2,457**	**100.00**

The single member household following the Christian faith is that of a recent migrant, who works as a compounder in the medical department. He has settled down in Kaginelli from May 1962. Likewise the single household of Jains, belongs to the Gramsevak working here under the National Extension Scheme. He is also a Government Servant liable to transfer and is not a permanent resident of the village. Thus the permanent residents of the village are only Muslims and Hindus. In the following paragraphs, some general aspects relating to the Muslims and the numerically important castes among Hindus, are presented

MUSLIMS:

53. A 'Muslim' or 'Moslem' means a person who submits. All the Muslims of Kaginelli profess to belong to the 'Sunni' sect and consider Mohammed Paigambar- the prophet - as worthy of the highest veneration. They respect the five Islamic tenets viz.

(i) *Kalima Padna* — to recite passages from the quoran.
(ii) *Namaj Karna* — to offer prayers at stipulated hours.
(iii) *Roja Rakhna* — to abstain from taking food, water and narcotics between sunrise and sunset in the month of Ramzan.
(iv) *Jakat Dena* — to offer gifts to the poor and the destitute out of their earnings.
and (v) *Haj* — to undertake a pilgrimage to Mecca when possible.

So far only one Muslim from the village has made a pilgrimage to Mecca, though all others are trying their best to adhere to all the above tenets. They have a mosque in the village, where congregational prayers are offered every Friday.

54. The Muslims of Kaginelli are divided into four principal classes viz., Sheikh, Syed, Pathan and Agasar. Other classes of Muslims found in the village belong to Moghuls, Momeen, and Labbey. But they are very few in number. Most of the Muslims of Kaginelli appear to be migrants from other villages, as indicated by their surnames like Yadavad, Bijapur, Byadgi, Haveri, Amminbhavi, Somasagar etc. All these surnames are place names and probably indicate the places from where these Muslims migrated to Kaginelli some generations back. However none in the village is able to say when and why they migrated. The following extract from the District Gazetteer of Dharwar applies to the Muslims of Kaginelli also. The extract reads:

"Of the four general classes viz., Sheikh, Syed, Pathan and Moghul, Moghuls are a very small body. Each of the other three includes large number in all parts of the District. They are chiefly local Hindus, the descendents of converts, who on embracing Islam took the title of Syed, Sheikh, or Pathan under whom they were converted. At the same time, almost all claim and probably most of them claim with right some strain of foreign or upper Indian blood. So far as they can be traced, the foreign elements seem to be the same as those noted in the Statistical Account of Belgaum, Arab traders and merchants who sought employment at the court of Hindu rulers; Turks and other upper Indians who conquered the Deccan at the close of the thirteenth century; Abyssinian, Arab, Persian, Afghan, and Turk settlers during the supremacy of the Bahmani (1347–1490), Bijapur (1489–1686), and Moghal (1686–1723) rulers and finally and, to a larger extent than in Belgaum, a larger element from the court of Haidar Ali and Tipu of Maisur (1760–1800). As in Belgaum and other parts of the Bombay Karnatak the conversions from Hinduism are almost all ascribed to Aurangzeb (1686–1707), or to Haidar and Tipu of Maisur (1760–1800). The wellknown zeal of these rulers for the spread of Islam seems in many instances to have gained for them a credit which belongs to early Arab missionaries if not to the Bahmanis (1347–1490) or to the Bijapur kings (1489–1686)"

In this connection it is noteworthy to note that all the Kaginelli Muslims prepare no dish excepting a sweet called *Holige* which is very much a Hindu preparation on a particular festival day. This may be ascribed by saying that the Muslims have only adopted the local custom of Hindus preparing this sweet but a couplet they recite at times should throw more light. The couplet in Urdu reads:

"Kali cheli ujala kan
Hindu Huva Musalman"

Some say that it is only a rhythmical couplet which means a white goat has black ears and a Hindu has become a Muslim. But some explain it as meaning "darkness has disappeared and enlightment has dawned on us as we, Hindus embraced Muslim faith".

55. The Dharwar Gazetteer enumerates 34 classes among Muslims and states that 9 of them intermarry while the remaining 25 marry only within their own classes. The 9 who intermarry again form two groups. One group consists of the 4 general classes of Syeds Sheikh, Moghul and Pathan and the other group consist of Attar (perfumer), Bedar (servant), Bangarhan (Bracelet maker), Kalaigar (tinsmith), and Manyar (Hardware merchant). At Kaginelli three households have the surname Attar but they have returned themselves as Pathans and so have not been treated separately. Of the remaining 25 classes Agasars, Labbey, and Momeen are represented in the village by 6, 2 and 1 households respectively. Labbeys hail originally from Malabar and are said to be the descendents of Persian, Arab and Abyssinian traders who settled down on the West coasts of India. The Labbeys speak Malayalam among themselves but the Labbeys from Kaginelli have returned Tamil as their mother tongue. However they speak colloquial Kannada and Urdu fluently. These two families have immigrated from Vellore side and their principal occupation is to deal in hides and skins. They purchase these articles from the butchers and Madigas of this region and send them to the tanneries at Bombay. They also do a little moneylending business at Kaginelli. Momeens are traditionally a weaving class but the only household of this class in Kaginelli is doing cultivation. The Agasars are said to be the local Hindus who were converted to Islam faith during the time of Tipu Sultan. All of them have Kannada as their mother tongue, The Agasars form an endogamous group. Most of their women have the honorific 'avva' added to their names and not the customary 'bi' or bibi' as done in the case of other Muslim women. They invite the Mulla to officiate at and solemnize marriages, death cermonies, circumcision of boys. Their traditional job is that of a washerman and they attend to certain washing duties traditionally assigned to them at the local Hindu temples. Again unlike other Muslim women, Agasar women are not so strict in observing *Ghosha.*

56. 'Sheikh' literally means an elder. At Kaginelli the Sheikhs are the most numerous among Muslim classes, there being 237 households of Sheikhs out of the 284 Muslim Households. The title of Sheikh belongs to three branches of Kuraish families viz. (i) Siddikis who claim descent from Abubaker Siddik (ii) Farukis who claim descent from Omer Al Faruk and (iii) Abbasis who claim descent from Abbas, one of the prophet's uncles. But most of the converts also are addressed as Sheikh as it is also a general term of courtesy. Men among them suffix their names either by the word Sheikh or Mohammed. Their women have the honorific 'Bibi' added to their names. They speak colloquial Urdu at home and Kannada with others. However it has to be admitted that both their Urdu and Kannada are generally not grammatically correct as is the case with almost all other Muslims in this area. A few of their women who observe *burqua* do not know Kannada at all.

57. Syeds claim descent from Fatima and Ali - the daughter and son-in-law of the prophet. They prefix their names by the words Syed or Meer and also suffix it with the word shah. Their women have the honorific 'bibi' added to their names. In the village there are 14 households of Syeds with a population of 88 in them. The Syeds generally marry among themselves. Occasionally they may accept a girl from among Sheikhs or some other classes of Muslims in marriage but seldom do they marry their girls with boys of other Muslim classes. A Syed girl will be married with a person from other caste only if she comes from a very poor family and the bridegroom is economically much better off. Thus in a way, Syeds consider themselves to be superior to other Muslims. Their women, particularly are the married women observe '*Ghosha*' or burqua and cover their entire body from head to toe with a veil when they go out. This practice is common among all Muslims of the village excepting Agasars.

58. Pathans claim an Afghan origin. The Pathans of Kaginelli appear to have migrated here from Tilavalli, Somasagar and some other places in the District. They all add the word '*khan*' to their names.

59. All the Muslims of Kaginelli are nonvegetarians but their religion prevents them from consuming flesh of certain animals. They eat beef, mutton, chicken etc., but pork is forbidden. Buffalo meat is also normally eschewed. Among the birds, those which pick up their prey using their legs are considered '*Haram*' and unfit

for consumption. They only eat that fish which stops breathing immediately after being taken out of water. Though their religion prohibits Muslims from consuming intoxicating drinks, a few Muslims of Kaginelli do appear to have a craving for intoxicants.

60. At Kaginelli the Muslims have a religious head in a Mulla who stays in the village itself. Their Kazi lives at Koosanoor about 9 miles away and visits this village once or twice a year. It is this Kazi who has the power to employ a Mulla after consulting the local Muslim leaders. In fact the population of Mullas at Kaginelli is pretty large which clearly indicates that this institution is in existence for the past several centuries. Some of them have hereditary rights over some 30 acres of Inam lands. The Mulla officiates at all the Muslim marriages and their birth and death ceremonies and also keeps the masjid clean. He sanctifies the flesh of any animal before it is slain, by performing 'Zubah'. To make a lawful killing of an animal or '*Halal*' the sacrificer has to give the animal some water to drink and pluck some feathers out of its throat. He has to take a sharp knife pass it across the animal's throat saying 'I kill thee by the truth,' pass it a second time saying that "Allah is great" and pass it a third time saying that "there is no God but Allah". The knife has to be sharp enough to cut the throat clean but it should not completely cut off the head. This is their religious way of sacrificing animals. But the residents of Kaginelli, have cut down the number of such operations and cut away the head of the animal after offering it some water and uttering *Bismillah he Allah ho Akbar*. For these services the Mullah is given some grains annually and if the animal he cuts is meant for sale, he is paid 25 paise per head.

61. Most of the Muslims of Kaginelli work at agriculture either as cultivators or as agricultural labourers. A few are engaged as petty traders, carpenters, blacksmiths etc. Educationally they are very backward, only a few among them having passed the S.S.C. Examination. Economically too, they are generally poor. They are well represented in the village Panchayat and the Co-operative Institutions. They are bound together by strong religious ties and generally they move well with people of other castes and religions too.

Lingayats:

62. There are 44 households of Lingayats with a population of 220. Lingayats are also known as Veerashaivas. They are found all over the State in varying numbers and are divided into several divisions which are more or less functional in character, being principally based on the traditional occupation of each division. In the village itself there are 9 divisions among Lingayats, as detailed in table IV.

63. Adibanajigas numbering 57 in 11 households are said to have embraced Veershaivism only a few generations back. Excepting for one household, all of them appear to be original settlers. They generally have 'pujar' (meaning priest) as their surname and were the hereditary priests of the Laxmi Narasimha Adikeshava temple. Now the worship at this temple is being done by some Brahmin priests. The pujars attend to the work of maintaining cleanliness in the temple. They enjoy hereditarily some lands endowed to the temple and the *Vahiwatdar* among them has to supply oil, flowers, cocoanuts etc., to the temple everyday. Unlike other Lingayats the Adibanajigas consider Adikeshava as their chief deity and also worship Venkatramana of Tirupati. They also name their children as Keshavappa, Timmappa, Venkappa etc. Some say that they were originally Vaishnavait Brahmins who got converted to Veerashaivism by undergoing the ritual of 'Lingadharana' at some Lingayat monastery. They employ Jangams to officiate at the ceremonies connected with birth, marriage, death etc., and also all their religious functions are conducted by Jangams. But unlike other Lingayats who do not worship the sweet-basil plant, (Tulsi), the Adibanajigas worship it on the 12th day of Kartika. This festival is called 'Tulasi vivaha' and they employ Brahmin priests on the occasion. The Adibanajigas have their Swami (preccptor) at Kurvatti.

64. Panchamsalis, among Lingayats are found in large number in the Dharwar District. In this village there are 15 households of Panchamsalis with 87 persons in them and so they form the most numerous among the Lingayat divisions. Most of them are cultivators, There are seven households consisting of 36 persons belonging to Banajigas. Banajigas are the traditional traders among Lingayats. The word "Banajiga" itself is explained as a derivative of the sanskrit word 'vanik' meaning trader. Most of the Banajigas of Kaginelli are immigrants and are engaged in cultivation and trade. Two of the trading Banajiga households have given up trade and taken to cultivation recently. There are 4 households of Jangams. Jangams form the priestly class among Lingayats and are respected by all other Lingayats. Even their boys are at times addressed in plural by others. Jangam males have the honorific 'ayya' instead of the customary 'appa' added to their names. Two among them own lands and also do some retail trade. One is a priest in the Sangameshwara temple. Chowradavaru, also called Hadapads are the traditional Lingayat barbers. Both the households of this caste are following their traditional occupation. Chakrasalis are the traditional

potters. They are also known as Kumbhars. There are two households of this caste and both are attending to pottery. The single member household of Kammara (traditional blacksmith) and the other household of 'shivashimpiger' (traditional tailor) belong to immigrants who have come here in the course of their service. They are not attending to their traditional occupation.

65. The mother tongue of Lingayats is Kannada and many of them are conversant with colloquial Urdu which may not be grammatically correct. Though small in number, the Lingayats are active in the social, cultural, economic and educational fields in the village. More particulars about Lingayats appear in similar monographs of Hulkoti and Magadi villages of Dharwar District and also in several other monographs prepared in the Mysore State.

Brahmins:

66. Brahmins numbering 128 are found in 28 households in Kaginelli and of them 86 are 'vaishnavites, and the others are 'shaivites.' The Brahmins are traditionally divided into two broad divisions viz., Vaidiks and Loukiks. The Vaidiks are those who devote themselves entirely to religion and live partly on their earnings as priests and partly on charity. They have the right to accept '*Dana*' or gifts unlike '*Loukiks*' who attend to temporal affairs. Among Vaishnavites, the Vaidiks add the honorific 'Achar' to their names, and the loukiks add 'Rao' or '*Rayaru*' to theirs. Most of the Shaivite Vaidiks suffix Joshi to their names. But today these traditional functional distinctions are fast disappearing in the sense that several Vaidiks have taken to cultivation, trade and other temporal affairs giving up their priestly jobs though no 'loukik' can and has taken to priesthood.

67. Vaishnavas are found in several towns and villages in this region. They are also called 'Madhwas' as they are the followers of Madhwacharya, the founder of the 'Dvaita' philosophy of dualism. According to this philosophy the creator and the created are distinctly separate and they get merged into one another only at some future date. The caste marks of a Madhwa Brahmin are *Shrimudra* or the wealth Goddess's stamp of *Shreegandha* (yellow sandal paste) on his forehead, arms, temples etc., and a black upright brow mark running from the junction of the eyebrows to the top of the forehead. They are divided into several subsects, the chief of them in the village, being those headed by 'Raghavendra' Rayaru', 'Sathyabodha Tirtharu', and Rajendra Thirtharu'. There are only two households of Madhwa Brahmins at Kaginelli who are attached to Sri Raghavendra Rayaru math at Mantralaya. The rest belong to Uttarade mutt of Savanur.

68. The Vaishnava Brahmins of Kaginelli appear to be mostly immigrants as their surnames are all place names from which they must have originally hailed. But they are here for the last several generations. There are two households among them having 'Gudi' as their surname. They are the hereditary priests of Lakshmi Narasimha and Adikeshava temples and are enjoying some Inam lands endowed to the temple. Another family has Kulkarni as its surname as they were the hereditary village accountants. Three families have Havaldar as their surnames as their ancestors must have been connected with the administration of Law and order. None of the villagers are in a position to say since when these households have settled down in the village. The names popular among their men are Bheemraya, Hanumantha Ranganath, Madhwa, Pralhada, Krishna etc., and among women they are Lakshmi, Saraswati, Geeta etc. In the District Gazetteer published in 1884 A. D. it is said that the names common among their women are Arli, Kopri etc. But such names were no where to be heard. It appears they are all outmoded now.

69. Another observation made in the District Gazetteer also needs consideration. It relates to the practice of allowing moustaches to grow. When dealing with Vaishnava Brahmins, the Gazetteer says "All allow the moustache to grow." If it is very long it may be cut, but so long as either of a man's parents is alive he may not shave the upper lip." Now it is noticed that most of the male adults shave their moustaches even if both their parents are alive.

70. Among the Shaivites, 27 persons belonging to 7 households are Smartha Deshasthas, 9 persons belonging to one household are Shivalli Brahmins and the remaining 6 persons belonging to one household are of Chitpavan subcaste. The smarthas always worship the triad viz. Brahma, Vishnu and Mahesh or Eswara under the mystic symbol 'AUM', though Eswara is considered as their chief deity. They subscribe to the pantheistic vedanta-Doctrine of Advaita believing that God and the matter, (creator and the created) are one and the same and that everything that exists is an atom of divinity. The founder of this philosophy is Sri. Sankaracharya, the great Hindu reformer of the 8th century. The destinctive caste marks of a Smartha Brahmin are the three parallel horizontal lines of sandal paste or vibhuti on the forehead with a round spot in the centre.

71. Of the 7 households of Deshasthas, 5 orginally formed one joint family which in course of time divided into 5 branches. Their forefathers are said to have immigrated from Maharastra some generations back. Even today their matrimonial alliances are generally

contracted with persons residing in Maharastra. Another family of 'Joshis' are the hereditary priests of Karpureshwara temple of the village and enjoy some temple lands. Of the seven households of Deshasthas, four personally cultivate lands. The common names among their men are Narayana, Ramachandra, Shankara, Gurunatha and of late names like Ashoka, Mohana are getting popular. The names among their women are more or less similar to those among Vaishnava Brahmins.

72. The head of the Shivalli Brahmin household is an immigrant from the village Barkur in South Kanara District. He migrated here along with his family in 1952 to establish a restaurant in the village. He owns some lands in his native village. Besides running the tea shop, he also hires out bicycles on hire. He represents the village on the Taluk Development Board, being one of its members. The head of the Chitpavan Brahmin household is a recent migrant who is employed in the Public Works Department of the Mysore Government. He came to the village in 1961.

73. In general the Brahmins of Kaginelli are living as a homogeneous unit and take active part in all the activities of the village. As compared to several other castes, they are better educated. Till the Tenancy Laws were brought into force, several of them were mere rent receivers. But now some of them have taken to personal cultivation and some have disposed of their ancestoral landed property.

Sunnagars (or Gangamatha)

74. The term Sunnagar, appears to have derived from the word '*sunna*' which means Lime in Kannada. So this name would be appropriate for these working or dealing in lime. But the sunnagars of Kaginelli have no such occupation even traditionaly. They are also called '*Gangemakkalu*' or children of Ganga and occupy the status accorded to Besthas, Ambiga (fishermen), Kabbers etc., who have been described as fishermen and palanquin bearers. It is said that interdining and intermarriages are permitted among Sunnagars and the above castes, but in the village this practice does not appear to be in vogue. Fishing also does not constitute the principal occupation of Sunnagars of Kaginelli. They are mostly cultivators or agricultural labourers. Two of them are hereditary village servants and enjoy some service Inam lands. Their family deities are Hullappa, Guddadayya, Milarlinga etc. Many of them worship *Gopala*, *betha* and several other symbols of deities. Along with their idols they also keep silver facsimilies of the faces of their deceased ancestors for worship at home. They utilise the services of Brahmin priests at marriages and Lingayat Jangams for birth and death ceremonies. They consider the water with which the feet of Jangams are washed, as a purificant for removing the pollution caused by birth or death in the household.

75. Their surnames are generally Sunnagar or Barker. But strangely one household is known by the surname Akkasali, probably because one of its ancestors was working as a Goldsmith. The common names among their men are Hullappa, Nagappa, Guddappa, Ramappa etc., and among women are Neelavva, Parvati etc. They are non-vegetarians, but abstain from eating beef and pork. A few are fond of intoxicating drinks. Their mother tongue is Kannada but many of them understand Urdu as a spoken locally. They are educationally very backward and wield little influence in the social, cultural or economic activities of the village.

Iligers:

76. There are 6 households of Iligers with a population of 45. Iligers or Ealigers are the traditional toddy tappers and are found in several places round about Kaginelli. It is said that the term 'Iliger' is derived from the words 'Ilisovaru' which in kannada means 'those who lower down' thereby implying those who lower down toddy. The Dharwar District Gazetteer has enumerated four divisions among them viz. Kandanya, Karunya, Katunya, and Vaschalya. But the Iligers of Kaginelli are not aware of any such divisions. Instead, they say they are divided into two sections mainly based on linguistic considerations. These two divisions are 'Kannada Iligers' and Telugu Iligers. All the Iligers of Kaginelli are 'Kannada Iligers.' They are divided into several exogamous units like Koru, Hugar etc.

77. Their chief deity is God Hanuman of Kadarmandalgi and so Saturday is a sacred day for them. They are well organised and have their caste headman called 'Kattemanegowda' at Bankapur. He settles several of their disputes and has also the authority to impose fines etc. But the influence of these caste Panchayats is waning. They are nonvegetarians but do not touch beef and pork. Despite their traditional trade being toddy tapping, they are generally teetotallers. They consider toddy to be Lakshmi and worship it but do not drink it. The names common among their men are Bhimappa, Nagappa, Ramappa, Govindappa, etc., and among women are Venkavva, Parvatavva, Nagavva etc.

78. In the Dharwar District Gazetteer the following description is given about Iligers.

"They are like other Lingayats except that they mark their brows with a circle of sandal wood paste.... They call either Brahmin or Lingayat priests. Their

spiritual Guru is a Lingayat priest named Ajayya who lives at Nidasingi, about 8 miles from Hangal..... Eight years ago, Iligers used to burn the dead, but lately under the advice of Lingayat priests, they have begun to bury. A birth, a girl's coming of age, or a death causes no impurity. They pay special respects to all "Lings" whether in the temples or in the houses but do not wear the 'Ling' round their neck like the Lingayats."

79. Today, there are a few marked deviations in their practices which differ from the observations made in the Gazetteer. Now a days, the Iligers of Kaginelli do not apply sandal paste to their forehead but mark it with three parallel horizontal lines of vibhuti (ash). They consult Brahmin astrologers about birth periods and at times perform propitiatory ceremonies if the time of birth of a child is considered inauspicious. Their marriages are solemnised by Brahmin priests. They cremate their married dead and bury the unmarried dead. If the head of the household or some elderly person in the household dies, nine months after his death, they prepare a silver facsimile of his face and worship it along with the home deities. On a death in the household, they observe pollution for a period of four days and on the fifth day, they undergo some purificatory ceremonies. They consult Brahmin astrologers about the time of death and its consequences on the family. They observe *pitrapaksha* (*Malapaksha*) every year in honour of their deceased ancestors and feed the crows on this day with the belief that the food reaches the roving spirits of the deceased. None in the village knows about their Guru at Nidsingi.

Arers:

80. There are five households of Arers with 50 persons residing in them. In one household of Arers, there are 35 members and it is the largest household in the village. The head of this household works as a Public Works Department contractor and also does some cultivation work, both in his own land and land taken on lease. Another household of Arers is engaged in trade and the other households do only agricultural labour. Arers, who are found all over the Dharwar District, are traditionally cultivators. Their mother tongue is Kannada. They are nonvegetarians but do not touch beef. They are fond of intoxicating drinks but as such drinks are prohibited by Law in this area, they rarely consume it. They follow several Brahmanical customs. Their boys are girt with the sacred thread. They arrange for Brahmin priests for their marriages and other religious ceremonies. They cremate their dead.

MADARS:

81. Madars, also called Madigas are the erstwhile untouchables who are now classed as Scheduled Castes. There are four households of Madars in the village. Three of them appear to be the original residents and one single member household belongs to an employee of the Primary Health centre, who has migrated here from Hirekerur a few years back. The total population of Madars is only 12. The three permanent residents have their huts in one corner of the Gaothana and the other immigrated household occupies a rented room in the heart of the village. The three permanent households hold some service Inam lands which they have leased to others for cultivation. Their traditional calling is working in leather and they have struck on to this work. They do all the leather work required for field purposes and in return they receive gifts of grain during harvest time. They take away all cattle that die in the village.

82. The names common among their men are Durgappa, Yellappa, Fakirappa etc., and among women are Durgawwa, Yellawwa, Lingavva etc. Though Madars in other places are habitual eaters of carrion, Kaginelli Madars are said to have given up this dirty habit. They take nonvegetarian food which generally consists of beef which is available locally and is also cheaper than any other type of flesh. They are fond of intoxicating drinks. Another antisocial custom that was very common among them in the past, was to allow unmarried girls to lead a life of prostitution. They used to have some girls without marriage in the name of some deity as *Devadasis* or Basavis. Some sterile women often observed vows to Yellamma and other deities that they would leave one of the female issues as a Devadasi, should they beget children. Several richer and better educated classes, who considered them as untouchables for all other purposes but not for the purpose of physical enjoyment, used to be actual participants in such ceremonies. But now a days this unsocial custom is fast disappearing. At present there is only one Devadasi in the village. Though the custom of untouchability is not openly observed in the village, the Madars still do not enter the temples and separate arrangements are made for them in the teastalls. Their chief deities are Durgamma and Yellamma.

Others:

83. There are some households of other castes. But they are few in number. There are three households of Valmikis or Bedas consisting of 21 persons. They originally formed only one household which in course of time divided into three. They are all village menial servants, holding Inam lands. The practice of allowing 'Devadasis' or Basavi is common among them also. The two households of Daivadnya Brahmins are migrants from Hanehalli village in the North Kanara District. They have settled

down in the village during the last 40 years. They work as Goldsmiths, which is also their traditional occupation. One of them opened a teastall some three years back but it has been closed now as it ran into loss. There are two households of Marathas and two of Koragas. The two Maratha households are single member ones. They are both Government employees who have come here on transfer. The Koragas are the traditional basket makers. Kumbars, Oshnamas or Kumkumgars, Rajputs, Helavas, Chelvadis, and Simpigers or Namdev Kshatriyas are represented by one household each. Oshnamas or Kumkumgars are found in large numbers in Bellary District, from where even this household has migrated. Their traditional occupation is said to be the manufacture of vermilion powders. The household in Kaginelli trades in vermilion powder but does not manufacture it. Their mother tongue is Telugu, though they are able to speak Kannada fluently. They are non-vegetarians and eat fowl, mutton and fish including tortoise and crabs. But they do not eat beef. The Simpigers are hereditary tailors and the household at Kaginelli is doing tailoring only.

Houses and Housetypes:

84. In 1951, the village had 321 occupied houses and the population was 1947 distributed among 350 households. The utilisation of houses according to the information collected in 1960 for the purpose of the 1961 Census, is as follows.:

1.	Dwelling houses	366
2.	Shops and Workshops	19
3.	Dwelling cum shops/workshops	—
4.	Public Buildings including temples, schools, offices etc.	20
5.	Vacant and dilapidated structures	30
6.	Cattlesheds	18
7.	Cattlepound	1
	Total Census Houses	**454**

These 454 Census Houses were distributed in 400 structures. At the time of the present survey, the village had 399 households with a total population of 2457 residing in 370 dwelling houses. Thus it is clear that some of the households shared portions of common dwelling houses. The standard of housing in the village is generally poor. There are hardly a few households which occupy more than one dwelling house. Many of the houses are very much congested.

85. The distribution of households and the population by the number of rooms they occupy is presented in table XII. It is seen from this table that a sizable number, viz. 105 persons in 31 households, have no regular room to reside. A single enclosed apartment has to serve all their purposes including a kitchen, storeroom, living room etc. Hardly any privacy can be expected in such a house. Considering the average sizes of the households as related to the number of rooms occupied by them it is seen that the average size of the households with no regular rooms is 3.4; that of households with one room is 5.7; that of households with two rooms is 8.8; that of households with three rooms is 7.5; the solitary household with four rooms has 8 members; that of the two households with 5 rooms is as high as 19.5; and that of the four households with more than 5 rooms is 16.8. Thus it will be seen that even the houses with more number of rooms are highly congested. In fact one of the four households with more than 5 rooms has 35 members in it and another similar house has 19 members. Table XII in a rearranged form with some additional data incorporated from the family schedules presents the following picture:

Sl. No.	No. of occupied rooms	Households		Family members		Total plinth area occupied by all households (in sq. feet.)	Average plinth area per Household (in sq. feet)
		Number	%-age	number	%-age		
1	2	3	4	5	6	7	8
1	No regular room	31	7.77	105	4.27	7,045	227
2	One room	301	75.44	1,730	70.41	93,993	310
3	Two rooms	46	11.53	403	16.40	32,295	702
4	Three rooms	14	3.51	105	4.27	15,104	1,079
5	Four rooms	1	0.25	8	0.33	945	945
6	Five rooms	2	0.50	39	1.59	1,935	968
7	More than five rooms	4	1.00	67	2.73	8,210	2,052

In the course of the last 5 years, it is said that 9 new residential houses have been constructed in the village, and five already existing houses have been extended. It is also seen at the time of the enquiry that 6 households having more than 6 members in each are occupying houses with no regular room; 21 households with ten or more members in each are occupying houses with only one room and one of these families occupies a total plinth area of only 300 square feet. There are very few households in the village where the number of rooms occupied by a household is more than the number of its members. There is one household of 2 members occupying a three roomed house and there are two households of four members each which occupy 3 roomed houses. These are but solitary instances, where congestion is not much felt. Excepting in the case of some Brahmin and Lingayat households, they have no separate bath room. Part of the

kitchen or some open space behind the house serves as a bath room. Partitioning of the rooms is generally done by keeping grain containers in a row or by wooden planks or bamboo mats.

86. Most of the houses have either a rectangular or a square ground plan. The village lies in a transitional tract between the *Malnad* areas on the west and the *maidan* region on the east. As such the buildings here characterise the features of both the *malnad* and *maidan* types of buildings. There are houses with flat roofs as also houses with sloping roofs and in a few cases the roofs are partly horizontal and partly sloping. Of the 399 households, 288 households stay in houses with flat roofs and the remaining, in houses with sloping roofs.

87. Table 13-A classifies the houses according to the material used for the walls. In the village mud walls are most common. Of the 399 households, 288 or nearly 72.2% live in houses with mud walls; 91 or 23% live in houses with walls of thatched material; 19 or 4.8% live in houses with walls of loose stone; and only one household stays in a house with brickwalls. 91 households living in houses with walls of thatched material belong to Muslims (85 households), Madars (2 households), Valmiki (2 households), Lingayat (one household) and Iliger (1 household).

88. The classification of houses according to the material used for the roofs is presented in table 13-B. Mud along with wood constitutes the roofing material for 240 households or 60.2% of the total number of households. 134 or 33.6% of the households live in houses with the roofs made of thatch; 17 households or 4.2% live in tiled houses, and the remaining 8 households or 2.0% live in houses with roofs made of corrugated zinc sheets. Of the 134 households living in houses with thatched roof, 91 have walls also built of thatch and the remaining 43 have mud walls. The old type of semicylindrical tiles are fast disappearing and they are replaced by the flat interlocking tiles also known as Mangalore tiles.

89. A comparison of the housing conditions among some of the important castes reveals the following position:

Sl. No.	Caste	Percentage occupying houses with Thatched roof	Tiled roof	Flat mud roof	Corrugated zinc sheet roof
1	2	3	4	5	6
1.	Muslim	42.25	3.52	52.83	1.40
2.	Lingayats	0.01	4.54	90.90	4.55
3.	Brahmins	—	10.7	85.7	3.6
4.	Madars	75.00	25.00	—	—
5.	Arer	60.00	—	40.00	—
6.	Iliger	45.4	—	54.6	—

House construction:

90. Construction of most of the houses depends only on indigenous material available in the village itself. Mangalore tiles and some articles of good wood like door frames, doors, window frames etc., are brought from Haveri but that is in respect of only a few households of the well-to-do people. The earth required for roofing and the walls is available in plenty in the old village Gaothana (Haleyoor). The local Panchayat charges a rupee for excavating one cartload of earth. Generally the wood required is obtained from the neem and mango trees growing in the village. Thatching materials are also available in plenty. Bamboo is brought from some neighbouring villages. Clayey mud that is available in the tank beds is generally preferred for the roofs. At times this mud is also mixed with a little lime(Gorachu)

91. Construction of a house always starts with the digging of the foundation which usually runs to 2 to 3 feet deep. The foundation is filled up with rubble and earth. The walls are then built up with stones or mud. The plastering material is invariably clayey mud. The walls are usually 1 to 1½ cubits thick and rise to a height of about 8 to 10 feet. In the case of mud walls, usually unburnt but sundried bricks of clayey earth are used. They are either triangular or rectangular in shape. Such bricks called 'Hente' are available locally @Re.1/- per hundred. The walls are raised by one cubit each time, to allow sufficient interval of time for drying. Daily labourers engaged for this work charge Rs.2/-to Rs.2-50 per day and, on contract basis the charges are about Rs.4/- for a running length of 10 cubits by 1 cubit. Besides the local workers, seasonal immigrants from Nellikoppa village also attend to the work of construction of walls. The poor use some thatching materials for the wall. The thatching material usually consists of Jowar stalk available @ Rs. 12/- a cartloald, cocoapalm leaves, available in the gardens @Rs.3/- per hundred or Tur twigs etc., which are available in the fields.

92. Wood-work is generally entrusted to the local carpenters who charge about Rs.3/- or more per day. The old types of doors are usually 5' × 3' 6" × 2¼' in size and in some of the houses recently constructed they are 5'.6" × 3'.6" × 2". For windows, the bars are either of steel or wood. At times the wooden doors and door frames are obtained from the saw mills at Haveri, but generally they are prepared from the wood locally available. Those who use locally available wood generally prefer neem, mango or Atti wood. Pillars which have to sustain a heavy weight are usually made of "*Matti*" wood.

93. They are very careful in selecting the earth to be used for the roof. The clayey earth is first cleaned of all extraneous matter and is well kneaded. It is allowed sufficient time to get properly seasoned. Generally it is kept moist for about 8 days, before using it. Before spreading it on the roof, a ceiling of wood or bamboo is supported on the walls and the pillars. On it are spread small twigs and leaves of neem tree and over it is uniformly spread the clayey earth. This operation is called *Melmudde Hakuvudu*. This cushion of earth is well beaten to prevent leakages, and is generally 9 to 12 inches thick. Before dropping the last layer of mud, it is customary to keep a Jowar bread (Rotti), ghee and 5 coins in a basket containing earth and drop the whole thing on the roof. About 4 or 5 days later, a layer of fine dust is uniformly sprinkled all over the roof. In the cases of houses with country tiles, the tiles are arranged on bamboo strips. Such tiles are available @Rs. 18/- per thousand. For using Mangalore tiles, wooden rafters are first fixed across the roof and then the tiles are arranged. These tiles are available at Haveri @Rs.210/-to Rs.250/- per thousand. For thatched huts, paddy straw is available @Rs.6/-per 100 sheaves and cocoapalm leaves are available@Rs.3/- per 100 and at times they are obtained free from the garden owners.

94. There are very few houses in the village having carved doors or Lintels. The Iligers generally carve Kamadhenu on the wooden Lintels. In the case of bigger houses the various rooms may be *padasale* (veranda) *Nadumane* (central hall), *Husi* (passage), *Kone* (small room), Devarkone (pujaroom), *Adigemane* (kitchen), *Bachchala mane* (bath room) etc. But it is only in a few cases that all these elements have been provided. As seen already, most of the houses in the village are either single roomed or have no regular room. The waste water from the kitchen and the bathroom generally runs into the streets, where it stagnates providing a good breeding ground for mosquitoes. Many of the houses are illventilated. In the case of flat mud roofed houses, small openings (skylights) are left in the roof. These are called '*Belkindis*' which are generally the only means for admitting light into the houses.

Ceremonies connected with House construction:

95. Construction of a house during one's life is always considered as a great achievement and is so generally associated with a lot of fanfare, celebrations and religious ceremonies. Both the Hindus and the Muslims of the village start operations of house construction with certain religious ceremonies. The Hindus generally consult astrologers for auspicious periods for starting the work, for determining the size of the house and also for the direction which the house has to face. They generally avoid starting the work in the months of Ashadha and Pushya, as these periods are considered inauspicious. The Muslims do not consider any time as inauspicious for house construction but generally prefer to start the work on a Monday, Thursday or a Friday. On the selected day, the limits are marked and then three spadefuls of earth are excavated from the North-West corner and then puja is offered. This is called '*Bunadi puja*'. The Muslims call their Mulla who offers prayers, viz. '*Fatiha*'. Then the next ceremony is at the time of fixing the front door. On this day, it is the carpenter who worships the door and suspends from the top beam of the door frame a cocoanut tied in a yellow cloth placing along with it a cotton thread dipped in turmeric. On this occasion too the Muslims offer '*Fatiha*' by inviting the Mulla. Then the most important ceremony is that of House-warming. On this day special prayers are offered and all relatives and friends are feasted. It is customary to enquire of an astrologer for an auspicious day for housewarming. Before cooking starts in the new house, it is also customary to boil milk in a small container so that it spills over. Among Muslims too, a feast is arranged for friends and relatives. The Lingayats usually sprinkle the house with water obtained by washing the feet of their Jangam to purify it. Brahmins, Arers, Iligers, and Sunnagars sprinkle cow's urine as a purificant. Muslims have no such purification ceremonies.

Dress:

96. The men's dress usually consists of a Dhoti as a lower garment, a shirt as an upper garment and a turban as a headgear. The mode of dress does not show any variation among the different castes and it is very difficult to say from dress alone as to what caste or religion the wearer belongs. However the quality of cloth usually changes according to the economic conditions of each household. The richer classes generally use cloth of fine texture and the poor use coarse cloth. The Dhoti usually measures 4.5 yards by 50 inches and is locally known as a '*panje* or *Dhotra*'. Generally it is worn in kachcha style, though a few wear it without a kachcha. When worn in kachcha style, one end is gathered into several folds and let loose in the front and the other end passes between the thighs and is tucked in at the waist behind. Several among Muslims and some among Hindus wear Lungis which are made of 2 to $2\frac{1}{4}$ yards of cotton cloth. They are either plainwhite or have checked designs on them. A pair of Dhotees costs anything between Rs.9/- and Rs. 25/- depending on the cloth and a pair of lungi costs between Rs.4/- and Rs.8/-. Some people

are also in the habit of wearing payjamas. Those who wear trousers can be counted on finger tips.

97. The upper garment usually consists of a full sleeved shirt with a collar. A few wear collarless shirts locally known as *Nehru Jubba.* Half sleeved shirts called *mundachat* are worn by a few young and middle aged persons. The cost of a shirt is usually between Rs.4/- and Rs.7/-. If it is got stitched locally the cloth may cost about Rs.3 to Rs.5/- and the tailoring charges may be about a rupee. A few wear some undergarment called *Olangi* below the shirt. This *olangi* usually has short sleeves or is sleeveless at times and is got stitched of 'mull' or some coarse white cloth. A few use hosiery banyans instead of *olangi.* For the working classes, *olangi* forms the upper garment at work. The villagers wear coats with a collar only on special occasions like the visit by some dignitaries, their going to some village, marriage etc. The poorer sections cannot afford to have a coat and so they never wear it. A coat implies some prestige to the wearer and it is for this reason that the custom of presenting every bridegroom with a coat is prevalent among all the castes. The coat requires about 4½ yards of cloth which costs between Rs.3/- and Rs.5/- per yard. The tailoring charges come to about Rs.5/-.

98. If the turban is the headgear common among the older people, the caps are more common among the younger people. Some of the young persons, leave their head bare. The turbans usually measure about 6 yards in length and about 30" in width and its price varies from amount Rs.3-50 to Rs.8/- or Rs.10/-. The Muslims have a special liking for red turbans with golden borders, which those who can afford wear on ceremonial occasions, Such turbans are called *'Kempu Jarada Rumalu'* and cost more than Rs.30/-. Though generally the turbans are white in colour, some wear coloured turbans, usually yellow or ochre.

99. The women wear a saree and a blouse called *'Kuppusa'* The saree is worn either with a kachcha or without a kachcha. The married Brahmins usually wear sarees with a kachcha by passing the lower end of the saree between the legs and tucking it at the back of the waist. This saree generally has a length of 9 yards. For a saree to be worn without a kachcha (locally known as *Golu* style,) the cloth is generally 6 to 8 yards in length. Here, one end of the saree is gathered into a large bunch of folds in front and the other end is passed across the bossom and drawn over the head so as to cover the entire back and the loose end hangs loosely over the right shoulder. These sarees are generally in dark and deep colours and the border designs very popular, among older women, are known as *bugudi Dadi* and *gadi Dadi.* Now-a-days popular varieties of sarees are *davani* and *bandu,* which are woven on automatic looms. Voiles and other artsilk sarees are slowly creeping into the village. The price of the sarees commonly worn by the women here is between Rs.12/- and Rs.20/- and they are manufactured on the looms at Ranebennur and other neighbouring places. Some are from the looms at Mahalingapur in Bijapur District. Some Muslim women and Hindu girls between 10 and 14 years wear skirts called *parkara.* Among Muslims wearing such skirts is considered as a mark of sophistication. For the upper garment the women have a blouse called 'Kuppusa' with half sleeve which is buttoned up or tied into a knot in the front. The kuppusa is a tight fitting jacket which leaves a portion of the back and the abdomen bare. Formerly the Muslim women used to wear blouses with collars, and frills near the shoulder. But now such blouses are replaced by long sleeved blouses called 'Jumpers.' The Muslim women usually cover themselves with a veil when going out.

100. Male children usually wear knickers and shirts and female children wear skirts and blouses. Most of the people are in the habit of wearing some footwear. Chappals, made by the local madigs are the most common. A few purchase readymade footwear in the shops at Haveri. Women pay adequate attention to their hair and oil it once in 2 or 3 days, if not daily. The hair is gathered into a plait and is allowed to hang straight down the the back. Young girls occasionally have two plaits. Majority of the grown up ladies gather the hair into a chignon and tie it with a piece of wool or cloth at the back of the head. Formerly tattooing of the hands, forearms and forehead was very common. But now a days this practice is slowly disappearing.

Ornaments:

101. The inherent desire to decorate oneself either with ornaments or any other articles is universal and Kaginelli is no exception to this. Among Indian women the love for ornaments is instinctive and this usually finds enough support from the men folk, who though averse to wearing any ornaments themselves, readily foot the bill to the best possible limit. It is only poverty that keeps in check the habit of acquiring more and more ornaments of rich metal. Religion and custom enjoin that a married woman should have at least some ornaments like the *mangalasutra* with the *Thali, nosering, earstuds,* bangles, toerings etc. The ornaments worn also present a rich variety. It is very difficult to catalogue or describe all the ornaments in use and so a few of the ornaments which are popular in the village are listed below. It has to be observed, that this long list of ornaments

should not be understood as the one listing all the ornaments normally possessed by a household. No single household in the village possesses all of them and a few possess practically none of them excepting a few brass, glass or silver ornaments which are considered essential from the point of view of religion and customs. Muslim ladies as a rule possess very few ornaments. The economic condition of many of the Muslims is poor and it is believed that even their religious practices do not encourage wearing of ornaments. It is said that their religion enjoins that a man or woman should be bereft of gold or other ornaments when offering prayers. So many women keep away their ornaments when at prayers, though some of them do not mind wearing fingerrings at the time.

102. The ornaments worn by men are few and even those few are only occasionally seen on their person. Their most common ornament is the finger ring made of gold or silver. A few wear earstuds and some have silver waist strings. Muslim males, as a rule, do not put on any ornaments. There are two goldsmiths in the village who have some heavy work during the marriage seasons. However it is seen that the demand on their skill has much decreased these days after the passing of the Gold Control orders. As their earnings were not found to be sufficient, one of them even unsuccessfully tried his hand at running a Hotel, which he had to close down soon after.

103. The ornaments seen in the village are as follows:-

Name of the ornament	Material	Approximate cost	Remarks
1	2	3	4
1. *Chandraphul*	Gold	Rs. 35/- or more	Occasionally used decoration; inserted into the braided hair; usually found in a few well-to-do households.
2. *Kedagi*	— do —	— do —	An ornament worn on the scalp; used only on ceremonial occasions by women of upper castes and those in opulent circumstances. These two are not common among Mulsim women.
3. *Nagara*	— do —	Rs. 30/-	
4. *Bendole*	Gold studded with stone crystals or pearls.	Rs. 30/- per pair or more depending upon quantum of gold.	An earstud constantly worn by women among all communities and economic classes except widows.
5. *Gurumbavli*	Gold studded with pearls	Rs. 25/-	Side earring. Nowadays its use is decreasing
6. Bugudi and Kenne sarapali	Gold studded with pearls and a small goldchain.	Rs. 150/- per pair.	An ornament occasionally worn at the top of the ear one end of the chain being attached to it the other is pinned to the combed hair. Only one or two in the village possess this as a result of a steady decline in its popularity. Unmarried women and widows cannot wear this ornament.
7. *Besari*	Gold studded with one, three or five crystals or pearls.	Rs. 6/- to Rs. 12/- each.	Nose ring. Gaining in popularity since 8-10 years.
8. *Nathu*	Gold with crystals.	Rs. 30/- each.	Nose ring. Its one-time popularity now on a decline.
9. *Elemoogabattu*	— do —	Rs. 12/- each	— do —
10. *Akkimoogabattu*	— do —	Rs. 15/- each	— do —
11. *Bulaku*	Gold	—	A nose ring. It was particularly popular among Muslims till 1958 or so. Now they use 'besari' instead of bulaku.
12. *Teeki*	Gold	Rs. 400/- or more.	A Neck ornament. Owned by a few well-to-do households. Not for daily use.
13. *Padakada sara*	Gold	Rs. 200/- or more depending upon gold concontent.	Necklace commonly used by Hindu women but of late its popularity is declining.
14. *Gundina sara*	Gold	Rs. 300/-	Necklace.
15. *Bormula or bevinakai sara*	Gold	Rs. 250/-	Popular (Necklace) among both Hindus and Muslims.
16. *Sarige*	Silver	Rs 40/-	Necklace popular among Muslims.

Name of the ornament	Material	Approximate cost	Remarks
1	2	3	4
17. *Gulsary*	Large sized silver beads (called haradimani, chowkada mani and Nellikai gundu)	Rs. 35/-	Necklace, an exclusive wear of Muslim married women.
18. *Hasali*	Silver	Rs. 50/-	Neck ornament similar to teeki in design. Its one time popularity among Muslims is no more since the past 5-6 years.
19. *Karimani sara*	Beads of glass	—	Necklace of black beads worn by all women in married status not excepting the Muslims.
20. *Sontapatti*	Silver	Rs. 30/-	Waist belt used by women of all sections.
21. *Gejjepatti*	— do —	Rs. 50	The use of petticoats and the resultant change in the style of tucking saree at the waist is responsible for the diminution in the popularity of the waist belt.
22. *Bajuband*	— do —	Rs. 50/-	An ornament for upper arm. Not commonly worn since 5-6 years.
23. *Nagamurgi and Vanki*	Gold	—	Ornaments for upper arm used by the rich. Since about early forties it is said to have become out mooded.
24. *Kadaga*	Silver	Rs. 25/- per pair	Wristlets which were once popular among Hindus (until about 1955 or so.)
25. *Bilawara*	— do —	Rs. 15/- per pair	Silver wristlets usually worn by widows.
26. *Kankan and Pauncha*	Gold or Silver	—	These were wristlets popular among Muslims a decade back; now no body owns even a pair.
27. *Bale*	Glass	—	Bangles invariably used by all women except widows.
28. *Ashta pailu*	Silver	Rs. 45/- a pair	Anklet. Popular among Muslims.
29. *Paidana*	— do —	Rs. 90/- a pair	— do —
30. *Thoda*	— do —	— do —	Anklets no more in use (since 1950 or so).
31. *Jalari chainu*	— do —	Rs. 25/- a pair	Anklets popularly used by the Hindus particularly by teen agers.
32. *Gatti chainu*	— do —	Rs. 30/- a pair	—
33. *Kalsuthu*	— do —	Rs. 2-50 a pair	Toe rings for the 2nd toe. A must for every married Hindu woman.
34. *Pillihoovu*	Silver	Rs. 4/- pair)	Rings for the 3rd and 5th toes. Now a days its use is on the decline.
35. *Vare meenu*	— do —	— do —)	
36. *Sulapilli*	— do —	— do —)	

Household goods:

104. In the urban areas it is generally the possession of several luxury articles, consumer goods and other household goods which is considered to be an index to the economic condition of a household. Though this factor is one of the considerations made use of in determining the richness of a household in rural areas as well, it is the land and the livestock that principally determine and indicate the affluency. Most of the houses in the rural areas, have scanty furniture. The poorer sections possess practically no moveables in the house excepting tattered clothings and utensils generally made of earth. Besides the earthenware they may possess one or two brass or copper vessels. and a few pieces of aluminium ware. It is only the people from the middle and upper classes who possess a larger number of metallic ware particularly of copper and brass. Now a days a few well-to-do and sophisticated households have developed a taste for utensils made of stainless steel. With the growing habit of drinking tea, chinaware chiefly consisting of cups and saucers is also seen in several households. Brahmins as a rule, never cook their food in earthenware. Among Muslims, this is done mostly in aluminimum or earthen vessels. Brass, Bronze and copper vessels are mostly found in Lingayat and Brahmin households. The custom of making gifts in the form of a few metallic vessels to a girl, by her parents, when she sets out to her husband's place for the first time is widely prevalent among all sections. Information regarding household goods found in the village has been presented in tables 12 and 12A.

105. The villagers in general do not have a craving for articles of furniture. A few among Lingayats and Brahmins and some other households in affluent circumstances whose number can be counted on fingers, possess some limited number. In the entire village, there are 16 cots of which 7 are possessed by Brahmins, 4 by Muslims, 4 by Lingayats and 1 by Arer. Out of the 46 chairs found in the village, 17 are possessed by Brahmins, 13 by the Muslims, 8 by Lingayats and 8 by Arer. It is only one household of Arers that possesses the cot and the 8 chairs. The head of this household is a contractor, who in the course of his business has developed urban contacts. The one Daivadnya household which possess a bench, 2 tables, and 2 chairs is that of the person who had previously opened a restaurant which had to be closed down due to losses. At present he is striving hard to make the two ends meet, by working at his traditional job of Goldsmithy. Possession of these articles by him is, under the circumstances, not an indication of his richness but only reminds of his losses incurred in the bargain. Iron safes are found with 2 lingayats and 1 Brahmin. One of these lingayats is a cultivator cum trader and the other is only a trader. The Brahmin household which possesses the iron safe is considered to be one of the richest in the village.

106. As is seen from table 12A, torchlights are possessed by 70 households in the village and they too are possessed mostly by Brahmin and Lingayat households, 54% of the Brahmin households and 36% of the Lingayat households possess torchlights as against a meagre 9.5% of the Muslim households. Ten households own petromax lights. Most of them are engaged in trading activities and these lights are freely used by all the communities of the village on festive and ceremonial occasions. Only one Muslim household engaged in hotel business owns a Gramaphone which is played more to attract customers than for entertainment. Twelve out of 28 Brahmin households possess kerosene pressure stoves as against 5 out of the 44 Lingayat households and 1 out of the 284 Muslim households possessing them. There are in all 34 bicycles in the village, giving an average of 1 bicycle for every 12 households. 17 of them are owned by Brahmins among whom one household alone possesses 10 as it does the business of giving bicycles on hire. Of the remaining 17 bicycles, 7 are owned by Lingayats and 5 by Muslims. There in all 38 wrist watches in the village giving an average of one watch for every 65 persons. Of them 17 are possessed by Muslims, 10 by Brahmins, and 6 by Lingayats. There are 15 time pieces in all, of which 6 are possessed by Brahmin households, 4 by Lingayats, 2 by Muslims and 1 each by Daivadnya Brahmin, Cheluvadi (school teacher) and Simpiger.

107. In table 12-B, information regarding some of the prevailing habits like the use of mosquito nets, use of toilet/washing soaps, etc., has been presented. This information is furnished both according to the castes and the different income groups. It is seen that hardly 6 households in the village use mosquito nets and 5 of them are in the Rs.150/- and above monthly income group. 77 households in the village use toilet/washing soaps. 30 of them are in the Rs.150 and above income group; 16 are in the Rs.101-150 income group; 21 are in the Rs.51-100 income group; and 10 are in the 'below Rs.50/-.' income group. There is no household in the village which sends clothes regularly to the washerman for washing. They do it occasionally. At other times they wash their own clothes.

Food and Drinks:

108. Table XVIII presents information about the general dietary pattern. It is seen from this table that 322 out of the 399 households in the village are nonvegetarians. In other words nearly 80% of the population consists of nonvegetarians. Towards the 20 percent vegetarians the Lingayats, Brahmins and the Jains contribute 18.3.%. Daivadnya Brahmins are permitted by their caste customs to eat fish. But the two Daivadnya Brahmin households in the village have given up nonvegetarian food for the last several years. Kurubas and Helavas are also generally nonvegetarians. But the two households of their castes in the village are vegetarians by habit. The nonvegetarian households consume animal food only occasionally. In fact nonvegetarian food is a luxury for many of them. The Muslims eat beef but not pork. Madars too do not eat pork, though they eat beef. Other nonvegetarians among Hindus do not eat beef at all. One particular feature noticeable among the Madars of this village is that they do not eat carrion unlike their brethren from other places. There are three butchers in the village who sell beef and mutton daily or on alternate days. They obtain the cattle for slaughter from the weekly shandies at Haunsbhavi or Hirekerur. The poorer sections among Muslims prefer beef to mutton as the former sells cheaper. Eggs in every form are consumed only occasionally. They generally sell eggs.

109. Jowar and other millets form the staple diet of both the vegetarian and nonvegetarian classes. Brahmins as a community prefer rice and most of them have either rice as their only staple food or supplement their Jowar diet liberally with rice. Rice is available in plenty in the neighbourhood. The food habits of a household can also to a certain extent be correlated with its economic activity. Generally households of persons

who have to do much manual work and toil hard in the fields prefer a staple diet of millets. It is said that this diet is both nutritious and hunger resistent. Brahmins, do manual labour only occasionally and many of them own paddy growing lands. So they generally consume more of rice. Jowar diet is often supplemented by ragi, savi and such other millets. In fact there are 139 households in the village which supplement their jowar diet with these millets. Even many of the cultivators who produce Jowar have to depend on these other millets, when they exhaust their stocks of jowar.The consumption of wheat and wheat products is only occasional. It is generally on festival days that they consume wheat preparations. Milk is generally consumed in the form of buttermilk. The daily diet is occasionally supplemented by fruits like plantains, oranges, mangoes, jack fruit etc., when they are available in plenty.

110. Jowar is generally consumed in the form of 'Rotti.' (jowar bread) or 'Ambli' (Gruel). The poorer sections prefer to have their first meal consisting of 'Jowar Ambli' as it is easier and quicker to prepare and also is said to need the millet in lesser quantities. Community wise data regarding the number of meals taken daily by adults and children separately are presented in table XVII. It is seen from this table that out of the 399 households in the village, 206 or 51.6% are in the habit of taking three meals a day. They do not believe in the saying "ಮೂರು ಹೊತ್ತು ಉಂಡವ ರೋಗಿ" (a person who takes three meals a day is unhealthy). Excepting for one household of a Brahmin widow, all the other households take two meals a day. Many of them were formerly taking three meals but the increasing habit of drinking tea has cut their three meal diet by one. It is seen that none of the Brahmin, Daivadnya Brahmin, Maratha, Cheluvadi, Kuruba, Ostama (kumkumgar), Jain and Christian households in the village take three meals. Most of these households consist of persons who do not do hard field labour. It is generally the field workers who need three meals a day. It is seen that among the Muslims who are the most numerous in the village 172 households or 60.5% of the total number of households, are in the habit of taking three meals. In 13 other households the children have three meals and the elders have two. Among Lingayats, out of the 44 households only 13 have returned as taking two meals a day. It has to be observed that in many of the households the habit of consuming some snacks like *uppitu*, pancakes, *rotti*, beaten rice, puffed rice etc., with tea is increasing. In fact in several households which have returned as taking only two meals a day, they generally consume jowar bread with some chutney when drinking their early morning tea. This they term not as a meal but as tea. though in fact jowar bread is their principal food even for their meals. Thus several of the families who say that they take meals twice a day really take it three times as drinking only a cup of tea with their staple food cannot change the character of the meal. The dietary habits of persons who take three meals a day consist of a first meal of jowar bread with some chutney or curds between 9 A.M. and 10 A.M., a second meal (lunch) of jowar bread, chutney, soup ('amra'), some vegetable curry and at times a little rice with buttermilk between 2 P.M. and 3 P.M. and a third meal (supper) after sunset with the same menu as for lunch. In some of the houses jowar gruel or 'ambli' replaces jowar bread at times. Among the poorer sections, other millets like ragi, savi etc., at times replace jowar. Among households taking two meals a day, the first meal is taken in the afternoon at about 1-00 P.M. and the second after sunset. The menu is more or less similar to those of households taking three meals. But in the morning and in the evening they have tea with some snacks. Even several persons taking three meals a day, are accustomed to taking tea in between the meals. In fact for many of them any time is tea time, and this is evidenced by the increasing number of hotels in the village. Table 11-A presents information regarding the habit of taking tea. It is seen that out of the 399 households, 238 prepare tea at home. Many of the remaining households are regular customers at the tea shops. During summer, several households among Brahmins and Lingayats prepare *panaka* or lemon juice cordial.

111. This village comes within the prohibited area for intoxicating drinks. Even then craving for liquor is there among many persons who consume drinks illicitly prepared. Smoking of beedies and cigarettes is widely prevalent. Out of respect towards the elders, several youngsters satisfy their craving for a smoke in secret. The habit of chewing tobacco with betel leaf is common both among men and women. The villagers are not addicted to any other narcotics or stimulants.

Practices connected with birth:

112. The villagers have several beliefs and practices connected with the birth of a child - particularly the first child. When a woman conceives they consider it essential to guard the woman and the child in the womb from the evil influences of some of the spirits and so perform several ceremonies. The Brahmins perform a ceremony called *Garbhadan* soon after a woman attains puberty, if she is already married. If she is married after attaining puberty, this ceremony is performed usually about three months after the marriage. With this ceremony the consummation of the marriage takes place. Some of the Brahmins perform a ceremony called

Jaladevaru in the fifth month of pregnancy. It is a ceremony to ward off the evil spirits. On this day, at dusk they offer puja to a pot of water containing *kanagale* flower upon which a piece of blouse (khana) is spread, In the sixth or eighth month they perform another. ceremony called *Vishnubali.* Though this ceremony is not commonly performed in many of the households a few do it to free the child in the womb from all sin and to ensure a safe birth. In the seventh month of pregnancy, they perform a ceremony called *Balethodisuvadu.* This ceremony is performed to appease the desires of the pregnant lady for all the favourite dishes, flowers, fruits etc. This ceremony is common among all communities including Muslims. The Hindus call it *Seemantha* or *Bale Thodisuvadu* and the Muslims call it *Sathvasa.* On this day, the girl is presented with green bangles green sari etc., and after a feast to all relatives, arati is waved before her. The green colour associated with her dress, ornaments etc., on this day signifies plenty and prosperity. Among Hindus it is a ceremony performed only by females. When the Muslims perform it, the husband is also made to sit by the side of his pregnent wife and a few married ladies smear their persons with sandal paste, scents, oil etc., and shower flowers. The Lingayats arrange a function called *Lingadharana* in the eighth month of pregnancy. On this day another Linga is tied to the person of the pregnant lady by a *Jangam.* This Linga is meant for the baby in the womb as its guardian angel against profane influences.

113. An eclipse is generally supposed to bring in some supernatural danger to a pregnant lady and so she is not permitted to go out during eclipse. So also she is not allowed to move out in the dawn, noon and dusk hours. After completion of the seventh month, she is invited by her relations and friends for food,. She has to avoid fried articles and some particular types of eatables which are considered injurious to her as also for the expected baby. She is not permitted to do heavy manual labour, though among the very poor, they go on work literally till the day of delivery. Either prenatal or antenatal check up is almost unknown in the village. Generally the delivery is attended to by a Muslim Dayi (midwife) or a Dayi of any caste other than a Madar. For the last 2-3 years, a trained nurse is appointed in the village under the Primary Health Scheme. The age old custom of arranging the first delivery at her parents' place is adhered to by all the sections of the population including the poorest. The girl generally comes to her parental place in an odd month of pregnancy generally in the 7th or the 9th. In the house a separate room or enclosure is got ready for her. Even before she occupies it they perform a ceremony called *Horasu Muhurta* when five married women are made to sit on a cot ('Horasu') in the room and arati is waved in front of them. The room is purified either by sprinkling *Gomutra* or or *Dhoollpadodaka* (water obtained by washing a Jangam's feet).

114. Soon after the birth of the child, the umbilical chord is severed with a sickle, and the placenta - locally known as *masa*—taken out under cover and buried deep in a manure pit or in some part of the backyard. It is believed that none in the household should see it as other wise it means bad luck to the mother and the child. Among Valmiki nayaks and a few other castes, the custom of burying it in the labour room itself prevails. Among many of the castes, it also customary to hide a sickle or some other piece of iron below the pillow, to ward off hovering malign spirits. Among the Brahmins and a few other castes including Arers a priest is invited to read some scriptures called *Ratri sukta* to keep away evil spirits. At times this reading of the scriptures goes on for about 10 days. They also perform *Jathakarma* by pouring honey into the child's mouth, soon after it comes out of the womb. The Muslims, when dropping honey or sugared water offer prayers to Allah and whisper some sacred words into the child's ears. This ceremony is followed by an oil bath to the woman and the child. The suckling of the mother is also kept on liquid diet. On the third day she is given some wheat, rice, soup etc. and from the sixth day onwards for about a month or so, she is regularly given some sweetened and peppered jaggery balls called *Antina Unde* made out of a mixture of dates, cashewnuts, copra, jaggery, ginger etc. This is considered to be very nutritious and helpful in restoring the normal health quickly.

115. The rites that follow a birth are numerous. Among the Muslims, the mulla performs a ceremony called *Bang namaj* and then he gives out *azan* prayer call into both the ears of the child. The child is named on that day by whispering the suggested name into its ears twice. On the fifth day they perform a ceremony called *chatti.* Mutton as a menu for food is taboo on that day. On this day a number of women are invited for a feast and they bring with them copra, dates, ginger etc., as presents to the mother. In the evening that day, the mother and the child are brought out to see the moon. Then on, till the 40th day they perform no rites. On the 40th day they perform a ceremony called *chilla* when Mulla offers *Fatiha* and the invitees are entertained to a feast. It is only after this day that the mother can again start offering her prayers. It is on this day that the child is cradled. When the baby crosses the threshold for the first time, they break a cocoanut and offer it with jaggery to all those who are present. In the third, or fifth month, they perform the tonsurial ceremony and the clipped

hair are thrown into a tank. This ceremony is known as *Akika* and those who can afford it perform it on an elaborate scale by inviting all their friends and realatives to a rich feast. The custom is to sacrifice on this day 2 sheep or goats if the new born is a boy and one if she is a girl. The custom of offering silver equal to the weight of the hair clipped as '*Dana*' is also prevalent among many of them.

116. The Brahmins perform *Divasi puja* on the third day. For this purpose they draw two figures of human beings on the wall of the labour room, with vermilion and turmeric powders and the mother offers puja to these figures by fixing some pieces of cotton dipped into turmeric paste on to those figures. Similar puja is again offered on the 5th day. The cradling and naming ceremony is performed on the eleventh day in the case of girls and on the twelfth day in the case of boys. The naming is generally done by the paternal aunt. Generally a child is given two names viz. *Nakshatra Nama* or a name based on the position of the celestial bodies and the *Vyavahara nama* which will be the name with which the child will be called. A horoscope of the child is also got prepared. In the third or fifth month earlobes of the child are got bored by a goldsmith. The child is first taken out of the house in the third or the fifth month and the first visit is usually to a temple. During the third month another ceremony called *Suryavalokana* is performed. On this day the mother is expected to show the sun to the child by holding a churning rod in one hand. This ceremony is also known as *angala Bharamappa.* When performing this ceremony, the custom in the village is to give a cowdung washing to the front court yard and then put some powder called *chandra* on a spot. The child is brought and made to lie down on this spot. Pieces of plantains are thrown all around to distract the attention of the evil eyes and then the ceremony takes place. In the eleventh month, they ceremonially observe the first feeding of the child with rice. In the eleventh month or the third, fifth, or seventh year they observe the tonsurial ceremony called *Javala.*

117. The Lingayats invite the Jangams on the 3rd or 4th day and sprinkle the water obtained by washing their feet all over the house and also partake a few drops. On that day, the Jangam offers puja to a Linga and offers it to the child. The Linga is generally tied to the cot or cradle, as the baby is too young to bear its weight. They perform the *Satti* puja on the 5th day on which occasion they worship *Sattewwa* and offer gifts to the Dayi who attended to the delivery. They pour some milk on the spot where the placenta was buried. The child is named on the fifth or the thirteenth day. On the 13th or 27th day, the mother worships a river or a well and fetches a potfull of water to the house. On her way to the well, she keeps a mixture of well-ground cotton-seeds, turmeric, and leaves of neem in her garment and drops them in little quantities all along the route. They also perform the ceremony called *angala Bharamappa* in the third month. The customs among several other castes are more or less similar though they do not perform 'Lingadharana' like the Lingayats.

118. Lingayats do not consider the birth of a child as a cause for pollution but all other Hindu castes observe pollution for a period of 5, 9 or 11 days. If the Brahmins call this period of pollution as '*purudu*' or *Vriddi*' others call it *Holey*. Among all Hindu castes, except Brahmins, Lingayats and Daivadnya Brahmins, the child born in the mother's parental place is first named as Puttappa, if a boy and Puttawwa, if a girl, on the eleventh day. It is only in the third or fifth month when it is brought to its father's place that it is given its proper name by its paternal aunt.

119. They have several beliefs regarding birth of a child. Birth of a girl on a new moon day and a boy on a full moon day is considered auspicious. If it is the other way round it is considered inauspicious. A female child following three male children is considered to be bad. On the other hand if a male child is born after three girls successively, it is considered to be a good omen. They believe that birth of a girl as the first child is a happy augury. Both the Hindus and Muslims consider it not auspicious for a child's feet to come out of the womb first. Sterility is generally attributed to sins of the past life and they observe vows to beget children. They also offer prayers to various deities and circumambulate a peepul tree several times a day. Muslims usually observe vows to Adam Shafi, Mehboob subhani and other saints. They usually name their children also after these saints. If the children born to a woman do not survive for long, they name their next child with queer names and also at times bore the child's nostrils. Some of them put tattoo marks on the back of the child.

120. The villagers have not got much idea of family planning or birth control. They all consider birth of children as the act of God. The Primary Health Centre has arranged to distribute some contraceptives but they have not gained sufficient popularity as yet. Six persons all Brahmins have undergone vasectomy.

Practices connected with marriages:

121. Marriage is both a social contract and a sacred bond of union and as such many customs, beliefs and practices have come down from generation to generation

in each community. Though the details of the various practices may vary from place to place and generation to generation slightly, the basic concepts and the foundations on which they are based have been the same allthrough. As propagation of life is basically a communal concern, - rather than an individual one - marriage has been, since ages, made both a public and a religious institution. All Hindus believe that it is only after one's marriage that he becomes entitled to the proper and prescribed after-death rites. They also believe that a person who dies without begetting a son, cannot aspire for peace after his death. Among Muslims, though marriages are not associated with any religious or sacramental rites, socially a married person acquires a higher status.

122. In the village, marriages are invariably arranged by the elders in the family and several times the bride and the bridegroom have no occasion to see or meet each other before the marriage is solemnised. However now a days a few among Brahmins and Lingayats give opportunities for the couple to see each other and obtain their consent before settling the alliance. Among Muslims who observe *Purdah* among their female folk, the boy does not get a chance to see the girl before marriage unless both the bride and bridegroom come from the same village and are near relations. Among all castes a betrothal ceremony precedes the marriage. Except among Brahmins and a few other castes, it is generally the bridegroom's parents who have to intitiate the negotiations. The Muslims call the betrothal ceremony as *Mangni* and the Hindus call it as *Nischayapatra* or *Veelya*. On an auspicious day the bridegroom's party visits the bride and presents her with a sari - usually yellow in colour - a blouse piece and an ornament. The elders in the village are also invited for the function. The Hindus call this ceremony of presentation of the sari *Arasina kupsa* and the Muslims call it *Haldi choli*. Some of the richer Hindus also perform a second betrothal ceremony called *Hireveelya* when both the bridegroom and the bride are honoured in the presence of the leading citizens.

123. Among Hindus, there are usually several endogamous groups or subcastes and each endogamous group is further divided into several exogamous groups called clans, *gotras*, *bedagus* etc. Marriage within a *gotra* or *bedagu* is not permitted. Among Muslims though there are no such exogamous groups within an endogamous group, they have to observe as many as 14 restrictions when selecting partners. The villagers, at the time of this enquiry could remember the following ten such restrictions. According to them a man cannot marry (i) his own sister (ii) mother's sister (iii) father's sister (iv) step mother's daughter (v) step father's daughter (vi) sister's daughter (vii) brother's daughter (viii) brother's widow (ix) any girl suckled by his mother and (x) his wife's sister during former's lifetime. Consanguineous marriages are very common both among Hindus and Muslims of the village. Among Hindus the common types of consanguineous marriages are (i) marrying maternal uncle's daughter (ii) marrying paternal aunt's daughter and (iii) marrying elder sister's daughter. Among Muslims such marriages are usually with (i) mother's sister's daughter (ii) father's brother's daughter (iii) mother's brother's daughter or (iv) father's sister's daughter. Cross cousin marriages that is marriages between the children of brothers and sisters are preferred among all communities. Levirate or Sororate is not practised by any community. Though polygamy is permitted among Muslims, monogamy is almost the rule in the village. Polyandry is not known to any of the communities. Widow remarriage is permitted among all castes excepting Brahmins and Daivadnya Brahmins. Such remarriages are known as *udiki* marriages. However the status conferred on a remarried widow is far below thatc onferred on a once married woman. Such remarried widows cannot carry articles considered sacred or auspicious like 'kalasa'. These marriages are never witnessed by women who have married only once and no sacramental rites are associated with such marriages. The whole ceremony is arranged in simple settings and only a few close relatives and friends are invited. The sacred *'Tali'* is tied round the woman's neck by the priest or by a lady who herself is a remarried widow. Generally these marriages are arranged in the night. Among Muslims, the remarriage of a widow is arranged more or less in the same manner as the first marriage. Divorce is permitted among all communities, except, Brahmins and Daivadnya Brahmins. Among Muslims it is a very simple affair. However it has to be observed that inspite of this laxity, divorces are very rare occurances in the village. Divorces, if at all obtained, are for reasons like infidelity, incurable contagious diseases, temperamental differences carried to extremes etc. Adultery on the part of a woman, whether married or not, is viewed with strong disfavour and may end in divorce or separation. On the other hand extra marital sexual indulgence on the part of a man, is not viewed with that much seriousness, though it does incur disfavour.

124. The custom of paying dowry or bride price is prevalent among all castes. Formerly the Iligers paid a fixed bride price of 6 *varahas* or Rs.24/-. But now a days this custom is very much relaxed. Among Brahmins, the custom of paying dowry is very much in vogue. The Lingayats, and some others paying bride price consider the bride price as a compensation to the family

which is losing one of its members. Now among Lingayats some people expect dowry, particularly when the bridegroom is well educated or holds a high position in society.

125. The Muslims do not usually arrange their marriages in the months of Mohurrum, Ramzan ,and Safar. After the *Haldi Choli* function, the bride's party send some *salami* or gifts to the bridegroom's side. The *salami* usually consists of a turban and a ring. On the day of the marriage, which takes place in the bride's, place, the bridegroom is first taken on horseback to the mosque where he offers prayers. This is called *shukrana.* Then he is received at the marriage pandal. All the women invitees gather inside the house and the men invitees witness the ceremonies in the pandal. The Mulla or Kazi enters the names of the couple in a register, after their parents give their consent. The consent of the bridegroom is also obtained and registered in the presence of two or more witnesses. Then the consent of the bride is also similarly obtained in the other room where she is sitting. She has to stipulate the *mahar* that she expects from the bridegroom. Of course both the sides know about the amount to be stipulated, earlier. After the formal rites are completed the Mulla holds betel leaves and sugar (khandsari) and recites a prayer (*Nika padna*) and hands over the betel leaves nuts, and dates to the bride who eats it. Then Fatiha are offered and the invitees bless the bridegroom by throwing date fruit and khandsari on his person. Hindus shower grains of rice instead of date fruit. After this the bridegroom and the bride sign the register separately. On the following morning '*Juluva*' ceremony is performed. The bride stands inside the house and the bridegroom is made to stand near the threshold with a curtain separating him from the bride. The bride's reflection in a mirror is shown to him. Later they sit together on a cot, sandal and turmeric pastes are rubbed on their person and the women sing songs. This completes the marriage ceremony. On five fridays to follow the marriage, the bride is given an oil bath at her parental place and the bridegroom is expected to visit his parents-in-law on these days. After that he brings his bride to his own home. On entering the threshold of his own house, a nail is fixed to the wooden frame.

126. The marriage practices of the Lingayats and all other castes have been described in some detail in other monographs. The customs and practices which prevail here do not in any way vary from the customs discussed in those reports and so their repetition here is considered unnecessary. The marriages among Brahmins are usually arranged in the month of Phalguna, Chaitra and Vaishakha. Ashadha and Pushya are considered inauspicious even to start negotiations, let alone arrange celebrations of the marriage. The Brahmins usually perform their marriages at the bride's place whereas most of the other castes perform them in the bridegroom's place or some temple convenient to both the sides. The Sunnagars usually invite Brahmin priests to officiate at their marriages. The Iligers do not have any priests. Elders from their own caste conduct the ceremonies. They generally have their marriages in the evenings The Valmiki Nayaks call either Brahmin priests or Lingayat Jangams to conduct their marriages.

127. All Hindus believe that a newly married wife should not stay in the house of her mother-in-law in Ashadha during the first year of her marriage. She generally goes to her parental house during this month. All communities including Muslims, consider birth of a child before completion of a year after marriage as inauspicious. The common saying is "ವರ್ಷದಲ್ಲಿ ಮೂರು ತಲೆ ಆಗಬಾರದು" meaning in one year three heads (persons) should not be added to form a family.

Practices connected with Death:

128. Several of the practices, beliefs and customs connected with death among various castes, have already been detailed in several monographs and so in the present monograph it is proposed to discuss only some salient features which are peculiar to this village or which have not been discussed in any of the other reports. Death under normal circumstances due to old age is not attributed to any malignant spirits or any supernatural agencies. But premature deaths under abnormal circumstances like suicides, accidents etc., are almost always attributed to the sins of the past life or to malignant spirits and ghosts. Almost all the castes excepting Brahmins, Daivadnya Brahmins, Shimpis and Arers bury the dead. The Brahmins, Daivadnya Brahmins, Shimpis and Arers invariably cremate their dead. It is only boys who have not undergone the sacred thread ceremony and unmarried girls who, among Brahmins are buried.

129. The Muslims have certain after-death ceremonies on the 9th, 20th and 40th day after death and again one more ceremony before completion of a year. On the day of death, cooking food in the house where death took place is not permitted. On that day some relatives send them cooked food which consists of rice and 'huli'. 'Huli' is a liquied preparation made out of tamarind, salt and spices. On the second day, they build a small tomb at the grave and then pray at the mosque after sprinkling puffed rice on the floor. On the ninth day, they arrange a small feast to all close relatives

and friends who offer '*Fatiha.*' Similar rites are performed on the 20th and 40th day and finally once again before the expiry of one year. They never practice exhumation or secondary disposal. Generally the dead body is disposed of soon after death occurs and only occasionally it is kept for about twentyfour hours. They consider it to be good for a person to die on a Friday. They also have faith in spirits, ghosts etc., and at times resort to sorcery and soothsaying. It is their women who are usually prone to be victimised by evil spirits and ghosts. At the time of this survey, six Muslim women were believed to be the vicitms of such spirits in the village. Like the Hindus they too have a custom of placing some water at the spot where the death had occured. They also abserve a ceremony called '*Hirera Habba*' (festival of the departed elders) like the annual ceremonies observed by some Hindu castes to appease the spirits of the deceased.

130. The Brahmins cremate their dead excepting when the dead person is an unmarried boy who had not undergone the sacred thread ceremony or an unmarried girl. If a person who is unmarried but has been initiated by the performance of *upanayana* dies, they perform certain marriage rites to the corpse by placing a branch of 'Arka' plant, before the body is cremated. If the death occurs during Tripadi or Dhanishta panchaka, than they prepare three or five human figures out of wheat flour and burn them with the corpse. They offer cooked food (*Nitya pindas*) to the departed soul and on the tenth day, they offer two lumps of cooked rice to the crows at the crematorium. All the male relatives sprinkle water on a pebble on which the spirit (*preta*) of the deceased is believed to have been superimposed and also on the two rice balls. It is considered improper to see the crows when eating this rice but none can leave the crematorium till both the lumps are fully consumed by the crows. If the crows do not accept the food, soon after it is offered, they believe that there is some lacuna on their part in performing the ceremonies and so offer to appease the spirit of the deceased by observing certain vows and also promising to fulfil all the unfulfilled wishes of the departed. It is on this day that the bereaved wife has to get rid of all the *mangal dravyas* and the bereaved sons have to get their heads and faces shaved clean. According to their custom, the widow's head has also to be given a clean shave and the Brahmins of Kaginelli adhere to all these customs. On the 11th day they perform certain ceremonies called *Ekaya Homa, Vasugana and Rudragana Shraddha* etc., remove the pollution by partaking of *panchagavya* which is also sprinkled all over the house and feed at least sixteen Brahmins. On the 12th day *Sapindikarana Shraddha* is performed and only with the performance of this ceremony does the full period of pollution come to an end. On this day, a pestle is kept at threshold to obstruct his (i. e. the performer of the obsequies) entrance into the house. As soon as he comes, some person from inside the house applies oil to his head. Then he is made to sit on the pestle and given a bath. On the 13th day they perform *Hastha Shraddha* when three lumps of cooked rice are offered to a cow. Dhotees and tumblers are presented to a few Brahmins. The final ceremony is the *Vaikunta Samarajna* performed on the 14th day. On this day, it is believed that the departed soul reaches heaven. After offering puja, close relatives and friends are given a feast. Then for one year they perform '*Masikas*' or monthly ceremonies. On the completion of one year they perform *Abdipurti* ceremony and thereafter perform annually a ceremony called '*Shraddha*'. From the day of the death, they keep a clay oil lamp with its wick facing the south at the spot where the deceased breathed his last. Closeby some seeds of nine varieties of cereals and pulses(*Navadhanya*) representing *Navagrahas* are allowed to sprout in a small hole filled with earth and water. A container full of water is also kept aside. A pebble fastened to a string is kept dipping in this container and the other end of the string is tied to a peg in the wall. It is believed that the spirit of the deceased comes down this string to quench its thirst. Each day some cooked rice is also kept by the side of the lamp as an offering to the departed and this is later fed to a cow. On the 10th day the lamp is removed. If by then the seeds sprout out, it is believed that the family of the deceased will be growing (*Vamshabhivriddhi*) otherwise they believe that it will come to an end, Death of a person on a new moon day is considered to be ominous and they perform certain special ceremonies to escape the ill effects. Similarly they fear deaths taking place on a fullmoon day, a Saturday, or a Tuesday. Deaths occurring on *Ekadasi Ugadi, Navaratripadya* and *Balipadya* are considered to be auspicious.

131. Lingayats have practically no after death ceremonies. The details about their practices have been discussed in both the Hulkoti and Magadi monographs and the practices found in this village are all similar. Sunnagars bury their dead and on the third day they sacrifice a fowl. They observe pollution for three days. On the eleventh and thirteenth day they arrange feasts for relatives and friends. They prepare a small silver face representing the deceased and place it for worship along with the home deities. Before the expiry of one year, a pot containing water is decorated with a *dhoti* and a *rumal* (headgear) and worshipped. Thereafter every year they perform a ceremony called *Hirera Habba*. The Iligers usually cremate their

dead and on the third day the ashes are immersed in a river or tank. They observe ritual impurity for five days. In the case of a widow, she is forced to discard all her 'mangala dravyas'before the dead body is placed on the pyre, though they do not get her head cleanshaven. On the 9th day they offer food to the crows at the crematorium. In the 9th month they prepare a silver face representing the deceased and offer it worship along with the home deities. In the case of unmarried persons, they bury them with the head facing South. On the third day they pour milk on the tomb and with this end the ceremonies pertaining to the death of an unmarried person..

CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources

LAND:

132. In an agricultural economy, like that of the village Kaginelli, land, livestock and labour are the three major economic resources. Land is by far the most important source of livelihood in the village. The village is cadastrally surveyed and its total area is 2,084 acres and 38 Guntas. The ruggedness of the terrain and other physical features of the village preclude about 677 acres from being cultivated. The land so left out of cultivation has been classified as follows:

Sl. No.	Reasons for being uncultivable	Area Acres	Guntas
1.	Tanks	262	— 30
2.	Barren and uncultivable	139	— 11
3.	Permanent pastures	138	— 23
4.	Village site	73	— 02
5.	Natural channels, drains etc.	26	— 20
6.	Roads	23	— 02
7.	Pastures now granted for cultivation but not reclaimed so far	13	— 07
8.	Burial ground	0	— 27
	Total	**677**	**— 02**

An area of 1407 acres and 28 Guntas is assessed at varying rates depending upon the quality of the soil, irrigation facilities etc., and the annual demand of land revenue is Rs.3,562-19. In 1960, a political sufferer from Byadgi was granted an area of 13 acres and 7 Guntas out of the permanent pastures. But this land is yet to be reclaimed for cultivation. The total population of the village is 2457 and the per capita cultivable land works out to 58 cents. The practice of raising two crops in a season prevails in a few fields. In 1960-61, double cropping was done in 377 acres, in 1961-62, it was done in 200 acres and 13 Guntas, and in 1962--63 the area double cropped was 167 acres and 14 Guntas. The land assigned as pasturage is quite insufficient for the village and some cultivators leave small patches of land uncultivated where their cattle graze. The area so left out under grass was 120 acres and 21 Guntas in 1960-61 175 acres and 14 Guntas in 1961-62, and 161 acres and 29 Guntas in 1962-63.

133. The cultivable land consists of three types viz. dry, wet and garden. The area that is cultivated dry is 1159 acres and 18 Guntas, the wet area is 161 acres and 26 Guntas, and the gardens cover an area of 81 acres and 24 Guntas. The dry lands are solely rainfed and the crops generally raised in them are jowar, cotton, chillies and some other millets and cereals. The wet and garden lands are irrigated by four tanks. The crop raised in wet lands is generally paddy and the gardens produce cocoanut, arecanut, fruits, betel-leaves etc. A considerable area of cultivable lands in the village is held by residents of other villages and some of the Kaginelli residents cultivate lands in other villages. Kaginelli residents own 2293-86 acres of land (with in the village) which gives a per capita ownership of 93 cents. They actually cultivate in all 2270 acres the distribution of which among the different households is as follows:

Sl. No.	Size of cultivated holding	Households cultivating Number	Percentage	Total area in acres.	Percentage of the total area cultivated	Average size (Acres)
1	2	3	4	5	6	7
1.	Less than 5 acres	42	22.95	115.47	5.11	2.7
2.	Between 5.00 and 9.99 acres	56	30.61	388.85	17.14	6.9
3.	Between 10.00 and 14.99 acres	38	20.76	450.34	19.84	11.8
4.	Between 15.00 and 19.99 acres	18	9.84	305.43	13.45	16.9
5.	Between 20.00 and 29.99 acres	16	8.74	389.93	17.19	24.4
6.	Between 30.00 and 39.99 acres	6	3.28	202.39	8.90	33.7
7.	More than 40 acres	7	3.82	417.32	18.37	59.6
	Total	**183**	**100.00**	**2269.73**	**100.00**	**12.4**

So the total number of cultivating households is 183 or 45.6% of the total number of households in the village. A few of the households cultivating less than 5 acres, do some garden cultivation. The average net income from dry crops is between Rs.50/- and Rs.100/- per acre and so majority of the cultivators operate in uneconomic holdings. The above statement shows that 25.68% of the cultivators, cultivating more than 15 acres each hold the major portion of the land viz. 57.91% of the total land. The largest single cultivation holding of the village is 126 acres.

134. The village pastures are held by the village Panchayat which charges a monthly fee of Rs.2/- per pair of bullocks, 0-75 per buffalo, 0-50 per cow and 0-25 per calf for grazing in this area. Grass is generally available here during the wet months from July to November. The barren and uncultivable hillock is used as a free grazing ground all through the year. The village site covers an area of about 73 acres but nearly (or more than) half of it, which formed the old Gaothana, is now not used for residential purposes at all. On the other hand it provides building earth to the village and also serves as a burial ground for the Muslims and some Hindus. There is generally congestion in the residential area. To relieve this position, about 10 acres of land were acquired by Government in 1948 for building purposes and were disposed of by laying into suitable plots.

(B) Livestock:

135. Livestock plays an important role in the economy of the village. They principally serve as sources of power in agricultural operations besides providing the villagers with milk, manure etc. The details of the livestock in the village are presented in table 7. The following statistics will clearly show that livestock is generally possessed by cultivators.

Sl. No.	Name of Livestock	Number of animals reared by				Total number
		Cultivators		Non-cultivators		
		Number	Percentage	Number	Percentage	
1	2	3	4	5	6	7
1.	Bullocks	338	99.4	3	0.6	341
2.	Cows	159	82.8	33	17.2	192
3.	Other animals including young stock but excluding poultry	532	79.4	138	20.6	670

These figures clearly establish that livestock is generally maintained as an adjunct to agriculture.

136. The 338 bullocks are owned by 138 households. A further analysis among these bullock owners reveals that 7 households have one bullock each; 103 households have 2 bullocks each; 19 households have 4 bullocks each; and the remaining 2 households have 8 bullocks each. Regarding cows it is seen that 48 households have 1 cow each; 21 have 2 cows each; 9 have 3 cows each; and the remaining 9 households have four or more cows each, the maximum number owned by a household being 6. As regards the other animals 20 households have one animal each; 33 have 5 to 9 animals each; and 7 households have more than 10 animals each. Poultry farming is done for domestic purposes but not on scientific lines.

137. Generally cows and buffaloes are not yoked for work in the fields. However in 3 households, it was noticed that the tillage work was done with the assistance of cows as they had no bullocks. Thus the burden of working on 2270 acres of land is shouldered by 341 bullocks and 3 cows. Households possessing only one bullock each, generally seek mutual assistance from similarly placed cultivators, and at times obtain bullock power on hire.

(C) Other Resources:

138. Besides agriculture, the other resources which provide for livelihood in the village are trade, industry, transport and construction work. It is seen from table XV that in all 46 households are engaged in trade and of them for 26 households, trade is the important source of income. The nature of business carried out by all of them and other details regarding the actual workers are detailed in the table. Like wise table XIV reveals that of the 23 households engaged in industry, 13 have industry as the principal source of income. Most of these industries have rural characteristics and are commonly found in all the rural areas of the country. There is nothing special about any of these industries. Till about 1961-62 some of the Iliger households used to earn quite a substantial part of their income by running bullock carts for transport. But with the improvement in the facilities of communication and transport, the demand on their calling has declined considerably. Several constructional works like bridges, buildings, roads, culverts etc., taken up in the neighbouring areas, have provided the poorer sections of the village with employment opportunities as general labourers. As the income derived from general labour is more than that derived from agricultural labour and as the latter is only seasonal - excepting in gardens, there is much diversion of agricultural labour to general labour. But even with this new resource now available, the economic resources of the village cannot be said to be adequate. It is for this reason that a number of labourers migrate to malnad areas of Hangal and Hirekerur during paddy harvesting seasons.

Factors influencing the economic life in the village:
(A) Land Tenures and Land Reforms:

139. The general tenure in the village is the Survey or Ryotwari tenure, though there are a few lands called Inam lands. Ryotwari tenure is the right of occupancy of Government Land continuable in perpetuity on

payment of the Government demand, heritable and transferable. Till recently there were no restrictions on the rights of transfer but on the introduction of some Land Reform measures, certain restrictions have been placed on such transfers, which will be discussed in the paragraphs to follow. In Ryotwari lands, the assessment is placed on each survey number and the settlement is made by the Government directly with the occupant. It is subject to revision every 30 years. It is the ordinary tenure of village holders who have no special grant or other peculiarity in the title by which they are connected with the soil. Some of the rights enjoyed by an occupant under Ryotwari tenure are that he is entitled to the undisturbed possession and enjoyment of his lands subject to the regular payment of Government dues; he is entitled to make improvements for the better cultivation of the land; it is open to him to relinquish his rights; his rights are heritable; he is not obliged to pay assessment at an increased rate as long as the term of the last settlement remains unexpired, etc., etc. About two decades back some new grants under the Ryotwari tenure came to be made placing some restrictions on the grantees. The term of such grants are known as '*Hosa sharta*' or New tenure. The old grantees had unrestricted transferable rights. But the new grants were made nontransferable though they were heritable. In the village 1017 acres and 11 Guntas of land are under old tenure and 90 acres and 29 Guntas of land are under new tenure. These 90 and odd acres of land were previously held by the herediatry village accountants as 'Watan' land for their herediatry services to Government. With the abolition of this hereditary system of appointing village accountants, the lands held by such accountants were resumed by Government and regranted to them on the new tenure.

140. Besides these Ryotwari lands, the village has also 299 acres and 29 Guntas of Inam Land. Formerly there used to be the practice of granting rent free lands to individual persons and also to religious institutions. In some cases instead of the total exemption of payment of land revenue to Government, the revenue on such land was partially exempted by levying the Government rate on a lower scale. Often these grants were on the condition of performing some service to the Government or the community and at times they were solely made out of favour. The lands were held in perpetuity and descendable by the heirs of the grantees. In the village such Inam lands are held by the hereditary patels, village menial servants, and religious institutions. As already said till recently the village accountants who held their posts hereditarily also enjoyed some Inam lands. But with the abolition of such Inams, these lands have come under the Ryotwari tenure.

141. Though in the past, there used to no intermediaries between the tillers of the soil and the Government in Ryotwari lands, the great freedom enjoyed by the Ryotwari occupants of letting their lands to others for cultivation undermined the Ryotwari tenure by bringing in the capitalists, money lenders, grocers and others who were not real agriculturists but who exploited the lands for commercial purposes and invested money in it merely to get unearned increments from the cultivators who in course of time ceased to be the owners of lands which once belonged to them. In order to earn high rents, they started speculating in land, taking advantage of the keen demand for it and of competition in rental values. In a true Ryotwari system such middlemen should have found no place. On the one hand, the Government assessment was low but on the other hand the values of land and the rents obtained on them were very high, with the result that all the profits used to go to the middlemen and the tiller practically got no profit. In a large number of cases, the majority of the landowners were also found to be absentee land-lords who did not care to live on the hand but preferred to live in big villages or towns. Their main object was to get the maximumrent with the minimum of expenditure. They were generally very chary of spending money on the improvement of lands, their connection with them being mainly confined to receiving rent. Most of the tenants were annual tenants, and so their interest in the land also was transient. For them, there was no security of tenure and economically too their condition was far from satisfactory as the landowners often used to resort to rackrenting freely. So it was mainly with the idea of eliminating absentee landlordism and reserving agricultural lands by legislation for those personally and wholly dependent on agriculture that the erstwhile Government of Bombay, under whose jurisdiction this village stood included till 1-11-1956, introduced certain tenancy reforms.

142. In the Bombay State, till the passing of the first tenancy legislation called the Bombay Tenancy Act, 1939 there was no special law regulating the relations between landlords and tenants. The landlord-tenant relationships were mostly governed by mutual contract, local usage or local custom. The provisions of section 83 of the Bombay Land Revenue Code 1879, constituted the only tenancy law of the State. The provisions of the 1939 Tenancy Act were extended to Kaginelli and other villages only in 1946. The Act introduced a new concept of a 'protected tenant'. The Act did not curtail any of the rights enjoyed by permanent tenants but three categories of tenants viz. permanent, protected and ordinary came into existence. The Act gave to the tenants for the first time the fixity of tenure, a ceiling on rentals, rights in house-sites and trees and protection from eviction

under certain circumstances. The maximum rent payable was not to exceed in the case of irrigated lands, 1/4 and in the case of irrigated lands 1/3rd of the crop produced or its value. Every lease subsisting on the appointed day was to be deemed for 10 years.

143. However some defects were noticed in the administration of the Act and in order to remedy them and also to improve the position of the tillers still further, a comprehensive legislation called the Bombay Tenancy and Agricultural Lands Act, 1948 was passed. Besides retaining the beneficient provisions of the 1939 Act, it added some more. This 1948 Act again underwent several changes from time to time. But the main object of all these changes was to regulate the landlord-tenant relations and promotion of efficient cultivation of lands with the ultimate aim of establishing peasant proprietorship by a gradual process of evolution. The Act gave the tenants fixity tenure, trees,rental and house-sites;provided commutation of cropshare into cash; abolished various cesses etc; prohibited subletting and subividing; encouraged joining of Co-operative societies; empowered Government to assume management of lands under certain circumstances when the cultivation suffered; prohibited transfer of lands to non-agriculturists; enabled a protected tenant to purchase land under certain circumstances; restricted resumption of lands held by protected tenants; determined the maximum price payable by purchasers of agricultural lands etc., Ceiling were also placed on the size of holdings of individuals or households. The last amendment was made by the erstwhile Bombay Government in 1955, according to which the Government was to notify a day called the tiller's day on which all the lands were to pass on to the tenants (tillers) on payment of equitable compensation to the non-cultivating occupants. But at this stage, the State Reorganisation took place and the village came to be included in the Mysore State. On the reorganisation of the State on 1−11−1956, the Government of Mysore have, with an idea of bringing in some uniform legislature for all the integrated areas of the new State, suspended certain provisions like the termination of tenancy rights for personal cultivation, purchase of lands by tenants etc. The uniform law is yet to be implemented.

144. As a result of these legislative measures, several landlords in the village by fair or foul means evicted the tenants. In some cases the tenants were coaxed to make statements before the concerned Revenue authorities that they have voluntarily surrendered their rights, though in fact there were neither surrenders nor were they voluntary. It appears that in some cases the tenants still continue to till these very lands under oral agreements though the records show the lands as personally cultivated by the occupants. Out of fear, the tenants rarely exert to establish their rights, and when questioned they would never admit their true status even though they know that they are loosing some valuable rights. At the time of this survey, there arose a case where a tenant had surrendered his rights by making a statement but actually continued in possesion of the land on the old terms, though the records showed the lands as owner-cultivated. In course of time there started a dispute between the occupant and this tenant and ultimately the village leaders intervened and settled the dispute when the tenant himself purchased this land. The practice of leasing out lands on cropshare basis (locally known as '*Koru*') or on rent exceeding the maximum fixed by law appears to continue in several cases. Whenever disputes arise the village leaders try to settle them out of courts. Another tendency that is noticed is to show the lands as divided among different members of the same family though many of them continue to stay jointly. This is evident from the fact that as against 174 '*khatedars*' or registered occupants in 1951, there were 267 in 1962-63. These are attempts to circumvent the provisions regarding ceilings.

145. Another evil is that of small holdings and excessive fragmentations. A survey number was originally the division of land. It was a holding which a man could cultivate with one pair of bullocks and it roughly measured 20 to 30 acres of dry crop (or'Jirayat') land. With the increasing pressure on land, the growing population, the laws of inheritance, succession and partitions, the land started getting fragmented. Cultivation was greatly impeded and it was difficult to use modern implements for the small pieces and the costs incurred on production was also getting disproportionately large. Permanent improvements to land could be undertaken only with great difficulty. Labour and capital could not be organised properly and there was some needless waste of agricultural land. To put an end to all these evils the erstwhile Bombay Government enacted the prevention of fragmentation and consolidation of Holdings Act of 1947. This act empowers Government to specify for each locality the standard area as the minimum necessary for profitable cultivation. Standard area is the area below which the size of a parcel of cultivable land will not be allowed to diminish in the interests of economic cultivation. All plots of land less than the standard area are treated as fragments. For the village the standard areas fixed are 3 acres for dry crop, 1 acre for wetland and 20 guntas for gardens. The Act prohibits the transfer of fragments which are smaller than the standard area except to the holders of contiguous plots. It also prevents transfer of any land which would

create a fragment. It also provides that partitioning of estates should not lead to the creation of fragments. This is the negative side of the scheme. On the positive side, it empowers Government to intitiate schemes for consolidation, and, where necessary, for redistribution of holdings so as to reduce the number of plots in the holdings.

146. In the village the consolidation proceedings are yet to be initiated by Government. However inspite of the law prohibiting creation of new fragments, the villagers continue to divide their properties by local agreements even if they form new fragments. The law does not recognise such division but creation of such fragments is bound to create many problems for the administration as the records will not be in conformity with the actual state of affairs. So it is high time such practices are put to an end totally.

147. The Government is also taking steps to abolish the various Inams. So far, it is only the Paragana and kulkarniki watans which have been abolished in the village.

B. Land Improvement:

148. Excepting for some efforts by individuals, no large scale land improvement measures have been undertaken in the village. There has been practically no enlargement of the area under plough by reclamation of cultivable waste land. A political sufferer has been granted about 13 acres of Gomalland for cultivation in 1960. But so far he has not reclaimed it. A cultivator tried to dig an irrigation well by obtaining funds for the purpose under the National Extension Scheme. But due to incessant and heavy rains in the year in which he started digging operations, the well collapsed and so far it has not served any useful purpose. The provision of a small sluice to a tank in 1952, has enabled irrigation of 12 more acres of land, which was till then lying fallow. Two households have benefitted by this work. From 1955, two cultivators have taken to the errection of contour bunds in their lands. The area thus bunded covers about 9 acres. In 1952, 1956 and 1957, four cultivators got their lands ploughed by tractors at a cost of about Rs.32/- per acre. From 1955 onwards, 5 households have so far reclaimed about 27 acres of fallow land. Another household bought 4 acres of its dry land under irrigation. These are the only improvements carried out in the fields.

C. Industrialisation:

149. Besides some of the traditional crafts like carpentry, blacksmithy, goldsmithy, leather tanning, pottery, basketweaving, tailoring etc., there are no industries worth mentioning in the village. Most of them are run on small scales. The goldsmiths are very much affected by the new 'Gold policy" of the Government and one of them actually tried his hand at running a hotel, as his traditional profession had ceased to yield any income. But having failed in the Hotel business, he reverted back to his herediatry craft. Only a small flour mill installed in 1948, is a new acquisition of the village in the industrial field.

D. Improvement of Communications:

150. Till about two decades back, Kaginelli had no good approach road, though it is only about 10 miles away from Haveri and Byadgi, two improtant trading centres in this region. But from 1959 there has been an intense road building activity in this area. Now it has got an allweather metalled road leading to Haveri. A private bus running between Haveri and Hamsbhavi passes through the village. And now a bus running between Haveri and Sagar passes through the village. At present the motorable road to Byadgi takes a circutious route and the distance between the two places by this road is about 18 miles, though it can be cut down to 10 miles by improving the road system. Efforts are being made to construct a direct road to Byadgi and also to improve all the other roads.

151. An Extra Departmental Post office is running in the village from 1955. Prior to that the nearest post office was the one at Haveri. The present Post office affords facilities of daily clearance, Registration, Money Orders, etc. Efforts are being made to obtain telephone links for the village.

E. Expansion of Marketing Facilities

152. Majority of the agricultural producers of the village sell their produce of chillies, cotton etc. through the Agricultural produce Market Committee of Byadgi. This agricultural produce market was started in 10-1-1948 and covers the area in Byadgi and Hirekerur Taluks. Before this committee started working, the producers had to part with commissions and other miscellaneous charges amounting to about 10%. But now these charges come to about 3% and thus there is an increase in the margin of the producer's profits. Some of the producers sell their goods through wholesalers, who advance them money during lean periods. A few take chillies to the markets at Sirsi in the North Kanara District and dispose of their goods there. The improvements in roads and the marketing facilities in Byadgi, Haveri and other places have helped the producers a lot.

F. Expansion of Sources of Finance.

153. It is indeed very necessary that proper facilities for raising credit should be available to the agricultural producers. The agriculture in the village is generally of the subsistence level and lack of an organised system of meeting the credit needs of villagers has dampened the agrarian economy of the country. In the village there are three sources of credit *viz.* Private money lenders, Government, and Co-operative Society. Though the Co-operative credit Society is now recognised as the bulwark of agriculture, the bulk of the credit facilities is provided by private money lenders and wholesalers. At the time of survey, out of the 399 households two have reported to have been indebted to Government to the tune of Rs.1150/-. The old Co-operative Society established some fifty years back was expanded in 1956 to a large sized society. During 1962-63 the society advanced Rs.26,825/- as against Rs.27,305 in 1961-62. In 1959-60 and 1960-61, no loans were advanced to the ryots as there were large outstandings with them. Details about the sources of credit and the extent to which the credit needs have been met will be discussed later.

G. Infiltration of Urban Influences:

154. There has not been much impact of urban influences on the economy of the village. It is only in certain food habits like drinking of tea, smoking etc., and dress that some urban influences are visible. Another influence is that with the increase in motor traffic, the use of bullock carts as a means of transport is on the decrease. The people are also attracted in increasing number by the cinema houses in Byadgi, Haveri, Ranebennur etc., and some people even go to places like Hubli and Dharwar to witness cinema shows, dramas etc.

ECONOMIC ACTIVITIES AND NATURE OF CHANGES:

A. Livelihood Classes

155. The population, during the Census 1961, has been divided into two broad categories *viz.* workers and non-workers. The workers are again classified into nine industrial categories depending upon the economic sector in which they were enaged normally. All the non-workers irrespective of their activities such as house work, students etc., have been grouped together. Following are the relevent statistics for the village and the rural parts of Byadgi taluk as they stood in 1961:

	Village			Byadgi Taluk		
	M	F	P	M	F	P
A. Total Workers	**715**	**77**	**792**	**17,039**	**9,775**	**26,814**
Workers						
I. As cultivators	328	14	342	10,707	5,472	16,179
II. As agricultural labourers	249	55	304	3,891	3,693	7,584
III. In mining, live-stock, fisheries etc.	35	1	36	263	17	280
IV. At household industry	30	5	35	955	424	1,379
V. In manufacturing other than household industry	..	..	..	62	8	77
VI. In construction	1	..	1	207	2	209
VII. In trade and commerce	20	1	21	273	107	380
VIII. In transport and communication	2	..	2	51	..	51
IX. In other services	50	1	51	630	52	682
B. X. Non-workers	**542**	**1,075**	**1,617**	**12,277**	**18,079**	**30,356**
Total	**1,257**	**1,152**	**2,409**	**29,316**	**27,854**	**57,170**

A comparative idea regarding general pattern and the one reflected in the village may be had by the above statement. In the village, the workers constitute only 32.88% of the total while in the taluk (rural)the percentage of workers works out to 46.91. Another striking feature is that among females, the workers in the village constitute a meagre 6.7% whereas in the taluk they constitute 35.09% of the total female population. The main cause for both the deviations is evidently the majority of Muslims in the village among whom women observe '*Ghosha*' (Purdah) system and are prevented by custom to appear in public and work in the fields. It is only a few elderly women, usually widows with no other means of livelihood that work for wages.

156. Among the workers a majority are returned as engaged in the agricultural sector, both in the village and the taluk. If the cultivators constitute 60.34% in the rural areas of the taluk, in the village they constitute only 43.19%. The agricultural labourers constitute 38.38% of the total workers in the village while the percentage of workers under the same category in the taluk is seen to be 28.28%. Thus there are more labourers than cultivators in the village as compared to the figures for the taluk (rural). Among men, the percentage of workers in the village and the taluk (rural) is seen to be 56.9 and 58.1 respectively. In the category of 'other services' persons employed by the Government or any other agency such as Panachayat etc., are included and

non-agricultural labourers do not appear to have been included.

157. As opposed to the present mode of classification of the population, in 1951 Census, the entire population (including non-working dependents) was classified into eight different livelihood classes, the basis being the normal principal source of income. The dependents were included under the livelihood class to which the earner, on whose earnings they were dependent, belonged. In Kaginelli there were 1,947 persons in all during 1951 and their distribution by livelihood classes stood as follows:

	Persons (including dependents) who derived their principal means of livelihood from			
	Males	Females	Total	%
I. Agricultural classes:				
(*i*) Cultivation of owned lands	371	329	700	35.95
(*ii*) Cultivation of lands taken on lease	254	230	484	24.85
(*iii*) Agricultural labourer	237	220	457	23.48
(*iv*) Non-cultivating land owners	14	12	26	1.34
II. Non-agricultural classes:				
(*i*) Production other than cultivation	32	28	60	3.08
(*ii*) Trade and Commerce	63	60	123	6.32
(*iii*) Transport and communication	..	..	..	..
(*iv*) Misc. sources and other services	58	39	97	4.98
Total	**1,029**	**918**	**1,947**	**100.00**

158. The results of the survey with regard to principal and subsidiary occupations followed by various households to eke out their livelihood have been compiled in Table XIII. In the case of households having more than one occupation, that which fetched the major portion of income during year preceding the survey has been taken to be the principal occupation. In a few other cases where income from 'rent on land' exceeds that from some other gainful source or sources, the principal gainful source has been considered as the principal occupation but not 'rent on land'. It is seen from the Table that 1,023 persons in all constituting 41.64% depend on cultivation as the principal source of livelihood. A further break down into cultivators of owned lands and cultivators of lands taken on lease reveals that 701 persons belonging to 89 households depend on cultivation of lands owned and 322 persons belonging to 42 households on that of lands taken on lease. The percentage works out to 28.53 and 13.11 respectively. As compared to the position in 1951 there has been a considerable diminution in the number of persons principally depending on cultivation of lands taken on lease. This appears to be to Land Reform measures. The total number of persons under the category of agricultural labourers being 143, the percentage works out to only 5.82 as against 23.48% during 1951. The main factor for such large scale deviation is that since 1958, non-agricultural labour, which is more remunerative than agricultural labour, is available in the village and also its surroundings. Added to this, the seasonal conditions have been infavourable since 1960-61 resulting in partial failure of crops and low returns. In 1963 almost scarcity conditions prevailed in the village. Though 183 households in the village are pursuing cultivation, it is the main source of income only in respect of 131households. A good number of men work as labourers in arecanut plantations situated in Sagar and Shiralkoppa taluks during particular seasons. All those households which derived their major income from non-agricultural and plantation labour have been grouped together and the total number of such persons being 834, their percentage to the total population works out to 33.94%. Many persons in these 145 households work solely as cultivators or agricultural labourers and thereby add to the overall income of the households. Production other than cultivation (*i.e.* usually the household industry) supports 85 persons who constitute 3.46% of the total population. As compared to 1951, there has been a slight increase in this category evidently due to the increase in the number of tailors and potters. There has been a slight increase in the category of trade and commerce as now 163 persons constituting 6.63% of the total are reported to be dependent on trade as their chief source of income as against 6.32% during 1951. Only one household having 6 persons reported transport as its major source during the survey in addition to its other subsidiary occupations of cultivation and agricultural labour. During 1951 nobody is reported to have been mainly dependent on transport for his livelihood. The remaining persons who depend on income earned by service, hotel keeping, fishing, rearing livestock and non-gainful means such as begging, past savings etc., have all been grouped together and they, being 203 in number constitute 8.27% of the total. During 1951 the percentage of persons depending upon miscellaneous sources and other services stood at only 4.98. Since 1951, there has been an increase in the number of employees and hotel keepers.

B. Workers:

159. The population of the village has been divided into two broad categories *viz.* workers and non-workers, according to their economic activity.A worker is deemed to be a person who is gainfully employed in any economic or social activity provided he or she satisfies all the

criteria laid down for defining a worker, under the 1961 Census. Persons who do not fulfil these criteria are included among non-workers.

160. According to the survey, 788 males and 250 females in the village are workers and together they constitute 42.25% of the total population. Sexwise the percentage of workers among males is 61 and that among females is 21.4. Majority of the people in the village are Muslims and their women observe 'purdah'. It is generally only aged widows and young children among them who come out for work in the open. It is for this reason that the percentage of workers among females is comparatively low.

161. Particulars of workers and non-workers by sex and broad age-groups are presented in table VIII. Considering the total workers it is seen that 75.9% of them are males and 24.1% are females. It may also be seen that 21.10% of the workers are children aged below 14 years 40.07% of them are in the 15-34 age-group; 34.20% are in the 35.-59 age-group and the remaining 4.63% are aged above 60 years. 143 boys and 76 girls aged below 14 years constitute workers in that age-group. In other words 18.14% of the males and 30.4% of the females are workers in this age-group. If the sexwise population in this age-group is considered it is seen that 23% of the boys and 13.2% of the girls are workers and majority of them are aged between 9 and 14 years. In the 15-34 age-group, 539 men are workers and they constitute 45.5% of the total male workers. In the same age-group 57 women, constituing 22.8% of the total female workers are workers. Of the total male workers, the workers in the 35-59 age-group constitute 31.7% and of the total female workers, working women in this age-group form 40.2%. Thus it will be clear that the bulk of working women come from this age-group. Out of the 48 men and an equal number of women in the 'above 60' age-group, workers are constituted of 36 men and 12 women. Thus 50% of the total population in this age-group are workers. Most of them are the heads of households and generally supervise over the economic activities of their respective households. A few in this age-group are labourers, 2 are engaged in industry and 4 are in trade.

162. Table IX presents information about the detail of the economic activities pursued in the village. In all, 41.5% of the total workers are cultivators. They are constituted of 330 males and 101 females of the total 76 working girls aged below 14 years, 25 are assisting their households in the cultivation work. 167 persons or 15.7% of the total working population are agricultural labourers. Of the total 167 agricultural labourers consisting of 112 men and 55 women, 65 persons consisting of 18 boys and 47 girls are aged below 14 years. These children generally work in the harvesting seasons. Household Industries provide work to 32 persons or 3.08% of the total. General labourers, persons in service etc., have all been included among 'other services' There are 342 persons in this category and thus they comprise 32.9% of the total workers. Of late there is a tendency among agricultural labourers to divert to general labour as the latter is more remunerative. There are also two contractors who reside in this village and generally they employ the workers of Kaginelli on their works. It is for these reasons that the persons classified as coming under 'other services' are comparatively more. Another factor contributing to this, is the successive failure of crops from 1960-61. During such times the people are forced by circumstances to seek other resources. As it is, besides agricultural lands, the other economic resources of the village are very limited. There are practically no industries besides a few traditional crafts and so the people choose to seek general labour, even if it means their covering long distances to reach the worksites. Trade is the chief occupation of 51 persons inclusive of three women. Fishing provides work to 17 persons and hotelkeeping to 8 persons. Two persons in the village incidentally father and son are P. W. D. contractors.

163. In Table X particulars about workers engaged solely or partly in cultivation, household industry and household business, are presented. It is seen that in all 447 persons are engaged in cultivation, 65 in trade and 45 in household industry forming 43%, 6.2% and 3.8% respectively of the total working force.

C. Nonworkers.

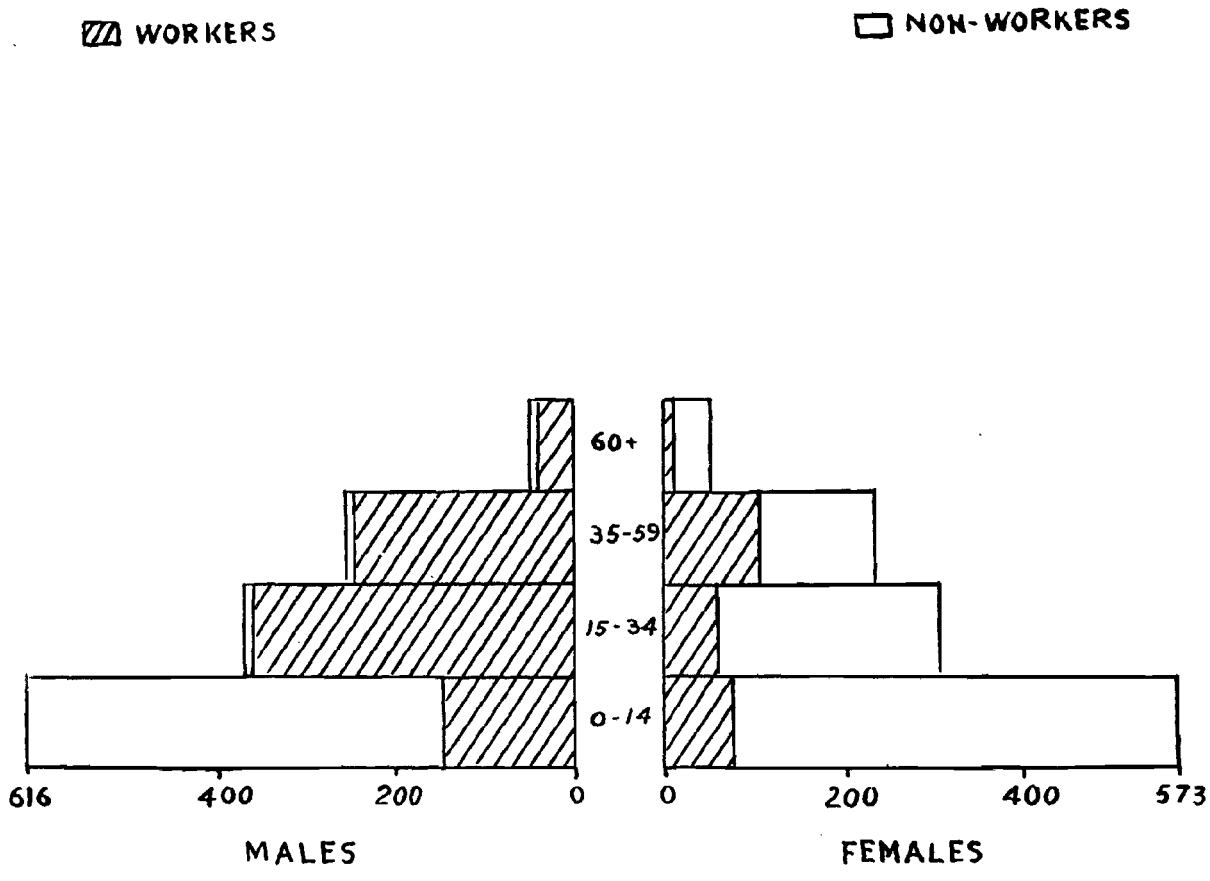
164. Nonworkers constitute 57.75% of the total population and their activities have been detailed in Table XI. By age-groups 68.35%of the non-workers are aged below 14 years, 18.46% are in the 15-34 age-group; 9.79% are in the 35-59 age-group; and the remaining 3.40% are aged above 60 years. In every age-group, the female non-workers exceed the males and majority of them do household work. Among male non-workers, 473 or 94% are aged below 14 years: 2.4% are in the 15-34 age-group; 1.2% are in the 35-59 age-group; and the remaining 2.4% are aged above 60 years. Among female nonworkers, 54.2% are aged below 14 years; 27.3% are in the 15-34 age-group; 14.5% are in the 35-59 age-group; and the remaining 4.01% are in the 'above 60' age-group.

KAGINELLI

TALUK BYADGI

DISTRICT DHARWAR

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS



165. Dependents alone number 721 and constitute 50.8% of the non-workers. Among them 671 are too young and 36 are too old. The remaining 14 dependents are in the intervening age-groups and they are so because of ill-health, physical or mental disability, etc. The student population consists of 244 children, of whom 92 are girls aged below 14 years. There are only 2 persons in the village who are unemployed and are seeking jobs. There are 4 persons who eke out a living by begging and there are 2 rent receivers. Household duties form the chief activity of 446 females in different age-groups.

D. Ownership of Economic Resources:

166. As stated earlier Land forms the chief economic resource in the village. It is seen from table XXV A that 199 out of the total 399 households in the village, altogether own an area of 2,399-32 acres. This Table presents information regarding all land owned by Kaginelli residents and includes land held in other villages also. It is seen that 53 households, owning more than 10 acres each, own on an average 33.5 acres each. Thus 26.6% of the land owning households own 74% of the owned land. Among the big land holders, 19 are Muslims and 17 are Brahmins and the average extent owned by each of these communities is 22.2 and 51.3 acres respectively. Eight Lingayats households own an extent of 290acres giving an average of 36 acres per household for this community.

167. Twenty households or about 10% of the land owning households, own on an average 8.3 acres each. They in all hold 7% fo the owned land. There are 36 households or 18.1% of the land owners who own between 5.0 and 7.49 acres. They in all hold 213 acres or 8.8% of the total area owned. Among these 36 households, 25 belong to Muslims and 7 to Lingayats. There are 53 households or 26.6% of the total land owning households, who own between 2.50 and 4.99 acres. They in all hold 195 acres or 8.1% of the total owned land, giving an average of 3.7 acres per household. Thirty seven households own less than 2.49 acres each. Among them 8 own less than an acre each. These small plots are generally gardens. Among these 37 households, 33 belong to Muslims.

168. If the position of ownership of land is considered by religion, it is seen that the Muslims hold 854 acres and the Hindus 1,545 acres. Jains and Christians do not own any land. Among Muslims only 132 households out of the 284 households own land and so the average extent held by each landowning household among Muslims comes to 6.4 acres only. Considering the total Muslim households in the village the average per household gets reduced to about 3 acres and the per capita land owned works out to only 46 cents. Among Hindus there are in all 115 households of whom 67 own land, the total area of land held by them being 1,545acres. So the average area per Hindu household works out to 13.4 acres and if only the land owning Hindu households are considered the average per household comes to about 23 acres. The per capita holding works out to about 2.5 acres. Among Hindus, Brahmins and Lingayats are the chief land owning classes. Among the 28 Brahmin households, as many as 24 households own altogether 916 acres, or roughly 38% of the total owned land. Of these 24 households, only 3 hold less than 5 acres each whereas 10 households own more than 10 acres each. Among the 44 households of Lingayats, 25 own land to the extent of 380 acres or 15.8% of the total owned land. The average per land-owning Lingayat household works out to 15.2 acres. Four Lingayat households own between land 2.49 acres each; three own in the range of 2.50 to 4.99 acres each; seven own in the range of 5 to 7.49 acres each; and the remaining 11 own more than 7.50 acres each. The other castes in the village hold very few lands.

169. In the village ownership of land is very much associated with the social status of a person. When negotiating marriages etc., the point that receives first consideration is the extent of land held by the respective sides - particularly the bridegroom's side. So for the last several generations, the landowning classes have tried to stick on to the lands inherited by them and some have also acquired new lands. But of late, due to the Land Reform measures and particularly to the ceilings fixed on the size of individual holdings, there is a growing tendency among the bigger land owning class to sell away part of their holdings. They are more anxious to sell them if they are tenant cultivated and if the tenants are averse to adhere to the old practices regarding payment of rent etc.

170. In table XXV, the nature of interest in land has been classified by showing whether the land is personally cultivated or leased out to others by indicating them by the symbols A and B respectively. The symbol C indicates the cultivation of lands taken on lease from others. It is seen from this table that in the village there are 48 households which cultivate all the lands owned by them,having neither given out any nor taken in any land on lease. They in all cultivate 396 acres. An extent of 398 acres owned by 57 households has been wholly leased out to tenants. There are 45 households which have taken land on lease for cultivation. These 45 households have no piece of land of their own, 61 landowners in addition to cultivating their own lands have taken on lease land from others. They operate in an area of 834 acres. Twenty households owning in all 872 acres cultivate part

of their holdings themselves and have leased out the remaining to tenants. Five households have leased out to others all their own lands but cultivate land taken on lease from others. They have arrived at this arrangement as they find it more economical and convenient to cultivate the lands taken on lease than their own lands. Eight households cultivate some of their own lands and also some land taken on lease and have in turn leased portions of their owned lands to others for cultivation.

Primary and Subsidiary Occupations

171. Table XIII presents information regarding the households engaged in different occupations both primary and subsidiary occupations. Table IX deals with only actual workers. It is seen from Table XIII that in the village 131 households have cultivation as their chief occupation with 43 among them having no subsidiary occupation. Among the remaining 88 households, Agricultural *cum* general labour is the secondary occupation of 36 households; trade is the subsidiary occupation of 12; rearing of livestock is the secondary occupation of 23; bullock cart transport is the secondary occupation of 7; and service is the secondary occupation of 6 households.

172. Agricultural labour is the primary occupation of 30 households and among them 16 have no subsidiary occupation. Among the 13 households principally engaged in household industries, 6 have a subsidiary occupation. There are 26 households principally engaged in trade and among them 10 have no alternative source of income. The other important occupation is general labour. As many as 145 households in the village depend on general labour as the principal source of their maintenance and among them 76 have no other subsidiary occupation. It may be seen that out of the 399 households in the village, 205 have more than one occupation and 7 have no gainful economic activity at all.

173. If the consideration of primary and secondary occupations is applied to workers, it is seen that among 1,038 workers, 747 have reported only one occupation. 431 workers are principally engaged in cultivation of whom 233 have one or more subsidiary occupations. Generally the secondary occupation of the cultivating classes consists of agricultural labour, general labour, or livestock-rearing. Agricultural labour is the primary occupation of 168 persons of whom only 9 have a secondary occupation. Another important occupation is general labour. They have been grouped under other services in table IX. There are in all 342 persons in this group, of whom 30 have a secondary occupation.

Changes in Traditional Occupations:

174. Excepting for a few solitary instances, there has been practically no change in the traditional occupations among any castes. Agriculture has been and remains the mainstay of the village. Among Muslims, a class of Muslims called 'Agasars' were, it appears, doing the duties of washermen in the past. But for the last several generations they attend to only agriculture or general labour. Generally no rigidity with regard to occupation is observed by the Muslims, though certain crafts like carpentry, blacksmithy, trading in perfumes, butchery, etc., are being practised by certain Muslim households for the last several generations. Occupational monopoly is recognised more by Hindus who generally are averse to any changes in the hereditary occupations. But of late there has been some slackening in this respect. For instance, tailoring is the traditional occupation of *shimpis*. Of the 5 households engaged in tailoring in the village, only one belongs to this caste and the rest are Muslims, one of whom has received training in the Rural Artisan Training Institute. One person of the *Shivashimpger* caste is employed as a Malaria Surveillance worker. All the carpentry and blacksmithy work in the village is being attended to by some Muslim households who have struck on to their traditional occupation. Two Daivadnya Brahmins who have migrated here from the North Kanara District have similarly stuck on to their traditional occupation of goldsmithy. One of them does cultivation as a subsidiary job and the other wanted to give up the traditional occupation and enter Hotel business. But he was unsuccessful in the Hotel business and so had to come back and take to the traditional occupation again. Two households of Lingayat kumbars do their hereditary job of pottery, though one of them has started working as a tenant cultivator as a subsidiary occupation. Leather work is traditionally the monopoly of the Madars and it continues to be so in the village excepting for one household in the village, the head of which is employed in the Primary Health Centre. The two households of Koragas are attached to their traditional occupation of Basketweaving. The one household of 'kumkumgar' trades in vermillion powder, which is its traditional occupation. The 'sun nagars' are traditionally workers in lime. But the sunnagars of the village do not follow this vocation. They call themselves as Gangemakkalu and identify themselves with the local Besthas and Barkers. Brahmins who generally were not accustomed to hard labour in the fields have now taken to cultivation seriously. This is due to the 'Land to the Tiller' policy of the Government. The Lingayat Banajigas who are traditionally traders have now taken to cultivation. Similarly the Jangams (Lingayat priests) have also taken to trade and

cultivation. So excepting for the traditional occupations which need skill and long training, there is no occupational rigidity.

Description of different Occupations:

A. Practices connected with Agriculture:

175. Agriculture forms the most important economic activity in the village. 1,159 acres and 18 Guntas are under dry cultivation; 161 acres and 26 Guntas are wet under cultivation; and 81 acres and 24 Guntas have been classified as gardens. The area under a few important crops in the village foi the three years of 1960-61, 1961-62 and 1962-63 are as follows:-

Sl. No.	Crop	Year					
		1960-61		1961-62		1962-63	
		Area in acres	Percentage of the gross cultivated area	Area in acres	Percentage of the gross cultivated area	Area in acres	Percentage of the gross cultivated area.
1	2	3	4	5	6	7	8
1.	Paddy	207	12	250	16	245	16
2.	Jowar	291	17	231	15	242	16
3.	Ragi	127	7	115	7	131	8
4.	Other millets	107	6	107	7	65	4
5.	Horsegram	206	12	209	13	187	12
6.	Tur	27	2	28	2	34	2
7.	Chillies	260	15	163	10	166	11
8.	Cotton	250	15	188	12	203	13

The net area sown during these three years is 1,330 acres, 1,383 acres and 1,388 acres respectively and the gross aiea is 1,707 acres, 1,583 acres and 1,555 acres respectively. It is thus seen that the gross area has shown a slowly decreasing trend after 1960-61. The main reason for this is scarcity of rain and water in the tanks, which have not permitted double cropping to the extent the villagers formerly used to do. However there is a slight increase in the net area sown, thereby indicating that the villagers are slowly trying to reclaim aieas which were not previously cultivated. From the cropping pattern for the three years, it may be seen that the areas under chillies and cotton have decreased year by year. This is purely due to unfavourable seasonal conditions. This decrease is certainly not due to the marketing conditions as the price of cotton has more or less remained steady during these three years and the price of chillies has actually shown an upward trend. In September 1960, the chillies were priced at Rs.285/- per quintal; in October 1961 the price shot up to Rs.355/- per quintal; in 1961-62 it stood at about Rs.250/- per quintal; and in 1962-63 it was about Rs.300/- per quintal. In July 1963 chillies ieached an alltime high of Rs.400/- per quintal. For cotton the average price in 1960-61 was Rs.100/- per quintal and in 1961-62 it was Rs.114/- per quintal.

176. The villagers raise crops like tur, green gram as mixed crops. Tur is generally raised as a mixed crop with Jowar. Horsegram is similarly mixed with Ragi or other millets. Chillies are mixed with cotton. The advantages of rotation of crops are also well understood. There are two harvests in the year. The sowing of paddy, Jowar etc., takes place in June, after the ground has been sufficiently moistened by the rain and is reaped in October and November. The seed time for cotton is August and the last picking is done in March. Two crops are generally raised in the irrigated lands.

177. The agriculturists, by and large, reckon the seasons from the position of the sun and carry out all their agricultural operations according to them. These operations are based on astronomical and not on astrological considerations, though many husbandmen consult astrologers for an auspicious day to start the operations. The solar year is divided into 27 parts according to the relative position of the sun among the 27 Nakshatras, into which the ecliptic is divided and each part is further divided into 4 *padas* and generally the practice is to start each operation according to the sub-division in which the sun is present. The normal agricultural calendar in respect of the important crops of the village is given on Page No. 44.

Having considered a few general aspects of the agricultural practices of the village, it may now be seen how the important crops are raised in the village, what are the farming practices, and techniques involved, and recent trends in their production.

a. Jowar:

178. Jowar is the chief staple cereal of the village. It is raised in all types of soils viz. *masari* (red loam), *veri* (black cotton), or *madikattu* (mixture of red loam and black cotton soils). However it is not raised in irrigable lands and marshy plots. The villagers know the advantages of rotation of crops and so jowar is generally raised in a field in which during the previous season chillies or cotton was raised. In such cases they do not apply farm yard manure before sowing jowar, as for the previous crop the field had been manured. Tur (arhar) is raised as a mixed crop with jowar, there being a row of tur crop for every seven rows of jowar. The preparatory work of harrowing with *Hegguntay* starts in March.

Name of the crop	Operations carried on during					
	April (Ashwini - Bharani)	May (Bharani - Krithika-Rohini)	June (Rohini - Mrigsira-Aridra)	July (Aridra - Punarvasu-Pushya)	August (Ashlesha - Makha-Pubba)	September (Pubba - Uttara-Hastha
Jowar (Kharif)	Manuring the fields (optional)	Ploughing and harrowing.	Harrowing, Sowing in *masari* fields.	Sowing in all other types of field interculturing.	Interculturing.	—
Paddy	—	Sowing of paddy in the last week.	Sowing of paddy continues.	Interculturing continues, water is confined and the plots are interculativated.	Interculturing, weeding.	Weeding.
Ragi	Ploughing.	Harrowing.	Sowing. Interculturing.	Interculturing	Sowing of horsegram.	During the last week harvest commences.
Chillies	Harrowing.	Raising of seed beed. Ploughing, harrowing.	Manuring. Transplanting the seedlings in the last week.	Transplanting may continue. Intercultivation.	Interculturing.	Interculturing.
Cotton	—	—	—	—	Sowing.	— do —
Garden cultivation	Hoeing the fields Transplanting of banana.	Transplanting of banana.	Transplanting betel vines.	Application of manure. Transplanting betelvines	Harvest of arecanut and cocoanut.	Harvest of areca.

contd.

Name of the crop	Operations carried on during					
	October (Hastha-Chitta-Swati)	November (Swati-Vishakha-Anuradha)	December (Jyestha-Moola-Purvashadha)	January (Purvashada-Uttarashada-Shravan)	February (Shravana-Dhanishta-Shatabisha)	March (Purvabhadra-Uttarabhadra Revati
Jowar (Kharif)	—	Harvest	Harvest continues.	Threshing and Winnowing starts.	Threshing continues. Harvest of arhar.	Harrowing.
Paddy	—	Harvesting and threshing.	Harvesting and threshing, ploughing of the land.	Ploughing.	—	Levelling, breaking of clods; transport of manure into fields.
Ragi	Harvesting and stacking.	—	Harvest of horsegram.	Threshing and winnowing starts.	Threshing continues.	Harrowing.
Chillies	Interculturing. Picking of chillies	Interculturing. Picking.	Pickiung	Picking.	—	—
Cotton	Interculturing	Interculturing	Blossoms of cotton appear.	Picking.	Picking.	Final picking.
Garden cultivation.	Harvest of areca.	Hoeing.	Hoeing.	Hoeing.	Plucking of cocoanuts.	Hoeing the fields.
	The betel leaves are plucked every month.					

The subsoil, then gets exposed to the hot sun and the field is cleared off the strumps of chillies or cotton plants. The operation is repeated after a fortnight and this is locally termed as *Baravu Hodeyuvudu.* After the early showers in April, the land is ploughed and the harrowing operations are done again lightly about a week after. This light operation is called *Baladu kattuvudu* whereas the heavy system of harrowing is called *kadidu kattuvudu.* All these operations are completed by the third week when the field is ready to received the seed. When the *Aridra* rains set in the sowing is started with the help of a seed drill. The seed rate per acre is usually 3.3 Kg's of Jowar and 9 Kg's of tur. The seed drill consists of a hollow bamboo called *kothala* about 2 feet long, with the pointed end piercing the earth and a wide mounted cup fixed to the other end. When operating the drill, the kothala is fastened to the vertical beam of the plough, with a rope maintaining a gap, of about 2 feet between the plough and the *kothala.* They also put some farmyard manure with the seed. Sowing operations are followed by harrowing. Generally the seed locally used consists of a variety known as 'Dodda Jola'. In the case of *madikattu* and *yeri* lands, the sowing is done in July and green gram is also sown with tur as a mixed crop of Jowar. Here seed drills with three bills are operated. Most of the cultivators including Muslims do not sow on a Monday, Sunday, fullmoon day or newmoon day. They reckon Wednesday as an auspicious day for sowing.

179. Though the National Extension Workers have tried to introduce the dibbling operations in the village, the response so far is very poor. Only three cultivators tried to introduce this system in their fields but they too have now given it up. In 1961-62, one progressive cultivator had sown jowar by dibbling method in about 7 acres but that year the crop was attacked by pests and the yield was poor. Unfortunately they attributed the failure of the crop to this method of sowing. They are averse to adapting this method as they say the jowar stalk gets too hard to serve as good fodder for the cattle. They also believe that as the quantum of seed sown by this method is small with much interspacing between two rows, the seeds and the tender seedlings are eaten away by birds. They also complain that they are unable to raise tur or any other mixed crop when sowing is done by dibbling. The National Extension Staff has tried to introduce improved strains but so far they have not succeeded. In 1961-62, they tried to introduce white *phulgar* seeds and in 1962-63 '*Gidda mala dandi*' and *kanavi* seeds. But only three cultivators in the village accepted this seed and the local Co-operative society could sell only 30 Kilograms of seed.

180. A fortnight after the sowing operations are completed, interculturing is done by using '*yede kunte*' and the operation is repeated again after another fortnight. Hand weeding operations are also carried out simultaneously. The villagers seldom use any pesticides or insecticides. The harvesting operations are usually started in the last week of November and last for about three weeks. Before the harvesting starts, they offer puja to the standing crop and the implements used for harvesting. The jowar crop is cut about 4 inches above ground level and the produce is carted to the threshing floor where it is stacked. The ears are separated from the stalks and then the threshing is done by using stone rollers and occasionally by trampling under cattle feet. They invariably offer pujas before starting and after the completion of the threshing operations. Tur is harvested generally in February.

181. The operational costs for raising jowar in an acre of land are as follows:-

		Rs.
1.	Preparation of soil (Twice harrowing, ploughing and harrowing) ..	15 - 00
2.	Sowing operations (including cost of seed, 2 cart-loads of manure, wages etc.) ..	27 - 00
3.	Interculturing operations ..	12 - 00
4.	Hand weeding ..	10 - 00
5.	Harvesting and Threshing ..	16 - 00
6.	Miscellaneous expenses ..	4 - 00
		84 - 00

The out put per acre in a fertile land under favourable seasonal conditions is about 4 quintals of jowar and ½ a quintal of tur. Jowar sold at about Rs.35/-per quintal in 1963. At this rate and including the value of fodder, the net profit in an acre if land will be about Rs.80/-

b. Paddy (irrigated):

182. The preparatory operations for raising paddy start in December January immediately after the previous paddy crop is harvested. Only in the paddy lands in which groundnut or some second crop is raised, do the preparations for the next sowings start in May. Soon after the harvest of the previous paddy crop the stubble roots are removed and the soil is broken loose. Then for a couple of months, the soil is kept exposed to the sun without conducting any operations. In the latter half of March, the plot is harrowed, with an implement called '*Hegcuntey* or *Mungguntey*'. Then farmyard manure is laid in heaps and subsequently spread all over the plot before harrowing it twice at short intervals.

The stiff clods are broken by a leveller called '*Coradu*' and if they are very hard, they are broken by a club. This operation is followed by harrowing and then the plot is ready to receive the seed. Sowing is done by a seed drill called 'Kurgi' with three or four bills. The new varieties of seeds introduced in the village by the National Extension Staff are M-249, M-141 etc. The sowing operations start with the '*Bharani*' rains and last till the '*Rohini*' rains. The seed rate is about 30 kgms per acre. Many cultivators now treat the seed with agrosan before sowing. The local Gram-sevak has got a rotating drum to attend to the pre-sowing treatment of seeds. The sowing operations are followed by harrowing and levelling. Then the crop starts sprouting. A fortnight later intercultivation is done with a grubber called '*yede kunte*'. This operation is repeated once or twice at intervals of 8 or 10 days. Weeds are also plucked by hands. If the rains in July or August are heavy, the surrounding ridges are repaired and the beds are filled with water till the plants get almost submerged. The operation called '*Nirkunte*' and levelling with '*koradu*' follow. This gives the soil a smooth and beaten surface into which the water does not readily sink, but remains in pools for long periods. Some time later hand weeding is done. This is considered to be the proper stage to apply paddy mixture, ammonium sulphate, or urea to the crop. Thereafter a regular flow of water is maintained in the plot. A weed called '*Nyari*' which very much resembles the paddy grass is removed by hand-picking. The crop ripens at the end of November, when it is harvested by cutting almost at the ground-level and left to dry on the field. The crop is got threshed by trampling under cattle feet. This operation is called '*Hanti tiruvuvudu*'. The hay left over after separating the grains, is trodden over again to make it palatable as a cattle feed. An attempt was made to introduce the Japanese method of paddy cultivation. In 1959-60 one cultivator actually tried this method but gave it up the very next year and reverted to the traditional method.

183. Some cultivators raise a second crop of green gram, black gram or groundnut. Double cropping is done invariably in lowlying areas with an assured supply of water. The soil should also be rich with a high water-retentive power. Upto 1961 either green gram or black gram used to be the second crop in such fields. But in 1962, groundnut was introduced as a second crop. In 1962-63 only four cultivators tried groundnut and in 1963-64, the number of householding growing it increased to 20. For taking the second crop, the field is ploughed twice immediately after the harvest of the paddy crop. Then water is let in and when the ground gets sufficiently moistened, levelling is done with a '*Coradu*'. Then about 8 cartloads of farm yard manure per acre are spread all over the field. The sowing is done in the second or third week of January. Interculturing is done about 20 days later and the operation is repeated once again after an interval of about 10 days. Hand weeding operations are also conducted. In the last week of April or early in May, the crop gets ripe and is harvested. The approximate cost of cultivation of groundnut per acre comes to Rs.110/- and the yield is generally about 6 quintals yielding a gross income of about Rs.270/-. Whenever such second crops are raised, the preparatory operations for the next paddy crops are delayed till May, when the harrowing and ploughing operations are started.

184. The approximate cost of raising paddy in one acre of land is Rs.165 as detailed below:-

1. Preparatory operations (ploughing, harrowing, levelling etc.)	35 - 00
2. Manuring including price of 8 cart loads of farm-yard manure	44 - 00
3. Sowing operations	16 - 00
4. Interculturing and weeding operations ..	25 - 00
5. Fertilizers (Half a bag of urea or one bag of ammonium sulphate)	25 - 00
6. Harvesting and threshing	20 - 00
Total	**165 - 00**

The average output is about 5.25 quintals valued at about Rs.256/- and about 4 cartloads of grass valued at about Rs.80/-.

c. Ragi and other millets:

The plots reserved for these crops are harrowed once and then about a week after, they are ploughed to break the stiff clods. Harrowing is done again. The seed time for ragi sets in with *mrigashira* rains in June. The seed is mixed with farmyard manure before sowing and the seed rate is about 3.5 kgms per acre. About 8 days after, the seed starts sprouting and then the intercultural operations with '*Yedekunte*' are started. Hand weeding is also done. When the '*Pushya*' rains set in, horsegram is sown in the ragi fields, as a mixed crop. Then again the interculturing and levelling operations are repeated. In the last week of September or early in October, ragi crop gets ready for harvest. Horsegram is reaped late in December or early in January. An yield of 3 quintals of ragi and 1.3 quintals of horsegram valued at about Rs.145/- is considered to be good. The value of chaff and other bye products comes to about Rs.50/-. The cost of cultivation of these crops is about Rs.80/- per acre. A millet called '*Samai*' is also grown in the village. The operations for raising it are very

much like of those for ragi. These millets are generally grown in lands with poor soil and at times they are raised as rotational crops with jowar.

d. Chillies and Cotton:

185. It is very likely that a question may be raised why these two crops, which are important cash crops in this region, are being considered together and not separately. It is for this simple reason that both these crops are generally raised as mixed crops in the village. In the black cotton soils generally chillies and cotton are raised together and in the red-loamy soils only chillies are grown. Only a few raise purely cotton in soils locally known as '*karalu*'

186. The variety of chillies commonly produced in the village is known as '*Kadgai*'. and the plots selected for raising it are generally very fertile. Cotton that is commonly raised is called 'Lakshmi' cotton. In March or April, the plots selected for chillies are lightly harrowed and then ploughed. A fortnight later they are once again harrowed a little deep. Then they are ploughed lengthwise so as to form deep furrows each about a cubit apart. After the first showers, the lands are ploughed across and this operation is called '*Adda Rante*'. Then the lengthwise ploughing is repeated. This is known as '*Salu Biduvudu*'. Mean while chilli seedlings are raised in a nursery. At times they are also purchased at about Rs.5/- a basket, an acre requiring about two basketful of seedlings. With the setting of '*Aridra*' rains, the seedlings are transplanted and a fortnight later interculturing operations are started. These operations are repeated about four times at intervals of eight days. Some weeds are also removed by hand. In between two rows of chillies, cotton is then sown. Sowing of cotton seed starts in about August. For sowing cotton, dents are made in the sickle or with a flat and wide iron blade. Cotton seed is mixed farmyard manure and dropped in these dents. The seed rate is about 7 lbs per acre. The sowing operations are followed by harrowing with '*Yedekunte*'. The intercultural operations are repeated about four or five times. The picking of chillies starts in the last week of October and continues till January. Cotton picking starts in January and runs through to the end of March.

187. The normal yield is about 8 local maunds of 25 lbs each or about one quintal of chillies and 12 local maunds or about 1.5 quintals of cotton together valued at about Rs.470/-. If chillies or cotton is raised independently their yield will be 12 to 14 local maunds of chillies or 20 local maunds of cotton. The approximate cost of cultivation per acre of these mixed crops is as follows:-

1.	Preparation of the land	Rs. 28 - 00
2.	Manuring (about 10 cart loads of farm-yard manure)	Rs. 55 - 00
3.	Sowing operations of chillies including cost seedlings	Rs. 16 - 00
4.	Interculturing operations	Rs. 33 - 00
5.	Sowing of cotton	Rs. 8 - 00
6.	Interculturing operations	Rs. 30 - 00
7.	Harvesting of chillies and cotton ..	Rs. 18 - 00
	Total ..	**Rs. 188 - 00**

188. The common disease which affects the crop of chillies is known as '*Muttar Roga*' and the diseases that harm cotton are '*karejigi Roga*', 'Red leaf blight', cotton boll worm etc. The cotton seeds are generally obtained from the Co-operative society or from Haveri. For chillies, the cultivators themselves select some good ripe chillies from the previous crop, dry them and keep them apart for seed purposes.

e. Gardens:

189. The total extent of garden land in the village is about 80 acres, but only about 25 acres are maintained in good condition. The gardens produce chiefly cocoanut, arecanut, betel leaves, some fruits etc. Monkeys are a common menace to the gardens. Most of the cocoanut palms in the gardens are old ones and none has taken any action to plant any new palms during the last one decade. Similar is the case with arecanut, excepting for 5 or 6 acres newly planted. Water is available in ample measure for all these gardens as most of them are close to the tanks.

190. Arecanut trees are raised by transplanting about 3 year old plants in rows at a distance of about 8 feet from one another. When young they are carefully protected by a covering so as to shield them from bright sunshine. Watering has also to be done regularly. An acre of land accommodates about 400 areca palms. In between banana plants, betelvines etc., are also raised. The garden is regularly hoed with pickaxes to remove weeds and any wild growth. The water drainages are also kept clear of all rubbish. Farmyard manure is regularly applied to each palm and when the monsoon sets in green manuring is done by covering the basins with *Hulagula* leaves and twings. In about 8 to 10 years, the palms start yielding nuts. Bunches of arecanuts are removed between June and September. In the village there are about 30 to 35 persons adept at harvesting arecanuts. They not only attend to the work in the village but also go to other arecanut producing

villages in Shimoga District. The normal yield of arecanut is about 15 to 20 maunds a year, each maund fetching about Rs.50/-. This is generally sold in the market at Byadgi. The villagers do not devote much care to the cocoanut palms besides spreading some new earth in the basins. The cocoanuts are plucked twice a year in February and August. A palm yields about 30 nuts a year and with some care they increase the yield to about 50 nuts. Bananas are usually transplanted in the months of April and May. The villagers believe that growing of betel-leaves in arecanut gardens, helps the luxuriant growth of arecanut. Branches of *Haluvana* trees (Erithuana Indica) are used as props for betel-leaf creepers. They are generally transplanted after the *Mrigasira* rains set in, and this work continues till the cessation of *Punarvasu* rains. Tendrills of betel-leaf creepers called'*Kai*'are cut and transplanted about 3ft. apart from one another. Before doing this long trenches called *Doni* about 3 feet wide and 9 inches deep are dug. About 6,000 tendrills are planted in an acre. These tendrils or '*Kai*' cost between Rs.25 and Rs.30 per thousand. For about a month water is allowed to run in the trenches constantly and the tender creepers are protected by a covering of leaves. Plucking of betel-leaf starts about 18 months after and it is done every month for about 5 years. During the first year of harvest, the yield is generally worth about Rs.250/- per acre and during the second and subsequent years it rises to about Rs.500/- per acre. But the creepers require much attention by way of timely manuring, watering, removal of weeds etc. In several gardens fruits like jack fruit, papaya, lemons etc., are also raised.

Field tools and Equipment:

191. The traditional wooden ploughs costing about Rs.15/- each are very commonly used. The ploughing shares are regularly replaced at a cost of about Re.1/-. The yoke costs about Rs.8/- Recently under the National Extension Scheme, iron ploughs have been introduced in the village. 6 farmers have obtained iron ploughs at a subsidised rate. There are two types of harrows. In the case of one, called '*Balasalina Kunte*' the iron blade measures about 42 inches and in the other it is about 30 inches. The former costs about Rs.30/- and lasts for about 7 to 8 years. The latter is put to more use and so lasts for hardly 5 years. It costs about Rs.25/-. Formerly the cultivators used to fix the iron blades (called '*kuda*') into wooden pieces called '*Thalu*'. Now they fix them into iron pieces, though they still call them as '*Thalu*'. These '*Thalus*' cost about Rs.5/- per pair. With the use of iron '*Thalus*,' the implement gets heavier and penetrates deeper into the soil. The seed drills cost about Rs.32/-. '*Coradus*' used for levelling paddy fields cost about Rs.5/-. It is about 4 feet long and is made of '*Baine*' wood. Interculturing is done by implements called '*Yedekunte*' which are always used in twos or threes. A pair of 'yedekuntes' costs about Rs.12/- The Gram sevak has a new type of paddy weeder with him. But the villagers have not so far evinced much interest in it. One farmer has purchased a sprayer at a subsidised rate and the Village Panchayat has two sprayers with it. A few villagers own bullock carts. Other implements in use are the pickaxes, sickles, baskets etc.

Organisation of Manpower:

192. Generally cultivation in the village depends on the contribution of labour by family members. Though women and children also work in the fields, female participation in any economic pursuit in the village is generally not much as most of the population comprise of Muslims among whom purdah is observed by the females. Till recently the Brahmins also depended much on hired labour for cultivation. They considered work in the field as derogatory to their status. Their women also never used to do any hard labour in the fields.But now a days Brahmin men though not Brahmin women, have started actively participating in the field work. Some of them engage labourers on annual basis, who attend to all field work besides doing some household chores. Agricultural labourers work either on daily wages or on contract basis. There are two labour leaders in the village who accept work on contract basis. During harvests, the demand for labour is so heavy that labourers from some neighbouring villages like Benakanhalli, and Kasembi, visit the village for work . The practice of extending reciprocal aid is also prevalent in the village to a small extent. It is seen from table 6 that out of the 183 households engaged in agriculture in the village, this practice is prevalent among 27 households. At times such reciprocal aid is also extended by way of lending bullock power.

Wage Structure:

193. Wage structure in the village is generally low. An ordinary male labourer is paid about Rs.1/- to Rs. 1-50 per day and a female labourer is paid fifty paise to seventy five paise per day. Attached labourers engaged on annual basis receive about Rs.300/- per annum in addition to about Rs.30/- worth of clothing. If the labourer is to be fed by the employer, the wages are reduced to Rs.120 or Rs,150 per annum. Boys are engaged as cowherds on annual basis on payment of wages ranging between Rs.30/- and Rs,50/-, with two meals and clothing worth about Rs.20/- per annum. The daily wage rate differs not only according to age and sex but also according to the agricultural operations. The existing rates of wages are as follows:-

Sl. No.	Nature of operation and crop	Hours of work	Mode of payment cash/kind	Male Rs.	Female Rs.	Remarks
1	2	3	4	5	6	7
				Rs.	Rs.	
1.	Ploughing, harrowing, planking and inter-cultivating	8	Cash	1 - 00	—	No other perquisite need be paid.
2.	Hoeing fields and garden	Not fixed	,,	15 paise per 25 sq. feet.	—	—
3.	Application of manure to chilli-fields	8	,,	1 - 25	—	—
4.	Loading manure to bullock-cart from the pits.	6—8	,,	—	0 - 62	—
5.	Sowing	8	,,	1 - 00	0 - 50	—
6.	Transplanting chillies	8	,,	—	0-62 to 0-75.	Varies according to demand.
7.	Supplying chilli seedlings to labourers engaged in transplanting	8	,,	1-25	—	—
8.	Weeding	8 10 a.m. to 6 p.m.	,,	—	0-37	—
9.	Harvesting Jowar	8	Kind	1½ *padi* Jowar	—	1 *padi* weighs roughly 3 kgs.
10.	Separating the ears from the stalk. (Jowar)	8	Kind	—	10 small basket-full of ears are given as wages. This may yield one *padi* of jowar grain.	—
11.	Threshing Jowar	8	,,	1½ *padi* jowar.	—	—
12.	Winnowing, Threshing out grains like arhar, etc.	8	Cash	1 - 00	—	—
13.	Harvest of ragi and millets.	8	Kind	a large sheaf of plants with ears which may yield 1¼ *padi* of corn.	A smaller sheaf with 1 *padi* of corn.	1 padi ragi weighs 3 Kgs.
14.	Bundling and stacking	8	Kind	,,	,,	—
15.	Threshing	8	,,	1½ *padi*	,,	—
16.	Harvest of paddy	8	,,	2 *padis* paddy	1 *padi*	1 *padi* weighs roughly 2¼ Kgs.
17.	Threshing of paddy either by treading of oxen or by thrashing	8	,,	2 *padis* paddy	,,	—
18.	Picking cotton, chillies, plucking out groundnuts, horsegram, etc.	5 to 6 hours.	Cash	—	0-37	In the case of chillies about 150 gms. of green chillies are given as perquisites.

194. In the gardens male labourers are engaged for hoeing, harvesting and such other heavy manual work. The wage rate for plucking cocoanuts is one cocoanut for every two trees. For plucking arecanuts the wages paid are about Rs.3/- in addition to a small quantity of nuts and tea three times a day. For plucking betel leaf and arranging the vines, the wages are Re.1/- a day and a cup of tea. Women labourers are engaged for removing weeds and are paid 0-37 to 0-50 paise per day. Thus the wage rate is clearly very low and so many of the labourers go in search of general labour where a male worker earns about Rs.1-25 per day and a female worker earns about Rs. 0-75. Whenever paddy harvesting work is taken up on contract basis, the wages paid are the same as the amount of seed used. Thus if 4 padis or about 10 Kgms of paddy seed is sown in a piece of land, the wages paid for harvesting in it is 10 Kgms and for threshing it the wages are half of this or 5 Kgms.

Sources of Finance:

195. Wholesale traders, and Co-operative societies form the principal sources of finance to the agriculturists. During the lean periods, wholesale traders advance money and soon after the harvests they adjust the loans by purchasing the crop. Thus the farmers are obliged to sell their produce to the wholesalers who advance loans. Some of the wholesalers do not charge any interest, if the borrowers are known to them over long periods. But thereby they do not lose anything. The producers are forced to sell their produce in the 'buyer's' market, when the prices are generally low and thus the margin of profit that the whole saler gets more than compensates for the interest that he has lost.

Storage and utilisation of produce:

196. Jowar is usually stored in underground pits called '*Hagevu.*' Storage by this type prevents weevilling. Paddy and millets are stored in cylindrical containers called '*Kanaja*' made of Bamboo reeds or leaves of datepalms. In smaller quantities grains are stored in earthen containers called '*Vadevu*'. Chillies for home consumption are stored in gunny bags, after they are thoroughly dried. The problem of storing cotton rarely arises as it is disposed of early after harvest.

197. Table XXIV presents details about the utilisation of agricultural produce of the village. It is seen from this table practically the whole produce of chillies, groundnut and cotton is meant for sale. Another important commodity that is put up for sale is paddy.

Marketing of the produce:

198. Cotton, chillies and paddy are the principal commodities which are marketed. There are about a dozen traders in the village who advance money on standing crops and then purchase and market the produce at Byadgi or Haveri. Produce in small quantities are sold in the weekly shandies in the neighbouring villages. On an average about 100 quintals of chillies, 75 quintals of cotton and 350 quintals of paddy are sold by the village. Other articles sold are groundnut, cocoanut, betelnut and betelleaves. There are no warehousing facilities in the village and so the produce is marketed early after the harvests.

B. Practices connected with Animal husbandry:

199. The villagers no doubt look after their cattle with much care and devotion but they pay very little attention to their scientific breeding. There is no studbull in the village. The local young bulls serve as breeding bulls till they are castrated at the age of 4 or 5 years. There are some studbulls of Amrutmahal breed in the neighbouring villages of Heding-gonda, Kummoor, and Multahalli. On an average annually about 20 cows from the village are taken to these places for breeding purposes. The nearest artificial insemination centre is at Haveri with a subcentre in Kabboor village of Haveri Taluk but so far not a single cow of Kaginelli has benefitted by this facility. The buffaloes, sheep, goats and poultry are all locally bred.

200. Generally cattle rearing is done in the village only as an adjunct to agriculture. The details about the livestock are presented in table 7. Poultry farming is more common among Muslims than Hindus. The village has a total pasturage of about 280 acres including a hillock which grows some grass and shrubs. Half of this area is in charge of the Village Panchayat which charges a rate for permitting cattle to graze. On the hillock, no charges are to be paid for grazing. Some farmers also allow grass to grow on patches of cultivable land. But generally the cattle are fed in stalls. Bullocks are very rarely allowed to graze in the pastures. They are, if at all, taken to the grass growing patches in the cultivable lands. Cows are herded together and taken to the pastures. Generally the bullocks and buffaloes receive more attention in stall feeding. Between December and July, the bullocks do not get green fodder. Then they are given three feeds a day. The first feed consists of about a pound of horsegram soaked in water overnight, followed by a sheaf of hay and chaff. This feed is generally given very early even before the signs of dawn appear in the sky. The second feed consisting

of about half a pound of broken horsegram, hay and chaff is given in the noon either in the field or in the stall. The third feed is given in the evening consists of one pound of cotton seed and jowar stalk. Between August and December, the bullocks get green fodder. Then feed of green grass is supplemented by some horsegram, and jowar chaff. Cows generally depend on the grass in the grazing fields and a few crumbs that remain in the manger after the bullocks have their feeds. It is only for a few days after calving that they get some jowar gruel and boiled horsegram. Buffaloes, are fed on jowar stalks and when in milk they invariably get a pound or more of cotton seed every day. In summer they are also fed on horsegram.

201. A cartload of jowar stalk costs about Rs.12/-, a cartload of paddy grass costs about Rs.20/-, and a cartload of ragi grass costs about Rs.35/-,. One pound of cotton seed costs about 37 paise and that of horsegram costs about 25 paise. On an average the cost of maintenance of a pair of bullocks is about Rs.840/- per annum, that of a buffalo is about Rs. 350/- and that of a cow is about Rs.150/- a year.

202. The cattle refuse is carefully collected and dumped in the manure pits. These manure pits are not built up scientifically neither are they filled up properly. The National Extension authorities have tried to introduce proper systems of making manures by composting but so far only 14 cultivators have accepted their advice. A pair of bullocks yield roughly about ten cartloads of farmyard manure. Milk is another important animal product. The cows usually calve once in 18 or 20 months and yield milk for about 9 months, the total yield being about 600 Ibs. A buffalo may calve once in 12 to 14 months or once in 24 to 28 months. The former types are called '*Varshagandhi*' and yield milk for about 8 months, the total quantity being about 1,600 lbs. The second type of buffaloes yield milk for about 14 or 16 months, the total quantity being about 3,000 lbs. Most of the households rearing buffaloes sell butter or ghee and not milk. The rate of ghee is about Rs.8/- per Kg.

203. The weekly shandies at Haveri, Hamsbhavi, Hirekerur, Byadgi, etc., are the common centres of cattle trade. The price of buffaloes ranges between Rs.200/- and Rs.400/-. The price of cows may be anywhere between Rs.75/- and Rs.150/-. The price of bullocks varies over a long range depending on the breed. It may be anywhere between Rs.300/- and Rs.1,200/- per pair. The trading in cattle is generally arranged through brokers. The villagers are very particular about signs or *Sulis*' when purchasing cattle. *Sulis* are certain spirals of hair. A single spiral on the forehead or a single spiral in the middle of the back is always considered to be good. The villagers have different names to these '*sulis*' and consider them to be omens good or bad. The following are some such suils, with the beliefs which the villagers associate with those mentioned against them:-

Sl. No.	Local name of the Suli	Description	Village belief
1.	*Bhasinga Suli*	3 spirals on the fore head.	Indicates the marriage of a male person in the household of the purchaser.
2.	*Nama Suli*	2 spirals on the forehead, (one above the other)	Shows that the family is likely to be ruined if the animal is purchased.
3.	*Heena Suli*	a spiral on the hind thigh	No exact belief but it is bad to possess such an animal.
4.	*Sidige Suli*	two spirals on each side of the neck.	Indicates death of a person in the house hold of the purchaser.
5.	*Kasabarige Suli*	a spiral on the tail.	No exact belief but it is bad to possess such an animal.
6.	*Bedi Suli*	a spiral below the knee caps on the fore legs.	No eaxct belief but it is bad to posses such an animal.

Even Muslims have such beliefs.

204. The common cattle diseases in the village are the foot and mouth disease, *Galalbene* (Haemorrhagic septecaemia) etc. Most of these diseases are treated with local herbal medicines and the villagers very rarely seek aid from the Veterinary Hospitals. It is only when epidemics break out, do they take the animals to the Veterinary Hospitals. The stockman stationed at Sudambi about 8 miles away occasionally visits Kaginelli.

205. About 10 to 15 persons earn their living by fishing in the tanks and ponds surrounding the village. Their catch generally consists of a small sized fish called '*Seegdi*'. When fish becomes scarce, they work as general labourers. The net they use for catching fish is called '*Beedina Bale*' and costs about Rs.30/-. They sell their catch in the village only.

C. Practices connected with village Industries:

206. Particulars regarding the industries in the village are presented in table XIV. All these are household industries run on a small scale and most of them are single member enterprises involving very little investment. It would not be improper to call them as servicing centres as generally all of them are supplied raw materials by the customers and these workers turn them out into finished goods which are handed over to the customers. The workers only receive wages for their skill and effort.

207. There are in all five carpenters in the village of whom two engage themselves in joinery work in the season of house construction. One carpenter received training under the National Extension Scheme and has now given up his professional work and taken to a teaching job elsewhere. Blacksmithy is the principal source of income to one household and is a subsidiary source for another. They generally attend to the work of repairs of the agricultural implements for which they are paid by the cultivators annually at the rate of 40 seers of Jowar per pair of bullocks owned. One of them has received training under the National Extension Scheme. But there is no change in the technique of his work. There are in all 4 households which do tailoring, of them for 2 it is the principal source of income. All of them stitch the cloth supplied by the customers. One of them has received training under the National Extension Scheme and also posseses one sewing machine purchased by him at a subsidised rate. One of these households works both at carpentry and tailoring. Two Madigas work at leather tanning, which is their traditional job. They also prepare leather goods particularly leather goods required for agriculture and footwear. Their method of work is primitive. For tanning leather, they first sprip off the skin from the carcass and rub the inner side with salt and water. The skin is then allowed to soak in a mixture of quicklime and water for about 8 days before it is kept for drying. Then the hair is scraped off with a blunt chisel. The skin is again kept soaking in a mixture of powdered bark of '*Honnarike*' plant (cassia auriculata) and water for about a week. When it is dried in the open for about 2 days, it gets ready for use. There are two potters in the village who are at times assisted by other members of their households also including women and children. They obtain the supply of sticky mud from the tank beds. Before using it for pottery, they cleanse it and remove all the pebbles and other extraneous matter and then knead it well. They then take a lump of clay, put it on the wheel and turn it into a crude pot. As the lump rises they smoothen the surface and their deft hands give the lump the shape desired. The pot is then taken off and hardened in the sun and then by tapping in all overwith a flat piece of wood, the surface is smoothened and hardened. When pots are ready in sufficient number they are put in a kiln and baked. The pots are disposed of either in the shandies or taken for sale in bullock carts to distant places. As their income is hardly sufficient to meet their daily needs, one of the potters is contemplating to start manufacturing interlocking tiles (Mangalore tiles) on a small scale. The other has already taken to agriculture as a subsidiary occupation. The two goldsmiths in the village are immigrants from the North Kanara District. Their business has now much slackened on account of the Gold policy of the Government. One of them tried to run a hotel but failed in his endeavours and so has reverted to his traditional occupation. The other goldsmith has taken some lands on lease for cultivation. Among Muslims two old women have taken to the occupation of weaving mats from datepalm leaves. One of the Koraga households is also doing matweaving, which is the traditional occupation of Koragas. In the village there are two households who run bicycle shops and repair stoves, petromax lights etc. One of them has trade as a main occupation, and the other has several activities. This second household runs a Hotel, prepares aerated waters and does a little carpentry work also. In 1963 this household, the head of which is a member of the Taluk Development Board also, has purchased a blower, a mechanical drill and a sharpner at subsidised rates.

D. Practices connected with Trade and commerce:

208. Information regarding the trading activities in the village is presented in table XV. There are in all 46 households engaged in trade of them 26 have trade as the principal source of income, with 38 active workers. In the remaing 20 which do trade as a subsidiary occupation, there are 20 persons who actively work at this job. Broadly there are three types of traders in the village. Some run shops in the village. Some do trading by hawking and some advance money on standing crops like chillies, cotton etc., and purchase it at the time of harvest, attending to the harvesting and threshing operations themselves. Besides these three types of traders, there is another class of commission agents locally known as Dalals who only get commission on the trade done through them. A few individuals go to Siralkoppa, Sagar etc., and purchase standing crop of areca nut and sell it to wholesalers. The local shops mostly do retail business in grocery articles, bidis, cigarettes, oils and other items of daily necessity. Barter system of trade which was in existence in the past has practically disappeared. Credit is also allowed to a very small extent by the local shop keepers as they themselves

have to seek credit with the wholesale dealers in Byadgi and Haveri.

Indebtedness

209. The habit of borrowing money is widespread. In the village out of 399 households, 178 households or 44.6% are in debt to the tune of Rs.78,774. The details are presented in table XXIII. This table discloses that the percentage of debtors is more in the highest income group of Rs.100/- and above per month 42.7% of the debtors are in the Rs.100 and above income group; 23% are in the Rs.76 - 100 income group; 18% are in the Rs.51 - 75 income group; 15.2% are in the Rs.26-50 income group; and only 1.1% are in 'below Rs.25' income group. If the percentage of the households in debt is considered in relation to the total number of households in each group it is seen that it also increases with the income. If it is only 16.66% in the low income group it is income it is 59.84% in the highest income group.

210. The average amount outstanding per household is debt works out to Rs.442-55 and even such average as can be seen from table XXIII increases in direct proportion of the income level. If the percentage of the total amount held in debt by the different income groups is considered, it is seen that 65.4% of the amount in debt is due from persons in the 'above Rs.100' income group; 19% is due from those in the Rs.76-100 income group; 9.6% is from those in the Rs.51-75 income group; and the remaining 6% is from those in the 'below Rs.50/-' income group.

211. The per capita indebtedness in respect of the entire population works out to Rs.32-62 and that per household works out to Rs.197/-. It is also seen that Rs.64,300 or 81.6% of the total debt is due from cultivators. Those cultivating less than 3 acres owe only Rs.3,335/- and those cultivating between 3.1 and 10 acres owe Rs.7,620/-. So the bulk of the amount in debt or Rs.55,345/- to be exact is due from those cultivating more than 10 acres. Generally, it is only the persons who own bigger holdings or who stand in the higher income groups who can raise debt easily. They can furnish security and also moneylenders do not hesitate much to advance money to such people as they are considered credit worthy. The tendency to incur debt is also more in such people.

212. Table XXIII-B presents information regarding sources of credit. It is seen that the bulk of the credit is obtained from sources other than Co-operative Societies or Government. 81.7% of the credit is advanced by traders, Dalals, moneylenders, friends and relatives, whereas the Co-operative Society's share is only 15.4% of the total credit obtained. The rate of interest charged by Government when advancing Taccavi loans for agricultural purposes is only 4%. But the general complaint is that the borrowers have to encounter too much of redtapism before obtaining the loans with the result that several times, the loans are advanced, if at all, not when the amount is required but a long time after that. The Co-operative Society also charges low rate of interest, but generally it insists on payment of 75% of the loan amount sought in cash and the balance is paid in the form of fertilizers, seeds, etc. Again the amount is repayable the very following season, as the society generally advances only short-term loans. So the people generally look towards private sources of credit, even if it means payment of a higher rate of interest. The interest charged by private moneylenders ranges between 9% and 18%. In some cases it is still higher. For example when grains are advanced, when recovering it after the following harvest, the borrower at times has to pay as much as one and half times the quantity he has borrowed. Several traders allow some credit facilities to their customers. When private moneylenders advance money they usually obtain security in the form of valuables, buildings, building plots, fields etc.

213. The villagers borrow money both for pr ductive and non-productive purposes. Several timothe money borrowed is utilised for a purpose other thaes the one for which it was borrowed. Particularly it in noticed that amounts borrowed for agricultural purposes are very often utilised for other domestic needs. In tabls XXIII-A an attempt has been made to classify the amoune in debt by the purposes for which the debt is incurredt It is seen from this table that about 45% of the total. debt is utilised for non-production items like marriage expenses, sickness, domestic needs, clearance of previous debts etc. Generally the debts incurred to meet the costs of daily needs, are of recurring type of the productive purposes for which loans are obtained, 28.4% of the debt is to meet the current cultivation expenses and 18.6% is for capital investment on land, livestock and other assets. Only 7 persons owe money to the extent Rs. 2,690/- taken for improvement of land. Four households owe debts to the tune of Rs. 3,465/- or 4.4% of the total amount in debt for trading purposes.

Co-operative Movement:

214. It was as long back as in 1918, that the first Co-operative Institution was started in the village. It was named as the '*Kaginelli Setki Sahakara Sangha*' (The agricultural Co-operative Society, Kaginelli.) In

1942, it was converted into a Multipurpose Society and renamed as '*Kaginelli Group Vividhoddesha Snhakara Sangha* and its jurisdiction was also extended to all villages lying within a radius of 5 miles from Kaginell. In 1956 the two indepedent Co-operative Societies of Kasembi and Ingalgondi villages were also merged in this institution. In 1958, the name of this society was changed to *Kaginelli Doddapramanada Prathamika Pathina Vyavasaya sahakara Sangha* (Large sized Agricultural Co-operative Society). It covers 9 villages, the particulars of which are as follows—

Sl. No.	Name of the village	Area in square miles	Distance from Kaginelli in miles	Population (1961 Census)	Cultivable area in acres	No. of Households engaged in cultivation	No. of Members
1.	Kaginelli	3.2	0	2,407	1,408	164	107
2.	Bannihalli	1.9	1 mile	161	1,173	25	12
3.	Hediggonda	3.1	2 miles	1,516	1,186	135	49
4.	Timkapur	1.9	4 miles	499	1,031	78	24
5.	Kalgonda	2.3	4 miles	640	1,245	92	43
6.	Naglapura	1.9	3 miles	123	684	14	10
7.	Ingalagondi	1.5	1 mile	142	879	12	8
8.	Kasembi	1.8	3 miles	802	1,049	82	71
9.	Siddapur	1.1	3½ miles	372	545	42	20
	Total	**18.7**	—	**6,662**	**9,200**	**644**	**344**

215. Generally one person in every household becomes a member of a society. So it may be construed that a little more than 50% of the cultivating households are brought into the Co-operative fold. The society advances cash loans and also supplies improved seeds, fertilizers, some agricultural implements etc. Till 1957, the society was advancing midterm loans to cultivators, the maximum amount so advanced to a member being limited to Rs.1,500/-. The authorised capital of the society is Rs.30,000 and the paid up capital is Rs.12,665/-. The face value of a share is Rs.10/- and the maximum number of shares that a member is permitted to hold is 200. As on 30-6-1963, the total number of ordinary members was 344. During 1962-63, 34 new persons were brought into the co-operative fold and four got dismembered 3 by resigning and 1 due to death. In the area there are only 18 households of Harijans and 4 of them have become members. Of the 344 members 319 own lands and the remaining 25 are tenant cultivators The managing Committee consists of 6 elected directors and 3 nominated persons consisting of the Co-operative Extension Officer, Inspector of the Karnatak Central Bank and Chairman of the K. C. C. Bank. Of the 6 elected directors, 4 are Lingayat,1 is a Muslim and 1 is a Arer. All of them are literates and the chairman is a matriculate. All of them are landowning cultivators. When their economic conditions are considered three can be classed as rich and three as coming from the middle classes. In 1962-63, the board of management met 17 times and the average attendance stood at 5.4. The society has employed a Secretary and a peon on Rs.70 and Rs.30 per month respectively.

216. In 1962, the Society undertook the work of distribution of fertilizers and improved seeds and the quantity distributed during the year is as follows:-

Fertilizers		Seeds	
1. Ammonium sulphate	2 tons	1. Paddy	20 bags
2. Super phosphate	1 ton	2. Laxmi cotton	24 bags
3. Urea	3 tons	3. Jowar	30 Kgms
4. Calcium ammonium-nitrate	2 tons		
5. Chilli crop mixture	17 bags		
6. Other mixtures	11 bags		

217. In advancing short term loans the society has adopted a scale or Rs.25/- for every acre of dry crop and for chillies and paddy Rs.50/- per acre. If any cultivator adopts the Japanese method of paddy cultivation, he is allowed a credit of Rs.100/- per acre. For cotton and groundnut the rate is Rs.30/-per acre. During 1962-63 16 members obtained loans to the extent of Rs.26,825-55. The amount is advanced generally in two or more instalments and 25% of the loan is advanced in the form of seeds, fertilizers etc. The financial position of the society is as revealed by the following statements of Income and

Expenditure and Assets and Liabilities as they stood for the year 1962-63;

Income	Rs.	P.	Expenditure	Rs.	P.
1. Opening balance	8	00	1. Loans advanced	26,825	55
2. Share amount	8,220	00	2. Amount credited to Byadgi Co-operative Marketing Society	855	41
3. Loans recovered	15,126	85	3. Withdrawal of deposits	2,430	16
4. Amount borrowed from the Bank and others	28,105	55	4. Goods for sale	4,170	32
5. Current deposits	21	72	5. Shares withdrawal	520	00
6. Goods for sale	4,617	23	6. Loans cleared:		
7. Interest	2,919	95	Bank 13,060 55		
8. Investment	2,128	45	Others 640 40	13,700	95
9. Miscellaneous, admission fee, etc.	282	00	7. Interest on deposits, etc.	780	31
	2,287	68	8. Rent of building, salaries & contingency	1,661	18
			9. Deposits	1,380	00
			10. Contribution to Defence fund	100	00
			11. Closing balance	5,293	55
Total	57,717	43	Total	57,717	43

Assets	Rs.	P.	Liabilities	Rs.	P.
Cash on hand and banks	5,397	55	Share capital	12,565	00
Reserve fund deposit	14,895	00	Deposits: Members	6,843	33
Amount to be collected from debtors	35,679	06	and non-members	2,594	54
Value of dead stock	150	74	Loans from Bank	15,045	00
Closing stock of goods for sale	1,303	54	Sinking funds	100	00
Panchayat fee and Court charges	150	00	Accrued profit	2,434	00
			Dividend	686	69
			Adjustment	100	00
			Building fund	230	00
			Reserve fund	14,902	93
			Charitable fund	722	14
			Bonus to be disbursed	190	00
			Surcharge to be paid	481	63
			and amounts due to B.D.O. and Co-operative Society	372	00
				380	00
Total	57,679	89			
Difference between Assets and Liabilities — Rs. 32.63			Total	57647	26

218. The Karnatak Central Co-operative Bank, Dharwar is the chief financing agency to the society. Its progress during the last 8 years can be known from the following statistics:-

Year	No. of members	Paid up capital	Amount of trans-actions	Loans advanced	Total amount recovered
1955 - 56	276	9,110	50,830	6,125	3,251
1956 - 57	329	10,720	46,603	9,115	9,307
1957 - 58	325	11,750	59,370	—	7,868
1958 - 59	325	12,545	60,569	10,035	7,497
1959 - 60	329	12,295	53,751	—	8,163
1960 - 61	324	11,485	46,791	—	7,275
1961 - 62	314	10,865	44,861	*	8,663
1962 - 63	344	12,565	57,717	26,826	15,127

*(All the amounts are in Rupees. * In 1961-62, the disbursement was made rather late and it is included in 1962-63.)*

As on 30-6-1963, the outstandings amounted to Rs. 35,679-06, this amount being due from 195 members. Thirty cases involving a sum of Rs.4,266-71 have been referred to court for effecting recovery. Of the total amount outstanding, 84 members owe Rs. 19,575-68 for more than three years, 25 members owe Rs.2,338-38 for periods between 1 and 3 years and the remaining outstandings are from the amounts advanced in 1962-63. 56 members owe less than Rs.100/- each, 75 members owe between Rs.101/- and Rs,200/- each, 24, members owe between Rs.201/- and Rs.300/- and 8 members owe more than Rs.300/- each. This shows that in order to become more effective and useful, the society has to speed up its recovery work and the members have to co-operate and help in the functioning of the Society by clearing off their debts promptly.

Income and Expenditure:-

219. For a discussion of the household income and expenditure, the households have been grouped into 6 occupational classes viz., (1) cultivation of owned land (ii) cultivation of lands taken on lease (iii) agricultural labour (iv) household Industry (v) general labour and (vi) others. The occupation which provided the household with the largest share in the gross income during 1961-62 has been considered as the principal occupation. Again the households have been distributed and grouped into five categories depending on the income slabs. Their distribution made on occupational and income groups is shown in table XIX. The occupational class of general labourers consists of 145 out of the 399 households in the village. After 1958-59, there has been a large scale diversion of workers to general labour and so general labourers are considered as a separate occupational group. It is seen from table XIX that for 22.3% of the households, the major source of income is from the cultivation of own lands; for 10.5% it is from the cultivation of lands taken on lease; for 7.5% it is by working as agricultural labourers; for 3.3% it is by working at some household industry; for 36.3% it is by working as general labourers and for the remaining 20.1% it is by following some vocation which does not come under the first five categories.

220. It is seen from the above facts that general labour has now assumed the role of a major source of income in the village. This is because several developmental works like construction of new roads, tanks, digging of wells etc., are going on in the neighbourhood. Again the agricultural seasons preceding these investigations were rather poor and so there has been a large scale diversion of agriculturists and agricultural labourers to general labour. However agriculture still continues to be an important source of income in the village. 183 households in the village are engaged in cultivation either as a principal or a subsidiary means of livelihood. And among these 183 households 131 are roughly 71% derive their income mainly from Agriculture.

221. The subjoined statement shows the percentage distribution of households by occupational groups and also the annual income levels.

222. A good percentage of households engaged in cultivation of lands taken on lease are seen to be earning comparatively larger incomes than those cultivating principally their own lands. It has however to be remembered that as only the gross income and not the net income is considered, a sizeable portion of the income is invariably spent on payment of rent on land and on hired labour, not to speak of the cost of seed, manure etc. In these two categories it is not only the extent of land cultivated but also its productivity that counts for obtaining larger income, whereas in the occupational classes of general and agricultural labourers, the income largely depends on the number of active workers in a household. None of the households of agricultural labourers had an income exceeding Rs.1,200/- per annum in 1961-62. Among those of general labourers 9.7% have earned more than Rs.1,200/- during the same period. The reason for this difference between the two classes of labourers is because the wage- rate of general labourers is generally higher and also it is seen that sizes of the households doing general labour, is bigger. The average size of a household of agricultural labourers is 4.76% as against 5.75 in the case of general labourers. Though the total number of workers in the 30 households of agricultural labourers is 82 giving an average of 2.7 per household, the females in these households outnumber themales and the wage-rate of females is generally much lower than that of males. The average number of workers in a household of general labourers comes to 2.4 and thus is lower than that in the case of agricultural labourers. But this is more than counterbalanced by the fact that male general labourers outnumber the female general labourers and thus on the whole they earn more. The Occupational class of 'others' consists of traders, hotelkeepers, persons in service etc. Though the average number of workers in these households works out to only 1.5 per household, a good number of these households earn more than Rs.1,200/- perannum.

223. Table XX presents information regarding the income of households by both income groups and occupational classes. It also indicates the average income per equivalent adult male (calculated according to

Sl. No.	Principal occupation	Total households	Total percentage	Rs. 300 and above (per annum)	Between Rs. 301 Rs. 100 (per annum)	Between Rs. 601/- and Rs. 900 (per annum)	Between Rs. 601/- & Rs. 1200 (per annum)	Above Rs. 1,200 (per annum))
1.	Cultivation of lands owned	89	100	—	4.5	12.4	21.3	61.8
2.	Cultivation of lands taken on lease	42	100	—	—	11.9	16.7	71.4
3.	Agricultural labour	30	100	10.0	40.0	36.7	3.3	—
4.	Household Industry	13	100	—	15.4	15.4	38.5	30.7
5.	General labour	145	100	3.5	38.6	30.3	17.9	9.7
6.	Others	80	100	6.2	25.0	18.8	18.7	31.3
	Total	**399**	**100**	**3.3**	**23.6**	**22.0**	**19.0**	**32.1**

Lusk's coefficient). The average annual income per household varies from Rs.634/- in the case of agricultural labourers to Rs.1,957/- in the case of owner cultivators. Households of tenant cultivators have an average income of Rs.1,770/- per annum and those of workers at Household industry Rs.1,188/- per annum. The per capita income for the village as a whole works out to Rs.193.5%. The per capita income in each occupational class is as follows:-

Class	(i)	Rs. 248.31
Class	(ii)	Rs. 230.87
Class	(iii)	Rs. 133.00
Class	(iv)	Rs. 172.00
Class	(v)	Rs. 128.00
and Class	(vi)	Rs. 229.60

Expenditure:

224. The details regarding expenditure of households on various items correlated to the primary sources of income (as classified into 6 categories when discussing the income factors) as also their income range are presented in table XXI. Taking a household as the basic unit, it would be seen that the average monthly expenditure of a household of owner cultivators is Rs.145.39; that of tenant cultivators is Rs.136.33; that of agricultural labourers is Rs.53.79; that of general labourers is Rs. 53.29; that of persons engaged in household industry is Rs. 97.34; and that of 'others' is Rs.85.48.

225. Now certain items of expenditure have to be considered as necessities. Such items are food and drinks, clothing etc. Travel, entertainment etc., are items which will not come under 'necessities'. A rough idea of the economic condition of a household can be found by a glance at the expenditure it incurs on various items. Generally households under poor financial circumstances will incur a higher percentage of their earnings on food and drinks. Their living will be always of a subsistence level and they will have little surplus money to spend on other items. It will be seen from table XXI that the percentage of the total average expenditure of households in the 6 occupational classes on food and drinks is as follows: Owner cultivators incur 47.27% of their total expenditure on food and drinks; tenant cultivators incur 49.68%; General labourers incur 52.81%; agricultural labourers incur 72.85%; workers at village industries incur 62.39%; and persons coming under 'others' category incur 53.85%. This clearly reveals that the bulk of the earnings of agricultural labourers and of those having household industry is spent on food and that economically they form the poorest classes in the village.

226. When discussing the expenditure of the households in the various occupational classes, another factor also needs to be remembered. Owner cultivators and tenant cultivators have to invest a large amount before they start getting their income. They have to spend on seed and manure, rent and labour and also meet other items of expenditure like land revenue etc. So the figures of both their gross income and gross expenditure gets inflated. Similarly traders have to invest on purchases. On the other hand agricultural labourers, general labourers and persons in service are generally not required to spend on such items. This accounts to a large scale disparity in the income and expenditure figures of these two groups as what has been taken into consideration for preparing these tables is not the net income but the gross income.

227. A further analysis of the households in the six occupational classes can be drawn by comparing the average monthly expenditure of the households in the different income groups. The results obtained are as follows:

Expenditure of Households in different monthly Income Groups

Categories	Rs. 25/- below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above
Cultivators of own lands	—	57.04	85.77	104.26	156.52
Cultivators of lands taken on lease	—	—	73.45	107.33	135.27
Agricultural labourers	18.65	43.12	62.62	84.93	—
Household Industry	—	55.32	73.68	89.23	143.80
General labourers	24.87	33.52	41.38	107.70	135.35
Other services	25.49	44.46	64.05	92.08	138.64

228. A household always varies in its size depending on the number of members in each. So it would not be proper to compare the average expenditure of two households unless the number of members in each of the household is also the same. So a household is not a good comparable unit for considering the average expenditure in the various occupational classes. For this purpose an equivalent adult male will be a good unit. It is seen that the average expenditure per equivalent adult male in the six occupational classes is as follows:-

	Occupational classes	Average monthly expenditure per equivalent adult male
(i)	Owner cultivators	Rs. 23 - 81
(ii)	Tenant cultivators ..	Rs. 22 - 53
(iii)	Agricultural labourers ..	Rs. 14 - 72
(iv)	Workers at Household Industry ..	Rs. 19 - 07
(v)	General labourers ..	Rs. 15 - 26
(vi)	Others	Rs. 24 - 23

229. To present a comparative idea of the standards of living of the households in the six occupational groups, some of the important items of expenditure are noted below presenting both the monthly expenditure per equivalent adult male and percentage of the total expenditure.

Sl. No.	Items	Category - 1		Category - 2		Category - 3	
		Expenditure per adult equivalent male (Rs. P.)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. P.)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. P.)	Percentage of total expenditure
	1	2	3	4	5	6	7
1.	Total food	9.87	41.75	9.61	42.62	9.56	65.50
2.	Beverages	1.30	5.52	2.06	9.08	0.77	5.35
3.	Clothing	2.35	9.95	2.39	10.58	2.10	14.56
4.	Rent on Land	0.81	3.38	3.79	16.70	0.04	0.26
5.	Hired labour cultivation costs, etc.	3.31	13.75	1.49	6.64	0.14	0.84
6.	Remittances	1.18	4.93	0.09	0.41	0.08	0.50
7.	Education	0.08	0.34	0.01	0.07	0.01	0.09

Sl. No.	Items	Category - 4		Category - 5		Category - 6	
		Expenditure per adult equivalent male (Rs. P.)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. P.)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. P.)	Percentage of total expenditure
	1	8	9	10	11	12	13
1.	Total food	10.59	56.02	5.56	46.53	10.73	45.86
2.	Beverages	1.23	6.37	0.68	5.68	1.84	7.99
3.	Clothing	2.39	12.41	1.80	15.01	3.00	11.08
4.	Rent on land	1,70	3.63	0.29	2.33	0.10	0.43
5.	Hired labour cultivation costs, etc.	0.29	1.54	1.06	8.74	0.74	2.73
6.	Remittances	—	—	0.04	0.32	2.16	7.73
7.	Education	0.16	1.05	0.01	0.08	0.05	0.22

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

230. The present population figures have to be compared with only the figures recorded in the 1951 Census and 1961 Census as statistics for earlier periods are not available. In 1951 the population of Kaginelli was 1947, comprising of 1,029 males and 918 females. In 1961, the population had increased to 2,409 with 1,257 males and 1,152 females. Thus during the 1951-1961 decade the population had recorded an increase by 462 persons. In other words the rate of increase exceeds the State average of 2.14% and almost equals the average of 2.38% for the Dharwar District.. During the same period the rate of increase in the rural parts of Byadgi Taluk was 2.16%. The present survey was conducted between October 1963 and April 1964 and the permanent population during the survey was 2,457 persons showing an increase of only 48 persons between the period of 1961 Census and the present survey. So, for this period the average rate of growth of population is only 0.75%. The reason for this small growth is not far to seek. At the time of enumeration for Census purposes both in 1951 and 1961, even houseless persons and persons who happened to reside temporarily in the village during the period of Census have been included in the population of the village. For the purposes of this survey such persons have been excluded and only permanent residents have been considered.

Population by age and sex

231. Table II presents information about the distribution of the population by sex and age groups. A striking feature of the age structure of the population is that nearly 16.6% of the population consists of children aged below 4 years only 3.9% are aged above 60 years. This clearly indicates that both the birth and death rates in the village are rather high. In Byadgi Taluk as a whole, persons aged above 60 years constitute about 5.2% of the total population. In the village 48.4% of the population consists of persons aged below 14 years; 27.6% are aged between 15 and 34 years; 20.1% are aged between 35 and 59 years; and only 3.9% are aged above 60 years. Similar statistics for Byadgi Taluk as a whole present 46.1% as below 14 years; 29.5% as between 15 and 34 years; 19.2% as between 35 and 59 years; and 5.2% as aged above 60 years.

Year	..1951	'52	'53	'54	'55	'56	'57	'58	'59	'60
Births ..	49	58	50	Not available	Not available	41	52	39	54	43
Deaths ..	16	40	26	— do —	- do -	23	14	9	12	21

232. The 1951 – 1961 intercensal period has registered a rise in the sex ratio from 892 females for every thousand males to 916 females. This is contrary to the position for the Mysore State where it has shown a decrease from 966 females for every thousand males in 1951 to 959 in 1961. For Byadgi Taluk the sex ratio for 1961 works out to 940 females for every thousand males. However the sex ratio has shown a decrease at the time of this survey. There being only 1,166 females as against 1,291 males, at the time of this survey, the present sex ratio works out to 903 females for every thousand males. It is seen from table II that the males and females are equal in number in the 5—9 and 60 + age groups. Females outnumber the males in the 20—24 and 33—44 age groups. In all other age groups the males are more in number.

Births and Deaths:

233. The village Patil maintains a register of births and deaths occuring in the village. These events are registered only if they occur within the village limits. Thus if any Kaginelli resident gets an issue elswhere, as usually happens in the case of the first child if the wife's parents are from some other village, the birth is not recorded here. So also if a person dies in some other village, his death will not be recorded in the village. The figures as recorded by the patil of Kaginelli are as follows for the years 1951 to 1960.

The annual average of births and deaths for this period comes to 48 and 20 respectively. In 1952 a heavy toll was taken by the epidemic of cholera and this accounts for the large number of deaths. In relation to the 1951 Census figures, the birth and death rates per mile works

out to 24.7 and 10.3 respectively. The increase in population due to natural causes, therefore works out to 1.44 per cent. The number of births and deaths recorded in 1961 are 36 and 22 respectively and for 1962 they are 29 and 21 respectively.

Migration:

234. After 1951, it is ascertained that 39 households now returning a population of 112 persons have migrated into the village for various reasons like seeking employment, transfer, return to native village etc. During the same period 20 households comprising of about 85 persons have emigrated for more or less similar reasons.

Marital status:

235. Data on marital status by sex and different age groups has been presented in table IV. Of the total population 58.3% are never married; 34.9% are in defacto married status; 6.4% are widowed; and 0.4% are divorced or separated. It is clear from these statistics that there is a rise in the marriageable age. In the 20-24 age-group, it may be seen that out of 80 men, 64 or about 80% are never married and in the next higher age-group of 25-29 about 25% are never married. Among females none below 15 years is ever married. About 41.5% of the girls in the 15-19 age-group are yet to be married. In the next higher age-group of 20-24, only 5 out of 96 girls are yet to be married. These statistics reveal that boys are generally married when they are aged about 25 and girls at the age of 17 or there abouts.

236. Earlier statistics available for this region are those presented in table No. C. III relating to the age and civil conditions as found in the 1951 Census Hand book. These particulars relate only to a sample population of 13698, persons selected from the rural parts of Byadgi and Ranebennur Taluks. It is seen then out of these 1,3698 persons,6,993 or 51.03%were unmarried; 5,384 or 39.31%were in defacto married status; and the remaining 1,321 or 9.64%were either widowed, divorced, or separated. The present survey reveals a rise in the percentage of nevermarried persons and a fall in that of married persons. It was also revealed in 1951, that of the 1,837 boys in the 5-14 age-group, 8 were married and out 1,827 girls in the same age-group 155 were married and 8 were already either widowed or separated.

237. Though religion and customs permit remarriages of widows among majority of the castes in the village, there are a fairly large number of widows in the village. They outnumber the widowers. A remarried widow does not regain several privileges which she enjoyed during her first marriage. Marriage with a widow is also not looked at with much favour and this is the reason why some young widows are left like that. They are 3 women who are unmarried though they have crossed 30 years. Two of them are '*Basavis*' One of Valmeeki community and the other is of Madiga community-and, the third lady is a Muslim who has a deranged mind.

Public Health and medical facilities:

238. A Primary Health Centre of the Government of India pattern has been sanctioned for the village. But it has not yet started functioning properly for lack of accommodation and personnel. At present a dispensary housed in a rented building is in the sole charge of a compounder and a qualified Doctor attached to the Haunsabhavi dispensary visits the village once a fortnight. A subsidised medical practitioner attached to Kasembi village, resides in Kaginelli. At times, his services are sought. There are one or two Homeopaths in the village who also attend to some cases. The nearest hospital for the village is the Cottage Hospital at Haveri which has 65 beds. In case of serious ailments, the patients are taken to this hospital or the hospitals at Hubli. Many a time the villagers also approach qualified private practioners at Haveri.

239. Till 1950, Malaria used to be an annual scourage. But now it has been completely eradicated. In 1952, there was serious outbreak of cholera. The common ailments in the village are influenza, diarrhoea, typhoid, dysentry rickets, measles etc. The general sanitary conditions in the village cannot be said to be satisfactory. Latrines and Lavatories are sadly lacking in many households and the people generally answer the calls of nature in the open. There are also no proper bathing facilities for many households. There is no protected water supply.

Literacy and Education:

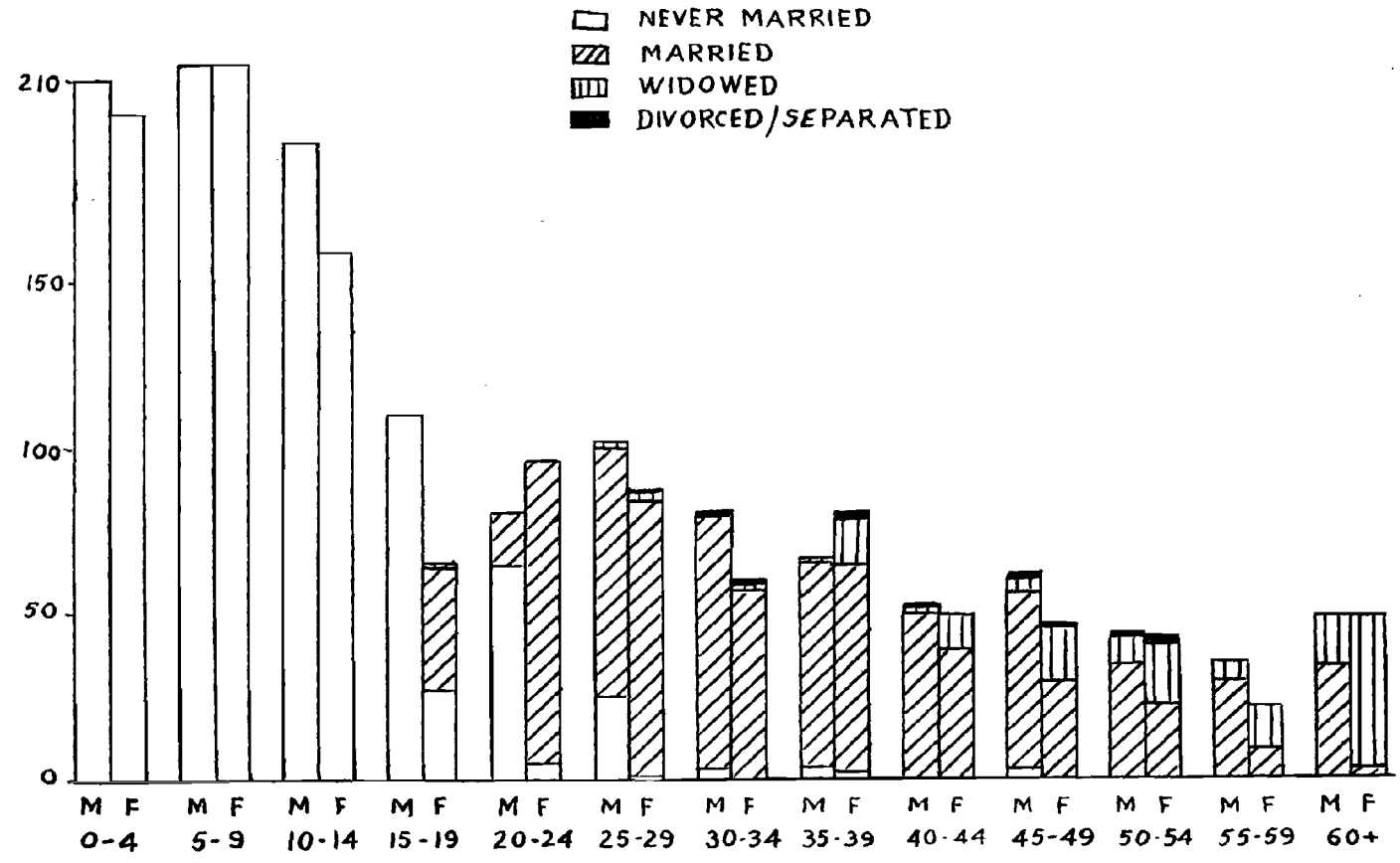
240. During the 1951-1961 intercensal period the percentage of literacy in the village has increased from 13.56 in 1951 to 24.20 in 1961. During the same period the increase recorded for Dharwar District is from 26.0% to 33.3% and for Byadgi Taluk it is from 21.7% to 29.4%. However it was noticed at the time of this survey that out of the total population of 2,457 persons,as many as 2,038 persons including numerous school going children were unable to read and write even simple letters. It appears for the Census enumeration even young children reading in the primary I and II standards were enumerated as literates, thus inflating the literacy figures

KAGINELLI

TALUK BYADGI

DISTRICT DHARWAR

AGE AND MARITAL STATUS

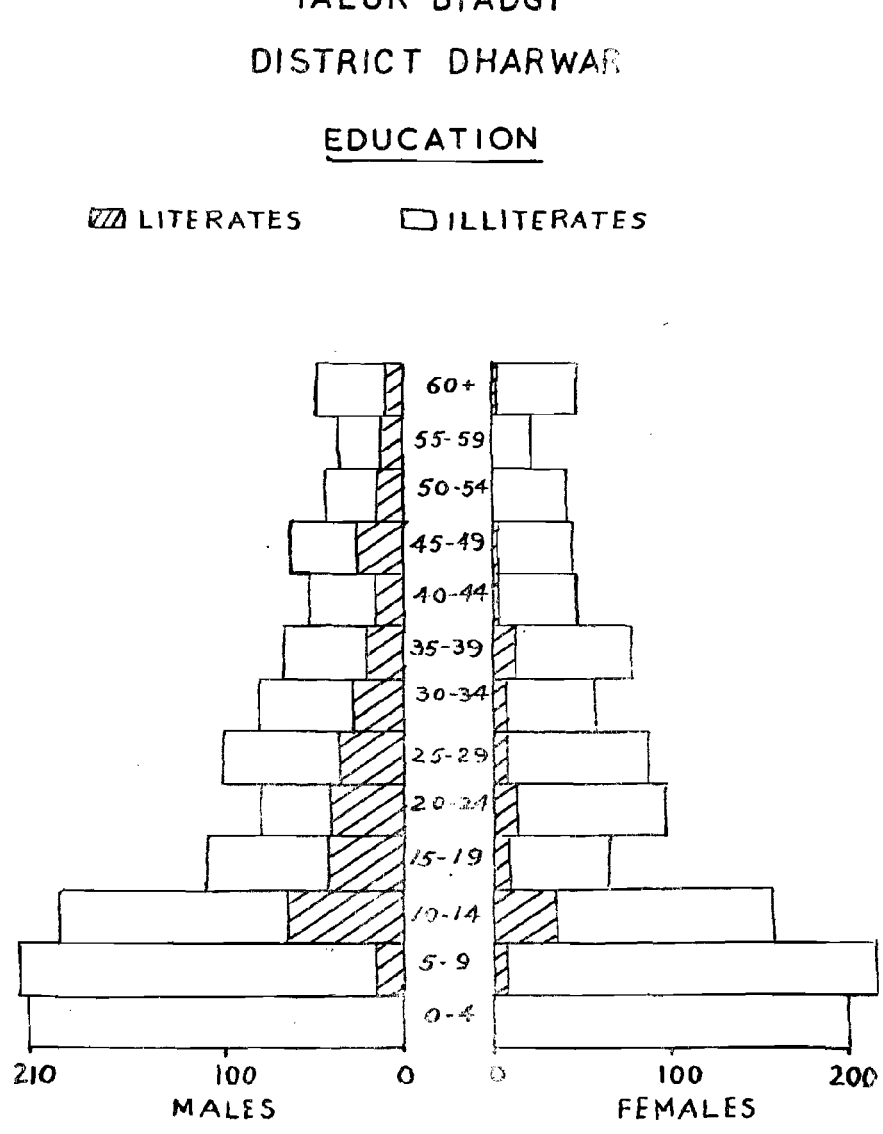


KAGINELLI

TALUK BYADGI

DISTRICT DHARWAR

EDUCATION



considerably. At the time of the survey the percentage of literacy was found to be only 17.1 for the village. Sexwise, it was found that 24.7% of the males and only 8.7% of the females were literates. The literacy among women is particularly low as majority of the Muslims are very poor and their ladies observe *'purdah'*. Even among other castes, many children are forced to leave the school after they study for only one or two years.

241. The standards of Education attained by the villagers are presented in table VII. In the whole village there is only one graduate who is aged above 60 years. After retirement from service, he has come and settled down here. There is another individual who has passed his college Intermediate standard Examination. He orginally hails from Haveri and has come to this village on his adoption in a family. He seems to take keen interest in Education and is also the Chairman of the Village Panchayat and the Co-operative society. There are 16 men and 3 women who have passed the secondary school final Examination. But most of them are here in the course of their employment and are more or less birds of passage. 89.5% of the literates of the village are literates with primary or junior basic sstandards. 23 persons consisting of 19 males and 4 females are literate without any educational standard.

242. The village has a Kannada school and a Urdu school. The system of co-education is being followed and both the schools teach up to the primary VII standard. The Kannada school has 3 teachers and the Urdu School has 7 teachers. In 1961-62, there were 128 students consisting of 78 boys and 50 girls in the Kannada School and in 1962-63 the number was 129 with 73 boys and 56 girls. The school is run partly in a temple and partly in a rented building. The Urdu School has a strength of about 200 children. It is run in a mosque and another building closeby; In both the schools, majority of the children are in the primary I and II standards as many a time, they are forced by economic circumstances to discontinue their studies before they complete one or two years in school. For higher school education, the facilities are available at Haveri and Byadgi and for Collegiate Education at Haveri, Hubli and Dharwar.

Types of families:

243. The households in the village are classified into the following four types:-

a. Simple 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.

and d. Others consisting of families which do not come in any of the above three groups.

For the sake of convenience single member families as also widows and widowers staying with their unmarried children have been included as simple families. From table 1,it can be seen that 250 households or 62.65% of the total, constitute simple families; 65 households or 16.30% are intermediate families; 72 households or 18.04% are joint families; and the remaining 12 households or 3.01% come under 'others' category. Excepting among Iligers and Valmikies, simple families are more in number than other types among all castes. Recent observations in the village indicate that there is a growing tendency in the village to form simple families.

Size and composition of households:

244. Particulars about the size and composition of the 399 households in the village have been furnished in table III. The average size of a household works out to 6.16 persons. In 1961, the average size worked out to 6.29. According to the 1961 Census, the average size of the household for the Dharwar District, was 5.62 and for Byadgi Taluk (rural) it was 6.06. In 1951 the average size of a household for the village was 5.56 persons.

245. During the 1951 Census, data on the size and composition of households have been furnished in C-1 tables prepared in respect of the sample populations of Byadgi and Ranebennur Taluks grouped together. A sample of 909 households with population of 5,080 was considered for the purpose. The contents of Table III may be compared with the C-I tables of 1951 to get an idea about the recent trends and with that idea the figures for the two periods are tabulated below:-

The significant feature that strikes the eye, is the increase in the percentage of large and very large families. The villagers have no plans or practices to restrict the growth of the population. The fertility rate among Muslims is said to be particularly high.

Inheritance of property:

246. Among both the Muslims and the Hindus the property is generally inherited by sons only. According to the Muslim Law, a share in the property has to go to the wife and daughters also. The property has to be first divided into eight equal shares and one share has

	According to C-1 Tables 1951 (Byadgi and Ranebennur Rural)	According to the present survey in Kaginelli
1. Small families consisting of 3 or less number of members:		
(a) Number of households ..	249	88
(b) Percentage to the total number of sample households ..	27.40	22.05
(c) Total number of persons ..	555	188
(d) Average size	2.23	2.14
2. Medium families consisting of 4 to 6 members:		
(a) Number of Households ..	375	153
(b) Percentage to the total number of sample households ..	41.25	38.34
(c) Total number of persons ..	1,884	767
(d) Average size	5.02	5.01
3. Large families consisting of 7 to 9 members:		
(a) Number of households ..	187	105
(b) Percentage to the total number of sample households ..	20.57	26.32
(c) Total number of persons ..	1,449	823
(d) Average size	7.7	7.84
4. Very large families consisting of 10 or more members:		
(a) Number of households ..	98	53
(b) Percentage to the total number of sample households ..	10.78	13.29
(c) Total number of persons ..	1,192	679
(d) Average size	12.16	12.81
Total:		
(a) Number of households ..	909	399
(b) Percentage	100%	100%
(c) Total number of persons ..	5,080	2,457
(d) Average size	5.59	6.16

to go to the wife and another to the daughters. The remaining 6 shares are to be divided equally among all the sons. But in practice, in the village the whole property is shared by the sons and the female heirs are compensated to a certain extent by payment of some cash. If the sons are minors the property is managed by the widow or some other elderly relatives till they come of age. If a person has no issues, he may take a boy in adoption and, the boy is called '*Palak Beta*'. But a *Palak Beta* cannot have a right to the inheritance of the property belonging to his adopted father, unless the adopted father gifts it away to him during his life time. If a Muslim has issue from more than one wife, the property is first divided per stripe among sons of different wives and then per capita among sons of the same wife. Property held by women usually descends in the female line, unless she makes a gift of it to either her son, husband or grandson.

247. Among Hindus the property is generally shared by the sons only. None in the village is fully aware of the recent changes made in the laws of Inheritance and succession. Usually a portion of the property is set-aside for the widow and on her death, this share again reverts to all the sons. If the deceased is survived by any unmarried daughters, the responsibility of marrying them rests on the sons. If any of the sons are unmarried, he is given some extra cash to meet his marriage expenses. If the deceased has no sons, the property is inherited by the widows and occasionally by his daughters. So far there has not been a single instance of a daughter laying claim to her parental property. In all matters of inheritance, the opinion of the caste elders is usually sought and respected to. It is very rarely their advice is defied.

Leisure and Recreation:

248. Life, organised properly with provision for regular leisure hours is rather unthinkable in a rural community. It is more so in the case of a cultivator who has to spend most of his working hours in the fields or intending cattle. Excepting in the sowing and harvesting seasons they go on working in a leisurely fashion and in the course of their work, they find time for gossip intermittently. When they return home, again gossiping is the main recreation for them. Their talk generally starts with seasonal conditions. market prices etc., and then they enter into local politics and domestic affairs. Some boys and adults play indigenous games like '*kabaddi*' (locally known as 'Hututu'), '*kho-kho*' etc, on moonlight nights, particularly between December and February. During Nagarpanchami playing on swing hanging from trees is a popular pastime. Even women indulge in this pastime without any inhibitions. During the same period the menfolk hold several competitions in throwing lemons, cocoanuts etc. They mark a particular distance and they bet in how many throws the distance will be covered. The person, if successful wins the bet and earns a few rupees. During Divali several persons indluge in playing dice and gambling. It is believed that gambling during this period is not a sin.

249. Young boys generally play indigenous games like marbles, tops, '*chinnikolu*,' '*Sarigolata*', etc. The games they play generally changes from season to season. In April and May they usually play marbles, '*chinnikolu*',

'*Sarigolata*', etc. They also play several games locally known as '*Lagori*', '*Guryachandu*', '*Goddachandu*', '*Halchandu*', with rubber balls, during this period. In February and March, they play games known as '*Gida manganata*', in which they climb from trees to trees, just as the monkeys do. Kite flying is reserved for November. Girls play hide and seek, "*kuntalpi*', '*anekallu*', '*mannukallu*' etc. Women do not generally indulge in any games. If at all, they play some indoor games among themselves.

250. Oftentimes, the villagers visit the cinema theatres in Haveri and Byadgi. A few enthusiasts go even to faraway places like Hubli and Dharwar unmindful of the distance, to see a cinema picture. The villagers generally prefer pictures with mythological themes. They will never miss an opportunity of witnessing an open air play locally known as '*Bailata*' or '*Doddata*', if staged anywhere in the neighbourhood. They will also try to see atleast one or two dramatic performances, should any dramatic troupes visit Haveri or Byadgi. During Nad Habba, the villagers stage a drama in the village, every year. These drama and cinema entertainments, are more or less the monopoly of only the males as females invariably do not leave the village for recreational purposes.

251. There is a library started in the village in 1954. A few visit this library every evening. In 1962, a Urdu library has also been started, but few take advantage of it. Two persons in the village are wellversed in '*Kavya vachana*' or reading the epics in a melodious manner. They entertain the villagers on special occasions. One person is able to hold discourses on religious topics and discourses by him are arranged on festival days. One person entertains the public by reciting devotional songs - particularly the compositions of Purandhardasa and Kanakadasa. A person who has undergone some training in dancing, was convening a dance class for some time. But now he has closed it down for want of sufficient response. Several persons are interested in Hindusthani music and play on musical instruments like Harmonium, Tabla etc. The Muslims arrange Gazal and Quavali programmes occasionally.

Fairs:

252. Annual fairs held in he neighbourhood provide the villagers with an opportunity to discard their worries and anxieties albeit temporarily and to fulfil their religious instincts. They also serve as centres to develop and enlarge social contacts and encourage economic activities besides providing entertaiment to the devotees. Several such fairs are held in the neighbourhood but those held at Devargudda and Gudddadamallapur are the most important ones.

253. The fair at Devargudda, 17 miles away lasts for about a month and is held annually round about the Dasara period. The main fair begins a day prior to the Dasara and lasts for two days. This ancient fair is held in honour of the God Mallari or Shiva, the slayer of demon Malla. The legend goes, that Mallari became incarnate here as Bhairav and with his fifteen feet long bow killed the demon Malla, who infested the neighbourhood and thereby won the title '*Malhari*'. When he was enshrined on the Devargud hill, the dogs became his ministrels under the name '*Gorawas*' or '*Vaggyas*'. Some of the families of these dog ministrants are still there. They dress in black woollen jackets or '*kamblis*' with quaint turbans and play the part of the dogs in remembrance of their days with Malhari. They hold wooden bowls in their hands, try to look as wild as possible and start barking at the pilgrims who throw milk products, plantains etc., into the bowls. Then they lie flat on the ground, and in imitation of the dogs, quarrel among themselves and eat from the bowls without using their hands. Then they start singing ballads in honour of Malhari. At a fixed hour on Dasara day, the great bow of Malhari is brought out, a ministrant climbs to the top of the bow and starts foretelling about the seasonal conditions, wars, etc. One of the Gorawas holds between his legs below the knees, a wooden bar and an iron chain and then starts telling his predictions. During this fair, a cattle fair is also held. About 20,000 heads of cattle gather there at the time. The fair is managed by a managing committee maintained by the District Judge, Dharwar. The costs are met by levy of the pilgrim tax.

254. Guddada Mallapur is only 9 miles away from Kaginelli and the fair is held in honour of "Mookappa Devaru" a pair of bulls reared in "Sri Huchcheswara Swamigal Mutt" during February every year. The fair lasts about a week. The chief attractions of the fair are the car festival and the procession of "Mookappa Devaru". Numerous shops and recreational centres are set up at the time. Some professional dramatic troupes and cinemas also visit the fair and entertain the large crowds.

255. Besides these two there are several other fairs in the neighbourhood. The fairs at Haveri, Bydagi, Kalkere, Hediggonda, Kaboor are some of them. Every year a '*uras*' is held in Haveri in honour of Mehboob Subhani and another is held at Byadgi in honour of Chaman Sha Valli. Several people observe vows to these saints.

Festivals:

256. Each season's mood and practical preoccupation creates in the peasant's uninhibited and uncultured mind the simple need of festivals. Thus in India, all communities have a number of festivals. No doubt only a few will be able to tell the precise religious and temporal significance of each festival. If a man in the street is asked what particular festival signifies generally the answer will be that he does not know and could not care the less. But he will certainly add that he did enjoy the holiday, the merrymaking, the new clothes and the delicious food and sweets. Even these festivals are very vital and alive affairs, dealing with the needs, fears, hopes and economic and social conditions of the people. They are in fact a running commentary on the way of life. The earth's cycle from the sowing to the harvesting is followed, so that the people have periods of intense work, followed by these festivals of uninhibited joyousness. The festivals observed in the village are many in number leaping lightly from ordained period to period. So it is impossible to dwell on all of them in detail. Following are some of the important festivals in the village.

(A) Ugadi:

257. This new year festival is celebrated by all Hindus on the first day of Chaitra. Excepting for the eating of a mixture of neemleaves and jaggery and reading of the almanac, the festival is not associated with any rituals. On this day the threshold is decorated with mango-leaf buntings and the day starts with an oil bath. The bitter mixture eaten on this day symbolises and reminds that life is not all sweetness. It says that there may be hope in the coming year, but one should not hastily assume that there would be no disappointment. On this day,every Hindu cultivator in the village offers puja to the plough and the yoke after an early oil bath and ploughs atleast five furrows in his field. If per chance the festival falls on a Monday, on which day the villagers do not yoke the bullocks, the cultivator uses his pickaxe in the field. In the evening the almanac is read and explained by a Brahmin priest in the Adikeshava temple. A few non-vegetarians like Sunnagars, go hunting on the second day. On the second day they do not start any auspicious work. The youngsters prostrate before their elders and receive their blessings after they see the moon. On the third day Brahmin women observe '*Malada Gowri Vrita*' and offer puja to Goddess Gowri.

(B) Ramanavami:

258. On the 9th day of Chaitra, this festival is observed to commemorate the birth of Sri Rama. A few Brahmins observe fast and in the evening treat their friends and relations with '*panaka*' a sweet drink and '*pachadi*' or '*kosumbri*' a preparation of cereals and unripe mangoes. This is followed by Hanumajayanthi on the full moonday in Chaitra, when the Brahmins arrange a community feast.

(C) Basava-Jayanti and Akshaya Tratiya:

259. Both these festivals are observed on one and the same day viz. the third day of Vaishakha. The Lingayats observe it as Basava Jayanti and take out a procession of Basaveshwara (photo) and the bullocks. The Brahmin women offer puja to '*malada Gowri.*'

(D) 'Narasimha Jayanti'

260. This is an important festival of the Brahmins of Kaginelli, observed on the thirteenth day of Vaishakha Shudda. Some of them observe fast on this day. On the following day they arrange a community feast in the Narasimha temple and the '*utsavamoorthy*' of Narasimha is taken round in a small chariot called '*Hoovin Teru.*'

(E) Karhunnime:

261. This is observed on the full moon day of Jyestha. On this day, the cultivators offer puja to the bullocks and the seed-drills. It marks a stage in the sowing work as indicated by a popular saying'ಕಾರಹುಣ್ಣಿಮೆಗೆ ಕಡೆಕೂರಿಗೆ' (The sowing operation ends with karhunnime).

(F) Nagar Panchami:

262. This festival is observed on the 5th day of Shravana, in honour of the serpent God. As no frying pan is to be used for cooking on this day, the sweets and many other eatables, specially prepared for the occasion are got ready a day or two earlier. On the 4th day of Shravana, the people offer worship to Cobra deities and the worship is repeated on the panchami day. On this day they place sacred strings dipped in turmeric paste on the clay images of cobras. '*Kadabus*' made of wheat and jaggery are the special dishes for the day.

(G) Shravani or Nool Hunnime:

263. This is an important festival for Brahmins, annually observed on the full moon day in Shravan. It serves as an annual stock taking for every Brahmin who has undergone upanayanam or investiture of the sacred thread. On this day the Brahmins offer oblations to the fire god, their ancestors, the sages and Gods and change their sacred thread.

(H) Gokulastami:

264. On this day several Brahmins observe fast and offer puja at midnight. This day marks the day on which God Krishna descended to earth in Dwapara-yuga to remove all evil, which was slowly gaining in infulence. In several households puja is offered to the cows, who are associated with Krishna's sojourn on the earth.

(I) Ganesha Chowti:

265. Ganesh Chowti is observed on the fourth day of Bhadrapada, in honour of the elephant headed God Ganapathi. On this day clay images of the God are worshipped in several households before ultimately immersing the deity in some tank. This is observed both by Brahmins and Lingayats as also several other castes in Hindu Religion. '*Modaka*' and '*karigadubu*' are two special sweet dishes of the occasion. As in every other place, all Hindus avoid the sight of the moon on this day.

(J) 'Jokyana Hunnive:

266. This festival is observed on the 9th day of Bhadrapada in honour of Jokumara. Just like Ganesh who is supposed to visit this world every year to report the conditions on the earth to Lord Siva, Jokumara is supposed to visit it on the 9th of the month i.e. 5 days after Ganesha chaturthi. Jokumara is imagined to be the personification of everything ugly. The legend says that Lord Ganesh went to Lord Siva and reported that everything on earth was plentiful and so there was no necessity of any rains. Jokumara, who followed Ganesha saw only hunger and poverty on the earth and accordingly reported his findings to Lord Siva, who then showered heavy rain to help luxuriant growth of crops. On this day Sunnagar women visit every household with an image of Jokumara placed in a basket. Every household pays them jowar and pulses and in return they receive some gruel and lampblack which is later buried in the cattle shed or the fields with the belief that it wards off all evil.

(K) Mahalaya Amavasya:

267. This is observed in the second half of Bhadrapada as '*pitrupaksha*' i.e. a fortnight dedicated to the departed ancestors. On the final day called '*Sarva-pitru Amase* Brahmins and a few other castes offer oblations to the dead.

(L) Navaratri:

268. This festival observed in Aswija lasts for nine days. On the first nine days pujas are offered to various deities. On the seventh day puja is offered to Goddess Saraswati - Goddess of learning and on the 9th day implements are worshipped. A 'nanda deepa' an oil lamp buring night and day for all these nine days is kept in several households.

(L) Sheege Hunnive:

269. This is observed on the full moon day of Aswija and if it does not fall on a Tuesday or Friday, it is observed on the previous Tuesday or Friday as the case may be. It is an important festival for cultivators. Even a number of Muslim households observe it. On the previous day a special preparation called '*charaga*' is prepared and the male folk carry it to the field and sprinkle it all over. On the following day some special dishes like *karebutti, kumbalakai Huggi, Bilebutti* etc. are prepared and taken to the field where they arrange 5 stones in a row representing the five Pandava brothers and keep one stone separately representing Karna. They offer pujas to the Pandavas and then offer '*Naivedya*' The food that is offered to '*karna*' is sprinkled all over the field yelling loudly '*Huligo Huligo*' at the time. Then all the family members partake of their food in the field. Landless friends are also invited and so this serves more or less as a picnic party.

(M) Narakchaturdashi:

270. This is observed as an auspicious day for the cultivators to obtain *meti* or the central post for fixing in the threshing field. On this day the male folk are offered *arathi* by the females, after all take oil baths. In the evening *akashbutti* - oil lamps in coloured paper baskets are kept hanging in front of several households.

(N) Balipadyami or Hatti Habba:

271. On this day bullocks and implements are worshipped. In the evening they arrange some interesting programmes. One such programme is known as '*yettu bedarisuvadu* or '*kobari bidusuvudu*'. Galrands of arecanut or copra are put round the necks of some bullocks and they are frightened so as to run amuck. Then sturdy young men get into the crowd, obstruct these animals and pluck out the garlands from the necks of the bullocks. In the evening the traders worship Lakshmi the Goddess of wealth. Brahmin girls observe some special festivities lasting for about 5 days.

(O) Uthvana Dwadashi:

272. This is observed on the twelfth day of Kartika when the Brahmins and Adi Banajigas worship the '*Tulsi*'

(sweet basil) plant and a branch of myrabolan plant struck closely. This commemorates the marriage of Tulsi with Vishnu who is represented by the myrabolan plant. The Lingayats observe this festival by worshipping clay idols of Parvati and Shiva.

(P) Sankranti:

273. This is observed on the 14th of January every year when the sun enters the sing of capricorn. There is mutual exchange of fried til and jaggery as a sin of friendship, love and cordiality. All old animosity are supposed to be forgotten on this day.

(Q) Bharata Hunnive:

274. This is observed on the full moon day in Margasira. On this day the household deities are worshipped and charities are offered to mendicants like Dasas, Jogis, Jogitis, Goravappas etc. These mendicants are feasted and their begging bowls are filled to the brim.

(R) Shivaratri:

275. This is observed on the 28th day of Magha in honour of Lord Siva. Several persons observe fast on this day and kept night long vigil offering prayers all the time. It is believed that such prayers, ward off all sins.

(S) Holi:

276. This is a festival of merriment and is usually associated with a lot of vulgarity. Children and youngster have a rollicking time and there is nothing forced about their diety. They take it upon themselves to make the preparations for the installation of the idols, burning of the effigy of Manmatha etc. On the following day they sprinkle coloured water on one another's person. And finally they observe '*vanabhojana*' or a community feast.

277. Besides these festivals, there are several other festivals of Hindus, particularly those observed by cultivators. They treat the days on which sowing starts, the days on which threshing operations start etc., as festival days.

278. The Muslims too have a number of festivals. The Muslims of the village, like their brothren eleswhere, reckon a year according to the Hijri Era which consists of 355 days in a year. Their almanac is based on the movements of the moon. Their day starts with the setting of the Sun, and their month starts on the day following every new moon day. Their important festivals are as follows:

(A) Moharrum:

279. This is observed for the first days of the month of moharrum. On the fifth day, the local mullas instal '*panja*' and '*taboot*' in Ashurkhana and dig out a small trench called '*alavi*'. Between the seventh and tenth day, sweet dishes are offered to the '*panja*' by chanting '*Fatiha*'. This is locally known as '*Odike madisuvudu*'. A few Hindus also observe this custom. The ninth night is known as '*kathala raat*'. A number of Muslims observe fast during day time on the 9th and 10th days. On the 10th day called '*Ashura*' a procession of Panje and Taboot are taken out even before the dawn sets in. In the evening again another procession is taken out which ultimately ends at the tank, where the panje are bathed and prasad distributed to the assembly. The panje are then bundled in a white garment, placed in the taboot and carried back by four men. Three days after, the panje are placed in the Ashurkhana. This day is called Jiyarat and marks the end of the festival.

(B) Akhir charsumba:

280. This is observed on the last Wednesday of the month of *saffar*. It is believed that Mohammed Paigambar, the Prophet, was laid ill during this month for thirteen days and recovered on Wednesday. On this day the Muslims offer '*Fatiha*' and arrange a feast.

(C) Id-Milad:

281. This is observed on the 12th day of *Rabi-ul-Avval*, also called *moulood mahina*. This is celebrated both as the day of birth and death of the Prophet. The Muslims offer special prayers on the preceding 11 days at home and on the 12th day they offer community prayers at the mosque.

(D) Gyaruni:

282. This festival is usually held on the 11th day of Rabi-ul-Akhir, locally known as '*Dastageer Mahina*'. It is being observed in the village from 1956 in memory of a Muslim saint by name Mehboob Subhani who is said to have been born in a place called Geelau. The villagers have constructed a '*Gori*' stone mound to represent the saint. In the evening a procession, headed by a Mulla carrying a big plate containing flowers, a small sheet of cloth, incense etc., and accompained by a '*Zanda*' (flag) moves round to every Muslim household, where sweets are offered in the name of the saint, and 'fatihas' are recited. This procession is locally known as '*Galef*'. On the following day almost all Muslim households cook mutton.

(E) Bhaveesvi:

283. This is observed on the 22nd day of the month of Rajjaib in memory of Imam Gaffar Sadiq Rahamtulla Alaya. The main dish on the day is '*Holige*' sweet pancakes made of wheat and jaggery. The left over food in the dining plate is burried under a niche called '*Devargudu*' in the house. None cook non-vegetarian food on this day.

(F) Shabe-me-raaj:

284. This is observed on the 27th day of *Rajjaib*. It is believed that on this day the Prophet got enlightenment. Several Muslims observe fast on this day and on the day following, sweets are prepared in several households.

(G) Shabaan-ki-Id:

285. This is observed on the 13th day of *Shabaan* in memory of their ancestors. It is on this day that they repeat

'*kali cheli ujala kan*'
'*Hindu Huva Musalman*'

in all households. Sweets like *sajjika*, *Holige* etc., are offered to the spirits of the ancestors on this day. On the 14th day several Muslims offer special prayers at the mosque.

(H)Ramzan:

286. This is a sacred month for all Muslims. From dawn to dusk several of them observe fast. On the 27th night called '*shabe khader*', many Muslims offer special prayers at the mosque. It is believed that the Holy Quoran was completed on this day.

(I) Id-ul-Fitr or 'khutbihabba':

287. This is observed on the first day of the shaval month (also known as *Doodh ka mahimn*) soon after the moon is sighted. On this day they offer special prayers at the mosque and arrange feasts in the house. They devote this day as a day for charity. About 30 or 40 Muslims make a gift of wheat and other grains at the rate of 1 padi per member of the family making gifts. During the month of shavaal, every Muslim is expected to observe fast for atleast 6 days.

(J) Bakr-Id:

288. A belief is current that the Prophet observed fast on the first 9 days of this month, so several Muslims observe Roja (fasting from dawn to dusk) on all these 9 days. Some observe fasting only on the 9th day called '*Arfa*'. On the 9th day sugar is offered in the name of the Prophet. On the following day prayers are offered at the mosque and the Idgah and those who can afford, offer sacrifices by killing sheep or cows.

289. Apart from these Muslim festivals, several Muslim cultivators observe Hindu festivals like Hatti habba, Deepavali, Sheegi Hunnive etc., by offering special prayers.

Religion and Religious Institutions:

290. Numerically Muslims exceed the Hindus. They have one mosque in the village. Some 6 or 7 years back they have erected a small structure resembling a tomb on the outskirts of the village, representing their saint Mehboob Subhani. A good number of Muslims offer Fat-iha and pray at this place. There is another institution which is considered holy both by Hindus and the Muslims. Muslims hold it as the tomb of Adam Shafi and offer Fat-iha here. The Hindus, particularly the Lingayat call it Sangameshwara temple and offer worship there. This is an old institution and none in the village knows when or by whom it was constructed. This temple located in the *Haleyoor* (old village site) has a Lingayat Jangam who offers puja daily. The Muslims seek the assistance of the Mulla when offering sugar to this shrine. In 1942 or so there was a little trouble, when some Muslims wanted to sacrifice a goat at this shrine. The Lingayats vehemently opposed it and ultimately the dispute reached the court of Law. In the meantime a compromise was reached by the two parties and it was agreed upon that there should not be any change in either the customary worshipping or praying practices. On the first two days of *phalgun* a fair is held in honour of Sangameshwar, to which some devotees from Kodekal village in Bijapur District invariably come. In the evening the Utsavamoorthy is taken round in a palanquin during the jatra.

291. The Muslims have their kazi staying in the village Koosanur about 9 miles away. The kazi visits the village once a year and collects his fees of Rs.2/- per every Muslim marriage that has taken place in the village. All the routine religious activities of the local Muslims are attended to by a mulla, who resides in the village. The post of the mulla is held hereditarily but he works at the pleasure of the public and the kazi. Orginally the mulla family was granted about 30 acres of Inam land. But now with the growing population in the mulla families and consequent division in the

Inam lands, each household possess about 1 to 2 acres. The Mulla maintains cleanliness in the mosque, sanctifies the animals before slaughter (*Halal*) etc. He also gets some small gifts of grains and cash for these services. A '*pesh Inam*' who is paid Rs.30/- per month generally conducts the prayers in the mosque or the Idgah. '*Mouzdan*' is another employee who has to give the calls for prayers. He is paid Rs.15/- per month. All these expenses are met by raising public contributions. Whenever any largescale expenses are required to be met, the Mulla and other Muslim leaders join together and raise some funds. The Muslims have for such purposes formed a committee called '*Dharmada Pancharu*' whose members are elected once in 3 or 4 years. The Muslims go to the mosque regularly for prayers and on Fridays they never miss to conduct mass prayers. Before they pray, they have to cleanse their body and mind. They need not necessarily take a bath or wear new clothes before attending prayers. '*Vazu*' is a custom of cleaning their body with water and if water is not available with earth. When performing *Vazu*, they first wash their forearms, then the mouth, nose and the face. Then they wash their hands upto the armpit, the head, and the ears. Lastly they wash the legs. If they cleanse the person with earth the operations are called '*Thayamum*'. This type of cleansing is done by passing dusty palms over the forearms, face head etc.

292. They consider peers as their religious preceptors. A few families have become desciples of two peers - one, a descendent of Chandpeer resides at Hubli and the other resides at Bellary. They believe that it is very holy if they are initiated to proper mode of praying by the Peers.

293. There are several Hindu shrines in the village. Of them the temples of Lakshmi-Narasimha, Adikeshava and the shrine of Sangameshwara are the most important. Other temples in the village are those of Maruti, Basavanna, Veerabhadra, Kalahasteshwara, Someswara, Durgawwa, Galewwa, and Kote Kareyawwa. Daily worship is offered at a few shrines and in the remaining it is offered occasionally.

Shri Lakshmi-Narasimha-Adikeshava temple:

294. The circumstances under which the deity of Adikeshava came to be installed in the Lakshmi-Narasimha temple have already been briefly narrated in paragraph 46 above. This temple is supposed to have been built by two persons by names Kondappa and Venkappa, whose names are found engraved on a stone slab in the temple. The temples of Narasimha and Adikeshava are both built in stone. About 50 years back a portion of Sri Adikeshava temple was renovated by the villagers and now in a portion of its verandah, some classes of the Kannada Primary school are being run. The temple is located on an elevated plane with a tank on one side. It is considered to be an ideal place for meditation. From architectural points of view, the temple presents no special features but the idols of the principal deities are beautiful pieces of sculpture though small in structure. The temple has large landed property, which is in the possession of several persons who are expected to serve the institution. The temple lands are situated in Kaginelli (40 acres) Dasankoppa (420 acress) Kasembi (30 acres) Mallur (10 acres) Teredalli (30 acres) and Lingadalli (12 acres). All these lands were in the possession of an Inamdar whose present heir is one Bhimappa Pujar. The Inamdar is enjoined to supply oil, flowers, cocoanuts etc. required for daily worship besides keeping the temple premises neat and tidy. Most of the Inam lands are leased out to tenants on meagre rents and so the income that he derives from these lands is very low. In several cases the rent is as low as one or two rupees per acre. The Inamdar is personally cultivating only about 20 acres. From the lands in Dasankoppa village, the Inamdar gets only about Rs.120/- per annum from the Talati who collects the income from the lands in the village besides about Rs.180/- which he directly recovers from the tenants. Thus the income from the lands have dwindled down but the prices of articles he has to supply to the temple are spiralling up. So the Inamdar finds it difficult to meet the costs. The Inamdar has not maintained any accounts, even though this is expected of him.

295. Besides the assignment of these lands, the temple also gets an annual grant of Rs. 494/- from Government. A committee of 4 members is formed to operate this grant and also arrange pujas during Narasimhajayanti and Gowri Hunnive and special pujas during the month of Kartika. Formerly a car festival also used to be arranged annualy in April. But due to its high costs, the car festival has been stopped after 1952. This committee also does not appear to have maintained any accounts, though they are expected to do so. A devotee has endowed about 11 acres of land from Gundehalli village for the specific purpose of arranging community dinners on behalf of the temple on some special occasions. Annually an income of about Rs. 150/- is derived from these lands. The temple owns a large number of vessels big and small and ornaments made of silver or gold.

296. The noon worship every day is offered by a Vaishnava Brahmin priest, who has to offer '*naivedya*' of cooked rice. He is endowed with lands extending

over about 50 acres for this purpose. Another Inamdar of Adibanajiga caste has to decorate and worship the shrine during other hours. This Inamdar has engaged another Vaishnava Brahmin priest for the purpose. Every Saturday, a *palki utsava* is observed when the *utsava moorthy* is taken in a palanquin thrice round the temple. The other occasions on which *palki utsava* and *Abhisehka* are arranged during Ugadi, Navaratri, Narasimhajayanti, Deepavali etc. On the occasions of the Narasimha jayanti and Gowrihunnive, community feasts are arranged in the temple. On the Gowri Hunnive day (full moon day in Kartik) a large gathering witnesses the *Dhatri Havana* and *Theppotsava* ceremonies. The hereditary rights of conducting *Dhatri Havana* are held by a Smartha Brahmin household. On this day the eleaborate pujas conclude at about 3 P. M. and then the Brahmins are feasted. Late in the evening, the temple premises of Adikeshava are decorated with banana plants and in the night the temple is illuminated with myriads of oil lamps. Then early in the morning at about 1 A. M. till which time *bhajans* are sung continuously - the utsavamoorthy of Adikeshava and also that of Narasimha are taken in a palanquin to the tank known as *Uramundina Honda* and after worship these are moved on a raft made of Banana plants, in the tank. At about 5-00 A. M. the deities are brought back to the temple in a procession. On this day special programmes of bhajans, religious discourses etc., are arranged.

297. On Vijayadasmi day the deity (Utsavamoorthy) of Adikeshava is taken to the villages of Dasankoppa, Kummoor, and Ingalagondi. The procession leaves the village at about four in the evening and reaches Dasankoppa village late in the evening till which time the Dasankoppa residents observe fast. After the detour, the procession comes back to Kaginelli at about 4 A. M. next morning, when the Palanquin is taken to the Banni Mantapa. There the Desai, Patel, Pattarshetti and others offer puja to the idols and the Banni tree and offer *mangalarati*, the people exchange Banni leaves symbolising gold and goodwill.

298. In 1963, a few enthusiasts have seriously thought of renovating the temple premises, which require repairs. It is an ancient institution made legendary by saint Kanakdasa's association with it. Considering the enthusiasm of the present workers and also the importance of the institution, it is felt that this good work will succesfully be completed at an early date. The people are seriously contemplating to observe the 4th centenary of Kanakdasa in 1965. This should be an additional impetus.

SANGAMESHWARA GUDI

299. About this institution most of the particulars are narrated when dealing with Muslim shrines, as this shrine is considered holy both by Muslims and Hindus.

DURGAWWA TEMPLE:

300. This temple has an endowment of about 9 acres of land from which annually an income of Rs. 60/- is derived by way of rent. The priest belonging to Panchala (Badiger) caste resides in Ingalgondi. The Goddess is represented by two wooden idols. It is said that this was once the temple of Dyamawwa, whose husband came from Hommardi village. Adikeshava is considered to be Dyamawwa's brother. When Dyamawwa left for Hommardi, the idol of Durgawwa was enshrined in the temple. The villagers consider both Dyamawwa and Durgawwa as the presiding deities of the village (Gram Devata). When epidemics like cholera, plague etc., spread in the village, they observe vows to this deity. Whenever a fair is to be in the village, the villagers start the celebrations only after 'inviting' Goddess, Dyamawwa. The present Chairman of the Village panchayat has financed for the construction of a building in the temple site. which they propose to let out for augmenting the income of the temple.

OTHER TEMPLES:

301. Kote Kareyawwa and Galewwa are two other shrines in the village. In the former, puja is offered only on the new moon day. People believe that if vows are observed to these deities, evil spirits are warded off. The Karpureshwara temple is endowed with a few acres of land besides a cash grant of Rs. 3/- per annum. A Smartha Brahmin offers daily worship. At the Someswara temple, which is endowed with about 2 acres of land, a Vaishnava Brahmin offers puja. Another important temple is that of Veerabhadra. It is almost in ruins now. It is endowed with about 32 acres of land and the priest is a Lingayat Jangam. Kalahastesvwara temple has about 19 acres of land. Close to the big tank there is a small temple enshrining 'Male Mallappa'. There is no arrangement to offer pujas to this shrine regularly.Passers by offer a few flowers to this deity. Whenever rains fail, the people arrange for *abhisekha* of this deity by constructing a small wall around the shrine. They believe that rains start showering before the idol gets submerged in the water used for *abhisheka.*

Caste and Community Panchayats

302. Caste Panchayats were the traditional organisations found in the past among almost all castes. Their main aims were to preserve the caste customs

and traditions, maintain law and order among members of the respective castes, settle disputes and differences arising among members of the caste and generally to imbibe a feeling of unity among all the members of the caste. Even to this day traces of such caste panchayat are found among Ilgers. Valmikinayaks, Sunnagars, Madars etc. But with the lapse of time their influence has considerably waned. For all the Ilgers residing in the Taluks of Ranebennur, Byadgi, Hirekerur, and Hangal, the chief of their caste panchayat is said to be a person from Bankapur known as 'Bankapurada Kattemane Gowda'. Formerly petty disputes were always referred to him for decision. But after 1944, when the last dispute was referred to him, no Ilger has approached him with a complaint. However the custom of setting apart a few betel leaves, arecanuts, some cash etc. called *Veelya* in his name at the time of marriages etc., continues to be observed by the Ilgers.

303. The three households of Valmikinayaks are said to be the descendents of a *katte Gowda* of their caste. They weild influence over about 200 households residing in the villages of Hediggonda, Ingalgondi, Dasankoppa, Kesembi etc. One dispute had been referred to them in 1955 and a second dispute came up before them in 1962. The second dispute related to a quarrel between two factions in which one person assaulted a casteman with shoes. The Kattegowdas held that the person concerned was guilty and he was ordered to pay a fine and also feast a few selected castemen. He complied with the order. The custom of honouring their caste headman at the time of marriages etc., prevails among Valmikinayaks.

304. Among the Sunnagars of the village, though it is said that they had a caste panchayat in the past, there is not even a trace of it today.

305. The statutory panchayat has constituted a Nyaya Panchayat consisting of a chairman and 4 other members. It is expected that this Nyaya Panchayat will decide petty disputes at the village level only. But so far, no cases have been referred to them. On the other hand, in the village there are 6 elderly persons whose advice is always sought in settling petty differences and grievances. Several persons consider their decisions as impartial and unbiased and accept them without any reservation.

STATUTORY PANCHAYAT:

306. It was in 1952, that a Statatory Panchayat was established in the village for the first time under the Bombay Village Panchayat Act 1933. It was then a Panchayat having jurisdiction over this village only. In 1959, it was formed into a 'Group village Panchayat' by including in its jurisdiction the villages of Ingalagondi and Bannihalli. In 1960 the Panchayat which was till then functioning under the rules and regulations laid down by the Bombay Panchayat Act, 1933 was formally dissolved and a new Panchayat was constituted under the Mysore Village Panchayat and Local Bodies Act 1959. The entire area of its operation was divided into four wards and in all 13 members were to be elected. In the elections held in 1960, all the 13 members were returned without contest and they are all from Kaginelli village. The other two villages viz. Ingalgondi and Bannihalli are small both in size and population and they could not find a suitable candidate who was willing to work on the Panchayat. As the population of scheduled castes in all these three villages is small, no reservations were made for them. However vacancies are provided for two women. The Chairman and the Vice-Chairman were also elected without contest. The Chairman is holding this post continuously from 1952.

307. There are no factions, feuds or rivalries in the village. An analysis of the members by religion and caste shows that 7 of the members are Muslims, 3 are Brahimins, and 1 each from the Lingayat, Arer and Rajput communities. By occupation, 1 member is a trader, 1 is a contractor-*cum*-cultivator, 2 women are household workers and the rest are cultivators. Economically 4 may be classed as rich (by the village standards) and the rest excepting 1 as coming from the middle classes. Considering their age, 3 are in the 30-40 years range, 8 are in the 41-50 age group, and the remaining 2 are aged above 55 years. All the members are literates and the Chairman has completed his Collegiate Intermediate Standard Examination.

308. The staff employed by the Panchayat consists of a Secretary, a peon and 3 workers for street lighting. The salaries paid to the staff amounts to about Rs. 1500/- per annum. Since its inception the Panchayat has under taken the following works:-

1952-53 The gutters for draining out excess from a pond were repaired and a watchman was appointed.

1953-54 As a local development work under the Five Year Plan two culverts were constructed and the Panchayat had to spend Rs. 750/- on this account.

1954-55 A small pool (bridge) was constructed at a cost of Rs. 1,014/-. Arrangements were made

for lighting the streets at 14 points. The total cost was Rs. 190/-

1955-56 The number of street lights was increased by six and the pond was repaired.

1956-57 An amount of Rs. 425/- was spent on repair of roads.

1957-58 — — —

1958-59 A new road - 110 yards - was constructed and many of the internal roads were repaired at a total cost of Rs. 768/-. Gutters were constructed at a cost of Rs. 225/-.

1959-60 Construction of some drains.

1960-61 Road repairs.

1961-62 Repairs of cattle pond.

1962-63 Repairs of roads and gutters; repair of cattle pond and contribution of Rs. 3,178-50 towards Primary Health Centre.

309. From 1958, the Panchayat is making efforts to obtain a community centre (Gramkendra) under the N.E.S. scheme. But so far it has not succeeded. In 1963, the Panchayat has raised by popular contribution an amount of Rs.9,000/- towards the matching contribution for the Primary Health Centre sanctioned for the village at an estimated cost of about Rs. 1 lakh. The Panchayat is also trying to do its best in securing Electric supply and a telephone link for the village.

310. The principal sources of finance of the Panchayat are the house tax, professional tax, share of land Revenue, and other grants made by the Taluk Development Board from time to time. It has to be observed that the efforts of the Panchayat towards recovery of the taxes are not up to the mark. The Panchayat has recovered tax dues to the extent of only Rs. 509-73 in 1961-62 and Rs. 1,611-56 in 1962-63. The demand of house tax for 1962-63 stood at Rs. 5,525-57 and the Panchayat has recovered only Rs. 1384-99 from it. As against a demand of Rs. 409-00 of professional and shop tax, the Panchayat has collected only Rs. 15/-. An insight into the activities of the panchayat can be obtained by studying the following figures of income and expenditure for the years 1961-62 and 1962-63.

STATEMENT OF INCOME AND EXPENDITURE — YEAR 1961 - 62

Income			Rs. P.	Expenditure			Rs. P.
1.	Opening balance		5,006—31	1.	Salaries to staff		1,272—00
2.	Share of land revenue		1,707—00	2.	Travelling allowances		63—00
3.	Compulsory taxes collected:		509—73	3.	Repair of well, and street gutters		184—50
	House tax	228—25		4.	Construction of cattle pound		340—25
	Shop tax	3—00		5.	Lighting the streets		336—36
	Shandy	234—86		5.	Miscellaneous		626—86
	Sanitary	43—62			Stationery etc.	123—67	
4.	Miscellaneous		341—55		Wages to collection Clerk	24—00	
	Marriage tax	8—00			Watchman	72—00	
	Auction sale of manure	52—00			Medicines	48—96	
	Pastures	177—00			Rent	30—00	
	Sale of an unclaimed buffalo	68—00			Contributions	25—00	
	Interest	33—80			Purchase of 3 light poles	64—00	
	Fee for permitting to take mud	2—25			Purchase of dead stock Closing balance	239—23	4,741 62
Total			**7,564—59**	**Total**			**7,564—59**

STATEMENT OF INCOME AND EXPENDITURE — YEAR 1962 - 63

Income			Expenditure		
1. Opening balance		4,741—62	1. Salaries to staff		1,564—50
2. Share of land revenue		1,707—00	2. T. Allowances		76—00
3. Grant for construction of cattle pond		391—00	3. Contribution towards the construction of Primary Health Centre		3,178—50
4. Taxes collected		1,611—56	4. Construction of a cattle pound		399—14
House tax	1,384—99		5. Lighting the streets		448—18
Shandy	211—57		6. Annual repair of streets gutters etc.		211—00
Shop tax	15—00		7. Miscellaneous		453—77
5. Miscellaneous		296—04	Stationery etc.	231—02	
Pastures	137—00		Medicines	56—25	
Interest	46—98		Donations	15—00	
Rent, fees etc.	112—06		School boys	20—00	
			Others sundry	53—00	
			Loans repaid	78—50	
			8. Closing balance		2,406 13
Total ..		**8,747 22**	**Total**		**8,747 22**

Law and Order:

311. In the village, there is a police outpost. The crime statistics recorded there and at the Police Station at Byadgi are as follows. (The statistics recorded at Byadgi relate to the whole Taluk).

	Offence	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963
Offences Registered at Kaginelli Police Out Post	Murders	—	—	—	—	—	—	—	—	—	—	—
	Robery/Housebreaking	..	..	..	..	1	..	..	1	..	2	—
	Theft	1	—	1	1	2	—	—	—	—	—	2
	Hurt	1	1	1	—	—	—	—	—	—	—	—
Total offences registered at Byadgi Police Station		**59**	**53**	**53**	**44**	**56**	**60**	**60**	**53**	**61**	**76**	**78**

It is thus seen that during the 1953-1963 period, in all 14 offences under the Indian Penal Code were registered at the Kaginelli outpost. Besides these, several prohibition offences were registered at the outpost. But statistics regarding them were not available. In 1964 up to the time of this survey two offences of thefts were registered at the out post. One related to the theft of some jewellery from a house and the other related to theft of crops from the field.

Voluntary organisations:

312. Vijaya Library, Janata Library and a drama troupe called *Kala koushalya Amateur Nataka Mandali* are the three voluntary organisations in the village. Vijaya Library was started in 1954 and its membership in 1963 stood at only 15. Of them 2 are Muslims and the rest are Hindus. Considering the membership by age groups 5 are aged between 15 and 34 years, 9 are in the 35-59 age-group and 1 is aged above 60 years. With a view to encourage additional membership, the annual subscription was reduced from Rs. 12/- to Rs.3/- but this has not been effective. The financial position of the Library for 1961-62 and 1962-63 is as follows:-

Receipts					Expenditure				
Source	1961 - 62		62 - 63		Item	61 - 62		62 - 63	
	Rs.	P.	Rs.	P.		Rs.	P.	Rs.	P.
Opening Balance	47	20	119	00	Subscription to news papers	58	14	41	05
Subscription from members	98	25	18	25	Purchase of books	49	98	89	30
Subsidy	68	22	56	50	Contingencies	9	05	7	40
Sale of waste paper	22	50		—	Closing balance	119	00	56	00
Total	**236**	**17**	**193**	**75**	**Total**	**236**	**17**	**193**	**75**

The library has a stock of 400 books and subscribes to Samyukta Karnataka, a Kannada daily news paper and some kannada weeklies.

313. The Janata Library was started in December 1962. It has a stock of about 50 books, most of them being in urdu. No regular subscription is being collected at present. At the outset it had raised about Rs.50/- by raising local contributions which was spent on subscribing to urdu news papers like Noorm Asthana, Payame Nashriq and Samyukta Karnataka, a Kannada daily. As the expected grants from the N,E.S. funds did not materialise, its activities are almost at a stand still now.

314. In 1952 some youngsters joined hands in forming an amateur dramatic troupe by name 'Kala koushalya Amateurs Sangeeta Nataka Mandali.' Twenty two members were enlisted and the annual subscription was fixed at Rs.3/-. The troupe started enacting several dramas with mythological or social themes. The social themes generally related to the evils of drinking liquors and eradication of untouchability. The institution was managed by a board consisting of a President, Vice President, Treasurer a Secretary and 5 other members. In tne first few years this boday was very active and staged several Kannada dramas popular among them being Raja Harishchandra, Pana prathibhanda, Jatre, Gaggayyana Gadibidi, Patitodhara, Mandira pravesha, Namma Halli etc. In 1958, the troupe won the third prize in taluk level drama competitions. They staged several dramas in the neighbouring villages and at Hubli. It was in 1958 that for the first and the last time upto now, that 2 ladies also participated in the dramas staged by this troupe. But the activities have very much decreased after 1960, though the institution has not been completely closed down. So far it has received grants of about Rs. 1,000/- from Government and the amount is utilised in purchasing musical instruments like Harmonium, Tabla, Petromax lights, stage funishings etc. It has also obtained a grant for purchasing loudspeaker sets. The institution had, soon after its inception, utilised the proceedings of a drma amounting to about Rs. 144/- for the purpose of improving village roads and by handing over the sum to the village panchayat, In 1964, some members are trying to revie its activities by staging another drama. The accounts of the institution do not appear to have been maintained properly and the audit work is is in arrears from 1960-61.

315. Subsequent to the inaguration of the N.E.S. in the Taluk some new voluntary organisations like the Yuvaka Mandal, Mahila Mandal, Village volunteer crops etc., have been started in the village. The Yuvaka Mandala was started in 1960, and possesses some sports articles. But the mandala does not seem to be active now. In 1962, the Mahila mandala had its inception. It has a membership of 36 paying a monthly subscription of fifty paise. It had opened a Balawadi also for some time. But as there were no funds even to disburse the pay of the teacher employed, it was closed down. Even today, the members are not regular in paying their subscriptions and the institution is practically at a stand-still. On 26th January 1963, the village voluntary force was inagurated with the patel as the *Dalapaty*. But so far no activities of this force are to be seen. Some people actually mock at the institution.

CHAPTER V

CONCLUSION

316. In the preceding four chapters, an attempt has been made to study the socio-economic conditions of this ancient village of Kaginelli, which was made famous by the poet saint Kanakdasa about four centuries back. Several inscriptions found in the village round about areas and also the songs of Kanakdasa clearly indicate that the village had its glorious days in the past. But to-day, it has to bask only under its past sunshine. Till recently it had no good communicational facilities. Though Byadgi, the Taluk Headquarters is only about ten miles away, the people have to take a detour extending over 18 miles. It is only now that some attention is being paid to roads and transport facilities. Though comparatively big in size, it is a typical village of rural India with a slow and placid tempo of life.

317. The village has got predominantly an agricultural bias. Village industries are few and they too are not prospering. Most of the cultivation methods are primitive and as such the crop yields are low. A bias in favour of following traditional farming methods and using primitive tools is clearly visible. In certain quarters, there appears to be a resistance against acceptance of recommendations based on scientific research. The people appear to be reluctant to use improved seeds and also treat them with chemicals, before sowing. Use of pesticides and insecticides is practically unknown. There also appears to be a lack of understanding about the making and use of compost manure. Only recently the people have acquired a little knowledge about the benefits derived by the application of commercial fertilizers. However in this context too, it appears a little persuasion and at times a little compulsion is necessary as is evident from the fact that the Co-operative Society which is the distriburing agency for these fertilizers compels its members, to receive a a quarter of the loan amount they draw in the form of fertilizers, improved seeds etc. The distribution of agricultural holdings also does not appear to be equitable. And as agriculture is the principal source and in several cases the only source of livelihood, this affects the economy of the village to a great extent. The villagers maintain livestock as an adjunct to agriculture. Almost all the agricultural operations in the fields are carried out with bullock power. But even then, they do not attach much value to their scientific breeding.

318. The employment opportunies are limited. The population is increasing faster than production resources and so far new work opportunities are not properly organised. There has been too much pressure on land with the result that agriculture by itself is not a paying proposition. This is evident from the fact that a large number of people are diverting from agricultural Labour to general labour. These general labourers have to move over long distances in search of work. And for the time being, they are able to find work because of the several development activities undertaken in the neighbourhood. But this would not certainly by a permanent solution to the employment problem. It may be necessary to introduce new employment opportunities in the village by introducing some cottage and village industries. In this context, it is particucularly necessary to mention that the Muslims form the major community in the village. Muslim ladies observe purdah and so many of them, though able bodied, are barred by custom from doing any work in the open. So their whole time is spent in doing household duties or in gossip. If they are taught certain crafts like tailoring, knitting, weaving etc. they can with advantage add to the family income which is meagre.

319. In the field of education, it has to be observed that the village is backward. The standard of literacy and education are lower than the averages of either the District or the rural parts of the Taluk. Most of the literates in the village are literates without any educational standard or with only primary or basic standard. In many households, the children are weaned away from school even before they have achieved a particular standard of literacy let alone education. The housing requirments of the two primary schools in the village are not properly fulfilled. Lack of space makes it necessary for them to run their classes in temples and the mosque. It is quite necessary to take some positive measures to improve the educational standards.

320. About the village institutions, it is noticed that there is every enthusiasm to start them. But the same enthusiasm does not appear to be sustained. The two voluntary Libraries are sadly lacking in sufficient membership. About the Dramatic troupe of amateurs, also the initial enthusiasm does not appear to be there. It is one thing to start an institution. This is not difficult. But it has to be seen that the institution once started not only keeps going but also prospers. These

three institutions are really useful for the village and are absolutely necessary under its present environments. So every thing has to be done to see that they fare well. A word has to be said about the village volunteer force started in 1963. It is indeed regrettable to see that this force has become so inactive within one year of its inception.

321. The medical facilities in the village are sadly lacking. The village has been sanctioned a Primary Health Centre but so far it has not started functioning properly. It is hoped that this useful institution will start working soon.

322. About the village panchayat and the Co-operative society, it has to be observed that the people have to extend to them more co-operation by paying their dues, so that these institutions become effective.

323. One very encouraging feature of the village is the harmony and goodwill maintained among all the people. There is perfect co-ordination and co-operation among all the castes and creeds. Whenever any petty squabbles or differences arise, they try to get them settled with the help of the village elders. In this regard they owe more allegiance to these village elders than to the traditional caste panchayats. Indeed it is a happy sign to see that one and the same religious institution is venerated both by the Hindus and the Muslims, though under different names. Even in the panchayat and other elections, there was no groupism on the basis of castes. In fact the panchayat memberships were filled up without contest. These signs indicate that with the spread of education and increase in employment opportunities, the village is bound to see more prosperous days.

ANNEXURE I

Supplement to the Annual Report — South Indian Epigraphy — for the year ending 31st March, 1927

KAGINELLI

No.	Place of Inscription	Dynasty	King	Date	Language and alphabet	Remarks
1	2	3	4	5	6	7
20.	Kaginelli—or a slab set up against the front wall of the Virabhadra temple.	Western Chalukya	Vikramachakri Vikramaditya IV	Chalukya Vikram year 45 Sarvarin Magha, Su 2, Monday Uttarayana Sankranti.	Kannada	Records the gift of land and of rates made by Kaliyammarasa, the manneya of Basa vura, in conjunction with all the prajes to Lakabharana—Pandita for the benefit of the temple of Kaleswaradeva when Maha-prabhu Bomme Gavunda and Chilagavunda were the Gaundas of Kaginelli-12 Pandiyur and Kuppagede etc., and Govindaraya 'Dandadhisa' was in charge of Banavasi-desa under Ananpala-Dandadhisa. Refers to Vyasapura (same as Basavapura) in Banavasi Desa where Vyasa performed penance.
21.	On a herostone set up near the same temple.	Yadava	Ramachandra-deva	Saka 1204, Chitra-bhanu, Margasira, Da. 7 Sunday.	Kannada	Records the death of Buguduna Siddayya of Kaginelli during the attack of Taravaru by mahamandaleswara Soyideva of Badanike
22.	On a slab set up in the temple of Kalleswara	Western Chalukyas	Tribhuvana-malladeva	Chalukya-Vikrama year 47, subhakrit, chitra, Punname, Monday, lunar, eclipse, Vyashipata	Kannada	Registers the gift of land and of certain rates on commodities made by mahaprabhu Kala Gavunda and other local communities to Sivasakti-pandita for the benefit of the temple of Brahmesvara built by Kali setti at Kaginelli.
23.	On a broken piece of slab standing near the temple of Kalahastesvara.	Western Chalukyas	Jagadeeka-malla	54 (saka 954)	— do —	Fragment seems to Register a gift of land, oil, gold etc., for the benefit of a temple (name lost) and for the imparting of education. Refers to Ayatava (roman) and a son (name lost) of Kamadeva who was administering (Basavura) 140 division and was devoted to the Jinadharama.
24.	On a herestone set up behind the same temple.	—	—	—	— do —	Records the death of Buliga at Elevali.
25.	On another hero-stone set up in the same temple.	—	—	—	— do —	Much damaged. Seems to mention a certain (Kali).
26.	On a third hero-stone set up near the same temple.	Yadava	Yadavana-rayana Bhuja (Bala)	41st year (para) bhava, Sunday	Kannada	Damaged and broken. Seems to record the death of a hero (in a battle) at Kaginelli.
27.	On a slab set up near the temple of Somesvara	Western Chalukyas	Bhuvanaika Malladeva	Saka 993, Virodhi-kirt, Pushya, amavasya, Sunday Uttarayanam, Sankranti, (Lunar wrong for solar eclipse, Vyatipata)	— do — (verse and prose)	Registers the gift of land, money, oil etc., made by Jakka Gavunda, the Perggade Ganka, the mercantile communities and the seventy (memories) of Kaginelli for the offerings etc., of the god Gramasvaradeva and for the feeding of the asceties, teachers, and students of the matha attached to it. Mentions the King's subordinates.

No.	Place of Inscription	Dynasty	King	Date	Language and Alphabet	Remarks
1	2	3	4	5	6	7
			Mahaprachanda Dandanayaka, Vaddaravulada, Appachayyangal, and his subordinates Perggadde Chavundamayya, Pannayada-Pergade, Mahanagayya, his son Devanna, Perjjunkada-Pergade Vavanayya and Chandimayya and the officers (Karana) Pergade Bittimayya and Govindayya. Mentions also the chief Mahamandalesvara Bammadeva and Mahamandalesvara Pavikantadeva styled "the lord of Banavasipura."			
28.	On the belt of sculptured pillar built into right wall of the tomb of Sri Bhandarikerisvami in front of the shrine of Adikesava.	—	—	—	Kannada	Describes the heroic qualities of Danavinoda Varinarayana Lenkamasena Adityavarma and registers the construction of a pillar by him in the Basadi, of the Kanur gana and Mesha-hashana-gachehha.
29.	On a stone lying in front of the temple of Basavanna	—	—	—	Nagari in Kannada	States that this is the private property (svasthi) of Bhimacharya, son fo Katti Srinivasacharya of Kaginelli.
30.	On a herostone standing on the bend of the tank called Kaginelli kere	—	—	Chalukya Vikrama year 70 Krodha Bhadrapada, Da(14) Monda	Kannada	Damaged. Seems to record the gift of certain income made to the children of the servant Bachanna who died in a fight, by the several householders of the village, at the instance of Ketisetti of Ka (lke) re.
31.	On another herestone standing in same place	—	—	Chalukya-Vikrama year (6)O Rakshasa, Chaitraa, Su. 2, Mondy	—	Records the death of Ekkatige Rajanna, the younger brother of Malleya-Nayaka of Jidiguru on the occasion of the seize of the village Hahanur by Mahamandalesvara Bittiyars.

TABLES

TABLE I

Area, Houses and Population

Area in		Density	Number of	Number of	Population		
Acres	Hectares	Per Sq. Mile	Houses	Households	Persons	Males	Females
1	2	3	4	5	6	7	8
2,085	844	756	454	399	2,457	1,291	1,166

TABLE II

Population by Age-Groups

Total of all ages			0–4		5–9		10–14		15–19		20–24		25–29		30–34		35–44		45–59		60+		Age not stated	
Persons	Males	Females	M	F	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	23	24	25
2,457	1,291	1,166	210	200	215	215	191	158	110	65	80	96	101	87	80	59	117	128	139	110	48	48	..	..

TABLE III

Size and Composition of Households

	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members & above		
Total No. of Households	House-holds	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
399	23	13	10	65	80	85	153	403	364	105	436	387	53	359	320

TABLE IV

Households Classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
MUSLIM	Sunni	Agasar	6	31	16	15
		Moghul	1	7	5	2
		Momeen	1	6	2	4
		Pathan	25	170	91	79
		Sayyad	14	88	48	40
		Sheikh	237	1,548	805	743
Hindu	Lingayat	Adibanajiga	11	57	26	31
		Banajiga	7	36	17	19
		Chakrasale (Kumbar)	2	12	7	5
		Chowradavaru	2	8	5	3
		Jangama	4	15	11	4
		Kammar	1	1	1	..
		Nonaba	1	2	..	2
		Panchamasale	15	87	47	40
		Shivashimpigeru	1	2	1	1
Hindu	Brahmin	Smartha Deshastha	7	7	27	9
		Vaishnava	19	86	41	45
		Shivalli	1	9	7	2
		Chitpavan	1	6	4	2
	Gangamatha	Sunnagar	11	48	25	23
	Ealiger	..	6	45	24	21
	Arer	..	5	50	28	22
	Madar	..	4	12	7	5
	Valmiki	..	3	21	10	11
	Maratha	..	2	2	2	..
	Cheluvadi	..	1	1	1	..
	Kuruba	Hatti Kankana	1	3	1	2
	Koraga	Bhajantri	2	9	4	5
	Ostamaor Kunkangaru	..	1	22	12	10
	Simpigeru	Bahusarkshatriya	1	9	5	4
	Daivadhya-Brahmin	..	2	15	8	7
	Rajput	..	1	8	6	2
CHRISTIAN	Christian Protestant	..	1	1	1	..
JAIN	Helava	..	1	10	4	6
	Digambar	..	1	3	1	2
		Total	**399**	**2,457**	**1,291**	**1,166**

TABLE V

Scheduled Castes and Scheduled Tribes

Community	Scheduled Castes				Scheduled Tribes			
	No. of house holds	Persons	Males	Females	No. of house holds	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Cheluvadi	1	1	1	..	..	..	..	..
Madar	4	12	7	5	..	..	..	..
Total	**5**	**13**	**8**	**5**	..	..	..	..

TABLE VI

Age and Marital Status

Age-Group	Total Population			Never Married		Married		Widowed		Divorced or Separated		Un-specified 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	**2,457**	**1,291**	**1,166**	**825**	**608**	**428**	**430**	**34**	**122**	**4**	**6**	..	..
0– 4	410	210	200	210	200	..	..	..	..	..	..		
5– 9	430	215	215	215	215	..							
10–14	349	191	158	191	158	..							
15–19	175	110	65	110	27	..	37	..	1	..	..		
20–24	176	80	96	64	5	16	91						
25–29	188	101	87	25	1	75	83	1	2	..	1		
30–34	139	80	59	3	..	76	57	..	1	1	1		
35–39	145	66	79	3	2	62	62	1	13	..	2		
40–44	100	51	49	..	..	47	38	3	11	1			
45–49	107	61	46	3	..	54	29	3	16	1	1		
50–54	85	43	42	1	..	36	22	5	19	1	1		
55–59	57	35	22	..	..	29	8	6	14				
60+	96	48	48	..	..	33	3	15	45				
Age not stated	..	..	..	..	..	..	..	..	..	..	..		

TABLE VII

Education

Age-Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Inter-mediate or P.U.C.		Graduates	
	P	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
All Ages	**2,457**	**1,291**	**1,166**	**973**	**1,065**	**19**	**4**	**281**	**94**	**16**	**3**	**1**	..	**1**	..
0 – 4	410	210	200	210	200	..	..	..	..	..	..	..	..	..	..
5– 9	430	215	215	200	207	..	..	15	8	..	..	..	..	..	..
10–14	349	191	158	128	122	..	1	63	35	..	..	..	..	..	..
15–19	175	110	65	69	56	2	2	39	6	..	1	..	..	..	..
20–24	176	80	96	40	82	1	..	34	12	5	2	..	..	..	..
25–29	188	101	87	67	78	..	..	29	9	5	..	..	..	..	..
30–34	139	80	59	53	51	2	..	24	8	1	..	..	..	..	..
35–39	145	66	79	46	67	1	1	19	11	..	..	..	..	..	..
40–44	100	51	49	36	47	3	..	12	2	..	..	..	..	..	..
45–49	107	61	46	36	44	2	..	19	2	3	..	1	..	..	..
50–54	85	43	42	28	42	1	..	14	..	..	..	..	..	..	..
55–59	57	35	22	22	22	3	..	9	..	1	..	..	..	..	..
60+	96	48	48	38	47	4	..	4	1	1	..	..	..	1	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

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 . .	2,457	1291	1166	1038	788	250	1419	503	916
0–14 . .	1189	616	573	219	143	76	970	473	497
15–34 . .	678	371	307	416	359	57	262	12	250
35–59 . .	494	256	238	355	250	105	139	6	133
60+and over .	96	48	48	48	36	12	48	12	36

TABLE IX

Workers Classified by Sex, Broad Age-Groups and Occupations

Sl. No.	Name of Occupation	Age-Groups and Sex							
		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	10	8	74	12	59	20	12	3
2.	Cultivation and Agricultural Labourer .	4	10	5	3	3	16	..	2
3.	Cultivation and Livestock . . .	8	6	..	1	2	2	1	1
4.	Cultivation and Service . . .	8	1	76	7	43	8	7	..
5.	Cultivation and Industry . . .	1	..	4	..	2	1	..	..
6.	Cultivation and Trade . . .	..	..	3	..	7	..	..	..
7.	Cultivation and Transport . . .	..	..	1	..	1	..	..	..
8.	Agricultural Labourer . . .	18	47	33	16	4	39	..	2
9.	Agricultural Labourer and Cultivation .	..	..	..	1	..	1	..	1
10.	Agricultural Labourer and Trade . .	..	..	..	1	..	..	..	..
11.	Agricultural Labourer and Livestock .	..	..	..	..	..	3	..	..
12.	Agricultural Labourer and Service .	1	..	..	..	..	1	..	..
13.	Household Industry . . .	..	..	12	2	9	4	1	1
14.	Household Industry and Cultivation .	..	..	1	..	2	..	..	..
15.	Trade only	..	..	19	1	16	1	3	1
16.	Trade and Cultivation . . .	..	..	2	..	2	..	..	..
17.	Trade and Agricultural Labourer . .	..	..	1	..	..	..	..	..
18.	Trade and Industry	..	..	1	..	..	..	..	..
19.	Trade and Service	..	..	3	..	1	..	..	..
20.	Hotel Keeping	..	..	2	..	4	..	..	..
21.	Hotel Keeping and Agricultural Labourer	..	..	1	..	1	..	..	..
22.	Hotel Keeping and Household Industry .	..	..	..	..	1	..	..	..
23.	Contractor	..	..	1	..	1	..	..	..
24.	Service	94	. 4	103	10	81	7	12	1
25.	Service and Cultivation . . .	..	..	4	3	..	2	..	..
26.	Service and Agricultural Labourer .	..	..	..	..	1	..	..	..
27.	Service and Trade	..	..	3	..	3	..	..	..
28.	Service and Fisherman . . .	..	..	11	..	4	..	..	..
29.	Service and Industry . . .	..	..	..	..	1	..	..	..
30.	Fisherman and Trade . . .	..	..	..	..	2	..	..	..
	Grand Total	**143**	**76**	**359**	**57**	**250**	**105**	**36**	**12**

TABLE X

Workers Classified by Sex, Broad Age-Groups and Industry, Business and Cultivation Belonging to the Households

Age-Group	Total Workers in the Village			Workers Engaged in Household					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	**1,038**	**788**	**250**	**35**	**8**	**66**	**4**	**352**	**109**
0 – 14	219	143	76	1	..	..	..	31	25
15 – 34	416	359	57	18	2	32	2	180	27
35 – 59	355	250	105	15	5	31	1	121	50
60+	48	36	12	1	1	3	1	20	7

TABLE XI

Non-Workers by Sex, Broad Age-Groups and Nature of Activities

Nature of Activity	Age-Groups and sex							
	0 – 14		15 – 34		35 – 59		60+and sex	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Dependents	328	343	.	2	3	7	12	23
Students	145	92	7	..	..	..	..	..
House workers	..	62	..	248	..	125	..	11
Un-Employed	..	..	2	..	..	..	..	..
Rent receiver	..	..	..	..	1	..	..	1
Beggar	..	..	..	..	2	1	..	1
Total	**229**	**262**	**11**	**93**	**2**	**62**	**16**	**39**

TABLE XII

Households by Number of Rooms and by Number of Persons Occupying

Total No. of house-holds	Total No. of Rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total Number of family members	No. of households	Total Number of family members	No of households	Total Number of family members	No. of households	Total number of family members	No of households	Total number of family members	No. of households	Total Number of family members	No. of households	Total Number of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
399	474	2,457	31	105	301	1,730	46	403	14	105	1	8	2	39	4	67

TABLE XIII

Households Engaged in Cultivation, Industry, Business and other Occupations

Occupation	Total Number of households	Number of Gainfully Employed Persons			Total Number of Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	43	113	88	25	277	145	132
Cultivation and Livestock Rearing	23	76	60	16	186	99	87
Cultivation and Labour	30	101	78	23	225	119	106
Cultivation and Agricultural Labour	6	18	13	5	39	21	18
Cultivation and Trade	12	42	39	3	122	70	52
Cultivation and Transport	7	20	16	4	53	23	30
Cultivation and Service	6	19	18	1	48	29	19
Cultivation and Industry	3	11	10	1	38	18	20
Cultivation and Contract	1	9	8	1	35	19	16
Agricultural labour only	16	38	14	24	67	21	46
Agricultural and General labour	3	9	5	4	15	6	9
Agricultural labour and Fishing	3	10	6	4	18	9	9
Agricultural labour and Livestock	3	6	3	3	11	5	6
Agricultural labour and Cultivation	2	9	4	5	15	7	8
Agricultural labour and Trade	2	6	4	2	13	8	5
Agricultural labour and Service	1	4	2	2	4	2	2
Industry only	7	20	17	3	44	26	18
Industry and Agricultural labourer	3	11	6	5	22	12	10
Industry and labourer	1	2	1	1	4	2	2
Industry and Cultivation	2	10	7	3	15	8	7
Trade only	10	13	13	..	42	28	14
Trade and Agricultural labourer	2	8	5	3	29	13	16
Trade and labourer	7	8	8	..	37	22	15
Trade and Cultivation	3	4	4	..	24	11	13
Trade and Livestock	3	12	12	..	28	21	7
Trading Industry	1	1	1	..	3	1	2
General labour only	76	180	134	46	379	196	183
General labour of Cultivation	42	132	94	38	308	163	145
General labour Agricultural labour	6	21	11	10	42	19	23
General labour and Fishing	8	17	17	..	41	20	21
General labour and Livestock	6	14	11	3	30	18	12
General labour and Industry	3	10	5	5	15	7	8
General labour and Trade	3	4	4	..	9	5	4
General labour and Service	1	5	4	1	10	6	4
Service only	29	30	29	1	90	48	42
Service and Cultivation	1	3	2	1	3	2	1
Service and Trade	1	3	3	..	7	5	2
Service and Labourer	1	4	3	1	7	4	3
Service and Transport	1	1	1	..	4	2	2
Service, Industry and Cultivation	1	1	1	..	6	2	4
Hotel Keeping and Trade	4	10	9	1	25	15	10
Hotel and Industry	1	4	4	..	9	7	2
Livestock recuring	1	1	1	..	2	1	1
Livestock and Agricultural labour	1	1	..	1	3	1	2
Livestock and Cultivation	1	3	3	..	6	4	2
Livestock, Labour and Cultivation	1	4	3	1	8	5	3
Transport, Cultivation and Agricultural labour	1	6	3	3	6	3	3
Profession	2	3	3	..	10	5	5
Fishery and Trade	1	1	1	..	4	1	3
Non-workers	7	..	..	..	19	7	12
Total	**399**	**1,038**	**788**	**250**	**2,457**	**1,291**	**1,166**

TABLE XIV

Types of Industry Run by the Households

Names of Industry	Total No. of households	Industry as a main occupation					Industry as a subsidiary occupation				
		No. of house-holds	Workers engaged in industry		Total persons in households mentioned in Col. 3		No. of house-holds	Persons engaged in industry the		Total persons in No. of households mentioned in Col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Carpentry	4	3	3	..	10	10	1	1	..	5	3
Tailoring	4	2	4	2	10	7	2	2	..	17	18
Tailoring and Carpentry	1	1	2	..	4	2	..	..	..	..	..
Leather worker	2	2	2	..	5	3	..	..	..	..	..
Pottery	2	2	7	4	7	5	..	..	..	..	..
Gold Smithy	2	2	3	..	8	7		..	..	..	..
Blacksmithy	2	1	2	..	4	3	1	1	..	..	4
Cycle repairing	1	..	..	..	..	..	1	1	..	1	2
Basket and Mat weaving	1	..	..	..	..	..	1	1	3	3	3
Cycle repairing and making areated water	1	..	..	..	..	..	1	1	..	7	2
Basket weaving	1	..	..	..	..	..	1	1	1	1	2
Total	**23**	**13**	**23**	**6**	**48**	**37**	**10**	**8**	**6**	**40**	**39**

TABLE XV

Types of Business Run by the Households

Names of Business	Total No. of households	Households having household business as primary occupation					Households having household busines as a subsidiary occupation				
		No. of house-holds	Persons engaged in business		Total persons in households mentioned in Col. 3		No. of house-holds	Persons engaged in business		Total persons in households mentioned in Col. 8	
			Males	Females	Males	Females		Males	Females	Males	FeMalse
1	2	3	4	5	6	7	8	9	10	11	12
Wholesale traders (seasonal) in Chillies, cotton etc.	13	6	6	..	21	15	7	7	..	28	32
Retail traders	12	7	9	..	19	12	5	5	..	23	15
Trading in Betal leaves	7	5	5	..	23	13	2	2	..	17	14
Trading in fruits	3	2	3	..	6	2	1	1	..	3	2
Trading in arecanuts	3	1	1	..	5	8	2	2	..	9	4
Trading in leather and skin	2	2	4	..	5	2	..	..	..	..	..
Dalal	2	1	1	..	2	4	1	1	..	5	2
Trading in vermilion powder Turmeric powder etc.	1	1	4	4	12	10	..	..	..	..	..
Trading in Perfume sticks	1	1	1	..	4	1	..	..	..	..	..
Cloth dealer	1	..	..	..	..	..	1	1	..	4	3
Milk vendor	1	..	..	..	..	..	1	1	..	5	2
Total	**46**	**26**	**34**	**4**	**96**	**67**	**13**	**13**	..	**62**	**48**

TABLE XVI

Traditional Industry run by the Number of Households in each

Name of Traditional Industry	No. of Household in each Industry
Goldsmithy and Silversmithy	2
Tailoring	1
Blacksmithy	2
Carpentry	3
Basket and Mat weaving	1
Leather worker	2
Pottery	2
Total	**13**

TABLE XVII

Diet

Community	Total No. of households in each community	Households Industry							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adult	Children
1	2	3	4	5	6	7	8	9	10
1. Muslim	284	..	..	112	84	172	185	..	..
2. Lingayat	44	..	..	31	17	..	13	..	..
3. Brahmin	28	1	..	27	13	17	..	..	..
4. Gangamatha	11	..	..	3	2	8	8	..	..
5. Ediger	6	..	..	2	2	4	4	..	..
6. Arer	4	..	..	3	3	2	2	..	..
7. Madar	4	..	..	3	2	1	1	..	..
8. Valimika	3	..	..	..	..	3	3	..	..
9. Daivadnya Brahmin	2	..	..	2	2	..	..	..	..
10. Maratha	2	..	..	2	2	..	..	..	..
11. Cheluvadi	1	..	..	1	1	..	..	..	..
12. Helava	1	..	..	..	..	1	1	..	..
13. Kuruba	1	..	..	1	1	..	1	..	..
14. Koraga	2	..	..	1	..	1	..	..	..
15. Ostana (Kumakuragaru)	1	..	..	1	1	..	..	..	..
16. Rajput	1	..	..	..	..	1	1	..	..
17. Simpigaru	1	..	..	1	..	..	1	..	..
18. Jain	1	..	..	1	..	..	..	..	..
19. Christian	1	..	..	1	..	..	..	..	..
Total	**399**	**1**	..	**192**	**136**	**206**	**224**	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking						
		Rice	Jowar	Jowar & Rice	Jowar & Ragi	Jowar, Ragi and other millets	wheat	Vege-tarian	Non-Vege-tarian
1	2	3	4	5	6	7	8	9
Muslims	284	1	75	33	53	122	...	284
Lingayat	44	4	6	30	1	3	44	...
Brahmins	28	11	...	16	...	1	28	..
Gangamatha	11	..	4	5	...	2	...	11
Dyvadjya Brahmin	2	1	...	1	...	...	2	...
Eligar	6	..	..	2	...	4	...	6
Arer	5	..	3	2	...	...	...	5
Madar	4	1	2	...	...	1	...	4
Valmika	3	..	..	...	...	3	...	3
Maratha	2	2	..	...	...	...	...	2
Koraga	2	..	1	1	...	...	...	2
Kuruba	1	..	..	1	...	...	1	...
Simpigaru	1	..	...	1	...	..	...	1
Cheluvadi	1	1	..	..	..	...	..	1
Helava	1	..	..	..	..	1	1	...
Rajput	1	..	..	..	..	1	...	1
Ostama	1	..	..	..	..	1	..	1
Jain	1	..	..	1	..	..	1	...
Christian	1	1	..	..	...	..	..	1
Total	**399**	**22**	**91**	**93**	**54**	**139**	**77**	**322**

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupations	Total number of Households	Income-Groups					Total number of members in Households mentioned in Col. 2	Age-Groups						Number of equivalent adult males per household **	Number of gainfully employed persons	Number of gainfully employed persons per household
		Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101+		Males above 14 years	Females above 14 years	Males and females 10-13 years	Males and females 6-9 years	Males and females 1-5 years	Males and females less than 1 year			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	89	..	4	11	19	55	701	207	161	89	115	104	25	6.15	282	..
Cultivation of lands taken on lease	42	..	..	5	7	30	322	96	84	92	40	50	10	6.04	142	..
Agricultural Labour	30	3	12	11	4	..	143	27	43	27	28	15	3	3.73	82	..
Household Industry	13	..	2	2	5	4	85	34	23	7	11	9	1	5.47	42	..
Labourer	145	5	56	44	26	14	834	224	211	85	120	165	29	4.39	344	..
*Others Services	80	5	20	15	15	25	372	116	90	44	59	55	8	3.70	146	..
Total	**399**	**13**	**94**	**88**	**76**	**128**	**2,457**	**704**	**612**	**294**	**373**	**398**	**76**	**4.61**	**1038**	

NOTE: *'*Others*' *include:*

** *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 Occupation

Occupations	Total number of households	Average annual income per household	Average annual income per adult equivalent male per household	Average annual income per household in the range of									
				Rs. 300 and less		Rs. 301 to 600		Rs. 601 to 900		Rs. 901 to 1,200		Rs. 1,200 & above	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	89	1,957	318.21	..	..	4	544	11	729	19	1,105	55	2,600
Cultivation of lands taken on lease	42	1,770	290.00	..	..	..	..	5	789	7	957	30	2,120
Agricultural labour	30	634	169.00	3	231	12	495	11	736	4	1,072	..	..
Household Industry	13	1,188	217.22	..	..	2	537	2	875	5	1,156	4	1,712
Labourer	145	736	167.70	5	280	56	397	44	737	26	1,072	14	1,564
*Others Services	80	1,068	288.64	5	256	20	519	15	752	15	1,071	25	1,860

NOTE: *'*Others' include:*

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 & below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per adult equivalent male	Percentage of Total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of Owned Lands														
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Cereals	89	50.17	8.16	34.51	..	..	4	22.00	11	30.64	19	38.10	55	56.11
Non-cereals	,,	10.53	1.71	7.24	..	..	,,	6.83	,,	9.54	,,	11.40	,,	10.54
Drinks	,,	8.02	1.30	5.52	..	..	,,	1.60	,,	3.15	,,	5.35	,,	10.30
Fuel & light	,,	2.24	0.35	1.54	..	..	,,	0.86	,,	1.37	,,	1.58	,,	3.00
House rent and repair	,,	0.99	0.16	0.68	..	..	,,	..	,,	0.62	,,	0.60	,,	1.25
Clothing	,,	14.47	2.35	9.95	..	..	,,	6.60	,,	9.42	,,	12.02	,,	10.72
Travelling	,,	1.68	0.27	1.16	..	..	,,	0.41	,,	0.25	,,	0.54	,,	2.48
Recreation	,,	0.36	0.06	0.25	..	..	,,	..	,,	0.41	,,	..	,,	0.50
Education	,,	0.50	0.08	0.34	..	..	,,	0.06	,,	0.50	,,	0.53	,,	0.66
Other Miscellaneous	,,	3.33	0.55	2.30	..	..	,,	1.75	,,	1.89	,,	3.04	,,	3.79
Interest	,,	0.15	0.02	0.10	..	..	,,	..	,,	..	,,	..	,,	0.24
Rent	,,	4.91	0.81	3.38	..	..	,,	1.33	,,	2.04	,,	0.39	,,	7.32
Remittances	,,	7.17	1.18	4.93	..	..	,,	..	,,	0.83	,,	..	,,	1.14
Hired labour	,,	20.00	3.31	13.75	..	..	,,	7.41	,,	10.87	,,	15.23	,,	23.73
Purchase for production	,,	5.57	0.92	3.83	..	..	,,	0.11	,,	3.16	,,	1.90	,,	7.73
Others	,,	15.30	2.58	10.52	..	..	,,	8.08	,,	11.08	,,	13.58	,,	17.01
Total	**89**	**145.39**	**23.81**	**100.00**	..	..	**4**	**39.26**	**11**	**85.77**	**19**	**104.26**	**55**	**156.52**
Cultivation of lands taken on lease														
Food: Cereals	42	42.42	7.02	31.12	..	..	..	..	5	32.50	7	27.15	30	47.63
Non-cereals	,,	15.68	2.59	11.50	..	..	..	..	,,	8.16	,,	9.52	,,	14.71
Drinks	,,	12.38	2.06	9.08	..	..	..	..	,,	6.25	,,	7.87	,,	14.43
Fuel & Lighting	,,	1.68	0.28	1.23	..	..	..	..	,,	0.80	,,	1.88	,,	1.78
House rent and repairs	,,	0.66	0.10	0.48	..	..	..	..	,,	0.50	,,	0.21	,,	0.78
Clothing	,,	14.43	2.39	10.58	..	..	..	..	,,	8.16	,,	8.75	,,	10.80
Travelling	,,	0.67	0.11	0.49	..	..	..	..	,,	..	,,	0.17	,,	0.31
Recreation	,,	0.10	0.02	0.07	..	..	..	..	,,	..	,,	..	,,	0.14
Education	,,	0.09	0.01	0.07	..	..	..	..	,,	..	,,	..	,,	0.14
Other miscellaneous Services		3.09	0.49	2.27	..	..	..	..	,,	1.23		2.00	,,	3.83
Interest	,,	0.03	..	0.02	..	..	..	..	,,	..	,,	0.16	,,	..
Rent	,,	22.76	3.78	16.70	..	..	..	..	,,	6.55	,,	15.00	,,	27.31
Remittances }	,,	0.56	0.09	0.41	..	..	..	..	,,	..	,,	..	,,	0.77
Hired labour }	,,	9.05	1.49	6.64	..	..	..	..	,,	4.90	,,	26.16	,,	2.93
Purchase for production	,,	5.94	0.98	4.36	..	..	..	..	,,	..	,,	..	,,	..
Others	,,	6.79	1.11	4.98	..	..	..	..	,,	2.80	,,	3.81	,,	8.14
Total	**42**	**136.33**	**22.53**	**100.00**	..	..	..	..	**5**	**73.45**	**7**	**107.33**	**30**	**135.27**

TABLE XXI-*contd.*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–101		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per adult equivalent male	Percentage of Total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Agricultural Labour														
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food: Cereals	30	28.20	7.56	52.43	3	7.94	12	21.86	11	34.36	4	45.41	..	..
Non-cereals	,,	7.03	2.00	13.07	,,	4.02	,,	5.64	,,	8.14	,,	10.41	..	..
Drinks	,,	2.88	0.77	5.35	,,	0.69	,,	2.46	,,	3.13	,,	5.10	..	..
Fuel and lighting	,,	0.86	0.27	1.60	,,	0.77	,,	0.80	,,	0.90	,,	0.94	..	..
House rent and repairs	,,	0.81	0.26	1.51	,,	..	,,	0.72	,,	1.08	,,	0.94	..	..
Clothing	,,	7.83	2.10	14.56	,,	2.77	,,	6.00	,,	8.00	,,	11.77	..	..
Travelling	,,	..	..	..	,,	..	,,	..	,,	..	,,	..	..	..
Recreation	,,	..	..	..	,,	..	,,	..	,,	..	,,	..	..	..
Education	,,	0.05	0.01	0.09	,,	..	,,	..	,,	0.15	,,	..	..	..
Other Miscellaneous	,,	0.78	0.25	1.45	,,	..	,,	0.86	,,	0.68	,,	1.41	..	..
Interest	,,	..	..	..	,,	..	,,	..	,,	..	,,	..	..	..
Rent	,,	0.14	0.04	0.26	,,	..	,,	..	,,	..	,,	1.04	..	..
Remittances	,,	0.27	0.08	0.50	,,	..	,,	0.70	,,	..	,,	..	..	..
Hired labour	,,	0.45	0.14	0.84	,,	..	,,	..	,,	1.13	,,	0.31	..	..
Purchase for production	,,	0.67	0.22	1.24	,,	..	,,	0.47	,,	0.87	,,	1.25	..	..
Others	,,	3.82	1.02	7.10	,,	2.50	,,	3.61	,,	4.18	,,	6.35	..	..
Total	**30**	**53.79**	**14.72**	**100.00**	**3**	**18.69**	**12**	**43.12**	**11**	**62.62**	**4**	**94.93**	..	..
Household Industry														
Food: Cereals	13	41.44	8.00	42.60	..	..	2	21.87	2	41.87	5	42.41	4	49.57
Non-cereals	,,	13.09	2.59	13.42	..	..	,,	7.29	,,	8.33	,,	11.20	,,	20.75
Drinks	,,	6.20	1.23	6.37	..	..	,,	3.75	,,	1.50	,,	6.00	,,	10.00
Fuel and light	,,	2.38	0.47	2.44	..	..	,,	1.00	,,	1.12	,,	1.40	,,	4.94
House rent and repairs	,,	1.02	0.16	1.05	..	..	,,	1.33	,,	0.50	,,	1.00	,,	1.15
Clothing	,,	12.08	2.39	12.41	..	..	,,	5.62	,,	12.50	,,	12.08	,,	15.10
Travelling	,,	1.12	0.22	1.15	..	..	,,	..	,,	..	,,	0.08	,,	3.54
Recreation	,,	0.26	0.05	0.27	..	..	,,	..	,,	..	,,	0.08	,,	0.75
Education	,,	1.02	0.16	1.05	..	..	,,	0.46	,,	0.41	,,	0.50	,,	2.89
Other Miscellaneous Services		1.50	0.29	1.54	..	..	,,	..	,,	1.37	,,	1.50	,,	2.24
Interest	,,	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Rent	,,	3.53	0.70	3.63	..	..	,,	..	,,	..	,,	..	,,	11.50
Remittances	,,	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Hired labour	,,	1.50	0.29	1.54	..	..	,,	..	,,	1.04	,,	..	,,	4.37
Purchase for production	,,	3.30	0.65	3.39	..	..	,,	..	,,	..	,,	2.71	,,	7.00
Others	,,	8.90	1.77	9.14	..	..	,,	14.00	,,	5.04	,,	10.33	,,	10.00
Total	**13**	**97.34**	**19.07**	**100.00**	..	..	**2**	**55.32**	**2**	**73.68**	**5**	**89.29**	**4**	**141.80**

TABLE XXI-*concld.*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per adult equivalent male	Percentage of Total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	3	5	6	7	8	9	10	11	12	13	14	15
General Labourers														
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food: cereals	145	30.28	6.90	45.15	5	11.60	56	16.17	44	33.70	26	45.19	14	64.34
Non-cereals	,,	8.30	1.89	12.38	,,	4.33	,,	5.40	,,	8.50	,,	10.41	,,	17.04
Drinks	,,	3.03	0.69	4.52	,,	1.20	,,	2.06	,,	3.33	,,	4.07	,,	4.72
Fuel and light	,,	0.85	0.19	1.27	,,	0.70	,,	0.62	,,	0.91	,,	1.07	,,	1.19
House rent and repairs	,,	0.71	0.16	1.06	,,	0.32	,,	0.67	,,	0.77	,,	0.50	,,	0.83
Clothing	,,	8.00	1.82	11.93	,,	2.98	,,	4.07	,,	8.10	,,	12.00	,,	18.37
Travelling	,,	0.17	0.04	0.25	,,	..	,,	..	,,	0.07	,,	0.30	,,	1.00
Recreation	,,	0.01	..	0.01	,,	..	,,	..	,,	0.01	,,	0.03	,,	..
Education	,,	0.04	0.01	0.05	,,	..	,,	0.01	,,	0.06	,,	0.03	,,	0.13
Other Miscellaneous Services		1.09	0.25	1.63	,,	0.25	,,	0.44	,,	0.96	,,	1.91	,,	3.00
Interest	,,	0.01	..	0.01	,,	..	,,	..	,,	0.03	,,	..	,,	..
Rent	,,	1.24	0.28	1.85	,,	..	,,	..	,,	0.75	,,	1.70	,,	7.36
Remittances	,,	0.17	0.04	0.25	,,	..	,,	0.27	,,	0.23	,,	..	,,	..
Hired labour	,,	4.66	1.06	6.95	,,	1.66	,,	0.11	,,	0.75	,,	22.11	,,	3.70
Purchase for production	,,	0.14	0.03	0.21	,,	..	,,	..	,,	0.06	,,	0.27	,,	0.77
Others	,,	8.37	1.90	12.48	,,	1.83	,,	3.70	,,	6.15	,,	10.80	,,	12.90
Total	**145**	**67.07**	**15.26**	**100.00**	**5**	**24.87**	**56**	**33.52**	**44**	**61.38**	**26**	**110.39**	**14**	**135.35**
Other Services														
Food: cereals	80	28.46	7.83	33.30	5	9.43	20	18.60	15	27.00	15	27.11	25	41.89
Non-cereals	,,	10.74	2.90	12.56	,,	5.25	,,	7.33	,,	8.86	,,	9.66	,,	16.40
Drinks	,,	6.83	1.84	7.99	,,	2.80	,,	4.03	,,	4.50	,,	8.02	,,	10.56
Fuel and light	,,	2.20	0.59	2.50	,,	0.66	,,	1.23	,,	1.61	,,	2.13	,,	3.81
House rent and repairs	,,	1.40	0.46	1.64	,,	0.33	,,	0.75	,,	0.50	,,	2.38	,,	2.08
Clothing	,,	9.47	3.00	11.08	,,	2.80	,,	5.06	,,	7.53	,,	9.37	,,	15.44
Travelling	,,	1.91	0.51	2.23	,,	..	,,	0.78	,,	0.70	,,	3.22	,,	3.21
Recreation	,,	0.18	0.05	0.21	,,	..	,,	0.04	,,	..	,,	0.50	,,	0.21
Education	,,	0.19	0.05	0.22	,,	..	,,	0.08	,,	0.15	,,	0.11	,,	0.40
Other Miscellaneous	,,	1.89	0.50	2.21	,,	0.08	,,	0.65	,,	1.02	,,	1.26	,,	3.34
Interest	,,	0.03	0.01	0.04	,,	..	,,	..	,,	0.15	,,	..	,,	..
Rent	,,	0.37	0.10	0.43	,,	..	,,	..	,,	0.83	,,	..	,,	0.68
Remittances	,,	6.61	2.16	7.73	,,	..	,,	..	,,	3.50	,,	10.94	,,	12.50
Hired labour	,,	2.33	0.74	2.73	,,	..	,,	..	,,	0.28	,,	0.83	,,	6.80
Purchase for production	,,	2.00	0.55	2.34	,,	1.66	,,	0.31	,,	0.80	,,	0.55	,,	5.02
Others	,,	10.87	2.94	12.72	,,	2.48	,,	5.60	,,	6.62	,,	16.00	,,	5.02
Total	**80**	**85.48**	**24.23**	**100.00**	**5**	**25.49**	**20**	**44.46**	**15**	**64.05**	**15**	**92.08**	**25**	**127.36**

TABLE XXII

Land Reclamation & Development Activities

Caste	Reclamation		Extension of Tank Irrigation		Levelling of Paddy fields		Dry land converted into wet land		Bunding		Well Sinking	
	No. of Hhs.	Acreage	No. of Hhs.	Acreage	No. of Hhs.	Acreage	No. of Hhs.	Acreage	No. of Hhs.	Acreage	No. of Hhs.	Acreage
Muslim	3	15.20	1	1.00	..	..	..	..	..	..	..	..
Brahmin	..	..	1	2.00	1	7.00	1	4.00	2	9.00	..	..
Lingayat	1	8.00	..	..	..	..	..	..	..	..	..	..
Eliga	1	3.20	..	..	..	..	..	..	..	..	..	..
Valmika	..	..	..	..	..	..	..	..	..	..	1	1 Well *
Total	**5**	**27.00**	**2**	**3.00**	**1**	**7.00**	**1**	**4.00**	**2**	**9.00**	**1**	**1**

* **Note:** The well has collapsed due to heavy rains.

TABLE XXIII

INDEBTEDNESS

Income-group	Total No. of households	No. of households indebted	Amount Rs. P.	Percentage of Col. 3 to Col. 2	Average indebtedness per household in debt Rs. P
	Indebtedness by Income-Group				
1	2	3	4	5	6
Rs. 25 and below . .	13	2	350.00	15.38	175.00
Rs. 26 to 50 . .	54	27	4344.00	28.72	160.88
Rs. 51 to 75 . . .	88	32	7575.00	36.36	236.72
Rs. 76 to 100 . .	76	41	14995.00	53.94	365.73
Rs. 100 and above . .	128	76	51510.00	59.37	677.76
Total . .	**259**	**178**	**7,8774.00**	..	**442.55**

TABLE XXIII-A

Indebtedness by Causes

Cause	Amount in debt	No. of families in debt	Proportion of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
1. Current cultivation expenses . . .	22,373	50	28.40	
2. Purchase of livestock, land and other assets .	14,701	33	18.67	
3. Land Development etc.	2,690	7	3.41	
4. Domestic expenses and clearing of outstanding Debts and miscellaneous . . .	14,374	56	18.25	
5. Investment in Trade and Industry . .	3,465	4	4.40	
6. Marriage, Sickness etc.	21,171	40	26.87	
Total	**78,774**	**190**	**100.00**	

TABLE XXIII-B

Sources of Credit

Sources	Cultivators having Lands									
	3 acres and below		3–10 acres		10 and above		Non-cultivators		Total	
	Amount Borrowed	Amount Outstanding	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	10	11
From Societies	1,275	1,005	915	915	9,630	9,630	600	600	12,420	12,150
,, Bank	..	..	..	..	600	600	880	500	1,480	1,100
,, Government	..	..	..	..	300	300	850	850	1,150	1,150
,, Others	2,460	2,330	7,055	6,705	43,165	42,815	12,774	12,524	65,454	64,374
Total	**3,735**	**3,335**	**7,970**	**7,620**	**53,695**	**53,345**	**15,104**	**14,474**	**80,504**	**78,774**

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crops	Unit	YEAR – 1961									YEAR – 1962							
		Area	No. of house holds	Total Production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	Area	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seeds	Balance left over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Jowar	Quintal	491.08	141	913.92	621.55	195.11	48.87	1.00	31.44	15.95	435.30	941.05	638.48	205.65	46.60	..	22.17	28.15
Paddy	Bags	416.00	136	1,244.25	672.73	382.10	77.55	..	111.37	0.50	386.90	2,183.05	1,025.80	895.60	105.00	..	123.65	25.00
Ragi	,,	206.33	106	426.32	258.37	125.70	32.38	..	6.42	3.45	220.10	410.18	225.53	116.81	29.20	..	5.68	2.90
Horsegram	,,	223.20	107	207.30	127.38	38.40	15.82	1.00	24.25	0.25	207.20	166.90	119.84	21.35	8.95	..	16.51	0.25
Arhar	Pallas	..	68	103.07	65.45	22.20	2.10	..	12.82	..	..	103.05	57.32	24.50	6.15	..	14.38	0.70
Samai	Bags	159.40	90	244.60	152.49	71.85	16.40	..	3.61	0.25	139.50	177.63	112.96	50.30	10.60	..	3.52	0.25
Chillis	Local Mds.	416.10	140	1,986.00	188.50	1,697.50	87.0	..	13.0	..	350.00	1,798.50	156.25	153.00	990.00	0.50	11.75	1.00
Cotton	,,	289.00	87	1,368.00	9.00	1,306.50	52.50	..	..	..	268.00	1,513.00	13.00	1,447.00	51.0	..	2.00	..
Groundnut	Bags	21.20	9	107.00	1.00	101.00	..	..	5.00	..	30.50	188.00	4.00	175.00	..	..	9.00	..

TABLE XXV

Households owning or possessing Land or have given out land to others for cultivation

Community	No. Land	Nature of Interest on Land	Number of Households and Extent of land									
			No. of Households	Less than one acre	No. of Hhs.	Acreage 1 – 2.49	No. of Hhs.	Acreage 2.5 to 4.99	No. of Hhs.	Acreage 5 to 10	No. of Hhs.	Acreage 10 and above
1	2	3	4	5	6	7	8	9	10	11	12	13
Muslims	118	A	4	2.83	..	..	10	35.38	15	95.25	7	115.30
		B	2	1.05	11	16.90	19	74.18	2	10.00	2	30.43
		C	4	2.68	4	6.33	6	21.60	8	63.43	12	152.98
		A+B	..	..	..	..	1	4.48	2	12.80	4	202.13
		A+C	..	..	1	1.75	4	17.58	15	98.68	27	485.43
		B+C	..	..	..	..	2	8.58	2	16.25	..	..
		A+B+C	..	..	..	..	..	..	2	16.25	..	..
Lingayat	15	A	..	..	1	1.83	1	3.25	3	23.32	3	71.20
		B	..	..	3	3.65	..	..	2	15.00	1	12.95
		C	..	..	..	..	..	..	1	7.00	3	55.63
		A+B	..	..	..	..	..	..	1	5.30	1	166.31
		A+C	..	..	..	..	..	..	3	25.03	4	72.63
		B+C	..	..	..	..	..	..	1	8.00	..	..
		A+B+C	..	..	..	..	..	..	..	..	1	23.18
Brahmin	3	A	..	..	..	..	..	..	..	..	2	25.25
		B	..	..	..	..	2	6.72	2	14.25	3	106.23
		C	..	..	..	..	..	..	..	..	1	25.70
		A+B	..	..	..	..	..	..	2	17.90	7	406.40
		A+C	..	..	..	..	..	..	..	..	1	11.23
		A+B+C	..	..	..	..	..	..	..	..	5	414.13
Gangamatha	3	A	..	..	..	..	..	..	..	..	1	10.50
		B	..	..	..	..	..	..	2	14.05	..	..
		C	..	..	..	..	2	5.65	..	..	1	16.00
		A+C	..	..	..	..	..	..	1	6.00	1	23.35
Eligar	2	C	..	..	..	..	..	..	1	8.50	1	19.83
		A+B	..	..	..	..	..	..	..	..	1	43.25
		A+C	..	..	..	..	..	..	..	..	1	24.60

TABLE XXV – *Contd.*

Households owning or possessing Land or have given out land to others for cultivation

Community	No. Land	Nature of Interest on Land	Number of Households and Extent of land									
			No. of Household	Less than one acre	No. of Hhs.	Acreage 1–2.49	No. of Hhs.	Acreage 2.5 to 4.99	No. 5 to 10	Acreage 5 to 10	No. of Hhs.	Acreage 10 and above
1	2	3	4	5	6	7	8	9	10	11	12	13
Arer	4	A+C	..	..	..	..	—	..	..	..	1	41.40
Madar	2	B	..	..	..	..	..	..	2	18.25	..	..
Valmika	..	B	..	..	..	..	..	..	..	..	2	40.95
		A+B	..	..	..	..	..	..	..	..	1	13.90
Helava	..	A+C	..	..	..	..	..	..	..	..	1	14.48
Koragar	..	A	..	..	..	..	..	..	..	..	1	11.75
		B	..	..	..	..	..	..	..	..	1	24.95
Ostamas	..	B	..	..	..	..	..	..	1	8.00	..	..
Rajputs	..	A+C	—	—	—	—	—	—	..	..	1	12.15
Dyvadnya Brahmins	1	C	..	..	..	..	..	..	1	7.00	..	..
Simpigaru	1	..	..	..	..	..	..	..	..	..	..	..
Jain	1	..	..	..	..	..	..	..	..	..	..	..
Kuruba	1	..	..	..	..	..	..	..	..	..	..	..
Cheluvadi	1	..	..	..	..	..	..	..	..	..	..	..
Maratha	2	..	..	..	..	..	..	..	..	..	..	..
Christian	1	..	..	..	..	..	..	..	..	..	..	..
Total	**155**	..	**10**	**6.56**	**20**	**30.46**	**47**	**177.42**	**69**	**490.26**	**98**	**2,674.22**

TABLE XXV - A

Ownership of land by the residents of Kaginelli Village

Community	Total No. of Hhs.	Total Land in acres	Number of Households and extent of 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 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Muslims	132	854.30	8	4.73	25	40.02	45	163.85	25	143.05	10	78.25	19	424.40
Lingayat	25	379.73	..	..	4	5.48	3	11.05	7	45.70	3	27.35	8	290.15
Brahmin	24	916.83	..	..	..	..	3	11.50	1	6.13	3	26.02	17	873.18
Gangamatha	5	33,23	..	..	..	..	2	8.68	1	6.00	1	8.05	1	10.50
Eliga	2	55.25	..	..	..	..	..	..	..	..	..	..	2	55.25
Arer	1	30.23	..	..	..	..	..	..	..	..	..	..	1	30.23
Madar	2	18.25	..	..	..	..	..	..	..	..	2	18.25	..	..
Valmika	3	54.65	..	..	..	..	..	..	..	..	..	..	3	54.65
Helava	1	6.00	..	..	..	..	..	..	1	6.00	..	..	..	..
Koragar	2	36.70	..	..	..	..	..	..	..	..	..	..	2	36.60
Ostama	1	8.00	..	..	..	..	..	..	..	..	1	8.00	..	..
Rajputs	1	6.15	..	..	..	..	..	..	1	6.15	..	..	..	..
Total	**199**	**2,399.32**	**8**	**4.73**	**29**	**45.50**	**53**	**195.08**	**36**	**213.03**	**20**	**165.92**	**53**	**1,775.06**

TABLE XXV - B

Table showing the land owned outside the village

Name of the Village	Community / Castes by number of Households and area owned																	
	Brahmins		Lingayat		Koraga		Arer		Eliga		Muslims		Gangamatha		Ostama		Helava	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Dasanakoppa	3	26.19	7	35.82	..	..	..	..	..	..	3	16.20	..	..	..	..	..	..
Kasembi	7	108.90	1	14.10	1	13.39	..	..	1	24.12	..	..	..	..	..	..	..	..
Kummoor	8	115.21	2	11.20	..	..	1	9.09	1	9.20	3	224.16	..	..	..	..	..	..
Karoodi	1	11.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bidarkatte	1	3.20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muthur	3	30.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bannihalli	9	153.95	1	8.20	..	..	..	..	..	..	6	17.13	..	..	..	..	..	..
Ghalapooji	1	18.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ingalagondi	5	72.79	1	21.06	..	..	..	..	..	..	51	226.77	..	..	..	..	..	..
Benakarahalli	4	46.20	1	7.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Belambada	1	14.09	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baskoor	1	2.20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chikkanallur	1	40.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hirelingadahalli	1	9.00	1	6.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kalgonda	1	12.00	..	..	..	..	..	..	..	..	1	1.00	..	..	..	..	..	..
Kabboor	1	4.00	..	..	..	..	..	..	..	..	1	3.00	..	..	..	..	..	..
Hirehalli	1	14.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nandihalli	1	3.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sindoor	1	2.20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chikkaruadihalli	1	6.07	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Multhahalli	1	6.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Guddemuthehalli	1	6.07	..	..	..	..	..	..	..	..	..	..	1	6.00	..	..	..	..
Uppu Hunasi	1	7.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kalakere	1	4.10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mugalikalli	1	16.24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dummihal	1	10.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chinnikalli	1	5.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hanumanakatte	..	..	1	10.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hanumanahalli	..	..	1	5.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bankapur	..	..	1	7.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Siddapur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	8.00	..	..
Somapura	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	6.00
Nagalapur	..	..	..	..	..	..	..	..	..	..	6	26.20	..	..	..	..	..	..

TABLE XXVI

General

Number of Households				
Total No. of Households	Reading daily newspaper	Member or Members of which work for social uplift	Member or Members of which take active part politics	Member or Members of which have joined Co-operative Societies
1	2	3	4	5
399	44	..	1	97

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
Muslim	284	185	37	52	10	
Lingayat	44	26	10	6	2	
Brahmin	28	16	8	4	..	
Gangamatha	11	7	3	1	..	
Eligar	6	1	1	4	..	
Arer	5	4	..	1	..	
Madar	4	3	1	..	..	
Valmika	3	..	1	2	..	
Koraga	2	1	1	..	..	
Maratha	2	2	..	..	..	
Dyvadnya Brahmin	2	1	1	..	..	
Christian	1	1	..	..	..	
Helava	1	..	..	1	..	
Jain	1	1	..	..	..	
Kuruba	1	1	..	..	..	
Ostama	1	..	..	1	..	
Simpigaru	1	..	1	..	..	
Rajput	1	..	1	..	..	
Cheluvadi	1	1	..	..	..	

TABLE 2.

Association of Deity/Special object of worship and Caste/Tribe

Community	Hanumappa	Guddada Milara	Yellamma of Bhavani's	Bhavanis & Vithaba	Yogeswari	Bhavani	Lakshminarasimha	Srishailamallikarjuna	Venkataramana	Harihareswara	Khadoba	Subramanya & Yellamma	Banasankari	Yellamma	Basavanna	Imbleswara of Gokarna	Hulledevaru	Adikeshava	Gomatcswara	Beedadevaru	Channabasavanna	Veerabhadra	Siddappa	Revanna Siddeswara	Mallaiah	Phakeeraswamy	Thogasi Mallesha	Sangameswara & Veerabhadra	Dusgavva-gudduduevaru	Dyamavvas Hanumantha	Mylaralinga	Guthyamma & Mylaralinga	Allah	Christ
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Brahmin . .	..	..	..	..	1	5	4	3	6	1	2	2	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Arer . .	1	2	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Cheluvadi . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dyvadnya Brahmin .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Eliga . .	4	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gangamatha .	..	5	..	..	..	..	..	..	..	..	..	..	..	1	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Helava . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jain . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Koraga . .	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat . .	2	3	..	..	..	..	..	..	..	..	..	..	7	1	6	..	..	7	..	..	2	8	1	1	1	1	2	2	..	..	..	..	..	..
Maratha . .	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madar . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..
Ostama . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
Rajput . .	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Simpigaru . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Valmika . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..
Muslims . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	284	..
Christian . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1

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
Muslims	284	..	
Lingayat	44	37	
Brahmins	28	27	
Gangamatha	11	11	
Eligar	6	6	
Arer	5	5	
Madar	4	4	
Valmika	3	3	
Dyvadnya Brahmin	2	2	
Maratha	2	2	
Chluvadi	1	1	
Helava	1	1	
Kuruba	1	1	
Koraga	2	1	
Ostama (Kunugari)	1	1	
Rajput	1	1	
Simpigaru	1	1	
Jain	1	1	
Christian	1	..	
Total	**399**	**105**	

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	
1	2	3	4	5
1. Brahmin	2	Inter Sub-Caste marriage of a Vaishnava male with a Smartha girl has occured against the wishes of the elders and also local custom.	Marriage of persons belonging to the same gotra but having defferent pravaras has taken place.	
2. Lingayat	2	Inter Sub-Caste marriage.	..	

TABLE 4 - A

Permissibility of Intercaste Marriage

Caste / Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young men 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
All the 399 households have been interviewed.		Intercaste marriages are not permitted among any of the castes				

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	Number aware that there have been changes in Hindu Succession Act	Number aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
Muslims	284	..	..	
Lingayat	44	14	2	
Brahmins	28	25	7	
Gangamatha	11	3	..	
Eligar	6	..	..	
Arer	5	1	..	
Madar	4	..	..	
Valmika	3	..	..	
Dyvadnya Brahmin	2	2	..	
Maratha	2	..	..	
Koraga	2	..	..	
Cheluvadi	1	1	..	
Helava	1	1	..	
Kuruba	1	1	1	
Ostama	1	..	..	
Rajput	1	1	..	
Simpigaru	1	..	..	
Jain	1	..	..	
Christian	1	..	..	
Total	**399**	**49**	**10**	

TABLE 5 - A

Inheritance of property as in practice

Caste/Tribe/ Community	No. of persons 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

All the 115 Hindu households in the village have returned that the prevailing practice is that only sons inherit the property.

The 284 Muslims households report that 75% of the property is inherited by sons equally among themselves as per muslims law and out of the remaining portion $12\frac{1}{2}$% is given to the wife or wives and $12\frac{1}{2}$% to daughter.

TABLE 5 - B

Share of property for different categories of relatives — Sons

Caste/Tribe/Community	No. indicating that sons inherit property in the following manner								
	No. of persons interviewed	All songs 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.

All the 115 Hindu households in the village have returned that the prevailing practice is that the property inherited by sons is shared equally among themselves.

The 284 Muslims households report that 75% of the property is inherited by the sons equally among themselves as per muslims law and out of the remaining portion $12\frac{1}{2}$% is given to the wife or wives and $12\frac{1}{2}$% to the daughters.

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community.	No. of households practicing agriculture.	No. of households that take help of neighbourers at the time of sowing or 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
HINDU: Brahmins . .	18	..	..	
Lingayat . .	22	9	9	
Koraga . .	1	1	1	
Valmika . .	1	..	..	
Gangamatha . .	6	1	1	
Rajput . .	1	..	..	
Helava . .	1	1	1	
Arer . .	1	..	..	
Dyvadnya Brahmin .	1	..	..	
Eligar . .	4	1	1	
MUSLIM: . .	127	14	14	
Total . .	**183**	**27**	**27**	

TABLE 7

Livestock Statistics Including Fishery

Community	Cows in Milk		Cows in Dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males	
	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
1. Muslims	24	26	36	47	10	10	..	..	95	215	15	19
2. Lingayat	13	16	13	29	4	6	..	..	18	55	3	4
3. Brahmin	8	12	8	14	..	..	..	..	15	35	..	..
4. Gangamatha	2	3	2	2	1	1	..	..	4	12	..	..
5. Eligar	3	3	3	4	3	5	..	..	4	14	..	
6. Arer	1	1	1	2	..	..	..	..	1	6	..	..
7. Valmika	..	..	2	2	..	..	..	..	..	..	1	1
8. Koraga	1	1	1	1	..	..	..	..	1	1	1	2
9. Helava	..	..	1	1	..	..	..	..	1	2	..	..
10. Rajput	..	..	1	2	..	..	..	..	1	1	..	..
11. Ostama	..	..	..	..	..	..	..	..	..	..	..	..
12. Dyvadnya Brahmin	1	2	1	1	1	1	..	..	..	..	..	..
13. Madar	..	..	..	..	..	..	..	..	..	..	..	..
Total	**53**	**64**	**69**	**105**	**19**	**23**	..	..	**140**	**341**	**20**	**26**

Community	Young Stock (Males)		Young Stock (Females)		He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes Dry		Young Stock (Buffaloes)	
	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	14	15	16	17	18	19	20	21	22	23	24	25
1. Muslims	28	36	29	36	4	4	49	63	41	49	51	70
2. Lingayat	11	17	10	15	2	2	6	10	10	13	8	18
3. Brahmin	9	15	10	18	..	..	8	8	5	5	9	12
4. Gangamatha	2	2	3	3	..	..	2	2	1	1	2	4
5. Eligar	3	3	4	5	..	..	1	1	3	3	2	2
6. Arer	1	1	1	1	..	..	1	1	2	3	2	4
7. Valmika	1	1	..	..	..	..	..	..	..	..	..	..
8. Koraga	1	1	..	..	..	..	..	..	..	..	..	..
9. Helava	1	1	..	..	..	..	1	1	1	1	1	1
10. Rajput	..	..	..	..	..	..	..	..	..	..	..	..
11. Ostama	..	..	..	..	..	..	..	..	..	..	..	..
12. Dyvadnya Brahmin	1	3	1	1	..	..	2	2	..	..	2	2
13. Madar	..	..	..	..	..	..	..	..	..	..	..	..
Total	**58**	**80**	**58**	**79**	**16**	**6**	**70**	**88**	**63**	**75**	**77**	**113**

TABLE 7 *Contd.*

Livestock Statistics Including Fishery Concld.

Community	Sheep		Goats		Pigs		Horses, ponies & mules		Donkeys		Cocks	
	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	26	27	28	29	30	31	32	33	34	35	36	37
1. Muslims	8	8	73	177	..	..	11	12	..	..	30	49
2. Lingayat	..	..	..	..	..	..	..	..	..	..	1	3
3. Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
4. Gangamatha	..	..	..	..	..	..	..	..	1	3	1	1
5. Eligar	..	..	3	5	..	..	..	..	..	..	1	3
6. Arer	..	..	..	..	..	..	..	..	..	..	..	..
7. Valmika	..	..	..	..	..	..	..	..	..	..	..	..
8. Koraga	..	..	1	2	..	..	..	..	..	..	..	..
9. Helava	..	..	..	..	..	..	..	..	..	..	..	..
10. Rajput	..	..	..	..	..	..	1	1	..	..	..	..
11. Ostama	..	..	..	..	..	..	..	..	..	..	..	..
12. Dyvadnya Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
13. Madar	..	..	..	..	..	..	..	..	..	..	..	..
Total	**8**	**8**	**77**	**184**	..	..	**12**	**13**	**1**	**3**	**33**	**56**

Community	Hens		Chicken		Ducks		Others Pea-cocks		Any other animals or 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.
1	38	39	40	41	42	43	44	45	46	47	48	49
1. Muslims	100	240	47	342	5	10	1	1	..	..	..	..
2. Lingayat	1	7	1	6	..	..	..	..	..	..	..	..
3. Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
4. Gangamatha	2	6	1	10	..	..	..	..	..	..	..	..
5. Eligar	1	1	..	..	..	..	..	..	..	..	..	..
6. Arer	1	1	..	..	..	..	..	..	..	..	..	..
7. Valmika	1	1	..	..	..	..	..	..	..	..	..	..
8. Koraga	1	3	1	5	..	..	..	..	..	..	..	..
9. Helava	..	..	..	..	..	..	..	..	..	..	..	..
10. Rajput	..	..	..	..	..	..	..	..	..	..	..	..
11. Ostama	..	..	..	..	..	..	..	..	..	..	..	..
12. Dyvadnya Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
13. Madar	1	1	1	3	..	..	..	..	..	..	..	..
Total	**117**	**260**	**51**	**366**	**5**	**10**	**1**	**1**	..	..	..	..

TABLE 8

Village Industries—Products

Sl. No.	Households engaged in	Name of products	Total No. of Hhs.	Name of castes						
				Lingayat	Madar	Koraga	Brahmins	Dyvadnya Brahmins	Simpigaru	Muslims
1	2	3	4	5	6	7	8	9	10	11
1.	Gold & Silver Smithy	Gold & Silver Ornaments	2	..	..	..	..	2	..	..
2.	Tailoring	Garments	5	..	..	..	..	..	1	4
3.	Carpentry	Repair of Agricultural implements, furniture	6	..	..	..	..	..	..	6
4.	Cycle repair	Service	1	..	..	..	..	..	..	1
5.	Cycle repair and Acrated water	Service	1	..	..	..	1	..	..	..
6.	Basket making	Baskets	2	..	..	2	..	..	..	..
7.	Mats making	Mats	2	..	..	..	..	..	..	2
8.	Pot making	Pots	2	2	..	..	..	..	..	..
9.	Leather worker	Chappals (Service)	2	..	2	..	..	..	..	..
		Total	**23**	**2**	**2**	**2**	**1**	**2**	**1**	**13**

TABLE 9

Land Reclamation & Development measures

Caste	Households with land reclamation	Development measures
Lingayat	1	8
Brahmin	3	17
Muslim	3	15–20

TABLE 10

Co-operative Society

Name of Societies	No. of Hhs.	Number of members belonging to											
		Brahmin	Lingayat	Koraga	Valmika	Gangamatha	Rajputs	Helava	Arer	Jain	Kuruba	Eligar	Muslims
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. "Kaginelli *Doddapramanada prathamika Pathina Vyavasaya Sahakara Sangha*" (Large sized Agricultural Co-operative Society)	93	16	19	2	1	4	1	1	1	..	1	1	46
2. Agricultural Produce Marketing Co-operative Society, Byadgi	2	..	2	..	..	..	..	..	..	..	..	..	..
3. Teacher's Co-operative Society, Kaginelli	1	..	..	..	..	1	..	..	..	..	..	..	..
4. Village Level Worker's Co-operative Society, Kaginelli	1	..	..	..	..	..	..	..	..	1	..	..	..
Total	**97**	**16**	**21**	**2**	**1**	**5**	**1**	**1**	**1**	**1**	**1**	**1**	**46**

TABLE 11

Habit of taking sugar as correlated to income

Caste/Tribe/Community	Number of households taking sugar with monthly income of						Number 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
Muslims	30	20	22	28	22	1	5	14	34	47	53	8
Lingayat	16	4	7	3	5	3	..	..	2	..	4	..
Brahmins	7	10	4	1	1	1	2	..	..	1	1	..
Gangamatha	1	4	1	2	3	..	..	..	..	..	..	..
Eligar	2	2	..	1	1	..	..	..	..	..	..	..
Arer	..	..	..	3	1	..	1	..	..	..	..	..
Valmika	..	..	1	1	..	..	..	1	..	..	..	..
Christian	..	..	..	..	..	..	..	..	1	..	..	..
Cheluvadi	..	..	..	..	..	..	..	1	..	..	..	..
Dyvadnya Brahmin	1	..	1	..	..	..	..	..	..	..	..	..
Helava	..	..	..	..	..	..	1	..	..	..	..	..
Jain (Digambar)	..	1	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	1	..	..	..	..	..	..	..	..	..
Koraga	..	..	2	..	..	..	..	..	..	..	..	..
Maratha	..	..	..	..	..	..	..	2	..	..	..	..
Madar	..	..	..	1	2	..	..	..	..	..	1	..
Ostama	..	..	..	..	..	..	1	..	..	..	..	..
Rajputs	1	..	..	..	..	..	..	..	..	..	..	..
Simpigaru	..	1	..	..	..	..	..	..	..	..	..	..
Total	**58**	**42**	**39**	**40**	**35**	**5**	**10**	**18**	**37**	**48**	**59**	**8**

TABLE 11 A

Habit of taking tea as correlated to income

Caste/Tribe/Community	Number of households taking tea with monthly income of						Number 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
Muslims	31	20	24	28	22	2	4	14	32	47	53	7
Lingayat	16	4	7	3	8	3	..	..	1	..	1	..
Brahmin	9	11	4	2	2	1	..	..	..	..	..	..
Gangamatha	1	4	1	2	3	..	..	..	..	..	..	..
Eligar	2	2	..	1	1	..	..	..	..	..	..	..
Arer	1	..	..	3	1	..	..	..	..	..	..	..
Valmika	..	1	1	1	..	..	..	..	..	..	..	..
Christian	..	..	1	..	..	..	..	..	..	..	..	..
Cheluvadi	..	..	1	..	..	..	..	..	..	..	..	..
Dyvadnya Brahmin	1	..	1	..	..	..	..	..	..	..	..	..
Helava	1	..	..	..	..	..	..	..	..	..	..	..
Jain (Digambar)	..	1	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	1	..	..	..	..	..	..	..	..	..
Koraga	..	..	2	..	..	..	..	..	..	..	..	..
Maratha	..	1	..	..	..	..	..	1	..	..	..	..
Madar	..	..	..	1	2	..	..	..	..	..	1	..
Ostama	1	..	..	..	..	..	..	..	..	..	..	..
Rajputs	1	..	..	..	..	..	..	..	..	..	..	..
Simpigaru	..	1	..	..	..	..	..	..	..	..	..	..
Total	**64**	**45**	**43**	**41**	**39**	**6**	**4**	**15**	**33**	**47**	**55**	**7**

TABLE 12

Material Culture—Possession of furniture

Caste/Tribe/Community	Number of households possessing											
	Iron cot	Cot	Chair	Table	Mirror	Bench	Stool	Jolch-owki	Wall-shelf	Iron Safe	Easy chair	Desk
1	2	3	4	5	6	7	8	9	10	11	12	13
Muslims	..	4	13	1	..	..	2	..	..	..	4	..
Lingayat	1	3	8	1	..	1	..	..	..	2	1	..
Brahmins	..	7	17	4	..	..	1	..	3	1	1	1
Dyvadnya Brahmin	..	..	2	2	..	1	..	..	1	..	..	..
Eligar	..	1	..	..	..	..	..	..	..	..	..	..
Arer	..	1	6	..	..	..	..	..	..	..	..	..
Cheluvadi	..	..	..	..	..	..	..	..	..	..	1	..
Jain	..	..	..	..	..	..	..	..	1	..	..	..

TABLE 12 - A
Material Culture—Possession of Consumer Goods

Community	Number of households possessing												
	Petromux or Hazak	Battery torch light	Grama Phone	Kerosene stove	Bicycle	Radio set	Wrist watch	Wall clock	Time piece	Pocket watch	Iron box	Tamburi	Sewing machine
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Muslims	4	27	1	1	5	..	17	..	2	..	..	..	2
Lingayat	4	16	..	5	7	1	6	1	4	..	1	..	..
Brahmins	1	15	..	12	17	2	10	1	6	2	2	1	..
Gangamatha	..	3	..	..	..	..	..	..	..	..	..	..	..
Eligar	..	..	..	..	1	..	..	..	..	..	..	..	..
Arer	1	2	..	1	1	2	2	1	..	..	..	..	..
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..
Valmika	..	1	..	..	..	..	..	..	..	..	..	..	..
Dyvadnya Brahmin	..	1	..	..	..	..	..	..	1	..	..	..	..
Maratha	..	1	..	1	1	..	..	..	..	..	..	..	..
Cheluvadi	..	..	..	..	..	..	..	..	1	..	..	..	..
Helava	..	1	..	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	1	..	1	..	..	..	..	..	..
Koraga	..	2	..	..	..	..	..	..	..	..	..	..	..
Ostama	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	..	..	..	..	..	..	..	..	..	..	..	..	..
Simpigaru	..	..	..	..	..	..	..	..	1	..	..	..	..
Jain	..	..	..	..	1	..	1	..	..	..	..	..	..
Christian	..	1	..	..	..	..	1	..	..	..	..	..	..
Total	**10**	**70**	**1**	**20**	**34**	**5**	**38**	**3**	**15**	**2**	**3**	**1**	**2**

TABLE 12 - B
Material Culture—Habits

Caste/Tribe/Community	Number of households that use mosquito curtain having monthly income of				No. of householus that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Muslims	1	..	1	..	34	34	130	84	8	2	4	5
Lingayat	1	..	..	..	15	4	12	12	9	2	6	4
Brahmins	1	..	..	..	8	10	6	3	9	8	4	..
Gangamatha	..	..	..	..	1	4	3	3	..	..	1	..
Eligar	..	..	..	..	2	2	1	1	..	..	..	..
Arer	1	..	..	..	..	..	3	1	1	..	3	1
Cheluvadi	..	..	..	..	..	1	..	..	..	1	..	..
Christian	..	..	..	..	..	..	1	..	..	..	..	..
Dyvadnya Brahmin	..	..	..	..	1	..	1	..	1	..	..	..
Helava	1	..	..	..	..	..	..	..	1	..	..	..
Jain	..	..	..	..	..	1	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	1	..	..	..	1	..
Koraga	..	..	..	..	..	..	2	..	..	..	1	..
Maratha	..	..	..	..	..	2	..	..	..	1	..	..
Madar	..	..	..	..	..	..	1	3	..	..	1	..
Ostama	..	..	..	..	1	..	..	..	..	..	..	..
Rajput	..	..	..	..	1	..	..	..	1	..	..	..
Simpigaru	..	..	..	..	1	..	..	..	..	1	..	..
Valmika	..	..	..	..	..	1	2	..	..	1	..	..
Total	**5**	..	**1**	..	**63**	**60**	**163**	**107**	**30**	**16**	**21**	**10**

TABLE 12 B *(Contd.)*
Material Culture—Habits

Caste/Tribe/Community	No. of households that do not use toilet/ washing soap having monthly income of				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 and above	Rs. 101-140	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
8	14	15	16	17	18	19	20	21	22	23	24	25
Muslims	27	32	127	79	..	..	..	..	35	34	131	84
Lingayat	7	2	6	8	..	..	..	..	15	4	12	12
Brahmins	..	2	2	3	..	..	..	..	6	10	6	3
Gangamatha	1	4	2	3	..	..	..	..	1	4	3	3
Eligar	2	2	1	1	..	..	..	..	2	2	1	1
Arer	..	..	..	..	..	..	..	..	..	..	3	1
Cheluvadi	..	..	..	..	..	..	..	..	..	1	..	..
Christian	..	..	1	..	..	..	..	..	..	..	1	..
Dyvadnya Brahmins	..	..	1	..	..	..	..	..	1	..	1	..
Helava	..	..	..	..	..	..	..	..	1	..	..	..
Jain	..	1	..	..	..	..	..	..	..	1	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	1	..
Koraga	..	..	1	..	..	..	..	..	..	..	2	..
Maratha	..	1	..	..	..	1	..	..	..	1	..	..
Madar	..	..	..	3	..	..	..	..	..	..	1	3
Ostama	1	..	..	..	..	..	..	..	1	..	..	..
Rajput	..	..	..	..	..	..	..	..	1	..	..	..
Simpigaru	..	..	..	..	..	..	..	..	..	1	..	..
Valmika	..	..	2	..	..	..	..	..	..	1	2	2
Total	**38**	**44**	**143**	**97**	..	**1**	..	..	**63**	**59**	**164**	**107**

TABLE - 13
House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with Thatched Roof	No. of Hhs. with C.I. Sheet Roof Zinc Sheet	No. of Hhs. with Asbestos Roof	No of Hhs with Tiled Roof	No. of Hhs. with Tin Roof
1	2	3	4	5	6	7	8
Muslims	284	150	120	4	..	1	9
Lingayat	44	40	..	2	..	2	..
Brahmins	28	24	1	1	..	..	2
Gangamatha	11	6	5	..	..	..	..
Eligar	6	5	1	..	..	..	..
Arer	5	2	3	..	..	..	..
Madar	4	..	3	..	..	..	1
Valmika	3	1	1	..	..	..	1
Dyvadnya Brahmin	2	2	..	..	..	..	..
Maratha	2	2	..	..	..	..	..
Cheluvadi	1	..	..	..	..	..	1
Helava	1	1	..	..	..	..	..
Kuruba	1	1	..	..	..	..	..
Koraga	2	1	..	1	..	..	..
Ostama	1	1	..	..	..	..	..
Rajput	1	1	..	..	..	..	..
Simpigaru	1	1	..	..	..	..	..
Jain (Digambara)	1	1	..	..	..	..	..
Christians	1	1	..	..	..	..	..
Total	**399**	**240**	**134**	**8**	..	**3**	**14**

TABLE 13 - A
House Type—Wall

Caste/Tribe/Community	Number of Households with									
	No. of Hhs.	Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs and Thatched	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Stone & mud wall	Brick wall
1	2	3	4	5	6	7	8	9	10	11
Muslims	284	195	..	..	85	..	..	..	3	1
Lingayat	44	39	..	..	1	..	..	..	4	..
Brahmin	28	19	..	..	..	..	..	..	9	..
Gangamatha	11	10	..	..	..	..	..	..	1	..
Eligar	6	5	..	..	1	..	..	..	..	..
Arer	5	5	..	..	..	..	..	..	..	..
Madar	4	2	..	..	2	..	..	..	..	..
Valmika	3	1	..	..	2	..	..	..	..	..
Dyvadnya Brahmin	2	1	..	..	..	..	..	..	1	..
Maratha	2	2	..	..	..	..	..	..	..	..
Cheluvadi	1	1	..	..	..	..	..	..	..	..
Helava	1	1	..	..	..	..	..	..	..	..
Kuruba	1	1	..	..	..	..	..	..	..	..
Koraga	2	1	..	..	..	..	..	..	1	..
Ostama	1	1	..	..	..	..	..	..	..	..
Rajput	1	1	..	..	..	..	..	..	..	..
Simpegaru	1	1	..	..	..	..	..	..	..	..
Jain–Digambara	1	1	..	..	..	..	..	..	..	..
Christian	1	1	..	..	..	..	..	..	..	..