

CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

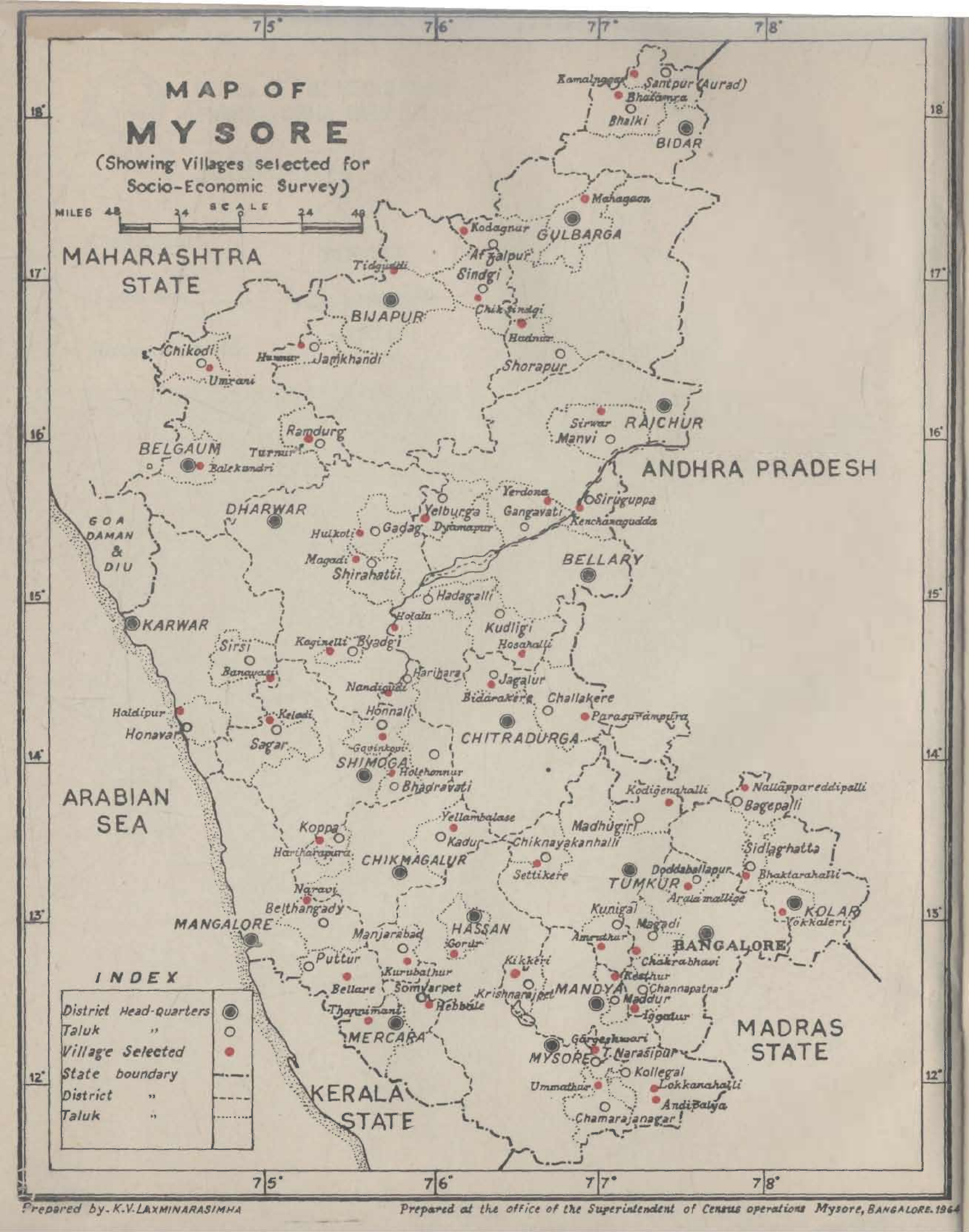
PART VI

VILLAGE SURVEY MONOGRAPHS

No. 22 HUNNUR VILLAGE
JAMKHANDI TALUK, BIJAPUR DISTRICT

Editor

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Prepared at the office of the Superintendent of Census operations Mysore, BANGALORE. 1964

VILLAGE SURVEY MONOGRAPH
ON
HUNNUR

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FOREWORD

Apart from laying the foundations of demography in this sub-continent, 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, and 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 account 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 villagers. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then

venture further afield, and although to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural 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 stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative changes 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 village, already done; but it was worth the trouble in view of the possibilities that close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the India Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the monograph No. 1 on Village Iggalur, Bangalore district.

NEW DELHI

July 30, 1964

ASOK MITRA

REGISTRAR GENERAL, INDIA

PREFACE

The foreword by Shri. Asok Mitra, the Registrar General, India, introduces the reader to the long-felt need for village studies on a country-wide basis and makes explicit the keen interest evinced by the Census Organisation in filling up the gap. My prefaces to the earlier series amply indicate the manner of implementation of the scheme in the State.

Hunnur, a village in Bijapur district, is hardly two miles distant from Jamkhandi. Prior to the merger of Jamkhandi State in the Indian Union, Hunnur was a town. One of the purposes of its selection has been to study the trends of de-urbanisation. The report aims at giving a thorough description of the various aspects of rural life and, at the same time, highlights the recent trends of change. It is a busy place inhabited by numerous cotton handloom weavers and progressive agriculturists. The village enjoys good transport and marketing facilities, and is electrified; Recently a higher secondary school has been started in the village and it has ample facilities for primary education. Commuting to the town for work and also other purposes is much in evidence. Thus the impact of urbanisation is markedly manifest in this village and the reason for its relegation to the rural status is mainly its de-municipalization due to sub-standard income. The move currently afoot to incorporate it within the limits of Jamkhandi town is opposed by its leaders and residents alike. The desire to maintain its individuality appears to be the cause for this opposition.

The irrigation net-work of the Ghataprabha Left Bank Canal covers a considerable area of Hunnur as well and this heralds significant changes in agricultural practices in the years to come.

Sri. B.S. Shankaranarayana commenced the field work in July 1963 and resigned after completing about 60 per cent of the field work. The remaining work was completed by Sri. M.S. Ramachandra who also prepared the first draft. Both the investigators have worked with zeal and sincerity. The photographs included in the monograph have been taken by Sri S.Ramachandran, Senior Technical Assistant (Handicraft Survey). The final report has been prepared by Sri C.M. Chandrawarkar, Deputy Superintendent of Census Operations.

K. BALASUBRAMANYAM,
Superintendent of Census Operations
in Mysore.

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1. *Sandariki hooduvudu*— the final pre-weaving operation to ensure that all ends are even.



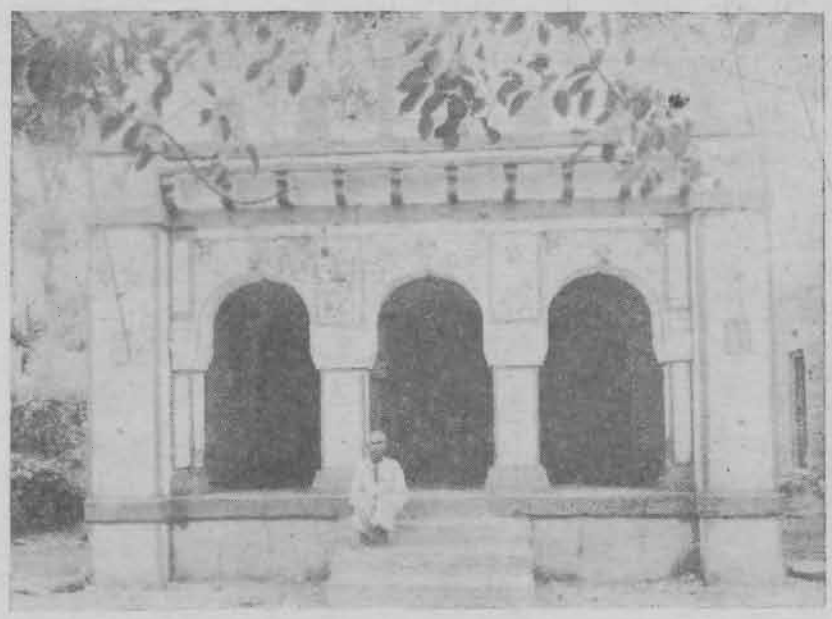
2· A view of a narrow street in the village.



3· The village square is a suitable place for the vegetable vendors.



4. Prin winding using improved wheel.



5. Kashilingappa temple. An important place of worship for the Kurubas.



6. Draw wells constitute the chief source of drinking water in the village.



7. Agricultural labourer removing weeds.



8. Entrance to the Mallikarjuna temple Hunnur



9. *Kandike Suttuvudu*: Pirn winding using old type of wheel.



10. Warp-joining or piecing operation.



11. *Thoduvudu* i.e. transferring of yarn from the hanks to a *hatti* (bamboo bobbin)



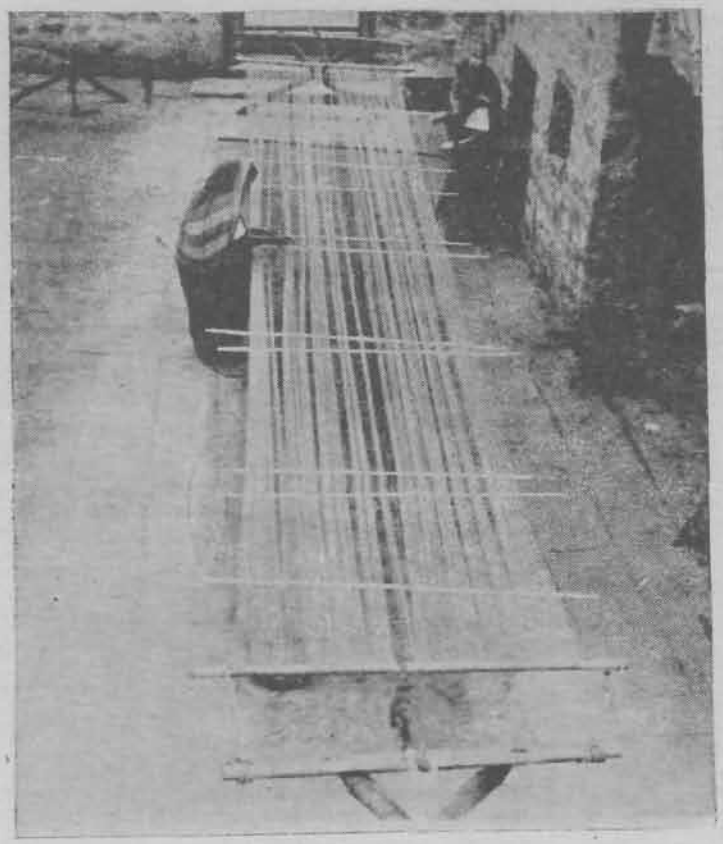
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13. Teenage boy engaged in dying yarn.



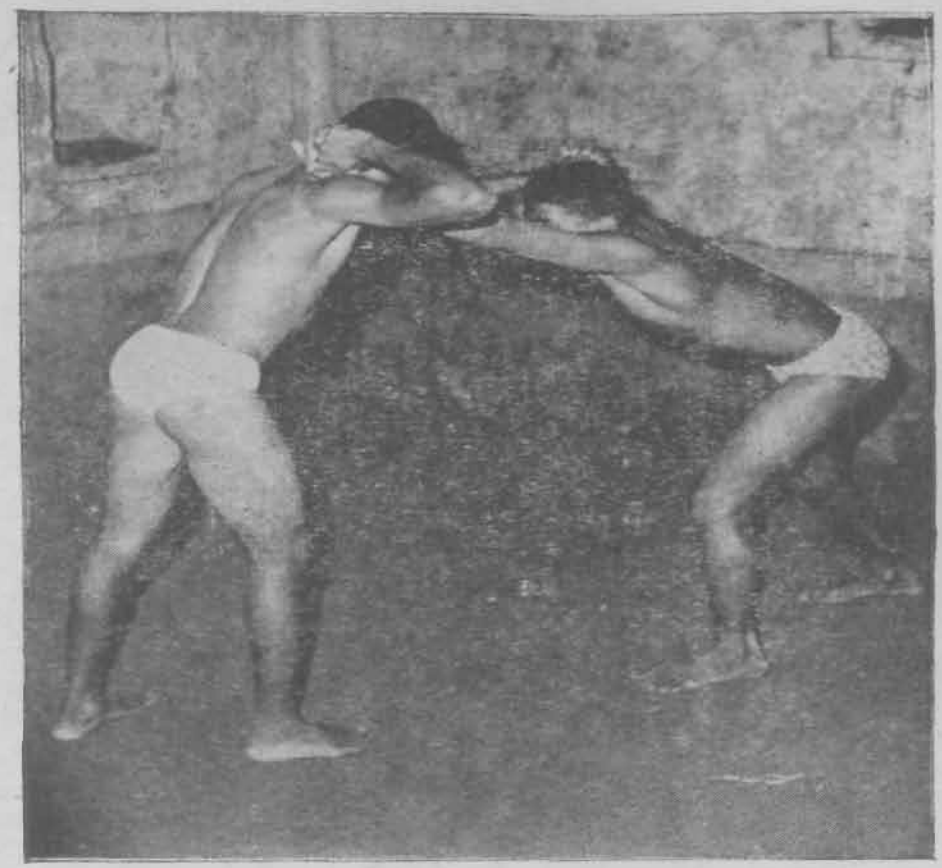
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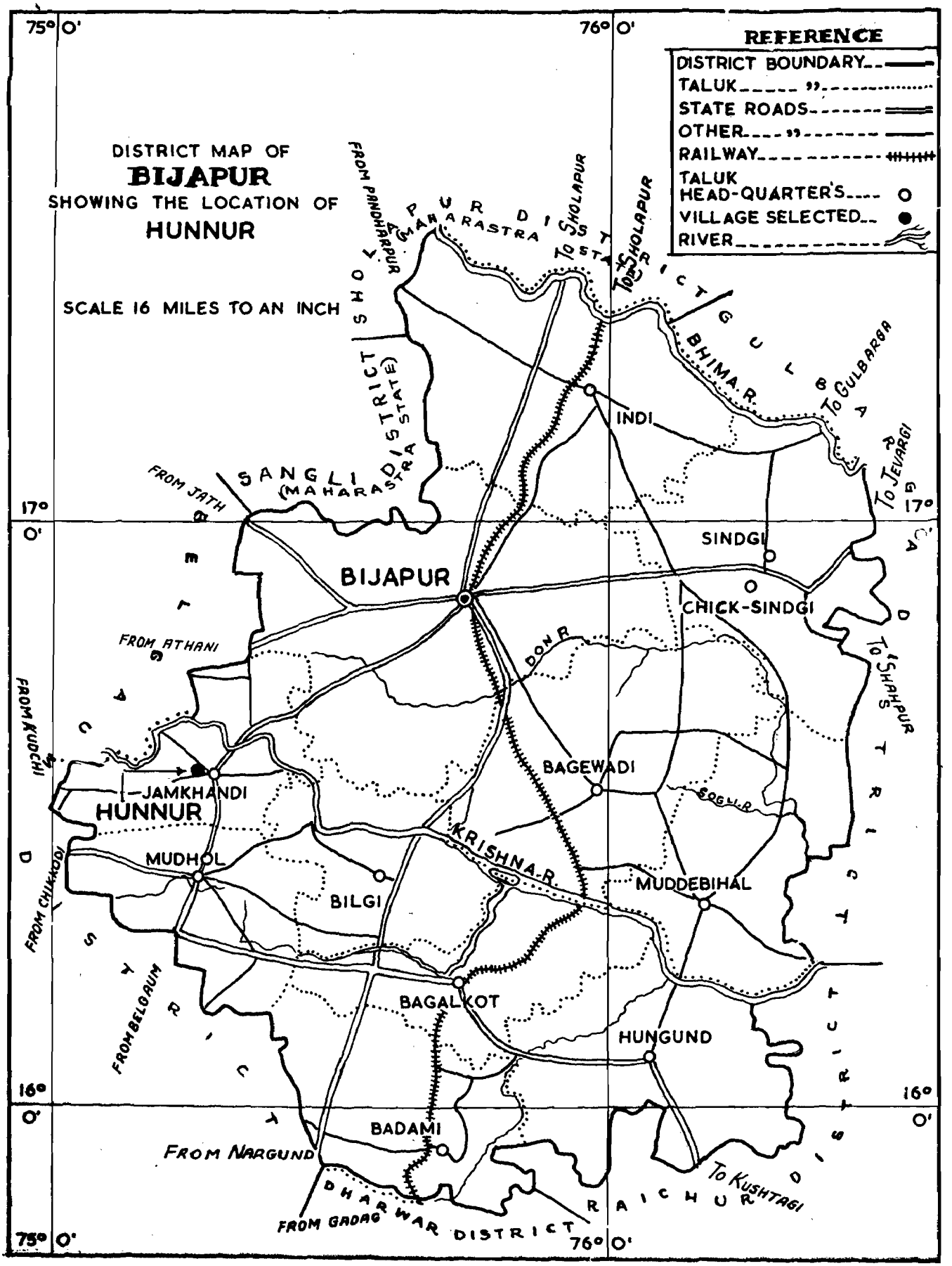
16. Banappana *Thadi*. The shrine dedicated to Banappa known for his accurate predictions.



17. A peep into a gymnasium.



18. A girl of Kuruba Caste. So young! but already married.


DISTRICT MAP OF
BIJAPUR
SHOWING THE LOCATION OF
HUNNUR
SCALE 16 MILES TO AN INCH
REFERENCE
DISTRICT BOUNDARY
TALUK " "
STATE ROADS
OTHER " "
RAILWAY
TALUK HEAD-QUARTER'S
VILLAGE SELECTED
RIVER
75° 0'
76° 0'
17° 0'
16° 0'
FROM PANDHARPUR
MAHARASTRA
To SHOLAPUR
SHOLAPUR DISTRICT
To SHOLAPUR
GULBARGA DISTRICT
BHIMA R.
To GULBARGA
INDI
To JEVARGI
SANGLI (MAHARASTRA STATE)
FROM JATH
BIJAPUR
SINDGI
CHICK-SINDGI
To SHAHPUR
DON R.
FROM ATHANI
FROM KUDCHI
BAGEWADI
JAMKHANDI
HUNNUR
KRISHNA R.
MUDHOL
BILGI
MUDDEBIHAL
FROM CHIKODI
FROM BELGAUM
BAGALKOT
HUNGUND
BADAMI
FROM NARGUND
To KUSHTAGI
DHARWAR DISTRICT
RAICHUR DISTRICT
FROM GADAG

CHAPTER I

THE VILLAGE

Introducing the village:—Amongst the fifty-one villages selected for Socio-Economic Survey in the State, Hunnur—a village in the neighbourhood of Jamkhandi town, Bijapur District, happens to be the largest and unlike the other villages selected, it bears the distinction of having been recognised as a Class VI town ever since the Census of 1901 upto and inclusive of 1941. During the pre-independence days, Hunnur formed part of the then princely State of Jamkhandi and on account of its large population and proximity to the capital its progress was undeterred. Consequent to the merger of States into the Indian Republic, Jamkhandi came to be included in the Bijapur District of the then Bombay State and later *i.e.* in 1956, this District along with Jamkhandi Taluk was transferred to Mysore State. Hunnur, a town in 1941 Census, was reckoned as a village for the first time in 1951 Census and in spite of the fact that its population has exceeded the population minimum of 5000 in 1961 Census, it has not been able to recover its urban status. Hunnur is one of the few places which have been recently deprived of their urban status. It is with a view to study the trends of de-urbanisation, that this village has been selected for a socio-economic study.

The village possesses a complex ethnic as well as economic composition. The bulk of the population professes Hindu religion based on the traditional caste-system while a small number follow either Islamic or Jain faith. Among the Hindus, Lingayats who are further divided into numerous groups constitute an overwhelming majority while Kurubas, Arers, and Harijans are also fairly well represented. Agriculture and hand-loom weaving are the twin economic pursuits sustaining the village population though a good number of workers may be seen engaged in service, other household industries and trade. This variegated nature cannot be said to be peculiar to Hunnur but is generally seen in several large-sized villages in this area. The village has been, since about 1959, partly provided with water for irrigation purposes from the Ghataprabha left bank canal. Pending completion of a dam at Hidakal, water is supplied for irrigation only during the monsoon season. But once the storage reservoir across Ghataprabha is completed there is an adequate supply of water for irrigation during summer also, the economy of this village is bound to undergo a radical change. Handloom weaving—once considered to be monopoly of particular castes such as Salis, Devanga, Jada, etc., is no longer so in the village. People belonging to various castes are seen to be actually engaged as weavers in the village. It may be noticed by a reference to the Gazetteer that in Hunnur there were 150 handlooms during 1881. (Gazetteer of the Bombay Presidency, Volume XXIV Kolhapur).

Situation.—Dr. Learmonth of Liverpool University has divided the State into different regions and sub-regions, on a consideration of important factors such as the annual rain-fall, physical features, crops raised, etc. According to this classification, Hunnur is situated in the central part of the northern maidan region where the chief crops are jowar, bajra, wheat, cotton and groundnut. The village is located at an approximate latitude of 16° 30′ North and a longitude of 75° 15′ East. Unlike the usual type of villages which have a contiguous geographical area, Hunnur comprises two distinct patches of land and the land lying in between, forms part of villages such as Jamkhandi (Non-Municipal area). Hunnur is bounded on the north by Kadapatti; on the east by Jamkhandi; on the south by Ramathirth and Madarkhandi and on the west by Madarkhandi. A few of the village elders hold the view that Hunnur was formed by clubbing together revenue lands then belonging to separate villages such as Jamkhandi, Alabal, Madarkhandi, Hippargi, etc. and thus try to explain the reason for the village being in two distinct patches.

Location with respect to important centres of administration, commerce, industry, culture, etc:—Hunnur is at a distance of 2 miles and 2 furlongs from Jamkhandi the taluk headquarters-cum-the headquarters of Jamkhandi Revenue Sub-division having its jurisdiction over the taluks of Jamkhandi, Mudhol and Bilgi. The taluk-level administrative offices such as the Office of the Tahsildar, Circle Inspector of Police, Block Development Officer, Executive Engineer, G.L.B.C. No. 2 Division, Assistant Engineer, P.W.D., Posts and Telegraphs, and the Combined Courts etc., are situated in Jamkhandi. During 1881 when the Gazetteer was compiled, Jamkhandi is stated to have had a population of 10,409 and also to have had the offices of the *Kār bhāri*, the *nyāyādish*, the

mamlatdar, and the munsif. It had a municipality and there was a travellers' bungalow. The town returned a population of 24,017 for the 1961 census and is now one of the important centres of trade, industry, education, transport, etc. From Jamkhandi buses ply to Hubli, Belgaum, Bijapur, Bagalkot, Kudchi the nearest railway station, Mahalingapur and thereon to Kolhapur, etc. All buses plying towards Banhatti pass through Hunnur where a bus-shelter has been built recently. There are numerous wholesale and retail merchants dealing in a variety of goods. Yarn dealers who supply yarn on *'kode'* basis to weavers as also saree dealers are found in large numbers. An Agricultural Produce Marketing Co-operative Society having its yard at the outskirts of the town towards Hunnur, offers wholesale marketing facilities to agriculturists. On every Thursday, a weekly shandy gathers in Jamkhandi and caters to the needs of the villagers within a radius of about five miles. The State Ware-housing Corporation has one of its branches at Jamkhandi. The town has been provided with modern amenities such as electricity, supply of water through taps, hospitals, educational institutions including a recently opened (1964) college coaching only upto I B. A. or I B. Sc.—(which, of course, will be gradually raised to final B.A. or B.Sc., standards)—restaurants, hotels, boarding and lodging houses, cinema, reading room, etc. In Ramthirth, which adjoins Jamkhandi, is situated the palace of the erstwhile rulers of the princely State and is now also occupied by the members of the same family. Close to this palace are located the office of the Executive Engineer, G.L.B.C. and also the Rural Artisan Training Institute imparting training in crafts such as weaving, tailoring, carpentry, soap making, extracting oil from neem, etc. The important places of worship in Jamkhandi are the temples of Basavanna (Nandi), Vithoba, Rameshvar of Ramathirth, Melgiri Lingappa, Uma-Rameshvar and the shrine of Abu-baker.

Bijapur the present district headquarters lies about 35 miles North-east of Jamkhandi. State transport buses ply at regular intervals between Jamkhandi and Bijapur and by this route the distance happens to be 40 miles. During the sixteenth and greater part of the seventeenth century, Bijapur was the capital of the Adil Shahi kings. It is in the North latitude of 16° 50′ and East longitude of 75° 48′ situated about 1950 feet above the mean sea level on the north slope of the ridge which forms the water shed of the Krishna and Bhima rivers. Though Bijapur happened to be an important historical centre eversince the early centuries of the Christian Era, it is only after 1300 A.D. that it carved out a unique place for itself in the history of the country. While dealing about the history of Bijapur, Mr. James M. Campbell writes in the District Gazetteer as follows:—

> "Bijapur, properly Vijayapur the City of victory, is on the site of the old village Bichkanhali. It seems to have been a place of some importance at a very early date, as, a few yards east of the main gate of the citadel, is a large stone pillar probably a victory pillar, whose massiveness and the character of whose ornaments are said to be not later than the seventh century. It is mentioned under the name of Vijayapura in inscriptions of the eleventh, twelfth and thirteenth centuries."

Jaitugi I of Devgiri Yadav dynasty (1191—1209) seems to have had Vijayapur or Bijapur as his capital. His great-grand-son Krishna (1247—1259) appears to have continued to hold Bijapur and handed it down to his successors. In 1294 a Musalman Army, led by Alla-ud-din the nephew of Jelāl-ud-din Khilji the Emperor of Delhi sacked Devgiri and forced Ramachandra, the ninth Yadav king of Devgiri, to surrender and from then on Bijapur came under the rule of Musalman kings. From the emperors of Delhi, Bijapur passed on to the Bahmani kings (1347—1489) and later on held by the Muslim kings belonging to Adil Shahi line of Bijapur. This Adil Shahi kingdom was conquered by Aurangazeb in 1686 and was held by the Moghals until 1723 whereupon it came under the rule of Savanur Nawabs, Nizams, for a short spell under the Marathas and by 1818 the whole of Bijapur passed on to the British. In Bijapur, it is said, there are about forty-four chief objects of interest in addition to a number of works of art, arches, towers and garden. The Gol Gumbaz or the Whispering Gallery which is reckoned to be one of the most remarkable buildings in the world, is found in this city. This tomb is said to have been built by Sultan Mahmud (1626—1656) as a resting place for himself and his family. Speaking about the size of the Gumbaz, the Gazetteer states:—

> "The area of the tomb is 18,225 feet or nearly one-eighth more than that of the Pantheon at Rome, which hitherto has been considered the largest existing single apartment covered by a dome." (P. 604 Gazetteer of the Bombay Presidency. Volume XXIII—Bijapur).

There are innumerable tombs, a number of mosques and ruins of temples. The Gazetteer further declares

"To describe them would be endless, to name them useless. They must be seen. 'No one' said Meadows Taylor, 'has succeeded in awakening for Bijapur an interest such as surrounds the Alhambra. Far grander as its memorials are the accounts of them are listened to with coldness if not with unbelief. Yet, stirred by these beautiful ruins, with the glory of an Indian sun lighting palace and mosque, prison and mansion, tower and rampart, some poet will surely gather the fleeting traditions and breathe into them a classic and undying life'. Tāra goes far to fill the place of Meadows Taylor's poet. Even without the interest and the memories of Tāra few are so dull as to pass unmoved through the massive and the dauntily adorned buildings and the miles of ruins which still make Bijapur the Queen of the Deccan and one of the grandest cities in India."

Bijapur is now a district headquarters having the various district-level administrative offices. It is a railway station on the Hubli-Sholapur railway line. During the Census of 1961, Bijapur returned a population of 78,854. Befitting its size, it has numerous educational institutions including a college, medical facilities, lodging and boarding facilities, etc. There is also a police training school at Bijapur.

The other important places of interest around Hunnur are Kalvolli, Rabkavi-Banhatti, Mahalingpur and Terdal. Kalvolli is a village at a distance of three miles from Hunnur and here on a rocky range of a hillock is situated a spacious temple of Venkataramana. There are a number of paintings depicting Indian mythological scenes which decorate the walls of the temple court-yard. Every year on Vijayadashami during Ashvin month a fair is held and even during the other months the temple happens to be a favourite picnic centre. Rabkavi and Banhatti together constitute a town with 28,871 inhabitants. During the regime of the princely States, Banhatti, formed part of Jamkhandi while Rabkavi belonged to Sangli State. Even during 1882, Banhatti had a population of 3582 and contained about 800 looms. In the Bijapur Gazetteer Rabkavi is described as 'a large trading town with 5028 people. .....About 600 looms sprang up in the new town to weave *Sādis* or women's robes and about 300 Bangārs came in to give the red dye to the yarn. .....Rabkavi is a large trade centre and next to Shahpur in the Sangli State." Even to this day Rabkavi happens to be a trade centre and also an important saree production centre. There are a number of industrial co-operative societies in the township. A good number of yarn and saree dealers of this town supply yarn to the weavers at Hunnur on *'Kode'* system. A fair is held in honour of Kadasiddeshwar of Banhatti on the Tuesday following the full-moon day of Bhadrapada month (August-September). Likewise in honour of Shankarling of Rabkavi a fair is held on the third Monday of Shravan (July—August). The temples of Parvateswar and Mallikarjun situated on a hill outside the town are also frequently visited. The distance between Hunnur and this town happens to be only 10 miles and both are situated on the main road connecting Jamkhandi and Kudchi. State Transport buses, taxies and three-wheelers called tempos, ply at frequent intervals on this route. Mahalingapur is about 18 miles distant from Hunnur and the road passes through Banhatti. It is also a well-known centre of saree production. It contains the shrine of Mahalingeswar and attracts a large number of devotees particularly during Shravan. Terdal—a town with 12,168 inhabitants (1961 census)—lies at a distance of about 6 miles from Banhatti on the route to Kudchi. It was once the headquarters of the Terdal Sub-division. The Neminath basti or temple, dedicated to Tirthankar Neminath whose symbol is a conch shell is an ancient one having been built by the celebrated king Gauk in *Shaka* 1044 or 1045 (A.D. 1122) with the assistance of Sidhānti Maghnandi and granted an *inām* of seventy-two mārs of land. The temple of Prabhuswamy of Terdal is also quite famous in the neighbourhood. Prabhuswami is believed to have been a native of Kerur in Dharwar and he is said to have lived for fourteen years as a Lingayat ascetic in the second quarter of the seventeenth century on the spot on which the principal temple now stands. Along with other idols of worship an earthen drinking pot of Prabhuswami preserved under a brass cover is also worshipped. An annual fair is held on the last Monday of Shravan (July—August) and is attended by a large number of Lingayats of the region. In all the above mentioned towns Muslims are found in considerable number and they celebrate their annual feasts and festivals, especially the Muharram, on a grand scale and attract a large number of Muslims from villages in the neighbourhood. Distance is no barrier when a person wishes to participate in a devotional gathering. The Devanga or Hatgar community of Hunnur considers Banashankari of Badami as the chief deity of worship and a number of Lingayats belonging to other sub-castes hold Mallikarjuna of Sri Saila as their family deity. It may be noted that Badami—now a taluk headquarters—is of prehistoric fame and contains four richly ornamented and well preserved caves, ruined temples and inscriptions. It is at a distance of about 75 miles from Jamkhandi. Yellamma of Saundatti

in Belgaum district also weilds considerable influence on the inhabitants of Hunnur and during the annual fair the devotees visit the shrine to offer their vows. Mudhol which was a tiny princely State is about 13 miles south of Jamkhandi. It is at present a taluk headquarters with a population of 12,100 persons.

Physical aspects:—The village is situated on a plane surface and on the southern border, within the territory of Ramathirth village, a low range of rocky hills runs in east-west direction. These hills cover an area of about thirty square miles, spreading from Budgaon—six miles west of Jamkhandi to Lingur nine miles south-east of Jamkhandi. There are no other hills closeby. The chief soil of the village is black-cotton locally called *yeri*. Red-loam called *Kempu Masari* is also found dispersed over a considerable extent of the village. The annual rain-fall varies from season to season. An extract from the record of the rain-fall particulars at Jamakhandi station for a period of 8 years (1956 to 1963) presented below enables one to understand the vagaries of monsoon in the region. The nearest rain-gauge for the village is at Jamkhandi.

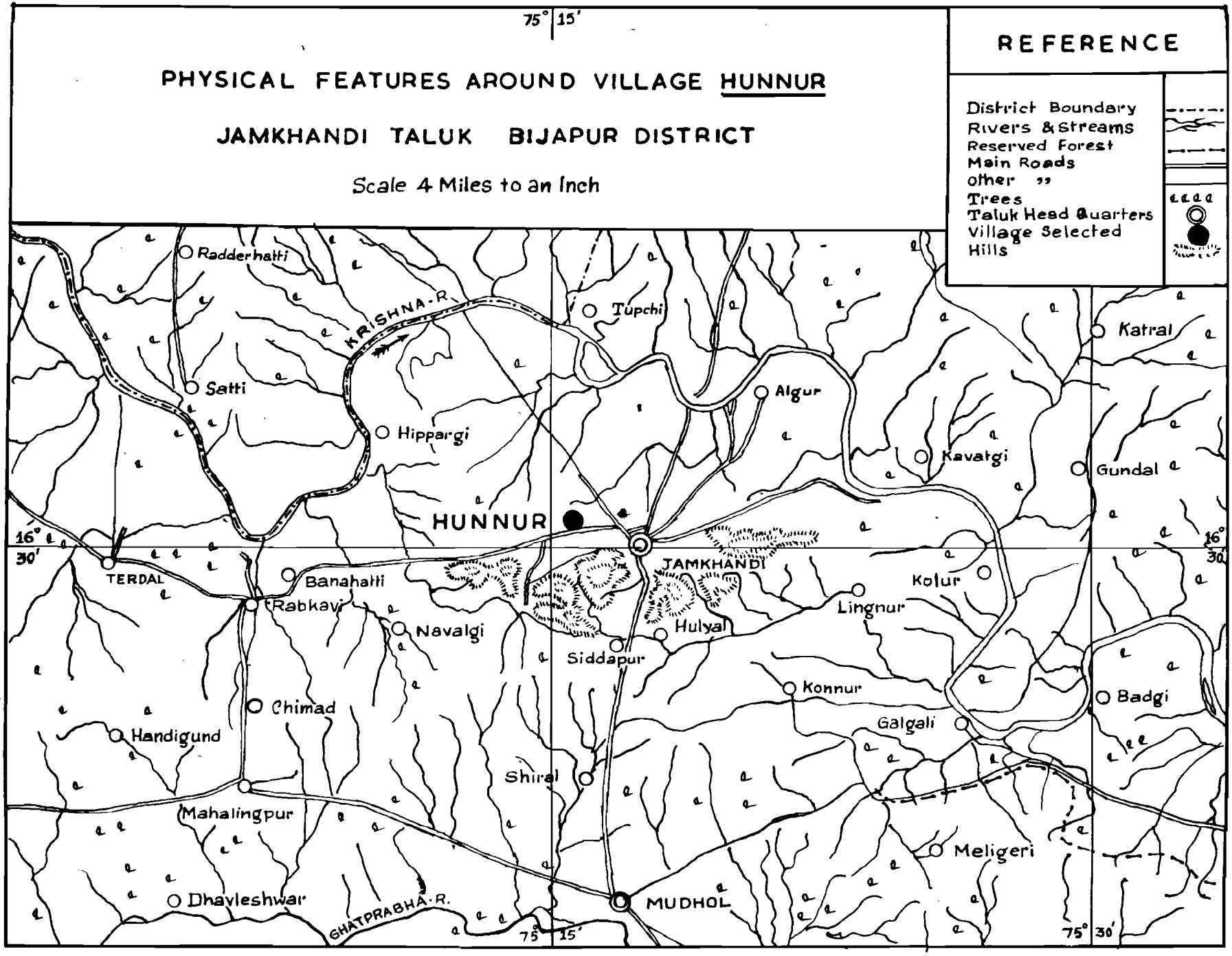
Rain-Fall Particulars—Station: Jamkhandi

Months	YEARS															
	1956		1957		1958		1959		1960		1961		1962		1963	
	Qty.*	R.D.†	Qty.	R.D.	Qty.	R.D.	Qty.	R.D.	Qty.	R.D.	Qty.	R.D.	Qty.	R.D.	Qty.	R.D.
January	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
February	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0·85	1
March	..	..	0·08	1	0·35	1	..	..	..	..	..	..	..	..	0·97	2
April	0·66	4	1·27	6	1·66	5	2·06	3	0·40	1	1·56	4	0·99	5	2·07	6
May	1·64	5	2·56	7	3·72	11	2·16	6	3·86	7	3·45	8	2·21	9	2·91	7
June	1·25	7	2·66	5	0·26	2	6·16	11	0·70	2	1·34	4	1·25	7	1·24	4
July	5·02	18	2·33	12	1·98	10	1·45	10	2·77	6	3·50	15	2·23	14	1·77	12
August	3·76	12	1·98	7	4·05	11	0·40	3	..	..	0·95	5	1·50	11	3·77	18
September	5·37	8	2·13	7	0·71	4	9·97	10	17·37	16	0·38	2	3·95	10	1·56	9
October	3·81	14	11·85	11	1·92	6	3·05	2	0·60	2	7·29	9	2·77	10	8·06	14
November	2·20	7	1·24	3	0·18	1	1·11	5	0·55	2	..	..	0·31	2	0·02	1
December	..	..	..	..	..	..	..	..	..	..	..	..	0·51	5	..	..
TOTAL	23·71	75	26·10	59	14·83	51	26·36	50	26·25	36	18·47	47	15·72	73	23·22	74

*Qty:— Quantity in inches (0.00), † R. D.—Number of days rained.

The year's supply of water is drawn partly from the south-west and partly from the north-east monsoon. From the above particulars it may be noticed that the lowest rain-fall of only 14.83 inches was recorded during 1958 and that the highest rain-fall of 26.36 inches during 1959. The number of rainy days being 51 and 50 in the respective years, these days are seen to have been distributed over a period of nine months during 1958 and eight months during 1959. Comparing monthwise precipitation a marked contrast may be observed. If it rained only 0.26 inches during June 1958 and 0.70 inches during September 1958, the corresponding months of 1959 received a precipitation totalling to 6.16 inches and 9.97 inches respectively. The rainfall during September 1960 seems to have set an all time high record the monthly rainfall being 17.37 inches. On a particular day, the down-pour amounted to as much as 6.30 inches. In spite of this heavy rain-fall the annual total for 1960, is only 26.25 inches and not a drop of rain fell during the month of August. When it is known that the success of cultivation depends entirely on the well-timed and adequate rain-fall, the effects of the wide fluctuations—noticed in the above table—are too obvious to need description.

The south-west monsoon generally begins during the first half of June, but occasional showers in March, April and May preceded by gusty winds and accompanied by lightning and thunder are common. The rain-fall during July tends to be moderate. In August, the fall is heavier and it further increases in Sep-


75° 15'
PHYSICAL FEATURES AROUND VILLAGE HUNNUR
JAMKHANDI TALUK BIJAPUR DISTRICT
Scale 4 Miles to an Inch
REFERENCE
District Boundary
Rivers & Streams
Reserved Forest
Main Roads
other ,,
Trees
Taluk Head Quarters
Village Selected
Hills
Radderhatti
KRISHNA-R.
Tupchi
Katral
Satti
Algur
Hippargi
Kavatgi
Gundal
HUNNUR
16° 30'
TERDAL
Banahatti
Rabkavi
JAMKHANDI
Kolur
Lingnur
Navalgi
Hulyal
Siddapur
Konnur
Badgi
Chimad
Handigund
Galgali
Shiral
Mahalingpur
Meligeri
Dhavleshwar
GHATPRABHA-R.
MUDHOL
75° 15'
75° 30'

tember and October when the north-east monsoon sets in. Generally the rains are over by the middle of November. Very rarely, passing showers fall in December, January and February.

The climate is dry and healthy. The months of March and April are the hottest and in May the intensity of the heat is slightly relieved by occasional thunderstorms and days of cloudy weather. At almost all times of the year, Hunnur and its surrounding country is exposed to strong blighting winds. The villagers have different names such as *Padugali, Kumbaragali, Harischandra gali,* etc. for the winds blowing from different directions and, by experience, they are able to judge the effect of these winds on their crops. The village has a tank extending over 3 acres and 11 guntas. Distributing canals such as the Maigur Distributory, Kunchanoor Distributory, etc. pass through different points of the village and there are two natural canals which drain out the excess water accumulated during heavy showers.

Flora.—The rainfall and the soil as also the climatic conditions prevailing around Hunnur do not seem to encourage a spontaneous, rapid and sturdy growth of trees. Except *jali* (Acacia Arabica) and *bevu* (Melia azadirachta) trees which are found profusely, there are few other varieties of trees. If the *jali* tree is best suited to black soil, *bevu* tree prefers red loamy soil. It is these two species that provide wood for the innumerable agricultural implements, bullock-carts and also for construction of houses. Mango (Mangifera Indica) trees are found in a few plots as some cultivators have nurtured these in small plantations. In and around the village site *hunase* (Tamarindus) trees are found in a small number and a few of these trees are found amidst the cultivated plots also. Of the fruit trees, mention may be made of *perle* (Psidium Gauva), papaya and banana plants. All along the Jamkhandi—Kudchi road which passes through the village, on either side shady trees of *basari* (Ficus Infectoria), *atti* (Ficus Glomerata), *ala* (Ficus Bengalensis), tamarind, etc. have been planted and nurtured from generations back. In and around the village a small number of *'banni'* (Prosopis Spicigera), *bilvapatre* (Aegle marmelos) and one or two other varieties of trees are found. The hill of Ramthirth which adjoins Hunnur is rocky and is totally bereft of trees. The cultivated crops of the village are mainly jowar, bajra, wheat, maize, small millets, sugar-cane, pulses, groundnut, cotton, plantains and vegetables such as brinjals, lady's finger, cluster beans, radish, capsicum, onion, leafy vegetables, etc.

Fauna.—There being no dense growth of trees and shrubs, the wild animals have no shelter in or around the village. Occasionally monkeys may be seen roaming about here and there. Though infrequently, porcupines (Hystrik Leucus) and the Indian hares (Lepus Nigricollis) may also be seen in the neighbourhood. Snakes found in and around Hunnur are the same as are normally encountered in the Deccan and these—both of venomous and harmless types—are not numerous. *Kyari hāvu* (Pytas Mucosus)—a colubrine snake without a hood and not of a deadly poisonous nature is very common and snakes such as the *mannamukka hāvu* (Eryx Johnil)—which is believed to have two heads one at each end of the body, *hasiru havu* (common green snake), *Nagar havu* (Naja Tripudians) are to be met with occasionally. The livestock heads reared by the villagers are the oxen, cows, buffaloes, sheep and goats. Poultry rearing is done by Muslims and a few castes among Hindus. Of late, half a dozen Lingayat households—(who are strict vegetarians)—have also taken to poultry farming. Among the quadrupeds mention has to be made of dogs and cats which, being pet animals, are found in almost every lane of the village. The common birds found in the village are sparrows, crows, eagles, parrots, woodpecker, black-birds, *belava,* cuckoos, doves, etc.

Size and population.—According to the survey, there are 998 households in the village. Of the 5235 inhabitants enumerated, 2622 are males and the rest, viz. 2613 are females. A glance at the population statistics (1961 Census) of the villages in Jamkhandi taluk, shows that Hunnur with a population of 5056 is the largest. The other thickly populated villages in the descending order are Savalgi (4773), Tungal (3357), Haliangali (3285), Asangi (3114), Hulyal (3022) and Algur (3010). During 1951 Census, Hunnur which returned a population of 4629 occupied the second place amongst the large-sized villages as Hosur, having as many as 5584 topped the list. In 1961, Hosur has been merged in Rabkavi—Banhatti urban area.

In terms of area, Hunnur which extends over an area of only 3.8 sq. miles happens to be a small-sized one when compared with other villages of the taluk. The smallest village in the taluk is Kadapatti (0.7 sq. miles) which adjoins Hunnur, the biggest village being Tungal extending over an area of 19.4 square miles. Eight other villages are more than 10 square miles in area. These villages are Terdal (Non-Municipal area) 17.9 sq. miles; Savalgi 17.7 square miles; Gote 17.2 sq. miles; Navalgi 16.2

sq. miles; Konnur 15.8 sq. miles; Jamkhandi (Non-Municipal area) 15.7 sq. miles; Bidri 12.1 sq. miles; and Hirepadsalgi 11.1 sq. miles. Of the 65 villages in the Taluk as many as 37 which have an area less than 5 sq. miles may be classed as small-sized ones and 21 village having an area ranging between 5 and 10 square miles as medium-sized.

Residential pattern.—Despite the fact that the village consists of two distinct geographical blocks separated by a large strip of land all the houses are situated in that portion through which the Jamkhandi—Kudchi road passes and where the extent of 64 acres and 36 guntas has been reserved for the village site (*Gaonthana*). Now this Gaonthana is well packed with houses, streets and lanes. The Jamkhandi—Kudchi road divides the Gaonthana also into two unequal segments and the smaller portion lying south of the road—called Shivapur,—contains the houses of Muslims and a small number of Harijans. Here the houses are in an irregular cluster and there are only three streets of short lengths and irregular width with an uneven surface. A few yards away from Shivapur is situated the temple of Hanuman and beyond that, the grave-yard used by the Muslims.

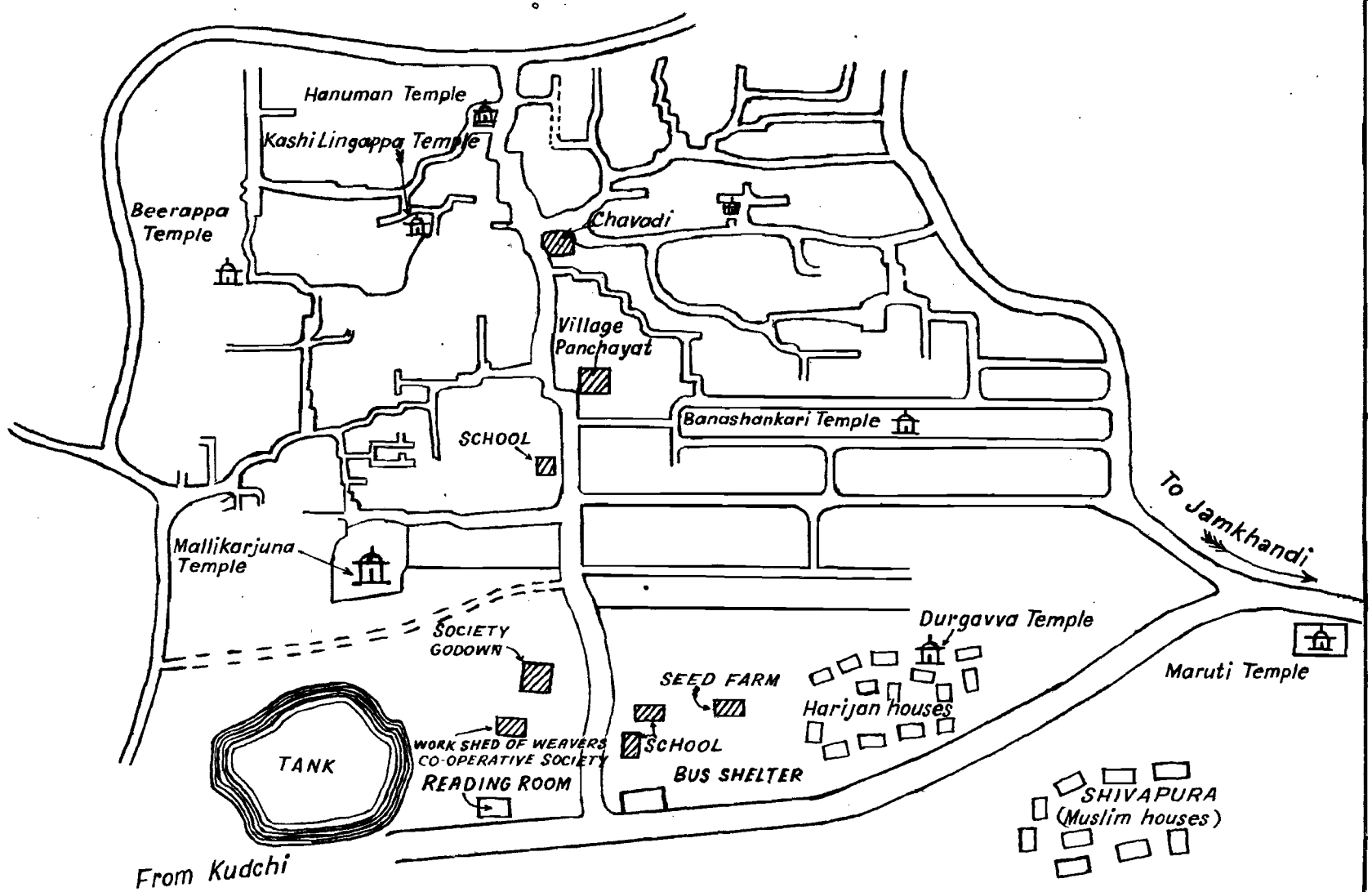
A considerable number of Harijans have their habitats on the other side of the road almost exactly opposite to Shivapur. Amidst these houses, the temple of Durgavva is situated. Even here the streets are unplanned and houses are in an irregular cluster facing different directions to suit the convenience of the occupants. The remaining portion of the village presents a better picture and the narrow streets are almost straight in many instances. The longest single street in the village is a little more than two furlongs in length. The main street *i.e.*, the approach road which branches off from the main road at the bus-shelter, is wide enough at the beginning and then starts tapering as it moves into the residential area. This street takes a turn to the left near the present village panchayat office and again turning right it continues in a zig-zag manner upto the other end of the Gaonthana. Here the width is uneven and this suggests that it was formed a long time back. Much of the portion lying to the west of this street—particularly the middle and the lower sectors—is called Kātakara Keri meaning residential quarters for non-vegetarians). This is mostly occupied by the Arers, and the Kurubas who are both non-vegetarians. But now there are a good number of houses occupied by people of other castes who are strict vegetarians. The lanes in this portion are rather congested and in addition, are irregular. The lanes bear such names as *Kurubara Oni, Maratha Oni, Jainara Oni, Pundipallera Oni,* etc. suggesting the caste of the majority community in the street. The houses of Kurubas are found around their temple of Kashilingappa and Beerappa. In the upper section (which is closer to the main road), Lingayats are residing—particularly so in the street having the Mallikarjuna temple and also the Konnur Matha. A few houses of Arers, Brahmins, etc. are also found here. Close to the temple of Beerappa, there is a mosque. The other temples found in this Kātakara Keri are those of Maruthi, Kalameshvara, Vitobha, and the Kallu matha. The portion lying east of the abovesaid street consists almost entirely of Lingayat households. Nevertheless a few Arers, Muslims, Panchalas, Brahmin and Jain households are also found here. The general tendency to have one's residence amidst those of one's own castemen is not totally extinct but the one-time rigidity imposed to safeguard caste-exclusiveness is much relaxed now. As the village is sufficiently old and well established, as a relic of the past even to this day a few streets are seen to have been exclusively occupied by persons of certain sub-castes such as the Ganigers, Bilejadas, etc. All the streets and lanes bear some name or the other such as *Neelagara Oni, Hunkera Oni, Koladavara Oni, Jaligidadavar Oni, Thebbera Oni, Kambara Oni, Chikkar Oni,* etc. In many of these streets, houses are found on only one side while on the other back walls of the houses facing the adjoining street are found. Now-a-days one's occupation or present economic status as also caste or community does not have any direct bearing on one's residence. The Harijans are still rigidly adhering to the old order. Their houses are always in distinct clusters and situated on the outskirts of the village. No caste-Hindu wishes to live amidst the Harijans and at the same time no Harijan has so far attempted to occupy a house situated amidst the houses of caste-Hindus.

Communication.—As it is situated on a main road, Hunnur is easily accessible and due to its proximity to Jamkhandi, which has a net-work of roads leading to important places, it enjoys very good transport and communication facilities. State transport buses, private taxies and tempos ply regularly and at frequent intervals to and from Jamkhandi. *Tongas* (horse-carriages) are also available at Jamkhandi and may be engaged to visit Hunnur. Bicycle is a very popular mode of conveyance and in the village there are four cycle shops where cycles are available for hire. Apart from these, 158 households in the village possess bicycles. The use of bullock-cart for passenger traffic is rather uncommon. Those who have

LAY-OUT OF HUNNUR VILLAGE

JAMKHANDI TALUK, BIJAPUR DISTRICT

(NOT TO SCALE)



bullock-carts—which are still felt essential in carrying on cultivation of large extents of lands—employ them while visiting distant places not connected by bus and also on occasions such as fairs, marriages, etc. For transporting agricultural produce to marketing centres lorries are engaged and occasionally bullock-carts are also used. There are a number of foot paths and cart tracks from Hunnur leading to villages such as Hippargi, Kankanwadi, Alabal, Madarkhandi, etc.

The village has an extra-departmental post office which provides money order and registration facilities in addition to daily clearance. The nearest telegraph office is at Jamkhandi. At Jamkhandi there is a telephone exchange also. Of the modern communication media mention may be made of the community radio receiver set of the village panchayat, and the newspapers and magazines made available to the readers in the village readingroom-*cum*-library. In the village, seventeen households own radio-receiver sets and a few individuals subscribe to daily newspapers and magazines.

Important public places including places of worship, welfare and administrative institutions.—The important places of worship in the village are the temples of Lakkavva, Hanumantha or Maruthi, Mallikarjuna, Banashankari, Amba Bhavani: Durgavva, Kashilingappa, Beerappa and Basavanna. The Muslims have a mosque where they assemble to offer mass prayers. During Muharram the Muslims utilise a portion of the open verandah of the village *chavadi* for installing the *panjas* etc. which represent the martyrs. There are three Lingayat *mathas* in the village.

The village Accountant and the Patils have their office at the *Chavadi*—a government building built in the centre of the village. The village panchayat having its office about hundred yards away from the Chavadi is another important public institution. The Chavadi building is spacious and an ideal place in the village for a public gathering. But the Panchayat Office is a small building. The office cum sales emporium of the weavers' co-operative society is close to the panchayat office. The godown of the Large-sized Agricultural Co-operative Society is situated on the outskirts of the Gaonthana towards the main road. Close to this structure are found the power-loom shed, High School, Junior Basic School for boys, village level workers' quarters, and the Basaveshvara Vachanalaya. A new structure intended to be used as office by the co-operative society is also coming up here. A few yards away from the Basic School the office of the Manager, Seed Multiplication Farm, Madarkhandi, is situated. In the village there are two private medical practitioners and a few others who prescribe indigenous herbal medicines. Hunnur is the headquarters of the Malaria Surveillance Worker who is expected to cover a few other adjoining villages in addition to Hunnur. Yuvaka Mandal and a Stree Samaj are two other institutions working for the welfare of the village community.

Crematorium.—One acre of land has been reserved as crematorium and it is open to all irrespective of caste and creed. Amongst the residents of Hunnur, it is only the Arers, Brahmins, Panchalas and a few others that cremate their dead. The Muslims have two separate burial grounds which have been, by convention, reserved exclusively for them. These are not fenced and guarded but members of other communities do not violate the custom and utilise this space. For the Lingayat community as a whole a small patch of uncultivated land serves as the burial ground. The Kurubas and the Harijans also have separate grave-yards which are situated close to the Gaonthana. The land owners, especially those in possession of plots close to the residential area, prefer to bury their dead in their own fields.

Monuments.—Monuments such as *Virakal, Mastikal,* stones bearing inscription, etc. are not found in the village. However, it may be mentioned that there are a number of tombs raised to commemorate the life and deeds of a few persons but none in the village are aware of any details. These are called *'Thadi'* or *'Gadduge'*. *'Banappana Thadi'* is the most recent addition and it has been built amidst the cultivated plots opposite to the village tank. Banappa —a Kuruba by caste is said to have been well known for his accurate predictions.

Sources of water.—Draw wells are the chief sources of water for drinking and culinary purposes. Within the village site i.e. Gaonthana there are fourteen wells situated at different points in the various streets but the villagers consider the water from two particular wells alone as good for drinking. Of these, the one locally called *Channappana bāvi* is about a hundred yards away from the Gaonthana and the other is in the compound of the Mallikarjuna temple. Water from irrigation wells situated closeby is also used by the villagers for washing and other purposes. Adjacent to the village-site lies the tank wherein the cattle quench their thirst and get their wash. The Maigur distributory and the Kunchanoor distributory with a number of out-lets pass through the

village but, for a major part of the year these will be dry. There is a proposal to supply water through taps to the villagers. The Harijans have a well for their exclusive use as they cannot draw water from other wells.

Market.—The village market consists of a number of grocery, stationery shops, etc. which transact business on all the days of a week. These are mostly found in the main street of the village which, branching off from the tar road near the bus shelter runs upto the other end of the Gaonthana. There are a few shops in other streets as well. The vegetable and fruit sellers dispose of their goods in the square in front of the village panchayat office between 7 a.m. and 11 a.m. A few hawkers also go about the streets of the village and sell vegetables. As no shandy—weekly market—gathers in the village, many of the residents of Hunnur regularly visit the Thursday shandy at Jamkhandi to buy their needs.

History of the village.—An attempt to trace the history of a place which has not been mentioned in the historical sketch of the region and does not contain any clues such as inscriptions, monuments, etc. will certainly be fruitless. Thus Hunnur is an obscure village situated close to an equally obscure little town. The origin of the village and the circumstances of its constitution are shrouded facts and a few elders of the village believe that Hunnur was founded some two hundred and odd years ago by a Deshpande who by his valour and military power, obtained it as an *inam* in addition to some 32 other villages. This is only hearsay and to enquire further is fruitless.

Even Jamkhandi the adjacent town has not made a mark in the history of the region. It formed part of the princely States belonging to the Patvardhan family founded by Hari Bhatta, son of Ballam Bhatta, a native of the village of Kotavada in the Konkan. In 1763-64, *Saranjami* lands—consisting of a number of districts situated in different parts of the country between the 15th and 18th parallels of North latitude—were assigned by Peshwa Madhavarav Ballal to Govindarav, son of Hari Bhatta in association with his nephews Parashuram Ramachandra and Nilkanth Triambak Patvardhan for the maintenance of 8000 horses. In about 1808 several divisions took place among the members of the Patvardhan family and the *Saranjam* was also partitioned. The first division was between Chintamanrav and his uncle Gangadharrav in 1808 and this example was soon followed by the other members of the family. The sons of Parashuram Bhau divided their father's estate into two portions, Jamkhandi being held by the elder and Tasgaon by the younger brother. In 1811 the British made treaties with the Chief of Jamkhandi as also with other chiefs of the Patvardhan family. A few years later, the Jamkhandi portion of the *Saranjam* was divided and the separate estate of Jamkhandi and Chinchli were formed. The Chinchli estate lapsed to the then British Government for want of a successor while in Jamkhandi, Gopalrav the Chief of Jamkhandi adopted Ramachandrarav Appa Saheb with the sanction of the Government. Ramachandrarav continued as Chief of Jamkhandi till 1885. As the chiefs of Patvardhan family received *sanads* from Lord Canning permitting them to adopt, in the absence of heirs of their body, further lapse of territories was prevented. This territory continued to be a princely State till 1948 in which year the princely States started merging into the other Indian territories. It has to be observed, that Jamkhandi was one of the first princely States in the Deccan which agreed to the merger. On merger of the State, the Jamkhandi Taluk became a part of the Bijapur District. This District continued to be in the erstwhile Bombay State till 31-10-1956 and then came to be included in the enlarged Mysore State. Thus the village now stands included in the Mysore State.

History of settlements of the different sections of the population in the village.—No clear or authentic account of the settlement of the various communities in the village can be obtained by enquiry. The heads of families in the village are not able to say why, when and, in many instances, wherefrom their ancestors immigrated to Hunnur for permanent settlement. Among the Lingayats, Hatgars or Devangas, Ganiger, and Bilejada or Kuruvinshettis are found in large numbers. In most of the cases, the surnames adopted by the members of a family indicate the place from where their ancestors had immigrated. If the immigration is very recent a few families are able to explain the reasons also. But from these explanations alone generalisations cannot be made. The Kurubas are living in the heart of the village and have two temples for offering worship. This suggests that they are living in the village since the early years of its formation. The Arers and the Harijans of the village appear to be residing in the village since generations though a number of families are reported to be recent immigrants. As Hunnur turned out to be a roadside and developing village many people, even cultivators from adjoining villages like Kadpatti, Madarkhandi, Hippargi and distant places such as Kolhar, Konnur, Bidri, Savalgi, Galagali, etc. were tempted

to move in and establish themselves as traders, craftsmen, cultivators, etc. The Muslims are reported to have migrated from Terdal, Yamakanmaradi, Budihal, etc.

Legends:—There are no lengends connected either with the village or any objects therein or any section of the population. A few of the villagers state that Hunnur is a corrupt form of the original name *Hoovina Uru* meaning the town of flowers.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition and a brief note on the main communities:—The inhabitants of the village belong to three religious faiths viz., Hindu, Islam and Jains. Hindus numbering 4856 in all—92.8% of the total—constitute a major community. The followers of Islam being 293 in number constitute 5.6% of the total population. There are only 86 Jains accounting for a meagre 1.6% of the village population. Comparing the number of households in the above three communities it may be observed that 929 (or 93.1%) belong to Hindu; 49 (or 4.9%) belong to Muslim and the remaining 20 (or 2.0%) belong to the Jain community. The Hindus belong to two broad divisions viz. Brahmanical and Lingayat. The Hindus are subdivided into numerous castes and subcastes. Every subcaste generally constitutes an independent endogamous group and has a tradition of its own. The table set out below presents castewise details of population.

Statement showing sexwise population in each caste and subcaste among Hindus

Name of caste	Subcaste	No. of Households	Population			% to the village population.
			Male	Female	Total	
1	2	3	4	5	6	7
1. Lingayat	Hatagar	164	506	455	961	18·36
	Ganiger	172	473	433	906	17·31
	Bile Jada	58	140	149	289	5·52
	Banajiga	49	141	130	271	5·18
	Malagar	38	84	104	188	3·59
	Jangama	28	68	73	141	2·69
	Panchamasali	26	96	80	176	3·36
	Hugar	10	20	24	44	0·84
	Shivasimpi	7	15	9	24	0·46
	Nhavi	5	13	15	28	0·53
	Madivala	2	3	5	8	0·15
	Medar	2	6	6	12	0·23
	Radder	2	7	2	9	0·17
	Naik	1	1	1	2	0·04
	Balegar	1	1	2	3	0·06
	Shivayogi	1	3	1	4	0·08
2. Maratha	Arer	105	230	260	490	9·36
3. Kuruba	Hattikankan	97	247	251	498	9·51
4. Holer	..	93	220	223	443	8·45
5. Muchagar	..	15	30	36	66	1·26
6. Korava	..	13	33	30	63	1·20
7. Brahmin	Vaishnava	10	24	28	52	0·99
	Smartha	2	5	5	10	0·19
8. Panchala	..	11	25	32	57	1·09
9. Simpi	Namdev	7	29	26	55	1·05
	Bhavasar	2	5	6	11	0·21
10. Voddar	..	3	7	8	15	0·29
11. Rajput	..	1	6	6	12	0·23
12. Naik	..	1	..	4	4	0·08
13. Reddy	..	1	5	3	8	0·16
14. Navalgi	..	1	2	2	4	0·08
15. Gorava	..	1	..	2	2	0·04

LINGAYAT

It may be seen from the preceding statement, that the Lingayats at Hunnur are divided into as many as sixteen subcastes. Each subcaste constitutes an independent endogamous unit and in each unit clan exogamy is strictly observed. Marriage of persons belonging to different subcastes is unheard of in the village. Interdining is allowed by custom and the Jangam priests who occupy the topmost place in the hierarchy of the Lingayat subcastes have no objection to accept food from any one who professes to be a Lingayat. According to custom a Lingayat cannot accept food from any one other than a Lingayat. But nowadays such restrictions are not very rigidly observed especially by the male members.

Lingayats are found all over the State in varying numbers. Dealing about the Lingayats the Bijapur District Gazetteer states,

"The Lingayats, properly Lingvants or Ling-wearers come under three classes, True Lingayats, Affiliated Lingayats and Half Lingayats. Lingayats are found all over the whole district of Bijapur and form a large proportion of the Hindu population of Dharwar, Belgaum, Kolhapur and Sholapur, and in Maisur they are a numerous class. Special interest attaches to Bijapur Lingayats, because Basav, the founder of the sect, according to local tradition, was born at Bagevadi in Bijapur, and according to Basavpuran, at the neighbouring village of Ingleshvar..... The name Lingayat is applied to all who profess Lingayatism and wear the *Jangam* or moveable *ling*. Not everyone who wears a ling is a True Lingayat. Those only are the True Lingayats—whose sons can become Jangams or Lingayat priests; those whose sons cannot become priests may be classed as Affiliated Lingayats. At the present day, and probably for centuries, the wearing of the *ling* and desertion of Brahmans for Jangams as priests, have been spreading among the Brahmanical castes of Bijapur. More than a third of Bijapur castes wear the *ling* and are married by the Jangams. Many men who wear the sacred thread and top-knot have brothers or cousins who have taken to wear the *ling* . . .

"According to Basavpuran, Basav held that the proper worship of the *ling* overthrew all distinctions of caste, and received converts from the lowest classes as readily as from the highest. The enthusiasm did not last long. Shortly after Basav's death, when the new sect found its position established, the original members claimed a higher rank than any outsiders. If a Brahmin wished to become a Lingayat he had to pass through a three years' proving. The term was six years in the case of a Kshatriya, nine in the case of Vaishya, and twelve in the case of a Shudra."

Among the Lingayats, the Jangams or the *Ayyagolu* as they are locally referred to—are considered to be of the highest order and as the word Jangam literally means "moveable ling", they are considered as human *ling*—shrines. The Jangams are divided into *Viraktas* or celibates and *Samanyas* or the common Jangams and *Matapathis* or beadles. In Hunnur, there are 28 households, consisting a population of 141 persons, of the Jangam subcaste. All of them are common Jangams. A *samanya* or common Jangam is one who has had the *aitan* or initiation performed on him. He may marry, conduct marriages, receive alms, serve in a temple and/or practice agriculture. The *Matapathis* are the Jangams who hold rent-free land and these persons may not undergo the initiation ceremony. If any Matapathi boy has the initiation ceremony performed on him he ascends to the status of a common Jangam. Generally the Jangam men make themselves conspicuous by wearing either ochre-coloured shirts, or turbans. They are shown proper respect while being spoken to by the other Lingayats. Unlike the other Lingayat men who add 'appa' as a suffix to their names, the Jangams have the suffix 'ayya'. The Jangams do not allow remarriage of widows and divorced women. Examining the occupations followed by the Jangams of Hunnur it may be seen that a few are priests, a few others are weavers, some are Matapathis and some are cultivators. Labour and service in addition to rearing of buffaloes provide livelihood to a few.

Of the remaining subcastes among the Lingayats, only the Banajigs and the Panchamasalis come under the 'True Lingayat' class. They enjoy equal social status which is next in rank to that of Jangams. In Hunnur there are 49 households of Banajigs comprising a population of 271 persons. They are traders by tradition and many of them are landlords. A few individuals have, in recent years, taken to weaving to eke out a living. A Banajig boy may marry a girl of the Panchamasali subcaste but a Banajig girl is never allowed to marry a Panchamasali boy. For the girl to enter into the relatively higher status of a Banajiga, *Diksha* rite has to be performed on her and once this is over she is not allowed to eat the food prepared by the Panchamasalis. The Banajigs as well as the Panchamasalis are

divided into numerous *bedgu* or family stocks such as Koryanavaru, Chadurangadavaru, etc., and marriage of persons of the same *bedgu* is forbidden. Remarriage of widows and divorced women is allowed by custom and is widely practised. The Panchamasalis are mostly cultivators and they are said to be far more numerous than any of the other subcastes among Lingayats of this region. In Hunnur their number which is only 176, is relatively small. A Panchamasali boy may become a Jangam, even a Virakta, by undergoing suitable rites. *Diksha* is the cleansing rite which elevates the status of the person who has the rite performed on him and his progeny. It is said that the Banajigs and Shilvants are the descendants of persons who were Panchamasalis by birth but rose to a higher order by suitable rites. The Jangams officiate during all the religious rites and life-cycle ceremonies among all Lingayats.

Hatgars are handloom weavers who also call themselves Devangas. They claim descent from Devanga a seer who is believed to be the ancestor of all weaving classes except the Patvegars. Hatgars are the most numerous among the Lingayats of Hunnur and being 961 in number constitute as much as 18.36% of the village population. Considering only the lingayats who number 3066, it may be seen that the Hatgars constitute 31% among the lingayats. The name Hatgar is believed to have been derived from a Marathi word *hatt* which means obstinacy. It is likely that it has been derived from 'hatti' the Kannada name of a tool used for winding the yarn. They are divided into *bedgus* or family stocks such as Gayadavaru and strictly observe the customs regarding their subcaste endogamy and bedgu exogamy. Divorce and remarriage of widows and divorced women is common among the Hatgars. The Hatgars are said to be found in large numbers in the Bilgi and Bagalkot Taluks and are said to be specially numerous at Bagalkot, Ilkal, and Guledgeudda of this District. Except in the vicinity of Bijapur they are said to be rarely found north of Krishna river. Their favourite deities are Mallikarjuna of Sri Saila and Banashankari of Badami. On the full moon days the Hatgars do not work on their looms and this custom is being followed by all the weavers in the village. Among the Hatgars, there are a few cultivators, land-owners, traders and persons in service. Their women and even their small children assist them in the various preparatory processes involved in weaving. In the social hierarchy, the Hatgars occupy a place just below that of Ganigers and are placed above the Bile Jadars. They have a committee of elders to manage the affairs of the community and they constitute a well-knit society. In recent years they are evincing keen interest in educating their boys.

Ganigers or Telis *i.e.*, oilmen, are said to be found in varying numbers all over the district. Those at Hunnur are followers of the Lingayat faith. Considering the number of households, the Lingayat Ganigers occupy the first place and constitute 17.31 of the total. Among the Lingayats, the Ganiger households constitute 30%. Of a total population of 3066 Lingayats, 906 are Ganigers. These Ganigers call themselves 'Kare Ganiger', said to be an abbreviated form of *kharekul* Ganiger which means 'Ganigs of the True clan'. They add 'Teli' as the surname. Teli means one dealing in oils and/or an oil-presser. Their chief calling might have been once oil-pressing but now in this village only one household is engaged in this industry. Most of the Ganigers are cultivators of either owned or leased in lands. Among them a considerable number have taken to weaving while a few have become traders or entered service. A few are labourers and masons. They are divided into *bedgus* or family stocks such as Honna Kalashadavar, Honna-mettida Thejenoru etc., and do not permit marriage of persons within the *badgu*. Divorces are common and so are remarriages of widows and divorced women. Their chief deities are (Nandi) Basavanna of Kadapatti, a neighbouring village and Dariyappa of Muthandi. In addition they worship the village deities such as Maruthi, Lakkavva etc. They constitute a well organised society and have a committee of seven elders to look after the affairs of the community. A few relatively well-to-do are evincing keen interest in educating their children. Their customs and beliefs regarding birth, marriage and death are similar to these the True Lingayats. They actively participate in the village fairs and festivals.

There are 58 households consisting of 289 persons of Bile Jadars who are also called 'Neelakanta Samajadavaru.' They also call themselves Kuruvinsettis and are a class of traditional handloom weavers. In the District Gazetteer (Bijapur) they have been described as Affiliated Lingayats and in their customs and beliefs they are in no way different from the True Lingayats. Their surnames are generally place names or calling names. Among them, it is said, there are 63 family stocks or *gotras* such as Hittgotra, Kadlegotra, Menas gotra etc. Many of these *gotras* are named after cereals and eatables. Thus *'Hitt'* in Hittgotra means flour; *Kadle* means Bengal gram; *Menas* means chillies or pepper. Marriage within a *gotra* is not permitted. Remarriage of widows and

divorced women is allowed by custom and is widely prevalent. It is stated that no limit has been fixed with regard to the number of remarriages that a woman may contract. Among all the other subcastes which allow remarriages a woman can remarry only once. The Bile Jadars though a numerical minority in the village, constitute a well organised society and they have a temple enshrining Sri Mallikarjuna in the village. They are specially devoted to Malliah or Mallikarjuna of Sri Saila. Almost all the households of Bile Jadars are engaged in weaving, either solely or in addition to some other occupation. A few have taken to personal cultivation of lands while a few others are engaged in trade or service.

Malagars also called Mali are the traditional gardeners. They use the word Mali in addition to their surnames, which are usually the names of places to which their forefathers belonged. In Hunnur they have 38 households and being 188 in number constitute 3.59% of the total village population. They claim descent from the serpent who girdled the waist of Adirudra. Originally they were gardeners growing vegetables, fruits, flowers etc. but now among them are found ordinary cultivators, weavers and labourers. In the District they are said to be a small community and are said to be found in Bagevadi and Indi Taluks. They come under the class of Affiliated Lingayats.

Hugars, also called Goravas have ten households of theirs, comprising a population of only 44 persons, in the village. It is said that at least one or two households of Hugars are to be found in all good-sized villagers as *pujars* or ministrants of Hanuman the village guardian worshipped by both the Lingayat and Brahmanical Hindus. Their men wear sacred threads and a few have in addition the *ling* on their person. They have small patches of land where they grow flowers and supply garlands and wreaths of flowers to their patrons. They also hold the lands granted to the Hanuman temple. Occasionally their women engage themselves in emboridery work on sarees and receive a little cash in return. Decades back they are stated to have been stitching leaf plates called 'Patravali' for supply to landlords, clerks and others but now none in the village is engaged in this calling. The dead are cremated unlike the other Lingayats who invariably bury. They take the services of Jangam priests during birth, marriage and death ceremonies.

The Shivasimpis are the traditional tailors and cloth-traders among Lingayats. Nhavis are the Lingayat barbers. They are rigid followers of the Lingayat faith and do not either interdine or inter-marry with the Simpis and Nhavis still following the Brahmanical Hinduism. The Lingayat Nhavis trace origin to a man whom Basaveshvar chose to shave his children, called him Hadapad Hampanna and bade his descendants to earn their living by shaving *Ganamguls* or Jangams devoted to the worship of Shiva. The Nhavis of Hunnur, however, offer their services to all the caste Hindus and Muslims of the village.

The Lingayats in general form a closely knit community sharing common origin and beliefs. They are strict vegetarians and abstain from intoxicants. The twin habits of chewing and smoking tobacco are popular among men while most of their women are not addicted even to the habit of chewing betel leaf and nut. Irrespective of sex and age, all the Lingayats wear a *Linga* enclosed in a silver casket on their body and offer worship to it everyday before partaking of their midday meal. Several of them believe in the existence of ghosts and in witch-craft. Among them there are people belonging to varied occupational and economic classes. The significance attached to one's traditional occupation is being slowly lost. Their mother tongue is Kannada.

MARATHAS

Marathas are said to be found in almost all the big and many of the smaller villages of the district. In the districts of Dharwar, Belgaum and North Kanara also they are found in considerable number. They are termed as Arers by the Kannada speaking population. Most of them are unable to either speak or understand the Marathi language which once seems to have their mother tongue. Now all of them speak Kannada both at home and outside. In Hunnur there are 105 households of the Marathas comprising a total population of 490. The Marathas claim descent from the Kshatriya King Mahish who, according to Mahabaratha, ruled the country lying between the Godavari and Tungabhadra river. They are said to be divided into ninety-six clans or family stocks who eat together and intermarry. The clans or *bedgus* are Mohite, Suryavanshi, Jagatap, Gorke, Jadhav, Pavar etc., and marriage of persons of the same *bedgu* is forbidden. Their main divisions are *Baramashis* or twelve parts and *Akramashis* or eleven parts. All the residents of Hunnur belong to the Baramashi division. The Akramashis are said to be illegitimates and are not allowed to marry Baramashis. Among both these divisions *Udki* or remarriage of widows and divorced women is allowed. There is said to be another class

of Marathas who do not permit such remarriages but none of the residents of Hunnur belong to this division. As a class, the Marathas are non-vegetarians and many indulge in the consumption of intoxicants. Prohibition has prevented them from consuming liquor and instead, drinking tea has become very popular. In Hunnur a good number of Marathas are worshippers of Nandi or Basavanna and have voluntarily taken to strict vegetarianism since decades. In religion the Marathas are Smarthas and owe their allegiance to the Sringeri monastery established by Sri Shankaracharya. Their chief deities are Khandoba of Jejuri in Poona, Mahadev of Singanapur in Satara, Tulja Bhavani of Tuljapur, Vitobha of Phandarpur and Yellamma of Saundatti. In common with the rest of the villagers, they offer worship to all the other village Gods and Goddesses. They believe in ghosts, witchcraft and soothsaying. For conducting various religious and life-cycle rites and ceremonies, they utilise the services of Brahman priests. One of the Marathas in the village is well versed in astronomy, astrology and some other religious rites. Occasionally his services are utilised even by the other communities of the village. The customs, beliefs and practices regarding life-cycle ceremonies are similar to those prevailing among the Brahmins. Their men are invested with sacred thread and the dead are cremated. Unlike among the Lingayats a woman is considered polluted for 3 days during her monthly sickness. Births and deaths are also considered to cause impurity. The traditional profession of Marathas is said to be military service but most of the Marathas of the village are cultivators and labourers since generations. A few men have recently taken to weaving, masonry and service. One or two are traders on a small scale. In keeping with the general trend, they also send their children to schools regularly and a few well-to-do attempt to obtain higher education. In the village they form a well knit community. There are a few recognised leaders among them and their advice is generally sought and accepted. They actively participate in the social and cultural life of the village.

KURUBARS

Kurubars or shepherds numbering 498 and belonging to 97 households are found in this village. In terms of households they constitute 9.7% of the total and considering the population they account for 9.3%. In the District, the Kurubars are said to be the most numerous and important community next only to the Lingayats. They have been described as a rural tribe often found in small towns also. Though they are shepherds for generations, many of the Kurubars own and cultivate land. They no longer rear large number of sheep and goats and also do not keep moving about in search of pastoral land for their flocks from season to season. Most of the Kurubars have settled down in villages and towns and taken to cultivation. Only six of the Kurubar households of Hunnur have flocks of sheep totalling about 160. Some of the Kurubars have accepted cotton handloom weaving as their principal occupation and none in the village is engaged in the industry of weaving of woollen blankets.

The Kurubars are divided into two main endogamous divisions viz. *Hatti kankan* or 'cotton wristlet weavers' and *Unnikankans* or 'wool wristlet weavers' who interdine but are not permitted by custom to intermarry. They are sub divided into numerous family stocks (*bedgu*) the names of which are Ayanavar, Koryanavar, Bannyanavar etc., Marriage of persons belonging to the same *bedgu* is taboo. The Kurubars of Hunnur have no history or legend of having ever immigrated to Hunnur in a large body. They are living in the central portion of the village and their houses are found around the shrines of Beerappa and Kashilingappa. The fact that they have two temples of their own for exclusive worship and are found in the heart of the village suggests that the Kurubars might have been among the first settlers in the village. A number of the Kurubars have place names as their surnames. In the Bijapur District Gazetteer the Kurubars have been described as 'very honest, have a great name for sturdiness and obstinacy, cheerful, frank and decent people". This description holds good generally even to this day. They are a god-fearing lot and their young men often organise *Bhajans* i.e. singing of devotional songs. They pay adequate attention to physical exercise and have a gymnasium exclusively for themselves. A few are reputed to be very good wrestlers and a few others have earned a name for singing 'Geegi' or *'Syavarike padagalu'* (folk songs). In the matter of education they have not made a mark yet but they have a graduate among them and 2 matriculates in addition to half a dozen persons who have passed the *Mulki* or Primary VII Standard.

The Kurubars are said to be Brahmanical Hindus but many of them follow customs and beliefs of Lingayatism. They have their own priests who constitute a superior and separate class in the community. They are called 'Vaders' and these Vaders wear ling and abstain from flesh and liquor. A Vader

boy may marry an ordinary Kurubar girl after she undergoes a purification ceremony whereas a Vader girl is never allowed to marry an ordinary Kurubar boy. As a class the Kurubars are non-vegetarians and are given to the vice of drinking alcoholic liquors. But a majority of Kurubars of Hunnur are strict vegetarians having given up eating of flesh and of consuming liquor since generations. This change may be mainly due to the influence of the popular observance of the tenets preached by eminent religious leaders of Lingayat community. Most of these vegetarian Kurubars wear *ling* on their persons just as the ordinary Lingayats do and are in the habit of worshipping the *ling* everyday. Their chief deities are Beerappa and Kashilingappa. In addition they offer worship to Mayavva of Chinchli, Muthuravva and Yellavva of Saundatti. Remarriage of widows and divorced women is allowed and practised in spite of the inferior social status assigned to such a remarried woman. As in the other communities the Kurubars also do not permit such remarried widows to participate in many of their religious rites and such remarriages are not witnessed by persons who have married according to *lagna* rites only. So also a man who marries a widow or divorced woman has to face several similar social handicaps but their progeny is not subject to such social inequality. The Caste Panchayat among Kurubars is now an effete institution but the elders of the community have their say in controlling the affairs of the community. They form a well knit community and are living in amity with the other communities of the village. They actively associate with all the economic, cultural and social activities of the village. Kannada is the mother tongue of the Kurubars and their vocabulary includes a few corrupt Marathi words also.

Holeyas

Holeyas or Holers are called Mhars in Marathi and are being referred to as Harijans since the past 3—4 decades. In the southern parts of the Mysore State they are known as Adikarnatakas. In Hunnur they are 443 in number and constitute 8.47% of the village population. They are found all over the District in varying numbers and everywhere, field labour has been their traditional occupation. They speak Kannada both at home and outside. As they were considered impure and not worthy of being even touched by a caste Hindu, they live in an exclusive quarter in the village. At one time even the touch of their shadows was considered sufficient to defile a caste Hindu but such views have now become obsolete and relatively better treatment is being meted out to the Harijans. Their children sit in schools along with the children hailing from the highest of the castes of the village. The old custom of changing one's clothes soon after returning from school or other public places where one might contact impurity by the touch of a Holeya has also been given up since a decade. The Holeyas have been a poor class of people being mostly day labourers or petty tenant cultivators. Their economic plight continues to be so even to this day. Only 5 households own lands which they personally cultivate. No other household is engaged in cultivation of land either owned or taken on lease. Considering the possession of material and consumer goods, only one is seen to posses a bicycle. They are gaining ascendance in their social status since Independence due to the efforts of the Government at eradicating the social evil of untouchability. They send their children regularly to school and are conscious of the assistance they may receive from the Government. They worship all the village Gods and Goddesses and hold Durgavva and Yellavva as their chief deities. Their popular custom of allowing their girls to remain as *Basvis* or *Jogtis* (who are supposed to be married by a simple ceremony to sage Jamadagni the husband of Yellavva) who could practise prostitution has been on a decline for the past 15 years. Some of them are aware of the fact that such practices are prohibited by law. Nevertheless stray instances may be encountered here and there. The Holeyas do not have *bedgu* or family stocks. While contracting marriages, they however, enquire about the ancestry of the couple thoroughly and confirm that they do not stand even remotely in the classificatory relationships of brother—sister, mother—son etc. The dread of incest is so intense that even a *Basvi* or *Jogti* has to choose her paramour from a different family or village or caste which is relatively superior in social status. Divorce and remarriage of widows and divorced women are common. The Holeyas consult either Brahman or Lingayat priests for fixing up auspicious days for marriage etc. The presence of a priest is not essential to solemnise a marriage or to conduct purificatory ceremonies after birth or death in a household. They observe pollution and consider a woman impure during her monthly sickness. They do not have any caste panchayats or councils but the elders are respected and it is they who manage the affairs of the community. In the village they have a shrine of Durgavva where they offer worship exclusively. Their men have a *Bhajana Mandali* and also a gymnasium. As a class they are non-vegetarians and have no social restrictions regarding the consumption of liquor. But due to prohibition, liquor is scarce and poverty prevents

them taking meat or flesh as a regular item of their diet.

Others

There are 68 other households of Hindus among whom are found the Brahmins, Muchagars, Koravas, Panchalas etc. Of the twelve Brahmin households 2 are of Smartha sect while the others are Vaishnavas. Most of them are living here since generations and except two, the others are land owners. There are school teachers, cultivators, traders and tailors among the Brahmins. They do not wield much influence in the village life either in the social or the economic sphere. The Muchagars are a class of labourers who were also considered to be untouchables by the caste Hindus. Of the 15 households of Muchagars only 2 own lands but only one cultivates them personally. The Koravas are the traditional basket makers and their men play on musical instruments. No Korava residing at Hunnur is engaged at present in his traditional handicraft. None of them possesses or owns any cultivable land and all are reported to be labourers. The Panchalas are represented by the eleven households comprising a population of 57. They claim descent from 'Viswakarma' the celestial artist. They are found in almost all villages of the District in small numbers as their services are essential to the village community. Among them are found the goldsmiths (*Aksalis or Pathars*), carpenters (*Badigers*), blacksmiths (*Kammaras*) and sculptors. Usually each occupational group constitutes a separate endogamous unit as well, but inter-marriage of carpenters and blacksmiths are common now-a-days. They are divided into *gotras* or family stocks and *sagotra* marriages are not permitted. Though voluntary separations are permitted, divorce as such is not in vogue. Remarriage of widows and separated women is not allowed under any circumstances. The Panchalas observe all the Brahmanical rites and rituals and their men wear the sacred thread. But very few of them have the zeal, patience and opportunity to learn the various prayers and scriptures. Mahakali is their '*Kuldevatha*' or tutelary goddess and they offer worship to all the other village Gods and Goddesses. They occasionally visit the temple of Kaliamma at Sirasingi. The priest of the Lakkavva temple happens to be a Badiger by caste. The carpenters and the blacksmiths offer their services to cultivators throughout the year and receive wages in kind after harvest. This system has not undergone any significant change in spite of the spiralling prices of commodities and their interdependence still prevails. Some of the carpenters engage themselves by working at house construction, cart making and preparing or repairing of tools required by the weavers. The goldsmiths are engaged in making gold and silver ornaments and they are paid in cash for their services. The Shimpis are the traditional tailors and cloth dealers. They are divided into Namdev and Bhavasar sects which do not intermarry. They observe Brahmanical customs and obtain the services of a Brahmin priest.

Muslims

The Muslims of Hunnur are said to be either immigrants or descendants of immigrants from places such as Terdal, Yamakanmaradi, Sosalhatti, Budihal etc. It is rather a difficult proposition to trace from where they migrated here as they have been residing in the village for the past several generations. At present there are 49 households of Muslims consisting of 293 persons. Eight of them are cultivators operating in their own lands. For 25 households handloom weaving is the chief source of livelihood. A few are petty traders. In two households the heads are engaged as 'phanibands' or 'Thattagars' and prepare and repair reeds required by the weavers. All the Muslims appear to belong to lower middle and poorer classes. In the village they have a mosque where they assemble to offer congregational prayers. Ramzan, Moharram and Bakrid are their important feasts and festivals. They visit the shrine of Saint Abu Baker at Jamkhandi and the shrines of other persons found round about, frequently. They have a Mulla in the village itself and call for his services in conducting life-cycle ceremonies. At home they speak colloquial Urdu and all their men speak fluent Kannada. Some of them are conversant with Marathi. In the village a voluntary Urdu school is being run to promote the learning of Urdu. The customs, beliefs and practices of these Muslims do not differ in any way from those prevailing among their co-religionists in the region. The Muslims are living in amity with the Hindu community and there have never been any factions or dissensions on religious grounds. The Hindus participate in the Moharram festival observed by the Muslims annually and likewise the Muslims also show adequate respect to the Hindu deities. All the Muslims in the village belong to the Sunni school of thought.

Jains

There are 20 households of Jains in the village. But most of them do not form the original settlers of the village and have settled down recently for earning a livelihood. So a detailed study of their customs and practices has not been made.

Housetypes

The houses found in Hunnur have no special or peculiar features in them as compared to the predominant housetypes of the district. All the structures invariably have a rectangular groundplan with flat roofs made of mud and wood. Sloping roofs may be found only in the case of storeyed buildings and the materials used for roofing purposes in such cases are usually corrugated iron sheets. Low rain fall in the region and also the protection offered by solid mud roofs are the factors which appear to have prompted the people of the region to prefer flat-mud terraces to inclined tile roofs. So also it is for protection from thieves and robbers that the walls are of either size-stones or of coarse undressed stones and range in thickness from 1½ feet to 3 feet or even more in the case of houses built decades back by the affluent sections of the society. The flat roofs are provided with skylights, as windows are scarce. In Hunnur there are both residential and non-residential structures, the latter comprising temples, shops, godowns, offices etc. As a count of the structures was not taken up during the Survey it is not possible to present the pattern of utilisation of the structures found in the village. The houses in the village are of varying size and there is wide disparity in the number of apartments in a house depending upon the economic circumstances of each household. Generally each household occupies an independent house but there are a number of instances where one house provides accommodation to more than one household. If any superflous structures are available the owners rent them out on annual basis and the rent varies from a minimum of Rs. 12 to Rs. 150 or even more according to the size, convenience and purpose for which they are used. Relatively affluent people have electrified their houses and the charge per unit of consumption is 70 paise.

From Table XII which presents statistics of households by number of rooms in occupation, it may be seen that there are in all 1025 rooms for a population of 5235 and that the average number of persons per room works out to 5.1. While counting the number of rooms the spacious verandahs, if any, kitchen, separate cattleshed etc., have not been reckoned as rooms as they do not conform to the definition of a room inspite of their being used for living purposes at times. Further it may be noticed that 1490 persons belonging to 334 households live in houses with no regular room. Excluding this section the average number of persons per room will be only 3.65. The average size of the 334 households living in roomless houses is 4.45. Of the remaining, 413 households having an average size of 5.09 persons and consisting of 2102 mebers or 40.15% of the population live in single room houses; 178 households with an average size of 6.24 persons and consisting of 1106 members or 21.12% of the population live in two roomed houses which gives an average of 3.1 persons per room; 50 households having on an average 7.24 persons and consisting of 362 persons or 6.91% of the village population live in houses with three rooms; 17 households having in all 121 members (or 2.3%) and their average size being 7.12% persons per household occupy houses with four rooms or have less than 2 persons per room; two households having 17 members occupy houses with five rooms while the remaining four having an average of 9.25 persons each live in houses with more than five rooms. It may be inferred from this that an increase in the size of a household results in its occupying more number of rooms. However, it has to be said that more than size it is the present and past economic plight of any household that appears to be responsible for the household occupying a commodious or a small house.

A distribution of the households by castes according to housetypes has been presented in Tables 13 and 13-A. Only two households out of the 998 are reported to live in houses with a roof of corrugated iron sheets (sloping roof) while another four live in houses with R.C.C. roof. Mud roof is the predominant type both in the village and the region. There are a few structures in the village such as the School, Bus shelter, V.L.W's quarters, reading room etc., which have roofs of Mangalore tiles and in due course the well-to-do villagers may take a fancy for this new type of roof when constructing new residential structure as well. All the households are living in houses with stone walls and in the case of two households bricks are also reported to have been used in addition to stones. The stones used are not necessarily dressed, size-stones and the poorer people occupy houses built with rough hewn stones using clay for cementing. Stones are available in abundance and so houses with stone walls are very common in the region.

Most of the houses in the village, specially those owned by the weavers have considerable area of enclosed open space either in the front or by the side of their residential houses. This open space is essential for conducting various pre-weaving operations. Spacious verandahs (called *padasali*, having walls on only three sides and a roof overhead) in which looms are fixed, are also common in the village. Verandahs are used for all purposes except cooking. A typical

cultivator's house consists of a large hall, half or a portion of which at the street level is used as cattle-shed and is called *Dabi*. The plinth of the other half will be usually 2 to 3 feet above the level of *dabi* and this portion is called *padasali*. This leads to another hall called *Nadumani* or else to the kitchen. The well-to-do will have one or two more rooms on the sides. Separate bath rooms are found in only a few instances as generally the villagers are accustomed to use either the *dabi* or a corner of the kitchen for bathing purposes. The men, specially those below 40 years, prefer to bathe at the wells and the bath room in the house is used by children, women and aged persons. The villagers generally provide their houses with niches and cupboards either with or without doors. All the houses have arrangements to lead out the refuse water to the street gutters or to a soak pit. The cattle are also housed in the living house except in the case of a few in relatively affluent circumstances who have separate structures, either in the village itself or in the garden. Only one or two houses in the village have lavatories. The unhealthy habit of using the open space around the village for toilet has been continuing for generations and it may take decades to persuade the people to provide for private latrines. Now, only a small section of the village population has started thinking in this direction. The building materials like stones, mud and timber are locally available. Stones are quarried by the local Voddars from the Ramathirth hillock which is close to the village. A fee of 25 paise per cart-load of stones quarried has to be paid to the Government. The price of 100 size stones of size 8″ x 8″ x 12″ varies from Rs. 8.00 to Rs. 10.00 normally and that of each granite slab of the size 24″ x 12″ x 2½″ varies from paise 30 to paise 35. These slabs are used for flooring purposes. Clay available in the fields is used for cementing the stones and the earth suitable for roof is also locally available in the fields of Hunnur as well as those of Madarkhandi and Kadapatti villages. A fee of rupee one has to be paid for removing a cart-load of earth. Babul, neem and mango tree trunks are cut to the required sizes for preparing the wooden fixtures and joinery required for the building. A few among the well-to-do, go in for quality timber like teak, *Nandi, Mathi* etc., which is available in the timber depots at Jamkhandi, Raibag etc. Bamboo, if required, has also to be brought from Jamkhandi and other places. For doors the villagers generally use planks of mango and for pillars and beams they use either babul or neem tree trunks. A layer of flat burnt bricks over the mud roof is to be found in the case of houses of a few rich people.

Skilled labourers like the masons and carpenters are available in the village and the daily wage rate varies from Rs. 2.50 to 3.00. The general labourers are available at Rs. 1.50 per day. The carpenters usually undertake to prepare all the necessary fixtures and joinery work on contract basis. Both masons and carpenters at Hunnur take up work in the surrounding smaller villages also during the house construction season. The thickness of the wall ranges from 16 inches to 24 inches normally. The doors will be usually 6 ft x 3 ft and the windows vary in size from 18 inches x 12 inches to 24 inches x 18 inches. The floor space of the rooms, verandahs, kitchens etc., varies from house to house and as such they cannot be said to be of any standard size. Those in affluent circumstances try to obtain nicely carved door frames and doors. There are at least 20 such houses in the village. The inner layers of the walls are sometimes plastered with mud and white washed with slaked lime. The floor is generally of mud and muram and this is frequently smeared with cow dung wash.

The villagers do not have any elaborate ceremonies to select a house site. But they usually consult an astrologer known for accurate predictions before a site is selected. Before selecting a site generally, a trench about 8 inches to 10 inches deep and about 18 inches square is dug and in the evening it is filled with water. This trench is covered with a plank and early next morning the spot is examined. If all the water has been sucked in and there is no trace of dampness the spot is rejected as unfit. On the other hand if it is muddy or else if some quantity of water still remains, it is taken to be a good site. The length and breadth of the proposed structure to be measured by the owner himself in cubits is arrived at after consulting the astrologer who is believed to possess some supernatural powers to decide the measurements and predict which size would bring good luck to the owner. They avoid facing the houses to the South and the West. They consider it good to have houses facing North or the East. If the threshold in this direction does not lead to the road, they fix a second door abutting the street. Shravan is considered to be the most auspicious month for commencing the house construction work and on a selected day under the influence of an auspicious Nakshatra (Lunar asterism) the owner offers *puja* to the stones at the north-eastern corner of the site. This done, the workers start the actual construction on any suitable day. At the time of fixing the threshold the carpenter is called upon to offer puja to the main door frame. A cocoanut tied in a piece

of cloth is hung from the lintel of the main door to ward off the evil spirits and the evil eyes. Again on the occasion of mounting the beams *puja* is offered by the carpenter. When the house is ready for occupation the house warming ceremony is held on an auspicious day. The well-to-do persons perform *pujas* such as Navagraha, Satyanarayana, Varashankara etc., and invite a number of guests. The poorer people are satisfied by asking at least five children to a feast of sweet dishes. On the occasion, a cow is worshipped and it will be the first to enter the house. On the hearth milk is boiled first so that it overflows signifying the overflowing of wealth in that house.

Dress

As compared to the predominant dress type prevailing in the rural parts of Northern Maidan region of the State, very little or no variation is noticeable in the types of dress adopted by men of Hunnur. Caste and occupation does not imply any change in the dress type but slight variation is perceived among wealthier people and also among members of the younger generation. Quality of the garments tends to be superior in the latter cases. The poorer men do not mind putting on very coarse varieties of clothes and even tattered clothes. The changes brought about by infiltration of urban influences are also observed in the use of terylene and woollen apparel by the younger generations.

The normal garments put on by men—both young and old—consist of a turban or a cap, a shirt over a half-sleeved or sleeveless banian, a dhoti worn in the *kachcha* style and a pair of chappals. The agricultural workers will have, in addition, a 'Kambli' (coarse woollen blanket) particularly during rainy months. Usually the weavers do not put on a shirt while at work but wear a half-sleeved banian instead. These banians are common among all classes and communities and are made of coarse unbleached white long cloth. Such a banian is usually provided with a big pocket where one can keep his stock of beedies, a match box, betel leaves, tobacco, chunam etc. The weavers generally prefer to wear white caps instead of the heavy turban. *Pataga* or turban, the traditional headgear still popular among elderly men of the village is of either white, yellow or pink colour and is worn either with or without a tail at the back. It is considered improper to be bare-headed when moving out. White caps appear to have gained popularity during the last 2 decades. Shirts both with and without collars are popular and even the poorest will have at least one shirt to wear on ceremonial occasions. A considerable number of young men of the village [below 40 years of age] put on pyjamas (loose trousers) hosiery banians, knickers and bush shirts. Trousers are also being used regularly by a handful of men—usually the High School teachers, doctors, students, etc. Coat, at one time, was considered an essential item of one's apparel but now it is being regularly used only by a few elderly men of the village. Woollen suits and terylene shirts are slowly gaining a foothold in the village as a few educated men from the economically well off households have taken a fancy for such pieces of clothing which have gained considerable popularity in urban areas. On ceremonial and festive occasions men wear either new garments or washed and ironed clothes. Usually new clothes are purchased twice a year. The use of pyjama, trousers and woollen garments is considered a sign of one's sophistication. Chappals made either by the local cobblers or manufactured by reputed companies constitute the popular footwear. A good number of men of upper middle class use pump-shoes and a few educated men who can afford to do so use laced-shoes.

Women's apparel consists of a saree measuring a length of 8 yards by about 50 inches and a blouse. They are not accustomed to the use of any headgear and instead all women draw the upper end called '*Musuku*' of their saree which covers the bosom and is passed over the shoulder—over their heads also so that it conceals their back and right shoulders. Saree is worn in two ways either with a *kachcha* in which one end of the saree is passed between the legs and tucked at the back while the other end passing over the left shoulder and the head covers the upper part of the body or, without a *kachcha*. In the latter style almost the entire length is wound round the body below the waist with innumerable pleats tucked in front at the waist and the other end is passed over left shoulders and the head. Blouses with sleeves to cover the arms upto the elbows are used by one and all, exceptions being widows among Brahmins and a few of the older women of poorest sections. The elderly women prefer to wear blouses made out of *Khanas* (handloom cloth) which would be shorter in length and would not have buttons in the front. The loose ends are tied into a knot. The younger women prefer chints, voiles and such other cloth for blouses and have blouses of larger dimensions. They are now-a-days accustomed to the use of under wear bodice and brassieres. Likewise the use of petticoat is gaining popularity except among the cultivating and poorer classes of women. As a result of the use of petticoats even the few women whose custom

it was (married women of Brahmins and Marathas castes) to wear the saree in a *kacheha* style are resorting to the other popular style. The style of wearing apparel does not change with one's marital status. Some women get the upper ends of the saree embroidered with various designs. Costly silk sarees are a luxury which very few can afford. At the time of marriages the bride is dressed in either a white or yellow saree called *Arishina pathala* and on the occasion of *Kupsa maduvudu* (i.e. when a pregnant women is feted) green sarees are preferred as green is believed to signify plenty and fertility. On festive and ceremonial occasions women put on their best garments and usually these will be of gay colours. No seasonal variation is observed in the women's apparel. The agricultural workers usually carry a blanket or a gunny bag for protection against rain during rainy season. All the women of the village are in the habit of using footwear called *Kalmuri*—which are made and sold by the cobblers at Jamkhandi. Very few go in for footwear prepared by big manufacturers.

Boys usually put on knickers (half pants) and shirts. Those below 4 years of age put on only shirts. Still younger ones are donned with a cowl or headgear in addition to a shirt. The school-going boys are fond of pyjamas and those between 10 and 18 years of age wear them regularly. White cap is a must for every school-going boy. Younger boys wear black or embroidered caps. The garments used by girls are either a frock or, a blouse and a skirt. Girls above 12 years of age wear *Kirgi* i.e. a saree measuring 5 yards by 40 inches to 44 inches. Footwear is not an essential item but yet most of the children are seen wearing chappals and a few use shoes also. On festive and ceremonial occasions new clothes are put on or else the best clothes are washed and put on.

Ornaments

The ornaments used by women of the village—as well as the region—are varied in number and also in designs. Men wear fewer and less conspicuous ornaments such as finger rings of gold, earstuds of gold and precious stones and silver waist strings. A few rich men adorn their necks with a chain of gold. Women are aided by their men and parents in acquiring a number of ornaments especially those of gold and silver which constitute a valuable possession that may be liquidated or used to raise funds at times of dire necessity despite the fact that no woman would willingly part with any of her ornaments. Even among the poor households one may find one or two ornaments of gold and silver. Tawdry ornaments, though worn by young girls, are not very common among even the poorest. In such cases they prefer to rest satisfied with bead and glass ornaments instead of going in for imitation stuff. Richer sections try to add to their possession of ornaments every year at least in bits and thus increase their gold wealth. In most of the households it is women who manage the household affairs. Such women will be able to save and invest on ornaments. Moreover every woman whether rich or poor is entitled to receive a few ornaments at her marriage.

The ornaments in common use at present are the following: (a few, the use of which is on a steady decline have also been included):—

Sl. No.	Local name of the ornament	Part of the body on which it is worn	Material	Approximate cost	Remarks
1	2	3	4	5	6
				Rs.	
1.	*Guladali*	Neck	Gold and black beads	10·00 to 75·00	The lucky necklace. No widow may wear this auspicious ornament.
2.	*Boramula*	Neck	Gold	300·00	Contains about 2 tolas of gold in the form of oval shaped beads.
3.	*Eksara*	Neck	Gold	150·00	Round beads of gold used in varying numbers. Gold content varies from 1 tola to 2 tolas.
4.	*Tikkisara*	Neck	Gold	200·00	Gold content 1 to 2 tolas.
5.	*Puthali*	Neck	Gold	500·00 or more	The gold content in these two varieties varies from 2 tolas to 6 tolas. These are found only among richer sections and are worn on occasions.
6.	*Sringarasara*	Neck	Gold	Do	

1	2	3	4	5	6
7.	*Muguthi*	Nose	Gold, pearls or stone crystals	Ranges from Rs. 10·00 to Rs. 25·00	Popular nose ornament; but the widows should not wear this.
8.	*Nathu*	Nose	Gold, crystals or pearls	Ranges from Rs. 50·00 to Rs. 100·00 each	Popularity is on a steady decline since more than a decade.
9.	*Vole*	Ear lobe	Gold, pearls or crystals	Ranges from Rs. 40·00 to Rs. 75·00 a pair	An ornament for constant wear by women of all ages, castes and classes.
10.	*Gubbi bavali*	Ornament for the middle part of the ear.	Gold and pearls	Rs. 10·00 to Rs. 25·00	Popular among the newly married women. The unmarried do not usually wear this. Widows should not wear them.
11.	*Bugudi*	Ornament for the upper lobe of the ear	Do.	Rs. 50·00 to Rs. 100·00	
12.	*Kenne Sarapani*	Ear	A small chain of gold; one end of which is tied to bugudi and the other end pinned to the combed hair.	Rs. 50·00 to Rs. 100·00 each	Popular among the newly married women. The unmarried do not usually wear this. Widows should not wear them.
13.	*Minchu Patte*	Ear	A small chain of gold one end of which is tied to the ear stud and the other end to the bugudi.	Rs. 35·00 to Rs. 75·00 each.	Do.
14.	*Vanki*	Upper arm	Gold	Rs. 1,000 per pair	The gold content ranges from 8 to 10 tolas. Only the very rich can offord this and none in the village is at present reported to own or use this ornament. The ornament made of silver was quite popular some 10—15 years ago.
15.	*Bajuband*	,,	Gold and precious stones	Rs. 1,500·00 per pair.	Do.
16.	*Gotu*	Fore arm	Gold	Rs. 300·00 to Rs. 400· 00 per pair.	Popular among women of upper middle class. The quantity of gold required is atleast 2 tolas.
17.	*Patali*	Fore arm	Gold	Rs. 600.00 or more per pair.	At least 5 tolas of gold go into its making. A few rich women possess and wear them occasionally.
18.	*Bilavara*	Fore arm	Gold	Do.	Do.
19.	*Kode*	Fore arm	Gold	Rs. 750·00	An ornament which has become rare in the village during the last 25 years. Contains about 6 tolas of gold.
20.	*Bale*	Fore arm	Glass bangles	··	A very popular ornament considered to be sacred for married ladies.
21.	*Muthina bale*	Fore arm	Pearls	Rs. 200·00 per pair.	
22.	*Ungura*	Fingers	Gold	Rs. 25·00 to 150·00	There are various designs in rings.
23.	*Naduvina patti*	Waist	Silver	Rs. 50·00	According to the content of silver the price varies from Rs. 35·00 and Rs. 50·00. The popularity is slowly on a decline.
24	*Gejje dabu*	Waist	Silver	Rs. 100·00 or more	Do.
25.	*Ruli*	Anklet	Silver	Rs. 400·00 per pair.	A heavy anklet. Contains atleast 100 tolas of silver. Popularity declining during the last 15 years. It was being used by teen-agers.

1	2	3	4	5	6
26.	*Paijana*	Anklet	Silver	Rs. 75·00 per pair.	The pair of anklets will weigh about 20 tolas to 24 tolas. An ornament worn by teenagers. Only a few wear constantly while a considerable number wear it on festive and ceremonial occasions.
27.	*Chainu*	Anklet with or without bells	Silver	Rs. 30·00 per pair to Rs. 50·00 per pair.	Silver content ranges from 10 to 15 tolas. Popular among teenagers and young girls.
28.	*Kalungara*	Second toe	Silver	Rs. 10·00 to Rs. 20·00 per pair.	The widows should not wear these ornaments which signify the state of *mutaide* (married woman).
29.	*Kalavara*	Third toe	Silver	Rs. 5.00 to Rs. 8·00 per pair.	
30.	*Meenapilli*	Fourth toe	Silver	Rs. 8·00 to Rs. 15·00.	

Of all the women's ornaments, *Guladali* the lucky necklace, with which a woman is adorned on the occasion of her first marriage, is considered to be her most sacred possession. Every woman longs to retain it till her death. The loss of her husband either by death or divorce wrests from her this symbol of a *muthaide*. No ornament in the village is peculiar or characteristic of any particular caste, occupational group or economic class. Pawning of ornaments to raise loans is prevalent to a considerable extent and on many occasions such families are not able to redeem the debts and recover the ornaments. Among women of the present generation heavy ornaments such as *Ruli, Puthali, Sringara sara, Nathu* have lost popularity. Even the silver waist-belt is becoming obsolete because of the increasing use of petticoats by younger women. Nevertheless on a girl attaining puberty it is customary to present her with a waist belt. Head ornaments such as *Kyadgi, Hoovu, etc.*, have already become obsolete in the village and a thorough search may bring out only two or three pieces. Girls wear ear-studs, glass bangles and anklets. A few put on nose screws and also rings for the second toe. Boy's ornaments are usually the earstuds and silver waist strings. Anklets are popular among boys below two years of age.

Body Decoration

Numerous floral and geometric designs may be seen tattooed on different parts of the body, such as upper arm, fore-arm, back of the palms, forehead etc., of women above 40 years of age. The practice of tattooing, however, has been losing its popularity during the last 15 years and even if tattooed the designs are now simple. This art of tattooing is the monopoly of 'Killekyatas' a nomadic tribe. At present the tattoo marks are generally on the forehead, the chin or the cheeks. Small dots are tattooed on the chin or cheeks in order to counteract the effect of an evil eye and the marks on the forehead signify one's longing to remain a *muthaide* for ever. The marks on the forehead consist usually of a circular patch—quarter of an inch in diameter and three parallel lines. The patch represents vermillion which, only a *muthaide* may apply to her forehead. Among Brahmins this habit of tattooing is not as popular as among other castes. Many women particularly of agricultural classes among the Kurubas, Holeyas etc., above 35 years of age apply *Hallittu* to blacken their teeth. This is supposed to strengthen their teeth and gums. Among all classes the women apply cocoanut oil frequently to keep their hair smooth and clean and after combing the hair is either made into a knot at the back or plaited into a pigtail left hanging on the back.

Household goods

In this region as well as in the village, furniture is found among only a few educated and well-to-do families who develop urban contacts. Table 12 presents details about the possession of furniture. Of the 998 households in the village only 36 households (or 3.6%) possess chairs the number of which ranges from one to four or five per household. For a village population of 5235, the number of chairs in the village is therefore too meagre. Only 19 tables are to be seen in the village and in many instances these tables and chairs are not regularly used. Cot is the relatively more popular piece of furniture which is used regularly. Wooden cots are preferred to iron cots which only a few well-to-do can afford on account of the exorbitant cost. *Horasu* is a country cot which consists of a network in straw rope (*Mede hullu*) tied to a wooden frame with four legs each about 12″ to 18″ high. These are made for temporary use particularly for use by women during the post natal

period. Of the forty four households owning cots one belongs to Brahmin caste, 3 to Marathas and the remaining to Lingayats—the predominant community of the village. Other items of furniture found in the village are too few to attract one's notice. Almirahs are found mostly among the traders and one or two other rich men of the village. Generally the villagers use *Jadipatti, gudara* or *Jamkhan* as mats upon which they sit, squat and sleep. The visitors are usually provided with pillows for a back rest.

Every household irrespective of economic and ethnic differences possesses a number of cooking and storing utensils. In the village, clayware is the most common and except for Brahmins all other communities cook their food in earthen vessels. These vessels are of varying sizes and shapes, each type of vessel bearing a separate name. *Haravi, Gadige, koda, Sore, Mandana, Chatagi, Magi, Pariyana* and *Muchchala* are the common types found in all houses in varying numbers depending upon the size of household. *Tatranige* is a oval shaped earthen vessel with a small circular mouth which serves as a water bottle. The common brass vessels, are *thambige, battala, thali, Kolaga, bogani, tappeli, thabana, thatu, ladles,* etc. Wooden containers are not very common. But a few pieces such as *holige mane* (circular plate) *Kodambigi* and *bellunige* (round pin) which are required for preparing *bhakri* or jowar bread and *holige* (sweet pancake) are found in every household. Copper vessels especially pitchers, *hande, parata* and *tappeli* are commonly seen except among the poor. Bronze dining plates called *gangala* are popular among poorer sections, while among richer people brass plates called *thabana* and *thali* are more in use. *Thave, Kadathara* are the iron wares in common use. Aluminium vessels may be seen in almost all the households, the common type of vessels being the wide mouthed ones which may be used for preparing tea or cooking rice in small quantities, kettle, tumblers, plates, spoons etc. These are the cheapest of the metallic ware and in popularity stand next to clayware. Among educated and richer sections the tendency to buy a few pieces of stainless steel-ware such as plates, spoons, cups, tankards, etc., is increasing steadily. As drinking tea is very popular in the village most of the households possess a few cups and saucers made of china clay. Tin containers, boxes and bottles are used for storing articles and oils by a considerable number of households. The household goods also consist of a pair of brass lamps, *Kalasha gindi,* a bell and a *Karadige* (box) for keeping vermilion powder. Pestle and grinding stone are two items which are seen in almost every household.

Households possessing consumer goods which are of a relatively luxurious nature in the village have been tabulated in Table 12A. For every item the Lingayats who constitute the major community top the list. Kurubas and Holeya though numerically large do not possess any of these items except bicycles. Brahmins though few in number have been able to equip themselves with wrist-watches, bicycles, kerosene stove etc., on account of their better economic conditions. They are landlords or Government employees. Of the 93 households possessing wrist-watches 75 are of Lingayat community. There are 105 households of Marathas and of them only 6 have wrist-watches. Among Brahmins 50% of the households (6 out of 12) possess wrist-watches. Among Muslims only 2 out of the 49 households possess wrist-watches. A wrist-watch is popular among the educated, the tradesmen and men in service. Six households in the village have petromax lights but these are not used regularly. Only 90 out of 998 households possess battery-torch-lights. The percentage of households possessing battery-torch-light among Lingayats works out to 13.8 whereas that among Brahmins works to 33.33. Two out of eleven Panchala households, one of Reddy and one household of Muslim possess a torchlight each. The use of kerosene stove is not very popular as is evident by the fact that only 26 households out of the 998 possess a kerosene stove each and a few of them use it regularly. Bicycle is a popular vehicle which the weavers use for going to their yarn suppliers to fetch yarn. In 158 households one or more bicycles have been returned and of these 130 belong to Lingayats, 8 to Arers, 7 to Brahmins and 6 to Muslims. In addition there are four shops where cycles are available on hire. Radio receiver sets are found in 14 households of Lingayats and 3 households of Marathas. Many of these Lingayats are traders, largescale cultivators and weavers with 2 or 3 active looms. A radio set is considered a luxury by many in the village. Forty-nine households of which 47 belong to Lingayat community possess wall clocks. Electric fans which are the most luxurious items possessed in the village are found in two Lingayat households. One household, the head of which is a contractor owns a motor-cycle. In keeping with the general trend, in the village also, the tendency to acquire more and more of material goods, even though of a non-productive nature is slowly, but steadily, increasing. This is the result of the combined effect of the environment, education and improvement in one's own economic condition. Several men in the village have rain coats, gum boots, umbrellas, kit bags, holdalls, leather suit cases, small

box-cameras and such other small items of goods which are used only occasionally.

Food and Drinks

Particulars of vegetarian and non-vegetarian households by community have been presented in Table XVIII. Of the 998, 321 constituting 32.16% of the total are non-vegetarians and the remaining 67.84% are vegetarians. Lingayats, Brahmins, Panchalas and the Jains are vegetarians as a class while others viz. the Kurubas, Marathas and Holers are non-vegetarians. Among the latter, there are a considerable number of vegetarians who have adopted it voluntarily. Of the 105 Maratha households 33 are vegetarians and of the 97 Kuruba households 23 are vegetarians. A few of the Lingayat households have recently taken to rearing of poultry but none of these consume even eggs. All the vegetarians have a strong aversion to non-vegetarian items of food including eggs.

The staple food of all the villagers irrespective of economic and occupational differences is jowar. In addition to jowar many of the households use rice and wheat regularly. Among Brahmins, 5 out of the 12 households use rice in large quantities in addition to a small quantity of jowar while 6 others consume rice, wheat and jowar regularly. Only one household subsists mainly on jowar. Among Lingayats 483 households (85%) have only jowar as the staple cereal, 20 households (3.5%) have jowar and wheat as the staple cereal, 29 households (5.1%) have rice in addition to jowar and wheat while the remaining 34 households (6.4%) consume more of rice than jowar.

Jowar is the staple cereal for 95 out of 105 Maratha households. Seven households have rice in addition to little quantities of jowar while two others consume jowar and wheat. All the households of Kurubas and Holeyas—the other two important communities of the village—consume mainly jowar. Of the 49 Muslim households one has rice in addition to jowar and wheat as the staple cereal, 2 have jowar and wheat while the remaining 46 have jowar only as their staple food. In all the households including those using jowar exclusively, rice and wheat dishes are also prepared though, not regularly. Bajra and maize are also consumed whenever available, particularly when these are raised by the households and also when these grains are cheaper. No seasonal variations with regard to diet are observed in the village. Jowar is converted into flour either by grinding the corn at home or at the flour-mill and this flour is made into *bhakri* which are eaten with one or two side-dishes.

From table XVII it may be seen that in 272 households of whom 200 are of Lingayats, the adult members take three meals a day. The adult members in the remaining households usually take two meals a day in addition to light breakfast. Considering the habits of children it is found that in 12 households they take more than three meals a day, in 412 households they take 3 meals and in the remaining 39 households the children are accustomed to two meals only.

Among the Brahmins in all the households the adults take two meals a day and the children in 3 out of the 12 households take three meals a day. In general all the cultivators and field labourers invariably take three meals a day while others usually take two principal meals in addition to a light breakfast in the morning. The weavers also belong to the latter category. Children in almost all the households have three meals. The morning meal or breakfast is called *Nyari* and is taken between 7 and 8 A.M. The menu usually consists of *bhakri* kept over-night (*thangalu*), curds if available in the household and some savoury. If the field workers consume about 3 breads, children and others take either one or one and a half. In a few households for breakfast they prepare *Uppittu, Sajjika, Dose,* etc. Tea is a necessary item of the *Nyari* in almost every household and it is so during the past 6—8 years. Women in weavers' households generally forego their *nyari* but take only tea as they have to attend to several pre-weaving operations in the morning. The mid-day meal is taken between 1 P.M. and 3 P.M. either in the field in the case of those working in nearby cultivating fields or at home by others. The menu for this meal consists of fresh *bhakri, karabele* (a preparation of pulses and spices), *chutney,* vegetable curry, *usuli, amra* (soup) and curds or buttermilk. *Bhakri* is, in a few households, substituted by *chapati* or else by *Nuchchu*—a preparation from broken maize resembling cooked rice. About four or five *bhakris* are required for a manual labourer while others not excepting the weavers, are satisfied with two or three. Cooked rice is also a regular item of diet in a few households for the midday meals and is consumed in relatively small quantities. The non-vegetarian households are also accustomed to the above diet and it is only occasionally that they can afford to buy meat or any other flesh. Eggs, if available at home are consumed either raw or in the boiled form. The night meal is taken by the villagers between 7.30

P.M. and 9 P.M. There are a good number of men in the village who, on account of their numerous activities take their meals even after 10 P.M. The menu for the night meal is also *bhakri* and *chutney*. In many households rice is a regular item for the night meal particularly for children and the aged. *Chapati, ambli* or *nuchchu* occasionally substitute the *bhakri*. *Sajjika* a sweet dish from split wheat and gur is prepared frequently. The night meal will usually be a light one particularly in the case of field workers and women.

Vegetables are produced in the village itself but as the quantity is insufficient, the villagers buy them at the Jamkhandi shandy also. A few hawkers visit the village daily. The commonly used vegetables are onion, potato, *bende* (lady's finger), *chavali* (cluster beans), tomato, *badane* (brinjals), *southe* (cucumber), *genasu* (sweet potato) and a variety of gourds and leafy vegetables. Garlic is a regular item of consumption among all except the Brahmins who use gur and *hingu* (asofoetida) for flavouring their dishes. Safflower oil, locally called *Ganadenne*, is the common cooking medium. A number of households use groundnut oil also as the cooking medium. Butter is locally available and the rates are liable to seasonal variations. The lowest rate per kilogram being Rs. 5.00 the highest would be about Rs. 8.00. Clarified butter (ghee) is also sold by the producing households instead of butter. This is a regular item of the diet in only a small number of households but almost all the households use ghee or butter on festival days. In those households who have milch buffaloes or milch cows a few members especially the *pailvans* or those who practise wrestling and attend the gymnasium daily consume milk in quantities varying from 6 ounces to 20 ounces. Children also have their share by being present at the time of milking. Plantains and the papaya are the only types of fruits available in the village. In no household do fruits constitute a regular item of diet. Mangoes are consumed during the season. The special dishes prepared for festivals and feasts are *holige, sajjikana holige, kadabu, karjikai, huggi, sajjika, guggari* and numerous types of sweet balls called *undi*.

The most common item of fuel used for cooking food is dried up stems of a variety of plants. Many of the households buy firewood from the local firewood depot and a few others who go to work at Jamkhandi make their firewood purchase there and carry it home on cycle carriers. The poor and the agricultural workers, especially the women among them, gather dry stems from the fields around the village. Cultivators will have stocks of stems of cotton and tur plants which they sow regularly. Cow dung cakes called *Kullu* are used as fuel during the rainy season in almost all the households. These are stored in *Kulla bana* (a small hut shaped enclosure made of cowdung and mud). The absence of a forest nearby is a big handicap to the villagers in general. In the households of weavers as all the members, not excepting the women and children, assist in the weaving industry it prevents them from gathering fuel free of cost. Therefore the weavers are forced to spend a sizeable portion of their income over fuel as well. Kerosene or charcoal is not a popular fuel in the village.

The habit of drinking tea is widespread. Of the 998 households in the village 626 are taking tea regularly. Distribution of households by castes and income groups and the habit of drinking tea has been presented in Table 11 A. Considering castewise it is seen that all the Brahmins take tea while all the Koravas and 91 out of the 93 Holeya households do not. Among Lingayats 107 out of the total 566 households do not take tea regularly and among Kurubas as many as 68 out of 97 refrain from taking tea. Among Marathas 44 out of the 105 households are reported to be not habituated to tea. There are a number of tea shops in the village and male members of the 'households not preparing tea regularly', are regular visitors to these tea shops. Coffee is less popular and is taken occasionally. Other beverages such as bournvita, cocoa etc., are occasionally used. Considering the households by income groups and analysing the incidence of tea drinking it is observed that it is high in the case of households in the higher income groups. For instance of the 104 households earning more than Rs. 150 a month as many as 96 households (92.3%) and of the 141 households earning a monthly average in the range of Rs. 100 to 150 as many as 132 (93.6%) consume tea regularly. The percentage of households taking tea gets reduced to 80.7% only in the case of households in the average monthly income group of Rs. 76—100. In the lowest income group viz. households earning less than Rs. 25 a month, 87 out of the 97 do not take tea or in terms of percentage only 10.3% are habituated to tea.

Smoking beedi and tobacco in pipes called 'chilume' are popular among men of all age groups. A number of men smoke cigarettes in order to show off as belonging to a sophisticated lot. The cultivators usually smoke tobacco in *chilumes* (pipes) as this works out cheaper than beedi. Youngsters do not

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usually smoke in the presence of their elderly kith and kin. Chewing of betel leaves and nut with bits of tobacco is also prevalent to a considerable extent among cultivators and labourers. Other narcotis such as *ganja*, opium etc., are now not available and there are practically no addicts to them. Liquor is scarce as prohibition has been in force since more than a decade. However, occasionally some people help themselves to illicit liquors.

Beliefs and practices connected with birth

Among all the communities the beliefs and practices connected with birth are more or less similar with a few variations. When a woman is pregnant her relatives bring her sweet dishes like *holige*, this being known as *bayaki oota* or *hittakki koduvudu*. In the fifth month of pregnancy—only in the case of a woman's first pregnancy—*Kalla kupsa* is arranged by her parents-in-law. On this occasion she is given an oil-bath, adorned with glass bangles of greenish hue and in the evening, well-dressed and bedecked with ornaments, she is seated on a chair or a raised platform. Her laps are filled with a few articles such as turmeric, date-fruit, a green blouse piece etc. and this is called *Udi thumbuvudu*. *Arathi* is waved before her. The Kurubas report that her parents have to visit her with a basketsful of dishes such as *rotti*, *Karjikai* and *Madeli undi* which are to be distributed to her husband's near relations. During the seventh month, a day is selected to hold *Khare Kupsa* or real *Kupsa* ceremony when a number of guests including her parents, sisters and others are asked to witness the function. She is given an oil-bath and adorned with a set of new glass bangles of greenish hue. All through the afternoon singing of *Shobane* songs (folk songs) continues in her presence and in the evening she with her husband by her side, is seated on a chair or a raised platform. The function of *Udithumbuvudu* is performed by *Muthaides* (married ladies) and she is presented with a green saree and a green blouse piece. Her husband also receives some present from his parents-in-law. Her mother-in-law is also entitled to receive a blouse piece on this occasion. The guests are treated to a dinner or else some sweet dishes are distributed. After this, she, with her relations visits the Hanuman (village guardian) temple. Generally before the seventh month comes to an end, the pregnant woman is taken to her parental home where she delivers the child and spends the post-natal period lasting about three months. Soon after her reaching the parental home again the *Kupsa*—this time called *Thavarmane Kupsa*—is held on a small scale. Among Lingayats *Lingadharan* is held in her eighth month of pregnancy. On this occasion a Matadayya is feasted. He worships a *linga*, wraps it in a cloth and then ties it to her left upper arm. Among Brahmins, a few conduct *Seemantha* ceremony.

Even in the advanced state of pregnancy she is not subjected to any restrictions regarding her diet and work. Nevertheless she will have ample rest as the other members of the household do not allow her to attend to strenuous work such as drawing and carrying water etc. As the villagers are conscious that a good and cheerful mood of the pregnant woman will have good effect on the baby in the womb, peace and tranquility prevails around her. Many women visit her and spend the time in singing devotional and folk songs frequently. Eclipse is believed to have an evil effect on the foetus and the mother, if she exposes herself to the rays or engages herself in any work during the period of the eclipse. So she sits quietly in a dark corner of the house and does no work whatsoever. A man whose wife is pregnant is forbidden to carry dead persons to the grave.

The delivery usually occurs in a room rendered warmer and darker by closing the windows and ventilators if any. Soolagithi—a local untrained but experienced dai—attends to the child birth and she is assisted by elderly women of the house. Trained midwife or a doctor is called up only when complications arise. The pregnant woman is occasionally taken to a maternity hospital if it is closeby. Immediately after the labour pain starts all the ornaments including *Guladali* are removed from the person of the expectant mother. These will be put on after *Setagavva puja* on the fifth day. As soon as the child is born the umbilical cord is severed with a sharp sickle and the placenta is gathered in an earthen pot. The mouth of the pot is then covered with neem leaves and the soolagithi offers *puja* to the pot and the sickle. Later the pot is buried either in the manure pit or in some other marshy spot around the house. If the new born is a boy—who is considered to be the continuator of the family line—the men of the house rush to their *puja* room and light a wick-lamp before the Gods and also visit a temple immediately for the purpose of lighting lamps. Sweets—mainly *pheda*—are distributed. On the other hand if the new born is a girl the news is greeted with icy coolness. The news of her having delivered a boy will be sent through one of her close kin to her parents-in-law on the following day. This messenger receives a few gifts such as a little cash (among the poor) a turban (among the middle class) a finger ring or a dhoti and turban (among the richer sections). The first delivery of a woman is called *chochchala*.

A few moments after the delivery the woman in the post-natal period warms herself with *aggitagi*—a hearth and lies on the *horasu*—(country cot). An hour or two later the mother is smeared all over the body with a mixture of safflower oil and turmeric dust and bathed in warm water. The baby is also given an oil-bath using safflower oil. Afterwards honey is administered to the baby and a few people administer a small quantity of castor oil also. The suckling starts on the second or third day and till then the baby subsists on cummin decoction. The woman in the post-natal period takes only a light meal consisting of rice, ghee, ginger and pepper.. Till the completion of about a month the light diet is continued and she is also given some milk to drink. She is not allowed to drink or use cold water. She wraps herself in a warm *kambli.* In the second month she starts eating preparations of wheat like *sajjika* and later consumes *bhakri* as well. When the baby is about a year old it is given cooked and well kneaded rice for a few days and then it starts consuming all sorts of solid food. When the child is about 2 years it is weaned away.

The Lingayats do not observe any ritual pollution subsequent to a child birth in the house. All others observe pollution, the duration of which ranges from 5 days in the case of Kurubas to eleven days in the case of Brahmins and Marathas. Either on the day of birth or on the third day the Lingayats invite their priest to purify the house and its members and also to give a *linga* to the baby. Water with which the feet of a Jangam priest are washed—termed *padodaka,* —is considered to be holy and capable of cleansing both men and material. Therefore such water is sprinkled all over the house and upon persons including the baby. The *Linga* worshipped and enclosed in a piece of cloth is tied to one of the legs of the country cot. All the members partake of a little quantity of this *padodaka,* the purificant. The Kurubas invite their priest and obtain his *padodaka* which is later sprinkled all over the house and washed clothes. All the members of the household sip a small quantity of this holy water, and then they are free from pollution. The Marathas and Brahmins consider *Panchagavya* (or else cows urine) as the purificant, which they use in the manner described above. On the fifth day after the delivery, *Eaidudeshe* is performed when Setagavva is also worshipped. In the morning the entire house is cleaned and smeared with cowdung and all the members purify themselves. In the evening the mother-in-law or some other elderly woman lights five wick lamps (if the new born is a boy; otherwise only three lamps) inside the room where the mother's bed is located. A preparation of wheat viz. *Godi kadabu* is used as the lamp to hold the oil for the light and another preparation called *Kichadi* is offered as *bana* (or *neivedyam*). This offering is given away to the Soolagithi who performs the *puja* and waves an *arathi* before Setagavva. She carries away the *neivedyam* and also the *arathi lamp* with her in concealment lest it be seen by any members of the house. She receives *annas* 5 (now 25 paise), [annas 2 and paise 6 (or 10 to 15 paise) in case the baby is a girl] copra, gur, a few measures of jowar for her services. etc., When these articles are being taken out of the house the members of the household throw water at her back. All through the night the mother and the baby should not stir out of the bed. Some elderly members of the household keep awake all the night and sing *Shobane* songs. They believe that during that night the fortune (*hane baraha*) of the child will be chalked out by the Gods. Setagavva may be worshipped either on this fifth day or else on some other day, before the expiry of the third month. It is only after offering *puja* to Setagavva that the mother may put on her ornaments and lucky necklace. On the twelfth or the thirteenth day of the child birth, the mother is adorned with new bangles. *Hole mettuvudu* or *bavi puje* is performed on the twenty-seventh day, when the mother accompanied by five *muthaides* goes to a well or a river and offers worship. Five pebbles are placed in a row and after the *puja* soaked gram is offered as *neivedyam.* Then she fills a pitcher and carries it home. The same evening she visits the Hanuman or Laxmi temple with her child and relations.

The naming ceremony is held on the twelfth day for boys and on the thirteenth day for girls. Usually a priest or an astrologer is consulted for ascertaining the first alphabet with which the name *Janma nama* —of the child should begin and also to find out whether this child-birth bodes well to the family. The boys are usually named after their forefathers. At least two names—one *Janma nama* and another *Kareyuva hesaru* or calling name—are given to a child and among all castes the child's paternal aunt announces the names given to the child. For this she receives some presents. The child is put in a cradle by five *muthaides* who pass it around and sing *Jogula songs* (lullabies). Though the presence of the child's father is not essential his parents, sisters and other close relations witness the naming ceremony and are treated to a sumptous meal. These visitors bring some presents like finger-ring, copra, gur etc., to the child.

The Muslims follow similar customs regarding births. *Kupsa* ceremony is called *choli karna* and is performed in the fashion described already. Soon after the birth, a Mulla is called up and he whispers the *ajan* (prayer call) into both the ears of the child. They do not observe any pollution but the mother who should be confined to the bed for a period of 40 days is not allowed to offer prayers and attend to her daily chores. *Eaidu deshe, Setagavva puja* and *Holemettuvudu* are not performed by the Muslims. The naming ceremony is held on the fortieth day and the child's paternal aunt announces the name. On the same day the child is put in a cradle. Circumcision, a must for all boys, is performed before a boy attains his eighth year.

The Jains follow Brahminical customs and share their beliefs with the rest of the villagers.

All the Hindus have the first hairs of a boy cut when the boy is 11 months old or else in the 3rd year. On this occasion his maternal uncle is invited and he has to formally perform the act of cutting the hair with a pair of a betel leaves. The barber then removes all the hair. A feast is held on the occasion. It is generally believed that the birth of a girl on a *Hunnime* (full moon day) and that of a boy on an *Amavasya* (new moon day) is bad. Birth of a child under the influence of lunar asterisms such as Revathi, Ashwini, Makha, Aslesha, Jyesta & Moola are considered to be inauspicious. Similarly birth of a boy following the birth of three successive girls is supposed to be ominous. If the upper teeth of a child cut out first, it is supposed to bode ill to its maternal uncle and to ward off the evil he is expected to bring a silver cup (or one half of copra among the poor) and press it against the protruding teeth. If a woman is having only male issues the youngest when still a few days old, will have his nose pierced and conversely if only girls are born, a waist string is tied to her. If there be a series of infantile deaths in a family, the child's nose, soon after its birth, is pierced and at the earliest convenience a gold ring obtained as a gift (*Dana*) from some unrelated person is inserted. Such a deformation is supposed to dissuade the Gods from taking away its life too. The names given to such children will usually be *Kallappa, Kallavva, Dundappa, Dundavva,* etc.

When the child makes its first trip to its father's place, usually during its third or the fifth month, its maternal uncle and grand parents also accompany. If it is a boy great pomp marks the occasion and the maternal uncle literally carries the boy in a cradle and is greeted at the other end with a band of musicians and led to the house in a procession. The maternal uncle is honoured with some presents by the child's paternal grand parents. In the case of subsequent births the ceremonies such as *Kalla Kupsa* and *Khare Kupsa* are not performed.

In recent years the villagers are slowly broadening their outlook and are utilising the amenities provided in the maternity hospitals and are also availing of the services of trained midwives. Pre-natal and post-natal medical check up are not yet common. Family Planning Programme has not made any headway in this village. Use of contraceptives and other methods such as safe period etc., for preventing conception is almost unknown to the multitude. Sex is considered to be an abhoring subject and everyone feels shy to make even a slight reference to it particularly before strangers. The villagers are not aware of and do not practise any family planning measures. Forced abortion as a means to prevent unwanted off-spring is considered to be an act against God. Miscarriages do occur occasionally. Both abortion and miscarriage are supposed to be too painful to bear. There are no popular native medicines which are capable of forcing out the foetus even when the baby in the womb is believed to be dead. Barrenness is considered a curse as far as any villager is concerned. It is believed to be due to the sins committed in the previous life. Circumambulating *bilva* or *banni* tree by such women is believed to be an effective remedy to please the gods and get rid of the evil effects of the past sins. The other popular mode of appeasing favourite deities by observing vows and promising *pujas* are also widely prevalent. When even this fails certain acts of tormenting the small children by administering some oil of *geru* (marking nut) to the nails etc., are said to be practised by a few barren women. Therefore such women are not allowed to handle small children. The villagers are not aware of any medicines either native or modern which can overcome barrenness. Still-births and infant deaths are also attributed to sins of past life. A few persons around the village are believed to treat such cases effectively. Among Harijans, the habit of observing vows to allow the daughters to remain as *jogti* or *basvi* is widely prevalent.

Beliefs and practices connected with marriage

Marriages in the village, as a rule, are never contracted outside one's own caste or sub-caste. Regulations regarding exogamy and prevention of union of persons standing within the prohibited degree of

consanguineous relationship are adhered to rigidly among all castes. The Muslims, however, constitute a single endogamous unit and they are not divided into any exogamous groups either. As soon as a boy attains his 18th year (usually) his elders start searching for a suitable bride. Marriages with one's relatives are very common in the village as the ancestry of both the houses would be known to each other. As a convention, except among Brahmins, it is the parents of a boy who take the initiative and propose a marriage. Nevertheless, particularly among the rich, a girl's parents will also be on the look out for a match and through friends and relatives coax the boy's parents to propose. Child marriages were at one time the rule in the village and the region but now they have become rare. But there are several instances of pre-puberty marriages in the village. Generally if a girl attains puberty before she is married the parents keep this fact a secret. The fact that 9 out of 340 girls in the age group 5—9, 89 out of 337 girls in the age group 10—14 and 4 boys below fourteen years of age are in married status (vide Table VI) provides ample proof about the fast dwindling practice of child marriage. Among Brahmins who have to seek a suitable boy for their girls and among a few educated persons of other castes also, girls are married somewhat late. The commonly prevalent consanguineous unions are (1) marrying one's own or classificatory elder sister's daughter (2) marrying one's mother's own or classificatory brother's daughter (3) marrying one's father's own or classificatory sister's daughter. Marriages are usually held during *Vaishakha* and *Jyesta* and in any case before the *Kar-hunnime* festival comes off. The following saying *Ettige Bashinga kattida balika tottige Bashinga kattabaradu* ಎತ್ತಿಗೆ ಭಾಷಿಂಗ ಕಟ್ಟಿದ ಬಳಿಕ ತೊತ್ತಿಗೆ ಭಾಷಿಂಗ ಕಟ್ಟಿಬಾರದು which means that after adorning the bullocks with coronets (this is done on the *Kar-hunnime* day) marriage coronets should not be put on. Marriages are usually performed after the full moon day of Karthik (November). After 1960 or so there are some stray instances of marriages being held even during 'Ashad'—generally considered to be inauspicious. Elders feel that this is not a good sign.

On locating a suitable bride, a party of five kinsmen of the boy set out for her residence. The girl is brought before them and she receives a present of five plantains, five almonds, turmeric pieces, five arecanuts etc., from the visitors. After a thorough examination of the bride the approval is indicated by extending an invitation to her parents to have a look at the boy. Mutual visits ending in approval pave the way for a clear talk regarding the various items to be presented to the bride and her kin in the presence of a few elders of the caste. These preliminaries are known as *Kanya gattimaduvudu.*

The next function *bashtagi kodu* or *betrothal* takes place at the girl's place where a few relatives of both the sides and some village elders including the *Matapathi* and the priest are feasted. In the evening the girl seated on a black woollen blanket receives a present, consisting of a saree, 5 blouse pieces (one is white in colour and others may be of any colour except black) and a few ornaments from her would be in-laws. Turbans are presented to a couple of elders and blouse pieces to two *muthaides.* The *matapathi* announces the engagement to the gathering (guests) who are given betel leaves, nuts and sugar.

The custom of paying a bride price was widely prevalent till late fifties among all castes except the Brahmins. The amount varied from Rs. 50 and a *tholabandi* (ornament) among Kurubas to Rs. 200 among Lingayats and Arers. The Lingayats, except the Hatgars and a few others, in general have slowly given up this custom. The practice of the boy demanding dowry is slowly gaining ground among the educated few. The Kurubas and Marathas are still attached to the custom and the bride price among them now varies between Rs. 100 and Rs. 400. Payment of dowry to the boy is a must among the Brahmins.

Among Lingayats the wedding is celebrated on an auspicious day chosen by an astrologer either at the residence of the bridegroom or in a temple. After 1955 the practice of arranging marriages in temples is gaining popularity as it works out cheaper, simpler and less cubmersome. The preparation for the celebration starts about a week in advance with the offering of *puja* to the grindstone, mortar, pestle and filling the laps of five *muthaides.* A pandal is erected in front of the bridegroom's residence on the day preceding the *Muhurta* and after offering worship to various Gods and Goddesses a few invitees are feasted. The boy's maternal uncle or a kinsman of the boy whose name is suggested by the priest (who consults the almanac before selecting the person) is sent to fetch the milk post or *halu gamba.* He worships a *basari* (ficus infectoria) tree and also a *banni* (Prosopis spicegera) tree and brings a branch from each and keeps them in the Hanuman temple towards the evening. In the meanwhile a few kinsmen proceed to the girl's residence to fetch them to the marriage house. They carry with them *lagnada gantu* prepared by the priest. Before night-fall the girl and her kin reach the boy's village. They are received

with all honour and pomp and are brought to a temple where the parents of the couple meet them formally and exchange cocoanuts. In the pandal, the couple are seated on a raised platform around which five pots containing water are placed. A lengthy piece of string is passed round these pots by the priest and the five *muthaides* annoint the couple with turmeric paste. This ceremony called *arashina karya* is followed by the bathing of the couple after which the bride and bridegroom are presented with *arshina pathala* (turmeric saree) and a set of men's clothes respectively. The actual marriage ceremony, the chief part of which is the tying on of the bride's *Guladali* is held on the following day at a chosen auspicious moment. In the intervening period, the milk post or *halugamba* is brought-in ceremonially and tied to the main post close to the seat of the couple and the *airani* or the five pots are also brought to the pandal in a procession by the *muthaides*. These pots are used by the priest for installing the *pancha-kalasha*. The bride's parents are formally invited and they bring in a few articles such as a copper pitcher, dining plate, tumbler, and a few other dishes to the pandal. This is called *suragi* and the articles are received by the boy's parents after making a few presents in return. Meanwhile the couple will have to prepare the *Guladali* necklace and they are brought into the marriage booth duly decorated with a *bhashinga* (for the bridegroom) and a flower chaplet (*Dande*) (for the bride). While entering the panal rice grains are strewn in all directions and they go round the *Pancha kalasha* five times. They are then seated side by side and at the behest of the priest who chants *mantras* the bridegroom ties the *Guladali*. The priest and also the guests throw grains of rice over the couple and bless them. The priest then removes the string passed around the *Panchakalasha* and ties *Kankanas* (wristlets) to the couple. Later the bride's brother or maternal uncle assisted by his wife washes the feet of the couple and expresses the wish that their mutual relationship should enlarge by exchange of brides between the two families. This ceremony is called *Dharekarya*. The invitees are given a sumptous dinner. In the evening the couple accompanied by their kin visit the chief temples of the village in a procession. On their return lumps of cooked rice holding wick lights are waved before them and thrown away to ward off the evil spirits. On the subsequent day the bride and her kin depart from the marriage house after tying a *Khana* or blouse piece to the pandal. Convention prevents the bride's party from eating any food in the marriage house when once the *Khana* is tied. The next function which concludes the marriage is called *Mammannigi karya* or *Beerunigi karya*. On this occasion the bride receives a few presents, such as a costly saree and another cheaper one (called *godi udakki seere*) which she has to wear at the time of leaving her parents, holding a small measure of *godi* (wheet) in its upper part. If the pandal were to collapse before being formally dismantled, it is considered to be an ill omen. Therefore as soon as the actual marriage ceremony is over, milk is poured in small quantity at the milk post and one or two bamboos of the pandal are removed. The *Kankanas* tied to the couple are removed after they undergo five weekly ceremonial baths. Till then they are prevented from attending to any field work. At the girl's place no pandal is raised and they do not generally perform *Devakarya* also. The entire expenditure of the marriage is borne by the bridegroom's party and this ranges between Rs. 800 and Rs. 2,000. The expenditure for the bride's parents will be only a couple of hundreds.

If the wedding were to take place in a temple all the marriage ceremonies are gone through within a few hours. A pandal is raised in front of the bridegroom's house. The bride's people arrive an hour or two prior to the hour fixed for *muhurta* and after a light breakfast the couple undergo the *arshina karya* without any ado. In the temple, the priest will have kept the *Panchakalasha* ready and as soon as the couple arrive they are seated side by side. The bridegroom's forehead is adorned with the marriage coronet tied by his maternal uncle and a flower chaplet decorates the forehead of the bride. At the behest of the priest, who by chanting *mantras* will have blessed the *Guladali*, the bridegroom ties the lucky necklace around the bride's neck and the guests throw grains of rice indicating their blessings. The priest then ties the *Kankanas* to the couple and a feast follows. The bride's people return to their places on the same day. A few days later the *Beerunigi* or *Mamannigi karya* is held as in the former case. For a mariage of this sort the expenditure will be Rs. 200 or more depending upon the bride price paid, or ornaments and dresses promised. If the marriage is conducted in a temple, the guests receive only one feast instead of three and much of the pomp involved in bringing the milkpost, *airani magi, suragi* etc., is dispensed with. The Ganigers conduct the marriage ceremony in Basavanna temple, while the Hatgars prefer Banashankari temple and the Bilejadars prefer Mallikarjuna temple. The Hatgar, Ganija and Bilejadars have an informal caste council which collects a marriage fee of Rs. 2 or more from the bride's parents and Rs. 2 to Rs. 5 from the bridegroom's parents. The sum so collected is utilised

for the purchase of vessels, repair and maintenance of temple etc. The Panchamsali, Malagar and other castes have no such caste councils and perform marriages in either the Basavanna or Mallikarjuna temple.

Among Lingayats widow remarriage caled *Udiki* is allowed and is widely prevalent except among the Jangams. Through friends and relatives a widower or a divorced person finds a suitable match and pays a bride price of Rs. 200 to Rs. 500. Those who themselves have not married by *Udiki* rite never witness a *Udiki* being performed as it is considered inauspicious. The ceremony is held usually at the bridegroom's residence on a convenient day. In the evening a feast or a tea party is arranged to which a few elders of the village community are invited. Later, in their presence, the couple are seated side by side and a *matapathi* priest ties the hems of the bride's and the bridegroom's robes. Muthaides do not generally witness the *Udiki* ceremony. The robe (saree) presented to and put on by the bride on this occasion will invariably be of a cheaper and coarser variety as it is held that it should be discarded within a fortnight or two after the remarriage. The couple bow to the audience and the knot is released. They prostrate before the priest and the guests are free to go after receiving betel leaves and nuts. On the following morning they bathe and the bride puts on *guladali* and other ornaments. A woman may remarry only once except among the Bilejadars who have not fixed any limit in this respect. Those who marry thrice are considered as outcaste and others do not enter into marital union with such families. This is one of the main reasons for the pronounced preference to child and consanguineous marriages. Children of a married couple may marry the children of a *Udiki* couple. But children of a *Udiki* couple are barred from intermarrying. This custom seems to aim at bringing closer those who have been forced by fate to remarry by *Udiki* rite to the bulk of the community which chiefly contains people married only once. A remarried woman is prevented from performing rituals on ceremonial occasions and her husband also shares the stigma. But their children are free from these social inequalities.

Among the Kurubas the marriages usually take place in either the Kashilingappa or Beerappa temple. The traditional custom is to celebrate it at the bridegroom's residence but after 1955 or so there has been a significant change. The preparations start at least 5 days in advance by offering *puja* to the grindstone, mortar and pestle and filling the laps of five *muthaides*. The pandal is erected on an auspicious day chosen for the marriage. The bride and her kin arrive an hour or two prior to the *muhurta* and are received cordially. After some light refreshments, the couple are seated on a raised seat and as among Lingayats the *arshina karya* is gone through. The couple are presented with new garments. Then they proceed in a procession to the temple, heralded by the local pipers and drummers. The Kurubars have priests of their own caste and do not employ any Brahmins. In the temple courtyard a black woollen blanket is spread and on this designs are drawn with grains or rice (*Shashaki*) to serve as seats for the couple who sit side by side. The priest then blesses the lucky necklace—*Guladali*, and repeats a few *mantras*. At his behest the bridegroom ties the *Guladali* to the bride's neck and the guests throw grains of rice (ಅಕ್ಕಿ ಕಾಳು) *Akki Kalu* upon the couple signifying their blessings. This is followed by the couple prostrating before the Gods, priest and elders. A sumptuous dinner follows. Later the bride and her kin leave for their places and the marriage ceremony is concluded. The *Mamanni* or *beerunigi karya* is arranged on any other suitable day and is held in the fashion as already described. When the girl comes of age news is conveyed to the boy's parents who present a new saree to her. For 5 days she is considered impure and may remain only in the varandah or *padasali*. She is given rich food like *payasa, kadabu, shavige* etc. She has to take a *purificatory* bath on the fifth day and on the 9th or eleventh day her lap is filled and *arathi* is waved before her. Later she goes to live with her husband.

The customs among Marathas are also more or less similar. Marriages, from early sixties are being performed more in temples than at the bridegrooms' residences. The *arshina karya* is held on the day of the mariage or the previous evening. This is followed by the party going to the local Amba-bhavani temple where a Brahmin priest awaits them. No ceremonies such as holding of a cloth between the couple, bringing milk post, *airani magi, homas* or offering ghee to Fire God are performed. The priest repeats a few *mantras* and after blessing the *Guladali*, hands it over to the bridegroom who ties it around the bride's neck. The guests throw grains of rice over the couple and that finishes the marriage ceremony. The couple prostrate before the God and the elders and receive blessings. A dinner follows and the bride with her kin leaves for her residence. The *beeruniqi karya* is more or less similar to that ceremony among Lingayats. A sum of rupees eight is paid by the bridegroom's parents to the bride's parents and many of the poor present blouse pieces instead of costly sarees to the bride on this occasion. When a girl comes of

age she is impure for four days and on the fifth day, her lap is filled with fruits.

The practices and customs among Holeyas are similar and they perform marriages in the local Durgavva temple. No priest need be present to solemnise the union but they fix up the auspicious moment only after consulting an astrologer. Marriage ceremonies among Brahmins are very elaborate. The Muslim marriages are held underneath a cloth canopy raised in a pandal put up before the bridegroom's residence. The amount of Mahar varies from a minimum of Rs. 11 and paise 25 to Rs. 100. They do not take out a procession of the bridegroom though he is decorated with strings of flowers. After sunset on the chosen day the *mulla* conducts the marriage. A *Vakil* and two *Shahids* (*clerks*) are picked out and they formally obtain the consent of the couple in the presence of witnesses. Then the *Khaji* or the *Mulla* reads excerpts from the Quoran and the guests throw date fruits upon the couple. This concludes the marriage and on the following morning the couple are introduced to each other by women of the house with a number of minor ceremonies. The widow remarriage called *nikka* is in no way different. The expenditure for a Muslim marriage varies from Rs. 200 to Rs. 800 and is borne by the bridegroom's party. The marriageable age for girls and boys among Muslims is 14 to 16 and 19 to 25.

Among all the communities, though polygyny is permitted it is resorted to under special circumstances. The widowers if very young, marry virgin brides otherwise they prefer to marry a widow or a divorced woman. If any man wants to have first marriage with a widow, by regular marriage rites he weds a *Ekki* plant and only then he may remarry. Among all polyandry is forbidden. Levirate and sororate marriages are also not in vogue. Divorces are permitted among the Lingayats, Kurubas, Marathas, Muslims and the Holeyas. The main causes are said to be (i) infidelity (ii) family feuds, (iii) physical disability etc. If the wife's people initiate the divorce they are required to pay a fine to compensate the husband for the marriage expenses. But since about a decade instead of paying any money to the husband, it is said, they try to demand compensation or cost of maintenance from him. Adultery and extra marital affairs though carried on in concealment by a promiscuous few, are viewed with contempt. The practice of allowing *Basvi* or *Jogti* is still pursued by some Holeyas and a few others. When the girl is about 10 years old an auspicious day is chosen to celebrate her taking to the life of a *Jogti* after the goddess Yellavva or Renuka, the wife of Jamadagni. A number of *Jogtis* witness the ceremony in which the girl duly bathed and seated on a blanket is offered by her parents new garments, ornaments including a *Guladali* and a wicker basket which she should therefore use for carrying the image of Goddess Yellavva when seeking alms on every Tuesday & Friday. One of the *Jogtis* ties the *Guladali* and all the guests bless her for a long life of devotion to Goddess Yellavva. When she comes of age, she mates with her maternal uncle or some other man who belongs to another family stock and is not related to her as a classificatory brother.

Beliefs and practices connected with death:

The villagers in general do not ascribe death to any supernatural agency or wrath of spirits as all of them are aware of the fact that death is bound to overtake every human being sooner or later. Amongst all communities the dead children are buried and no further obsequies are performed. As marriage confers a right on a person to after-death ceremonies, if any man dies unmarried the corpse is taken to an *Ekki* plant where the marriage rites are performed and a *Guladali* is tied to the plant on behalf of the corpse. The Lingayats, Kurubas, Holeyas, Muchagars etc., bury their dead invariably except in the event of the dead having been a victim of leprosy or leucoderma. The Brahmins, Panchalas, Marathas and the Kshatriyas dispose of the dead by cremation. Among the latter, persons who die on account of small-pox are buried instead of being cremated. Death of persons during *Uttarayana* is believed to be auspicious as the villagers specially the Lingayats, believe that the gates of *Kailas* the abode of Shiva would remain open during this period. Death occurring on a Monday is considered to be good while that on a Saturday is bad. Death of persons during the influence of Dhanista and the subsequent four lunar asterisms together called *Panchaka* forebodes the death of one or more persons either within the family or in the village. Burial or burning of whole cocoanuts in the grave or at the funeral pyre is believed to remove the evil effects. If a person dies in *Panchaka* it is not considered necessary to vacate the house for any stipulated period. Death of women preceeding an *Amavasya* (new moon day) is believed to transform them into ghosts who would haunt the members of the household.

When a person is on the verge of death his friends and relations closeby pour water into his mouth and repeat the name of the Lord so that he may think of God at the final moment. When all is over the corpse is transferred to the *padasali* or verandah where it is washed and wrapped in a new white garment. If

the dead is survived by his wife, she waves an *arati* before the corpse and his forehead is marked with vermilion powder. The Lingayats and the Kurubas ask their priests to purify the corpse by the touch of their (priest's) holy feet which will be washed and worshipped. Gifts are given away either by way of a little cash or in kind and before the corpse is taken out a cocoanut is broken. The Lingayats have a *Chatapalki* to carry the corpse while the Kurubas and Holeyas carry the dead in either a *Kambli* (woollen blanket) or in a quilt. The Marathas and the Brahmins have *Sidgi* a bier made of bamboos. Soon after crossing the *agasi bagila* or main gate of the village the corpse is kept on the ground for a while when an offering of gruel or cake or grains of rice is made to evil spirits and the carriers change their places. By the time the funeral procession reaches the graveyard or the crematorium the grave pit or the funeral pyre will be got ready. The Lingayats offer worship to the feet of the priest who places them on the thigh and head of the corpse before it is lowered into the grave. The corpse is then relieved of its rich clothes and ornaments and among Lingayats the *Linga* is taken out of the casket and placed in the right palm of the corpse, or else tied to the upper arm. The dead man's widow should then remove all the ornaments including the *Guladali* and, a small piece of gold is put in the mouth of the corpse. On the grave, a stone is laid and the feet of the priest who stands on it, are washed and worshipped. The participants then throw a few *bilva* leaves on the grave and touch it. While returning they bathe in a well or tank and a few get back to the house of the dead and offer condolences.

The Marathas and others who cremate the dead lay the corpse on the pyre and the eldest son of the dead then walks round it thrice carrying a pitcher full of water on his shoulder. At the end of each round a hole is made into the pitcher and then the pitcher itself is dropped on the ground. He then kindles the pyre at three or four points and the funeral party remains there till the entire body is consumed by the flames.

Soon after the removal of the corpse from the house the spot is cowdunged and a vessel containing water is placed at the spot where the person breathed his last. Bran or vermilion powder is strewn evenly and a wicker-basket is inverted on it. As soon as the funeral party returns home the basket is taken out and the bran or vermilion is examined for signs or lines. It is a common belief that the departed soul will by then have left indications regarding its future life. In theory the Lingayats do not believe in re-incarnation of souls but in actual practice it is entirely different. They believe in the existence of ghosts as well and dispose of the dead in a proper manner. They consider death to cause impurity to the members of the household until such period as the priest's feet are worshipped and *padodaka* sprinkled all over. The Kurubas observe pollution for 5, 7 or 11 days and follow purificatory customs similar to Lingayats. The Marathas, Panchalas and Brahmins observe pollution for a period of ten days and consider cow's urine as the chief purificant.

On the third day, among the Lingayats, the close kin of the dead pour milk on the grave and a feast, to which strangers and unrelated persons are never asked, is held. Those who carried the corpse, however, constitute the chief guests of the day. They invite their priest, wash his feet and purify themselves as well as the premises. The Kurubas and all others feed the crows on the third day. Cooked rice, milk and curds are carried to the grave or the cemetery and each one of the close relations keeps a small lump of rice on a plantain leaf and pours milk. The party then wait until the food is consumed by the crows. If it is delayed they promise the departed soul to look after his children or fulfil his earthly desires. If this coaxing fails to draw the crows the food is offered to cows. It is on this day that the Marathas and the Brahmins collect the ashes for subsequent immersion in a river or a stream. The Brahmins perform elaborate ceremonies whereas others satisfy the departed with only a few. The Marathas arrange a feast for those who carried the corpse on the eleventh day and will have a general feast on the 13th. The Kurubas also arrange a feast on the eleventh or the thirteenth day according to convenience. The next important ceremony is to have a face embossed on a sheet of silver or brass to represent the departed soul and instal it along with similar facsimiles placed close to the family Gods. On this occasion a priest may or may not be invited to officiate. A small pitcher full of water is placed adjacent to the facsimile in the central hall and decorated with a few garments. This is considered to represent the ancestors and the head of the household offers *puja* and *nivedyam*. *Shradda* or annual death ceremony is performed regularly only by the Brahmins. All others are accustomed to offer food to their ancestors on *Amavasya* or new moon day preceding either the *Ugadi* or the *Deepavali*.

The customs and beliefs prevailing among Muslims of the village are in no way different from those common among their co-religionists elsewhere in the State.

CHAPTER III

ECONOMY

Economic resources

The chief economic resources of the village are the cultivable land and the handloom weaving industry. Table XIX reveals that 35.8% of the population depend mainly on handloom weaving while 46.5% subsist on land either as cultivators or as labourers. In keeping with the standards of a large-sized developing village, Hunnur has a number of traders, miscellaneous labourers, employees and men engaged in industrial service. Despite the fact that 611 households out of the 998 do not have any interest whatsoever on land, cultivable land holds its own over other resources.

(i) *Land*

The total area of the village is 2452 acres and 29 guntas or 3.98 square miles. The land assessed for land revenue is 2323 acres 3 guntas and yields an annual land revenue of Rs. 4718.92 to the Government. The total population of Hunnur being 5235 the per capita cultivable land would be only 44 cents. During 1963-64, the pattern of land utilisation in the village stood as follows:—

		Ac. Gunta
Assessed land	(1) Net area sown	2314-02
	(2) Permanent fallow	3-21
	(3) Uncultivable land	5-20
	(4) Buildings and land granted for non-agricultural purposes.	7-01
Unassessed land	(1) Pot Kharab	28-14
	(2) Grave yard	1-00
	(3) Village site	64-36
	(4) Roads	25-04
	(5) Tank	3-11
	Total	2452-29

(1 acre-40 guntas)

An extent of 2314 or 99.5% of the total cultivable land in the village has already been brought under the plough. The practice of raising double crops is prevailing to a very small extent and the double cropped area is quite insignificant. At present the irrigated area in Hunnur is too meagre to attract one's attention. The village comes under the command of the Ghataprabha Left Bank Canal irrigation system. So far, due to the inadequacy of water supply the response of the cultivators has been poor. But when the dam at Hidakal is completed and water is supplied all round the year, the area under irrigation is bound to increase Some cultivators are of the view that irrigation of the deep black soil would result in the soil becoming alkaline.

Of the total land in Hunnur, 203 households own 1694 acres (vide Table XXVB) while the remaining 629 acres are owned by those residing in other villages or towns. The residents of Hunnur own 2313 acres (vide Table XXVC) of land lying in different villages. Thus considering the total lands owned by the residents of Hunnur which is 4007 acres—and the population, the per capita land available works out to 77 cents.

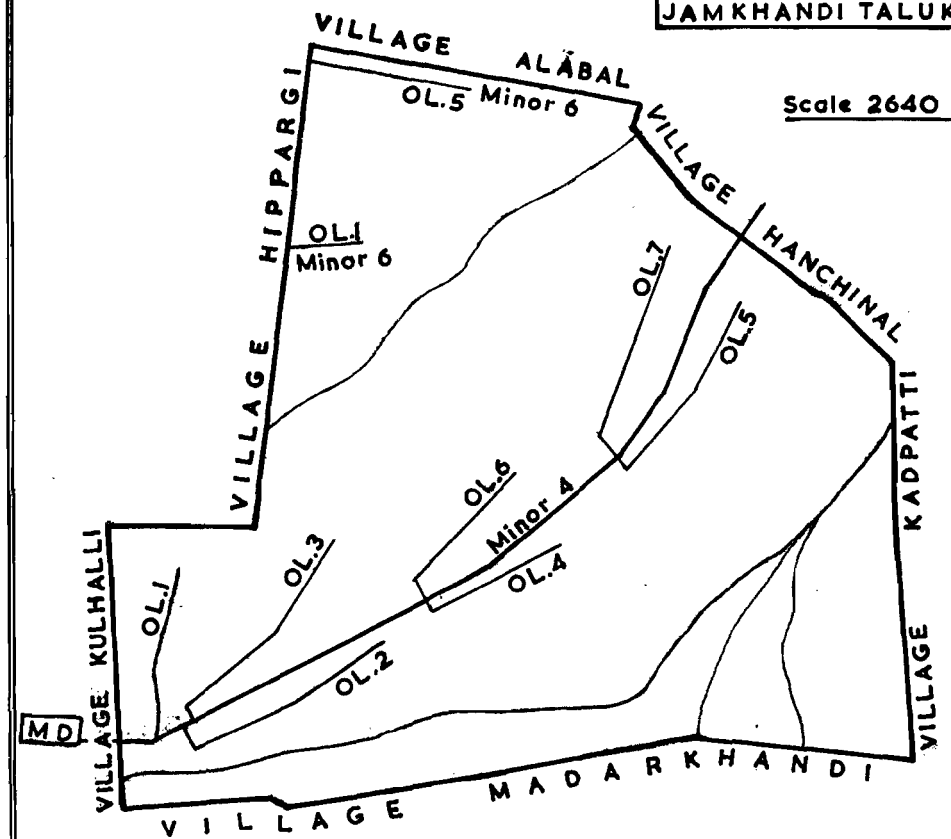
The chief type of soil is *Yeri* or black cotton soil which is formed by the decomposition of trap sand stone and gneiss mixed with organic matter. At a few places the depth of the soil is six to eight cubits while at others it is much shallower. Its high moisture —retentive capacity has rendered it very fertile. During summer months fissures will be formed in these *yeri* fields and these make it possible for the fertilizing air to contact the subsoil. The *hingari* jowar, which would be harvested during March, needs no effort to be uprooted as, by then, the soil would be loose and fissures would start appearing here and there. *Masari* or red soil is the other important and equally fertile type of soil found in and around Hunnur *Gaonthana*. The red soil is a directly decomposed trap and usually crops such as *mungari* jowar and groundnut are raised in these fields.

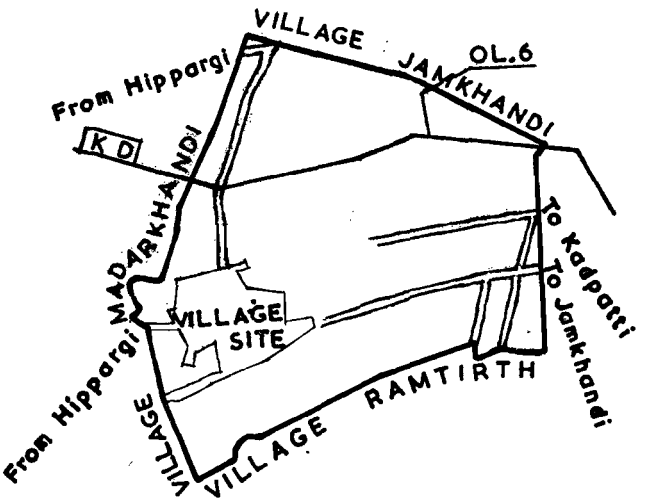
Hunnur is situated in an open country devoid of forests. In spite of this drawback no area has been reserved as pasturage for the village livestock. The absence of proper grazing facilities is a serious handicap to promote livestock rearing on a large scale. The village site covers a wide extent of 64 acres 36 guntas but at many places acute congestion is noticed. A few buildings have recently come up in the closeby fields for being used as cattlesheds cum farm houses. Though land within the village site fetches a good price, its annual rental value is meagre. Roads occupy 25 acres while in another 7 acres there are houses and buildings. An acre of land has recently been converted for non-agricultural purposes. Considering the population of the village and the number of castes in it, the extent of land reserved for burial and cremation purposes is very meagre.

VILLAGE MAP OF HUNNUR

JAMKHANDI TALUK BIJAPUR DISTRICT

Scale 2640 Feet to an Inch





REFERENCE

Village Boundary	
Road	
Stream	
Canal	
Maigur Distributary	MD
Kunchnur "	KD
Out Let	OL

HSR

(ii) *Livestock*

Livestock rearing is an essential and important feature of our rural economy. The cultivators are motivated to maintain livestock more by its utility value than for any other reasons. Bullocks constitute the backbone of cultivation and the farmyard manure, consisting mainly of animal refuse, is of immense help to the cultivator to get not only higher yields but also to enrich the soil. The dung is partly used for the preparation of dung cakes which happen to be an important item of fuel in the village. Table 7 furnishes castewise particulars about the possession of livestock. Bullocks, numbering 217, are found in 104 households. Excepting a few pairs of Khilari breed, all the bullocks are of Jawari or local breed. The Jawari bullocks are usually well-built and are said to be tough and suitable for carrying on agricultural operations. The total number of cows in the village is 199 and that of the she-buffaloes is 137. Milk and its products fetch a sizeable income to a number of households in the village. Though Kurubas, the traditional class of shepherds, are a major community in the village and the practice of manuring the fields by penning the sheep in fields is quite common in the region, only seven households maintain in all 260 sheep. 189 goats are found in 74 households. Poultry rearing is not widespread even among the conventional non-vegetarians. One recent trend in poultry keeping is that a few households of Lingayats, who are strict vegetarians, have taken to it on a small scale.

(*iii*) *Other resources*

Handloom weaving occupies a unique place in the economy of the village. It is the traditional occupation of two important communities of the village, viz. the Hatgars and the Bilejadars. As already pointed out, 35.8% of the population mainly depends on weaving. There are about 700 active looms in the village. In addition to actual weavers, a number of men, women and children work in the preparatory processes regularly. The craft is no longer a monopoly of any caste or sub-caste and in Hunnur, weavers hailing from different castes such as Kuruba, Maratha, Ganiger etc., are found engaged in it since the past two or three decades. The other household industries found in the village are tailoring, carpentry, smithy, garland making etc., Two households are engaged in oil-crushing and for one of them it is the main source of income. One household belonging to Muchagar caste owns and operates a flour mill and one household of Lingayat community runs a weaving factory. In the village, 48 households are engaged in trading activities. It constitutes the major source of income for 28 households consisting of 167 persons. Employment in Government or other institutions happens to be the chief source of income for fifty households. The other resources are hotelkeeping, general and construction labour, industrial labour, rent, pension etc. Some of the local labourers seek employment at Jamkhandi.

Factors influencing the economic life in the village

(*I*) *Land Reforms*:

Hunnur is a *ryatwari* village. The types of tenure prevailing in the village are old tenure or *hale sharta*, new tenure or *hosa sharta* and inam. During 1963-64, the extent under each of the above heads stood at 1893 acres 8 guntas, 147 acres 21 guntas and 282 acres and 14 guntas respectively. Since the amalgamation of the Jamkhandi State into the Indian Union, the Taluk came under the jurisdiction of the then Bombay State. As a result, the land reform measures brought about by the Bombay Tenancy and Agricultural Lands Act, 1948, Prevention to Fragmentation and Consolidation Act, Inam (Paragana and Kulakarniki watan) Abolition Act etc., became applicable to the Jamkhandi taluk also.

The 'Ryatwari tenure' is the right of occupancy of Government land continuable in perpetuity on payment of the Government demands. The assessment is placed on each survey number and the settlement is made by the Government directly with the occupant. It is the ordinary tenure of the village holders who have no special grant or other peculiarity in the title by which they are connected with the soil. Under the terms of the old grants, an occupant was free to transfer or alienate any of his rights without any restrictions. Thus the right of occupancy was itself a property, permanent, heritable and transferable and this continues to be so in the case of all the old grants, though now certain restrictions have been placed by the tenancy legislations which would be discussed later. As against these extensive rights of the old grantees, the new grantees were placed under certain additional restrictions. According to the terms of the new grants of Ryatwari lands, the grantees cannot transfer or alienate the lands without specific sanction from Government. Thus in the Ryatwari lands themselves there came about two types, locally known as *Hale Sharta* and *'Hosa Sharta'*. In the village 1893 acres 8 guntas are given under the old terms and 147 acres 21 guntas under the new terms.

The *inam* lands may be said to be exceptions to the two principles of State proprietorship of all land and the liability of all landlords to pay the Land Revenue

to Government. Such *inams* were formerly granted out of mere favour or as reward for service rendered by himself or his ancestors. The grants were also being made for (i) the maintenance of an officer or a secular, religious, or charitable institution (ii) as a reward for past, present and future services, (iii) for certain duties to be performed by the office bearers in a village etc. At present the extent of *inam* land in Hunnur is 282 acres and 14 guntas and it is held by village temples and the village servants. The *inam* lands which were formerly held by the hereditary village accountant were converted to land under 'new-terms' in the early fifties consequent to the application of Inam Abolition Act.

Another important land reforms measure that was necessary in this region was the tenancy legislation. As anywhere else in Hunnur and roundabout areas as well, due to various causes of a socio-economic nature, the condition of the tillers of the soil had become very bad. There had been large scale transfer of agricultural lands from agriculturists to non-agriculturists. Rack renting had become a familiar mode of exploitation of tenants by landlords. Most of the tenants were tenants-at-will with the result that they had no security on the land. To combat all such evils, the Bombay Government had taken various legislative measures even before the merger of the Jamkhandi State into Bombay. After merger of the princely States the application of all these land reforms measures were extended to the merged areas. The important provisions of the Bombay Tenancy and Agricultural Lands Act 1948 are those relating to (a) the protection offered to the tenant against eviction from land (b) the restrictions placed on transfer of agricultural land and at the same time encouraging their transfer to the actual tenant and (c) the fixation of the maximum rent payable by a tenant to the landlord. The Act recognised a special category of tenants called 'Protected Tenants' and a protected tenancy was deemed perpetual so that even if a protected tenant died, the landlord had to offer to continue the tenancy on the same terms and conditions to the heir or heirs of the deceased protected tenant. Regarding the regulation of rent, the maximum rent payable by a tenant was defined in terms of crop share, which, in the case of irrigated land was not to exceed one-fourth and in the case of other lands, one-third of the crop of such land or its value. The State Government could also by special notifications fix this maximum rent at a lower rate. It was further prescribed that the landlords should not receive or recover rent in terms of service, labour etc. Various cesses huks, taxes etc., which some of the landlords used to recover in the past were abolished. The Act provided for a security of the tenure of the ordinary tenants as well. The Government was also empowered to assume management of the landlords' estate under certain circumstances so that the production should not suffer. Destruction, sub-division or subletting of land by the tenants was prohibited.

In 1955 this Act was further amended incorporating changes of a far reaching nature, like the fixation of economic holdings, and the ceiling areas, disposal of surplus land to the landless agricultural labourers, fixation of maximum rent in multiples of assessment, abolition of absolute landlordism, management of estates, fixation of maximum price for the sale of agricultural land, conferring rights of purchase of lands on tenants etc.

When the village came to be included in the Mysore State on 1-11-1956, the Government of Mysore decided to bring out an uniform law for the whole State and so kept in abeyance certain provisions of the Bombay Tenancy Act, like termination of tenancy for personal cultivation, purchase of land by tenants etc.

As far as the tenancy legislation is concerned there has been very little impact on the village, as most of the land is being cultivated personally by the landholders. The majority of the peasants are unaware of the provisions of the Act though many do know that some reforms, particularly regarding the security of tenure and rent payable, have come into force. In the wake of the introduction of the Bombay Tenancy Act, in and around Hunnur also the tenants were called upon by their landlords to surrender the tenancy rights voluntarily and the response seems to have been quite good. In these cases the tenants continued to till the soil unofficially and the land owners posed themselves as doing personal cultivation. The actual conditions of these tenants viz. regarding the legal security as well as rent payable continued as before. Many land owners actually took up personal cultivation of the resumed land and began to depend more and more on agricultural labourers. The incidence of leasing out of lands began to decline as a result of the Law and the number of labourers began to grow steadily. During the Census of 1951, 147 persons depended mainly on the income derived by cultivation of lands taken on lease. According to the Survey there are only ten households consisting of 70 persons, who depend mainly on the income derived by the cultivation of lands taken on lease though there are 15 households doing tenant cultivation. The petty and medium landowners now-a-days engage labourers on contract basis for specific items of work. As most of these landowners had other means of income, cultivation especially when carried

out mainly with hired labour, became a subsidiary occupation for them.

Table XXV which deals with the nature of interest on land by households of different castes furnishes the following details. Of the 998 households, 611 do not have any interest whatsoever in cultivable lands. As regards the remaining 387 households the details are as follows:

CASTEWISE DISTRIBUTION

Nature of interest	Total house-holds	Extent area	Lingayat		Maratha		Kuruba		Holeya		Muchagar		Brahmin		Panchala		Kshatriya		Navalgi		Raddy		Jain		Muslim	
			HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area	HHs	Area
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
1. Lands owned and wholly self cultivated (A)	292	2994·29	199	219·94	23	209·00	38	360·00	5	38·00	1	12·00	2	24·00	2	12·35	1	6·00	...	..	1	8·00	12	136·00	8	69·00
2. Lands owned but given out on lease to others for cultivation (B)	41	314·80	24	189·60	5	22·00	2	24·00			1	2·00	8	73·20					1	4·00						
3. Lands taken on lease for cultivation (C)	15	182·75	10	129·00	1	32·00	2	16·75							2	5.00										
4. Lands owned partly self cultivated and partly leased out (A+B)	16	299·95	13	241·95	3	58·00																				
5. All owned lands self cultivated and in addition lands taken on lease (A+C)	21	529·71	21	529·71																						
6. Part of owned lands self cultivated in addition to land taken on lease and other part of owned land leased out (A+B+C)	2	43·00	2	43·00																						

At present only 15 households are reported to be cultivating chiefly lands taken on lease while 41 have leased out their entire holding. Many of the lease arrangements are arrived at by oral agreements and the revenue records in several cases appear to show the owner himself as the actual cultivator. The rent is paid either in cash as stipulated or in kind and it, in many cases, amounts to half of the total produce or its value. Twenty-one households which cultivate their own lands have in addition taken lands on lease. Thus there are 36 households of cultivating tenants but only a handful of them have retained their title to tenancy over the lands they operate. Many of them appear to pay rent at a rate exceeding that permitted by law even if this is not openly admitted either by the landlords or the tenants.

Another land reforms measure is the Prevention of Fragmentation and the Consolidation of Holdings Act. By this Act, the Government has definitely prohibited creation of new Fragments, and even if such fragments are created, they are not recognised. Many land-owners ignore these provisions and create new fragments especially at the time of inheritence and division of property. The revenue records do not recognise them and so at times there is some confusion between the actual position on the field and the position shown in the records. The work of consolidation of holdings has not yet started.

(2) *Land Improvement*

Generally land improvement may be considered under two heads., *viz.*, the extensive and, the intensive methods of cultivation. In Hunnur, however, as almost the entire cultivable area has been brought under the plough already, further extension of area under cultivation is not possible. Intensive cultivation, which involves irrigation, soil conservation measures, use of improved tools and equipments, adoption of better techniques and practices etc., alone can help to increase the agricultural output in the village.

In the lands cultivated by the households at Hunnur, there are 25 irrigation wells. The area irrigated is about 60 acres. Of the 25 wells, 15 have been sunk during the past one decade. This improvement is due to the financial assistance granted under the various developmental schemes. Under the liberalised Tagai and Subsidy Scheme which was in force till 1963 and which provided for a subsidy of Rs. 500/- per well, two land-owners of Hunnur have procured the benefit. Again, under the Community Development Scheme which provided a subsidy of Rs. 250/- only per well three more land-lords were benefitted. Six out of the twenty-five wells have been fitted with pumpsets run by oil-engines while in all the other wells bullocks are used to lift the water for irrigation. According to the old practices the lifting frames are supported on the masonry wall of the well and water is drawn in large leather bags called *motte*. Installation of a pumpset costs around Rs. 3,000/- and some of the cultivators had to raise the capital by borrowing. Consequent to the progress in the number of irrigation wells, the area under irrigated crops like sugar-cane, cotton, vegetables, maize, etc., is increasing gradually.

The irrigation programme under the Ghataprabha Left Bank Canal envisages to provide irrigational facilities in parts of Bijapur and Belgaum districts. The canal has two branches viz. the Raibag North branch and the Jamkhandi branch. The preparatory work is afoot since 1953 and construction of distributaries, outlets and a few field channels is already completed. Maigur distributary and Kunchanoor distributary pass through Hunnur also and are capable of irrigating about 2000 acres in Hunnur. It is also proposed to construct Ramathirth distributary to irrigate some 339 acres of land lying partly in Hunnur and partly in Ramathirth. Thus it would be possible in the near future to irrigate almost the entire cultivable land in Hunnur. At present the facilities for storage of water at the Dhupdal weir are said to be inadequate and thus it is now possible for the authorities to provide water for irrigation only between 15th of June and 15th of October. The Dam which is being constructed at Hidakal is expected to be completed by 1969, and then it would be possible to supply water for irrigation between June and February.

In Hunnur water is available for irrigation ever since 1958. There is not much enthusiasm amongst the cultivators for irrigation at present as the irrigational water is let out between June and September when it is not much in demand as this period coincides with the rainy season. Another obstacle is that relating to the levelling of fields which are for the most part, undulating. A strong belief that irrigation of lands with black soils results in the soil becoming alkaline is prevailing among a number of cultivators. They complain that they are financially incapable of meeting the expenses needed for the application of heavy doses of inorganic and organic manures. Thus, if during 1962-63, 53 acres were under canal irrigation at Hunnur in 1963-64 the area dwindled down to 31 acres.

In the irrigable area of the Ghataprabha Left Bank Canal even the water rates have been reduced as an incentive to the consumers. During the first year viz. 1958 water was allowed free of charge and anybody

could use it for irrigation whereas in the next three years the water-rate was gradually raised to the normal rates.

Soil conservation measures have not been taken up in this village on a large-scale so far. Every year a few cultivators construct bunds in their own fields to prevent erosion. Such bunding operations are locally known as *Vaddu hakuvudu.*

Table XXII relates to the land development activities in the village. It is seen that 25 households are using improved implements viz. the iron ploughs, 19 households are regularly using improved seeds, nine households are applying chemical fertilizers to irrigated crops and nine households have resorted to the use of pesticides. From Table 9 it may be observed that 6 households have reclaimed 18 acres of fallow land during the past five years. The National Extension Service Organises demonstration plots to educate the cultivators regarding the benefits derived by the adoption of new techniques and farming practices. The Co-operative Society helps in the distribution of improved seeds and fertilizers. At the time of the Survey (in 1964) there were 16 registered seed growers. The improved strains are Jowar D-340, Jowar M 35-1 and Bijga wheat. Spanish peanuts (ground nuts) and Co2 cotton have also been introduced in the village but so far only a few have taken to these. The practice of treating jowar seeds, prior to sowing, with sulphur as a measure to prevent the attack of smut has become very popular in the village.

(3) Industrialisation and improvement of Communications:

New industrial establishments with a large employment potential have not come up in or around the village during the past decade. Handloom weaving industry has been in existence in the village since generations and even now it provides sustenance to a major section of the population. One of the weavers has installed ten semi automatic looms instead of the common fly-shuttle looms and is running a small factory. Sarees of different designs are the main products turned out here. This factory employs ten weavers in addition to a few day labourers. The Handloom Weavers' Co-operative Society, Hunnur has obtained on credit, nine powerlooms. The preliminary work for installing them is nearing completion and the powerlooms will be set into production shortly. Other household industries found in the village are of a servicing type and are being carried out in the traditional manner. A flour mill is being run since more than a decade and has almost replaced the traditional grindstone. Though there are numerous households of Ganigers or hereditary oil-crushers now only one household is having an oil-*ghana.* It is not definitely known when the Ganigas gave up their traditional vocation and changed over to other occupations.

There has not been any significant improvement in the communication facilities enjoyed by the village recently. Its proximity with Jamkhandi town has been greatly responsible for the good transport and communication facilities it enjoys.

(4) Expansion of sources of finance:

The monopoly of private money-lenders in the field of credit has been much undermined in recent years. The Large-Sized Primary Agricultural Co-operative Society, Hunnur, was constituted in 1948 thereby throwing open a new source of finance to the cultivators. Secondly the Handloom Weavers' Industrial Co-operative Society also came into being in 1950, with a view to provide working capital to the weavers, supply raw materials and market the produce. Since its inception in 1959, the National Extension Service Block has been advancing loans to the cultivators for development of land and installation of pumpsets. As a result of this expansion in the sources of finance, the number of irrigation wells in the village as also the pumpsets operated by oil-engines and the number of active looms are steadily increasing.

Trends of Urbanisation

Proximity of a town has helped the villagers to develop a love for urban ways of living. Most of the villagers frequently visit Jamkhandi for one reason or the other. The impact of urbanisation may be mainly noticed in their efforts to imitate the town folk in dress and food habits, in resorting to medical treatment for each and every ailment, in their appreciation of the importance of higher education and love for salaried appointments etc. In their domestic life too there has been an increasing tendency to acquire more and more decorative and luxury articles. The use of furniture, wrist-watches, bicycles, radio sets, fans etc., is on an increase.

Hunnur is steadily enjoying a few urban amenities such as electricity, street lights, proper sanitary arrangements and facilities for education. The village panchayat has proposals to construct pavements and sewage gutters. Arrangements are being made to supply drinking water through taps in the near future. A High School and a hostel have been recently (in 1964) started in the village and there are chances of further urbanisation. As a matter of fact, there is a proposal to make Hunnur a part of Jamkhandi town itself.

Thus the change in the status of Hunnur from an urban area to a rural area which came about in 1950 or so does not imply any trends of de-urbanisation. On the contrary there is ample evidence to show that the process of urbanisation has already gained a foothold in the village. It may be pointed out here that change in the status of Hunnur came about mainly because of the income of the then Municipality which was very much less than that stipulated for any town.

Livelihood Classes

The 1961 Census envisages to divide the population into two broad categories viz. workers and non-workers, and further present a distribution of the workers in the nine industrial categories. The industrial category represents the sector of the economy in which a person is engaged irrespective of the nature of the actual work he does. According to this classification in 1961, the position at Hunnur, which then contained a population of 5056 stood as follows:

1961 *Primary Census Abstract*

Category	Males	Females	Total Persons
A. Workers:			
I As Cultivators	542	420	962
II As Agricultural labourer	97	132	229
III In Livestock rearing, mining, quarrying etc.,	64	6	70
IV At Household industry	703	754	1457
V In manufacture other than household industry	23	7	30
VI In Construction	43	6	49
VII In Trade and Commerce	64	21	85
VIII In Transport & Communications	4	..	4
IX In Other Services	105	82	187
Total Workers	1,645	1,428	3,073
B. Non-workers	906	1,077	1,983
	2,551	2,505	5,056

It may be observed that 47% of the workers are returned as being engaged in household industry while only 31% are engaged in cultivation. According to the Survey the population is 5235 and there are 3154 workers consisting 1675 males and 1479 females. As statistics on the above pattern have not been separately collected and compiled at the time of the Survey no comparative study of the statistics of 1961 with those of 1963 is possible.

During the 1951 Census the population was divided into 8 distinct livelihood classes four of which came under agricultural classes and the remaining four under non-agricultural classes. The occupation of all the members of a household consisting of both workers and non-workers was determined from its principal source of income. The work which yielded more income to the household as a whole was considered as the occupation of every member of the household whether each member worked at it or not. Considered in this manner the distribution of the population of Hunnur in 1951 was as follows:—

Livelihood Class	Population including dependents			
	Male	Female	Total persons	Percentage
Agricultural				
I Cultivation of lands owned	531	529	1,060	22·90
II Cultivation of lands taken on lease	80	67	147	3·18
III Agricultural labourer	242	310	552	11·92
IV Non-cultivating land owners	9	11	2	0·43
Non-agricultural				
V Production other than cultivation	1,128	1,024	2,152	46·49
VI Trade and Commerce	90	103	193	4·17
VII Transport and Communications	10	4	14	0.30
VIII Miscellaneous and other services	251	240	491	10·61
Village Total	2,341	2,288	4,629	100.00

It is clear from the above statement that 61.57% of the 1951 population were dependent mainly on non-agricultural occupations. The bulk was borne by the weaving industry while trade contributed only 4.17% and transport on insignificant 0.3%. Service and non-agricultural labour counted as the main source of living for 10%. Among the agricultural classes, if the cultivators of lands owned accounted for 22.9% the tenants or cultivators of lands taken on lease constituted only 3.18% and the agricultural labourers 11.92%. This goes to show that already the tendency to engage hired labourers to carry on cultivation instead of leasing out the lands to the tenants was taking firm roots. Those who lived mainly on rent from land accounted for 0.43%.

A rearrangement of Table XIII (presented below) provides the data needed for comparing the conditions in 1951 with those found at the time of this Survey. While compiling this table, if any household had more than one source of income that which yielded the major share during 1962-63 has been reckoned as the principal occupation of the household. Thus it refers to a particular year rather than the normal conditions over

a long period. At the outset it should be made clear that in a village such as Hunnur, which is very close to a township and where construction work of G.L.B.C. canals, as well as buildings is going on since about 1956 it is not possible to bifurcate the agricultural labourers from the general or miscellaneous labourers. It is needless to emphasise that agriculture, especially dry cultivation, is incapable of providing employment to a number of labourers all through the year. During the peak season all the labourers divert their attention to cultivation and at other periods they prefer to seek non-agricultural labour which fetches a higher wage rate. It is only workers employed on annual basis, women and a few old men who cannot exert themselves more, that prefer agricultural labour to non-agricultural ones. Yet another factor is that during 1962-63 agricultural year, there was partial failure of crops in and around Hunnur. Thus some households which usually earn more from self cultivation than from any other occupation they pursue in addition, failed to do so in 1962-63 and the result is that these have come to be grouped under other heads instead of cultivation in the following statement.

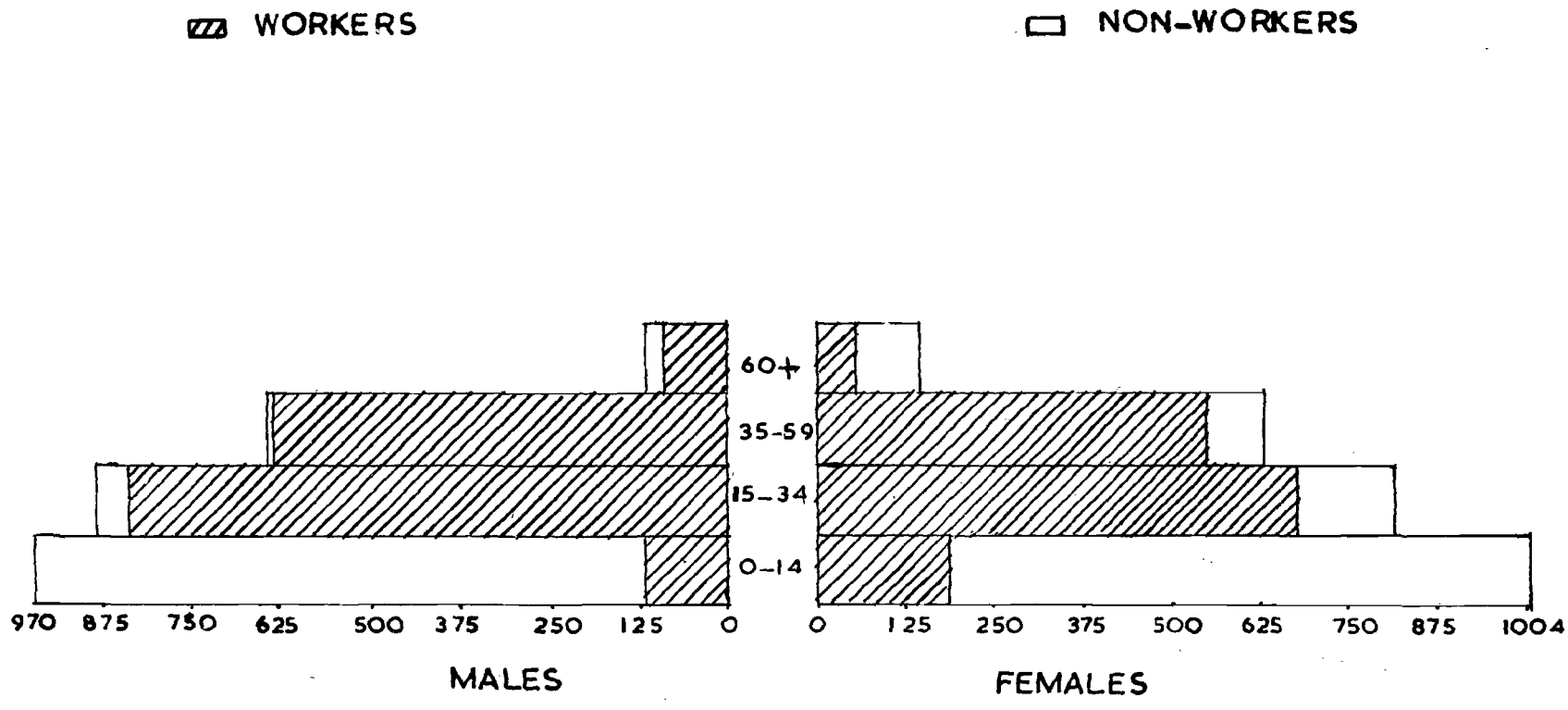
Household occupation	Households		Population	
	No.	Percentage	No.	Percentage
1. Cultivation of lands owned	150	15·03	948	18·11
2. Cultivation of lands taken on lease	10	1·00	74	1·42
3. Agricultural cum general labour (excluding weaving)	326	32·68	1,468	28·11
4. Household Industry (weaving)	324	32·46	1,875	35·82
5. Industrial Labour (weaving)	57	5·71	184	3·5
6. Household industry other than weaving	21	2·10	118	2·26
7. Trade	28	2·82	167	3·19
8. Other Services including hotel keeping, live stock etc.	72	7·20	376	7·12
9. Receivers of rent on land	4	0.40	10	0·19
10. Other non-gainful sources	6	0·60	15	0·27
TOTAL	998	100·00	5,235	100·00

As compared to the 1951 figures, there has been a fall from 22.9% to 18.1% in the class of cultivators of owned lands. This is perhaps due to the tendency among cultivators to take up other occupations including weaving and seeking salaried employment by one or two younger members of the household. Consequently there has been a diminution in the interest evinced in cultivation and thus the income from that source has also diminished. Crop failure of 1962-63 also partly accounts for the fall. The class of cultivators of lands taken on lease has dwindled to a mere 1.42% from 3.18% in 1951. The land owners being apprehensive of the full impact of the land reform measures which ultimately aim at transferring ownership to the actual tiller of the soil have preferred to cultivate with hired labour than through tenants, inspite of lesser annual returns. Their interest in cultivation naturally is of a secondary nature as the workers are pursuing other occupations. Even the tenant cultivators who work on oral agreements with the land owners have shifted to other occupations which are more paying and are evincing lesser interest in cultivation, their agricultural profits being not very significant. There are only 4 households consisting of 10 persons who live mainly on rent from agricultural lands. There are no male members in these households even to supervise and manage self cultivation.

During 1951, the agricultural labour class constituted 11.92% and no separate figures regarding either miscellaneous labour or industrial labour were made available. At present, the labourers both agricultural and general, constitute 28.11% and the industrial labourers chiefly engaged in pre-weaving and weaving operations account for 3.5%. Thus the labour class as a whole happens to be 31.62% of the village population. It is very difficult to fix the nature of work done by these labourers as it goes on changing from time to time. Handloom weaving supports 35.82% of the present population while the other household industries together support only 2.26% and the industrial labour about 3.51%. As compared to 1951, when as much as 46.49% of the population depended on production other than cultivation, there has been a slight fall in this category. This may perhaps be due to the total neglect of their crafts by craftsmen like Koravas (basket makers), Muchagars (leather workers), Ganigers (oil men) etc., to work as general labourers probably appeared to them as more remunerative. Among the educated few the leaning is towards seeking some salaried employment instead of running their own industry, trade or business. This has resulted in an increase in the class of 'Other Services'. Even trade has experienced a set back as compared to 1951. The producers can directly transport their produce to the Regulated Market (A.P.M.C.) at Jamkhandi which is very close and the consumers can conveniently buy their needs at Jamkhandi where the rates are relatively cheaper. The trading establishments within the village

HUNNUR

WORKERS AND NON WORKERS BY SEX AND BROAD AGE GROUPS



are of a small size and none has invested heavily. Some five dealers in yarn and sarees have closed down their establishments subsequent to 1951 as they failed to recover the sarees woven by their weavers in lieu of yarn supplied on credit basis and repay the loans that they themselves had incurred.

On the whole it may be concluded that the villagers prefer to have more than one source of income at-least one of them being preferably of a salaried and non-agricultural nature. This present shift may be attributed primarily, to the uncertainity associated with agricultural income which at present is nothing but a gamble solely depending on the vagaries of the rains and secondly, to education and infiltration of urban influences. No doubt in the near future, this present tendency will witness a thorough reversion consequent to the complete extension of irrigation facilities through the G.L.B.C. system when cultivation promises to become a more profitable proposition.

Workers and Non-Workers

Workers are defined as those who are participating in (any productive work) production of goods and services. The term work includes not only actual work but also effective supervision and direction of work. Even apprentices, either paid or unpaid are to be treated as workers according to the definition adopted for the 1961 Census. According to the survey, the workers being 3154 in number constitute 60.25% of the total population. Tables VIII, IX and X present statistics about these workers by age groups, sex and nature of occupation.

From table VIII it may be observed that of the total workers 1675 or 53% are males. In Hunnur the proportion of female workers is rather high as it is primarily a village of weavers. The pre-weaving operations are mostly carried out by women and children. Considering sexwise it may seen that 63.8% among the male population and 56.7% among the female population are workers. The high percentage of workers among women shows that they also play an important role in the village economy. It is hardly possible to attend to handloom weaving as a household industry without the active participation of women and children from the household. A comparative idea of the sex and age group wise distribution of workers on percentage basis can be had at a glance from the following statement:—

Age Group	0—14		15—34		35—59		60 and above		All ages	
	Percentage of workers in the group									
Sex	by sex	to the total no. of workers in the sex	by sex	to the total no. of workers in the sex	by sex	to the total no. of workers in the sex	by sex	to the total no. of workers in the sex	by sex	to the total no. of workers in the sex
	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
Male	37·7	6·9	55·4	50·3	53·3	37·9	60·6	4·9	53·1	100·00
Female	62·3	13·0	44·6	45·8	46·7	37·5	39·4	3·7	46·9	100·00
Total workers	100·00	9·8	100·0	48·2	100·0	37·7	100·0	4·3	100·0	100·00

Comparing the distribution by sex in each age group it is seen that the proportion of girls (aged below 14 years) at work is very high. This may be explained by the fact that more number of girls who usually cease attending schools by the time they reach their 10th year, attend to reeling, winding and other sundry jobs connected with weaving. Boys work either as herdsmen or as agricultural labourers if belonging to the poorer sections of the population or else attend schools. If girls of Lingayat weaving community work at household industry either as household workers or as wage earners those of the lower castes work as agricultural labourers. Majority of the workers viz. 86% fall in the broad age group 15 to 59, the contribution of children and old persons to the working force being only 14%.

Table IX presents data regarding the nature of work done by the workers. It is seen that in all 313 persons, of whom only 88 are females, are primarily engaged in cultivation. These workers constitute a little less than 10% of the total workers. Agricultural cum general labour happens to be the main occupation of 1130 persons or 35.6% of the total workers. Many of these labourers have cultivation or household industry as a subsidiary occupation. As against 538 male workers in this group there are 592 females and a closer observation reveals that women workers in the age group 35-59 are far more numerous than their male counterparts. Usually these women work as agricultural labourers. At household industry including weaving, 1286 persons of whom 636 are males and 650 are females are reported to be working. These workers

constitute 40.8% of the total workers and even in this group the female workers, particularly in the age group 0-14 exceed their male counterparts. According to age groups it is seen that 49.2% are young men and women in the age group 15-34; 35.5% are in the age group 35-59; 12.1% are children aged below 14 years and only 3.2% are aged above 60 years. Usually women do not work on looms but their participation in the pre-weaving operations is indispensable. In fact there are instances of active looms having been shut down for want of household women to assist the weavers. In all such cases the weavers prefer to work as labourers on looms owned by others. In trade activities 57 workers, of whom 39 are males, are engaged and these persons constitute only 1.8% of the total workers. Looking after cattle has been reported as the main occupation of 50 workers among whom 31 are children and 6 are old people. More boys than girls are seen working at this occupation, and in the age group 15-59 the number of female workers exceeds that of males. In industrial labour 175 persons are engaged and of them 98 are females. In service more number of men are seen to be engaged than women. It is so because women do not seek salaried employment either in Government or private institutions. The female workers in this category usually consists of domestic servants. There are a few men and women in the village who supply water to numerous households and receive 3 paise per pitcher of water supplied. Another factor which may be noticed in Table IX is that many of the workers have reported more than one occupation. This is due to the fact that in households which have weaving as well as cultivation the workers will work at both according to convenience. The petty cultivators who find enough time to spare prefer to earn a few paise by working as labourers etc. Thus under-employment is partly responsible for the workers seeking additional work.

Table X is an abstract of Table IX but furnishes particulars about the workers—either primary or secondary—in household cultivation, industry and trade only. From this it is evident that 625 persons or roughly 20% of the workers are engaged as cultivators; 41.8% of the workers are working at household industry and only 2% are working in trade and related activities. This once again emphasises the interest of the workers in handloom weaving.

The activities of non-workers forms the subject matter of Table XI. The non-workers constitute 39.75% of the total population. House work happens to be the chief activity of 275 women. Dependents chiefly consisting of children constitute 65% of the total non-workers. Of the total 377 students, who constitute 18% of the non-workers 285 are males and only 92 are females. Only 45 out of the 377 or 12% fall in the age group 15-34 and of them five are females. This fact indicates the lack of interest amongst the villagers at providing higher education to their female children. Particularly among the economically weaker sections, boys and girls are drawn to work even before they complete their fourteenth year. It is only a few who venture to borrow money, if necessary, to provide higher education to their boys. Now that a High School has been opened in the village a gradual increase in the percentage of students above 14 years of age may be expected in the near future. The group of pensioners and rent receivers constitutes 2.3% and it may be noticed that all the pensioners are males and 24 out of 26 rent receivers are females. Four youngmen are reported to be unemployed but they are actively seeking employment.

Considering the distribution of non-workers by age groups it may be seen that 80% are children, 9.2% are in the age group 15-34, 4.1% are middle aged being in the age group 35-59 and the rest 6.7% are old persons. Of the total non-workers 1130 or 54.3% are females and 951 or 45.7% are males.

Ownership of Economic Resources

(*a*) *Land*:—

Table XXV A presents a castewise, distribution of lands owned by numerous households in the village by size groups. The average size of an ownership holding works out to 10.7 acres as 372 households are reported to be owning 4007 acres. It has to be stated here that when preparing this table all land owned by a member or members of the household irrespective of its location have been considered. The subjoined statement permits a comparison of the distribution of lands by size groups at a glance.

Sl. No.	Size-slab	Households owning land		Extent owned		Average size of a holding
		No.	%	Area (acres)	%	
1.	Less than one acre	1	0	0·75	0·12	0·75
2.	between one acre and 2·49 acres	47	13	84·60	2·11	1·80
3.	between 2·50 and 4·99 acres	84	23	311·64	7·77	3·71
4.	between 5·00 and 7·49 acres	50	13	302·40	7·55	6·05
5.	between 7·50 and 9·99 acres	56	15	451·28	11·26	8·06
6.	between 10·00 and 14·99 acres	63	17	732·70	18·28	11·63
7.	15 acres and above	71	19	2124·40	53·01	29·92
	TOTAL	372	100	4007·77	100·00	10·7

It is worthwhile to remember that the cultivation is chiefly dry. The net income from land per acre per year varies from Rs. 25 to Rs. 100 depending on the season, the soil, the nature of crop and its price. Any holding less than 10 acres may be considered as uneconomic. A pair of bullocks can easily be employed to till land extending upto 15 or 20 acres. Accordingly it may be seen that only 134 households constituting 36% of the land owning households own economic holdings and are in a position to pursue cultivation as a profitable occupation. A few among others have patches of irrigated land and thus can depend on cultivation for their livelihood. Many of these land-owners owning small extents have leased out their holdings on crop-share basis to avoid the worries connected with cultivation while a few others being apprehensive of the Tenancy Act are carrying on cultivation with hired labour. Their interest in cultivation is not much as it is only a subsidiary occupation for them and the cultivation they do is not at all intensive. The lands owned by 132 households each owning less than 5.00 acres account for 9.90% of the total land owned; the lands owned by 106 households each owning in the size slab 5.00 to 9.99 acres—middle-sized holding-accounts for 18.81% of the total lands owned while 71.29% of the total land owned is concentrated among 134 households each owning 10 acres or more.

Considering the castewise distribution of arable land, it may be observed that Lingayats who constitute the bulk of the village population own 73.6% of the lands owned. The subjoined statement presents a castewise position regarding the ownership of land.

Sl. No.	Name of the Caste/Community and No. of households	Owning lands		Percentage of land owning households to the total land owning households in the village.	Extent owned		Average size of holding
		No. of households	% of total households in the community		Area	%	
1.	Lingayat	566	259	45·8	69·6	2950·22	73·6	11·4
2.	Kuruba	97	40	41·2	10·8	384·00	9·6	9·6
3.	Maratha	105	31	29·5	8·3	289·00	7·2	9·3
4.	Jain	20	12	60·00	3·2	136·00	3·4	11·3
5.	Brahmin	12	10	83·3	2·7	97·20	2·4	9·7
6.	Muslim	49	8	16·3	2·2	69·00	1·7	8·6
7.	Holeya	93	5	5·4	1·3	38·00	1·0	7.6
8.	Muchagar	15	2	13·3	0·5	14·00	0·4	7·0
9.	Panchala	11	2	18·2	0·5	12·35	0·3	6·2
10.	Kshatriya	9	1	11·1	0·3	6·00	0·1	6·0
11.	Reddy	1	1	100·0	0·3	8·00	0·2	8·0
12.	Navalgi	1	1	100·0	0·3	4·00	0·1	4·0
	Total	979	372	x	100·0	4007·77	100·0	10·7

(Communities such as Korava, Voddar etc., which do not own any lands do not figure in this statement).

The above statement indicates that the percentage of land-owning households to the total in each caste varies from a minimum of 5.4 in the case of Holeyas to 83.3 in the case of Brahmins leaving aside for the moment, the single households in the Reddy and Navalgi communities. If Holeyas have been a class of landless labourers since generations, the Brahmins have always been landlords that too mostly rentiers. The Jains have been a class of husbandmen and are actually engaged in personal cultivation of lands. Among Jains the percentage of land-owning households is high being second only to that of Brahmins. The Lingayat community consists of different occupational classes such as weavers, barbers, oil men etc., but yet land has been their mainstay. The landless resort to field and general labour whereas among Brah-

mins the landless take up service or some other profession. The Panchalas and the Kshatriyas are craftsmen by tradition and for them land provides only a secondary source of income.

Considering the distribution of land owned by the various castes, it is observed that Lingayats hold as much as 73.6% of the land. Of the total 372 land-owning households, 259 or 69.6% are those of Lingayats. The Kurubas own 9.6% of the land and the Land-owners constitute 10.8% of the land-owning households. Though Marathas exceed the Kurubas numerically they hold only 7.2% of the total land and contribute 8.3% to the land-owning households. Though the proportion of the land-owning households to the landless is very high among Brahmins, they hold a mere 2.4% of the total land owned. This is because their households are very few in number. The Lingayats are not only numerically large, but as a class are well off economically also as they own a major portion of the economic resources of the village, the chief of which is land. As no previous data regarding the castewise distribution of lands owned or ownership by size groups is available, it is not possible to make a comparative study of these facts.

(*b*) *Livestock*:

Livestock constitutes an important resource particularly to the cultivators. Particulars regarding livestock have been furnished in Table 7. Livestock may be considered under three major heads viz. draught cattle, milch animals and others. In the first category, figure the bullocks and the bulls, the total number of which in the village has been reported as 217 and 5 respectively. In this region he-buffaloes are also put to work but it is not so in the village. The draught animals are 222 in number. Though 345 households are reported to be actively engaged in cultivation only 109 households own bullocks or bulls which can be put to work. Others carry on the field operations by hiring animals as they themselves cannot afford to maintain the bullocks. In most of such cases the holdings are uneconomically small. As sale and purchase of bullocks are common among the cultivators a few who normally own a pair of bullocks were not in actual possession of the animals on the date of enquiry. They were about to buy new bullocks. Considering the possession of bullocks by castes it may be seen that Lingayats own as many as 161 (or 72.5%) out of the 222 draught animals; the Kurubas own 15.3%; the Marathas own about 6% while the Jains own 5.4% and the Muslims and Raddi own one animal each.

The milch cattle consist of cows, buffaloes and goats. The practice of using goat milk is widespread both in the village and the region. The table reveals that there are in all 199 cows (both in milk and dry), 137 she buffaloes and 189 goats in the village. The goats' milk, the yield of which is relatively low, is generally consumed by the producing household and in a few instances goats are reared as a substitute for cows. These milch cattle together constitute 42.7% of the total livestock. Considering the position castewise, it is seen that the Lingayats again top the list. Of the 199 cows, 131 are owned by Lingayats 34 by the Kurubas; 17 by the Marathas; 7 by the Muslims, 4 by the Jains, 2 by the Holeyas and one each by the Brahmin, Muchagar, Navalgi and Raddi households. The 137 buffaloes are distributed amongst the Lingayats (87), the Kurubas (21), the Marathas (10), Voddar (9), Panchala (3) and the Muslim (1). Incidentally it may be observed that Voddars do not possess any other heads of livestock except the 9 buffaloes. Goats are concentrated in the Kuruba community. Nine households of Kurubas own 89 goats (or 47%) and they rear them more for propagation of the species for sale than for milk. Among Lingayats, 50 households own 76 goats, which constitute 40% of the total number of goats. The Muslims own 12 goats while the Marathas own only 7. The remaining 5 are distributed among three communities.

The other heads of livestock are the young-stock, adult cows not calved, adult males not working, he-buffaloes, sheep, horses etc. The total number of all these animals together being 480, the young-stock constitute 30%, the sheep constitute 62% and the remaining account for the rest viz. 9%. Sheep rearing has not been taken up by any other community except the Kurubas who are the traditional shepherds. But one household of Holer caste rears as many as 100 sheep. The young-stock are distributed among the households owning cows or buffaloes in milk. In the entire village only one Lingayat household is reported to be owning a horse. Poultry farming is not being done on scientific lines. It is only very recently that even the conventional non-vegetarians are evincing interest in this profitable occupation. The Lingayats have procured birds of Rhode Island Red and White Leg Horn breed from the N.E.S. while others are continuing to rear the country birds chiefly to meet their domestic needs. If the interest evinced is properly kept up and nurtured, there is every possibility of poultry farming occupying an important place in the village economy. The eggs as well as birds find a ready market at Jamkhandi.

(*c*) *Other resources*:

Weaving occupies a prime place among other resources. The handlooms, each costing about Rs. 100/-

at the time of installation, are owned by individual weavers. There are, nevertheless, a few who work on looms owned by their employers and a few other households own two, three or even more number of looms. The ownership of a loom implies a capacity to obtain necessary yarn either on credit or cash basis and such of those who fail to do so work as mere labourers. There are in all 364 households owning and operating the looms. About 47% of them own two or more looms each as they contain more number of weavers in the households. Only one household possesses ten semi automatic handlooms and is running the industry by engaging mainly hired workers. Of the two oil ghanas in the village one is that of a Rajput household while the other is owned by a Lingayat Ganiger. The village flour mill is owned by a Muchagar household. In trading activities members of Lingayat, Brahmin, Maratha, and Muslim communities are engaged.

Primary and Secondary Occupations:—

Table XIII provides the particulars about the primary and secondary occupations pursued by the various households. At the outset it may be noticed that 10 out of the 998 households are not gainfully employed, their source of income being either rent, remittances or charity. Cultivation of land happens to be the primary occupation for 160 households or 16.2% of the economically active households. The incidence of secondary occupations is more in this category as could be noticed from the table that 110 out of the 160 (or 68.8%) pursue one or the other occupation in addition to cultivation. Agricultural labour figures out to be the chief secondary occupation for 63 households, while handloom weaving constitutes the secondary occupation in respect of 26 households. The remaining are engaged in trade, service, labour etc.,

Agricultural cum general labour is the primary occupation for 315 households or 32% of the gainfully employed households. The nature of their employment is prone to fluctuations as agriculture is a seasonal operation and, many a time, fails to provide regular employment to the labourers. Moreover the wages paid for non-agricultural work like construction are relatively higher. Thus the labourers prefer non-agricultural work and only when they fail to procure such work they seek agricultural labour. Of the 315 households, 57 pursue cultivation as a secondary occupation. Only 2 households have industry or industrial labour as a secondary occupation. Even among the other households of labourers a few women may be seen engaged in pre-weaving operations as labourers but the income so earned is very meagre.

The primary occupation of 345 households is household industry and a closer view reveals that 202 of these (or 58%) do not have any secondary pursuits. Of the remaining, 79 households (23%) are engaged in personal cultivation. The extent of land held being obviously small they carry on the chief operations of ploughing and sowing with hired labourers and during the peak seasons contribute a few hours or at the most a few days of personal labour. A number of weavers also fall under this category. Labour, mainly industrial labour, consisting of pre-weaving operations constitutes the secondary occupation for 45 households. The other secondary occupations are trade and service. For another 57 households industrial labour is the primary occupation either with or without a secondary occupation. Among the 28 households having trade as a primary occupation 15 or 53.6% do not pursue any secondary occupation. Of the remaining 13, 6 have cultivation as a subsidiary occupation and 4 have household industry as a subsidiary source of income. Service, mainly employment in Government or private institutions, is the primary occupation of 56 households and of these 23 do not have any other secondary occupations. Cultivation and weaving are the chief subsidiary occupations followed by one or more members of the households engaged in service. Hotel keeping, livestock rearing etc., are some of the other occupations which are being pursued by a few. On the whole it may be observed that of the 988 households engaged gainfully, 407 have one or more subsidiary occupations. In a few households an individual may be seen working in more than one occupation while in a good number of others the workers in the households may be seen following different vocations. That occupation which contributes a major portion to the income of the household has been deemed as a primary occupation of the household.

Changes from the traditional occupations:

There have been considerable changes in the traditional occupations followed by different castes in the village. The most striking instance is that of oil-crushing. Though there are now 172 households of Ganigers the traditional oilmen, in Hunnur only one of them is engaged in the occupation. It is not known when and why the other Ganiger households preferred to change their occupation. Many of the Ganigers are now weavers, cultivators and traders while a few have joined service. Handloom weaving is another important traditional occupation in the village. For Hatagars and Bilejadars of Hunnur it is the traditional occupation. But now a few among their men are exclusively engaged in cultivation, trade or service and persons of many other castes are pursuing handloom weaving as

their chief if not their only occupation. Generally the Kurubas as a caste are associated with rearing of sheep. In Hunnur most of them are cultivators or labourers and only six out of the 97 households have sheep in large numbers. Some of the Kurubas have taken to handloom (cotton) weaving for their livelihood. The traditional occupations of basketry and leather work, which were being practised by the Koravas and Muchagars respectively at one time, are now extinct in the village. One of Muchagars owns and operates a flour mill in the village while the rest are field labourers. So also the Koravas are now mere labourers. Other traditional occupations like the carpentry and smithy—the craft-followed by the Panchalas, tailoring—the craft followed by the Simpi, hair cutting—the traditional occupation of Nhavi and washing cloths—the traditional occupation of Madivalas etc., are continuing with practically no change whatsoever.

Description of different occupations

(*A*) *Practices connected with agriculture: Cropping Pattern.*

Agriculture is a well established occupation in the village. The cultivators, due to their conservative outlook and apprehensive attitude towards experimentations have retained the traditional farming tools and practices almost intact even to this day. However some signs of progress are seen during the past two decades and now-a-days the use of iron ploughs, fertilizers, improved seeds and pesticides is slowly increasing. In and around Hunnur *Yeri* or black soils are abundantly found. These are well suited for the late or *hingari* (rabi) crops and due to the uncertainity of rainfall in the region early or *mungari* crops do not come up well in these fields. Red soil or *Masari* is found in few patches of land scattered here and there. These yield only *mungari* or Kharif crops as they do not retain moisture for long. Thus in Hunnur both *hingari* and *mungari* crops are raised. The *mungari* or Kharif crops, chiefly jowar and groundnut, are sown in the latter half of June when the Aridra rain sets in and are reaped during November and December while the *hingari* or Rabi crops—chiefly jowar locally called *bili jola* (Hokus cernus), cotton and wheat—are sown towards the end of September and are harvested between February and April.

The following statement (extract from the village and Taluk revenue records) throws light on the cropping pattern in the Taluk and also the village.

Name of the Crop	Crops in Jamkhandi Taluk 1962-63		Crops in Hunnur village 1962-63		1963-64 ¶	
	Area under crops Acres (00)	Percentage of the total	Area acres. & Guntas	Percentage of the total	Area Acres & Guntas.	Percentage of the total
1. Jowar (Rabi)	1,35,805	56·00	1527·28	67	1493·18	65
2. Jowar (Kharif)	6,726	3·00	126·10	6	102·09	5
3. Paddy	788	1·00	..		..	
4. Wheat	10,505	4·00	127·27	6	123·34	5
5. Bajra	32,627	13·00	22·03	1	17·25	1
6. Maize	1,651	1·00	8·17	0	8·14	0
7. Millets	77	0	..	0	..	0
TOTAL CEREALS	1,88,179	78·00	1812·05	80	1745·20	76
8. Pulses (chiefly tur and Bengal gram)	12,676	5·00	8·12	0	8·29	0
9. Sugarcane	459	0	..		..	
10. Condiments and spices (chillies, garlic etc.)	727	0	0·25	0	0·28	0
11. Fruits and vegetables	996	1·00	2·00	0	8·34	0
TOTAL FOOD CROPS	2,03,037	84·00	1823·02	80	1763·31	76
12. Groundnut	13,300	5.00	120.30	5	116.27	5
13. Other oil seeds (mainly safflower)	3.611	1.00	15·25	1	21·17	1
14. Cotton	22,287	9·00	305·20	13	394·34	17
15. Tobacco	11	0	..	0	—	
16. Other fodder crops including grass	784	1·00	24·05	1	17·13	1
17. Mesta (Hibiscus cannabinas)	66		0	0	..	
TOTAL NON-FOOD CROPS	40,059	16·00	466·00	20	550·11	24
TOTAL AREA SOWN	2,43,096	100·00	2289·02	100	2314·02	100

The area of well-irrigated land in Hunnur is very small and in these the cultivators grow upland cotton, maize, plantains and a variety of vegetables for local consumption. The practice of raising double crops is not much in vogue and therefore very little or no difference exists between the net area and the gross area sown. Within the taluk itself, the taluk agricultural statistics reveal that only an extent of 3303 acres was sown more than once, the net area sown being 2,39,793 acres. The rotation of crops locally known as *Kalgai maduvudu* is an age old practice and as such the areas under jowar, groundnut and cotton are liable for annual variations. The crops sown in the fields actually cultivated by the residents of Hunnur in 1962-63 are as follows:

Sl. No.	Name of the Crop	Area under the crop	
		Acres	% to the Total
1.	Jowar (both rabi & Kharif)	1911-00	54·0
2.	Wheat	264-00	8·0
3.	Bengal gram	26-20	1·0
4.	Maize	5-00	0.1
5.	Sugarcane	4-20	0·1
6.	Safflower	10-20	0·2
7.	Groundnut	211-00	6·0
8.	Vegetables including chillies also	14-00	0·4
9.	Cotton	1043-00	30·0
10.	Fruits & flowers garden	6-20	0·2
	TOTAL AREA SOWN	3496-00	100·0

Food crops: 63·8%

Non-food or cash crops: 36·2%

Judging from the area under the crops it is evident that cultivation of jowar is of utmost importance and cotton occupies a second place. The area under groundnut is relatively low as the area under red soils is not much. This crop is considered to be unsuitable for black soils. Pulses such as arhar, green gram, cow pea etc., are sown as mixed crops interspersed with rabi jowar while oil seeds such as safflower, castor, niger seed etc., are sown either in rows in wheat fields or on bunds of the irrigated plots. This practice of raising mixed crops is also in vogue for several centuries.

The only recent change in the cropping pattern is that a few cultivators are raising sugarcane and maize in plots irrigated by wells. There is practically no change in the pattern of raising any crops. Even the few who obtain the G.L.B.C. canal waters use it for dry crops, that too only when the rains fail. Subsequent to the extension of the full irrigation facilities the cropping pattern is bound to change.

TOOLS AND IMPLEMENTS

The chief field tools are the *Gurka* or heavy wooden plough, *Doddakunti* or a heavy and broad harrow, *Yadi-Kunti* and *Pattikunti* two types of light hoes, the *Kurgi* or seed drill with three bills, *bukkadgolu* or a dribbler, *ragolu* or rake, *kudgolu* or sickles, *kurpi* for grubbing away the weeds and a few other small implements like the axe, pick axe etc. Bullock cart is an essential item for the big cultivators for transporting manure and the grains. The *Gurka* or plough is a log of wood (*Dindu*) of Babul tree shaped by the local carpenter with its lower end curving forwards at an obtuse angle from the main block to which a *meti* or handle and *easu* or the long beam which rests on the yoke are fastened. The *phala* or share will be about 24 inches long by 3 inches broad and when fixed to the curved portion of the plough called *Kott* protrudes about 6 inches beyond the wood. Usually a *phala* is replaced once in 3 or 4 years at a cost of about Rs. 4. A new plough costs Rs. 25. The yoke is also of *jali* or babul tree and costs about Rs. 6. *Doddakunti* or heavy harrow is a 6 span long heavy babul beam with an iron blade three feet long by three inches broad running horizontally along its length and supported by two wooden *Thalu* or stays, about 10 to 12 inches long which are fixed in the beam about 6 inches from each end. Two thin beams or rafters about 8 feet long are inserted into this heavy beam and the other ends converge on the yoke. The iron blade of this implement costs about Rs. 10 and the overall cost comes to about Rs. 20. It is possible, by manipulating the distance between the blade and the yoke and thus adjusting the angle of penetration of the blade, to drive the blade either several inches under the ground or to adjust it in such a way as to only scrape the surface. The heavy harrow is used mainly for loosening the soil (locally called *'haraguvudu'*), uprooting shrubs and for covering the seeds or *bala salu*. *Yadi Kunti* consists of a babul beam two and a quarter feet long by six to eight inches broad to which two 'L' shaped iron blades are fixed into the lower end of the hexagonal beam. These two blades fall in a line leaving an open space of 2 to 3 inches long in the middle. The *pattikunti* is a replica of *doddakunti* but very much smaller in size. The *Kunti* or hoes are used for clearing the land of grass and weeds between rows of growing crops and also for scrapping the surface soil and throwing such loose soil towards the plants. A hoe costs Rs. 6 to Rs. 7 and three or four such hoes are usually yoked to a pair of bullocks and are driven by 3 or 4 men. The seed-drill or *Kurgi* costs Rs. 20 or a little

more and lasts for a number of years, if carefully worked. The seed drill is a four and half span (or about 40 inches) long beam with three prongs set into it at right angles. To each prong is fixed a hollow bamboo cylinder, about an inch in diameter, and the three meet at the top in a wide wooden cup with three circular perforations. When seeds are poured steadily into the cup they pass through the perforations and the cylinder and fall into the furrow cut open in front of each prong by the iron tip fixed to it. The space between the tips of the prongs usually measures about 14 inches. The main beam is joined to the yoke by two small rafters. The various parts of the *Kurgi* may be dismantled and it is only when required for immediate use that it is arranged properly.

The changes that are perceived with regard to the implements used are that the villages, at least a handful of them, have been using iron ploughs for the past 20 years or so and about 20 cultivators have used, at least once, a new implement called *Hongurgi* a six teethed seed drill, (the space between the drills being 18 inches) which has been supplied recently by the Block Development Office. So also the puddler has also been used by one or two for breaking clods. Many of those who do not have iron ploughs of their own, have begun to obtain bare ploughs on hire at about 75 paise or Re. 1.00 per day. However, they will have to use their own bullocks and the plough share.

Cultivation of Mungari (Kharif) Crops and Trends of Change

During December and early January when the red soil is still moist, the plots are ploughed with medium iron ploughs, either owned or engaged on hire basis. The basic unit is a *Kurgi*. It is equivalent to an area which can be sown with a seed drill in one day. This works out roughly to 4 acres. To plough one *Kurgi* land with an iron plough eight days of continuous work is necessary and if the man and animals are hired the wages including the hire charges for the plough works out to about Rs. 88. If this is done, the subsoil stands exposed to the blazing sun till about May when the early rains called *addamale* set in. Manuring is known to enrich the fields but manure is always in short supply. So it is applied in alternate years. It is also considered to be not advantageous to apply it every year to any field, except of course the irrigated ones. The usual quantity of manure is about 10 cartloads per acre. The manure chiefly consists of ash, cattle litter and house sweepings in addition to decayed vegetation. These are heaped regularly in a pit close to the village and allowed to decompose. The manure is then transported to the fields in bullock-carts and spread out evenly in the fields by the labourers. The approximate cost of applying manure would work out to Rs. 50 per *kurgi*. Following the application of manure the field is ploughed with the *gurka* or wooden plough so that the soil is kept loose. The cost of this operation would be Rs. 20 per *kurgi* as 4 working days are required to plough one unit of land. The hardened and clogged earth is allowed to crumble in one or two showers and it is only then the plot is harrowed with the *doddakunti*. This is done twice at intervals of a week and sometimes more. Each harrowing costs Rs. 10. In the meanwhile the stubbles of the previous crop and any other waste matter is picked and thrown away or burnt. All these preparatory measures will usually be over by the 15th or 20th of June and the plots would be ready to receive the seeds. The Aridra rain sets in by about 21st or 22nd of June and before the next rain commences 13 days hence the sowing would be over.

Mungari jowar is sown with a seed drill with a dribbler fastened to one of the prongs of the drill. If jowar is sown in two rows in the third *akkadi* or mixed grains such as cowpea, *maokani*, greengram, niger seed etc., are sown. The seed rate is 8 Kg., per unit of land or 2 Kg per acre and the cost of sowing would be Rs. 8 towards the seed and Rs. 11 towards the wages. The fringes of the jowar plots are usually sown with niger seed or *til* (3 rows) for protection purposes, as then cattle do not stray into such fields. The *doddakunti* yoked to another pair of bullocks is drawn immediately behind the seed drill so that the seeds are covered by earth and the furrows are closed. Six or seven weeks later, weeds are removed periodically by using *Yadikunti* and *Pattikunti*. The cost of weeding operations per unit of land would be Rs. 14 and two working days are required for one operation. It is repeated a fortnight later and hand-weeding is also undertaken only if felt necessary. When the heads of corn appear, they start guarding the fields to drive away the birds and other animals. Sometime in November the grains would be ripe and *Chandi* or the ears of the crop are cut and gathered. The wage rate per acre would be Rs. 7.50. A few days later the stalks are cut and stacked. The grains are separated by trampling under the feet of cattle yoked and driven round a central post (*meti*) set up in a threshing ground. About Rs. 20 per *Kurgi* has to be spent for cutting the plants, and about Rs. 15 for the threshing operations. The yield ranges from 12 to 24 quintals per *kurgi* or 3 to 6 quintals per acre. Generally the yield is about 4 quintals per acre. The stalk produced would be about a cart load per acre valued approximately at Rs. 10. As these stalks are hard these are not

served to the buffaloes-in-milk or to good bullocks. The mixed crops are harvested in December and the value of these crops would be roughly Rs. 50 per *kurgi*. Thus the average output per acre of land would work out to Rs. 350 (Jower @ Rs. 80 per quintal). The input being about Rs. 75 per acre the net income would be Rs. 275. The rate per quintal of jowar ranged between Rs. 40 and Rs. 50 during 1963 whereas by the middle of 1964 it rose to Rs. 80 and reached even Rs. 100. If the 1963 rates are accepted, the profits would be about Rs. 370 or so per acre.

Jangamaroga is the most common disease which affects *mungari* jowar and the plants are known to be susceptible to it during August-September. The symptoms are that the plants turn yellow and the growth gets stunted. Insects known as *Makane* attack the crop and eat away grains even before their full formation. The villagers are not aware of any remedial measures. *Kenjola*, the local variety of seed is still very popular. After 1958, improved strains *viz.*, D-340 and Nandyal Jowar are slowly becoming popular. Technique of cultivation has not undergone any change in recent years.

Groundnut seeds, usually at the rate of 30 Kgs per acre are sown during the Aridra rains. Three dribblers are fastened with ropes of varying lengths (2 cubits, 3 cubits and 4 cubits) to the beam of the seed-drill and each dribbler called *Bukkadagolu* falls in line with each prong. The seeds are sown by three men, each of them dropping the seeds steadily in one dribbler, and they slowly fall into the neat furrows cut out by the prongs. The cost of seed would be roughly Rs. 160 for every 4 acres or *Kurgi* and the wages for sowing would be about Rs. 13.00. Weeding starts five or six weeks later and the hoes, called *Yadikunti* and *Pattigunti* are used for the operation. One week subsequent to the hoeing the weeds are removed by hand. The cost of hoeing and hand weeding per *kurgi* of land would be roughly Rs. 70. The harvest of groundnuts starts in late November and continues over a period of one month. *Shengakunti*—a harrow resembling *doddakunti* but with an iron blade of 2 feet length is drawn over the fields and the blade is so adjusted as to penetrate about 3 to 4 inches under the ground. The plants are thus uprooted and with iron pieces the roots are scraped and the nuts gathered. A number of women and children labourers are then engaged to pluck out the nuts and paid in kind, this operation being called *Shenga hariyuvudu*. The cost for harvest and separating the nuts from the chaff would be about Rs. 40 per *Kurgi* in addition to one twentieth of the total produce to be paid as wages in kind. The cost of transporting would work out to Rs. 20. The average yield per acre would be 10 bags or 3 and a half quintals. The yield of the chaff would be about a cart-load per acre valued at Rs. 30 to Rs. 40. The price per quintal of groundnut stood at an average of Rs. 65 during 1963 whereas in 1964 it went up to Rs. 80 and even reached Rs. 100. Attempts are being made by the N.E.S. to introduce the 'Spanish peanut'—an improved variety of groundnut seeds. In the village as well as the region, 'Habbu shenga' or the spreading variety—a crop of 150 days —is very popular. The common disease that affects the crop is called *Tikki roga* and the villagers are not aware of any preventive or curative measures. Now-a-days one or two cultivators are reported to be spraying either Gammaxane or follidol dust over the affected plots.

Cultivation of Hingari or Rabi Crops

(i) *Jowar*

Jowar is the chief *hingari* crop. Preparation of the soil starts in April (even if there be no rains then), when the *Doddakunti* or harrow is drawn over the plots and the operation is repeated in May. This work is usually done by workers on contract basis and the wages would be Rs. 16 per *kurgi*. Subsequent to the rains in June and July *Hasiru Harti* is taken up. Again the harrow is drawn over the fields twice or thrice depending upon the rains and the growth of weeds and, these operations would in all cost Rs. 12 to Rs. 15. By the middle of September the plots are rendered suitable to receive the seeds and the sowing starts on or about the 20th. The wages for sowing one *Kurgi* unit of land on contract basis is Rs. 10 and as 6 kgs of jowar are sown its value is Rs. 6.00. The hoeing operations with *Yadi* and *Pattikunti* start about six weeks after the sowing and each operation costs Rs. 7 per *Kurgi*. As four such weedings at intervals of 8-10 days are essential the total cost is Rs. 28 per *Kurgi*. None resorts to hand weeding. The crop would be ready for harvest by the end of February and the season lasts for 3 to 4 weeks. As by now the field would be loose and would be of full of fissures, the plants with the ears of corn are easily uprooted. The wages for this operation are paid in cash at the rate of 75 paise per 100 sheaves harvested. On an average a man easily plucks out 200 sheaves a day and a woman uproots about 100 sheaves. These sheaves are exposed to the sun for about a fortnight and then these stems are stacked close to the threshing ground after cutting off the ears of corn. The wage rate for the latter is 6 *māna* (measures) of jowar for cutting off the ears of 1000 sheaves. The grains are then separated by treading under the feet of cattle. The wages per *Kurgi* of land for harvesting and stacking would be about Rs. 30. Those engaged for threshing receive Rs. 3

as wages for each quintal or bag of Jowar. The average yield per *Kurgi* of land varies from 2 bags (or quintals) to 4 or even 5 bags. A very good or bumper yield will be about eight bags per *Kurgi*. During 1960-61 due to untimely rains *hingari* jowar was a total failure. The common diseases that affect the hingari jowar are *Jangama roga, Jigi roga,* and Smut (*Kadige*). Treating the seeds with sulpher dust to prevent the smut disease has become popular after 1958 or so.

(ii) *Cotton*

Some 30 to 40 days after the harvest of jowar, the plots are harrowed with *doddakunti* to uproot the stubble and also loosen the soil. Subsequent to a good rainfall, the plots are ploughed with an iron plough or with the wooden plough and before the onset of Makha rains these plots are harrowed twice or thrice. The cost of these preparatory operations would be about Rs. 60 per *Kurgi*. If farmyard manure is applied the cost of the manure and its application would be Rs. 50 per *Kurgi*. The sowing of cotton starts with the setting in of *Makha* rains and ceases with the cessation of *Pubba* rains. Jayavanti cotton is popular and the cost of 13 kgs of seed required per *Kurgi* Rs. 6.50. The wages for sowing will be Rs. 12 and as in other crops, immediately after the sowing the furrows are closed by drawing the *doddakunti*. Invariably jowar (about one Kg) is also sown interspersed with cotton seed, this type of sowing being called *Sidigalu*. Three fortnights after the sowing, being hoes are drawn all over the fields to clear away the ever sprouting weeds. The cost of 4 such hoeings will be Rs. 28.00 or 30.00 per *Kurgi*. In about January when the western wind sets in, the cotton plants begin to flower and the first picking will fall due in March. Three more pickings at intervals of about 15 days each follow. The wages for the women and children employed for picking are paid at the rate of 3 paise per lb. Normally an average female labourer can pick 30 lbs of cotton in a day. The yield per *Kurgi* of land varies from three to eight quintals, the average being five. Jowar plants raised as a mixed crop with cotton are frequently cut and served to the bullocks as green fodder. In spite of this the yield of grain would be about one quintal. The total input being around Rs. 160 per *Kurgi* under cotton the value of total produce would be Rs. 600 at the current rates. The common diseases that affect cotton are *kusiru jigi* and *majjige roga*. Jigi is supposed to be caused by winds blowing from the northern direction during November and December while *majjige roga* is considered to be due to the heavy winds between November to January from the south-eastern direction and the symptoms of the latter are that the leaves turn yellowish and cease to grow any more. The villagers do not take any preventive or curative measures. The stems of cotton plants constitute an important item of fuel in the village.

The fields intended for wheat cultivation are horrowed with Doddakunti five times or more. The operation starting in April continues at intervals upto August. The average cost of *haraguvudu* will be Rs. 50. The seeds are sown with a seed-drill as soon as the Chitta rains set in and the cost of 48 Kgs of seed wheat and 2 Kgs of safflower are about Rs. 60 and Rs. 1.50 respectively. The wages for sowing will be Rs. 11.00 per *kurgi*. It is a three month crop and no operation is carried out till the wheat is harvested in the last week of January or early February. Labourers are engaged on contract basis on payment of one share in every twenty three shares of the total produce. The grains are trodden under the feet of the cattle in the threshing floor. If the work of threshing is assigned on contract basis, the entire quantity of chaff produced is to be given as wages and the clean grains are delivered at home. The average produce excluding wages paid in kind will be 4 bags (or 4.5 quintals) of wheat, 1 cart-load of chaff @ Rs. 20 and about 60 kgs of safflower. The most common disease that affects wheat is *Ittangi roga* in which the grain-heads turn red and the grains get converted into powder. No remedy is known to the cultivators who believe that this is due to the combination of West wind blowing all through the night and the North wind following it in the early hours of the morning. No improvements in the cultivation of wheat are noticeable.

CULTIVATION OF CROPS IN WELL-IRRIGATED FIELDS

The crops grown are CO_2 cotton, sugarcane, maize, *sadaka* or bearded wheat, *gidagempu* or fodder jowar, chillies, plantains and a variety of vegetables. If sufficient water is available in the wells two or three crops are raised in a year. Until about 1955 or so CO_4 cotton is said to have been popular and prior to that upland cotton was popular. Now CO_2 cotton is the popular variety of cotton. After preliminary ploughing with an iron plough and subsequent two or three harrowings about 10 cartloads of manure per acre is applied in May. In early June the seeds of cotton are sown by hand. The spacing of plants being about three feet from row to row. In between two rows, either groundnuts or maize seeds are sown as a mixed crop. About six weeks later the weeds are removed with the help of *Kurpi* and by the middle of August both groundnut and maize would be ready for harvest. Once again the field is cleared of weeds. Cotton will be ready for the first picking by about the December. Cotton

obtained at the first picking is valued very high and fetches at least one and half times that obtained at the second picking. In March the second picking is done and the plants are cut. The rate per quintal of cotton at the first picking will be around Rs. 160 while that for the second picking will be Rs. 100 to Rs. 110. The quantity of groundnut or maize produced will be about 6 bags and that of cotton would be 10 quintals, in the absence of pests and diseases. Cotton is susceptible to *Jigi* and the heavy dew fall is believed to cause the flowers and pods to fall down and decay, resulting in low yields.

Sugarcane plants are heavily manured and chemical fertilizers such as ammonium sulphate or urea are also applied when the plants are young. The planting of sugarcane locally called *lavani maduvudu*, is done in January and the space between two rows will be usually about three feet. The seed rate per acre is about 5000 sugarcane cuttings, each cutting measuring a foot and half and containing two to four eye-buds. After planting them, earthing up operation is carried out with a wooden plough. In between rows of sugarcane the cultivators are accustomed to raise maize as a mixed crop. Sugarcane is cut sometimes in December or early January and is converted into jaggery immediately. None in the village owns a sugarcane crusher or the tools necessary for the manufacture of gur. Therefore the tools are obtained on hire from the B.D.O.'s office or any other persons from the adjacent villages. The net income from sugarcane will be Rs. 2,000 per acre. New strains such as CO 419 are now becoming popular.

Gidagempu is a five-month crop sown during the Aridra rains and harvested in the last week of November or early December. The seeds are sown with a seed-drill and the preparatory and manuring methods are in no way different from those practised in cotton fields. If the rains are sufficient, the crops are not irrigated. The grains are trodden out by the cattle in the threshing floor as is done for jowar. The yield per acre ranges from 6 to 10 quintals and among the poorer sections it forms the staple cereal.

Maize is a three-month crop and is usually raised as a mixed crop. It may be sown either during Aridra rains or during the Chitta rains and if in the former case the grains are separated by hand by beating with a mallet, in the latter case the grains are separated by the cattle treading over the ears. One cultivator is said to have used hybrid seeds in 1964. Wheat is sown during Chitta rains in October either by broadcasting or with a seed-drill and harvested during February. The use of inorganic manure is not very common. The seeds are of *Kempad* or *Bijga* strains. The common disease that affects wheat is *Ittang roga*.

The vegetables grown are lady's finger, beans, tomato, brinjals, *menthi soppu*, onion, garlic, gourds, sweet potato, greens, chillies (to be consumed or sold while still green) etc. The fruits, chiefly plaintains, and the vegetables grown are sold mostly to the local consumers and occasionally at the weekly shandy at Jamkhandi.

For sinking a well the villagers usually consult some persons reputed to possess some special powers. Advice of technical officers such as Engineers is never sought for. The cost of sinking a well will be about Rs. 4,000 depending upon the water table. The price of the leather bag or *motte* is Rs. 60 and this serves for two years if properly maintained. Another feature of garden cultivation is that all the members of the household participate in the cultivation activities. Many of them also prefer to stay in a farm house built close to the well.

Cultivators have a number of beliefs regarding the agricultural operations. They start ploughing, sowing and harvesting operations only on days considered auspicious. On the *Ugadi Padya* or on the second day after the *Holi Hunnime* the cultivators start *Besige harate* or the harrowing. If this occasion is missed, another auspicious day is to be chosen in consultation with an astrologer. They select an auspicious day for preparing the threshing floor, fixing the *meti* or the central pole, stacking the jowar stalk and raising a shed near the threshing floor. If the horns of bullocks are curved backwards such bullocks are disposed of at the earliest. On Mondays the bullocks are not yoked to work. The devotees of Yellavva prefer to start the sowing operations on Friday, the Kurubas prefer Sunday and all others start it on a Wednesday. On the day preceding the selected day, it is customary to offer *puja* to the seed drill after covering it with a blouse piece and adorning it with ornaments. Several folk-songs relating to the sowing and other operations are popular in the village. On the first day of harvesting jowar also, *puja* is performed.

Organisation of man power and wage rates of labours

The usual practice in the households engaged in cultivation is that all the working members including children and women, participate in the operations at least during the heavy working seasons. The practice of extending aid on reciprocal basis prevails only to

a small extent. Only 21 out of the 345 households with cultivation as an occupation have returned as practising it. All others prefer to engage labourers. There are three classes of agricultural labourers. The casual labourers are the most numerous. They work for daily wage rates. If engaged for ploughing operations the labourer works between 7.30 A.M. and 3.30 P.M. with a lunch break of about an hour and is paid Rs. 1.25 (1964 rates). (In 1963 the rate was only Re. 1.00). If the labourer brings his own animals to plough, the total wages would be Rs. 5.00 (as against Rs. 4 in 1963). For all other operations such as applying manure, weeding etc., the men are paid Rs. 1.00 to 1.25 and the female labourers are paid either 0.75 or 1.00. For harvesting *rabi* jowar and cotton the wages are paid according to the work turned out. The ruling rate of 1963 stood at 75 paise per 100 sheaves of jowar harvested and 3 paise per lb. of cotton picked. The second type of labourers are those who join together and undertake the work on contract basis. Here the wage rate would work out a little more than the daily wage rate but they work hard and complete the work early by working overtime. The annual labourers are paid either wholly in cash or partly in cash and partly in kind. Only men are engaged as annual or attached labourers and if paid only in cash the wages range between a minimum of Rs. 350 to a maximum of Rs. 550. The rate at Jamkhandi is Rs. 600. Otherwise, the labourer is given a cash amount of Rs. 150 to Rs. 200 in addition to two meals a day, tea, clothings and footwear. Boys are employed for looking after the cattle and their annual wages range between Rs. 50 to Rs. 150.

Utilisation of Produce and Marketing

Table XXIV shows the particulars regarding the utilisation of agricultural produce. Jowar and wheat are the staple cereals and it may be seen that 65% of Jowar and 58% of wheat are consumed by the producers themselves. Groundnut and cotton are the cash crops and almost the entire produce is sold. 80 bags out of 1231 of groundnuts produced is seen to have been reserved for seed, 13 paid as rent to land lords and another 13 consumed by the households. Regarding cotton, of the produce valued at Rs. 80,935 only Rs. 600 worth was paid as rent and Rs. 150 worth as interest. The surplus agricultural produce is sold at the Agricultural Produce Marketing Co-operative Society at Jamkhandi. The Co-operative Society at Hunnur affords godown facilities and also advances crop pledge loans but does not undertake the marketing.

Sources of Finance

Co-operative Society has been the chief source of finance to the cultivators to raise funds to defray the costs of their current agricultural expenses. When once the cultivator starts borrowing from the Society, he continues as a borrower year after year. The interest charged is 7.81 per cent per annum and the loan amount if exceeding Rs. 200, is disbursed in two instalments (July and September). The Society does not insist upon the cultivators to purchase from it either the seeds or the fertilizers. The merchants or *dalals* (*adathi*) at Jamkhandi are also approached by the cotton growers for loans to be used either for productive or non-productive purposes. The local moneylenders also advance money to the cultivators but they do so sparingly.

Storage

The rat-proof godown owned by the Society offers storage facilities upto a period of six months and the society advances loans to the extent of 60% of the value of the products pledged. But this facility is not made use of universally. Jowar is usually stored in *hagevu* or underground pits and when in small quantities it is stored in gunny bags. The quantity reserved for seed receives extra attention and is sealed in air-tight containers. Groundnut as also other crops are stored in gunny bags, kerosene tins or in large earthen containers. Safflower produced is either sold away or exchanged for oil at the oil-mill.

The Seed Farm

At Hunnur there is a seed farm. Started in June 1958 it has in its possession 36 acres of land lying in the limits of village Madarkhandi and is engaged in producing improved strains of seed for supplying to the Department. The land acquired was a permanent fallow and required heavy investments. The improved strains of seed raised here are D-340 and D-35-1 Jowar, Bijga wheat and Spanish improved groundnut. Every year the farm organises 'Farmers Day' and extends invitation to a large number of cultivators.

(B) *Practices connected with animal husbandry*

In Hunnur there are no co-operative or other institutions engaged in livestock rearing. Some households, particularly those of cultivators, are found engaged in this economic pursuit and earn substantial amounts by selling milk, dung cakes etc. Livestock provides a sense of religious and sentimental satisfaction to many in the village. All persons except the Muslims worship cows and bullocks particularly during Deepavali and Karhunnime. Cow's urine and cow dung are considered as purificants by some, for these alone can absolve them of the ritual impurity caused by death, birth etc. Rearing of sheep and goats is considered to

be the traditional occupation of the Kurubas. The numerous non-vegetarian households at Hunnur are accustomed since generations to keep poultry for their domestic use.

There are no public or private pastures in the village. But for the Ramathirth hillock closeby the villagers would have been hard put to rear cattle. It is well-nigh impossible to maintain a large number of cattle under such unfavourable conditions. The statistics regarding the ownership of livestock have already been discussed under the title 'ownership of economic resources'. If the figures returned during the survey are compared to the figures recorded at the cattle census it would be seen that there is an overall reduction in the number in spite of an increase in the number of bullocks and buffaloes. The number of sheep and goats has also dwindled down. The statement below gives a comparative data.

	Particulars	No. as per Cattle Census (1961)	Survey 63-64
I.	Cows		
	(i) Males over 3 years	205	238
	(ii) Females over 3 years	176	199
	(iii) Youngstock	175	92
		556	529
II.	Buffaloes		
	(i) Males above 3 years	4	1
	(ii) Females above 3 years	119	137
	(iii) Youngstock	114	56
		237	194
III.	Sheep and goats	524	484
IV.	Horses	4	1
V.	Donkeys	25	..
	Total No.	1,346	1,208

The large scale diminution in the number of youngstock is partly due to the calf mortality particularly among buffaloes and also the growing tendency of disposing of milch cattle with calves which fetch a higher price and go in for a cow or buffalo not in milk. Otherwise as there has been no serious outbreak of cattle epidemics in and around the village since 1956, there are no reasons for a fall in the number. The spiralling prices of milk and milk products and the scope for its easy marketing appears to have tempted a number of non-agriculturists to rear buffaloes as a means of their livelihood. They sell dung cakes as well instead of storing cow dung for manurial purposes.

The cultivators leave narrow strips of land, usually bunds, uncultivated, to provide for grazing facilities and in addition the bullocks and buffaloes are stall-fed. The cattle feed consists of dry jowar stalk cut into small pieces and husk of pulses, chaff of groundnut etc. The left-over after feeding the bullocks is given to cows in a few households. Usually the cows depend on the scanty growth of green grass on the Ramathirth hillock where they are driven every day by cowherds. When the harvest of the crops is over and till the next sowings commence, the cows and buffaloes are allowed to stray in the fields around the village. When the working season for the bullocks starts in January-February they are, mostly, given an additional feed of split and soaked horsegram with a handful of cotton seeds and little quantities of safflower oil-cake. When a cow calves, for about a week it is fed on dry feeds and jowar gruel. The period of lactation of a cow varies from 8 to 12 months and that of a buffalo from 11 to 18 months. The quantity of milk milked also declines gradually in the course of this period. During 1963-64 milk was being sold between 38 paise and 50 paise per *thambige* measuring about a litre and the price of 1 Kg butter varied between Rs. 4.00 and Rs. 6.00. The milk produced is partly consumed by the producing households and partly sold to milk vendors or other local customers. There are about half a dozen milk vendors who buy milk in the village and supply to their regular customers at Jamkhandi. Butter or ghee is sold both to the local consumers as also in the Thursday shandy at Jamkhandi. Usually females attend to the sale and disposal of milk and milk products. Buffaloes-in-milk are given cotton seeds and safflower oil-cakes as these help them in lactation. Households having goats usually milk them and the little quantity so obtained is wholly utilised for their domestic consumption. Sheep are not milked except during a month or two in summer and then too this milk is not sold but consumed by the producing households. Sheep are sheared twice a year and the yield of wool per head per shearing is about half a pound. The wool so sheared is sold always to the persons who attend to the shearing at a nominal cost of 12 or 18 paise per head. Sheep are also penned in the fields overnight and the shepherds charge 2 paise per sheep per night.

In general the villagers pay scant attention to improve the breed of their cattle. However, among the 238 bullocks of the village about 20 pairs are of Khilari or Krishna valley breed, each pair costing about Rs. 1000 or more. The remaining bullocks, cows and buffaloes are all of Jawari or country breed. The facilities for artificial insemination have been made available to Jamkhandi from 1960 and till the end of

1964 about 40 residents of Hunnur are said to have availed of this agency to encourage good breeding among cattle. Generally uncastrated and locally bred bulls stray with cattle as there are no breeding bulls of improved breed. The National Extension Service has not supplied a bull so far to Hunnur. Some of the villagers occasionally take their cattle to Jamkhandi where there are a number of breeding bulls and buffaloes reared by a few individuals. The villagers frequent the annual cattle fairs at Jamkhandi (March-April), Athani (May), Bijapur (January), Babladi (Feb.) and Hebbalahatti (February) for purchasing as well as selling their cattle. The Moodligi shandy is also a cattle market of some note.

Of late poultry rearing is gaining in importance as some households belonging to even the conventional vegetarian castes *viz.*, Lingayats (specially those who have built farm houses and have well irrigated gardens) are taking keen interest. Three persons have obtained five birds of White Leg Horn variety from the Block Development Office during 1964. One of these Lingayat poultry farmers has 70 birds in all while another has 40. Others have 5 to 15 birds each. Households belonging to other non-vegetarian castes continue to rear birds on a very small scale. Dealers in eggs visit the village from Jamkhandi and buy eggs @ 10 to 16 paise each. If not, the eggs are sold on the shandy day.

Two persons of Hunnur prescribe herbal medicines for cattle diseases and the villagers are also accustomed, in recent years, to have their cattle inoculated for haemorrahagic septicaemia and black quarters. Even for other diseases of an endemic nature they go to the veterinary hospital at Jamkhandi. With regard to sheep the shepherds are not accustomed to taking any preventive or curative steps as a safeguard against epidemics among sheep and goats.

(C) *Practices connected with trade and commerce*

It is evident from table XV that 46 households are engaged in trading activities. In addition, there are a number of households in which one or two members are employed by traders as salesmen or clerks in the shops located at Jamkhandi. The establishments within the village include shopkeepers as well as the hawkers. The shopkeepers do not observe any weekly holidays. There are 19 provision stores dealing in a variety of consumer goods the chief of which are cereals, pulses, edible and non-edible oils, beedies cigarettes, match box, sundry eatables, soaps and a number of minor articles of daily need. Eight households are engaged in selling vegetables and they purchase their merchandise from the local gardeners or at Jamkhandi. In all there are 7 yarn and saree dealers and one of them deals in other clothes also. Two fuel depots cater firewood to the villagers and there are 6 petty shops situated in various lanes which deal mainly in beedies, cigarettes, matches, puffed rice, oil, soap etc. The two bangle dealers sell their goods by hawking in Hunnur and other adjacent villages but do not have permanent shops. The daily turnover of the petty shops and the provision stores varies from Rs. 5 to Rs. 50 but none of them has kept any record of daily sales. These traders are careful to see that their capital does not get stuck up. Therefore they buy the goods frequently, once a week or a fortnight, depending upon their stock position. They maintain running accounts with the wholesalers at Jamkhandi. The credit allowed to them at a time varies from Rs. 100 to Rs. 500 or more depending upon mutual relationship. The transactions are mostly in cash and the local traders occasionally allow credits to a few trustworthy customers. Barter system prevails to a small extent particularly for a short period after the harvest of groundnuts. The custom of advance payments for goods is not much in vogue. The proximity of Jamkhandi appears to have stood in the way of the development of trade in the village. The villagers believe that the prices at the shandy are much lower than those charged by the local traders and it is for this reason that they prefer to buy their daily needs as far as possible in the shandy or at the Jamkhandi market.

In Hunnur there are seven tea shops or hotels. Eatables such as *puri, uppittu* and a few other dishes are prepared in addition to tea, the favourite beverage. Two of the households engaged in hotel, work on agricultural land also. The yarn dealers of the village buy their merchandise from the wholesalers at Rabkavi, Banahatti or Jamkhandi and cater to the needs of a few local independent weavers. They purchase sarees locally and send them on for sale to other centres such as Jamkhandi, Bijapur etc. Four out of the seven yarn dealers act as master weavers also but their scope of work is much limited as the capital invested by them is not much.

(D) *Practices connected with Household Industries*

Handloom weaving is the principal household industry and this is dealt with separately. The other household industries in the village include tailoring, smithy, carpentry and repairing of bicycles which are all of a servicing nature. There are two oil-mills in the village engaged in the production of safflower oil. One household is engaged in the yarn dyeing industry and three households of which one has weaving as the main

occupation, are engaged in the preparation of handloom reeds and repairing certain parts of looms.

Of the six tailors in the village 3 are Lingayats, 2 are Marathas and one is a Brahmin. Their investment is limited to the value of the sewing machine as none is engaged in the manufacture of ready-made garments. During 1962-63 one person came to be benefitted under the N.E.S. through the R.A.T.I. as he was selected as a trainee for tailoring and was paid a stipend of Rs. 30 per month. The tailors buy thread, buttons etc., from the local shops or at Jamkhandi. The charges for stitching various types of clothes such as Pyjama (0.75 p), Shirts (0.75 to 1.00), Bodice (0.37 p) Underwear (0.25 p), Blouses (0.37 p), Frocks (0.37 to 0.50) etc., are uniform amongst the local tailors. A good number of the educated young men of the village now-a-days prefer to have their garments stitched by the reputed tailors of Jamkhandi and the local tailors mainly depend on stitching women's and children's clothes in addition to those of the labour classes. During the fortnight preceding Deepavali and prior to Panchami festival the tailors are very busy and during other periods they work for 6 to 8 hours a day.

There are seven carpenters in the village and of them one is a blacksmith as well. Six out of the seven belong to Panchala caste who consider this as their hereditary craft while the other is a Namdev Kshatriya who is engaged mainly in mending agricultural implements as a subsidiary occupation. After 1961, 2 persons underwent training in carpentry at the R.A.T.I. and both of them are now engaged in the craft. The carpenters manufacture few items of furniture as the demand is very low. Their chief occupation is to prepare and repair agricultural tools, bullock carts and house fixtures. Two of the carpenters have specialised in repairing parts of the handlooms including dobbie and shuttle. At times these craftsmen visit Jamkhandi and the other surrounding places in search of work. There have not been any significant changes in the tools used by the artisans. The blacksmith attends mainly to mending agricultural implements and occasionally makes sickles and *kurpi* (weeding knife) for sale. The carpenters do not invest any money or wood as the raw material is supplied by the customers. The system of annual payments in kind to the artisans is still continuing. The cultivators with a pair of bullocks pay 30 Kgs of jowar and 5 to 8 Kgs of other grains to the carpenter or the blacksmith who serves them. But this quantity varies depending upon the annual yield of the crops. The three goldsmiths found in the village belong to the traditional caste of the artisans. They are mainly engaged in repairing gold and silver ornaments. The relatively large population of the village offers sufficient employment to the craftsmen all round the year. One of these goldsmiths immigrated from Rabkavi-Banahatti during the latter part of 1964 and his son is a weaver in Rabkavi town. The other goldsmiths are in the village since generations. There are two oil-*ghanas*, one of stone and the other of wood, which are engaged in the production of safflower oil. The raw material is locally available. Safflower is first split in a grinding stone, the chaff is separated by seiving and then the grains are fed into the oil-mill. The resultant oil is boiled thoroughly and once again fed to the mill as such oil is supposed to keep good over a longer period. The head of a Lingayat Matapathi household engages himself in preparing clay idols of Ganesh to meet the demand during the annual festival. Flower garland making is the traditional occupation of Hugars and 6 of them are engaged in this. This does not require any special skill or craftsmanship and therefore is done mostly by the womenfolk. The flower garlands and chaplets or wreaths are supplied to numerous shops and households of the village at nominal prices. One of the Hugars is a trailor and a few women among them are engaged in embroidery work. The Hugars have a small flower garden and in addition they gather flowers from other places. Koravas, the traditional basket makers (from babul creepers) have totally given up their craft while the solitary household of Medar is still holding fast to its traditional work of making wicker-baskets. In this household 6 persons are working as basket makers. Bamboo is available at Jamkhandi and the finished baskets are sold locally, as well as in the Shandy at Jamkhandi.

Since 1960-61, under the N.E.S. four persons have been trained as blacksmiths; 2 as cobblers, 4 in coir and fibre industry, 15 in cotton handloom weaving, 8 in woollen weaving, and 2 in operating the power looms. These trainees received a stipend of Rs. 30 per month in the course of training. Some of these trained people have since left Hunnur for Bijapur and other places while the others are in Hunnur itself and practising the craft. Speaking on the whole, there are no improvements in the tools and implements used by the craftsmen. None of the household industries has developed so as to include a large number of craftsmen during the past decade.

The automatic handloom factory set up by an individual in 1957 with a capital of about Rs. 6000 has been carrying on well. There are 10 looms and the number of employees is 12. In addition the owner himself is an adept weaver and knows the mechanism thoroughly. He is capable of devising newer designs and has entered into long term contracts with whole-

sale dealers in Maharashtra State. He buys the yarn at wholesale prices and the annual turnover is estimated to be about Rs. 35,000. The female members of the owner's household assist in the weaving operations. The owner has obtained a loan of Rs. 7,500 from the Small Scale Industries Board for further development.

HANDLOOM WEAVING

Tables XIV and 8 relate to the industries run by the various households and the nature of the produce turned out or served. It is needless to emphasise once again the important position occupied by the handloom industry in the village. For 324 households it is the main source of living and 600 looms are found among them. For 21 other households weaving is a subsidiary industry and they too own at least one loom each. In addition a factory containing 10 automatic handlooms is functioning in the village from 1957 and nine powerlooms have been installed by the Weavers' Co-operative Society though these have not yet gone into production. Weaving is the hereditary occupation of the Hatkars and Jadars both of whom, in Hunnur, are followers of the Lingayat faith. They regard the vocation as a trust handed down to them by their ancestors and consider it a duty to pass it on to their progeny. It is this feeling and devotion towards one's hereditary occupation that has been responsible for the very existence of the industry in our country inspite of the severe competition and repressive measures let loose by the British rulers.

At this juncture it may not be out of place to recount how ancient has been this craft in India and the vicissitudes of its fortune in recent times. Even in the Vedas there are references to cotton and other clothes and if Egypt has been well known for its flax since the earliest times, India dominated the world with its cottons till about the beginning of the 19th century. Though both spinning and weaving were done by hand, the high degree of perfection and proficiency attained, rendered it possible for the artisans to produce such world famous cloth like the Dacca Muslins. Royal patronage supported the industry and encouraged the artisans to surpass one another. From this flourishing state the industry began to decline when the repressive measures were let loose by the East India Company immediately after the battle of Plassey. Those looms, it is said, which did not work for the Company were taxed at excessive rates and a house tax in proportion to the number of looms which were not in the Company's employ was also levied. In 1834 the condition of the weavers was so bad that the then Governor General Lord Bentinck reported that "the misery hardly finds a parallel in the history of commerce. The bones of cotton weavers are bleaching the plains of India". The repressive measures included punishing the weavers by whipping or cutting off of the thumb for non-fulfilment of contracts and imposition of heavy inland duties in addition to prohibiting the Indian merchant from buying cloth except under a licence. The net result of all these measures was the introduction of cheap mill yarn spun in England and imported to India. The indigenous handspun yarn was relatively very costly and shortly afterwards the spinning industry collapsed entirely. Owing to the competition of the mill industry, handloom industry lost its bearings. The new handloom industry based on mill (imported) yarn began and its subsequent history is that of a revival. The weavers had enough work and were able to eke out their livelihood. A number of spinning and weaving mills were started in the country and till about the first world war handloom weaving and spinning mill could co-exist. The mills used to supply yarn in large quantities to numerous capitalists or *Sahukars* (financiers) who in turn would dye the yarn into various shades and colours and pass it on to the weavers, through a number of master-weavers. The mills were then in a position to feed the handlooms regularly and allowed large credits to the Sahukars who in their turn were very accommodative to the ever increasing master-weavers. These master-weavers supplied sized warps to individual weavers and kept the weavers busy always. In this manner the industry fell more and more into the hands of the middlemen and the individual weavers were no more than wage earners. Subsequent to the war the rapid growth of the Indian textile mills in addition to the depression of the thirties had an adverse effect on the handloom industry. The levy of import duty on yarn which was first introduced at 5% in 1922 and was raised to 6¼% in 1931 was an unbearable burden on handloom and thereon the mills charged a higher price for the yarn supplied. The Sahukars failed to repay the advances drawn and their weaving business also involved heavy investments. Control was reimposed on yarn in 1948. In addition, due to the heavy demands from the weaving mills the yarn available for the handlooms was greatly reduced and the condition of the weavers began to deteriorate. In about 1950 at Hunnur the *Sahukari* system was again revived and since then all the weavers are finding employment. The Weavers' Co-operative also entered the field and began to supply yarn on credit basis to the member weavers. In Hunnur there are now about half a dozen *Sahukars* who buy yarn on a large scale and sell the sarees manufactured here in the distant markets. Such Sahukars are found in large numbers at Jamkhandi, Rabkavi, Banhatti and Mahalingapur. Coarse sarees of 20 counts as also fine sarees of 60 counts are made in

Hunnur. In addition to cotton yarn, art silk yarn and silk yarn are used in the (*Dadi*) borders and the headings (*Topa*) of the sarees. Very few occasionally weave dhoties, mainly for their own use.

In the handloom industry there are four categories of weavers. The master-weavers, numbering about half a dozen at Hunnur, who buy yarn at wholesale rates from dealers at Rabkavi, supply the weft yarn and the sized warps to dependent weavers. The quality and the designs of the borders are also specified and they arrange for the sale. Heavy investment is essential for this activity. Second type is that of the individual weavers who frequently purchase yarn in small quantities and sell the sarees woven by them and other members of the household at the markets in the surrounding areas. If the former type of dealing is known as *Sahukari paddati* the latter is called *Rokhadi paddati* or cash system. The third type of weavers are those who take supply of yarn direct from the master-weavers, do weaving themselves mostly utilising unpaid household labour and return the sarees to the master weaver. This system is locally known as *Kodi paddati*. The fourth category of weaver is that of a casual weaver working for wages on daily or out-turn basis. They are employed usually by individual weavers who own more number of looms and also by others occasionally as temporary substitutes.

Of the 324 households which returned weaving as their main occupation, 172 or 53% have only one active loom each, 110 or 34% have two looms each and 32 or about 10% own 3 looms each and the remaining have four or more number of looms each. These households employ weaver labourers to work on the looms quite frequently. Sarees woven during the rainy season are said to be of very good quality as the work would be rather slow and the climate damp. Some of the weavers attend to cultivation work during this period. During the other 7 to 8 months of the year, steady work will be flowing in for the industrious artisans and the demand for weavers will be high. On an average, if sarees of only 60 counts are woven on a loom the expected annual out-turn would be 150 sarees, each 8 yards long and 50 inches broad. Sarees of coarser varieties *viz.*, 40s, 30s and 20s may be produced in numbers varying between 220 to 300 per annum. As a rule the weavers do not work on the full moon days and also on important festive occasions.

The art of weaving consists in interlacing the warp, also called the ends or the longitudinal threads and the weft, also called the 'picks' or the transverse threads in any woven fabric. The yarn is available in the form of hanks and it would be necessary to conduct numerous processes generally termed "preparatory processes" such as warping, sizing, winding etc., before the yarn is considered proper for the loom. The master-weavers purchase the white, unbleached yarn from mill agents or the wholesalers and arrange for dyeing it into different colours. Both vat colours and ASG, ASOL nepthol colours are in vogue. The popular colours are black, blue, green, red, *nikari*, *nimbawali* (*golden yellow*), *kapeli* etc. The charges for dyeing 10 lbs of yarn ranges from Rs. 7 to Rs. 22. The *Chamaka* or the art-silk yarn is also dyed in the same manner. The independent individual weavers purchase the dyed yarn directly while the weavers working under master weavers are not connected with the dyeing.

The next process is of winding and warping called *Thoduvudu* and *Hasu Hoyyavudu* respectively. Winding consists in transferring the yarn from several hanks to bobbins and the object is to get a continuous thread from several hanks. Warping is done by hand except in the solitary factory which employs mechanical means. The tool used for warping is called *Hasanari* or *Gaada* which consists of a number of pegs set upright on to a wooden frame. The yarn is passed round these pegs and brought back in the same fashion so that the warp yarn can be stretched horizontally in sheet form. Then a number of sized, warp threads of equal length depending upon the width of the borders and the saree are inserted into the eyes of healds and the dents in reeds by a few weavers who attend to it exclusively. This operation of 'drawing-in' is locally known as *Hanagi Kattuvudu*. The wages for *hanagi* of 20s, 40s and 60s varies from Rs. 1.25 to Rs. 1.75 and the finer the yarn more durable is the *hanagi*. To the loose ends fresh warp yarn is joined and sarees woven. The master-weavers supply such prepared *hanagi* and the warp (the total length of which is sufficient for nine sarees) in addition to hanks of cotton and silk yarn to be used for the weft all together termed one *chowkdi*. The weaver has to return 8 sarees to the master-weaver and ninth is the profit of the weaver in addition to the wages in respect of the 8 sarees. The individual weavers who work with purchased yarn get this work done for wages (those bearing *Raval* as their surname consider this as their hereditary occupation).

Sizing the warp yarn, locally called *unki*, is the next step in preparing the warp yarn. This is usually done in the early hours of the morning by female members of the weavers' household and consists of treating the yarn thoroughly with a starchy gruel either of ragi or jowar flour. This done, the yarn is stretched out in the open, horizontally some 2 feet above ground in the sheet form by inserting bamboo rods in the loop and

fastening the rods to trestles through ropes which are ultimately tied to pegs. The length of the yarn stretched thus will be roughly 25 feet and in this 10 or 12 lease rods called *Kanbi, Kolave* etc., are inserted. All the warp threads are placed in regular parallel lines. The warp is then brushed with *kunchike* (heavy and wide brush) several times in one direction alone. The bristles of the brush are oiled a little with safflower oil. The threads are prevented from sticking together by frequently separating the lease rods which divide the yarn into two layers. When the yarn is dry the rods are removed and the warp is rolled up. If the work is done by labourers the wages would be 37 to 50 paise in addition to a small quantity of jowar flour for preparing the gruel.

Warp joining or 'piecing' is locally known as *hanagi kechchuvudu* and is usually carried out by members of the weavers' family. In this the cut ends of the sized new warp yarn are joined to the loose ends of the old warp or the *hanagi* by twisting together as, even after a warp is woven the warp ends are not removed from the heald. If done by labourers the wages would be paise 25 to 37 depending upon the fineness of the yarn. Immediately after the pieceing operation is over, the warp is stretched out in the sheet form being fastened to stakes fixed to trestles and by manipulating the lease rods, and brushing lightly, the worker ensures that all ends are even and not criss-cross or cut in the middle. This operation is called *Sandariki hooduvudu* and the wages are paise 25 per saree.

The weft yarn is also supplied in the form of hanks. The members of the household, mainly children, attend to pirn winding which is done in two stages. The hank yarn is placed in a vertical swift called *Ratla* which revolves on a pivot and the yarn is transferred to *hatti* or bamboo bobbins. From these, the yarn is wound on *Kandike* or *Gane*—3 inches hollow tin rods—using *Jantra* or a *charka*. While winding, the yarn is moistened. As these *Kandikes* are to be placed in the shuttle (*lali*) the required number would be got ready before the actual weaving starts. If winding is entrusted to paid labourers, the wages would come to about 50 paise per saree. The art-silk or silk yarn used for borders is also processed by winding after having been brought from the master weaver.

Tools and Equipments

Weaving is a tedious process and involves the use of a number of tools and the loom itself is a complicated system containing numerous parts—small and big. Fly-shuttle looms are popular in Hunnur. The loom is arranged under cover either within a room or the *padasale*, being raised a few inches above the level of the ground. The weaver sits in a pit some 20 inches deep so that the beam of the loom is immediately above his thighs and his feet rest on a pair of treadles. The loom consists of a beam of heavy wood (costing Rs. 30 and called *Kunti*) on which the woven cloth is wound. This cloth beam helps in maintaining the requisite tension while weaving is in progress. The slay, with shuttle boxes at the ends which costs about Rs. 50 (called *addadandige*) is the next important part of a loom. The shuttle called *lali* is pushed from end to end across the slay by pickers attached to a string arrangement pulled with right hand from side to side by the weaver while beating is done by pulling the slay with the left hand. The heddle, called *adaki kolu* consists of a pair of sticks connected by a series of loops of well waxed cotton thread, the upper loop passing over the lower and as the warp threads are passed through both the loops by their alternating movement the requisite shedding is obtained. Two heddles are suspended from a beam overhead. *Hanagi* or reed is another indispensable part of the loom. The warp yarn is kept properly stretched by attaching weights to connecting strings passed over pulleys and a single rope is attached to the warp beam and the cloth beam is fastened to a peg called *Kaiguta* which is within easy reach of the weavers' right hand. As weaving proceeds and more warp is required the weaver loosens the rope attached to the peg and winds the woven fabric on the beam. To keep the unwound woven cloth stretched, a pair *Sedu Kattige* or clippers are used. Shuttle locally known as *lali* and costing Rs. 10 is like a canoe in shape and is made of wood with very smooth and glazed surface. Along the centre is a thin iron pin which can be lifted up at will, at one end. On this, the *Kandike* or the hollow tin rod over which the weft yarn has been wound is slipped and pressed down. There is a hole through the sides of the shuttle on the inner side of which is attached with wax a smooth glass bead and the end of the weft yarn is put close to the inner side of this head and sucked through by the weaver. The weaving of designs in the lengthwise borders of the saree is controlled by a dobby locally called 'Gada'. It costs between Rs. 35 and Rs. 50 depending upon the number of designs it can manipulate. To each of the strings falling from this dobby iron weights called *chini* are attached and the warp yarn passes through wire healds called *Tanti beja.*

After the warp has been spread on the loom and all the other instruments used are got ready weaving begins. The weaver sets the loom in motion through the treadles, called *Havin pada*, by his feet. It is by this

working of his feet that the weaver raises or lowers the thread of the warp. The heddles, the dabi and the threads of the warp are all interconnected and each alternate motion of the foot for raising or depressing the warp forms a shed. By pulling the pickers with his right hand the weaver sets the shuttle in motion from end to end and by drawing the slay inwards with his left hand presses in each successive thread of the weft. When the saree is woven it is cut off the loom leaving behind loose ends of the old warp. The beam is unrolled and the saree folded and pressed. The folding is called *Ghalige maduvudu.*

The other equipments required by a weaver mainly for the pre-weaving operations are *Ratla* with *Kudure* (Swift), *Hasanari* (wooden frame with upright pegs). *Hatti* (or bobbin of bamboo strips), *Jantra* or *Charka* (spinning wheel), *Kunchike* (or brush), *Kambi* and *Kolu* (bamboo rods).

ORGANISATION OF MANPOWER

In a weaver's household, the adult male members work on the looms while the female members and the children attend to pre-weaving operations. Old men or men whose eye sight is not normal also desist from working on the looms and attend to pirn winding and contacting the master-weavers from time to time for a steady supply of raw materials. Children below 12 usually girls, attend to arranging the warp (*hasu hoyyuvudu*), *Thoduvudu* or transferring the hank yarn to the bobbins and occasionally pirn winding. The womenfolk carry out the sizing operation called *unki*, pieceing (sometimes assisted by youngsters also) called *Hanagi kechchuvudu, Sandarike huduvudu* or final spreading of the warp to ensure that the warp is even and, occasionally they attend to pirn winding also. In Hunnur, there are a few women who work on the looms as well. The adult male members attend to keeping up of a steady flow of work from the master-weavers, weave the sarees, fold them and deliver them to their master. Occasionally they also attend to pirn winding. The division of labour is not very rigid but it is based more on one's convenience. In households having more than one loom, casual weavers are occasionally engaged and in many households including a few having only one loom as well, the pre-weaving operations are got done by paid workers. This tendency is mainly due to the small size of some of the households. A casual weaver is paid usually on outturn basis and the rate varies from Re. 1.00 to Rs. 1.12 for 20s and 30s, Rs. 1.50 for 40s, and Rs. 1.75 to Rs. 1.87 for 60s. For sizing operation the wage rate is 50 paise while for pieceing it varies from 25 paise in the case of 40 count yarn to 31 paise for 60 count yarn. For *Sandarike Hooduvudu* the wage rate is either 19 paise or 25 paise depending upon the fineness of the yarn. For transferring the yarn in the hank form to the bamboo bobbins the wages payable are 10 paise for 40 counts and 13 paise for 60 counts yarn and the same rate prevails for pirn winding also. For arranging the silk thread over the required length of the warp (*hasu hoyyuvudu*) which involves an hour's labour the wages paid are either paise 6 or 8.

The skill of weaving is transmitted from father to son or from a master to an apprentice in the traditional manner. Spoon feeding is totally absent and it is by one's aptitude and eagerness to learn that one can become adept at weaving. The boys and the apprentices usually attending to winding operations frequently assist the weaver in fixing the warp, folding, pieceing etc., and at times sneak into the weaver's seat in his absence and try their hand. Generally, the weavers sit tight till at least a length of five cubits of the saree is woven uniformly and work with a steady hand. Then on, the apprentices may weave a few inches here and there and thus such sarees will be loose at certain points and are considered to be of an undesirable quality and a master-weaver may even refuse to accept it. A weaver usually weaves sarees of lower count yarn in the beginning for some time and when he gets sufficiently skilled he takes to weaving finer varieties and checkered designs. In a weaver's household when a boy reaches his 13th or 14th year he is considered fit to be an apprentice and before he is 16 or 17 he starts working independently as he can then operate a loom without assistance. At this stage, if the household has only one loom he seeks work as a casual weaving labourer or else joins a weaver engaged in large-scale production, for wages. Some years later he sets up a loom of his own and begins to operate it, usually as a dependent weaver getting the raw materials from the master-weavers. It is not strange to find such weavers borrowing money ranging from Rs. 100 to Rs. 150 for setting up new looms.

For weaving the sarees the master-weavers pay lumpsum amounts to the dependent weavers at the following rates (in 1964)—which are also liable for seasonal fluctuations:

(1) Sarees of 60 counts—per *chowkdi* or 8 sarees a sum of Rs. 40 (*i.e.*, @ Rs. 5). The warp and weft yarn which remain after weaving the 8th saree are given away to the dependent weavers. This excess yarn will be a little less than that required for weaving one saree. Thus for 3 *chowkdis* the weavers make 2 extra sarees. Two working days are required for weaving one saree.

(2) Sarees of 40 counts—per *chowkdi* of 8 sarees a sum of Rs. 30 in addition to the yarn supplied in excess. One and half to two days are required for weaving a saree.

(3) Sarees of 30 and 20 counts—Rs. 14 or Rs. 15 per *chowkdi* or 8 sarees and in the yarn supplied for 8 sarees the weaver can easily weave a ninth saree as well, the cost of which will be Rs. 11 or Rs. 12. Thus he gets a total of Rs. 26 or 27 as wages for one *chowkdi*. Adept weavers can weave one saree of 20s or 30s in a day.

Of the sum so paid the dependent weaver has to defray, if any, expenses for pre-weaving operations. Otherwise the entire sum accrues to his family as wages. On an average a household weaving only 60s sarees and having one loom can complete one *chowkdi* in three weeks time (with a provision for one or two non-working days) and earn about Rs. 50. The daily earning if no hired labour is employed works out to Rs. 2.50 on an average. The daily average works out to Rs. 2.00 to 2.50 in the case of sarees of lower counts if no outside labour is employed. In the case of sarees of lower counts as the pre-weaving operations are conducted more frequently the wages, if the hired workers are engaged, would reduce the earnings of the weaver considerably. If a loom is worked throughout the year with occasional holidays mainly with unpaid household labour a minimum of Rs. 500 can be easily earned provided there is steady flow of raw materials. During the period January to June usually the weavers would have steady work and in the second half the call upon their skill is a little less and the wages paid will also get reduced by 25 paise. Many of the weavers having lands divert their attention to cultivation also and thus utilise lesser number of days for weaving. Moreover as during this period of the year the village receives heavy showers the progress of the work would also get slowed down. Thus the maximum that may be earned by a dependent weaver mainly employing household labour per loom per annum would be Rs. 700 or Rs. 750. The income earned by independent weavers depends on the prices of the yarn at the time of buying and the local commanding prices of sarees at the time of selling. Owing to necessity they may have to sell to local largescale saree dealers or to frequently visiting saree purchasers and gain lesser profits. It is the master-weavers who stand to gain by virtue of their economic stability, long term contracts and wholesale business dealings. The earnings of a casual weaving labourer ranges between Rs. 300 and Rs. 400. The pieces of yarn that remain unfit for use can be utilised for weaving *'Jadi patti'* (Mattress) in which a few have specialised. Per loom 3 matrresses each costing Rs. 7.00 can be had per year.

As the majority of the weavers work for master-weavers they are not connected directly with the marketing. If there are any surplus sarees for sale they dispose them of to the visiting merchants. The individual weavers who buy yarn periodically sell their sarees to the wholesale merchants at Jamkhandi, Rabkavi or Bijapur or else sell by hawking or in the shandies. The master weavers enter into long term contracts with a number of merchants from various trade centres and feed them regularly. If there is any slump they stop advancing yarn to the weavers and try to guard their own interests. The Co-operative Society had a depot at Bijapur till 1961 but now caters to the markets at Loni, Indi, Bijjargi, Jath, Kanamadi, Bijapur etc. The designs of the borders of the sarees woven are specified by the merchants and the master weavers both of whom are in a position to know the trends in fashions. Frequent changes in design are not encouraged as each dobby costs Rs. 50 and also as the set designs are finding a ready market. In nine out of 10 sarees woven the borders are of red and black yarn and in respect of others it is either green or only black. The popular border designs of sarees locally known as *Irkal dadi, Pharas peti* and *Dhanvad dadi*. For *pathalas* or 6 yards sarees *Bhomi dadi* is popular. Regarding the sarees manufactured in semi automatic looms the owner himself invents new border designs and is capable of adjusting the working of jacquards also.

Indebtedness

To obtain reliable data regarding one's indebtedness is a difficult proposition particularly in rural areas where ignorance added to the apprehensive nature rides high. Whereas some of the villagers consider indebtedness as a stigma to the fair name of their family, others try to inflate the figures with the fond hope that Government or some other agency would come forward to their succour. Therefore the data on this topic has been collected with much care and caution. The results obtained are presented in Tables XXIII, XXIIIA and XXIIIB.

Of the 998 households in the village 127 are reported to be indebted, the total amount outstanding being Rs. 93,375. The average amount of debt outstanding per household for the entire village is thus a little less than Rs. 94. Considering the village population of 5235 the per capita outstanding amount works out to Rs. 17.8. Analysing the indebted households by income groups it is observed that only one out of the 127 households or 0.8% earns less than Rs. 25 a

month; 15.7% fall in the monthly income group of Rs. 26 to Rs. 50; 22.8% fall in the monthly income group of Rs. 51 to Rs. 75; 19.7% come under the income group of Rs. 76 to Rs. 100 while the remaining 41% of the households earn more than Rs. 100 per month. The solitary household earning less than Rs. 25 a month has borrowed to the tune of Rs. 500 for improving the lands owned by the household. In the other categories with a rise in the income group the percentage of indebted households as well as the amount outstanding per indebted household increases steadily. From the table itself, it may be observed that the percentage of households in debt to the total in that particular income group also increases steadily being 1.00% in the lowest income group to 21.22% in the case of households earning more than Rs. 100 a month. These facts go to show that as one's income increases his credit worthiness also expands. For the households in the higher income groups the need for investment or for current productive expenses arises frequently resulting in a tendency to borrow often. The repaying capacity of the poorer households is equally poor and as such they find it hard to raise loans for either productive or non productive purposes. Nevertheless they also incur handloans in tens and twenties mainly to meet the needs of their normal domestic purposes and redeem the debts so obtained slowly by working for wages under their creditors.

Table XXIIIA presents the distribution of the indebted households and the outstanding amounts by causes. Of the thirteen causes listed in the table, Sl. Nos. 9 to 13 are not a productive nature. Maximum incidence of loans is seen against domestic expenses and the total amount outstanding on this account is also large being 15.04% of the total. Clearing out of oustanding debts mostly in societies has been the cause in the case of seven households which contracted a fresh loan to the tune of Rs. 3220 or 3.45%. The amount outstanding out of the money borrowed for marriages and other essential ceremonies accounts for 16.9% of the total and 29 out of the 127 households are indebted on this account. Only three households have borrowed money for providing education to their children, the outstanding amount being a meagre Rs. 450. Of the total outstanding debts 37.79% fall under non productive purposes.

The productive purposes include land development (23.53%), investment in industry or trade (20.31%), purchase of assets such as land, livestock and buildings (12.5%) and lastly current agricultural expenses. Many a time the amount borrowed for productive purposes is utilised for other immediate needs. Among the weavers a few borrow for installing looms and also take advances to meet their normal domestic expenses. The owner of the automatic weaving factory himself having invested Rs. 7000 in about 1957 has obtained a credit of Rs. 7000 more from the Small Scale Industries Development Board New Delhi disbursed through the State Bank for improving the industry. Of this sanctioned sum he has drawn (till 1964 November) Rs. 1500 only.

From Table XXIIIB it is noticed that of the total sum outstanding, as much as Rs. 31,120 or 33.3% is due from, non-cultivators, Rs. 44,980 or 48.2% is due from cultivators having more than 10 acres each, 15.5% or Rs. 14,545 is due from cultivators having less than 10 but more than 3 acres of land while the remaining Rs. 2730 or 3% is due from petty landholders. Considering the sources from which the credit has been obtained it is observed that the indigenous money-lenders, friends and relations dominate the field followed by Government (issued through institutions such as N.E.S., Tehsil office etc.,) and lastly the Co-operative Society. Analysing the outstanding loans it is seen that 76.8% of the total is to be repaid to private money-lenders, including friends and relations: 16.2% is to be recovered by Government and the remaining 7% falls due to the Co-operative Society. To release the villager from the clutches of the usurious moneylender, the Society and the Government may have to expand the available credit facilities much more and at the same time avoid the persisting evil of red tapism. Inspite of the heavy interest charged they consider the money-lender to be more humanitarian and capable of understanding their needs. They believe that in case of unfavourable weather conditions, failure of crops, or personal calamities it is easier to convince a money-lender than the Government. For all these reasons the villagers do not detest the money-lender inspite of his usurious nature. If the N.E.S. or the Government charge an interest of 4½ to 6% per annum, and the society levies an interest of 7.81 to 9% per annum the money-lender demands anything between 12 and 24% per annum. The institutions, either the Government or the Society, require the loans to be secured but many of the private lenders do not go that much deep into the matter and also do not insist on any documentation. Oral agreements are still honoured by both the parties. Regarding repayment of outstanding dues the villagers try to clear off those of the private money-lender at the earliest rather than that of the Society or the Government mainly because they can once again approach him. Owing to this habit the working capital of the society gets stuck up, quite frequently to the detriment of its smooth running. It is for this reason that the Society could not disburse any loans during the year 1962-63.

Co-operative Institutions

In Hunnur, there are two Co-operative Societies *viz.*, 'Hunnur Largesized Primary Agricultural Co-operative Society Ltd.,' and 'The Handloom Industrial Urban Co-operative Society Ltd.' The Agricultural Co-operative came to be registered at No. 12713 on 29-3-1949 while the industrial Co-operative was registered at No. 1409 on 19-1-1950.

Even before the registration of the present agricultural co-operative, another Society by name 'Jaihind Shetgi Sahakara Sangha' was functioning. Its main function was to operate as a commission agent and it was engaged in selling the local produce at Jamkhandi. No loans used to be advanced to its members. Immediately after the merger of the Jamkhandi State, the Society became void and the then Managing Body took initiative and constituted the new Society in accordance with the Bombay Co-operative Societies Act. The main aims of the Society are to provide financial assistance to the members, supply their needs regarding improved seeds and fertilisers, provide storage facilities etc. Besides Hunnur the adjacent village Ramathirth is also included within the jurisdiction of the Society. But so far, none from Ramathirth has applied for membership of the Society. Thus all the present members are from Hunnur and so are the Directors. The membership is kept open to all persons residing within its area of operation irrespective of caste, sex and occupation. The value of each share is Rs. 10 and the maximum number of shares that a member may buy is 200. There are two classes of shares *viz.*, 'A' Class shares which are to be held by individuals and 'B' class shares to be held by Government and other institutions. The value of the former being Rs. 10 that of the latter is Rs. 100. The authorised share capital of the Society is Rs. 20,000. As on June 30, 1964, the paid up share capital (members) stood at Rs. 11,150 and there were 250 members. The Government extended the share capital facility of Rs. 10,000 in 1960 and by 1964 June the Society returned a sum of Rs. 2,000. In the years 1958 59 and '60, the Society received a grant of Rs. 1,500 being the secretarial costs from the Government. This amount was utilised for the purchase of office furniture including a steel almirah. During 1963-64, the Government sanctioned Rs. 1000 towards constructing an office building for the Society. For the construction of the rat proof godown (in 1959) a subsidy of Rs. 2500 with a loan of Rs. 7500 at 4¼% interest was granted and this amount is properly utilised. The Society has employed a Secretary on a salary of Rs. 70 per month. It may be noted that the present Secretary has put in a service of 18 years. He started on a salary of Rs. 20 p.m. when he first entered the service. Since September 1964 another person has been employed, to work as a Salesman in the fair price depot run by the Society. In 1960 the Society requested for permission to purchase a tractor with a view to make it available to the cultivators on hire basis. The proposal was turned down. Earlier in 1953-54 the management of the Society purchased one heavy plough (drawn by 8 bullocks) and 6 medium ploughs to popularise their use. The hire levied per day was 75 paise. The cultivators inspite of repeated requests used the implements roughly and the ploughs became useless within a short period whereupon they were sold away by auction.

The board of directors consists of nine persons and of these 2 are Government nominees, one is a Bank representative, another is the Co-operative Extension Officer (N.E.S.) while the remaining 5 are elected from amongst the ordinary members. Their term of office is one year and they are elected by the General Body in every September. The attendance for the general body is usually poor, at times only 6 or 7 members attend the meeting and so the meetings often get postponed for want of quorum. Inspite of this, only 39 persons participated in the reconvened General Body meeting held on 6-10-1964. The present elected body consists of a Chairman and 4 Managing Directors. Of these the Chairman and two others belong to Ganiger community among the Lingayats while the remaining two belong to Hatgar (weavers) community. All the five are in the age group 26-32 years and on examining their occupations it may be found that three are cultivators and two are weavers. During 1963-64 the managing committee met on 10 occasions.

The subjoined statement provides a comparison for the years 1961 to 1964 regarding the working of the Society from year to year.

Sl. No.	Year	Number of members	Paid in share capital		Loans		Amount outstanding at the end of the year	Net profit or loss	Dividend on shares	Total sales in sales section	Trade profit/ loss
			Government Rs.	Members Rs.	Issued during the year Rs.	Recovered during the year Rs.		Rs.	Rs.	Rs.	Rs.
1	2	3	4	5	6	7	8	9	10	11	12
1.	1960-61	277	10,000	10.115	11,994	20.012	20.695	1657	2%	10,687	343
2.	1961-62	254	10,000	10.090	12.215	5,771	21.809	439	1%	1,432	59

1	2	3	4	5	6	7	8	9	10	11	12
3.	1962-63	249	8,000	10,110	Nil	3,068	18,741	413	1%	17,462	854
4.	1963-64	250	8,000	11,150	14,795	13,856	19,681	991	taken over to reserve fund	3,824	131

The decline in the number of members is said to be mostly due to deaths (of members). The shares of such a member cannot be immediately transferred to his heirs as now according to the rules laid down by the Mysore Co-operative Societies Act such an heir should himself become a member and then obtain a transfer of the share held by the deceased. There are a few instances wherein the members have withdrawn their shares to repay the long overdue loans they held in the Society. Such a tendency is of course not encouraged by the Directors.

The members do not appear to be extending their full co-operation in the repayment of the amount borrowed. If they are unable to pay off then they seek the help of private money-lenders or traders who are to be repaid promptly and would be willing to oblige again in times of need. Even if the loan taken from the Society is repaid, they say that they are not assured of fresh advances. Thus they allow the society loans to remain unpaid over longer periods.

The Society advances short term or *Alpavadi Sala* to the cultivators at a rate of interest 7.81% the period for repayment being one year. The amount that may be sanctioned depends upon the area and crops cultivated. The schedule accepted by the Society for sanctioning loans is as follows:—

	Rs.
Per acre of jowar (unirrigated)	25·00
,, (irrigated)	35·00
,, wheat (unirrigated)	35·00
,, (irrigated)	55·00
,, cotton (unirrigated)	30·00
,, (irrigated)	70·00
,, groundnut	45·00
,, sugarcane, betel leaves	350·00

If the amount sanctioned to any member exceeds Rs. 200 the amount is disbursed in two instalments otherwise it is given in only one instalment payable in July. The middle term loan or *Madyamika Sala* was last disbursed in 1960. The term is 5 years and the interest charged is 5%. Crop pledge loan or *Malu vathe sala* is another type of loan that may be advanced to the members. In this the member has to store the commodities at the Society Godown and bear the rent of 10 paise per bag per month in addition to 15 paise towards the cost of insurance of the commodities valued at Rs. 100. The member then receives 60% of the value of the commodity so pledged. The rate of interest being 7% the term is only 6 months. The Society does not conduct sales of agricultural produce but advises the members to sell their goods through the Agricultural Produce Marketing Co-operative, Jamkhandi.

Apart from issuing the loans the Society is engaged in selling fertilizers, iron pans, plough shares and seeds. In 1963-64 fertilizers worth Rs. 3307.94, iron pans costing Rs. 270.60, plough shares worth Rs. 104.75 and seeds worth Rs. 114.80 were sold and a profit of Rs. 131.66 was earned from these sales. In September 1964, the Society opened a fair price shop to distribute wheat, jowar and sugar at controlled prices to members and also to non-members. The fertilizers sold are ammonium sulphate, super phosphate, calcium ammonium nitrate and urea.

The chief source of finance to the Society is the District Central Bank, Bijapur. During 1963-64, the total income and expenditure of the Society amounted to Rs. 75,634.91. The details are furnished in the following statement.

Income and Expenditure Statement for the period 1-7-63 to 30-6-64

	Rs.		Rs.
1. Opening balance	1,124·37	1. Bank savings	5,881·37
2. Interest (Members)	2,505·92	2. Deposits	2,882·75
3. Share amount and entrance etc., fee	1,048·85	3. Salary to staff	901·00
4. Rent on godown	50·06	4. Miscellaneous and cotingency	284·39
5. Pledge loan recovery	1,063·00	5. Pledge loans advanced other	1,625·0

	Rs.		Rs.
6. Short term loans recovery	12,932·00	6. Other Loans advanced	14,795·00
7. Middle term loans recovery	923·00	7. Repayment of loans due on godown	500·00
8. Sale of cement bags	310·00	8. Sale of cement bags	310·00
9. Sale of fertilizers	3,307·94	9. Purchase of fertilizers	3,019·63
10. Sale of iron pans	270·60	10. Purchase of seeds	127·25
11. Sale of seeds, plough shares etc.	109·55	11. Advance	110·00
12. Bank savings	5,946·40	12. Bank loan	10,500·00
13. Reserve fund	104·12	13. Bank crop credit loan deposits	4,500·00
14. Bonus	70·00	14. Advance for fire-wood	555·27
15. Govt. share dividend	95·00	15. Interest to loan on godown	188·98
16. Building fund	42·50	16. Insurance	10·78
17. Other funds	19·25	17. Reserve fund deposit	840·00
18. Refund of cart hire	62·25	18. M.C. deposit	15,960·00
19. Interest (to bank)	70·31	19. C.C. loan (Bank)	5,000·00
20. Advance towards seeds	110·00	20. Depreciation '63—64	35·85
21. Panchayat fee	94·83	21. Interest on C.C. Loan (Bank)	6·51
22. Insurance	10·86	22. Interest (Bank)	394·00
23. Deposits	2,607·75	23. Dead stock	71·00
24. Bank M.C. deposits and loans	31,760·00	24. Recovery fee	35·00
25. Share '*Anamita*'	130·00	25. Audit fee	123·69
26. Library books	8·15	26. Share *Anamita*	130·00
27. Dead stock	31·00	27. Library books	3·15
28. Crop credit loan deposit in the bank	4,500·00	28. Cart hire	41·24
29. Crop credit loan	5,000·00	29. Profit and loss a/c	413·27
30. Advance for firewood	555·27	30. Bonus	70·00
31. Office buildings	169·42	31. Govt. share dividend	95·00
32. Court fee	89·50	32. Share in sales society	60·00
33. Recovery fee	65·35	33. Office building	5,041·76
34. Advance for seeds	100·00	34. Dividend (members)	257·00
35. Sale of seeds	110·00	35. Entrance fee	2·00
36. Bank dividend	90·00	36. Travelling bills	10·00
37. (*Baradan*) packing materials	25·76	37. Taluk Thotgar Sangha (share)	10·00
38. Dividend to Members on shares	121·90	38. Advance on seeds	100·00
		39. Dividend, E. fund etc.	63·50
		40. Closing balance	680·52
Total	75,634·91	Total	75,634·91

Assets and Liabilities

	Rs.		Rs.
Cash on hand	680·52	Share (Members)	11,150·00
Bank savings	1,073·91	Share (Goverment)	8,000·00
Investment	3,370·00	Share Anamita	570·00
Dead stock	600·00	Government loan on godown	5,000·00
Library books	40·00	Office building subsidy	1,000·00
Office building	5,129·84	Reserve fund	5,329·00
Current loans from members	19,004·00	Building fund	392·50
Middle term loans	677·00	Sinking funds	32·50
Panchayat fee	0·67	Other funds	16·25
Court fee	30·50	Dividend (Members)	33·95
Stock of goods	641·59	Recovery fee	64·00
Crop pledge loan	1,055·00	Current Bank loan	14,300·00
Bank M.C. deposit	1,000·00	Audit fee to be paid	62·79
National Savings Certificate	300·00	Profits 1963-64	991·04
Godown	13,339·00		
Total	46,942·03	Total	46,942·03

On the whole it may be said that the Society is working well and as there are no factions in the village the co-operation from the various sections of the population and institutions is wholehearted. However, there are a number of defaulters who have failed to repay the amounts borrowed by them. The Society is taking measures to recover such long overdue loans. In 1959-60, 19 cases were referred to the court of the Assistant Registrar of Co-operative Societies, Bijapur and the claims were settled for Rs. 2,487. In 1961-62, 36 cases were referred while on 27-10-64, 8 more cases have been instituted. Of Rs. 6532 due, 8 members have paid off Rs. 3129 and the remaining amount is yet to be recovered. The Society has established itself on firm grounds and there are sure signs of its further development. It is taking active interest in improving the farming practices. It would do well to enroll more members both in the village and in Ramathirth.

The Handloom Industrial Urban Co-operative Society Ltd., came to be registered in January 1950. Though it was constituted in 1943 itself, its scope was rather limited. The main aim of the Society now is to provide working capital to the weavers by supplying yarn to the member weavers and arranging for the sale of the sarees produced. The value of each share was only Rs. 10 in the initial stages and in 1960 it was enhanced to Rs. 25. Upto 1956 the Society used to advance pledge loans to the members and now cash loans are not given. The jurisdiction of the Society extends over seven villages including Hunnur where its office and emporium are located. The other villages are Kadapatti, Muthur, Madarkhandi, Kallvolli Alabal and Shivapur. The Society had taken in all some 600 registered looms into its fold. Its membership stood at 524 for the year ending on 30-6-1960. But since then there has been a steady decline in the membership. At the end of the co-operative year 1963-64 there were only 446 members. In 1962 some 113 members got their membership terminated as they had become defaulters over a very long period. The new memberships numbered only 3 for 1963 and an equal number for 1964. The decline in the number of members is chiefly due to their default in returning the sarees woven in lieu of the yarn received from the Society. As a result of this unhealthy tendency the working capital of the Society has got stuck up and it is very difficult for the Society to function properly. The amount overdue from the members is reported to be Rs. 16,237-57 and their cash deposits in the Society amounts to Rs. 5336-76. Efforts are now being made to recover the outstandings. In 1964 Feb. 10 cases were instituted against the defaulters. Despite this handicap the Society is still supplying yarn to a number of members. During 1963-64, 2522 lbs. of yarn was purchased by the Society and 3115 lbs was issued to the members.

The board of directors consists of an elected Chairman and 6 other elected members in addition to the Industrial Extension Officer (N.E.S.) who happens to be an ex-officio member. All the directors own and operate looms and two of them are engaged in trade also. Considering the castewise distribution of the directors, it is seen that one is a Kuruba, another a Shimpi, one is a Ganigar while the others are of the traditional weaver's caste (Hatgar and Bilejadar). If the youngest of the directors is 28 years old the oldest is around 55 years. Four of the present directors may be said to be well off while the remaining four belong to the middle class. The Society has a controlling committee consisting of a Chairman and two members. This body is also elected every year by the general body. The staff consists of a secretary employed on a monthly salary of Rs. 75 and a clerk on a monthly salary of Rs. 50. In the dyeing section and also in the preparation of warp etc., the Society employs persons on daily wages or on piece-rates.

The Society purchases yarn, art silk and silk from wholesalers or mill agents and attends to the dyeing processes. The cost for dyeing 10 lbs of yarn varies between Rs. 15 and 22 depending upon the dyes. This yarn is then supplied to the member weavers on their furnishing a security. Thus the Society more or less functions as a master-weaver and gives wages on their surrendering the sarees woven. But, for the records the Society reckons the yarn so supplied to have been sold and the sarees returned as purchased.

The loans granted by the Apex Bank through the Bijapur District Industrial Co-operative Bank Ltd., Bagalkot, Branch Banhatti, are the chief sources of finance of the Society. The other sources are the trading profits, grants, shares, interest etc. During 1962-63 and 1963-64, the Society has been classified as 'C' by the auditors. If in 1962-63, some 110 looms were being regularly fed by the Society in 1963-64 the number dwindled to a mere 55. The wages paid to the weaver members in 1962-63 amounted to Rs. 20,401.65 whereas in the year 1963-64 it is only 7308.22. So also the value of the total sarees produced has been reported as Rs. 54,258.47 and Rs. 20,811.59 respectively for 1962-63 and 1963-64. During 1962-63 produce worth Rs. 80,727.57 was sold by the Society but in 1963-64 it could sell goods worth Rs. 46,740.43 only. Inspite of the heavier transactions the profits earned and loss incurred in 1962-63 are Rs. 317.66

profit on the dyeing factory head and a loss of Rs. 2915.21 (net loss). During 1963-64 the profits earned by the dyeing factory stood at Rs. 553.10 while the loss due to the past commitments stood at Rs. 2077.98 and on the powerloom head which has not yet been commissioned Rs. 1582.94. The Society is showing definite signs of recovery from the jolt it has received during the past few years. It is employing stricter measures to collect the outstanding dues and also taking extra care while advancing yarn loans to its members. Now that it has been supplied with nine powerlooms which are to be commissioned into production shortly, its transactions are bound to increase and it may start showing a profit.

The looms were granted on a loan basis during 1960-61 and a sum of Rs. 2115.00 was granted as subsidy. The cost of the powerlooms is Rs. 32,600.00 and this has to be repaid in instalments with interest. Oil engines have also been obtained, as alternating current is not available, to set the looms in production. A shed costing Rs. 12,279.95 has already been constructed by the Society. Of the 9 powerlooms, 8 have already been assigned on contract basis to the members and 2 looms were started on 3-9-64 formally Two men have received the requisite 3 months training for operating the powerlooms at Bangalore.

The share capital of the Society which was only Rs. 13,805 in 1962-63 increased to Rs. 14,193 in 1963-64. Apart from the subsidy and loans granted in respect of setting up of a power loom plant the Society received a grant of Rs. 2985.40 in 1956. The Society had to close down its sales emporium at Bijapur on account of financial stringency in 1961-62. Since then the sarees produced are sold to retail dealers at Bijapur, Loni, Indi, Chadchana, Bijjargi, Jath, Kanamadi etc., and also within the village. The Society does not take any initiative in altering the designs of the borders of the sarees woven by its member weavers mainly because of the resistance offered by the weavers. Each *dabi*, the mechanism which controls the weaving of the designs, costs around Rs. 50 and therefore frequent changes in design are felt very expensive. Secondly the patent designs being woven here are still popular. A number of member-weavers complain that the Society is not functioning properly with regard to the supply of yarn and that it is for this reason that they are working for master-weavers where rigidity in transaction is absent. This allegation is partly true and for this too the weavers themselves appear to be responsible. A sizeable capital of the Society is locked up with the defaulting members and unless fresh capital is thrown in, it is hard for the Society to compete with the increasing number of master-weavers. These master-weavers cum traders advance cash loans to their dependent weavers and recover the same from the wages due. The weaver himself being afraid of not getting the supply of yarn does not usually become a defaulter. Even for setting up fresh looms, such advances are made. On the other hand the Society which is encountering great difficulties in recovering the goods advanced cannot take up such liberties with regard to advancing further cash loans. Thus the severe competition from the master-weavers (many of whom are in the different centres such as Banhatti, Jamkhandi etc.,) has stiffled the growth of the Society. This may be seen from the fact that only 55 looms were operating for the Society in 1963-64 as against 110 in 1962-63. There are no factions either in the village or among the members of the Society. But the spirit of oneness and devotion to work steadfastly for common cause are totally lacking. Unless this spirit is imbibed among the members and they are convinced about the benefits that accrue to them by the growth of the co-operative institutions, the future of the Society appears to be bleak.

Income and Expenditure

For a discussion of the income and expenditure pattern in the village the 998 households have been conveniently grouped into the following six categories:—

Households which derived a major share of their income in 1962-63 from	No. of households
(i) Cultivation of lands owned	150
(ii) Cultivation of lands taken on lease	10
(iii) Agricultural cum general labour	315
(iv) Household industry—weaving	324
(v) „ others	21
(vi) Other sources including trade, service, rent etc.,	178

Table XIX presents the distribution of the households by occupation and levels of income. The following statement presents the percentage distribution of households in each occupational group:

Occupation	Monthly average income of					Total in each
	less than Rs. 25	between 26—50	between 51—75	between 76—100	above 100	
1 2	3	4	5	6	7	8
(i) Cultivation of lands owned	2·6	4·7	16·7	20·7	55·3	100·0
(ii) Do. of lands taken on lease	..	10·0	..	10·0	80·0	100·0

1 2	3	4	5	6	7	8
(iii) Labour	22·2	49·5	19·0	7·4	1·9	100·0
(iv) Weaving	0·2	20·0	30·0	18·0	31·2	100·0
(v) Other household industry	..	33·3	23·8	23·8	19·1	100·0
(vi) Other sources	12·3	26·4	26·0	12·3	23·0	100.0

In the first two categories the percentage of households having higher incomes is high, while in the category of labourers the percentage of households earning more than Rs. 100 a month is a meagre 1.9%. Admitting that generally the cultivating households are better off than others, it has also to be remembered that the income considered in these tables is not the net income but the gross income. Cultivators —both owner cultivators and tenant cultivators have to invest on seeds, wages, agricultural production costs etc., before they draw their income. The tenant cultivators have in addition to pay rent to the superior holders. So there is usually a big gap between the net income and gross income. Agricultural labourers and weavers are not required to incur such production costs and so there is not much difference between their gross and net incomes. So if the net incomes instead of the gross incomes are considered, the disparity in the income figures among these various occupational groups will get much narrowed down. Another factor is that the cultivators of lands owned or leased in are in a way better off than the others as these households rear livestock heads for milk and also one or two members supplement the household income by other sources. Among the labourers, as large a percentage as 72 of the households, earn less than Rs. 50 a month. One reason that is responsible for low income is that the average size of labourers' household being 4.48 is the lowest among the 6 categories and also the average number of workers per household is only 3.02. The size of a household in category (i) is 6.3 and that in category (ii) is 7.4 while the average number of workers in the two are 3.2 and 3.6 respectively. It may be said that the smaller the household the lower is its income level and this is particularly true in the case of labourers who invest nothing but human labour to earn their living. Among weavers it is seen that 31.2% earn more than Rs. 100. This group includes mostly the houses of dependent weavers having more than one loom and also a number of independent weavers who buy yarn and manufacture sarees. Only one household is reportedly earning less than Rs. 300 a year, while 50% are earning between Rs. 26 and Rs. 75. This class consists solely of dependent weavers working for the master weavers. In some households of weavers, wages are paid to industrial labourers due to the inadequate participation of family members in the pre-weaving operations while for a few others industrial labour happens to be a secondary source of income. The average size of a weavers' household is 5.8. None of the households in the 'other household industries' earns less than Rs. 25 a month. This class of artisans invests no capital but solely depends on their skill. The average size of a household in this group is 5.6. The group 'other sources' includes services, rents on land, trade, industrial labour etc., and as such there are a number of households earning less than Rs. 25 a month. Only 35.3% earn above Rs. 75 a month. The size of a household in this group is 4.54 and the income derived by any family in many instances is not directly correlated to either the size or the number of workers.

Considering the households by income levels and examining their occupations it is found that 103 out of the 245 households earning above Rs. 100 p.m. are of weavers, 83 are of cultivators and 41 are under 'other sources'. Of the 97 households earning less than Rs. 25 p.m. 70 are those of labourers, 22 are those under 'other sources', 4 are those of cultivators and one of a weaver.

Table XX presents the actual average income of households in each occupational group in the different income levels. It is seen that the cultivators have the largest income while the labourers have the least. In the case of cultivators, the income shown is 'gross' which significantly differs from the 'net' while in the case of labourers the figures though relating to the gross income are more or less equivalent to the net income as in their cases no production costs are involved. The weavers are placed next to the cultivators and are followed immediately by those in 'other sources'. Considering the income per equivalent adult male which is a better comparable unit, the average income varies from Rs. 142 in the case of labourers to Rs. 383 in the case of cultivators of lands owned. The table presents a comparison of average household income in each income group by occupations. On the whole it may be said that the cultivators are better off than the weavers and the weavers are better off than the rest. The worst

placed people are the labourers who have to earn their bread by toiling every day. In many instances non-availability of work adds to their misery and pulls down further their already meagre average income. With great difficulty can these labourers and dependent weavers make the two ends meet and their condition has further deteriorated in these hard days of spiralling prices.

The details of the average expenditure of the households on various items among the six occupational groups at the different income levels forms the subject matter of Table XXI. Taking a household as a basic unit it would be seen that the average monthly expenditure varies from Rs. 40.09 in the case of labourers to Rs. 134.66 in the case of cultivators of lands taken on lease. The cultivators of lands owned spend as much as Rs. 108.80 while those in 'weaving' spend Rs. 93.76. In the 'other household industries' group the average expenditure is Rs. 71.49 whereas those in 'other services' incur only Rs. 68.84. Even the difference between the average expenditure of a household of a labourer and that of a household in 'other sources' which stands immediately above the former on a consideration of the expenditure is very marked. Further analysis of the households in the six categories may be made by comparing the average monthly expenditure by levels of income.

Monthly Expenditure in Rs. (0.00).

Category	Range of average (Monthly) income				
	Less than Rs. 25	Between 26—50	Between 51—75	Between 76—100	Above 100
1	2	3	4	5	6
(i) Cultivation of lands owned	24·97	48·29	60·44	89·90	144·31
(ii) Cultivation of lands taken on lease	..	30·38	..	120·22	149·67
(iii) Labourer	21·07	41·82	62·67	86·99	108·87
(iv) Household industry-weaving	24·98	41·46	60·33	83·46	164·62
(v) Other household industries	..	39·07	58·11	90·49	121·45
(vi) Other sources	17·70	39·45	61·75	79·63	129·47

In the lowest level of income, the households in the group 'other sources' spend the lowest amount of Rs. 17.70 and this is noticed to be less than the amount spent by a household of a labourer. In the higher income group it is seen that the households of weavers spend on an average more than any other household. The average sum spent by a household of a labourer in this income group is the lowest. One of the households cultivating lands taken on lease and earning in the range Rs. 76—100 is reported to have spent on an average of Rs. 120.22 per month. This is mainly due to the fact that the income derived by the household in 1962-63 was very much less than the normal. Because it could not reduce the expenditure also suitably it had to borrow money to meet the daily needs and cultivation expenses.

A household always varies in its size. As such it is not possible to adopt the household as a basic unit for a comparative study. The more standardised concept of 'equivalent adult male' can easily be adopted with greater advantage for the purposes of comparison. Accordingly the monthly average expenditure per equivalent adult male is found to vary from Rs. 10.92 in the case of labourers to Rs. 22.51 in the case of cultivators of lands taken on lease. The amount of expenditure per equivalent adult male in the other categories of cultivators of lands owned, household industry (weaving), household industry (others) and other sources are Rs. 21.28, Rs. 19.82, Rs. 15.12 and Rs. 18.71 respectively.

To get a comparative idea of the standards of living of the households in the six categories, some of the important items of expenditure are noted below presenting both the extent and percentage of monthly expenditure per equivalent adult male.

Sl. No.	Items	Category 1		Category 2		Category 3		Category 4		Category 5		Category 6	
		Ave. Montly Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Ave. monthly Expenditure per adult equivalent male Rs.	percentage of total expenditure	Ave. Monthly Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Ave. monthly Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Ave. Monthly Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Ave. monthly Expenditure per adult equivalent male Rs.	Percentage of total expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Total food	10·86	51·00	11·51	51·10	8·16	74·78	10·44	52.71	9·35	61·87	10·60	56·68
2.	Beverages	1·41	6·61	1·45	6·46	0·55	5·02	3·09	15·59	1·04	6·85	1·55	8·28

1	2	3	4	5	6	7	8	9	10	11	12	13	14
3.	Clothing	2·26	10·62	2·02	8·97	0·97	8·88	1·54	7·79	1·55	10·27	2·17	11·59
4.	Rent on land	0·21	0·98	3·57	15·84	0·01	0·07	0·03	0·16	0·42	2·77	0·02	0·12
5.	Hired labour, cultivation costs etc.	0·97	4·56	1·50	6·68	0·08	0·82	1·41	7·11	0·15	1·02	0·53	2·85
6.	Remittances	0·24	1·11	0·13	0·59	..	0·02	0·07	0·35	..	..	0·07	0·36
7.	Education	1·02	4·79	0·14	0·62	0·05	0·20	0·15	0·78	0·09	0·59	0·25	1·31
8.	Fuel and light	0·55	2·60	0·40	1·79	0·21	1·92	0·87	4·38	0·66	4·34	1·02	5·45

The labourers spend the lowest on food (Rs. 8.16) which constitutes as much as 74.48% of their total expenses while the tenant cultivators spend the maximum of Rs. 11.5 which forms only 51% of their total expenses. The weavers spend a moderate sum of Rs. 10.44. Comparing the expenses on beverages it is seen that the weavers spend the maximum, Rs. 3.09 or 15.59% of their total expenses while the labourers spend the minimum. The weavers are prone to urban habits and are tied to a place of work from which they can hardly move about. Thus disgust soon envelopes them and to get rid of that feeling they consume more of tea and also have a smoke. The case of labourers is altogether different. He has to go to the fields for work and hardly has any chance of visiting a tea shop while at work and more over his earnings are insufficient to buy the main food articles. The cultivators spend a moderate sum of Rs. 1.41 to 1.45 on beverages while those in 'other sources' spend a little more. Clothing is another essential item the expenditure on which varies between Rs. 0.97 in the case of labourers and Rs. 2.26 in the case of cultivators of lands owned. The others spend a moderate sum of Rs. 1.54 to Rs. 2.17 on this item. The poorer people have lesser number of clothing articles and they usually go in for cheaper varieties of clothes unlike the people in economically better circumstances. Expenses on hired labour is an important item both among the cultivators and the weavers. It may be recalled that among the weavers there are a number of households owning lands and cultivating solely with hired labour. Thus the average expenses per adult male on this head is seen to be Rs. 1.41 or 7.11% of the total expenses. The cultivators of lands taken on lease spend as much as Rs. 3.57 amounting to 15.84% of their total expenditure per equivalent adult male on rent of land. Education does not account for heavy expenses in any of the categories. If the labourers spend at 5 paise per equivalent adult male the weavers spend 15 paise, and the cultivators of lands owned spend Rs. 1.02. The expenditure on fuel varies from Rs. 0.21 in the case of labourers who gather dry stalk and twigs from the fields to Rs. 1.02 in the case of those households in 'Other sources' who buy both firewood and dung cakes. The weavers are seen to spend as much as 87 paise or 4.38% of their total expenses on this score as even if the female folk of the household want to gather firewood from the fields it is not possible for them as their participation in pre-weaving operations is indispensable.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

The subjoined statement presents at a glance an idea about the growth of the population at Hunnur over the past few decades. Comparing the population returned during the survey with that of 1901 it may be observed that the increase is 80.2%.

Decade		Population	Percentage increase/decrease
1901	Census	2,904	..
1911	„	2,968	2·20
1921	„	2,928	—1·34
1931	„	3,437	17·38
1941	„	3,905	13·61
1951	„	4,629	18·54
1961	„	5,056	9·22

Comparing the population returned during the Survey with that of 1961 an increase of 179 persons or a raise of 3.53% is noticed. The low rate of growth during the period 1901—1911 appears to be due to emigration while the decline of population in 1921 is mainly on account of the epidemic of influenza in 1918 which took a heavy toll in the village and all over the country. Since 1921 the population has been increasing steadily though such epidemics as plague and cholera broke out frequently particularly during the thirties and the forties. After 1951, no epidemic is reported to have taken many casualties. Thus the decrease in the rate of growth noticeable in the intercensal period 1951—61 is probably due to out-migration of households and persons in search of employment or for some other reasons. However, no categorical statement can be made about the effects of migration on the population as the statistics about migration are not available.

Statistics about Birth and Death

The Village Patil maintains registers to record births and deaths occurring in the village and submits periodical returns to the office of the Tahsildar. The relevant particulars about Hunnur for the period 1951—60 are noted below:—

Years	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	Total for the decade	Annual B/D rate per mille
Births	115	145	156	127	193	143	127	138	126	131	1,401	30·2
Deaths	82	73	104	94	85	125	87	108	108	63	929	20·0

The average number of births in the village per year being 140 and the number of deaths being 93, the increase in population due to natural causes works out to 47 persons per annum. The rate of growth of population per mille is seen to be 10.2 per annum and this is a little more than the rate of actual growth of population during the decade.

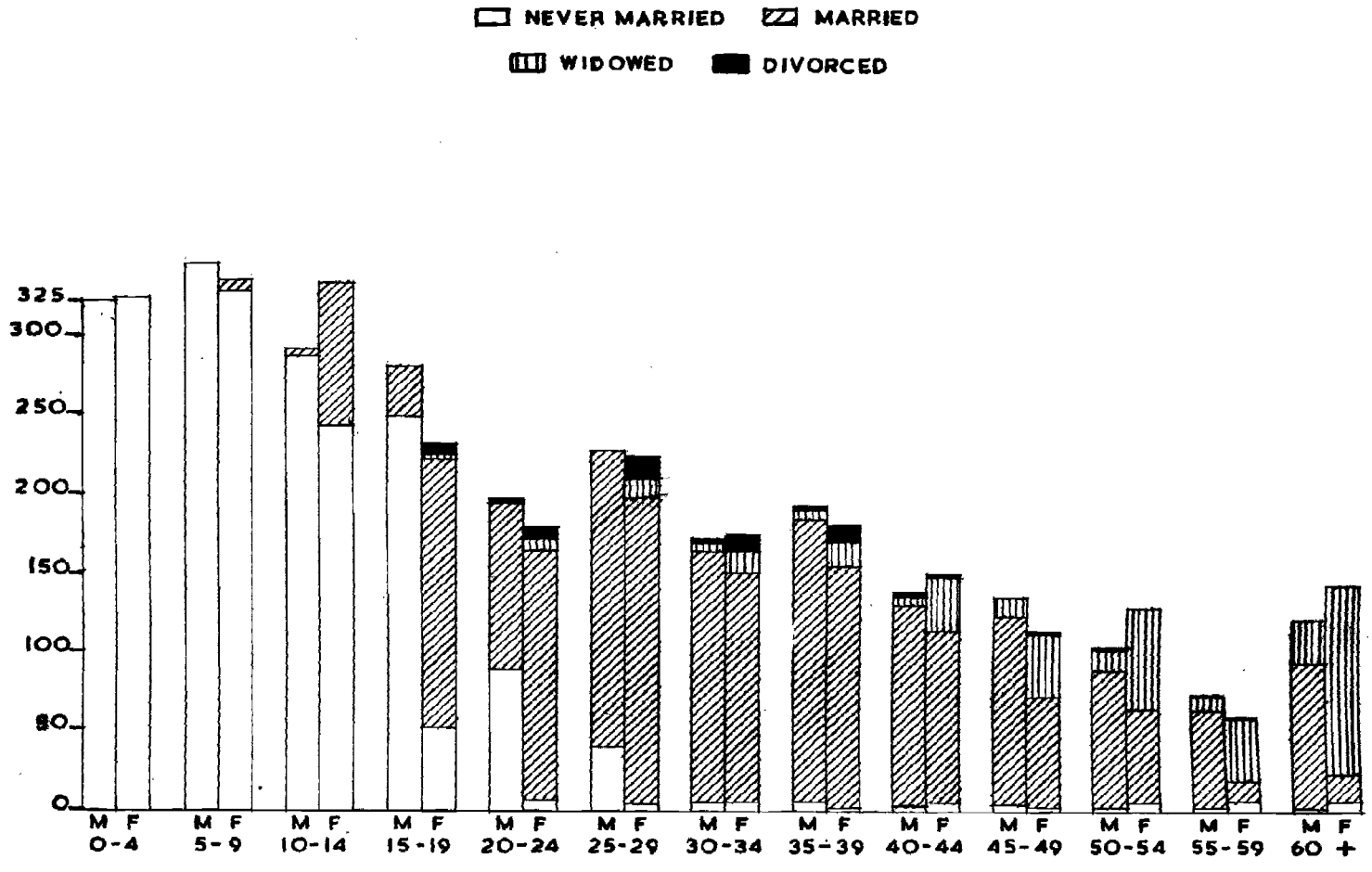
Distribution of population by sex and age groups

Table II presents the population recorded during the Survey by sex and age groups. It is seen that of the 5235 persons in the village 2626 or 50.16% are males and the remaining 2609 or 49.84% are females. At the time of the 1961 Census the population consisted of 2551 or 50.45% males and 2506 or 49.55% females whereas in 1951 there were 2341 (50.57%) males against 2288 females (49.43%). This indicates an increase in the female component of the population from 49.43% in 1951 to 49.84% in 1963-64. The sex ratio according to the 1951 Census stood at 977 females per 1000 males. This increased to 982 in 1961 and 993 in 1963-64. According to the 1961 Census, in the rural parts of Jamkhandi taluk which consists of 678,774 males against 667,998 females, the sex ratio is 984 females for every 1000 males.

From Table II it is observed that 37.71% are children being less than 14 years of age; 32.68% are in the age-group of 15 to 34; 24.55% are middle-aged being in the age-group of 35—59 while the remaining 5.06% are old persons. Analysing the sexwise position it is seen that out of the 2626 males, 970 or 37% are children; 888 or 33.81% are young men; 647 or 24.6% are middle-aged and the rest viz. 121 persons or 4.6% are old men. Among females who are 2609 in number, 1004 constituting 38.5% are

HUNNUR

POPULATION BY SEX AND MARITAL STATUS



children; 823 or 31.5% are young women in the age group 15 to 34; 638 or 24.5% are middleaged and the remaining 144 persons or 5.5% are old women.

Marital Status

Table VI presents the statistics regarding the marital status by sex and age-groups while the chart provides a diagrammatic representation. Of the total population of the village 2397 or 45.79% are never married; 2361 persons or 45.10% are married; 416 or 7.95% are widowed while the remaining 61 persons or 1.16% are divorced. The practice of allowing women to lead a life of prostitution as *'Basavis'* was, and even now is, prevalent to a small extent among the Marathas and Holeyas. There are a number of men and women who have crossed the minimum marriageable age but still are never married. Remarriage of widows and divorced women is permitted among all the castes except the Brahmins, Jangams and Panchalas. Nevertheless it is usually the young widows and that too those who have no children to look after, that contract subsequent marriages. This factor has been greatly responsible to minimise the percentage of widowed and divorced persons in the total population.

Considering the marital status sexwise it is observed that among the males 52.59% are never married as against 38.94% among the females. If the married men constitute 44.52% of the total male population. the married women constitute 45.69% of the total female population. The widows constitute 13.34% of the total females while the widowers account for only 2.59% of the total male population. Likewise in the category of divorced persons as against 2.03% among females there are only 0.3% of the males. This goes to show that the remarriage of widowers is more common and more frequent than that of the widows or divorced women. Analysing the position according to age-groups it is observed that only 9 girls less than 9 years of age are married while none of the boys in this age-group is ever married. This indicates the vanishing tendency of the once popular custom of celebrating marriages of young children. In the 10—14 age-group, 73.5% of the girls are never married while 99% of the boys are never married. In the next ascending age group of 15—19 the percentage of never married females sinks to 23.4 and that of males decreases from 99% to 88.4%. In this group there are 2 widows and 8 divorced girls. The age group 20—24 registers a further decrease in the percentage of unmarried males and females. Of the 200 males only 93 are never married and of the 183 females only 10 are never married. The never married persons in the higher groups constitute a small percentage of the total persons in the respective age groups. The never married females aged above 25 are usually Basavis. Analysing the widows by age groups it is seen that of the 348 widows, 121 are aged 60 years or more 143 are in the age group 45 to 59; 68 are in the age group 30 to 44 and the remaining 16 are in the age group 15 to 29.

Health, sanitation and medical facilities

The village enjoys a healthy and salubrious climate and the villagers are generally healthy. Epidemics like cholera, influenza etc., occasionally break out in the region and through external contacts spread in the village also. But after 1950 or so there have been no such epidemics. The common minor ailments are usually due to digestive disorders, scabies, boils, fever, cough, diarrohea, dysentery etc. There are 4 persons (without qualifications) in the village who prescribe indigenous medicine for minor ailments. Two qualified doctors (registered medical practitioners) have their dispensaries in Hunnur and prescribe allopathic medicines. Jamkhandi is very close and there are a number of medical practitioners besides, there is a hospital. The villagers are now-a-days making use of the medical facilities available around them and they are slowly losing faith in the indigenous system of medicine. They are still afraid of the wrath of Goddesses and frequently propitiate them to ward off the spread of epidemics in the village. They also believe in witchcraft and soothsaying.

The houses though ill-ventilated are spacious and particularly those of the weavers have enough space around their houses. Almost all the houses have arrangements to lead out the refuse water either to street gutters or to soakpits. Stagnation of water in the streets is rather uncommon. Though the drains are open the sweepers employed by the Panchayat take care to keep them clean. The open space around the village is utilised for toilet by persons of either sex. Very recently there has been a growing awakening among the well-to-do and the educated few about providing their houses with private latrines. The weavers who work inside the houses all through the day have developed the habit of spending their evening hours between 6 p.m. and 7 or 7-30 p.m. in the open air. They go out for a leisurely walk in small groups or else sit in a field closeby and exchange gossip. Almost all the villagers particularly the men bathe daily either in hot water at home or in the cold water at a well or a stream. The use of toilet soap is not very common. Women and

children bathe at home in hot water once in two or three days. All the villagers clean their teeth as soon as they get up in the morning. If the majority use *karaka* of tobacco (charred tobacco) to clean their teeth, a few individuals use other tooth powders, or tooth paste and tooth brush.

The nearest veterinary hospital is located at Jamkhandi. When there is an outbreak of such diseases as BQ, HS etc., the villagers have their cattle inoculated. There are two men in the village who have earned a name for treating ailing cattle particularly those suffering from diseases such as foot and mouth, stomach ache, fever etc.

Literacy and education

The particulars regarding the standards of education attained by the literates in the village have been tabulated by age-groups and sex in Table VII. Of the 5235 persons in the village as many as 4108 are illiterates. In other words, only 21.5% of the population are literate, the remaining 78.5% being illiterate. Considering sexwise it is seen that 37.6% of the males and only 5.4% among the females are literate. The school-going children in the age-group 5—9 have been mostly reported as illiterates as they were unable to fulfil the condition laid down for being considered as literates, viz. ability to read and write a simple letter. According to the Census of 1961, of the then population consisting 5066 persons 1284 have been returned as literate. Considering sexwise it is seen that 43.3% of the males and 7.1% of the females were classed as literates in 1961. According to the Census of 1961, the percentages of literacy in the Bijapur District and Jamkhandi Taluk are as follows:—

	Bijapur District			Jamkhandi Taluk		
	Persons	Males	Females	Persons	Males	Females
Total	24·0	38·0	11·0	23·0	35·0	11·0
Rural	21·0	34·0	8·0	16·0	26·0	6·0
Urban	39·0	55·0	21·0	34·0	50·0	18·0

During 1951, the percentage of literacy in the District stood at 17.4 while that in the Taluk was 15.7. In Hunnur, of the then population of 4629 persons, 579 or 12.5% consisting of 538 males (or 22.9%) and 41 females (1.8%) were returned as literate. The progress during the intercensal period is remarkable in the case of both male and female literacy.

In the village the female literacy is very low on account of the fact that the girls are drawn for work by the households of weavers and in the households of labourers, the girls look after their younger siblings thereby assisting their elders to work and earn a living. Girls usually attend the school for one to three years and during this period too their attendance is irregular. Mature girls are not sent to school. In the whole village there is only one female matriculate and there are 32 others who have attained the primary or the junior basic standard.

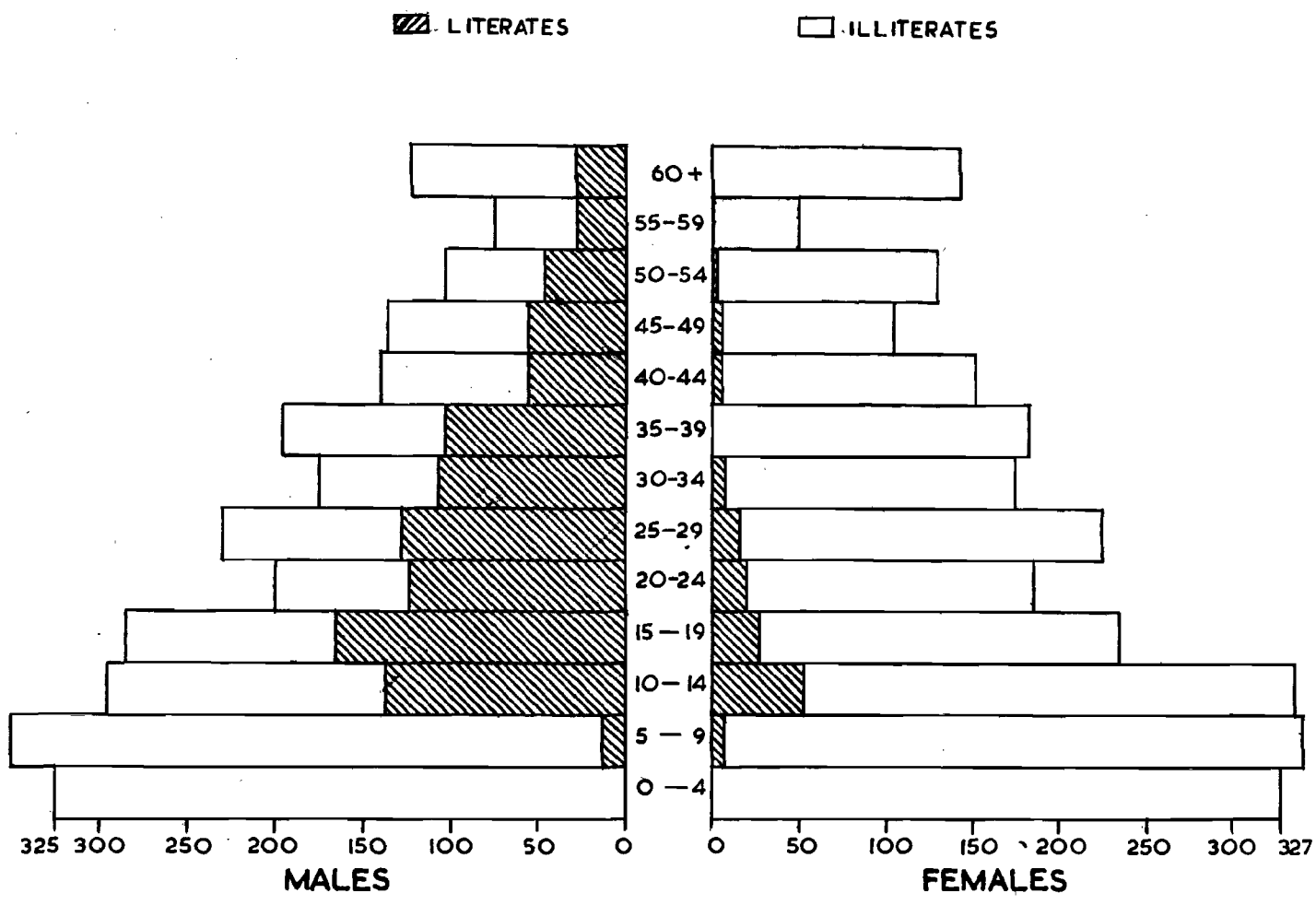
Examining the standards of education attained by the literates of the village it is seen that 74.98% are literates without any educational standards, 21.38% have passed primary or junior basic, 2.75% are matriculates, 0.62% or 7 persons have passed their intermediate or Pre-University Course examinations, 2 persons constituting 0.18% are graduates and only one person or 0.09% is a diploma holder. Among the female literates 76.42% are so without any standard, 22.87% have passed the primary while only one person (0.71%) has attained the matriculation standard.

Considering the literates by age groups it may be observed that of the 987 male literates 151 or (15.3%) are less than 14 years of age; 416 or 42.1% are in the age group 15 to 29; 262 or 26.5% are in the age group 30 to 44: 130 persons or 13.20% are in the age group 45 to 59 and the remaining 28 persons or 2.9% are aged 60 years or more. Similarly of the 140 literate females, 60 or 42.8% are less than 14 years of age; 63 or 45% are in the age group 15 to 29; 12 or 8.6% are in the age group 30 to 44; 5 persons or 3.6% are in the age group 45 to 59 and none above 59 years of age is reported to be literate.

In Hunnur there are adequate facilities for educating the children upto the matriculation standard. Besides a basic school named 'Kannada Gandumakkala Jeevan Sikshana Shale' there is a Urdu voluntary school for Muslim boys and girls and a primary school for girls. If in the basic school the students are taught upto the VII standard in the others they are taught only upto the IV. The school started in 1876 was converted into Basic School in 1957. Students upto IV standard are taught spinning while those in V to VII are taught weaving. The Girls school which came into being as a grant-in-aid school in 1958 was taken over by the School Board in October 1964. The Urdu school is continuing as a grant-in-aid school. The basic school has a spacious Government building while the Girls' school is being run in the open verandah of a temple and the Urdu school in a small rented room. In June 1964 a high school was started at Hunnur under the management of the Taluk Development Board to facilitate prosecution of higher studies. As there was no independent and spacious building for this new school,

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POPULATION AND LITERACY BY SEX AND AGE-GROUPS



H.VIJAYENDRA RAO

the panchayat office was moved from the building it was occupying till then and with the cooperation of the basic school some of the rooms there were made available to the High School. The staff of the High School consists of four teachers and, 106 students were enrolled for 64-65.

The Basic School had on its rolls 436 students (369 boys and 67 girls) during 1962-63, and 458 students (376 boys and 82 girls) during 1963-64. The staff which was made up of 10 teachers in 1962-63 was enhanced by 3 in 1963-64. Further probing discloses that during 1962-63, 85 boys and only 10 girls were studying in V, VI & VII standards whereas the corresponding number increased to 91 boys and 15 girls in 1963-64. Of the 458 students only 33 boys and 3 girls belong to Scheduled Castes. Apart from the spacious building which the school is fortunate enough to possess, it has an equally spacious playground. It maintains a small library with 38 books and also provides the students with sports material such as lazeem, lathi, clubs, tenny coit etc.

There are four male teachers in the Girls School which has on its rolls 170 students. The Village Panchayat has recently mooted a proposal to erect a separate building for this school. During 1962-63 there were only three teachers and 134 students. The school has neither playgrounds nor supplies any sports materials to the students. The Urdu school has a single teacher and a strength of 29 students. As the highest standard taught here is the IV, the students have to go to Jamkhandi for further education.

In 1963-64, 10 boys and one girl from Hunnur were attending the High School at Jamkhandi and four persons were attending the college. The commencement of a High School within the village limits is bound to have favourable results and the number of children, particularly girls, who prosecute higher studies, at least upto S.S.L.C. promises to increase gradually. A hostel for students coming from the motussil is also being run in the village and is managed by a committee of village elders. For higher education the nearest centre is Jamkhandi where there is an Arts and Science college. Recently a Secondary Teacher s Training College has also been started there.

Types of family and composition of households

The families or households in the village have been classified into the following four types:—

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

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

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

(d) Other families which do not conform to any of the three types mentioned above.

According to this classification, of the 998 households in the village, 522 (or 52.2%) are simple; 167 are intermediate; 243 are joint and the remaining 66 are grouped under others. The simple type predominates over all other types and this is immediately followed by the joint type. In both cultivation and weaving, the participation of household members is essential as otherwise heavy amounts have to be paid as wages. Thus in spite of the preponderance of simple families the joint and the intermediate types have their own place in the village. Considering the position caste-wise, among the 566 Lingayat households, 54.2% are simple families; 25.8% are joint families; 16.6% are intermediate families and the remaining 5.4% are of other types. Among Marathas—another dominant community of the village—58.4% are simple; 18.0% are intermediate, 17.2% are joint and the rest 6.8% are of other types. Among Kurubas 55.6% are simple; 22.7% are intermediate; 14.4% are joint and the remaining 7.3% are 'others.' The percentage of joint families is relatively more among the Holeyas as out of the 93 households 23 belong to this group.

The average size of households in the village works out to 5.24 according to the survey and 5.17 according to the Census 1961. During 1951 the average size of a household stood at 5.02 as there were 923 households consisting of 4629 persons. From Table III wherein the particulars about size of households have been tabulated, it is seen that 5.8% of the households consisting of 1.1% of the population are single member households; 24.0% of the households consisting of 12.2% of the population have 2 or 3 members each; 41.5% of the households consisting of 38.4% of the population have 4 to 6 members each; 21.4% of the households each having 7 to 9 members account for 30.9% of the population and the population of the remaining 7.1% of the households each having ten or more members constitute 17.4% of the total village population.

Relationship between the members of the family, be it a simple one, or a joint one or intermediate one, is generally cordial with mutual regard for one another. Mutual co-operation and a well defined

division of labour may be perceived in the economic pursuits followed by the various households. The elders are always respected and their advise is generally followed.

Inheritance of property

The Hindus and the Jains of Hunnur follow the patriarchal system of inheritance. Though the Muslim Law provides for a share of the property of a deceased person to his surviving wife or wives and daughters also, the local Muslims divide the landed property equally among the sons only. The present practice prevailing among all the Hindus as well as the Muslims and the Jains provides for equal share to all the sons of the deceased. First of all the entire property is equally divided into as many shares as there are sons and the youngest is asked to choose first. The idols of family Gods and Goddesses are given away usually to this youngest son and his elder brothers have to instal later new idols at their homes if they form a separate household. The portion rejected by the younger brother has to be accepted by the eldest in accordance with the existing custom. If the deceased is survived by his wife she is either given a maintenance allowance or else, a portion of the property is set apart for her and after her demise it will also be shared equally by the sons. If any of the brothers sharing the property are unmarried at that time, it is customary to allow them a slightly bigger share. In the division of the property assistance of the village and caste elders is sought for and their decision is usually accepted by all.

The heads or informant-members of the 998 households were questioned regarding their awareness about the recent changes envisaged by the Hindu Succession Act and Adoption Act. From table 5 it may be noticed that 116 have reported to be aware of the fact that there have been some changes but most of them are not aware of their provisions. In actual practice either regarding succession or adoption there have not been any changes. When taking any person in adoption, they prefer to have boys from their own agnatic kin and in the case of a widow she is coerced to adopt only her deceased husband's kin. There have been several cases of adoption in the village as there are a number of issueless couples in the village.

Leisure and Recreation

Leisure is as essential to human beings as their food and other necessities. Work in the field is usually seasonal. The cultivators find some leisure after the sowing and harvesting operations. For weavers the work runs almost all the year round and as such they find leisure only in the evenings. However as they have their places of work within the Gaothana limits, they find leisure intermittently in the course of their work. For the labouring classes, they have very little leisure as it is all toil for them from dawn to dusk. They get only occasional breaks from their routine work and this they spend in attending the fairs and festivals and other social functions when at least momentarily they can forget about their sorrows and anxieties.

The children and the adolescent boys find enough leisure inspite of their attending schools or participating in the household occupation. Their leisure hours are spent mostly in playing various country games. The games commonly played by boys are *Kabaddi, Kho, Sarageri,* tops, marbles, ball games, *langdi* etc. The chief indoor games is *chaka.* Another indoor game called *Huli-akala* is also popular both among the young and the old. Girls play *Andyala, Kuntepille,* one or two games with *gajjuga* in addition to *chakka.* Of late, young men are seen playing volley-ball and badminton and girls play ring tennis. The indoor game of carrom is becoming popular among the younger generation. *Pagade* or dice is played occasionally by elderly persons, particularly during the period between Navarathri and Deepavali. Games of playing cards are very popular. The stakes are nominal and rummy is the most popular game of cards. The Basaveswara Taruna Sangha has organised a *kabbaddi* team which frequently takes part in matches held in the neighbouring villages and towns. Wrestling and Gymnastics are favourite pastime of more than some thirty men and a number of boys. There are in all four *'Garadi'* or Gymnasia in the village. The physical exercises consist of *nila basi, shakti thegeyuvudu* or dips including stool dips (using two wooden pieces instead of stools) *Lodu thiruvuvudu,* digging the hardened earth of the arena, weight lifting (stone discs) and wrestling. The Holeyas of the village go to Jamkhandi as here they do not maintain an exclusive Gymnasium or *garadimane* of their own. During the *karhunnime* and *age hunnime* festivals as also at the time of Dasara, several wrestling bouts are arranged in the village. About a dozen wrestlers from Hunnur have earned a name in the region and they regularly visit several places during the fairs and festivals for wrestling bouts. When Jamkhandi enjoyed the status of a State its rulers encouraged sports, particularly wrestling and in almost all the villages round about there are one or more Gymnasia.

Fairs

Annual cattle fairs are held at Jamkhandi, Athani, Bijapur, Babladi and Hebbalhatti in the months of March-April, May, second half of January, February and February respectively for periods ranging from 5 days to 15 days. These fairs provide various recreation facilities and also become temporary shopping centres. Fairs of a religious nature are held at (i) Rabkavi on a Tuesday following the full moon day of Bhadrapad (August-September) when Kadasiddeshvar is offered special *Pujas* (ii) Banahatti to propitiate Shankarlinga on the third Monday of Shravan (July-August) (iii) Terdal to honour Prabhudevaru on the last Monday of Shravan (July-August). The months of Shravan and Karthika are considered very auspicious for offering *abhishekha* and other forms of special worship to Gods enshrined in the village temples as well as those in the neighbouring places like Jamkhandi, Ramthirtha, Kalvolli, etc. The *urs* held to commemorate the memory of Abubaker a Muslim saint at Jamkhandi attracts all the Muslims and a number of Hindus from Hunnur.

Within the village itself *utsav* is held at Banashankari, Hanumantha and Durgavva temples frequently. It was customary to offer a he-buffalo in sacrifice at the time of the fair of Lakkava held in Hunnur once in eight or ten years. Such a fair has not been held since 1954.

Festivals

The Hindu Calandar is a procession of festivals. They not only help the people in satisfying their religious instincts but also prove useful in providing them with a change from their routine life of toil and sweat. For a majority of the people a festival only means an occasion for mirth, merriment and mouthfuls of sweet. Many of them are not aware of the real significance of each festival. But that does not in any way dampen their enthusiasm for the day. The Hindu lunar year, as is reckoned popularly in the region starts on the *Chaitra Shudda Pratipada* and comes to close on the *Amavasya of Phalguna.* The new year festival is called Ugadi and is marked by all the members taking an oil bath and partaking of a mixture of neem leaves or flowers, jaggery, soaked gram etc. On this occasion in a few households the ancestors are propitiated by an offering of food and sweet dishes. On the full moon day of Chaitra, called 'Davanada Hunnime' the villagers offer *shyavige*—a preparation of vermicelli and decorate the idols at home as well as temples with leaves of *davana.* 'Age hunnime' is celebrated on the fullmoon day of Vaishakh and also on the following day. A *utsav* of Banashankari is held on the occasion and on both the evenings and nights, the Kurubas play on *'dollu'* while the Bilejadars play on *'Karadi.' (Dollu* and *karadi* are both percussion musical instruments). For about a week or ten days there would be numerous wrestling competitions both inside the village and in other important places in the neighbourhood.

'Karhunnime' is a very important festival and is celebrated on the full moon day of Jyesta. As a prelude to this some 8—10 days earlier, *vokali* festival is held in the village in order to propitiate the village deities viz., Lakkavva and Hanumanth. *Vokali kamba,* a tall wooden post is fixed in front of the *chavadi* on a Monday. Counting from the fixing of the post, on the fifth day *i.e.,* Friday, the village headman (Gowda), the Brahmin priest and a few *muthaides* visit the Lakkavva temple in a procession. It is the duty of the Deshpande of the village to supply the articles necessary for the filling of the lap. After due *pujas,* the ceremony of filling (ಉಡಿತುಂಬುವುದು) (udithumbuvudu) the laps of the Goddess is performed. Then they visit the Hanuman temple. On this night it is a regular feature to arrange a *bailata* (open air play) performance by the local artists. On the sixth day *i.e.,* Saturday, the tall post is smeared with the gruel prepared out of tamarind seeds so that it would prove slippery even for an adept climber. The men from Chikkara oni, Jadara oni, thebbara oni etc., fetch and store water in large vessels placed near the *chavadi.* It is the privilege of the 'Kurubas' to climb the post every year and as there are two groups, each group gets a chance in alternate years. By about 4 p.m. the village leaders accompanied by the drummers go to the Kuruba quarters where the climbers would by then be ready and fetch them to the *chavadi.* Then the streets reverberate with cheering and shouting of various slogans. These climbers who are usually gymnasts, circumambulate the post five times and after breaking a cocoanut start climbing. At first five sturdy men embrace the post and stand firm. The on-lookers start throwing water at them so as to cause much inconvenience to them. This charging with water (neeru gojjuvudu) (ನೀರು ಗೊಜ್ಜುವುದು) continues incessantly. Supported upon these five men four persons stand steadfastly and in turn support 3 who will climb a little later. These three persons have to bear two and then a solitary gymnast starts climbing the remaining portion of the post. At the top, the village carpenter who has previously climbed the post by using a ladder sits in a cradle. He starts pouring a mixture of milk, curds and crushed plantains. The climbing gymnast is now given a *valli* or an upper cloth by the persons standing below and he ties the same to the post and uses it as his

support. Thereupon the gymnasts below him begin to disassemble. From the on-lookers, the climber gets a steady supply of *vallis* and uses them as supports for climbing up. When he reaches the cradle he is helped into it by the carpenter and is cheered by the crowd. If he fails to climb, another gymnast sets forth and none rest until the feat is accomplished. Then the carpenter as well as the climbing gymnast get down with the help of a ladder. The group of gymnasts is entitled to receive a cash prize of Rs. 5/- and a cocoanut and is then led to the Hanuman temple in a procession, and here all the persons start playing in coloured water. *Vokali* performed in this manner is termed *Halokali* and is an annual feature.

Neerokali or literally water-*vokali* is another form which has been suspended since 1960. In this, a large trench in front of the *chavadi* would be filled with water by the Jadars and other castes. The borders of this miniature tank are decorated with buntings of leaves. A group of Kuruba gymnasts get into the 3 to 4 feet deep water and try to throw out the water with the help of a wide cloth. Their work is obstructed by the Madar women standing on the bunds who with long canes in their hands go on beating indiscriminately. On the following day (i.e. Sunday) wrestling competition would be held in the village and the post is dismantled on the following Monday.

On the day of Karhunnime in all the households clay images of bulls are installed and offered *puja*. The special dish of the day is Jowar *kichadi*. By about 5 p.m. the villagers assemble near the *chavadi* and 5 bullocks (one each of white, black and brown colours, and of mixed colours) decorated with *bhasingas* (coronet) and garlands of neem leaves are led out of the village and a few moments later these animals are scared and driven in from the northern gate of the village (*agasi bagila*). The crowd in the street cheers them up and make loud noises. In this race of the bullocks the colour of the bullock which first reaches the *chavadi* is believed to forecast the crops which would come up well in that year. Thus if the white bullock is the winner it is held that there would be a bumper crop of white jowar (*rabi* Jowar) and if the brown one wins it indicates the success of *mungari* jowar. If a multicoloured bullock comes first both the *hingari* and *mungari* crops are considered to give the normal yields. Late in the evening the villagers take out a number of bulls and bullocks in a procession through the village streets.

Nagar-Panchami held on the fourth and fifth day of Shravan happens to be the next important festival observed by one and all. The deities in the temples are worshipped with a variety of flowers. In each household cow's milk is poured over the idol of cobra and in the evening the female members pour milk on the clay idol of *Nagappa* or cobra displayed by a woman of Thalavara caste near the Hanuman temple. The sweet dishes of the day are *karjikai* and *kadabu*. On the following day the women-folk put on threads dipped in turmeric paste around their necks and the men tie the same round their wrists. Swings (*jokali*) are fixed at all suitable places (large shady trees) and both the young and the old people revel in swinging. The gymnasts and other enthusiasts engage themselves in weight-lifting competitions. For this purpose large bags or pitchers filled with sand, and stone discs of varying sizes are used. On or about the full moon day of Shravan 'Nool-hunnime' is celebrated by Brahmins when their men change their sacred threads. The weavers do not handle yarn at any cost on this day.

'Ganesh chaturthi' or Ganapathi festival comes off on the fourth day of Bhadrapad. A Jangam household in the village prepares clay idols of Ganesh—the elephant headed God—for local supply. A considerable number of households instal the idols at home for 5 or 7 days and offer *pujas*. Later the idol is immersed in a well or a tank. A belief that the sight of moon on this (*chaturthi*) day is ominous is prevalent and so everyone resists from moving about after sunset. On the following full moon-day called 'Jokyan hunnime' the village Thalavara carries clay images, called *Jokmara* from house to house and receives jowar grains. The female members of his household accompany him and sing folksongs. This mannikin is later dropped at a place called *agasara padi* and broken into pieces. On that day and the subsequent 3 days, the washermen do not wash cloths.

'Navarathri' is a festival observed in each and every Hindu household in the village and this lasts for 10 days. On the first day viz. Ashvina Shudda pratipada. 'Ghata sthapana' is performed and a wick-lamp is lighted before the idols of the family deities. As this light has to burn incessantly till the tenth day a few poor persons light this on the fifth or the seventh day. In front of the household deities a square platform of clayey earth mixed with dung manure is raised and on the *prathipada* or the *chaturthi* the seeds of wheat, jowar, arhar, beans etc., are sown. This being called *gatta*, is considered worthy of worship. On the ninth day the agricultural implements are cleaned, pasted with slaked lime and offered worship. The Panchalas worship the tools used in their crafts. On the

tenth and the final day of Navarathri, the village elders go in a procession along with the other villagers and a Brahmin priest, to the 'Seemilakkavva' shrine situated on the border of the village. Here the Brahmin priest offers *puja* to Lakkavva and also to the *Banni* plant closeby. One of the persons then throws a few rice grains over the *banni* tree and climbing it, cuts a few small branches with a sword. He gets down and prostrates before the tree and meanwhile the assembled persons gather *banni* leaves. The procession returns to the *chavadi*, then to Hanuman temple where the leaders place the *banni* leaves and prostrate before the deity. Thereupon likewise they visit the Ura Lakkavva shrine. At the *chavadi* the elders first exchange *banni* leaves and repeat ("Naanu Neenu Bangaragironu)" (ನಾನು ನೀನು ಬಂಗಾರಾಗಿ ರೋಣು) and embrace each other. This over, all the persons assembled start exchanging the leaves and the youngsters touch the feet of the elders. The villagers are not, however, aware of the actual significance of the exchanging of leaves and also do not know why the leaves of *banni* plant in particular came to termed as equivalent to gold. It may be recounted here that when Kutsa wanted to offer Gurudakshina to his preceptor, he went to Raghuraja to seek wealth. But by then the great king had gifted away all his possessions. So he undertook to fulfil the wishes of Kutsa by conquering the kingdom of Kubera. Hearing this, Kubera himself came to terms with Raghuraja and granted *Banni* leaves promising him to turn them into gold coins and asked Kutsa to collect as much as he wished to have.

'Deepavali' is the next important festival which is observed by one and all. All the members take oil-bath in the early hours of the morning and afterwards the men will have *arathi* waved in front of them. The weavers offer *puja* to their tools and equipments. On the *bidige* i.e. second of Karthika, the Beerasiddappa deity of Kadapatti is brought to Beerappa and Kashilingappa shrines at Hunnur in a palanquin and offered *puja*. This deity is said to speak out oracles about the general trends of the fortunes of the year through the medium of the priest. It is customary for the village elders to play dice (*pagade*) during the three weeks between Navarathri and Deepavali, probably to commemorate the playing of dice by the Pandavas and Kauravas. During Deepavali competitions such as throwing lemon or a cocoanut over a certain distance in a specified number of throws, pulling up a rind of cocoanut kept buried about 10 inches underground (having a protruding leather strap to serve as a handle) etc., are very common. Merry-go-rounds (using wheels of the bullock carts supported on strong poles) come up in almost all the streets and the youngsters enjoy the round with great enthusiasm. On the twelfth day of Karthik (*Dwadashi*) the Brahmins and the Arers observe the festival "Tulasi vivah" or marriage of Tulasi (Sweet basil plant). The other important festivals observed are Seegi-hunnime, Gowri-hunnime, Banada-hunnime, Sankranti or Ellamasi, Bharatha-hunnime, Shivarathri and lastly Holi. On the occasion of Holi, a clay effigy of cupid (*Kama*) is installed in the main streets of village and on the same night under the influence of *pubba*, lunar asterism the effigy is taken out in a mock procession. Later a big bonfire is lit to burn the effigy. On other days even the touch of a donkey is carefully avoided but on this occasion riding on donkeys prevails to a great extent. Even a couple of days prior to the festival the boys and adolescents revel in beating of *halage* (drum) incessantly and the finale is reached at the time of the bonfire. On the following day the men and boys charge each other with coloured water (*okli*). In a few households the practice of burning an effigy of *Kama* (*sastra kama*) on the forenoon of the day of the festival also prevails. With this frolicksome festival the annual procession of feasts and festivals come to an end.

The other forms of recreation resorted to by the villagers consist of either participating or witnessing dramas, *bailatas* and singing of folk songs (*syavarike* or *geegi padagalu*). In Hunnur there are four drama troupes, one bailata troupe and two *bhajan mandalis*. (i) Shakambari Natya Sangha Hunnur (ii) Bharat Natya Sangha Hunnur (iii) Mallikarjuna Natya Sangha Hunnur (iv) Bhuvaneswari Nataka Sangha Hunnur and (v) Sri Krishna Parijata Bailata Sangha are the names these institutions. Of these (i) and (iii) have earned reputation not only in the village but also in the surrounding important towns where they give performances almost every year. During the year 1964 the following dramas/*bailata* were enacted in the village by the local artists.

(1) Gunasundari Katha (bailata)
(2) Rakta Kanneer (Social drama)
(3) Madu-magalu " and
(4) Deepavali "

In Hunnur village there are more than 50 persons who participate in these entertaining activities and some of them are proficient in vocal and instrumental music. The *Bhajan mandalis* meet frequently in temples and recite devotional songs. In Mallikarjuna temple a Swamiji of Lingayat community gives religious discourses every day (morning 5 a.m to 6 a.m). Apart from the dramas and *bailatas* performed in the village, the villagers visit such nearby places as Kadapatti,

Madarkhandi, and Jamkhandi when such performances are held there. In Jamkhndi there is a Cinema Theatre and many of the young men of Hunnur visit it frequently. A few usually prefer to witness only pictures with a mythological and devotional background. Touring circus troupes and reputed dramatic companies occasionally give their performances at Jamkhandi. The women folk spend their leisure mostly in gossip and frequently visit the local temples. They are also taken to the cinema shows occasionally by their men folk.

The Kurubas have a *bhajan mandali* and there is a batch of persons who have practised folk songs of the type locally called *geegi padagalu.* During the fairs and festivals singing of folk songs by various groups is a chief form of recreation and it is on such occasions that the hidden creative talent among many is brought to light. In this, a group of singers hurls challenges in verse form about their own knowledge of mythology etc., and the other group has to answer in a similar verse form. This is quite an entertaining feature and is known as 'sawal—javab' i.e. question and answer. During the threshing season singing of *Hanti padagalu* prevails largely as men have to stay and work overnight at the threshing floors. In these songs it is more the rhythm than the content that is important. Women also have a suitable stock of folksongs for various occasions such as marriage, birth, festivals etc. They indulge in group singing usually when grinding corn or doing some other tedious jobs. A few Lingayat women have enshrined an idol of Akka Mahadevi in a room at Mallikarjuna temple. Here they meet almost every day and sing songs composed by the great devotee Akka Mahadevi.

The weavers spend their evening hours in gossip every day in the open fields or in the wide streets having some place for a few to sit and chitchat. Some of them are members of the library-cum-reading room and read story books at home. The Holeyas have a separate *Bhajan mandali.* The Muslims observe the important Muslim festivals of Bakrid, Ramjan and Moharram. Of these three, Moharram is observed on a big scale as a community festival. On the occasion of Moharram, the *Panjas* and other symbols representing the martyrs Hassan and Hussein are installed at the village *chavadi* and on the tenth day these are taken out in a procession to the village tank where the *Panjas* are washed and brought back. Even Hindus actively participate in offering worship and sugar to the martyrs. During this festival it is very common to see men entertaining the public by dancing like tigers and other wild animals. The Muslims also visit the fairs around the village and attend the *urs* conducted in memory of saint Abu Baker at Jamkhandi. The Jains observe almost all the Hindu feasts and festivals and almost from a composite part of the local Hindu community.

Religious institutions

In Hunnur there are twelve temples and a mosque. 'Lakkavva' is one of the village deities and her shrine within the vilage is called 'Ura Lakkavvana gudi'. This is said to have been in existence ever since the village came into being. Here a Panchala offers *puja* every day in the fore-noon as well as in the evening. The temple has no special architectural or archaelogical features to offer. If there be an outbreak of any epidemics the Goddess is worshipped with offerings and observance of vows. On all festivals, *puja* is performed in the temple and *neivedya* consisting of various dishes is offered by the villagers. To propitiate the Goddess the villagers take a vow to fill her lap with a piece of blouse or a saree and some other articles. At the outskirts of the village there is another temple of Lakkavva but this is called 'Seemi Lakkavvan' gudi (or boundary—Lakkavva). A person belonging to Talavara caste officiates as the priest at this temple and a few devotees visit the shrine every day to light lamps. On the Vijayadashami day, that is, the final day of the Navarathri festival, special *puja* is held here as also at the *banni* tree closeby. There are two shrines for Hanuman, who is also considered to be a village deity and if one of these is in the heart of the village the other is at the outskirts of the *Gaonthana.* Hugars, also called Goravas act as *pujaris* or priests and offer *pujas* twice a day. They cultivate the small plot of land held by the temple as *inam.* The temple inside the village is spacious and a number of devotees visit it every day. On all important festive days *pujas* and *neivedyas* are offered at this shrine. Mallikarjuna temple is the chief place of worship for the Kuruhina shettis and the Panchamasalis. A 'jangam' officiates as a *pujari* and offers *puja* twice a day. The temple has a well-built entrance, a high compound wall enclosing open space around the shrine, a drinking water well and also a shrine of Akka Mahadevi established in 1960. The entrance to the temple is said to have been built in 1902. The idol enshrined in it is an Eswara linga. *Malgambas* or stone pillars on a raised platform with a tapering top and with arrangements to hold *hanathe* or earthen lamps, are found one each on either side of the main entrance. Special forms of *puja* namely *abhisheka* etc., are offered on the occasion of all festivals. The temple is managed by the elders of the Kuruhina shetty caste who raise funds by way

of donations whenever necessary. The temple does not own any land nor does it get any grants from the Government. The Hatgars have built a temple to enshrine the Goddess Banashankari, where they offer worship every day. It is not possible to find out when and how the temple came into existence. It may however be said that they being a numerically dominant community built the temple as soon as they settled in the village. Their deity is Banashankari of Badami and the deity in the village represents the same Goddess. In 1964, the temple committee consisting of the elders of the Hatgar community were engaged in the renovation of the temple. The funds necessary are being collected from the public by raising donations, and also at the time of every marriage when both the bride's and the bridegroom's parties are expected to contribute Rs. 5/- to the common fund. An annual fair is being held on the 'Age-hunnime' day (full moon day of Vaishak). On this day, the deity is carried in a palanquin. The Kurubas have two temples namely that of Beerappa and Kashilingappa for offering worship. Idols in both the temples are said to have been installed long ago but the outer structures of the temples are said to have been built some 60 years back. Kuruba priests perform *pujas* and offer *neivedyas*. These temples are the meeting places for the elderly men of the community who assemble to discuss matters of common interest. During Shravana and Karthika months *abhisheka pujas* are performed and the *utsavamoorthi* is carried in a palanquin. Except for public donations and contributions the temple has no other source of income. Amba Bhavani shrine, a small structure inside the village situated close to the habitat of Arers, is the chief place of worship for the Arers and Simpis. During Navarathri special *pujas* are offered on all the ten days and many devotees visit the shrine. Close to the Amba Bhavani temple is the Vithoba shrine where the Brahmins offer daily *puja*. Arers visit this temple also. The Panchalas offer worship at Ura Lakkavva temple. A Basavanna temple situated amidst the houses of Ganigers is the chief place of worship for the Ganigers, who also visit the Basavanna temple at Kadapatti. This temple is also a small one and has no special features of archaeological or architectural interest. One of the Ganigas offers *puja* at this shrine. Durgavva temple is situated in the Harijankeri. The Goddess Durgavva is worshipped by the Holeyas and one of them cleanses the precincts of the temple and lights a lamp everyday. It is not known when the temple was built and how the deity came to be installed. This Goddess is also held to be very powerful and therefore periodic propitiations by *pujas* and observance of vows such as lap-filling etc are arranged. If there be an outbreak of any epidemic, hens and cocks are sacrificed at the altar of this temple to appease the Goddess. Except for public contributions the temple has no other source of income.

Village Organisation

In Hunnur there are no factions based either on religious or sectarian affiliations. Though each caste forms a composite and independent unit, caste rivalries are unheard of in the village. A spirit of toleration and co-operation pervades in all spheres of human activity in the village. There are a number of influential elders in each caste and they command the respect and adoration even of persons belonging to other castes. There may be stray instances of individual rivalries or bickerings as in any other village or place, but they rarely thrive for long. Any way such bickerings have not so far harmed the communal life in the village. The dissident leaders whose influence and hold start weakening rest satisfied by merely talking about their grievances to sympathetic listeners. The recent trend in the leadership is that, the educated youngsters around 30 years of age have started taking more interest in the village activities with the backing of their elders and this is certainly a welcome and pleasing feature of the rural life of Hunnur.

Caste Panchayats: Caste Panchayats of the traditional type are not in existence among any of the communities in the village. Nevertheless each caste or community voices its grievances or appreciations through one or two elderly members of its own. These leaders have considerable moral hold and so the common villagers generally abide by their adjudications. Among the leaders too there is perfect understanding and none else tries to interfere where one of them has already given his advice or decision. These leaders are always kept busy in deciding and settling partition disputes, reconciliatory measures to prevent dissolution of marriages and such other matters. The common man too has much confidence in them and it is rare for help from outside agencies to be invoked in settling such matters. Excommunication, levy of fines etc., are practically unknown in the village. The Hatgars, Bilejadars and Ganigers have a select body of leaders consisting of 5 or seven persons called "Samajada Mukhyastharu" and it is their duty to look after the welfare of the community. They collect funds, whenever required, by raising public contributions and submit the details of income and expenditure to the main body of the community. These committees have been able to purchase a few large sized utensils which prove very useful at the time of communal feasts, marriages etc.

Statutory Panchayat

Hunnur was a class VI town ever since 1901 but ceased to be so soon after the merger of Jamkhandi State into Indian Republic. It had an independent Municipality with an annual income of Rs. 1,200/- and spent the same for the welfare of the people by maintaining street lights, keeping lanes and drains in good repairs etc. After the merger Jamkhandi came to be included in the then Bombay State. As the income earned by the Hunnur Municipality was very much less than the minimum expected of a Municipality under the Bombay Municipal Act, the Hunnur Municipality was dissolved in 1953. For the Census of 1951 itself Hunnur was reckoned as a village for the first time even though the Municipality had its lease of life till 1953. The charge of the civic administration was taken over by the District Local Board which held it till 16-10-1955, when the village Panchayat, Hunnur came to be constituted in accordance with the rules and regulations laid down by the Bombay P. & L.B. Act 1933. During the administration of the District Local Board no taxes were collected from the tax payers but the expenses were met from its own funds. Thus the Panchayat had to pay Rs. 3,200/- as maintenance expenses to the Board. On first November 1956 the entire district of Bijapur was transferred to the Mysore State but the village panchayats continued to be governed by the Bombay Act until 1960 when the village panchayats were reconstituted all over the State in accordance with the Mysore Panchayat and Local Boards Act 1959. The group of Panchayat Members elected in March 1960 are still holding office (even though the stipulated term is only 3 years there have been periodical extensions of the terms of office of the members all over the State). In Hunnur the elections went on very smoothly mainly because of the absence of factions and feuds. The total number of members being 15 it has been stipulated that it should consist of three women and 2 persons belonging to the Scheduled Castes. The jurisdiction of the panchayat is limited to Hunnur only. The office is run in a rented building. The staff consists of a secretary and a peon on a gross monthly salary of Rs. 55/- and 35/- respectively. In addition it employes 3 male and 2 female scavangers on Rs. 30/- (per male) and Rs. 20/- (per female) per month. A temporary clerk is occasionally employed to clear off the pending work.

Analysing the membership of the Panchayat with reference to caste, occupation, age-group, literacy etc., it is found that of the 15 members, 9 men and 2 women belong to Lingayat community (Ganiger, Hatgar, Bilejadar) and one each to Maratha, Jain, Holer and Muchiar (or Chamagar) community. Lingayats form the dominant community of the village and Arers or Marathas are also found in good number. Though Kurubas constitute 9.5% of the village population no Kuruba has been elected as a member of the Panchayat. Muslims also do not have a representative of their community in the Panchayat. For the seats reserved for ladies and Scheduled Castes the candidates were returned uncontested and of the remaining 10 seats polling was held in respect of nine, only the tenth having got elected unopposed. Considering their occupation it may be noticed that 6 are cultivators, 3 females are non-workers, 2 are weavers and one each engaged as a contractor, fuel trade commission agent, and an employee of the Khadi Gramodyog Bhandara. Of the 15 members 2 have passed the S.S.C. examination while one has studied upto the matriculation standard. All others are literates either without attaining any educational standard or having passed the vernacular IV standard (Kannada or Marathi). Speaking about their economic position it may be said that three of them are quite well-off, five belong to the upper middle class and the other seven to the lower middle class. On examining their ages, ten persons are found to be in the age-group of 30—40, one is aged above 60 years and the other (Vice Chairman) is below 30 years. The *Sarpanch* or Chairman is a Lingayat by caste and so is the Vice-Chairman. The Chairman is one of the directors of the Handloom weavers' Co-operative Society, Hunnur and also of the Taluk Sales Society Jamkhandi. Another member, also of Lingayat caste, holds the office of the President Basaveswara Vachanalaya Hunnur (Library) and is a member of the Taluk Board.

Compulsory taxes constitute the chief source of finance of the village panchayat. Secondly, the share of the annual land revenue, granted by the Government is also a sizeable sum. Apart from these two more or less permanent sources, the Panchayat receives specific grants under the National Extension Scheme for undertaking village development works. It also collects funds by raising public donations and contributions for adjusting the matching contribution to be met by the Panchayat in respect of each special grant. The Panchayat maintains a cattle pound and imposes a fine of Rs. 10/- for each impounded cattle head (cow, bullock, buffalo, horse) and Rs. 2/- per sheep or goat apart from charging the maintenance expenses. The main items of expenditure are the (1) salaries payable to office staff (2) salaries payable to sweepers engaged for sanitation (3) lighting the streets (4) repairs to streets, wells, tank, and gutters in the village apart from the expenses incurred for excuting the works for

which there have been specific grants. A broad idea regarding the pattern of income and expenditure of the Panchayat may be had by a glance at the following statement:

INCOME				EXPENDITURE			
Sl. No. Source	1961-62 Rs. ps.	1962-63 Rs. ps.	1963-64 Rs. ps.	Sl. No. Item of expenditure	1961-62 Rs. ps.	1962-63 Rs. ps.	1963-64 Rs. ps.
1. Government Grant		2474·00*	..	1. Salaries of staff (including scavengers pay).	3120·00	2715·00	2635·00
2. Share of Land Revenue	..	1934·85	2474·60	2. Development activity (repair and maintenance also).	1917·00	3052·39	1496·50
3. Donations and contributions from private individuals	..	543·66	..	3. Civic and Municipal functions (lighting included).	3158·78	2563·07	2419·70
4. Money realised by disposal of capital assets.	..	59·65	..	4. Others:			
5. Self imposed taxes (actual sum collected during the year).	442·50	340·00	766·83	(i) Office contingency	115·94	141·91	257·45
				(ii) Travelling	56·18	..	..
				(iii) Furniture	306·08	..	..
6. Compulsory taxes (actual sum collected).	6527·74	2772·78	3321·21	(iv) Grants to school, library etc.	150·00	385·00	135·00
7. Fines in contravention of rules.	..	..	..	(v) Unforeseen	43·87	25·00	..
				(vi) Permanent advance	50·00	..	..
8. Miscellaneous				(vii) Difference	11·60	15·00	..
(i) Sale of manure	509·00	346·00	230·00	(viii) Election expenses	100·00	..	..
(ii) Cattle pound	666·37	323·00	200·86	(ix) National Defence Fund	..	401·00	..
(iii) Notice fee	87·00	33·50	37·50	(x) Deposits	..	15·00	..
(iv) Building permission fee	95·00	..	..	(xi) Office rent	..	388·00	..
(v) Deposits	288·50	325·00	..	(xii) Water supply	..	..	53·00
(vi) Interest	7·50	..	..	(xiii) Functions	..	..	87·00
(vii) Sale of she-buffalo	75·00	..	..	(xiv) Expenditure on account of plots.	..	..	17·19
(viii) Difference	18·01	..	..				
(ix) Copying fees	..	12·70	..				
Total	8716·62	9165·14	7031·00	Total	9029·45	9701·37	7120·84

*for the library building.

†the share payable to the Panchayat was given away to the District Local Board in lieu of debts.

(The income and expenditure do not tally as both the opening and closing balances have not been taken into account).

Since its reconstitution, the Panchayat has helped in the construction of the village *chavadi,* bus-shelter, Harijan community centre, building for library and attended to the periodical repairs of streets, lanes, drains and drinking water wells. A band-set has been given gratis to the Basic School and cash grants have been given to the Library, Balavadi, Schools etc. Now the Panchayat has undertaken to supply water through taps, construct pavements and drains in important streets. For these development works the Panchayat expects to receive grants from the National Extension Scheme.

The Panchayat is enjoying whole hearted co-operation from the public and the local institutions. It may be necessary at this juncture, to mention about the present efforts of the Jamkhandi Municipality to include this village within the Municipal limits. The villagers in general and all the leaders in particular are opposing this move and are very emphatic about it. There is a standing dispute between the Panchayat and the Jamkhandi Municipality even at present. In 1953, when the Municipality at Hunnur was dissolved, the Jamkhandi Municipality applied to the then Bombay Government for the inclusion of a few survey numbers (4, 5, 7, 21, 22, 31, 32, 33, 34, 35, 36 and 37) within its fold. In these survey numbers two cotton ginning mills are existing for the last several years and in a few others the quarters of G.L.B.C. (Public Works Department) officials have been built. The people here allege that the notification calling for objections to the proposed move of the Jamkhandi Municipality was pub-

lished by the Government in only one Kannada daily published at Bijapur. Unfortunately none interested in the affairs of Hunnur noticed it and no objections were officially raised. On 18-10-1954, the Jamkhandi Municipality extended its jurisdiction and started levying taxes on the gins and other buildings. Till 1956, even though the Panchayat was constituted, no action was taken to recover the area so lost. The correspondence began in 1956 and on 26-12-1958 the Mysore Government called for objections from institutions and individuals to the re-transfer of these lands to the Hunnur Village Panchayat. After some two or three hearings, the case was postponed for decision after the 1961 Census. In 1962 and again in 1963 the Panchayat wrote to the State Ministry to consider the proposed inclusion of the survey numbers within its fold. By then the proposal to dissolve the Hunnur Village Panchayat and to include the entire Hunnur Panchayat area within the Jamkhandi Municipality limits had been mooted and this proposal was conveyed to the villagers by the Assistant Commissioner on 28-4-1964. Then and there the village leaders expressed their unwillingness and the whole question is still not finally settled.

The main objections to the proposed move to abolish the Panchayat are (1) Prestige: Hunnur having been an independent town for more than 60 years has come to be reckoned as a village but it still maintains an independent body to look after its welfare and the Panchayat is enjoying whole-hearted co-operation of one and all. (2) Proposals to have protected water supply, pavements, sullage gutters etc., shortly, These and other development works already contemplated by the Panchayat will provide all the benefits that may be offered by the Municipality and the village stands to gain nothing by the dissolution of its present civic body. (3) The facility of obtaining governmental grants and subsidies under the National Extension Scheme and other schemes will be lost if Hunnur ceases to be a village and lastly (4) The taxes would be comparatively very heavy and the weavers would be hit hard as they will then have to pay octroi on the yarn they import, the sarees they export whether for sale or for handing them over to their master-weavers. There appears to be very keen resentment in the village because of the proposed move and they say that they are going to oppose it, tooth and nail.

Voluntary Organisations

'Basaveshwara 'vachanalaya', Hunnur is a reading room cum library which has been in existence for the last several decades. It was being managed by the former Hunnur Municipality when it used to receive an annual grant of Rs. 5. In 1953, following the dissolution of the Municipality, Hunnur, the Library was taken over by the School Board and was being managed by it till 1961, when a group of local educated enthusiasts wanted to take over its management entirely. Between 1953 and 1961, the building owned by the Library had been rented in by the Panchayat and in 1962 this building was sold out. This amount, realised by the sale of the old building, was supplemented by a grant from the National Extension Scheme and the total sum was utilised for raising the present Library building which was completed in June 1963. Till 1961 the Library was not functioning well and even in 1963 its membership was only 50. It had some 200 and odd books. By the end of 1964, the membership recorded a remarkable rise and reached 171. Of these, 85 pay annual subscriptions, 36 pay subscription once in six months and the remaining pay subscriptions once every month. There are no life-members and also there are no female members. Two Muslim youths are members of the library while no Harijan is a member. In December 1964, the library possessed 629 books in all and of these as many as 351 are reported to be social novels, 57 detective stories, 40 historical, 22 philosophical and the remaining general books such as poems, dramas etc. Excepting thirty-two English books and 8 Marathi books all the books are in Kannada. The library subscribes to 3 dailies, 7 weeklies and 4 monthly magazines. On an average some 30 men read newspapers and magazines regularly. During 1963-64, the library had an income of Rs. 973.50 made up of the following items:

	Rs. Ps.
From members	218·50
Donations from private people	181·00
Government grant	74·00
Grant by Panchayat	200·00
By National Extension Scheme	200·00
From other institutions	100·00

The amount was spent as follows:—

Purchase of books	310·40
Purchase of furniture	200·00
Salary to Secretary	60·00
Lighting charges	60·00
Subscriptions to dailies, magazines and miscellaneous expenses	275·00
TOTAL	905·40

The library building valued at Rs. 5000 has been electrified. It has an open space of 100′ × 40′ which is proposed to be utilised for raising a small garden. The managing body consists of a President, Chairman, and Vice-Chairman and 4 members. They are elected annually at a general body meeting held usually in

April. Three of the managing committee members have completed the S.S.L.C. Examination. There is also a move to convert the Library into a 'City Library' when it can obtain an annual Government grant of Rs. 500. The other activities of the Library include conducting debates and elocution competitions, arranging lectures by reputed writers, thinkers and speakers etc. The lively interest evinced by the leadership in the village as also the various institutions has been greatly responsible for the success of the Library. There is whole-hearted co-operation from all sections of the population and also institutions.

'Basaveswara Taruna Sangha, Registered' is a youth club which came into being in January 1961 as a result of the efforts of the National Extension Service staff. The main aims of the organisation are to imbibe a spirit of co-operation and espouse the cause of common interest among the youth in particular and the villagers in general. Its activities therefore include 'shramadan' or offering of voluntary service for works undertaken by the Panchayat or other organisations for the welfare of the village, arrange sports and fine arts competitions in the village to recognise and patronise local talent, and assist the other village organisations. The Sangha collects Re. 1-00 as entrance fee from every member and now (in December 1964) there is a proposal to collect annual subscriptions from the members to provide for a regular source of income. The membership being 81, the 'Karyakari Samithi' or 'committee of management' consists of 12 members among whom one is a Chairman, another Vice-Chairman, one Treasurer, and one Secretary. In August 1962 the Sangha received sports materials (rings—2, nets—2, volley ball with net and foot-ball) and some implements (pickaxe—6, spades—6, and iron pans—6) as grants from the Block Development Officer, the amount contributed by the Sangha being Rs. 50/-. So far the Sangha has received Rs. 116-45 from the villagers. The members have offered their voluntary labour in the repair and metalling of the village streets. Some of the members talented in fine arts have taken part in the various Block level competitions and have earned prizes in vocal and instrumental music. They have also participated in atheletic competitions. The Sangha has a *Kabbadi* team which participates in competitive matches quite frequently. During 'Nadahabba' (that is, Navarathri) festival the Sangha renders assistance to one or the other drama troupe which gives a performance. One of the members underwent 12 days training (*Grameena Yuvakara Tarabeti*) at Bagalkot, organised by the National Extension Service in 1964 while another attended a State level meeting convened by the Young Farmers Association at Mysore on 13th July 1964.

Another voluntary organisation namely 'Raita Yuvaka Sangha', was started in 1962 and now has a membership of 50. Every new member has to pay on entrance fee of Re. 1-00 only and thereafter he need not pay regular subscription. Its main activities are restricted to keep the streets and tracks leading to various fields in good repairs by voluntary labour. The members occasionally meet together and play games.

National Extension Service

Hunnur has been covered by the National Extension Service Block Jamkhandi from 1959. Being a circle headquarters, the Grama Sevak (Village Level Worker) resides here. Generally, the programmes sponsored by the National Extension Service are routed through the Panchayat and the Co-operative Society. So far, the National Extension Service has worked in the direction of inducing the cultivators to take up improved agricultural methods by using of improved seeds, using of fertilizers and pesticides, resorting to seed treatment, applying green manure etc., and has also granted loans and subsidies for sinking irrigation wells or for purchase of oil-engines. As an annual feature, it organises half-plot demonstration in improved cultivation. In the sphere of industry, the National Extension Service has selected candidates year after year from Hunnur also to undergo training as paid apprentices at the Rural Artisan Training Institute, Ramthirth in various crafts such as weaving, smithy, carpentry etc. The institutions namely, Library, Panchayat, Youth Club, have received grants from the National Extension Service and have utilised the sums so received for the betterment of the village. The High School started in 1964 is being run by the Taluk Development Board. The village leaders have been convinced of the role played by the Extension Blocks in the development of rural areas and are therefore enthusiastically responding to the programmes initiated under the auspices of the National Extension Service. Two villagers had been taken on study tours organised by the National Extension Service. The local Handloom co-operative society has been granted subsidy and loans for establishing powerlooms.

Home Guards

24 persons from Hunnur are attached as Home Guards to the unit at Jamkhandi. At Hunnur there is one Sergeant and the Commander is at Jamkhandi. The members attend parades on every Sunday and have been supplied with uniforms and are paid washing allowances. Sometime back when there was a scare that a group of theives was operating in the surround-

ing area the Home-guards at Hunnur maintained all-night vigil for several days. When a free eye camp was conducted at Jamkhandi, the Home-guards from Hunnur were also called upon to work in maintaining order. In the village whenever there are community festivals and an assemblage of a large number of persons, the Home-guards volunteer to maintain discipline and order. When they go outside for duty the members are eligible for an allowance of Rs. 2.50 per day. Most of the persons enlisted as Home-guards are educated and are among the village leaders.

Reform and development measures

During the post-independence period various social reform measures are being introduced and it would be worthwhile knowing how far the villagers of Hunnur are aware of them. The Acts aimed at the total eradication of the evil of untouchability are important reformative measures having an all India bearing. In Hunnur, the Holeyas and Muchagar belong to the Scheduled Castes. The untouchables were called Harijans by Mahatma Gandhi and as he himself espoused their cause the movement spread far and wide even during the pre-independence period. At Hunnur however there were no movements for demanding their rights by the Harijans (such as that of entrance to temples) and it may be noticed that so far no Harijan has ever entered a shrine where the caste-Hindus offer worship. They have also not demanded the services of the village barber and washermen inspite of their knowing about the efforts of the Government to put an end to the deep rooted practice of untouchability. Even to this day the touch of a Harijan is avoided as far as possible and no caste-Hindu is prepared to accept food or water touched by a Harijan. In teashops and other public resorts the Harijans have a secluded place and are served in vessels kept exclusively for their use. In schools, the children of Harijan do not have segregated seats but sit side by side, with other caste-Hindus. Even among Harijans themselves, untouchability is persisting. Muchagars and Holeyas both constitute Scheduled Castes but do not interdine. The heads of all the 998 households in the village were interrogated about their awareness of the Untouchability Offences Act and of them only 500 replied in the affirmative (vide Table—3). In actual practice the caste-Hindus are reluctant to extend equal treatment to the erstwhile untouchables.

The provisions of the Hindu Marriage Act which enjoins that no boy less than 18 years of age and no girl less than 15 shall be married, and which prohibits polygyny, payment of dowry etc., are known to only a score of men in the village. The law regarding monogamy is known to a larger number. Child marriages do take place but are declining in number since more than a decade. The dowry system and payment of bride price are both existing. The Law has not made its impact felt in this direction. Likewise 'the Law prohibiting *Devadasi* system' is known to a good number of men and also to the Harijans. But it appears the evil has not completely disappeared, though none in the village openly admits it. Some of them consider it their traditional custom which if not followed may subject them to the wrath of the Gods. Awareness regarding the Tenancy Laws is quite widespread but the provisions of the Law are very rarely invoked. The villagers are still prepared to be meek and are more or less guided by the influential people of the village itself and they do not want to invoke help from any outside agency. Regarding the Hindu Law of Succession and Adoption, as already mentioned, 116 out of the 998 interrogated are reported to be aware of the fact that there have been some changes. In actual practice, however, none has acted in total accordance with the Law and there are no instances where women have put forward their claims to a share in the parental property. The traditional custom prevails over the Law.

A cross section of the village population consisting mainly of educated young men, is aware of the country-wide efforts to prevent the excessive growth of the population. The nearest family planning centre is at Jamkhandi. These persons are aware of one or two methods which prevent conception by women but none is practising any of the methods regularly. The common villagers have heard about the family planning schemes in the course of their daily gossip. However they believe that children are born according to one's fate and are controlled solely by the God's will. They have been taught to put up with hardships for generations and therefore do not consider large families as an economic burden. Barrenness is considered to be a curse on any couple and the only remedy they are aware of is to observe vows to various deities. In Hunnur so far some 20 men have undergone vasectomy operation.

The conservative outlook of the villager is still continuing to hold its own and he respects only the long-standing tradition and custom instead of favouring the changes that are being propagated in the post-independence period. Inter-caste marriages have not taken place so far in the village and so also marriage of persons hailing from the same family stock has not occured. Marriages are arranged by one's parents

and youngsters—even the educated—meekly submit to the decision of their parents. With regard to interdining habits a certain amount of relaxation may be noticed and this is mostly due to the influence of the hotels and other eating places and also the recent trend among the villagers to travel more often. The female members in any caste are still rigid in maintaining the practices they have inherited and it would take many more years to induce the villagers to change their habits. Such habits and practices die hard.

CHAPTER V

CONCLUSION

In the preceding four chapters an attempt has been made to study the socio economic conditions in the village Hunnur of Jamkhandi Taluk in Bijapur District. Hunnur is a large sized roadside village which had been considered as a town for the last several decades. Ever since the Census of 1901 down to 1941, Hunnur was treated as a Class VI town. Till the merger of the Princely States in 1948 this village was being administered by the small princely State of Jamkhandi. On the merger of the States, Jamkhandi State was converted into a Taluk and attached to Bijapur District of the erstwhile Bombay State. In 1956 when the States in the Indian Republic were reorganised on linguistic basis, the district of Bijapur became a part and parcel of the new Mysore State. During the princely reign, Hunnur, due to its roadside location, proximity to the capital and its large size had started development work. Thus, though it has the reputation of having been founded only about 250 years back by merging together lands belonging to several revenue villages like Alabal, Hippargi etc., it soon started attracting people of various castes and vocations from the surrounding villages to form its own populace. Thus the village has a rather complex ethnic composition.

The principal economic activities pursued in the village are handloom weaving and agriculture. In the field of agriculture the village is on the threshold of major changes. Due to the introduction of irrigation from the Ghataprabha Left Bank Canal from 1957-58, small extents of lands from the village are irrigated under this scheme and steps are afoot to cover a larger area so that in course of time all the arable lands of the village will come under the command of this canal. With the full coverage there is bound to be a change in the cropping pattern and the agricultural practices. Considering the arable lands within the limits of the village and the population of the village, it is seen that the cultivable land available per head works out to less than 50 cents. Evidently, agriculture by itself is incapable of supporting the present population, and so agriculture for the village as a whole forms only a secondary source of income. The village is, however, more or less an open unit and many of its inhabitants cultivate the lands in the neighbouring villages. In all 372 households own an extent of 4007 acres of cultivable land of which 2313 acres are situated outside the limits of Hunnur. It is seen that many of the agricultural lands are small in size and also are not in compact blocks. Thus it is difficult for the cultivators to intensify their efforts on the lands and also to have effective supervision over the cultivation. This difficulty is particularly felt by the holders of small sized units. Thus the age old practice of leasing out lands on crop share basis or on cash rents continues. However, it has to be observed that the introduction of the Bombay Tenancy and Agricultural Lands Act, 1948 has acted as a deterrent to this habit of leasing out lands. Immediately after the provisions of this Act were made applicable to this region, there were large displacements of tenants by fair or foul means. As a result there has been a large scale increase in the number of agricultural labourers and a consequent decrease in the population mainly depending on cultivation of land taken on lease. As compared to 1951 there has also been a slight short fall in the proportion of population depending on cultivation of owned lands.

There has been practically no change in the cultivation pattern and agricultural practices of the village excepting for the fact that about 15 new irrigation wells have been dug during the last one or two decades. About 6 wells have been fitted with oil engine pumps for lifting water. For the remaining wells, the indigenous system of drawing water in large leather bags called *Motte* using bullock power still continues. The owners of these wells are keen to introduce oil engine pumps and they are trying to secure financial aid for this purpose. Canal water for irrigation is available only for a few fields. In course of time it is proposed to cover all the lands in the village under canal irrigation. At present, however, as the period of supply of canal waters coincides with the rainy season, the village has not been able to draw much benefit under this scheme. Many of the villagers also express their fears that if water is supplied to the lands all through the year, the soil will develop alkalinity thus affecting the fertility. Many of them also express that they would be required to meet a heavy financial outlay initially to render the irrigation programme a success and that this would be possible only if financial aid from several agencies is forthcoming. These problems will have to be considered before all the lands are covered by this irrigation scheme.

Large scale measures towards soil conservation do not appear to have been taken by the Government or any other agencies. The villagers at times put up

bunds at vulnerable spots to prevent soil erosion. The use of the iron plough is getting popular particularly in tilling the red soil. The use of chemical fertilizers, improved seeds, pesticides etc., is also getting popular, even though at present very few cultivators make use of them.

The livestock wealth of the village consists mainly of draught bullocks, she-buffaloes and cows. Most of these animals are country bred and are known as "Jawari". The villagers do not appear to evince keen interest in improving the breeds of the cattle. There are no adequate grazing facilities in the village and as such they have to mostly depend on stall feeding these animals.

Cotton handloom weaving is the most important household industry in the village. The other industries in the village are carpentry, smithy, tailoring etc. These other industries are more or less of a servicing type involving practically no capital input. They are more or less skilled wage earners.

In the course of the Survey it was noticed that some of the traditional craftsmen such as basket makers (Koravas) and leather workers (Muchagars) have given up their traditional household industry and taken to other occupations like agriculture and general labour. This has been mainly due to the lack of adequate demand for the goods produced and proper returns. After 1961, several persons have obtained training at the Rural Artisan Training Institute, Jamkhandi. Four persons have been trained as blacksmiths; two as cobblers: 4 in coir and fibre industry; 15 in cotton handloom weaving; 8 in weaving wool; and 2 in operating power looms. These trainees were given stipends during their training programme and after completing their course several of them have left Hunnur for Bijapur and other places in search of new venues of work.

In the village itself, not much improvement is seen in the tools and implements used by the craftsmen. There has also not been any increase in the number of industrial establishments. An automatic handloom factory has been started by an individual in 1957 with a modest capital of about Rs. 6,000. This unit has got at present only 10 looms and provides work to 12 persons regularly. The factory owner has plans to expand this unit. The Weavers Co-operative Society has been supplied with 9 power looms on a loan basis and a shed to house these power looms has already been constructed at a cost of about Rs. 12,000. Out of these, 8 power looms have already been assigned on a contract basis to the members and two looms formally started working from 3-9-1964. It may require some more time to stabilise the working of this unit.

Handloom weaving of cotton sarees has been a hereditary calling of the Hatgars and Bilejadars. In recent years people of other castes also have taken to this industry. In the village 364 households put together own 600 active handlooms. Most of them depend on master-weavers for both the supply of raw materials and also the sale of finished goods. In fact, most of these workers are only wage earners. The steady demand for the locally made handloom fabrics has, of late, been responsible for a slight rise in the number of independent weavers who periodically invest a few hundred rupees on purchasing yarn. There have been no noticeable changes either in the tools and equipment used or in the technique of weaving during the last few decades. Even the designs of the cloth produced have not undergone any marked changes. An industrious weaver earns between Rs. 700 and Rs. 800 per year if he is assisted by one or two other members of his family. But to earn this amount he has to work all through the year.

According to the Survey the per capita indebtedness in the village is only Rs. 17.8 and only 127 out of 998 households are indebted. Though new agencies like the Co-operative Societies, National Extension Service etc., have been introduced to provide financial resources, the private money-lender still continues to be the main source of credit. There are two co-operative institutions in the village. One is looking after the agricultural needs and the other after the industrial needs. These have been functioning from 1949-50. The Agricultural Co-operative Society has established itself on a firm footing and is showing signs of further progress but the Industrial Society has not been functioning well and is experiencing many hardships. The Agricultural Co-operative Society has built a large godown at a cost of Rs. 12,000 and is taking active interest in improving the present agricultural practices. The serious handicap which the Industrial Society is facing is due to the total lack of co-operation from its members in the matter of repayments of the loans advanced. Partly the management is also at fault. The gravity of the situation can be understood from the fact that some 78 members were struck off the register during 1964 as they were defaulters for a long period. The Society is now contemplating to take stringent measures to recover the outstanding loans and to revitalise itself. With the commissioning of the power looms, which the Society has obtained on loan basis, it is bound to become more active. The general complaint at present has been that the Society is not in a position to supply raw materials to its members regularly.

In the supply of such raw material, the society is facing a keen competition from the large number of master-weavers in and around the village. These master-weavers pay wages to the workers at a slightly higher rate than the Society. The Society has to devise its own methods to overcome this competition and infuse a sense of security and dependability in its members. It is only then that it would make some progress.

The percentage of literacy which stood at 12.5 in 1951 has shown a marked increase at the time of the Survey. The literacy among males has increased from 29.8% to 37.6% and that among the females from 1.8% to 5.4%. These figures reveal that the percentage of literacy among the females still continues to be very low. In Hunnur there are adequate facilities for education upto the matriculation standard. For higher education the nearest place is Jamkhandi where there is a High School and a College. It is noted that of late the villagers have started evincing more interest in imparting higher education to their children.

Though the village is big there are no factions. The village leadership is in the hands of a few energetic and educated young men who have the blessings from the older generation. The Village Panchayat has been functioning well since its inception and recently its financial position has considerably improved. The Panchayat has evinced keen interest in the development of the village and has also been responsible for the construction of the Village *Chavadi,* bus shelter, Community Centre, library building etc. It has now undertaken to supply drinking water through taps, construct pavements and drains in important streets. The share of the land revenue that it gets from Government and the grants from the Taluk Development Board form the main sources of income for the Panchayat. The move of the Jamkhandi Municipality to take over Hunnur within its fold has got a very strong opposition from the village. Practically the whole village appears to be keen to continue as an independent village under the present Panchayat than merge in the Jamkhandi Municipality.

The community life in the village is harmonious. People of the different castes and sub-castes live in amity. The village leaders are well respected and they play an important role in carrying out all the developmental activities in the village. These conditions indicate that the village is bound to see more prosperous days and assume a much more important role in the developmental activities of the region.

APPENDIX

Extract from the Gazetteer of the Bombay Presidency Volume XXIV-KOLHAPUR pages 386 to 388

JAMKHANDI

Description

Jamkhandi, with an estimated area of 492 square miles and eighty-eight villages, had in 1881 a population of 83,917 or 170 to the square mile and in 1882-83 a gross revenue of £41,243 (Rs. 4,12,430). Its villages lie chiefly between Belgaum and Bijapur. For administrative purposes the State is divided into three sub-divisions, Jamkhandi, Bidri and Kundgol. Of these the Jamkhandi, sub-division, with thirty-nine villages, lies along the bank of the Krishna to the east of the Terdal sub-division of Sāngli; the Bidri sub-division with twenty-two villages, lies along the east bank of the Krishna adjoining the Jamkhandi sub-division; and the Kundgol sub-division, with twenty villages, lies south of Hubli in Dharwar. Besides these there are seven outlying villages, of which Vathar and Shirandra are in Sātāra, Mudir and Patkhat in the Mangalvedha sub-division of Sāngli, Yelgund in Belgaum, and Vithalpuri and Dhavalpuri in Ahmadnagar. The Krishna runs west to east for about thirty miles through the Jamkhandi and Bidri sub-divisions. About twenty one villages lie on its banks. The slopes on both sides of the Krishna form what is called *gada* a rich soil. The climate is generally healthy. The rainfall averages twenty-eight inches at Jamkhandi, twenty-five at Bidri, and twenty-three at Kundgol.

Production

The State has no forests. An attempt has lately been made to preserve the nimb (Azadirachta indica) and other trees in the low range of hills lying south of Jamkhandi. These hills cover an area of about thirty miles, spreading from Budgaon six miles west of Jamkhandi to Lingnur nine miles south-east of Jamkhandi.

People

According to the 1881 census the State had 83,917 people against 102,346 in 1872, that is a decrease of 18,429 or eighteen per cent which is chiefly due to the mortality and emigration during the 1876-77 famine. Of the eighty-one villages, six had less than 200 people, twenty-five between 200 and 500, twenty-three between 500 and 1000, nineteen between 1000 and 2000, three between 2000 and 3000, four between 3000 and 5000, and one between 10,000 and 15,000.

Agriculture

The chief cultivating classes are Lingayats, Jains, Marathas, Musalmans, Dhangars and Berads. Of these the Lingayats and Jains are hard working and well off. In most parts *jvari* and in a few parts rice is the staple crop. Of 236,684 acres, the total arable land, 226,891 or 95.86 per cent were under tillage and 9793 or 4.13 per cent were fallow or under grass.

Capital

The moneylenders are the well to do Brahmins and the Lingayat, Mārwār and Gujarāt Vānis. The rates of interest charged are from twelve to twenty-four per cent on personal security, from five to six per cent on the security of gold and silver ornaments, and from nine to twelve per cent on the mortgage of land and houses.

Trade

The State is fairly off for roads. The roads that run through the State are the Athni-Mudhol for about fifteen miles from Maigur on the Krishna to Shidapur on the borders of Mudhol; the Jamkhandi-Bijapur for about six miles; the Jamkhandi-Savalgi and the Shervad-Pashupatihal in the Kundgol sub-division. These roads are all murumed. There is a considerable import of food grains, chiefly jvāri from serveral villages of Bijapur. Rice is brought from Belgaum and Dharwar. There is little export of grain. The chief industry is the weaving of sādis or women's robes, *chol khans* or bodice cloth, and coarse or *dangri* cloth. The weavers are Koshtis, Sālis, and Momins. In the Jamkhandi sub-division there are about 1450 looms, of which 500 are at Jamkhandi, 800 at Banhatti, and 150 at Hunnur. The Sādis and Chol khans being of the coarse kind are not used by the well-to-do classes, but there is a great demand for these articles among the lower classes. They are largely sent to Pandharpur, Sholāpur, Bārsi, and Sātāra.

History

The history of the State is given above with that of Sāngli.

The land

The survey of the State has been completed and the survey settlement introduced in the Kundgol sub-division where the rates average 6s. (Rs. 3) per acre. In other sub-divisions the settlement has not yet been introduced.

Justice

For the administration of criminal justice the State has ten magisterial courts, one magistrate of the first class, six of the second class, and three of the third class. Besides these there are the Sessions Court presided over by the Chief and his *kārbhāri*, and two appellate courts one of the Chief and the other of the *kārbhāri*. For administering civil justice there are four munsifs' courts at Jamkhandi, Kundgol, Vathār, and Patkol. Against the decisions of these courts appeals are preferred to the *kārbhāri*. The Chief is a first class treaty chief and exercises full jurisdiction in criminal and civil cases.

Finance

In 1882-83 the gross revenue amounted to £41,243 (Rs. 4,12,430) of which £34,868 (Rs. 3,48,680) or 84.54 per cent were derived from land, £4,525 (Rs. 45,250) or 10.97 per cent from *sāyār* revenue, and £1,850 (Rs. 18,500) or 4.48 per cent from local funds. The State pays a yearly contribution of £2,084 (Rs. 20,840) to the British Government.

Instruction

In 1882-83 the schools numbered twenty-four with 1,229 pupils, and the cost amounted to £6,75 4s. (Rs. 6,752). Of the twenty-four schools one is Anglo-vernacular, one Hindustāni, four Marathi and Kānarese, seventeen Marāthi and one a girls school. The schools are inspected by a deputy educational inspector of the State.

Health

The State has one dispensary at Jamkhandi named the Prince of Wales Hospital. In 1882-83, 8,660 out and 61 in-patients were treated at a total cost of £623 (Rs. 6,230). There are two vaccinators and one inspector. In 1882-83 the number of primary vaccinations was 3,298 and that of re-vaccinations sixteen, and the cost amounted to £101 14s. (Rs. 1,017).

Places

The State has besides Jamkhandi four large villages with more than 2,500 people.

Jamkhandi, the capital of the State, with 10,400 people, lies about seventy miles south-east of Kolhāpur and thirty-five miles south-west of Bijāpur. The town has about 500 looms for weaving and the trade in sādis or women's robes, khans or bodice-cloth and *mugtās* or silk waistcloths is largely carried on. Weekly markets are held in the town and at the Rāmtirth hill near the town. An annual fair is held in honour of the God Uma Rāmeshvar, which lasts for six days and is attended by 15,000 to 20,000 people. Jamkhandi has offices of the *kārbhāri*, the *nyāyādhish*, the *māmlātdār*, and the *munsif*. It has also a municipality and a travellers' bungalow.

Of the four large villages **Banhatti**, with 3,582 people, is a trading place and has about 800 looms for weaving. Weekly markets are held on every Tuesday and Monday. **Hunnur**, with 2,861 people, has about 150 looms for weaving. **Kundgol**, with 3,672 people, lies south of Hubli in Dhārwār, and has the offices of the *māmlātdār* and the *munsif*. A weekly market is held on every Wednesday. Cotton is largely grown in the sub-division and sent to Kumta, Karwar and Hubli. **Vathār** with about 3,000 people, is the seat of the *thānedār* and the *munsif*.

TABLES

TABLE I
Area, Houses and Population

Area in		Density	Number of houses	Number of households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
2454	993	1366 per sq. mile	..	998	5235	2626	2609

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
5235	2626	2609	325	327	350	340	295	337	284	235	200	183	230	228	174	177	335	334	312	304	121	144		

TABLE III
Size and Composition of Households

Total No. of Households	Size of Households															
	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members & above			
	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	
998	58	23	35	240	292	348	415	1019	992	214	843	775	71	449	459	

TABLE IV

Households classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Per-sons	Males	Fe-males
1	2	3	4	5	6	7
HINDU	Lingayat	Devanga (Hatgar)	164	961	506	455
		Ganiga	172	906	473	433
		Kuruhina setty (Bilejada)	58	289	140	149
		Banagiga	49	271	141	130
		Mali (Malagar)	38	188	84	104
		Jangama	28	141	68	73
		Pauchamasale	26	176	96	80
		Hugar	10	44	20	24
		Simpi	7	24	15	9
		Nhavi	5	28	13	15
		Madivala	2	8	3	5
		Medaru	2	12	6	6
		Radder	2	9	7	2
		Naik	1	2	1	1
		Balegar	1	3	1	2
		Shivayogi	1	4	3	1
		Sub-Total	566	3,066	1,577	1,489
	Maratha	Arer	105	490	230	260
	Kuruba	Hattikaukana	97	498	247	251
	Holeya		93	443	220	223
	Muchagar		15	66	30	36
	Korava		13	63	33	30
	Brahmins	Vaishnava	10	52	24	28
		Smartha	2	10	5	5
		Sub-Total	12	62	29	33
	Panchala		11	57	25	32
	Kshatriya (Simpi)	Namadev	7	55	29	26
		Bhavasar	2	11	5	6
	Voddar		3	15	7	8
	Rajputs		1	12	6	6
	Naik		1	4	..	4
	Reddy		1	8	5	3
	Navalgi		1	4	2	2
	Gorava		1	2	..	2
JAIN	Jain		20	86	39	47
ISLAM	Muslim	Sunny	49	293	142	151
		TOTAL	**998**	**5,235**	**2,626**	**2,609**

TABLE V
Scheduled Castes & Scheduled Tribes

Name of the Scheduled Caste	No. of Hh's.	Persons	Males	Females	Name of Scheduled Tribe	No. of Hh's.	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Holeya	93	443	220	223	..	..	..	..	..
Muchagar	15	66	30	36	..	..	..	..	..

TABLE VI
Age and Marital Status

Age-Group	Total Population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	**5235**	**2626**	**2609**	**1381**	**1016**	**1169**	**1192**	**68**	**348**	**8**	**53**	..	..
0-4	652	325	327	325	327	..	..	..	..	..	..	..	..
5-9	640	350	340	350	331	..	9	..	..	..	..	..	..
10-14	632	295	337	291	248	4	89	..	..	..	..	..	..
15-19	519	284	235	251	55	33	170	..	2	..	8	..	..
20-24	383	200	183	93	10	106	158	..	7	1	8	..	..
25-29	458	230	228	43	7	187	199	..	7	..	15	...	..
30-34	351	174	177	7	7	163	144	3	18	1	8	...	...
35-39	378	195	183	9	4	180	152	4	16	2	11	..	...
40-44	291	140	151	2	8	130	108	6	34	2	1	...	...
45-49	249	135	114	5	2	120	71	10	40	..	1	...	..
50-54	232	102	130	3	5	87	61	11	64	1	..	...	...
55-59	135	75	60	1	5	64	15	9	39	1	1	...	...
60+	265	121	144	1	7	95	16	25	121	..	..	...	...
Age not stated	..	..	..	..	..	..	..	..	..	..	..	...	...

TABLE VII
EDUCATION

Age-Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediate/ P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All Ages	**5235**	**2626**	**2609**	**1639**	**2469**	**738**	**107**	**209**	**32**	**30**	**1**	**7**	..	**2**	..	**1**	..	..	..	..	..
0-4	652	325	327	325	327	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	690	350	340	337	337	5	4	8	4	..	..	..	..	..	..	..	..	..	..	..	..
10-14	632	295	337	157	235	76	34	62	18	..	..	..	..	..	..	..	..	..	..	..	..
15-19	519	284	235	119	208	108	21	50	6	5	..	2	..	..	..	..	..	..	..	..	..
20-24	383	200	183	78	163	83	19	31	..	4	1	2	..	1	..	1	..	..	..	..	..
25-29	458	230	228	101	212	107	15	11	1	10	..	1	..	..	..	..	..	..	..	..	..
30-34	351	174	177	68	169	87	7	12	1	5	..	1	..	1	..	..	..	..	..	..	..
35-39	378	195	183	93	183	92	..	7	..	3	..	..	..	..	..	..	..	..	..	..	..
40-44	291	140	151	86	147	43	3	9	1	1	..	1	..	..	..	..	..	..	..	..	..
45-49	249	135	114	80	110	50	3	4	1	1	..	..	..	..	..	..	..	..	..	..	..
50-54	232	102	130	56	129	36	1	9	..	1	..	..	..	..	..	..	..	..	..	..	..
55-59	135	75	60	46	60	27	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	265	121	144	93	144	24	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..
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	5235	2626	2609	3154	1675	1479	2081	951	1130
0-14	1974	970	1004	308	116	192	1666	854	812
15-34	1711	888	823	1520	842	678	191	46	145
35-59	1285	647	638	1189	634	555	96	13	83
60 & above	265	121	144	137	83	54	128	38	90

TABLE IX

Workers classified by Sex, Broad age-groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1.	Cultivation only	4	2	65	25	67	35	20	3
2.	Cultivation and Labour	1	..	18	4	27	7	2	..
3.	Cultivation and Household Industry	..	..	6	3	6	3	1	..
4.	Cultivation and Service	..	..	..	..	1	..	1	..
5.	Cultivation and Livestock raising	..	..	..	2	2	2	..	..
6.	Cultivation and Industrial Labour	1	..	1	2	..	..	..	..
7.	Cultivation and Trade	..	..	..	..	1	..	1	..
8.	Agricultural and General labour	42	55	265	252	156	234	18	26
9.	Agricultural labour and Cultivation	..	..	15	6	33	11	4	1
10.	Agricultural labour and Trade	..	..	..	..	2	..	..	..
11.	Agricultural labour and Household Industry	..	..	1	2	1	4	..	..
12.	Agricultural labour and Cattle grazing	..	..	..	..	1	1	..	..
13.	Household Industry	37	96	271	263	184	176	21	14
14.	Household Industry and Cultivation	3	20	52	42	59	31	3	3
15.	Household Industry and Labourer	..	..	2	2	3	3	..	..
16.	Household Industry and Trade	..	..	..	..	1	..	..	..
17.	Trade	1	..	13	4	16	6	..	2
18.	Trade and Cultivation	..	..	4	4	3	..	..	..
19.	Trade and Household Industry	..	1	..	1	2	..	..	..
20.	Cattle Grazing	21	10	3	2	2	6	5	1
21.	Industrial Labourer	4	7	53	57	23	31	..	3
22.	Service only	1	..	67	4	33	1	6	1
23.	Hotel-Keeping	..	..	2	1	3	1	..	..
24.	Transport and Cultivation	..	..	..	..	1	1	..	..
25.	Cattle Grazing and Cultivation	1	..	2	..	..	1	..	..
26.	Profession	..	..	1	..	..	..	1	..
27.	Contractor	..	..	1	..	2	..	..	..
28.	Service and Cultivation	..	1	2	1	5	1	..	..
29.	Industrial Labour and Cultivation	..	..	1	..	..	..	..	..
30.	Industrial Labour and Industry	..	..	..	1	..	..	..	..
	Total	**116**	**192**	**842**	**678**	**634**	**555**	**83**	**54**

TABLE X

Workers classified by Sex, Broad age-groups, Cultivation, Industry & Business belonging to the Households

Age-Groups	Total Workers in the Village			Workers in Cultivation			Workers in Industry			Workers in Business		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
All Ages	3154	1675	1479	625	412	213	1319	654	665	63	45	18
0-14	308	116	192	32	9	23	158	41	117	2	1	1
15-34	1520	842	678	258	166	92	646	332	314	26	17	9
35-59	1189	634	555	296	205	91	473	256	217	32	26	6
60+	137	83	54	39	32	7	42	25	17	3	1	2

TABLE XI

Non-Workers by Sex, Broad age-groups and Nature of activities

Activity	Total No. of Non-Workers	AGE—GROUPS							
		0-14		15-34		35-59		60+	
		Males	Females	Males	Females	Males	Females	Males	Females
Dependents	1357	607	680	..	..	1	4	17	48
Students	377	245	87	40	5	..	..	..	..
House-workers	275	..	45	..	134	..	78	..	18
Pensioners	22	..	..	..	..	4	..	18	..
Disabled	8	2	..	1	2	3	..	..	..
Un-Employed	4	..	..	4	..	..	..	..	..
Beggars	9	..	..	1	3	3	..	1	1
Rent receivers	26	..	..	..	1	..	..	2	23
Sickness	3	..	..	..	..	2	1	..	..
Total	**2081**	**854**	**812**	**46**	**145**	**13**	**83**	**38**	**90**

TABLE XII

Households by number of Rooms and 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 withthree rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members	No. of house-holds	Total no. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
9998	**1025**	5235	334	1490	413	2102	178	1106	50	362	17	121	2	17	4	57

TABLE XIII

Households engaged in Cultivation, Industry, Business and other Occupations

Occupation	No. of Hh's.	Workers			Population		
		Total	Males	Females	Total	Males	Females
1. Cultivation only	50	120	82	38	273	137	136
2. Cultivation and Labour	63	222	128	94	373	199	174
3. Cultivation and Industry	26	108	62	46	197	92	105
4. Cultivation and Trade	5	12	10	2	30	18	12
5. Cultivation and Livestock Raising	9	34	21	13	90	47	43
6. Cultivation and Service	7	25	16	9	59	34	25
7. Agricultural Labour General Labour and Cultivation	57	196	99	97	316	155	161
8. Agricultural Labour and General Labour	249	780	331	387	1039	480	559
9. Agricultural Labour and Industry	2	6	3	3	12	6	6
10. Agricultural Labour and Trade	1	5	3	2	8	4	4
11. Agricultural Labour and Cattle Grazing	6	27	15	12	37	19	18
12. Industry only	202	693	359	334	1086	563	523
13. Industry and Cultivation	79	296	144	152	463	221	242
14. Industry and Labour	45	189	105	84	291	164	127
15. Industry and Trade	3	9	3	6	20	7	13
16. Industry and Service	16	93	56	37	133	72	61
17. Trade only	15	22	15	7	49	26	23
18. Trade and Cultivation	6	19	11	8	53	28	25
19. Trade and Industry	4	18	11	7	37	18	19
20. Trade and Labour	2	11	4	7	18	11	7
21. Trade and Service	1	4	4	..	10	7	3
22. Industrial Labour	41	87	46	41	126	65	61
23. Industrial Labour and Cultivation	9	20	11	9	31	13	18
24. Industrial Labour and Trade	3	7	5	2	15	9	6
25. Industrial Labour and Industry	4	11	5	6	12	5	7
26. General Labour	8	22	15	7	35	19	16
27. General Labour and Cultivation	2	9	7	2	13	8	5
28. General Labour and Industry	1	4	3	1	8	4	4
29. Service only	23	35	25	10	108	50	58
30. Service and Cultivation	8	24	15	9	57	31	26
31. Service and Labour	13	42	18	24	63	28	35
32. Service and Industry	6	22	13	9	54	27	27
33. Service and Trade	2	4	2	2	6	3	3
34. Service and Livestock Raising	2	7	6	1	19	10	9
35. Service and Profession	1	2	2	..	9	5	4
36. Service and Hotel Keeping	1	3	2	1	4	3	1
37. Hotel Keeping	5	6	4	2	15	7	8
38. Hotel and Cultivation	2	4	4	..	10	6	4
39. Livestock and Labourer	5	10	5	5	13	7	6
40. Profession	1	2	1	1	6	2	4
41. Contract	1	2	2	..	5	2	3
42. Flour mill	1	3	2	1	6	3	3
43. Cattle Grazing	1	1	..	1	1	..	1
44. Rent Receiver	10	..	..	..	25	11	14
Total	**998**	**3154**	**1675**	**1479**	**5235**	**2626**	**2609**

TABLE XIV

Type of Industry run by the Households

Type of Industry	Total No. of Hhs.	Industry as main occupation							Industry as Subsidiary occupation						
		No. of Hhs.	Workers			Population			No. of Hh's.	Workers			Population		
			Total	Males	Females	Total	Males	Females		Total	Males	Females	Total	Males	Females
Garland making & Tailoring	1	1	4	2	2	6	3	3	..	..	..	..	..	..	..
Dyeing the yarn	1	1	3	1	2	3	1	2	..	..	..	..	..	..	..
Preparing handloom reeds	2	2	4	2	2	5	3	2	..	..	..	..	..	..	..
Carpentry & Weaving	1	1	4	2	2	7	4	3	..	..	..	..	..	..	..
Weaving	364	321	1134	554	581	1,877	968	909	40	117	54	53	318	156	162
Carpentry	5	5	8	8	..	35	14	21	..	..	..	..	..	..	..
Oil crushing	2	1	4	2	2	8	5	3	1	3	3	..	12	6	6
Tailoring	5	3	3	3	..	11	7	4	2	2	1	1	15	6	9
Garland making	5	..	..	..	..	..	..	..	5	10	6	4	18	8	10
Making of clay idols & Ganesh	1	..	..	..	..	..	..	..	1	1	1	..	8	5	3
Basket making	1	1	6	4	2	8	4	4	..	..	..	..	..	..	..
Carpentry & Blacksmithy	1	1	1	1	..	4	1	3	..	..	..	..	..	..	..
Goldsmithy	3	3	3	3	..	13	7	6	..	..	..	..	..	..	..
Weaving & Tailoring	1	1	8	5	3	10	6	4	..	..	..	..	..	..	..
Cycle repair & Weaving	1	1	3	2	1	3	2	1	..	..	..	..	..	..	..
Total	**394**	**345**	**1,185**	**589**	**597**	**1,193**	**1,027**	**966**	**49**	**133**	**65**	**68**	**371**	**181**	**190**

TABLE XV

Type of Business run by the Households

Type of Business	Total No. of Hh's	Business as main occupation							Business as Subsidiary occupation						
		No. of Hh's.	Workers			Population			No. of Hh's	Workers			Population		
			Total	M	F	Total	M	F		Total	M	F	Total	M	F
1. Retail trading in Provisions (cereals, pulses etc.)	19	13	19	18	1	70	42	28	6	6	5	1	35	16	19
2. Retail trade in Petty items (Beedi, Cigarettes, Matches etc).	6	6	9	5	4	45	20	25	..	..	..	..	..	..	..
3. Retail trading in vegetables and fruits	9	4	6	1	5	9	4	5	5	8	4	4	44	26	18
4. Retail trading in cloth	4	2	3	3	..	19	11	8	2	2	2	..	14	5	9
5. Trading in yarn	3	..	..	..	..	..	..	..	3	3	3	..	24	12	12
6. Trading in firewood	2	1	1	1	..	11	6	5	1	1	1	..	8	4	4
7. Bangle-dealers	2	1	2	1	1	6	3	3	1	1	..	1	3	1	2
8. Trading jaggery	1	1	1	1	..	7	4	3	..	..	..	..	..	..	..
Total	**46**	**28**	**41**	**30**	**11**	**167**	**90**	**77**	**18**	**21**	**15**	**6**	**128**	**64**	**64**

TABLE XVI

Traditional Industries run by the number of Households

Names of Traditional Industries	No. of Households
Oil-crushing	2
Carpentry	6
Goldsmithy	3
Basket making	1
Garland making	6
Preparation of handloom reeds	2
Total	**20**

TABLE XVII

Diet

Community	Total No. of house-holds in each community	Households taking							
		One meal day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
Lingayat	566	..	..	366	44	200	520	..	2
Maratha	105	..	..	79	5	26	79	..	3
Kuruba	97	..	..	69	..	28	90	..	7
Holeya	93	..	..	93	..	..	93	..	..
Muchagar	15	..	..	15	2	..	13	..	..
Korava	13	..	..	13	..	..	13	..	..
Brahmin	12	..	..	12	9	..	3	..	..
Panchala	11	..	..	7	1	4	7	..	..

TABLE XVII—*(Concld.)*

1	2	3	4	5	6	7	8	9	10
Kshatriya	9	..	..	6	1	3	8	..	..
Voddar	3	..	..	3	1	..	2	..	..
Navalgi	1	..	..	1	1	..	..	..	..
Naik	1	..	..	1	..	..	1	..	..
Reddi	1	..	..	1	1	..	..	..	..
Rajput	1	..	..	1	1	..	..	..	..
Gorava	1	..	..	1	1	..	..	..	..
Jain	20	..	..	18	3	2	15	..	..
Muslim	49	..	..	40	9	9	40	..	..
Total	**998**	..	..	**726**	**79**	**272**	**922**	..	**12**

TABLE XVIII

Staple Diet and Food Habit of Communities

Community	No. of house-holds	Households taking					Vegetarian	Non-vegetarian
		Rice Jowar	Rice Jowar Wheat	Jowar and Wheat	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
Lingayat	566	34	29	20	483	..	566	..
Maratha	105	7	1	2	95	..	33	72
Kuruba	97	..	..	..	97	..	23	74
Holeya	93	..	..	..	93	..	..	93
Muchagar	15	..	..	2	13	..	..	15
Korava	13	..	..	..	13	..	..	13
Brahmin	12	5	6	..	1	..	12	..
Panchala	11	2	..	3	6	..	11	..
Kshatriya	9	..	..	..	9	..	7	2
Voddar	3	..	..	..	3	..	..	3
Navalgi	1	..	..	..	1	..	1	..
Naik	1	..	..	..	1	..	1	..
Reddy	1	..	..	..	1	..	1	..
Rajput	1	..	1	..	..	..	1	..
Gorava	1	..	..	..	1	..	1	..
Jain	20	..	..	..	20	..	20	..
Muslim	49	..	1	2	46	..	..	49
Total	**998**	**48**	**38**	**29**	**883**	..	677	**321**

TABLE XIX

Distribution of Households by occupations, income and number of persons

Occupations	Total No. of Hhs.	Income Groups (monthly)					Total No. of members in Hhs. mentioned in Col. No. 2	Age Groups						No. of equivalent adult male per household **	No. of gainfully employed persons
		Rs. 25 and less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above		Males above 14 years	Females above 14 years	M+F 10-13 years	M+F 6-9 Yrs.	M+F 1-5 Yrs.	M+F less than 1 yr.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cultivation of owned lands	150	4	7	25	31	83	948	307	280	99	106	141	15	5·11	485
Cultivation of lands taken on lease	10	..	1	..	1	8	74	24	22	8	9	9	2	5·98	36
Agricultural Labour	315	70	156	60	23	6	1412	441	489	135	160	175	12	3·67	952
Household Industry (Weaving)	324	1	65	97	58	103	1875	640	580	188	179	260	28	4·73	1218
Household Industry (Others)	21	..	7	5	5	4	118	44	34	13	14	11	2	4·68	62
Others	178	22	47	46	22	41	808	270	256	80	72	112	18	3·68	401
Total	**998**	**97**	**283**	**233**	**140**	**245**	**5235**	**1726**	**1661**	**523**	**540**	**708**	**77**	**4·28**	**3154**

***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 No. of households	Average Annual income per household	Average Annual income per adult equivalent male	Average Annual income per household in the range of									
				Rs. 300 and less		Rs. 301-600		Rs. 601-900		Rs. 901-1200		Rs. 1200 & above	
				No. of 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	150	1958	383	4	264	7	553	25	780	31	1060	83	2489
Cultivation of land taken on lease	10	1653	276	..	..	1	350	..	..	1	1120	8	1858
Agricultural labour	315	523	142	70	222	156	460	60	735	23	1054	6	1324
Household industry (Weaving)	324	1095	231	1	300	65	510	97	757	58	1052	103	1814
Household Industry (Others)	21	926	198	..	..	7	463	5	725	5	1108	4	1762
Others	178	953	259	22	206	47	497	46	766	22	1032	41	2289

TABLE XXI

Average monthly expenditure per Household by Income groups and occupations

Item of Expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26-50		Rs. 51 -75		Rs. 76-100		Rs. 101 & above	
	No. of House-holds	Expendi-ture per House-hold	Expendi-ture per equivalent adult male	% of Total Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture
		Rs. p.	Rs. p.			Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of owned Lands														
Cereals	150	44·33	8·68	40·74	4	11·00	7	22·91	25	26·20	31	36·58	83	55·79
Non-cereals	..	11·16	2·18	10·26	..	0·31	..	7·50	..	10·25	..	10·98	..	12·33
Drinks	..	7·19	1·41	6·61	..	1·25	..	3·55	..	4·64	..	5·60	..	9·13
Fuel and Light	..	2·83	0·55	2·60	..	0·31	..	1·80	..	1·60	..	2·13	..	3·67
House rent and repair	..	0·29	0·05	0·27	..	..	..	..	..	0·03	..	1·48	..	0·45
Clothing	..	11·56	2·26	10·62	..	2·29	..	4·14	..	5·36	..	7·14	..	16·14
Travelling	..	3·89	0·76	3·58	..	..	..	0·23	..	0·43	..	0·52	..	6·68
Recreation	..	0·50	0·09	0·46	..	..	..	0·18	..	0·24	..	0·34	..	0·59
Education	..	5·21	1·02	4·79	..	..	..	0·02	..	0.52	..	0·43	..	9·09
Other misc. services.	..	4·18	0·82	3·84	..	1·08	..	1·40	..	3·22	..	5·10	..	4·46
Interest	..	0·05	0·01	0·05	..	..	..	..	..	..	..	0·23	..	..
Rent	..	1·07	0·21	0·98	..	..	..	..	..	0·20	..	0·19	..	2·96
Remittances	..	1·21	0·24	1·11	..	..	..	..	..	0·06	..	0·30	..	2·05
Hired Labour	..	4·96	0·97	4·56	..	2·18	..	2.71	..	4·21	..	13·05	..	24·82
Purchase for Production	..	4·35	0·85	4·00	..	6·35	..	0·95	..	0·38	..	1·30	..	6·87
Others	..	6·02	1·18	5·53	..	0·20	..	2·90	..	3·00	..	4·53	..	9·28
Total	**150**	**108·80**	**21·28**	**100·00**	**4**	**24·97**	**7**	**48·29**	**25**	**60·44**	**31**	**89·90**	**83**	**144·31**
Cultivation of lands taken on lease														
Cereals	10	48·99	8·19	36·38	..	..	1	8·33	..	..	1	51·66	8	53·85
Non-Cereals	..	19·83	3·32	14·72	..	..	..	8·33	..	..	..	15·00	..	21·87
Drinks	..	8·70	1·45	6·46	..	..	..	0·83	..	..	..	6·25	..	10·00
Fuel and Light	..	2·41	0·40	1.79	..	..	..	..	..	..	..	2·50	..	2·70
House rent and Repair	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing	..	12·08	2·02	8·97	..	..	..	2·08	..	..	..	16·66	..	12·76
Travelling	..	1·08	0·18	0·80	..	..	..	0·41	..	..	..	..	..	1·30
Recreation	..	0·66	0·11	0·49	..	..	..	..	..	..	..	..	..	0·83
Education	..	0·83	0·14	0·62	..	..	..	..	..	..	..	8.33	..	..
Other misc. services	..	7·24	1·21	5·38	..	..	..	0.83	..	..	..	1·66	..	8·75

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	21·33	3·57	15·84	..	..	..	7·08	..	..	..	6·25	..	25·00
Remittances	..	0·80	0·13	0·59	..	..	..	..	..	..	..	..	..	1·00
Hired Labour	..	8·99	1·50	6·68	..	..	..	2·08	..	..	..	4·16	..	10·47
Purchase for Production	..	0·95	0·16	0·71	..	..	..	0.41	..	..	..	..	..	1·14
Others		0·77	0·13	0·57	..	..	..	..	..	..	..	7·75	..	..
Total	**10**	**134·66**	**22·51**	**100·00**	..	..	**1**	**30·38**	..	..	**1**	**120·22**	**8**	**149·67**
Agricultural and General labour														
Cereals	315	22·66	6·17	56·52	70	13·25	156	23·79	60	36·84	23	52·26	6	57·66
Non-Cereals	..	7·32	1·99	18·26	..	2·36	..	6·28	..	13·25	..	15·40	..	17·33
Drinks	..	2·01	0·55	5·02	..	0·74	..	1·79	..	2·77	..	4·37	..	5·76
Fuel and Light	..	0·77	0·21	1·92	..	0·39	..	0·77	..	0·78	..	1.61	..	1·83
House rent and Repair	..	0·10	0·03	0·25	..	..	..	0·10	..	0·15	..	0·05	..	0·66
Clothing	..	3·56	0·97	8·88	..	1·57	..	3·20	..	4·45	..	6·52	..	12·08
Travelling	..	0·20	0·05	0·51	..	0·08	..	0·18	..	0·20	..	0·63	..	0·66
Recreation	..	0·18	0·05	0·45	..	1·23	..	0·18	..	0·17	..	0·38	..	0·34
Education	..	0·08	0·02	0·20	..	0·01	..	0·45	..	0·19	..	0·18	..	0·14
Other misc. services	..	2·51	0·68	6·26	..	1·44	..	2·61	..	2·42	..	4·77	..	4·66
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	0·03	0·01	0·07	..	..	..	0·03	..	0·20	..	0·05	..	0·69
Remittance	..	0·01	..	0·02	..	..	..	..	..	..	..	..	..	0·34
Hired Labour	..	0·33	0·09	0·82	..	..	..	0·21	..	0·68	..	0·57	..	2·77
Purchase for Production	..	0·08	0·02	0·20	..	..	..	0·09	..	0·05	..	0·20	..	0·34
Others	..	0·28	0·08	0·62	..	..	..	2·14	..	0·42	..	..	..	3·61
Total	**315**	**40.09**	**10·92**	**100·00**	**70**	**21·07**	**156**	**41·82**	**60**	**62·67**	**23**	**86·99**	**6**	**108·87**
Household Industry (Weaving)														
Cereals	324	37·62	7·95	40·12	1	16·66	65	21·13	97	29·05	58	38·48	103	55·82
Non-Cereals	..	11·80	2·49	12·59	..	2·08	..	5·38	..	9·39	..	12·33	..	17·90
Drinks	..	14·62	3·09	15·59	..	2·08	..	3·21	..	4·28	..	5·32	..	36·91
Fuel and Light	..	4·11	0·87	4·38	..	..	..	2·52	..	3·12	..	4·44	..	6·06
House rent and Repair	..	1·02	0·22	1·09	..	..	..	0·81	..	1·00	..	1·29	..	1·02
Clothing	..	7·30	1·54	7·79	..	2·08	..	3·51	..	4·95	..	7·00	..	12·11
Travelling	..	0·81	0·17	0·86	..	..	..	0·31	..	0·48	..	0·93	..	1·37
Recreation	..	0·44	0·09	0·47	..	..	..	0·20	..	0·26	..	0·46	..	0·78
Education	..	0·72	0·15	0·78	..	2·08	..	..	..	0·76	..	0·30	..	1·37
Other misc. services	..	4·01	0·85	4·28	..	..	..	2·83	..	2·66	..	4·08	..	5·99

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Interest	..	0·02	..	0·02	..	..	..	..	..	..	..	0·07	..	0·01
Rent	..	0·15	0·03	0·16	..	..	..	..	..	0·06	..	0·01	..	0·40
Remittances	..	0·33	0·07	0·35	..	..	..	0·08	..	0·25	..	0·40	..	0·53
Hired Labour	..	6·67	1·41	7·11	..	..	..	0·78	..	2·60	..	6·95	..	14·13
Purchase for Production	..	2·30	0.49	2·45	..	..	..	0·02	..	0·03	..	0·10	..	7·12
Others	..	1·84	0 40	1·96	..	..	..	0·68	..	1·41	..	1·60	..	3·10
Total		**93·76**	**19·82**	**100·00**	**1**	**24.98**	**65**	**41·46**	**97**	**60·63**	**58**	**83·46**	**103**	**164·62**
Household Industry (Others)														
Cereals	21	33·62	7·11	47·03	..	..	7	19·00	5	29·28	5	48·00	4	47·00
Non-Cereals	..	10·61	2·24	14·84	..	..	..	4·80	..	9·08	..	14·16	..	18·25
Drinks	..	4·90	1·04	6·85	..	..	..	3·14	..	4·25	..	5·50	..	8·02
Fuel and Light	..	3·10	0·66	4·34	..	..	..	2·93	..	2·16	..	2·75	..	5.00
House rent and Repair	..	1·21	0·26	1·69	..	..	..	1·14	..	0·16	..	1·63	..	2·08
Clothing	..	7·34	1·55	10·27	..	..	..	2·97	..	6·33	..	12·16	..	10·20
Travelling	..	0·68	0·14	0·95	..	..	..	0·60	..	0·83	..	0·60	..	0·8
Recreation	..	0·25	0·05	0·35	..	..	..	0·20	..	0·50	..	0·20	..	0·15
Education	..	0·42	0·09	0·59	..	..	..	1·01	..	0·16	..	0·16	..	..
Other misc. services	..	2·06	0·44	2·88	..	..	..	1·80	..	2·15	..	0·50	..	4·27
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	1·98	0·42	2·77	..	..	..	..	..	..	..	..	..	10·41
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	0·73	0·15	1·02	..	..	..	0·29	..	0·41	..	0·83	..	1·77
Purchase for Production	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others	..	4·59	0·97	6·42	..	..	..	1·19	..	2·80	..	4·00	..	13·50
Total	**21**	**71·49**	**15·12**	**10·00**	..	..	**7**	**39·07**	**5**	**58·11**	**5**	**90·49**	**4**	**121·45**
Others														
Cereals	178	29·25	7·95	42·49	22	7·60	47	20.55	46	26·46	22	37·35	41	49·62
Non-Cereals	..	9·77	2·65	14·19	..	2·52	..	4·65	..	9·07	..	10·98	..	19·67
Drinks	..	5·70	1·55	8·28	..	1·62	..	3·43	..	5·52	..	5·80	..	10·09
Fuel and Light	..	3·75	1·02	5·45	..	0·65	..	1·93	..	3·65	..	5·00	..	5·94
House rent and Repair	..	1·08	0·29	1·57	..	0·53	..	1·03	..	0·87	..	1.20	..	1·59
Clothing	..	7·98	2·17	11·59	..	1·82	..	3·88	..	7·09	..	9·58	..	15·12
Travelling	..	0·91	0·25	1·32	..	0·27	..	0·23	..	0·48	..	0·78	..	2·57
Recreation	..	0·39	0·11	0·57	..	0·11	..	0·15	..	0·37	..	0·51	..	0·79
Education	..	0·90	0·25	1·31	..	..	..	0·04	..	0·42	..	0·44	..	3·17
Other misc. services	..	3·30	0·90	4·79	..	1·20	..	1·75	..	2·86	..	3·73	..	6·45
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	0·08	0·02	0·12	..	..	..	..	..	0·15	..	..	..	0·17
Remittances	..	0·25	0·07	0·36	..	..	..	..	..	..	..	..	..	1·08
Hired Labour	..	1·96	0·53	2·85	..	0·38	..	0·31	..	0·74	..	1·23	..	6·47
Purchase for Production	..	0·13	0·03	0·19	..	..	..	..	..	..	..	..	..	0·59
Others	..	3·39	0·92	4·92	..	1·00	..	1·50	..	4·07	..	3·03	..	6·15
Total	**178**	**68·84**	**18·71**	**100·00**	**22**	**17.70**	**47**	**39·45**	**46**	**61·75**	**22**	**79·63**	**41**	**129·47**

TABLE XXII

Household and Development Activities

Improved Implements	Number of Households that secured/resorted to			
	Use of organic manure during 1962-63	Use of Improved Seeds	Use of Chemical manure	Use of Pesticides
25	145	19	9	9

TABLE XXIII

Indebtedness by Income Groups

Income Group	Total No. of households	No. of house-holds indebted	Amount Rs.	Percentage Col. 3 to Col. 2	Average indeb-tedness for households in debt Rs.	Remarks
Rs. 25 and below	97	1	500	1·00	500·00	
Rs. 26 to 50	283	20	5865	7·00	290·00	
Rs. 51 to 75	233	29	10405	12·45	358·00	
Rs. 76 to 100	140	25	10410	17·85	416·00	
Rs. 101 and above	245	52	66195	21·22	1273·00	
Total	**998**	**127**	**93375**	**12·73**	**735·23**	

TABLE XXIII A

Indebtedness by Causes

Cause	No. of families in debt	Amount in debt	Proportion of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
1. Purchase of Land	7	4700	5·03	
2. Purchase of Livestock	6	1110	1·19	
3. Purchase of residential houses	9	5880	6·30	
4. Repair of residential houses	3	2100	2·25	
5. Land development including bunding, sinking of well and installing Pump-sets	15	21975	23·53	
6. Investment on industries	11	3225	3·45	
7. Investment on business	5	15750	16·87	
8. Current agricultural expenses	11	3340	3·58	
9. Domestic expenses	51	14045	15·04	
10. To clear outstanding loans	7	3220	3·45	
11. Marriage and other ceremonies	29	15810	16·93	
12. Medical treatment	4	1770	1·99	
13. Education	3	450	0·48	
Total	**165**	**93375**	**100.00**	

TABLE XXIII B

Sources of Credit

Source of loans	Cultivators						Non-Cultivators		Total	
	3 acres below		3 to 9 acres		10 and above					
	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding
Money lenders, Friends and relatives	2730	2730	8910	8260	33580	31490	32325	29190	77545	71670
Societies	..	..	1650	1185	3490	3490	2250	1930	7390	6605
N.E.S.	..	..	4000	3600	6800	5300	..	..	10800	8900
State Bank	..	..	1500	1500	..	..	..	..	1500	1500
Government	..	..	..	..	4700	4700	..	..	4700	4700
Total	**2730**	**2730**	**16060**	**14545**	**48570**	**44980**	**34575**	**31120**	**101935**	**93375**

TABLE XXIV

Agricultural Produce of cultivation run by the households and their disposal

Name of Crop	Unit	Area under crop in Acres	Year 1962-63						
			Total Production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
Jowar	Bags	1911.00	3,038.00	2,007.00	665.00	179	..	160	27
Groundnut	,,	211.00	1,231.00	13.00	1,125.00	13	..	80	..
Maize	,,	5.00	62.00	2.00	53.00	..	..	..	..
Wheat	,,	264.00	211.00	121.50	80.65	1	2	4.85	1
Safflower	,,	10.50	18.00	..	18.00	..	..	..	..
Bengal gram	,,	26.50	35.00	5.20	29.50	..	..	..	0.30
Chillis	Quintal value in	1.50	4.50	..	4.50	..	..	..	..
Cotton	Rupees	1043·00	80,935.00	..	80,185.00	600	..	150	..
Vegetables	,,	6·00	4,075.00	..	4,075.00	..	..	..	..
Onion	,,	6·50	4,700.00	..	4,700.00	..	..	..	..
Plantain garden	,,	6.50	3,970.00	..	3,970.00	..	..	..	..
Sugarcane	,,	4·50	6,100.00	..	6,100.00	..	..	..	..

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	Upto 99 cents	No. of Households	1—2·49 acres	No. of Households	2·50—4·99 acres	No. of Households	5—10 acres	No. of Households	10 acres and above
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	297	A	..	..	23	42·25	50	192·46	70	515·88	56	1369·35
		B	..	..	6	11·00	6	20·00	7	51·60	5	107·00
		C	..	..	..	..	4	13·00	3	21·00	3	95·00
		A+B	1	0·75	..	..	1	4·00	3	25·00	8	212·20
		A+C	..	..	..	..	1	3·83	4	27·78	16	498·00
		A+B+C	..	..	..	..	..	..	..	..	2	43·00
		Sub-total	1	0·75	29	53·25	62	233·29	87	641·26	90	2324·65
Maratha	73	A	..	..	4	7·00	7	20·00	8	61·00	4	121·00
		B	..	..	3	5·00	..	..	2	17·00	..	..
		C	..	..	..	..	..	..	..	..	1	32·00
		A+C	..	..	..	..	..	..	1	10·00	2	48·00
		Sub-total	..	..	7	12·00	7	20·00	11	88·00	7	201·00
Kuruba	55	A	..	..	9	15·00	5	19·00	13	105·00	11	221·00
		B	..	..	..	..	..	..	1	8·00	1	16·00
		C	..	..	..	..	1	3·75	..	..	1	13·00
		Sub-total	..	..	9	15·00	6	22·75	14	113·00	13	250·00
Holeya	88	A	..	..	..	..	2	8·00	1	6·00	2	24·00
Muchagar	13	A	..	..	..	..	..	..	..	..	1	12·00
		B	1	0·02	..	..	..	..	..	..	..	..
		Sub-total	1	0·02	..	..	..	..	..	..	1	12·00
Korava	13	..	..	..	..	..	..	..	..	..	..	..
Brahmin	2	A	..	..	..	..	..	..	..	..	2	24·00
		B	..	..	..	..	2	7·00	3	20·50	3	45·70
		Sub-total	..	..	..	..	2	7·00	3	20·50	5	69·70
Panchala	7	A	..	..	1	2·35	..	..	1	10·00	..	..
		C	..	..	1	1·00	1	4·00		..	..	..
		Sub-total	..	..	2	3.35	1	4.00	1	10.00	..	..
Voddar	3	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	8	A	..	..	..	..	..	..	1	6·00	..	..
Navalgi	..	B	..	..	..	..	1	4·00	..	..	..	..
Naik	1	..	..	..	..	..	..	..	..	..	..	..
Reddy	..	A	..	..	..	..	..	..	1	8·00	..	..
Rajput	1	..	..	..	..	..	..	..	..	..	..	..
Gorava	1	..	..	..	..	..	..	..	..	..	..	..
Jain	8	A	..	..	..	..	2	8·00	5	36·00	5	92·00
Muslim	41	A	..	..	..	..	3	9·00	2	16·00	3	44·00
Total	**611**	..	**2**	**0·77**	**48**	**85·60**	**86**	**316·04**	**126**	**944·76**	**126**	**3017·35**

A: Land owned and self cultivated.
B: Land owned but given out on lease.
C: Land taken on lease for cultivation.

TABLE XXV A

Ownership of land by the residents

Community	Total		1 acre and below		1—2.49 acres		2.5—4.99 acres		5.0—7.49 acres		7.5—9.99 acres		10—14.99 acres		15 acres and above	
	No. of Hhs.	Area	No. of Hhs.	Area	No. of Hhs.	Area	No. of Hhs.	Area	No. of Hhs.	Area	No. of Hhs.	Area	No. of Hhs	Area	No. of Hhs.	Area
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	259	2950·22	1	0·75	29	53·25	62	236·64	37	225·40	39	314·78	42	488·70	49	1630·70
Maratha	31	289·00	..	..	7	12·00	7	20·00	3	17·00	3	41·00	3	30·00	6	169·00
Kuruba	40	384·00	..	..	9	15·00	5	19·00	4	25·00	6	48·00	6	66·00	10	21·00
Holeya	5	38·00	..	..	..	..	2	8·00	1	6·00	..	..	2	24·00	..	..
Muchagar	2	14·00	..	..	1	2·00	..	..	..	..	..	..	1	12·00	..	..
Brahmin	10	97·20	..	..	..	..	2	7·00	2	13·00	1	7·50	4	53·00	1	16·70
Panchala	2	12·35	..	..	1	2·35	..	..	..	..	..	..	1	10·00	..	..
Kshatriya	1	6·00	..	..	..	..	..	..	1	6·00	..	..	..	..	..	..
Navalgi	1	8·00	..	..	..	..	1	4·00	..	..	..	..	..	..	..	..
Reddy	1	4·00	..	..	..	..	..	..	..	..	1	8·00	..	..	..	..
Jain	12	136·00	..	..	..	..	2	8·00	2	10·00	2	16·00	3	37·00	3	65·00
Muslim	8	69·00	..	..	..	..	3	9·00	..	..	2	16·00	1	12·00	2	32·00
Korava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Voddar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Naik	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Gorava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**372**	**4007·77**	**1**	**0·75**	**47**	**84·00**	**84**	**311·64**	**50**	**302·40**	**56**	**451·28**	**63**	**732·70**	**71**	**2124·40**

TABLE XXV B

Ownership of land in Hunnur village by its residents

	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	142	1148·08	2	1·00	23	45·25	43	158·00	19	115·75	22	178·00	15	180·00	18	478·38
Maratha	19	171·00	..	..	5	8·00	6	20·00	1	6·00	2	16·00	3	38·00	2	83·00
Kuruba	18	160·00	..	..	5	9·00	1	4·00	1	5·00	3	24·00	4	42·00	4	76·00
Holeya	2	16·00	..	..	..	..	1	4·00	..	..	..	..	1	12·00	..	..
Muchagar	2	14·00	..	..	1	2·00	..	..	..	..	..	..	1	12·00	..	..
Brahmin	5	33·90	..	..	2	3·50	..	..	1	7·40	..	..	2	23·00	..	..
Panchala	2	12·35	..	..	1	2·35	..	..	..	..	..	..	1	10 00	..	..
Reddy	1	8·00	..	..	..	..	..	..	..	..	1	8·00	..	..	..	..
Jain	10	111·00	..	..	..	..	2	8·00	1	5·00	2	16·00	3	42·00	2	40·00
Muslim	2	20·00	..	..	..	..	..	..	..	..	1	8·00	1	12·00	..	..
Total	**203**	**1694·33**	**2**	**1·00**	**37**	**70·10**	**53**	**194·00**	**23**	**138·85**	**31**	**250·00**	**31**	**371·00**	**26**	**669·38**

TABLE XXV C

Ownership of Land outside the Village

Sl. No.	Name of Village	Total		Name of caste with No. of Households and Ownership of land																	
				Lingayat		Maratha		Kuruba		Holeya		Brahmin		Kshatriya		Navalgi		Jain		Muslim	
		No. of Hhs.	Area in acres	No. of Hhs.	Area in acres	No. of Hhs.	Area in acres	No. of Hhs.	Area in acres	No. of Hhs.	Area in acres	No. of Hhs.	Aera in acres	No. of Hhs.	Area in acres	No. of Hhs.	Aera in acres	No. of Hhs.	Aera in acres	No. of Hhs.	Area in acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1.	Jamkhandi	46	313·98	38	251·98	1	3·00	5	41·00	2	18·00	..	..	..	..	..	..	..	..	..	..
2.	Hipparagi	34	289·20	28	237·20	2	16·00	4	36·00	..	..	..	..	..	..	..	..	..	..	..	..
3.	Albal	47	388·33	39	303·33	7	73·00	1	8·00	..	..	..	..	..	..	..	..	1	4.00	..	..
4.	Hebbalahatti	1	20·00	1	20·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5.	Kadapatti	43	367·00	34	270·00	..	..	5	53·00	1	4·00	..	..	..	..	..	..	..	..	3	40·00
6.	Maigur	8	84·00	7	78·00	..	..	..	..	..	..	1	6·00	..	..	..	..	..	..	..	..
7.	Ramathitha	12	37·00	7	19·00	2	4·00	1	10·00	..	..	2	4·00	..	..	..	..	..	..	..	..
8.	Madarkhandi	68	385·93	43	285·93	7	22·00	9	34·00	..	..	3	14.00	1	6·00	..	..	2	15·00	3	9·00
9.	Shirahatti	2	8·00	2	8·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10.	Kankanavadi	8	28·40	7	24·00	..	..	..	..	..	..	1	4·40	..	..	..	..	..	..	..	..
11.	Bilgi	1	12·00	1	12·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12.	Hanchinal	39	283·12	31	246·22	..	..	4	22·00	..	..	3	12·90	..	..	..	..	1	2·00	..	..
13.	Ingalgi	1	8·00	1	8·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14.	Konnur	1	10·00	1	10·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15.	Savalgi	1	3·50	1	3·50	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16.	Sabasgere	1	1·00	1	1·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
17.	Kalloli	2	10·00	1	6·00	..	..	..	..	..	..	..	..	..	..	..	..	1	4·00	..	..
18.	Shiraguppi	1	9·00	1	9·00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
19.	Jambagi	2	8·98	2	8·98	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20.	Muttur	1	8·00	..	..	..	..	1	8·00	..	..	..	..	..	..	..	..	..	..	..	..
21.	Siddapur	2	12·00	..	..	..	..	2	12·00	..	..	..	..	..	..	..	..	..	..	..	..
22.	Jannavadi	1	15·00	..	..	..	..	..	..	..	..	1	15·00	..	..	..	..	..	..	..	..
23.	Chikkapadasalagi	1	7·00	..	..	..	..	..	..	..	..	1	7·00	..	..	..	..	..	..	..	..
24.	Bellubbi	1	4·00	..	..	..	..	..	..	..	..	..	..	..	..	1	4·00	..	..	..	..
	Total	×	**2313·44**	×	**1802·14**	×	**118·00**	×	**224·00**	×	**22·00**	×	**63·30**	×	**6·00**	×	**4·00**	×	**25.00**	×	**49·00**

TABLE XXVI

GENERAL

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift.	Member or members of which take active part in politics.	Member or members of which have joined Co-operative Societies.
1	2	3	4	5
998	21	12	..	113

TABLE I

Caste/Tribe or Community and Nature of Family

Caste/Tribe/Community	Total No. of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Lingayat	566	307	94	146	19	
Maratha	105	61	19	18	7	
Kuruba	97	54	22	14	7	
Holeya	93	44	12	23	14	
Muchagar	15	3	3	4	5	
Korava	13	3	6	3	1	
Brahmin	12	11	..	1	..	
Panchala	11	5	..	5	1	
Kshatriya	9	1	2	6	..	
Voddar	3	2	..	1	..	
Gorava	1	1	..	..	..	
Rajput	1	..	..	1	..	
Navalgi	1	..	1	..	..	
Naik	1	1	..	..	..	
Reddy	1	..	..	1	..	
Jain	20	12	2	4	2	
Muslim	49	17	6	16	10	
Total	**998**	**522**	**167**	**243**	**66**	

TABLE 2

Association of diety special object of worship and caste

Diety and Special Object of worship.	Name of Castes															
	Lingayat	Muratha	Kuruba	Holeya	Machgar	Korava	Brahmin	Panchala	Kshatriya	Voddar	Navalgi	Naik	Reddy	Rajputs	Gorava	Jain
Yellamma	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mallikarjuna	62	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Veerabhadra	23	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..
Banashankari	14	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Siddaraya	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dariyappa	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Holebasappa	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Akkamahadevi	1	..	..	..	..	..	..	..	..	..	..	..	..	..	.	..
Rachotappa	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dyamavva	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Nandyappa	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kasiyavva	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Danawa	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lakkavva	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kadusidda	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Shivalinga	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kodidevaru	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Prabhudevaru	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kariyappa	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sangameswara	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hanumantha	6	..	..	..	..	..	10	1	..	..	..	..	..	..	..	..
Nandi basappa	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mayavva	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Basavanna	399	104	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Amba Bhavani	..	1	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Siddappa	..	..	97	..	..	..	..	..	..	..	..	..	..	..	..	..
Rameswara	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Kalamma	..	..	..	..	..	..	..	8	..	..	..	..	..	..	..	..
Panduranga	..	..	..	..	..	..	..	..	7	..	..	..	..	..	..	..
Venkataramana	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..
Bahu bali	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	19
Jinnappa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1

TABLE 3

Awareness of Untouchability Offences Act

Caste	Number of persons interviewed	Number of persons aware of prohibition of untouchability under Law	Remarks
Lingayat	566	378	
Maratha	105	25	
Kuruba	97	12	
Holeya	93	60	
Muchagar	15	8	
Korava	13	..	
Brahmin	12	12	
Panchala	11	8	
Kshatriya	9	8	
Voddar	3	..	
Gorava	1	..	
Rajput	1	1	
Reddy	1	1	
Navalgi	1	..	
Naik	1	..	
Jain	20	5	
Muslim	49	2	
Total	**998**	**520**	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribal Rules	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
Enquiries were made regarding this aspect among all the Castes in the village	Nil							

TABLE 4 A

Permissibility of Intercaste Marriage

Caste/Tribe	Number of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on back ground of the persons giving affirmative reply (educated young men) Panchayat Member etc.
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
All Castes in the village	998	Intercaste marriage is 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	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
Lingayat	566	92	92	
Maratha	105	8	8	
Kuruba	97	..	..	
Holeya	93	..	..	
Muchagar	15	..	..	
Korava	13	..	—	
Brahmin	12	8	8	
Panchala	11	2	2	
Kshatriya	9	4	4	
Voddar	3	..	..	
Navalgi	1	..	..	
Naik	1	—	..	
Reddy	1	..	..	
Rajput	1	..	..	
Gorava	1	..	..	
Jain	20	..	..	
Muslim	49	2	2	
Total	998	116	116	

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	Son and Daughter	Wife	Mother	Brother	Sister's Son	Brother's Son	Others
1	2	3	4	5	6	7	8	9	10
Lingayat	566	566	..	..	..	..	..	..	..
Maratha	105	105	..	..	..	..	..	..	..
Kuruba	97	97	..	..	..	..	..	..	..
Holeya	93	93	..	..	..	..	..	..	..
Muchagar	15	15	..	..	..	..	..	..	..
Korava	13	13	..	..	..	..	..	..	..
Brahmin	12	12	..	..	..	..	..	..	..
Panchala	11	11	..	..	..	..	..	..	..
Kshatriya	9	9	..	..	..	..	..	..	..
Voddar	3	3	..	..	..	..	..	..	..
Navalgi	1	1	..	..	..	..	..	..	..
Naik	1	1	..	..	..	..	..	..	..
Reddy	1	1	..	..	..	..	..	..	..
Rajput	1	1	..	..	..	..	..	..	..
Gorava	1	1	..	..	..	..	..	..	..
Jain	20	20	..	..	..	..	..	..	..
Muslim	49	..	49	..	..	..	..	..	..
Total	998	949	49	..	..	..	..	..	..

TABLE 5 B

Share of property for different categories of relatives—Sons

Caste/Tribe/Community	Number of persons interviewed	Number indicating that sons inherit property in the following manner							
		All sons get equal share	Sons & daughters get equal share	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son other sons inherit equally	If there are children by more than one wife property first divided per stripe among sons of different wives, and then per capita among sons, of the same wife	Any other manner	Remarks
1	2	3	4	5	6	7	8	9	10
Lingayat	566	566	..	..	..	..	..	..	..
Maratha	105	105	..	..	..	..	..	..	..
Kuruba	97	97	..	..	..	..	..	..	..
Holeya	93	93	..	..	..	..	..	..	..
Muchagar	15	15	..	..	..	..	..	..	..
Korava	13	13	..	..	..	..	..	..	..
Brahmin	12	12	..	..	..	..	..	..	..
Panchala	11	11	..	..	..	..	..	..	..
Kshatriya	9	9	..	..	..	..	..	..	..
Voddar	3	3	..	..	..	..	..	..	..
Navalgi	1	1	..	..	..	..	..	..	..
Naik	1	1	..	..	..	..	..	..	..
Reddy	1	1	..	..	..	..	..	..	..
Rajput	1	1	..	..	..	..	..	..	..
Gorava	1	1	..	..	..	..	..	..	..
Jain	20	20	..	..	..	..	..	..	..
Muslim	49	..	49	..	..	..	..	..	..
Total	938	949	49	..	..	..	..	..	..

TABLE 6

Reciprocal Aid in Agricultural practice

Caste/Tribe/Community	Number of households practising agriculture	Number of households that take help of neighbour 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
Lingayat	244	16	5	
Maratha	27	..	..	
Kuruba	40	..	..	
Holeya	5	..	..	
Brahmins	2	..	..	
Muchagar	1	..	..	

TABLE 6—(*concld.*)

1	2	3	4	5
Panchala	4	..	..	
Reddy	1	..	..	
Jains	12	..	..	
Muslim	8	..	..	
Kshatriya	1	..	..	
Total	345	16	5	

TABLE 7

Livestock Statistics Including Fishery

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (males)		Young Stock (Females)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	15A	15B
Lingayat	57	58	64	73	16	18	2	2	75	159	8	12	22	23	40	46
Maratha	5	5	11	12	..	..	..	..	6	13	1	2	5	6	1	1
Kuruba	18	19	15	15	..	..	2	2	16	32	1	1	3	3	4	4
Holeya	1	1	1	1	1	1	..	..	..	..	..	..	1	1	..	..
Muchagar	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	1	1	..	..	..	..	..	..	..	..	..	..	1	1	1	1
Panchala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Voddar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Navalgi	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Reddy	1	1	..	..	..	..	..	..	1	1	..	..	..	..	..	..
Jain	3	3	1	1	..	..	..	..	6	12	1	1	..	..	2	2
Muslim	2	2	3	5	..	..	1	1	..	..	..	..	..	..	2	4
Total	**89**	**91**	**96**	**108**	**17**	**19**	**5**	**5**	**104**	**217**	**11**	**16**	**32**	**34**	**50**	**58**

TABLE 7—(*contd.*)

Livestock Statistics

Caste/Tribe/Community	He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young Stock (buffaloes)		Sheep		Goats		Pigs		Horses, ponies & mules	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Lingayat	..	..	42	44	33	43	35	45	..	..	50	76	..	..	1	1
Maratha	1	1	6	6	4	4	4	4	..	..	6	7	..	..	..	..
Kuruba	..	..	9	9	12	12	1	1	6	160	9	89	2	35	..	..
Holeya	..	..	..	..	..	..	..	..	1	100	..	..	..	..	..	..
Muchagar	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Panchala	..	..	2	2	1	1	1	1	..	..	1	2	..	..	..	..
Voddar	..	..	..	..	2	9	..	..	..	..	..	..	..	..	..	..
Navalgi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Reddy	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jain	..	..	5	5	1	1	3	4	..	..	1	2	..	..	..	..
Muslim	..	..	1	1	..	..	1	1	..	..	6	12	..	..	..	..
Total	**1**	**1**	**65**	**67**	**53**	**70**	**45**	**56**	**7**	**260**	**74**	**189**	**2**	**35**	**1**	**1**

TABLE 7—(*concld.*)
Livestock Statistics

Caste/Tribe/Community	Donkeys		Poultry										Any other animals or birds		Fisheries	
			Cocks		Hens		Chicken		Ducks		Others					
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47
Lingayat	..	..	7	11	6	17	6	54	..	..	2	29	..	..	..	..
Maratha	..	..	1	1	2	7	2	14	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Holeya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muchagar	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Panchala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Voddar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Navalgi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Reddy	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jain	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	4	4	3	8	2	10	..	..	..	..	..	..	..	..
Total	..	..	12	16	12	33	10	78	..	..	2	29	..	..	..	..

TABLE 8
Village Industries—Products

Households Engaged in	Name of Products	Name of Castes								Total No of Hhs.
		Lingayat	Maratha	Kuruba	Panchala	Kshatriya	Rajput	Brahmin	Muslim	
1	2	3	4	5	6	7	8	9	10	11
1. Tailoring	Garments	2	2	..	..	..	..	1	..	5
2. Oil crushing	Oils	1	..	..	..	..	1	..	..	2
3. Carpentry	Furniture & Agricultural implements	..	..	..	5	..	..	..	..	5
4. Carpentry and Blacksmithy	Do.	..	..	..	1	..	..	..	..	1
5. Gold smithy	Gold & Silver ornaments	..	..	..	3	..	..	..	..	3
6. Weaving	Saries	286	25	19	..	9	..	..	25	364
7. Cycle repairs & weaving	Service & Saries	..	1	..	..	..	..	..	..	1
8. Clay idols making	Idols of Ganesha etc.	1	..	..	..	..	..	..	..	1
9. Tailoring and weaving	Garments and Saries	1	..	..	..	..	..	..	..	1
10. Garland making	Garlands	5	..	..	..	..	..	..	..	5
11. Basket making	Baskets	1	..	..	..	..	..	..	..	1
12. Garland making and Tailoring	Garlands & Garments	1	..	..	..	..	..	..	..	1
13. Carpentry & weaving	Agricultural implements and Saries	..	..	..	1	..	..	..	..	1
14. Dyeing the yarn	Service	..	..	1	..	..	..	..	..	1
15. Repairing of Looms Parts	Looms [parts] (repair)	..	1	..	..	..	..	..	..	1
16. Handloom reeds making	Reeds	..	..	..	..	..	..	..	1	1
Total		298	29	20	10	9	1	1	26	394

TABLE 9

Land Reclamation & Development Measures

Community	Land Reclamation, Soil Conservation etc.				Remarks
	No. of Hhs.	Acreage	No. of Hhs.	Acreage	
Lingayat	5	14·25	..	..	
Jain	1	4·00	..	..	

TABLE 10

Co-operative Society

Sl. No.	Name of Co-operative Society	Number of members belonging to					Remarks
		Lingayat	Maratha	Brahmin	Navalgi	Muslims	
1	2	3	4	5	6	7	8
1.	The Handloom Industrial Urban Co-operative Society, HUNNUR	75	1	..	1	1	..
2.	Large Sized multipurpose Co-operative Society, HUNNUR	48	..	..	..	..	..
3.	Jamkhandi Sales Society	1	..	..	..	..	..
4.	Co-operative Society of Albal	1	..	..	..	..	..
5.	Teachers' Co-operative Society	..	..	2	..	..	..
6.	Land mortgage bank	1	..	..	..	..	..
	Total	**126**	**1**	**2**	**1**	**1**	..

TABLE 11

Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	32	22	21	20	12	..	47	81	67	115	121	28
Maratha	..	..	..	1	..	..	4	11	19	25	39	6
Kuruba	..	..	..	..	..	..	6	11	11	23	36	10
Holeya	..	..	..	..	..	..	1	..	6	12	43	31
Muchagar	..	..	..	..	..	..	1	..	3	5	..	6
Korava	..	..	..	..	..	..	..	..	..	3	8	2
Brahmin	..	3	..	..	..	..	2	3	1	2	1	..
Panchala	..	..	1	1	1	..	..	1	2	..	4	1
Kshatriya	..	..	..	..	..	..	1	2	1	4	1	..
Voddar	..	..	..	..	..	..	..	..	..	2	1	..
Navalgi	..	..	..	..	..	..	..	..	..	..	1	..
Naik	..	..	..	..	..	..	..	..	..	..	1	..
Reddy	..	..	..	..	..	..	..	1	..	..	..	..
Rajput	..	..	..	..	..	..	1	..	..	..	..	..
Gorava	..	..	..	..	..	..	..	..	..	..	..	1
Jain	1	..	..	..	1	..	3	2	2	5	..	4
Muslim	..	1	..	1	1	..	5	3	6	14	10	8
Total	**33**	**26**	**22**	**23**	**15**	..	**71**	**115**	**118**	**210**	**268**	**97**

TABLE 11 A

Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	76	99	76	111	89	8	3	4	12	24	44	20
Maratha	4	11	17	26	1	2	..	..	2	..	38	4
Kuruba	3	6	5	10	5	..	3	5	6	13	31	10
Holeya	1	..	1	..	..	..	..	..	5	12	43	31
Machagar	1	..	3	1	..	..	..	..	..	4	..	6
Korava	..	..	..	..	..	..	..	..	..	3	8	2
Brahmin	2	6	1	2	1	..	..	..	..	..	..	..
Panchala	..	1	3	1	4	..	..	..	..	..	1	1
Kshatriya	1	2	1	4	1	..	..	..	..	..	..	..
Voddar	..	..	..	2	1	..	..	..	..	..	..	..
Navalgi	..	..	..	..	1	..	..	..	..	..	..	..
Naik	..	..	..	..	1	..	..	..	..	..	..	..
Reddy	..	1	..	..	..	..	..	..	..	..	..	..
Rajput	1	..	..	..	..	..	..	..	..	..	..	..
Gorava	..	..	..	..	..	..	..	..	..	..	..	1
Jain	4	2	2	1	1	..	..	..	..	4	2	4
Muslim	3	4	4	4	8	..	2	..	2	11	3	8
Total	**96**	**132**	**113**	**162**	**113**	**10**	**8**	**9**	**27**	**71**	**170**	**87**

TABLE 12

Material culture—Possession of furniture

Caste/Tribe/Community	No of households possessing										
	Cot	Almirah	Chair	Table	Tugu *mancha*	Bench	Stool	Tea-poy	Easy Chair	Desk	Iron Cot
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	40	19	30	16	3	3	2	1	..	1	1
Maratha	3	..	4	1	..	..	1	..	..	..	..
Brahmin	1	..	2	2	..	1	..	..	1	..	..

TABLE 12 A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No of hoseholds possessing											
	Wrist watch	Petro-mux or Hazak	Battery torch	Sewing machine *	Kerosene stove	Bicy-cle	Radio set	Wall clock	Grama-phone	Time piece	Fan	Motor cycle
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	75	5	78	1	21	130	14	47	1	15	2	1
Maratha	6	..	4	..	2	8	3	1	..	..	..	..
Kuruba	..	..	..	..	..	1	..	..	..	..	..	..
Holeya	..	..	..	..	..	1	..	..	..	..	..	..
Brahmin	6	1	4	..	3	7	..	1	..	2	..	..
Panchala	..	..	2	..	..	1	..	..	..	..	..	..
Kshatriya	2	..	..	..	..	2	..	..	..	..	..	..
Rajput	1	..	..	..	..	1	..	..	..	..	..	..
Reddy	1	..	1	..	..	1	..	..	..	..	..	..
Muslim	2	..	1	..	..	6	..	..	..	..	..	..

*Not used for earning a livelihood.

TABLE 12 B

Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of hotseholds that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do nct use toilet/washing soap having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	8	1	..	..	71	102	223	161	52	45	108	57	27	58	115	105
Maratha	..	..	..	1	4	11	45	44	1	2	4	1	3	9	41	44
Kuruba	..	..	..	..	6	11	34	46	..	..	..	..	6	11	34	46
Holeya	..	..	..	..	1	..	18	94	..	..	..	..	1	..	18	74
Muchagar	..	..	..	..	1	..	8	6	..	..	..	..	1	..	8	6
Korava	..	..	..	..	..	..	3	10	..	..	..	..	..	..	3	10
Brahmin	..	2	..	..	2	4	2	1	..	6	..	1	2	..	3	..
Panchala	..	..	..	..	..	1	4	6	..	..	3	2	..	1	1	4
Kshatriya	..	..	..	..	1	2	5	1	..	1	2	..	1	1	3	1
Voddar	..	..	..	..	..	..	2	1	..	..	..	..	..	..	2	1
Navalgi	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
Naik	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
Reddy	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..
Rajput	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..
Gorava	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1
Jain	..	..	..	..	4	2	7	7	1	..	..	1	3	2	7	6
Muslim	..	..	..	..	5	4	21	19	..	1	1	1	5	3	20	18
Total	**8**	**3**	..	**1**	**96**	**138**	**373**	**379**	**55**	**56**	**118**	**63**	**49**	**45**	**255**	**317**

TABLE 12 B—(*concld.*)

Caste/Tribe/Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Remarks
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
1	18	19	20	21	22	23	24	25	26
Lingayat	40	22	30	8	39	81	193	153	
Maratha	..	1	1	1	4	10	44	44	
Kuruba	..	..	..	..	6	11	34	46	
Holeya	..	..	..	..	1	..	18	74	
Muchagar	..	..	..	..	1	..	8	6	
Korava	..	..	..	..	..	..	3	10	
Brahmin	1	5	..	..	1	1	3	1	
Panchala	..	..	..	2	..	1	4	4	
Kshatriya	..	..	..	1	1	2	5	..	
Voddar	..	..	..	..	..	..	2	1	
Navalgi	..	..	..	..	..	..	..	1	
Naik	..	..	..	..	..	..	..	1	
Reddy	..	1	..	..	..	..	..	..	
Rajput	1	..	..	..	..	..	..	..	
Gorava	..	..	..	..	..	..	..	1	
Jain	..	..	..	1	4	2	7	6	
Muslim	..	1	..	..	5	3	21	19	
Total	**42**	**30**	**31**	**13**	**62**	**111**	**342**	**367**	

TABLE 13

House Typeroof

Caste/Tribe/Community	No. of Hhs	No. of Hhs with Mud Roof	No. of Hhs with Roof R.C.C.	No. of Hhs with Zinc sheet Roof	No. of Hhs with Asbestos Roof	No. of Hhs With Tile Roof		No. of Hhs with Tin Roo	No. of Hhs with wooden Roof	No. of Hhs with Straw/ Grass Roof	No. of Hhs with Leave Roofs
						C.T.	H.T.				
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	566	561	3	2	..	..	..	..	..	..	..
Maratha	105	105	..	..	..	..	..	..	..	..	..
Kuruba	97	97	..	..	..	..	..	..	..	..	..
Holeya	93	93	..	..	..	..	..	..	..	..	..
Muchagar	15	15	..	..	..	..	..	..	..	..	..
Korava	13	13	..	..	..	..	..	..	..	..	..
Brahmin	12	11	1	..	..	..	..	..	..	..	..
Panchala	11	11	..	..	..	..	..	..	..	..	..
Kshatriya	9	9	..	..	..	..	..	..	..	..	..
Voddar	3	3	..	..	..	..	..	..	..	..	..
Navalgi	1	1	..	..	..	..	..	..	..	..	..
Naik	1	1	..	..	..	..	..	..	..	..	..
Reddy	1	1	..	..	..	..	..	..	..	..	..
Rajput	1	1	..	..	..	..	..	..	..	..	..
Gorava	1	1	..	..	..	..	..	..	..	..	..
Jain	20	20	..	..	..	..	..	..	..	..	..
	49	49	..	..	..	..	..	..	..	..	..
Total	**998**	**992**	**4**	**2**	..	..	..	..	..	..	..

TABLE 13 A

House Type—Wall

aste/Tribe/Community	Total No. of Hhs	Stone wall	Stone & brick wall	Mud plastered Bamboo wattled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered reed wall	Wooden wall	Brick wall	Straw/ grass wall	Leaf wall	Mud	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat	566	564	2	..	..	..	..	..	..	..	..	..	..	..
Maratha	105	105	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	97	97	..	..	..	..	..	..	..	..	..	..	..	..
Holeya	93	93	..	..	..	..	..	..	..	..	..	..	..	..
Muchagar	15	15	..	..	..	..	..	..	..	..	..	..	..	..
Korava	13	13	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	12	12	..	..	..	..	..	..	..	..	..	..	..	..
Panchala	11	11	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	9	9	..	..	..	..	..	..	..	..	..	..	..	..
Voddar	3	3	..	..	..	..	..	..	..	..	..	..	..	..
Navalgi	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Naik	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Reddy	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Gorava	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Jain	20	20	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	49	49	..	..	..	..	..	..	..	..	..	..	..	..
Total	**998**	**996**	**2**	..	..	..	..	..	..	..	..	..	..	..

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