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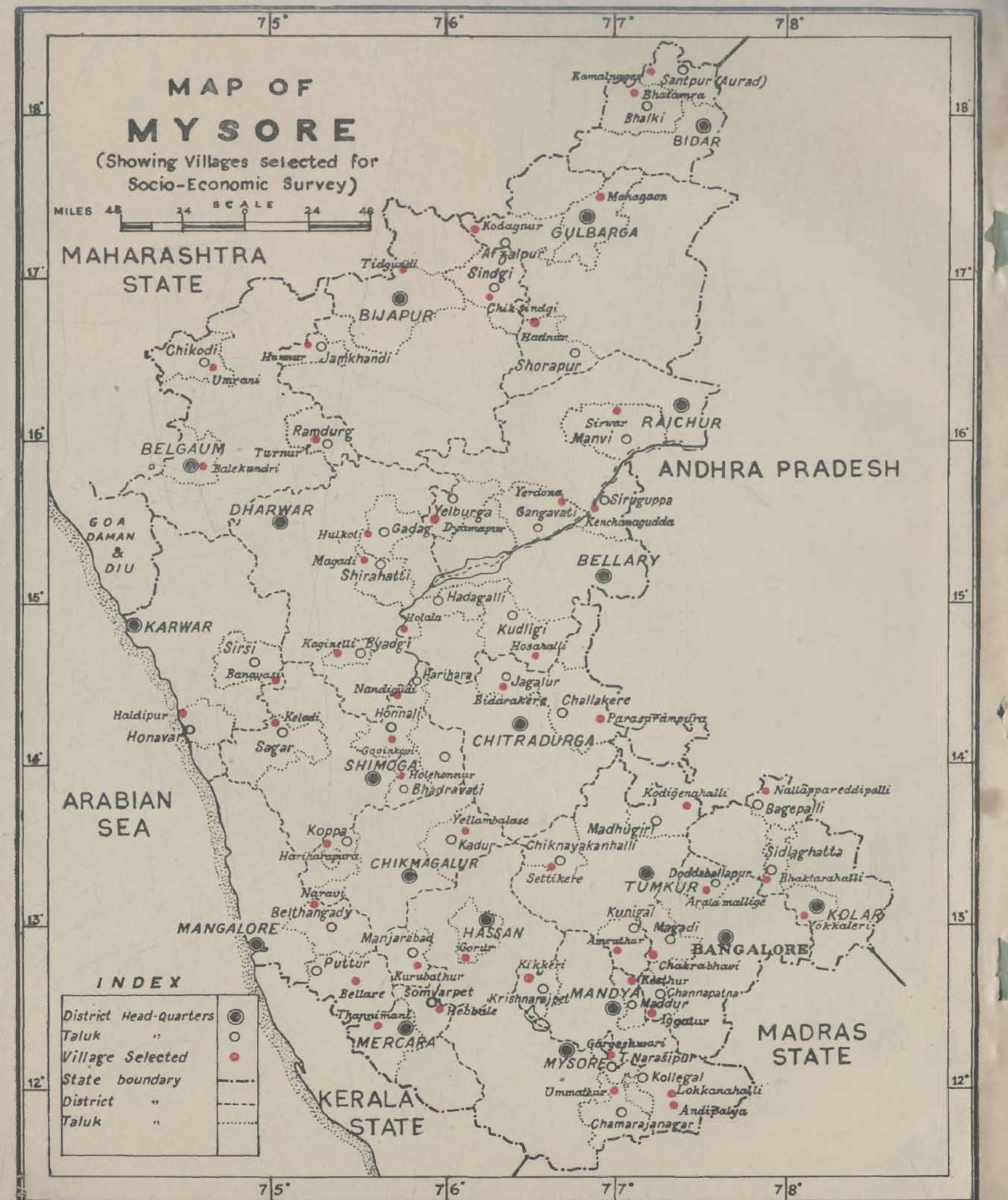
MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 25 GOVINAKOVI

HONNALI TALUK, SHIMOGA DISTRICT



Prepared by. K.V. LAXMINARASIMHA

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

FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stage by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and foot-wear; 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 charge 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 atmost 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 presuppossed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data, as interrelated processes, and finally to examine the social and economic processes

set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI
July 30, 1964

ASOK MITRA,
REGISTRAR GENERAL, INDIA

PREFACE

An interesting feature of the 1961 Census is the preparation of monographs on selected villages. Registrar General, India, has in his foreword very clearly explained the aims and objectives of the village surveys and has also pointed out the basis for selection of villages. In Mysore State 51 villages have been so selected as to give adequate representation to all the districts and also to the twenty-five sub-regions into which the State has been divided by Dr. Learmonth of Liverpool University on a consideration of rainfall, physical features, cropping pattern etc.

Govinakovi, a small roadside village in Shimoga District, has been chosen to represent the semi malnad region. Irrigation was unknown till very recently but since 1957-58 canal irrigation has been provided by the Tunga Anicut Channel. There has been a change in the cropping pattern. The survey has brought to light the various problems which the village had to face when irrigation facilities became available. Alkalinity of the soil, paucity of fertilizers, the heavy outlay on levelling of lands etc., are some of these problems.

The field work was done by Sri B. S. Shankaranarayana, Investigator with zeal and sincerity during November and December 1962 supervised by Sri K. L. Suryanarayanan, Deputy Superintendent of Census Operations (Special Surveys). The final report is the outcome of the sincere and painstaking efforts of Sri C. M. Chandawarkar, Deputy Superintendent of Census Operations who has prepared it. The photographs included in the monograph were taken by Sri Dasappa, Photographer of the State Department of Information and Publicity.

K. BALASUBRAMANYAM,
Superintendent of Census Operations
in Mysore

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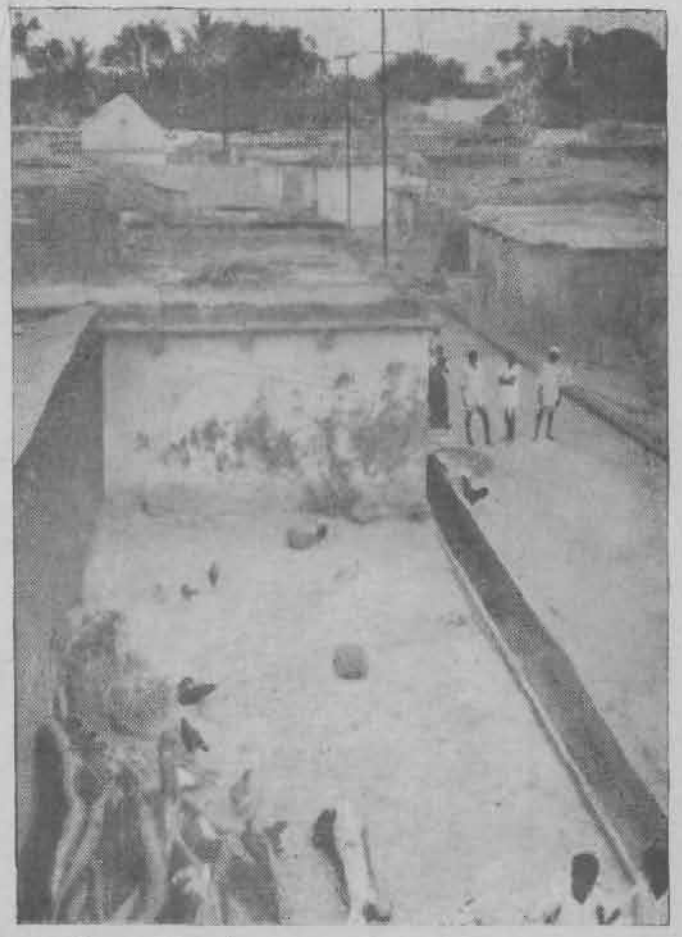
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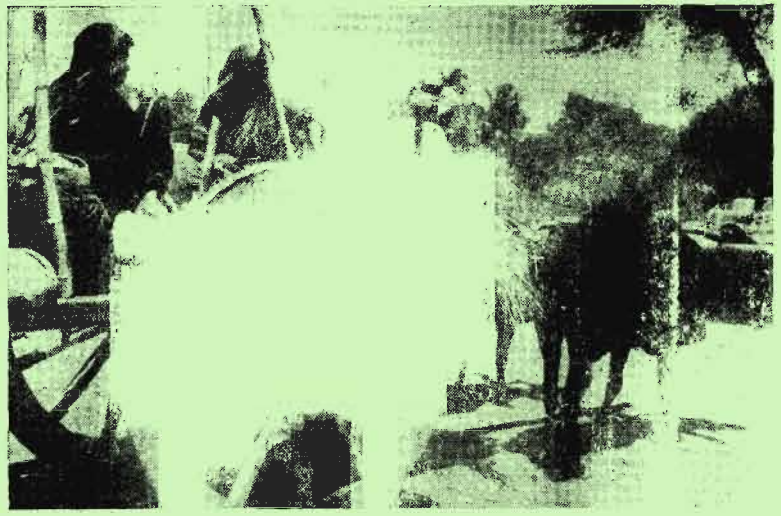
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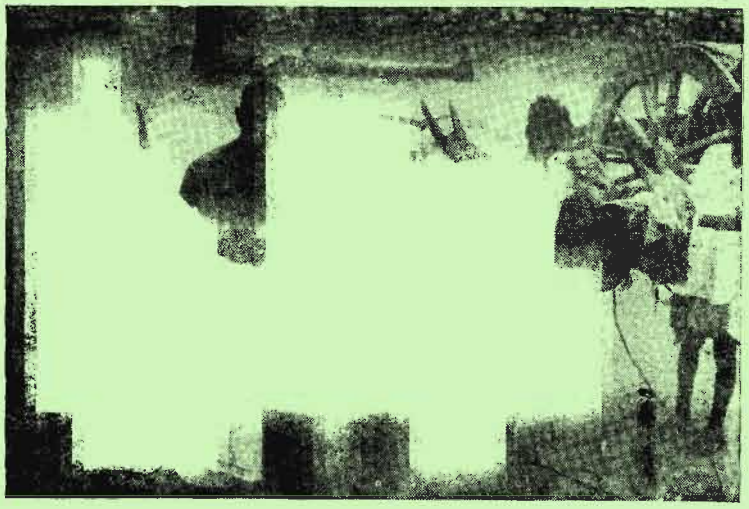
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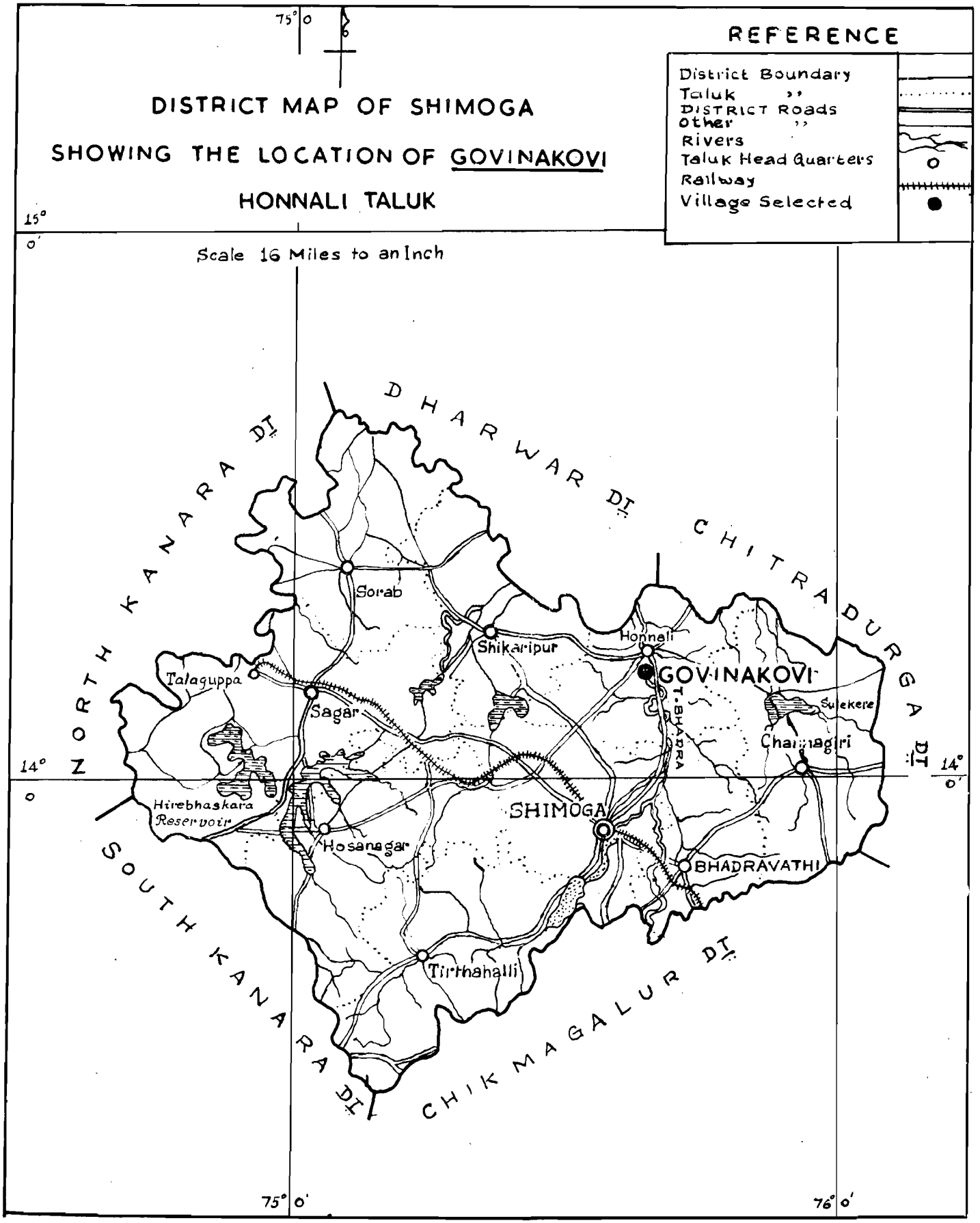
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SHOWING THE LOCATION OF GOVINAKOVI
HONNALI TALUK
REFERENCE
District Boundary
Taluk ,,
DISTRICT Roads
Other ,,
Rivers
Taluk Head Quarters
Railway
Village Selected
Scale 16 Miles to an Inch
75° 0'
15° 0'
14° 0'
76° 0'
DHARWAR DT.
CHITRADURGA DT.
NORTH KANARA DT.
SOUTH KANARA DT.
CHIKMAGALUR DT.
Sorab
Shikaripur
Honnali
GOVINAKOVI
Talaguppa
Sagar
T. BHADRA
Sulekere
Chanagiri
Hirebhaskara Reservoir
SHIMOGA
Hosanagar
BHADRAVATHI
Tirthahalli

CHAPTER I

THE VILLAGE

Introducing the Village

Govinakovi is a small village with a population of 1,319 in the Honnali Taluk of the Shimoga District. It is predominantly an agricultural village growing jowar, ragi and paddy situated in the semi malnad region of the State. With the introduction of irrigation by the left bank channels running from the Tunga Anicut, there has been a change in the cropping pattern of the village. It is with a view to study the impact of irrigation on the economic and social organisations of the village that the present survey is undertaken.

Location

2. This village in Shimoga District, is situated on the Shimoga-Harihar Road at a distance of about 4½ miles from Honnali, the Taluk Headquarters and about 19½ miles from Shimoga, the District Headquarters. It is bounded by the Tungabhadra river on the east, Harlahally village on the north, the villages of Salagondanahally and Hirehally on the west and the village of Jogatta on the south. The residential area of the village or the *Gaothana* extending over 20 acres and 29 gunthas, was till recently bounded on the west by the Shimoga-Harihar Road. But now with the construction of some office and residential buildings of the P.W.D., staff engaged in irrigation work towards the west of this road, the residential area of the village has extended beyond the road. These Government buildings are now followed by the construction of some other private buildings also. The Tungabhadra river towards the east flows from south to north at a distance of about a furlong and a half from the village.

3. Shimoga District in which the village stands included is bounded on the east by Chitradurga District, on the north by Dharwar District, on the north-west by the North Kanara District, on the west by the South Kanara District and on the south by Chikamagalur District. The greater part of the District towards the west of a line drawn from Shikaripur to Gajanur falls in the *malnad* area with its rich growth of tropical forests where birds of rare plumage and wild animals abound. The eastern portion called *Maidan* or *Bailusime* looks more or less same as compared to the thickly wooded west. The highest point in the District is the *Kodachadri Parvata*, about 10 miles to the northwest of Nagar. Its elevation is about 4,411 feet above the mean sea level. The interior of the District is crossed by a chain of hills. On the east there are two rows of low stony hills.

4. The District can well be proud of several historical monuments, several spots of scenic beauty and many industrial enterprises. Within a radius of five miles from Sagar about 45 miles to the northwest of Shimoga, are the temples of Ikkeri, Keladi and Kalasi whose architecture is comparable to that of Belur and Halebidu. The Ikkeri and Keladi temples are reminiscent of the glory of Keladi Kings who later ruled from Ikkeri and Bidanur (or Bednur) till 1763, when Haidar Ali annexed this region to Mysore. Belgavi or Belgami, a village in Shikaripur Taluk is noted for its antiquities. Even as far back as in the 12th century it was styled as the 'Mother of the cities' and 'Capital of ancient cities'. It has also gained fame as the *Dakshina Kedar*. The ruined temples of Kedareshwara, Panchalinga, Kaitabeshwara, Someshwara etc., are quite famous for their carvings. Belgutti in Honnali Taluk was the residence of a line of chiefs called Sindas. Humcha in the Nagar Taluk was the capital of a Jain principality founded by Jinadatta. Ikkeri in Sagar Taluk was the capital of Keladi chiefs for about 80 years till 1640, when the capital was shifted to Bednur. Keladi in Sagar Taluk is the place from which the Ikkeri chiefs derived their origin. Nagar with its rulers who ruled undisturbed till 1763, is a historical place which had gained much fame in the past. Shivappa

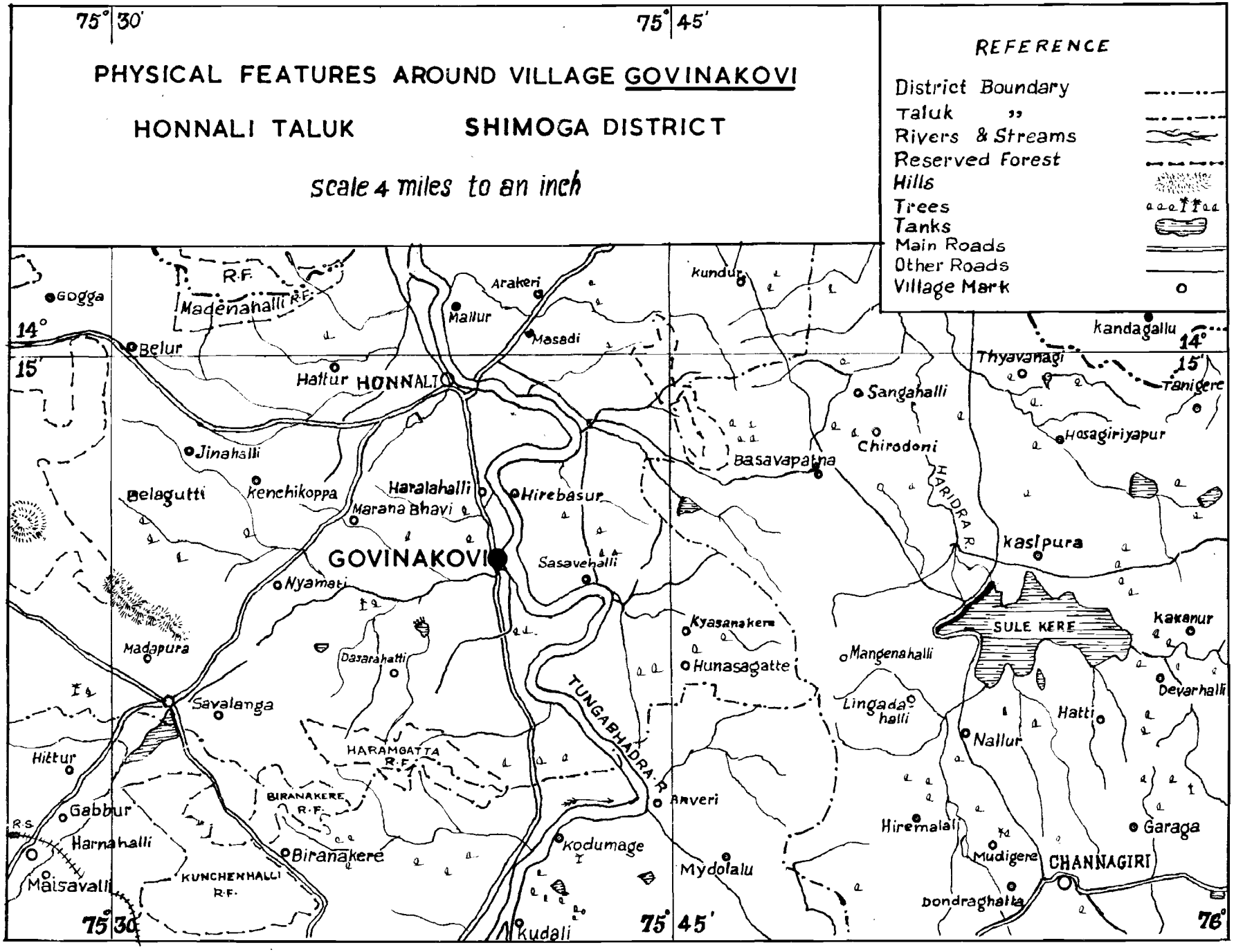
Nayak the most illustrious ruler among them, is well known for the introduction of his standards and fixation of assessment known as the *Shisthu*. These are a few among the several places of historical importance in the District whose epigraphical wealth is indeed great. Several of the inscriptions found in the District have constituted the most important source for reconstituting its past history.

5. Considering the spots of scenic beauty in the District, the Jog falls which has stunned all its visitors should get the place of pride. Sharavati, as though tired of the monotony of the flow behind, gives birth to four jewels-the Raja, the Roarer, the Rocket and the Lady at the point of the great falls. If the Raja falls is one uniform and majestic fall of water, the Roarer roars down the rocky slopes. The Rocket in its turn flows down presenting a string of rockets along its path. And lastly the Lady resembling a tall and slim lady in white flowing skirts dances down the rocky heights exceeding 900 feet. The beauty and glamour of the falls is very much enhanced by the flying pigeons and the rainbow bridging heaven and earth. The importance of the Jog falls has today been further enhanced by the Mahatma Gandhi Hydel Project and the Sharavati Hydel Project. The Sharavati Hydel Project is India's biggest and cheapest power project and is considered to be the harbinger of economic prosperity of the country. This project is entirely a power project and contemplates generation of electric power of 1.2 million K.Ws. in the final stage. The distinct feature of this project is that the entire waters of Sharavati are harnessed and utilised for generation of power.

6. Agumbe in Tirthahalli Taluk is a richly wooded highland offering a beautiful view of the sunset when the sky is clear. This receives an annual rainfall ranging between 250 and 300 inches, the heaviest in the State and is considered as second only to Cherapunji in India. Basavapatna in Channagiri Taluk is famous as the place where Shahaji, father of the celebrated Shivaji, died due to fall from the horseback when hunting in the forests. Belgavi in Shikaripura Taluk, Belgutti in Honnali Taluk, Humcha in Hosanagar Taluk, Ikkeri and Keladi in Sagar Taluk and several other places in the District are famous for ancient temples of exquisite architecture and attract tourists from distant places. Kodachadri is a conspicuous landmark in the west of Hosanagar Taluk. It is a lofty mountain running to a height of about 4,411 feet above the sea level and rises more than 2,000 feet above the level of the villages below. It is clothed in splendid forests. The first portion of the hill is very steep and difficult to ascend. The hill commands an extensive and splendid view over the Western Ghats and South Kanara District.

7. From the industrial point of view, the District can boast of several big enterprises both in the public and private sectors. At a distance of about thirty miles from Govinkovi stands the famous industrial town of Bhadravati. The Mysore Iron and Steel Works at Bhadravati was the first major and key industry started in the State as early as in 1918 by the Government of Mysore. After the second world war, the Iron and Steel Works have taken up several schemes for expending the existing manufacturing capacities of pig iron, steel, ferro silicon and cement. One of the major items of the expansion programme is the introduction of electric smelting in place of charcoal and coke smelting of iron ore, which is a novel process in the country. Another major industry in Bhadravati is the Mysore Paper Mills. This is a public limited company working from 1938.

8. At Shimoga, about 19 miles away from the village, are located the Government Sandlewood Oil Factory, Mysore Match Company and the Tungabhadra Sugar Works. The Sandalwood Oil Factory is a Mysore Government concern which was started in 1944. Initially this factory was producing only crude oil which was being exported to the Mysore Factory for purification and marketing. But now expansion schemes are undertaken to produce purified oil at this factory. The Mysore Match Company at Shimoga is a public limited company. The sugar factory is a private limited concern which started crushing cane from 1958.


75° 30'
75° 45'
PHYSICAL FEATURES AROUND VILLAGE GOVINAKOVI
HONNALI TALUK SHIMOGA DISTRICT
scale 4 miles to an inch
REFERENCE
District Boundary
Taluk ,,
Rivers & Streams
Reserved Forest
Hills
Trees
Tanks
Main Roads
Other Roads
Village Mark
Gogga
Madenahalli R.F.
Belur
Hattur
HONNALI
Arakeri
Mallur
Masadi
Kundur
Kandagallu
Thyavanagi
Tanigere
Sangahalli
Chirodoni
Basavapatna
Hosagiriyapur
HARIDRA R.
Jinahalli
Belagutti
Kenchikoppa
Haralahalli
Hirebasur
Marana Bhavi
GOVINAKOVI
Sasavehalli
Nyamati
Kasipura
Kyasanakere
SULE KERE
Kakanur
Madapura
Dasarahatti
Hunasagatte
Mangenahalli
Devarhalli
Savalanga
TUNGABHADRA R.
Lingadahalli
Hatti
Nallur
Hittur
HARAMGATTA R.F.
BIRANAKERE R.F.
Gabbur
Anveri
Hiremalali
Garaga
Harnahalli
Biranakere
Kodumage
Mudigere
CHANNAGIRI
Maisavalli
KUNCHENHALLI R.F.
Mydolalu
Dondraghatta
Kudali
14°
15'
75° 30'
75° 45'
76°

9. Besides these large scale industries the District is famous for several small scale industries, handicrafts etc. In fact the story of the District would be incomplete without the mention of the sandalwood carving for which it is famous. Sandalwood carving is pursued in numerous places in the District particularly in Sagar, Sorab, Jade, Biligode, Tainadi, Jamballi, Herur, Talguppa etc. The forests in the District produce large quantities of sandalwood. The carvers are called *Gudigars* in whom the artistic talent is handed down from generation to generation. These *Gudigars* also do ivory carving besides preparing garlands and flowers in sandalwood shaving and pith. The sandalwood caskets, idols, fans, figures and a host of other articles prepared in the District have found their way to all the corners of the world. Sagar is particularly noted for this craft, so much so, that a celebrated Kannada poet has called it *Gandhada Gudi* meaning 'the temple of sandalwood'. The famous carved sandalwood doors of the Vidhana Soudha at Bangalore are the works of the sandalwood carvers of Sorab and Sagar. It may be of interest to note the following lines from the Gazetteer in regard to the standard of workmanship exhibited by the artisans in those days.

"The articles of their manufacture chiefly in demand are boxes, caskets, and cabinets. These are completely covered with minute and complicated designs of vegetation and scroll work, interspersed with figures from the Hindu Pantheon; the general effect of the profuse detail being extremely rich. The carving of Sorab is considered superior to that of Bombay or Canton and being a very tedious process, requiring great care is expansive. The *Gudigars* will imitate admirably any designs that may be furnished to them. Boards for album covers, the plates from Jorrock's Hung and cabinets surrounded with figures in high relief of knights in mediaeval armour, have thus been produced for European gentlemen with great success".

10. From the administrative point of view Shimoga happens to be the District Headquarters and Honnali the Taluk Headquarters. Both are well connected with the village by a good all weather black topped road. Shimoga stands on the left bank of Tunga on the Bangalore—Honnavar Road about 171 miles north-west of Bangalore and is also on the railway line running from Birur to Talguppa. It derives its name either from *Shiva Mukha* (face of Shiva) or from *Shimoga* (sweet pot) an appellation given to it by a *Rishi* (sage) who is said to have found here some savoury herbs which he consumed with his daily meal. Besides the several industries already mentioned, it has also got several educational institutions including a Polytechnic and a First Grade College. All the administrative offices at the district level are situated here. The town is noted for trade in arecanut and paddy.

11. Honnali, at a distance of $4\frac{1}{2}$ miles from the village is the Taluk Headquarters. It is situated on the left bank of the Tungabhadra river. In the Puranic age, the place is said to have been known as *Bhaskar Kshetra* and later Mahommedan rulers are said to have named it as Bidiri. An inscription gives its name as Suvarnnali. It is a historical place and was one of the chief centres of insurrection in 1830. It is said to be the residence of a Nawab of Afghan descent. Mr. Leorin Bowring writes:

"The founder of the family was a Jamand Afghan, named Abdul Nabi Khan, an officer of the court of Delhi, who received an estate from the emperor in Dharwar along with the Nawab of Savanur. Since the death of Nawab Kutb-Ul-Mulk, during the seige of Seringapatam, the Honnali chiefs have possessed little but a barren title". At present all the taluk level offices including the offices under the National Extension Scheme are located here.

Physical aspects

12. The village lies on the left bank of the Tungabhadra river which flows at a distance of about $1\frac{1}{2}$ furlongs away from the village site, on the east. The village is situated on a surface slightly sloping down towards the east. The Tunga left bank canal passes through the village limits at its 57th mile and irrigates about 370 acres of land from 1957-58.

The soil is partly redloam and partly black clay. It is said that the soil in about 140 acres of land has become highly alkaline after the starting of the irrigation and has thus become unfit for cultivation. The villagers also complain that many houses in the low lying areas of the *Gaothana* have been damaged due to the seepage of irrigation waters. The village extends to 1,915 acres and 34 gunthas distributed as follows :

	Acres	Guntas
(*a*) Cultivable area	1,419	39
(*b*) Gaothana	20	29
(*c*) Roads	27	00
(*d*) Nala (stream)	40	09
(*e*) River	100	02
(*f*) Gomal or Gairan*	240	30
(*g*) Potkharab	67	00
(*h*) Ichangimath (occupied by a temple)	0	05
	1,915	34

Climate and rainfall

13. The nearest rain guage is located at Honnali, about 4½ miles away. The average annual rainfall is about 28 inches. Considering the averages of the monthwise precipitation at Honnali between 1953 and 1962, the records show the following figures, in inches :

January	February	March	April
...	0.01	0.09	2.53
May	June	July	August
4.97	2.90	5.84	1.96
September	October	November	December
2.88	5.82	1.26	...

This gives an annual average of 28.26 inches for the last 10 years.

14. The driest part of the year extends from December to March. In April some early showers accompanied by thunder and lightening are welcome for the pre sowing operations, and at the end of June, the regular south-west monsoons start. In July the rains grow in intensity and continue in drizzles in August and September. During this period the sky is generally overcast with clouds. In October, as the south-west monsoons recede and the north-east monsoons set in, the intensity increases. Then also the showers are usually accompained by heavy thunderstorms and lightening and in November the rains start finally subsiding.

15. Climatologically, the village has got three seasons. The hot weather from March to May, which is a period of rising temperature and falling baromertic pressure, with at times a few off season showers in April and May; the south-west monsoons from June to October, bringing in the major precipitation in July and October; and then the cold and dry season from November to the end of February. In December, the cold season perceptibly sets in, the evening air at times gets chilly, and mists gather after sunset and early in the dawn. Towards the end of December and in January the night temperature is at its minimum. In February, the day and night temperatures begin to rise till it becomes hottest in May.

Rivers

16. As already stated the river Tungabhadra flows through the village limits. The twin streams of Tunga and Bhadra both rise at Gangamula in the Varaha peak of the Western Ghats in the Chikmagalur District. The Tunga takes a north-easternly course and at Baggunji it turns north-west and maintains that direction till Tirthahalli. Then it takes a sudden bend to the north-east and flows past the town of Shimoga to the point of confluence with the Bhadra at Kudali (Shimoga Taluk) and from that point commences the united stream of Tungabhadra.

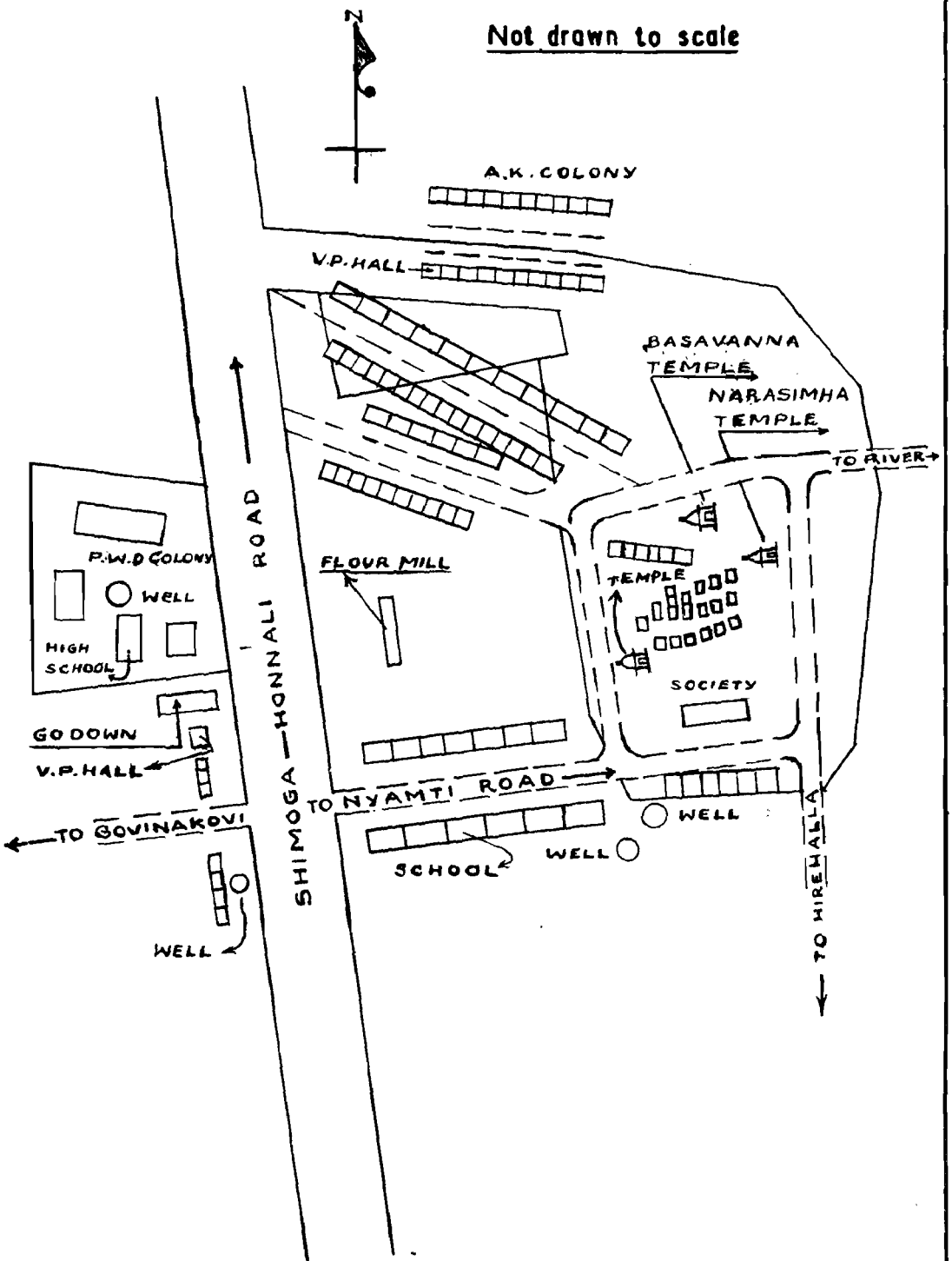
17. The Bhadra river takes a tortuous course towards the east. At Sangameshwara it is joined by the Anebidda Halla, when it takes a north-north-east course, running past Khandeya across the mouth of the Jagar valley. It receives the Somavahini at Hebbe and the streams Kalhatigiri and Kaldurga near Lakkavalli and flows past Bhadravati and Holehonnur to Kudali where it joins the Tunga.

18. From Kudali, the Tungabhadra flows towards north after forming three loops before

* Out of the 240 acres and 30 gunthas of *gomal* land, about 72 acres are granted to landless cultivators for wet cultivation. So the area under plough is actually 1,491 acres and 39 gunthas, though the records are yet to be corrected.

NOTIONAL MAP OF GOVINAKOVI VILLAGE
HONNALI TALUK SHIMOGA DISTRICT

Not drawn to scale



reaching Honnali. It is at this stage that the river passes through Govinakovi. Further on, it continues its northernly direction till it leaves the limits of Shimoga District and flows towards Harihar and in the end forms the chief tributary of the Krishna.

19. In the village, the river never dries up and in the rainy season, it at times swells prodigiously and forms an extremely rapid and muddy stream. In the dry season it is easily fordable. It is said that at times crocodiles show up in the river.

20. The Tunga Anicut project was started in 1946 and completed in 1962, at a cost of about Rs. 299 lakhs of rupees. The total irrigation potential of this project is about 27,200 acres of which about 370 acres falls in this village. The 5th sub-division office under this project is established here with an Assistant Engineer, one Junior Engineer and four Supervisors in charge.

Flora and Fauna

21. The Honnali Taluk as a whole is poorly wooded and this village in it provides no exception. There are no forests either in the village or in its neighbourhood. Tamarind trees are found in abundance. Neem, banyan, peepul, and babul trees are also found scattered here and there. There are no flowering plants or fruit trees worth mentioning. A few mango trees are seen here and there. The chief crops raised are paddy, jowar, ragi, tur, avare etc.

22. The tree growth in the village as also in the neighbourhood being sparse, there is not much shelter for wild animals and so they are scarce. The only wild animals occasionally seen are the leopard cat, the Indian wolf, wild cat, rabbit, jackal, etc. The jackals which are very fond of sugarcane have moved now more towards the sugarcane growing villages in the neighbourhood. The chief domestic animals are oxen, cows, buffaloes, sheep, goats etc. She-buffaloes are found in good number as they are reared for milk. Partridges, blue rock pigeons, quails, crows and sparrows are the commonly seen birds.

Residential Pattern

23. The residential area of the village covers about 20 acres and 29 gunthas and was till recently bounded on the west by the Shimoga-Honnali Road. But now with the location of several Government (P. W. D.) buildings in the village, about 4 acres of land towards the west of this road has been acquired for habitation. The village has in all 216 households and most of the houses are uniformly spread in rectangular clusters. The *Gaothana* is not on a very elevated area and after the introduction of the canal irrigation in the village, many of the residents have suffered due to seepage of water. This is particularly so with the Adikarnatakas, who have their residential area in a low-lying land in the northern end of the *Gaothana*. There is already a proposal to shift these affected households to a new *Gaothana* at an elevated place, but the response has been very poor. Everyone wants to stick on to his ancestral land inspite of all the hazards which they are facing.

24. The streets are well laid out and there are a number of open spaces in the village. Excepting in some spots the streets are wide enough to permit at least two carts to pass easily. But in the rainy season they get slushy due to percolation of water. In summer the surface is generally hard. There is no proper drainage system and at times waste water from residential houses runs into the open streets, forming stagnant pools.

25. Though in the past, the various castes appear to have tended to form their own cluster of houses by concentrating in a particular area of street, this tendency appears to be now declining. At present, it is only the Adikarnatakas, who were all these days considered as untouchables, who have a separate area exclusively allocated for them. This area is beyond the Kurabgeri. The residential area of Adikarnatakas is called *Holageri.*

Transport and Communications

26. The village is connected with Honnali, the Taluk Headquarters and Shimoga, the

District Headquarters by a good, blacktopped road. Daily about 16 service buses running between Shimoga and Honnali pass through the village. This village is connected with other villages by roads with earthen surface, which though good in summer, get slushy during the rains. These village roads are more or less cart tracks, which have been considerably improved by the irrigation canal authorities, after 1960. The river bank is also connected to the village proper by such a road.

27. The village has got an extra departmental branch post office with facilities provided for daily clearance of mail, money orders, registration etc. On an average about 20 letters are cleared daily by this office. The village gets daily about three copies of Deccan Herald, an English Daily and six copies each of Prajavani and Samyukta Karnataka (Kannada dailies). There is a community radio set installed in the village. About a dozen people take advantage from it. The nearest Telegraph Office is at Honnali.

Important Public Places

28. The village has got a group Gram Panchayat Office, which has jurisdiction over the villages of Govinakovi, Kuruva and Basavanhalli. The headquarters of this Panchayat is at Govinakovi. The village has a new type Middle School and in 1964, the Taluk Board has started a High School teaching for the VIII Standard. There is a large sized Co-operative Society. The Office of an Assistant Engineer in charge of the Tunga Left Bank Canal is also situated here. The Malaria Surveillance worker has his Headquarters in this village. The Gram Sevak appointed under the National Extension Scheme stays in a nearby village. There are several temples, big and small, but among them the important are Basavanna and Narasimhaswamy temples.

Burial Ground

29. There are no assigned burial grounds for any castes or communities and as such the villagers bury or cremate the dead, as the case may be, along the river bank.

Water Supply

30. There are six wells in the village site. But water in only two wells is potable. In the remaining four wells, the water is brackish and so it is used only for washing and other purposes. Many households, particularly those occupying the eastern portion of the *Gaothana* use the river water for all purposes including drinking. For irrigation canal water is released, through the channels for $4\frac{1}{2}$ months beginning from June. About 370 acres of land are put under irrigation.

Market

31. The village has a small shandy held on every Saturday. But most of the villagers go to Honnali for marketing. And this is not inconvenient to them as it is only $4\frac{1}{2}$ miles away and connected by a good road. At Honnali a weekly shandy is held on every Wednesday. The chief articles of trade at this shandy are rice, jowar and ragi. There are a number of small shops in the village which cater to their urgent needs. Trading in cattle is generally done at the annual fair at Rampur, held every February.

Legends and History

32. There is no legend current in Govinakovi either about its origin or about its development. None in the village is also able to say how the village has derived its present name. There are no inscriptions, old temples or any other type of monuments in the village which may facilitate the reconstruction of its history or in understanding its religious, economic, geographical or administrative conditions of the past. There is only one old inscription on a stone but it is yet to be deciphered. In the central portion of the village site, there is a small raised platform of stone and mud rising to a height of about 20 feet. It has an appearance of a portion of an old ruined fort. None in the village is able to say a word about its origin.

33. However, several inscriptions have been found in the neighbouring areas of Honnali Taluk and with the help of these inscriptions it is possible to throw some light on the history of this region. It would be

useful to reproduce an extract from Epigraphia Carnatica at this stage to understand the early history.

"According to inscriptions found in this Taluk, it would appear that it was part of a kingdom called Sindawadi which extended over parts of the present Shimoga, Chitaldurg, Bellary, Dharwar and Bijapur Districts, and was ruled over by a line of chiefs known as the Sindas, who during the 12th and 13th centuries, were subject to the overlordship of the Chalukya and Yadav kings. This province of Sindawadi is mentioned as for back as 750 A.D. (E.C. 6 Manjirabad 36) or even in the fifth century (E.C. 6 Kadur 162). Their chief city was at Belagavarti or Belagvatti, now Belagutti (q.v.). Their legendary origin is related in Honnali 50 and Honnali 20 (E.C. 7). These incriptions trace the descent of the line from Siva whose union with Sindhu, the river Indus, resulted in the birth of Saindhava, to whom was allotted the country of Karahada *(i. e.* modern Karahata in the Satara District of Bombay Presidency). He was entitled *Nidudol* or the long arm. From Karahada, we were told, he shook and subdued his enemies and became master of the world. After him came many kings, of whom, Kayavirasa is known by name (E. C. 7 Shikarpur 69, 1061 A.D.). Then came Chattarasa (Shikarpur 316 dated in 1117 A.D.) when Govindarasa, Minister of Chalukya Tribhuvana Malla was Governor of Banavasi. During his time a grant was made to a temple, to Rudrasakti, disciple of Kriyasakti, of the Kalamukha sect. After other rulers came Iswaradeva, 1166 to 1180 A.D. Honnali 98 of 1166 A.D. shows him as a subordinate of the Hoysala King Narasimha I. Honnali 26 and 27 (1173 and 1172 A.D.) relate to his fight with Singideva, the king of Santalige. Honnali 45 informs us that the Hoysala King Ballala 2 had appointed Todapille Dannayaka as Governor of Belagavattinad in 1175 A.D. Shikarpur 206 dated in the next year, however, shows that the Kalachuryas were in possession of the country and that one Vikramaditya Deva, probably a Sinda, was Governor of Banavasi. Honnali 50 of 1180 still shows them in possession of the country, their minister's younger brother Madeva Dannanayaka being the Governor. By 1189 however, the Chalukyas were again in possession (Honnali 46). We have, however, a number of inscriptions (Honnali 37, 38, 40 and 28) which testify to the persistent attacks made in 1196 and 1197 A.D. by Umadevi, who must have been the queen of Hoysala Ballala II. Her force is said to have been defeated on each occasion, but she seems to have obtained a lot of booty. In 1198, the Hoysalas were again in the ascendent (Shikarpur 315) and continued so. During the whole of this period, Mallideva, otherwise Malla should have been the Sinda King. We have dates 1187 to 1204 for him. In 1208 A.D. we find Todepille Dannayaka still in office (Honnali 25). In 1215 and 1216, however, the Yadavas of Deogiri were in possession (Honnali 44 and 48) and Mayideva was Governor of Banavasi. During this period, Ishwara Deva II (1215-1222) was the Sinda King. In 1222, Vanka Ragrita was appointed to the post of Governor of Banavasi (Honnali 20). Ten years later, in 1232 when Kesava Deva was the Sinda Chief, we find Honna Bomma Setti was occupying that place. The Sindas must have had troublous times in keeping with so many changing overlords. But none are mentioned after 1232 A.D. A battle took place in 1245 at Kudali between (?) Boppula and the Savana General Sridhara (Honnali 54). The Sinda King, Biradeva, called also Haravira (1244-1247) took up his residence in Kallise. In 1247 another battle was fought at Nematti between Dakarasa and the Ministers Mediraya and Sridhara (Honnali-55). On this occasion, Echaya, son-in-law of the King Biradeva's Patta Sahani, Gangeya Sahani, made good the pledge he had taken at a council of war before the whole court that he would drive off the enemy in confusion. He was in consequence presented with the umbrella which was the stake (E. C. VII Introduction 34-36).

34. In about 1314 A.D. the Yadava line was extinguished and the Hoysala power came to an end in 1326, when Kafur sacked Dorasamudra. Then came the Golden Era of the Vijayanagara Empire which started in 1328 A.D. Towards the close of its ascendency, were established the houses of Keladi, Ikkeri or Bednur chiefs in the west and the

Basavapatna or Tarikere chiefs in the east. The Ikkeri and Keladi temples are reminiscent of the glory of this period. There is no doubt that in the long and glorious panorama of Karnataka history, there are several instances of revivals and reassertions. There are certainly several examples of noblemen and women. But it is doubtful whether, given all other conditions, there is any other period of Karnataka history which could be compared with the age of the Vijayanagara monarchs and the Keladi chiefs.

35. Tradition has it that one Bhadriah unearthed some hidden treasure after sacrificing 2 of his servants, Yadava and Murari in Keladi. Eeven now one can see two trees in Keladi raised as a memorial to these servants. It is said that with the aid of this treasure, Bhadriah constructed a fort and the then Vijayanagar ruler, Sadasiva Raya assisted in developing the principality, conferring at the same time the title of Sadasivanayaka on Bhadriah. Shivappa Nayaka was an illustrious ruler in this line.

36. When the height of the Vijayanagara kingdom under Aliya Ramaraya was laid low by the combined forces of the four Mahommedan kingdoms in the sixteenth century, this region was seized by a chief called Mugidera Mara Nayaka. He repelled several attacks from the Tarikere chiefs and held the region till ousted by the Bijapur conquests in the 17th century. On the fall of Bijapur, this area was captured by the Bednur chiefs, till they were ousted by Haidar Ali in 1763 A.D. From them on, this area was annexed to the Mysore State.

37. In 1830, the peace prevailing here was broken by an insurrection. The people were not quite satisfied with the administration and especially the mode of farming the Revenue. Matters reached such a crisis that in 1830 A.D. the *Gaudas* and *Rayats* assembled in *Kutas* (indignation meetings). Honnali was one of chief centres of insurrection. The discontent was further fomented by a pretender to the Bednur throne, named Budi Basavappa who was joined by Rangappa Nayaka, the head of the Tarikere family. The Raja's troops failed to put down this revolt and so were obliged to seek the help of the British force before the insurrection was suppressed in 1831 A.D. This village too being close to Honnali must have been a centre of keen activities during this time.

History of Settlement

38. The villagers are unable to say from where any of the castes have settled down here. All of them claim to be original settlers.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

39. The inhabitants of Govinakovi belong to two religious faiths Hindus and Muslims. The Hindus are divided into 12 castes among whom Lingayats, Halumatas and Adikarnatakas form the majority. The Hindus form 93.12% of the total population and the Muslims constitute the remaining 6.88%. Table IV presents information regarding households classified by religions, castes and sub-castes. In the following statement the same information is tabulated so as to present the percentages of the population and the number of households of each of these castes :

Sl. No.	Religion	Caste	Households		Population	
			Number	Percentage	Number	Percentage
1.	Hindu	Lingayat	117	53 67	759	57.55
2.	,,	Halumatas	22	10.09	119	9.02
3.	,,	Adikarnatakas	37	16.98	196	14.86
4.	,,	Vishwakarma	9	4.13	60	4.55
5.	,,	Gangamatha	6	2.75	45	3.41
6.	,,	Brahmins	3	1.38	14	1 06
7.	,,	Marathas	2	0.91	8	0.61
8	,,	Chippigaru	3	1.38	16	1.21
9.	,,	Reddy	1	0.46	2	0.15
10.	,,	Vaishya	1	0.46	5	0.38
11.	,,	Bhovi	1	0.46	3	0.23
12.	,,	Bhavasar-Kshatriya	1	0.46	2	0.15
13.	Muslims		15	6.87	90	6.82
		Total	218	100.00	1,319	100.00

40. Within the sphere of Indian sociology few topics present more difficulties than those connected with the origin and evolution of caste. Various theories are being propounded from time to time but it is very rarely that any definite conclusions are reached. There is no doubt that the caste system existed in the embryonic stage during the vedic period. But since then it has developed through ages under the influence of circumstances and several influences. From time to time fresh tenets have been preached to replace the traditional ones completely. But in several cases the traditional customs and beliefs have reappeared with the result that some of the castes professing new faiths also observe a certain amount of the traditional practices, without in any way giving up the new doctrines preached.

41. It is not possible to discuss in this report the practices and beliefs of all the castes in the village, at length. At the same time it would be necessary to discuss some of the salient features of at least a few of the numerically important castes in the village, as their beliefs and practices influence the social and cultural life in the village considerably. It is with this idea that Lingayat, Halumata, Adikarnataka and Muslim castes are selected for discussion at some length.

(A) Lingayats

42. There are in all 117 households of Lingayats with a population of 759. Thus more than half of the village population consists of Lingayats, who naturally play an important and influential role in the social, cultural and economic life of the village. The Lingayats are also known as Lingawants, Lingangis, Shivabhaktas, Virasaivas and Lingadharis. The name Lingayat is derived from the words *Linga* the phallic emblem and *ayta* wearer. A true Lingayat of either sex wears a *Linga* on his person from the cradle to the grave. This emblem is usually contained in a silver box and if a person is economically very poor he ties it in a piece of silk cloth and wears it on the arm above the elbow or round the neck. The *Linga* is generally made of light grey slate stone and is enclosed in a box of two discs. The upper disc is called *Jalhar* and the lower one *Ban*. A true Lingayat is expected to worship his *Ishtalinga* in his hand, every day after bath concentrating his mind on it in the course of the *Puja*. According to the theory of the Lingayat

faith, the wearer of a *Linga* is safe from all evil influences and neither stars nor evil spirits can harm him. If a *Linga* is at any time lost accidentally, the wearer undergoes some *Shuddhi* (purifying) ceremonies before receiving a new *Linga* from his *Guru*. A Lingayat considers the *Linga* as the stone home of the deity, the *Jangam* as the human abode of the deity and the *Guru* as the holy teacher who breathes the sacred spell into the disciple's ears. They believe that a wearer of a *Linga* is not liable to transmigration and that a Lingayat is never reborn, once he dies. It is for this reason that they have very few after death ceremonies.

43. Some believe that the sect was founded in the 12th century by Basaveshwara. The Lingayats, on the contrary, affirm that the sect is extremely old and that it only rose into prominence in the 12th century, when Basaveshwara, a Aradhya Brahmin, gave up the traditional Brahmanical practices and revived the Veerashaiva faith. Originally, the Lingayats with their priests known as *Jangams* formed one body ignoring all types of caste distinctions. With the lapse of time, however, they formed into several endogamous groups based mainly on functional divisions. This resulted into several social inequalities and disabilities among them. Thus to-day, though interdining is permitted among the different endogamous groups, intermarriage is not. In Govinakovi Sadar Lingayats are in the majority.

44. The Lingayats claim to be the descendants of five Acharyas *viz*. Revana Aradhya, Marularadhya, Ekoramaradhya, Panditaradhya and Viswaradhya, all of whom, as the legend goes, had their birth from the five mouths of Siva. The Lingayats are attached to one of the five *Mutts* or religious centres *viz*.

(i) Balehonnur in Chikmagalur District.
(ii) Ujjini in Bellary District.
(iii) Kedar in Gharval District.
(iv) Srisaila in Kurnool District.
(v) Jangamvadi in Benares.

Religious minded Lingayats repeat the *Panchakshari* or five syllabled spell *Namashivaya* (obeisance to Shiva) regularly at least twice a day. They be smear their foreheads with *Vibhuti* (*ash*) which is believed to protect them from evil's way. Just as the Brahmins consider cow's urine as a purificant, the Lingayats consider *Padodaka* or the water with which *Jangam's* feet are washed as a purificant and in many of their religious ceremonies they accept such water as holy *Teertha*.

45. The Jangams form the priestly class among Lingayats. Broadly, they are divided into two further types, the *Viraktas* and *Gurusthalas*. The *Viraktas* are celibates, spending most of their time in devotion and study. *Gurusthalas*, who are permitted to marry, are their *Gurus* or spiritual heads. They are less retired than the *Viraktas*. Generally they conduct all the religious ceremonies of the Lingayats.

46. The traditional occupation of the Lingayats in the village is agriculture, though a few do trade also. They are strict vegetarians. Their mother-tongue is Kannada. All of them are devotees of Shiva, though some have Virupaksha, Veerabhadraswamy, Yagatimallappa and other deities as their Ishta Deva. They believe that the *Linga* wearers cannot be affected by any pollution caused by childbirth, death or any other causes.

Birth Practices

47. Among Lingayats, the birth of the first child usually takes place in the woman's parental place. In the fifth month a ceremony called *Humudisuvudu* is arranged in the husband's house, when her parents present her with a saree, a blouse piece, bangles etc. As the pregnancy stage advances, her diet is regulated and she is forbidden to eat certain items of food which are considered detrimental to her health. In the 5th or 7th month she goes to her parental house for delivery. Soon after delivery, the mother and the baby are washed and the *Linga* worn by the mother is tied to the cradle. On the 11th day a *Jangam* is invited and the house is sprinkled with the water in which his feet are washed. A few drops are also poured into the baby's mouth. After offering *Puja*, the *Jangam* ties a *Linga* round the baby's neck and breathes a sacred spell into its right ear. This is

called *Karnabodha*. Then he consults the inmates of the house and names the child. From the eleventh day, the mother also starts wearing the *Linga* on her person again. The names common among Lingayats are Basavalingappa, Nirvanappa, Siddalingappa, Virabhadrappa etc. and similar names with the appendage *Appa* changed to *Awwa* form the names of the females. The delivery is generally attended to by the village Dais and experienced old woman from the caste.

48. The rite of initiation or *Aitan* is performed for all the unmarried sons of *Jangams*. After such initiation, he is considered eligible to become a religious head. This initiation is generally done when the boy is aged eight to ten years. The ceremony generally takes place at night and non lingayats are not expected to witness it.

Marriage customs

49. Among Lingayats generally the marriages are arranged after a girl attains puberty. Generally they are arranged through the elders in the household and it is always the bridegroom's side which has to initiate the negotiations. The marriage is preceded by a betrothal ceremony at which the bride receives presents of clothes and jewels from the bridegroom's party. The marriage is customarily held in the bridegroom's residence but at time it is arranged in the bride's residence or a temple according to mutual convenience. Formerly the marriage ceremonies used to extend for about five days but to-day they are wound up in a day or two. An auspicious day is selected for the marriage and a marriage pandal with 12 or 14 posts is erected. They always have a separate post, called the milk post, or wedding post made of Umber (ficus Glomerata) wood to which are fastened mango leaves, banyan leaves etc., and a lamp is kept burning near it. After several religious ceremonies, on the day of the actual marriage ceremony, a dais is erected on which some rice grain are strewn with a blanket covering them. In the four corners and in the centre five pot of water (*Kalasas*) are arranged representing the five *acharyas*. Strings dipped in turmeric paste are passed round the necks of each of these pots five times and one end of it is held by the couple. Near the middle pot, the *tali* is kept in a vessel of milk or ghee. The priest blesses the *tali* and after some more ceremonies, the *tali* is tied round the bride's neck by the bridegroom. The assembly then blesses the couple by throwing rice on them. The knotted hems of their clothes are tied together and later the bridal couple prostrate before the *Guru*. The ceremony is brought to a close by a visit to the local temple.

50. The practice of paying a bride price is generally prevalent among the local Lingayats. Marriages are generally arranged between persons of the same caste and sub-caste. Marriage with the daughter of the maternal uncle or the paternal aunt is permitted. They permit widow remarriages. Such remarriages are called *Udike* or *Kudike*. They are very simple affairs and are not attended by married women. Generally such marriages take place during the dark fortnight of a month and some believe that the woman has to wear the bridal clothes presented to her by the bridegroom in a dark room. A remarried widow cannot take part in any religious ceremonies alongwith married women. Divorces among Lingayats are permitted but they are very rare occurrences.

Death practices

51. Lingayats generally bury their dead but if a woman dies in childbirth, she is cremated. When a person is about to die, a ceremony called *Vibhuti Dharane* is performed. He is helped to perform *Puja* of his *Linga* and a few drops of *Padodaka* are dropped into his mouth. The *Guru* breathes a few sacred spells into his right ear and by way of blessing, places his right foot on his head. Word is sent around to all relatives and friends who all gather at the house. When everything is over, the dead body is placed in a sitting posture and a *Vimana* is kept ready to carry the body, The body is them carried in the *Vimana* in a procession headed by drummers. In the meantime a grave is dug and kept ready. At the graveyard, the *linga* is taken out of its casing and tied to the arm or round

the neck. Again the *Jangam* blesses the dead by placing his right foot on the head. The niche is partially filled with ashes (*Vibhuti*) and Bael leaves and finally the grave is filled with earth. On the grave the *Guru* stands on a stone and chief mourner washes his feet. Some alms are distributed to the *Jangam*.

52. According to Lingayat concepts, death is a cause for gladness. They believe that the dead has changed the cares of this mortal world for the joys of *Kailasa*. But actually the loss to the living is there and is keenly felt. They do not observe any periods of pollution and have very few after death ceremonies.

(B) Halumata or Kuruba

53. Halumatas are also known as Kurubas and are traditionally shepherds, though practacally all Halmumitas in the village do cultivation only. It is said that they are the descendants of the Pallavas, who were at one time very powerful in South India. Tending sheep, shearing the wool and weaving coarse blankets or *Kamblis* is said to have been their traditional job. Most of them reside in the *Kurubgeri*. They are divided into two main endogamous groups *viz Dodda Kambali* Kurubas and *Chikka Kambali* Kurubas. All the Kurubas of the village are *Dodda Kambali* Kurubas. Though interdining is permitted between them, intermarriage is not. The *Dodda Kambali* Kurubas consider themselves as of superior status.

54. Their chief deities are Beerappa, Mailara and Veerabhadraswamy. They have great faith in soothsaying and sorcery. Though they are Saivas in religion they worship all the Hindu Gods. They periodically hold feasts in honour of their deities. They are a well organised community and have a sort of caste panchayat of their own. The head of this Panchayat is called *Gauda* or *Buddhivanta*. The headman is assisted by a *Kolkar*, who beckons the castemen whenever necessary. Petty disputes and difference are settled at these Panchayat meetings. However the influence of such Caste Panchayats is on the wane these days.

55. They have a priest of their own caste who is called *Pujari* or *Vader*. Unlike the Kuruba laymen the *Vader* is a vegetarian and wears a *Linga*. He also does not touch spirituous drinks. He officiates at all their religious ceremonies. At caste meetings, an oath taken in the name of their special deities or their parents or children is always considered binding. A peculiar custom among them is to swear by a lump of *Vibhuti* placed on a *Kambli* to which *Puja* has been offered. They believe that evil will be fall a person who perjures himself. Their mother-tongue is Kannada. They are of strong build and are good husbandmen. They are generally considered to be honest and God-fearing.

Birth Customs

56. The first delivery, as among Lingayats, generally takes place in the woman's parental place. During pregnancy, the husband has to abstain from killing any animals, erecting a new house and carrying dead bodies. After childbirth, they observe a period of pollution for about a week. The mother gets her first bath on the 7th, 9th or 11th day. At times a soothsayer is consulted for the name to be given to the child. The common names are Birappa, Kanakappa, Ujjanappa, Doddappa etc., in the case of boys and similar names with the appendage *Appa* changed to *Amma* are given for girls. If a person has lost several issues immediately after birth, some opprobrious names are at times given. Such names are *Tippa* meaning manure heap, *Kadu* meaning a jungle, *Kalla* meaning stone etc. Before giving such opprobrious names, the child is placed on a manure heap and at times has its nostrils bored. But the latter custom of boring nostrils is fast disappearing. The delivery is generally attended to by elderly females from their own caste.

Marriage Customs

57. Generally the marriages among Kurubas are arranged after a girl attains puberty. Even then child marriages are not totally unknown. They have certain endogamous and exogamous divisions among themselves. The exogamous divisions are called *Kulas* and marriage within a *Kula* is

prohibited. There are also certain restrictions on consanguineous marriages. A person cannot marry his maternal aunt's daughter but he can marry his maternal uncle's or paternal aunt's daughter. He can also marry his elder sister's daughter.

58. The proposals for marriage are generally made by the bridegroom's side. On a day considered auspicious, the elders from the boy's family visit the girl's parents taking with them coconut, betel leaves etc., and the betrothal called *Viliyada Karya* takes place in the presence of the caste headman. This is followed by the fixation of a date for the marriage. The marriage generally takes place in the bridegroom's residence or at some temple, convenient to both the sides. The marriage function always starts with a feast arranged in the name of the family deities. This is known as *Devaroota*. This is celebrated separately by the bride and the bridegroom in their respective houses. This is followed by a ceremony of annointing or smearing with turmeric paste called *Modalarasina*. Then the marriage booth is consecrated. The booths are generally supported by 12 posts arranged in three rows. Out of them three are special posts of green wood. One of them made of *Kalli* is known as the milk post and has to be cut by the maternal uncle of the bridegroom. When the bride's party arrives, they arrange several religious ceremonies. The *Dhare* ceremony is the most important. On this day the bride and the bridegroom have a bath and wear new clothes. The bridegroom is taken in a procession to the village temple, where they offer prayers to the deity. The bridegroom has to enter the marriage booth with a dagger warpped in a red piece of cloth in his hand. The bridegroom then is taken three times round the milk post before he is seated on a wooden seat. The bride is then brought and seated besides him. The *tali* kept near the milk post is blessed by the whole assembly by touching it and then the bridegroom ties it round the neck of the bride. The assembly blesses the couple by showering grains of rice on them. This s followed by a milk pouring ceremony, which is considered very important. Among the Kurubas some wear woollen wristlets at the time of the marriage and some wear cotton wristlets. The former are called *Unni Kanakans* and the latter *Hathi Kanakans*. All the Kurubas of Govinakovi are *Hathi Kanakanas*.

59. There is a custom among Kurubas of paying a bride price. Widow marriages are permitted among them but the form differs considerably from that of a regular marriage. The details of a widow marriage are more or similar to that of a widow marriage among Lingayats. Here too married women are conspicuous by their absence at a widow marriage. Such marriages are called *Kudike*, *Udike* or *Sirudike*. Divorces are also permitted among the Kurubas. Divorce is a simple affair and consists in giving back to the husband, the sacred *tali*, that he had tied in the presence of some *Panchas*.

Death Practices

60. The Kurubas bury their dead. When everything is over, the body is washed and dressed in a new cloth. In the case of *Pujaris* the burial ceremonies more or less follow the pattern of Lingayats. In the case of other Kurubas it is carried on a bier in a lying position. In the case of unmarried females, the body is carried in a *Kambli* corase woollen blanket. The chief mourner heads the funeral procession with an earthen pot containing cooked rice and fire. When the procession covers half the distance, the body is lowered and the chief mourner circumambulates the body thrice, throws rice in the four directions and breaks the pot. In the grave the body is laid flat with the head towards the South. *Pujaris* are buried in a sitting posture. On the third day cooked food is offered to the spirits of the departed (in the form of crows) at the grave and on the the eleventh day, another ceremony is observed. They observe pollution for 11 days. They observe some death ceremonies on the *Mahalaya Amavasya* day annually.

(C) Adikarnataka

61. Adikarnatakas and the Bhovis ar considered as the Scheduled Castes in th village. There are 37 households of Adi karnatakas in the village and they have

population of 196. They are also known as Holeyas. They reside in a secluded area towards the north of the *Gaothana*. They have of late received considerable assistance in building houses. But even then this area being low lying, the houses get very much damaged by seepage of water. Attempts to shift their residential locality have not met with success so far and they continue to suffer.

62. Most of them are agricultural labourers. But some have been granted small bits of wet land for cultivation by the Government. They are strong and sturdy and are capable of putting in hard labour in the fields. They are non-vegetarians and eat almost all kinds of flesh except that of a crocodile. They have several endogamous groups among themselves. They have a Caste Panchayat which generally settles all matters concening their caste and also helps in settling differences among the castemen. However, the influence of the Caste Panchayat is considerably on the wane.

63. Inspite of the legislative measures to ameliorate their living conditions and to remove the evil of untouchability, their social status remains unchanged. Even to this day, many treat them as untouchables and unclean and avoid their contact. They have no access to the houses or the temples. But their condition is not as bad as it was a few years back and in a few years it is sure to improve considerably. However, some further effort at their social uplift is quite necessary. Even among the untouchables there are certain distinctions in the social status. The Holeyas look down upon the Madigas as inferior, as the latter work on leather and are village scavengers. They also do not eat in a house of a Madiga. There are no social disabilities of any kind in the matter of acquiring and owning property, but they avoid acquiring residential quarters in the area occupied by other higher castes. They have their own barbers and have their own village well.

64. They had among them a custom of dedicating girls to Gods in fulfilment of certain vows. Among a few households, the custom of dedicating at least one of the daughters to the patron deity was largely prevalent. Such girls were thenceforth permitted to associate with any man of the same or higher caste or to live as concubine of some one of the same caste. But this evil practice is very much on the decline, though it is very difficult to say if it has completely stopped.

65. They have much faith in soothsaying and sorcery. They often resort to the services of exorcists to cure ailments and also to remove the evil eye. Their mother-tongue is Kannada. Educationally they are very backward. They are reluctant to send their children to school and even if they do, they withdraw them before they complete one or two years' schooling.

Birth Practices

66. Even at the time of births, they resort to some *Mantras* to ensure safe delivery. Some oil given by a person with a reputation for magic is generally administered to the pregnant woman. So also it is generally a midwife of their own cast, who is believed to have some supernatural powers, who cuts the navel cord of the child. This navel cord is tied to the cradle as a charm. The naming ceremony is generally done on the 10th day. The names commonly given are Daita, Bolaga, Laguma, Bogya, Goviga etc., for boys and Yalagi, Patik, Velli, Bisakka etc., for girls.

Marriage Customs

67. A marriage is always preceded by a betrothal ceremony called *Vilya sastra*. They have their own endogamous groups within which they can seek marriages. So also, there are some exogamous groups called *Kulas*. Generally they marry an elder sister's daughter or a paternal aunt's daughter or a maternal uncle's daughter. Now-a-days, the marriageable age has increased. Formerly the girls were mostly married before they attained puberty but now post-puberty marriages are more common. Actually in the past, marriage of infant girls was considered as a mark of superiority.

68. Many of the marriage customs are more or less similar to those of the other

astes in the village, though they may vary n certain details. *Tali* is the most important ymbol of marital status and it is tied round he girl's neck by her maternal uncle. They ave a *Dhare* ceremony which consists of ouring milk into the united hands of the ouple. They permit widow remarriages but s in the case of Lingayats and Kurubas, hey are arranged on a less elaborate scale. Divorce is also permitted. The practice of aying a bride price is prevailing among them.

Death Practices

69. When a person breathes his last, the ody is washed and shrouded in a new cloth. Before taking it to the burial ground, an arthen pot is smashed at the place where the ier had been placed. When the bier covers alf the distance, it is lowered down and the hief mourner goes round it once. The body s then deposited it the grave over a plantain eaf. The first handful of earth is thrown in y the chief mourner, who is usually the son. A lamp is kept burning at the place where the leceased breathed his last and a small vessel of vater is placed over some sand closeby. If no ootprints are seen and if the water in the pot as not diminished in quantity, the fear that he spirit of the deceased is not fully satisfied nd they consult a soothsayer for a remedy. They have certain ceremonies on the 3rd and he 11th day and observe mourning for 11 days.

D) Muslims

70. There are only 15 households of Muslims and their population is 90. Their customs, habits and beliefs are more or less similar to those of the Muslims in Holehonnur village, which has also been taken up for similar survey. So it may be enough if some broad aspects about their customs are discussed here.

71. The Muslims are divided into two main sects, the Sunni and Shiah. The Sunnis accept the succession of the four Imams, Abubaker Sidik, Umar, Usman and Ali. The Shiahs on the other hand maintain that Ali was the first legitimate Imam and reject the first three Khalifas recognised by the Sunnis. All the Muslims in the village form a body bound together by strong religious ties. They keep all the Muslim holidays, perform all the religious and social ceremonies and respect their religious heads who are known as Kazis.

72. Their way of living, mode of dress etc., does not differ much from the other Hindus of the village. Their women, however observe *Purdah* when coming out and particularly when they go out of the village. The only special Muslim ceremony which all Muslims practice is circumcising their sons. This is usually done between the fifth and seventh years. Most of the Muslims are cultivators. Though they are non-vegetraians, their staple food consists of rice, ragi and jowar. It is only occasionally that they consume non-vegetarian food. They never eat pork and also do not consume intoxicating drinks.

73. Muslims observe the sacrifice or *akika* ceremony on the seventh, twelfth or fourteenth day after the birth of a child. Women are careful to keep the *chhati* or the sixth day after the birth of a child and observe the shaving or *Mundan* of the child's head on the fortieth day or a little later. The shaving ceremony is always accompanied by a big feast. Some of them hold a *Satvasa* ceremony in the seventh month of the first pregnancy, spending a little on feasting friends and relations. Rubbing the bride and bridegroom with turmeric and henna is a must, among them. Some of them keep the first four Fridays after a marriage, called Jumagis, as festive days. They also believe that the new-moon day of the first Mohurrum after marriage is not a lucky day for a married couple and so in a few households, the bride is sent to her parental house for about a month during this period. However nowadays such customs are not observed as religiously or rigorously as in the past. Their birth, marriage and death customs are similar to those found among Muslims living in other parts of the country.

Houses and House types

74. The village site consists of a linear cluster of houses with regular streets provided between parallel rows of houses. Most of the houses have a rectangular ground plan

with sloping roofs. There are in all about 240 buildings of which 216 are residential houses. The other buildings consist of temples, shops, school, society, godown etc. Only a few houses lying in the West are scattered here and there. The village site slopes slightly towards the East. Most of the houses, excepting those of Adikarnatakas and some of the poorer labour classes are built on a high plinth level. There is no house with a front yard for it, but many have backyards where they store fodder, manure, etc. Some have constructed cattlesheds in the backyard and a few have wells therein.

75. In Tables XIII and XIIIA the houses in the village are classified by roofs and walls respectively. It is seen from Table XIII that 46.79% of the households occupy houses with roofs of country tiles; 15.14% occupy houses with Mangalore tiles of interlocking type; 0.92% occupy houses with Zinc sheet roofs and 37.15% occupy houses of thatched roofs. Similarly it is seen from Table XIIIA that 95.92% of the houses have mudwalls, 3.16% of the houses have walls of burnt bricks; and 0.92% of the houses have bamboo wattled walls.

76. Most of the Adikarnatakas, who are classed as untouchables and reside in a separate quarter set apart for them, reside in huts with grass roofs. Out of the 37 households of Adikarnatakas 30 or nearly 81% reside in huts with grass roofs and mudwalls. Their locality is lowlying and in the monsoons they encounter much difficulty because the floor gets damp. So they often spread paddy grass on the floor and lie on it, to keep themselves warm. Most of these huts are ill-ventilated and overcrowded. The grass used for roofing is locally known as *Bade Hullu*. It was learnt in the course of the enquiry, that five of the Adikarnataka households had been sanctioned grants of Rs. 300 each for building purposes, but at the time of Survey only one of them had utilised this amount for the purpose for which it was sanctioned. When one of the grantees who has not built a new house was questioned as to why he has not utilised this amount, he replied that he actually received only Rs. 250 and that it took about six months for the amount to reach his hands. In the meantime, he had incurred certain debts to the tune of about Rs. 150 to Rs. 200 in expectation of this grant and so ultimately when the amount was received, hardly Rs. 50 were left with him as his own. He could not construct a new house or renovate his existing hut within this meagre amount and so he continues to stay in the same old hut and under the same old conditions inspite of this grant.

77. Table XII presents information regarding households by number of rooms occupied by them. This table also gives particulars about the population occupying these rooms. It is seen from this table that 89 households or nearly 40.83% of the total number of households have no regular room to live. Considering this feature from the population point of view it is seen that 491 houses or 37.18% of the total population have no regular rooms to live. These people live in some enclosed space with an excuse for a roof and this covered space has to serve all their purposes. They cook in that room, live in that room, receive and entertain their guests in that room, offer *puja* in that room and sleep in that room. Naturally their living conditions are so unhealthy. 96 households or 44.04% of the total number of households live in the houses with a single room; 27 households or 12.38% of the total households occupy two rooms; and 6 households or only 2.75% of the total households occupy three or more rooms. Considering the population figures, it is seen that 43.70% occupy one roomed houses; 15.51% occupy houses with two rooms; and 3.61% have three or more roomed houses. It is only in the houses occupied by 6 households that they have a separate bath room.

78. Almost all the huts consist of a single room with a half wall within it separating the kitchen from the other portion of the room. The houses are not usually provided with a latrine or soakpits. The houses no doubt, are kept as clean and neat, as possible. Agricultural implements are kept either in the cattleshed or on the front verandah called *Atta*. In the house of a middle class family

the grains needed for domestic consumption are kept in a corner of the central living room. A few well-to-do persons have their living rooms decorated by hanging mounted photographs. Photographs of Ravi Varma's paintings appear to be very popular among them.

79. With a view to get an idea of the living conditions in the village, the types of houses occupied by a poor family, a middle class family and a well-to-do family are discussed in some details in the following paragraphs.

80. A poorman's house or hut, has a rectangular ground plan with mudwalls rising to about 6 feet high. The walls are made of mud or bamboo reeds. The kitchen is separated by a dwarf wall, about 4 feet high. Usually labour for construction of such houses is provided by the family members themselves. The material used is also that which is cheaply available in the village itself. If the roofing is done with grass called *Bade Hullu*, the roofing material is changed every year. Such houses have hardly any foundation. The floor and the walls are cowdunged every now and then and especially on festival days. The cost of such a hut hardly exceeds Rs. 150 to Rs.200.

81. A house occupied by a middle class family is shared usually by two or more households. When the property is inherited and divided among the heirs, the house also gets partitioned and thus it is shared by one or more sub-divided households. In the absence of a separate cattleshed the verandah is used for tethering cattle. The main entrance is usually provided with a strong single door. The entrance to the kitchen generally does not have a door. For many houses of this type, there is a backyard, where manure and fodder are stored. In a few cases there will also be a well. The flooring consists of mud which is given a cowdung wash once a week or a fortnight. The walls are white washed atleast once a year, which will be usually just before the *Gowri Hunnive*. The cost of construction of a house of this type runs to about Rs. 800 to Rs. 1,000.

82. Now a typical house of a well-to-do family has always a separate bath room. The foundation runs about 3 feet deep and the plinth rises about 2 feet above the ground level. The front and the hind walls rise to a height of about 8 feet and as these houses have two sloping roofs the middle wall rises about 14 feet high. The external walls are about $2\frac{1}{2}$ feet thick and the internal partitioning walls are about $1\frac{1}{2}$ feet thick. Most of the old houses have mudwalls with semi cylindrical country tiles for roofing. Some of the recently constructed houses have their walls made of burnt bricks and roofs made of flat interlocking tiles. Such houses usually have an attic or garret called *Atta* which is used for storing grains, implements etc. A house of this type costs anywhere between Rs. 1,500 and Rs. 5,000 depending on the material used.

83. The unskilled labour required for construction of a house is generally provided by the family members only. The local carpenter attends to the wood work. At times carpenters from Honnali and other neighbouring places are also engaged to attend to wood work. Fine clay is available in abundance in the village and so there is no dearth of material for building walls. The fine clay is well kneaded by foot and cut up into chunks by a spade. These blocks of clay are then sun-dried before using for the walls.

84. The villagers have a few simple ceremonies in the course of construction of a new house. The first one is called *Guddali Puja* which is arranged on the day the construction starts. They select an auspicious day in consultation with an astrologer and on this day the *Yajamana*—head of the household—worships the implements and digs the first clod of earth. They then have a similar ceremony when fixing the threshold. The most important ceremony associated with the construction of a new house is the housewarming ceremony. On this day they invite their friends and relations for a feast.

Dress and Ornaments

85. The dress habits of the villagers are simple. Their apparel is almost restricted to

bare necessity. They generally prefer cloth of cheap and coarse variety. Only a few well-to-do people go in for fine or superfine cloth. The most common type of male adult dress is a Dhoti made of coarse millmade cloth and a shirt with full or half sleeves. They generally wear a Dhoti with a *kachcha*. A pice of cloth or a towel is thrown over the left shoulder and very few have any headgear. Only the elderly people in the village wear a headgear consisting of a *rumal*. School going children wear shorts and shirts with half sleeves. Adult women wear sarees of handloom cloth preferably those woven in the looms of Survanna near Nyamti and a blouse called *choli*, *Kuppasa* or *Ravike*. The saree runs to a length of about 24 feet and is worn without a *kachcha*. The sari is much varied in design and colour. It is worn round the waist and allowed to fall to the ankles. Its one end is gathered into a large bunch of folds in front or to the left side. The upper end then passes across the bosom and over the head, and hangs loosely down the right side. The two ends of the *choli* are tocked or bottoned in the front. Female children wear a skirt called *langa* which reaches upto the ankle. Most of them wear leather footwear made by the local cobblers. There is no difference in the footwear of men and women.

86. The women part their hair in the middle and tie it at the back into a knot. Young girls, plait the hair at the back like a pigtail. Men generally have a close cut crop except a few who are more urbanised.

87. Muslim women observe *Purdah* when they go out, especially when they go out of the village. But for this fact, it is very difficult to distinguish castes from the mode of dress.

88. There has been a conspicuous change in the type of ornaments worn by the people in the village. Formerly there was a preference for heavy and costly ornaments. But now they prefer to have ornaments made of cheaper and lighter metals. This is due to both urban influence and economic circumstances. Generally the living in the village is of a subsistance standard and so many of them cannot afford to have ornaments of heavier variety. Thus silver ornaments like *Kadaga* (wristlet) and *Muri* (armlet) and gold ornaments like *Nagaru*, *Billi*, *Sarpani* etc., have now almost disappeared. In the past even male folks used to have their ears board and wear ear-rings. But they too have now disappeared. The ornaments now seen are :

Sl. No.	*Ornament*	*Material*	*Appr. Value Rs.*	*Particulars*	*Remarks*
1.	Vole	Gold & stones	50—75	Ear oranament	All castes use them
2.	Bugudi	Gold & pearls	60—75	do	Now going out of fashion
3.	Bendole	Gold	30	do	Very popular
4.	Nagar	Gold	75	do	Very rarely seen these days
5.	Jade Bille (Hoovu)	Gold	70 to 200	do	do
6.	Chainu	Silver	15 to 30	Leg	do
7.	Gejje patte	Silver	25 to 50	Waist	do
8.	Kaikadaga	Silver	30	Waist	do
9.	Kalungura	Silver	2	Toes	All castes wear them
10.	Mooguti and Nattu	Gold	20	Nose	do
11.	Necklace	Silver or Gold	5 to 100	Neck	Occasionally seen

Among all castes *Tali* is an ornament which is a must for married ladies. This is a sacred symbol of their marital status.

Household Goods

89. Table XII presents information regarding the possession of furniture by all castes in the village. It is evident from this Table that the items of furniture found in the village are a few and most of them are owned by Lingayats only. In all 34 households or 15.6% of the total number of households possess cots and among these 34 households, 31 belong to Lingayats. Considering this point from another angle, 26.4% of the Lingayat households possess furniture. 70 households or about 32.1% of the tota number of households possess chairs. Among them 56 are Lingayat households. There are only 2 households possessing tables, one of them being that of a Lingayat and the other a Vaishya. 28 households or 12.8% of the total

number of households possess benches and among them 23 are Lingayat households. Thus it will be seen that most of the items of furniture are possessed by Lingayats. None of the Adikarnataka, Gangamata, Chippiga, Maratha, Reddi, Bhausar Kshatriya and Bhovi households possess any items of furniture.

90. Possession of furniture like chairs, tables etc., is not considered a necessity by any of the castes in the village. No doubt their possession indicates to a certain extent the higher economic status of the owner as the poor people find it impossible to invest on such items as they are able to eke out even their subsistence living with great difficulty. But even then the economic standard of a household cannot be solely judged from the items and type of furniture it possesses. Even several well-to-do households in the village do not possess any pieces of furniture, though they can very well afford to have a few pieces, if they mean to. It is also noticed that the few items of furniture that are seen in the village are possessed by households which very frequently come under urban influences.

91. Now turning to the possession of consumer goods in the village, it is seen from Table XIIA that in this too the village has nothing much to boast of. Bicycles and torch lights are the most commonly seen items of consumer goods. There are in all 24 torch lights and an equal number of bicycles in the village. And 22 of each of them are possessed by Lingayats. Of the 20 wrist watches found in the village, 18 are owned by Lingayats. The only Radio Receiver Set and the only petromax light in the village also belong to Lingayats. Thus it is seen that even in the possession of consumer goods, it is the Lingayats who predominate over all other castes. There are several castes like Adikarnatakas, Halumaths, Vishwakarmas, Marathas, Muslims etc., which do not possess any items of consumer goods. The fact that they do not possess even a torch light, which has almost become a necessity for every household, only indicates their extreme poverty.

92. The household equipments of a household in the village generally consist of a few mats made of date-palm leaves, one or two small lamps, a few earthen vessels for cooking as well as storing and a couple of wooden planks called *mane* for squatting and some clothing articles. Excepting among Brahmins and a few well-to-do Lingayat households, cooking is generally done in earthen vessels. A few metallic vessels-made of copper, brass or aluminium are also seen but they are mostly old once, which have gone out of shape due to long usage. The spare sets of clothing are also limited in number. Generally a person will have only one spare set of clothing. The item that is most commonly found with almost all husbandmen is the *kambli*—coarse woollen blanket. It is a very useful item of clothing for them as it serves several purposes. When carrying heavy load it serves as a weight pad. In the rainy season it serves as a head and body cover and protects them from the rain. In the cold season it keeps them warm. At times it is used in place of a carpet and in the night it serves as a bed. Thus it will be an all time companion of an agriculturist.

Food and Drinks

93. Table XVII and XVIII present details about dietary habits of the villagers. It is seen from Table XVIII that in the village 130 households comprise of vegetarians and 88 comprise of non-vegetarians. In other words about 40% of the households are of vegetarians and the remaining 60% are of non-vegetarians. The Lingayats, Vishwakarmas, Brahmins, and Vaisyas constitute the vegetarians. But the non-vegetarian households consume non-vegetarian food only occasionally. On certain festivals, they slaughter goats or fowl and it is only then that they have such food. Even if they would like to take non-vegetarian food more frequently, their economic conditions prevent them from doing so.

94. With the introduction of irrigation and increase in the area under paddy in the village, the rice taking habit has considerably increased. Now it has become a staple diet with the majority of the people in the village. Prior to 1957-58, the chief staple diet consisted of ragi and jowar as they formed the chief products of

the village. Change in the dietary pattern has been one of the chief impacts of the introduction of irrigation, on the village. Rice and jowar form the staple diet of 55% of the households; rice, ragi and jowar form the staple diet of 28% of the households; jowar and ragi form the staple diet of 14% of the households and the remaining 3% of the households have rice or rice and ragi or rice and wheat as their staple diet. Thus excepting for 14% of the households, rice forms one of the chief items of diet for all in the village. And it needs to be stressed that this change has taken place only in the course of the last 4-5 years after the introduction of irrigation in the village.

95. It is evident from Table XVII that 150 households or about 69% of the total number of households take two meals a day and the remaining 31% take three meals a day. There is not a single household in the village taking either only one meal or more than three meals a day. The day starts for them with a cup of coffee or tea and jowar or ragi bread. This bread is locally known as *Rotti*. For preparing jowar or ragi *Rotti*, the grains are ground into fine flour and a dough is prepared by mixing flour with water. Salt is added to taste. This is thoroughly kneaded before beating it into thin round pancakes. This flat bread is first heated in an iron pan on both the sides and then placed on direct embers when it becomes ready for consumption. This is consumed with some hot vegetable chutney or pickles. The poorer sections consume ragi *Ambli*. This *Ambli* is prepared by boiling some ragi flour with a lot of water. The midday meals consist of rice, vegetables and ragi or jowar *Mudde*. *Muddes* consist of balls of ragi or jowar flour which are boiled after seasoning them with condiments, chillies etc. It is only during the rainy seasons that vegetables are available in plenty. In summer the vegetables are frequently substituted by pulses. The common vegetables used are brinjals, radish, carrots, lady's fingers, leafy vegetables etc. During working seasons, when the husbandmen are busy in the fields, their midday meal is generally carried to the fields, by their womenfolk or children. The dinner is usually taken round about 8 P.M. when the workers return home. The menu for dinner is more or less similar to that of lunch. Among the poorer sections, *Ambli* is more commonly consumed than bread.

96. Wheat preparations are consumed only on festive occasions or when they entertain guests. The special sweet preparations made on festive occasions are commonly *Holige*, *Kadubu*, *Angu* etc. *Holiges* are baked pancakes of sweetened wheat and gram. *Kadubus* are sweetened and fried balls of rice or wheat and jaggery. *Angu* or *Avugu* is a special preparation which is very common in the village and so it is worth considering its preparation in certain details. It is prepared out of rice and jaggery. Rice is first ground into thin flour and then sweetened with jaggery. The mixture is well ground to form a paste and then enough water is added to turn it into a syrup. This syrup is kept as such for about twelve hours. Then an earthen pot, with a few holes in it is obtained. This pot is known as *Angu Bhanda*. This is kept inverted over hot fire. Then a rod with a piece of loose cloth tied to one end is taken. Ghee or some oily substance is smeared on the hot pot. The piece of cloth on the stick is dipped into the syrup and this is smeared on the pot in thin layers. After a minute, the flakes baked on the pot are removed, folded into suitable sizes and then consumed hot with milk. This delicacy is very popular in the village as it is tasty though not very expensive.

97. In Table XIA, the habit of taking tea as correlated to income has been tabulated according to caste. It is seen from this table that tea drinking is a habit which is very common in the village. Out of the 218 households 109 or exactly 50% are taking tea regularly. This does not mean, however, that the rest do not drink tea at all. They do consume tea occasionally but not at home. They visit the hotels whenever they get a craving or when they have no work to do as the hotels serve as gossiping centres also. it is also noticed from this table that to a certain extent the habit of drinking tea is correlated to the income of a household. Only 15 households

out of the 76 households earning more then Rs. 101 per month are not taking tea. In the Rs. 51-100 income group 21 households out of 55 do not drink tea. As against this, 48 out of the 53 households earning less than Rs. 25 per month do not drink tea. This clearly shows that households which are economically poor do not drink tea regularly. Before concluding this discussion on the habit of drinking tea, it has to be clarified that in Table XIA both tea drinking and coffee drinking habits have been combined, though the title mentions only of tea.

98. Consumption of intoxicating drinks is no doubt prohibited by law. But it is difficult to assert that it has put a complete stop to the drinking habit. Many people admit that drinking is attendant with several evils, that it does more harm than good. But that does not mean that all in the village have lost their craving for such drinks. Though they may not admit it, some people do occasionally consume drinks prepared illicitly. This appears to be more common among Adikarnatakas. The habit of smoking bidis and cigarettes appears to be very much on the increase. In the course of the visit to the village, two teenagers tending cattle were seen smoking bidis, though they may not do so openly in the presence of their elders.

Inter and Intra Caste Relationships

99. A few facts about the caste composition of the village have already been discussed in the foregoing paragraphs. It has been noticed that either inter-marriage or interdining among several of them is prohibited by custom or religion. But inspite of some such distinctions, it has to be said that the general atmosphere in the village is cordial. One aspect of the caste system has to receive some emphasis and that is that the various castes in the village are interdependent. This aspect no doubt is visible in day-to-day matters but becomes prominent on ritual and other important occasions. In every individual or village affair, all the castes co-operate. Take for instance a wedding in the village. This is at the most a family affair. The Vishwakarmas prepare the ornaments, the Banajiga traders supply the provisions, the carpenters prepare and decorate the pandals, the barber shaves the groom and in this manner people of the various castes and occupations co-operate with the family celebrating the wedding in making the function a grand success. No doubt these persons are suitably rewarded for their services but in the village such services lose their mercenary aspect as the service offered is generally instinctive. A carpenter makes the peasant's plough, and keeps his other agricultural implements in good order without any consideration to the caste to which the peasant belongs. Each family he serves pays him annually a fixed amount of the produce soon after harvest.

100. This is not however said in support of the retention of caste distinctions. Such caste distinctions have to disappear and when they do, the unity and the bonds of co-operation will get further strengthened. A welcome feature that is noticed these days and which will go a long way is the mobility of castes. The status and functions of each caste were no doubt divided in the past into several watertight compartments. Their relationship in relation to other castes were also clearly distinguished. But now a days the economic circumstances of every caste have become such, that no longer does a caste restrict to its own sphere of activities. Thus a Banajiga who is only a trader traditionally, wields the plough. The Adikarnatakas who were traditionally only menial workers have started cultivating lands. Most of the Kurubas of the village are agriculturist though their traditional occupation is keeping sheep and making woollen blankets. Similar occupational changes have been noticed among all the castes in the village and this has further strengthened the good intercaste relationship in the village.

101. However, when on this point, it has to be admitted that the caste barrier continues to provide an unsurmountable obstacle for the Adikarnatakas to raise their status in the village caste structure. The caste barrier, inspite of all the legislative measures, continues to affect the economic as well as social sphere of the Adikarnatakas.

No important ritual in the village can take place without their co-operation and thus they play an important role in the social system. But even then, as in other villages, they continue to occupy the lowest status in the ritual hierarchy.

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CHAPTER III

ECONOMY OF THE VILLAGE

ECONOMIC RESOURCES

(A) Land

102. Govinakovi is predominantly an agricultural village and as such land is the most important and practically the only economic resource in the village. The village covers an area of 1,915 acres and 34 gunthas of which about 1,420 acres are put under the plough. The general pattern of distribution of the land has already been discussed in para 12 of Chapter I. It is seen from these figures that about 74% of the aggregate area of the village is under cultivation. In addition about 74 acres from the *Gomal* land has also been dis-assigned and given for cultivation.

103. Upto 1957-58, all the lands in the village were cultivated dry. In 1957-58, irrigation under the left bank canal of the Tunga Anicut was introduced in the village. Now about 370 acres of land is under irrigation. Irrigation of Govinakovi lands has brought about only unilinear changes in the sense that the new opportunities have become responsible only in the change of the cropping pattern of the village, without affecting other economic activities in the village. Govinakovi's population was interested only in agriculture in the past, and continues to be so even after the introduction of irrigation. There have been no changes in the other economic pursuits in the village and thus in no way their interests have got diversified.

104. The direct impact of irrigation on agriculture can be better understood if the cropping pattern of the village as it existed prior to the introduction of irrigation is compared with that found at present. It is seen that in 1953-54 the area under jowar was 444 acres and 4 gunthas, that under ragi was 280 acres and 17 gunthas and that under paddy was only 14 acres and 16 gunthas. In 1960-61 *i.e.* when parts of the lands were irrigated the area under jowar was 362 acres and 10 gunthas, that under ragi was 102 acres and 20 gunthas and that under paddy has increased to 371 acres and 10 gunthas. In 1964-65, the area under jowar is 313 acres and 10 gunthas, that under ragi is 98 acres and 31 gunthas and that under paddy is 347 acres and 10 gunthas. This clearly shows that paddy which was only a subsidiary crop raised in some scattered lowlying patches previously has now assumed the role of a principal crop. Similarly the acreage under dry crops like *Savi*, tur, etc., has considerably decreased in these days.

105. Now it has to be seen how far the irrigation projects have brought benefit to the village and how the villagers have accepted and adapted to the change in the agricultural practices. Govinakovi farmers are generally small landholders, whose first interest lies in their land, provided it can yield a 'reasonable' living to their family. They welcomed the introduction of irrigation with high hopes of improving their economic condition. But as years rolled by, they had their own doubt and now many of them doubt if irrigation has been a boon to them.

106. About 370 acres of land have now, no doubt, been brought under wet cultivation, but they say that about 140 acres of previously fertile land has now become uncultivable due to excess of alkalinity in the soil. The village lands as already stated, are partly red loamy and partly black clayey. The black clayey soil, according to them, is very well suited for dry crops and not much for irrigated crops. They say that the effect of alkalinity has been much on these lands. These lands previously used to produce 5 to 6 *pallas* of jowar or other dry crops and at times this used to go upto about 10 *pallas*. But they produce nothing now. So also they opine that the change in cropping pattern needed much initial expenses and enterprise. Only those few farmers who could raise some ready cash and possessed the necessary enterprise

could venture into paddy or sugarcane cultivation. But the general economic condition in the village being poor, few could meet the demands of the higher investment and working capital and this in a large measure has deterred many from sugarcane cultivation. Again the staple dry crops of ragi and jowar and even paddy-a wet crop-are all half yearly crops, whereas sugarcane takes 10 to 12 months to mature and thus there is considerable difference in the cropping period. Further, wet crop cultivation, particularly sugarcane, necessitates considerably more capital assets; the wet soil needs more of deep ploughings before the planting of seedlings; considerable investment in manuring and the use of fertilizers, already in short supply, is also much needed. Again, apart from the question of greater investment, it also involves far reaching adjustments in the organisation and practice of agriculture. All through, the farmers had developed a rhythm of dry crop cultivation. Each operation had its proper time and date. Each participant had a particular task to do. The techniques of production of sugarcane, which takes 10 to 12 months to mature needing careful attention throughout this period differ much from those needed by the customary dry crops. After the harvest of the dry crops in January or February, until the commencement of ploughing operations in April and May, the farmers are more or less free from their hard duties in the field. This is the time when the farmers have a little recreation, attend fairs, settle and celebrate marriages etc. Sugarcane cultivation completely upsets this customary rhythm and demands a radical re-adjustment in his way of life.

107. Again, sugarcane is a risky crop to grow. It has to find a ready market and is not a commodity which can either be consumed at home or stored over long periods. It needs processing immediately after harvest. Otherwise its sugar contents get quickly deteriorated. So sugarcane crop can flourish only if it can find a ready market. No doubt hardly 20 miles away in Shimoga there is a big sugar factory and it was with the lope of selling the sugarcane produce to that market that a few progressive farmers of Govinakovi ventured to raise this crop in the initial years of irrigation. But the factory was flooded with sugarcane, which was beyond its capacity to crush and so the cane crop from this village could find a market with difficulty. The factory was also not ready to give any assurances of purchase or help the farmers to ease their financial burden. The processing of cane in crushers and making into jaggery was also out of question as these operations not only needed some more investment, labour and time but also the demand for jaggery was declining from 1954. No doubt jaggery has always some demand in the rural areas and to some extent in the urban areas as well. But it always faces the risk of being driven away from the markets as the supply of sugar becomes more plentiful. And with the increase in sugar producing factories in other areas, it is too much for a cultivator with modest means to take any such risk, especially when the price of jaggery always shows large fluctuating trends. Another reason for not raising sugarcane is that the system of irrigation under Tunga Anicut is also not considered quite suitable for raising sugarcane in tail end lands. There is no summer supply and no storage. Sugarcane cannot be grown unless water is supplied at least once a month in summer.

108. For all these varied reasons, the villagers are reluctant to grow sugarcane inspite of the irrigational facilities newly provided to them. So paddy has been practically the only wet crop that they have been able to raise. And about this crop too, the experiences of several persons have not been very encouraging. With a view to find out their real reactions two farmers from the village were interviewed in detail.

109. Mr. 'A' a good farmer from the village, when questioned about his experience said "Formerly (Prior to 1955–56) the village was producing jowar enough and to spare. A few progressive cultivators used to raise as much as 10 *pallas* of jowar per acre by intensive methods of cultivation. During the harvest periods, labourers from Kuruva, a neighbouring village just about 2 miles off, used to come here in search of labour and

used to collect wages in the form of grains. Then the crop yields in Kuruva used to be very poor and the farmers there, often used to take grain loans from Govinakovi. But now that irrigation has been introduced in that village too, the tables have completely changed. It is now our turn to go to Kuruva and work as labourers and also obtain grain loans. The soil in Kuruva village being more suited to wet crops, the lands there produce more, whereas in our village, the productivity has considerably decreased. So what was their condition prior to 1955-56, has been ours now".

110. Another farmer Mr. 'S' whose lands have been very much effected by alkalinity stated "I own 13 acres of land. Before irrigation was introduced, I used to grow jowar, groundnut and ragi in this land. Annually, I used to get about 40 *pallas* of jowar and about 40 to 50 *pallas* of groundnut and my annual income was about Rs. 2,500. When irrigation was introduced in our village all these 13 acres came under the command of irrigation. But unfortunately the soil in about 10 acres from it became very alkaline and is now unproductive and in the remaining 3 acres I am now producing paddy, the yield of which is about 15 *pallas* in all. With a little more effort this year, I may get about 20 *pallas* which in terms of cash will be about Rs. 600. When I approached the Agricultural Extension Officer, he took some samples of the soil and advised me to dig trenches in the field with 10 yards spacings and to fill these trenches with gypsum and some other salts. The expenses for these operations came to about Rs. 300 per acre. I have already spent about Rs. 1,000 on this land for levelling, application of fertilizers etc. My financial circumstances do not permit me to invest any more amount or to take any further risk by experimenting and so the introduction of irrigation has not at all been a boon".

With a view to throw more light on the above statements and also with a view to understand the problem in greater detail, enquiries were made with the Agricultural Extension Officer about his experience. He said " It is true that certain lands have been damaged by excess of alkalinity. With a view to find out remedial measures, a plot of about half an acre of land affected by excess of alkalinity has been selected. Trenches are dug in it, about 10 yards apart and gypsum salt costing about Rs. 175 supplied under the National Extension Scheme, is applied to this land. This farmer has also been advised to use a lot of green manure like leaves of *Honge* etc. Now this is the first year of the application of gypsum salt and if similar treatment is extended to another three seasons, the soil will become very productive and then irrigation will be a real boon. In the first year, the yield will be very poor and this plot will yield about half or one *palla* of paddy but subsequently the produce will increase by leaps and bounds."

111. These facts clearly show that the villagers have to put in a large quantity of labour and working capital to make the lands really productive and to make irrigation a real boon to the villagers. The difficulties put forth at the two interviews may be a bit exaggerated but it cannot be denied that special efforts are needed to help the villagers in adapting themselves to the new technique and productive rhythm and also in scaling down their initial difficulties.

112. At this stage, one more point needs consideration. It is about one of the statements made at the interview of 'A' that Kuruva village has become more prosperous now than it was in the past. To understand this problem clearly, the cropping patterns of the two villages before and after introduction of irrigation will need a little consideration. In the two statements below, the cropping patterns for a year prior to the irrigation and for two years after irrigation for the two villages are presented.

Statement Showing the area in acres under different crops in Govinakovi Village, Honnali Taluk, Shimoga District.

	Name of the Crop	*1953–54* A.	G.	*1960–61* A.	G.	*1964–65* A.	G.
1.	Paddy	14	16	371	10	347	10
2.	Ragi	280	17	102	20	98	31
3.	Jowar	444	04	362	10	313	10
4.	*Kenjola*	7	07	4	25	2	07
5.	Horsegram	9	25	29	34	31	02
6.	*Togari*	29	32	3	02	14	13
7.	*Madki*	0	27	3	32	10	12
8.	Groundnut	334	33	371	14	311	22
9.	*Avari*	5	15	2	05	4	13
10.	*Pundi*	1	26	1	19	2	18
11.	Chillies	17	37	27	22	18	30
12.	Greengram	17	00	1	30	—	—
13.	Garden (Mango)	—	—	2	15	2	24
14.	*Navani*	12	06	1	20	4	10
15.	*Savi*	170	07	11	13	32	32
16.	Cotton	2	00	8	06	28	00
17.	Castor	0	10	0	22	—	—
18.	Vegetables	—	—	—	—	0	23
19.	Sugarcane	—	—	—	—	32	05
20.	*Bargu*	38	33	—	—	—	—
21.	Coriander	3	29	—	—	—	—
22.	Saflower	0	17	—	—	—	—
23.	Wheat	2	00	—	—	—	—
24.	*Sajji*	0	10	—	—	—	—
25.	*Koppalu (Hittalu)*	—	—	—	—	0	24
26.	Fallow	28	38	114	20	164	33
		1,421	29	1,419	39	1,419	39

Statement Showing the area under each crop of Kuruva Village, Honnali Taluk.

	Name of the Crop	*1951–52* A.	G.	*1961–62* A.	G.	*1964–65* A.	G.
1.	Paddy	2	28	796	37	728	16
2.	Jowar	189	05	169	12	149	22
3.	Ragi	382	38	171	11	192	15
4.	*Avare*	2	32	6	23	9	12
5.	*Togari*	17	07	9	32	7	26
6.	*Kenjola*	9	20	12	14	11	15
7.	*Haralu* (Castor)	0	05	1	32	3	16
8.	Chillies	119	21	35	13	39	18
9.	*Pundi*	—		3	08	2	19
10.	Groundnut	536	20	188	28	191	16
11.	Horsegram	60	22	171	24	175	14
12.	Nigerseed	—		1	12	2	13
13.	Cotton	7	29	4	31	14	19
14.	*Navane*	7	25	8	12	3	15
15.	Greengram	—		1	12	1	13
16.	*Madaki*	—		3	11	1	19
17.	Sugarcane	—		0	20	34	16
18.	Potato	—		—		2	15
19.	*Yanegar*	—		25	2	—	
20.	*Save*	—		10	25	—	
21.	*Kothambri*	3	23	1	32	—	
22.	*Baragu*	1	00	—		—	
	Total:	1,439	01	1,658	01	1,570	19
	Fallow land:	434	29	215	29	303	11
	Grand Total:	1,873	30	1,873	30	1,873	30

113. It is seen from the comparative figures for the two villages, that the cropped area in Kuruva village has actually increased from 1,439 acres in 1951-52 to 1,658 acres in 1961-62 and that the area left fallow has decreased from 434 acres in 1951-52 to 215 acres in 1961-62. In Govinakovi, the cropped area, on the other hand, has decreased from 1,392 acres in 1953-54 to 1,305 acres in 1960-61 and 1,255 acres 1964-65. The fallow area in this village has increased from 28 acres in 1953-54 to 114 acres in 1960-61 and 164.33 acres in 1964-65. These figures appear to substantiate the statements of Mr. A and Mr. S that now considerable area in Govinakovi village has become uncultivable due to excess of alkalinity. Another point that strikes the eye on a study of the figures for Kuruva village is the considerable increase in the area under paddy crop and the noticeable decrease in the area under groundnut and other dry crops. The area under paddy in Kuruva has increased from just 2 acres in 1951-52 to more than 796 acres in 1961-62 and 728 acres in 1964-65. The area under groundnut crop has decreased from 536 acres in 1951-52 to 188 acres in 1961-62 and 191 acres in 1964-65. In Govinakovi there has been such variations no doubt but the changes are not marked.

114. There can be several reasons for the variance in the impact of irrigation on the economic structure of the two villages. The first and foremost appears to be the nature of soil in the two villages. There is more of red loamy soil in Kuruva village than in Govinakovi. This type of soil in Kuruva is more suitable for wet crops than dry crops and so, on the introduction of irrigation it has become more productive. The effect of alkalinity of the soil has also been considerably less in Kuruva than in Govinakovi village and so there has been more of improvement in both intensive and extensive cultivation in Kuruva village than in Govinakovi.

115. There also appears to have been considerably more enterprise on the part of Kuruva peasants than those of Govinakovi. As admitted by the Govinakovi farmers, Kuruva was very much deficit in production in the past and farmers and labourers from that village used to move out in search of

labour and grain. On the other hand Govinakovi was a surplus village even in the past and used to import labour from other villages. On the introduction of irrigation, both the villages had to adopt new techniques and productive rhythms different from those required for customary crops. Govinakovi villagers experienced more difficulties in adopting new techniques where these affected hired labour than the villagers of Kuruva. This is mainly due to two reasons. In the first place Govinakovi largely depended on hired labour coming from Kuruva village. With the introduction of irrigation facilities in Kuruva itself the flow of labour from that village considerably decreased and naturally the agricultural operations in Govinakovi, which needed still more labourers to effect the improvements suffered more. Another reason is because there is always much difference between hired labour and personal labour. Hired labour is frequently paid on the basis of their work on area basis. For example their wages for sowing operations are fixed at a particular rate per acre sown. Naturally the hired labourers find it less remunerative to adopt techniques which are slow moving. What they are anxious about is the speed with which they complete their operations in an area and not the ultimate yield. This is not the case, when a person puts in his personal labour in the field operations. He is interested in the ultimate yield that he obtains. Scientific techniques of sowing, transplanting etc., are operations which move at a much slower speed than the traditional ones and naturally hired labourers are less receptive to new techniques. So Govinakovi which largely depended on hired labour, has expereinced more difficulties in adopting new techniques than in Kuruva which largely depends on personal labour.

116. Along with these considerations, another factor *viz.* human nature has also to be considered. A person under affluent circumstances, is generally averse to experiment with new techniques. By nature he is less adaptable to changes whereas a needy person is always more enterprising, and keener to learn more about new practices, which may help him in improving his economic conditions. He always works with hope for his betterment and a brighter future, unless he has become very pessimistic. It is true Govinakovi peasants cannot be said to have been under very affluent circumstances even in the past. Even then their standard of living was more or less of a subsistence level. But as compared to Kuruva peasants, they were better off and so the comparatively poorer and more needy farmers of Kuruva could get better adjusted to the new circumstances than those of Govinakovi.

117. So the difficulties now required to be faced by Govinakovi villagers are both due to physical conditions of the land and the general outlook of the people and conditions will improve in course of time.

(B) Livestock

118. Livestock and agriculture form the twin pillars of an agrarian economy. The motive power for the traditional plough is provided by bullocks. Cattle are also an important source of manure. The importance of cattle wealth is keenly felt and well understood by the villagers. They love their cattle as much as their own family members. They deify their cattle and on occasions worship them. But they pay very little attention to their scientific breeding. The cattle of this village are not of any distinct variety, but of the local breed. There are only a few cattle of Hallikar breed. Some of the cattle look rather famished and underfed.

119. Generally livestock is not maintained as an independent source of livelihood but only as an adjunct to agriculture. Only a few persons in the village trade in milk and milk products. The village no doubt produces considerable quantity of milk. But much of it is used for personal consumption only. A few sell milk regularly to the hotel keepers in Honnali. One person earns about Rs. 3 to 4 per day by way of commission by collecting milk in the village and selling it at Honnali.

120. Table VII presents information about the livestock statistics of the village. There

are several Kurubas in the village and their traditional occupation is rearing of sheep. But they have given up their traditional occupation and now mainly work as cultivators and labourers. It is for this reason that though there are as many as 22 households of Kurubas in the village, there is only one household of Kurubas possessing 35 sheep and 6 households of Kurubas possessing 39 sheep.

121. Though there are 88 households which are classed as non-vegetarians, the poultry maintained in the village is very limited in number. There are, as is evident from Table VII, hardly 52 birds in the village. 256 working bullocks are possessed by 123 households whereas the households doing cultivation are 125. A few households of cultivators possess only one bullock. Such people usually obtain bullocks on hire or loan basis.

(C) Other Resources

122. There are practically no other economic resources in the village. About 57 households depend principally on agricultural labour. A few do petty trading in grocery articles, bidis etc. A few run hotels on a small scale and so attend to traditional crafts. Recently with the establishment of Irrigation Offices, Village Panchayt, Co-operative Society etc., some persons in service have migrated here. But most of them are not permanent residents and are only birds of passage. There are not many employment opportunities also in the village.

Factors influencing the economic life in the village

(A) Land Tenures and Land Reforms

123. Till 1952, the rights of tenants were regulated by the Mysore Land Revenue Code, 1888. Then there were two classes of tenants with permanent rights, *viz.* Kadim tenants in Inam or alienated lands and permanent tenants in both alienated and unalienated lands. But in the village under survey, there were practically no kadim or permanent tenants. Almost all the tenants were tenants-at-will, without any security of tenure or limit in the rent payable with the result that there used to be rackrenting on a large scale. However, it has to be admitted that even in 1951 *i.e.* prior to the enactment of the Mysore Tenancy Act of 1952, most of the lands were being personally cultivated by the owners or occupants. Even according to the 1951 Census recordings, there were only 44 persons depending on the cultivation of lands taken on lease for their maintenance as against 669 persons depending on owner cultivated lands. So the tenancy problem was not so intense as in some other villages. However even these few tenants had no security on the land. So in order to give such tenants a small measure of security the Tenancy Act of 1952 was enacted.

124. By this Act, the tenants in possession of any land at the commencement of the Act were given a further base of 5 years, at the end of which period only they could be evicted. Tenants who were in continuous possession of any land for a period of at least 12 years prior to 1st April 1951 could not be totally dispossessed of their land. The landlords, in such cases, could resume only a limited portion of their leased lands for personal cultivation. However, in order to see that the rights and privileges of tenants were not safeguarded to the detriment of good cultivation, sub-dividing or subletting by them was prohibited. A landlord, in such circumstances, could eject the tenants. So also he could resume his land if the tenant left it fallow, used it for purposes other than agriculture, failed to pay rent or did any destructive or permanently injurious act to the land. The maximum rent payable was also restricted to not more than half the produce and Government reserved the right of determining and fixing rent at any lower rate. In 1955 Government revised the scale of maximum rent payable by fixing it at one-third the produce in Maidan area and one-forth in Malnad area.

125. In 1957, this Act was amended by an Ordinance, dated 11th March 1957, continuing all leases where the period of five years had expired and also requiring that all surrenders of land should be in writing and duly verified and registered in the office of the Tahsildar. If any land was surrendered,

Government could take it over and lease it to a Co-operative Society, agricultural labourers, landless people or other agriculturists in that order.

126. However all these measures had not been found to be sufficient to safeguard the interests of the tillers of the soil. So in October 1954, the Government of Mysore had introduced a Bill in the Legislature for amending the Act of 1952. According to this Bill, there could be three categories of tenants *viz.* protected tenants, non-protected tenants and ordinary tenants. Further restrictions were to be placed on the ejectment of tenants. Provision was also proposed to be made to enable a protected or non-protected tenant (not an ordinary tenant) to purchase the landlords' rights under certain circumstances either by payment of its market price in a lumpsum or in easy instalments spread over a period not exceeding 10 years. It had also been noticed that the landlords were insisting on payment of share not only in the principal produce but also in the subsidiary produce with the result that many a time the incentive in the tenants to produce more got killed. Several times the landlords also were not acknowledging the payment of rent by proper receipts and the illiterate tenants used to fall a prey into their hands. In order to put an end to all these evil practices, it was proposed to introduce suitable provisions in the new Act. But before the Bill could pass through necessary stages and become a law, the States Reorganisation took place and the State Government could not go further with this amendment.

127. As a result of the States Reorganisation the Government had to think of introducing a uniform tenancy law in all the integrated areas. So in 1957, they set up a Committee called the Mysore Tenancy Agricultural Land Laws Committee, to study this problem in all the parts of the State and to make suitable recommendations for comprehensive legislation in the matter. On the recommendation of this committee a uniform law has been drafted and the Act has already received the President's assent. And the stage is set now for the Government to notify the application of the new law throughout the State. This Act is expected to introduce some far-reaching changes and protect the tillers of the soil from displacement.

128. However, as already stated, the tenancy problem is not so acute in the village as in some of the neighbouring areas. There are very few lands which have been leased out to tenants as most of them are cultivated by the occupants themeselves. However, it has been noticed that there has been a further decrease in the number of tenant cultivators and a consequent increase in the number of owner cultivators and agricultural labourers. At the time of the Census operations in 1951, there were 669 persons (including dependents) depending on cultivation of own lands, 44 persons (including dependents) depending on tenant cultivation and 233 persons (including dependents) depending on agricultural labour, for their maintenance. In 1961, these numbers have changed to 884, 18 and 266 respectively. At the same time persons who were non-cultivators but depending on rent for their maintenance has shown a marked decrease from 145 in 1951 to 16 in 1961. This is because several persons have, in anticipation of the land reform measures being undertaken, either disposed of the land or taken to personal cultivation. The general tenant landlord relations in the village are quite cordial. There have been no instances of any big disputes between them. Enquiries in the Taluka office reveal that there is not a single tenancy dispute from the village which has been referred to the Tahsildar for disposal. There is only one tenancy case which has been filed by a resident of Govinakovi but that relates to the land in Kuruva village.

129. The other reform measures undertaken by the State Government relate to the abolition of certain Inams. The Government has passed the Mysore (Personal and Miscellaneous) Inams Abolition Act, 1954; and the Mysore (Religious and Charitable) Inams Abolition Act, 1955. By these Acts, the land is proposed to be transferred to the tillers of the soil by payment of suitable compensation to the Inam title holders or institutions. As far as the village is concerned, these Acts have very little effect as the area under such

tenures is very limited. In the village the total Inam land extends to only about 154 acres out of which 4 acres and 38 gunthas are 'Devadaya'; 1 acre and 25 gunthas are Personal Inam and 147 acres and 17 gunthas are Service Inams. The Sevrice Inam is further classified as follow :

	A.	G.
Patel Umbli	133	25
Pattar Umbli	2	16
Badigi Umbli	7	28
Madig Umbli	3	28
Total ...	147	17

There are also no *Muzrai* Institutions in the village.

(B) Land Improvement

130. Improvement in agriculture can be considered under two broad heads *viz.*, extensive cultivation and intensive cultivation. If the sphere of cultivation is extended by reclaiming cultivable waste lands it will mean extensive cultivation. In this direction the village has done nothing. On the other hand the area under cultivation has actually dropped down. As against only 28 acres and 38 gunthas of fallow land in 1951-52, in 1960-61 the fallow area was 114 acres and 20 gunthas and in 1964-65 it has further increased to about 164 acres. This is attributed to the fact that the alkalinity in the soil of some lands has increased so much. that perforce they are left fallow as they have become unproductive.

131. In 1957-58 irrigation was introduced in the village to increase the production of the lands and also to help the agriculturists in taking more than one crop. Prior to 1957-58, there was hardly any wet crop raised in the village. Now about 370 acres are under the command of the irrigation canal. But the villagers are not yet happy with the changed conditions. They say that their efforts at raising wet crops like paddy are not commensurate with the produce they get. Besides the fact that some of the lands have become fallow, they also say that considering the amount of labour and capital they have to put in raising the new crop as compared to those required for the dry crops, they are not in any way better off. Before the benefits from irrigation could be fully enjoyed, there is need for larger investment in the agricultural capital. And that is the real bane of the agricultural conditions in the village.

132. There have not been any other land improvement schemes in the village and so, sofar, there has been no concrete achievement in production as a result of any private or public efforts.

(C) Industrialisation

133. There are practically no industries in the village, besides some of the traditional crafts like tailoring, blacksmithy, carpentry etc. Most of these are run only as adjuncts to agriculture and to some farming is the major occuption and the chief source of income. The only new craft that is recently introduced in the village, is the manufacture of flaked rice. There is one household of flaked rice manufacturers, which conducts the work not on a big scale. However it hopes to expand its activities as the village produces more and more of paddy.

(D) Expansion of Sources of Finance

134. The importance of availability of prompt credit facilities for agricultural operations can never be underestimated. Particularly it is so, with a village like Govinakovi, where the villagers are required to adopt new agricultural practices, with the introduction of irrigation. The soil which so far produced only dry crops, has to be made fit to produce wet crops. They have to invest on purchasing gypsum salt to treat alkaline soil, fertilizers etc., and also have to hire more local labour. So irrigation facilities have created the need for larger investment in agricultural capital before the full benefits from irrigation could be enjoyed. The Co-operative Credit Society is now recognised as the bulwark of agriculture. The other sources of credit are loans advanced by Government. No doubt both these agencies charge interest at a much lower rate than other private agencies. But these sources do not appear to have been so very helpful to the villagers so far. The villagers

say that they do not get adequate help from these sources and even if they are lucky to get some help, it is not obtained at the right time. This bane of an ineffective and inadequate co-operative and Government agency naturally places the villagers at the mercy of the private moneylenders. Actually one or two persons complained that the need of larger investment has resulted only in increasing the economic predominance of a few private individuals. So in order to see that the agriculturists enjoy the benefits of irrigation fully, some suitable measures have to be taken to see that they get sufficient finances and also to ensure that the finances provided are not diverted for other non-productive purposes, as is usually being done.

(E) Expansion of Marketing Facilities

135. The village lies on an important State highway and is connected by a good road with Shimoga, the District Headquarters and Honnali, the Taluk Headquarters. Both these places are also within short distances, the former being about 19 miles away and the latter about $4\frac{1}{2}$ miles away. With the increase in the number of service buses and goods trucks plying on this road, the marketing facilities for the village have been considerably expanded.

(F) Infiltration of Urban Influences

136. There has been practically no urban influence in the village excepting in dress and food habits to a certain extent. The villagers have now taken more to tea and coffee drinking. The habit of smoking bidis and cigarettes is also on an increase. Now the people have taken to eating rice in place of ragi and jowar. But this cannot be considered as an urban influence. The change in the food habit is due to change in the agricultural practices. Now the area under ragi and jowar has decreased and the area under paddy has increased considerably. Naturally there is a change in the food habit also. In dress, the younger folk are slowly giving up their traditional dress of dhotee and a shirt and are taking to trousers and bush-shirts.

ECONOMIC ACTIVITIES AND NATURE OF CHANGES

(A) Livelihood Classes

137. At the time of the 1961 Census the village had a population of 1,418 of whom 474 were workers and 944 were non-workers. The workers included only persons who were actively and gainfully employed and were again divided into the following nine categories, depending on the nature of their principal activity :

Nature of Principal work		*No. of workers*
1. Cultivation	...	313
2. Agricultural Labour	...	66
3. Mining, Livestock, rearing, forestry, etc.		—
4. Household Industry	...	—
5. Manufacture other than Household Industry		14
6. Construction	...	19
7. Trade and Commerce	...	14
8. Transport, Storage etc.	...	1
9. Other Services	...	47
		474

138. At the time of the 1951 Census, the concepts adopted for determining economic activities were quite different from those adopted for the 1961 Census enumeration. In 1951, the entire population was divided into two classes *viz.*, the agricultural class and the non-agricultural class and the whole population consisting both of active workers and non-working dependents were enumerated in one of these two categories. In other words, there was no separation of non-workers from the workers. If the principal source of income of a household was an agricultural one, all the members of the household were enumerated among the agricultural classes and if the prinicpal source of income of a household was a non-agricultural one, again all its inmates were classified as coming under the non-agricultural category. So it was not necessary for every member of a household to be an active worker in coming under one of these two categories. There was also another important difference. It was in the

concept adopted to determine the principal nature of work. According to the concept adopted in 1951, any work which yielded the major portion of the annual income was considered as the principal work. Thus even if a person spent most of his time on agriculture, if his income from some other source was more, the second source of his livelihood was considered as his principal work. In 1961, however, it was not the income factor that was considered important to determine the principal work, but the time factor. Thus in 1961, that work over which he normally spent more time was determined as his principal work. For the purposes of the present Survey the concepts used in 1961 were adopted and so if at all, the statistics collected for the 1951 Census are to be made comparable with the statistics collected at the time of this Survey, some common units have to be adopted. With this end in view, the information collected at the present Survey have been compiled according to the concepts adopted for the 1951 Census and the results are as follows:

Livelihood Classes	1951 Census population		1962–63 Survey population	
	No.	Percentage	No.	Percentage
I Agricultural classes :				
1. Cultivation of owned land	669	59.31	884	67.02
2. Cultivation of land taken on lease	44	3.90	18	1.36
3. Agricultural labour	233	20.66	266	20.17
4. Non-cultivating land owners	145	12.85	16	1.21
Total :	1,091	96.72	1,184	89.76
II Non-agricultural Classes :				
1. Production other than cultivation	15	1.33	45	3.41
2. Trade and Commerce	10	0.89	32	2.43
3. Transport	6	0.53	7	0.53
4. Miscellaneous sources and other services	6	0.53	51	3.87
Total :	37	3.28	135	10.24

139. Before entering into further discussion one point needs elucidation and that is about the population figures recorded in 1961 and that recorded at the present Survey. In 1961, the total population of the village has been recorded as 1,418 and at the time of the Survey it has been found to be 1,319. Thus between 1961 and the present Survey in 1962-63 the population has recorded a decrease by nearly 100 persons. This decrease is not real but only virtual. The 1961 Census enumeration had taken place in February when a number of labourers were camping in the village to attend to the harvesting work and also the canal works. There were also some staff members of the P.W.D. who were stationed in the village when these works were in progress. At the time of the Survey, these temporary and seasonal migrants had left the village. These are the reasons for the decrease in the population figures at the time of the Survey.

140. Now comparing the occupational classes of 1951 with those found at the time of the Survey, it is seen that there is a slight decrease in the percentage of the population coming under the agricultural classes and an increase in the population coming under non-agricultural classes. The percentage of agricultural classes has decreased from 96·72 in 1951 to 89·76 in 1962-63 and the percentage of non-agricultural classes has increased from 3·28 in 1951 to 10·24 in 1962-63. This change in the pattern is mainly due to the increased employment opportunities in the village. In 1951, there was practically no staff of the P.W.D. stationed in the village. But at the time of the Survey, there is some permanent staff stationed here. With the starting of the school, expansion of some activities in other fields like co-operation, village panchayat etc., also a number of persons in service are now stationed. And with the establishment of these offices, the number of persons doing trade etc., has also increased, though their trading activities are all carried out on a small scale. Thus as against only 6 persons depending on service etc., in 1951 there were 51 persons depending on these sources for livelihood in 1962. It does not, however, mean that several persons doing agriculture

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formerly have totally given up that occupation. Many of the traders, craftsmen etc., do agriculture also but there is some increase in their income from non-agricultural activities and so they have moved from Class I to Class II. One noticeable feature is the large scale decrease in the non-cultivating land owners. As against 145 persons depending on rent in 1951, there are only 16 in 1962-63. This is due to the land reform measures. Some of the rent receivers have taken to cultivation and some have disposed of their lands.

(B) Workers

141. As stated above, when discussing livelihood classes for the Census of 1961 and this Survey, the population of the village has been divided into two broad classes according to their economic activity. These two classes are workers and non-workers. A person who is gainfully employed in any economic or social activity is taken as a worker, provided he or she satisfies all the criteria laid down for workers for the 1961 Census purposes. All others are grouped as non-workers.

142. Tables VIII, IX and X present some statistics about workers. Table VIII classifies workers and non-workers by sex and broad age-groups. It is seen from this Table that out of the total population of 1,319, the workers number 469 and the remaining 850 are non-workers. Thus workers form only 35·56% of the total population of the village and the remaining 64·44% consists of non-workers. Sex-wise the population of the village consists of 679 males and 640 females and among them 379 males and 90 females are workers. In other words 55·82% of the male population and 14·06% of the female population are workers.

143. Considering the position of workers in the different age-groups, it is seen that about 89% of the male workers and 75% of the female workers fall in the 15-59 age group and thus this age-group constitutes the majority of workers. Sex-wise the percentages of the workers in the different age-groups are as follows :

Age-group	*Males*	*Females*
0—14	7.39	24.45
15—34	48.81	33.33
35—59	40.11	47.11
60	3.69	1.11

144. A detailed classification of workers in the different age-groups by sex and occupation is presented in Table IX. This Table considers both the principal and subsidiary occupations. It is seen from it that cultivation is the principal occupation of 231 workers among whom one is a female. In other words the principal occupation of 49·25% of the workers is cultivation. Agricultural labour is the principal occupation of 164 or 34·97% of the workers. This will clearly show that agriculture is the principal occupation of nearly 84% of the workers. Another interesting point worth noting is that among agricultural labourers, the females exceed the males in number. As against 79 male agricultural labourers, there are 85 female agricultural labourers. It may also be noted that out of the 90 female workers, 85 work principally as agricultural labourers *i.e.,* more than 93% of the female workers are agricultural labourers. Cattle grazing is the principal occupation of 9 persons. This is almost a monopoly of young children aged below 14 years. Out of the 9 workers engaged in cattle grazing 8 are aged below 14 years and the remaining one is in the 35-59 age-group. Household Industry forms the principal occupation of 2·77% of the workers. The very fact that there are no female workers at household industry and that the percentage of workers among females is as low as only about 14% shows that there is some good scope to introduce some crafts and cottage industries in the village, so that they can usefully and gainfully utilise their spare time, which at present they spend in gossip. With the introduction of paddy crop in the village, their food habits are also changing. Formerly the housewives—who are all classed among non-workers—were required to spend much of their time in beating and baking jowar or ragi bread. This item of menu consumed much more of their time and labour than preparation of rice and so the time now saved can very well be utilised in supplementing

the family income. Trade and commerce is the principal occupation of 2·99% of the workers. Another important source of livelihood is service. About 7·25% of the workers are now engaged in service. But most of them are migrants and not permanent residents of the village. Majority of them are employed on irrigation works and a few are in the employ of quasi Government institutions.

145. Table X presents information about the persons principally engaged in household industry, household business and household cultivation. The information is furnished both sex-wise and by broad age-groups. The total number of workers in these three occupations is 266 and among them only 3 are females. It is worth noting that there are 2 boys aged below 14 years engaged in household industry and 8 boys from the same age-group engaged in household cultivation. There are 12 persons aged above 60 years engaged in one of these three occupations. All the rest are in the 15-59 age-group.

(C) Non-workers

146. Table XI presents information regarding non-workers by broad age-groups and nature of activity. There are in all 850 non-workers in the village, forming 64.44% of the total population. Among them 300 are males and 550 are females. Sex-wise 44.18% of the male population and 85.84% of the female population are classed as non-workers. Considering the broad age-groups, it is seen that nearly 63% of the non-workers are aged below 14 years ; 18.9% are in the 15—34 age-group ; about 13% are in the 35—59 age-group ; and the remaining 5.9% are aged above 60 years. Now house work is not considered as a gainful employment for Census purposes. So a house worker is not classed as a worker. It will be seen that in the village as many as 232 females from the 15—59 age-groups are engaged only in household duties. Though they cannot be said to idle away all their time, they are classed as non-workers and this fact contributes largely to the inflation of the figure of non-workers in the 15—59 age-group.

147. Considering the activity of the non-workers it is seen that 22.82% of them are students, 40.24% are dependents ; 34.70% are household workers, 2% are rent receivers and 0.24% are seeking employment. Of the 28 male non-workers in the 15—59 age-group, as many as 22 are students. Opening a new High School in the village by the Taluk Development Board has been a fresh incentive for the boys to study further and most of these boys aged above 15 years are attending that school. One male in this age-group is incapacitated by illness and so is classed as dependent. Three are only rent receivers and two are seeking employment. In fact at the time of this Survey, these were the only 2 persons in search of employment, though there are several others who are under-employed.

(D) Ownership of Economic Resources

148. Tables XXV, XXV-A, XXV-B and XXV-C deal with ownership or possession of land by the residents of Govinakovi. Table XXV presents details of cultivation of owned land, land leased out to others for cultivation and land taken on lease from others for cultivation. These three categories are shown by symbols A, B and C respectively. This Table provides some interesting information. If the information contained in this Table is analysed, it will be seen that the caste-wise position regarding ownership or possession of land is as follows :

S.No.	*Caste*	*Percentage of population either owning or possessing land*
1.	Lingayat	91.11
2.	Brahmins	33.33
3.	Halumata	81.81
4.	Gangamata	66.66
5.	Vishwakarma ..	73.33
6.	Maratha	50.00
7.	Bhausar Kshatriya ..	100.00
8.	Chippiger	33.33
9.	Adi-karnataka .	70.27
10.	Muslims	86.66

The other castes do not own or possess any land.

149. This Table also supplies information as to what type of interest each of these households possessing or owning land have in them and to what extent. The extent of area is shown clearly in the Table. The following statement gives a summary of the information contained in that Table. A note of caution is necessary at this stage. Some of the lands shown by symbol B will be repeated under symbol C as one shows the lands leased out and the other land taken on lease. So it would not be correct to arrive at the total acreage under cultivation by totalling these areas.

No. of Households and nature of interest on land.

Name of Village : Govinakovi

Nature of Land	Lingayat	Brahmin	Halu-matha	Ganga-mata	Viswa-karma	Maratha	Bhausar	Chippi-garu	Adi-kar-nataka	Muslim	Reddy	Vishya	Bovis
No Land	10	2	4	2	2	1	—	2	11	2	1	1	1
A land	65	—	10	2	5	1	—	—	20	7	—	—	—
B land	20	1	5	1	1	—	1	1	4	4	—	—	—
C land	1	—	—	—	—	—	—	—	—	—	—	—	—
A B	1	—	—	—	—	—	—	—	—	—	—	—	—
A C	20	—	2	1	1	—	—	—	2	2	—	—	—
B C	—	—	1	—	—	—	—	—	—	—	—	—	—
Total :	117	3	22	6	9	2	1	3	37	15	1	1	1

150. Table XXV 'A' presents information about the total land owned by residents of Govinkovi and Table XXV'B' presents information about the total land owned by residents of Govinakovi in the village itself. It is seen from Table XXV'A' that out of the 218 households in the village 178 or about 81.6% own land. However the distribution of land among these 178 households does not appear to be equitable, as can be seen from the following figures :

S.No.	Size group of holding	No. of house holds	Total extent owned
1.	No land ..	40	—
2.	Below 1 acre ..	9	8.31
3.	Between 1 acre and 2·49 acres	34	48.57
4.	Between 2·5 and 4·9 acres	39	138.57
5.	Between 5 and 7·49 acres	24	139.92
6.	Between 7·5 and 9·9 acres	20	171.94
7.	Between 10 and 15 acres ..	17	197.50
8.	15 acres and above ..	35	749.22
	Total ..	218	1,454.03

It will be seen from the above figures that 178 households own in all about 1,454 acres of land. So the average holding of every land owning household comes to about 8 acres. However, a little more than one half of the land is owned by only 35 households. Actually 946.72 acres of land is owned by only 52 households, each of which owns more than 10 acres and the remaining 507.33 acres is distributed among 126 households. In fact 82 households or about 46% of land owning households own less than 5 acres each.

151. If the caste-wise ownership of land is considered, it is apparent that Lingayats are the biggest land-holding class in the village. They own 1180.34 acres of land in all. Thus nearly 81% of the total land owned by the residents of Govinakovi belong to Lingayats. Again all the 35 households owning more than 15 acres each belong to to Lingayats. Halumatas form the next big land owning caste in the village. They own in all 95.37 acres but as this land is distributed among 18 households, their holdings are generally small. The Adi-karnatakas own in all 51.71 acres of land distributed among 26 households. Of late some of them have been given some areas from *Gomal* land for cultivation. 100% land ownership among Bhausar Kshatriyas is likely to mislead a casual reader to think that they are a big land owning class in the village. There is only one household of this caste in the village and it owns 1.15 acres of land.

152. Table XXV 'B' presents information about the land owned by Govinakovi residents in the village itself. It is seen from this Table that they own about 1,297 acres in the village itself. The total arable land in the village is about 1,873.30 acres. So it is evident from these facts that about 576 acres of arable land in the village are owned by persons residing in other places. It also becomes evident from the fact that Govinakovi residents own about 1,454 acres of which 1,297 acres are owned within the village that the remaining about 156 acres of land owned by them are situated in other villages. Table XXV 'C' clearly shows that Govinakovi residents own about 121 acres of land in Kuruva village ; about 15 acres in Arehalli, about 15 acres in Ujjanipura and about 5 acres in Honnali.

153. There are no other important resources in the village and their activities will be discussed in some details at a later stage.

(E) Primary and Secondary Occupation

154. Table XIII presents information regarding the primary and secondary occupations of the different households in the village. It is seen from this Table that out of the 218 households in the village, 214 are economically active and 4 maintain themselves on rent collected and income from non-gainful sources. It is seen that 125 households are principally engaged in cultivation and that 79 of them have no other secondary occupation. If only the primary occupation is considered the position revealed in the village is as follows :

S.No.	Primary occupation	Household	
		No.	Percentage
1.	Cultivation	125	57.34
2.	Agricultural Labour	57	26.15
3.	Household Industry	8	3.67
4.	Trade	11	5.05
5.	Transport	1	0.46
6.	Service	8	3.67
7.	Hotel keeping	3	1.37
8.	Cattle grazing	1	0.46
9..	Rent receivers and other activities	4	1.83
	Total ..	218	100.00

155. It will be seen from Table XIII that only 31 households are not engaged in agriculture either as a primary or a subsidiary occupation. But then, the workers at industry are mainly engaged in preparing and repairing agricultural implements and so their occupation is much connected with agriculture.

(F) Changes from Traditional Occupation

156. There have been no changes in the traditional occupation of late. However during the past few decades, a few changes have been noticed. The Kurubas or Halumathas are traditionally sheeprearers. There are 22 households of Kurubas in the village; but excepting for one household none of them rears sheep as a gainful economic activity to-day. A few old persons from the village disclosed that till about 10-12 years back, some four or five households used to rear sheep and also manufacture coarse woollen blankets. But this industry has now completely disappeared from the village. It is also said that some old women used to spin cotton on *charkhas* in the village. This craft too has totally disappeared. The old theory of occupations having been prescribed either *Varna* wise or *Jati* (caste) wise is fast disappearing in the village. Formerly there used to be a staunch belief among most of the large number of castes that a particular occupation was its own, its traditional and that it was not proper, if not sinful to abandon it. There also used to be a type of differential valuation of occupations current in a society. There was always a tendency to consider non-manual work as superior to manual work. But now all such old ideas are being forgotton and caste no more determines the occupation that a particular household or family has to follow. Thus even persons who used to engage themselves only in non-manual work are to-day seen participating in manual work as well. Of course there are a few occupations which are attended to only by persons who are engaged in them hereditarily like barbers, scavengers, leather workers etc. In the village, persons from almost all the castes are engaged in manual work in the fields. So also persons in trade come from several castes and this activity is no more limited to only the Banajigas.

DESCRIPTION OF DIFFERENT OCCUPATIONS

(A) Practices Connected with Agriculture

157. Agriculture forms the most important economic activity in the village. The cropping pattern in the village has been discussed. In some detail in para 111 above. It is seen from that discussion that paddy, ragi, groundnut and jowar are the important crops grown in the village. Prior to irrigation from 1957-58, most of the crops were rainfed but now about 370 acres are irrigated by the Tunga Left Bank Canal. Paddy is the only irrigated crop they raise. Sugarcane is grown in a very small area. A large area that is now under the command of the canal still remains to be levelled and bunded. The farmers also so far have not gained complete knowledge and experience in paddy cultivation, with the result that they are yet to reap the full benefits of irrigation. Another reason is that soil in some of the lands has become alkaline and it will take some time for them to gain their normal fertility.

158. Even before irrigation some farmers did appreciate the importance of good seeds, manures and fertilizers, but they could hardly afford to buy them. Now improved seeds, fertilizers etc., are used only for raising paddy and in respect of the other crops, the age old methods continue to be practised.

159. Paddy is being raised by both drilling and transplantation methods. The National Extension Service has been advocating the Japanese method of paddy cultivation to increase the yield of paddy. The Japanese method differs from the indigenous methods of paddy cultivation in several aspects. The first step under the Japanese method is to use good seed and raise a nursery. Then seeds to be planted in the nursery are carefully selected and sown in rows instead of in a haphazard manner. The seed requirement under this system is about a quarter of the seeds used in the indigenous method. A lot of manures and fertilizers are also applied to the nursery. The seedlings are then transplanted with equal spacings in regular rows in the field and then manures and fertilizers are also applied liberally to every acre. But the local farmers have not adopted this system for several reasons, though it is claimed that by the Japanese method the yield can increase as much as four fold. In the first place for Japanese method of cultivation an assured supply of water in ample quantities is required. Even if this condition is satisfied by irrigational facilities, not all soils favourably respond to it. The local farmers say that the soil is not suited for this method of paddy cultivation. Under the Japanese method fewer seedlings are transplanted. Though it is true that equally spaced fewer seedlings encourage luxuriant growth of the crops, a few farmers do not believe that fewer plants can give greater yield. It will take some time to remove these doubts from their mind by convincing them that by planting fewer seedlings, each seedling will have more room to grow and also a better chance to derive the full benefits from the application of fertilizers. Another difficulty in their adopting this method of cultivation is the lack of sufficient credit facilities. Now the position is that only a few can avail of the credit facilities provided by co-operative institutions and Government agencies. And these few are not as needy as many others. So credit is provided where it is not so much required.

160. A number of farmers have learnt to select good paddy seeds, but very few have tried to space the plants. The transplanting techniques of the local labour force is also not such as would be suitable for the Japanese method. It is generally the women labourers who work at transplanting paddy. They are accustomed to only the traditional methods of transplanting and consider it tedious to change the methods. The Japanese method of transplantation is a slower process also. The labour is usually paid a rate per acre and not a daily rate and so they are reluctant to experiment with this technique. For all these reasons the villagers have not adopted the Japanese method of cultivation and their circumstances are also such that they are not likely to adopt it at any time in the near future.

161. The improved paddy seed that has been introduced in the village is SR-26 B. In 1959, when it was introduced in the village for the first time, about 15% of the paddy growers accepted it. Now about 55% of the area under paddy is covered by this seed. The other improved variety of paddy seed that is used in the village is known as Y-4. In 1957 improved varieties of ragi seeds known as K-1 and R-0870 were introduced in the village. This variety is locally known as *Sarkari Ragi* but its use is not so very common. The commonly used ragi seed is known as *Dodda Ragi*. Jowar that is commonly grown here is known as *Kenjola* or red jowar. It is a kharif crop. Horsegram is generally raised as a mixed crop with groundnut in red soil. If groundnut is grown in black soil, the mixed crop is usually cotton. The villagers do not usually adopt any plant protection measures. The National Extension Service no doubt, has been trying to propagate the utility of such measures but so far the response from the farmers is poor. The National Extension Service has also tried to introduce a village production plan in the village but this too has not been successful so far. In 1963-64, the Co-operative Society which was expected to supply the requirements of fertilizers etc., to make this plan a success, could not obtain their supplies when they were most needed. The use of fertilizers like ammonium sulphate and super phosphate are restricted to only paddy and groundnut crops.

162. By and large, the farmers reckon the seasons from the position of the sun and carry out all their agricultural operations according to them. The solar year is divided into 27 parts according to the relative position of the sun among the 27 stars (Nakshatras) into which the ecliptic is divided and each part is further sub-divided into 4 *padas* and it is the common practice to mention the sub-division in which the sun is present when each agricultural operation is carried out.

163. Having considered some general aspects about agriculture in the village it is now proposed to discuss the agricultural practices in raising some important crops *viz.*, paddy, jowar, ragi and groundnut, in some details.

(*i*) *Paddy :*

164. Paddy is raised both by the drill and the transplanting method. The drill method is known as *Bittane* and the transplanting method is known as *netti*. The drill method is more popular in the village. Soon after the previous crop is harvested, the paddy field is first ploughed lengthwise in December or January. This operation is known as *Magi Hodeyuvudu*. By this operation the lower layers of the soil are exposed to the sun and the land is left in this condition till about April when after the first showers the field is ploughed again. If there be any big clods of earth, they are broken by drawing a heavy wooden log called *Koradu* over them. Then farmyard manure is spread in the field and the land is ploughed again with a *Kunte*. These ploughing operations are repeated three or four times, both length and breadthwise alternately each ploughing operation is followed by drawing a *Koradu* to break the clods. Ploughing with a *Kunte* or harrow is necessary as then the harrow, unlike the ordinary plough, runs deep into the soil. At the same time the bunds are also properly repaired so that the water which is collected in the field does not run waste.

165. With the onset of the Rohini rains in June, the sowing operations start. In addition to the improved strains known as SR–26 B and Y-4, the other varieties of seed that are common in the village are *Ratnachoodi, Bangarsanna*, and *Dabbansale*. The sowing operation is immediately followed by dragging a *Koradu* across the field, so that the seeds lie properly covered. About two weeks later the intercultural operations start. A hoe called *Harathe Kunte* is operated in the field. This operation is repeated frequently as it not only removes the weeds but also stimulates the young plant to grow. When the rains gain in strength, the weeding operations start. During this period it is quite necessary for the young plants to be under water and so the deficit in rainfall is made good by letting in water from the irrigation channels. At this stage the weeding operations are repeated at frequent intervals and a log of wood is drawn across the field. This

operation is known as *Melkoradu*. During this period the farmer has to take particular care to see that there are no breaches in the bund, as otherwise the water from the field will escape leaving the field dry and the plant in a drooping condition. A particular type of weed called *Nyare* requires some skill to remove. This weed very much resembles paddy grass and so it is only with experience that a farmer can distinguish it from paddy. Then the paddy crop gets ripe in November or so.

166. For raising paddy by transplanting method, the first ploughing of the field is carried out in December or January. In April, when the Bharani rains set in *Sanabu* (a type of green manure) is sown in the paddy field and after about two months the land is ploughed. This ploughing generally takes place in June or July. A week later, a harrow called *Kunte* is drawn in the field. In the meantime paddy seed is sown in a nursery and young seedlings are kept ready in the nursery beds for being transplanted. The seed rate varies from 40 *seers* under the traditional system to about 14 *seers* under the improved system. When the ploughing and harrowing operations are completed, the seedlings are carefully transplanted taking care not to injure the roots. The spacing between two rows varies from 6 to 9 inches. About 10 to 12 days there after, when the seedlings gain some foothold, water is let in. The weeding and intercultural operations follow about a month later.

167. The crop is harvested in about November or early in December and threshed a month later. The common pests are the Stem-borer, the Gallfly, rice Hispa etc. They are treated by spraying 0·2% BHC or DDT., dusting of 5% BHC or spraying follidol. Paddy blast is also a common disease. It has to be observed that plant protection measures undertaken in the village are not sufficient. Only a few households in the village take any remedial measures. Most of the villagers use the traditional types of tools consisting of the wooden plough, harrow, hoel, *koradu* etc. Very few possess iron ploughs.

168. Before discussing about the cost of cultivation, one point needs to be considered. There are certain items of expenditure for which a cultivator does not pay in cash. A farmer generally possess a pair of bullocks, which he uses for raising all crops and at times for other purposes also. So it is very difficult to evaluate the work done by these bullocks, in raising a particular corp in terms of money. So also it is difficult to allocate a particular share in the cost of their maintenance to any particular crop. Similarly a number of farmers put in active work in the field and engage hired labour only when necessary. The personal labour which he and other members in his family put in which may be termed subsistence labour is difficult to evaluate and allocate for any particular crop. Though there is on such difficulty in respect of hired labour, there is another type of difficulty in respect of them. The labour requirements are highly concentrated into a few days like ploughing, sowing, weeding and harvesting times. It is during these periods that the farmers generally have to enroll outside labour. During such periods the wages always show an upward trend and so even in respect of hired labour, the expenditure cannot be correctly evaluated. There is another point. According to the conditions prevailing in the village and the country, a farmer is not considered as fully established unless he has a pair of bullocks. If his holdings are small, the burden of overhead cost per acre will naturally be heavier. On and above all these considerations, a farmer has to face the vagaries of the seasons. And this problem is too well known to need any further discussion. For all these reasons, costs and profits of cultivation vary from household to household, field to field and season to season and so it is very difficult to estimate the costs of and profits of agriculture. Within these limitations however an attempt has been made to arrive at these figures after making enquiries with several farmers in the village.

169. The cost of cultivation of paddy in an acre of land is approximately as follows

if all the operations are done by engaging only hired labour :

	Rs.	P.
1. Ploughing operations	36	00
2. Manuring operations including cost of about 5 cartloads of manure ..	40	00
3. Sowing operations including cost of about 50 *seers* of seed	27	00
4. Intercultural and weeding operations ..	50	00
5. Harvesting and threshing operations ..	30	00
6. Miscellaneous charges	17	00
Total ..	200	00

If the papdy is raised by transplanting method the costs will increase by about Rs. 50 per acre.

170. The normal yield of paddy raised by drill method is about 8 *pallas* valued at about Rs. 240 plus straw worth about Rs. 50. If it is raised by transplanting method the produce will be about 10 *pallas* of paddy worth about Rs. 300 plus straw worth about Rs. 40.

(*ii*) *Jowar :*

171. Jowar is a dry crop, which is raised in some of the high level lands. The preparation of the land for sowing jowar starts with the ploughing operations in April, when the Bharani rains set in. The ploughing operations are repeated three or four times. Farmyard manure is used once in 3 or 4 years at the rate of about 5 to 6 cartloads, each cartload costing about Rs. 8. Then the land is again ploughed. A pair of bullocks plough about 2 acres of land a day. The sowing operations start with the *Punarvasu* rains in the 1st or 2nd week of July. The sowing is generally done with the help of a seed drill with three bills. As an intercrop some pulses like tur, greengram, etc., are also sown. The seed rate of jowar is about $1\frac{1}{2}$ *seers* per acre, that of tur is about 2 *seers* per acre and greengram is about 1 *seer* per acre. Intercultural operations with *Edekunte* start about a month later and is closely followed by weeding operations. In December, the harvesting of the crop is started. The crop is cut close to the ground and collected in bundles. The ears are then cut and harvested by treading under cattle feet or by stone rollers. The intercrops are harvested about a month later.

172. The cost of cultivation of jowar in about an acre of land is as follows :

	Rs.	P.
1. Preparation of land by ploughing and harrowing	22	00
2. Manuring operations (average per annum)	15	00
3. Sowing operations including cost of seed	5	00
4. Interculturing and weeding operations	20	00
5. Harvesting and threshing operations	18	00
Total ..	80	00

173. The average yield is about 5 *pallas* of jowar per acre in black soil, and about 3 to 4 *pallas* per acre in red soil. In terms of money, according to the marketing conditions at the time of Survey, one *palla* of jowar was equivalent to about Rs. 40. In addition each acre produced about Rs. 20 worth of jowar fodder.

(*iii*) *Ragi :*

174. Ragi is an early crop which is harvested in October or thereabouts. The preparation of the land is more or less similar to that for jowar. After the initial ploughings, the sowing operations start in June or July and are completed at any time between the Mrigasira and Pushya rains. After about 2 weeks, the intercultural operations start followed by the weeding operations. These operations are repeated two or three times depending on the weeds. In October the crop is harvested and soon threshed. The cost of cultivation and the quantum of yield is more or less the same as for jowar.

(*iv*) *Groundnut :*

175. The land is prepared for sowing groundnut in a similar manner as is done for jowar and ragi. The seed is sown in June with the onset of Mrigasira rains. In red soil areas, horsegram is grown as a mixed crop and in black soil cotton is so grown. These mixed crops are sown and harvested

later. The cotton that is grown is known as 'Laxmi' variety. When sowing groundnut some persons use fertilizers like ammonium sulphate and super phosphate in 2:1 proportion and plant it in the field by the seed drill. The seed drill in use has three bills. The spreading variety also known as the Pondicherry variety is commonly raised here. The seed rate is about 36 *seers* per acre and with a pair of bullocks about 4 acres of land can be sown in a day. Intercultural operations start about a fortnight later. The implement used for this operation is known as *Edekunti*. These operations are repeated two or three times at intervals of about 8 days. Simultaneously weeding operations are also undertaken. In October the harvesting work starts.

176. The approximate cost of cultivation of groundnut crop in an acre of land is :

	Rs.	P.
1. Preparation of land by ploughing, harrowing, etc. ..	22	00
2. Manuring and use of fertilizers ..	15	00
3. Sowing operations including cost of seed	25	00
4. Interculturing and weeding operations	20	00
5. Harvesting and threshing ..	10	00
Total ..	92	00

177. The average yield is about 10 to 12 *pallas* in black soil and 6 to 8 *pallas* in red soil and in terms of money at the market rates prevailing at the time of the Survey the value of the produce is about Rs. 240 per acre in black soil and Rs. 180 per acre in red soil.

Utilisation of Produce

178. Table XXIV presents information about the utilisation of the produce in the village. It is seen from this Table that both in 1960-61 and 1961-62 about 33% of the produce of paddy has been used for domestic purposes; about 66% of jowar, and also ragi, is domestically consumed; and practically the whole produce of groundnut has been disposed of by sale. Formerly ragi and jowar used to be stored in underground pits. But after the introduction of canal irrigation in the village, many of these underground pits have become unserviceable. The canal runs at a higher level than the *Goathana* and the pits are damaged due to seepage of water. Some well-to-do cultivators have now prepared fresh pits at higher levels within their residential houses and store grain there. But majority of the farmers store grains in bamboos baskets smeared with cow-dung.

179. For the disposal of the produce, there are no wholesale dealers in the village. During harvesting times, some wholesale dealers from Honnali visit the village and purchase the produce.

(B) Practices Connected with Animal Husbandry

180. The details of the livestock found in the village are presented in Table VII. It is seen from this Table that there are in all 258 cows of which 128 are dry and 49 are young; 365 bullocks of whom 42 are bulls, 256 are working bullocks, and 65 young male calves; and 249 buffaloes of whom 76 are adult he-buffaloes, 104 are she-buffaloes in milk, and 105 dry she-buffaloes. The other livestock consists of sheep, goats and poultry. If the caste-wise possession of livestock is considered it will be seen the majority of the animals and birds are owned by Lignayats. If their livestock alone is considered and compared with all other castes put together, it will be seen that the Lingayats alone own 71·60% of the cows in milk; 83·59% of the dry cows; 81·63% of the cows yet to calve; 85·71% of the bulls; 67·58% of the working bullocks; 78·46% of the male calves; 85·71% of the he-buffaloes; 81·73% of the she-buffaloes in milk; and 80% of the dry she-buffaloes. This will clearly show that the cattle wealth of the village is practically owned by Lingayats.

181. The sheep, goats and poultry found in the village are limited in number. There are 36 sheep and 43 goats in the village of which 35 sheep and 39 goats are owned by one Kuruba family. Though there are as many as 22 Kuruba households in the village

and sheep rearing is their traditional occupation, only one household among them has stuck on to the traditional occupation. The total poultry of the village consists of only about 42 birds. There are no other domesticated animals or birds in the village.

182. Most of the livestock consists of local breed. Though many in the village know the value of scientific breeding of the animals, nobody pays any attention to good breeding of animals. There are only a few bullocks of Hallikar breed. Hallikar is a good general utility breed and is known to be hardy and enduring. Thus it is considered suitable both for the field and on the road. The local breed is also quite strong and useful. The villagers do not use any power excepting bullocks in the fields. Cows and buffaloes are not yoked to the plough. The residents of Govinakovi cultivate about 1,500 acres of land and the total number of working bullocks is 256, which works out to about 6 acres per bullock or 3 acres per pair. However, the work load of each pair of bullocks is not uniformly distributed. About 370 acres of the cultivated land is wet and the rest is dry. The workload of bullocks in wet lands is heavier.

183. There were formerly about 240 acres of land assigned for grazing. Out of it about 70 acres have now been given to the landless labourers for wet cultivation. Thus the area left over for grazing is about 170 acres. But most of the animals are stall fed. It is generally young children who take the animals for grazing and exercise. There are about 10 persons who work as cowherds. All of them excepting one are young children aged below 14 years. Trading in cattle generally takes place at the annual fair held in every February at Rampur, a village hardly a mile away. The fair lasts for about a week or more. There is also a trader in cattle in the village itself. At times traders in cattle from other villages visit the village and cattle are exchanged during their visits. The villagers are very particular about certain signs or marks called *Suli* when trading in cattle. They believe that cattle with *Kagisuli* bring misfortune to the purchaser and so they scrupulously avoid purchasing cattle with these marks. Certain marks are considered auspicious and cattle with these marks fetch a better price.

184. Cattle are maintained primarily for agricultural purposes *viz.*, for working in the fields and for manure. The farmyard manure is generally dumped in the backyards. A pit is dug and in it is thrown all the waste from cattleshed and other rubbish. In 1957, compost making was first introduced in the village. But there are practically no families in the village who prepare compost manure on scientific lines.

185. It is generally dry cattle, which are taken to the grazing fields. Working bullocks and buffaloes in milk are generally not taken. The farmers pay more attention to the feeds of working bullocks and buffaloes than other cattle. Working bullocks and buffaloes are given a feed of broken horsegram, cotton seeds, bran and groundnut oilcakes which the other animals do not even taste. Buffaloes in milk are fed with horsegram and cotton seed, as these feeds are considered to be helpful in lactation.

186. There are no breeding bulls in the village. The cattle are allowed to mix with all others of the species and thus there is no improvement in the breed. Harlahally, a village hardly two miles off is a Key Village Centre. The animals of the village are taken here for castration and treatment. The common cattle diseases are anthrax, foot and mouth disease etc. Some of the diseases are locally treated with indigenous medicines. The nearest Veterinary Dispensary is at Honnali, four miles away.

(C) Practices Connected with Other Occupations

187. Other occupations pursued in the village hardly need any comment. There are practically no household industries, excepting a few traditional crafts. The recent introduction is only a small mill manufacturing puffed rice. But it is yet in its infancy. There are no wholesale traders in the village. There

are about 5 small shops of which one deals in grocery articles. All these do business in retail only. They obtain their requirements from Honnali and sell them in the village after retaining a small margin of profit. They allow credit to some known customers and collect the dues once in two or three months. The dues are fully paid up only when the principal crops are harvested. During the harvest periods a few wholesalers from Honnali, visit the village and purchase the produce. There is one tea shop here. On every Saturday, a small shandy is held here, when a few shopkeepers from Honnali and other places come here for selling their wares. But Honnali being closely, the villagers obtain most of their requirements from that place.

188. A few people of Gangamata caste do fishing in the Tungabhadra river during the rainy season. In summer the river dries up considerably and fishing is not possible. Most of the catch is for personal consumption and so fishing is not carried out as a gainful occupation.

Indebtedness

189. Collection and compilation of information regarding income, expenditure and indebtedness is an extremely difficult task. The villagers have generally no household budgets and so their compilation is much more difficult than collection of details regarding property. The villagers are also torn between two conflicting interests. Generally they want to impress the investigator with their high expenditure and at the same time they want to show their extreme poverty by underestimating their income. If this is the general tendency noticed in all enquiries of this nature, there will also be a few—and they are really few in number these days—who would like to create an impression of affluency as these items are considered to unhold their family honour and prestige. Indebtedness is also considered as a stigma to the family honour and so there are many who will be hesitating to give a correct account of it. Again enquiries into such matters are generally viewed with suspicion. Some fear that they would become liable to fresh taxation, should they reveal the correct position. On the other many think that some Government aid by way of loans, subsidy etc., is in the offing, should they exaggerate their expenditure. None in the village is also in the habit of maintaining any accounts or keeping any notes. Being illiterate, they are also unable to give out correct estimates and figures, even if they are really keen to do so. These are some of the many obstacles that hinder such enquiries. So in order to get a rough idea about these three items information was collected not only by house to house visits but also by personal observation of their practices and customs. Enquiries were also made by indirect methods by questioning relatives, friends, neighboars etc. The scope and purpose of the investigations were also clearly explained to them so that whatever doubts, fears or hopes lurking in their minds were removed.

190. The information collected in respect of each of these households has been used in preparing the Tables dealing with these three items *viz.* Income, Expenditure and Indebtedness. Tables XXIII, XXIII'A' and XXIII'B' deal with indebtedness. Table XXIII presents general information about the indebtedness of households in the different income groups. It is seen from this Table that the percentage of indebted households in the different income groups is as follows :

	Income group (monthly income)	Percentage of households in debt.
1.	Rs. 25 and below	4
2.	Rs. 26 to 50	19.35
3.	Rs. 51 to 75	50.00
4.	Rs. 76 to 100	47.06
5.	Rs. 100 and above	60.53

191. These figures clearly reveal that the percentage of indebted households increases with the range in income. If it is only 4% among households earning less than Rs. 25 per month, it is as high as 60% among households earning more than Rs. 100 per month. So also the amount in debt is very much more among households earning more than Rs 100 per month than households in any other

group. If the total amount in debt among all the households earning less than Rs. 100 per month is Rs. 32,205, the amount in debt among households earning more than Rs. 100 alone is Rs. 71,670. So also if the number of households in debt is 40 among all households earning less than Rs. 100 per month it is 46 among households with an average income exceeding Rs. 100 per month. Excepting for a solitary household there are no households in debt in the income range of Rs. 25 and below. And this solitary house is in heavy debts—probably too heavy to be in a position to clear it off in the near future. It will be noticed from this Table that except for this household, the average indebtedness shows an increase along with the income range. All these considerations clearly point out that the incidence of debt is more in the larger income groups. There are several reasons for this state of affairs. In the first place households in the bigger income groups generally form the influential sections in the village. They can offer security and so, money-lenders also feel their money secure in the hands of these households. So these sections find it easier to raise loans. Naturally their craving for going in for such loans also increases and the cumulative effect is that they get indebted, though at times beyond their capacity.

192. Table XXIII'A' presents information regarding indebtedness by causes. It is very difficult to say how exactly the money borrowed is utilised. The general tendency is to misapply farm loans. The Co-operative Societies and Governmental agencies advance farm loans at some reasonable rates of interest. So many farmers obtain such loans on the execuse of improving their lands, and actually utilise the money borrowed for purposes which are in no way connected with agriculture. Many times such loans are utilised for domestic purposes, marriages, etc. According to the information supplied by the villagers, 47·70% of the loans are for purchase and improvement of land. Recently many of them had to invest some amount in converting dry land to wet land. The other major causes are marriages (12·61%), ordinary wants (12·46%), to clear off old debts (9·66%), house repairs (9·96%) etc.

193. Table XXIII 'B' presents information regarding sources of credit. The middle term, short term and long term are all advanced by co-operative agencies. It is seen that excepting for one solitary case, these loans have all been advanced to persons owning more than 3 acres. It is seen that the Co-operative Society and the Land Mortgage Bank together have advanced Rs. 12,300 to persons owning between 3 acres and 10 acres of land and Rs. 25,300 to persons owning more than 10 acres. Thus the amount advanced to households with more than 10 acres is almost double that advanced to all other households together. This only shows that the credit facilities from the Co-operative Institutions are availed of more by the richer classes than the poorer ones. It is also seen that the present amount of debt of cultivators is as much as Rs. 95,575 as against only Rs. 8,300 held in debt by non-cultivators.

194. It is also seen that the chief sources of credit in the village are the private money-lenders, friends and relatives and among them private money-lenders have advanced the largest amount. A private money-lender is practically the only source of credit for poorer sections. Once they get into their clutches, they very rarely escape from them. They are charged a heavy rate of interest, many a time exceeding 25%. But being comparatively an easy source to raise credit, the poorer sections fall a ready prey.

Co-operative Society

195. The Co-operative Society of Govinakovi is an old institution started as long back as in 1914. In its initial years it worked as a Service Co-operative Society and after showing some activities, it became almost defunct till 1955 when it was rejuvenated with a membership of 22 and a share capital of Rs. 610. Now it has been converted into Large Sized Co-operative Society and covers the following 9 villages :

1. Govinakovi
2. Basavanahalli
3. Bisayatti
4. Arbagavi
5. Arahalli

6. Ganganakote
7. Kantanahally
8. Haralahally
9. Marigondanhally

At the time of this Survey, its membership stood at 169 of whom 109 belonged to Govinakovi proper. In 1963, the membership had increased to 179 of whom 120 are from Govinakovi. However in the audit classification it has been relegated from B class in 1959-60 and 60-61 to C class in 1961-62. This is due to its poor recovery of the loans advanced. The management consists of a Board of Directors consisting of 15 members (including Government nominees) of whom 8 are from Govinakovi village.

196. An idea about its working can be had by studying the following statistics for 1959-60, 1960-61 and 1961-62.

		1960—61	1961—62	1962—63
1.	Membership	160	162	172
2.	Paid up share capital	Rs. 22,117 00 (including Rs. 10,000 from Government).	Rs. 12,137 10	Rs. 11,947 00
3.	Reserve Fund	Rs. 101 86	Rs. 101 86	Rs. 3,788 72
4.	Loans advanced	Rs. 800 00	Rs. 13,015 00	Rs. 14,815 00
5.	Loans recovered	Rs. 22,803 93	Rs. 17,123 70	Rs. 17,335 63
6.	Loans outstanding	Rs. 64,786 15	Rs. 60,687 45	Rs. 58,166 82
7.	Loans overdue	Rs. 6,979 00	Rs. 18,000 00	Rs. 48,166 82
8.	Net profit or loss	Rs. 171 66 (Profit)	Rs. 1,223 62 (Profit)	Rs. 1,235 86 (Loss)
9.	Details of income			
	(a) Interest ..	Rs. 4,400 70	Rs. 4,928 33	Rs. 3,930 48
	(b) Dividend ..	Rs. 42 80	Rs. 517 75	Rs. 525 00
	(c) Others ..	Rs. 484 83	Rs. 1,110 26	Rs. 3,164 22
	(d) Total ..	Rs. 4,928 33	Rs. 6,556 34	Rs. 7,094 70
10.	Details of expenditure			
	(a) Interest ..	Rs. 2,445 25	Rs. 3,502 42	Rs. 5,629 44
	(b) Fees ..	Rs. 84 00	Rs. 206 96	Rs. 146 76
	(c) Pay ..	Rs. 920 00	Rs. 883 42	Rs. 1,514 88
	(d) Others ..	Rs. 1,243 18	Rs. 1,963 54	Rs. 1,039 48
	(e) Total ..	Rs. 4,692 43	Rs. 6,556 34	Rs. 8,330 56
11.	Value of Fertilizers			
	(a) Purchased ..	Rs. —	Rs. 17,682 33	Rs. 14,593 68
	(b) Sold ..	Rs. —	Rs. 17,384 11	Rs. 14,743 14

197. From 1959 the Society has a full-time Secretary. The society owns a godown constructed at a cost of about Rs. 12,000. The society distributes fertilizers like ammonium sulphate, urea, super-phosphate, paddy mixture, etc. On enquiries it was learnt that there was practically no demand from the farmers for pesticides. The work of the society requires to be geared up. The outstandings are large and the recovery work has been very poor during the last few years. The poor recovery in 1959-60 is attributed to partial failure of crops. In 1960-61, it is said the royats were indifferent towards the repayment and in 1961-62, the poor recovery is attributed to the Secretary's deputation for training. The crops in 1961 and 1962 were quite normal and there is practically no reason for allowing such large arrears unrecovered. For all this poor work, the society has been relegated to 'class C'. But with greater efforts, conditions should improve. The need for such a society is there. There is also much scope for larger coverage of the population. What is needed to improve its working is a drive in the management and co-operation from the public.

Income

198. For a study of the income and expenditure factors, all the households in

the village have been classified into the following five groups according to the principal source of their income:

1. Cultivation of owned land.
2. Cultivation of lands taken on lease.
3. Agricultural Labour.
4. Household Industry.
5. Others.

After classifying the households in the above five groups, the information regarding income has been presented in Tables XIX and XX.

199. It is seen from Table XIX that nearly 56% of the 218 households have cultivation of owned land as their principal source of income; about 1·3% have cultivation of land taken on lease as the principal source; about 25% have agricultural labour as their principal source of income; about 3·6% earn chiefly by working at household industry; and the remaining 13·1% have a source other than the above four for earning their principal income. Considering the income ranges it is seen that 11·4% earn below Rs. 25 per month; about 28·4% earn between Rs. 26 and Rs. 50 per month; about 17·4% are in the Rs. 51-75 income range; about 7·6% earn between Rs. 76 and Rs. 100 per month; and the remaining 35·2% earn above Rs. 101 per month.

200. If the average annual income of each of these five groups is considered, it is seen that it is highest among cultivators of owned land with Rs. 1,615 and lowest amongst agricultural labourers with Rs. 426. Regarding the other three groups it is Rs. 1,100 among tenant cultivators, Rs. 501 among workers at Household Industry, and Rs. 947 among others. Thus the highest average income is that of a household of owner cultivators and the lowest is that of a household of agricultural labourer. The average income of tenant cultivators is also pretty high. But when considering these aspects, one thing has to be remembered. What is taken into consideration for a discussion on income is not the net income but the gross income. Owner and tenant cultivators have to keep aside a big portion of their income to meet production costs like payments for seed, manure, fertilizers, labour etc. Tenant cultivators have in addition to pay rent also to their superior title holders. These items of expenditure have not been excluded from the income. On the other hand agricultural labourers, persons in service etc., are not required to invest on any item to earn their income. They have only to put in their personal labour. So if the initial investment that is necessary to earn an income is also considered, the big gap between the average income of owner and tenant cultivators on one side and the agricultural labourers will get much reduced. Even then it cannot be denied that the agricultural labourers form the poorest lot in the village. They earn less and their means of livelihood is also not secure. In the case of cultivators their income depends on the vagaries of seasons and the marketing conditions. But they are assured of some income in normal years. In the case of agricultural labourers, if they fail to put in labour on any day, they have no income for the day. They are also not assured of an income all through. Their rate of earning being low, all the able bodied including children go for work and it is only the cumulative effort of all the members of the family which helps them to pull through. Among owner cultivators, all the able bodied do not go for field work. It is for this reason that the gap gets much reduced when considering the average income per adult equivalent male. If it is Rs. 278 in the case of owner cultivators, it is Rs. 114 in the case of agricultural labourers.

201. The earlier statements that household industries are not prospering in the village are substantiated from the information contained in Tables XIX and XX. There is no household of workers at household industry earning more than Rs. 76 per month. Their lot is only next to that of agricultural labourers, in poverty.

202. The average annual income of all the households considered together comes to Rs. 917. If the occupation-wise income in the different income groups is considered,

the percentages of households in the different categories are as follows :

S. No.	Occupation	Percentage of households earning				
		Below Rs. 300	Between Rs. 301 and 600	Between Rs. 601 and 900	Between Rs. 901 and 1,200	Above Rs. 1,200
1.	Cultivation of owned land	1.64	15.57	18.85	8.20	55.74
2.	Cultivation of land taken on lease.	—	—	66.67	—	33.33
3.	Agricultural labour.	33.33	52.64	12.28	—	1.75
4.	Household Industry.	25.00	62.50	12.50	—	—
5.	Others	7.14	28.57	17.86	25.00	21.43

Expenditure

203. The details with regard to expenditure of households on various items correlated to the primary sources of income (as classified into the 5 categories when discussing the income factors) as also their income range are presented in Table XXI. If a household is taken as a basic unit, the average expenditure per household is Rs. 112-23 in the case of owner cultivators; Rs. 84-43 in the case of tenant cultivators; Rs. 35-92 in the case of agricultural labourers; Rs. 39-87 in the case of workers at household industry; and Rs. 63-73 in the case of ' Others '. It is seen from this that the average expenditure per household is lowest among agricultural labourers and highest among owner cultivators. It is true that the owner cultivators and tenant cultivators there are some items of investment like costs on seed, labour, etc., which are necessary. In the case of tenants, there is the question of payment of rent also. Even if these figures are considered, it is not difficult to find out that the agricultural labourers are the poorest and are not in a position to spend on any items which are not considered necessities. A household of agricultural labourers spends as much as Rs. 28-86 on an average on food and drinks alone. This means nearly 80% of its total expenditure is on food and drinks alone. On drinks its average expenditure is a bare 56 Paise. Similarly in the case of a household of workers at household industry also about 80% of its average expenditure is on food. This clearly shows that theirs is a subsistence living.

204. Now expenditure of two different households cannot be compared unless the members in each is the same. A household may consist of 10 members and another may consist of only 2 members. In such a case their respective expenditures cannot be compared if only a household is taken as a unit. In order to avoid such obvious inconsistencies, the average expenditure per equivalent adult male has also been calculated. Taking this as a unit, it is seen that the expenditure per equivalent adult male in the case of owner cultivators is Rs. 19-29; in the case of tenant cultivators it is Rs. 17-03; in the case of agricultural labourers it is Rs. 9-59; in the case of workers at household industry it is Rs. 9-39 and in the case of ' Others ' it is Rs. 20-91. Now one point needs clarification. It has been seen so far that both the average income and expenditure of a household of owner cultivators is highest among all the five groups. If the average expenditure per equivalent adult male is considered, it is seen that the expenditure amongst ' Others ' exceeds that of even of owner cultivators. It is so because of some persons in service who have migrated to this village. The size of their households is small and they have left behind some members of their family at other places for children's education etc. Naturally these families consist of more of adults. So their per equivalent adult male expenditure exceeds that in the other groups.

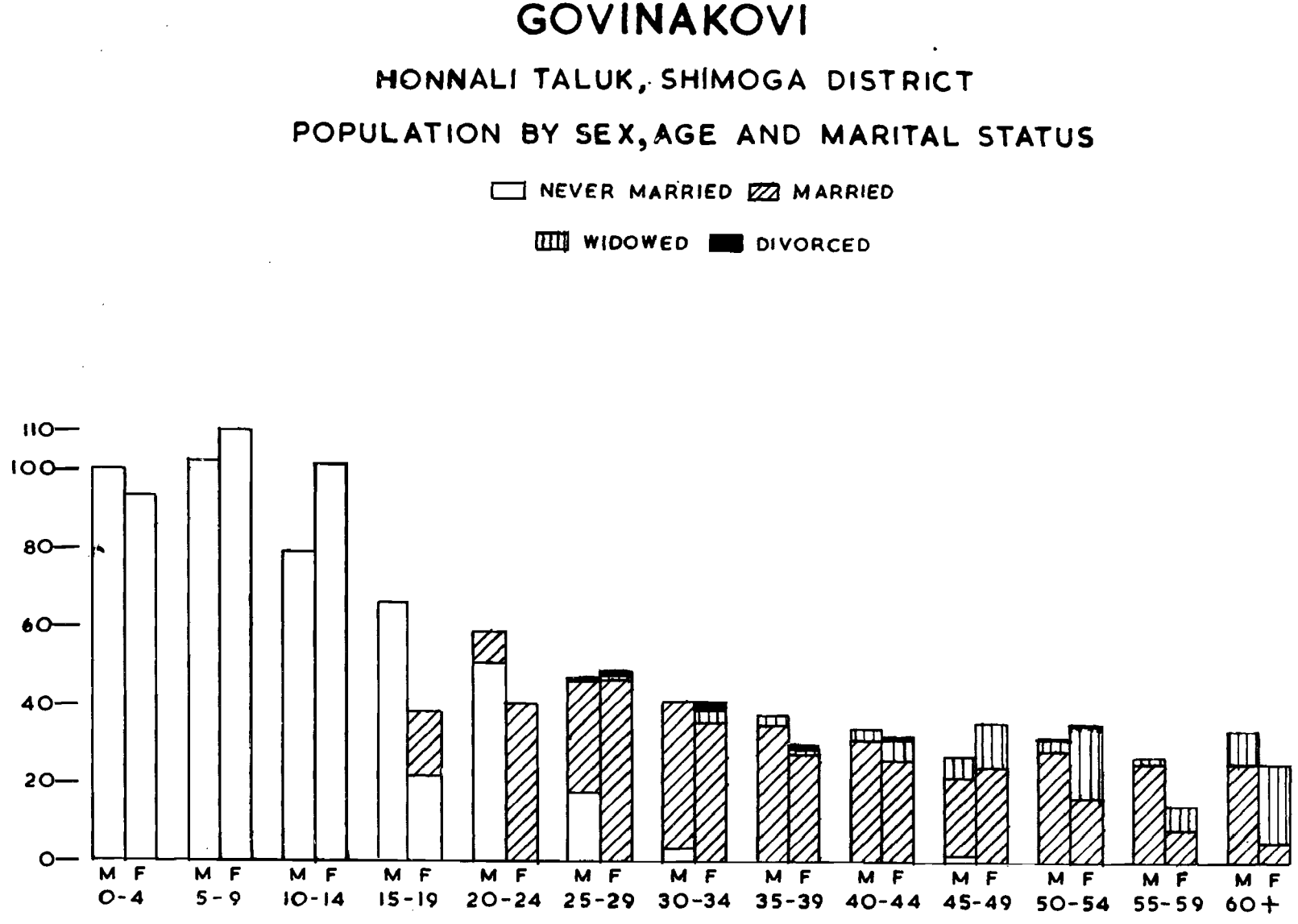
205. To obtain a comparative idea of the standards of living of the households in the five categories, some of the important items of expenditure are noted below presenting both the monthly expenditure per equivalent adult male and percentage of the total expenditure.

Sl. No.	Items	Category 1		Category 2		Category 3		Category 4		Category 5	
		Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure
1.	Total Food	9.55	49.24	7.98	46.88	7.56	78.78	7.44	79.26	10.84	51.58
2.	Beverages	1.08	5.66	0.56	3.27	0.15	1.56	0.41	4.41	1.71	8.14
3.	Clothing	1.18	6.12	0.70	4.11	0.58	6.04	0.49	6.22	1.82	8.66
4.	Rent on land	0.13	0.70	2.69	15.79	0.01	0.11	—	—	0.87	4.11
5.	Hired labour, cultivation costs, etc.	3.36	17.36	2.24	13.16	0.17	1.73	—	—	1.05	4.99
6.	Remittances	0.38	1.97	0.56	3.29	—	—	—	—	0.77	3.15
7.	Education	0.87	4.50	0.07	0.41	—	0.08	—	—	0.37	1.77

GOVINAKOVI

HONNALI TALUK, SHIMOGA DISTRICT

POPULATION BY SEX, AGE AND MARITAL STATUS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

206. The Table below presents the population of Govinakovi village as recorded during decennial Census periods from 1901. At the end the position as it stood at the time of the present Survey is also given :

Year	Persons	Percentage increase/ decrease	Males	Females	Sex ratio
1871	512	—	—	—	—
1881	485	—5.27	—	—	—
1891	613	26.39	325	288	886
1901	704	14.85	356	348	978
1911	744	5.68	379	365	963
1921	653	—12.23	326	327	1,003
1931	743	13.78	375	368	981
1941	916	23.28	463	453	978
1951	1,128	23.14	580	548	945
1961	1,418	25.71	720	698	969
1962 (Survey)	1,319	—6.98	679	640	943

207. The above statement shows that the population of the village has more than doubled between 1901 and 1961. During the corresponding period the rural population of Shimoga District has recorded an increase by 53·88% and the rural parts of the whole State of Mysore have recorded an increase of 60·5%. The above Table shows that the increase in population during each intercensal period is not uniform. The population of the village has recorded a decrease at the Census enumerations in 1881 and 1921. Particularly the decrease recorded in 1921 was marked. When an attempt was made to find out the reasons by local enquiry, none was in a position to explain why there was such a decrease. But some old gentlemen said that there was an epidemic of malaria and later on plague and so a large number of people had moved out of the village. Another person explained that there was failure of crops and the village was facing famine conditions with the result that a number of labourers and petty farmers had migrated to other places. The fact that only during this period the females exceed the males in number shows that there might have been emigration of male labourers during this period in search of work elsewhere. So though the decrease could not be attributed to any particular cause, it is a fact that there was a marked decrease in 1921.

208. The increase recorded between 1951 and 1961 exceeds the increase in the rural population of the State for the corresponding period. During this period the village has recorded an increase of 25·71% and the increase in the rural population of the State is 22·56%. However the increase in the rural population of the Shimoga District for this period is marked and it exceeds the percentage of increase recorded by both this village and the rural areas of the State. The rural parts of Shimoga District has recorded an increase of 46·42% during this period. A few irrigation and power projects had been launched in the District during the 1951-1961 period. These works attracted large labour force from the neighbouring Districts. The mining and industrial activity in the District had also taken big strides with the result there was a large scale immigration during this period.

209. It may be noted that between 1961 and 1962-63 *i.e.* between the period of Census enumeration of 1961 and the present Survey, the village has recorded a decrease in the population. The decrease is by 6·98%. This decrease is due to the fact that some of the labourers and workers who had come to the village to work on irrigation channels had left the village at the item of the Survey. So though they were enumerated in 1961, they were left out at the time of the Survey.

210. It is also worth noting that after 1931, the population has recorded an increase exceeding 23% for every decade. Till then,

the maximum increase recorded was only once in 1891. This marked increase recorded in 1891 was of a spasmodic nature and the same rate was not maintained for several years to come. However the increase after 1931 is more or less of a uniform nature showing thereby that the living conditions and public health have shown considerable improvement now. In 1948, the Malaria Eradication Scheme was launched in the District and since then, the general health in the village has improved a lot.

Population by Age and Sex

211. The Table in para 206 presents information regarding the sex ratio of the village from 1891 to the date of the present Survey. It is noticed from this Table that the males have always exceeded the females in number, the only exception being in 1921, when the village recorded a decrease in the population. Probably during that year there was emigration of male labour force from the village, thus causing the increase in the sex ratio. The sex ratio for the Mysore State for 1961 was 959 and for Shimoga District it was 898.

212. Table II persents the distribution of the population by broad age-group and sex. It is seen from it that 44% of the population of the village consists of children aged below 14 years, about 51% are aged between 15 and 59 years and the remaining 5% are aged above 60 years. Sex-wise there are 679 males to 640 females or about 52% are males and the remaining 48% are females.

Births and Deaths

213. According to the statistics available in the Honnali Taluk Office the births and deaths recorded in the village are as follows :

Year	Births	Deaths
1957	29	10
1958	28	14
1959	12	12
1960 (up to June)	6	6

The figures for other periods were not available. The average number of births and deaths per annum for the 1957-59 period comes to 23 and 12 respectively. It has to be made clear at this stage that only births and deaths which occurred in the village are considered here. The custom of sending a woman to her parental place for giving birth to her first child is largely prevalent in the village. If the parental place happens to be in some other village, the woman goes there. Naturally the birth of her first child is not recorded in the registers of this village but elsewhere.

Marital Status

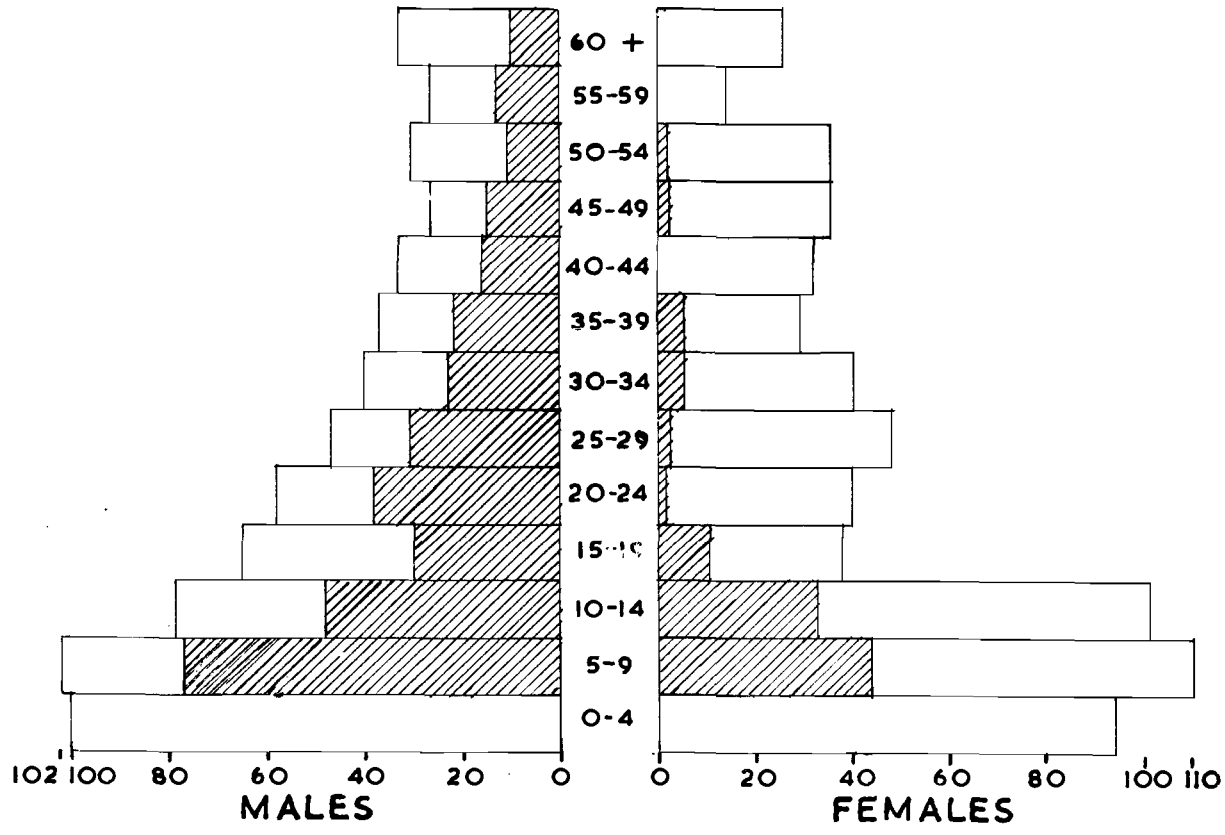
214. Table VI presents information about marital status both according to sex and broad age-groups. It will be seen from this Table that about 57% of the population of the village are never married, about 36% are married, about 6% are widowed, and about 1% are divorced or separated. If the marital status is considered sex-wise it is seen that about 61% of the males are never married, about 34% of them are married, about 4% are widowed and less than 1% are separated. Among females about 50% are never married, about 38% are married, about 11% are widowed, and about 1% are divorced or separated.

215. A redeeming feature of the village is that there is not a single child aged below 14 years which is married. All married males are aged above 20 years and among females only 17 girls are aged between 15 and 19 years. So post puberty marriage has almost become a rule in the village. It is also seen from this Table that as against 25 widowers, there are as many as 66 widows. There are actually 4 widows who are aged below 34 years. This only shows that though widow remarriages are not barred religiously or according to the customs prevailing among several castes, they are not looked upon with much favour. A remarried widow continues to face several difficulties in the social and religious functions. The number of divorcees and separated persons is not large in the village.

GOVINAKOVI

HONNALI TALUK SHIMOGA DISTRICT

POPULATION AND LITERACY BY SEX AND AGE GROUPS



Public Health and Medical Facilities

216. The sanitary conditions in the village are generally good. The roads are broad excepting some in the interior of the village. However the drainage system is not good. There are no proper drains for many of the streets with the result that during the monsoons, the roads often get slushy. Waste water is let into the streets where it stagnates and helps the mosquitoes to breed. The living conditions particularly in the lowlying areas where the Adi-karnatakas and other poorer sections reside are far from satisfactory. After the introduction of irrigation, the floor often gets damp and in the rainy season, it is a problem for them to even find a warm corner in the house. Very often they spread grass on the floor and then sleep on it. To avoid all these unhealthy conditions, there is a proposal to shift the *Gaothana* but the villagers are reluctant to move out with the result that they continue to suffer, even though they talk loudly about it. Till 1948 Malaria was almost an annual epidemic. But now it has been completely rooted out. A malaria surveillance worker has been stationed in the village to watch the incidence of Malaria. The nearest medical dispensary is at Honnali, about 4 miles away and at Shimoga—about 19 miles away—is the District Hospital. Both these places are connected by good roads and so the villagers have no difficulty in reaching them. The Medical Officer in charge of the Primary Health Centre at Honnali visits the village once a week. There is a midwife stationed in the village. There is one Ayurvedic practitioner residing in the village. However, in the case of ailments, the patient is first treated locally by administering herbs, roots, decoctions etc., and only when the ailment gets serious, is he taken to the dispensary or the hospital. The supply of drinking water is from three wells. A few drink water from the river.

Veterinary Aid

217. The nearest veterinary dispensary is at Honnali. But at Harlhally, about two miles away, there is a Key Village Centre where the animals can be treated for minor ailments.

Literacy and Education

218. Table VII furnishes information regarding literacy and education. It is found from this Table that about 32% of the population consists of literates and the remaining 68% are illiterates. If the literacy is considered sex-wise it is seen that about 48% of the males and about 16% of the females are literates. Thus it would be evident that the percentage of literacy among females is very low. If literacy is considered according to the standard of education it is seen that about 17% are literate without any educational standard, about 13% are literate by primary standards, and the remaining 2% of the total population have passed the Higher Secondary School Certificate or any higher standards.

219. Of the 435 literates in the village 192 are aged below 14 years; 170 are aged between 15 and 39 years; 63 are aged between 40 and 59 years; and 10 are aged above 60 years. It is also seen that only 31 persons have crossed the Higher Secondary School standard and among these 31, there are several Government servants who though not permanent residents of the village have migrated here in the course of their duty.

220. Till recently there were only two schools in the village—one was a primary school with a strength of about 130 children and the other was a middle school with a strength of about 80 children. In 1964, the Taluk Development Board has opened a High School teaching for the VIII standard. The present strength of the school is only 32. It is proposed to add one higher standard each year so that in about another four years it becomes a full fledged High School. The nearest basic schools are in the villages of Bijagatte and Arabgatte. Both these villages are about 3 miles away. These schools coach children in carpentry and gardening.

Migration

221. During 1957-1961, several workers connected with the irrigation works had

migrated to this village. The offices of the Assistant Engineer No. 5 and his subordinates were located here and with that several families have migrated here. Farm labourers from Kuruva and other villages, often come here in search of labour during harvesting periods. They are seasonal migrants and return to their native villages when the season ends. But for these few instances, there have been no other recent migrations.

Types of Family

222. For the purposes of this Survey, the various families have been divided into the following four groups :

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

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

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

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

223. After classifying the families in the above manner, the results achieved are presented in Table I. It is seen from that Table that more than half the number of families in the village are simple families, thus clearly showing that the present trend is towards formation of smaller households. In fact about 58% of the families are of simple type; about 10% are of intermediate type; about 26% are of joint type; and the remaining 6% come under ' Others '. The reason for a tendency towards simple types of families appears to be due to a greater sense of individuality and the desire for greater freedom from control from elders and also freedom in economic matters—which is generally lacking in joint types of families.

224. Table I presents caste-wise distribution of the households according to the types of families also. Their distrirbution among the four numerically important castes is as follows :

Sl.No.	Caste	Percentage of families			
		Simple	Inter-mediate	Joint	Others
1.	Lingayats ..	52%	12%	29%	7%
2.	Adi-karnatakas ..	69%	9%	17%	5%
3.	Halumathas or Kurubas ..	59%	4%	37%	—
4.	Muslims ..	80%	7%	14%	—

Composition of Households

225. The average size of a household in the village works out to about 6 persons. From Table III it is seen that about 4% of the households are single member households; about 15% of the households in the village consist of 2-3 members; about 39% consist of 4 to 6 members; about 27% consist of 7 to 9 members; and the remaining 15% consist of more than 10 members. Thus the majority of the households in the village have between 4 and 6 members.

Intra Family and Inter-caste Relationships

226. The intra family relationship is found to be generally cordial. Elders are always respected and it is generally the eldest member of a household who controls all the family affairs. If there be any differences among members of a family, they try for a solution acceptable to all the persons concerned. In such matters the advice of the elders in the family is always considered and generally respected. If the differences continue, other village elders intervene and try to patch them up. Even in settling marriages etc., it is generally the advice and opinion of the elder members which prevails.

227. It has been observed elsewhere that Lingayats form the predominant caste in the village. But the inter-caste relationship has been always cordial, excepting for some stray instances. In arranging public functions like car festivals, Ganesha puja etc., or in arranging dramas, entertainments, persons of all castes join hands with one another to make the function a success. The differences in economic status also are forgotten at such times. If marriages or any

such functions are arranged in a poor man's house, all his castemen including the rich will not fail to attend it. Petty disputes and differences in the village are settled more with the assistance of village leaders irrespective of caste than with the help of Caste Panchayats.

Inheritance of Property

228. Though a few persons in the village are aware of the amended provisions of the Hindu Succession Act by which even daughters get a share in the ancestral property, none in the village practice it. The property is inherited equally by all the male issues. If there be a division in the family property during the father's life-time, the property is equally divided among all the male members including the father and the father's share on his death is again equally shared by the sons. Daughters get no share. But the responsibility of their marriage and maintenance till marriage rest on persons inheriting the property.

Leisure and Recreation

229. The villagers get a lot of leisure but they have very little recreation. The farm work is such that after about January till May, the cultivators have an easy time. It is during this period that they celebrate marriages, arrange dramas and hold fairs. During the busy seasons, they find leisure on return home. But most of it is spent in gossip. They gather together at some selected spots and go on talking on subjects which are not well defined. A community radio set has been installed in the Basavanna Temple. Some people attend to the broadcast programmes particularly the relays concerning news and marketing conditions, but such persons are a few in number. A limited number of newspapers are also brought to the village and a few households which can be counted on fingers read them regularly.

230. Occasionally the villagers organise some open-air plays. About one or two such plays are organised every year. The whole village gets active on such occasions. A couple of months before the play is staged, allround activity is seen in the village. The whole village works as one unit in making such a show a complete success. The other sources of recreations are the village fairs. The Govinakovi residents are particularly attracted by the annual fair at Rampur. This fair lasts for about a week or two and during this period, they repeatedly visit the place, as it is only a mile away. Another fair that is important is the Narasimha fair which is held in the village itself. These fairs not only satisfy their religious instincts but also help them in developing social and cultural ties amongst various people besides, providing them with opportunities to obtain their necessities. Another form of entertainment is provided by the periodical festivals. These festivals help them to have a change from the set pattern of their daily life.

231. Women generally spend their hours of leisure in gossip only. Formerly some young girls and young women used to gather and sing some folk-songs in chorus but this together has practically disappeared. The only time they sing such songs is when they are at work like cradling the baby, grinding corn, removing weeds in the fields, harvesting crops etc. Now as flour mills have appeared in every village the grinding stones too have practically disappeared. The change in food habits from jowar bread to rice also provides them with more leisure. But this too is wasted in gossip only. Young boys play indigenous games in the streets. A few have made a regular habit of visiting Honnali almost everyday. On occasions they go there to see some cinema shows or dramas, whenever such entertainments are provided there.

Religious Institutions

232. There are several temples in the village but the chief ones are the Basavanna Temple and the Narasimhaswamy Temple. Basavanna Temple is an old one. In 1959 the building was extended at a considerable cost. At the time, the temple had cash assets of about Rs. 3,500 and the balance of the amount was collected by raising contribu-

tions at the rate of Rs. 40 per pair of bullocks owned. Muslims and Adi-karnatakas were however exempted from this payment. The total cost of repairs was about Rs. 10,000. The temple has four rooms of which one is being used for a school. One room is reserved for visitors to the village. In one room a Community Radio Set is installed with a speaker outside. The affairs of the temple are managed by an informal Panchayat of which prominent elders of the village are members. The priest is a Lingayat by caste. *Puja* is offered twice a day-once in the morning and then again after sunset. The temple has about 2 acres of land, the yield from which goes to the *Archak* (priest). In addition every household contributes about 8 *seers* of grains for the temple expenses, annually. The Adi-karnatakas and Muslims are exempted from this levy. On Basavajayanti, Gowrihabba, Deepavali and Ugadi special pujas are offered to this deity. There is a separate fund set up in the name of this deity. All fines etc., collected by the informal Panchayat are credited to this fund.

233. Shri Narasimha Temple is also an old institution situated just at the entrance to the village. *Puja* is offered at this Temple by a priest of Gangamata caste. The priesthood is held hereditarily. There are four families of *Archaks* of this temple and each of them worship the deity by rotation. The turn of every family lasts for a year. The temple has two acres of land. They produce from this land as well as the annual contribution of 5 *seers* of grains of all the households in the village, excepting those of Adi-karnatakas and Muslims, goes to the *Pujari* whose turn it is to worship the deity. The right of worship changes hands on Ugadi day. During this time, a car festival is arranged. The expenses of this car festival are met by raising special contributions.

234. Architecturally, both these temples have nothing of note. They are simple buildings and are not known much outside the village. The villagers visit these temples only on special occasions, though a few are daily visitors. Visitors to the village are generally entertained in the Basavanna Temple.

Festivals

235. Like all other Indian villages, Govinakovi too observes a numbers of festivals. Many of these festivals are purely religious rites which are primarily of significance to the respective caste or households. Yet they offer a visible mark of cultural homogeniety and the consequent community feeling is clearly discernible. There is mutual co-operation among people of all the castes in the celebrations of these festivals. The important festivals of the village are :—

(*i*) *Ugadi* :—This falls on the 1st of Chaitra (March-April) and is observed as a new year day by all Hindus. This is a day of rejoicing for the whole village. Round about this time the village celebrates the Narasimhaswamy Car Festival. Eating of a mixture of tender leaves of the neem tree and jaggery and reading of the almanac are the important parts of the celebrations.

(*ii*) *Kar Hunnive* : This is observed on the full moon day of Jyeistha (June) when the bullocks are worshipped after being given a wash.

(*iii*) *Basavana Amasye* :—This is observed on the new moon day of Jyestha (June) when all Hindus worship Basava.

(*iv*) *Nagar Panchami* :—This falls on the 5th day of the bright half of Sravana. Worship of the cobra forms the important religious rite of the day. In several houses clay images of cobras are worshipped by pouring milk on them.

(*v*) *Ganesh Chaturthi* :—This festival is celebrated on the 4th day of Bhadrapada every year. In several houses clay images of Ganapati are worshipped during this period.

(*vi*) *Bhoomi Hunnive* :—This is observed by people of all the castes on the full moon day of Ashvija (October) by worshipping mother earth. On this day, the villagers prepare a number of sweets and eat their meals in the fields.

(*vii*) *Navaratri or Dasara* :—This is one of the most colourful festivals celebrated with great rejoicing. Refreshed with the showers of the monsoon, nature also appears in all her verdant glory. The harvest is about to

be garnered and the weather is serene. Though all castes observe this, Brahmins, Adi-karnatakas and Vishwakarmas attach great importance to it. In some of the households the festival is observed for full ten days. It is chiefly dedicated to the worship of Lakshmi, Saraswathi and Durga. The eighth day is observed as Durgashtami. On the 9th day weapons, implements of labour etc., are offered worship. The final day falls on Vijayadashami.

(*viii*) *Deepavali* :—This is a festival of lights beginning on the thirteenth of the dark half of Ashvija. This is also known as *Dodda Habba*. Worship of cows and Goddess Lakshmi are the important rites associated with this festival.

(*ix*) *Mahashivaratri*:—This is observed on the fourteenth day of the dark half of Magha. It is believed that observance of fast and worshipping God Shiva at night helps in the release of a person from the cycle of birth and death.

(*x*) *Ramzan* :—This marks the end of the solemn month of Ramzan—a month of fasting and meditation for Muslims. On the last day before they break their fast, they offer special community prayers and at the end of the service, they embrace each other.

(*xi*) *Bakrid* :—It is one of the important Muslim festivals celebrated in honour of the sacrifice of saint Abraham. According to their belief, Abraham was once ordered by God to offer his son in sacrifice and when he did, he found that instead of his son, a ram was lying slain. It is to commemorate this incident that the festival is observed.

(*xii*) *Muharram* :—It is a ten day observance of intense mourning by the Muslims to commemorate the Martyrdom of Imam Hussain.

Fairs

236. A number of fairs are annually held in the District. The important ones are Sri Kudli Sangameshwara Jatra at Bhadravati held in every March, Sri Siddeshwaraswamy Jatra held at Sulikere on the 14th of January, Halaswamy car festival held at Rampur in February, Sutta cattle fair held in January, Rameswara car festival at Keladi held in March, Aghoreswara jatra at Ikkeri held in March, Mallikarjunaswamy Jatra at Togarasi held in February—March, Sri Hole Sringeshwaraswamy Jatra at Bankasana held in February. Sri Renukamba fair at Chandragutti held in April, Sangameshwara fair at Kudali, Sri Rameshwar cattle fair at Tirthahalli etc. The villagers very often visit some of these fairs. But the fair in which they are particularly interested is Sri Halaswamy Jatra at Rampur.

237. Sri Halaswamy Jatra is also known as Rampur Jatra. This village on the right bank of the Tungabhadra river is hardly a mile away from Govinakovi. This fair is held in every February. The car festival and the cattle fair form the chief attractions of this fair. About 10,000 cattleheads are brought here for trading purposes and so farmers from roundabout villages including Govinakovi crowd here.

238. In the village itself a small car festival is arranged on Ugadi day in honour of Sri Narasimhaswamy, a village deity.

Informal Panchayat

239. The Kurubas and Adi-karnatakas have their own Caste Panchayats. But their influence has considerably waned now. The most powerful organisation in the village is the informal Panchayat which consists of some prominent persons from the village. This Panchayat is very much respected and though a majority of its members consist of Lingayats, it is based not on caste considerations but on moral courage and integrity of the members. The Panchayat members are not elected but nominated by the entire village community and when nominating the members, generally, elderly people from the village are preferred.

240. This Panchayat enquires into all the dispute and cases of theft, mischief etc. Whenever a complaint is lodged with this Panchayat, the *Kulavadi* will inform the heads of all the households in the village who will

gather at the Basavanna Temple that evening. The *Panchas* hear both the sides in public and each side will examine its witnesses. After the whole case is heard, the *Panchas* will have a discussion among themselves and place their decision before the public for acceptance. Generally, the decision of the *Panchas* is accepted by the public *in toto* and then it becomes final. The *Panchas* will decide about the punishment to be inflicted on the guilty. The punishment is usually in the form of fine and the fine collected is credited to the funds of Shri Basavanna Temple. For manhandling, the fine may range between Rs. 100 and Rs. 200. If the guilty person is a young boy, the fine will be reduced to about Rs. 25 and the burden of its payment is on his parents. the fines for thefts will depend on the value of the articles stolen. If a person is found guilty of committing the same offence more than once, the fine amount will be suitably increased. If anyone fails to abide by the decision of the Panchayat, he stands a risk of being ex-communicated. None in the village will co-operate with him. Socially, culturally and economically he will stand boycotted by one and all. But so far there has not been a single instance of such ex-communication and everyone has faithfully accepted the decision of the Panchayat. Thus, this informal Panchayat has become a powerful institution guarding the morality of the village. However family matters, domestic disturbances etc., are not referred to this Panchayat. Such differences are got settled by themselves, with the help of some of the village elders, whenever that is felt necessary.

241. This informal Panchayat also auctions annually the rights of collecting cowdung that falls on the roads and public places. The amount realised is also credited to Basavanna Temple funds. None but the successful bidders collects the cowdung from such places. Breaches if any will be enquired into by the Panchayat and the guilty persons will be punished by levy of a fine which may range from a few Paise to a Rupee. All the fines collected by this Panchayat are utilised for the temples and other public activities in the village.

242. The affairs of the two big temples in the village are generally in the hands of this Panchayat. All public functions in the village have to be initiated by this Panchayat and so there can be no successful function in the village unless it is blessed by this Panchayat. But to the credit of the Panchayat, it has to be observed, that so far it has been acting in quite an impartial manner and the public accepts its authority with pride.

The Statutory Panchayat

243. The Govinakovi group Panchayat covers the three villages of Govinakovi, Basavanahalli and Kuruva. The headquarters of the Panchayat are at Kuruva. The Panchayat is constituted of 13 elected members. The present members were all elected unopposed. At present membership consists of 5 persons from Govinakovi; 5 persons from Basavanahalli and 3 persons from Kuruva. In all, 5 seats are reserved for the Harijans and women—2 in Govinakovi, 2 in Basavanahalli and 1 in Kuruva. The Chairman comes from Basavanahalli.

244. The Panchayat has no independent building of its own. So for sometime the Panchayat was holding its office in the Co-operative Society building and now it is occupying a portion of the building vacated by the P.W.D., staff. Its budgeted income and expenditure figures are as follows :

Income				Expenditure			
S.No.	Source	Amount		S.No.	Item	Amount	
		Rs.	P.			Rs.	P.
1.	House tax ..	5,000	00	1.	Office maintenance ..	2,000	00
2.	Commercial tax ..	300	00	2.	Expenditure to collect Panchayat dues. ..	1,500	00
3.	Cart tax ..	500	00	3.	Sanitary charges ..	1,000	00
4.	Sites and Backyard tax ..	500	00	4.	Water supply and protection ..	2,000	00
5.	Licence fees ..	400	00	5.	Public works ..	4,900	00
6.	Cattle pound receipts ..	300	00	6.	Public health ..	316	77
7.	L. R. Share (Govt. grant) ..	1,820	18	7.	Electricity ..	1,000	00
				8.	Construction of cattle pound ..	2,000	00
	Total : ..	8,820	18	9.	Miscellaneous ..	500	00
	Opening balance ..	7,278	59	10.	Deposits ..	882	00
	Grand Total : ..	16,098	77		Grand Total : ..	16,098	77

245. The Panchayat staff consists of a full-time Secretary and a peon. It is however sincerely felt that much improvement is required in the maintenance of accounts. The work of recovery of taxes also appears to be far from satisfactory. For years together, the Panchayat has failed to recover house taxes, commercial taxes etc., and at the moment, it depends only on Government grants to carry out even its obligatory duties. In the absence of proper accounts, it was not possible to know its correct financial position. The statement below summarises its activities for three years *viz.*, 1961-62, 1962-63 and 1963-64.

Receipt and Expenditure Statement of Govinakovi Village Panchayat for 1961-62 to 1963-64 as furnished by the Village Panchayat Secretary.

1961—62

RECEIPTS					EXPENDITURE		
		Balance	Current	Total		Rs.	P.
1.	Taxes	4,905—00	1,685—00	6,590—00	1. Contribution to the Recreation Centre at Govinakovi	1,450	00
2.	Taxes (collections) ..	..	..	..	2. National Plan Savings Certificates (purchased)	600	00
3.	L.R. assignment	1,820—18	..		3. Govinakovi L.S.Cs., in current account deposit	500	00
4.	L.D. grant towards the contruction of D.W. well and river steps at Govinakovi Rs. 4,064 00				4. Maintenance of Library	250	00
					5. Office establishment, Govinakovi street light charges and office contingency charges	832	35
					Total :	3,632	35

1962—63

		Rs.	P.			Rs.	P.
1.	Taxes (collections) ..	121	50 ..	1.	Construction of cattle pound at Govinakovi and at Basavanahalli.	3,474	97
2.	L.R. assignment ..	1,820	18 ..	2.	Contribution to the Mahila Mandal	500	00
				3.	Office furniture	575	00
				4.	Advance amount for construction of river steps at Govinakovi.	400	00
				5.	Office establishment, Govinakovi street light charges and office contingency charges.	1,665	97
					Total :	6,615	94

1963—64

RECEIPTS	Rs.	P.	EXPENDITURE	Rs.	P.
1. Taxes (collections)	504	33	1. Costruction of culvert at Basavanhalli	567	54
2. L.R. assignment	1,820	18	2. Drainage work at Basavanahalli	740	25
			3. Contribution to the Recreation Centre	300	00
			4. Maintenance of Library at Govinakovi	100	00
			5. Govinakovi street light, office establishment and office contingency etc.,	1,166	66
			Total :	2,874	45

246. In Govinakovi proper, the Panchayat has introduced street-lighting. At present 12 street-lights have been provided. But considering the size of the village, this number appears to be quite inadequate. Other improvements done at the instance of the Panchayat at Govinakovi are construction of steps on the river bank, construction of a cattle pound, maintenance of a small Library and Recreation Centre. These are the only improvements done so far. It is quite necessary to gear up its activities so that it can become a useful institution and it is also necessary for the public to co-operate with this institution by paying their tax arrears etc., quickly.

The National Extension Service

247. Govinakovi village comes under the jurisdiction of the Honnali National Extension Block. Some activities have been undertaken in the village under this scheme. In the field of agriculture an improved variety of paddy seed known as SR-26 B was introduced in 1959 and that is slowly gaining popularity. In 1957 improved variety of ragi seeds known as K1 and R-0870 were introduced. In the cultivation of jowar, dibbling method has been introduced to some extent. Efforts are also being made to popularise the use of fertilizers and pesticides. But, though fertilizers have gained in popularity, the use of pesticides is little known in the village. Introduction of light ploughs, buck sprayers, and puddlers are other improvements introduced in the village. They have not so far succeeded in introducing the village production plan.

248. In the field of co-operation the activities of the Co-operative Society in providing credit and supplying fertilizers have been increased but so far the society has not been able to show the progress expected of that institution as it has been unable to recover the amount advanced. In the field of education, the Taluk Development Board has opened a High School. In 1961-62 one library-*cum*-reading room was opned in the village but at the moment this institution has not been working on proper lines. One Recreation Centre has been opened in the Adi-karnataka colony. It has got an independent building of its own. Land improvement loans have been advanced to about 18 persons, each person getting approximately Rs. 150. A Mahila Mandal with about 20 members has been opened. It is proposed to teach tailoring at this centre. About 100 acres of *gomal* land have been taken up for afforestation and about 150 acres of dryland have been surveyed for contour bunding.

Social Reforms

249. Among the residents of Govinakovi, Adi-karnatakas are treated as untouchables. As would be evident from Table III, about 124 households in the village are aware of the legislative measures undertaken to remove the evil of untouchability. But the old feelings about this evil have not totally disappeared so far, though the conditions are not as bad as they were a few years back. In the past, even the shadow of Adi-karnataka was shunned. But to-day this is not the case, though untouchability is

still being practiced. In the tea shops, the Adi-karnatakas have separate place to sit. They have separate glasses to drink coffee. They do not enter the temples or the houses of any people of higher caste. The Adi-karnatakas also do not insist on exercising equal rights. In entering the temple they are afraid of the God's 'wrath'. So, so far the evil of untouchability has not totally disappeared from the village.

250. About family planning, though a few people have heard about it, hardly any one has given a serious thought to it. They say that children are but acts of God and so they need not bother about their number. One person when interviewed said that when God decided on the birth of a child, he would naturally give a thought to its growth, and so it is not necessary to control the rate of births. Labourers, it appears, believe in the saying 'the more the merrier' as they think with more members in a family, the earning capacity of a household also increases as they will have more wage earners.

CHAPTER V

CONCLUSION

251. In the preceding four Chapters. the Socio-economic conditions of the village Govinakovi in Shimoga District, as found in 1962, have been discussed. It has been noticed that from 1957-58, with the introduction of irrigation some marked changes have been brought about in the life of the village. Now about 370 acres of dry land has been converted into wet land and rice, which was never grown in the village, has now become the principal crop replacing jowar and ragi. With the change in the cropping pattern, there has been a change in the food habits also. Rice is now the staple food of the village.

252. Irrigation has been introduced in the village so as to offer an idealogical pattern on which people could work for the eradication of poverty, for the improvement of their standard of life and for the all round development of the village. But at the time of this Survey, the village has been experiencing some initial teething troubles. Some 140 acres of land which were being cultivated in the past, are now lying fallow due to excess of alkalinity in the soil. So also the peasants have so far not fully adopted to the new agricultural practices. It will take some time for them to get themselves accommodated to the new economic environment created by irrigation in the village. But the biggest handicap they have to face is about adequate credit facilities. Their credit needs are many. They have to obtain gypsum salt to treat the soil in order to remove excess of alkalinity. They have to obtain fertilizers in sizeable quantities in order to see that the fields reap a good harvest. They have to level the fields and arrange for contour bunds in order to see that the water supplied by the channels do not run waste. At the moment, the villagers are facing many difficulties. But in a few years, they are all sure to be surmounted. What is needed is to bring scientific information to the village and to take the problems of the people to the scientific institutes for solution.

253. In the field of education, efforts are being made to provide better facilities. The Taluk Development Board has recently opened a High School. In course of time, it is going to be a fulfledged High School. The percentage of literacy is not very low, compared to other areas in the State. Even then the majority of the literates are so without any educational standards. They can read and write a few simple letters. But that should not be the standard of literacy expected even in the rural areas. Very few have maintained reading habits. Even the library once started, has practically closed down, with the result that by and large the villagers are ignorant of the happenings of the rest of the world.

254. The employment opportunities in the village are limited. Excepting for a few traditional crafts, there are no industries in the village. There is also no planned programme to start any new industries. The population is increasing faster than the production resources and so it is quite necessary to organise new work opportunities.

255. Housing needs immediate attention. Most of the houses are in lowlying areas and irrigational waters seep through their foundations. As a result the walls of several houses have started crumbling down. The grainpits have become useless. The floor often gets damp with the result that the living conditions are not good in many houses. It is so particularly in the residential area of the Adi-karnatakas, which forms the lowest region in the village. If these conditions do not improve by efforts in any other direction, the only way out is to shift the *Gaothana*. Of course such proposals are bound to be resisted, as it is being done already. But they have to be pursuaded by undertaking

continuous health education programmes. They will have to be educated to understand that a village house, which is fully protected against rain, cold and dampness and which permits entrance of sunlight and air is a healtheir house for the family. They will have to be taught to understand that it is much easier to prevent disease by following protective health programmes than it is to cure disease. And they will have to be impressed that healthy living conditions will benefit them and their progeny immensely.

256. A word about the Statutory Panchayat and the Co-operative Society is necessary. At present both these institutions leave much to be desired in their functioning. The Co-operative Society has been releagated to 'C' Class from 'B' class in its audit classification. The reason attributed to this is non-recovery of the advances made. The Statutory Panchayat has left many of its dues unrecovered. The people have to realise that both these institutions can function well only if they co-operate with them and help them in gaining in stature. They have to see that they pay their dues back promptly and then concentrate on obtaining adequate services from them.

257. About the people, it has to be said to their credit, they are hard working. The general atmosphere in the village is cordial. There is good co-ordination and co-operation amongst the various sections of the village. The informal Panchayat, which is not governed by any set rules or statutes, is quite a force to reckon with. It is well respected and many people admit that it controls several activities in the village. It has, in a way, a unifying effect on the whole village. But it would indeed be a great day for the village, if it succeeds in removing all the traces of untouchability.

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TABLES

TABLE I

Area, Houses and Population

Area in		Density	Number of	Number of	Population		
Acres	Hectares	per Sq. mile	houses	Households	Persons	Males	Females
1	2	3	4	5	6	7	8
1,916	775.39	440	240	218	1,319	679	640

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
1,319	679	640	100	93	102	110	79	101	65	38	58	40	47	48	40	40	70	61	85	84	33	25	..	..

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 and 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
218	11	3	8	34	43	43	86	232	210	60	236	225	27	165	154

TABLE IV

Households classified by Religions, Castes and Sub-castes

Religion	Caste	Sub-caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU—	Lingayat		117	759	385	374
	Adi-karnataka		37	196	101	95
	Halumatha		22	119	60	59
	Viswakarma		9	60	31	29
	Gangamatha		6	45	28	17
	Chippigaru		3	16	6	10
	Brahmin		2	12	8	4
		Madhva	1	2	1	1
	Maratha (Maharastra)		2	8	4	4
	Reddy		1	2	2	...
	Vaisya		1	5	3	2
	Bhavsar Kshatriya		1	2	1	1
	Bhovi		1	3	1	2
MUSLIM—			15	90	48	42
		Total	218	1,319	679	640

TABLE V

Scheduled Castes & Scheduled Tribes

Name of Castes	No. of House holds	Scheduled Castes			No. of house-holds	Scheduled Tribes		
		Persons	Males	Females		Persons	Males	Females
1	2	3	4	5	6	7	8	9
Adi-karnataka	37	196	101	95	Nil	Nil	Nil	Nil
Bhovi	1	3	1	2				

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	1,319	679	640	417	325	236	243	25	66	1	6	...	...
0– 4	193	100	93	100	93	...	...	...	...	...	...	...	...
5– 9	212	102	110	102	110	...	...	...	...	...	...	...	...
10–14	180	79	101	79	101	...	...	...	...	...	...	...	...
15–19	103	65	38	65	21	...	17	...	...	...	...	...	...
20–24	98	58	40	50	...	8	40	...	...	...	...	...	...
25–29	95	47	48	17	...	29	46	...	1	1	1	...	...
30–34	80	40	40	3	...	37	35	...	3	...	2	...	...
35–39	66	37	29	...	...	34	27	3	1	...	1	...	...
40–44	65	33	32	...	...	30	25	3	6	...	1	...	...
45–49	62	27	35	1	...	20	24	6	11	...	...	...	...
50–54	66	31	35	...	...	28	16	3	18	...	1	...	...
55–59	41	27	14	...	...	25	8	2	6	...	...	...	...
60+	58	33	25	...	...	25	5	8	20	...	...	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE VII

Education

Age-group	Total Population			Illiterate		Literate without educational std.		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	1,319	679	640	351	533	183	50	114	57	22	...	8	...	1							
0— 4	193	100	93	100	93	...	...	...	...	...	...	...	...	...							
5— 9	212	102	110	35	66	8	5	59	39	...	...	...	...	...							
10—14	180	79	101	31	68	12	16	35	17	1	...	...	...	...							
15—19	103	65	38	35	27	14	10	9	1	5	...	2	...	...							
20—24	98	58	40	20	38	26	2	2	...	5	...	5	...	...							
25—29	95	47	48	16	45	26	3	...	...	3	...	1	...	1							
30—34	80	40	40	17	35	17	5	1	...	5	...	...	...	...							
35—39	66	37	29	15	24	18	5	2	...	2	...	...	...	...							
40—44	65	33	32	17	32	13	...	2	...	1	...	...	...	...							
45—49	62	27	35	8	33	19	2	...	...	...	...	...	...	...							
50—54	66	31	35	20	33	10	2	1	...	...	...	...	...	...							
55—59	41	27	14	14	14	11	...	2	...	...	...	...	...	...							
60+	58	33	25	23	25	9	...	1	...	...	...	...	...	...							
Age not stated																					

TABLE VIII

Workers and Non-workers by Sex and Broad Age-groups

Age-group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	1,319	679	640	469	379	90	850	300	550
0—14	585	281	304	50	28	22	535	253	282
15—34	376	210	166	215	185	30	161	25	136
35—59	300	155	145	189	152	37	111	3	108
60 & over	58	33	25	15	14	1	43	19	24

TABLE IX

Workers classified by Sex, Broad Age-groups and Occupations

Sl. No.	Name of Occupation	0–14		15–34		35–59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	Cultivation	7	...	92	...	69	1	8	...
2	Cultivation+ Agricultural Labour	1	...	14	...	25	...	2	...
3	Cultivation+ Household Industry	...	...	1	...	3	...	...	...
4	Cultivation + Trade	...	...	3	...	1	...	...	...
5	Cultivation + Service	...	...	...	...	4	...	...	...
6	Agricultural Labour	12	20	42	30	23	35	2	...
7	Livestock Rearing	6	2	...	...	1	...	...	...
8	Household Industry	2	...	5	...	6	...	...	...
9	Trade	...	...	3	...	7	1	2	1
10	Service	...	...	24	...	10	...	...	...
11	Hotel Keeping	...	...	...	...	3	...	...	...
12	Profession	...	...	1	...	...	...	...	...
	Total	28	22	185	30	152	37	14	1

TABLE X

Workers classified by Sex, Broad Age-groups and Industry, Business and Cultivation belonging to the Households

Age-group	Total workers			Workers Engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	469	379	90	17	...	16	2	230	1
0–14	50	28	22	2	...	...	...	8	...
15–34	215	185	30	6	...	6	...	110	...
35–59	189	152	37	9	...	8	1	102	1
60 and above	15	14	1	...	...	2	1	10	...

TABLE XI

Non-workers classified by Sex, Broad Age-groups and Nature of Activities

Activity	Age-group							
	0–14		15–34		35–59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Students	108	63	22	1	...	...	...	...
Dependants	143	171	1	4	...	6	9	8
House-work	2	48	...	131	...	101	...	13
Remittance Receiver	...	...	...	...	3	1	10	3
Seeking Employment	...	...	2	...	...	...	...	...
Total	253	282	25	136	3	108	19	24

TABLE XII

Households by number of rooms and by number of persons occupying

			Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
Total No. of Households	Total No of Rooms	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Tota No of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
218	168	1,319	89	491	96	575	27	205	6	48	...	...	...	...	...	...

TABLE XIII

Households engaged in Cultivation, Industry, Business and other occupations

Households Engaged in	Total Number of Households	Number of Gainfully Employed Persons			Total Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
I. Cultivation only	79	155	150	5	545	274	271
Cultivation + A ricultural Labour	18	56	39	17	106	59	47
Cultivation + Agricultural Labour Service	1	3	2	1	12	7	5
Cultivation + Industry	4	9	9	...	28	14	14
Cultivation + Trad	2	5	5	...	15	9	6
Cultivation + Service	21	56	56	...	196	108	88
Agricultural Labour only	42	98	43	55	171	79	92
Agricultural Labour + Cultivation	15	48	38	10	95	51	44
Industry only	8	11	11	...	45	21	24
Trade only	10	12	10	2	29	14	15
Trade + Cultivation	1	1	1	...	3	1	2
Transport	1	2	2	...	7	4	3
Service only	8	9	9	...	33	20	13
Hotel keeper	3	3	3	...	14	9	5
Livestock Rearing	1	1	1	...	4	3	1
Total	214	469	379	90	1,303	673	630
II. Households Non-gainfully engaged	4	...	...	...	16	6	10

TABLE XIV

Type of Industry run by the Households

Name of Industry	Total Number of Households	Households having Household Industry as a Primary Occupation					Households having Household Industry as a subsidiary Occupation				
		Number of Households	Persons Engaged in Industry		Total persons in Households mentioned in col. No. 3		Number of Households	Persons Engaged in Industry		Total persons in Households mentioned in col. No. 8	
			M.	F.	M.	F.		M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12
Tailoring	4	4	5	..	14	15	..	..	..	..	..
Blacksmithy	3	2	3	.	4	3	1	1	..	3	1
Carpentry	3	1	1	..	1	1	2	3	..	5	7
Gold smithy	1	..	..	..	..	..	1	3	..	6	6
Manufacture of Flaked Rice	1	1	1	..	2	5	..	..	.	..	..
Total	12	8	10	..	21	24	4	7	..	14	14

TABLE XV

Type of Business run by the Households

Name of Business	Total Number of Households	Households having Household Business as a Primary Occupation					Households having Household Business as a subsidiary Occupation				
		Number of Households	Persons Engaged in Business		Total persons in Households mentioned in col. No. 3		Number of Households	Persons Engaged in Business		Total persons in Households mentioned in col. No. 8	
			M.	F.	M.	F.		M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12
Retail Shops	9	8	10	1	11	12	1	3	..	4	3
Cattle Business	1	1	1	..	1	3	..	..	..	..	..
Bangle Trade	1	1	..	1	..	1	..	..	..	..	..
Cloth Merchant	1	..	..	..	..	..	1	1	..	5	3
Milk Trade	1	1	1	..	3	1	..	..	..	..	..
Total	13	11	12	2	15	17	2	4	..	9	6

TABLE XVII

Diet

Community	Total No. of Households in each community	Households taking: One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adult	Children
1	2	3	4	5	6	7	8	9	10
HINDU—									
Lingayat	117	..	..	86	56	31	61	..	..
Adi-karnataka	37	..	..	13	17	24	20	..	..
Halumatha	22	..	..	13	12	9	10	..	..
Viswakarma	9	..	..	8	6	1	3	..	..
Gangamatha	6	..	..	3	3	3	3	..	..
Chippigaru	3	..	..	3	3	..	..	..	..
Brahmin	3	..	..	3	3	..	..	..	..
Maharashtra	2	..	..	2	2	..	..	..	..
Reddy	1	..	..	1	1	..	..	..	..
Vaisya	1	..	..	1	1	..	..	..	..
Bhavasar Kshatriya	1	..	..	1	1	..	..	..	..
Bhovi	1	..	..	1	..	..	1	..	..
MUSLIM—	15	..	..	15	10	..	5	..	..
Total	218	..	..	150	115	68	103	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of Households	Households taking: Rice + Jowar	Ragi + Rice	Rice and Ragi + Jowar	Jowar + Ragi	Wheat + Rice	Rice	Vegetarian	Non-Vegetarian
1	2	3	4	5	6	7	8	9	10
HINDU—									
Lingayat	117	84	..	31	2	..	..	117	..
Adi-karnataka	37	2	1	16	18	..	.	..	37
Halumatha	22	8	1	7	6	..	..	..	22
Viswakarma	9	8	..	..	1	..	..	9	..
Gangamatha	6	1	..	2	3	..	..	..	6
Chippigaru	3	3	..	..	..	..	..	..	3
Brahmin	3	2	..	..	..	..	1	3	..
Maharashtra	2	1	..	1	..	..	..	..	2
Reddy	1	1	..	.	..	..	..	..	1
Vaisya	1	..	..	..	..	1	..	1	..
Bhavasar Kshatriya	1	1	..	..	..	..	..	.	1
Bhovi	1	..	..	..	1	..	..	..	1
MUSLIM—	15	10	..	4	1	..	..	..	15
Total	218	121	2	61	32	1	1	130	88

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupation	Total number of Households	Income Groups					Total number of members in Households mentioned in col. No 2	Age-groups						* Number of equivalent adult male per household	Number of gainfully employed persons	Number of gainfully employed persons per households
		Rs. 25 and less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and above		Males above 14 years	Females above 14 years	Males & Females 10 to 13 years	Males & Females 6 to 9 years	Males & Females 1 to 5 years	Males & Females less than 1 year			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	122	2	19	23	10	68	884	286	236	93	113	137	19	5.79	280	2.28
Cultivation of lands taken on lease	3	...	...	2	...	1	18	7	4	2	2	3	...	4.96	5	1.67
Agricultural labour	57	19	30	7	...	1	266	77	70	33	44	40	2	3.74	146	2.56
Household Industry	8	2	5	1	...	...	45	9	11	8	6	10	1	4.25	11	1.38
Others **	28	2	8	5	7	6	106	33	37	8	10	15	3	3.03	27	1.00
Total :	218	25	62	38	17	76	1,319	412	358	144	175	205	25	4.83	469	2.16

Others Include **

Trade	11 Households
Transport	1 ,,
Service	8 ,,
Hotel keeper	3 ,,
Rent receivers	4 ,,
Cattle grazer	1 ,,
Total	28 Households

* *Calculated according to Lusk's Co-efficient :*

Male above 14 years of age	1.00 Unit.
Female above 14 years of age	0.83 ,,
Males & Females aged between 10 to 13	0.83 ,,
Males & Females aged between 6 to 9	0.70 ,,
Males & Females aged between 1 to 5	0 50 ,,
Children below 1 year	Nil

TABLE XX

Average Annual Income per Household by Occupation

Occupations	Total Number of Households	Average Annual Income per Household	Average Annual Income per adult equivalent Male	Average Annual income per Household in the range of: Rs. 300 and less — Number of Households	Rs. 300 and less — Amount	Rs. 301 to 600 — Number of Households	Rs. 301 to 600 — Amount	Rs. 601 to 900 — Number of Households	Rs. 601 to 900 — Amount	Rs. 901 to 1,200 — Number of Households	Rs. 901 to 1,200 — Amount	Rs. 1,200 and above — Number of Households	Rs. 1,200 and above — Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	122	1,615	278	2	275	19	494	23	760	10	1,055	68	2,340
Cultivation of lands taken on lease	3	1,100	222	..	..	..	..	2	825	..	..	1	1,650
Agricultural Labour	57	426	114	19	248	30	448	7	687	..	..	1	1,300
Household Industry	8	501	118	2	287	5	516	1	850	..	..	..	..
Others*	28	947	322	2	262	8	518	5	746	7	1,033	6	1,817

*Others Include :

Trade	11	Households
Transport	1	,,
Service	8	,,
Hotel keeper	3	,,
Rent Receivers	4	,,
Cattle Grazer	1	,,
Total	28	,,

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–101		Rs. 101 & above	
	No. of House-holds	Expenditure per House-hold	Expenditure per equivalent adult male	Percentage of Total Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Cultivation of owned lands														
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food—(Cereal)	122	46.20	7.98	41.15	2	20.82	19	26.30	23	34.93	10	46.87	68	56.22
Food—(Non-cereal)	,,	9.09	1.57	8.09	,,	1.03	,,	3.33	,,	6.38	,,	6.88	,,	12.20
Drinks	,,	6.26	1.08	5.66	,,	...	,,	0.83	,,	2.74	,,	3.21	,,	9.62
Fuel and Lighting	,,	2.77	0.48	2.47	,,	1.04	,,	1.23	,,	1.71	,,	2.08	,,	3.57
House rent and repairs	,,	0.82	0.14	0.73	,,	0.21	,,	0.42	,,	0.58	,,	0.75	,,	1.05
Clothing	,,	6.87	1.18	6.12	,,	2.09	,,	2.30	,,	3.51	,,	4.13	,,	9.83
Travelling	,,	0.62	0.11	0.55	,,	...	,,	0.18	,,	0.16	,,	0.33	,,	2.43
Recreation	,,	0.28	0.05	0.24	,,	0.21	,,	...	,,	...	,,	...	,,	0.50
Education	,,	5.05	0.87	4.50	,,	0.42	,,	0.11	,,	0.63	,,	1 71	,,	8.56
Other Misc. Services	,,	1.93	0.33	1.72	,,	0.42	,,	0.99	,,	1.01	,,	1.21	,,	2.65
Interest	,,	0.27	0.05	0 23	,,	...	,,	...	,,	...	,,	...	,,	0.48
Rent	,,	0.79	0.13	0.70	,,	...	,,	0.22	,,	1.85	,,	...	,,	0.56
Remittances	,,	2.21	0.38	1.97	,,	1.03	,,	...	,,	...	,,	...	,,	3.93
Hired labour	,,	19.50	3.36	17.36	,,	...	,,	3.75	,,	8.15	,,	13.33	,,	29.23
Purchase for Production	,,	9.27	1.53	8.25	,,	...	,,	1.91	,,	3.43	,,	6.04	,,	14.05
Others	,,	0.30	0.05	0.26	,,	...	,,	1.95	,,	...	,,	...	,,	...
Total	122	112.23	19.29	100.00	2	27.27	19	43.52	23	65.14	10	86.54	68	154.88

2. Cultivation of lands taken on lease

Food—(Cereal)	3	31.94	6.44	37.83	...	...	...	...	2	35.41	...	...	1	25.00
Food—(Non-cereal)	,,	7.64	1.54	9.05	...	...	—	...	,,	6.25	...	...	,,	10.42
Drinks	,,	2.78	0.56	3.29	...	...	...	...	,,	1.04	...	...	,,	6.25
Fuel and lighting	,,	1.81	0.36	2.14	...	...	...	...	,,	0.63	...	...	,,	4.17
House rent & repairs	,,	0.97	0.20	1.15	...	...	...	...	,,	0.42	—	...	,,	2.08
Clothing	,,	3.47	0.70	4.11	...	..	...	...	,,	2.08	...	...	,,	6.25
Travelling	,,	0.69	0.14	0.82	...	...	...	...	,,	...	...	...	,,	2.08
Recreation	,,	...	...	...	...	...	...	...	,,	...	...	...	,,	...
Education	,,	0.35	0.07	0.41	...	...	..	—	,,	1.04	...	...	,,	...
Other Misc. Services	,,	1.67	0.34	1.98	...	...	...	...	,,	1.46	...	...	,,	2.08
Interest	,,	1.03	0.21	1.22	..	...	...	...	,,	...	...	...	,,	3.08
Rent	,,	13.33	2.69	15.79	...	...	...	...	,,	13.75	...	...	,,	12.50
Remittances	,,	2.78	0.56	3.29	...	...	...	...	,,	...	..	...	,,	8.33
Hired labour	,,	11.11	2.24	13.16	...	...	...	...	,,	4.17	...	—	,,	25.00
Purchase for Production	,,	4.86	0.98	6.76	...	...	...	...	,,	3.13	...	...	,,	8.33
Others	,,	...	...	...	...	...	...	...	,,		...	...	,,	...
Total	3	84.43	17.03	100.00	..	...	...	...	2	69.38	...		1	115.57

TABLE XXI—(*contd.*)

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
					3. Agricultural Labour									
		Rs.P.	Rs.P.			Rs. P.		Rs. P.		Rs. P.				Rs. P.
Food—(Cereal)	57	23.76	6.35	66.14	19	13.38	30	26.94	7	35.18	...	...	1	45.83
Food – (Non-cereal)	,,	4.54	1.21	12.64	,,	2.41	,,	4.53	,,	8.63	...	...	,,	16.67
Drinks	,,	0.56	0.15	1.56	,,	0.53	,,	0.44	,,	0.65	...	...	,,	4.17
Fuel and lighting	,,	1.87	0.50	5.21	,,	0.96	,,	1.29	,,	2.20	...	...	,,	2.50
House rent & repairs	,,	0.53	0.14	1.47	,,	0.33	,,	0.60	,,	0.65	...	...	,,	1.25
Clothing	,,	2.17	0.58	6.04	,,	1.60	,,	2.24	,,	3.27	...	...	,,	2.94
Travelling	,,	0.18	0.05	0.50	,,	0.33	,,	0.08	,,	0.12	...	...	,,	0.83
Recreation	,,	0.02	...	0.06	,,	0.07	,,	...	,,	...	...	...	,,	...
Education	,,	0.03	...	0.08	,,	0.04	,,	0.02	,,	0.06	...	...	,,	...
Other Misc. Services	,,	0 81	0.22	2 26	,,	0.61	,,	0.79	,,	1.40	...	...	,,	0.83
Interest	,,	0.09	0.02	0.25	,,	...	,,	0.03	,,	0.60	...	...	,,	...
Rent	,,	0.04	0.01	0.11	,,	...	,,	0.07	,,	...	...	...	,,	...
Remittances	,,	...	...	...	,,	...	,,	...	,,	...	...	...	,,	...
Hired labour	,,	0.62	0.17	1.73	,,	...	,,	0.56	,,	1.49	...	...	,,	8.33
Purchase for Production	,,	0.70	0.19	1.95	,,	0.11	,,	0.46	,,	2.20	...	...	,,	8.33
Others	,,	...	...	...	,,	...	,,	...	,,	...	...	...	,,	
Total	57	35.92	9.59	100.00	19	20.37	30	38.05	7	56.45	...	...	1	91.68

4. Household Industry

Food—(Cereal)	8	25.96	6.11	65.11	2	6.94	5	27.92	1	54.17	...	...	...	...
Food– (Non-cereal)	,,	5.64	1.33	14.15	,,	2.78	,,	7.50	,,	2.08	...	...	...	...
Drinks	,,	1.76	0.41	4.41	,,	1.39	,,	1.4	,,	4.17	...	...	...	...
Fuel and lighting	,,	1.79	0.42	4.49	,,	1.11	,,	2.00	,,	2.08	...	...	...	...
House rent & repairs	,,	0.99	0.23	2.48	,,	0.28	,,	1.47	,,	.	...	...	...	...
Clothing	,,	2.08	0.49	5.22	,,	1.25	,,	2.00	,,	4.17		...	...	...
Travelling	,,	0.54	0.13	1.35	,,	0.69	,,	0.42	,,	0.83	...	...	...	...
Recreation	,,	...	...	...	,,	...	,,	...	,,	...	...	...	...	...
Education	,,	...	...	...	,,	...	,,	...	,,	...	...	...	.	...
Other Misc. Services	,,	1.00	0.24	2.51	,,	0.69	,,	1.08	,,	1.25	...	...	...	...
Interest	,,	...	...	...	,,	...	,,	...	,,	...	...	...	...	...
Rent	,,	...	...	...	,,	...	,,	...	,,	...	...	...	...	...
Remittances	,,	...	...	...	,,	...	,,	.	,,		...	...	...	...
Hired labour	,,	...	...	...	,,	...	,,	...	,,	...	...	...	...	...
Purchase for Production	,,	0.11	0.03	0.28	,,	...	,,	0.17	,,	...	...	...	...	...
Others	,,	—	...	...	,,	...	,,	...	,,	.	...	.	...	...
Total	8	39.87	9.39	100.00	2	15.13	5	43.98	1	68.75	...			...

TABLE XXI—(*concld.*)

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & above	
	No. of House-holds	Expenditure per House-hold	Expenditure per equivalent adult male	Percentage of total Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure	No. of House-holds	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
					*** OTHERS**									
		Rs.P.	Rs.P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P,.
Food—(Cereal)	28	25.90	8.54	40.64	2	12.48	8	16.67	5	31.08	7	27.24	6	36.81
Food—(Non-cereal)	,,	6.97	2.30	10.94	,,	3.12	,,	3.70	,,	5.83	,,	9.17	,,	11.53
Drinks	,,	5.19	1.71	8.14	,,	1.04	,,	2.86	,,	4.58	,,	7.14	,,	7.92
Fuel and lighting	,,	2.60	0.85	4.08	,,	1.04	,,	2.08	,,	1.67	,,	2.98	,,	4.17
House rent & repairs	,,	1.63	0.57	2.56	,,	0.41	,,	1.77	,,	1.58	,,	2.86	,,	0.56
Clothing	,,	5.52	1.82	8.66	,,	1 66	,,	2.66	,,	4.58	,,	5.18	,,	11.81
Travelling	,,	2 75	0.90	4.32	,,	0.62	,,	1.35	,,	1.42	,,	3.27	,,	4.17
Recreation	,,	0.77	0.22	1.21	,,	...	,,	0.36	,,	0.33	,,	1.13	,,	1.53
Education	,,	1.13	0.37	1.77	,,		,,	1.04	,,	0.67	,,	...	,,	3.33
Other Misc. Services	,,	1.70	0.56	2.67	,,	0 41	,,	1.30	,,	2.08	,,	1.96	,,	2.01
Interest	,,	0.20	0.07	0.31	,,	...	,,	...	,,	...	,,	0.77	,,	...
Rent	,,	2.62	0.87	4.11	,,	...	,,	...	,,	0.42	,,	2.38	,,	9.17
Remittances	,,	2.01	0.77	3.15	,,	...	,,	..	,,	...	,,	3.76	,,	5.00
Hired labour	,,	8.18	1.05	4.99	,,	...	,,	0.52	,,	...	,,	...	,,	14.17
Purchase for Production	,,	1.56	0.51	2.45	,,	...	,,	0.26	,,	...	,,	...	,,	6.94
Others	,,	-		...	,,	...	,,	...	,,	...	,,	...	,,	...
Total	28	63.73	20.91	100.00	2	20.78	8	34.57	5	54.24	7	68.04	6	119.12

**Others include* :—Trade 11 Hhs. Transport 1 Hh. Service 8 Hhs. Hotel keeper 3 Hhs. Rent Receivers 4 Hhs.

GOVINAKOVI

TABLE XXII

Households and Development Activities

Total Number of Households	Secured					
	Better Irrigational Facilities	Better Seeds	Better Implements	Better Manure	Use of Pesticides	Land Improvement Measures like Reclamation Soil Conservation Consolidation
1	2	3	4	5	6	7
218	..	..	4	17	3	..

TABLE XXIII

Indebtedness by Income Groups

Income group	Total No. of Households	No. of Households indebted	Amount Rs.	Percentage of Col. 3 to Col. 2	Average indebtedness for Household in debt. Rs. P.
1	2	3	4	5	6
Rs. 25 and below	25	1	1,650	4.00	1,650 00
Rs. 26 to 50	62	12	5,545	19.35	462 08
Rs. 51 to 75	38	19	15,080	50.00	793 68
Rs. 76 to 100	17	8	9,930	47.06	1,241 25
Rs. 100 and above	76	46	71,670	60.53	1,558 04
Total	218	86	1,03,875	39.45	5,705 05

TABLE XXIII-A

Indebtedness by Causes

Cause	Indebtedness by causes of debts			
	Amount in debt	No. of families in debt	Proportion of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
Purchase of land and improvement	49,550	47	47.70	
House construction, repairs to existing buildings	10,350	11	9.96	
Marriage	13,100	14	12.61	
Funerals	..	..	..	
To give dowry	..	..	..	
To clear outstanding debts	10,030	5	9.66	
Sickness	400	1	0.39	
Ordinary wants	12,945	24	12.46	
Household cultivation	3,200	9	3.08	
Industry run by the household	900	2	0.87	
Business run by the household	3,400	3	3.27	
Total	1,03,875	116	100.00	

TABLE XXIII-B

Sources of Credit

Source of Indebtedness	Cultivators having land						Non-cultivators	
	Below 3 Acres		3 to 10 Acres		10 Acres and above			
	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing
1	2	3	4	5	6	7	8	9
N.E.S. Block	150	150	400	400	..	..	450	350
Co-operative Society	1,500	1,050	10,100	6,380	17,100	13,200	2,800	2,800
Industrial Co-operative Society	..	..	750	750	..	..	..	..
Land Mortgage Bank	..	..	2,200	1,930	8,000	5,750	1,500	1,400
Canara Bank	..	..	..	..	500	500	..	..
L.D.N.	..	..	..	..	200	70	..	..
Others (Friends & Relatives etc.)	5,950	5,950	28,125	23,745	40,100	35,700	5,100	3,750
Total	7,600	7,150	11,575	33,205	66,200	55,220	9,850	8,300

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their Disposal

Name of Crop	Unit	No. of Households	Year 1960–61							Year 1961–62						
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Paddy	Palla	125	3,392	1,012	2,153	89	...	138	...	3,172	988	1,954	89	1	140	...
Jowar	,,	116	1,554	1,007	517	5	...	25	...	1,445	955	468	5	...	17	...
Ragi	,,	60	297	181	115	...	...	1	...	280	183	96	...	...	1	...
Groundnut	,,	40	443	1	442	...	...	...	...	546	1	545	...	...	...	...
Horsegram	,,	3	21	6	15	...	...	...	...	9	4	5	...	...	...	...
Chillies	Maund	1	5	2	3	...	...	...	...	...	...	...	...	...	...	...
Mango	Rupees	1	150	...	150	...	...	...	...	100	...	100	...	...	...	...

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 Hhs.	50-100 Cents	No. of Hhs.	1-2.49 Acres	No. of Hhs.	2.5-4.99 Acres	No. of Hhs.	5-10 Acres	No. of Hhs.	10 Acres and above
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—												
Lingayat	10	A	2	1.95	2	3.00	7	27.17	19	135.33	35	709.29
		B	2	1.96	5	10.00	6	22.00	6	41.32	1	10.00
		A+B	..	..	..	..	..	..	..	..	1	16.00
		A+ C	..	..	..	..	2	8.25	8	60.14	11	169.00
Adi-karnataka	7	A	..	..	19	28.32	4	13.00	..	..	..	..
		B	1	0.92½	4	4.00	..	..	..	..	..	..
		A+ C	..	..	..	..	..	..	2	13.00	..	..
Halumatha	4	A	1	0.92½	1	2.20	..	..	5	38.05	3	30.20
		B	1	0.92½	2	3.00	1	3.00	1	5.00	..	..
		A+C	..	..	..	..	..	..	2	10.06	..	..
		B+C	..	..	..	..	..	..	1	5.00	..	..
Viswakarma	2	A	..	..	..	..	2	7.30	1	9.10	2	23.00
		B	..	..	..	..	1	4.16	..	..	..	..
		A+C	..	..	..	..	..	..	1	7.00	..	..
Gangamatha	2	A	..	..	..	..	..	..	2	12.35	..	..
		B	..	..	..	..	1	4.00	..	..	..	..
		A+C	..	..	..	..	..	.	1	5.00	..	..
Chippigaru	2	B	1	0.92½	..	..	..	..	..	..	..	..
Brahmin	2	B	..	..	1	2.00	..	..	..	..	..	..
Maharashtra	1	A	..	..	..	..	..	..	1	8.00	..	..
Reddy	1	..	..	..	..	..	..	.	..	..	..	..
Vaisya	1	..	..	..	..	..	..	..	..	..	..	..
Bhavasar Kshatriya	..	B	..	..	1	1.06	..	..	..	..	..	..
Bhovi	1	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—	2	A	..	..	4	4.10	1	4.00	2	12.00	..	..
		B	..	..	1	1.00	2	7.20	..	..	1	14.20
		A+C	..	..	..	..	1	3.17	1	6.10	..	..
Total	35	..	8	7.61	40	58.68	28	103.25	53	367.45	54	971.69

**Nature of interest on land :*
A : Lands owned and self cultivated.
B : Lands owned but leased out.
C : Lands taken on lease for cultivation.

TABLE XXV-A

Ownership of Land in Village by Residents of Govinakovi

Community	Number of Households and exent of land													
	No. of Hhs.	1 Acre and below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7.5-9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—														
Lingayat	4	3.70	6	9.25	19	67.55	17	100.10	14	121.02	11	129.50	35	749.22
Adi-karnataka	1	0.92	18	25.92	6	19.37	1	5.50	..	..	..	..	..	..
Halumatha	2	1.85	2	3.00	5	16.90	3	26.12	3	30.50	..	..	..	..
Viswakarma	..	..	1	2.00	3	11.25	..	..	1	9.25	2	23.00	..	..
Gangamatha	..	..	..	..	2	8.00	1	5.32	1	7.55	..	..	..	..
Chippigaru	1	0.92	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
Maharashtra	..	..	..	..	..	..	..	..	1	8.00	..	..	..	..
Reddy	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vaisya	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhavasar Kshatriya	..	..	1	1.15	..	..	..	..	..	..	..	..	..	..
Bhovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—	1	0.92	5	5.25	4	15.50	2	12.00	..	..	1	14.50	..	..
Total	9	8.31	34	48.57	39	138.57	24	139.92	20	171 94	14	197 50	35	749.22

TABLE XXV-B

Ownership of Land in Govinakovi Village

Community	Number of Households and extent of land													
	No. of Hhs.	1 Acre and below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7.5 9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—														
Lingayat	4	3.70	9	14.25	21	71.35	17	89.10	9	69.02	17	188.00	27	630.42
Adi-karnataka	1	0.91	18	25.91	6	19.37	1	5.50	..	..	..	..	..	..
Halumatha	2	1.85	3	4.50	5	16.90	3	17.00	3	26.12	2	20.50	..	..
Viswakarma	..	..	2	2.00	1	2.50	..	..	1	9.25	2	22.00	..	..
Gangamatha	..	..	..	..	2	11.55	1	5.32	..	..	..	..	..	..
Chippigaru	1	0.91	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
Maharashtra	..	..	..	..	..	..	..	..	1	8.00	..	..	..	..
Reddy	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vaishya	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhavasar Kshatriya	..	..	1	1.15	.	..	..	..	..	..	..	..	.	..
Bhovi	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIM—	2	1.80	5	5.25	4	15.00	2	12.00	..	..	..	..	..	..
Total	10	9.17	39	55.06	39	136.67	24	128.92	14	112.39	21	224.50	27	630.42

TABLE XXV-C

Table showing the Land owned outside the Village

Community	Name of the Villages and number of Households and its Acreage							
	Kuruve		Arehalli		Ujjanipura		Honnali	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9
Lingayat	23	85.50	4	15.00	1	15.00	1	5.00
Halumatha	2	8.50	...	...	...	...	...	..
Viswakarma	5	9.75	...	...	...	...	...	...
Gangamatha	1	4 00	..	...	...	...	...	...
Muslim	2	14.15	...	...	...	...	...	...
Total	33	121.90	4	15.00	1	15.00	1	5.00

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
218	4	Nil	Nil	109

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste Tribe or Community	Total No. of Households	Types of families living in the Households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
HINDU—						
Lingayat	117	62	14	33	8	
Adi-karnataka	37	26	3	6	2	
Halumatha	22	13	1	8	...	
Viswakarma	9	2	2	4	1	
Gangamatha	6	3	2	1	...	
Chippigaru	3	2	...	1	...	
Brahmin	3	3	...	...	...	
Maratha	2	1	...	1	...	
Reddy	1	1	...	...	...	
Vaisya	1	1	...	...	...	
Bhavasar Kshatriya	1	...	...	1	...	
Bhovi	1	1	...	...	...	
MUSLIM—	15	12	1	2	...	
Total	218	127	23	57	11	

TABLE 3

Awareness of Untouchability Offences Act.

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
HINDU—			
Lingayat	117	68	
Adi-karnataka	37	16	
Halumatha	22	13	
Viswakarma	9	5	
Gangamatha	6	3	
Chippigaru	3	3	
Brahmin	3	3	
Maratha	2	...	
Reddy	1	1	
Vaisya	1	1	
Bhavasar Kshatriya	1	...	
Bhovi	1	...	
MUSLIM—	15	11	
Total	218	124	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribal Law	Frequencies of each type of contravention					
		Type I	Type II	Type III	Type IV	Type V	Type VI
1	2	3	4	5	6	7	8
All the 218 Households in the village were interviewed	Nil						

TABLE 4-A

Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young man) Panchayat Member
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
All the 218 Households in the village were interviewed		Intercaste marriages are not permitted among any of the castes				

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	Number aware that there have been changes in Hindu Succession Act	Number aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
HINDU—				
Lingayat	117	7	7	...
Adi-karnataka	37	...	...	...
Halumatha	22	1	1	...
Viswakarma	9	...	...	...
Gangamatha	6	...	...	...
Chippigaru	3	...	...	...
Brahmin	3	2	2	...
Maharashtra	2	...	...	...
Reddy	1	...	...	...
Vaisya	1	1	1	...
Bhavasar Kshatriya	1	...	...	...
Bhovi	1	...	...	...
MUSLIM —	15	...	...	...
Total	218	11	11	

TABLE 5-A

Inheritance of property as in practice

Caste/Tribe/Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective Caste/Tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
HINDU—									
Lingayat	117	117	...	...	...	...	...	...	...
Adi-karnataka	37	37	...	...	...	...	...	...	...
Halumatha	22	22	...	...	...	...	...	...	...
Viswakarma	9	9	...	...	...	...	...	...	...
Gangamatha	6	6	...	...	...	...	...	...	...
Chippigaru	3	3	...	...	...	...	...	...	...
Brahmin	3	3	...	...	...	...	...	...	...
Maratha	2	2	...	...	...	...	...	...	...
Reddy	1	1	...	...	...	...	...	...	...
Vaisya	1	1	...	...	...	...	...	...	...
Bhavasar Kshatriya	1	1	...	...	...	...	...	...	...
Bhovi	1	1	...	...	...	...	...	...	...
MUSLIM—	15	15	...	...	...	...	...	...	...
Total	218	218	...	...	...	...	...	...	...

TABLE 5-B

Share of property for different categories of relatives sons

Caste/Tribe/ Community	Number indicating that sons inherit property in the following manner								
	No. of persons interviewed	All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then *per capita* among sons of the same wife	Any other manner	Remarks
1	2	3	4	5	6	7	8	9	10
HINDU—									
Lingayat	117	117	...	...	...	...	...	...	...
Adi-karnataka	37	37	...	...	...	...	...	...	...
Halumatha	22	22	...	...	...	...	...	...	...
Viswakarma	9	9	...	...	...	...	...	...	...
Gangamatha	6	6	...	...	...	...	...	...	...
Chippigaru	3	3	...	...	...	...	...	...	...
Brahmin	3	3	...	...	...	...	...	...	...
Maratha	2	2	...	...	...	...	...	...	...
Reddy	1	1	...	...	..	...	...	...	...
Vaisya	1	1		...	..	..	...	...	...
Bhavasar Kshatriya	1	1	...	...	...	...	...	...	...
Bhovi	1	1	...	...	...	...	...	...	
MUSLIM—	15	15	...	..	...	..	...	...	...
Total ...	218	218	...	...	...	...	...	...	...

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/ Community	No. of Households practising agriculture	No. of Households that take help of neighbourers at the time of sowing or harvesting	No. of Households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
HINDU—				
Lingayat	87	...	...	...
Adi-karnataka	22	...	...	...
Halumatha	13	...	...	...
Viswakarma	6	...	...	...
Gangamatha	3	...	...	...
Chippigaru	...	...	...	...
Brahmin	...	...	...	...
Maharashtra	1	...	...	...
Reddy	...	...	...	...
Vaisya	...	...	...	...
Bhavasar Kshatriya	...	...	...	...
Bhovi	...	...	...	...
MUSLIM—	9	...	...	...
Total	141	...	...	...

TABLE

Livestock Statistics

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other adult males	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU—												
Lingayat	41	58	57	107	23	40	22	36	77	173	1	1
Adi-karnataka	1	1	3	6	2	2	3	4	22	38	1	1
Halumatha	4	6	6	11	2	3	—	...	11	19	—	...
Viswakarma	3	3	2	2	2	2	...	—	4	8	...	...
Gangamatha	2	2	...	...	...	...	1	1	3	6	—	—
Chippigaru	—	—	...	—	...	...	...	...	...	—	...	...
Brahmin	...	...	...	—	...	...	...	...	...	...	...	...
Maratha	...	...	—	—	...	—	...	...	1	2	—	...
Reddy	...	—	—	...	...	...	...	...	...	...	...	...
Vaisya	...	...	—	—	...	...	...	...	...	...	...	...
Bhavasar Kshatriya	1	1	...	—	...	...	...	...	...	...	...	...
Bhovi	...	...	...	—	...	...	...	...	...	...	...	...
MUSLIM—	9	10	1	2	2	2	1	1	5	10	...	...
Total	61	81	69	128	31	49	27	42	123	256	2	2

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including Fishery

Young stock (Males)		Young stock (Females)		He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes Dry		Young stock (buffaloes)		Caste/Tribe/Community
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.	
14	15	16	17	18	19	20	21	22	23	24	25	
												HINDU—
35	51	13	16	5	6	62	85	56	84	60	86	Lingayat
3	4	2	4	...	...	1	2	3	4	4	5	Adi-karnataka
1	1	3	4	1	1	8	10	6	9	6	7	Halumatha
3	4	..	...	...	...	3	5	5	8	3	6	Viswakarma
1	1	1	1	...	...	1	1	...	...	...	...	Gangamatha
...	...	..	...	...	...	...	...	...	...	...	...	Chippigaru
...	—	...	...	...	...	...	...	...	...	...	...	Brahmin
..	—	...	...	...	...	...	...	...	...	...	...	Maratha
...	...	...	...	...	...	...	...	...	...	...	...	Reddy
...	...	...	...	...	...	...	...	...	...	...	...	Vaisya
1	3	..	...	...	...	...	...	...	...	...	...	Bhavasar Kshatriya
...	...	...	...	...	...	...	...	...	...	...	...	Bhovi
1	1	3	3	...	...	1	1	...	...	1	1	MUSLIM—
45	65	22	28	6	7	76	104	70	105	74	105	Total

TABLE

Livestock Statistics

Caste/Tribe/Community	Sheep		Goats		Pigs		Horses, ponies & mules		Donkeys		Cocks	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
	26	27	28	29	30	31	32	33	34	35	36	37
HINDU—												
Lingayat	...	...	...	...	...	...	...	...	...	...	...	...
Adi-karnataka	...	...	...	...	...	...	...	...	...	...	5	7
Halumatha	1	35	6	39	...	...	...	...	...	...	1	1
Viswakarma	...	...	...	...	...	...	...	...	...	...	...	...
Gangamatha	1	1	2	4	...	...	...	...	...	...	1	1
Chippigaru	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...
Maratha	...	...	...	...	...	...	...	...	...	...	...	...
Reddy	...	...	...	...	...	...	...	...	...	...	...	...
Vaisya	...	...	...	...	...	...	...	...	...	...	...	...
Bhavasar Kshatriya	...	...	...	...	...	...	...	...	...	...	...	...
Bhovi	...	...	...	...	...	...	...	...	...	...	...	...
MUSLIM—	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	36	8	43	...	...	...	...	...	...	7	9

7 (*Concld.*)

including Fishery

Hens		Chicken		Ducks		Others		Any other animals or birds		Fisheries		Caste/Tribe/Community
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.	
38	39	40	41	42	43	44	45	46	47	48	49	
												HINDU—
...	...	...	...	...	...	...	...	...	...	...	...	Lingayat
5	19	...	...	...	...	...	...	..	...	...	...	Adi-karnataka
1	4	1	10	...	...	...	...	...	...	...	...	Halumatha
...	...	...	...	...	...	...	...	...	...	...	...	Viswakarma
...	...	...	...	...	...	...	...	...	...	...	...	Gangamatha
...	...	...	...	...	...	...	...	..	...	...	...	Chippigaru
...	...	...	...	...	...	...	...	...	...	...	...	Brahmin
...	...	...	...	...	...	...	...	...	...	...	...	Maratha
...	...	...	...	...	...	...	...	...	...	...	...	Reddy
...	...	...	...	...	...	...	...	...	...	...	...	Vaisya
...	...	...	...	...	...	...	...	...	...	...	...	Bhavasar Kshatriya
...	...	...	...	...	...	...	...	...	...	...	...	Bhovi
...	...	...	...	...	...	...	...	...	...	...	...	MUSLIM —
6	23	1	10	...	...	...	...	...	...	...	...	Total

TABLE 8

Village Industries

Name of Caste	Name of Industries				
	Gold Smithy	Black Smithy	Carpentry	Tailoring	Manufacture of flaked rice
1	2	3	4	5	6
Viswakarma	1	3	3	...	...
Chippigaru	...	...	...	2	...
Muslim	...	...	...	2	1

TABLE 10

Co-operative Society

Sl. No.	Name of Co-operative Society	No. of households of the members of the Co-operative Society, the heads of which belong to			Remarks
		Lingayat	Halumatha	Viswakarma	
1	2	3	4	5	6
1.	Large Scale Co-operative Society	25	3	2	
2.	Industrial Co-operative Society	...	...	1	
	Total	25	3	3	

TABLE 11-A

Habit of taking tea 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
HINDU—												
Lingayat	31	17	9	13	8	1	5	5	1	9	14	4
Adi-karnataka	...	...	...	...	...	...	1	1	1	5	20	9
Halumatha	...	2	2	2	...	1	1	2	...	2	7	3
Viswakarma	2	3	1	...	...	1	...	...	...	...	1	1
Gangamatha	...	...	...	...	1	...	...	...	1	1	3	...
Chippigaru	1	...	...	1	...	1	...	...	...	...	...	...
Brahmin	1	1	...	1	...	...	...	...	...	...	...	...
Maratha	...	1	...	...	...	1	...	...	...	...	...	...
Reddy	...	...	...	...	...	...	...	...	...	...	1	...
Vaisya	1	...	...	...	...	...	...	...	...	...	...	...
Bhavasar Kshatriya		...	...	...	1	...	...	...	...	...	...	...
Bhovi	...	...	...	...	...	...	...	...	...	...	...	1
MUSLIM—	...	1	2	3	4	...	...	...	...	1	2	2
Total	36	25	14	20	14	5	7	8	3	18	48	20

TABLE 12

Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of Households possessing								
	Cots	Khatia	Chair	Table	Mirror	Bench	Stool	Jolchowki	Wall-shelf
1	2	3	4	5	6	7	8	9	10
HINDU—									
Lingayat	31	...	56	1	...	23	...	...	...
Adi-karnataka	...	...	...	...	...	...	...	...	...
Halumatha	...	...	2	...	...	1	...	...	...
Viswakarma	1	...	3	...	...	2	...	...	...
Gangamatha	...	...	...	...	...	...	...	...	...
Chippigaru	...	...	...	...	...	...	...	...	...
Brahmin	1	...	3	...	...	1	...	...	...
Maratha	...	...	...	...	...	...	...	...	...
Reddy	...	...	...	...	...	...	...	...	...
Vaisya	1	...	4	1	...	...	...	...	...
Bhavasar Kshatriya	...	...	...	...	...	...	...	...	...
Bhovi	...	...	...	...	...	...	...	...	...
MUSLIM—	...	...	2	...	...	1	...	...	...
Total	34	...	70	2	...	28			

TABLE 12-A

Material Culture—Possession of consumer goods

Caste/Tribe/Community	No. of Households possessing						
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Wrist watch
1	2	3	4	5	6	7	8
HINDU—							
Lingayat	...	1	22	...	22	1	18
Adi-karnataka	...	...	...	...	...	...	...
Halumatha	...	...	...	...	...	...	...
Viswakarma	...	...	...	...	...	...	...
Gangamatha	...	...	...	...	...	...	...
Chippigaru	...	...	...	...	...	...	...
Brahmin	...	...	1	...	1	...	1
Maratha	...	...	...	...	...	...	...
Reddy	...	...	...	...	...	...	...
Vaisya	1	...	1	...	1	...	1
Bhavasar Kshatriya	...	...	...	...	...	...	...
Bhovi	...	...	...	...	...	...	...
MUSLIM—	...	...	...	...	...	...	...
Total	1	1	24	...	24	1	20

TABLE 12-B

Material Culture–Habits

Caste/Tribe/ Community	No. of Households that use mosquito curtain having monthly income of				No. of Households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101–150	Rs. 51–100	Rs. 50 or less	Rs. 150 and above	Rs. 101–150	Rs. 51–100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
HINDU–								
Lingayat	4	...	1	...	32	22	31	27
Adi-karnataka	...	...	...	...	1	1	6	29
Halumatha	...	...	...	...	1	4	6	11
Viswakarma	...	...	...	...	2	3	1	3
Gangamatha	...	...	...	...	...	...	2	4
Chippigaru	...	...	...	...	1	...	1	1
Brahmin	...	...	...	...	1	1	1	...
Maratha	...	...	...	...	...	1	...	1
Reddy	...	...	...	...	...	...	...	1
Vaisya	1	...	...	...	...	...	...	...
Bhavasar Kshatriya	...	...	...	...	...	...	...	1
Bhovi	...	...	...	...	...	...	...	1
MUSLIM –	...	...	...	...	...	1	6	8
Total	5	...	1	...	38	33	54	87

TABLE 12-B (*contd.*)

Material Culture Habits

Caste/Tribe/ Community	No. of Households that use toilet soap/washing soap having monthly income				No. of Households that do not use toilet/ washing soap having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs.50 or less	Rs. 150 and above	Rs 101-150	Rs 51-100	Rs. 50 or less
	10	11	12	13	14	15	16	17
HINDU—								
Lingayat	11	6	9	8	25	16	23	19
Adi-karnataka	...	...	...	...	1	1	6	29
Halumatha	1	..	1	2	...	4	5	9
Viswakarma	1	1	...	1	1	2	1	2
Gangamatha	...	...	1	1	...	...	1	3
Chippigaru	...	...	...	1	1	...	1	...
Brahmin	1	...	1	...	...	1	...	...
Maratha	...	...	...	1	...	1	...	...
Reddy	...	...	...	...	...	...	...	1
Vaisya	1	...	...	...	...	...	...	...
Bhavasar Kshatriya	...	...	...	1	...	...	...	...
Bhovi	...	...	...	...	...	...	...	1
MUSLIM—	...	...	3	1	...	1	3	7
Total	15	7	15	16	28	26	40	71

TABLE 12-B (*concld.*)

Material Culture Habits

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			
	Rs. 150 and above	Rs. 101–150	Rs. 51–100	Rs. 50 or less	Rs. 150 and above	Rs. 101–150	Rs. 51–100	Rs. 50 or less
	18	19	20	21	22	23	24	25
HINDU—								
Lingayat	...	...	...	...	36	22	32	27
Adi-karnataka	...	...	...	...	1	1	6	29
Halumatha	...	...	...	...	1	4	6	11
Viswakarma	...	...	...	...	2	3	1	3
Gangamatha	...	...	...	...	...	...	2	4
Chippigaru	...	...	...	...	1	...	1	1
Brahmin	...	...	...	...	1	1	1	...
Maratha	...	...	...	...	...	1	...	1
Reddy	...	...	...	...	...	...	...	1
Vaisya	...	...	...	...	1	...	...	...
Bhavasar Kshatriya	...	...	...	...	...	...	...	1
Bhovi	...	...	...	...	...	...	...	1
MUSLIM—	...	...	...	...	...	1	6	8
Total	...	...	...		43	33	55	87

TABLE 13

House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud roof	No. of Hhs. with pucca roof	No. of Hhs. with C.I. sheet roof	No. of Hhs. with Asbestos roof	No. of Hhs. with Tile roof		No. of Hhs. with Tin roof (Zinc sheet)	No. of Hhs. with wooden roof	No. of Hhs. with Straw/Grass roof	No. of Hhs. with Leaf roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
HINDU—											
Lingayat	117	...	...	...	...	73	24	1	...	19	...
Adi-karnataka	37	...	...	...	...	6	1	...	...	30	...
Halumatha	22	...	...	...	...	7	2	...	...	13	...
Viswakarma	9	...	...	...	...	6	1	1	...	1	...
Gangamatha	6	...	...	...	...	2	...	...	...	4	...
Chippigaru	3	...	...	...	...	1	...	...	...	2	...
Brahmin	3	...	...	...	...	...	3	...	...	...	...
Maratha	2	...	...	...	...	1	...	...	...	1	...
Reddy	1	...	...	...	...	...	...	...	...	1	...
Vaisya	1	...	...	...	...	...	1	...	...	...	...
Bhavasar Kshatriya	1	...	...	...	...	...	...	...	...	1	...
Bhovi	1	...	...	...	...	...	...	...	...	1	...
MUSLIM—	15	...	...	...	...	6	1	...	...	8	...
Total	218	...	...	...	...	102	33	2	...	81	...

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	No. of Households	Number of Households with												
		Mud wall	Bamboo wattled 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	Stone wall	Other types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU—														
Lingayat	117	111	1	...	...	...	...	...	...	5	...	...	...	...
Adi-karnataka	37	37	...	...	...	...	...	...	...	...	...	...	...	...
Halumatha	22	21	...	...	...	...	...	...	...	1	...	...	...	...
Viswakarma	9	9	...	...	...	...	...	...	...	...	...	...	...	...
Gangamatha	6	6	...	...	...	...	...	...	...	...	...	...	...	...
Chippigaru	3	3	...	...	...	...	...	...	...	...	...	...	...	...
Brahmin	3	3	...	...	...	...	...	...	...	...	...	...	...	...
Maratha	2	2	...	...	...	...	...	...	...	...	...	...	...	...
Reddy	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Vaisya	1	...	...	...	...	...	...	...	...	1	...	...	...	...
Bhavasar Kshatriya	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Bhovi	1	1	...	...	...	...	...	...	...	...	...	...	...	...
MUSLIM—	15	14	1	...	...	...	...	...	...	...	...	...	...	...
Total	218	209	2	...	...	...	...	...	...	7	...	...	...	...