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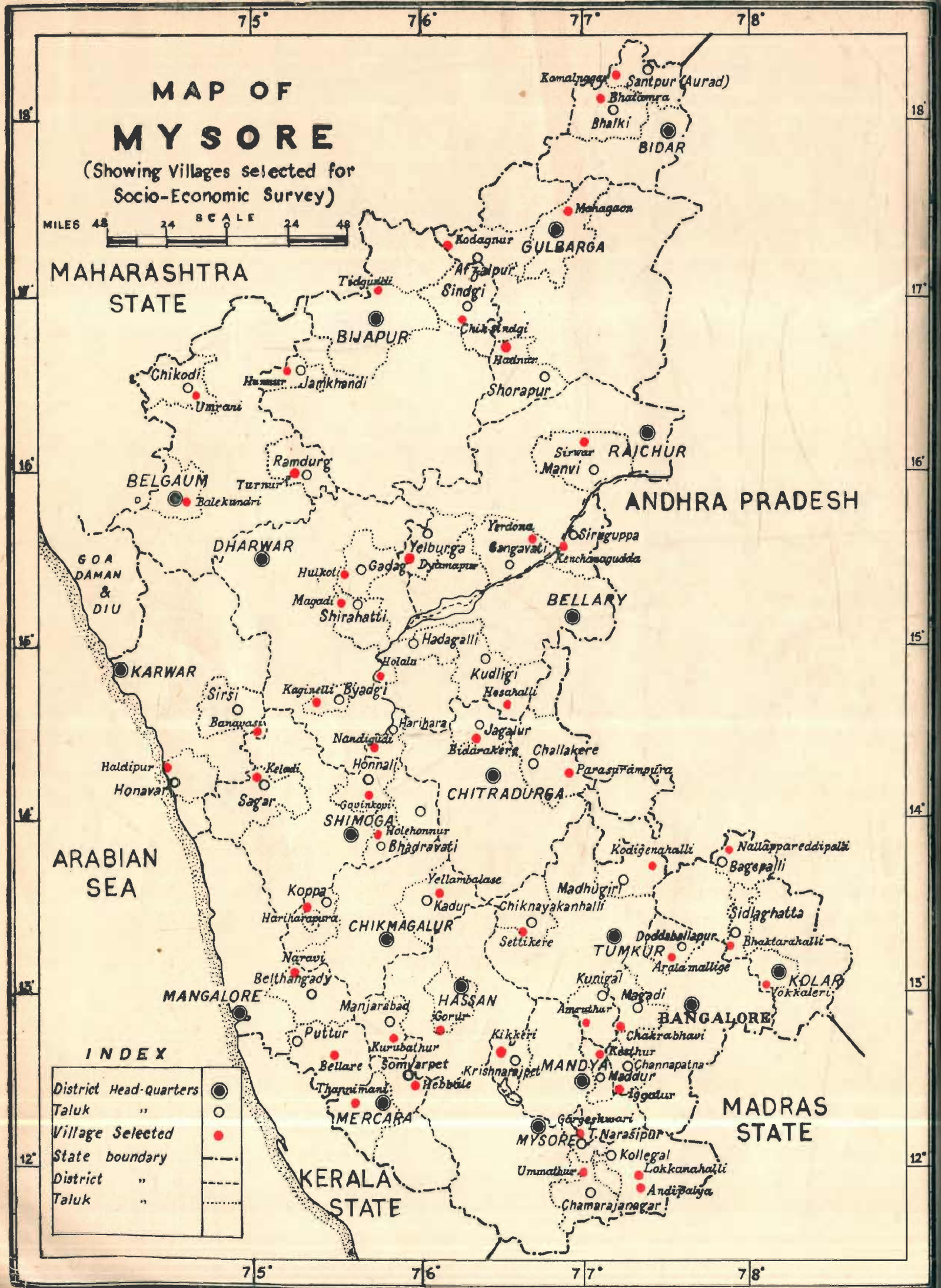
VILLAGE SURVEY MONOGRAPHS

No 27. DYAMPUR VILLAGE
YELBURGA TALUK, RAICHUR DISTRICT

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Prepared at the office of the Superintendent of Census operations Mysore, BANGALORE. 196

VILLAGE SURVEY MONOGRAPH
ON
DYAMPUR

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FOREWORD

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

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

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

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen will 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 infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain uneveness in the quality

and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

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

NEW DELHI
July 30, 1964

ASOK MITRA
REGISTRAR GENERAL, INDIA

PREFACE

An interesting feature of 1961 Census is the preparation of monographs on selected villages. The main object of this survey is the study of social, economic, demographic and cultural aspects of the rural community selected on a representative basis. Keeping in view the criteria laid down by the Registrar General, India, villages for this study have been selected in such a way that adequate representation is given not only to each district but also to each of the twenty-five sub-regions into which Dr. Learmonth, has classified the State on a consideration of climate, cropping pattern, physical features etc.

Dyampur, which has been covered in this Report is a small road side village situated at a distance of nine miles from Yelburga of Raichur district. It lies in the Northern *Maidan* region of the State and occupies almost the middle part of the State. This village was formerly a part of *Jahgir* in the erstwhile Hyderabad State. The main crops grown in the village are jowar, bajra, cotton and oil-seeds. This village has been selected for studying the socio-economic conditions prevailing in an ex-*Jahgir* village. Every endeavour has been made to bring out in this monograph changes, that have taken place as a result of the abolition of *Jahgirs*, the present developmental activities under the plan schemes, urban influence and such other related factors.

The field investigation was done by Sri Gururaj, Investigator, from November 1964 to February 1965 with zeal and sincerity. He has also prepared the first draft. The photographs included in this monograph are taken by Sri S. Ramachandran, Senior Technical Assistant, Handicrafts Survey. The final report has been prepared by Sri C.M. Chandawarkar, Deputy Superintendent of Census Operations.

K. BALASUBRAMANYAM,
Superintendent of Census Operations
in Mysore

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Fig. 1—*Dyamavva Temple*

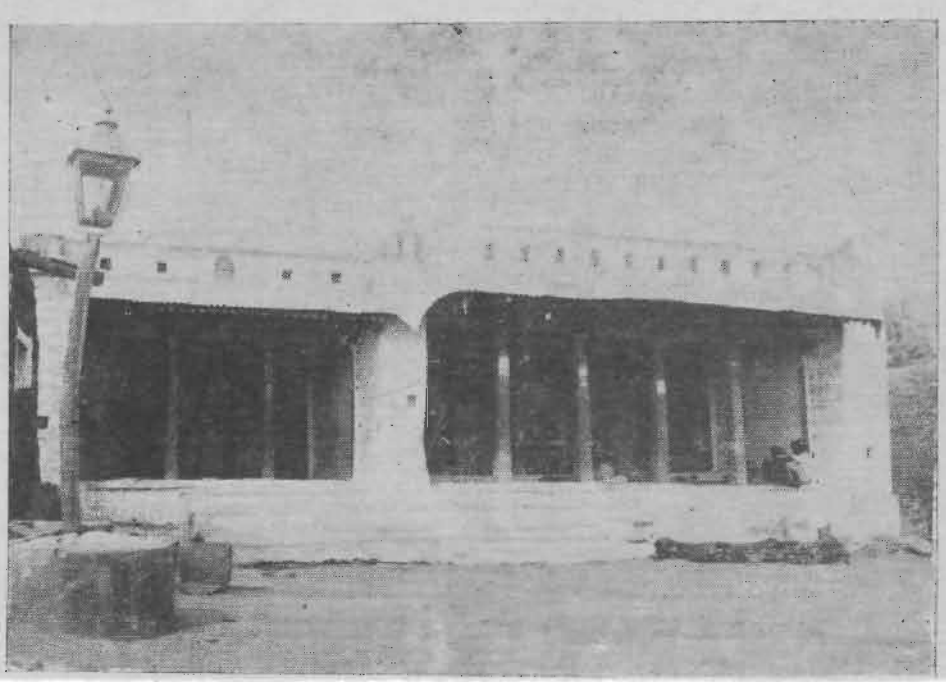


Fig. 2—*Providing kerosene street lamps to facilitate the villagers for their movement in the village after sunset is an activity of the Village Panchayat*



Fig. 3—*The house of a Kuruba farmer*



Fig. 4—*House type: with mud walls and flat mud terrace*



Fig. 5—*A group of Kuruba males*



Fig. 6—*Kuruba females*



Fig. 7—*A Marata male*



Fig. 8—*Harijan males—Madiga*



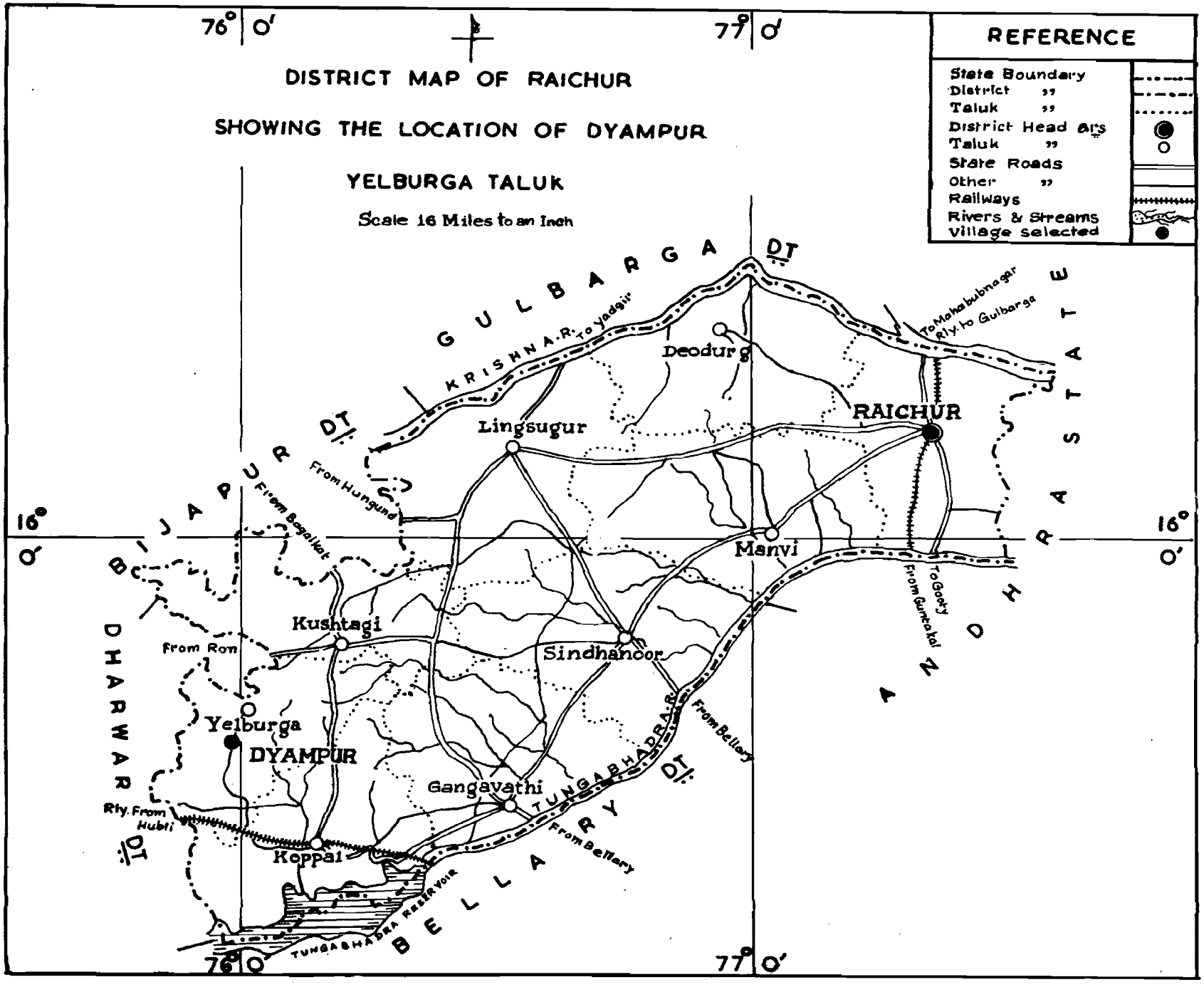
Fig. 9—*Harijan females—Madiga*



Fig. 10—*The village menial*



Fig. 11—*Poultry - not cared properly*


DISTRICT MAP OF RAICHUR
SHOWING THE LOCATION OF DYAMPUR
YELBURGA TALUK
Scale 16 Miles to an Inch
REFERENCE
State Boundary
District ,,
Taluk ,,
District Head Qrs
Taluk ,,
State Roads
Other ,,
Railways
Rivers & Streams
Village selected
76° 0'
77° 0'
16° 0'
GULBARGA DT
BIJAPUR DT
DHARWAR DT
BELLARY DT
ANDHRA STATE
KRISHNA R.
TUNGABHADRA R.
To Yadgir
To Mahabubnagar Rly. to Gulbarga
Deodurg
RAICHUR
Lingsugur
From Hungund
From Bagalkot
Manvi
To Gooty
From Guntakal
Kushtagi
From Ron
Sindhanoor
Yelburga
DYAMPUR
Gangavathi
From Bellary
Rly. From Hubli
Koppal
TUNGABHADRA RESERVOIR

CHAPTER I

THE VILLAGE

Introduction

The village Dyampur is a small roadside village in the Yelburga Taluk of Raichur district. It has a population of 1133 distributed in 205 households. This village, located about 9 miles away from Yelburga, the Taluk headquarters, lies on the State road running between Koppal and Yelburga. It stands included in the northern **maidan** region of the Mysore State and lies in almost the middle part of the State. The main crops grown in the village are jowar, bajra, wheat, cotton, oil seeds and pulses. It formerly formed part of a **Jahgir.** Among the several **Jahgirs** that existed in the erstwhile State of Hyderabad, the **Jahgir** of Salar Jung was perhaps the biggest and the most important. This **Jahgir** included the two big taluks of Koppal and Yelburga with some other smaller areas located in different parts of the State. The village Dyampur now selected for survey is one such village in the above **Jahgir.** It is with a view to study the socio-economic conditions of a village which formed a part of the **Jahgir** of Salar Jung that this village is selected for the present study.

Location

The village Dyampur is bounded by the village Rajur on the north, Harishankarbandi on the east, Kuknoor, which is the **Hobli** headquarters on the south and the village Chikenkop on the west. The nearest important place is Kuknoor, the **Hobli** headquarters. Kuknoor lying just two furlongs away is famous for its Mahamayi temple. This temple as also the Maheswara temple at Itgi, 5 miles away are considered as the best specimens of the later Chalukyan style which prevailed during the 11th to 13th century A.D. Both these temples attract large number of pilgrims every year. Kuknoor was considered as one of the **Agrahar** towns of the past. These **Agrahara** towns played a noteworthy role in raising the social, educational and cultural standards of the people in medieval Karnataka. They constituted important centres of learning and seats of higher education fostered more or less in a religious environment. The temple of Mahamayi is said to have been in existence since the days of Chandrahasa. Lakshmisha, in his Jaimini Bharatha describes this village as Kuntalapura. The offices of the Police Sub-Inspector, the **Gramsevak,** etc., are situated at Kuknoor. The co-operative society having jurisdiction over Dyampur has also its headquarters at Kuknoor. It is the sub-post office at Kuknoor that serves the village under study. Thus, the villagers of Dyampur have very close ties with Kuknoor. The temple of Maheswara at Itgi is said to have been constructed by Mahadeva Dandanayaka, a **Senapati** of the Chalukyan times.

Yelburga, the Taluk headquarters is situated about 9 miles away and is connected by an all weather road. Many of the important welfare and administrative offices at Taluk level are situated at Yelburga. The Tahsil Office, the Munsiff and Magistrate's Court, the Office of the Block Development Officer, the Assistant Engineer's Office, etc., are all located at Yelburga. Dyampur is included in the N.E.S. Block of Yelburga which was established in 1959.

The nearest railway station is at Bhanapur on the Hubli—Guntakal metre gauge line, about 8 miles away. The other railway station is at Bannikoppa on the same line which is also about 8 miles away. But the people generally use the railway station at Bhanapur as more buses ply on the road to Bhanapur.

Raichur, the District headquarters is 120 miles away to the east of the village. It is a railway station on the Madras—Bombay Railway line It is a historical place and according to an old inscription in the fort, it is said to have been built by one Goregangiah Ruddivaru in 1294 A.D. At a short distance from the west gate of the fort are the remains of an old palace, now used as a jail. Outside the eastern gate is a mosque having a single minaret, 240 feet high and 30 feet in circumference. This is said to have been built in 1503 A.D. The Jumma Masjid in the town was built in 1618 A.D. There are several cotton presses in the town and steps are afoot to establish a co-operative spinning mill. There is also a college recently started.

Koppal, 15 miles to the south-east of the village forms the sub-divisional headquarters. It also lies on the Hubli—Guntakal railway line. There is a fort on the Koppal hill which is considered as remarkable from architectural and historical points of view. During the first war of independence in 1857, this place was besieged by Bheema Rao. Mr. John Malcolm has described it as the strongest place, he had seen in India. There is a famous Gavimutt which runs a High School and a college. Several Ashokan edicts have also been traced at Koppal.

Munirabad, 30 miles away has assumed great importance recently due to the construction of the Tungabhadra dam. At Munirabad is situated a sugar factory and there is a proposal to start several new factories including a factory to manufacture paper and pulp from agricultural residues, such as sugarcane bagasse. It has gained fame as a place of tourist interest.

Hospet, 35 miles away is an important place in Bellary district. It has a glorious past and the present Hospet Town was once a suburb of Vijayanagar City, the capital of the Vijayanagar Empire. It was built by the greatest of the Vijayanagar Kings Krishnadevaraya. During the period of Vijayanagar rule, commercial importance of this town had reached its peak. It was well known for its jewellery and silk.

Traders and merchants from all over the country and the neighbouring kingdoms were finding Hospet as a good market place. After the fall of Vijayanagar, the importance of Hospet as a big business centre gradually declined and its name became insignificant in the commercial world till it regained its importance on account of mining iron ore.

Hampi, 35 miles away from the village is an ancient city of proud kings and mighty victories which to-day is but a desolate scene of sad and silent beauty. It has a legendary history. It is identified with Kishkinda, the famous city of Ramayana days. In fact, several places near about Hampi like Pampasarovara, Rishyamuka Parvata, Matanga Parvata, etc., have also been mentioned in Valmiki's epic. Modern engineers and town planners have expressed their wonder and admiration at the various stone aqueducts and water channels which formed part of the intricate water supply and drainage systems of the City. Among the innumerable temples, the temple of Pampapathy or Virupaksha is the oldest and the most sacred temple. It is said to have been built by Harihara-I, the first ruler of Vijayanagar, in honour of Sri Vidyaranya, founder of the kingdom. The shrine of Bhuvaneswari is very striking with beautifully executed doorways and richly carved pillars. Pampapathy was the family deity of the Vijayanagar kings and Bhuvanaswari was their family Goddess. The City was called Pampanagara and the present name Hampi is said to be only a corrupt form of Pampa. The Hazara Rama temple, built by Krishnadevaraya, the most famous of all the Vijayanagar kings is acclaimed to be one of the best specimens of Hindu temple architecture. The various Shaiva figures found sculptured are a definite indication of the absence of rivalry between the two sects and the impartial attitude of the monarchs under whom all the religions enjoyed their full development. Other interesting objects to a visitor are the two images of Ganesha, enormous in size, called **Sasive Kalu** Ganesha and **Kadale Kalu** Ganesha comparing the size ironically to a mustard seed and a grain of gram. The image of Narasimha, 22 feet in height is, though mutilated, one of the most striking objects among the ruins. There are many other temples scattered all over the City. Apart from the temples, there are also various other structures like the Mahanavami Dibba, Queens palaces, watch towers, the beautiful Lotus Mahal, the elephant stables, etc. It is very difficult to even mention, let alone describe, all the ancient monuments found at Hampi. It is now a City in ruins and presents a very sad picture, but still it is worth a visit by every tourist on this side to see how Vijayanagar, bearing the proud title of "the City of Victory" has fallen into obscurity.

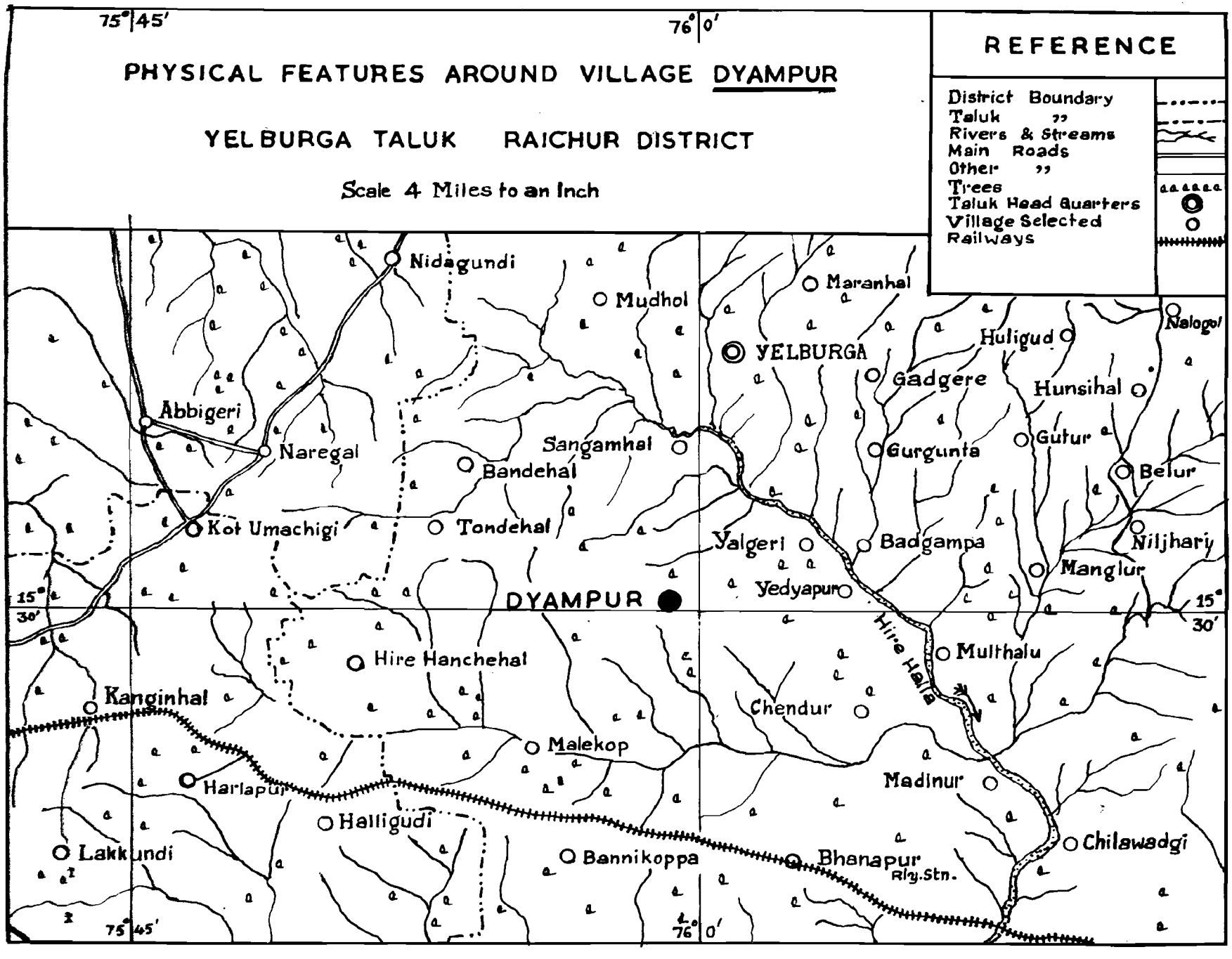
Gadag, 25 miles to the north-west of the village is a big commercial centre in Dharwar District. The environs of this town are of great architectural interest. It is a very ancient town, known as Krutupura in days gone by. It is now a large centre of trade, commerce and education and is also a railway junction. Its architectural wealth is to be seen in three large ancient temples within the town and innumerable ancient ruins and relics at Lakkundi, eight miles away. The Veeranarayan temple here has been made famous by Sri Naranappa or Kumaravyasa. Another extremely attractive temple is that of Someswara. The Trikuteswara and Saraswati temples with their rich ornamentation form the centre of attraction to tourists. The villagers of Dyampur often visit this town for trading purposes.

Kampli, 35 miles away is well known for its sugar factory. The nearest industrial centres to the village are Hospet, Kampli and Munirabad.

Physical aspects

The region in which the village is located is a dry belt between the rivers Krishna and Tungabhadra. As such, the area is known as Raichur **Doab.** The river Krishna flows on the north and the river Tungabhadra in the south. Between these two rivers, the river Tungabhadra is nearer to the village being about 30 miles away. The village lies in a plain and fertile country which slopes slightly towards the east. The village site is situated at a slightly higher level than the arable land round about. There are no streams or streamlets in or near the village. The nearest hills are those located at Koppal, 15 miles away. The other hills in the region are the Kapnath Gudda near Gadag at a distance of 20 miles and the hills of Kalkeswara temple near Gajendragad in Ron taluk, about 30 miles away in the north-east.

The village lies approximately on 76° 10′ east longitude and 15°13′ North latitude. The altitude of the area in which this village is located is about 1750 feet above the mean sea level and hence the climate of the village is considered to be pleasant all through the year. The village is in a dry area with an average annual rainfall of about 23 inches. Climatologically, the year is divided into three seasons. The rainy season starts in the second week of June and continues till about October. From November to February, the temperature falls appreciably and this is considered as the winter. In March, the temperature starts raising till it gets very hot in April and May. The intense heat of the summer abates only after the commencement of the monsoons. The following statement showing the monthly rainfall for the years between 1954-55 and 1964-65 gives a fair idea about the precipitation in this region. These figures were recorded at the rain-gauge at Yelburga.


75° 45'
76° 0'
PHYSICAL FEATURES AROUND VILLAGE DYAMPUR
YELBURGA TALUK RAICHUR DISTRICT
Scale 4 Miles to an Inch
REFERENCE
District Boundary
Taluk ,,
Rivers & Streams
Main Roads
Other ,,
Trees
Taluk Head Quarters
Village Selected
Railways
Nidagundi
Mudhol
Maranhal
Nalogol
YELBURGA
Huligud
Gadgere
Hunsihal
Abbigeri
Naregal
Sangamhal
Gurgunta
Gutur
Belur
Bandehal
Kot Umachigi
Tondehal
Yalgeri
Badgampa
Niljhari
Manglur
DYAMPUR
Yedyapur
15° 30'
Hire Hanchehal
Multhalu
Hire Halla
Kanginhal
Chendur
Malekop
Harlapur
Madinur
Halligudi
Chilawadgi
Lakkundi
Bannikoppa
Bhanapur
Rly.Stn.

Sl. No.	Name of month	1954-55		1955-56		1956-57		1957-58		1958-59		1959-60	
		Inch	Cent	Inch	Cent	Inch	Cent	Inch	Cent	Inch	Cent	Inch	Cent
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	June	1	55	1	14	2	73	1	48	..	75	6	62
2.	July	3	60	2	41	3	37	2	22	3	44	1	50
3.	August	3	..	3	39	..	67	8	89	9	12	3	..
4.	September	..	75	10	15	1	70	1	72	2	10	5	45
5.	October	3	30	5	92	5	66	5	40	3	76	..	42
6.	November	..	..	..	10	5	48	..	..	..	28	..	54
7.	December	..	75	..	..	..	..	..	..	..	..	..	..
8.	January	..	..	..	..	..	..	..	..	..	..	..	..
9.	February	..	..	..	..	..	..	..	..	..	..	..	..
10.	March	..	..	..	..	..	..	..	..	..	..	..	3
11.	April	..	19	1	13	..	83	1	41	1	21	..	30
12.	May	3	38	4	77	1	85	4	51	1	88	1	82
Rainfall in Inches and Cents		16	52	29	1	22	29	25	63	22	54	20	3
Rainfall in mms.		419·6		736·9		266·2		651·00		572·5		508·7	

Sl. No.	Name of month	1960-61		1961-62		1962-63		1963-64		1964-65	
		Inch	Cent	Inch	Cent	Inch	Cent	Inch	Cent	Inch	Cent
1	2	15	16	17	18	19	20	21	22	23	24
1.	June	1	56	5	72	4	53	..	42	4	46
2.	July	1	80	4	65	2	87	1	21	9	18
3.	August	..	23	2	8	7	85	5	74	1	32
4.	September	13	33	1	46	7	68	2	84	12	26
5.	October	..	52	7	9	3	66	5	18	5	58
6.	November	..	..	..	52	1	40		..	..	..
7.	December	..	..	..	..	2	93	..	..	..	..
8.	January	..	..	..	..	..	..	..	..	..	..
9.	February	..	..	..	..	..	16	..	..	..	..
10.	March	..	..	..	..	..	62	..	..	..	..
11.	April	..	37	4	66	..	15	..	72	..	..
12.	May	2	49	..	56	4	92	1	35	..	..
Rain fall in inches and cents		20	30	26	74	36	77	17	56	32	80
Rainfall in mms.		515·6		679·1		935·6		445·8		831·5	

The soils of the village can be classified into three distinct types, viz., the **masari** (the red soil) the **yeri** (the black soil) and **garabu** (a mixture of red and black). The area in the immediate neighbourhood of the village site consists of red soil and farther away from the village lie lands with black soil. In between these two belts lies an area with a mixture of red and black soil. Approximately, one-third of the total arable land consists of the soil of red variety and the remaining two-thirds consists of either black soil or a mixture of black and red. The **masari** (red soils) are considered fertile to grow crops like jowar, groundnut, pulses, etc., in the **kharif** season. In the village, these lands fetch better values, the range being between Rs. 1600 and Rs. 2000 per acre. The black soil lands fetch about Rs. 400 to Rs. 500 per acre. It appears, the proximity of the red soil lands to the village **gaothan** is one of the reasons for their fetching better prices. All the lands in the village are cultivated dry, there being no sources of irrigation at all. There is no tank or pond within the village limits. It is said that about three decades back, four irrigation wells used to irrigate a few lands. All these wells were located in the vicinity of the **gaothan**, but at the time of this Survey, none of these wells were being used for irrigation purposes.

Flora and Fauna

The village is located in a dry tract with a low rainfall of about 23 inches. As such, the vegetation in the region is sparse. The region is mostly barren without tree growth. It is only in the **masari** lands round about the village that some greenery is found. In the black soils, the only tree occasionally seen is babul. In the **masari** lands, the trees commonly found in the neighbourhood of the **gaothan** are babul, neem, tamarind, mango etc. Wild date-palms are also seen growing at a few places in the lower regions. It is generally babul trees which are found in large number and the wood they obtain from these trees is considered very important for agricultural implements. Cactus is also seen growing wild at some places particularly near the foot-paths and bridle paths.

The cultivated crops of the village are jowar, cotton, bajra, **navane,** tur, niger seed, horse-gram, bengal gram, green gram, sesamum, safflower, linseed, wheat, etc. Vegetables are raised only during the monsoons. The

common vegetables grown in the village are lady's fingers, brinjal, beans, gourds, cucumber and leafy vegetables.

The village has no forest. Nor are there any hillocks or hills in the neighbourhood to provide shelter to wild animals. As such, they too are scarce. The common wild animals are rabbits, jackals, deer, etc. Reptiles are occasionally seen. Rodents are very common in the **gaothan.** The common birds are crows, parrots, eagles, owls, etc.

Size

The village covers an area of about 2324 acres or 3.6 square miles. The **gaothan** covers only an area of about 14 acres. Roads, etc., occupy 37 acres.

Residential Pattern

From a distance, the village presents an appearance of a cluster of houses crowded within a fort-wall. The houses in the village mostly cluster around the three temples of Mahamayi, Maruti and Eswara. All these three temples are located in the central part of the village and are situated close to one another. The main entrance to the village is from the northern end. The entire residential area including the area occupied by the Madigas is surrounded by a fort-wall. This old fort-wall is now in complete ruins. As one enters through the main gate at the northern end, the first cluster of houses that he has to pass belongs to the Lingayats. Proceeding further ahead, the households of Kurubas are seen. Kurubas who form the largest single community of the village live in the central and the western portion of the **gaothan.** Brahmins live in the mid-eastern part of the village site and all the three households of Brahmins are located in one block. Marathas, another important community in the village live in the far eastern part of **gaothan.** Viswakarmas who work as carpenters and blacksmiths reside near the locality occupied by the Marathas. Their households cluster round the temple of Dyamavva. Bedars occupy the western portion of the village site. There are also 4 households of Marathas residing in this area. Households of Paknak Raddis who form a sub-caste among the Lingayats, are found interspersed with the households of Kurubas and Marathas. The Madigas, who constitute the scheduled castes of the village, live in separate cluster of houses outside the fort-wall. Though this residential area is not far away from the village site proper, it is a bit isolated. It lies to the south-west corner of the village site. There is no proper street or lane in the residential area of the Madigas.

The lay-out of the village is not regular and is not properly planned. The various streets and lanes run zigzag. Towards the northern entrance, the streets are comparatively wider and more regular. There is a large open space in the central part of the village in front of the main temples. This central street is always a busy one. Excepting for this street, all other streets and lanes are very narrow. Houses appear to have been constructed wherever open sites are available without any proper lay-out or plan.

Transport and Communication

The village lies close to the Koppal-Yelburga State road. In fact, this road forms its eastern boundary beyond which the lands of the village Harishankar Bandi are located. The village site is about a furlong away from this road and is connected by a foot-path. Though the service buses plying on this road stop at this place on request, the villagers prefer to go to Kuknoor and catch the bus there. This is also not inconvenient as Kuknoor is only two furlongs away. There are four big streams running across the Koppal-Yelburga road and the work of construction of bridges at these spots is in progress. Only privately managed passenger buses ply on this road. Six service buses ply on this road daily.

The village is not connected by railway and the nearest railway stations are Bhanapur and Bannikoppa, both about eight miles away. People going towards Koppal, Munirabad, Hospet, etc., go to Bhanapur for catching the train and those going to Gadag, Bagalkot and Hubli go over to Bannikoppa. Whereas the Koppal-Yelburga road is an all-weather road, the Kuknoor-Bannikoppa road is open only between December and May. Most of the interior villages are connected by only foot-paths and cart-tracks. These cart-tracks and foot-paths are useful only during the fair seasons. During the monsoons, the interior villages are practically cut off and the communication to these villages is rendered very difficult.

The Sub-Post Office at Kuknoor serves the village under survey. There are daily clearance facilities at this Sub-Post Office.

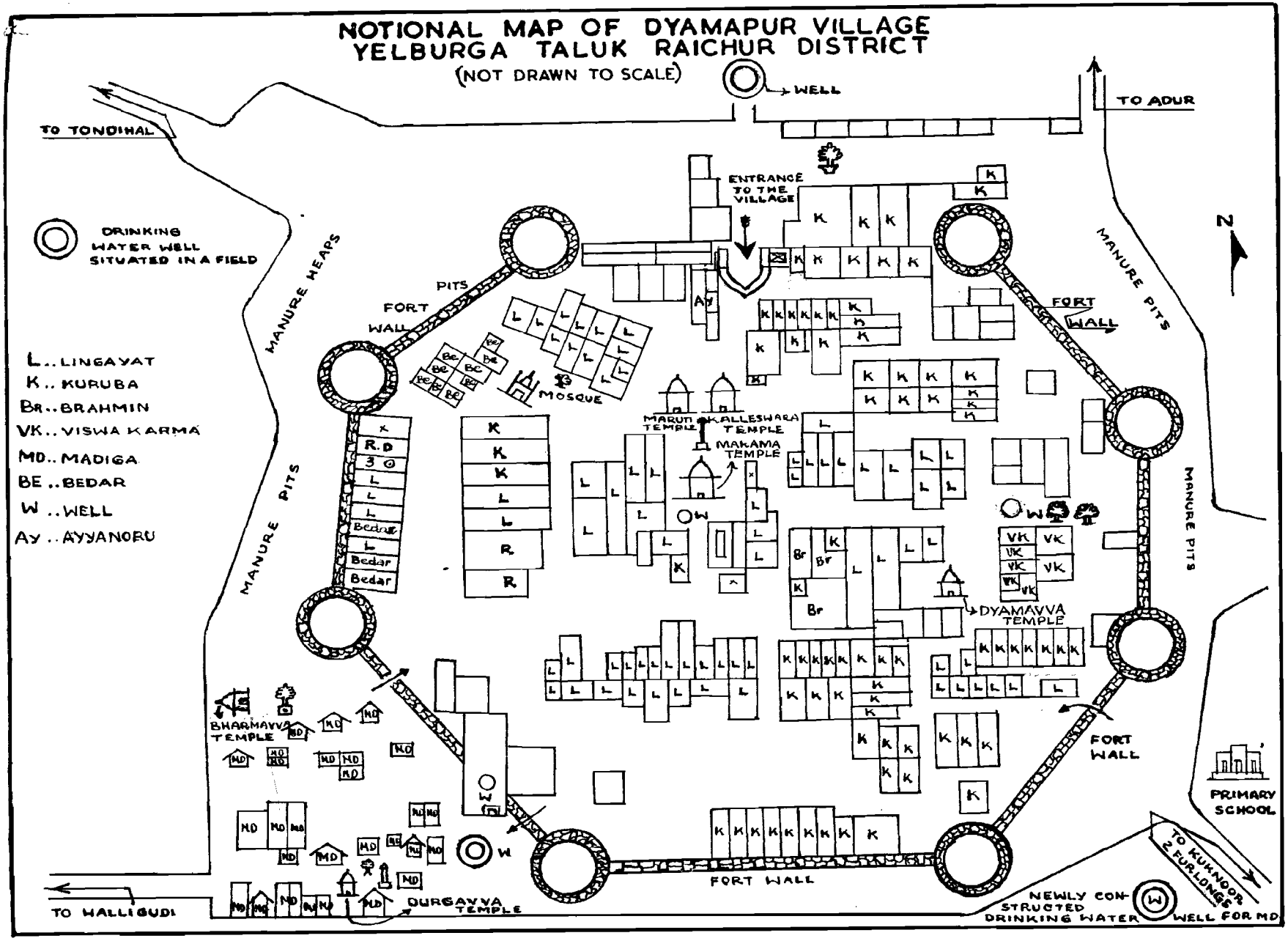
Important public places including places of worship

The several temples and the primary school are the only important public places in the village. The more important temples are those of Eswara, Hanuman and Mahamayi. The Eswara temple and the Hanuman temple are adjacent to each other and are bigger than the other temples in the village. They are situated in the heart of the village. The Mahamayi temple stands opposite to these two temples. The Dyamavva temple is located in the eastern portion of the **gaothan** and is mainly worshipped by Viswakarmas. The Scheduled castes have their temples of Durgavva and Baramavva in their own residential areas called **keri.**

The village has a primary school. A new building with three rooms has been constructed in the year 1957 for this school. This school building is located in a field outside the **gaothan** towards its south-east. The village is the headquarters of a group panchayat. The office of this panchayat is at present located in a private building as it has no building of its own.

Burial ground and crematorium

The village has no place which has been assigned for the purpose of cremation or burial. Marathas and Brahmins cremate their dead about a furlong away from the **gaothan** towards its north. The place chosen for cremation is on the banks of a small stream which is practically dry all through the year excepting during the monsoons. Kurubas, Bedars and other castes


NOTIONAL MAP OF DYAMAPUR VILLAGE
YELBURGA TALUK RAICHUR DISTRICT
(NOT DRAWN TO SCALE)
WELL
TO ADUR
TO TONDIHAL
ENTRANCE TO THE VILLAGE
DRINKING WATER WELL SITUATED IN A FIELD
L..LINGAYAT
K..KURUBA
BR..BRAHMIN
VK..VISWA KARMA
MD..MADIGA
BE..BEDAR
W..WELL
Ay..AYYANORU
MANURE HEAPS
PITS
FORT WALL
MANURE PITS
MOSQUE
MARUTI TEMPLE
KALLESHARA TEMPLE
MAKAMA TEMPLE
DYAMAVVA TEMPLE
BHARMAVVA TEMPLE
DURGAVVA TEMPLE
TO HALLIGUDI
PRIMARY SCHOOL
TO KUKNOOR 2 FURLONGS
NEWLY CONSTRUCTED DRINKING WATER WELL FOR MD
N

among Hindus except Lingayats bury their dead in a survey number towards the north of the **gaothan.** Lingayats bury their dead at a place on the north-eastern part of the **gaothan.** In fact, the burial ground used by the Lingayats forms a part of the **gaothan.**

Sources of water

There are seven wells in the village out of which two are drinking water wells. Both these drinking water wells are situated in the fields close to the **gaothan.** One well is made use of by all the castes excepting the Scheduled Castes. The other drinking water well which was constructed in the year 1964, is now made use of exclusively by the Scheduled Castes. The well used by the general public is towards the west of the **gaothan,** about a furlong away from it. The water table is high, but this well needs repairs. It is also not maintained properly from hygienic point of view. Several villagers get down into the well and also bathe in it occasionally. Animals also have their drink at this well. Thus the water often gets polluted. Prior to the construction of a new drinking water well for the Harijans (scheduled castes), all of them used to obtain water from the other well. However, as they were forbidden to touch the well, they were always compelled to wait at the well to find out a person from any other caste who could draw water from it and serve them. This meant much hardship to the Harijans, but they had no alternative. Thus, the new well constructed in 1964 has been very useful to them. This new well is located towards the south-east direction of the village site. It is in fact on the way from Dyampur to Kuknoor. There are five other wells in the village which are used only for general purposes like washing, bathing, etc. One of these 5 wells which is located near the residential area of the Madigas is exclusively used by them both for bathing and washing purposes. All these are draw wells with stone parapets.

Welfare and administrative institutions

The primary school and the village panchayat are the only two welfare institutions that are functioning in the village. The primary school was started in 1953 and in 1957, a separate building with three rooms was constructed for housing it. The villagers contributed one-fourth of the cost towards this construction. This school building is occasionally used by the villagers for their social programmes and for halting purposes by persons visiting the village. The village is included in the N.E.S. Block with its headquarters at Yelburga, 9 miles away. The headquarters of the Gramsevak is located at Kuknoor. The Large-Sized Co-operative Society which serves the village is also located at Kuknoor. The village officials who attend to revenue work reside in the village. At the time of this survey, all these officials were holding the posts hereditarily.

Marketing

The village has no marketing facilities of its own. There are only 5 small shops which sell articles like beedies, matches, oil, jaggery, grocery articles, etc. Most of their marketing is done at Kuknoor. The shandy which meets at Kuknoor on every Friday attracts a large number of villagers including those residing in Dyampur. Occasionally, the villagers also go to Gadag to dispose of their produce in bulk.

Monuments

The village has no monuments or historical relics of any kind. However, it lies in a region which is historically famous. Many old inscriptions and monuments have been found in the neighbouring villages of Kuknoor and Itgi. Some details about the inscriptions at these places are found in a book, viz., A Corpus of Inscriptions in the Kanara Districts of Hyderabad State by Sri P. B. Desai, Reader in Ancient Indian History, Karnatak University, Dharwar.

History of the village

The village has no inscriptions or documents which could throw light on its history. There is no recorded account of the past events in the village. The fact that the village selected for survey is in the vicinity of Kuknoor, which has a glorious past, is sufficient to show that the village was included in a region having a great historical background. Kuknoor formed a part of the region once called **Kuknoor 30** which included 30 villages. It is possible that village Dyampur which is so near to Kuknoor was also one of them. The entire region used to be referred to as **Belavala Nadu.** Kuknoor was an **Agrahara** town which had played an eminent role in raising the social and cultural standards of the people in the medieval ages. It boasted of many scholars who were well-versed in Sanskrit and the famous Mahamayi temple in it attracted pilgrims all round the year. In the **Sthala Purana** of Kuknoor, the village is described as Kuntalapura and connected with the King Chandrahasa of **Puranik** fame.

As already stated, this taluk of Yelburga in which Dyampur stands included is a part of the Salar Jung Estate. As such, it would be worth knowing a few details about this estate, and with that idea, an extract from the Imperial Gazetteer published in 1909 is reproduced below:-

EXTRACT FROM THE IMPERIAL GAZETEER OF INDIA—PROVINCIAL SERIES—HYDERABAD STATE—(PUBLISHED IN 1909) PAGES 294 TO 296—

"Salar Jang Estate.—An estate comprising six taluks situated in various Districts of the Hyderabad State. It consists of 333 villages, and has an area of 1,486 square miles, with a population (1901) of 180,150. The taluks are Kosgi in Gulbarga, Ajanta in Aurangabad, Koppal and Yelburga in Raichur, Dundgal in Medak, and Raigir in Nalgonda. The total revenue is 8.2 lakhs.

"The present representative of the family is Nawab Salar Jang, grandson of the late Sir Salar Jang, G.C.S.I., the great minister of the Nizam[1]. The family claim descent from Shaikh Owais of Karan, who lived in the time of the Prophet. Shaikh Owais the second, his

1. Memoirs of Sir Salar Jang, by Syed Hussain Bilgrami (1883).

tenth descendant, came to India during the reign of Ali Adil Shah (1656—72), and settled in Bijapur, where his son, Shaikh Muhammad Ali, married the daughter of Mulla Ahmad Nawayet[1], minister of the Bijapur kingdom, by whom he had two sons who rose to high rank. Mulla Ahmad having joined the imperial service about 1665, his successor ill-treated the two brothers, who eventually left Bijapur during the reign of Sikandar Adil Shah and entered the service of Aurangzeb. One of these, Shaikh Muhammad Bakar by name, was appointed Diwan of Thal-kokan, and after retiring from active work settled at Aurangabad, where he died in 1715. His son, Shaikh Muhammad Taki, served under Aurangzeb, Bahadur Shah, and Farruksiyar. Asaf Jah, the viceroy of the Deccan, appointed him commander of the garrisons of all his forts, Shams-ud-din Muhammad Haidar, son of Muhammed Taki, continued in the service of Asaf Jah, and was promoted by his successors. Under Salabat Jang his command was raised to 7,000 foot and 7,000 horse, and he received the title of Munir-ul-mulk, with the appointment of head steward. He was subsequently made Diwan of the Deccan Subahs, and finally retired to Aurangabad, of which city he was governor.

"He left two sons, the elder of whom, Safdar Khan Ghayur Jang, was appointed Diwan of the Deccan Subahs in 1782, with the title of Ashja-ul-mulk. The third son of Ghayur Jang, from whom the present members of the family are directly descended, was Ali Zamar, Munir-ul-mulk II. After his death his eldest son became the third Munir-ul-mulk, and was married successively to two daughters of Mir Alam (Saiyid Abdul Kasim). Mir Alam, who was thus the maternal great-grandfather of Sir Salar Jang, belonged to the Nurta Saiyids of Shustar in Persia. His father, Saiyid Razzak, came to India when quite young, and settled at Hyderabad, where Nizam Ali Khan bestowed jagirs upon him. Mir Alam acted as vakil between the British envoy and the Hyderabad minister in 1784. Two years later he went to Calcutta as the Nizam's representative, and in 1791, he was sent to Lord Cornwallis to discuss the peace proposals between Tipu Sultan and the allies. He commanded the Nizam's troops in the campaign of 1799 against Tipu, and in 1804 was made minister after the death of Azam-ul-Umara. After his death in 1808, he was succeeded as minister by his son-in-law, Munir-ul-mulk III.

"Sir Salar Jang, the grandson of Munir-ul-mulk III, succeeded his uncle Siraj-ul-mulk of Hyderabad in 1853. For thirty years the story of his life is the history of the HYDERABAD STATE, to the article on which reference should be made. For his eminent services he was made G.C.S.I., and during a visit to England in 1876 he received the D.C.L., degree at Oxford and the freedom of the City of London. In 1884 the Nizam appointed the elder son of Sir Salar Jang as Minister, who, however, resigned in 1887, and died two years later, leaving an infant son, Nawab Yusuf Ali Khan Bahadur Salar Jang, who is now the only direct representative of this distinguished family."

Dealing with the history of the District as a whole, it is to be observed that by 1325 A.D., the Muhammadan rulers entrenched themselves in the Deccan. At the time this region was kept under the rule of the Imperial Governors and a revolt by them resulted in the establishment of the Bahamani dynasty founded by Jaifar Khan who styled himself as Alla-ud-din Hassan Shah Gangu Bahamani. His rule commenced in 1347 A.D. with Gulbarga as his capital. This Kingdom extended between Berar in the North and the Tungabhadra river in the South. During this period, the Raichur Doab was frequently passing between the Vijayanagar Kings and Bahamani Kings. The Bahamanis were succeeded by Barid Shah Kings. In 1565, the Vijayanagar rule came to an end and after that the Raichur doab remained firmly in the hands of the Barid Shahi Kings. When the Mughals invaded the Deccan, the local rulers formed an alliance against them, but after defeating them, they fell out among themselves with the result that this territory ultimately came under the Mughal rule. In 1713 A.D., Asaf Jah was appointed here as a Viceroy or Subedar by the Mughal Rulers, but with the weakening of the Mughal influence, Asaf Jah declared himself to be independent and established the house of Nizams by assuming the title of Nizam-ul-mulk. But for a brief period between 1847 and 1861 A.D., when the district stood ceded to the British, it, all along, continued under the uninterrupted rule of the Nizam till 1948. After Police Action by the Government of India, this territory became a part of the Indian Republic. From 26-1-1950, the erstwhile Hyderabad State including this district, became a Part B State with the Nizam as the Rajpramukh. On the reorganisation of States on 1-11-1956, the district became a part of the Mysore State.

History of settlement of different sections of the population

The village is an old one in which almost all the residents are indigenous settlers. It is said that a few Kurubas and Lingayats have migrated to the village from the neighbourhood, but neither the reasons for such migration nor the villages of their emigration are known to any one.

Legend

Many of the village people believe that the name of the village Dyampur is derived from the word Devipura. They believe that the Goddess Mahamayi first set her foot in this village and later on started residing at the famous temple at Kuknoor. There is a small temple of Mahamayi in Dyampur and the villagers point out that it is at this spot that the Goddess had first landed. But this belief is not established or supported by any inscriptions or monuments.

1. Vide History of Nawayets, by Nawab Aziz Jang, published at Hyderabad, 1313 Fasli (1904).

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition and Brief Note on Important Communities.

The village is multi-ethnic in composition. The one notable feature is that excepting for two households of Muslims, all the remaining households belong to Hindus. The Hindu population of this village is divided into seven castes, viz., Kurubars, Lingayats, Madigas, Bedars, Marathas, Brahmins and Viswakarmas. The Kurubas are the most numerous with a population of 442 residing in 80 households. They are closely followed by Lingayats with a population of 363 distributed in 61 households. In the following statement, the composition of the population and households by number and percentages are indicated:—

Sl. No.	Name of the caste	Households		Population	
		Number	Percentage to the total number of households	Persons	Percentage to the total population
1	2	3	4	5	6
1.	Kuruba	80	39·03	442	39·01
2.	Lingayat	61	29·76	363	32·04
3.	Madiga	30	14·63	120	10·59
4.	Bedar	12	5·85	64	5·65
5.	Maratha	12	5·85	84	7·14
6.	Brahmin	4	1·95	31	2·74
7.	Viswakarma	4	1·95	20	1·77
8.	Muslim	2	0·98	9	0·79
	Total	205	100·00	1133	100·00

Some of the customs, beliefs and practices of these various castes have been discussed in the monographs prepared for other villages. In Raichur District itself, two other villages, namely, Yerdona and Sirwar have also been taken up for a similar study and in these reports, some of the broad aspects relating to these castes have been discussed. However, it is felt that discussion of a few salient features in respect of the numerically important castes, viz., Kuruba, Lingayat, Madiga, Maratha and Bedar in the present report would also be useful.

(A) KURUBA.

The population of the village mainly consists of Kurubas who are predominant in the region. In the village, there are 80 households of Kurubas with a population of 442 as detailed in Table IV. Kurubas are found to reside in all parts of the Mysore State. However, they appear to be more numerous in the northern districts of Dharwar, Bijapur, Raichur, Gulbarga and Belgaum. All the Kurubas of the village appear to be original settlers.

The traditional occupation of Kurubas happens to be sheep-rearing and weaving of coarse woollen blankets. The caste name is derived from the word **kuri** meaning sheep. But the Kurubas of Dyampur do mainly cultivation of either owned lands or lands taken on lease. They appear to have given up their traditional occupation for the last several generations. Some of them also work as field and general labourers. A sizeable section among the Kurubas rear she-buffaloes. Milk and milk products they obtain are sold at Kuknoor. The Kurubas are hard working and honest. The Kurubas are mainly divided into two divisions, viz., **Hatti Kankana** and **Unni Kankana.** All the households in the village excepting four belong to **Hatti Kankana** division. **Hatti Kankana** Kurubas wear cotton wristlets at the time of their marriages. They are further divided into several clans or **Bedagus.** The two important clans in the village are **Baslelor** and **Banilor.** These are more or less exogamous divisions and marriages within a clan are forbidden. However, there are no restrictions on inter-dining between the various clans and divisions. The Kurubas of Dyampur accept food and water from the Brahmins, Lingayats and Marathas. They are all **Shivabhaktas** and owe allegiance to several deities like Gudneshwara, Kalkaleshwara, etc. The family deity for many of the Kuruba households is Honkeri Malliah. This deity is worshipped by almost all the Kuruba households. They observe all the important Hindu festivals, feasts and fasts. The places of their pilgrimage are Huligemma near Munirabad, Yellamma near Soundatti in Belgaum District, and Kalakappa near Gajendragad in Dharwar District. They also often visit the Gudneppa temple at Gudneppa Mutt, about 2 miles away. Their mother-tongue is Kannada. They are non-vegetarians, but do not consume beef. In the social hierarchy, they rank below the Brahmins, Lingayats and Marathas. They play a prominent role in all the social, cultural and religious affairs of the village.

(B) LINGAYAT

Lingayats with a population of 363 distributed in 61 households form numerically the second largest caste in the village. The Lingayats are further divided into several sections like Aiyanor, Hudapadavar, Panchamasali, Paknok Reddy, Madivala, Setti Banajiga, etc. However, the **Aiyanavars** are the most numerous among Lingayats. They are also known as **Jangams** and officiate as their priests. Lingayats are found in all parts of the State, but their population appears to be more concentrated in the northern dis-

tricts of the State. Most of the Lingayats of this village are indigenous settlers who have been residing in the village for the last several generations. They are Shaivates and wear a **linga** round the neck. This **linga** wearing custom is common both among males and females. The traditional occupation of the Jangams is priesthood. But many among the Jangams are cultivators of either owned land or lands taken on lease. Some of the Jangams have also of late started working as P.W.D. contractors, teachers, **Ayurvedic** medical practitioners, etc. They always educate their children and many of them are well-versed in Shaivate literature. They are hard working and god-fearing. The Hudapadavars are traditional barbers, but many of them have taken to cultivation as well. The Panchamasalis are the traditional cultivators. So also are the Paknak Reddies. Madivalas are the traditional washermen and Setti-Banajigas are the traditional traders among the Lingayats. These divisions are more or less of a functional nature. However, many of these persons have given up their traditional occupations and are engaged in other occupations.

Most of the Lingayats are cultivators and they constitute the bigger land owning classes in the village. They are strict vegetarians. They stand high in the social hierarchy of the village. They accept food and water from none except Brahmins. They observe all the Hindu fasts, feasts and festivals, but the important festivals for them are Nagarpanchami, Shivaratri and Basava-Jayanthi. Their places of pilgrimage are Srisaila, Kalkappa temple in Gajendragad, Kalleswar temple and Gudneppa temple. The Kalleswar temple is situated at Kallur, a village about 3 miles away. Personal names among many of the Lingayats are derived from the important deities they worship. The common names among them are Kallappa, Kalliah, Shankaraiah, Dodda Kalliah, etc. The Jangams assume honorifics **Ayya** and **Swamy**. Though interdining is permitted among all the divisions, inter-marriage is not. The Jangams act as priests for not only the other Lingayats in the village, but also for the Kurubas.

(C) MADIGA.

The population of Madigas of the village is 120 distributed in 30 households. As such, they form a substantial section of the population in the village. However, socially, economically and culturally they are very backward. They constitute the Scheduled Caste of the village. They reside in an isolated portion outside the **gaothan** proper. Actually, their residential area is beyond the fort-wall, whereas the **gaothan** proper is enclosed within the fort-walls. Most of the Madigas of the village are indigenous settlers and have been residing here for the last several generations. In spite of the legislative and administrative measures to ameliorate the conditions of the Scheduled Castes, there appears to be practically no improvement in the condition of the Madigas. They are not permitted to enter the precincts of any temple. They cannot use the common well and they also cannot have free access to the hotels and public institutions. Till 1964, they had much difficulty in obtaining even drinking water. They had to wait near the common drinking water well till they could find some person who would draw water for them and serve it. It is only in 1964 that a separate well was constructed for them under the National Extension Scheme.

The traditional occupation of the Madigas consists of leather working. Many of them have, however, given up their traditional occupation and are now working as agricultural labourers or general labourers. A few of them go to Kuknoor to work as **coolies.** The small extents of agricultural land owned by them are heavily mortgaged. Their mother-tongue is Kannada. Their important deity is Durgavva. They remove carcase from the village and tan the leather they obtain to prepare **chappals** and other leather goods. Very often they eat the carrion. Economically they are extremely poor and at times have to go without food.

(D) MARATHA.

There are 12 households of Marathas with a population of 84. Most of them are said to have migrated to the village a few generations back. However, they are not aware of the place of their origin. Marathas are found in several important places in this region. It is said that they first came here as warriors, but none of the Marathas in the village in aware of any herioc deed of his ancestors. They are all cultivators of land. Many of them own land in the village and a few have taken land on lease from others. They are well-built, strong and hard working. Their residential area is close to the residential area of Lingayats and Brahmins. They are generally non-vegetarians, but avoid beef. They rear goats, poultry and other domesticated animals. They call Brahmin priests to perform all their religious functions. They observe all the Hindu festivals. Their main deity is Ambabhavani of Tuljapur. They worship Mahamayi. Their mother-tongue is Marathi but due to their long habitation in this region, their Marathi has become a bit corrupt. Several Kannada words also figure in their conversation in Marathi. They are divided into several clans like Jadhav, Jagtap, Suryavamshi, etc.

(E) BEDAR.

The Bedars with a population of 64 distributed in 12 households form a minor section of the village population. They are all indigenous settlers who have been residing in the village for the last many generations. Bedars are found to reside in almost all the villages in this region, but their population is more concentrated in the districts of Gulbarga and Raichur. This appears to be due to the fact that a Bedar chieftain has ruled in this region with Shorapur as the centre of administration. So, the population of Bedars is particularly concentrated in all the taluks round Shorapur. It is said that their traditional occupation consisted of hunting and that for this reason, they derived their caste name from the word **bete** meaning hunting. But the Bedars of this village appear to have given up their nomadic life years back and none among them remembers having led a nomadic life. Most of

them are agricultural labourers and also go to Kuknoor to do general labour and other miscellaneous jobs. Economically, they are very backward and with great difficulty, they can make the two ends meet. They are all illiterate and do not pay any attention to the education of their children. Their mother-tongue is Kannada. They are divided into several clans **(Bedagus)** like **Bamilor, Baslelor,** etc. These are exogamous divisions. Their chief object of worship is Thimmappa or Lord Venkateswara of Tirupathi. They also worship the local deities of Maruthi, Eswara and Mahamayi. Their places of pilgrimages are Yellamma of Soundatti, Kalkappa temple near Gajendragad and Gudneppa of Gudneppa Mutt. Till about 30—35 years back, they used to call Brahmin priests to officiate at all their religious functions, but now-a-days, they invite Lingayat **Jangams.** They observe all the important Hindu feasts, fasts and festivals. They accept food from Kurubas, Marathas and Lingayats. They are non-vegetarians, but do not eat beef.

Houses and House types.

The houses in the village are all simple structures made of stone and mud. They have a rectangular ground plan and most of them are flat-roofed. Only thatched houses and houses with their roofs covered with zinc sheets have sloped roofs. They all form a cluster on the two sides of narrow streets. In the residential area occupied by the Madigas, there are no streets even and, the houses form an irregular cluster.

The living conditions are generally poor. The houses are ill-ventilated and generally over-crowded. Table XII presents information regarding households by number of rooms and by number of persons occupying. It is seen from this table that 31.70 per cent of the total number of households and 25.15 per cent of the total population have no regular room even to live. All these households occupy one room or enclosure which serves all purposes including cooking, living, storing, etc. 57.07 per cent of the households and 57.81 per cent of the population have only one room besides the kitchen to live. 9.27 per cent of the households and 13.24 per cent of the population have two rooms. 1.46 per cent of the households and 3.09 per cent of the population reside in houses with three rooms and 0.50 per cent of the households and 0.70 per cent of the population reside in houses with four rooms. To be exact, excepting for one household which has four rooms, none of the households in the village has more than three rooms. Actually more than 82 per cent of the households occupy houses with not more than one room. These facts will clearly show how much congested the life in the village is.

Table 13 classifies the houses by types of roofs. It is seen from this table that 187 households or 91.22 per cent of the total number of households reside in houses with mud roofs; 14 households or 6.83 per cent of the total number of households reside in houses with thatched roofs; three households or 1.46 per cent of the total number of households reside in houses with roofs covered by zinc sheets; and only one household resides in a house covered with stone slabs. It would be seen from this Table that the Kurubas Lingayats, Bedars, Marathas, Brahmins and Muslims mostly reside in houses with mud roofs. Out of the 80 Kuruba households, 79 reside in houses with mud roofs. Out of the 61 Lingayat households, 59 reside in such houses. All the Beda, Maratha, Brahmin and Muslim households reside in houses with mud roofs It is only among Madigas that many households are seen residing in huts with thatched roofs. The only household that resides in a house covered with stone slabs is that of a Lingayat.

In Table 13-A, the houses have been classified according to the wall types. 187 households or 91.22 per cent of the households reside in houses with mud walls; 4 households or 1.95 per cent of the households resides in huts with walls made of thatching material All these 4 households belong to Madigas. 14 households or 6.83 per cent of the total number of households reside in houses with stone walls. Houses with stone walls belong to Kurubas, Lingayats and Brahmins

The materials required for construction of houses are mostly obtained locally. Granite is available in ample quantity in a nearby quarry. The nearest quarry from which stones are usually obtained is at Kalker, about 2 miles away. The labour employed is also locally available. The construction works are usually entrusted to the local masons who are employed either on contract basis or daily rates. Construction of houses is usually undertaken between March and June. This period is convenient to the villagers, because, it is the slack season for agricultural operations and the weather is also considered suitable. For raising the plinth, generally granite is used. The foundation is usually about 4 feet deep. Whenever the walls are constructed of stones, they are raised to a height of about 8 feet above the ground level. If they are required to raise still higher, bricks made of mud are used. Mud bricks used for the walls are locally prepared and sun burnt. They are not baked. The wooden pillars supporting the roofing are placed at intervals of about 6 to 7 feet each. Wood used are generally babul and neem. The size of a house is determined by units called **ankanas.** An **ankana** measures roughly an extent of 8 feet × 12 feet. The pillars supporting the roof are usually rectangular in shape. Before laying the mud roofs, wooden logs are arranged horizontally on the pillars and the walls and this is covered by dry leaves and grass. At times, bamboo mats or mats made of date palm leaves are also laid. Then the roof is covered and plastered with wet mud. The mud is uniformly spread to a thickness of about 4 inches to 5 inches and on this a layer of mud called **Garsu,** a special type of earth, is spread. The roof is so constructed that it slightly slopes in one direction, so that the rain water falling on the roof should flow in that direction. Cylindrical pipes made of burnt clay are fixed in the direction in which the water flows. These pipes are locally known as **Haranaligi.** They are all made by the local potters. Some openings called **belakinalis** are also made in the roof so as to permit smoke to escape and light to enter. The villagers avoid constructing houses facing

South. Thus, most of the houses in the village face in one of the other three directions, viz., East, West or North.

The living room which is considered as the main hall of the house is usually 15 feet × 10 feet. The other rooms are comparatively small and generally do not exceed 10 feet × 12 feet. The kitchen, the store room, etc., are so small that it is only with much difficulty that they can be used even for the purpose for which they are meant. The main door is fixed with wooden planks which are usually about two inches thick. In many cases, only one wooden plank covers the front door. For many of the houses, there is no separate place for bathing purposes. As such, they lack in privacy. Cattle are generally tethered in a portion of the living room only. None of the houses have latrines. The people use nearby fields for toilet. It is a common sight to see children and at times even adults committing nuisance by the sides of the streets which are already narrow. The village does not appear to attach much importance to sanitation. Waste water from the houses is let loose into the streets and as such the living conditions in the village cannot be said to be healthy by any standards.

Construction of new houses is always associated with some ceremonies. Before the work starts, they perform a small ceremony called **guddali pooja** to propitiate the family deity. At this ceremony, they worship the spade at the site selected for construction. A coconut is broken and some **Prasadam** is distributed to the few people who are present. The second ceremony is usually arranged at the time of fixing the threshold. An auspicious day is selected in consultation with the caste priest for fixing the threshold. The carpenter is given small gifts at the time and a shell and some nuts called **kerubeeja** are tied to the front door to ward off the evil eyes. It is also common to tie an ash-gourd to the door. On the completion of the work of construction, the house warming ceremony is arranged. They invite relatives and friends for this function and they arrange a sumptuous meal on the occasion. They also perform some special **poojas** to propitiate their presiding deities.

Dress.

The dress for the males usually consists of a turban for the head gear, a shirt or **kurtha** as an upper garment and a **dhoti** as lower garment. The turban is usually about 3 feet broad and about 6 to 8 yards long. It is usually made of mill made cloth and costs about Rs. 6 to Rs. 8 per piece. Those who cannot afford to wear a turban cover their head with a piece of cloth usually about a yard long or with a towel. A few use white caps also. A few among the younger generations do not use any head-gear and leave their head bare. The upper garment consisting of a shirt or **kurtha** is usually purchased in the Kuknoor market. At Kuknoor, they observe Friday as a **Shandy** day and on this day, several of the traders keep readymade garments for sale. Some of the cloth dealers from Kuknoor have also engaged tailors and get clothes prepared for sale. A few well-to-do people from the village purchase cloth and get it stitched to order. Readymade shirts cost about Rs. 5 to Rs. 8, depending on the material used for the shirts. They generally prefer mill-made cloth for a shirt. The **Dhoties** used in the village are about 8 yards in length and are generally made of handloom cloth. All persons aged above 20 years wear a **Dhoti.** The **Dhoti** is usually worn with a **kachcha.** A pair of **Dhoties** costs about Rs. 18 and inferior varieties of **Dhoties** cost Rs. 12 to Rs. 14 per pair. Use of fine **Dhoties** made of mill made cloth is confined to only an insignificant few coming from the economically superior classes in the village. Adults aged between 15 and 18 years wear **pyjamas** and shirts and only very few wear trousers and shirts. New clothing materials like terylene, nylon, rayon and such other synthetic products have not so far made their appearance in the village.

The wearing apparel of the females consists of a **kupsa** or **kubsa** for an upper garment and a saree. The **kupsa** is usually made of handloom cloth called **khana** which is usually about 3/4th yard in length. The sleeves run upto the elbow and it is either buttoned up or tied into a knot in the front. Many of the females in the village stitch their own blouses. The blouse piece costs about Re. 1 to Rs. 1-50. Excepting among Brahmin women, all the adult ladies in the village wear sarees without a **kachcha.** Generally they cover their heads with one end of the saree, but this is not done among Brahmins. The sarees worn by married Brahmin women are usually about nine yards in length, as they wear it with a **kachcha.** The sarees others wear, are generally about 8 yards in length. The sarees which Kuruba, Beda, Madiga and a few other castes wear are usually coarse in texture and cost about Rs. 18 to Rs. 20 per pair. They are generally woven on handlooms by the weavers at Kuknoor. They prefer sarees of dark shades and the shades preferred are usually red, green, blue, yellow or pink. They avoid wearing white or black sarees. It is only a few Brahmin widows who wear white sarees. On festive occasions, sarees prepared on the looms at Ilkal, a town in Bijapur district are worn. The Lingayat women prefer sarees woven on the looms at Kirnal, Guledgud, Bagalkot, Ilkal, etc. For festive occasions, they prefer Ilkal sarees which cost about Rs. 60 per piece. A few silk sarees are found only among Lingayats and Brahmins. They obtain such silk sarees from Coimbatore, Bangalore and Mysore.

For foot-wear, **chappals** made by the local cobblers are common both among the males and the females. These **chappals** consists of an instep with a toe ring. They are usually sold by the cobblers at Rs. 4 to Rs. 6 per pair. Some of them purchase such chappals at the weekly **shandy** at Kuknoor or in the markets at Koppal and Gadag. Children aged below 10 years very rarely use any footwear. Shoes are used only occasionally and that too on ceremonial occasions like a marriage. It is now common among many villagers to purchase a pair of shoes for the bridegroom. Being not accustomed to wearing shoes, it is a common sight to see the bridegroom limping his way to the marriage

pendal on account of shoe pinch. But the occasion demands that he should wear it and so he continues to suffer in silence.

Ornaments.

The attachment for ornaments is irresistable both among males and females in the village. The male members generally wear finger rings. Sometimes, they will also be seen wearing a gold chain round the neck. Many Beda males wear ear rings. Several Brahmin and Maratha men are also seen wearing thin silver chains round their waists. Wearing a silver bracelet is common among many Kurubas and other communities. A few among Kuruba, Beda and Madiga wear anklets called **kadagas.** However, the number and variety of ornaments worn by women far exceeds those worn by men. Now-a-days, the ornaments they used to wear on head and hair have disappeared. So also, they have given up using costly and heavy types of ornaments both because of their poor economic conditions these days as also because of the change in fashions. The ornaments commonly seen in the village are listed below:—

Sl. No.	Description	Name of ornament	Material used	Approximate weight	Approximate value	Remarks
1	2	3	4	5	6	7
					Rs.	
1.	Head and Hair	(i) *Kyadgi*	Gold	1 tola	120.00	Meant only for special occasions but not so common these days.
		(ii) *Hoovu*	,,	1 ,,	125.00	
		(iii) *Nagara*	,,	1½ ,,	150.00	
		(iv) *Akada*	,,	1 ,,	125.00	
2.	Ears	(i) *Wali*	,,		50.00	Per pair
		(ii) *Bugudi Kaddi*	,,		30.00	,,
		(iii) *Merimuruvu*	Gold & pearls		25.00	,,
		(iv) *Bendoli*	Gold & pearls		50.00	,,
3.	Nose	(i) *Nathu*	Gold & Stone		50.00	
		(ii) *Mughottu*	,,		50.00	
4.	Neck	(i) *Kathani*	Gold	6 tolas	700.00	Practically gone out of use.
		(ii) *Gundina Tikki*	,,	4 ,,	500.00	
		(iii) *Tikkimani*	,,	5 ,,	600.00	
		(iv) *Chappalahara*	,,	4 ,,	500.00	
		(v) *Sarigi*	,,	8 ,,	800.00	
		(vi) *Gundinasara*	,,	2 ,,	250.00	
5.	Arms and wrist	(i) *Kadaga*	,,	2 ,,	250.00	Meant for fastive occasions.
		(ii) *Bilavar*	,,	3 ,,	350.00	
		(iii) *Kadaga*	,,	6 ,,	680.00	Practically disappeared.
		(iv) *Vanki*	,,	5 ,,	600 00	
		(v) *Balli Bale*	,,	4 ,,	500.00	
6.	Waist	(i) *Dabu*	Silver	20 ,,	50·00	
		(ii) *Dabu*	Gold	10 ,,	1000·00	Practically disappeared
7.	Legs and toes	(i) *Chain*	Silver	20 ,,	50·00	Per pair
		(ii) *Ruli*	,,	20 ,,	50·00	,,
		(iii) *Kadaga*	,,	40 ,,	100·00	,,
		(iv) *Puille*	,,	5 ,,	10·00	,,
		(v) *Kalungara*	,,	5 ,,	10·00	,,

Household Goods

The village is economically poor and as such very few items of household goods or consumer goods are found therein. Generally a household possesses a few utensils, one or two items of furniture and a few pieces of clothing. Most of the utensils consists of earthen or aluminium vessels. Excepting among Brahmins, cooking is generally done in aluminium or earthen pots. Only Brahmins use brass utensils to cook food. Generally earthen pots are used by all castes to boil milk. Stainless steel ware is not generally seen in any of the households. A few Brahmins and a few Lingayats possess some stainless steel ware. A few pieces of silver vessel like plates, tumblers, etc., are found among a few Lingayat and Brahmin households. These silver wares are taken out only on special festive occasions. **Kamblies** (coarse woollen blankets) are found in almost every household. They are really very useful to all classes of people. The most common item of furniture that is found in several households is a rope cot. Table 12 gives information regarding the possession of furniture by the households among the different castes. It would be evident from this

table that the village as a whole possesses very few items of furniture. Out of the 205 households in the village, 126 possess rope cots, 7 possess benches, 10 possess chairs and 15 possess wooden cots. These are all the items of furniture found in the village. Most of these articles of furniture are possessed by Kurubas and Lingayats, as these are the two numerically important castes in the village. Madigas and Muslims possess no furniture excepting some rope cots.

In Table 12-A, information regarding the consumer goods possessed by the various castes in the village is furnished. It is seen from it that there are in all five petromax lamps, of which two belong to Lingayats and one each to Kurubas, Marathas and Brahmins. In the whole of the village, there are only three kerosene pressure stoves and two of them belong to Brahmins and one to Lingayat. Out of the four bicycles, two belong to Lingayats, one to Kuruba and one to Brahmin. There are nine persons possessing wrist watches and six of them are Lingayats, two are Brahmins and one is a Kuruba. Torch lights in the village number 68 and most of them are possessed by Kurubas and Lingayats. The only item of consumer goods possessed by the Scheduled Castes is one torch light and the Muslims do not possess any consumer goods.

In Table 12-B, information regarding the use of mosquito nets, etc., is furnished. It is found from this table that there are only 12 households which use mosquito nets. Eight of them are in the monthly income-group of Rs. 150 and above, two are in the monthly income group of Rs. 101 to Rs. 150 and two are in the monthly income group of Rs. 51 to Rs. 100. No household earning less than Rs. 50 per month is in the habit of using mosquito nets. It is also seen from this table that only nine households in the village are in the habit of using toilet or washing soaps. Three of them are in the Rs. 150 and above income-group, two are in the Rs. 101 to Rs. 150 income-group and four are in the Rs. 51 to Rs. 100 income-group. Out of the 205 households, only 16 are in the habit of sending their clothes to the washerman for washing purposes. Eight of them are in the Rs. 150 and above income-group; Four are in the Rs. 101 to Rs. 150 income-group; three are in the Rs. 50 to Rs. 100 income group and one is in the income group of Rs. 50 and below.

Food and Drink.

Information regarding the dietary habits has been presented in Table XVII, Table XVIII, Table 11 and Table 11-A. Table XVII shows that out of the 205 households in the village, 203 take three meals a day and two households take two meals a day. Thus, it can be assumed that the dietary pattern of the village consists of three meals a day. Table XVIII shows that 103 households in the village consists of vegetarians and 102 consists of non-vegetarians. In other words vegetarian households constitute 50.24 per cent of the total number of households. Brahmins, Viswakarmas and Lingayats constitute the vegetarian classes. However, it would be seen from this table that two households of Lingayats have returned as non-vegetarians. Kurubas are generally non-vegetarian, but as many as 24 Kuruba households in the village take only vegetarian food. So also a few vegetarian households can be found among all the other castes of the village except Muslims. These households consume non-vegetarian food only occasionally. Several Hindu households accustomed to non-vegetarian food do not consume such food on Thursdays, Fridays, Mondays and other festival days. Kurubas, Bedars and Marathas do not consume beef. The Muslims do not consume pork. Madigas occasionally eat carrion. It is also seen from this table that the staple diet of the 205 households consists of jowar. Table 11 gives information regarding the habit of taking sugar as correlated to income. It is seen from this table that 76 households in the village are accustomed to the intake of sugar. Nearly 50 per cent of them are in the income-group of Rs. 150 and above. There are no households of Madigas or Muslims which consume sugar. They generally consume jaggery. Table 11-A gives information regarding the habit of taking tea as correlated to income. It is seen from this table that excepting for the 17 households in the village, all are in the habit of taking tea. In fact, this habit is very much on the increase as would be evident from the increase in the number of hotels both in the village as also at Kuknoor. Excepting for four households, all the households in the monthly income-group of Rs. 76 and above are in the habit of taking tea. This village lies in an area where consumption of intoxicating drinks is not prohibited. Several people particularly among the Madigas, Marathas, Kurubas and Bedas, drink liquor in the shops at Kuknoor, but as they are economically poor, they do so only occasionally.

The menu for all the three meals is almost the same. For the first meal consumed in the morning, they generally prepare fresh food and the left over is consumed at the second and the third meals. Generally cooking is done only once by each household. It is only among Brahmins and Marathas that cooking is done twice a day. Jowar is usually consumed in the form of bread locally known as **rotti.** It is consumed with **Dhal, Chatni** and other curries. The curries are usually hot. Groundnut oil is a common cooking medium. Excepting among the three Brahmin households, **ghee** is consumed only occasionally. For that matter milk and milk products do not form a regular item on the menu. Milk is consumed only in the form of curds or butter milk. Sometimes, jowar bread is replaced by **Navane** (Italian millet) and they prepare a special dish called **Navanakki Anna** out of it. This forms a part of the menu occasionally for the third meal. They also prepare gruel and balls from jowar, **Navane** and other cereals. Rice is occasionally consumed by a few Brahmins and Lingayats at the time of their mid-day meal. Their holiday dishes consists of **holige, kadubu, huggi,** etc. They are prepared out of gram-**dhal,** wheat and jaggery. Several households prepare tea at home at least twice every day. The male folk also visit the local hotels and the hotels at Kuknoor for tea.

Beliefs and practices regarding birth.

Birth of the first child usually takes place in the parental home of the pregnant woman. Subsequent deliveries are arranged in her own home. In the 7th month of the first pregnancy, a ceremony called **Srimanta Karya** is performed at her husband's place. For this ceremony, her parents are also invited. They come with some presents for the pregnant daughter and her husband. For the daughter, the presents consist of a green saree, a green blouse and some ornament made of either silver or gold. For this ceremony, only close relatives and a few friends are invited. It is more or less a ceremony restricted to only females. After this ceremony, the pregnant woman goes to her parental home for her first delivery. She does so generally in an old month of pregnancy. After the fourth month of pregnancy, her diet is severely restricted. She is prohibited from consuming fried eatables or eatables made of mango, tamarind, chillies, etc., as they are considered harmful to her health. Another ceremony is arranged at her parental place on her arrival there.

As the time for delivery approaches, a corner of the living room is partitioned off to serve as a delivery room. Well-to-do families owning bigger houses reserve one separate room for delivery purposes. This room is usually dark and ill-ventilated. There are no trained midwives in the village and so an experienced old lady is invited to attend to delivery cases. The elderly ladies of the household also extend their help. If the delivery is difficult or protracted, they offer prayers to their family deities and also observe vows to them. Medical aid is sought for only occasionally. Some sort of medical facilities are available at the village Kuknoor and the medical practitioners there, are consulted occasionally.

Immediately after delivery, the mother and the child are given a wash in warm water. The new-born child is allowed to suck honey through a cotton wick or the little finger. The baby is given an oil bath every day. Suckling starts about 2-3 days after the birth. The mother is kept confined to her room for 10 days and during this period, she is not allowed to move out of it. Her food for the first few days consists of sweets made out of the wheat and rice. Some medicinal preparations called **bolu, hippali, kachu, lavanga,** etc., are administered to the mother. A few families also obtain **Ayurvedic** preparations called **Bananthi Kade** and administer it to the mother. The child is usually given solid food after one year. Among the Lingayats soon after child-birth, a Jangam is invited. He breathes some sacred spells into the ears of the child and ties a ***linga*** *round its arm. This* ***linga*** *is then transferred* to the cradle, as it is a bit heavy for the child to bear the weight. A period of pollution is observed by almost all the castes in the village. The Brahmins observe 10 days as a period of pollution whereas the other castes observe it for 5 days. During this period, members of the family do not perform any worship and no auspicious or religious functions are also arranged during this period. After the completion of the period of pollution, the house is cleaned and white-washed. All the clothes of the household are also washed and sprinkled with sacred water. It is only after such cleaning ceremony that they resume the worship of the family deity. The naming ceremoney is usually arranged on the 21st day after birth. On this day, the mother and the child are given an oil bath and they wear new clothes. They go to the main temple in the village along with a few female companions. Several relatives are also invited for this function. The child is then cradled and it is the paternal aunt of the child who names it. Generally only females take part in this ceremony.

In the third month, a small ceremony is arranged at the time of ear boring. In the second or third year, tonsurial ceremony called **Javala** or **chowla** is arranged, if the baby is a boy. This is done on a day considered auspicious and the family priests are also invited. The child is presented with new clothes by its parents and other relatives. The Brahmins and Marathas arrange the sacred thread ceremony when the boy reaches the age of 9 years. The Muslims arrange the ceremony of circumcision.

The villagers are not aware of any birth control or family planning measures. They attribute barrenness, still births, abortions, etc., to the sins committed by the women folk in their past life. They observe vows to deities to bless the woman with a child. If a couple does not beget children, the blame is always thrown on the wife. Occasionally, the husband may seek a second marriage for this reason. But nobody is ready to admit that the barrenness may be due to him also. Several times, they consult sooth-sayers called **Mantravadis** in this connection. They believe that the birth of a male child following three daughters successively or a girl following three sons successively is not a good omen. They are very particular to consult astrologers about the time of birth of a child.

Practices and beliefs connected with marriage.

In the village, the practice is generally to marry a boy when he is aged about 16 years and a girl when she is about 12 to 14 years. Consanguineous marriages are very common in the village. Inter-caste marriages are practically unknown. The villagers attach much importance to clan exogamy and there are no instances in which there has been marriages between 2 members of the same clan or **Bedagu.** Among all castes, the common type of consanguineous marriages are—(a) marrying one's own elder sister's daughter, (b) marrying one's own father's sister's daughter and (c) marrying one's own mother's brother's daughter.

Generally, the marriages are initiated by the bridegroom's side. It is only among Brahmins and Marathas that the search for a suitable match starts from the bride's side. The practice of paying a bride price is prevalent among all castes except Brahmins. The Brahmins pay a dowry to the boy instead of receiving bride price. Among Kurubas, who form the largest single community in the village, bride price is usually

about Rs. 110. Among Bedars, the usual bride price is Rs. 75 and among Madigas, it is Rs. 35. The Lingayats used to pay a bride price of Rs. 150 to Rs. 200 but now-a-days, many of them have also started the practice of receiving a dowry instead of paying a bride-price. If the boy is well educated and rich, the dowry amount may go up to Rs. 2,000 or more. In settling alliances usually more attention is paid to the economic condition of the family than to the educational and professional qualifications of the boy. The enquiry usually relates to the possession of land, livestock, houses, etc. The marriages are usually performed at the bridegroom's residence. It is only among Brahmins and Marathas that the marriages are performed at the bride's residence. Now-a-days, Kurubas and Bedars have started performing marriages in temples and other public places. The temples commonly used for these marriages by the Kurubas and Bedars of the village are Kantibasanna temple at Ambigeri, 12 miles away and Siddalingeswar temple at Yedayapur, 5 miles away. In the choice of his or her partner, the boy or the girl to be married has practically no voice. They usually abide by the decisions taken by their respective elders.

When the bridegroom's parents think it the proper time for their son's marriage, they start making enquiries for a suitable match. When they find one, they visit the girl's place after previous intimation. There they see the girl and if they approve of her, they invite her parents to visit them and see the boy. If on the exchange of these visits, both the sides consider it a good match, a day is fixed for holding the betrothal ceremony. This ceremony is usually arranged at the bride's place, but all the expenses are borne by the boy's parents. The boy's parents present the girl with a saree, a blouse and a few ornaments in the presence of a few relatives and their castemen. A suitable date is also fixed for the marriage. The duration of the marriages used to be about five days, till about two decades back, but now-a-days, all the ceremonies are completed in a day or two and if the marriages are arranged in temples, they are completed within a few hours. The important ceremonies associated with the marriage are the oil bath, the tying of the marriage coronet or **bashinga,** the tying of the **tali,** etc. In the case of Brahmins and Marathas, Brahmin priests called **Acharyar** officiate at the time of marriages. For Lingayats and Kurubas, Jangams are the officiating priests. The Bedars call Brahmin priests only for their marriages. The Madigas have their caste priest at Kuknoor who is invited to consecrate a marriage. The priests are paid both in cash and kind. The Brahmins pay Rs. 25 besides giving some gifts of cloth, grain, etc. Madigas, Bedars, etc., pay a cash of about Rs. 1.25 to Rs. 5 besides giving some grains, sugar, etc. The tying of the **tali** is generally done by the bridegroom in the presence of the invitees who bless the couple by throwing grains of rice mixed with turmeric powder. After the marriage, the bride usually returns to her parental house. Consummation of the marriage takes place only after 3 months from the date of the marriage and if the bride has not attained puberty, the consummation is arranged sometime after her attaining puberty.

Widow re-marriages are permitted among almost all the castes except Brahmins. Such marriages are known as **udike.** They usually take place when the husband dies young leaving no issues behind him. Generally widows are re-married to widowers and there are no cases in the village in which a widow has married a non-widower. The widow remarriage is a simple ceremony.

Beliefs and practices connected with death

The disposal of the dead is by burial, among all the castes excepting Brahmins and Marathas. Among Brahmins and Marathas, the dead are usually cremated and the only exceptions are in the case of a dead woman who dies at the time of her confinement or a leper. In these two cases, the Brahmins and Marathas bury the dead. Among other castes, women who die in pregnancy or at the time of confinement are cremated.

When it becomes clearly evident that a person is likely to breathe his last, the caste priest is invited. He reads some sacred scriptures and it is customary among the Lingayats for a Jangam to give his last advice to the dying person. This is called **kivi uduvudu** or **bhodane.** When everything is over, the corpse is laid facing North. All communities excepting Brahmins and Marathas keep the corpse in a sitting position leaning against a wall. They dispose of the body after about 12 to 14 hours, by which time all the near relatives and friends pay their last respects to the deceased. The body is carried, particularly among Lingayats in a canopied chair called **mantapa** or **vimana** to the burial ground. There they perform some simple ceremonies before the burial. The Kurubas invite their **guruswamy,** the community head, residing at Kuknoor to perform the last rites. All castes, excepting Lingayats observe a few days after death of a person as a period of pollution. Brahmins and Marathas observe 10 days as a period of pollution, whereas other castes observe five days as a period of pollution. Lingayats do not observe any period of pollution. The Lingayats do not perform any religious ceremony or funeral rites or anniversaries in respect of their dead. For them, according to their scriptures, death should be the cause of celebration instead of mourning, because they believe that the dead person changes the life of care and worry in this mundane world for the joys of heaven. Among all other castes, some simple ceremonies are performed in honour of the spirit of the deceased and some of them also perform annual ceremonies. In the case of Brahmins, these ceremonies are more elaborate than in any other caste.

The villagers attach great importance to the day and time of death. They consider death on a Saturday as highly inauspicious. Similarly, they consider the death of a female on a Tuesday as not auspicious. They usually consult their caste priest about the time of death and if so advised, they perform some ceremonies to propitiate their deities and offer prayers for their release from the evil influences. At times, they also vacate the house for certain fixed periods. If they do so, they see that it is cleaned and whitewashed before they reenter it.

CHAPTER III
ECONOMY

Economic Resources

(i) LAND

The economy of the village is purely of an agrarian nature. Besides agriculture, there are practically no economic activities in the village. As such, land forms the most important and practically the only economic resource of the village. More than 80 percent of the village populations is dependent for its livelihood directly on cultivation. For others their occupation mainly subsists on agriculture in an indirect manner.

The village covers an area of 2324 acres and 15 guntas or in other words 3.63 square miles. Out of this, the net area sown is 2233 acres and 26 guntas. 20 acres and 11 guntas consist of barren and uncultivable land and 18 acres and 19 guntas are classed as cultivable waste. The total area put to non-agricultural use is 51 acres 39 guntas, out of which, about 14 acres, are occupied by the village **gaothan.** So the total arable land is 2233 acres and 26 guntas or in other words about 96 per cent of the total area of village. Almost all this arable land is cultivated dry and double cropping is done in hardly about 33 acres of land. There are no forests or lands assigned as pastures. Out of the land that has been classed as arable, about 1478 acres are held by the residents of Dyampur and the remaining 755 acres are held by persons who are not residents of Dyampur. The villagers of Dyampur also hold some land in a few neighbouring villages like Harishankar Bandi, Kuknoor, Channappanahalli, Itgi, etc. The land so held in the mofussil is about 333 acres. Thus, the villagers own in all about 1811 acres of cultivable land. The annual yield of land revenue from the lands at Dyampur amounts to about Rs. 2750.

(ii) LIVE-STOCK

Cultivation and livestock form the twin pillars of an agrarian economy. So the next important economic resource of the village is its livestock. The livestock statistics are presented in Table 7. The motive power for the ploughs is provided by working bullocks. It would be seen from this table that 75 households possess in all 150 working bullocks. Now more than 170 households of the village own land and the number of cultivators is actually much more than 75. This clearly indicates that not every cultivating household possesses a pair of bullocks. Considering the size of the village, it would be evident from Table 7, that livestock owned by the villagers is not sufficient in number. As compared to the cows, the number of she-buffaloes is quite large. As against only 20 cows in milk, there are as many as 98 she-buffaloes in milk. Some of the households which possess she-buffaloes, sell milk and milk products in the markets at Kuknoor. Women from the village are often seen carrying butter, curds, etc., in earthen pots for sale at Kuknoor. In spite of the fact that there are as many as 80 households of Kurubas, whose traditional occupation is sheep rearing, the number of sheep and goats found in the village is quite meagre. 69 sheep are found with 18 households and 83 goats with 39 households. So also, the poultry birds are few in number. These facts clearly demonstrate that the village is quite poor. It appears that lack of grazing facilities is one of the reasons for not maintaining cattle in good number.

(iii) OTHER RESOURCES

The other economic resources generally consist of trade and village industries. The village cannot boast of any big trading establishments. There are a few shops in the village which deal in a few articles of daily necessity. For trading purposes, generally the villagers go to Kuknoor, which is hardly about 2 to 3 furlongs away and as such, there is also not much scope for trading establishments to thrive well in the village. The few village industries consist of carpentry, cobblery, blacksmithy, etc. They are also not prospering well. Most of the non-cultivating classes and several persons amongst small cultivators depend on field labour for their maintenance. Usually, there being only one crop in a year, the work provided to agricultural labourers is more or less seasonal. During slack agricultural seasons, they go in search of general labour. Many of them also regularly go to Kuknoor and work in the markets as coolies.

Factors influencing Economic Life in the village

(A) LAND TENURES AND LAND REFORMS

Owing to difficulty of access and lack of ways and means to develop the internal resources, the village is regarded as a traditionally backward area. Agriculture, which is the principal source of employment and livelihood for large sections of the population is severely strained, first by the limitation of non-availability of sufficient cultivable land and secondly by he rigours of climate. The conditions are such as to permit only a single crop economy. Yet it was on this hard pressed peasantry that the burden fell to sustain a parasitic class of absentee landlords and jahgirdars. This village, as already stated, formed a part of the Salarjung Jagir. The jahgirdars were diverting their funds mostly into non-productive channels and very few attempts were being made to tap the natural resources and improve agriculture. To cap it all the people had absolutely no say in the administration. They were regarded more or less as

dumb driven cattle suppressed and exploited for centuries. They saw the first ray of hope when the Police Action started in 1948. It can be said without fear of contradiction that with the merger of the State of Hyderabad with the rest of the country, the doors of progress for this long under-developed area have been thrown open. However, it has to be said that the village still continues to be backward when compared with other progressive areas.

The first step that was taken up after its becoming part of the Indian territory was the abolition of the jahgirs. Consequent upon the promulgation of the Hyderabad Abolition of Jagirs Regulation 1358 F (1948) all the Jahgirs were resumed by Government and transferred to the Diwani areas. The jagirdars were paid compensation in accordance with the rules prescribed by opening new **khathas** in their names. With the abolition of the **jahgirs,** the occupants who were subservient to the **Jahgirdars** were declared as **Pattadars** or **Kabjedars.** The **Pattadars** are liable to pay land revenue directly to the Government and so most of the land in the village is held under **Ryotwari** system. Under this system, each field is treated as an independent holding. The right of occupancy is dependant on the regular payment of assessment to the Government and failure to do so results in reversion of lands to the Government. A Pattadar or Kabjedar may relinquish his land by giving notice to Government and until recently was also in a position to sell it or transfer his rights without any restriction. The occupancy rights are all hereditary. It has to be said to the credit of this **Jahgirdar** that the villagers were not subjected by him to any atrocities as were found in several other **jahgir** areas. So, the villagers were not found to have any complaints against their jahgirdar. However, they welcome the changes brought about by the abolition of the **jahgirs** as they are now the sole owners of the land, directly responsible to Government.

Out of the total area of 2272 Acres and 16 **Guntas,** 82 acres and 17 guntas are under **Inam** category. There are two types of **inams** in existence in the village viz. **Khairati inam** and temple **inam.** The area under **Khairati inams** is 61 acres and 36 **guntas** and under temple **inams** it is 20 acres and 21 **guntas.**

In 1949, the Hyderabad Agrarian Reforms Committee was constituted to go into the details about the conditions of the tillers of the lands and on the recommendations of this Committee, the Hyderabad Tenancy and Agricultural Lands Act of 1950 was passed. As the recognised occupants were not obliged to cultivate the lands personally, certain inferior tenures called **Pot Pattadari, Shikmidari, Asamishikmi** (tenants at will) etc., had developed. Particularly in the **jahgir** areas the tenancy problem had become very acute. The inferior tenure holders had absolutely no security in the land they cultivated and also in several cases they were forced to pay rent at uneconomic rates to their superiors. The conditions of **Shikmidars** who were permanent tenants with rights more or less akin to those of the **Pattadars,** were somewhat better but the condition of **Asami Shikmidars** was really pitiable. Though theoretically they were considered to be **Shikimdars** after 12 years of continuous tenancy, it used to be very difficult for them to prove such continuous possession. To do away with all such evils, the Hyderabad Government had passed an Act called the Hyderabad Asami Shikmis Act. By this Act, the tenure of all new tenants was fixed to be not less than for 10 years and Government was also armed with the powers to fix the maximum rent. A class of tenants was declared as protected and granted permanency of tenure subject to regular payment of rent. However, the provisions under this Hyderabad Act did not go far enough to help the tenants. It was for this reason that the Hyderabad Tenancy and Agricultural Lands Act of 1950 was passed. The main objects of this enactment were to impose a limit on the size of holdings, to abolish absentee landlordism, to improve the status and working conditions of tenants etc. Special previleges and rights were also conferred on protected tenants who were deemed to be so if they cultivated the lands for at least six years continuously. Previously, subletting or sub-dividing were prohibited. The concept of **Economic Holding** was also introduced and the maximum size of new holdings was limited to five times the economic holding. An economic holding was defined as the land required by a family of five members. The maximum rent was limited to 1/3 of the crop or its value for irrigated land and 1/4th for dry land and lands irrigated by wells. There was also a provision to compel the formation of a Co-operative Farming Society under certain conditions.

This Act was further amended in 1952 with a view to put a stop to large-scale eviction of tenants. During 1951-52 and 1952-53, tenancy records were prepared to safeguard the interests of the tenants. In 1954 the Hyderabad Tenancy and Agricultural Lands (Amendment) Act 1954 was passed. According to it, the concept of **economic holding** was replaced by the **family holding.** A family holding was defined as an area of land capable of being cultivated by 5 persons and also yielding a net annual income Rs. 800. For the village 24 acres of dry land was considered as a family holding. The rent payable was fixed in multiples of land revenues. Several restrictions were placed on obtaining land for personal cultivation. The future acquisitions were also restricted by placing ceilings on them. Provisions were made for the purchase of lands by tenants. Standards for efficient cultivation could also be prescribed under this act. Thus this Act introduced several changes of far reaching consequences.

However, in the meantime the Reorganisation of States took place and this territory along with this village came to be transferred to the Mysore State. In the new State of Mysore there were different tenancy laws in different areas. When the Government thought of bringing out a uniform law for the whole State, certain provisions of the Hyderabad Act of 1954 had to be suspended. All cases for termination of tenancy or for resumption of land for personal cultivation were stayed. It was also made necessary that voluntary surrenders of lands should be verified by

the Tahsildar and that all lands surrendered by a tenant in excess over the extent which along with the extent already in the holding of the landlord, would make three family holdings, should be taken under Government management and leased out. In 1965, the Land Reforms Law as applicable to the whole State of Mysore has come into force superceding all the earlier tenancy laws which were in force in the various parts of the State.

In the village it was found from the registers maintained that in 1950-51 there were 28 protected tenants cultivating an area of 452 acres in all. However, at the time of the survey only 3 protected tenants were seen to continue on the land as protected lands and they were cultivating an area of about 20 acres. Four of the protected tenants found in 1950-51 were said to have relinquished their rights over about 40 acres of land. 20 of them have left off cultivation of land. One protected tenant has purchased the land that he cultivated previously as a protected tenant. An important feature of agriculture in the village is that a large number of villagers own small extents of lands. On the other hand, they cultivate large extents of land taken on lease from others. They do so, both in the village as also in the neighbouring villages like Kuknoor. Thus the extent of land held on lease by the villagers is very much more than the area cultivated by them as owners. This in fact is an important feature of the village economy. Naturally, it is a bit surprising to see how the number of protected tenants has got reduced from 28 to only 3. This position about the protected tenants is such as to indicate that many of them must have been turned out of the lands by fair or foul means by the landlords. Even about the quantum of rent payable by a tenant, very few adhere to the restrictions placed on the maximum rent that can be obtained from a tenant. The common type of lease is half-crop-share basis. Under the terms of such leases the tenant bears all the cultivation expenses and pays half the produce from the land to the landlord. The landlord pays half the land revenue and half the amount of wages required for weeding and harvesting operations. The existence of such leases also shows that the villagers stick on to the customary practices inspite of administrative and legal restrictions placed on them by the various tenancy laws.

Before concluding the discussion on this topic, it is necessary to mention about another important and noteworthy feature regarding the land reforms in the area. In the past, there were no records showing the rights of the various cultivating classes. Because of the defective system of land records, the **ryotwari** system had deteriorated beyond recognition. The functionless intermediaries had grown in number and the administration had lost direct contact with the people actually in possession of the land. There were a host of nominal **pattadars** having practically nothing to do either with the utilisation of the land or with the enjoyment of its produce. There were no registers to show the persons actually in possession and the administrative records continued year after year to assess or credit the land revenue in the name of the nominal **pattadar.** This had resulted in complete insecurity to the persons in actual possession of land and often led them to ruinous litigation for disputed rights. Transactions in land had become difficult and landholders could not offer their lands as security for **Takavi** and other loans. Whenever such loans were required, they were required to obtain the consent of the nominal **pattadars** and this gave the nominal **pattadar** a right of pre-emption to dictate terms. Holdings were recorded with their lands held under registered title and without reference to the actual position on the spot. It was also difficult to find out how much land was owned or cultivated by an individual. Regulation of tenancy conditions and enforcement of other land reforms laws were not at all possible under such difficult circumstances. It was with a view to remove such anomolies that the work of the introduction of the Record of Rights and the census of land holdings was taken up in or about 1954. With the introduction of such measures, the rights of the persons in actual possession came to be recognised.

(B) Land Improvement

Till the period of survey, no land improvement measures have been undertaken on a large scale either by Government or any other agency in the village. The cultivation is all dry. Actually it is said that in the past a few acres of land were being irrigated by a couple of wells. But this too is not being done now. The villagers are generally poor and as they have to depend on their own resources to improve the land, no progress has been achieved in this connection. Improvement of land in the village is usually in the form of reclamation of land, formation of bunds for conservation of soil, moisture etc. The villagers pay more attention to the lands with red soil which are near the place of habitation. In this soil generally jowar and groundnut are grown. Whatever minor improvements that the villagers have introduced are in the red soil areas. About 1/3 of the area is covered by red soil and the remaining 2/3 is covered by black soil. It is seen that the areas under black soil are generally neglected. Many of these lands are seen to have carpets of weeds on them. Though the work of removal of weeds is very much neglected, no area in the village is left fallow. Once these weeded lands are sown after harrowing, the villagers pay very little attention to the crop till they go back for harvesting. Thus it is seen that the produce from such black soil lands is very poor as compared with such lands in other areas. Lack of finance appears to be the main reason for this state of affairs.

(C) Industrialisation

There are no big industries in the village. Carpentry, cobblery, and blacksmithy are the only household industries found in the village. These are also carried out only on a small scale by a few households which have them as their traditional occupation. The nearest industrial centres are situated at Gadag and Munirabad both of which are about 30 miles away from the village. But none in the village has so far taken advantage of these big industrial centres.

(D) EXPANSION OF MARKETING FACILITIES AND SOURCES OF FINANCE:

The village is on the State road running between Koppal and Yelburga. Till about 1948, the village had no adequate transport or communication facilities. But now things are slowly improving. With the improvement of the Koppal-Yelburga road, they are in a position to go to Koppal and other places for marketing facilities. Some of the big cultivators market their goods at Koppal. But majority of them avail of the marketing facilities at Kuknoor only. The traders from Kuknoor extend credit facilities to the needy cultivators of the village. Such facilities come in handy as the Large Sized Co-operative Society having jurisdiction over this village has become almost dormant. This Co-operative Society working from Kuknoor has not been providing them with any credit facilities for the last few years. The majority of its members are from Kuknoor village itself and as such very few villagers from Dyampur have drawn benefit from it. Thus the circumstances force these cultivators to approach the traders and other money lending classes from Kuknoor to obtain credit.

Most of the villagers sell their produce at Kuknoor. There is no marketing society and the Large Sized Co-operative Society does not also provide any marketing facilities. The other nearest important commercial centres are Koppal and Gadag. Some of them go to the markets at Koppal and very few avail of the marketing facilities at Gadag. All the female folk do their shopping at Kuknoor. Many of them also go there to sell milk, butter and other milk products. Formerly trading was done on a large scale on barter system. But now there has been a change to cash economy in the village transactions.

(E) INFILTRATION OF URBAN INFLUENCES

Being almost in one corner of the district place, the village has not seen much of urbanisation. Their mode of living, dress etc., have not registered any change. The only noticeable influence is a slow change to cash economy in the village transactions. The habit of drinking tea is also very much on the increase. This accounts for the increase in the number of hotels both in the village and at Kuknoor.

Economic activities and nature of changes

(A) LIVELIHOOD CLASSES:

According to the Census of 1961, the village had a population of 913 consisting of 558 workers and 355 non-workers. The workers were classified as follows according to the nature of their principal work:—

	Nature of principal work	No. of workers	
		M	F
I	Cultivators	165	26
II	Agricultural Labourers	58	251
III	Mining, livestock rearing, forestry etc.	..	..
VI	Household Industry	10	2
V	Manufacturing other than household industry.	..	..
VI	Oonstruction	2	..
VII	Trade and Commerce	6	2
VIII	Transport, storage etc.	..	..
IX	Other Services	27	9

For the purposes of this survey also, the population of the village has been divided into workers and non-workers on the basis of the concepts similar to those adopted for the 1961 Census. In order to formulate an idea about the nature of changes in the economic activities of the village, during the last one decade, it would be necessary to compare the data collected at the time of this survey with that collected for the 1951 Census. In 1951 the entire population of the village was classified into two main groups viz. Agricultural and Non-agricultural classes and in these two classes both active workers as also their dependent non-workers were included. There was no such classification made either for the 1961 census or for this survey, as the population was divided into active workers and non-workers. Among workers only those who were actually associated with any economic productive activity were included. Their dependents and others who were not gainfully employed were included among non-workers. Then there was another fundamental difference between the concepts adopted for 1951 and 1961 census, and this was in the determination of the principal work. In 1951, any work which provided a larger income was considered to be the principal work. In contrast, in 1961 the emphasis was laid not on the income factor but on the time factor. Any productive activity that took more time even though less remunerative was considered to be the principal work in 1961 and as the concepts adopted for this survey were similar to those adopted for the 1961 census for the purpose of this survey too, the classification of the principal work was done after asking into consideration the time factor. So in order to make the data collected at the time of this survey comparable with the data collected at the time of the 1951 Census, it is necessary to compile the information for both the periods according to the concepts adopted in 1951. On doing so, the results obtained are as follows:—

Livelihood Classes

	1951 Census		1964 Survey	
	Persons	%	Persons	%
Agricultural Classes				
(i) Cultivators of land wholly or mainly owned	838	86·75	556	49·07
(ii) Cultivators of land wholly or mainly unowned	6	0·63	177	15·62
(iii) Cultivating labourers	56	5·80	289	25·51
(iv) Non cultivating owners of land and agricultural rent receivers	17	1·75	17	1·50
II. Non-agricultural Classes				
(v) Production other than Cultivation	18	1·86	24	2·12
(vi) Commerce	4	0·41	2	0·18
(vii) Transport	..	..	..	..
(viii) Other services and miscellaneous sources	27	2·80	68	6·00
Total	966	100.00	1133	100.00

A study of these figures is quite interesting. In the first place it has to be observed that the total population has recorded an increase from 966 in 1951 to 1133 in 1964. The population depending on

agriculture in 1951 was 917 and this has increased to 1039 in 1964. Similarly the non-agricultural classes have increased from 49 in 1951 to 94 in 1964. Now considering the agricultural classes, it is seen that there has been a marked decrease in the number of persons principally depending on cultivation of owned land for their maintenance. The number of persons has decreased from 838 in 1951 to 556 in 1964. Speaking in terms of percentages, the percentage of the population principally depending on self cultivation of owned land has decreased from 86.75 in 1951 to 49.07 in 1964. This marked decrease is likely to baffle anyone who takes even a cursory glance of these figures. But the reasons are not far to seek. It is a well known fact that ownership and cultivation of owned land were and have been issues of prestige particularly in the rural areas of this country. A cultivator owning even small bits of lands not exceeding even an acre would always take pride to classify himself as a cultivator even though that extent of land will hardly be sufficient to maintain him and his family for even a month. Naturally his principal source of income will be some other economic activity. But even then he would prefer to call himself as a owner and cultivator of owned land than style himself as a worker in any other activity. Now a study of the statistics collected in the course of the Survey has shown that besides 556 persons principally depending on cultivation of owned land for their maintenance, there are several other persons for whom cultivation of owned land has been a subsidiary occupation. As would be evident from Table XXV, 64 households of tenants also own some land which they cultivate themselves. If other economic activities are considered, it is seen that for 162 persons principally depending on agricultural labour, cultivation has been a secondary occupation. For 10 persons mainly dependent on household industry, cultivation has been a subsidiary occupation. Similarly for 2 persons mainly doing livestock rearing, for 30 persons mainly depending on service and for 4 persons mainly depending on hotel keeping, cultivation has been a subsidiary occupation. Thus, if cultivation as an occupation is considered, irrespective of the fact as to whether it is a subsidiary or a principal occupation, 941 persons in all are involved in this activity. It is true that the statistics for the 1951 Census regarding occupation were collected with income for each economic activity as the basis. But even then, some of the persons who had small bits of land must have preferred to return as cultivators even when they knew that cultivation provided only their subsidiary income. A closer study of the cultivation statistics shows that 27 households of cultivators cultivated in all 26.65 acres of owned land and naturally they have to depend largely or cultivation of lands taken on lease from others or or some other economic activity. Similarly 32 households of cultivators cultivated among them an area of only 108.71 acres of owned land. When this survey was undertaken particular care was taken to see that the economic activity on which the worker had to devote more time regularly was only considered as his principal activity. Naturally cultivators of small extents of lands could not show off cultivation as their principal occupation. Another reason for the variation between the 1951 and 1964 figures is because many of the cultivators owning small extents of lands which are uneconomic in size have disposed of their lands and taken to some other occupation. For some, other occupations like general labour, agricultural labour have become more remunerative than cultivation of owned land. It is for this reason that there has been a marked variation in the category of owner cultivators. The decrease in the number of persons depending on cultivation of owned land is partially made up by the increase in the number of persons depending on tenant cultivation and agricultural labour. The tenant cultivators have increased from 6 in 1951 to 177 in 1964. Many of the people have taken lands on lease not only wihin the village but also in the neighbouring villages like Kuknoor, Harishankarbandi, Chikankop etc. The number of cultivating labourers has increased from 56 to 89. Speaking in terms of percentages, the increase among tenant cultivators is from 0.63 in 1951 to 15.62 in 1964 and that among cultivating labourers is from 5.80 to 25.51. As regards tenant cultivators, it appears that some of the tenant cultivators had styled themselves as cultivators of owned land. This would be clear from the fact that the number of protected tenants in the registers maintained by the Village Officers was 28 in 1952 and so the number of tenants shown as 6 in 1951 appears to be obviously incorrect. Many of these tenants must have styled themselves as cultivators of owned land for the sake of prestige.

Coming to the non-agricultural classes, there has been practically very little change in the number and percentage of persons depending on production other than cultivators. Among the trading classes the number has decreased from 4 to 2. Kuknoor, about two furlongs away is slowly expanding its trading activities and many from the village do their marketing there. As such, there is no scope for any expansion in the trading activities of Dyampur. Turning to Other Services and Miscellaneous sources, it is found that the number has increased from 27 in 1951 to 68 in 1964. A number of persons from the village go to Kuknoor every day to work as general labourers, **coolies, hamals** etc., and their number contributes to the increase under this category.

(B) WORKERS:

The population of the village has been divided into two broad categories according to the nature of the economic activity. The first category consists of workers and the second of non-workers. A worker is a person gainfully employed in any economic or social activity, provided he or she satisfies all the criteria laid down for workers in the enumeration for the 1961 census. Persons who do not satisfy such criteria have been classed as non-workers.

Table VIII presents statistics regarding workers and non-workers by sex and broad age groups. Out of the total population of 1133, the workers number 593 and the non-workers 540. This shows that 52.34% of the total population consists of workers and 47.66% consists of non-workers. Sexwise it is found that 312

males and 281 females constitute the working force in the village. Thus 55.32% of the male population and 49.38% of the female population constitute workers. Sexwise the percentage of workers in the different age groups is as follows:—

Sl.No.	Age group	Males	Females
(1)	0-14	10·93%	11·34%
(2)	15-34	90·80%	90·07%
(3)	35-59	98·11%	83·49%
(4)	60 and above	75·85%	29·50%

Table IX classifies the workers by sex, broad age groups and occupation. In this table both the principal and subsidiary occupations have been noted. It is seen from this table that cultivation and agricultural labour are the two important occupations in the village. 47.55% of the workers have cultivation as their main occupation and 42% of the workers have agricultural labour as their principal occupation. A few other occupations in the village are household industry, trade, cattle grazing, hotel keeping, service etc., and all these together contribute only 10.45% to the total working force.

Table X presents information about workers engaged in industry, business and cultivation only. It is seen that only 17 persons are engaged in household industry and that all of them are males aged above 15 years. Seven persons consisting of 6 males and one female are engaged in household business and all of them are aged above 15 years. 209 males and 123 females are engaged in household cultivation and excepting for 6 males and 3 females aged below 14 years, the rest are above 15 years of age.

Non-workers:

Table XI presents information regarding non-workers classified by sex and broad age-groups. In this table, 540 non-workers have been classified into 5 groups viz. household work, students, dependents, disabled persons and rent receivers. It is seen from this table that 7.41% of the non-workers are engaged in household work; 20.18% consist of students; 70.55% are dependents; 0.93% are disabled and 0.93% are rent receivers. All the household workers are females and out of the 40 household workers, 17 are aged below 14 years. Of the 109 students, 93 are aged below 14 years and 16 are in the 15-34 age-group. Among the students 21 are females and they are all aged below 14 years, which fact clearly shows that the education of the females has never gone beyond the primary school standard. Excepting for 55 dependents, all the other dependents are aged below 14 years. Of the 55 dependents in the higher age group, eight females are in the 35-59 age-group. Of the five disabled persons, two are aged below 14 years, one is in the 15-34 age-group, one is in the 35-59 age-group and one is in the 60 and above age-group. There are five rent receivers of whom three are females and two are males. Three are in the 35-59 age-group and two are in the 60 and above age-group.

Ownership of economic resources:

Information regarding the ownership and cultivation of lands is presented in Tables XXV, XXVA, XXVB and XXVC. Table XXV gives details of cultivation of owned land, land leased out to others for cultivation and lands taken on lease from others for cultivation. The three categories are indicated by the symbols *A, B and C. This table presents clear* information as to how the cultivated land is distributed among the different castes and how the various households attend to their cultivation—whether they do it personally or by leasing them out to others or whether they have taken land from others for cultivation. In a few cases some of the cultivators have given out their own land to others for cultivation and in turn are cultivating lands taken from others. This is usually done when their own lands are not conveniently situated. The following statement gives a summary of the contents of Table XXV.

Number of households belonging to

Nature of interest on land	Kuruba	Lingayat	Madiga	Bedar	Maratha	Brahmin	Viswakarma	Muslims	Total No. of Hhs.
Nil	2	6	8	2	1	1	..	2	22
A	31	28	20	5	4	1	3	..	92
B	7	5	..	2	..	2	1	..	17
C	..	3	..	1	..	..	..	..	4
A+B	3	2	..	1	..	..	..	..	6
A+C	37	16	2	1	7	..	..	..	63
A+B+C	..	1	..	..	..	..	..	..	1
Total									205

Table XXV A gives information about the total land owned by the residents of Dyampur. Table XXV B presents information about the ownership of land by the residents of Dyampur within the limits of Dyampur and Table XXV C presents information about the land owned by the residents of Dyampur in other villages. Thus the totals of Tables XXV B and XXV C should provide the figures for Table XXV A. It is seen from Table XXV A that 180 households own in all 1811.59 acres of land. Thus on an average each household owning land owns a little more than 10 acres. Out of these 180 households, 34 households own more than 15 acres of land each and this covers an area of 1009.81 acres. Thus the remaining 800 acres or so is distributed among 146 other households. In all 63 households own on an

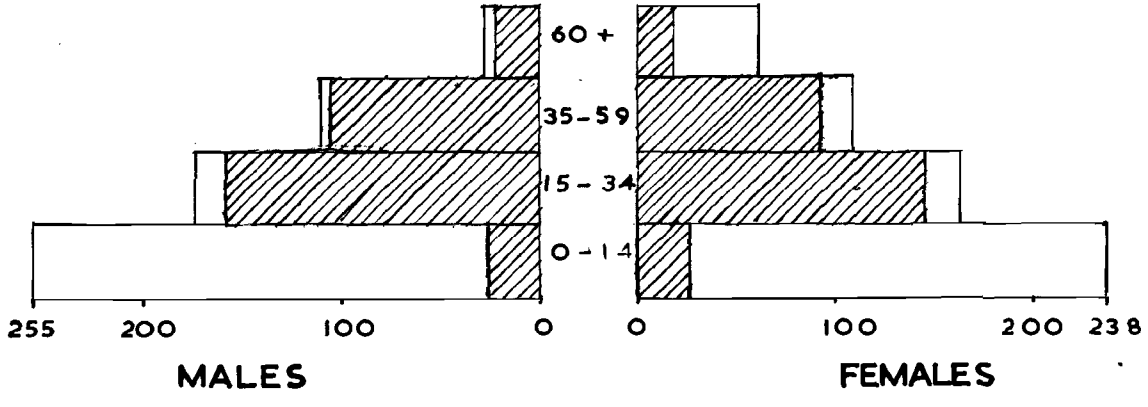
DYAMPUR

YELBURGA TALUK RAICHUR DISTRICT

WORKERS AND NON WORKERS BY SEX

AND BROAD AGE GROUPS

WORKERS NON WORKERS



average more than 10 acres. The total extent so held by them works out to 1366.18 acres. Thus 117 households own on an average less than 10 acres of land each and they own in all only about 445.41 acres. These facts clearly substantiate the earlier statement that the cultivators in the village generally own small holdings. The total cultivable land in the village is about 2233.26 acres. Out of it, the villagers own 1478.45 acres. This is evident from Table XXV B. Thus about 754.81 acres from the village is held by the persons who do not reside in the village. It is also seen from Table XXV C that 43 households from the village own 333.14 acres of land in other villages like Kuknoor, Harishankarbandi etc. Most of these holdings in the mofussil are located at Kuknoor where 24 households from the village own 180.76 acres of land. It is seen from these statements that Kurubas and Lingayats form the two important land holding castes of the village. 78 households of Kurubas own in all 848.68 acres of land and 53 households of Lingayats own 525.47 acres of land. Madigas hold very small extents of land as is evident from the fact that 27 households own among them only 25.48 acres of land.

Primary and Secondary occupation:

Table XIII presents details regarding the primary and secondary occupations of the various households. In Tables VIII, IX and X the information was collected on the basis of actual workers whereas in Table XIII the information is collected in respect of the households. In this table besides giving the principal and secondary occupation of each household, information regarding the total number of persons and the number of gainfully employed persons among them have also been furnished. It is seen from this table that 202 households in the village are gainfully employed and the number of gainfully employed persons is 593 consisting of 312 males and 281 females. Three households have no gainful economic activity and they consist of two Brahmin households and one Bedar household. They largely depend on the income they derive by way of rent from lands and on charities. Cultivation happens to be the primary occupation of 57.46% of the households and agricultural labour happens to be the primary occupation of 31.70 per cent of the households. Thus 89.16% of the total number of households mainly depend on either cultivation or agricultural labour. Among the majority of the households cultivation or agricultural labour happens to be the secondary source of income if it is not the primary one. Only 58 households in the village have only one source of income and among them 26 have cultivation, 28 have agricultural labour, one has household industry, one has trade and two have service as the only source of their income. The remaining 145 households have more than one source of income.

Changes from traditional occupation:

There have been practically no changes in the traditional occupations in the village. Cultivation and agricultural labour have been and are still practically the only sources of income. Madigas whose traditional occupation consists of cobblery and leather work stick on to their traditional occupation who also work as agricultural labourers. The only changes recently seen are that with the development of the markets at Kuknoor, a number of persons are going there to work as **coolies** on daily wages. Excepting for this change, there has been no variations in the economy of the village.

Description of different occupations:

A. PRACTICES CONNECTED WITH AGRICULTURE:

Agriculture is the most important and practically the only economic activity in the village. The cultivation is all dry. It is said that a few years back some small area was under well irrigation. But this type of irrigation too is not to be seen to-day. The village grows both **Kharif** and **Rabi** crops. The principal **kharif** crops are tur, groundnut and jowar. The important rabi crops are cotton, jowar, wheat and safflower.

An idea about the cropping pattern in the village can be had from the following statistics pertaining to the years 1955-1963 Year:

Year	Area in acres under *Kharif* crops			Area in acres under *Rabi* Crops			
	Jowar	Groundnut	Tur	Cotton	Jowar	Wheat	Safflower
1955	340	285	62	650	160	310	150
1956	310	390	50	640	65	550	145
1957	320	420	40	645	60	480	145
1958	330	400	40	660	45	425	150
1959	350	420	55	560	..	420	140
1960	330	400	50	515	160	390	135
1961	404	385	55	455	55	385	135
1962	390	425	45	475	55	402	160
1963	395	425	50	495	60	385	130

These figures clearly indicate that the village has not recorded any significant change in the cropping pattern during the last decade.

Double cropping is practically unknown in the village. All the crops are rain fed an das such they very much depend on the vagaries of the monsoons.

The average annual rainfall in the region is only about 2[illegible] inches and even this precipitation is generally very irregular. As such the region often experiences conditions of scarcity and famine. The soil is generally rich. Both red soil and black soil are found in the village. The red soils locally known as **Masari** cover about 1/3 of the arable area. The remaining 2/3 of the area is covered by either black soil or a mixture of black and red soil. Round about the **Gaothana** lands with red soil are more common. Mixed cropping is practised on a largescale. The commonly grown mixed crops in **kharif** lands are tur, green gram etc. The mixed crops are locally known as **Akkadi Kalu.** In the **Kharif** season they also grow a number of other pulses, common among them being **navani,** sesamum etc. Tur and green gram are commonly raised as mixed crops with jowar. For every three rows of jowar crop, there is usually a row of tur or green gram crop. Sometimes **Madki** (kidney bean; phaseolus aconitifolius) crop is also interspersed with tur crop. The seed rate of jowar is about two Kgs. per acre. The seed rate of tur is 500 grams, that of **Madki** is 250 grams and that of green gram 250 grams per acre. No mixed crops are raised in the lands sown with groundnut. Safflower is the common mixed crop raised with wheat in the **rabi** season. No mixed crops are raised with cotton. The other major crops grown in the **rabi** season are Bengal gram, safflower, linseed etc.

Rotation of crop is also practised in the village. In the **Kharif** areas, a land sown with groundnut is usually followed by jowar the following season. So also in **rabi** areas, lands sown with cotton is generally followed by a crop of wheat or jowar the following season. Occassionally the villagers raise cash crops like groundnut and cotton continuously for about two to three seasons without practising any rotation of crops. Their experience, however, is that the yield goes on decreasing if the crops are not rotated. Inspite of this experience, they continue to grow cash crops as they find a ready market with spiralling prices.

The villagers are not using any pesticides or insecticides. They are also not using any artificial fertilisers. They state that their economic condition is so poor that they cannot spend any money in purchasing fertilisers. They also attribute the non use of such fertilisers to the frequent failure of the monsoon. During the last 15-20 years, the use of iron ploughs is getting slowly popular. About 10% of the cultivators use iron ploughs drawn by bullocks, almost every year. Whenever iron ploughs are used for **kharif** lands, the ploughing operations start in January soon after the harvest of the previous crops. They say that during this period, the sub-soil retains some moisture and so the iron ploughing work is much easier. For rabi lands the iron ploughing work can start only in about April by which time the previous crops stand harvested. The use of an iron plough entails some heavy expenditure. They have to spend about Rs. 14 per day whenever iron ploughs are used. They have to engage three labourers on a total wage of about Rs. 4 and the wages for the iron plough with 4 bullocks amount to Rs. 10. About two days are required for ploughing an acre of land. Thus the total costs of iron ploughing work out to about Rs. 30 per acre. Whenever iron ploughing is done, the lands are not ploughed again with wooden ploughs. Only harrowing operations are carried out before the sowing is done.

For **kharif** crops if the lands are not ploughed with iron ploughs, the seasonal agricultural operations are started on the Ugadi day. Ugadi is considered as very sacred and important by all the agriculturists and so their agricultural operations are generally started on this day. On this day, they harrow the lands after worshipping all the agricultural implements. Most of the agriculturists visit the local Maruti temple and offer prayers before they set out to the fields. Harrowing is done with an implement called **Kunti** (blade harrow). After repeating the harrowing operations once or twice the lands are ploughed with a wooden plough if they are not previously ploughed by an iron plough. This operation is followed by manuring. The cultivators mostly use organic manure collected in the farm yards. They have no scientific method of preparing farmyard manure. The cattle refuse and other rubbish is all dumped in pits round about the village habitation and this is annually carted to the fields in the month of May or June. In fact these pits give a very dirty appearance to the **Gaothana.** About 12 cart-loads of manure are required for manuring one acre of land. Farmyard manure is also locally sold at about Rs. 4 per cart load. After the manuring operations the lands are once again ploughed and then harrowed. All these operations are completed by the end of May. Rains falling in **Krithika** and **Rohini** are very welcome to the farmers. They consider that the rains falling in **Ashwini** forebode scarcity conditions. They have a local saying **Aswineyaga maleyadare shishuvige halilla** meaning that if it rains during **Ashwini** children will get no milk. In other words, it means that there would be a likelihood of scarcity in fodder. **Bharani** rains are also considered very important as they start their sowing operations of the major **Kharif** crops during this period. They have a local saying **Bharani bangarada tarani** meaning that **Bharani** rains bring them gold. **Kharif** crops like **Navani,** erect variety of groundnut, green gram etc., are sown during **Krithika** rains. The erect type of groundnut which is an important cash crop sown in extensive area is usually sown in the month of June under **Rohini** or **Mrigashira Nakshatras.** It is for this reason that **Rohini** and **Mrigashira** rains are considered as harbingers of prosperity. The sowing operations of Jowar are completed in the **Rohini** or **Mrighashira** rains. In fact Jowar is the last crop to be sown in the **kharif** season. By the 15th of June the sowing operations of all the **kharif** crops are completed. About 20 days after the sowing operations the work of weeding is started. This is done usually in the first or second week of July. Side by side interculturing work is also undertaken. Interculturing is done with the help of an implement called **Yedekunti** (grubber). Generally three

grubbers, one plough and three adult workers complete the unit doing interculturing work. Interculturing is followed by hand weeding, for which female labourers are engaged. The interculturing and weeding operations are repeated once or twice depending on the nature of fields and also the rains. The first **kharif** crops to be harvested are green gram, **navani** and erect type of groundnut. Jowar and spreading type of groundnut are harvested later. Crops like **Madki,** (kidney bean; phaseolus aconitifolius) **Alsandi,** Tur, etc. are, harvested late in the month of December and January.

Having considered thus the cropping practices of **kharif** crops generally, it is time to consider a few details about groundnut and **kharif** jowar, the two important **kharif** crops.

Groundnut:

The area under groundnut is slowly increasing particularly after 1950. This is due to favourable markets for this crop. Even though there has not been any important change in the cultivating practices for raising this crop, it has to be observed that during the last one decade there is an increase in the seed rate. They say that the seed rate which was about 20 kgs. per acre in the past has gone up to 30-32 kgs. per acre. Many of the cultivators explain this fact by saying that all the seeds they sow do not germinate. They try to obtain the best seed available in the market but the quality has so much deteriorated that many of the seeds fail to germinate. So they do not want to take any chances and it is for this reason that they have raised the seed rate during the last 10-15 years. Groundnut is sown with the help of a seed drill locally known as **Kurgi.** This seed drill has three bills with a cup called **Elesheddi** at the top. The seeds are usually dropped by three female labourers and an adult male drives the bullocks. The sowing operation is followed by harrowing with the help of a blade harrow. This operation helps him cover the seeds sown. The harrow used for covering the seeds differs from the harrow used for the preparation of land in some respects. The seed covering harrow is usually about 2½ feet in length whereas the harrow used for the preparation of the land is about 2 feet in length. The former is also comparatively lighter in weight. The seed covering harrow is locally known as **Iaaganin Kunti.** About 20-25 days after the sowing operations, interculturing is done with a grubber. This is followed by weeding operations, as usually this is the season for heavy rains. Interculturing and weeding operations are required to be repeated often. The groundnut crop gets ready for harvesting by the second week of November. The harvesting is done by using the harrow. When the plants get uprooted they are usually kept for drying in the sun for 2-3 days. After they dry out completely the crop is threshed by beating with long poles of wood. The crop is then separated by winnowing and then stored in gunny bags. The crop that is left over in the fields at the time of harvesting is collected by hand picking labourers.

The common disease for this crop is red hairy caterpillar which is locally known as **Korihu a.** The other common diseases are locally known as **J di hula, Kari Seeru** (aphids). Inspite of these diseases plant protection measures are not generally taken up by the cultivators.

The cultivation expenses for groundnut are as follows:

	Rs. P.
(i) preparation of land by ploughing, harrowing etc.	22·00
(ii) manuring including cost of farmyard manure	52·00
(iii) sowing expenses including cost of 30 Kgs of seeds	40·00
(iv) Interculturing and weeding operations	16·00
(v) Harvesting and other miscellaneous expenses	30·00
Total Rs.	160·00

The yield per acre is about three quintals valued at about Rs. 255. Thus the net income from an acre of land under groundnut is about Rs. 95.00.

Jowar:

The preparation of land is done more or less in a similar manner as for groundnut. Jowar forms the staple food in the village and so is an important **kharif** crop. It is usually the last crop to be sown in the **kharif** season. Some other crops like Tur, Green gram, **Madki** are raised as mixed crops with jowar. Jowar is sown with a seed drill with three bills. The other minor crops sown along with it are sown with the help of a separate **Elisheddi** cup tied to the seed drill. The interculturing operations start about 25 days after the sowing is completed. Side by side hand weeding is also undertaken. Interculturing is usually done about thrice and hand weeding about twice at intervals of about 20 days each. During the last one decade there is a decrease in the seed rate. In the past the seed rate used to be about 3-4 Kgs. per acre but now it is about two Kgs per acre. A few of the cultivators, however, continue to sow their fields at the old seed rate. The harvesting operations start by the end of November soon after the groundnut crop is harvested. The harvesting and threshing operations are in no way different from the practices followed in other parts of this district. The bigger cultivators usually store their stocks of jowar in grain pits called **Hagevu.** The common diseases of the crop are locally known as **Bananthi Roga, Halu Biluvudu, Hari Biluvudu** and **Malligeya Roga.** The villagers are not in the habit of taking up any plant protection measures.

The costs of cultivation of jowar in one acre of land are as follows:

	Rs.
(i) Preparation of land including ploughing, harrowing etc.	22·00
(ii) Manuring including cost of 10 cart loads of manure	55·00
(iii) Sowing, including cost of about 2 kgs. of seeds	7·00
(iv) Interculturing and weeding operations	12·00
(v) Harvesting and miscellaneous operations	20·00
Rs.	116.00

Yield per acre of jowar is about three quintals valued at about Rs. 180 in all. So the net income from jowar is about 64-00.

Rabi Crops:

Iron ploughing of rabi lands is generally done in the month of April or May. At the end of August or early in September the lands are harrowed two or three times. The sowing operations start by the middle of September when the important **rabi** crop of cotton is sown. The sowing of wheat, safflower, linseed, etc., is done later at intervals of one or two weeks each. Bengal gram and wheat are the last **rabi** crops to be sown and this is done by the middle of October. The **rabi** crops do not require much of interculturing and weeding operations as by the time they start ripening the rainy season ends. Interculturing is usually done by an implement called **Yedikunti.** The harvesting operations start by about the end of February. Bengal gram is the first **rabi** crop to be harvested. Then follow the harvesting operations of wheat and linseed. The picking of cotton starts in March and continues till the end of April. It is particularly noticed that the villagers do not take care in maintaining black soil lands in good shape. They are mostly situated away from the **Gaothana** and many of them are full of weeds. It would be really better if the villagers are aided and assisted in improving these lands.

Cotton

The sowing of cotton starts in the second week of September. Cotton is grown extensively in the village in all lands with black clayey types of soil. The ploughing and harrowing operations for these lands are completed in the months of June, July and August. The lands are usually ploughed once with the help of wooden ploughs and are harrowed twice. The cultivators very rarely use any manure for these lands as all their manure stocks stand exhausted in raising **kharif** crops. This is another reason why the black soils are generally neglected. The result is that the crop in these lands is generally poor. The sowing of cotton is done with the help of a seed drill. In some of the fields white jowar is raised as a mixed crop with cotton in the proportion of 1:5. For every five kgs of cotton seed one kg of white jowar is used. The sowing operations are followed by the interculturing and weeding operations at intervals of about a fortnight each. By the first week of March the crop gets ripened and female labourers are engaged in picking up the crop. The wages paid to them are about 0.25 paise for five kgs of cotton picked. The cotton crop is very much susceptible to diseases. The villagers believe that the North-Eastern wind is bad for the crop. They consider the Westerly and South-Westerly winds as good. The common diseases are locally known as **Kare Roga** and **Sakkara Roga.**

The cultivation expenses for cotton in one acre of land are as follows:

	Rs.
(i) Preparation of land including ploughing etc.	12·00
(ii) Sowing expenses	10·00
(iii) Interculturing and weeding operations	8·00
(iv) Harvesting operations	15·00
Total Rs.	45·00

The average yield is about a quintal per acre valued at Rs. 100. So the net income is about Rs. 55

Wheat

Wheat is also an important **rabi** crop in the village. It is grown in the lands with black clayey soils or with mixtures of black and red soil called **Karalu** The preparatory steps are more or less similar as for cotton and this work is also undertaken simultaneously with the preparatory work in lands set aside for cotton. The sowing of wheat and Bengal gram is taken up rather late. Wheat is sown in **Chitta Karthika** i.e. by about the second week of October The crop mainly sustains itself on underground moisture. The sowing operations are followed by interculturing and hand weeding operations. By the first week of February the crop ripens and gets ready for harvesting. The uprooting of the crop is done in the early hours of the morning and later on the crop is shifted to the threshing floor. The crop is usually stored upside down i.e. with the roots up. The villagers believe that the grains take on a good colour if stored this way. This type of storing the crop before harvest is known as **Mandala Hakuvudu.** About a fortnight later the crop is harvested by treading under cattle feet.

The cost of cultivation of wheat in one acre of land is as follows:—

	Rs.
(i) Preparation of land including ploughing	12·00
(ii) Sowing expenses including cost of seed	7·00
(iii) Harvesting expenses	16·00
(iv) Other expenses	5·00
Rs.	40·00

The average yield is about one quintal per acre valued at Rs. 75. So the net income is about Rs. 35.00.

Farming Practices

The farming practices in the village have not undergone any significant changes during the last two or three decades. The villagers say that about 30 years back there were 4 irrigation wells and that a few gardens had been raised under their command. But now there is not even a single acre under irrigation. They say that in course of time the prices of dry crops started spiralling up and so the irrigators stopped raising garden crop. They also explain that due to divisions in family property, the area under irrigation got fragmented and so the wells started going out of use.

The only new trend that was seen in the village was in the use of improved seeds of **kharif** jowar and **rabi** cotton. In the past they used to sow only **jawari** seeds locally available. Now they are using D 340 Jowar seeds. For cotton they used to sow **Jawari, Vilayathi** and upland cotton seeds but now **Lakshmi** cotton is becoming very popular. A few **rabi** lands are also sown with **Jayadhar** cotton. For other crops they are not using any improved varieties of **seeds.**

Tools and Equipment

The common tools used for cultivation are known as follows:—

1. Wooden plough locally known as **Madki** costing about Rs. 15.00.
2. Harrow locally known as **Kunti** costing about Rs. 6.00.
3. Grubber locally known as **Yedekunti** costing Rs. 6.00.
4. Seed Drill locally known as **Kurgi** costing about Rs. 16.00.
5. Yoke locally known as **Noga** costing about Rs. 4.00.

Besides these important tools there are also several others like sickles, scythes etc. Excepting for the iron plough there has been no change in the types of tools and equipment. Most of them are locally made. The local carpenters also attend to their repairs whenever needed.

Wage structure

The cultivators generally engage labourers on daily wage rates. The wage rate is usually low. The wages paid to adult male workers for ploughing, harrowing, sowing, harvesting and threshing operations is usually about Rs. 1.00. The wage rate goes upto about Rs. 1.50 per day during peak seasons. A large section in the village depends entirely on labour available on daily wage basis. Some of them also move out in search of work to Kuknoor, Harishankarbandi, Rajur etc. Adult female labourers earn about 75 paise per day. Children usually earn about 50 paise a day. A few households also engage labourers on annual basis. The annual salary of such labourers varies between Rs. 320 and Rs. 350. Such labourers are usually engaged on Ugadi day and their term of service ends a day prior to the ensueing Ugadi festival. They are supposed to attend to all the agricultural operations in the field, tend cattle and do other household chores. Their wages are usually paid in advance either in cash or kind.

Utilisation of Produce

Table XXIV gives details about the agricultural produce and its disposal. Jowar and wheat are generally consumed by the local people. Only the surplus stocks are sold at Kuknoor. So also tur, bajra, **navani, madki** etc., which are grown in small quantities are mostly used for consumption. Cotton and groundnut are the two important commodities which are disposed of by sale. Cotton is got ginned in the ginning factories at Kuknoor and they sell away lint after retaining the seed.

Storage of produce

Agricultural produce is stored in small quantities either in gunny bags or **kerseys.** Kerseys are cylindrically shaped containers made out of date palm leaves and stems. A kersey holds about 5-6 bags of Jowar. Bigger cultivators store jowar in grain pits called **Hagevu.** Grain pits are used for storage only when the stocks exceed about 10 bags. The seeds are kept separately in small bags. Very often neem leaves are kept in these bags as they are believed to protect the seeds from weevils and other insects. Jowar stalks are usually stocked in big heaps called **Banavis.** Jowar stalk forms an important cattle fodder.

B Animal Husbandry

Livestock forms the backbone of agriculture in the village. Cattle are reared more as an adjunct to agriculture than as an independent occupation. The information about the cattle population in the village has been presented in Table 7. It would be seen from this table that much of the cattle wealth in the village is possessed by Kurubas and Lingayats. The Kurubas are the traditional sheep rearers. But considering their total population, very few of them rear sheep and goats. Considering the total number of cultivating households in the village, it is seen that the number of working bullocks is quite insufficient. Hardly 75 households possess in all 150 bullocks. So also other cattle like cows, buffaloes etc., are few in number. Females from a few households in the village move out to Kuknoor with pots of curds every day. A few of them also sell butter at the shandy in Kuknoor.

The village has no grazing facilities. There is no common pasture ground and so the cattle have to move out in search of fodder on the field and road boundaries. The growth of grass at such places is very scanty and so they mostly depend on stall feeding. Jowar stalks form an important feed for the cattle. Groundnut or safflower cake, cotton seed, husks and pulses and some other bye-products obtained at the time of the harvest also supplement their diet. The cattle get green fodder only during the monsoons. Milch cows and buffaloes and working bullocks get more attention in their feeds. It is said that the cost of maintenance of a pair of working bullocks is about Rs. 1200 per annum.

The villagers mostly rear local breeds of cattle known as Jawari. There are a few bullocks of **Amritmahal** breed but their number is too small. The **Amritmahal** breeds are locally known as **Seeme** breed and a pair of this breed costs about Rs. 1500. A pair of jawari bullocks costs about Rs. 600 to 800. They purchase and sell away their cattle at the annual

cattle fairs at Hulkoti in Gadag Taluk and Shirahatti in Shirahatti taluk. Both these places are in Dharwar District.

There is no Veterinary Dispensary nearby. The nearest place where they can obtain aid for their ailing cattle is at Yelburga about nine miles away. So most of the cattle are treated with local herbs and decoctions in the village itself.

C. Trade and Commerce

The village does not boast of any big trading establishments. In fact, excepting for a few bride shops and a couple of hotels, the village has not got any other trading activities. They mostly depend on the markets at Kuknoor for their needs. The local shops are small establishments dealing in bidis, betel nuts, cigarettes etc. In 1963-64 two tea stalls have been started in the village. These stalls sell tea and a few eatables between 7 a.m. and 9 a.m. and 6 p.m. and 8 p.m. Their total turnover is very meagre. The retailers in the village purchase their requirements from the bigger establishments at Kuknoor and sell them locally at a small profit.

D. Village Industries

There are no important industries in the village. There are a few functionaries like carpenters, blacksmiths and cobblers in the village. All of them work on the traditional lines using the age old tools. They prepare and repair only agricultural implements and a few other items. A few Madigas attend to leather work. They tan the hides of the dead cattle of the village and prepare **chappals** and a few other agricultural implements like **Mini, Bani, Barkolu** (whip) etc. They are paid in cash and the system of paying a share of crop after harvest is not much in vogue.

E. Other occupations

The only other occupation of note in the village is labour. Many labourers from the village go to Kuknoor and other neighbouring villages in search of work. Some of them are employed there in lifting loads, sawing wood, etc. Between November and December and, February and March, agricultural labourers find ample work but at other periods they have to move out from place to place in search of work and so they are hard put to eke out a living.

Indebtedness

The three topics that remain to be considered under this chapter are indebtedness, income and expenditure. Collection of data on these three topics is both difficult and delicate for several reasons. In the first place the majority of the village population consists of illiterates. They are not in the habit of maintaining any accounts or drawing any family budgets. They spend money as and when they like and borrow it as and when they feel its need. There is also a growing tendency among some to inflate the figures of expenditure and deflate the figures of income. They do so in anticipation of some assistance from Governmental or other agencies. Some view these probings with suspicion thinking them to be efforts at raising the level of taxes. So during the course of the survey special efforts were made to extract correct and factual information regarding details of the family budget, which has also been verified from other sources. It is therefore felt that the percentage of error, if any, due to the tendency of the inhabitants to under-estimate their income and to present an inflated picture of their expenditure, would be, fairly small.

Tables XXIII, XXIIIA, XXIII A(i) and XXIII B present information regarding indebtedness. It would be seen from Table XXIII that out of the 205 households in the village as many as 161 are indebted. In other words, 78.54% of the total number of households are in debt. The total amount of outstanding debt is Rs. 1,34,360 and so the average indebtedness per household in debt comes to Rs. 834.53. Considering the position of debt among the households in the different income groups, it is seen that 42.30 per cent of the households with a monthly income of Rs. 25 and below are in debt. In other groups, 69.23% in the income group of Rs. 26.50, 81.39% in the income group of Rs. 51-75, 86.20% in the income group of Rs. 76-100 and 88.88% in the income group of Rs. 100 and above are in debt. These figures clearly indicate that the percentage of households in debt increases along with the income range. Thus if there are only 42.30% of the households in the income group of Rs. 25 and below in debt, in the income group of Rs. 100 and above, as large a percentage as 88.88 of the total number of households are in debt. The average indebtedness also increases with the income range. Thus the average indebtedness of the households in debt in the income group of Rs. 25 and below is Rs. 123.18; in the income group of Rs. 26-50 it is Rs. 267.77; in the income group of Rs. 51-75, it is Rs. 487.57; in the income group of Rs. 76-100 it is Rs. 664.80 and in the income group of Rs. 100 and above, it is as high as Rs. 1312.50. These figures reveal that with the rise in income the tendency to obtain loans also grows. Loans are more easily available to the households in the higher income groups as they can offer sufficient security.

Table XXIIIA deals with indebtedness by causes. Before proceeding with the discussion of the contents of this table, one point needs explanation. In Table XXIII the total number of households in debt has been given as 161. In this table, the number of such families has been indicated as 250. This difference is because a family obtaining loans for more than one purpose gets repeated in the preparation of this table as many times as the purposes for which it has obtained loans. Thus if a family has obtained loans for domestic expenses as also for education, it figures twice in this table as it has obtained loan for two causes. A study of this table will indicate that about 52.27% of the total debt is for productive purposes and 47.73% is for non-productive purposes. However, these figures alone will not establish that a fairly good number of inhabitants is conscious of the value of money and

therefore utilise it on productive works. It would also be wrong to assume that the village as a whole has generally shaken off the shackles of custom and that it is now marching unfettered on the path of economic progress. Now this table shows that Rs. 24,540 or 18.26% of the total amount outstanding is used for agricultural improvements. But considering the progress of cultivation and the improvements carried on in the lands, it cannot be said that this whole amount has been properly utilised for the purpose for which it has been obtained. Several persons have a tendency to divert amounts obtained for productive purposes to non-productive uses. Some of the persons who have obtained loans for improving their land have actually utilised the amount for other purposes like domestic expenses, marriages etc. The information in this table is tabulated according to the purpose for which a loan is obtained and not the purpose for which it is ultimately utilised. So if the ultimate use to which the money obtained is put to is considered, it would be seen that a much larger proportion of the amount in debt is for non-productive uses. At present, even the information that is now collected and tabulated in this table shows that as large a percentage as 22.77% of the debt is for domestic expenses. Marriages also force them to incur some substantial debts. About 13.15% of the total debt is for this purpose. A few cultivators have incurred debts to purchase the lands. The total percentage of debt on this account is 15.15.

Table XXIII A(i) presents information regarding indebtedness by causes by different income-groups. It is clearly evident from this table that the households in the lower income groups incur more debts for non-productive purposes. No household in the income group of Rs. 25 and below has borrowed money for productive purposes. In the income group of Rs. 26-50, only two households have borrowed money for improving their land. The amount so borrowed by them forms only 3.94% of the total amount of the debt of the households in this income group. In the income group of Rs. 51-75, two households have incurred a debt of Rs. 500 for land improvement, two have incurred a debt of Rs. 800 for purchase of land and one has borrowed Rs. 350 for purchasing livestock. In the income group of Rs. 76-100, seven households have borrowed Rs. 990 for agricultural improvement, one has borrowed Rs. 100 for purchase of land and two have borrowed Rs. 300 for purchase of livestock. In the income group of Rs. 100 and above, 45 households have borrowed money amounting to Rs. 22,860 for improvement of land, 10 have borrowed Rs. 17,550 for purchase of land and five have borrowed Rs. 1650 for purchasing livestock. Out of the 45 households borrowing money for improvement of land, it is not known how many have actually utilised for the purpose for which they have incurred debt.

Table XXIII B deals with sources of credit. It is evident from this table that the private money lender is even now thriving in the village on the labour of others who raise cash loans from him. Out of the total outstanding amount of Rs. 1,34,360, as much as Rs. 1,16,760 is borrowed from private money lenders. Thus about 87% of the total amount outstanding is obtained from private money lenders. The private money lender no doubt charges a heavy rate of interest. The interest charged by him ranges between 24% and 36%. If the cultivators obtain loan in the form of grains, the interest is still higher. It is generally between July and October that the smaller cultivators and agricultural labourers are forced to seek loans. This is the lean period in their generally poor economy. If anyone obtains a bag of jowar on credit during this period, he has to return a bag and a half or two bags soon after the next harvest. But even then the villagers are forced by circumstances to seek loan from these private money lenders. Some of them obtain money from friends and relatives. In the village the amount advanced by friends and relatives is Rs. 5525 and forms about 4% of the total amount outstanding. Government have advanced loans under the **Takavi** and the National Extension Schemes but the loans advanced by these two Governmental agencies forms only 3.1% of the total amount outstanding. There is a Large Sized Co-operative Society working in the village. The office of the Society is in Kuknoor and there are three villages covered by this Society. The three villages are Kuknoor, Dyampur and Harishankarbandi. The Society advances loans to the cultivators besides selling seeds, wheat, sugar and such other articles in short supply. The credit facilities extended by this Society particularly to Dyampur are meagre. Out of the amount outstanding only Rs. 7,995 is on account of this Society. This constitutes hardly 5.9% of the total outstanding amount. During the last few years the Society has become almost defunct. It has not issued any fresh loans as the previous advances are still to be recovered. The villagers also complain that as the majority of the members are from Kuknoor village, they draw more benefit than the persons from Dyampur and Harishankarbandi. Only 37 persons from Dyampur have become members of this Society. 17 of them are Lingayats, 16 are Kurubas, two are Bedars, one is Maratha and one is a Brahmin. Thus it is seen that the Society has not got many achievements to boast of in the village. It is evident from Table XXIII B that 73% of total amount outstanding is due from cultivators holding 10 acres and above. This further supports the earlier statement that the credit facilities are more easily available to the bigger cultivators.

Income

To facilitate a correct appreciation of the family budget and trends of changes which may be reflected in these, the households inhabiting the village have been grouped as follows:

Sl.No.	Principal source of Income	No. of households
1.	Cultivation of owned land	90
2.	Cultivation of land taken on lease	28
3.	Agricultural labour	65
4.	Household industry	7
5.	*Others*	15

Among **others** at Sl. No. 5 are included one household engaged in trade, one household engaged in livestock rearing, 9 households of persons in service,

one household of hotel keepers and three economically inactive households of rent receivers. Information regarding income is tabulated in Tables XIX and XX. It would be seen from table XX, that the average annual income of households of owner cultivators is Rs. 1973; that of tenant cultivators is Rs. 2,506; that of agricultural labourers is Rs. 606; that of workers at household industry is Rs. 486 and that of others is Rs. 1,383. Thus it is evident from these figures that the agricultural labourers and the workers at household industry form the poorest sections in the village. But a household will not be a correct comparable unit for comparing the income figures of the different economic groups. The size of a household always varies and so the income or expenditure figures of two different households cannot be comparable unless both the households are of the same size. It would indeed be difficult to compare the economic status of one household with that of another taking the household irrespective of its size as a unit. So it is necessary to evolve a different unit for comparison. Equivalent adult male calculated according to Lusk's Coefficient would be a better unit for comparison. According to Lusk's formula, a male above 14 years of age is equivalent to one unit; a female above 14 years of age is 0.83 unit; a male or a female aged between 10—13 is 0.83 unit, a male or female aged between 6—9 years is 0.70 unit; a male or a female aged between 1—5 is 0.50 unit; and children below one year are not at all considered under this formula. Calculated in this manner, the number of equivalent adult males per household in the above five occupational groups is 4.80, 4.79, 3.57, 2.86 and 4.34 respectively. The number of gainfully employed persons per household works out to 3.09, 3.32, 2.70, 2.14 and 2.06, respectively in these five occupational groups. The average annual income per adult equivalent male in these five occupational groups works out to Rs. 411, Rs. 523, Rs. 170, Rs. 170 and Rs. 319. This again establishes that the agricultural labourers and the workers at household industry form the poorest sections. The average annual income is highest among cultivators of lands taken on lease, it being Rs. 523 followed by households of owner cultivators with Rs. 411. These figures indicate a big gap between the occupational groups at Sl. Nos. 1 and 2 on the one hand and the occupational groups of 3 and 4 on the other. What has been considered here is the gross income and not the net income. If the net income is taken into consideration, these gaps will get much narrowed down. The cultivators, whether owner cultivators or tenant cultivators have to spend a lot in order to derive their income. They have to spend on cultivation expenses, seeds, wages, etc., before they draw their income. The tenant cultivators have in addition to pay rent to their superiors and this takes out a large part of their income. If only the net income is considered instead of the gross income, the income figures of the owner cultivators and tenant cultivators will get much lowered down.

Considering the average annual income of the households in the different income groups, it is seen that more than 50% of the households of owner cultivators are in the income group of Rs. 1200 and above. Out of the 90 households in this category, 48 are in the income group of Rs. 1200 and above, 16 are in the income group of Rs. 901 to 1200, and 18 are in the income group of Rs. 601—900. There are only 8 households with an income of Rs. 600 and below. Among the households of tenant cultivators, there are no households with an income of less than Rs. 600 per annum. Out of the 28 households in this group, 25 earn more than Rs. 1200 per annum, one earns between Rs. 900 and 1200 and two between Rs. 601 and 900. Among agricultural labourers, more than 50% of the households earn on an average below Rs. 600 per annum. There are only two households from this category earning more than Rs. 1200. Eleven households in this group earn between Rs. 901 and 1200 and 17 households between Rs. 601 and 900. Among workers at household industry, there are no households earning more than Rs. 901. Of the seven households in this category, three earn below Rs. 300, one earns between Rs. 301 and 600 and three earn between Rs. 601 and 900. Among **Others**, about 33% of the households earn less than Rs. 600 per annum. Three households earn between Rs. 601 and 900, one household between Rs. 901 and 1200 and six households earn Rs. 1200 and above.

Expenditure

Information regarding expenditure of the various households in the village is presented in Table **XXI**. For a discussion on this topic the households have been divided into 5 occupational categories as was done for discussing the income factor. Table XXI presents information regarding the expenditure details on the various items not only according to the 5 occupational categories but also according to the different income groups. The average expenditure per equivalent adult male among owner cultivators is Rs. 29.99 among tenant cultivators it is Rs. 40.76; among agricultural labourers it is Rs. 13.53; among household industrial workers it is Rs. 13.02 and among others it is Rs. 20.05. So the average expenditure among the agricultural labourers and household industrial workers is the lowest. The percentage of expenditure on food is generally higher among the households which are considered economically poor. In fact the percentage of expenditure on necessities like food, clothing etc., generally determine the economic status of a household. The percentage of expenditure on food among owner cultivators is 34.95; among tenant cultivators it is 24.02; among agricultural labourers it is 63.71; among workers at household industry it is 69.29 and among others it is 55.15. This further substantiates the earlier statements that the agaricultural labourers and the household industrial workers constitute the poorest sections in the village. It was also stated at the time of discussing the income of the various occupational groups that the tenant cultivators have to spend a lot on payment of rent to their superiors. It is evident from table **XXI** that the tenant cultivators spend nearly 33.39% of the total expenditure on rent payable to their superior holders. The following statement summarises the information contained in Table XXI.

Sl. No.	Items of expenditure	Category 1		Category 2		Category 3		Category 4		Category 5	
		Expenditure per adult equivalent male (Rs. 0·00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0·00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0·00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0·00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0·00)	Percentage of total expenditure
1	2	3	4	5	6	7	8	9	10	11	12
1.	Total Food	10·48	34·95	9·78	24·02	8·33	63·71	9·03	69·29	11·06	55·15
2.	Beverages	0·61	2·04	0·51	1·26	0·64	4·48	0·88	6·79	1·07	5·34
3.	Betel leaves & tobacco	0·26	0·86	0·25	0·60	0·22	1·52	0·26	2·01	0·30	1·50
4.	Fuel & light	0·15	0·51	0·12	0·29	0·10	0·76	0·11	0·86	0·20	1·03
5.	Clothing	1.22	4·07	1·35	3·28	1·00	7·00	0·94	7·22	1·35	6·72
6.	Education	0·50	1·66	0·22	0·05	0·04	0·25	..	0·05	0·92	4·59
7.	Rent	3·03	10·10	13·60	33·39	0·50	3.50	..	..	0·96	4·78
8.	Interest	0·24	0·81	0·48	1·15	0·18	1·26	0·04	0·29	0·34	1·69
9.	Others	13·50	45·00	14·65	35·96	2·52	17·52	1·76	13·49	3·85	19·20

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population trends:

At the time of the survey in 1964-65 the population of the village was 1133 consisting of 564 males and 569 females. In 1961 the population was 913. Thus the percentage increase between 1961 and 1965 works out to 24.42. In 1951 the population recorded was 966. This shows that there was a decrease in the population during the 1951 and 1961 intercensal period. The decrease works out to 5.49%. Though apart from Kukanoor this appears to be one of the bigger villages in the region, the village economy as such has been static all through. Some of the villagers have moved out of the village during the 1951—1961 intercensal period in search of work elsewhere. Four families of Bedar caste migrated to Shikaripur in Shimoga district during this period. Again some families have moved to Koppal and other nearby places where they can find some work to provide for their living. It is on account of these migrations that there has been a decrease in the population between 1951 and 1961. The earlier population records of the village were not available and so the population trends for the earlier periods could not be discussed.

Population by age and sex:

Table II presents information regarding population by age and sex. It is seen from this table that 43.51% of the population is in the age group of 0-14; 29.37% is in the age group 15-34; 18.98% is in the age group of 35.59; and the remaining 7.94% is in the age group of 60 and above. Considering the population according to sex in the different age groups, it is seen that 45.21% of the males is in the age group of 0.14; 30.86% is in the age group of 15-34; 18.79% is in the age group of 35-59 and 5.14% is in the age group of 60 and above. Among females 41.83% of the total-female population is in the age group of 0-14; 28.30% is in the age group of 15-34; 19.15% is in the age group 35-59 and 10.72% is aged above 60. The sex ratio for the village works out to about 1008 females for every 1,000 males. The male population exceeds the female population in the age groups of 0-4, 10-14, 15-19, 30-34 and 45-59. In all the other age groups the females outnumber the males.

Vital Statistics

The Village Officers maintain a record of the births and deaths occurring in the village. However, it appears that sufficient care is not bestowed on maintaining this very important record. It is quite necessary that the village officers should devote more attention to this work and also that better supervision arrangements are made to see that they are maintained properly and correctly. The records for the period between 1955 and 1964 indicate the following position:

Year	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964
No. of births	36	31	40	27	40	33	34	18	25	21
No. of deaths	11	8	14	13	21	12	14	7	6	17

Marital Status:

Table VI presents information regarding the marital status of the population in the different age groups. For a study of this information, the village population has been divided into four groups viz. never married, married, widowed and divorced. It is seen from this table that 51.81% of the total population is in the never married group; 37.80% is in the married group; 9.53% is widowed and 0.80% consists of divorcees. Considering sexwise, 59.04% of the male population is never married; 36.70% is married; 3.73% is widowed and 0.53% is divorced. Among females, 44.64% is never married; 39% is married; 15.30% is widowed and 1.06% is divorced. Though child marriages have become rare, they still appear to take place occasionally. It appears that particularly girls are at times married during their childhood only. It is evident from this table that there are 12 young girls aged below 14 years who are already in a married status. In the past, pre-puberty marriages were very common. In fact several households in the village considered it as a stigma to their honour to keep their girls unmarried when they attained puberty. If any girl attained puberty before marriage, this fact was kept as a guarded secret. But now-a-days generally marriages are arranged after the girl's attaining puberty. It is also seen from this table that though divorces and separations are permitted among many of the castes in the village, they are very rare occurrences. Every effort is made by the village elders that the marriages once performed do not get dissolved due to any misunderstanding. It may also be noted that the number of widows is much more than the number of widowers. As against 87 widows there are 21 widowers. Many of the castes in the village permit widow remarriages. But even then a remarried widow does not get back all her privileges in the social and religious matters which she enjoyed before the death of her first husband. She is not permitted to take part in several religious ceremonies.

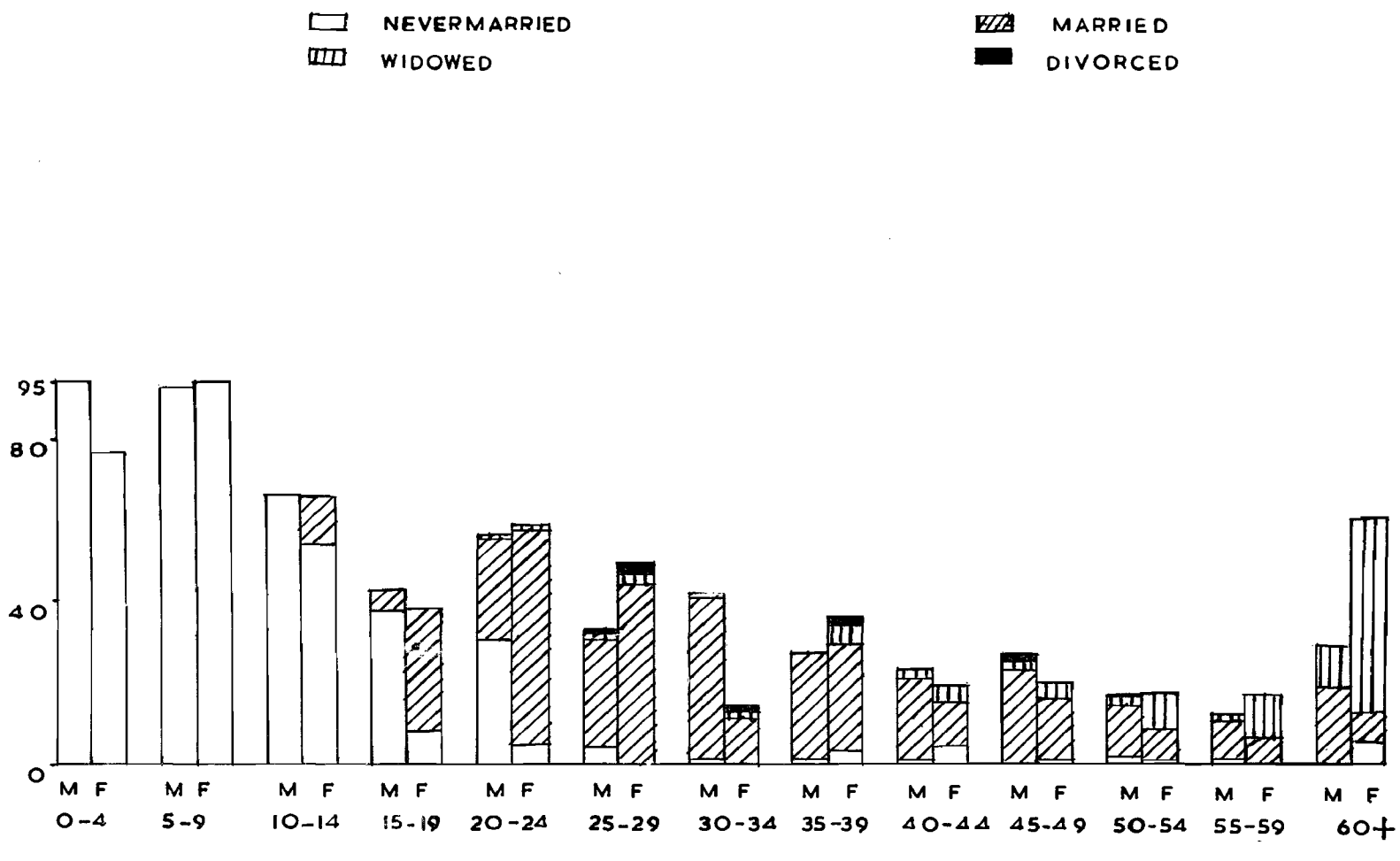
Public Health and Medical facilities:

Generally speaking the village has a very healthy climate. It lies in a dry tract where epidemics are rare occurrences. The common diseases and ailments are dysentery, diarrhoea, bronchitis, colitis, stomach

DYAMPUR

YELBURGA TALUK RAICHUR DISTRICT

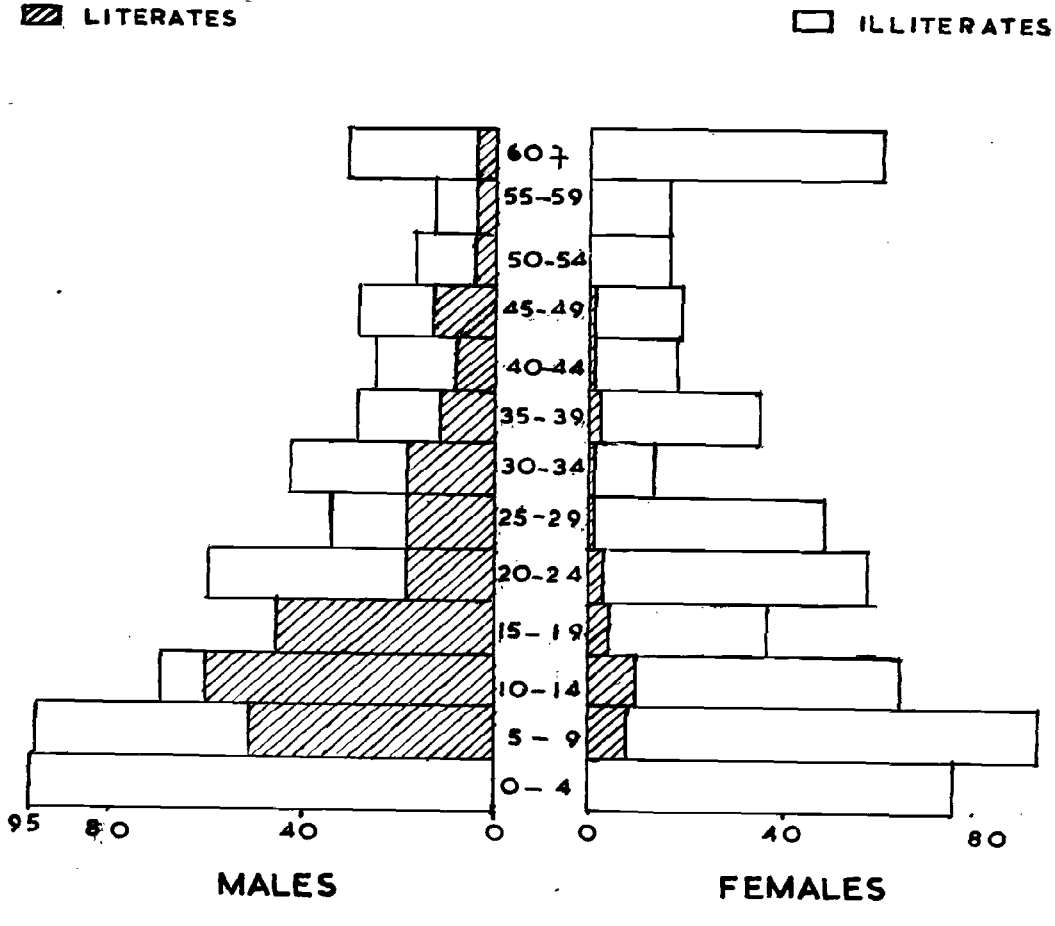
POPULATON BY SEX AGE AND MARITAL STATUS



DYAMPUR

YELBURGA TALUK RAICHUR DISTRICT

POPULATION AND LITERCY BY SEX AND AGE GROUPS



ailments, round worm trouble, skin diseases etc. There are no medical facilities in the village itself. There are no medical practitioners in the village. But the villagers are not handicapped on this account. At Kuknoor which is 2 furlongs away a Primary Health Centre has been started in the year 1962-63. There are also several allopathic and **Ayurvedic** medical practitioners at Kuknoor. The villagers often go to Kuknoor and get their ailments treated there. Though the climate is healthy, the village is poverty stricken. So their food is generally inadequate by nutritional standards. Minor ailments are locally treated with roots, herbs, decoctions etc. There is no trained midwife in the village. All maternity cases are generally attended to by elderly females. Only in protracted and difficult cases do they rush to Kuknoor for medical aid.

The sanitary arrangements in the village cannot be said to be proper by any standards. The local statutory panchayat does not appear to devote sufficient attention to this aspect. There is no protected water supply and there is also no proper drainage system. Children are seen committing nuisance by the sides of the streets. Adults and older people do so in the nearby fields. The waste water from the households is simply let out into the streets or the open spaces. On the outskirts of the village there are several pits where manure and other refuse is simply dumped in. It is quite necessary that the villagers and the Statutory **Panchayat** should pay more attention to village sanitation.

Education and literacy

Information about education and literacy in the village is furnished in Table VII. It is seen from this table that the literates constitute 18.45% of the total population and illiterates constitute the remaining 81.55%. Sexwise, 31.38% of the male population and 5.62% of the female population are literates. There are no graduates in the village. Only one person has reached the Intermediate standard and 8 have reached the Higher Secondary School standard. 29.66% of the literates are without any educational standard; 66.03% have attained Primary or Basic Standard; 3.83% are matriculates and 0.48% have reached the intermediate standard. The literacy among the females is particularly very poor. Only 5.62% of the total female 569 are literates and 12 of them are literates without any educational standard, 20 are literates with a Primary or Basic Standard and none in the village has gone beyond the Primary standard.

Till 1950 the village had no school. In 1950 a Primary School teaching upto the fourth standard was started in the village. At first it was being run in a private building and in 1957 a three roomed building was constructed for the school in the western part of the village. The school is now staffed with two teachers. The school registers have been recording a gradual increase in the student population. The strength of the school from the date of its inception is as follows:

Year	Boys	Girls	Total
1950	9	3	12
1951	16	3	19
1952	16	3	19
1953	9	0	9
1954	9	0	9
1955	6	1	7
1956	5	2	7
1957	15	2	17
1958	16	6	22
1959	20	2	22
1960	15	8	23
1961	11	13	24
1962	19	20	39
1963	30	16	46
1964	84	52	136

These figures indicate that in 1964 the strength of the school has suddenly jumped up to about 3 times of what it was just the previous year. Even though the school registers show these figures, the attendance of many students is irregular. They are more regular in absenting from the school than in attending it. At present the four classes are run in three rooms. In view of this increasing student population, it is necessary that atleast one more room should be added to the present school building. The village has got a School Betterment Committee which has already made some plans to add one more room to the school.

For higher studies, the students move out to Kuknoor. At Kuknoor there are two Middle Schools and 2 High Schools and as Kuknoor is closeby, students find it not at all difficult or inconvenient to attend these schools. At the time of the Survey, 40 students from Dyampur were attending the Middle School and 15 students were attending the High School classes at Kuknoor. There is a College at Koppal which is about 16 miles away. Five boys from the village are attending this College.

Emigration and Immigration:

Except for agriculture, there is practically no other economic resource in the village and as such there have been no immigrations into the village. Some of the original settlers are reported to have come down and settled down in the village from the neighbouring villages of Benkal, Kallur and Harishankarbandi several generations back. But none in the village is in a position to say when and why these families migrated into the village. During 1951—61 a few families have emigrated from the village. Four households of Bedar caste have migrated to Shikaripur of Shimoga district and have permanently settled down there. A few other families have migrated to Koppal in search of work. All these families who have migrated out of the village had no landed property in the village.

Inheritance of Property:

The property is generally inherited by only the male heirs. Usually the sons inherit the property. It is evident from table 5 that only 9 households in the village are aware of the changes in the Hindu law of Succession and Adoption. Even these households adhere to the customary law of only the male heirs inheriting the property. The inherited property is equally shared by all the sons. If the deceased had only daughters, the property is inherited by them. If he dies issueless, the property goes to his wife and later on reverts to his brothers unless his wife takes somebody in adoption. So there has been no significant change either in the system of inheritance or in the system of adoption. A brother s son is usually the person taken in adoption.

Types of Family:

With a view to study the family structure of the inhabitants the households have been divided into four categories viz. simple, intermediate, joint and others. A simple family consists of husband, wife and unmarried children only. Families which include in addition unmarried brothers and sisters of the head of the household may be classed as intermediate. A joint family is one in which some of the married children, brothers or sisters of the head of the household may also be living with and taking meals from the same kitchen. Families which do not fall in any of these categories may be classed as **Others.** Table 1 presents information regarding the types of families according to the above major classification. This shows that 40.4% of the families are of simple type; 16% are of intermediate type; 20.4% are of joint type and 23.2% come under **others.**

The joint family system has been one of the cherished traditions in the village. This is why the inhabitants of the village have been endeavouring all through in the past to maintain the individuality and indivisibility of the family except when it becomes too unwieldy in size to be accommodated under one roof. Of late, however, there has been a progressive increase in the number of simple families which, as indicated above, claim the largest number of households in the village. The growth of these households appears to be the effect of several factors which have been collectively operating against the joint family system. Among these, mention may be made of the urge among married earning members to enjoy more economic freedom which is not readily available to them in a joint family. An equally forceful reason is the temperamental differences particularly among the women folk, who have a tendency to quarrel over petty matters like equitable distribution of work, distribution of food and other provisions from the pooled income of the family. Yet another reason for the fragmentation of the households is the growing tendency among such of the earning members of the family as are married to set up separate homes where they can breathe more freely.

The formation of intermediate families can very well be understood. When the head of a family who is survived by several children of whom a few are married, passes away, the household automatically gets transformed into an intermediate family. The number of such intermediate households is, however, smallest among the four types.

Size and composition of households.

In Table III the households have been grouped into five categories according to their size. These five categories are single member households, households with 2-3 members, households with 4—6 members, households with 7—9 members and households with ten or more members. It is seen from this table that the majority of the households in the village are constituted of 4—6 members. Actually 4.4% of the households are single member households; 20% have 2-3 members; 44.8% have 4—6 members; 22.9% have 7—9 members and 7.9% have 10 or more members.

Intra-family relationship.

Intra-family relationship is generally cordial. In bigger families the division of labour is well defined. They respect their elders who guide all the affairs of the family. In households where the females head them, generally the eldest son or some other male member attends to all the out-door work. If there be any differences among family members, they generally try to resolve them by mutual consultations. At times they take assistance from their caste elders in resolving them.

Leisure and Recreation.

Economically the village population is poor and so it is always hard toil for them from dawn to dusk. They move out for work either in the fields or elsewhere early in the morning and return home late. By the time they return homewards they are very tired and so they are in no mood to do anything except go to sleep after supper. In summer, however, as it is very difficult to work in the fields in the hot sun, they return home by noon. When they find some leisure, they go to Kuknoor and spend a few hours in gossip. In fact, gossip is their principal recreation. Generally their talk relates to the price levels, the difficulties of keeping servants etc. On the whole they are more concerned with their domestic difficulties than with larger issues. Their talk is generally chatty and relate to the intimate substance of their lives. Usually they are so much confined within their own narrow orbits, that they are neither interested nor stimulated by events and intellects outside this sphere. They are generally determined to stay in their own small circumscribed circles. Their women folk particularly have no interest outside their own homes. They are mostly preoccupied for ever with thoughts of food, children and home. No doubt they are important things, but not so important that they should exclude everything else in the world. Thus, often, their mind becomes stale and lazy and goes round and round the same narrow groove. This is all the result of their illiteracy. Everybody has some interest or if they have no interest, they will cultivate one provided a

proper atmosphere is created to develop it. Unfortunately there are practically no voluntary organisations in the village which evince interest in such activities. Even the statutory bodies working in the village are more or less defunct. The only work in this respect that the Village **Panchayat** has done is to purchase a Community Radio Receiver set. But very few in the village take advantage of it. If the people find themselves with an interest in life beyond their present limited sphere, it may pay them dividends economically as well as intellectually.

There are no recreational facilities in the village. There are no play grounds. The only gymnasium locally known as **Garadi Mane** located towards the East of the **Gaothana** is now in a dilapidated condition. No one has interest in either repairing it or constructing a new gymnasium. Children spend their time in playing indigenous games like hide and seek, **kabbadi** etc. Till the time of this survey, the National Extension Service also does not appear to have done anything to provide recreational facilities to the villagers. The only change in their humdrum life is at the time of fairs and festivals.

Fairs and Festivals.

The village population takes keen interest in observing certain fairs and festivals. A festival or a fair for many of them is only a source of some entertainment. Many of them do not know anything about the ritual side of these fairs and festivals. On the occasion of these festivals, they generally clean their houses and tie mango leaves to the threshholds. The children are generally happy at such times as they can always expect to get mouthfuls of sweets. At the time of the fairs they can also expect a few toys. However, many of these festivals come between July and October which are lean periods for the people. During this period they are still to garner their harvests and so their granaries are generally empty. Even then they try their best to avail of some credit facilities and enjoy to the best possible extent.

The three important fairs in the region are the fair of Gudneshwar at Gudnappa Mutt, Kalleshwar at Kallur and Maha Mayi at Kuknoor. Gudnappa Mutt is about one and a half mile away from the village. Kallur is three miles away and Kuknoor is just two furlongs. The village fair is rooted in the Indian tradition, and has been a part of rustic Indian life for centuries. It offers the simple rural people an opportunity to come together and enjoy themselves—buy, sell, eat, drink and return home with shining memories quite refreshed and renewed for future building. A fair is a merry gathering of the young and the old—all out for a gay time. The colourful bangle seller with his shining wear seldom fails to attract and please the fair sex. Children will be round about the sweetmeat sellers like flies. Their other haunt is the shop dealing in toys. This is the day on which they expect their day dreams for the previous whole year to turn out into facts.

The fair at the Gudnappa Mutt is held on the **Hostila Purnima** day in December every year. This fair lasts for about five days and the most important event of the fair is the chariot drawing ceremony on the fifth day. On this day more than five thousand people gather at the temple. The temple premises present a picture of huge mass of humanity. Several shops and temporary stalls dealing in sweetmeats, utensils, agricultural implements, grocery articles etc., are also set up round about the temple. Dramatic troupes also provide entertainment to the huge gathering. The villagers of Dyampur suspend all their agricultural and other economic activities during this period and visit the fair every day.

The fair held at Kalleshwar temple also attracts a large gathering. This fair is particularly important for the Lingayats. Here too the most important day is the day on which the chariot is drawn.

At the time of Dasara the trustees of the Maha Mayi temple at Kuknoor arrange for special **pujas.** Generally, the Brahmin priests officiate at the rituals at this temple. During **Navarathri** people of other castes also worship the deity.

The important fastivals observed in the village are Ugadi, Basava Jayanthi, Karu Hunnime. Mannethina Amavasya, Nagara Panchami, Dasara, Deepavali, Mahashivarathri etc.

(i) *Ugadi.*

Ugadi, falling on the first day of **Chaitra** (March-April) is the lunar new year according to the Hindu almanac. It is a day of thanks-giving, rejoicing and festivity. Consumption of some bitter ingredients of neem leaves mixed with jaggery is an important feature of the day. Another important feature is the reading of the almanac.

(ii) *Basava Jayanthi.*

The villagers have started celebrating this festival a few decades back. On this day bullocks are worshipped. Recitation of **Basaweshwara Vachanas** is an important part of the celebration.

(iii) *Kara Hummine.*

This is observed on the full moon day of **Jyestha** (June). On this day all the bullocks are worshipped after decorating them with ornaments like jingling bells, covers for horn tips etc. They also worship all the agricultural implements.

(iv) *Mannethina Amavasya.*

This is celebrated on **Jyestha Vaidhya Amavasya day.** On this day clay images of bullocks and bulls are worshipped.

(v) *Nagar Panchami.*

This festival falls on the fifth day of the bright half of **Shravan.** They worship clay images of serpents with milk. They also arrange for some games and competitions like throwing lemons, stones etc.

(vi) *Dasara*:

This festival starts on the first day of **Ashwija** and and lasts for ten days. It is also called as **Nada Habba.** On the ninth day they worship implements of labour, weapons etc. On the tenth day they worship the **Banni** tree and exchange **banni** leaves which symbolise gold. School children arrange special programmes of entertainment and competition in their school.

(vii) *Deepavali*:

This is also called the festival of lights. This festival falls on the thirteenth day of the dark half of **Ashwin.** Many of the villagers take an oil bath on this day. People in trade offer special worship to Goddess Lakshmi and start their new accounts.

(viii) *Maha Shivarathri*:

This falls on the dark fourteenth day of **Magh.** It is one of the most important festivals in the village. Several elderly people observe fast and spend the night in singing Bhajans or offering prayers.

Religious Institutions.

The important temples of the village are Maruti Temple, Ishwara Temple and Maha Maya Temple and these three temples are small structures of stone and mud. They are not noted for any architecture. They are all situated in the central part of the village. None in the village is able to say as to when these temples were constructed. The temple of Maha Maya is considered to be the oldest of the three. Some elderly people stated that about fifty years back these temples were renovated by voluntary effort. There is a legend about the Maha Maya temple. Maha Mayadevi who is also known as Jestadevi is considered to be an incarnation of Goddess Lakshmi. It is said that this Goddess first set her foot in this village before proceeding to Kuknoor where also there is a temple of Maha Maya. The place where the Maha Maya temple in this village is situated is said to indicate the place where the Goddess set her foot first. In this temple the **padukas** of the Goddess are worshipped. The people say that this village was first known as Devipura on account of this **puranic** legend and later on the name got corrupted to Dyampur. The Maruti temple has got certain lands. These temples are managed by all the villagers together. They have no trustees or special office bearers. The villagers offer special worship at these temples on the occasion of all important festivals, on Mondays and Saturdays.

Household deities.

All the households in the village have got certain deities for worship at home. Table-2 gives information about the household deities and also the important deities worshipped by the various castes. Some of these households do not offer daily worship but they do so at least once in a fortnight. For the Lingayats the important household deities are Ishwara, Mallikarjuna and Parvathi. The important household deities for the Kurubas is Honkari Malliah. This deity is usually symbolised by a horse made from silver. The deity is supposed to ride this horse with an open sword. The Bedars worship Venkappa or Thimmappa. Many of them possess bronze or silver idols of Thimmappa. For Brahmins the important household deities are Rama, Krishna, Narasimha, Maha Maya, Venkataramana etc. Maha Mayadevi is a family Goddess for many of them. They offer special worship to this deity on every Friday. The Marathas have Amba Bhavani and Maruthi as their household deities. Many of them have bronze or silver images of these deities. The Madigas worship Durgavva at the Durgadevi temple. They do not have any household deities and so go to the temple which belongs exclusively to their caste.

Statutory Panchayat.

The village is covered by the Group Panchayat, Dyampur which was constituted in the year 1959 under the provisions of the Mysore Village Panchayats and Local Bodies Act of 1959. Before that the village had no Panchayat of its own nor was it included in any other Panchayat. The present Group Panchayat covers five villages which are Dyampur, Konapur, Harishankarbandi, Chanpanhalli and Kakkihalli. Of these five villages, Dyampur is the biggest and so the Panchayat office is located here. All the other four villages are within a radius of about a mile from Dyampur. The Panchayat has got 13 elected members. Of the 13 seats, two are reserved for females and one for Schedule Castes. Elections were held in 1960 for filling these vacancies. Out of the 13 vacancies, 10 were filled up without contest. Among these 10 were the two seats reserved for females and one seat reserved for the Scheduled Caste. There was keen contest for the remaining three seats and these three seats were for Dyampur village. Out of the 13 members, seven are from Dyampur, four from Kakkihalli and two are from Chanpanhalli. There is no member from the villages of Konapur and Harishankarbandi. The Chairman is from Kakkihalli and the Vice-Chairman belongs to Dyampur. Castewise, seven of the members are Lingayats, four are Kurubas and one is a Lamani and one is a Madiga (Scheduled Caste). Nine of the 13 members have cultivation as their principal occupation, two are agricultural labourers and the two female members are household workers. Five members are aged below 30 years, five are in the 30—40 age group and three in the 40—50 age group. Eight of the members have studied upto the Primary fourth standard and five are illiterate. 11 members belong to the middle income group of Rs. 1200—1500 per year. The Scheduled Caste member and the Lamani member have an income between Rs. 600 and 900 per year. There are no factions in the village. The Panchayat has a Secretary appointed by the Government. The Secretary attends to all the routine work. The Panchayat has appointed a peon to assist him. The peon attends to the lighting of the streets also.

The pattern of income and expenditure for the years 1960-61 to 1963-64 is as follows:

Sl.No.	Year	Income	Expenditure
1.	1960-61	1,066·48	24.80
2.	1961-62	1,066·48	1,087·45
3.	1962-63	1,119·50	2,087·99
4.	1963-64	1,116·48	725·25

After its establishment in 1960, the Panchayat has practically done nothing to augment its income. Till the time of survey, practically the only source of its income is the share of the land revenue that it gets from Government every year. This share works out to Rs. 1066.48 per annum. Besides this annual allotment, the Panchayat was given a grant-in-aid of Rs. 2400 in 1961 and Rs. 1800 in 1962-63, for developmental activities. But the Panchayat failed to carry out any development activity in 1961-62 and so the grant of Rs. 2400 was diverted to another Panchayat. Though it is nearly 5 years that it has been working, it has done practically nothing to improve its finances or develop the village. The annual house tax is estimated at about Rs. 1,000 and so for the five years between 1960—65, the Panchayat should get about Rs. 5,000 from house-tax alone but they have not taken steps to recover it. In 1962-63 they have collected only about Rs. 53 by way of other compulsory taxes and in 1963-64 this tax collection amounts to about Rs. 50 only. In 1964-65 the Panchayat was contemplating to take some effective measures to recover the arrears.

About the developmental activities of the Panchayat in 1961-62 it spent Rs. 1,062 on street lighting and improving some internal roads of Kakkihalli village. They also spent Rs. 1,125 in 1962-63 on the purchase of furniture and a community radio set installed in the Panchayat office. For these purchases they had received a special grant from the Government. Besides these few activities, the Panchayat has not taken up any important developmental measures. The attendance of the members at the periodical meetings is also very irregular. In 1962-63 they convened six meetings and the average attendance was only six. In 1963, they convened 13 meetings and the average attendance was 4.8. In 1964, 12 meetings were convened and the average attendance was about seven. Most of these members attending the meetings are from Dyampur only. The meetings had to be adjourned for want of quorum several times. All these facts clearly reveal that it is necessary for the Panchayat to activise itself if it has to do any good to the villages under its jurisdiction.

Voluntary Organisation:

The village cannot boast of any voluntary organisation. There is no Youth Club, no library, no Mahila Mandal or no institution for children. This presents a sad picture. The village stands included in the N.E.S. Block with its headquarters at Yelburga. This block was established in the year 1959 and it entered Stage I on 1st April 1960. During the last four years, N.E.S. has not undertaken any important activity in the village. The villagers say that they were keen to obtain some loans for digging irrigation wells. But so far, they have not succeeded in their efforts. The only activity under the N.E.S. scheme is the construction of a drinking water well for the Madigas. All these years the Madigas who are classed as Scheduled Castes had no well of their own and they were not permitted by others to draw water from the other public wells. This was really a big handicap for them. They had to wait near the wells for hours together for a member of some other caste to draw water for them and this work no one would do without considering it a burden on himself. So it was very difficult for the Madigas to obtain water even for drinking purposes.

Family Planning.

The nearest Family Planning Clinic is located at Koppal about 16 miles away. Many of the villagers are not aware of the existence of this Family Planning Clinic. The villagers are in fact generally ignorant of this scheme.

Untouchability.

Madigas constitute the scheduled caste of the village. The treatment meted out to them has not changed in any manner. They are still treated as untouchables by almost all the other castes. They are not allowed to draw water from the common well. Only recently a new well has been constructed for them and it is yet to be completed. There was a well meant for their exclusive use but the water of this well was brackish and unfit for drinking purposes. In the construction of the new well the Madigas have put in much voluntary effort by way of labour. The village barber does not serve any of the Madigas. They have no access to the tea stalls and other important public places. They are not allowed to enter the important village temples. Thus in spite of the legislative and administrative measures to eradicate the evil of untouchability, there is practically no change in the life of the Madigas. Their economic status is poor. They very much depend on the mercies of the higher castes who employ them on their lands. Most of the Madigas work as agricultural labourers. A few of them work as cobblers. Many of them are in fact not fully aware of the provisions made by legislation to prohibit untouchability. Thus untouchability in the old form continues unabated with no significant change in the village.

CHAPTER V
CONCLUSION

The foregoing four chapters give a fairly exhaustive description of social, cultural, economic and other aspects of the people of Dyampur. The village is located in a dry belt in the northern **maidan** region of the Mysore State. Till 1949, it was a village included in the **Jahgir** of Salarjung and it was only on the abolition of the **Jahgirs** that it has become a **Rayatwari** village.

The villagers are now happy that their occupancy rights have been recognised and that now there is no intermediary between them and the Government on the land. However, it has to be stated that unlike in many other **Jahgirs**, the **Jahgirdars** of this village were enlightened persons and the villagers have no unhappy memories of the **Jahgir** days. Cultivation in the village is all dry. Even the four irrigation wells which were in use about three or four decades back, have now ceased to irrigate any area. So the crops depend entirely on the vagaries of the monsoons and very often the rains play truant in the region. Thus the village often faces conditions of scarcity and famine. There is no improvement in the agricultural practices. The villagers still depend on the traditional equipments and implements. Excepting for a few iron ploughs, no new implements are in use. They are not using any insecticides or pesticides to protest the plants. Chemical fertilisers are practically unknown. They only use farmyard manure to add to the fertility of the soil but this too they are not preparing on a scientific basis. Thus all their agricultural practices are of a primitive type. They need assistance and guidance from proper sources like the N.E.S. and this is all the more urgently needed when it is considered that it is a poor village with only agriculture as an economic activity. There are practically no industries in the village. Only carpentry, cobblery and blacksmithy are carried out on a small scale by a few families for whom these are their traditional occupations. These household industries are also not thriving well.

The Land Reform measures introduced by the Government from time to time have very little impact on the village. A marked feature of agriculture in the village is that most of the land owners have petty holdings of their own and as such depend more on cultivation of land taken on lease. Actually in several cases the area they cultivate as tenants exceeds the area cultivated by them as owners. Even then there is a notable decrease in the number of protected tenants. They also generally follow the customary practices of sharing the produce equally between the landlords and the tenants, the rent in which case far exceeds the maximum rent recognised by the tenancy law. These facts indicate that suitable steps to implement the land-reform measures have not been taken.

The Village Panchayat which has been functioning in the village from 1960 has done practically nothing to develop the village. It has taken no steps to augment its income neither has it carried out any improvements in the village. The annual share of the land revenue which it draws from the Government forms practically the only source of its revenue. It has neither levied nor recovered any other taxes like house tax etc. Thus the introduction of the Panchayat into the village has made no difference in their way of living. Even some of the grants given by the Government for developmental activities in the village get lapsed due to the inactivity of the Panchayat.

The Credit Co-operative Society with its headquarters at Kuknoor has also not been functioning well. It has not extended any assistance in credit to the village recently. And so the private money lenders continue to dominate. The village has also not been able to draw much benefit from the N.E.S. Excepting for a drinking water well for the Madigas (Scheduled Castes), no activities under this scheme are perceptible in the village.

Till 1950, there was no school in the village. In that year a primary school teaching upto the IV standard was started in the village and in 1957, a three roomed school building was constructed. So in the field of education, it is only recently that the village has started taking some strides. But more efforts are needed to see that the school-going children are regular in their attendance. The standard of education is generally poor and it is particularly so with regard to education of women. The percentage of literacy among females is only about five and, most of them are literates without any educational standards. The village has got a school betterment committee. This Committee is contemplating building an additional room for the school. No doubt an additional room is required to house the four classes. But the more urgent responsibility of this Committee as also the parents in general is to see that all the children of the school-going age attend the school and do so regularly and not merely to fill in the muster rolls.

The Madigas, who are scheduled castes have sought an existence in the ways they know best. Many of them continue the occupation of their forefathers—that of leather working and agricultural labour. As the men toil with the implements and in the fields, the women and children also assist them. In some cases joint family life has provided a bulwark against tribulation, and social leadership has been vested in the traditional panchayat or council of elders. None of this however, has been able to stem the social ills. There has been very little change in their way of living or in their way of thinking. The dirt, the ooze, the flies and the cobbler's families at work are still there. This in brief is the condition of their residential area. They require to be taught and educated and much friendly pursuasion is required to convince them that the remedy for cholera and smallpox and other diseases lies not in puja or observance of vows. A lot of coaxing is needed to send their children regularly to school and all this has to be done tactfully and not by force. If action in the right direction and with the right bend of mind is undertaken, it cannot be said to be a herculean task to initiate disease prevention measures and measures to spread education among them. However the progress that can be achieved in this

regard needs much asistance, goodwill and co-operation from all the villagers. At present the legislative and administrative measures undertaken to eradicate the evil of untouchability have not made even a dent on the age old village practices. The Madigas are not readily admitted to public places like tea shops, temples etc. The village functionaries like the barbers, do not serve them. They cannot draw water from the public wells. Till recently they had much difficulty in obtaining even a bucketful of water for drinking purposes. It was only after a separate well was constructed for them, that they could find some relief. This in short, is the condition of the Madigas. People of other castes would do well to remember that the members of Madiga caste are after all human beings like themselves and that they should be treated in the same manner as they would like themselves to be treated by others.

One good and encouraging feature of the village is that there are no factions. There is perfect co-operation and co-ordination among the various castes and people. However the village continues to be steeped in ignorance and poverty. Immediate and earnest measures are needed to wake it up from its deep slumber so that it regains its inherent vitality which now stands clothed in an outer garb of inertia and superstition. All it needs is some stimulants from agencies like the N.E.S.

TABLES

TABLE I

Area, Houses and Population

Area in		Density per sq. mile	Number of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
2324·37	940·50	314	279	205	1133	564	569

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
1133	564	569	95	77	93	95	67	66	43	38	57	59	33	50	41	14	50	55	56	54	29	61	..	..

TABLE III

Size and composition of Households

Total No. of Households	Size of Households														
	Single Member			2-3 members			4-6 members			7-9 members			10 members & above		
	House-holds	Males	Fe-males	HH's	M	F	HH's	M	F	HH's	M	F	HH's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
205	9	3	6	41	42	58	92	225	241	47	193	181	16	101	83

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	Kuruba	Hatti Kankana	76	418	201	217
		Halumatha	4	24	13	11
	Lingayat	Aiyanor	37	211	107	104
		Hadapadavaru	11	75	39	36
		Panchamasale	4	22	8	14
		Paknak Reddy	5	43	25	18
		Madivala	3	10	5	5
		Setty Banajiga	1	2	1	1
	Madiga	Madiga	30	120	56	64
	Bedar	..	12	64	33	31
	Maratha		12	84	43	41
	Brahmin	Vaishnava	4	31	18	13
	Viswakarma	..	4	20	10	10
MUSLIMS		Muslims	1	8	5	3
		Piniar	1	1	..	1
		Total	205	1133	564	569

TABLE V

Scheduled Castes & Scheduled Tribes

SCHEDULED CASTE				SCHEDULED TRIBE			
Name of Scheduled Caste	No. of HH's	Persons	Males	Females	No. of house-holds	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Madiga	30	120	56	64	Nil			

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	1133	564	569	334	254	206	222	21	87	3	6	..	..
0- 4	172	95	77	95	77	..	..	..	..	..	..	..	..
5- 9	188	93	95	93	95	..	..	..	..	..	..	..	..
10-14	133	67	66	67	54	..	12	..	..	..	..	..	..
15-19	81	43	38	38	8	5	30	..	..	..	..	..	..
20-24	116	57	59	31	5	25	53	1	1	..	..	..	..
25-29	83	33	50	4	..	27	44	1	3	1	3	..	..
30-34	55	41	14	1	..	39	11	1	2	..	1	..	..
35-39	63	27	36	1	3	26	26	..	5	..	2	..	..
40-44	42	23	19	1	4	20	11	2	4	..	..	..	..
45-49	47	27	20	..	1	23	15	3	4	1	..	..	..
50-54	34	17	17	2	1	12	8	2	8	1	..	..	..
55-59	29	12	17	1	..	10	6	1	11	..	..	..	..
60+	90	29	61	..	6	19	6	10	49	..	..	..	..
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	1133	564	569	387	537	50	12	118	20	8	..	1	..								
0- 4	172	95	77	95	77	..	..	..	..	..	..	..	..								
5- 9	188	93	95	64	86	6	1	23	8	...	...	..	..								
10-14	133	67	66	29	56	3	2	34	8	1	..	..	..								
15-19	81	43	38	23	33	1	3	15	2	3	...	1	..								
20-24	116	57	59	40	57	5	..	11	2	1	..	..	..								
25-29	83	33	50	17	49	8	1	7	...	1	..	..	..								
30-34	55	41	14	25	13	9	1	7	...	...	...	..	..								
35-39	63	27	36	17	34	2	2	8	..	...	..	..	..								
40-44	42	23	19	15	18	4	1	4	..	..	..	..	..								
45-49	47	27	20	15	19	5	1	5	..	2	..	..	..								
50-54	34	17	17	13	17	2	..	2	..	..	..	..	..								
55-59	29	12	17	9	17	2	..	1	..	..	..	..	..								
60	90	29	61	25	61	3	..	1	..	..	..	..	..								

TABLE VIII

Workers and Non-Workers by Sex and Broad Age Groups

Age Group	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	1133	564	569	593	312	281	540	252	288
0-14	493	255	238	55	28	27	438	227	211
15-34	335	174	161	303	158	145	32	16	16
35-59	215	106	109	195	104	91	20	2	18
60 & Over	90	29	61	40	22	18	50	7	43

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.	Cultivation only	5	3	53	37	50	22	12	5
2.	Cultivation and Agricultural Labour	1	..	23	26	15	12	..	2
3.	Cultivation and Livestock	..	..	..	..	..	1	1	..
4.	Cultivation and trade	..	..	..	..	2	..	..	..
5.	Cultivation and Transport	..	..	1	..	..	..	..	..
6.	Cultivation and Hotel Keeper	..	..	1	..	2	..	..	..
7.	Cultivation and Service	..	..	2	..	3	..	..	..
8.	Agricultural Labour only	10	20	40	73	8	50	1	9
9.	Agricultural Labour and Cultivation	..	..	13	9	4	5	2	1
10.	Agricultural Labour and Household Industry	..	..	1	..	1	...	1	..
11.	Agricultural Labour and Cattle grazing	..	..	1	..	..	..	..	..
12.	Household Industry only	..	..	3	..	1	..	...	...
13.	Household Industry and Cultivation	..	..	2	..	3	..	1	...
14.	Household Industry and Agricultural Labour	..	..	1	..	2	..	1	...
15.	Trade only	..	..	2	..	2	..	...	1
16.	Cattle-grazing	12	3	2	..	..	..	..	..
17.	Hotel Keeper	..	..	1	..	1	..	..	..
18.	Service only	..	1	6	..	5	1	1	..
19.	Service and Cultivation	..	..	3	..	5	..	2	..
	TOTAL	28	27	158	145	104	91	22	18

TABLE X

Workers classified by Sex, Broad age groups, Industry, Business and cultivation belonging to the Households

Age Groups	Total Workers			WORKERS ENGAGED IN					
				Household Industry		Household Business		Household cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	593	312	281	17	..	6	1	209	123
0-14	55	28	27	...	..	...	...	6	3
15-34	303	158	145	7	..	2	..	101	72
35-59	195	104	91	7	..	4	..	84	40
60 & Above	40	22	18	3	..	..	1	18	8

TABLE XI

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

Activity	Age Groups							
	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
House work	..	17	..	15	..	6	..	..
Students	72	21	16	..	..	..	..	..
Dependents	155	171	..	..	..	8	6	43
Disabled	..	2	..	1	..	1	1	..
Rent Receivers	..	..	..	..	2	1	..	2
TOTAL	227	211	16	16	2	16	7	45

TABLE XII

Households by number of Rooms and by number of persons occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular 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	
			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	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
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
205	168	1133	65	285	117	655	19	150	3	35	1	8	..	..	..	..

TABLE XIII

Households engaged in Cultivation, Industry, Business and other Occupations (Contd.)

Occupations	Total No. of House-holds	Total Persons			Number of gainfully employed persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	26	148	76	72	73	40	33
Cultivation and Agricultural Labour	51	295	143	152	160	80	80
Cultivation and Agricultural Labour and Livestock	6	53	27	26	28	14	14
Cultivation and Agricultural Labour and Trade	1	10	6	4	3	1	2
Cultivation and Agricultural Labour and Hotel Keeping	1	3	1	2	2	1	1
Cultivation and Agricultural Labour and Service	4	28	20	8	18	12	6
Cultivation and Household Industry and Agricultural Lab	1	6	3	3	3	1	2
Cultivation and Livestock	12	81	44	37	37	18	19
Cultivation and Livestock and Agricultural Labourer	3	13	5	8	6	3	3

TABLE XIII (*Concld.*)

1	2	3	4	5	6	7	8
Cultivation and Trade	2	25	10	15	7	4	3
Cultivation and Trade and Agricultural Labou.	1	3	1	2	2	1	1
Cultivation and Hotel keeping and Agricultural Labour	1	8	2	6	2	1	1
Cultivation and Hotel keeping and Transport	1	5	3	2	4	2	2
Cultivation and Service	3	18	10	8	8	6	2
Cultivation and Service and Agricultural Labour	3	22	13	9	12	7	5
Cultivation and Service and Livestock	2	15	9	6	6	5	1
Agricultural Labour Only	28	92	44	51	62	28	34
Agricultural Labour and Cultivation	22	115	49	66	66	35	31
Agricultural Labour and Cultivation and Livestock	3	13	7	6	10	4	6
Agricultural Labour and Cultivation and Household Industry	1	7	3	4	4	2	2
Agricultural Labour and Cultivation and Trade	1	7	4	3	3	2	1
Agricultural Labour and Cultivation and Service	1	4	3	1	3	2	1
Agricultural Labour and Household Industry	3	18	11	7	11	6	5
Agricultural Labour and H. Industry and Cultivation	3	16	8	8	10	5	5
Agricultural Labour and Livestock	2	10	5	5	5	3	2
Agricultural Labour and Trade	1	4	2	2	2	1	1
Household Industry Only	1	1	1	..	1	1	..
Household Industry and Cultivation	2	6	4	2	4	3	1
H. Industry and Cultivation and Agricultural Labour	1	4	1	3	2	1	1
Household Industry and Agricultural Labour	3	13	6	7	8	5	3
Trade Only	1	2	..	2	1	..	1
Livestock and Cultivation	1	2	1	1	2	1	1
Service only	2	12	7	5	5	3	2
Service and Cultivation	1	8	5	3	2	1	1
Service and Cultivation and Livestock	1	8	4	4	2	2	..
Service and Agricultural Labour	4	20	9	11	10	6	4
Service and Agricultural Labour and Cultivation	1	14	7	7	8	4	4
Hotel Keeping and Cultivation	1	4	2	2	1	1	..
Non gainfully employed household (R.R.)	3	17	8	9	..	..	..
TOTAL	205	1133	564	569	593	312	281

**Note.*—Source of income for non-gainfully employed households is rent on lands owned and leased out for cultivation.

TABLE XIV

Type of Industry run by the Households

Name of Industry	Total Number of House-holds	Households having household Industry as Primary Occupations					Households having household Industry as Subsidiary Occupation				
		Number of House-Holds	Persons Engaged in Industry		Total Persons in Households mentioned in col. No. 3		Number of House-Holds	Persons Engaged in Industry		Total Persons in Households mentioned in col. No. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Carpentry	3	2	3	..	5	4	1	1	..	3	3
Cobblery	10	3	3	..	3	3	7	7	..	22	19
Carpentry and Black-smithy.	2	2	3	..	4	5	..	..	..	..	..
TOTAL	15	7	9	..	12	12	8	8	..	25	22

TABLE XV

Type of Business run by the Households

Name of Business	Total Number of Households	Households having household Business as Primary Occupations				Households having Household Business as Subsidiary Occupations				
		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	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Milk Selling	1	1	..	1	..	2	..	..	..	..	..
Retail Trade in Cotton and Groundnuts	2	..	..	..	..	..	2	2	..	14	12
Trade	1	..	..	..	..	..	1	1	..	2	7
Retail Trade in Cigarettes and Beedi	2	..	..	..	..	..	2	2	..	3	4
Retail Trade	1	..	..	..	..	..	1	1	..	4	3
TOTAL	7	1	..	1	..	2	6	6	..	23	26

TABLE XVI

Traditional Industries by number of Households in each

Sl. No.	Name of Traditional Industry	Number of households in each traditional industry
1	2	3
1.	Cobblery	10
2.	Carpentry	2
3.	Carpentry and Blacksmithy	2
	TOTAL	14

TABLE XVII

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
Kuruba	80	..	..	..	..	80	..	..	78
Lingayat	61	..	..	..	..	61	..	..	59
Madiga	30	..	..	1	..	29	..	..	25
Bedar	12	..	..	..	..	12	..	..	11
Maratha	12	..	..	..	..	12	..	..	12
Brahmin	4	..	..	1	..	3	1	..	3
Viswakarma	4	..	..	..	..	4	..	..	4
Muslim	2	..	..	..	..	2	..	..	2
TOTAL	205	..	..	2	..	203	1	..	194

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	Total Number of house-holds	Households taking					Vegetarian	Non-Vegetarian
		Jowar	Ragi	Rice and Ragi	Rice	Wheat		
1	2	3	4	5	6	7	8	9
Kuruba	80	80	..	..	..	..	24	56
Lingayat	61	61	..	..	..	..	59	2
Madiga	30	30	..	..	..	..	2	28
Bedar	12	12	..	..	..	..	2	10
Maratha	12	12	..	..	..	..	8	4
Brahmin	4	4	..	..	..	..	4	..
Viswakarma	4	4	..	..	..	..	4	..
Muslims	2	2	..	..	..	..	..	2
TOTAL	205	205	..	..	..	..	103	102

TABLE XIX

Distribution of Households by Occupations, Income and number of persons

Occupations	INCOME GROUPS						Total No of Members in Hhs. mentioned in Col No 2.	BY AGE GROUPS						No. of equivalent adult male per household†	Total No. of Gainfully employed persons.	No.of Gainfully employed persons per Hhs
	Total No.of Hhs.	Rs.25 and less	Rs. 26-50.	Rs. 51-75.	Rs. 76-100	Rs. 101 and above		Males above 14 years	Females above 14 years	M+F 10-13 Yrs.	M+F 6-9 Yrs.	M+F 1-5 Yrs.	M+F 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	90	1	7	18	16	48	556	160	160	50	74	93	19	4.80	278	3.09
Cultivation of lands taken on Lease.	28	..	..	2	1	25	177	49	49	17	25	26	11	4.79	93	3.32
Agricultural Labour.	65	19	16	17	11	2	289	83	101	33	36	26	10	3.57	176	2.70
Household Industry	7	3	1	3	..	..	24	10	6	2	2	4	..	2.86	15	2.14
*Others**	15	3	2	3	1	6	87	24	26	5	12	14	6	4.34	31	2.06
TOTAL	205	26	26	43	29	81	1133	326	342	107	149	163	46	4.31	593	2.89

*NOTE: Others Include Trade . . . . 1 HH
Live-stock . . . . 1 HH
Service . . . . 9 HHS
Hotel keeping . . . 1 HH
Rent Receiver . . . 3 HHS

†Calculated according to Lusk's Coefficient
Males above 14 years of age 1.00 unit
Females above 14 years of age 0.83 "
Males & females between 10-13 0.83 "
Males & females between 6-9 0.70 "
Males & females between 1-5 0.50 "
Children below one year 0.00 "

TABLE XX

Average annual income per household by occupation

Occupations	Total No. of Hhs.	Average annual income per Hh. Rs.	Average annual income per adult equivalent male Rs.	Average annual income per household in the range of: Rs. 300 and less		Rs. 301-600		Rs. 601-900		Rs. 901-1200		Rs. 1200 and above	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	90	1973	411	1	175	7	509	18	788	16	1091	48	2962
Cultivation of lands taken on lease	28	2506	523	..	..	..	..	2	845	1	1050	25	2697
Agricultural labour	65	606	170	19	221	16	476	17	776	11	1051	2	1410
Household Industry	7	486	170	3	220	1	540	3	733	..	..	..	..
Others	15	1383	319	3	233	2	462	3	607	1	1200	6	2684

TABLE XXI

Average monthly expenditure per household by income group and occupation

Items of expenditure	All Households			% of Total expenditure	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	Expendi-ture per H.H.	Expendi-ture per equiva-lent adult male		No. of H.Hs.	Average expendi-ture	No. of H.Hs.	Average expendi-ture	No. of H.Hs.	Average expendi-ture	No. of H.Hs.	Average expendi-ture	No. of H.Hs.	Average expendi-ture
		Rs.nP.	Rs.nP.			Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.		Rs.nP.
CULTIVATION OF OWNED LANDS														
1. Food-cereals	90	48·88	10·18	33·93	1	8·83	7	23·75	18	34·53	16	43·77	48	60·47
2. Food-non-cereals	,,	1·47	0·30	1·02	,,	0·42	,,	0·65	,,	0·97	,,	0·91	,,	1·99
3. Beverages	,,	2·93	0·61	2·04	,,	1·00	,,	1·71	,,	3·01	,,	3·02	,,	3·02
4. Betel leaf and Tobacco	,,	1·24	0·26	0·86	,,	0·17	,,	0·70	,,	0·95	,,	1·06	,,	1·51
5. Fuel and Light	,,	0·74	0·15	0·51	,,	0·17	,,	0·38	,,	0·50	,,	0·62	,,	0·90
6. Clothing	,,	5·86	1·22	4·07	,,	2·00	,,	3·20	,,	3·96	,,	4·67	,,	7·42
7. Education	,,	2·39	0·50	1·66	,,	..	,,	..	,,	0·35	,,	0·80	,,	4·08
8. Rent	,,	14·54	3·03	10·10	,,	..	,,	..	,,	1·11	,,	2·29	,,	26·08
9. Interest	,,	1·16	0·24	0·81	,,	..	,,	..	,,	2·09	,,	1·30	,,	5·72
10. Others	,,	64·82	13·50	45·00	,,	2·08	,,	11·30	,,	19·80	,,	24·88	,,	103·75
TOTAL	90	144·03	29·99	100·00	1	14·67	7	41·79	18	67·27	16	83·34	48	215·01
CULTIVATION OF LANDS TAKEN ON LEASE														
1. Food-cereals	28	45·64	9·53	23·39	..	..	..	..	2	31·12	1	23·17	25	47·70
2. Food-non-cereals	,,	1·22	0·25	0·63	..	..	..	..	,,	0·83	,,	0·50	,,	1·38
3. Beverages	,,	2·45	0·51	1·26	..	..	..	..	,,	1·96	,,	1·67	,,	2·52
4. Betel leaf and Tobacco	,,	1·18	0·25	0·60	..	..	..	..	,,	0·83	,,	1·00	,,	1·21
5. Fuel and Light	,,	0·57	0·12	0·29	..	..	..	..	,,	0·29	,,	1·00	,,	0·58
6. Clothing	,,	6·40	1·35	3·28	..	..	..	..	,,	3·33	,,	4·17	,,	6·74
7. Education	,,	0·10	0·02	0·05	..	..	..	..	,,	..	..	..	,,	0·30
8. Rent	,,	65·16	13·60	33·39	..	..	..	..	,,	23·33	..	18·33	..	70·42
9. Interest	,,	2·24	0·48	1·15	..	..	..	..	,,	4·17	..	..	,,	2·17
10. Others	,,	70·18	14·65	35·96	..	..	..	..	,,	8·04	,,	28·33	,,	76·83
TOTAL	28	195·14	40·79	100·00	..	..	..	..	2	73·90	1	78·17	25	209·75

AGRICULTURAL LABOUR

1. Food-cereals	65	32·04	8·13	62·31	19	12·78	16	28·12	17	41·54	11	51·35	2	59·29
2. Food-non-cereals	,,	0·72	0·20	1·40	,,	0·37	,,	0·63	,,	0·74	,,	1·10	,,	2·58
3. Beverages	,,	2·30	0·64	4·48	,,	1·17	,,	2·38	,,	2·79	,,	3·02	,,	4·17
4. Betel leaf and Tobacco	,,	0·78	0·22	1·52	,,	0·38	,,	0·80	,,	0·93	,,	1·16	,,	1·08
5. Fuel and Light	,,	0·39	0·10	0·76	,,	0·23	,,	0·39	,,	0·50	,,	0·45	,,	0·62
6. Clothing	,,	3·60	1·00	7·00	,,	1·80	,,	3·09	,,	3·89	,,	6·15	,,	6·25
7. Education	,,	0·13	0·04	0·25	,,	..	,,	0·10	,,	0·15	,,	0·38	,,	..
8. Rent	,,	1·80	0·50	3·50	,,	..	,,	0·26	,,	0·76	,,	6·44	,,	14·58
9. Interest	,,	0·65	0·18	1·26	,,	0·04	,,	0·26	,,	1·47	,,	1·14	,,	.
10. Others	,,	9·01	2·52	17·52	,,	1·72	,,	4·17	,,	9·44	,,	22·90	,,	37·08
TOTAL	65	51·42	13·53	100·00	19	18·49	16	40·20	17	62·21	11	94·09	2	125·65

HOUSEHOLD INDUSTRY

1. Food-cereals	7	25·35	8·86	68·00	3	10·91	1	26·00	3	39·58	..	..	..	..
2. Food-non-cereals	,,	0·48	0·17	1·29	,,	0·33	,,	0·33	,,	0·69	..	..	..	..
3. Beverages	,,	2·53	0·88	6·79	,,	1·92	,,	2·50	,,	3·14	..	..	..	..
4. Betel leaf and Tobacco	,,	0·75	0·26	2·01	,,	0·58	,,	0·67	,,	0·94	..	..	..	..
5. Fuel and Light	,,	0·32	0·11	0·86	,,	0·25	,,	0·17	,,	0·44	..	..	..	..
6. Clothing	,,	2·69	0·94	7·22	,,	1·58	,,	2·92	,,	3·72	..	..	..	..
7. Education	,,	0·02	..	0·05	,,	..	,,	..	,,	0.14	..	..	..	..
8. Rent	,,	..	..	..	,,	..	,,	..	,,	..	..	..	..	..
9. Interest	,,	0·11	0·04	0·29	,,	..	,,	..	,,	0·75	..	..	..	..
10. Others	,,	5·03	1·76	13·49	,,	2·58	,,	8·33	,,	6·39	..	..	..	..
TOTAL	7	37·28	13·02	100·00	3	18·15	1	40·92	3	55·79	..	..	..	..

OTHERS

1. Food-cereals	15	45·39	10·44	52·08	3	14·92	2	26·56	3	34·97	1	56·00	6	70·36
2. Food-non-cereals	,,	2·68	0·62	3·07	,,	0·22	,,	0·62	,,	0·83	,,	1·67	,,	5·69
3. Beverages	,,	4·65	1·07	5·34	,,	0·78	,,	3·00	,,	2·11	,,	2·33	,,	8·79
4. Betel leaf and Tobacco	,,	1·31	0·30	1·50	,,	0·30	,,	0·92	,,	0·94	,,	1·25	,,	2·14
5. Fuel and Light	,,	0·90	0·20	1·03	,,	0·39	,,	0·62	,,	0·42	,,	0·42	,,	1·80
6. Clothing	,,	5·86	1·35	6·72	,,	2·22	,,	3·96	,,	4·30	,,	6·25	,,	9·03
7. Education	,,	4·00	0·92	4·59	,,	..	,,	..	,,	..	,,	1·25	,,	9·79
8. Rent	,,	4·17	0·96	4·76	,,	..	,,	..	,,	..	,,	..	,,	10·42
9. Interest	,,	1·47	0·34	1·69	,,	..	,,	..	,,	..	,,	10·00	,,	2·08
10. Others	,,	16·73	3·85	19·20	,,	1·11	,,	6·29	,,	4·86	,,	10·42	,,	35·00
TOTAL	15	87·16	20·05	100·00	3	19·85	2	41·97	3	48·43	1	89·59	6	155·10

TABLE XXII

Households and development activities

Total Number of Households	Secured						
	Better Seeds	Better Implements (Iron-plough)	Use of pesticides	Land Improvements measures like Reclamation Soil Conservation	Improved method of cultivation	Chemical fertilisers used	Tractor ploughed
126	109	17	..	..	..	..	4

TABLE XXIII

Indebtedness by income group

Income group (Monthly)	Total No. of households	No. of households indebted	Amount	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt	Remarks
			Rs.		Rs.	
Rs. 25 and below	26	11	1,355	42·30	123·18	
Rs. 26 to 50	26	18	4,820	69·23	267·77	
Rs. 51 to 75	43	35	17,065	81·39	487·57	
Rs. 76 to 100	29	25	16,620	86·20	664·80	
Rs. 100 and above	81	72	94,500	88·88	1,312·50	
TOTAL	205	161	1,34,360	78·54	834·53	

TABLE XXIII-A

Indebtedness by Causes

Causes	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt
1	2	3	4
1. Domestic expenses	30,600	91	22·77
2. Ordinary wants	5,170	20	3·85
3. Clear outstanding debts	1,400	3	1·04
4. Marriage	17,670	21	13·15
5. Land Leases	6,330	12	4·71
6. Education	700	2	0·52
7. Medical expenses	3,900	4	2·90
8. Land uses and agricultural improvements	24,540	56	18·26
9. Well sinking and repairing	2,400	3	1·79
10. Purchase of house	3,200	6	2·38
11. House construction and repairs to existing buildings	3,700	3	2·76
12. Purchase of lands	20,350	14	15·15
13. Trade and other purposes	6,700	4	4·99
14. Purchase of Livestock	2,300	8	1·71
15. Litigation purposes	5,400	3	4·02
TOTAL	1,34,360	250	100·00

TABLE XXIII-A (i)

Indebtedness by Causes and by Income-Groups

Sl. No.	Causes	Income Groups (monthly)					
		Rs. 25 and less			Rs. 26 to 50		
		Amount in Debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to total amount of debt
1	2	3	4	5	6	7	8
1.	Domestic Expenses	955	9	70·48	1,925	10	39·94
2.	Ordinary wants	100	1	7·38	825	4	17·12
3.	Clear outstanding debts	300	1	22·14	1,100	2	22·82
4.	Marriage	..	..	..	650	1	13·48
5.	Land Leases	..	..	..	130	1	2·9
6.	Education	..	..	..	..	..	..
7.	Medical Expenses	..	..	..	..	..	..
8.	Land uses and Agricultural Improvements	..	..	..	190	2	3·94
9.	Well Sinking and Repairing	..	..	..	..	..	..
10.	Purchase of House	..	..	..	..	...	..
11.	House Constructions and Repair to existing buildings	..	..	..	..	..	..
12.	Purchase of Lands	..	..	..	..	..	...
13.	Trade and other purposes	..	..	..	..	..	..
14.	Purchase of Livestock	..	..	..	..	..	..
15.	Litigation purposes	..	..	..	..	..	..
	TOTAL	1,355	11	100·00	4,820	20	100·00

TABLE XXIII-A (i)-(*Concld.*)

Sl.No.	Causes	Income Groups								
		Rs. 51 to 75			Rs. 76 to 100 (monthly)			Rs. 101 and above		
		Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt
1	2	9	10	11	12	13	14	15	16	17
1.	Domestic Expenses	6,975	24	40·87	6,140	24	36·95	14,605	24	15·46
2.	Ordinary wants	2,820	8	16·53	565	5	3·40	860	2	0·91
3.	Clear outstanding debts	..	..	..	..	..	..	..	..	..
4.	Marriage	2,620	5	15·35	3,700	6	22·26	10,700	9	11·32
5.	Lands Leases	3,000	6	17·58	..	..	..	3,200	5	3·38
6.	Education	..	..	..	..	..	..	700	2	0·74
7.	Medical Expenses	..	..	..	625	2	3·76	3,275	2	3·47
8.	Land uses and Agricultural Improvements	500	2	2·93	990	7	5·96	22,860	45	24·19
9.	Well Sinking and Repairing	..	..	..	..	..	..	2,400	3	2·54
10.	Purchase of House	..	..	..	200	1	1·20	3,000	5	3·17
11.	House construction and Repair to existing buildings	..	..	..	2,000	1	12·03	1,700	2	1·80
12.	Purchase of lands	800	2	4·69	2,000	2	12·03	17,550	10	18·57
13.	Trade and other purposes	..	..	..	100	1	0·60	6,600	3	6·98
14.	Purchase of Livestock	350	1	2·05	300	2	1·81	1,650	5	1·75
15.	Litigation purposes	..	..	..	..	..	..	5,400	3	5·72
	TOTAL	17,065	48	100·00	16,620	51	100·00	94,500	120	100·00

TABLE XXIII-B

Sources of Credit

Sources	Cultivators having lands						Non-cultivators	
	Below 3 Acres		3 to 10 Acres		10 and above			
	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding	Amount borrowed	Amount outstanding
1	2	3	4	5	6	7	8	9
Private money lenders	14,790	13,960	24,590	24,080	78,350	76,300	3,230	2,330
Co-operative Societies	..	..	3,325	3,105	6,055	4,890	..	..
National Extension Scheme	..	..	390	390	1,800	1,800	...	...
Taccavi (Government)	225	225	575	575	1,180	1,180	—	—
Friends and relatives	125	125	1,250	1,200	4,200	4,200	...	..
TOTAL	15,140	14,310	30,130	29,350	91,585	88,370	3,230	2,330

TABLE XXIV

Agricultural produce of cultivation run by the households and their Disposal

Name of crops	Total No. of Hhs	Area under the crop	Unit	For the year 1963-64						
				Total Production	Quantity for domestic consumption	Quantity for sold	Quantity paid as Rent	Quantity paid as Interest	Quantity reserved for seed	Quantity balance left over
1	2	3	4	5	6	7	8	9	10	11
Jowar	149	619·63	Quintal	936·50	702·00	162·00	54·00	..	17·00	1·50
Cotton	100	1,121·05	Do.	735·00	..	543·50	186·50	1·00	3·00	1·00
Groundnut	90	533·28	Do.	991·00	8·00	783·00	120·00	...	80·00	..
Wheat	46	146·38	Do.	141·00	28·00	76·50	31·50	..	5·00	..
Navani	38	77·65	Do.	75·50	35·00	29·00	11·50	..	..	..
Arher	38	38·45	Do.	44·25	36·25	7·00	1·00	..	..	..
Green gram (*Hesaru*)	8	4·95	Do.	7·75	5·75	2·00	..	..	..	..
Bajra	11	21·73	Do.	21·00	10·00	7·00	2·00	...	...	—
Bengal gram	3	2·45	Do.	4·00	4·00	..	..	..	..	..
Niger seed	1	2·00	Do.	1·00	1·00	..	..	..	..	..
Sesamum	3	3·43	Do.	3·00	1·00	2·00	..	..	..	..
Linseed	1	0·38	Do.	1·00	1·00	..	..	..	..	..
Gurellu	1	0·10	Do.	0·25	0·25	..	..	..	..	..
Safflower	4	4·68	Do.	7·00	3·00	2·00	2·00	..	..	—
Other misc. crops	4	22·68	Do.	20·00	4·00	13·00	2·00	..	1·00	..

TABLE XXV

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

Community	No land	Nature of Interest* on land	Number of Households and extent of land											
			No. of Hhs.	Cents 20 to 50	No. of Hhs.	Cents 50-100	No. of Hhs.	1 to 2.49 acres	No. of Hhs.	2·5 to 4·9 acres	No. of Hhs.	5 to 10 acres	No. of Hhs.	10 acres and above
Kuruba	2	A	2	0·55	..	..	2	2·38	6	18·88	7	49·39	14	393·83
		B	..	..	..	..	1	2·00	3	8·82	1	9·00	2	26·00
		A+B	..	..	..	..	..	..	1	2·67	2	13·57	..	..
		A+C	..	..	..	..	..	..	1	4·00	3	21·38	33	1,011·14
Lingayat	6	A	..	..	..	..	1	1·35	16	59·38	4	27·70	7	117·62
		B	..	..	..	..	..	..	2	5·01	2	16·08	1	18·55
		C	..	..	..	..	2	3·00	..	..	..	..	1	19·00
		A+B	..	..	..	..	..	..	1	3·48	..	..	1	17·21
		A+C	..	..	..	..	..	..	..	..	..	..	16	520·72
		A+B+C	..	..	..	..	..	..	..	..	..	..	1	13·50
Madiga	8	A	10	5·00	3	1·97	4	4·50	2	5·76	1	5·50	..	..
		A+C	..	..	..	..	..	..	..	..	..	..	2	50·75
Bedar	2	A	..	..	..	..	1	2·00	2	5·26	1	6·82	1	10·43
		B	..	..	..	..	1	1·38	..	..	1	8·03	..	..
		C	..	..	..	..	..	..	..	..	1	8·00	..	..
		A+B	..	..	..	..	..	..	..	..	..	..	1	26·00
		A+C	..	..	..	..	..	..	1	2·75	..	..	..	..
			..	..	..	..	2	3·38	3	8·01	3	22·85	2	36·43
Maratha	1	A	..	..	..	..	2	3·45	1	4·33	1	7·65	..	..
		A+C	..	..	..	..	..	..	..	..	..	..	7	292·89
			..	..	..	..	2	3·45	1	4·33	1	7·65	7	292·89
Brahmin	1	A	..	..	..	..	..	..	..	..	..	..	1	86.18
		B	..	..	..	..	..	..	..	..	..	..	2	119·43
Viswakarma		A	..	..	..	1	2.45	1	4.00	..	..	..	1	16.63
		B	..	..	..	..	..	1	4.00	..	..	..	..	..
Muslim	2		..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	22		12	5·55	3	1·97	15	22·51	38	128·64	24	173·12	91	2739·88

* A owned and self cultivated.
B owned but leased out.
C Taken on lease

TABLE XXV-A

Ownership of land by Residents of Dyampur

Community	Total No. of Hhs.	Owning land and total extent	Number of Households and extent of land according to size-range													
			No. of Hhs.	1 acre & below	No. of Hhs.	1-2·49	No. of Hhs.	2·5-4·9	No. of Hhs.	5-7·49	No. of Hhs.	7·5-9·9	No. of Hhs.	10-15	No. of Hhs.	15 & above
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Kuruba	78	848·68	2	0·55	11	18·15	15	48·82	12	74·36	8	68·72	16	197·85	14	440·23
Lingayat	53	525·47	..	..	1	1·35	21	77·07	6	37·61	4	34·92	9	110·79	12	263·73
Madiga	22	25·48	14	7·47	5	6·75	2	5·76	1	5·50	..	..	..	..	..	..
Bedar	9	61·30	..	..	3	4·76	2	5·26	1	6·82	1	8·03	1	10·43	1	26·00
Maratha	11	117·97	..	..	2	3·45	1	4·33	..	..	2	15·28	3	37·30	3	57·61
Brahmin	3	205·61	..	..	..	..	..	..	..	..	..	..	..	..	3	205·61
Viswakarma	4	27·08	..	..	1	2·45	2	8·00	..	..	..	..	..	..	1	16·63
Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	180	1811·59	16	8·02	23	36·91	43	149·24	20	124·29	15	126·95	29	356·37	34	1009·81

TABLE XXV-B

Ownership of land in Dyampur Village by its Resident

Community	Total No. of Hhs.	Owning land and total extent	Number of Households and extent of land according to size-range													
			No. of Hhs.	1 acre & below	No. of Hhs	1-2·49	No. of Hhs.	2.5-4.9	No. of Hhs.	5-7·4·9	No. of Hhs.	7.5-9·9	No. of Hhs.	10-15	No. of Hhs.	15 & above
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Kuruba	72	665·12	2	0·55	12	20·30	16	53·69	13	78·72	9	78·25	9	111·31	11	322·30
Lingayat	50	441·97	..	..	1	1.35	20	74·7	6	37·61	5	43·97	11	136·44	7	148·53
Madiga	21	18·85	13	6·84	7	9·25	1	2·76	..	..	..	..	..	..	..	..
Bedar	9	49·30	..	..	3	4·76	2	5·26	1	6·82	1	8·03	2	24·43	..	..
Maratha	11	93·02	..	..	..	3·45	3	11·61	..	..	2	17·90	2	24·40	2	35·66
Brahmin	3	183·11	..	..	2	..	..	..	..	..	..	..	..	..	3	183·11
Viswakarma	4	27·08	..	..	1	2·45	2	8·00	..	..	..	..	..	..	1	16·63
Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	170	1478·45	15	7·39	26	41·56	44	155·39	20	123·15	17	148·15	24	296·58	24	706·23

TABLE XXV-C

Table showing the land owned outside the village

Community	Name of the villages and number of households and its Acreage											
	Harishankar Bandi		Kuknoor		Chanapan Halli		Rajur		Goveral		Yerihanchinal	
	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage
Kuruba	2	3·20	11	92·36	1	5·00	2	8·00	3	16·00	2	50·00
Lingayat	..	..	8	63·45	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	3	6·63	...	..	..	..	..	..
Bedar	...	..	..	..	..	..	..	..	..	..	..	..
Maratha	...	..	5	24·95	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	2	3·20	24	180·76	4	11·63	2	8·00	3	16·00	2	50·00

TABLE XXV—C (*Contd*).

	Name of the village and number of Households and its Acreage											
	Itagi		Halagiri Kopa		Mangloor		Hirekop Rani-bennur Tq.		Hule gud Yelburg Tq.		Salabhan Kudagunti	
	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage	Hhs	Acreage
Kuruba	1	3·00	1	6·00	..	..	..	..	..	..	..	..
Lingayat	..	..	..	..	1	11·05	1	9·00	..	..	..	..
Madiga	..	..	..	..	..	..	..	..	..	..	..	..
Bedar	..	..	..	..	..	..	..	..	..	12.00	..	..
Maratha	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	1	22·50
TOTAL	1	3·00	1	6·00	1	11·05	1	9·00	1	12·00	1	22·50

TABLE XXVI

General

Total No. of households	Number of Households			
	Reading daily news-paper	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
205	..	1	..	37

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of house-holds	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Kuruba	80	39	11	14	16	
Lingayat	61	19	11	15	16	
Madiga	30	13	4	5	8	
Bedar	12	5	4	1	2	
Maratha	12	4	1	4	3	
Brahmin	4	2	2	..	..	
Viswakarma	4	1	..	2	1	
Muslim	2	..	..	1	1	
TOTAL	205	83	33	42	47	

TABLE 2

Association of Deity/Special Object of Worship

Name of Deity/Special object of worship	Names of Castes							
	Kuruba	Lingayat	Madiga	Bedar	Maratha	Brahmin	Viswakarma	Muslim
1	2	3	4	5	6	7	8	9
Mallayya	70	1	..	..	..	..	..	..
Beerappa	4	..	..	..	..	..	..	..
Yellamma	4	..	..	..	5	..	..	..
Beranna deva	..	1	..	..	..	..	..	..
Kallinatheswara	..	15	..	..	..	..	..	..
Basavanna	2	21	1	..	..	..	..	..
Sangameswara	..	13	..	..	..	..	..	..
Veerabhadra deva	..	10	..	..	..	..	..	..
Durgavva	..	..	20	..	..	..	..	..
Durgappa	..	..	9	..	..	..	..	..
Venkappa	..	..	..	4	..	..	..	..
Martuhi deva	..	..	..	2	..	..	..	..
Venkataramana	..	..	..	4	..	..	..	..
Huligamma	..	..	..	2	..	..	..	..
Tuljabhavani	..	..	..	..	3	..	..	..
Kalkappa	..	..	..	..	4	..	..	..
Mahamayi	..	..	..	..	..	3	..	..
Ramakrishna	—	—	—	—	—	1	..	..
Dyamavva	—	—	..	..	..	..	4	..
Dewal Malk	..	..	..	..	..	..	..	2
TOTAL	80	61	30	12	12	4	4	2

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
Kuruba	80	45	
Lingayat	61	42	
Madiga	30	10	
Bedar	12	6	
Maratha	12	7	
Brahmin	4	4	
Viswakarma	4	2	
Muslim	2	1	
TOTAL	205	117	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribal Laws	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
Nil								

TABLE 4-A

Permissibility of intercaste marriage

Caste/Tribe	No. of persons inter-viewed	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 PanchayatMember)
		Caste Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
The heads of all the 205 households were interviewed.		Intercaste marriage is not permitted among any of the Castes in this village				

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	No. of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
Kuruba	80	..	..	
Lingayat	60	2	2	
Madiga	30	..	..	
Bedar	12	..	..	
Maratha	12	3	3	
Brahmin	4	4	4	
Viswakarma	4	..	..	
Muslims	2	..	..	
Total	205	9	9	

TABLE 5-A

Inheritence of property as in practice

Caste/Tribe/Community	No. of persons inter-viewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Kuruba	80	80	..	..	..	..	..	..	..
Lingayat	61	61	..	..	..	..	..	..	..
Madiga	30	30	..	..	..	..	..	..	..
Bedar	12	12	..	..	..	..	..	..	..
Maratha	12	12	..	..	..	..	..	..	..
Brahmin	4	4	..	..	..	..	..	..	..
Viswakarma	4	4	..	..	..	..	..	..	..
Muslim	2	..	..	..	..	..	..	..	..
TOTAL	205	203	..	..	..	..	..	..	..

TABLE 5-B

Share of property for different categories of relatives— Sons

Caste/Tribe/community	No. of persons interviewed	Number indicating that sons inherit property in the following manner: All sons get equal share.	Daughters get equal share.	Only youngest son inherits.	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife.	Any other manner	Remarks
1	2	3	4	5	6	7	8	9	10
Kuruba	80	80	..	..	..	..	..	..	..
Lingayat	61	61	..	..	..	..	..	..	..
Madiga	30	30	..	..	..	..	..	..	..
Bedar	12	12	..	..	..	..	..	..	..
Maratha	12	12	..	..	..	..	..	..	..
Brahmin	4	4	..	..	..	..	..	..	..
Viswakarma	4	4	..	..	..	..	..	..	..
Muslim	2	..	..	..	..	..	..	..	..
TOTAL	205	203	..	..	..	..	..	..	..

TABLE 6

Reciprocal Aid in Agricultural practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbours 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
Kuruba	71	57	..	
Lingayat	50	36	..	
Madiga	14	..	..	
Bedar	8	3	..	
Maratha	11	9	..	
Brahmin	1	1	..	
Viswakarma	2	1	..	
TOTAL	157	107	..	

TABLE 7

Livestock Statistics

Castes	Cows in Milk		Cows Dry		Bulls		Working bullocks		Other adult males		Young stock males		Young stock females		He buffaloes (Adult)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Kuruba	9	9	4	4	8	11	42	83	3	3	3	3	5	5	1	1
Lingayat	7	7	3	3	6	7	20	40	2	2	7	7	5	5	..	..
Madiga	..	..	..	..	2	2	3	6	..	..	..	..	..	..	..	..
Bedar	2	2	2	2	..	..	2	4	..	..	..	..	..	..	..	..
Maratha	2	2	..	..	2	5	7	15	1	1	2	2	1	1	1	1
Brahmin	..	..	..	..	..	..	1	2	..	..	..	..	1	1	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..
Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL ..	20	20	9	9	18	25	75	150	6	6	12	12	13	13	2	2

TABLE 7 (*Concld.*)

Castes	She buffaloes in milk		She buffaloes dry		Young stock buffaloes		Horses/ ponies/ mules		Sheep		Goats		Cocks		Hens		Chicken	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Kuruba	39	49	12	14	35	45	..	..	9	53	20	47	11	24	11	33	11	63
Lingayat	28	34	6	6	22	27	1	1	2	4	5	7	..	..	..	..	..	..
Madiga	1	1	1	1	1	2	..	..	3	5	7	11	10	15	10	27	9	60
Bedar	3	3	1	1	3	4	..	..	2	5	4	14	4	5	4	12	4	26
Maratha	9	11	..	..	9	9	..	..	2	2	2	3	1	3	1	8	1	10
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	..	..	..	..	..	..	..	..	1	1	1	2	1	4	1	12
TOTAL ..	80	98	20	22	70	87	1	1	18	69	39	83	27	49	27	84	26	171

TABLE 8

Village Industries and products

Name of Industry	Name of products	Total No. of households	Number of households engaged in household industry by caste		
			Lingayat	Viswakarma	Madiga
1	2	3	4	5	6
Carpentry	Furniture and Agricultural (wooden) implements.	3	1	2	..
Cobblery	Manufacturing and repairing shoes and chappals and leather articles.	10	..	..	10
Carpentry and Blacksmithy.	Preparing and repairing of all sorts of wooden and iron agricultural implements.	2	..	2	..
	TOTAL :	15	1	4	10

TABLE 9

Land Reclamation and development

Caste	Land Reclamation		Soil Conservation		Remarks
	No. of Hhs.	Acreage	No. of Hhs.	Acreage	
Hindu—Brahmin	1	7·00	..	..	..
Maratha	..	..	2	11·00	
Lingayat	8	37·00	..	..	
Kuruba	17	79·05	3	38·00	
TOTAL :	26	123·05	5	49·00	

TABLE 10

Co-operative society

Name of Co-operative Society	Number of households the heads of which belong to								Remarks
	Kuruba	Lingayat	Madiga	Bedar	Maratha	Brahmin	Viswakarma	Muslim	
1	2	3	4	5	6	7	8	9	10
Large sized Co-operative Society, Kuknoor (L.S.C.S.)	16	17	..	2	1	1	..	..	..

TABLE 11

Habit of taking sugar as Correlated to income

Caste/tribe/community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Kuruba	18	8	2	7	1	1	8	8	8	10	5	4
Lingayat	8	2	6	5	1	..	7	5	6	11	6	4
Madiga	..	..	..	..	..	.	..	1	2	6	8	13
Bedar	1	..	1	..	1	..	2	..	1	2	3	1
Maratha	6	2	..	..	1	1	1	..	1	..	..	..
Brahmin	3	..	..	..	..	..	..	1	..	..	..	..
Viswakarma	..	..	1	..	..	..	..	..	..	2	..	1
Muslims	..	..	..	..	..	..	..	..	1	..	..	1
TOTAL	36	12	10	12	4	2	18	15	19	31	22	24

TABLE 11-A

Habit of taking tea as Correlated to income

Caste/tribe/community	No. of hrs. 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
Kuruba	25	16	10	16	5	4	1	..	..	1	1	1
Lingayat	15	7	11	15	6	3	..	..	1	1	1	1
Madiga	..	1	2	6	8	10	..	..	..	..	..	3
Bedar	3	..	1	2	3	..	..	..	1	..	1	1
Maratha	7	2	1	..	1	1	..	..	..	..	..	..
Brahmin	3	1	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	1	1	..	1	..	..	..	1	..	..
Muslim	..	..	..	..	..	..	..	..	1	..	..	1
TOTAL	53	27	26	40	23	19	1	..	3	3	3	7

TABLE 12

Material Culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing			
	Wooden Cot	Chair	Bench	Rope cot
1	2	3	4	5
Kuruba	6	1	2	54
Lingayat	3	5	2	50
Madiga	..	..	..	3
Bedar	1	1	..	5
Maratha	3	1	2	7
Brahmin	2	2	..	3
Viswakarma	..	..	1	2
Muslim	..	..	..	2
TOTAL	15	10	7	126

TABLE 12 A

Material Culture— Possession of Consumer goods

Caste/Tribe/Community	No. of households possessing				
	Petromax or Hazak	Battery/ Torch light	Kerosene stove	Bicycle	Watch
1	2	3	4	5	6
Kuruba	1	28	..	1	1
Lingayat	2	27	1	2	6
Madiga	..	1	..	..	..
Bedar	..	3	..	..	..
Maratha	1	5	..	..	..
Brahmin	1	2	2	1	2
Viswakarma	..	2	..	..	..
Muslim	..	..	..	..	..
TOTAL	5	68	3	4	9

TABLE 12 B

Material Culture—Habits

Castes	Number of households that use mosquito curtains having monthly income of				Number of households that do not use mosquito curtains having monthly income of			
	150 and above	101-150	51-100	50 and less	150 and above	101-150	51-100	50 and less
1	2	3	4	5	6	7	8	9
Kuruba	2	..	1	..	24	16	26	11
Lingayat	3	1	1	..	12	6	27	11
Madiga	..	..	..	..	..	1	8	21
Bedar	1	..	..	..	2	..	4	5
Maratha	1	..	..	..	6	2	1	2
Brahmin	1	1	..	..	2	..	..	..
Viswakarma	..	..	..	..	..	..	3	1
Muslim	..	..	..	..	..		1	1
TOTAL	8	2	2	..	46	25	70	52

TABLE 12 B (*contd.*)

Castes	Number of households that use toilet soap/washing soap having a monthly income of:				Number of households that do not use toilet soap/washing soap having a monthly income of:			
	150 and above	101-150	51-100	50 and less	150 and above	101-150	51-100	50 and less
1	10	11	12	13	14	15	16	
Kuruba	..	1	1	..	26	15	26	11
Lingayat	1	1	3	..	14	6	25	11
Madiga	..	..	..	..	..	1	8	21
Bedar	..	..	..	..	3	..	4	
Maratha	..	..	..	..	7	2	1	
Brahmin	2	..	..	..	1	1	..	..
Viswakarma	..	..	..	..	..	..	3	
Muslim	..	..	..	..	..	..	1	1
TOTAL	3	2	4	.	51	25	68	52

TABLE 12 B (*concld.*)

Castes	Number of households that send clothes to washerman having a monthly income of :				Number of households that do not send clothes to washerman having a monthly income of :			
	150 and above	101-150	50-100	50 and less	150 and above	101-150	50-100	50 and less
1	18	19	20	21	22	23	24	25
Kuruba	5	1	2	..	21	15	25	11
Lingayat	..	2	1	1	15	5	27	10
Madiga	..	..	..	..	..	1	8	21
Bedar	1	..	..	..	2	..	4	5
Maratha	..	1	..	..	7	1	1	2
Brahmin	2	..	..	..	1	1	..	..
Viswakarma	..	..	..	..	..	..	3	1
Muslim	..	..	..	..	..	..	1	1
TOTAL	8	4	3	1	46	23	69	51

TABLE 13

House type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with Thatched Roof	No. of Hhs. with Zinc Sheet	No. of Hhs. with Stone Slab Roof
1	2	3	4	5	6
Kuruba	80	79	..	1	..
Lingayat	61	59	..	1	
Madiga	30	16	14	..	..
Bedar	12	12	..	..	..
Maratha	12	12	..	..	..
Brahmin	4	4	..	..	..
Viswakarma	4	3	..	1	..
Muslim	2	2	..	..	..
TOTAL	205	187	14	3	1

TABLE 13 A

House Type-Wall

Caste/Tribe/Community	No. of Hhs.	Number of Households with		
		Mud wall	Wattled wall	Stone wall
1	2	3	4	5
Kuruba	80	74	..	6
Lingayat	61	56	..	5
Madiga	30	26	4	..
Bedar	12	12	..	..
Maratha	12	12	..	..
Brahmin	4	1	..	3
Viswakarma	4	4	..	..
Muslim	2	2	..	..
TOTAL	205	187	4	14

MGIPCBE—S-1—9 Census Mysore/73—25-9-74—750.