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CENSUS OF INDIA 1961

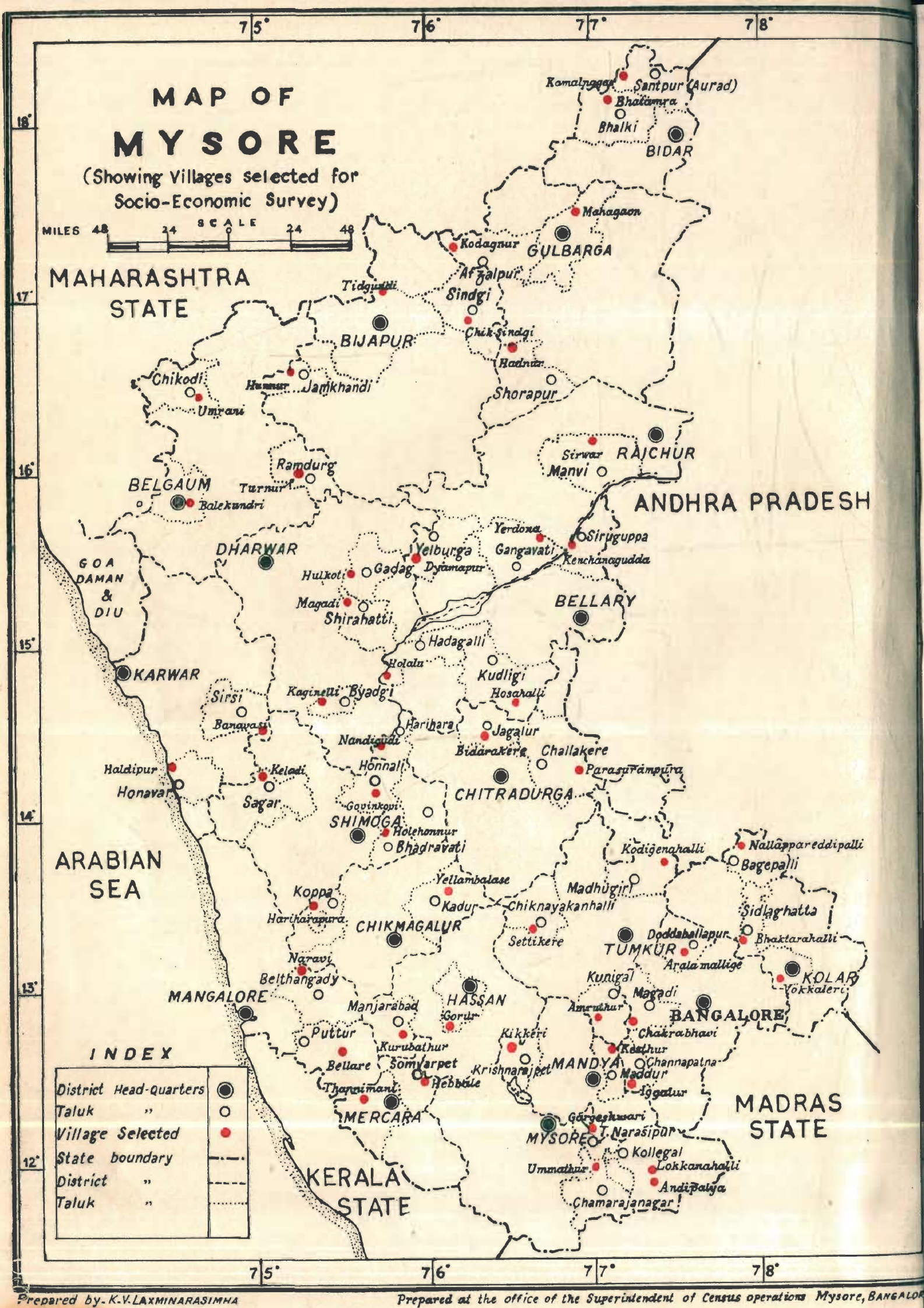
VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 14 CHIKSINDGI
SINDGI TALUK, BIJAPUR DISTRICT



Prepared by- K.V. LAXMINARASIMHA

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

FOREWORD

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

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

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

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

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

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

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

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

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

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

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

NEW DELHI
July 30, 1964

ASOK MITRA,
REGISTRAR GENERAL, INDIA

PREFACE

Preparation of monographs on socio-economic study of selected villages as ancillary to the main Census is one of the salient features of the 1961 Census. The mode of selection of villages and also the scope and aims of this study have been explained at length in the Foreword by the Registrar General, India, Sri Asok Mitra.

A broad outline of the scheme as implemented in this State has already been given in my preface to the previous volumes. Chicksindgi, which has been covered in this report lies in the Northern *Maidan* region of the State and is a small roadside village in Sindgi taluk of Bijapur district. The village is very close to the Taluk headquarters being removed from it by only two miles. Both *rabi* and *kharif* crops are grown here. The principal crops are jowar, cotton and groundnut. There is hardly any irrigational facility in the village, and cultivation is predominantly dry. Though the soil is good, and the village is included in the N. E. S. Block, it is often affected by drought due to its sole dependence on monsoons which are unpredictable. It is with a view to studying and analysing the socio-economic conditions of a village which is so often in the grip of famine and scarcity that this village has been selected.

The field work was done with zeal and sincerity by Sri N. Raghuram, Investigator, during the period July—October 1963. He has also prepared the first draft. The photographs included in this monograph were taken by S. Ramachandran, Senior Technical Assistant, (Handicrafts Survey). Sri C. M. Chandawarkar, Deputy Superintendent, has prepared the final draft.

K. BALASUBRAMANYAM,
Superintendent of Census Operations
in Mysore.

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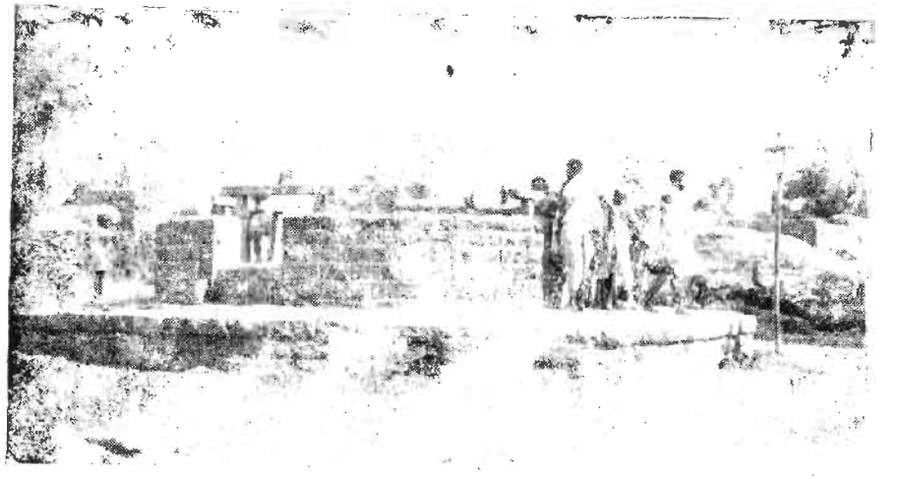
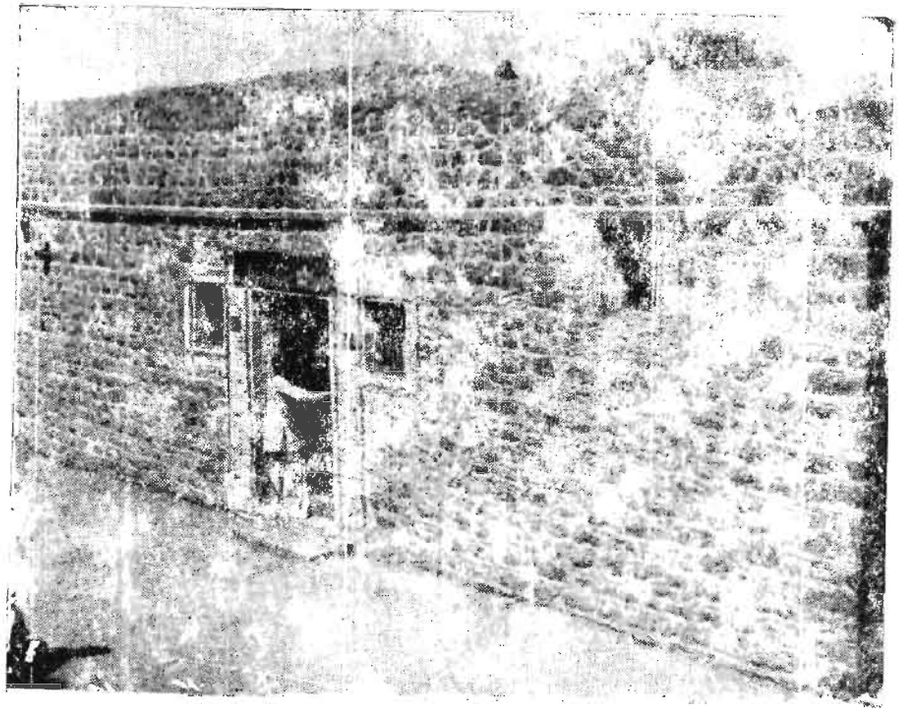
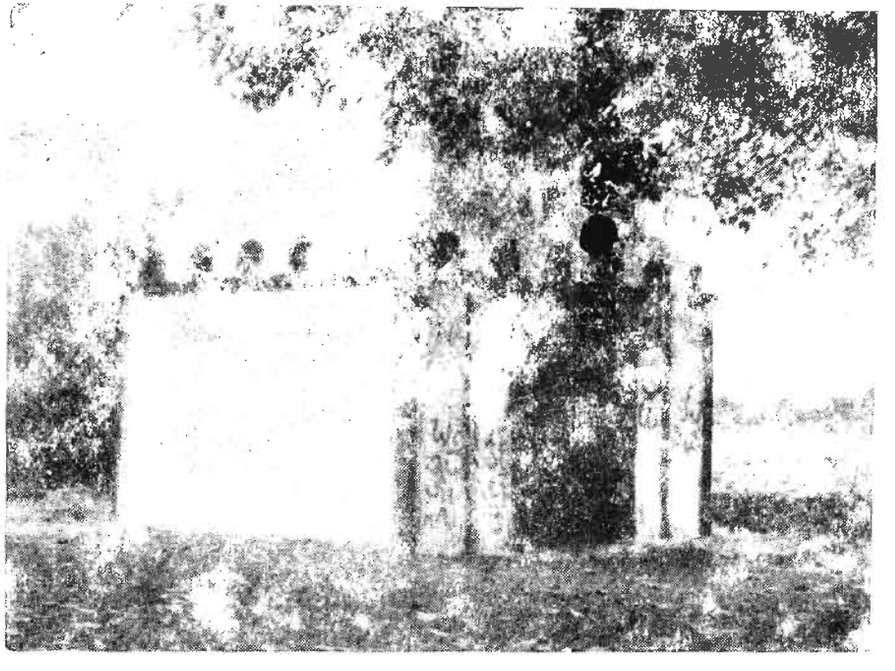
A VILLAGE STREET



THE VILLAGE WELL



EARALARISWAMI MUTT



BANYAN A TREE



A MADAR FAMILY



VIEW OF A HOUSE WITH STONE WALLS



A HOLEYA FAMILY



A KURUBA FAMILY



KABBALIGER WOMEN CARRYING MILK TO SINDGI FOR SALE



A CATTLE SHED



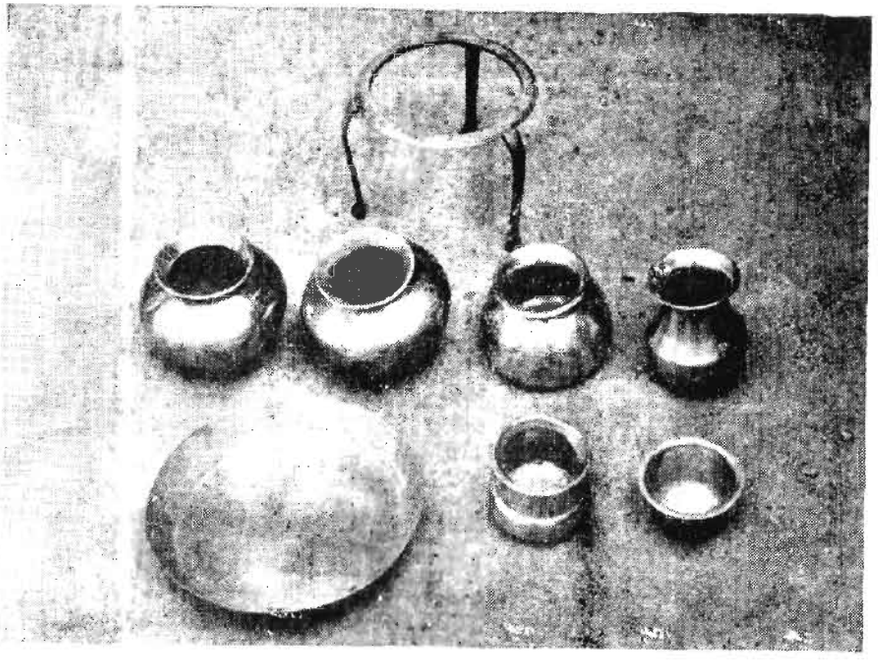
MADAR KERI (MADAR COLONY)



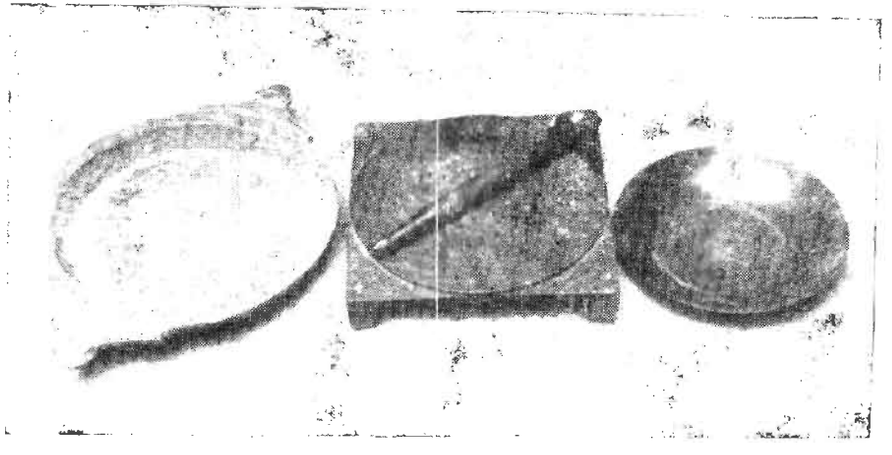
HOLAGERI (HOLER COLONY)



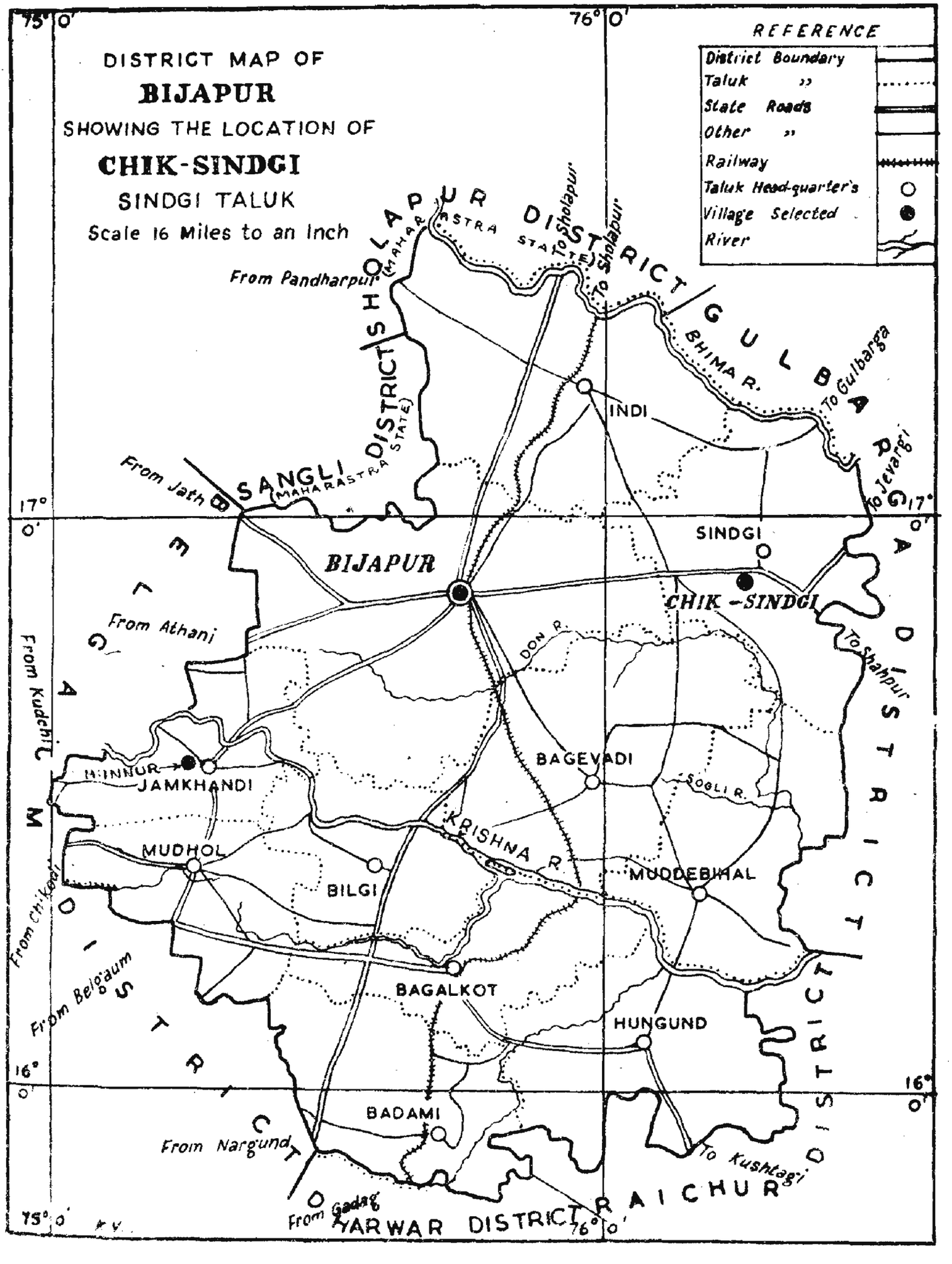
Untensils: HANDE, KODA, THAPPALE, PARATE, BOGANI



Vessels: ADDANIGE, THAMBIGE, (3) HOOGE THALU, THALI, VATAKA



KOMMANIGE, HOLIGE MANE, [illegible], [illegible]


DISTRICT MAP OF
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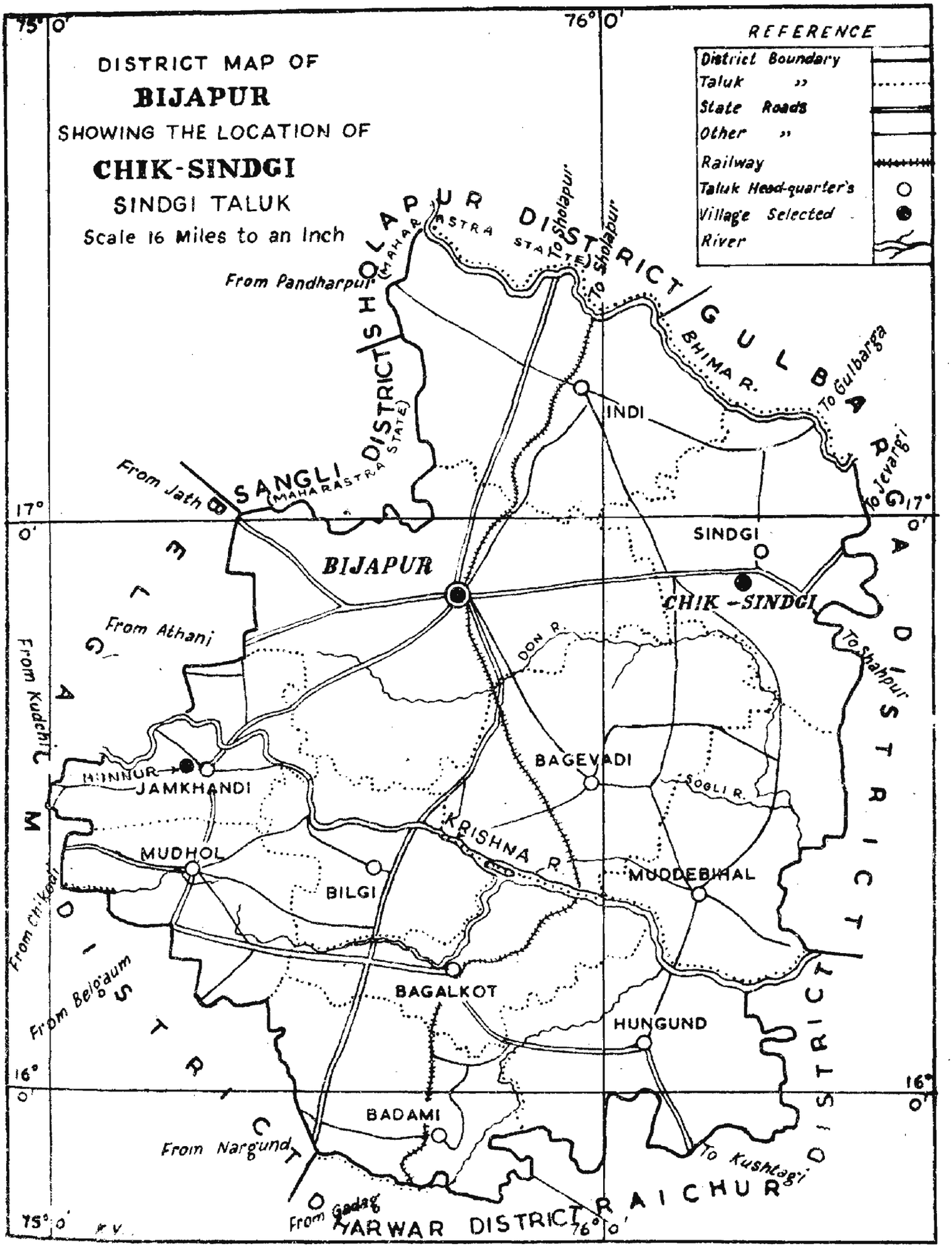
SINDGI TALUK
Scale 16 Miles to an Inch
REFERENCE
District Boundary
Taluk ,,
State Roads
Other ,,
Railway
Taluk Head-quarter's
Village Selected
River
75° 0'
76° 0'
17° 0'
16° 0'
SHOLAPUR DISTRICT
(MAHARASTRA STATE)
To Sholapur
From Pandharpur
GULBARGA DISTRICT
BHIMA R.
To Gulbarga
INDI
From Jath
SANGLI
(MAHARASTRA STATE)
To Jevargi
BIJAPUR
SINDGI
CHIK-SINDGI
From Athani
DON R.
To Shahpur
From Kudchi
BAGEVADI
HUNNUR
JAMKHANDI
SOGLI R.
KRISHNA R.
MUDHOL
MUDDEBIHAL
From Chikodi
BILGI
From Belgaum
BAGALKOT
HUNGUND
BADAMI
From Nargund
To Kushtagi
From Gadag
RAICHUR DISTRICT
YARWAR DISTRICT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BAGALKOT
HUNGUND
BADAMI
From Nargund
To Kushtagi
RAICHUR DISTRICT
From Gadag
HARWAR DISTRICT
WESTERN GHAT

CHAPTER I

THE VILLAGE

Introduction

Chiksindgi is a small roadside village in the Sindgi Taluk of the Bijapur District. The population of the village is 1,316 distributed in 208 households. The village is located only about 2 miles away from Sindgi, the Taluk Headquarters, and it lies by the side of the road running between Bijapur and Sindgi. This is an important road which leads further on to Gulbarga. The village stands included in the Northern Maidan region of the Mysore State. The principal crops of the village are jowar, groundnut, cotton, bajra and wheat. Both rabi and kharif crops are grown in the village. Though the soil of the village is good, it is often drought-stricken due to the vagaries of the monsoons. There is hardly any irrigated area in the village. From 2nd October 1956 the village stands included in the N.E.S. Block of Sindgi. It is with a view to study the Socio-economic conditions of the village which often faces conditions of famine and scarcity and which has been under the influence of the National Extension Scheme for the last 6-7 years, that this village has been selected for the present study.

Location

2. The village is situated on the north latitude of 16° 53′ and east longitude of 76° 13′. Its elevation above the mean sea level is 1,637 feet. It is bounded on the north by the village Yenkanchi, in the south by Kokatnur and north-west by Bandwal. The nearest important place is Sindgi the Taluk Headquarters. It is hardly 2 miles away and is connected by a good all-weather road. The road between Sindgi and Bijapur which passes by the side of the village is connected to the village proper by an approach road of about 2 furlongs in length. At Sindgi are situated all the Taluk Level Administrative Offices like the office of the Tahsildar, B.D.O., the Police Sub-Inspector, Medical Dispensary etc. There is also a High School at Sindgi which affords facilities for Higher Secondary Education. Sindgi is a good marketing place with a shandy meeting on every Sunday. Sindgi has been the Taluk Headquarters for the last several decades. It stands in the north-east of the District and is bounded on the north by the Bhima river separating it from Afzalpur Taluk of the Gulbarga District, on the east by Shorapur Taluk, on the south by the Don separating it from Bagewadi and Muddebihal Taluks of Bijapur District and on the west by Indi and Bijapur Taluks. Sindgi has got an ancient past and it would be worth reproducing an extract from the Gazetteer of the Bijapur District (Vol. XXIII) prepared by Mr. James M. Campbell in 1884. The relevant extract published on pages 676 and 677 reads as follows :

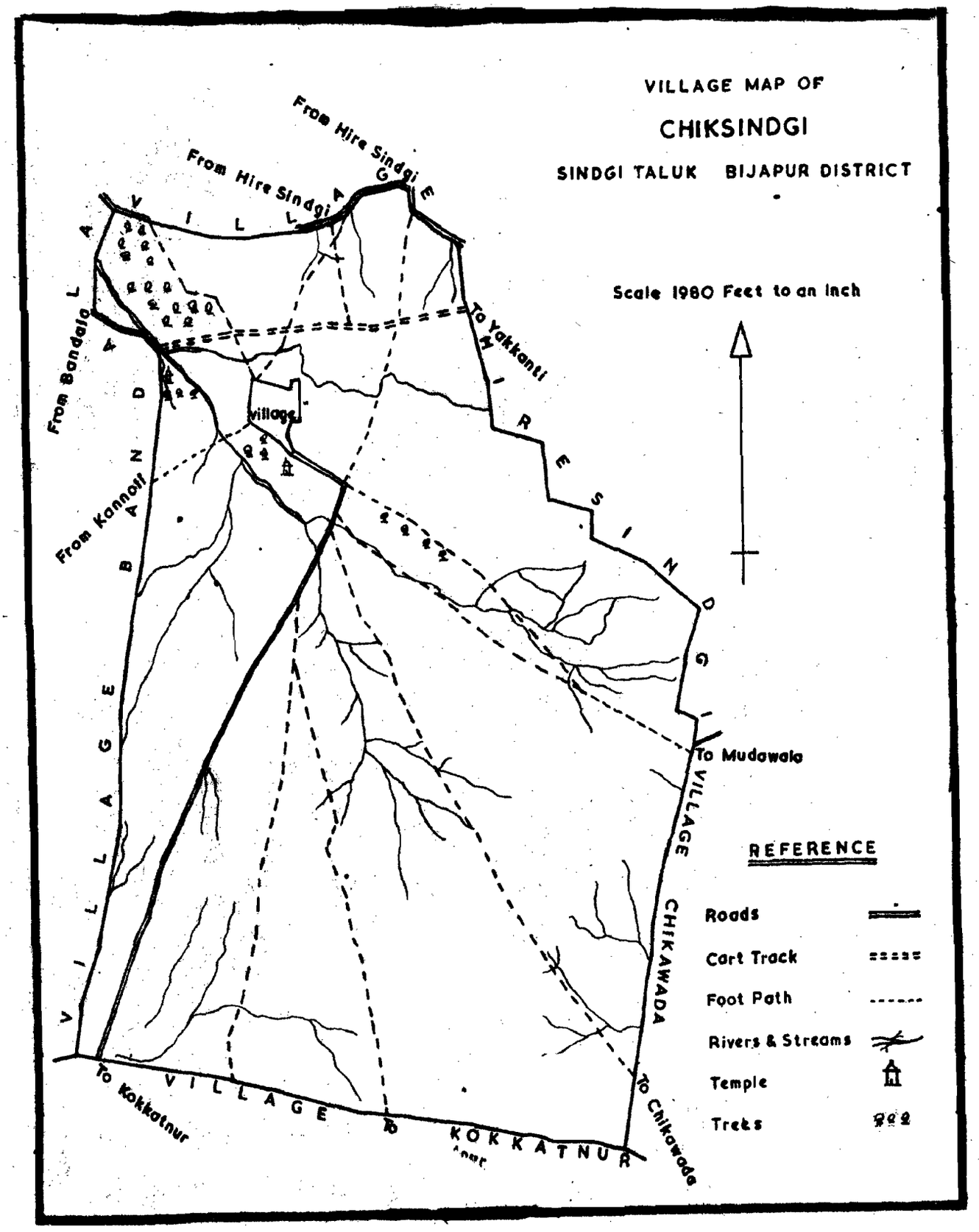
"Sindgi, thirty-five miles north-east of Bijapur, is the Headquarters of the Sindgi Sub-division with a population in 1881 of 3,154. The town is said to have been founded by one Sindu Ballal about 1200 A.D., with several other villages of which traces remain, which were afterwards consolidated under the name of Sindapur by a sage named Padmaya, a follower of Sindu Ballal. The name was changed to Sindgi by Kalshetti a disciple and successor of Padmaya. To the south of the village is a temple of Sangameshvar, a small square building with a spire. The east door is closed and bears a Ganpati and the serpent Shesh on the lintel; the lintel of the north door also has a figure of Ganpati. The temple devotees have to pass through five doors before they reach the shrine, which contains a Ling. Numerous Lings are scattered about the temple, one of which is called Mudi Sangappa*. The temple contains large Jain figures some of them broken. All the

* *Mudi* Sangappa is a name of Shiv, *Mudi* in Kanarese means old.

figures are four-armed, and each carries a sword. On the 12th of January every year is celebrated the marriage of Sangameshvar with Parvati whose image is in a separate place in the temple. The village kulkarni a Brahman officiates as the bridegroom, and the patil a Lingayat as the bride. The ceremony lasts over four days, the deity being carried in a car procession on the fifth day. The village has another old temple small and of no interest, except that a curious legend attaches to it. A man who had stolen cattle was purused by the owner and sought protection from Shiv who changed the colour of the cattle, and as the owner failed to recognize his cattle the thief succeeded in carrying them off. The thief and his descendants used to pay visits of thanks-giving to the deity at this temple, each man walking round the temple with his wife, the hands and feet of both being tied and the bonds falling loose at the third circuit. The ceremony has fallen into disuse, but the descendants of the cattle-stealer still call themselves Bammanavas. The village has a monastery or math of the sage Takkapaya, an old kulkarni of Sindgi. Takkapaya's father was a recluse and is buried in the monastery, and a Ling called Shankar stands on his tomb. A yearly festival is held in memory of his death for three days from the full-moon to the dark third of Ashvin or September-October. On the dark second, the anniversary of the death of the recluse, the feet of Brahmans are washed, the bath water falling into a small jar, which, however large the quantity of water it receives, is said never to become full. Sindgi has a palace-like temple of Nilganga or Bhagirathi established by the Lingayats. In the chief room representing the goddess are three waterpots or lotas filled with water two of gold and one of silver. On each pot are placed three Lings of the same metal as the lotas. Every year on the full moon of Ashadh or June-July unwidowed women go to worship the Goddess. The number of women devotees was originally five but an addition of one every year has raised the number to 125 women who now go through the ceremony which takes place in a room 200 feet square of which fifty are occupied by the platform on which the pot deity is placed. As the worship lasts from nine in the morning to six or nine at night with a number of lamps and a quantity of camphor burning, many of the women faint when, or before, the worship is over. The people ascribe their swoons to the power of the goddess. Each Lingayat family pays £ 10 (Rs. 100) or more yearly to the temple funds and sends a representative to the yearly worship.

"In December 1824 a band of insurgents led by a Brahman named Divakar Dikshit marched on Sindgi, took Sindgi fort, and plundered the town and the surrounding villages. A detachment of troops from Dharwar, then the Headquarters of the District, took the town and caught the ringleaders who were found guilty and punished. The fort was destroyed in 1866 and the materials were used in building the Sub-divisional Offices. Sindgi has a Dispensary which was opened in 1882. In 1882-83 it treated 1,044 out-patients at a cost of £ 50 (Rs. 500)".

3. Other places of importance within this Taluk are Almel, Chandkavte, Devangaon, Golgeri and Hippargi. Almel, 12 miles north of Sindgi is an old village said to have been founded by the Kalachuri King Bijjala. The name Almel, which perhaps comes from the Kanarese 'Yelu' (seven) and 'Mel' (meeting) meaning thereby that it is a meeting place of 7 villages. There is also a legend associated with this name. It is said that a person who was sentenced to be trampled to death by an elephant floated to heaven by virtue of his holiness, also dragging up the elephant along with him. On every Friday a cattle market is held in the village and several people from Chiksindgi take advantage of this market. Chandkavte about 8 miles north-west of Sindgi is a small village noted for several temples. The temples of Ramalinga and Paramanand Deva are quite famous. Devangaon about 12 miles north-east of Sindgi is a village on the banks of the Bhima River. This village is said to have been founded by a Brahmin priest by name Devan Bhat. It is noted for its temples of Kalleshwar, Mallikarjuna and Shankarlinga. Golgeri about 10 miles south-east of Sindgi is said to have


VILLAGE MAP OF
CHIKSINDGI
SINDGI TALUK BIJAPUR DISTRICT
Scale 1980 Feet to an Inch
From Hire Sindgi
From Hire Sindgi
From Bandala
From Kannoli
To Yakkanti
To Mudawala
village
VILLAGE BANDALA
CHIKSINDGI VILLAGE
VILLAGE CHIKAWADA
To Kokkatnur
To Chikawada
KOKKATNUR
REFERENCE
Roads
Cart Track
Foot Path
Rivers & Streams
Temple
Treks

been founded by a Kuruba of Dhavalkar. According to the legend this shepherd requested the pilgrims going to Srishaila fair to bring him a Linga. Instead of the Linga they brought him some sheep dung which he set up and worshipped till it grew into a Linga. The temple of Golaleshwara towards the south of the village is said to be the temple where this Linga stands now. Annually on the new moon day in Chaitra (March-April) a big fair is held here. Hippargi is a pretty big village about 12 miles away from Chiksindgi. This place is also known as Devar Hippargi. It is said that this place was formerly known as Pippali and then the old name was changed to Hippargi during Adilshahi rule between 1489 and 1687 A.D. To its east there is an old temple of Kalleshwara which is reputed to have been built by Jamadagni the father of Parasurama in the Dwapura Yuga. Annually a big fair is held at Hippargi during Mahanavami and this fair is also associated with a cattle fair. Bantnal, about 12 miles away is famous for a monastery. The head of this monastery known as Bantnalswamy is associated with several educational activities in the District. Annually a big fair is held here at the time of Shivaratri.

4. The Sub-divisional Headquarters for the village is at Indi 33 miles away. It is also a pretty big commercial centre. However, the villagers of Chiksindgi very rarely avail themselves of the marketing facilities provided at Indi. They prefer to go to Sindgi or Bijapur. Indi is an ancient place. It is said that Indi has been described as 'Payah Kshetra' or the "milk spot" in the Bhima Mahatme. Indi also finds a mention as 'Inde' in the records left by Ptolemy (150 A.D.). The other important places in the District are Badami, Aihole, Pattadkal and Bijapur. Badami, Aihole and Pattadkal from a glorious triad. Aihole is said to have been the capital of the early Chalukyas until about 600 A.D. when Pulakeshi I shifted his capital to Badami. This stands 12 miles east of Badami on the bank of the river Malaprabha. It is noted for several ancient temples which provide a feast to the visitors' eyes with their beautiful workmanship and rare architecture. Cousins records "one cannot help wondering at the amount of lovely detail of finish with scrupulous care, tucked away in the dark corners in the interior of most of these temples". Most of these temples are of early Chalukyan age (6th and 7th Century A.D.) a few being of still earlier dates. Badami in the south-east corner of the Bijapur District was the capital of the early Chalukyas when it was known by the name Vatapi. This is said to have been the stronghold of the Pallavas before the advent of the Chalukyas. The archæological interest of Badami lies especially in its possession of old cave temples. These rock cut temples are four in number—2 Vaishnava, one Shaiva and the other Jaina. All the four are in excellent preservation and are very rich in mythological sculpture. The third of the glorious triad, Pattadkal was the secondary capital of the Badami Chalukyas. It is to-day an insignificant little village on the bank of Malaprabha about ten miles away from Badami. This place is noted for its numerous pre-historic remains, the antiquity of which some historians try to take to the stone age. This place is also noted for several old and attractive temples.

5. Bijapur is the District Headquarters. It is a historical place which has acquired fame in the history of Karnatak. It presents a different culture altogether. This famous capital of the Adilshahi kings abounds in numerous structures with arches and tombs—a striking contrast to the huge temples found in the abovementioned capitals of the Hindu kingdoms. This place was formerly known as Vijayapura or the City of victory. Though it is noted for several buildings associated with the Adilshahi rule, in the remains of the Hindu temples in the citadel of Bijapur are found inscriptions of Chalukya Someshwara too and of the Yadava Kings Jaituga and Singhana. Jaituga's inscription seems to show that Bijapur or Vijayapur as it was then known was his capital. For about 200 years (1489 to 1686 A.D.) Bijapur enjoyed the dignity of a capital—seat of the Adilshahi kings whose glory, love of art and architecture can be estimated to-day by the splendid buildings, mosques, tombs that fill our eyes in this ancient city. The very first glimpse that one gets on entering the City is that

of the huge dome of the Gol Gumbaz looming large against the southern horizon. Gol Gumbaz, built by Sultan Mohamed (1626-1656 A.D.) as a resting place for himself and his family is one of the most remarkable buildings in the world. It is a huge square building surmounted by an immense dome forming a wonderful whispering gallery and measuring 198 feet outside and 175 feet inside. There are also several other beautiful constructions like the Ibrahim Roza, Sat Mazli, Gagan Mahal, Chini Mahal, two domed buildings (two sisters), Jumma Masjid, Asar Mahal etc., which annually attract thousands of tourists. Bijapur is about 35 miles away from Chiksindgi. There are several offices of the District level at this place. Facilities have also been provided for school and college education. It is a big business centre known for its trade in cattle, cotton, groundnut, jowar and other cereals. There is a Civil Hospital here. Bijapur stands on the metre gauge railway line running between Hubli and Sholapur. It is connected with Chiksindgi by a good all weather road.

Physical Aspects and Size

6. The village lies in the north-west portion of the Northern maidan region of the Mysore State. This tract has all the features of the open Deccan tract country. There are no hills. But it cannot also be called a plain as it is not flat. It is a succession of low billowy uplands bare of trees, gently rounded and falling into intermediate narrow valleys. On the uplands the soil is generally shallow whereas in the valleys the soil runs deep. The whole region is a monotonus stretch of country. During the rains when the uplands are green and the fields are waving with crops, the effect though same is not displeasing. But about March when the crops are harvested, the whole surface quivers in the noon tide heat and burning blists sweep across treeless fields. Naked black trap shows in large patches. The *Gaothana* is situated on a plain surface and has no hamlets. The area of the village is 2,194 acres and 16 guntas of which 2,113 acres and 22 guntas are arable. The remaining 80 acres and 34 guntas include the village site (14 acres 36 guntas) stream or *halla* (7 acres 3 guntas), *gomal*—7 acres 22 guntas, burial ground —3 acres and 5 guntas and *pot kharab* 48 acres and 8 guntas. The annual land revenue for the village is Rs. 1,223 and Paise 18. To the south of the village there is a small stream which gets almost dry during summer. The water from this stream is not used for irrigation but is used for washing clothes and other miscellaneous purposes.

7. The climate is dry and healthy. March, April and May are the hottest months in the year. During these months Chiksindgi experiences burning winds. In May the intensity of the heat is slightly relieved by occasional thunder storm and cloudy weather. In June start the regular monsoons. The rainfall is extremely irregular varying greatly both in amount and in distribution. The average annual rainfall is about 20 inches. The yearly supply of water is drawn partly from the south-west and partly from the north-east monsoon. The south-west monsoons generally start in the first half in June. But occasionally showers fall in April and May preceded by dust storms and accompanied with thunder. In June the rainfall is uncertain. In July the monsoons gain strength. In August the fall is heavier and there is a further increase in September and several times in October too. In October the north-east monsoons set in. The rains are not generally over till the beginning of November. The north-east monsoons are generally not certain. In some years it fails and in other years it furnishes an important addition to the south-west rainfall. In December, January and February there is generally no rain. The monthwise rainfall statistics for the years 1951 to 1962, as recorded at Sindgi 2 miles away, are furnished in the statement below:

PHYSICAL FEATURES AROUND VILLAGE CHIK SINDGI

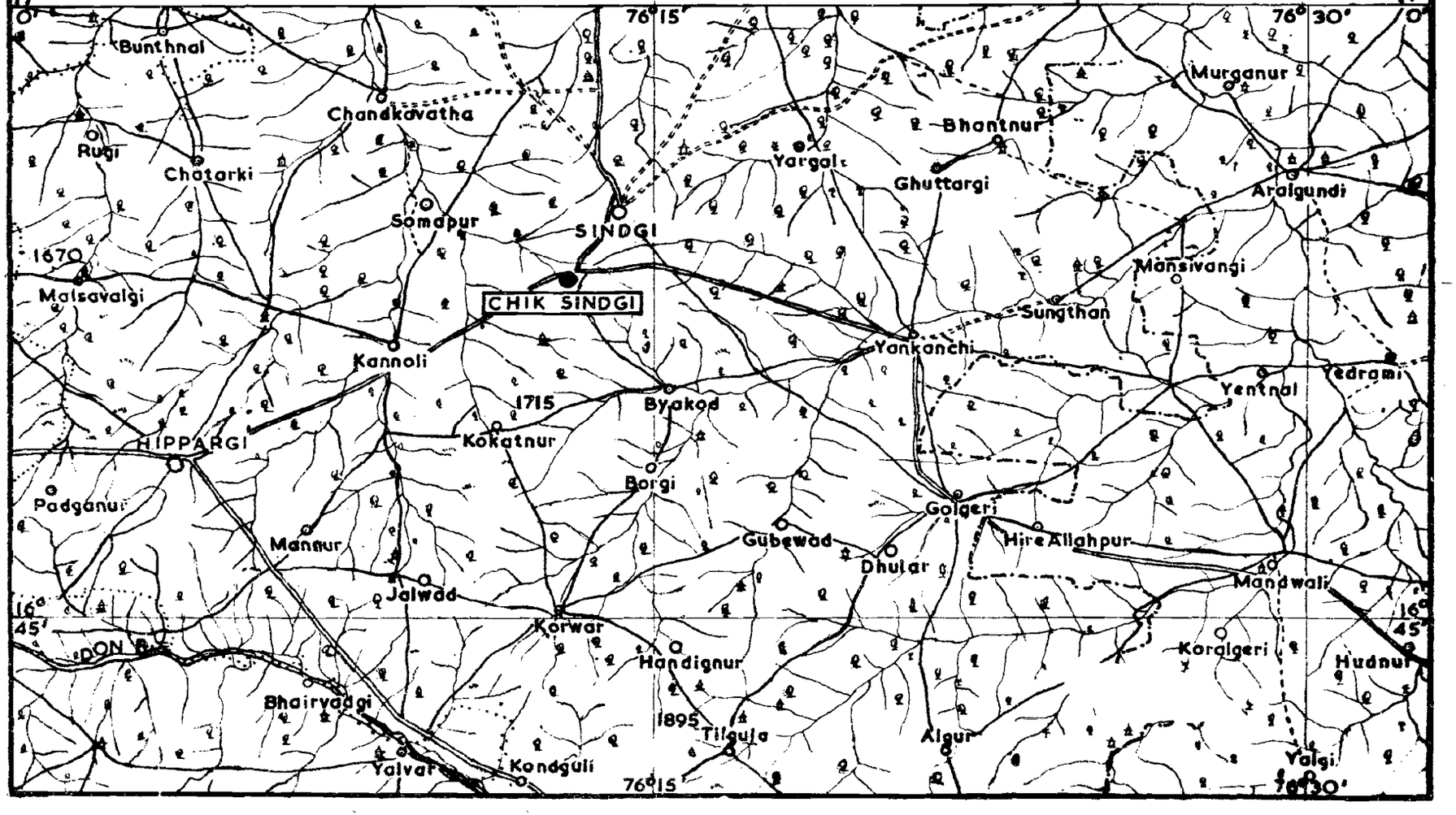
SINDGI TALUK

BIJAPUR DISTRICT

Scale: Four Miles to an Inch

REFERENCE

- District Boundary
- Taluk Boundary
- Metalled Road
- Unmetalled Road
- Cart Track
- River & Stream
- Temple
- Trees



Rainfall particulars

(inches 0.00)

Month/ year	January	February	March	April	May	June	July	August	September	October	November	December	Total
1951 ...	—	—	0.50	0.08	6.84	2.21	3.58	0.72	6.83	2.29	—	—	17.05
1952 ...	—	0.71	—	0.40	3.63	1.75	2.22	1.05	4.52	3.88	—	—	18.16
1953 ...	—	—	—	0.45	—	1.22	7.62	0.69	6.22	6.67	—	—	22.87
1954 ...	—	—	0.11	0.37	0.43	1.95	4.17	7.85	2.30	—	—	1.31	18.49
1955 ...	—	—	0.70	1.11	3.24	4.88	4.96	6.43	8.2	6.40	0.85	—	36.59
1956 ...	—	—	—	0.05	1.47	3.37	13.98	2.30	5.34	3.89	3.91	—	34.30
1957 ...	—	0.45	0.15	0.17	0.82	3.69	4.13	9.12	4.9	4.46	—	—	27.08
1958 ...	—	—	0.19	0.44	1.58	0.91	3.43	4.00	0.60	2.92	1.17	—	15.24
1959 ...	—	—	—	0.18	0.83	3.74	2.4	2.82	4.95	2.27	—	—	16.63
1960 ...	—	—	0.18	—	3.85	2.8	1.53	—	16.51	—	3.16	—	26.73
1961 ...	—	—	0.05	1.48	1.77	4.99	6.04	2.7	—	3.60	—	—	20.00
1962 ...	—	—	—	1.88	1.44	3.54	3.26	3.68	13.07	1.40	0.44	2.62	31.33

November to February is the cold season. In summer the temperature readings are: maximum 39° C to 41° C and the minimum is said to be between 23° C and 28° C. In winter the maximum and minimum temperatures are said to be between 29° C and 31° C and, 16° C and 20° C respectively.

8. The village experiences conditions of famine and scarcity frequently. The soil is no doubt good but the rainfall is usually uncertain. Several times Government has to organise famine relief measures and also suspend or remit land revenue collections. The soil is either black *Yeri* or *Maradi*. There are 40 irrigation wells in the village of which 13 are having pump sets for pumping water for irrigation purposes.

Flora and Fauna

9. The village is almost bare of timber excepting for a few babul (accacia arabica) trees found here and there. The other trees found in the village are neem, tamarind, mango and date palms. The cultivated crops are jowar, wheat, cotton, groundnut and bajra. Vegetables like lady's finger, brinjals, carrot, radish, gourds, onion etc., are grown during the season where the monsoons are achive. In some of the well irrigated areas there are also a few patches of vegetables grown in summer. As the country does not provide any shelter to wild animals they are scarcely seen. Jackals, rabbits etc., are only occasionally seen. There are no snakes peculiar to this region. Those found are the same as those ordinarily found in Deccan and are neither very numerous nor particularly destructive of human and animal life. The snakes occasionally seen are the cobra, Dhaman, Indian dark snake etc. Scorpions are very common and in summer they fall down from their hide-outs in the flat mud roofs of the houses. The birds commonly seen are pigeons, crows, parrots etc. The domesticated animals consist of cattle, sheep and goats, poultry, dogs and cats.

Residential Pattern

10. The village *gaothana* extends to 14 acres and 36 guntas. There are 208 households in the village with a population of 1,316 consisting of 678 males and 638 females. The village lies towards the south of the Bijapur-Sindgi Road, at a distance of about 2 furlongs from the main road. It is connected by an approach road. Lingayats, Kabbaligas and the Scheduled Castes are in the majority in the village. On entering the village from the main road, one comes across the new Primary School which is under construction. The houses he comes across first are those of

Lingayats towards the right and Muslims towards the left. Going further down in the heart of the village there are the houses of the Kabbaligas. Further southwards are again the houses of Lingayats. The Kurubas have their residential area towards the left when one faces the *gaothana* from the north. In the far eastern corner are the houses of the Madigas and the Holeyas who constitute the Scheduled Caste of the village. The Holeyas have their own clusters of houses towards the south of the residential area of the Madigas. The residential area of the Scheduled Castes is separated from the other residential areas by a road. The present Primary School which is housed in a rented building is towards the south-end of the *gaothana*. The newly constructed Village Level Worker's quarters forms almost the southern tip of the *gaothana* and lies on the road leading to Yakod. The village streets are very narrow and in the rainy season they get very slushy. The distribution of the houses in the *gaothana* is based mainly on Caste considerations.

Transport and Communication

11. This is a roadside village on the Bijapur—Sindgi Road which further extends to Gulbarga. As such the village has some distinct advantages as compared to the other interior villages of the region. Daily about 8 Mysore State Road Transport Buses ply on this route. The traffic of goods lorries, particularly during summer, is also quite heavy. The nearest railway station to the village is at Indi Road 35 miles away and the other railway station is at Bijapur also about the same distance. Whenever they have to travel by train, they prefer to go to Bijapur and catch it there. The other villages are connected by cart tracks. These cart tracks run through arable land and as such get very slushy during the rainy season. In summer they are all dusty.

12. There is a Branch Post Office in the village with daily clearance and delivery facilities. The local Village Panchayat Secretary is in charge of this Branch Post Office and the office is conducted at his residence. The Branch Post Office was started on 27th February 1962. It affords facilities for money orders, registration, etc. On an average about 8 to 10 letters are daily cleared. The nearest Telegraph Office is at Sindgi.

Important Public Places including Places of Worship

13. The important places of worship in the village are the temples of Irayyaswami, Hanumanthadevara Gudi, Mallikarjuna Gudi, Basavannadevara Gudi, and Kallamma Gudi. There are also two mosques in the village. Important among the temples are the first three in the above list. The village has got a Primary School which was started on 1st November 1949. At the time of the Survey the school was being run in a private rented building as it had no building of its own. A new building was proposed to be constructed in 1957 at an estimated cost of Rs. 5,600. The villagers were expected to contribute about 50% of this cost. The construction work actually started but was given up in the middle due to factions and disputes. The villagers are again contemplating completion of this building very soon and steps are being taken to complete the same.

Burial Ground

14. An area of about 3 acres 5 guntas near the village *gaothana* has been assigned for burial purposes. A few among the villagers bury their dead in their own fields. Excepting for Brahmins, the dead among all the castes of the village are disposed of by burial. Even among Brahmins young children and women dying during confinement are buried

Sources of Water

15. There are three drinking water wells in the village. The one situated in the heart of the village is used by all the castes excepting the Scheduled Castes. One well is exclusively used by the Holeyas (Scheduled Caste) and another is exclusively used by the Madigas (Scheduled Caste). The well used by all other castes excepting the Scheduled Castes has got a parapet wall to which 4 pulleys have been fixed. The wells used by Holeyas and Madigas (or Madars) have no parapet walls

and have no pulleys fixed to them. There are said to be about 40 irrigation wells of which about 13 have pump sets fixed to them for irrigation purposes. There is a stream running close to the *gaothana* towards its south. The water from the stream is used mainly for washing and other miscellaneous purposes.

Welfare and Administrative Institutions

16. The Village Panchayat covering the village is a Group Panchayat with two villages under its jurisdiction. The other village under this Panchayat is Bandal. This Village Panchayat was started on 19th March 1956 but it was re-organised in 1960 when the Mysore Village Panchayat and Local Bodies Act came into force. The village has also got a Service Co-operative Society started on 5th August 1943. The nearest centre for medical aid is at Sindgi where there is a Taluk Dispensary. The *Gramsevak* has with him only a first aid kit. The Taluk Office as also the office of the National Extension Service is situated at Sindgi. The Sub-divisional Headquarters is at Indi and the District Headquarters is at Bijapur. The village *talati* resides at Sindgi and the *patels* reside in the village itself.

Markets

17. There are only a few petty shops in the village. The villagers do their marketing mostly at Sindgi and if they are required to deal in large stocks they prefer to go to Bijapur. The traders at Sindgi and Bijapur afford to them credit facilities. Both at Sindgi and Bijapur the shandy day is on Sunday. The villagers offer for sale milk, milk products, vegetables, cereals, cotton etc., and are required to buy oils, jaggery, clothes, sugar, non- cereals, pulses etc. They do their cattle trading generally in the weekly cattle bazaar held on every Friday at Almel. At times they also take advantage of the annual fairs held round about.

History

18. There are no ancient monuments or historical relics which are likely to throw light on the historical past of the village. There is also no legend associated with this village. However, there is a legend connected with the Taluk Headquarters Sindgi. Sindgi is said to have been founded by a ruler named Sindu Ballal about 1200 A.D. It is said that the present site on which Sindgi stands consisted of several small villages which were afterwards consolidated under the name of Sindapur by one Padmaya, a follower of Sindu Ballal. This name is said to have been changed to Sindgi by one Kalashetti a disciple of Padmaya. It is just possible that when Sindgi got its present name the village under Survey got its name Chiksindgi as it is so close to Sindgi and at the same time a very small place as compared to Sindgi.

19. Though there is nothing special of note about the history of the village proper, this region as a whole has made a name in the history of Karnatak. This village stands included in the District of Bijapur and was under the Adilshahi rule. In the latter part of the 13th and 14th centuries, this region saw several sweeping changes when the Mohamedans of the North invaded Karnatak and established their kingdoms here. In 1294, Allauddin, nephew of Jelal-ud-din Khilji, Emperor of Delhi sacked Devagiri and subdued the Yadava king Ramachandra. This was followed by another attack on the South by Mullik Kaffar in 1306. The frequent invasions later on resulted in the establishment of an independent kingdom in Gulbarga by Hassan Ganga Bahmani. Bijapur, then a province in this kingdom, was entrusted to one Kwaja Mohamad Gawan in 1457. After the death of Mohamed Gawan, Yusuf Adil Khan succeeded him as Governor. In 1489 he declared himself to be independent and thus became the founder of the Adilshahi Dynasty of Bijapur. Then onwards till 1686 Bijapur remained the capital of the Adilshahi Kings who were ultimately overthrown by Aurangzeb in 1686. Some more details about the history of this region has already appeared in the monograph relating to Tidgundi village of Bijapur Taluk. So it is considered not necessary to repeat the matter here.

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CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

20. In Chiksindgi there are households of persons belonging to two religious faiths *viz.*, Hindus and Muslims. Out of the 208 households in the village, 17 belong to Muslims and the rest belong to Hindus. Both these religious groups are divided into several sects, castes, sub-sects etc. Table IV presents the complex caste composition of the various households in the village. The statement given below deals with the number and percentage of households and population of the various castes.

Sl. No.	Name of the Caste	Households		Population	
		Number	Percentage	Number	Percentage
1.	Lingayat	108	51.92	700	53.19
2.	Kabbaliger	30	14.42	191	14.51
3.	Holeya	24	11.54	153	11.63
4.	Madar (or Madiga)	12	5.78	71	5.40
5.	Kuruba	14	6.73	83	6.31
6.	Brahmin	2	0.96	9	0.68
7.	Rajput	1	0.48	2	0.15
8.	Muslim	17	8.17	107	8.13
	Total ..	208	100.00	1,316	100.00

Thus it will be seen that the Lingayats, the Scheduled Castes (consisting of Holeyas and Madars), the Kabbaligers, Kurubas and the Muslims form the major caste groups in the village. At this stage it would be useful to discuss a few features about these important castes of the village.

A. Lingayat

21. The Lingayats account for 108 households with a population of 700. Thus more than 50% of the households and 50% of the population consists of Lingayats alone. The Lingayats are also known as Veerashaivas or Lingavants. This is an important sect in this region and they are found in good number all over the Mysore State and particularly in its Northern Districts.

22. The problem as to who is the founder of this sect is still unsettled. Basaveswara is held to be the main founder by some whereas scholars like Fleet hold that Ekantadaramaya was the leader of this sect. There is a general belief that the Panchacharyas *viz.* Ekorama, Panditaradhya, Revanna, Marula and Visvaaradhya founded this system and they are believed "to have sprung from the 5 heads of Shiva incarnate age after age". These people look upon Basaveswara as having merely revived the sect. Dr. Karmarkar sums up this controversy by saying "..... and eventually it was only left for the great Basava to build a strong structure of philosophy on this foundation of Veerashaiva mysticism. Thus if we can make a distinction between these two *i.e.*, philosophy and mysticism—we may say that the first five Acharyas under the leadership of Ekantadaramaya or Ekorama were responsible for promulgating the school of Mysticism whereas Basava built a philosophical edifice over it".

23. Basaveswara was born at Bagewadi, a place in the Bijapur District. He was a Minister to Bijjala, a Kalachurya King. Basaveswara has condensed the wisdom of the Gita and the Upanishads in the form of easily understandable sayings. He did away with the sacerdotal side of religion and reduced it to simple rules of conduct easy to be observed in every day life. The supreme being of the universe according to the Veerashaivas is the absolute *Brahman* which is characterised by *Sath, Chith* and *Ananda. Sthala* is a name given to *Svatatya* of Shiva which is again divided into two parts *viz.*, *Lingsthala* and *Angasthala* due to the turmoil of *Shakti.* They correspond to the universal and individual souls respectively. Again, *Shakti* that innate power that constitutes the motive force of all activity is itself divided into *Kala* and *Bhakti,*

the former being responsible for *Samsara* and the latter for deliverance from it. *Linga* an emblem of Shiva has three components. They are *Bhavalinga, Pranalinga* and *Isthalinga.*

24. The final release or deliverance comes through *Bhakti.* In reality it is the union of the soul with God or Shiva. Veerashaivas call it *Linganga Samarasya.* The contribution of Karnatak in the field of mysticism is really outstanding. Mysticism may be roughly defined as intuitive perception of reality. The disciple or the *Bhakta* at the height of his devotional ferver surrenders his all to his favourite deity. In the mystic world, Veerashaiva mysticism holds an important place. Equanimity, dispassionateness and universal love constitute the elements of the mystic mind. The age of Basaveswara in the 12th Century was an epoch of " unsurpassed spiritual fervour ". The religious climate of those days was surcharged with devotion and mysticism. During this period a host of Veerashaiva mystics headed by Allama Prabhu, Basava, Channabasava, Siddarama, Akkamahadevi etc., stood for the new outlook in religion and literature and built up the Veerashaiva institution of Anubhavamantapa in Kalyan, Bidar, the capital of King Bijjala. Particularly this region and the Bijapur District took up to these teachings of Basaveswara with full vigour as this happened to be his native District.

25. A common feature of Lingayats of both the sex is that they wear a *Linga* made of grey slate stone either round their neck or on the arm. The true Lingayats regularly worship this *Linga* after bath everyday. They also smear their foreheads with *Vibhuti.* They are all vegetarians and have Kannada as their mothertongue. Nagar Panchami, Shivaratri, Basava Jayanthi etc., are some of their important festivals.

26. Among Lingayats found in the village there are Ganigas, Banajigas, Panchamsalis, Shivasimpis, Panchal, Hadapas, Kumbara, Madivala, Jangams etc. Ganigas are persons belonging to households traditionnally engaged in oil-pressing. There are 66 households of Ganigas in the village and they constitute the largest sub-division among the Lingayats. The population of Ganigas is 418. Though oil-pressing has been their traditional occupation, none of the Ganigas in the village is attending to this traditional occupation. Most of them have taken to cultivation. It is said that till about 50 years back, about 10 to 12 households of Ganigas were attending to oil-pressing. Next to Ganigas are Banajigas who numerically form an important division among the Lingayats of the village. There are 17 households of Banajigas with a total population of 109. Banajigas are also known as Adibanajigas. Trade and Commerce are the hereditary occupations of the Banajigas. In fact the word ' Banajiga ' appears to have been derived from the Sanskrit word ' Vanik ' meaning a trader. Though trading is their traditional occupation, hardly 6 households of Banajigas in the village attend to it. Others have taken to cultivation. The traditional occupation of Madivalas is washing of clothes. So also Hoogars are the traditional flower merchants, Shivasimpis are the tradittional tailors, Panchalas are the traditional artisans, Badagis are the traditional carpenters, Panchamsalis are the traditional cultivators, Jangams are the Lingayat priests and the Kumbaras are the traditional potters. But most of these households have adopted cultivation as their principal occupation and thus have given up their traditional occupation. Out of the 3 Hadapa households, whose traditional occupation is hair cutting, only one is attending to it and that too as a part-time job. None of the Kumbaras is attending to pottery. The Jangams locally known as Aigolu or Swamis attend to all the religious activities of the Lingayats, as also of a few other castes in the village.

27. Lingayats are God fearing and they worship all the important deities of the village. They regularly go to fairs aud festivals, the important fairs for them being Devarhippargi fair (12 miles away), Bantnal fair (12 miles away), Kanvall fair (6 miles away), Golgeri fair (16 miles away) and Bijapur fair (35 miles away). They also go on pilgrimages to Tuljapur (Maharashtra State), Soundatti (Belgaum District), Srishaila (Andhra Pradesh), Rameshwara (Madras State) etc. Divorces and

remarriages of widows are both permitted in their caste. Being numerically strong in the village, they play an important part in all the social, educational and cultural activities in the village. Till recently, they were not particular about sending their children to school. In fact the school-going children used to give up education after attending the school for one or two years. But of late, Lingayats have started appreciating the value of education and are sending their children to school. Economically they constitute the strongest section in the village.

B. KABBALIGER

28. Kabbaligers with 30 households and a population of 191 is the next major community in the village. They constitute 14.42% of the total number of households and 14.51% of the total population. Kabbaligers are found in large numbers in this region. In fact their chief habitat is around the banks of the two leading rivers the Bhima and the Krishna and in the country between them. The Gazetteer says that fishing is their traditional occupation. But there being no river or big stream near the village, none of the Kabbaligers attends to fishing. The Kabbaligers of the village are divided into two main endogamous divisions. These divisions are known as 'Talwars' and 'Kolis'. Each of these two divisions is further divided into several exogamous groups like *Bili Ane, Bili Chatri* etc. But none in the village knows any details about these exogamous divisions. Among all of them, however, proved relationship is a bar to marriage. Inter marriage between Talwars and Kolis is strictly prohibited. However, they do not observe any restrictions in inter-dining. For most of them cultivation is the principal occupation. They have some small holdings and also work as tenant cultivators. A few of them hold land hereditarily for doing service to Government and the community. They work as village menial servants and assist the Government Officers in collection of land revenue, service of notices etc. On important occasions like fairs, festivals etc., they also help the village community.

29. Educationally they are very backward. They do not send their children regularly to the school. Their mother-tongue is Kannada and they take non-vegetarian food. They have a strong craving for alcoholic drinks and this does not appear to have disappeared inspite of the fact that preparation and consumption of alcoholic drinks has been prohibited in this region for the last one or two decades. They observe all the Hindu fasts and feasts. In the social hierarchy of the village they are considered as inferior to the Lingayats and Kurubas. Economically they form a poor class.

C. KURUBA

30. There are 14 households of Kurubas with a total population of 83. Next to Lingayats and Kabbaligers and Holeyas, Kurubas are the most numerous caste in the village. Sheep rearing is their traditional occupation. But most of the Kurubas in the village have taken to cultivation, having given up their traditional occupation.

31. Kurubas are divided into *Hatthi Kankan* or cotton wristlet wearers and *Unni Kankans* or wool wristlet wearers. Though persons belonging to these two divisions eat together, they do not intermarry. It is said that in a few cases *Hatthi Kankans* married their girls to boys from the *Unni Kankans* divisions but as the latter refused to marry their girls for boys from *Hatthi Kankans,* such inter division marriages have completely stopped. *Unni Kankans* consider themselves to be superior to *Hatti Kankans.* All the Kurubas in the village belong to Hatthikankan group. The Hatthikankans are further divided into several sub-divisions like Khilaris, Hatkars etc., but none in the village is able to say much about these divisions.

32. The Kurubas are dark and strongly built. They are remarkably sturdy and are reputed to be good husbandmen. Their chief deity is Beerappa and their religious head is known as Vader. They pay homage to Netteppa whose shrines are at Nagtan in Bijapur Taluk and Ruji in Indi taluk. They also worship Yellamma of Soundatti. They keep all the leading fasts and feasts of the Hindus. They are non-vegetarians. However, they do not eat beef or pork.

D. Scheduled Castes

33. Holeyas and Madars form the two Scheduled Castes in the village. They have their secluded residential area towards the far east of the village and this residential area is separated from the residential area of the other castes by a road. In the residential area of the Scheduled Castes, there is again two groups. The Madars reside towards the Northern side and the Holeyas have their houses towards the south. Though both these castes are included among the Scheduled Castes, the Holeyas consider themselves superior to the Madars. If a Madar is consulted, he considers his own caste as superior to that of a Holeya. Thus these two communities are observing certain rigid distinctions between them. Neither intermarriage nor interdining is permitted. The Holeyas have a well of their own which no Madar is permitted to use. So also the Madars have a separate well for themselves.

34. Madars are the traditional leather workers. Though the ground round their houses is generally clean and well swept, the air in this locality is often tainted with decaying flesh. Both these communities depend mostly on agricultural labour for their maintenance. A few among them own some small holdings of cultivable land. But these holdings are hardly sufficient to provide them with means of sustenance. So they are required to move out in search of agricultural labour. Socially, economically and educattionally, both these communities are very backward. They have to face several social handicaps. Though it is true that the restrictions placed on them and on their movements by other castes are not as rigid as they were till a few years back, but even then they cannot move freely among other castes. They have not yet been able to find free access to public places like hotels, temples etc. Though a few of them have enrolled their children on the school registers, very few are seriously interested in providing education to their children. Ignorance as well as economic backwardness are responsible for such an attitude. They are not yet able to apprcciate the value of educatiou. Their economic circumstances are also such as to force them to employ their children on farm work. Their mother-tongue is Kannada. They are hard working but do not attach much importance to cleanliness. Divorces and widow remarriages are permitted among both these castes. They are non-vegetarians and eat carrion as well occasionally. They pray to all the deities in the village and recently the Madars have also installed an idol of Basavanna in their locality.

E. Muslims

35. There are 17 households of Muslims with a total population of 107. They are all Sunnis. They are divided into several further sub divisions like Mullas, Pinjars, Chapparband, Sheiks and Ladars. Mullas and Pinjars with 7 households each are in the majority. The Sheiks, Ladars and Chapparbands have only one household each. Although the mother-tongue of all the Muslims is generally Urdu, Pinjars and Ladars and Chapparbands speak Kannada at home. Though interdining among these various divisions is permitted, inter-marriage is not. They are all non-vegetarians but do not eat pork. The Muslims have a mosque in the village where they offer "Namaz" every Friday. A few Muslims attend the mosque every day for offering prayers. The Muslim women observe *Purdah* when they move out of the village. In the village itself they do not observe it so rigidly. Most of them are either cultivators or agricultural labourers. Some of the Muslim women also help their male folk in the farm labour. The Mullas and the Khajis form the priestly class for the Muslims and they attend to all their religious functions. Educationally, the Muslims are not much advanced. Economically too, they are generally poor.

F. Other Castes

36. There are 2 households of Brahmins and both of them belong to Vaishnava sub-sect. The Brahmins in the village do cultivation besides tailoring work. They are vegetarians. Divorces and widow remarriages are not permitted among them. There is only one family of Rajput which has recently migrated to the village from Gulbarga District.

The mother-tongue of the Rajputs is Hindi. They are vegetarians.

Houses and House Types

37. The houses in the village generally form a linear assemblage with a street running between parallel rows of houses. As the annual rainfall is of the order of about 20", the houses have generally a rectangular ground plan with flat roofs. As would be evident from Table 13, 206 households reside in houses with flat mud roofs and 2 households reside in houses with thatched roofs. These two households residing in thatched roofs belong to Madar and Kabbaliger castes. There is only one building with Mangalore tiles and that is constructed by Government recently as the residential quarters for the Village Level Worker. The summer heat in the village is unbearable and the flat mud roofs help in keeping the interior portions of the houses cool. It is for this reason that they generally prefer to have houses with flat mud roofs. Another reason that contributes to this state of affairs is that the constructional cost of such houses generally works out cheaper. The material required for such houses is all locally available and the local residents can provide labour for such construction work. As is evident from Table 13A, all the 208 houses in the village have walls made of mud bricks. The only stone-walled building in the village is again the residential quarters of the *Gramsevak* but as the *Gramsevak* resides at Sindgi, this house is not occupied. The living conditions in the village are generally congested.

38. Table XII presents information regarding households by number of rooms and by number of persons occupying. It is seen from this Table that most of the households occupy one room. To be exact, 128 households or 61.55% of the total number of households occupy only one room. The population of such households is 631 or 47.91% of the total population of the village. There is one household consisting of six persons which has no regular room to stay. This household occupies a small room which serves all purposes including cooking. 53 households or 25.48% of the total number of households consisting of 373 persons or 28.35% of the total population have two rooms at their disposal. 13 households constituting 6.25% of the total number of households have 3 rooms and the population in these households is 155 or 11.79% of the total population. There are 12 households occupying 4 rooms and they have a population of 135. They constitute 5.76% of the total number of households and 10.26% of the total population. There is only one household with 16 members in it which has more than 5 rooms. They form 0.48% of the total number of households and 1.22% of the total population.

39. The houses are mostly ill-ventilated and dark. Windows are almost absent except for some small openings of $1' \times 1'$ for the kitchens in a few houses. None of the houses has got separate latrines and very few have got independent cattle sheds. The cattle generally occupy the living rooms. Very few houses have got separate rooms for bathing purposes. So both the male folk and female folk have either to bathe in the open or in one corner of the kitchen, thus lacking privacy. A few of them take bath in the nearby stream when they go out there to wash their clothes. The houses about the streets or lanes and have very little frontage. Some of the houses, however, have backyards where the cultivators stock fodder and also have their manure pits. The waste water generally flows into the streets and in a few cases soak pits have been provided near the houses. The materials like stones, earth etc., required in house construction are brought from the neighbouring villages like Yeragallu, (9 miles away), Asangallu (12 miles away) Guttargi (9 miles away), Ganihara (6 miles away) etc. The size of the houses is generally counted in units called *Ankanas*. One *Ankana* is generally $7\frac{1}{2}' \times 3\frac{3}{4}'$. The wooden material required for houses is usually got prepared by the local carpenter or obtained from Sindgi or Bijapur. The cost of construction of a house of about 5 *Ankanas* is estimated at about Rs. 1,000. The details of construction are more or less similar to those found in Tidgundi village and as this matter has been discussed in some detail in that report, it is considered unnecessary to repeat it here.

40. The important ceremonies associated with the construction of a house are the *Bhoomi Puja* and the house warming ceremony. The construction work is generally started on an auspicious day selected in consultation with an astrologer. Before starting the work, the implements and the site are offered worship. They observe a second ceremony at the time of fixing the threshold. They worship the threshold and give some gifts to the artisans engaged in the construction work. On completion of the construction, they celebrate the housewarming ceremony when they offer worship to their chief deity and entertain a few relations and friends at a sumptuous feast.

Dress

41. The mode of dress in almost all the rural areas of the Northern Maidan is very much the same. Practically there are no distinctions in the mode of dress among people of the various castes. Even Muslims who generally wear pyjamas as a lower garment are seen wearing dhotis in the village. As such, it is very difficult to distinguish between two castes on a consideration of dress alone.

42. The men's dress generally consists of a turban, a shirt and a dhoti. Three types of turbans are found in the village. They are locally known as *pataka, rumal* and *sharpe*. The pataka is usually made of silk and is meant for occasional wear. It costs between Rs. 35 and Rs. 60. It is only found in a few households which are economically rich. The ***rumalu*** costs anywhere between Rs. 10 and 40. These are also meant for special occasions like marriages etc. A few well-to-do people regularly wear it, particularly when going to Sindgi, Bijapur and other places. The turban that is commonly seen in the village is *sharpe* which costs between Rs. 5 and 10. A few persons wear caps either white or black in colour and some leave their heads bare. The upper garment consists of a shirt made of cotton either with full sleeves or half sleeves. The shirt is generally made of coarse mill cloth. Coats are seen occasionally. With the younger generation the bushshirts are getting popular due to the infiltration of urban influences. The dhoti is always worn with a kachcha. It is generally 6-9 cubits in length and 45-50 inches in breadth. When working in the fields the dhoti is tucked upto the knees. Whenever they move out either to the fields or otherwise, they invariably carry a *kambli*, a coarse woollen blanket. It is an all-weather companion to field work. It serves as a weight pad, as a basket, as a carpet besides serving as a headgear for protecting from sun or rain. The sewn garments are usually tailored by the local tailors and occasionally they purchase them at Sindgi or at the time of the village fairs.

43. The wearing apparel of the women generally consist of a saree and a blouse. The blouse is locally known as *kuppasa*. The length of the saree is about 8 yards and the width is about 45 inches. Handloom sarees are more popular in the village. The villagers generally prefer sarees of darker shades made in the looms at Ilkal, Jamkhandi etc. They generally purchase their sarees at Sindgi or Bijapur and a saree costs anywhere between Rs. 15 to Rs. 50, depending on the quality of the cloth. Excepting for Brahmin married ladies, all the female folk in the village wear sarees without a *kachcha*. The blouses are also stitched from handloom cloth. The two loose ends of the blouse are either tied into a knot or buttoned up at the front.

44. The wearing apparel of young boys generally consists of a shirt and a knicker and that of girls consists of a frock and blouse or a skirt. Most of the villagers wear chappals made by the local cobblers.

Hair Style and other Decorations

45. The men generally have a close cut crop. Women part their hair in the middle and tie it at the back into a knot. The young girls plait their hair at the back like a pigtail. Generally they use cocoanut oil for dressing their hair.

46. Toilet goods like face powders, cream, snow etc., have not infiltrated much into

the village. Only a few households use such toilet goods occasionally. Many women blacken their teeth by using some powder called *Hallittu*. They say such treatment strengthens the gums and teeth. Tatthooing is common particularly among Kabbaligers, Madars, Holeyas etc.

Ornaments

47. The use of ornaments is quite common among all castes. Even the poorer sections which cannot afford to have gold ornaments possess ornaments made of brass, glass, silver etc. Nowadays there is preference for lighter ornaments. The ornaments seen in the village are almost similar to those seen in Tidgundi village of Bijapur Taluk which has been separately surveyed.

Household Goods

48. Information regarding possession of households goods and consumer goods and a few habits have been tabulated in Tables 12, 12A and 12B. The villagers do not attach much importance to the possession of either household goods or consumer goods. Though in the urban areas possession of such material objects throws some light on the economic and social status of a family, in the rural areas it is not so. Excepting for a few necessities, none of the households in the village possess any household articles.

49. Very few households in the village possess any items of furniture and most of these articles are found in Lingayat households. Kabbaligers, Kurubas, the Scheduled Castes and the Muslims possess practically no articles of furniture. The only furniture that is commonly seen among both the rich and the poor is the rope cot locally called *horasu*. This type of cot consists of a 4 legged wooden frame to which a rope is tied. This comes up very handy when attending to ailing patients, delivery cases and the old and the infirm people. Almost all the households in the village possess atleast one such cot. It neither costs much nor is it difficult to store by within a limited space when not required. The cot can be easily dismantled by removing the knots.

50. Table 12A presents information regarding possession of consumer goods. The most common article that is found in the village is the hurricane lantern. 118 households possess such lanterns. The village is not provided with electricity and as such a lantern is a necessity. 4 households, all belonging to Lingayats possess petromax lamps. Some of the villagers often use dry battery torch lights. These are found with 32 households, 23 of which belong to Lingayats. Kerosene pressure stoves are found only in 5 households and all of them are found in the Lingayat community. 18 households possess bicycles and 13 of these households belong to Lingayats. There is only one radio set in the village belonging to a Lingayat household. There is another Community Radio Receiver Set but this is possessed by the Village Panchayat. However, during the period of survey this community radio set was not in order. There are 3 clocks in the village and all of them belong to Lingayats. 12 households use wrist watches and 8 of them are Lingayat households. There are 2 harmoniums one of which belongs to a Lingayat and the other belongs to a Kabbaliga. The only gramaphone machine in the village again belongs to a Lingayat. Thus it will be seen that most of the consumer goods are possessed by Lingayats which indicates that they form the prosperous class in the village.

51. In Table 12B information regarding certain habits like the use of mosquito nets, use of toilet and washing soap, the habit of sending clothes to the washerman etc., have been tabulated. It is seen from this Table that only 2 Lingayat households in the village are in the habit of using mosquito nets and both these households are in the income group of Rs. 150 and above. No other household in the village in any income group uses mosquito nets. 95 households in the village are in the habit of using toilet or washing soap. Out of them 54 belong to Lingayats and 21 belong to Kabbaligas. It is seen that 33 of the households using toilet or washing soap are in the income group of Rs. 150 and above; 16 are in the monthly income group of Rs. 101-150; 33 are in the monthly income group of Rs. 51-100 and 13 are in the monthly

income group of Rs. 50 or below. Only 2 households in the village are in the habit of sending clothes to the washermen for washing and both these households falling in the income group of Rs. 150 and above belong to Lingayats.

52. Now turning to other material possessions like utensils, beds, carpets etc., it is seen that only the houses of rich have beds, carpets, bedspreads and a large supply of brass cooking and storing vessels. In the houses of the poor, most of the vessels are of earthenware. Quilts and country blankets are almost the only other possession. Among the poor sections the only metalware that is commonly seen is made of aluminium. A few plates, kettles, cups etc., made of aluminium are seen in such houses. Many of them too have lost shape due to long usage. Brass vessels are occasionally found among these low income households. Such vessels are used for fetching water from the wells. Cooking and storing is done only in earthenware. They purchase such earthenware at the weekly shandy held on every Sunday at Sindgi. Brahmin households do not generally cook in earthenware.

Food and Drinks

53. Tables XVII and XVIII present information regarding the dietary habits in the village. It is seen from Table XVIII that excepting for the Lingayats and Brahmins, all the other households are in the habit of taking non-vegetarian food. All the Brahmins and Lingayats in the village are vegetarians. The non-vegetarian households consume non-vegetarian food only occasionally, as their economic circumstances do not permit them to resort to such food frequently. Many of the non-vegetarian Hindu houses do not eat either beef or pork. The Muslims do not eat pork. The Scheduled Castes eat carrion also but some of them say that of late they have given up eating carrion.

54. As is evident from Table XVII, 196 households are in the habit of taking 3 meals a day and 12 households are in the habit of taking 2 meals a day. The households accustomed to 3 meals have their first meal early in the morning, the second meal at noon and the third just after sunset. In summer, they go out to the fields after early first meal and return home round about noon for lunch. As the summer heat is unbearable, they do not go out to the fields again after lunch unless their farm duties are such that their presence in the fields is absolute necessary. In winter they have their lunch at noon in the field only. The households taking 2 meals a day generally have some snacks with a cup of tea early in the morning. All the households have one or two cups of tea between lunch and supper. Jowar forms the staple diet of almost all the households. As is evident from Table XVIII, 184 households have only jowar as their staple diet and in 24 the jowar diet is supplemented with rice. They consume wheat only occasionally particularly on festival days. The chief article of food for all the three meals is jowar bread. Next to bread comes *Kanya i.e.*, husked and boiled jowar. Sometimes this husked jowar is boiled in curds when it is called *Hulanuchchu.* Their holiday dishes are *Godi huggi*, *Kadabus*, *Poli* etc. *Godi huggi* is prepared from husked and boiled wheat mixed with molasses. *Kadabus* are prepared out of wheat flour, stuffed with split gram and molasses. They are turned into balls of the size of oranges and then boiled or fried in oil. *Polis* are wheat flour cakes prepared by rolling balls of wheat flour stuffed with split gram boiled with molasses. Occasionally they also prepare another sweet called *Shavige* which is more or less like vermicelli. This is prepared from wheat flour which is beaten into dough before drawing into long threads curled round sticks. Then these threads are dried in the sun and consumed with molasses and milk. The curries they prepare for their regular meals are very hot. They use a lot of chillies and onion in preparing them. The vegetables commonly used are lady's fingers, brinjals, onion, gourds, beans, pulses etc. The intake of milk and milk products is not much. The poorer sections occasionally consume butter milk. The common cooking medium is either groundnut oil or safflower oil. Dried cotton stems and cowdung cakes are commonly used as fuel.

55. As is evident from Table 11, out of 208 households, 83 households are in the habit of taking sugar. Among these 83 households, 65 belong to Lingayats, 37 of the households taking sugar are in the monthly income group of Rs. 150 and above, 10 are in the monthly income group of Rs. 101–150, 15 are in the income group of Rs. 76–100, 15 are in the monthly income group of Rs. 51–75 and 6 are in the monthly income group of Rs. 26–50. None of the households with a monthly income of less than Rs. 25 is in the habit of taking sugar. The habit of taking tea is slightly on the increase. As can be seen from Table 11A, out of the 208 households, 112 households are in the habit of taking tea regularly. Of these, 46 are in the monthly income group of Rs. 150 and above; 17 are in the monthly income group of Rs. 101–150; 17 are in the monthly income group of Rs. 76–100; 20 are in the monthly income group of Rs. 51–75; and 12 are in the monthly income group of Rs. 26–50. In this statement only such households which prepare tea at home are considered as having the habit of taking tea. Besides these 112 households, the male folk from several other households regularly visit the tea shops both in the village and at Sindgi and drink tea there.

56. The preparation and consumption of alcoholic drinks is prohibited by law in this region. However, it appears several persons in the village have a craving for such drinks. It is said that some of them consume such liquor prepared illicitly but none in the village admits this fact openly. Norcotics like Bhang, opium etc., are not used by anyone. Smoking of bidis and cigarettes is very common.

Beliefs and Practices Connected with Birth

57. Birth of the first child is usually a source of enjoyment to all the members of the family. They attribute barrenness to the sins committed in the past life and they observe several vows to the various saints and deities and pray for issues. Birth of the first child usually takes place in the girl's parental house. Soon after the first signs of pregnancy are seen, the diet of the pregnant woman is severely restricted. Among the well-to-do, she is not permitted to do any hard work. But in the poorer section who have to eke out their living by earning wages every day, pregnant women attend to the normal work till the late stage of pregnancy. At times they are found to do their normal work upto the day of their confinement. However, they observe certain restrictions regarding the diet. They try to avoid chillies, tamarind etc., as these are considered harmful both to her and the child to be born.

58. In the 5th or 7th month a certain ceremony known as *Kuppasa* or *Huvumudi-suvudu* is performed. This is performed at her husband's place and her parents are also invited on the occasion. On this occasion some presents are offered both to the husband and the wife by her parents. The value of these presents depends much on the economic circumstances of the family. The well-to-do persons usually present the son-in-law with a gold ring. Some near relatives and close friends are also invited for a feast. For this ceremony, they hold a small function called *Ambalu Gadige* in the morning. For this ceremony a new, painted earthen pot is prepared. This is covered with a bodice cloth and worshipped. In the afternoon the husband and the wife along with their relatives go to the temple for worship. At times they go for worship in a procession accompanied by music.

59. The girl then goes to her parental home in an odd month of her pregnancy. At her parents house, a separate room is allocated for her delivery. If such a room is not available, a corner in the living room is partitioned off for this purpose. The room allocated for delivery is usually dark and ill ventilated. Generally the delivery cases are all attended to by the elderly ladies from their own caste. There is no trained midwife in the village. Occasionally a trained midwife from Sindgi is called upon to attend to delivery cases. The villagers do not take their women to a maternity home for delivery. The general custom among all the castes in regard to the disposal of the placenta is that soon after it is cut, it is placed in an earthen pot called

Magi and buried either in the backyard of the house or in their own lands. Should their lands be far away, they bury it in some other convenient spot. Lingayats generally do not observe any period of pollution. But in the village some of the households said that they observe pollution for a period of 5 days. After this period ends, they purify the house by washing the clothes and giving a cowdung wash to the floor. After the purification ceremonies, the Jangam is invited to perform the *Linga* tying ceremony. This is called *Lingadharana*. Some people say that these *Lingas* are brought from Srishaila. A word about the delivery is sent to the child's father only after the purification ceremony on the 5th day. Some sugar and a dry cocoanut (copra) will also be carried by the messenger. There is no *Lingadharana* ceremony among Kabbaligers, Kurubas or any other caste. The Lingayats consult their Jangams about the auspiciousness of the hours of birth. Kabbaligers and Kurubas have their own *Upadhyaya* who is consulted. If they tell that the hour of birth is inauspicious, they will perform certain religious ceremonies and at times, give some articles in charity to propitiate their deities. The naming ceremony, called *Namakarana,* takes place on the 11th day, in the case of the birth of a male child and on the 13th day in the case of the birth of a female child. On this occasion, the relatives are invited to a feast. The actual *Namakarana* ceremony is arranged in the evening and it is usually the aunt of the child who first calls out the name of the child. The aunt is presented with a saree on the occasion. A ceremony known as *Shetgaon* is performed on the 21st day. At this ceremony a Goddess is worshipped. On this day, the mother fetches water from the well after offering worship to it. This worship is known as *Gangammana puja*. The mother with the child usually returns to her husband's place in the 5th month after the child birth.

60. Among the Holeyas and Madars, they have certain ceremonies on the 3rd and 5th day after child birth. These ceremonies are known as *Murudishi* and *Aidashi*. Among them the naming ceremony usually takes place on the 12th day. On the 3rd and 5th day they offer worship to Lakshmi. They perform the *Shetgaon* ceremony on the very day on which the child birth takes place and *Gangammana puja* is performed any time within the first month and a half. The Muslims also perform the *Kuppasa* ceremony. On this day they do not prepare any non-vegetarian food. They complete the *Kuppasa* ceremony and *Ambalu gadige* in the 7th month. The naming ceremony takes place on the 40th day.

Beliefs and Practices Connected with Marriage

61. The negotiations for marriage are generally initiated by the bridegroom's side among all the castes in the village. The persons actually marrying have very little voice in this settlement. In several cases the bridegroom and the bride see each other for the first time only on the marriage day. However, nowadays some boys insist on seeing their future partners before negotiations are completed. However, the girls have very little say in the selection of their partner. The practice of paying bride price is prevalent among all castes except Brahmins. The bride price may range anywhere from Rs. 50 to Rs. 400 depending on the economic circumstances. In some cases it goes up to even Rs. 1,000 or more. The practice of payment of dowry is also getting common among the well-to-do Lingayat households. After initial enquiries, the bridegroom's party visits the bride's place to see the girl. Generally the Jangam also accompanies them. If they approve of the girl, the bride's side returns the visit and on mutual agreement a date is fixed for betrothal. The betrothal ceremony takes place on a day considered auspicious by the Jangams or the religious priests. This ceremony which takes place in the bride's house is attended to by several close relatives and friends. On this day the day of the marriage etc., is fixed.

62. The marriage ceremony takes place usually in the house of the bridegroom. Irrespective of their income the bridegroom's party has got to give several sarees to the bride. The sarees required to be so given are *Akkikalu seere* (marriage saree), *Udithumbuva seere* (lap filling saree), *Meravanige seere*

(procession saree), *Kumkuma hachchuva seere* (saree for *tilak* marking ceremony), *Tayi seere* (saree for mother), *Aaya seere* (saree for turmeric anointment). Soon after the above formalities are completed a ceremony for applying tilak to the forehead of the girl is arranged. The party visiting the girl's house for this ceremony usually reaches there on a Tuesday or a Friday. The girl is expected to wear the saree presented by the bridegroom's party for this ceremony. This ceremony takes place in the presence of several invitees, among whom are always the Village Patel, the Talati, the Jagirdar and the Jangam. After this ceremony the marriage takes place. Formerly the marriages used to last for about 5 to 7 days. But now they last for about 3 days and in the case of poorer sections they are completed within 3 or 4 hours. On the first day, the bride's party reaches the bridegroom's place. On the outskirts of the village the bride's party is received in honour. In the open yard at the outskirts of the village 5 persons from the bridegroom's side and 5 persons from the bride's party sit facing each other and exchange sugar, coconut etc., in the presence of the Jangam or the caste priest. Then the bride's people are taken to the place where they are expected to reside. After this they have a ceremony for tying strings dipped in turmeric paste to the wrists of the bride and the bridegroom. The next day 5 married ladies fetch water in new pots from the well. This is known as Airani. These pots are brought by the Kumbara who is presented with 5 *gidnas* (measures) of jowar, 5 copras and some other articles. This is followed by the *Halugamba* ceremony. A person from the Kabbaliger caste has to worship the *Basari* tree and bring a branch of it. Then the branch is actually brought to the marriage pendal by the uncle of the bridegroom and it is tied to one of the posts in the marriage pendal. The uncle is presented with a turban. On the third day, the *Thali* tying ceremony is performed. The *Thali* is usually tied by the bridegroom in the presence of a huge gathering. The marriage ceremonies come to an end with a visit to the local temples. On the following day, the bride's party returns to their own home. The Scheduled Castes have their own caste priests to solemnise marriages. Among the Muslims the custom of declaring *Mahar* is prevalent. Their marriages are solemnised by their Kazis.

63. Formerly marriages as a rule used to take place before a girl attained puberty but nowadays post puberty marriages are common. However, it cannot be said that child marriages have stopped completely.

Beliefs and Practices Connected with Death

64. Among all the castes in the village excepting Brahmins the dead are disposed of by burial. Among Lingayats the dead are carried in a decorated 'canopied chair' called *Vimana*. According to their philosophy death should not be a cause of sorrow as a dead person has exchanged this worldly life full of care and suffering for the joys of heaven. However, in practice it is very difficult to accept this philosophical attitude. Among all the castes, the body of the dead is first washed and put in new shrouds. The Lingayats carry their dead in a sitting posture whereas others carry them in a lying posture. The funeral procession of a Lingayat is always accompanied by music. At the burial ground a pit of the size of about $6' \times 3' \times 5'$ is dug and the body is put in a gunny bag containing salt and *Vibuthi*. The *Linga* is removed out of its casing and placed in the right hand of the dead. Then the bag is tied with a string and lowered into the grave. Some worship is offered by the Jangam and after the funeral ceremony the party returns home. At the place of death five small pebbles are kept. Jaggery is distributed among all the persons who gather there. On the second day they wash their clothes and give a cowdung washing to the floor of the house. On the third day a ceremony called *Moorukoolu* is performed. For this ceremony some cooked rice is taken to the place of burial in a new earthen pot and *puja* is offered to the spirit of the dead. The party returns after a crow eats the rice contained in the pot. Among the Holeyas and Madars, the *Moorukoolu* ceremony is performed on the 3rd day and thereafter every year they perform a ceremony called *Thithi* in commemoration of the dead. The Muslims perform some special ceremonies on

the 3rd day, 9th day and the 40th day. On the 3rd day the members of the family of the deceased take bath and carry puffed rice, puffed gram, plantains etc., to the burial place. On the 9th day in the evening they invite a few relations and friends to a supper at which some non-vegetarian food is served. Till the 9th day they keep some water in a vessel at the place where the deceased breathed his last. This vessel is removed on the 9th day. On the 10th day, they visit the place of burial taking with them some scents, sweets, flowers etc. Then they have a ceremony on the 40th day for which some close friends and relatives are invited.

65. People of all the castes believe in ghosts. They believe that if the deceased has got some desires unfulfilled then his spirit will reappear in the house or in the village in the form of a ghost. They attribute several ailments and diseases to the unfulfilled desires of such spirits and observe vows to the various deities, saints and tombs. They consult some astrologers about the time of the death and if they are advised that the hour of death is inauspicious they perform some propitiatory ceremonies.

CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources:

A. Land

66. Chiksindgi is predominantly an agricultural village. Of the total 548 workers found in the village, 277 are principally engaged in cultivation. Besides these persons, a large number of persons are engaged as agricultural labourers. Thus arable land forms the most important economic resource of the village. The total area of the village is 2,194 acres 16 guntas. Out of this, 2,113 acres and 22 guntas are under cultivation. The remaining 80 acres and 34 guntas are not under cultivation for various reasons. Out of it, 48 acres and 8 guntas are barren and uncultivable, 10 acres and 8 guntas are put to non-agricultural uses, 7 acres and 22 guntas are assigned as permanent pasture for grazing purposes, and 14 acres and 36 guntas are occupied by the village site or *Gaothana*. Thus, more than 96% of the total area of the village is under cultivation. There is no forest area in this village. The barren and uncultivable wastes lie in small patches distributed in several survey numbers. The soil principally consists of the black clayey type. Coarse red loam is also found in a few patches near the gaothana. The soil is considered to be quite fertile for raising both kharif and rabi crops. The cultivation is generally dry excepting for a few gardens irrigated by the wells. There are said to be about 40 wells in the village out of which 13 have been fixed with oil engine pump sets for lifting water.

B. Livestock

67. Livestock and cultivation form the twin pillars of the agrarian economy of the village. All along the motive power for the traditional ploughs is provided by working bullocks. It is only recently that some of the lands have been ploughed by tractors. Even then bullocks are required for attending to other agricultural operations. In the village most of the cultivating households own working bullocks.

As would be evident from Table XIII, 99 households depend principally on cultivation for their maintenance. The details about the livestock statistics have been presented in Table 7. From this Table, it is evident that 99 households possess working bullocks numbering 267. This clearly proves that most of the households engaged in cultivation possess bullocks. Cattle is also an important source for manure. Farmyard manure is in much demand in the village. The demand is particularly great from the persons doing garden cultivation. Some of the small cultivators dispose of their farmyard manure by sale to the garden cultivators instead of using it in their own land. This is due to the poor economic circumstances of the smaller cultivators. Most of the cattle found in the village are of the Jawari type. The villagers love their cattle very much but they do not attach much importance to their scientific breeding.

C. Other Resources

68. The other resources in the village are very few. A few household industries which are found in the village are caprentry, tailoring, cobblery, goldsmithy etc. Hardly 11 households attend to these small industries. Most of them are mere servicing stations where the raw material is supplied by the customers and the skilled hands of the workers turn them out into finished goods. There is only one flour-mill in the village. Trade and commerce is carried on in the village on a very limited scale. One household runs a tea shop, one does selling of milk and 6 run small grocery stores, 2 of them having trade as only a subsidiary and side business. All this trading is done in retail. With the establishment of a primary school and also

of such public institutions like the village panchayat, the co-operative society etc., a few persons depend on service for their maintenance. Agricultural labour provides the livelihood to a majority of the people in the village. Besides these few economic resources there is no other important resource worth of note.

Factors Influencing Economic Life in the Village:

A. Land Tenures and Land Reforms

69. Excepting for a few acres of land, the land in the village is generally held under Ryotwari tenure, wherein there is no intermediary between the occupant and the Government. The Inam lands in the village consist of (*i*) Patilki Inam 81 acres 4 guntas, (*ii*) Service Inams useful to communities 37 acres 30 guntas, (*iii*) Talwarki Inams 7 acres 15 guntas. (*iv*) Maharki Inam 27 acres 9 guntas, (*v*) Walikarki Inam 33 acres 22 guntas. Formerly there was a considerable area under personal Inam and Pargana Inam. The Pargana Inam lands have been resumed and regranted and the personal Inam lands have been converted to ordinary tenure land after levying full assessment under the various Inam Abolition Acts. Thus the total extent of Inam land in the village at the time of the Survey is 187 acres 31 guntas.

70. However, the most important land reforms measures undertaken in the village relate to the various tenancy laws. The Bombay Tenancy and Agricultural Lands Act, 1948 received the assent of the Governor General on 16th December 1948 and was published in the Bombay Government Gazette on 28th December 1948. It was adopted and modified by the Adoptation of Laws Order 1950 and later amended several times by Bombay 12, 34 and 45 of 1951, by Bombay 33 of 1952 and by Bombay 60 of 1953. Later on it was further, and fundamentally, amended by the Bombay Tenancy and Agricultural Lands (Amendment) Act, 1955. Leaving out the finer points of law and the minor details, the most important provisions of the 1948 Act relate to (*i*) the protection offered to the tenant against eviction from land, (*ii*) the restrictions placed on the transfer of agricultural lands and the special provisions encouraging their transfer into the hands of the tenant and (*iii*) the fixation of maximum rent payable by a tenant for the lease of any land. This Act of 1948 recognises a special category of tenants called the protected tenants. This category was borrowed from the earlier Bombay Tenancy Act of 1939. Actually under the Act of 1948, a person was recognised as a protected tenant, if he was so deemed under the Act of 1939. Under the Act of 1939, as amended by the Act of 1946, a tenant was deemed to be a protected tenant for any land if he held such land continuously for a period of not less than 6 years immediately preceding either 1st January 1938 or 1st January 1945. In the amended Act of 1946, the burden of proving that a particular tenant was a protected tenant was shifted on the landlord. This Amending Act came into force on 11th April 1946. Under this Amending Act, every tenant was to be deemed as a protected tenant from 8th November 1947 unless the landlord obtained a declaration from a competent authority that the tenant was not a protected tenant. By another provision, tenants who had held the land continuously for a period of 6 years immediately prior to either 1st April 1937 or 1st April 1944 but who were evicted from such land on or after such date were also accorded all the Rights and Privileges of the protected tenants. But in such cases, the initiative was shifted on the affected tenants to claim their Rights. Thus tenancies created after 8th November 1947 were not protected tenants. Thus when a protected tenancy initially recognised as such, from one reason or another either lapsed or was surrendered or was terminated the number of such protected tenancies in the absence of new entrants into their rank could only dwindle in course of time. This feature has been noted. In the successive years it has been noted that there has been a gradual decrease in the number of protected tenants.

71. Under the Act of 1948 a protected tenancy was deemed perpetual so that even

in the event of the death of a protected tenant, the landlord was obliged to offer to continue the tenancy under the same terms and conditions to the heir or the heirs of the deceased tenant. These Tenancy Rights could not be terminated unless the tenant failed to pay rent or did any act destructive or injurious to them or subdivided or sublet the land or failed to cultivate it personally or used it for purposes not connected with agriculture. However, this apparent complete protection against eviction was severely qualified by certain rights of resumption conceded to the landlord. The landlord could terminate the tenancy of a protected tenancy by serving him with a one year's notice if he required the land (*i*) for personal cultivation, or (*ii*) for his personal non-agricultural use. However, this right of resumption was again qualified by an important restraint that such resumption should not result in there being more than 50 acres of land under the personal cultivation of the landlord if he was an individual or 200 acres if he was a member of an undivided Hindu Family. This restraining qualification recognised a basic principle *viz.*, of ceilings on land holdings. However, this restriction on ceilings could not be very effective on account of another provision by which a tenant could at any time surrender his interest as a tenant in favour of the landlord and the landlord could retain for himself the land so surrendered without any ceiling restrictions whatsoever. In fact, many landlords took advantage of this loophole and in some cases resorted to even unfair means to induce a tenant into surrendering his land particularly when the resumption would result in raising the landlord's holding above the ceiling. In this village as also in other villages in this region, a large number of cases have been noticed where the tenants are supposed to have given up land voluntarily. The excuse given for such surrender is shortage of family labour. In the general context of considerable under-employment in the village as also in other rural areas in this region, this appears to sound rather strange and is not easy to explain.

72. The landlord's right of resumption was somewhat further modified by the Amending Act of 1952. The concession given to the Joint Hindu families regarding ceilings was waived. It was also laid down that for claiming possession for personal cultivation, the land should stand in the name of the landlord on 1st January 1957 as a superior holder and that the income from such cultivation should be the principal source of income of the landlord for his maintenance. The concept of agricultural holdings was also introduced. An agricultural holding was defined to mean 16 acres of dry land or 4 acres of irrigated or paddy land or the equivalent combination of dry and irrigated lands. It was only if the land held by the landlord was not in excess of the agricultural holding that he was entitled to terminate the tenancy of the protected tenant in respect of the entire area held on lease by the tenant. Otherwise, the right of termination was limited to only half the area of the land leased and the remaining half that was left with the protected tenant was not terminable, at any time on similar grounds. This restriction about agricultural holding was applicable only to the cultivated holding of the landlords. The landlords with smaller cultivated holdings were therefore given unqualified right of resumption. Again, this concept of agricultural holdings was not applied to the holdings of the tenants so that even in the case of landlord with holdings larger than the agricultural holding, though their right of resumption was limited to only half the area cultivated by the tenant, it was not provided that the residuary holding of the tenants would not be reduced below the agricultural holding. Nevertheless this was an important amendment as it created for a class of tenants a certain inalienable right in atleast a part of the lands held by them.

73. This Act also provided for a certain security of tenure of the ordinary tenants *i.e.*, unprotected tenants. Under the Act of 1939, every tenancy was deemed to be for a period of atleast 10 years. The Act of 1945 laid down that every tenancy should initially be for a period of not less than 10 years and that at the end of this period and thereafter at the end of each period of ten years in succession, the tenancy would, unless termi-

nated be deemed to be renewed for a further period of 10 years without any change in the terms and conditions. During the currency of the ten years period the tenancy would be terminated only for non payment of rent, for sub-division, sub-letting, permanent destruction etc., as in the of protected tenants. At the end of the initial or subsequent periods of ten years, the tenancy could be terminated with one year's notice only if the landlord required it for personal cultivation or personal non-agricultural use. An ordinary tenant could of course surrender his rights in favour of the landlord at any time. Thus it would appear that an ordinary tenant enjoyed in some respects, better security than did a protected tenant. In the case of a protected tenancy the landlord could exercise his right of resumption after termination of tenancy at any time he chose but in the case of an ordinary tenancy, he could do so only at the end of each period of tenancy. Thus an ordinary tenant, subject to good behaviour, had security for atleast ten years. Though a protected tenancy was deemed to be perpetual, in view of the abovementioned security, the perpetuity of a non-protected tenancy would appear to be only a nominal advantage.

74. Some of the other important provisions of the Act were those relating to the restrictions placed on the transfer of agricultural lands and the special provisions it made to prohibit the transfer to non-agriculturists. Any transfer of agricultural land by sale, gift, deed, exchange, mortgage was declared invalid if made in favour of a person who was not an agriculturist. Further, even among the agriculturists, priorities were indicated for purchase of any land offered for sale. If a landlord intended to sell his land, he was required to apply to the Tribunal to determine its reasonable price and after the price was determined he was to offer the land for sale in the following order of priority:

(*i*) the actual tenant of the land.

(*ii*) The person or persons cultivating the adjoining land.

(*iii*) The Co-operative Farming Society.

(*iv*) Any other agriculturists and

(*v*) Any person obtaining a certificate from the Collector to the effect that he intended to take up agriculture.

Thus a tenant in actual possession was given the highest priority of purchase. By the Amendment of 1953, a further concession was given to encourage sales to tenants. By this Amendment it was declared that a landlord could sell his land to the tenant at a mutually agreed price without the necessity of getting the price fixed by the Tribunal. In addition to his obtaining the first priority in purchasing the land when offered for sale, a protected tenant could also under certain circumstances purchase the land cultivated by him as a protected tenant on his own initiative. He could do so provided his total holdings would not exceed 50 acres or reduce the total holdings of the landlord below 50 acres. This limit of 50 acres provided simultaneously a ceiling on tenant's holding and a floor for the landlord's holding.

75. As regards rent, the maximum rent payable by a tenant was defined in terms of crop share, which in the case of irrigated land was not to exceed $\frac{1}{4}$th and in the case of other lands $\frac{1}{3}$rd of the crop of such land or its value. The State Government could also by a notification fix the lower maximum limit. Subject to these limitations the rent payable by a tenant was to be the rent mutually agreed by the landlord and the tenant and in the absence of mutual agreement or in the case of a dispute, either party could apply to the Mamlatdar for the determination of the reasonable rent. These maxima were considerably below the level of share rents prevalent in this village and region. In this region, the landlords generally claim half of the crop. However, inspite of these limitations, the practice of paying rent exceeding the maximum limits fixed, continues. The law also prohibits the landlord from recovering rent in terms of service or labour. He is also prohibited from levying any cess, rate, tax, etc. The liability of the land revenue continues to be with the landlord.

76. Thus in short, the tenants get security of tenure. The security of tenure

in the case of either protected tenants or ordinary tenants was limited by the landlord's right of resumption for personal cultivation, which was actually more severe in the case of protected tenants. When a tenant surrendered his land in favour of the landlord, no ceiling operated on the resulting holding of the landlord. This was the principal loophole in the Act which very much undermined the provisions for security of tenure. Though the restrictions placed on the transfer of agricultural lands were important, the right to purchase on their own initiative, bestowed on the protected tenants had a much more potential in promoting transfer of agricultural lands from non-cultivating to cultivating persons. In the village no protceted tenant took advantage of these provisions to purchase the land on his own initiative. These were some of the principal weaknesses of the 1945 Act, and so an Amendment Act was passed in 1955 by introducing the Bombay Tenancy and Agricultural Lands (Amendment) Act 1955. The Amendment Act introduced the concepts of ceiling areas and economic holdings. An economic holding was defined as equivalent to 16 acres of Zirayat land or 8 acres of seasonally irrigated paddy or rice land or 4 acres of perennially irrigated land. The ceiling area was defined as equivalent to 3 times the economic holding. The distinction between protected and ordinary tenants was removed, putting the latter on the same footing as the former. However, this restriction did not apply to the land under personal cultivation immediately prior to the appointed day. The maximum and minimum limits of rent were fixed in multiples of assessment. The rent payable could not be less than twice the assessment and could not exceed five times the assessment or Rs. 20 per acre whichever was less. The responsibility of paying land revenue and other Government dues was shifted to the tenant. However, the most important provision of the Act related to the "tillers day". On and w.e.f. 1st April 1957, every tenant, whether protected, permanent or otherwise was deemed to have purchased from the landlord the land held by him free of all encumbrances subject to the condition that he cultivated the land personally. The purchase price, which would be 20 and 200 times the assessment, was to be paid in a lumpsum or in instalments within a period of 12 years. The new Amendment also remedied another important weakness found in the earlier Act of 1948. This related to surrender of his rights by a tenant. Under the amendment, the tenant could of course surrender his interests in favour of the landlord but in that event the landlord could retain such surrendered area only subject to the ceiling on his holding. Any excess of the surrendered land which the landlord could not thus retain was to be at the disposal of the Government for sale to persons in certain specified priorities. Thus the landlord's right of resumption was effectively limited to the ceiling area. However, before the Amendment Act of 1955 could be fully implemented, this area came to be transferred to the New Mysore State under the States Reorganisation Act of 1956. In the new State of Mysore the Tenancy Laws in operation in the different integrated areas were not uniform. So immediately after Reorganisation of States, the State Government decided to bring about a uniform law of land reforms applicable to the whole of the State and so a Committee was appointed in 1957 to examine the existing Tenancy and Agricultural Land Laws and to make suitable recommendations for comprehensive legislation in the matter. On 11th March 1957 an Ordinance was issued suspending the operation of the provisions of the Bombay Act relating to resumption by landlords, and purchase by tenants and also requiring that all surrenders should be registered in the Mamlatdar's Office. This Ordinance was subsequently replaced by Act No. XIII of 1957. By virtue of the suspension of these provisions, the right of landlords to resume land for personal cultivation as well as the purchase whereby the tenant became the owner of the holding under certain circustances were kept in abeyance. Now on 2nd October 1965, the Land Reforms Act of 1961 has come into operation in the whole of the State. This Act provides both for the security of tenure and the transfer of lands to the actual tillers. It also fixes the limits for rent. However, at the time of the investigations in the village, this Law had not come into force and the

effect of the new legislation has not been studied.

77. The main facts brought out by the investigations made in the village in 1963 indicate the following results. Inspite of the protection given to the tenants from displacement by the various Tenancy Laws in force in the village, from 1946 onwards there appears to have been extensive resumptions and changes in the tenancy. In 1951 the total population of the village was 1,028 and this has increased to 1,316 at the time of Survey in 1963. However, the number of persons dependant on cultivation of lands taken on lease has decreased from 114 in 1951 to 88 in 1963. This decrease cannot be attributed to shortage of family labour as during this period the number persons depending on agricultural labour has increased from 250 to 457. The provisions made in the 1948 Act for the transfer of lands into the hands of the tillers has also not become very effective. It is true that in a few cases rent receivers have sold the lands to the tenants or other cultivators of land. But the extent of land so transferred is very limited. Again, inspite the limits fixed on the maximum rent payable, there appears to be a complete absence of any signs of lowering the crop share or cash rents or of any changes in the tenancy practices. The tenants are generally illiterate and are always under constant pressure from influential quarters. So they do not dare complain about the quantum of rent.

78. Another land reforms measure that has been introduced in the village is The Prevention of Fragmentation and Consolidation of Holdings Act. Under this Act, certain limits have been fixed for determining standard holdings. Fragmentation or division of any land cannot be effected in such a manner as to reduce the size of the holdings below the standard area so fixed. However, in practice, in their anxiety to divide the property equitably at the time of inheritance etc., the villagers do have a tendency to create new fragments. Such newly created fragments are not recognised by law. Consolidation proceedings are yet to be started in the village.

B. Land Improvement

79. The cultivation in the village is mostly dry excepting a few gardens which are irrigated by wells. In order to help in their irrigation arrangements, the Government have provided some pumpsets to the village. 13 wells have been fixed with such pumpsets and these cultivators are doing some intensive cultivation by raising garden crops in the area coming under the command of these wells. The Soil Conservation Department has also taken some active steps by introducing soil conservation measures in the village. An area of 242 acres 35 guntas was taken up in 2 different blocks of 155 acres 25 guntas and 97 acres and 10 guntas for contour bunding. Under this scheme 15 *kabjedars* have drawn benefit. The total cost of erection of these bunds is said to be Rs. 10,949 and paise 30. The cost is to be recovered in 15 years, and the loan advanced for the purpose carries a nominal interest of $4\frac{1}{2}\%$. This work was taken up prior to 14th April 1954.

80. The Soil Conservation Department has also taken up an area of 1,029 acres for conducting experiments on dry farming. This is only a demonstrational plot and the cost of the whole project is borne by Government. This work was started on 14th November 1961 and is yet under implementation. Out of this area, 292 acres and 20 guntas are from Chiksindgi village. The total estimated cost of the project is Rs. 47,324–95 P. The work of levelling the land with bulldozers etc., is also in progress in the village. The bulldozing work was started on 16th March 1962 and the bulldozers have worked for about 587 hours in the village at a total cost of Rs. 17,615. Some of the cultivators have also taken up improved agricultural practices and have introduced improved seeds.

C. Industrialisation

81. There is nothing worthy of note about the progress of the village in the industrial field. Excepting for a few traditional occupations like cobblery, carpentry, blacksmithy, tailoring, etc., there are no industries in the village. Only one flour-mill

has been recently set up by a leading agriculturist who also works as a moneylender.

D. EXPANSION OF SOURCES OF FINANCE

82. The importance of making available prompt credit to the villagers during agricultural operations cannot be under estimated. In fact all along the absence of an organised system of meeting the credit needs of agriculturists has been the bane of Indian agriculture. The money-lender charging a heavy rate of interest has always been the principal source of finance to the needy agriculturists. To help the poor cultivators in meeting their financial needs, a Service Co-operative Society has been started in the village in 1943. About 105 persons from the village have become its members. However, the Co-operative Society has not so far gone into the full length of providing all the credit needs of the villagers. The Government also helps some of the needy persons by advancing Takavi and other loan at nominal rates of interest. The National Extension Service has also come to the help of the needy persons by advancing loans for productive purposes. But inspite of all these agencise now working in the village, the money-lender still holds his own and is a power to reckon with in the village.

E. EXPANSION OF MARKETING FACILITIES

83. With the improvement in the roads and transport arrangements, there has been some expansion in the marketing facilities in the village. The village does not boast of any local markets. However, as compared to many other interior villages, its location by the side of the Bijapur-Sindgi Road has been very advantageous to it. It is also only 2 miles away from Sindgi which is the chief marketing centre for the village. Some of the bigger cultivators also often visit Bijapur 35 miles away where they have a big wholesale market. The villagers also get credit facilities both at Sindgi and Bijapur. The other marketing centres for the village are Kannoli 6 miles away and Devarhippargi 12 miles away. They generally move by bullock carts or on foot to Kannoli and Devarhippargi. They can approach Sindgi either by bus or by bullock carts. But most of them foot out this short distance of only 2 miles. Several buses run between Bijapur and Sindgi daily and so the villagers do not find any difficulty in going to Bijapur. Besides the regular service buses, goods lorries also frequently move on this route. The nearest cattle market for the village is at Almel about 12 miles away where a cattle bazar is also held on every Friday. Weekly shandies are held at Bijapur and Sindgi on every Sunday.

F. INFILTRATION OF URBAN INFLUENCES

84. The village continues to be rural both in outlook and appearance. The only urban influence that is seen in the village relates to dress and food habits. Among the younger generations who frequent Sindgi and Bijapur a change is noticed in the mode of dress. The turban is replaced by a cap or they leave their head bare. Some of them have also started wearing trousers instead of a dhoti and a bushshirt instead of a shirt. Whenever they visit Bijapur they will not lose an opportunity of visiting the cinema theatre. The habit of drinking tea is also very much on the increase. But for these habits and practices, no other urban influence is noticed in the village.

Economic Activities and Nature of Changes

A. LIVELIHOOD CLASSES

85. For a study of the pattern of changes in the livelihood classes, it is necessary to compare the livelihood groups of two periods. For studying this aspect the economic conditions found in 1961 are too recent to compare with the economic conditions found in 1963 at the time of this survey. So it would be necessary to compare the conditions found in 1963 with the conditions found at the time of census enumeration in 1951 or earlier periods. In 1951 the whole population was divided into two broad classes *viz.*, agricultural classes and non-agricultural classes. In these two groups the whole population was divided according to the nature of the economic activity of each household. No differentiation was made between active workers and non-workers. Even dependants were assigned a

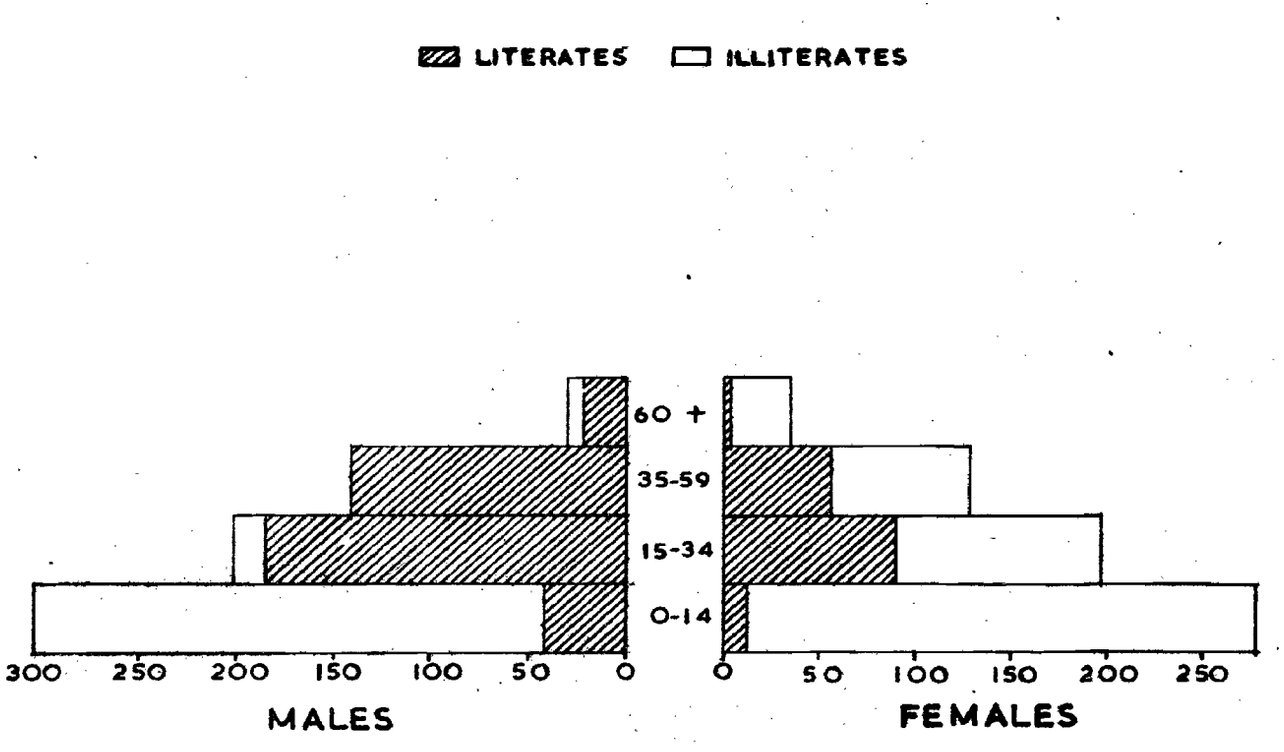
place in one of these two groups depending on the nature of the economic activity of the household as a whole. In 1961 as also at the time of the survey in 1963, the population of the village was divided into two distinct categories namely workers and non-workers. The workers included only persons who were actively and gainfully employed. There is also another point of fundamental difference in the concepts adopted in 1951 and those adopted in 1961 and 1963 for determining the principal work. In 1951, the work that yielded the largest income was considered as the principal work. On the other hand, for this survey, the work that regularly consumed more time was considered as the principal work irrespective of whether it yielded the largest income or not. So, for the purposes of this survey, any gainful economic activity to which a person devoted more time was considered as his principal work even if he derived from it a lesser income than he obtained from some other source. So if the figures relating to 1951 Census are to be compared with the figures recorded at the time of this survey, the differences in the concepts adopted for the two investigations will have to be eradicated. The investigations in 1963 have been made in such a way that the data collected at the time can easily be considered in terms of the concepts adopted for the 1951 Census. The following statement gives a comparative picture of the conditions found in 1951 and 1963 in terms of the concepts adopted for the 1951 Census.

Livelihood Classes	1951 Census Population		1963 Survey Population	
	No.	per-centage	No.	per-centage
1	2	3	4	5
I. Agricultural Classes :				
(*i*) Cultivators of owned land	608	59.15	646	49.09
(*ii*) Cultivators of land taken on lease.	114	11.09	88	6.69
(*iii*) Agricultural labour	252	24.51	457	34.73
(*iv*) Non-cultivating land owners	35	3.40	—	—
II. Non-agricultural Classes :				
(*v*) Production other than cultivation	10	0.98	69	5.24
(*vi*) Trade and Commerce	—	—	21	1.60
(*vii*) Transport	6	0.58	—	—
(*viii*) Miscellaneous sources and other services	3	0.29	35	2.65

86. It would be seen from the above statement that the population of the village has increased from 1,028 to 1,316 between 1951 and 1963. Persons depending on agriculture have increased from 1,009 to 1,191 during this period. Though there has been an increase in the number of cultivators of owned land from 608 to 646, their percentage has shown a decrease from 59.15 to 49.09. There has also been a decrease both in the number and percentage of tenant cultivators. The number of persons depending on tenancy cultivation was 114 in 1951 and it has come down to 88 in 1963. Their percentage has also decreased from 11.09 in 1951 to 6.69 in 1963. This aspect has been discussed while dealing with land reforms measures. Year after year, the number of tenants has slowly dwindled down. Some tenants continue to cultivate the land they have leased in, on the old terms but the records show that these lands are owner cultivated. A few tenants have also been displaced inspite of the security of tenure that has been provided for them by the various tenancy laws. The number of agricultural labourers has shown a spurt from 252 in 1951 to 457 in 1963. Their percentage has increased from 24.51 in 1951 to 34.73 in 1963. Some of the persons previously working as tenants have taken up to agricultural labour because of their displacement from the lands. A few owner-cultivators who have very small holdings spend more time working in the fields. For them, cultivation of their own land has become only a subsidiary source of income. These factors have contributed to the large-scale increase in the number and percentage of cultivating labourers. The rent receivers have as a class disappeared. In 1951 there were 35 persons

CHIKSINDGI

POPULATION AND LITERACY BY SEX AND AGE-GROUPS



who depended entirely on the rent they received from land. But this whole class has now totally disappeared. They have taken to some other occupations like agricultural labour, trade and commerce, service etc. The increase in the non-agricultural classes is particularly due to the disappearance of the rent receivers. Among the non-agricultural classes, persons depending on production other than cultivation have increased from 10 in 1951 to 69 in 1963. The figure of 69 in 1963 is contributed by the local tailors, cobblers, blacksmiths, carpenters etc. A few retail establishments dealing in grocery articles and one hotel have also come up in the village after 1951. They account for the 21 persons dependent on trade and commerce. Formerly one or two households depended entirely on transport for their maintenance. They used to keep one or two bullock carts for hiring purposes. But with the improvement in the transport facilities provided by the public service buses, these bullock cart owners have taken to other occupations. The number of persons dependent on other sources including service has considerably increased from 3 in 1951 to 35 in 1963. This is on account of the starting of some public institutions like the village panchayat, the co-operative society, the primary school etc. In these are also included some of the general labourers dependent on them.

B. Workers

87. Tables VIII and IX present information about workers. Table VIII gives broadly the figures about workers and non-workers in the various age-groups according to sex. Table IX presents a detailed classification of the workers by the different age-groups, by sex and occupation. It is seen from Table VIII that 548 persons out of the total population of 1,316. are workers. In other words this means 41.65% of the total population consists of workers. Sex-wise, 391 out of the total 678 male population and 157 out of the total 638 female population consist of workers. Thus 71.35% of the total workers are males and 28.65% are females. Sex-wise the number and percentage of workers in the different age-groups are as indicated in the following statement :

Age-group	Males		Females	
	No.	Percentage of the workers in the age-group to total male workers	No.	Percentage of the workers in the age-group to total female workers
0—14	43	11.00	12	7.64
15—34	186	47.57	90	57.33
35—59	141	36.06	54	34.40
60 and above	21	5.37	1	0.63
Total ...	391	100.00	157	100.00

88. In preparing Table IX both the principal and the subsidiary occupations have been taken into consideration. It is seen from this Table that 488 workers are actively engaged in agriculture. 232 of them are engaged principally in cultivation and 256 principally in agricultural labour. Thus 89.05% of the total workers are principally engaged in cultivation or agricultural labour. This can easily reveal how much the village depends on agriculture for its income. 11 workers or 2.01% of the total number of workers are engaged principally in household industries. The number of persons engaged in trade and commerce is 6, constituting 1.09% of the total number of workers. 43 persons or 7.85% of the total workers are engaged in other activities like service, general labour, cattle grazing, construction work, masonry etc. It is worth noting that cattle grazing is practically the monopoly of children aged below 14 years. Out of the 32 persons engaged in cattle grazing, 28 are aged below 14 years. A few children are also engaged in cultivation and agricultural labour. There are 10 persons below 14 years of age engaged in cultivation and 16 persons from this age-group are engaged in agricultural labour. One boy from this age-group is engaged both in agricultural labour and cultivation. Out of the 548 workers, 471 are from the age-group of 15—59. Another point that is worthy of note is that all the female workers are engaged either in cultivation or agricultural labour. Besides these two occupations, no woman is found to have taken to any other occupation excepting for one girl aged below 14 years

engaged in cattle grazing. 22 women are engaged in cultivation and 126 women are engaged in agricultural labour. 8 women are attending to both agricultural labour and cultivation.

C. Non-workers

89. Table XI presents the data regarding the non-workers classified by broad age-groups and the nature of their activity. In the village there are in all 768 non-workers. In other words, 58.35% of the total population consist of non-workers. This figure consists of 287 males and 481 females. This population of 768 consists of 493 dependents, 87 students, and 188 household workers. Speaking in terms of percentages, 64.19% of the total non-workers consists of dependents, 11.33% consists of students and 24.48% consists of household workers. 537 of the non-workers are in the age-group of 0—14, 124 are in the age-group of 15—34, 74 are in the age-group of 35—59 and 43 are in the age-group of 60 and above. All the 188 household workers are females. There is no male non-worker in the age-group of 35—59. All the students in the village are aged below 18 years. 81 of them are in the age-group of 0—14 and 6 are in the age-group of 15—34. Excepting for 34 dependants in the age-group of 15—59, all the other dependants are either in the age-group 0—14 or 60 and above. In fact, most of the dependents are aged below 14 years.

D. Ownership of Economic Resources

90. Tables XXV, XXV 'A' and XXV 'B' deal with the ownership and cultivation of agricultural land. Table XXV presents details of cultivation of owned land, land leased out to others for cultivation and land taken on lease from others for cultivation. These three categories are indicated by the symbols A, B and C respectively. Table XXV 'A' gives particulars of the lands situated within the limits of Chiksindgi village and owned by the residents of Chiksindgi. Table XXV 'B' gives particulars about the land ownd by Chiksingi residents outside the limits of their own village.

91. As is evident from Table XXV, out of the 208 households in the village, 61 households have absolutely no interest in land. They do not cultivate any land either owned or taken on lease and have also not leased out any land of their own to others for cultivation. 106 households cultivate in all 3,202.28 acres of land owned by them. Among these 106 households, 66 belong to Lingayats, and 23 to Kabbaligas. These 66 Lingayat households cultivate in all 2,384.69 acres of their own land and 23 households of Kabbaligas cultivate 631.20 acres of owned land. Besides these two numerically important castes in the village, none of the other castes in the village cultivates more than 56 acres of owned land. One Brahmin household cultivates 19.87 acres of owned land, 3 Kuruba households cultivate 55.10 acres of owned land, 7 Holeya households cultivate 54.98 acres of owned land, 3 Madar households cultivate 33.39 acres of owned land and 3 Muslim households cultivate 42.92 acres of owned land. Among these 3 Muslim households, one belongs to Mulla, one to Chapparband and the other to Ladar.

92. Six households in the village have leased out in all 101.92 acres of their land to others for cultivation. 5 of these households belong to Lingayats and one to a Muslim Mulla. The Lingayat households have leased out 77.92 acres and the Muslim household has leased out 24.00 acres. This fact clearly establishes that most of the lands held by the residents of Chiksindgi either in the village or in the mofussil are personally cultivated.

93. Fourteen households in the village have taken an area of 292.62 acres from others for cultivation. Among these 14 households, 5 belong to Lingayats who have thus taken 72 acres: 3 to Kurubas who have taken 58.47 acres; 3 to Madars who have taken 98.15 acres; one to Kabbaliga which has taken 60.00 acres and 2 to Muslims who have taken 48 acres. 21 households are cultivating both owned land and lands taken on lease. They cultivate in all 888.79 acres. Among these, 13 Lingayat households cultivate 680.44 acres; 2 Kuruba households cultivate 49.57 acres; 3 Holeya households cultivate 79.54 acres;

one Madar household cultivates 43.43 acres; one Kabbaliga household cultivates 14.00 acres and one Muslim household cultivates 21.81 acres.

94. Table XXV'A' shows that out of the total acreage of 2,216 acres of arable land within the village limits, 1,972.74 acres are owned by the residents of Chiksindgi. In this Table, information regarding the size of holdings has also been presented. 2 households (both belonging to Lingayats) owning less than one acre of land, hold in all 1.10 acres; 8 households in the holding group of 1—2.49 acres own 13.67 acres; 11 households in the holding group of 2.5 to 4.9 acres own 44.67 acres; 11 households in the holding group of 5 to 7.49 acres hold 70.17 acres; ten households in the holding group of 7.5 to 9.9 acres hold 86.03 acres; 17 households in the holding group of 10 to 15 acres hold 202.97 acres and 50 households owing 15 or more acres hold 1,554.13 acres in all. Thus out of the 1,972.74 • acres, 1,554.13 acres are held by 50 households owning on an average more than 15 acres of land each. This will clearly indicate that majority of the holdings in the village are large sized.

95. Table XXV'B' shows 75 households from the village own in all 2,070.56 acres of land situated in other villages. These lands are distributed in 8 villages *viz.*, Bandal, Mangalore, Sindgi, Kokatnur, Byakod, Chandkote, Guttalgi and Chamur. All these villages are situated within a radius of about 2 to 10 miles. Among the 75 households owning lands outside the village, as many as 55 belong to Lingayats who so hold 1,675.20 acres. If this Table is considered along with Table XXV'A', it is seen that the residents of Chiksindgi own in all 4,043.30 acres of land either in the village or outside it.

E. Primary and Secondary Occupation

96. Table XIII deals with the primary and secondary occupations pursued by the different households in the village. In the preparation of Table IX what has been considered is the primary and secondary occupation of each individual worker. But for the preparation of Table XIII a household and not an individual worker in it has been taken as a unit for consideration. It is seen from this Table that cultivation is the principal occupation of 99 households in the village and they constitute 47.60% of the total number of households. Agricultural labour is the principal occupation of 88 households or 42.31% of the total number of households. Household industry is the principal occupation of 9 households or 4.32% of the total number of households. Trade and commerce is the principal occupation of 4 households or 1.92% of the total number of households. 8 households are engaged in other activities like service, general labour etc., and they constitute 3.85% of the total number of households. Out of the 208 households, 128 households have only one occupation. 67 of them do cultivation only, 52 work at agricultural labour, 3 work at household industry, 4 do service only and one each attend to general labour and trade.

Changes from the Traditional Occupation

97. As already stated, the village depends by and large on agriculture for its maintenance. Most of the people have taken to agriculture. They work either as cultivators or as agricultural labourers. Even the few household industries running in the village are associated with agriculture. Many of the persons whose traditional work consisted of a vocation other than agriculture have given up their traditional occupation and taken to agriculture. Thus though there are as many as 66 households of Ganigas whose traditional occupation consisted of oil-pressing, there is not even a single oil-mill that is running in the village to-day. So also Kumbaras have given up their pottery work. The Kurubas whose traditional occupation consists of sheep rearing, have now generally taken to agriculture only.

Description of Different Occupations

A. Practices Connected with Agriculture

98. Agriculture forms the most important economic activity in the village. Excepting for a negligible area which is under well

irrigation, the cultivation is all dry and as such, the crops very much depend on the vagaries of the monsoons. The monsoons also frequently truant and so conditions of scarcity and famine make their appearance felt frequently. The principal crops of the village consist of jowar, bajra, cotton, groundnut and wheat. The cropping pattern during the last few years is as follows:

Year	Acreage under various crops				
	Rabi jowar	Bajra	Wheat	Cotton	Groundnut
1960-61	690	500	60	140	330
1961-62	700	510	70	148	345
1962-63	761	525	76	152	352
1963-64	790	511	70	149	442

This clearly shows that the cropping pattern is more or less set. However, the villagers are aware of the advantages of the rotation of crops and they practise this system of sowing by rotation every year. The area sown with jowar is followed by groundnut the following season. So also in some fields jowar and cotton, jowar and wheat etc., are raised by rotation. The custom of raising mixed crop along with the principal crop is also prevalent. Several pulses are raised along with jowar. Safflower is usually sown in the fields with wheat as their principal crop. In the village both *Rabi* and *Kharif* crops are raised but the principal crops relate to the *rabi* season.

99. The soil belongs to two main classes the black or the *Yeri* and the red or *Masari*. However, the area under black soil far exceeds that under the red soil. The black soil consists of the ruins of rock changed by the addition of organic matter. The black soil has great moisture holding power and when unmixed with any foreign matter is so clayey as to be almost impassable in the rainy season while in the hot weather it breaks in deep fissures through which fertiliser easily passes at times more than 6 feet below the surface. The first heavy rains move the sun dried particles from the surface into the fissures so that without much effort the upper layer of earth gets partly renewed year after year. In some of the black soil lands, the under layer is of a gray clayey slate and this type of soil is not considered good. The red soils yield only the early crops known as *Kharif* or *Mungari* crops. This type of soil has not got much moisture retentive power and after the rains cease, they are not considered as suitable for the raising of any crop.

Field Implements

100. The chief field implements are the plough, the yoke (*Noga*), the seed-drill (*Kurige*), the Hœ, the spade, the axe, etc. The ploughs are of various types. They may be either heavy or light. There are ploughs drawn by 2 bullocks, 4 bullocks, 8 bullocks etc. Whenever deep ploughing is necessary, the heavier type of plough with 6 or 8 bullocks is used. Recently, Balaram ploughs have become popular. Balaram plough is said to have been introduced about 8 years back and some other types of iron ploughs have been in use for the last one or two decades. It is said that there are 50 Balaram ploughs and 100 iron ploughs of different types in the village. Along with the improved types of ploughs, a few other implements have been recently introduced in the village under the National Extension Scheme. Under this Scheme, the villagers have been supplied with a few dusters, *Sanikes* etc. The ordinary wooden ploughs both the heavy (*Negilu*) and the light (*Ranti*) are made of thick babul logs by the village carpenter. The lower end of such ploughs curves forward at an obtuse angle from the main block. The 'Shere' which is an iron blade about 18 inches long by 3 to 4 inches broad is lead into a socket and fixed by an iron unit to the wooden point beyond which it juts about 6 inches. The handle is fixed to the block by a thick rope passed along the beam and tied to the yoke so that the strain of draught braces the different parts of the plough. The light plough is drawn by 2 bullocks and the heavy plough by 6 or 8 bullocks. The share of the heavy plough passes about 8 or 9 inches into the ground. If 4 bullocks are used it ploughs about 4 inches deep. Just as for plough, there are also a variety of hœs in

use in the village. The heavy hœ is made of a babul beam about 5 feet long and 12 inches broad with an iron blade 4 feet long by 4 inches broad running horizontally along its length and supported by two wooden stays 18 inches long which are fixed in the beam about 6 inches from each end. This type of hœ is used for loosening the ground, covering the seed, breaking clods, uprooting the weeds etc. The light hœ or *Yedikunte* is also made of babul beam $2\frac{1}{4}$ feet long × 6 inches broad with 2 stays like the heavy hœ. In the lower end of each stay, a blade of iron about 6 inches long is fixed horizontally to the beam. The two blades from the two stays fall in a line leaving an open space 3 or 4 inches long in the middle. This opening joins the yoke by two small drafters each about 9 feet in length. The seed drill is also a block of babul wood about 4 to 5 feet in length and about 12 inches in breadth with 3-4 square prongs set into it at right angles. Each prong holds a hollow bamboo about 3 feet long and an inch in diameter. These bamboo openings meet at the top into a wooden cup. The seeds dropped in this cup pass through the hollow bamboo tubes and thus get sown. The seeds are immediately covered after they get sown.

Manures and Fertilisers

101. The villagers know the value of manure as also of fertilisers. They use farmyard manure to enrich their fields. The farmyard manure consists of house sweepings, ashes, cattle litter and all knids of rubbish and decayed vegetable matter. These are collected in a pit and when the whole mixture gets decayed into a powder it is carted and spread over the fields by hand. The villagers do not prepare manure on a scientific basis. The manure is in much demand particularly from the owners of garden lands. The smaller cultivators occasionally sell their manure stocks to these garden owners even though their own lands are in need of manure. The manure is generally sold at about Rs. 4 per cart-load. A few cultivators are also using ammonium sulphate and super phosphate. They purchase these chemical fertilisers from the Taluka Co-operative Society at Sindgi. These are mostly used in lands irrigated by wells. There are 40 wells in the village which are used for irrigation and 13 of them have been fixed with pump sets.

Land Improvement

102. The Central Government have under one of their schemes levelled about 200 acres of land making it fit for cultivation, by using bulldozers. Under this scheme about 15 cultivators from the village have drawn benefit without incurring any expenditure. Contour bunds have also been erected for a few lands in the village. About other improvements carried out in the village, a few details have been discussed in the initial part of this chapter. The cultivating techniques and the farming practices have not registered any changes worthy of note. The only changes that have been noticed relate to the ploughing work done by iron ploughs, the use of some improved seeds etc.

Organisation of Man-power

103. Most of the lands are cultivated personally by their owners. Very few lands have been leased out to others for cultivation as tenants. The smaller landholders do most of their agricultural operations themselves. Men, women and children contribute their labour towards cultivation. The men generally attend to ploughing, harrowing and such other heavy jobs. Women participate in agricultural activities at the time of sowing, weeding and harvesting operations. Harvesting of cotton is practically the monopoly of female labourers. Children also attend to some lighter jobs associated with agriculture besides taking cattle for grazing etc. The bigger landholders engage labourers particularly at the time of sowing, weeding, harvesting and threshing operations. The wage rates vary periodically and at the time of this Survey, the wage rates were as follows :

Person	Period		
	Jan. to April Rs. P.	May Rs. P.	June-July Rs. P.
Male (adult) ...	1 50	1 00	1 00
Female (adult) ...	0 75	0 50	0 50
Children ...	0 50	0 37	0 37

The working hours for the agricultural labourers are between 6 A.M. and 12 noon during summer and between 11 A.M. and 5 P.M. during winter. If a labourer brings his bullocks also, the wage rate varies between Rs. 4 and Rs. 5 per day. A few bigger cultivators also engage attached labourers on annual basis. If these labourers are given food and clothing, the average annual payment is about Rs. 200. Otherwise it is usually Rs. 400. Their term of service runs from one Ugadi to the next. These labourers attend to all the work in the field besides attending to cattle and at times to other domestic chores. The daily wage rate in the village appears to be a bit low.

Sources of Finance

104. Recently the Co-operative Society and various Government agencies have tried to advance credit facilities to the poor and needy cultivators at reasonable rates of interest. But even then the local moneylenders continue to play a major role in financing the needy persons. The minimum rate of interest charged by them is 24 per cent. In urgent cases, they charge interest even at higher rates. Particularly September and October are the lean periods for many of the farmers, and during this period their granaries are also generally empty. It is during this period that they generally go in for loans in kind. For every bag of jowar advanced during this period, the borrower has to return about 35 kgs. more soon after the harvest. In some cases, if the agricultural season is not good, the interest may go up to even 60 or 70 kgs. This system of advancing grains is known as *Vatha* system. The local Co-operative Society advances money to its members during August and September, the rate of interest being Rs. 7.81 per annum. Though the Society has been working from 1943, it has so far not been able to meet the full credit needs of the village. The Government have advanced Rs. 7,640 by way of Takavi loans. Out of this Rs. 1,480 are for house repairs, Rs. 3,800 are for oil engines and pump sets; Rs. 875 for digging wells; Rs. 55 for fodder and Rs. 1,440 for purchase of bullocks.

Utilisation and Storage of Produce

105. Table XXIV gives particulars about the production and disposal of the agricultural produce of the village. Jowar, cotton, groundnut, chillies and bengal gram are the important items of produce which are disposed of by sale. The other commodities produced in the village are mostly utilised for local consumption. Jowar, if in large quantities, is usually stored in grain pits called *Hagevu*. The other commodities are kept in gunny bags or baskets made from split bamboo or date palm leaves. The villagers market their produce mainly in Sindgi and Bijapur. As the wholesalers at Bijapur are reported to charge commission at a lower rate, the bigger holders prefer to market their produce at Bijapur. The cost of transportation of a bag of any agricultural commodity from Chiksindgi to Sindgi comes to about Re. 1 and to Bijapur it works out to about Rs. 3. The commodities are conveyed in bullock carts, trucks etc.

Calendar of Agricultural Activities

106. The following statement gives the details about the various agricultural activities associated with the production of each important crop in the village.

Month 1	Particulars of activities 2
1. January	.. Interculturing of fields sown with Javi (Wheat)
2. February	.. Harvesting and threshing of wheat.
3. March	.. (*i*) Harvesting and threshing of jowar, safflower and javi as well as picking of cotton; (*ii*) Preparation of land by removal of stumps and weeds.
4. April	.. (*i*) Picking of cotton continues; .. (*ii*) Preparation of land by removal of weeds; .. (*iii*) Ploughing operation starts in respect of fields for jowar, wheat and chillies.
5. May	.. (*i*) Ploughing operations continue; .. (*ii*) Manuring the fields reserved for cotton with farmyard manure.
6. June	.. (*i*) Ploughing continues in a few fields.

1		2
	..	(*ii*) Sowing of groundnut, bajra and chillies taken up.
7. July	..	(*i*) Sowing of groundnut and bajra continues;
	..	(*ii*) Weeding operation starts towards the end of the month in groundnut and bajra fields.
8. August	..	(*i*) Weeding operation continues;
	..	(*ii*) Interculturing starts in respect of plots sown with chillies.
9. September	..	(*i*) Ploughing the fields to be sown with *javi*;
	..	(*ii*) Fields reserved for jowar and wheat are manured;
	..	(*iii*) Sowing of jowar, cotton wheat and safflower.
10. October	..	(*i*) Ploughing the fields to be sown with javi;
	..	(*ii*) Sowing of *javi*;
	..	(*iii*) Weeding in jowar, cotton and wheat fields;
	..	(*iv*) Picking of chillies
11. November	..	(*i*) Picking of chillies continues;
	..	(*ii*) Interculturing operations in jowar and cotton fields;
	..	(*iii*) Weeding operation in *javi* fields.
12. December	..	(*i*) Interculturing operations in *javi* fields;
	..	(*ii*) Harvesting and threshing of bajra and groundnut.

As the practices relating to the production of these crops are almost similar to those found at Hunnur, and Tidgundi of this District, which have already been surveyed and as these practices do not vary from the practices in other parts of the Northern Maidan region, it is considered unnecessary to repeat all the details of the activities relating to each crop.

B. Practices Connected with Village Industries

107. As already stated elsewhere, there are no big industries in the village. Recently a flour-mill has come up in the village. The other village industries are small household industries of the traditional type. There are 3 households engaged in tailoring, 2 of them belong to Lingayats and one to Brahmin. The cloth required for tailoring is supplied by the customers and the tailors stitch simple shirts, blouses, frocks etc. Each of these tailoring households possesses a sewing machine with some accessories. Two of these households are doing this work of tailoring for the last 20–25 years. And the third household is doing so only for the last 5–6 years. One of these households has got agricultural labour as a subsidiary occupation. Another household is also attending to distribution of *tappal*. They charge about a rupee for stitching a shirt, 25 paise for stitching blouse and about 40 paise for stitching small frocks.

108. Carpentry is being attended to by 4 households. Two of them belong to Lingayats and two to Holeyas. All these households have subsidiary occupations like blacksmithy, agricultural labour etc. They are attending to carpentry for the last several decades. They generally prepare and repair agricultural implements like wooden ploughs, harrows, hœ, seed-drills, bullock carts etc. They have got a few implements of the traditional type. Generally the raw materials required for their industry is supplied by the customers. Most of the agricultural implements are prepared from babul wood obtained from the babul trees growing in the fields or brought from Sindgi. For attending to the work relating to agricultural implements the farmers pay them annually in the form of *Aya*. Each of these 4 households is attached to some cultivating households and they receive six *manas* of jowar which is equivalent to 24 *selige* or about 35 kgs. of jowar annually for each pair of bullocks possessed by the cultivators. If they have to attend to any other woodwork like preparation of doors, door frames etc., they are paid in cash.

109. There are 6 households which do cobblery. All of them belong to the Scheduled Castes and do the work hereditarily. They prepare footwear and other leather implements required for agriculture. As the income they derive from leather work is not sufficient, they often times work as agricultural labourers. They are generally paid annually in the form of *Aya* which ranges between one *mana* and 6 *manas* or (6 kgs. and 35 kgs.) of jowar.

C. Practices Connected with Trade and Commerce

110. In the village, trading is done only on retail basis. There are 4 grocery shops and 2 tea shops. Two of the other grocery shops were found to have been closed down at the time of the survey. They do trading only on a small scale. As Sindgi is closeby, the villagers purchase many of their necessities in the Sindgi market and only when their need is pressing they approach the local shops. These shop-keepers purchase their bulk requirements at the village shandies held every week at Sindgi, Kannoli, Devarhippargi and Bijapur. The transactions generally take place in cash and occasionally it is also done on barter system. The agricultural labourers are usually paid in kind for harvesting groundnut and cotton. These earnings in kind are given away to the merchants in exchange for the goods they need. Many of the male folks of the village visit the tea shops regularly both in the mornings and evenings.

D. Other Occupations

111. There are three households engaged in services like teaching, government service etc. Excepting for one household, all the rest work in the village itself. One person in service is employed in Sindgi. The Secretary of the Village Panchayat acts as the Branch Postmaster on part-time basis. Agricultural labour provides a source of livelihood to a good number of people from the village. In fact, more than 50% of the workers are engaged in agricultural labour. A few labourers also go out in search of general labour to Sindgi and other places.

Indebtedness

112. Out of 208 households in the village, 98 are indebted to the extent of Rs. 57,245. Information regarding indebtedness has been furnished in Table XIII, XXXIII 'A' and XXIII 'B'. Table XXIII deals with the general aspect of indebtedness in the village. It is evident from this Table that out of the 12 households in the monthly income group of Rs. 25 and below, 3 are indebted and the total amount of debt is Rs. 650. Thus 25% of the households in this income-group are indebted and the average indebtedness works out to Rs. 217 per indebted household. In the income group of Rs. 26-50, 8 out of 36 households are indebted to the extent of Rs. 1,110. Thus in this income-group, 22.22% of the total households (from the income group) are indebted and the average indebtedness per indebted household is Rs. 139. In the income group of Rs. 51-75, 24 out of 56 households are indebted and the total amount of debt is Rs. 6,385. Considering households in this income group, it is seen that 42.85% of the households are in debt, the average indebtedness being Rs. 274.37. In the income group of Rs. 76-100, 15 households are in debt, the total amount of debt being Rs. 4,120. Thus in this income group, 53.57% of the households are in debt and the average indebtedness is Rs. 274.66. In the income group of Rs. 100 and above, 48 households are in debt to the extent of Rs. 44,980. Thus in this income-group, 63.15% of the total number of households are in debt. And the average indebtedness per household in debt is Rs. 937.

113. These facts clearly reveal that out of the Rs. 57,245 held in debt, as much as Rs. 44,980 or more than 77% of the total amount in debt is due from persons in the income group of Rs. 100 and above. The average indebtedness in this income group is much more than the average indebtedness in any other income group. Generally the incidence of indebtedness also increases along with the income range. This trend has been noticed in all the villages so far surveyed under the scheme, and so may be considered as almost universal in the rural areas of the State.

114. Table XXIII 'A' gives information regarding indebtedness by causes. In this Table the number of households in debt has been mentioned as 120. This figure does not tally with the number shown in Table XXIII. It is because of the fact that when indebtedness is considered by causes, households which incur debt for more than one purpose or cause, figure in this Table more than once. Thus if a household has incurred debt for household

expenditure as well as cultivation, that single household will figure twice in Table XXIII 'A'. It is evident from this Table that the incidence of indebtedness on account of household expenditure is very high in the village. Nearly 30% of the debt is incurred for household expenditure. This clearly emphasises the fact that the village is poverty stricken. For household cultivation 26 households have incurred a debt of Rs. 14,722 and this amounts 25.72 per cent of the total debt. But one cannot be sure that all this amount obtained for household cultivation has been utilised for that purpose only. When a few persons who had obtained loans for cultivation purposes were casually questioned, they openly admitted that though initially they obtained the loans for productive purposes, they ultimately utilised them for other purposes like redemption of old debts, household expenditure, marriages etc. A few persons who have obtained loans for digging wells appear to have utilised the amount for that purpose. One person has obtained a loan of about Rs. 2,900 for purchasing machinery. He has purchased an oil engine and pumpset for irrigation purposes.

115. Table XXIII 'B' deals with sources of credit. It is seen from this Table that the Co-operative Society of the village has advanced about Rs. 35,000 out of which about Rs. 32,000 are outstanding. Most of the advances made by this Co-operative Society are to persons who own more than 10 acres of land. Out of Rs. 35,470 advanced by the Society, Rs. 30,265 are loaned to persons having more than 10 acres. Besides the Co-operative Society, the other public agencies advancing money are the Governmental agencies under the Takavi and the National Extension Schemes. The details regarding the loans advanced by the Governmental agencies have already been discussed when considering the agricultural practices in the village. The private money-lender still holds a good grip on the village finances inspite of the fact that the rate of interest that he charges is very high. The villagers say that such private money-lenders promptly attend to their credit needs and so they prefer to approach them for money than scrape through uncertain procedures laid down in obtaining loans from other Governmental agencies. During the last few years, the Co-operative Society has also not been able to advance money back because its previous advances have remained unrecovered.

Co-operation

116. The village is served by the Seva Sahakari Sangha Ltd., a Co-operative Society started in the village on 5th August 1943. This Society has its headquarters in this village itself and has jurisdiction over Chiksindgi. The Society has a membership of 105 persons, mostly belonging to the agricultural classes. The Board of Management consists of 5 members of whom 4 are Lingayats and one is a Kabbaliga. All of them are big cultivators. Four of these members are holding office for the last 4 years and one has been elected about 2 years back. The Society has appointed one Secretary on a salary of Rs. 20 per month. The Society besides advancing loans also takes part in the distribution of fertilizers, agricultural implements, improved seeds etc. A few of the agricultural implements are also given out on hire. The central financing agency for this society is the District Central Co-operative Bank, Bijapur, and the society draws its finances from the Sindgi Branch Office of this District Co-operative Bank.

In 1961-62 the Society has recovered a loan of Rs. 649—54 P.

117. The details of its advances for the previous 3 years are as follows :

Year	Loans advanced	Loans repaid
1959-60	—	2,073
1960-61 ...	—	4,901
1961-62	15,080	11,189

The net outstanding balance according to the audit report of 30th January 1963 is Rs. 21,308. The total share capital of the society is Rs. 4,550. At the time of the survey, the society had suspended its work of advancing money as its past advances had remained unrecovered.

Income

118. Table XIX and XX deal with the income of the various households in the village. For considering the income and expenditure pattern of the various households in the the village, the households have been divided into five separate groups *viz.* (*i*) households of owner cultivators, (*ii*) households of tenant cultivators, (*iii*) households of agricultural labourers, (*iv*) households of workers at household industry and (*v*) other households. It is seen from Table XX that the average annual income per household is Rs. 3,296 among owner cultivators; Rs. 1,764 among tenant cultivators; Rs. 743.00 among agricultural labourers; Rs. 1,089 among workers at household industry and Rs. 802 among others. So the average income per household is the lowest among agricultural labourers. But as the household differs in size from house to house, it would not be a proper unit for comparing the income figures of the different households in the various occupational groups. Such a comparison can be made on a more scientific basis if it is done on a consideration of the expenditure per 'equivalent adult male'. It is seen from Table XIX that the number equivalent adult males per household is 6.06 among owner cultivators, 4.79 among tenant cultivators, 4.02 among agricultural labourers, 5.83 among workers at household industry and 3.86 among others. The average annual income per equivalent adult male works out to 544 among owner cultivators, 368 among tenant cultivators, 185 among agricultural labourers, Rs. 187 among workers at household industry and Rs. 208 among others. These figures clearly indicate that the average income per equivalent adult male is lowest among the agricultural labourers with a figure of Rs. 185. Among workers at household industry it is a bit higher with a figure of Rs. 187 and among others it is Rs. 208. On the other hand, the average income per equivalent adult male is considerably higher among owner cultivators and tenant cultivators. These facts shows that the agricultural labourers and workers at household industry form the poorest sections in the village. But the gap in the average income figures between cultivators on one side (both owner and tenant cultivators) and the other occupational groups on the other would get very much narrowed down if the net income is taken into consideration. In preparing these income Tables, the gross income has been considered. It is a well known fact that cultivators, whether owner cultivators or tenant cultivators have to invest on several items like seed, cultivating expenses, wages etc., before they earn their income. So there is always a big gap between the gross income and the net income of the cultivators. But the same thing cannot be said of the other occupational groups. The agricultural labourers are not required to invest any money for earning their income. Almost all the household industries in the village are mere servicing centres and so they too are not required to make any initial investment. The tenant cultivators in addition to their cultivation expenses, have to pay rent to the landlords. If all these aspects are considered and only the net income is considered, then the big gap between the income of the cultivators and the income of the other occupational groups will get very much narrowed down.

Expenditure

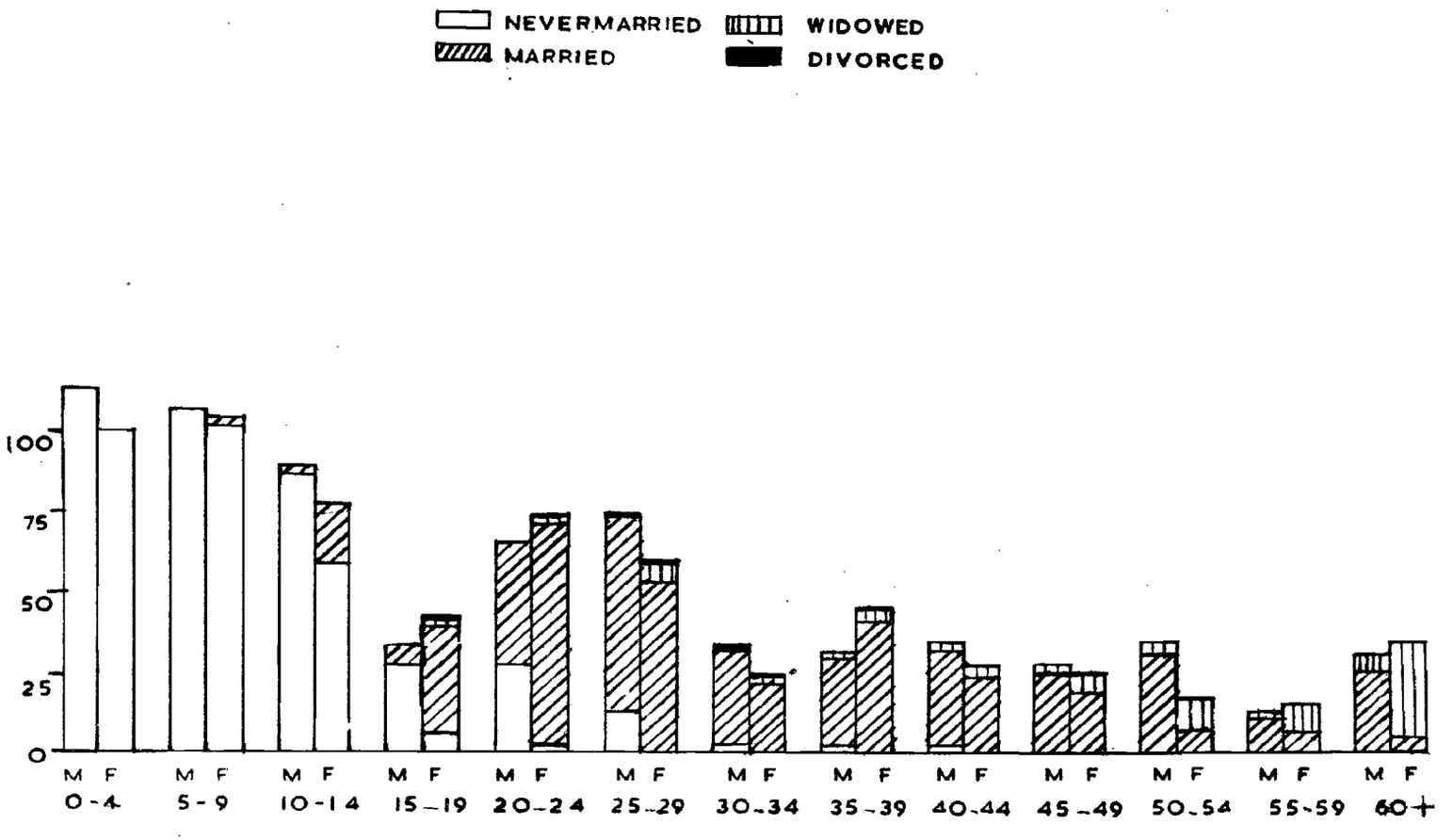
119. Table XXI gives the details about expenditure of the various households in the village. The average monthly expenditure per equivalent adult male is Rs. 42.91 among owner cultivators, Rs. 23.27 among tenant cultivators, 15.31 among agricultural labourers; 14.46 among workers at household industry and 16.36 among others. So the expenditure pattern also substantiates the earlier statement that the agricultural labourers and workers at household industry are the poorest sections. The expenditure on food generally indicates the economic status of a household. The percentage of expenditure on food is higher among the poorer sections. In the village the percentage of expenditure on food works out to 28.52 for owner cultivators, 50.54 for tenant cultivators, 70.99 for agricultural labourers, 63.83 for workers at household industry and 64.73 for others. The following statement gives in a nutshell the expenditure per equivalent adult male and

the percentage of the total expenditure of some of the important items of expenditure among the 5 occupational groups.

Sl. No.	Items	Category 1		Category 2		Category 3		Category 4		Category 5	
		Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Expenditure per adult equivalent male Rs.	Percentage of total expenditure	Expenditure per adult equivalent male Rs.	Percentage of total expenditure
1.	Total food ..	11.90	28.52	11.76	50.54	10.88	70.99	9.23	63.83	10.59	64.73
2.	Beverages ..	2.90	6.75	2.04	8.76	0.65	4.23	0.78	5.39	0.88	5.38
3.	Clothing ..	2.38	5.54	2.28	9.80	2.26	14.73	2.69	18.60	2.21	13.51
4.	Rent on land ..	0.32	0.75	0.16	0.68	0.03	0.20	0.03	0.21	0.01	0.06
5.	Hired labour, .. cultivation costs etc.	10.91	24.68	2.05	8.80	0.38	2.47	0.67	4.64	0.13	0.80
6.	Remittances ..	0.05	0.11	—	—	—	—	—	—	—	—
7.	Education ..	0.11	0.26	0.10	0.43	0.03	0.21	0.02	0.14	0.02	0.12

CHIKSINDGI

POPULATION BY SEX, AGE AND MARITAL STATUS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

120. In 1951 the population of the village was 1,028 consisting of 501 males and 527 females. In 1961 the population had increased to 1,230 consisting of 624 males and 606 females. At the time of the survey conducted in 1963 the population has further increased to 1,316 consisting of 678 males and 638 females. Thus during the 1951–1961 intercensal period the population of the village has increased by 19.6 per cent. As between 1961 and 1963 the population has recorded an increase by 6%.

Population by Age and Sex

121. Details regarding the distribution of the population both according to sex and age groups have been presented in Table II. It would be seen from this Table that 44.2% of the total population consists of persons aged below 14 years, 50.9% consists of persons aged between 15–59 years and 4.9% are aged above 60 years. If the distribution in the different age groups is considered according to sex, it is seen that 44.9% of the total male population is in the 0–14 age group, 50.7% is in the 15–59 age group and 4.4% is in the 60 and above age group. Among the females, 43.4% of the total female population is aged below 14 years; 51.0% is in the 15–59 age group and 5.6% is in the age group of 60 and above.

122. Considering the population according to sex, it is seen that the total population of 1,316 recorded at the time of the survey consists of 678 males and 638 females. So the sex ratio works out to 944 females for every 1,000 males. In 1961, the population of the village consisted of 624 males and 606 females. Thus the sex ratio for 1961 was 971 females for every 1,000 males. The sex ratio for Mysore State is 959, for the Bijapur District it is 976 and for Sindgi Taluk it is 971 females for every thousand males.

Births and Deaths

123. The statistics regarding births and deaths in the village are maintained by the village Patil. The monthwise details of the births and deaths for the period between 1953 and 1962 are presented in the following two statements:

Births

Month/ year	January	February	March	April	May	June	July	August	September	October	November	December	Total
1953 ...	2	3	4	5	4	5	4	9	4	9	3	3	55
1954 ...	5	2	6	4	3	3	6	7	7	5	7	5	60
1955 ...	3	2	1	3	6	2	3	7	2	8	4	5	46
1956 ...	2	2	8	7	7	4	2	3	4	3	1	6	49
1957 ...	2	2	4	7	6	8	4	4	9	3	4	5	58
1958 ...	3	7	6	1	1	3	4	5	8	4	6	2	50
1959 ...	6	7	7	1	2	5	5	9	3	8	3	—	56
1960 ...	—	—	2	3	5	4	5	11	10	7	4	3	54
1961 ...	5	1	1	7	4	4	4	6	13	3	2	4	54
1962 ...	5	6	5	1	5	4	2	4	3	4	4	5	48
												Total ...	**554**

Deaths

Month/ year	January	February	March	April	May	June	July	August	September	October	November	December	Total
1953 ...	1	—	2	5	7	2	7	10	—	3	—	2	39
1954 ...	2	3	1	—	—	1	1	2	1	3	4	3	21
1955 ...	—	2	2	2	1	1	—	2	4	1	1	1	17
1956 ...	2	—	4	2	2	4	—	1	1	2	4	3	25
1957 ...	1	4	2	3	—	6	3	3	3	5	3	3	36
1958 ...	—	2	4	1	4	2	3	5	1	1	8	1	32
1959 ...	1	—	6	4	5	2	5	4	2	6	—	1	36
1960 ...	—	—	2	—	—	—	3	2	2	5	1	1	16
1961 ...	2	—	2	2	1	—	4	2	2	4	2	1	22
1962 ...	2	3	1	1	4	1	2	—	3	—	3	2	22

Total .. 266

Marital Status

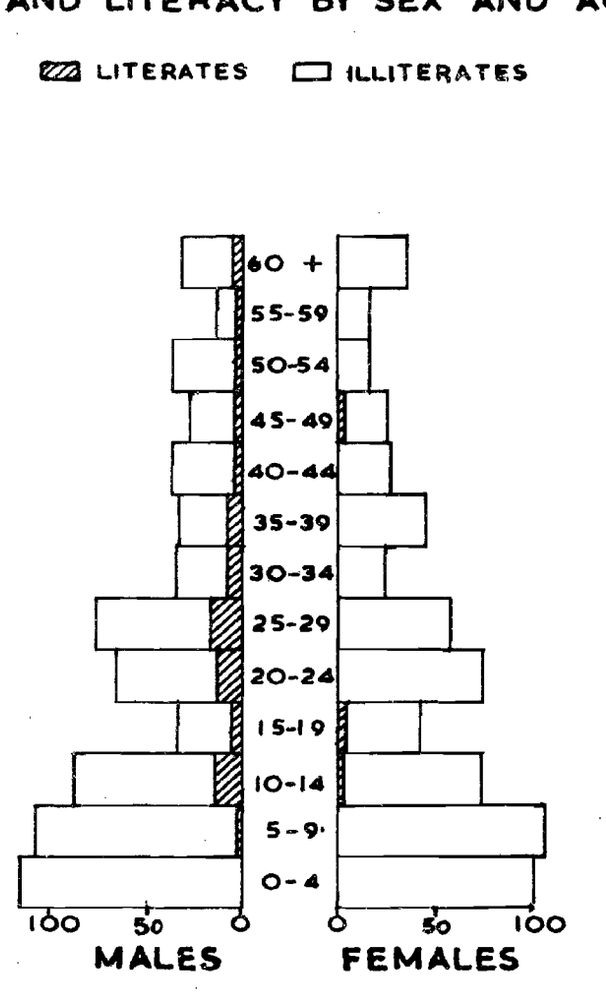
124. Table VI presents information regarding the age and marital status of the people residing in the village. The population has been divided into 4 categories *viz.* never married, married widowed and divorced or separated according to their marital status. It is seen from this statement that 48.1% of the total population consists of never married persons; 45.3% consists of married persons; 6.0% consists of widowed persons and 0.6% consists of divorced or separated persons. Considering the marital status in the two sex groups, it is seen that 55.1% of the total male population is never married; 42.1% is married; 2.6% is widowed and 0.2% is divorced or separated. Similarly, 40.6% of the total female population is never married; 47.5% is married; 10.9% is widowed and 1.0% is divorced or separated. It is evident from this statement that no male member aged above 45 years and no female member above 25 years has maintained a never married status. If the married population is considered according to age groups, it is seen that child marriages still take place though occasionally. There are 2 young girls aged between 5–9 years who are already married. In the age group of 10–14, there are 22 girls and one boy who are already married. One female in the age group of 15–19 is already a widow and another girl in this age group has already been divorced. It is true that in the past child marriage was almost the rule. Though child marriages are now prohibited by legislation–the wellknown Sharada Act–they appear to take place in the village occasionally. Another point that strikes the eye on a study of this Table is the large number of widows as compared to the widowers. There are as many as 70 widows as compared to 18 widowers. Many of the castes do not prohibit widow remarriages and so normally there should not be much disparity between the number of widows and widowers. The disparity now noticed indicates that even though widow remarriages are not prohibited by the religion of majority of the castes, it is still not viewed with much favour. Divorces and separations though permitted among many of the castes, are rare occurrances in the village.

Public Health and Medical Facilities

125. The climate of the village is generally healthy and dry. So epidemics are rare occurrances. Common ailments are dysentery, diarrhœa, stomach upsets, cough etc. There are no qualified medical practitioners in the village. A First Aid kit box has been kept with the Gramasevak. There is a Taluk Dispensary at Sindgi and as it is only about 2 miles away and connected by a good road, the villagers are not much inconvenienced. The average daily attendance of outdoor patients in the Taluk Dispensary is 35.3 and the average number of indoor

CHIKSINDGI

POPULATION AND LITERACY BY SEX AND AGE-GROUPS



patients is 19.5. . This Taluk Dispensary is staffed with a doctor, a compounder, a midwife, a dai, a dresser, one male attendant and one female attendant and 2 sweepers. Arrangements for six beds have been made in the dispensary. Besides this in the maternity section there are 8 beds. The villagers rarely go to this dispensary for treatment. They go there only if the ailment is of a serious nature. At times, the private medical practitioners from Sindgi visit this place.

126. The Village Panchayat is in charge of the sanitary arrangements in the village. However, the village lacks in proper drainage arrangements. There is also no protected water supply. The roads are narrow and many of the houses are dark and dingy. Children often commit nuisance on the road-sides. It is necessary that the Panchayat should pay more attention to the sanitary arrangements.

127. The nearest Veterinary Dispensary is located at Sindgi and the villagers often take their cattle to this dispensary for treatment. For minor ailments, they have their own indigenous medicine.

Literacy and Education

128. From literacy point of view, the village has to be reckoned as very backward. The details of literacy and education are presented in Table VII. It is seen from this Table, that out of 1,316 persons only 77 are literate and so the percentage of literacy is 5.8. Sexwise, 10.7% of the total male population and 0.6% of the total female population are literates. Even among them, majority are literates without any educational standard. Out of the 77 literate persons, 48 are so without any educational standard and thus hardly 2.2% of the total population is literate with educational standards. 22 persons consisting of 20 males and 2 females are literates by primary standard and 7 persons consisting of 6 males and 1 female have reached the higher secondary school standard. None in the village has studied beyond the higher secondary school standard.

129. There is a Primary Boys School in the village started on 1st November 1949. In the initial years there was only one teacher and now there are two. At the time of the survey, the school had a total strength of 82 students consisting of 64 boys and 18 girls. The sexwise distribution of the students in the different classes was as follows:

Standard	*Boys*	*Girls*	*Total*
First ..	27	14	41
Second ..	16	2	18
Third ..	10	1	11
Fourth ..	11	1	12
Total :	64	18	82

The castewise distribution of the Students was as follows:

Standard	Lingayats		Kabbaligas		Brahmins		Holeya		Madars		Muslims	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
First ..	13	9	5	1	—	—	2	4	2	—	5	—
Second ..	7	1	3	—	—	—	3	—	3	1	—	—
Third ..	5	1	4	—	—	—	—	—	—	—	1	—
Fourth ..	5	—	1	—	1	—	2	1	1	—	1	—
Total :	30	11	13	1	1	—	7	5	6	1	7	—

The Lingayat children of the village account for nearly 50% of the students of the school. The strength of students coming from the Scheduled Castes is 33 out of the total 82 and so nearly 40% of the students come from the Scheduled Castes. Considering the general backwardness of the Scheduled Castes, the strength of the Scheduled Caste students in the school should be considered good. The average daily attendance is 55.6%. This is quite low. It is surprising that not a single Muslim girl attends the school.

130. A Committee has been constituted in the village to look after the working of the school and the Chairman of the Village Panchayat happens to be the Chairman of this Committee also. The Headmaster of the school works as a Secretary of this Committee. There are in all 5 members. The school is being run in a private rented building on a payment of rent of Rs. 6 per month. This building is situated in the heart of the village. From 1957 the village has in view the construction of a new independent building for the school. The total estimated cost of this building was Rs. 5,600 and the village was expected to contribute 50% of the cost. The construction work actually started but was left off in the middle due to some factions in the village. Now the villagers have decided to take it up again and the building is expected to be complete by the end of 1963. One of the local leading agriculturists has accepted the tender for the construction work.

131. The nearest school for secondary education is at Sindgi and for higher education the nearest centre is Bijapur. Four students from the village are attending the secondary school at Sindgi. Two students are attending the College at Bijapur and one student is studying in the Polytechnic which is also located at Bijapur.

Migration

132. The village population is more or less static. There is neither immigration nor emigration excepting for a few persons who are in service in the village. Seasonally there is a flow of agricultural labour from Sindgi and Kannoli and other villages. But their stay in the village is only temporary. Whenever famine or scarcity conditions set in, the labourers from the village move out in search of work but soon after conditions improve they return to their village.

Types of Family and Intra Family Relationship

133. For the purpose of this survey, the various families in the village have been divided into the following 4 groups :

(1) simple family or nuclear family consisting of husband, wife and unmarried children.

(2) intermediate family consisting of husband, wife and unmarried children with a widowed father or mother.

(3) joint family consisting of husband, wife and married children. and;

(4) others consisting of families which do not come in any of the above 3 groups.

134. Table 1 shows that out of the 208 households in the village 126 are of the simple type, 30 are of the intermediate type, 45 are of the joint type and 7 come under the last category *viz.* 'Others'. This shows that the simple type of families predominate in the village.

135. Since ancient times, Indian thought and philosophy have encouraged the establishment of a stable society. Agriculture was then, as it is even to-day, the mainstay of the economy and it automatically produced a non-competitive, complaisant and stable society. The responsibility for regulating the lives of the members in each family group as well as for the welfare, generally rested squarely in the hands of the eldest member who was declared as the head of the family. He was given undisputed authority to ensure that members of his family carried out his instructions. It became the sacred responsibility of the family to ensure that the traditions and customs developed by the society were strictly observed by those who came within the circle of his influence. The

head of the family held a position of high respect in the family. In addition to instilling in them a spirit of absoulte obedience and sub-servience, he made his wife and children attend to all his needs and comforts. In arriving at decisions concerning his family, he was to be solely guided by the traditions of the society and the needs of the family as a whole and not of any individual member whose future life may be intimately affected by these decisions. Thus for settling marriages etc., the marrying persons were to be guided solely by the decisions of their elders.

136. In fact, large joint families were the order of the day. In addition to sons and their families and unmarried and widowed daughters, even distant relations formed a part of the large family. Although all of them held a position of complete sub-servience to the head of the family, among themselves they did not hold an equal status. A structure of rigid hierarchical relationships with the head of the family at the top was established in the family. The guiding principle for determining the levels of hierarchy was that all men were superior to women. So also all seniors in age were acknowledged as superior to those younger than themselves. Intelligence and personal ability had generally no place in determining the person's status in the hierarchy. Because of the lack of any social status or economic security outside the family grip, even the non-conformist had no alternative but to make amends and return to the security of the authoritarian family. It is true that a stray young man could sometimes rise against the authority of his elders but the family members had absolutely no chance of doing so. Since the interests of the family got precedence over those of the individual members, no married couple was allowed to lead a life of its own. The subordinate position of the son in relationship to his father and other elders in the family hierarchy continued even after the son's marriage. while his wife came to occupay a more or less similar position *vis-a-vis* her mother-in-law and elder sisters-in-law. The status of the mother-in-law was supreme in this relationship, and it had a backing of the whole society. In fact if there was any sphere in which a woman ever had a position of authority, it was in her role of mother-in-law. The sub-servient position of the daughter-in-law in the family hierarchy was widely known and accepted by the society.

137. This basic pattern continues in the village without any change. However, several members of the younger generation have in their search for independence in the economic and social activities no doubt preferred to run independent households. It is due to this that there is a slow trend towards formation of smaller families of simple type and this accounts for the large number of families of simple type in the village. However, inspite of this trend, when someone raises the question of the need for a change in the authoritarian structure of the family, most people raise their eye-brows and look askance at him. They are quick to point out the "mess" which the free society have made of their family life. But inspite of such views, the division of joint families into families of simple type becomes inevitable when the family grows in size and the old house gets too small to accommodate all its members.

138. Inspite of the tendencies of the families to form simple type of families, the inherent respect for elders has not disappeared. Elders are still consulted in all important matters and their views are generally respected.

Composition of households

139. Table III gives information regarding the size and composition of households. In the village, majority of the households are constituted of 4—6 members. 19% of the households in the village consists of 2—3 members, 42 per cent of 4—6 members, 20 per cent of 7—9 members and 19 per cent of 10 or more members.

Inheritance of Property

140. All the residents of Chiksindgi are adhering to the patriarchal system of inheritance, inspite of the amendment to the Hindu Law of Succession giving a right of inheritance to female members also. All the households

in the village are following the customary practice of inheritance by only the male heirs. Only when the deceased has left no male heirs, the property goes to his daughters. If a person dies issueless, the property is inherited by his widow and on her death the property reverts to his Bhavbands unless she has taken someone in adoption.

Leisure and Recreation

141. The villagers spend most of their leisure hours in gossip. They are seen sitting in groups in some open space in the streets or the fields or in the tea shops for a chitchat. Their discussions generally relate to domestic problems and local politics. Some of them regularly go to Sindgi and spend their hours of leisure with relations and friends there. January to April is usually a slack period for the agriculturists. It is during this period that they find more leisure. This period, however, coincides with several village fairs in the round about areas. So many of the villagers attend these fairs. The important fairs in the neighbourhood are Devarhippargi fair 12 miles away, Kannoli fair 6 miles away, Golgeri fair 16 miles away, Bantnal fair 12 miles away and Bijapur fair 35 miles away. Some of the residents even visit the fair at Tuljapur which is 120 miles away in Maharashtra State.

142. A few religious minded persons organise Bhajan programmes in the local temples. The Scheduled Castes also organise similar Bhajan programmes in their own locality. The village has organised a local dramatic company of amateurs which occasionally stages dramas like *Kurukshetra, Badathanada Bhutha* etc. Some 25 youths have organised a Youth Club from 1960. This Youth Club was not to be found active at the time of this survey. However, their aim has been to improve agriculture and participate in several development activities useful to the village community.

143. The school has not provided any separate playground for the children. The children are seen playing Khokho, lazim, and other indigenous games in the streets. There is no Mahila Mandal and the women-folk have generally no programmes for entertainment. They spend most of their time in doing their household duties besides assisting their male folk in the fields. The only mode of entertainment for them is gossip.

Festivals

144. Ugadi, Karu Hunnime, Nagar Panchami, Mannethina Amavasya, Nada Habba, Shige Hunnime, Deepavali, Makara Sankranti, Maha-Shivarathri etc., are some of the important Hindu festivals. Ramzan, Bakrid, Moharrum are the important festivals for the Muslims.

145. Ugadi falling on the first day of Chaitra in March–April is the New Year day for all the Hindus. On this day, the agriculturists generally start their agricultural operations for the season. Karu Hunnime falling in Jyestha (June) is a festival for worshipping bullocks. Nagar Panchami falling on the 5th day of the bright half of Shravana is a day on which clay images of snakes are worshipped. At the time of Mannethina Amavasya, clay images of the bullocks are offered worship. Nada Habba is a colourful festival lasting for about 10 days. Several entertainment programmes are organised by the school during this period. The implements of labour are worshipped and on the 10th day the exchange of *Banni* leaves symbolising gold takes place. Shige Hunnime falling on the 14th or 15th day of Ashwija is an important festival for all cultivators. They worship their fields on this day and eat their food in the field. Deepavali falling in the month of Ashwin is a festival of lights running for 5 days. Makara Sankramana falling on the 14th of January is a day noted for exchanging of sweets and sweet words. The exchange of sweets is in effect a request for cordiality in social intercourse. Mahashivarathri falling on the dark 14th of Magha is a festival in honour of God Shiva and on this day several persons in the village observe a fast and spend their time in prayers. Ramzan marks the end of the solemn month of Ramzan–a month of fasting for Muslims. Bakrid is an important Mohammedan festival celebrated in honour

of the sacrifice of the saint Ibrahim. Moharrum is a ten day observance of intense mourning by the Muslim community to commemorate the martyrdom of Imam Hussain. The villagers also observe the festival of Holi on which day, lot of gaiety and merriment is witnessed.

Religious Institutions

146. The village has got a number of temples and mosques. But important among them are the temples of Hanumanthadeva, Mallikarjuna, Irayyaswamy and Kalamma.

147. Hanumanthadevara Gudi or temple is located towards the south-west of the village. None in the village knows when the temple was constructed. A Hoogar among Lingayats conducts the daily pujas. The temple has got about 12 acres of dry land. The temple is being managed by the elders in the village.

148. Mallikarjuna Gudi is also an important temple in the village. This is located towards the south-west of the village, about 2 furlongs away from the *Gaothana* proper. This temple is said to have been constructed about 150 years back. The temple is being managed by a *Matapathi* belonging to the Lingayat caste. Worship is offered daily. On the last Monday of Shravan a small fair is conducted in honour of this deity. The villagers meet the expenditure by raising donations from each house. This donation is known as *Gharpatti,* and ranges between Re. 1 and Rs. 20. Several persons from the neighbouring villages also attend this fair. In the night, food is served to the whole gathering.

149. Irayyaswamy *Mata* (shrine) was constructed in the year 1940 in honour of one saint known as Irayyaswamy. The tomb of this saint lies in this temple. It is said that this saint had several supernatural powers. This *Mata* has got landed property extending to about 8 acres. A Lingayat Jangam offers worship at this shrine. Married women worship at this shrine particularly on Tuesdays and Fridays. On these days, Bhajan programmes are also organised in the evenings for about an hour or two. Every year a day is observed as *Punya Thithi* and on that day food is served to all the devotees. The expenditure is met by raising house to house contributions. In 1961, the temple was renovated at a cost of Rs. 4,000 which was collected from the local people.

150. The temple of Kalamma was renovated in 1954. It is not known when the original temple was constructed. This temple has no lands. The management lies in the hands of the village elders. One person belonging to the *Akkasale* caste among Lingayats offers daily worship.

151. The other temples in the village are Basavanna Gudi, Maragamma temple, Bhagwanti and Chandraswati temple. Maragamma and Basavanna temples belong to Madars caste and the Bhagwanti and Chandraswati temples belong to the Holeyas.

Statutory Panchayat

152. The village is covered by a Group Panchayat which has under its jurisdiction besides Chiksindgi (the village under survey) another village by name Bandal. The village Bandal is about 1½ miles away towards the north-west of Chiksindgi. The office of the Village Panchayat is located at Chiksindgi itself. The Village Panchayat has got 13 members, of whom 7 are elected from Chiksindgi and the remaining 6 are from Bandal village. The elections took place in about 1960. The Chairman of the Village Panchayat hails from Chiksindgi and his election was unanimous. Out of the 7 members from the village, one is a female, belonging to the Lingayat caste. There are in all 5 members from the Lingayat caste, one from the Holeya Caste and one from the Madar caste from the village. The other castes of the village are not represented. All the members elected from the village are cultivators excepting for the female member who is a household worker, and the Holeya member who is a carpenter. The economic status of all the members excepting the member coming from the Holeya caste is said to be good by the general standard in the village.

153. The Village Panchayat has employed one Secretary on a monthly pay of Rs. 15. This Secretary belonging to the Lingayat

Caste also works as a Branch Postmaster for the village. He has passed the matriculation standard but has not completed his training for holding the Secretary's post. The Panchayat has also engaged a Peon and a lightman. The Panchayat runs a ration shop for distributing wheat, rice and such other articles which are in short supply. The income and expenditure of the Panchayat for 1962-63 are as follows :

Income

	Rs.	P.
1. Balance carried over	48	60
2. Share of land revenue	966	15
3. Compulsory taxes	778	85
4. Miscellaneous income (sale of rationed goods etc.,)	2591	60
Total :	4,385	20

Expenditure

	Rs.	P.
1. Expenditure on staff	560	30
2. Expenditure on developmental activities	474	76
3. Sundries	99	84
4. Miscellaneous expenditure (purchase of rationed goods etc.)	3,239	15
C. O.	11	15
Total :	4,385	20

154. The Panchayat has provided for 31 street lights, 19 of which are in the village under survey. The remaining are fixed at Bandal. The Panchayat has purchased a dry battery radio receiver set with a speaker by contributing Rs. 200 towards the cost of the purchase. The balance was met from the N.E.S. funds. Among the improvements carried out by the Panchayat is levelling of streets, fixing of the wells with pullies etc. The Panchayat has also improved the approach road at a cost of Rs. 200. The Village Panchayat was first introduced in the village on 19th March 1956 and it was reconstituted under the Mysore Village Panchayats and Local Bodies Act of 1959 in 1960.

Voluntary Organisations

155. In 1960, a Youth Club has been organised in the village. This Club has been provided with a few agricultural implements like weeders, spray pumps etc., to help improvement in agriculture. They have also been provided with games-kit like carrom boards, volley ball etc. The total membership of the club is 25 and the fees is Re. one per year. The activities of the club have yet to gain in tempo.

156. The Headmaster of the local Primary School started a library in 1957. The name of the library is 'Kumtagi Vachanalaya'. This library has got a membership of about 30 and has a stock of about 200 books. Only a few persons in the village take advantage of this library.

157. In 1944 some enthusiasts from the village started an amateur dramatic company known as Mallikarjuna Natya Sangha. This organisation has on its roll 20 members. They enact some dramas on important occasions. A few years back they enacted two dramas by name *Kurukshetra* and *Badathanada Bhutha*.

158. Two *Bhajan Mandlis* have been organised in the village with assistance from the National Extension Scheme. Under the scheme each of them obtained a sum of Rs. 200 which they utilised in purchasing musical instruments, petromax light etc. One Bhajan Mandali is meant exclusively for the Scheduled Castes and the other is for all the other castes. They organise *Bhajan* programme occasionally.

Family Planning

159. The villagers have absolutely no idea about the family Planning Programmes. They are not practising any family planning measures.

Untouchability

160. Inspite of the legislative measures taken by Government, the evil of untouchability continues in the village. The Harijans cannot draw water from the public well used by other castes. They have their own wells. Even among them, the Holeyas and the Madars have two separate wells for each of them. They do not get ready admission to the local tea shops. They are always served tea in separate vessels exclusively meant for the Scheduled Castes. They do not also enter the temples belonging to other castes.

CHAPTER V

Conclusion

In the foregoing pages an attempt has been made to portray the socio-economic life of Chiksindgi village in the Bijapur District of the Mysore State. This is a typical village in the northern maidan region of the State. The village is said to be an old one and its thoughts, patterns and ways of living have been deeply influenced by its age-old practices. Though a few changes have been noticed recently, by and large it has remained unaffected by the changing conditions in other areas.

The economy of the village remains primarily agricultural. The soil in the village is predominantly of the black clayey type interspersed with some fields having a coarse red loam soil. The soil is considered to be very fertile. But the crops grown—both rabi and kharif—are largely rainfed and the rains often play a truant with the result that the village has to face conditions of famine and scarcity frequently. In fact this is the characteristic feature of this whole region. The only source of irrigation is by wells and there are about 40 such wells in the village, of which about 13 are fitted with pumpsets to draw water for irrigation. Only a few gardens come under the command of these wells and so most of the arable lands are sown with only dry crops.

There has been practically no change in the agricultural practices and methods. Most of the implements used are of the primitive type. Only recently a few iron ploughs have been introduced in the village. There is much demand for farmyard manure particularly from the garden cultivators and many of the farmers sell away the farmyard manure to the gardeners, even though their own fields lack in manure supplies. This is due to their poor economic circumstances. The Land Reform Measures—particularly the Tenancy Act—do not appear to have had much impact on the village so far, particularly as most of the lands are owner cultivated. There is also not much advancement in animal husbandry. The cattle of the village are of the Jawari type and the villagers do not attach much importance to their scientific breeding.

Besides agriculture, there are practically no other economic resources in the village. There appears not much scope for any small-scale industry, there being neither raw material nor power for it. The few village and household industries that are found in the village are of the traditional type like carpentry, tailoring, cobblery etc. They are more or less servicing centres which act as an adjunct to agriculture as most of them are engaged in turning out parts required for agricultural implements. The village has also not much to boast of in trade and commerce. There are a few retailers in the village who do trade on a limited scale. The villagers do most of their buying and selling at Sindgi, the Taluk Headquarters which is hardly two miles away. Their trading on larger scales is done either at Bijapur or Indi, both of which are well connected by all weather roads.

In respect of transport and communication, the village has many advantages which several other villages in the region lack. It lies on an important road running between Bijapur and Gulbarga and the nearest railhead is about 35 miles away. There is a branch Post Office in the village which clears mail once daily and the nearest Telegraph and Telephone Office is situated at Sindgi.

The village is served by a Co-operative Society which started functioning in 1943 and has at present a membership of 105. But at the time of this survey undertaken in 1963, the society had ceased advancing any further loans as its previous advances have remained unrecovered. Even when it was functioning, most of its advances were in favour of agriculturists owning more than

10 acres each. Thus the private moneylender continues to be the main creditor for the village.

The percentage of literacy in the village is as low as 5.8. Sexwise 10.7% of the male population and 0.6% of the female population are literate and many of the literates are so without any educational standards. In fact hardly 2% of the population is literate with any educational standard. A Primary School has been functioning in the village since 1949. The school is being run in a private building. From 1957 the village is planning to have an independent building for the school and actually the construction work had started. But factions in the village impede its completion.

The village has a statutory Panchayat which attends to all the developmental activities in the village. It is a group panchayat having jurisdiction over another neighbouring village by name Bandal. Its income being meagre, it has not been possible for it to undertake any large scale improvements. The village is also covered by National Extension Block.

The Holeyas and Madigas constitute the Scheduled Castes of the village. They continue to suffer several social disadvantages including the evil of untouchability. Even amongst themselves the members of two castes do not freely mix. Each of these two castes has a separate drinking water well for its own members. So it cannot be gainsaid that the recent legislative and administrative measures have brought about a sense of equality among the people specially in the downtrodden classes. But one redeeming feature of the village is that out of 82 students attending the Primary School in the village, 33 or nearly 40% belong to the Scheduled Castes. If education spreads in the village in this manner, the village and all its communities are bound to prosper. The village is destined to prosper if the villagers forget their small differences and put up a united front with all sided improvement of the village as the ultimate goal.

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
2,194	888	383	195	208	1,316	678	638

TABLE II

Population by Age-groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60+		Age not stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
1,316	678	638	112	100	105	104	88	73	31	41	65	74	73	59	33	24	66	71	75	57	30	35	..	..

TABLE III

Size and composition of Households

Total No. of Households	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members and above		
	House-holds	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
208	7	2	5	38	49	50	86	222	215	41	170	151	36	235	217

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	Brahmin	Vaishnava	2	9	5	4
	Lingayat	Ganiga	66	418	218	200
		Banajiga	17	109	50	59
		Madivala	1	3	2	1
		Badiger	1	7	3	4
		Hugar	1	3	1	2
		Shivasimpi	3	22	11	11
		Panchala	2	5	3	2
		Panchamasale	7	60	33	27
		Hadapad	3	22	12	10
		Jangama	5	33	19	14
		Kumbara	2	18	9	9
	Rajaput		1	2	1	1
	Kuruba	Hattikankana	14	83	44	39
	Holeya		24	153	72	81
	Madar		12	71	41	30
	Kabbaliger		30	191	102	89
MUSLIM		Sheik	1	11	6	5
		Ladar	1	8	3	5
		Mulla	7	35	18	17
		Pinjare	7	41	18	23
		Chappar band	1	12	7	5
		Total ...	**208**	**1,316**	**678**	**638**

TABLE V

Scheduled Castes & Scheduled Tribes

Name of Castes	No. of House-holds	Scheduled Castes			Name of Tribes	No. of house-holds	Scheduled Tribes		
		Persons	Males	Females			Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Holeya	24	153	72	81					
Madar	12	71	41	30	Nil	Nil	Nil	Nil	Nil
Total ...	**36**	**224**	**113**	**111**					

TABLE VI

Age and Marital Status

Age-group	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All Ages	**1,316**	**678**	**638**	**374**	**259**	**284**	**302**	**18**	**70**	**2**	**7**	...	...
0- 4	212	112	100	112	100	...	...	...	...	...	...	...	...
5- 9	209	105	104	105	102	...	2	...	...	...	...	...	...
10-14	161	88	73	87	51	1	22	...	...	...	...	...	...
15-19	72	31	41	26	5	5	34	...	1	...	1	...	...
20-24	139	65	74	27	1	38	71	...	1	...	1	...	...
25-29	132	73	59	12	...	60	54	...	3	1	2	...	...
30-34	57	33	24	2	...	30	20	...	3	1	1	...	...
35-39	75	31	44	1	...	28	41	2	2	...	1	...	...
40-44	62	35	27	2	...	31	23	2	4	...	...	...	...
45-49	53	28	25	...	...	25	18	3	6	...	1	...	...
50-54	51	35	16	...	...	31	6	4	10	...	...	...	...
55-59	28	12	16	...	...	11	6	1	10	...	...	...	...
60+	65	30	35	...	...	24	5	6	30	...	...	...	...
Age not stated	...	...	...	...	...	...	...	...	...	...	...	...	...

TABLE VII

Education

Age-group	Total Population			Illiterate		Literate without educational std.		Primary or Basic		Matric or Higher Secondary		Intermediate P. U. C.		Graduates		Diploma		Oriental titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All Ages	**1,316**	**678**	**683**	**605**	**634**	**47**	**1**	**20**	**2**	**6**	**1**	...	...	...	...	...	...	...	...	...	...
0— 4	212	112	100	112	100	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5 — 9	209	105	104	104	104	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	161	88	73	75	72	8	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	72	31	41	28	39	1	...	1	1	1	1	...	...	...	...	...	...	...	...	...	...
20—24	139	65	74	54	74	5	...	5	...	1	...	...	...	...	...	...	...	...	...	...	...
25—29	132	73	59	58	59	10	...	3	...	2	...	...	...	...	...	...	...	...	...	...	...
30—34	57	33	24	26	24	2	...	3	...	2	...	...	...	...	...	...	...	...	...	...	...
35—39	75	31	44	24	44	6	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
40 -44	62	35	27	31	27	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
45 - 49	53	28	25	24	24	4	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
50 -54	51	35	16	32	16	1	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
55 - 59	28	12	16	10	16	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..
60+	65	30	35	27	35	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Age not stated																					

TABLE VIII

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

Age-group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	**1,316**	**678**	**638**	**548**	**391**	**157**	**768**	**287**	**481**
0—14	582	305	277	55	43	12	527	262	265
15 - 34	400	202	198	276	186	90	124	16	108
35—59	269	141	128	195	141	54	74	...	74
60 & over	65	30	35	22	21	1	43	9	34

TABLE IX

Workers classified by Sex, Broad Age-groups and Occupations

Sl. No.	Name of Occupation	Age-groups and Sex							
		0–14		15–34		35–59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1	Cultivation	8	2	102	9	58	6	11	...
2	Cultivation and Agricultural Labour	...	...	7	1	14	3	1	1
3	Cultivation and Service	...	...	1	...	2	...	...	...
4	Cultivation and Business	...	...	2	...	3	...	...	...
5	Cultivation and Industry	...	...	...	...	1	...	...	...
6	Agricultural Labour	7	9	47	73	29	44	4	...
7	Agricultural Labour and Cultivation	1	...	12	7	19	1	3	...
8	Industry	...	...	3	...	7	...	1	...
9	Service	...	...	5	...	...	...	1	...
10	Business and Cultivation	...	...	...	...	2	...	...	...
11	Business and Agricultural labour	...	...	1	...	3	...	...	...
12	Cooli	...	...	...	...	1	...	...	...
13	Cattle Grazing	27	1	3	...	1	...	...	...
14	Construction	...	...	3	...	1	...	...	...
	Total ...	**43**	**12**	**186**	**90**	**141**	**54**	**21**	**1**

TABLE X

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

Age-group	Total workers			Workers Engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	**548**	**391**	**157**	**12**	...	**11**	...	**247**	**30**
0–14	55	43	12	...	...	...	...	9	2
15–34	276	186	90	3	...	3	...	124	17
35–59	195	141	54	8	...	8	...	99	10
60+	22	21	1	1	...	...	...	15	1

TABLE XI

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

Activity	Total Non-workers All ages			Age-group and Sex							
				0–14		15–34		35–59		60 and above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Total ...	**768**	**287**	**481**	**262**	**265**	**16**	**108**	...	**74**	**9**	**34**
Dependants	493	215	278	196	131	10	7	...	17	9	23
Students	87	72	15	66	15	6	...	...	...	...	...
House-worker	188	...	188	...	19	...	101	...	57	...	11

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
208	327	1,316	1	6	128	631	53	373	13	155	12	135	...	...	1	16

TABLE XIII

Households Engaged in Cultivation, Industry, Business and Other occupations

Households Engaged in	Total Number of Households	Total Number of Persons			Workers		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	67	552	289	263	201	180	21
Cultivation and Agricultural Labour	27	150	76	74	76	44	32
Cultivation and Business	2	11	7	4	3	3	...
Cultivation ond live stock rearing	2	19	11	8	9	7	2
Cultivation and Industry	1	2	1	1	1	1	...
Agricultural Labour only	52	238	124	114	113	63	50
Agricultural Labour and Cultivation	35	213	110	103	93	58	35
Agricultural Labour and live stock rearing	1	6	2	4	2	1	1
Household Industry only	3	13	5	8	4	3	1
Household Industry and Cultivation	5	50	23	27	19	12	7
Household Industry and Agricultural Labour	1	6	3	3	2	1	1
Service only	4	18	8	10	9	7	2
Service and Agricultural Labour	2	9	6	3	5	3	2
Business and Agricultural Labour	2	12	5	7	3	2	1
Business and Cultivation	1	3	2	1	2	1	1
Cooli	1	6	2	4	3	2	1
Business only	1	6	3	3	2	2	...
Livestock rearing and Cultivation	1	2	1	1	1	1	...
Total ...	**208**	**1,316**	**678**	**638**	**548**	**391**	**157**

TABLE XIV

Type of Industry run by the Households

Names of Industry	Total Number of Households	Households having Industry as a Primary Occupation					Households having Industry as a subsidiary Occupation				
		Number of Households	Total persons in Households mentioned in col. No. 3		Persons Engaged in Industry		Number of Households	Total persons in Households mentioned in col. No. 8		Persons Engaged in Industry	
			M.	F.	M.	F.		M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12
Carpentry	4	4	16	23	6	..	..	..	..	..	..
Cycle repairs	1	1	1	1	1	..	..	..	..	..	..
Tailoring	3	3	9	10	3	..	...	...	..	.	..
Leather work	1	1	5	4	1	...	...	..	..	..	..
Gold smithy	1	..	..	..	..	..	1	1	1	1	..
Total ...	**10**	**9**	**31**	**38**	**11**	...	**1**	**1**	**1**	**1**	..

TABLE XV

Type of Business run by the Households

Name of Business	Total Number of Households	Households having Business as a Primary Occupation					Households having Business as a subsidiary Occupation				
		Number of Households	Persons Engaged in Business		Total persons in Households mentioned in col. No. 3		Number of Households	Persons Engaged in Business		Total persons in Households mentioned in col. No. 8	
			M.	F.	M.	F.		M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12
Selling of Milk	1	1	1	...	3	4	...	...	..	...	...
Tea Shop	1	1	1	..	2	1	..	..	..	..	..
Retail Trade in Provisions	4	2	3	2	5	6	2	3	3	7	4
Total ...	**6**	**4**	**5**	**2**	**10**	**11**	**2**	**3**	**3**	**7**	**4**

TABLE XVI

Traditional Industry run by the Households

Name of Traditional Industry	No. of Households
Carpentry	2
Gold Smithy	1
Leather work	1
Tailoring	1
Total	**5**

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
HINDU									
Brahmin	2	..	..	...	...	2	2	..	..
Lingayat	108	..	..	7	7	101	101	..	..
Kuruba	14	..	..	...	...	14	14	..	..
Rajput	1	..	..	...	...	1	1	..	..
Holeya	24	..	..	...	...	24	24	..	..
Madar	12	..	..	2	2	10	10	..	..
Kabbaliger	30	..	..	3	3	27	27	..	..
MUSLIM	17	..	..	...	...	17	17	..	..
Total ...	**208**	..	..	**12**	**12**	**196**	**196**	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of Households	Households taking: Rice	Ragi	Rice and Ragi	Jowar	Wheat	Jowar and Rice	Vegetarian	Non-Vegetarian
1	2	3	4	5	6	7	8	9	10
HINDU									
Brahmin	2	...	..	..	2	..	..	2	..
Lingayat	108	...	...	..	87	..	21	108	..
Kurba	14	...	..	..	13	..	1	..	14
Rajput	1	...	...	...	1	..	..	..	1
Holeya	24	..	..	...	23	..	1	..	24
Madar	12	...	..	..	12	..	..	..	12
Kabbaliger	30	...	.	...	29	..	1	..	30
MUSLIM	17	...	..	..	17	..	..	..	17
Total ...	**208**	...	...	...	**184**	..	24	**110**	**98**

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupations	Total number of Households	Income Groups					Total number of members in Households mentioned in Col. No.2	Age-groups						Number of equivalent adult male per household *	Number of gainfully employed persons	Number of gainfully employed persons per household
		Rs. 25 and less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and above		Males above 14 years	Females above 14 years	Males & Females 10 to 13 years	Males & Females 6 to 9 years	Males & Females 1 to 5 years	Males & Females less than 1 year			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	85	2	3	11	9	60	646	209	176	70	72	103	16	6.06	252	2.96
Cultivation of lands taken on lease	14	...	2	4	4	4	88	25	28	6	12	13	4	4.79	38	2.71
Agricultural labour	88	9	27	34	9	9	457	119	131	50	56	91	10	4.02	208	2.64
Household Industry	9	...	2	3	2	2	69	16	20	10	8	12	3	5.83	25	2.77
Others	12	1	2	4	4	1	56	20	16	5	7	8	...	3.86	25	2.08
Total ...	**208**	**12**	**36**	**56**	**28**	**76**	**1,316**	**389**	**371**	**141**	**155**	**227**	**33**	**4.98**	**548**	**2.64**

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

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

TABLE XX

Average Annual Income per Household by Occupation

Occupations	Total Number of Households	Average Annual Income per Household	Average Annual Income per adult equivalent Male	Average Annual income per Household in the range of									
				Rs. 300 and less		Rs. 301 to 600		Rs. 601 to 900		Rs. 901 to 1,200		Rs. 1,200 and above	
				Number of Households	Amount	Number of Households	Amount	Number of Households	Amount	Number of Households	Amount	Number of Households	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	85	3,296	544	2	274	3	448	11	779	9	1,061	60	**4,336**
Cultivation of lands taken on lease	14	1,764	368	..	..	2	453	4	718	4	996	4	**4,232**
Agricultural Labour	88	743	185	9	207	27	494	34	731	9	1,002	9	**1,817**
Household Industry	9	1,089	187	...	...	2	386	3	727	2	1,039	2	**2.386**
Others	12	802	208	1	153	2	450	4	710	4	1,060	1	**1,490**

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of House-holds	Expendi-ture per House-hold	Expendi-ture per equivalent adult male	Percentage of Total Expendi-ture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture	No. of House-holds	Average Expen-diture
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Cultivation of owned lands														
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food– (Cereals)	85	59.77	9.52	22.98	2	10.41	3	19.58	11	27.57	9	40.30	60	72.26
Food – (Non-Cereals)	,,	14.40	2.38	5.54	,,	2.08	,,	4.45	,,	5.65	,,	9.00	,,	17.74
Drinks	,,	17.56	2.90	6.75	,,	...	,,	1.80	,,	7.27	,,	8.16	,,	22.23
Fuel and Light	,,	1.16	0.19	0.45	,,	0.83	,,	0.72	,,	0.98	,,	0.90	,,	1.27
House rent and repairs	,,	0.63	0.10	0.24	,,	...	,,	0.27	,,	...	,,	2.00	,,	0.58
Clothing	,,	14.40	2.38	5.54	,,	2.50	,,	5.41	,,	7.00	,,	8.51	,,	17.51
Travelling	,,	0.21	0.04	0.08	,,	...	,,	...	,,	...	,,	0.23	,,	0.26
Recreation	,,	...	...	...	,,	...	,,	...	,,	...	,,	0.04	,,	...
Education	,,	0.67	0.11	0.26	,,	...	,,	0.27	,,	0.27	,,	0.36	,,	0.82
Other Misc. Services	,,	7.74	1.28	2.98	,,	1.50	,,	1.80	,,	2.72	,,	3.70	,,	9.77
Interest	,,	2.18	0.36	0.84	,,	...	,,	...	,,	0.11	,,	0.90	,,	2.89
Rent	,,	1.95	0.32	0.75	,,	0.16	,,	0.36	,,	0.96	,,	0.77	,,	2.44
Remittances	,,	0.29	0.05	0.11	,,	...	,,	...	,,	...	,,	...	,,	0.42
Hired labour	,,	64.19	10.91	24.68	,,	5.41	,,	2.66	,,	12.46	,,	17.00	,,	85.63
Purchase for Production	,,	1.02	1.17	0.39	,,	...	,,	...	,,	...	,,	...	,,	1.44
Others	,,	73.93	12.20	28.41	,,	...	,,	...	,,	7.04	,,	1.85	,,	103.17
Total ...	**85**	**260.10**	**42.91**	**100.00**	**2**	**22.89**	**3**	**37.32**	**11**	**72.03**	**9**	**93.12**	**60**	**388.43**

2. Cultivation of lands taken on lease

Food – (Cereals)	14	46.37	9.68	41.60	...	...	2	27.50	4	28.72	4	34.16	4	86.25
Food – (Non-Cereals)	,,	9.94	2.08	8.94	..	...	,,	6.87	,,	6.04	,,	4.50	,,	20.83
Drinks	,,	9.79	2.04	8.76	...	...	,,	1.04	,,	5.10	,,	7.50	,,	21.14
Fuel and light	,,	1.03	0.21	0.93	...	...	,,	1.04	,,	1.00	,,	1.00	,,	1.08
House rent & repairs	,,	0.47	0.10	0.43	...	...	,,	0.62	,,	0.31	,,	0.20	,,	0.83
Clothing	,,	10.92	0.28	9.80	...	..	,,	8.12	,,	4.90	,,	7.90	,,	21.35
Travelling	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	...
Recreation	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	...
Education	,,	0.50	0.10	0.43	...	...	,,	—	,,	0.31	,,	...	,,	1.46
Other Misc. Services	,,	7.01	1.46	6.27	...	...	,,	2.70	,,	3.85	,,	4.75	,,	14.60
Interest	,,	0.71	0.14	0.60	..	...	,,	...	,,	1.50	,,	0.16	,,	0.83
Rent	,,	0.80	0.16	0.68	...	...	,,	0.45	,,	0.23	,,	0.23	,,	2.12
Remittances	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	..
Hired labour	,,	9.81	2.05	8.80	...	...	,,	1.87	,,	6.04	,,	10.41	,,	16.94
Purchase for Production	,,	0.74	0.15	0.64	...	...	,,	...	,,	...	,,	...	,,	2.60
Others	,,	13.60	2.82	12.12	...	...	,,	...	,,	...	,,	...	,,	47.60
Total ...	**14**	**111.69**	**23.27**	**100.00**	..	...	**2**	**50.21**	**4**	**57.40**	**4**	**70.81**	**4**	**237.63**

TABLE XXI—(*contd.*)

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
3. Agricultural Labour														
		Rs.P.	Rs.P.			Rs. P.		Rs. P.		Rs. P.				Rs. P.
Food—(Cereals)	88	35.94	8.94	58.31	9	9 44	27	23.70	34	36.25	9	49.44	9	84.44
Food – (Non-Cereals)	,,	7.81	1.94	12.68	,,	2.56	,,	5.55	,,	8.14	,,	9.13	,,	17.03
Drinks	,,	2.61	0.65	4.23	,,	...	,,	1.98	,,	1.62	,,	6.66	,,	6.85
Fuel and light	,,	0.82	0.20	1.34	,,	0.73	,,	0.77	,,	0.82	,,	0.82	,,	1.00
House rent & repairs	,,	0.16	0.04	0.26	,,	...	,,	0.30	,,	0.18	,,	...	,,	...
Clothing	,,	9.10	2.26	14.73	,,	3.51	,,	6.04	,,	9.60	,,	11.44	,,	19.67
Travelling	,,	...	...	...	,,	...	,,	...	,,	0.02	,,	...	,,	...
Recreation	,,	...	...	...	,,	...	,,	...	,,	...	,,	...	,,	...
Education	,,	0.13	0.03	0.21	,,	0.14	,,	0.09	,,	0.04	,,	0.23	,,	0.50
Other Misc. Services	,,	2 86	0.71	4.65	,,	1.80	,,	2.61	,,	2.66	,,	2.77	,,	5.60
Interest	,,	0.50	0.12	0.81	,,	0.33	,,	0.12	,,	0.64	,,	0.90	,,	0.88
Rent	,,	0.12	0.03	0.20	,,	...	,,	0.10	,,	0.06	,,	0.17	,,	0.46
Remittances	,,	0.02	...	0.03	,,	...	,,	...	,,	0.05	,,	...	,,	...
Hired labour	,,	1.52	0.38	2.47	,,	...	,,	0.99	,,	0.83	,,	1.21	,,	7.13
Purchase for Production	,,	...	...	...	,,	...	,,	...	,,	...	,,	...	,,	...
Others	,,	0.05	0.01	0.08	,,	...	,,	0.15	,,	...	,,	...	,,	...
Total ...	**88**	**61.64**	**15.31**	**100.00**	**9**	**18. 1**		**42.40**	**34**	**60.91**	**9**	**82.77**	**9**	**143.56**

4. Household Industry

Food—(Cereals)	9	45.69	7.84	54.22	...	...	2	16.87	3	34.72	2	31.66	2	105.00
Food—(Non-Cereals)	,,	8.09	1.39	9.61	...	...	,,	3.30	,,	7.50	,,	5.20	,,	16.66
Drinks	,,	4.52	0.78	5.39	...	...	,,	4.50	,,	9.33	,,	1.87	,,	...
Fuel and light	,,	1.74	0.30	2.07	...	...	,,	4.25	,,	0.88	,,	1.00	,,	1.25
House rent & repairs	,,	0.66	0.11	0.76	...	...	,,	...	,,	0.66	,,	2.00	,,	..
Clothing	,,	15.50	2.69	18.60	...	...	,,	4.50	,,	10.13	,,	15.00	,,	35.00
Travelling	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	...
Recreation	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	...
Education	,,	0.10	0.02	0.14	...	...	,,	...	,,	0.27	,,	0.20	,,	0.20
Other Misc. Services	,,	2.74	0.48	3.32	...	...	,,	2.30	,,	4.33	,,	2.50	,,	1.04
Interest	,,	0.87	0.15	1.04	...	...	,,	...	,,	2.00	,,	...	,,	0.91
Rent	,,	0.19	0.03	0.21	...	...	,,	...	,,	0.11	,,	0.30	,,	0.41
Remittances	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	
Hired labour	,,	3.88	0.67	4.64	...	...	,,	...	,,	0.83	,,	5.83	,,	10.41
Purchase for Production	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	...
Others	,,	...	...	...	...	...	,,	...	,,	...	,,	...	,,	...
Total ...	9	83.98	14.46	100.00	...	...	2	35.72	3	70.76	2	65.56	2	170.88

TABLE XXI—*(concld.)*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
	No. of Households	Expenditure per Household	Expenditure per equivalent adult male	Percentage of total Expenditure	Rs. 25 & below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
					No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
					* OTHERS									
		Rs.P.	Rs.P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food—(Cereals)	12	33.15	8.59	52.51	1	6.25	2	22.91	4	31.45	4	36.23	1	75.00
Food—(Non-Cereals)	,,	7.70	2.00	12.22	,,	2.08	,,	5.20	,,	7.25	,,	9.00	,,	15.00
Drinks	,,	3.40	0.88	5.38	,,	...	,,	...	,,	1.35	,,	8.85	,,	...
Fuel and light	,,	1.36	0.38	2.32	,,	0.66	,,	0.75	,,	0.83	,,	2.52	,,	0.83
House rent & repairs	,,	0.85	0.22	1.35	,,	...	,,	0.50	,,	...	,,	2.00	,,	1.25
Clothing	,,	8.54	2.21	13.51	,,	2.08	,,	5.20	,,	8.25	,,	9.50	,,	19.00
Travelling	,,	0.17	0.04	0.24	,,	...	,,	...	,,	...	,,	0.52	,,	...
Recreation	,,	0.25	0.06	0.37	,,	...	,,	...	,,	...	,,	0.75	,,	...
Education	,,	0.10	0.02	0.12	,,	...	,,	...	,,	...	,,	0.31	,,	...
Other Misc. Services	,,	4.20	1.09	6.66	,,	2.16	,,	2.91	,,	4.79	,,	3.75	,,	8.33
Interest	,,	0.16	0.04	0·24	,,	...	,,	...	,,	0.50	,,	...	,,	...
Rent	,.	0.04	0.01	0.06	,,	0.08	,,	0.04	,,	0.08	,,	...	,,	...
Remittances	,,	...	...	...	,,	...	,,	...	,,	...	,,	...	,,	...
Hired labour	,,	0.41	0.13	0.80	,,	...	,,	...	,,	1.25	,,	...	,,	...
Purchase for Production	,,	...	...	...	,,	...	,,	...	,,	...	,,	...	,,	...
Others	,,	2.67	0.69	4.22	,,	...	,,	...	,,	3.52	,,	4.50	,,	...
Total ...	12	63.00	.36	100.00	1	13.31		37.31	4	59.27	4	77.95	1	119.41

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

TABLE XXIII

Indebtedness by Income Groups

Income-group Monthly	Total No. of households	No. of households indebted	Amount Rs.	Percentage of Col. 3 to Col. 2	Average indebtedness per household in debt. Rs. P.
1	2	3	4	5	6
Rs. 25 and below	12	3	650	25.00	216.67
Rs. 26 to 50	36	8	1,110	22.22	139.00
Rs. 51 to 75	56	24	6,385	42.85	274.37
Rs. 76 to 100	28	15	4,120	53.57	274.66
Rs. 100 and above	76	48	44,980	63.15	937.00
Total ...	**208**	**98**	**57,245**	**47.11**	**584.13**

TABLE XXIII-A

Indebtedness by Causes

Cause	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5
Purchase of land	4,948	5	8.64	
House construction, digging of wells repairing the buildings	10,800	9	18.88	
Marriage	2,200	6	3.84	
Construction	40	1	0.07	
Purchasing of Bullocks	2,720	9	4.75	
Cultivation and Household expenditure	900	3	1.57	
Sickness	100	1	0.17	
Ordinary wants	17,115	56	29.89	
Household cultivation	14,722	26	25.72	
Business run by the household	800	3	1.40	
Purchasing of Machinery	2,900	1	5.07	
Total ...	**57,245**	**120**	**100.00**	

TABLE XXIII-B

Sources of Credit

Source	Cultivators having lands						Non-cultivators		Total Amount borrowed	Total Amount out-standing
	Below 3 Acres		3 to 10 Acres		10 Acres and above					
	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing	Amount borrowed	Amount out-standing		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	2	3	4	5	6	7	8	9	10	11
Society	1,840	1,840	2,715	2,585	30,265	27,415	650	650	35,470	32,490
*Others	560	560	2,050	1,850	18,685	18,525	3,820	3,820	25,115	24,755
Total ...	**2,400**	**2,400**	**4,765**	**4,435**	**48,950**	**45,940**	**4,470**	**4,470**	**60,585**	**57,245**

*Others Include private moneylenders, Govt., N.E.S. etc.

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their Disposal

Name of Crop	Unit	No. of Households	Year 1962						
			Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over
1	2	3	4	5	6	7	8	9	10
Jowar	Quintal	127	5,402.50	2,543.50	2,808.50	34.00	...	3.00	113.50
Bajra	,,	91	608.00	440.50	160.50	...	...	...	7.00
Wheat	,,	25	183.50	125.50	58.00	...	...	...	...
Cotton	,,	34	341.00	12.00	329.00	...	...	...	...
Groundnuts	,,	37	497.50	16.00	481.50	...	...	...	...
Paddy	,,	2	78.00	4.00	74.00	...	...	...	...
Onion	,,	2	11.00	11.00	...	...	...	...	...
Chillies	,,	4	309.00	300.00	9.30	...	...	...	...
Bengalgram	Maund	2	18.00	...	18.00	...	...	...	...
Safflower	Quintal	1	3.88	...	3.88	...	...	...	...

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 50–100	No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5-4.9	No. of House-holds.	Acreage 5–10 Acres	No. of Hhs.	Acreage 10 and above
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Brahmin	1	A	...	...	...	...	...	...	...	...	1	19.37
Lingayat	19	A	1	0.77	...	...	9	35.67	8	63.07	48	2,285.18
		A+C	...	...	...	...	...	...	...	...	13	680.44
		B	...	...	...	...	1	4.00	...	...	4	78.92
		C	...	...	...	...	...	...	...	...	5	72.00
Kuruba	6	A	...	...	...	...	...	...	2	14.70	1	40.40
		A+C	...	...	...	...	...	...	...	...	2	49.57
		C	...	...	...	...	...	...	...	...	3	58.47
Holeya	14	A	...	...	2	3.44	1	4.00	2	15.15	2	32.39
		A+C	...	...	...	...	...	...	...	...	3	79.54
Madar	5	A	...	...	...	...	...	...	2	14.70	1	18.69
		A+C	...	...	...	...	...	...	...	...	1	43.43
		C	...	...	...	...	...	...	...	...	3	98.15
Kabbaliger	5	A	...	...	1	2.00	1	3.00	2	14.80	19	611.40
		A+C	...	...	...	...	...	...	...	...	1	14.00
		C	...	...	...	...	...	...	...	...	1	16.00
Rajaput	1		...	...	...	...	...	...	...	...	...	...
MUSLIM												
Mulla	5	A	...	...	...	...	...	...	...	...	1	14.60
		B	...	...	...	...	...	...	...	...	1	24.00
Chapparband		A	...	...	...	...	...	...	...	...	1	20.10
Ladar		A	...	...	...	...	...	...	1	8.22	...	..
Sheik		C	...	...	...	...	...	...	...	...	1	24.00
Pinjare	5	A+C	...	...	...	...	...	...	...	...	1	21.81
		C	...	...	...	...	...	...	...	...	1	24.00
Total ...	**61**		**1**	**0.77**	**3**	...	**12**	...	**17**	...	**114**	...

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

TABLE XXV-A

Ownership of Land in Chiksindgi Village by its Residents

Community	Total No. of Hhs.	Total land in acres	Number of Households and exent of land													
			No. of Hhs.	1 Acre and below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7-5.9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 & above
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HINDU																
Brahmin	1	19.87	..	..	..	..	..	..	..	..	..	..	..	..	1	19.87
Lingayat	71	1,462.49	2	1.10	3	6.57	8	33.25	7	45.87	6	53.68	9	117.88	36	1,204.14
Kuruba	5	69.84	..	..	..	..	..	..	..	..	3	24.20	..	..	2	45.64
Holeya	9	59.34	..	..	3	3.00	2	8.42	1	5.00	..	..	2	20.60	1	22.32
Madar	4	52.93	..	..	..	..	..	...	1	6.50	1	8.15	..	..	2	38.28
Kabbaliger	18	302.47	..	..	2	4.10	1	3.00	1	7.00	..	..	6	64.49	8	223.88
MUSLIM																
Pinjare	1	5.80	..	..	..	..	..	..	1	5.89	..	..	..	..	..	..
Total ...	**109**	**1,972.74**	**2**	**1.10**	**8**	**13.67**	**11**	**44.67**	**11**	**70.17**	**10**	**86.03**	**17**	**202.97**	**50**	**1,554.13**

TABLE XXV-B

Table showing the Land owned outside the Village

Community	Name of the Village and number of Households and its Acreage																	
	Bandal		Mangalore		Sindgi		Kokatnur		Byakod		Chandkote		Guttalgi		Chamur		Hhs.	Total Land (Acreage)
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
HINDU																		
Lingayat	21	556.05	1	15.50	5	139.55	24	864.10	1	24.00	1	38.00	1	18.00	1	20.00	55	1,675.20
Kuruba	1	18.33	...	...	...	...	...	..	...	...	...	...	...	...	...	...	1	18.33
Holeya	1	7.00	...	...	1	7.15	...	...	...	...	...	...	...	...	...	...	2	14.15
Kabbaliger	8	161.55	...	...	1	61.50	4	72.88	...	...	...	...	...	...	...	...	13	295.93
MUSLIM																		
Lada	...	...	...	...	1	8.22	...	...	...	...	...	...	...	...	...	...	1	8.22
Chapparband	...	...	...	...	...	...	1	20.10	...	...	...	...	...	...	...	...	1	20.10
Mulla	1	14.63	1	24.00	...	...	...	...	...	...	...	...	...	...	...	...	2	38.63
Total ...	32	757.56	2	39.50	8	216.42	29	957.08	1	24.00	1	38.00	1	18.00	1	20.00	75	2,070.56

TABLE XXVI

General

Total No. of Households	Number of Households			
	Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
208	3	7	Nil	63

TABLE 1

Caste/Tribe or Community and Nature of Family

Caste/Tribe or Community	Total No. of Households	Types of families living in the Households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
HINDU						
Brahmin	2	2	...	...	..	
Lingayat	108	61	17	25	5	
Madar	12	10	...	2	...	
Kabbaliger	30	19	4	7	...	
Rajput	1	1	...	...	...	
Kuruba	14	11	1	1	1	
Holeya	24	11	6	6	1	
MUSLIM						
Pinjare	7	4	2	1	...	
Sheik	1	...	...	1	...	
Ladar	1	1	...	...	...	
Chapparband	1	...	...	1	...	
Mulla	7	6	...	1	...	
Total ...	**208**	**126**	**30**	**45**	**7**	

TABLE 2

Households and Association with deities or special object of worship

Caste	Jakkappaiah	Mallikarjuna	Banshankari	Bhagamma	Dharaiah	Basavanna	Chandasab	Paramananda	Mallamma	Bhandamma	Gollapuri	Mallappa	Ambabai	Hanumappa	Revenasiddeswara	Eramma	Mallaiah	Devala Mulkha	Siddaraya	Malasinghavva
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
HINDU																				
Brahmin	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lingayat	...	13	3	5	17	12	2	3	1	1	2	1	5	1	3	2	6	1	4	1
Rajput	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kuruba	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Holeya	...	...	...	...	...	...	...	...	...	...	...	...	22	...	...	...	...	...	...	...
Madar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kabbaliger	...	4	...	9	...	...	...	4	...	...	...	...	1	...	...	...	2	1	...	...
MUSLIM																				
Sheik	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ladar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chapparband	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mulla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
Pinjare	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...
Total ...	2	17	3	16	17	12	2	7	1	1	2	1	28	1	3	2	8	6	4	1

TABLE 2 (*Contd.*)

Caste	Siddeswara	Shivaraya	Veerabhadra	Goulappa	Sangameswara	Malleyappa	Ningaiah	Neelkantaraya	Malkamma	Madivalappa	Rama	Huligamma	Huggaru Siddappa	Karidevaru	Vagamalla	Kunchraya	Lakshmi	Margamma	Yellapura Bhimaraya
	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
HINDU																			
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lingayat	2	2	9	2	5	1	1	1	1	1	...	...	...	...	...	...	...	...	...
Rajput	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Kuruba	...	...	...	...	...	...	...	...	...	...	...	3	2	2	1	5	...	...	...
Holeya	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...
Madar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1
Kabbaliger	...	...	...	...	...	...	...	...	...	...	...	...	...	4	...	...	...	...	...
MUSLIM																			
Sheik	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ladar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chapparband	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mulla	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Pinjare	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	**2**	**2**	**9**	**2**	**5**	**1**	**1**	**1**	**1**	**1**	**1**	**3**	**2**	**6**	**1**	**5**	**1**	**1**	**1**

TABLE 2 (*Concld.*)

Caste	Dharmaraya	Yellamma	Kabbala Husain	Udanda Sab	Kallu Kutturaya	Siddlingeswara	Allah	Mabusuban	Lalsab	Hussain Hassain	Abbas Ali	Kagisab	Moula Ail	Imam Sab
	40	41	42	43	44	45	46	47	48	49	50	51	52	53
HINDU														
Brahmin	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lingayat	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Rajput	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kurub	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Holeya	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Madar	10	1	1	...	...	...	...	...	...	...	...	...	...	...
Kabbaliger	...	...	...	2	1	1	...	...	...	...	...	...	...	...
MUSLIM														
Sheik	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Ladar	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Chappaband	...	...	...	...	...	...	...	1	...	...	...	...	...	...
Mulla	...	...	...	...	...	...	...	...	1	4	1	...	...	...
Pinjare	...	...	...	...	...	...	...	...	...	...	...	1	1	1
Total ...	**10**	**1**	**1**	**2**	**1**	**1**	**1**	**2**	**1**	**4**	**1**	**1**	**1**	**1**

TABLE 3

Awareness of Untouchability Offences Act.

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
HINDU			
Brahmin	2	2	
Lingayat	108	101	
Madar	12	10	
Kabbaliger	30	27	
Rajput	1	...	
Kuruba	14	14	
Holeya	24	22	
MUSLIM			
Pinjare	7	4	
Sheik	1	1	
Ladar	1	1	
Chapparband	1	1	
Mulla	7	6	
Total ...	**208**	**189**	

TABLE 4

Contravention of Marriage Rules

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

TABLE 4-A

Permissibility of Intercaste Marriage

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

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	Number of aware that there have been changes in Hindu Succession Act	Number of aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
Lingayat	108	...	1	...

TABLE 5-A

Inheritance of property as in practice

Caste/Tribe/ Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective Caste/Tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
HINDU									
Brahmin	2	2	...	...	...	...	...	...	...
Lingayat	108	108	...	...	...	...	...	...	...
Madar	12	12	...	...	...	...	...	...	...
Kabbaliger	30	30	...	...	...	...	...	...	...
Rajput	1	1	...	...	...	...	...	...	...
Kuruba	14	14	...	...	...	...	...	...	...
Holeya	24	24	...	...	...	...	...	...	...
MUSLIM									
Pinjare	7	7	...	...	...	...	...	...	...
Sheik	1	1	...	...	...	...	...	...	...
Ladar	1	1	...	...	..	...	...	...	...
Chapparband	1	1	...	...	...	...	...	...	...
Mulla	7	7	...	...	...	...	...	...	...
Total ...	**208**	**208**	...	...	...	...	...	...	...

TABLE 5-B

Share of property for different categories of relatives-Sons

Caste/Tribe/ Community	Number indicating that sons inherit property in the following manner								
	No. of persons interviewed	All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then *per capita* among sons of the same wife	Any other manner	Remarks
1	2	3	4	5	6	7	8	9	10
HINDU									
Brahmin	2	2	...	...	...	...	...	...	...
Lingayat	108	108	...	...	...	...	...	...	...
Madar	12	12	...	...	...	...	...	...	...
Kabbaliger	30	30	...	...	...	...	...	...	...
Rajput	1	1	...	...	...		...	...	...
Kuruba	14	14	...	...	...	...	...	...	...
Holeya	24	24	...	...	...	...	...	...	...
MUSLIM									
Pinjare	7	7	...	...	...	...	...	...	...
Sheik	1	1	...	...	...	...	...	...	...
Ladar	1	1	...	...	...	...	...	...	...
Chapparband	1	1	...	...	...	...	...	...	...
Mulla	7	7	...	...	...	...	...	...	...
Total ...	**208**	**208**	...	...	...	...	...	...	...

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/ Community	No. of Households practising agriculture	No. of Households that take help of neighbourers at the time of sowing or harvesting	No. of Households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
HINDU				
Brahmin	1	...	...	...
Lingayat	84	...	...	...
Madar	7	...	...	...
Kabbaliger	25	...	...	...
Rajput	...	...	...	...
Kuruba	8	...	...	...
Holeya	10	...	...	...
MUSLIM				
Pinjare	2	...	...	...
Sheik	1	...	...	...
Ladar	1	...	...	...
Chapparband	1	...	...	...
Mulla	1	...	...	...
Total ...	**141**	...	...	...

TABLE

Livestock Statistics

Caste/Tribe/ Community	Cows in Milk		Cows in dry		Adult females not caved		Bulls		Working Bullocks		Other adult males	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Lingayat	28	37	16	18	...	...	...	...	53	157	...	...
Kuruba	3	3	3	3	...	...	...	...	8	24	...	...
Holeya	3	3	2	2	...	...	—	...	10	20	—	...
Madar	3	3	1	1	...	...	...	—	6	14	...	...
Kabbaliger	7	7	5	5	...	...	1	1	18	44	...	...
MUSLIM												
Sheik	1	2	...	—	...	...	...	...	1	2	...	...
Ladar	1	1	...	—	...	...	...	...	...	...	...	...
Mulla	...	...	1	1	...	—	...	...	1	2	—	...
Pinjare	1	1	—	...	...	...	...	...	2	4	.	...
Total ...	47	57	28	30	...	...	1	1	99	267	..	...

7

including Fishery

Young stock (Females)		Young stock (Males)		He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes Dry		Young stock (buffaloes)		Caste/Tribe/ Community
No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	
14	15	16	17	18	19	20	21	22	23	24	25	
												HINDU
...	...	23	35	20	29	39	52	30	45	37	54	Lingayat
2	2	5	5	...	...	2	2	3	4	3	4	Kuruba
2	2	...	...	...	...	1	1	2	2	...	...	Holeya
1	1	1	1	...	...	2	2	...	...	1	1	Madar
5	6	5	5	1	1	7	8	8	8	9	10	Kabbaliger
												MUSLIM
...	..	.	...	...	...	...	...	1	1	...	...	Sheik
1	1	...	...	...	...	...	...	1	1	...	...	Ladar
1	1	...	...	...	...	...	...	...	...	...	...	Mulla
...	..	1	1	...	...	...	...	2	2	...	...	Pinjare
12	13	35	47	21	30	51	65	47	63	50	69	... Total

TABLE

Livestock Statistics

Caste/Tribe/ Community	Sheep		Goats		Pigs		Horses, ponies & mules		Donkeys		Cocks	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
	26	27	28	29	30	31	32	33	34	35	36	37
HINDU												
Lingayat	3	13	3	7	...	...	2	2	...	...	...	...
Kuruba	5	38	2	6	...	...	...	...	...	...	...	...
Holeya	2	2	...	...	...	...	...	...	...	...	...	..
Madar	1	1	1	1	...	...	...	...	...	...	3	7
Kabbaliger	6	27	1	1	1	25	...	...	...	...	...	...
MUSLIM												
Sheik	1	1	...	...	...	...	...	...	...	...	...	...
Ladar	...	...	...	...	...	...	...	...	...	...	...	...
Mulla	...	...	...	...	...	...	...	...	...	...	...	...
Pinjare	2	16	2	5	...	...	...	...	...	...	...	...
Total ...	20	98	9	20	1	25	2	2	...	...	3	7

7 (*Concld.*)

including Fishery

Hens		Chicken		Ducks		Others		Any other animals or birds		Fisheries		Caste/Tribe/ Community
No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	
38	39	40	41	42	43	44	45	46	47	48	49	
												HINDU
...	...	...	...	...	...	...	...	...	...	...	...	Lingayat
...	...	...	...	...	...	...	...	..	...	...	...	Kuruba
...	...	...	...	...	...	...	...	...	...	...	...	Holeya
...	...	1	8	...	...	...	...	...	...	...	...	Madar
...	...	...	...	...	...	...	...	...	...	...	...	Kabbliger
												MUSLIM
...	...	...	...	...	...	...	...	..	...	...	...	Sheik
...	...	...	...	...	...	...	...	...	...	...	...	Ladar
...	...	...	...	...	...	...	...	...	...	...	...	Mulla
...	...	...	...	...	...	...	...	...	...	...	...	Pinjare
...	...	**1**	**8**	...	...	...	...	...	...	...	...	**Total**

TABLE 8

Village Industries/Products

Sl. No.	Name of Industries	Name of Products	No. of Hhs.	Name of Caste				
				Brahmin	Lingayat	Madar	Rajput	Holeya
1	2	3	4	5	6	7	8	9
1.	Carpentry	Agri-Impliments	...	...	2	...	...	2
2.	Gold smithy	Making Jewels and ornaments	...	...	1	...	...	...
3.	Tailoring	Making Garments	...	1	2	...	...	...
4.	Leather work	Chappals	...	...	...	1	...	...
5.	Cycle Repair	Cycle Repairing and Service	...	...	...	...	1	...
		Total ...	...	1	5	1	1	2

TABLE 10

Co-operative Societies

Name of Societies	Number of members belonging to					Total
	Lingayat	Kuruba	Holeya	Kabbaliger	Muslim	
1	2	3	4	5	6	7
Seva Sahakara Sangha Ltd., Chiksindgi	38	4	6	14	1	63

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
HINDU												
Brahmin	...	...	...	1	...	...	...	...	...	1	...	...
Lingayat	33	7	10	12	3	...	8	1	5	9	13	7
Kuruba	...	...	1	...	...	...	1	2	1	7	1	1
Rajput	...	...	...	...	1	...	...	...	...	...	...	...
Holeya	...	1	...	...	...	...	1	1	3	10	5	3
Madar	...	...	1	...	...	...	1	2	2	3	2	1
Kabbaliger	4	2	3	2	2	...	3	3	1	7	3	...
MUSLIM												
Pinjare	...	...	...	...	...	...	...	1	1	3	2	...
Sheik	...	...	...	...	...	...	...	1	...	...	...	...
Ladar	...	...	...	...	...	...	...	1	...	...	...	...
Chapparband	...	...	...	...	...	...	1	...	...	...	...	...
Mulla	...	...	...	...	...	...	1	1	...	1	4	...
Total ...	**37**	**10**	**15**	**15**	**6**	...	**16**	**13**	**13**	**41**	**30**	**12**

TABLE 11-A

Habit of taking tea as correlated to income

Caste/Tribe/ Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs.150	Rs.101-150	Rs.76-100	Rs.51-75	Rs.26-50	Rs.25 or less	Above Rs.150	Rs.101-150	Rs.76-100	Rs.51-75	Rs.26 50	Rs.25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU												
Brahmin	...	...	...	1	...	...	...	...	...	1	...	...
Lingayat	37	8	10	15	7	...	3	1	5	6	9	7
Kuruba	1	2	2	1	...	...	...	...	...	6	1	1
Kabbaliger	6	4	3	3	3	...	1	1	1	6	2	...
Rajput	...	...	...	...	1	...	...	...	...	...	...	...
Madar	..	1	2	...	1	...	1	1	1	3	1	1
Holeya	...	1	...	...	...	...	1	1	3	10	5	3
MUSLIM												
Pinjare	...	...	...	...	...	...	...	1	1	3	2	...
Sheik	...	...	...	...	...	...	1	...	...	...	...	...
Ladar	...	1	...	...	...	...	...	...	...	...	...	...
Chapparband	1	...	...	...	...	...	...	...	...	...	...	...
Mulla	1	...	...	...	...	...	...	1	...	1	4	...
Total ...	**46**	**17**	**17**	**20**	**12**	...	**7**	**6**	**11**	**36**	**24**	**12**

TABLE 12

Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of households possessing							
	Easy chair	Cot	Chair	Table	Bench	Stool	Jolchowki	Wall-shelf
1	2	3	4	5	6	7	8	9
HINDU								
Lingayat	1	1	2	...	...	1	...	...
Total ...	**1**	**1**	**2**	...	...	**1**	...	...

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of Households possessing										
	Hurricane Lantern	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Clock	Watch	Harmonium	Grama-phone	Flute
1	2	3	4	5	6	7	8	9	10	11	12
HINDU											
Brahmin	1	...	...	...	...	...	...	...	...	...	...
Lingayat	68	4	23	5	13	1	3	8	1	1	...
Madar	4	...	1	...	...	...	...	1	...	...	...
Kabbaliger	20	...	5	...	3	...	...	2	1	...	1
Rajput	1	...	...	...	...	...	...	...	...	...	...
Kuruba	7	...	1	...	1	...	...	1	...	...	...
Holeya	9	...	...	...	...	...	...	...	...	...	...
MUSLIM											
Pinjare	4	...	...	...	...	...	...	...	...	...	...
Sheik	1	...	...	...	...	...	...	...	...	...	...
Ladar	1	...	...	...	...	...	...	...	...	...	...
Chapparband	...	...	...	...	...	...	...	...	...	...	...
Mulla	2	...	2	...	1	...	...	...	...	...	...
Total ...	**118**	**4**	**32**	**5**	**18**	**1**	**3**	**12**	**2**	**1**	**1**

TABLE 12-B

Material Culture-Habits

Caste/Tribe/ Community	No of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs 101 150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9
HINDU								
Brahmin	...	...	...	...	...	...	2	...
Lingayat	2	...	...	...	39	8	36	23
Kuruba	...	...	...	...	1	2	9	2
Rajput	...	...	...	...	...	...	...	1
Holeya	...	...	...	...	1	2	13	8
Madar	...	...	...	...	1	2	6	3
Kabbaliger	...	...	...	...	7	5	13	5
MUSLIM								
Mulla	...	...	...	...	1	1	1	4
Sheik	...	...	...	...	...	1	...	...
Ladar	...	...	...	...	...	1	...	...
Chapparband	...	...	...	...	1	...	...	...
Pinjare	...	...	...	...	...	1	4	2
Total ...	**2**	...	...	...	**51**	**23**	**84**	**48**

TABLE 12-B (*Contd.*)

Material Culture–Habits

Caste/Tribe/ Community	No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/ washing soap having monthly income of			
	Rs. 150 and above	Rs. 101–150	Rs. 51–100	Rs. 50 or less	Rs. 150 and above	Rs. 101–150	Rs. 51–100	Rs. 50 or less
	10	11	12	13	14	15	16	17
HINDU								
Brahmin	...	...	...	...	...	...	2	...
Lingayat	27	8	13	6	14	...	23	17
Kuruba	...	2	5	1	1	...	4	1
Rajput	...	...	...	1	...	...	...	...
Holeya	...	1	4	...	1	1	9	8
Madar	...	...	2	1	1	2	4	2
Kabbaliger	4	4	9	4	3	1	4	1
MUSLIM								
Mulla	1	...	...	...	...	1	1	4
Sheik	...	...	...	...	...	1	...	...
Ladar	...	1	...	...	...	...	...	...
Chapparband	1	...	...	...		...	...	...
Pinjare	...	...	...	...	...	1	4	2
Total ...	**33**	**16**	**33**	**13**	**20**	**7**	**51**	**35**

TABLE 12-B (*Concld.*)

Material Culture-Habits

Caste/Tribe/ Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
	18	19	20	21	22	23	24	25
HINDU								
Brahmin	...	...	...	...	...	...	2	...
Lingayat	2	...	...	...	39	8	36	23
Kuruba	...	...	...	...	1	2	9	2
Rajput	...	...	...	...	...	...	...	1
Holeya	...	...	...	...	1	2	13	8
Madar	...	...	...	...	1	2	6	3
Kabbaliger	...	...	...	...	7	5	13	5
MUSLIM								
Mulla	...	...	...	...	1	1	1	4
Sheik	...	...	...	...	...	1	...	...
Ladar	...	...	...	...	...	1	...	...
Chapparband	...	...	...	...	1	...	...	...
Pinjare	...	...	...	...	...	1	4	2
Total ...	**2**	...	...	...	**51**	**23**	**84**	**48**

TABLE 13

House Type—Roof

Caste/Tribe/Community	No. of Hhs.	No. of Hhs. with Mud Roof	No. of Hhs. with Thatched Roof	No. of Hhs. with C.I. sheet Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with Wooden Roof	No. of Hhs. with Straw/ Grass Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
HINDU											
Brahmin	2	2	...	...	...	...	...	...	...	...	...
Lingayat	108	108	...	...	...	...	...	...	...	...	...
Madar	12	11	1	...	...	...	...	...	...	...	...
Kabbilger	30	29	1	...	...	...	...	...	...	...	...
Rajput	1	1	...	...	...	...	...	...	...	...	...
Kuruba	14	14	...	...	...	...	...	...	...	...	...
Holeya	24	24	...	...	...	...	...	...	...	...	...
MUSLIM											
Pinjare	7	7	...	...	...	...	...	...	...	...	...
Sheik	1	1	...	...	...	...	...	...	...	...	...
Ladar	1	1	...	...	...	...	...	...	...	...	...
Chapparband	1	1	...	...	...	...	...	...	...	...	...
Mulla	7	7	...	...	...	...	...	...	...	...	...
Total ...	**208**	**206**	**2**	...	...	...	...	...	...	...	...

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	Number of Households with													
	No. of Hhs.	Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU														
Brahmin	2	2	...	...	...	...	...	...	...	...	...	...	...	...
Lingayat	108	108	...	...	...	...	...	...	...	...	...	...	...	...
Madar	12	12	...	...	...	...	...	...	...	...	...	...	...	...
Kabbailger	30	30	...	...	...	...	...	...	...	...	...	...	...	...
Rajput	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Kuruba	14	14	...	...	...	...	...	...	...	...	...	...	...	...
Holeya	24	24	...	...	...	...	...	...	...	...	...	...	...	...
MUSLIM														
Pinjare	7	7	...	...	...	...	...	...	...	...	...	...	...	...
Sheik	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Ladar	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Chapparband	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Mulla	7	7	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	**208**	**208**	...	...	...	...	...	...	...	...	...	...	...	...