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CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

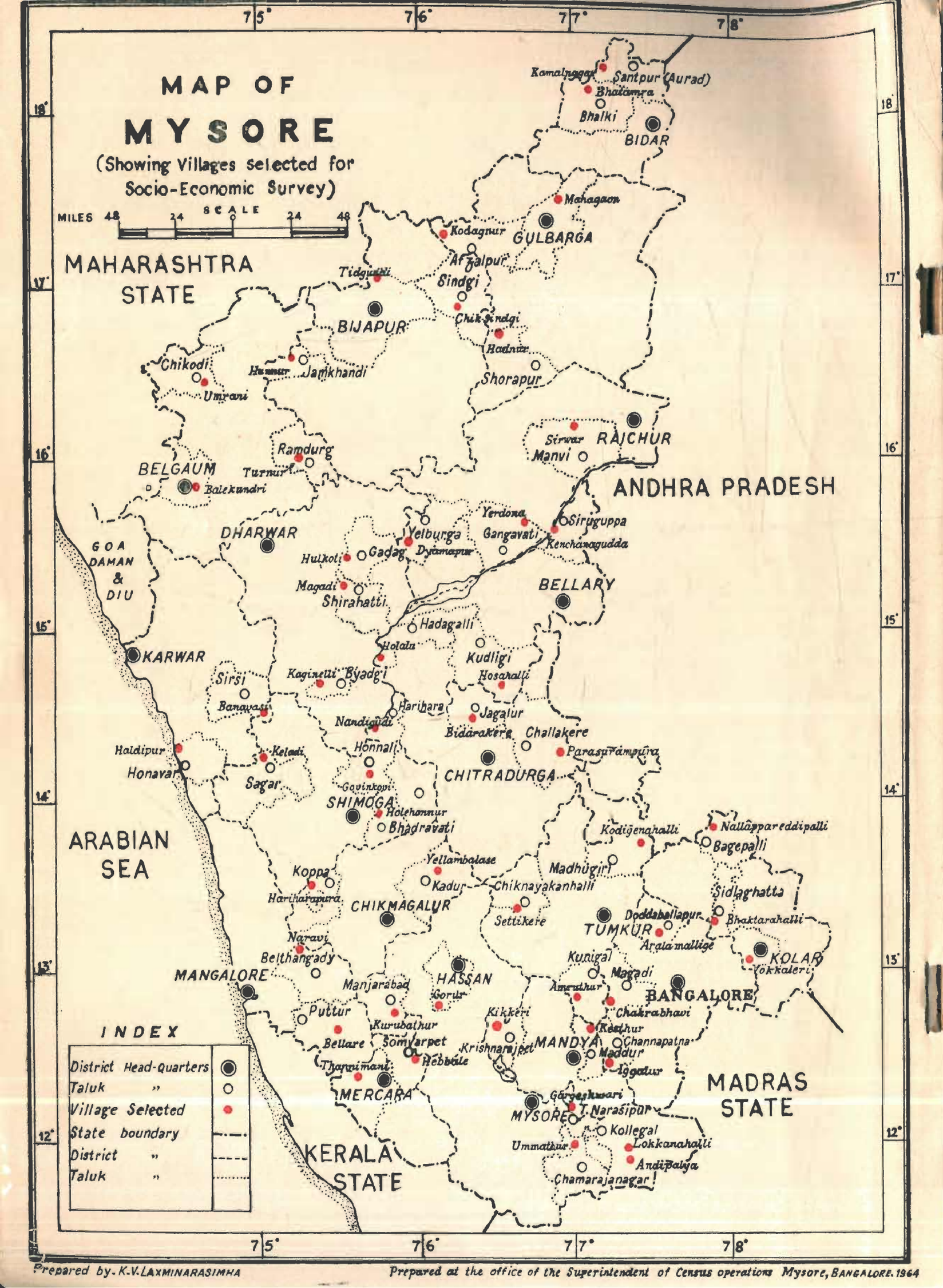
No. 34, BHATAMBRA VILLAGE
BHALKI TALUK, BIDAR DISTRICT

Editor

K. BALASUBRAMANYAM
of the Indian Administrative Service
Superintendent of Census Operations, Mysore

PRINTED BY THE MANAGER GOVERNMENT OF INDIA PRESS COIMBATORE
AND PUBLISHED BY THE CONTROLLER OF PUBLICATIONS NEW DELHI-110001
1976

Price: Inland Rs. 2.75 or Foreign £ 0.32 or $ 0.99.



Prepared by. K.V. LAXMINARASIMHA

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

Village Survey Report on Bhatambra

Field investigation and first draft	—	Sri Gururaj, B.A. *Investigator.*
Final draft	—	Sri C.M. Chandawarkar, B.Sc., *Deputy Superintendent of Census Operation, Mysore.*
Tabulation	—	Sri M.S. Rangaswamy, B.Sc.. *Senior Technical Assistant, (Socio Economic Survey)*
Photographs	—	Sri S. Ramachandran, B.Sc.. *Senior Technical Assistant, (Handicraft Survey)*

FOREWORD

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

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

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

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

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

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

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

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

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

NEW DELHI
July 30, 1964

ASOK MITRA
REGISTRAR GENERAL, INDIA.

PREFACE

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

Bhatambra in Bhalki Taluk of Bidar district is a big roadside village. It is quite close to taluk headquarters and lies on an important highway which connects Bidar and Latur in Maharashtra. It is situated in the north-eastern sub region where jowar, bajra, wheat, rice, oilseeds and pulses are grown. As it was a Jahgir village till recent past it was taken up for survey to provide for a study of the socio-economic conditions prevailing in an ex-jahgir village. The few changes that have been taking place in the village are clearly brought out in the report.

The field work was done with zeal and sincerity by Sri Gururaj, Investigator during November 1962 and May 1963. He has also prepared the first draft. The photographs include in this monograph were taken by Sri S. Ramachandran, Senior Technical Assistant, Handicraft Survey. Sri C. M. Chandawarkar, Deputy Superintendent of Census Operations has prepared the final report in an able and accomplished manner.

K. BALASUBRAMANYAM,
Superintendent of Census Operations,
Mysore.

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The village fort.



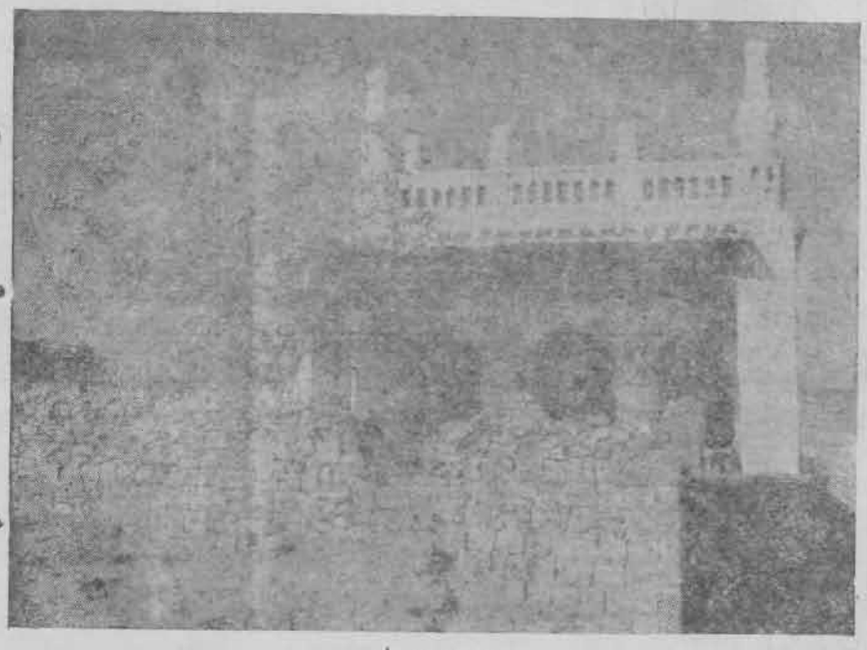
Entrance to the village.



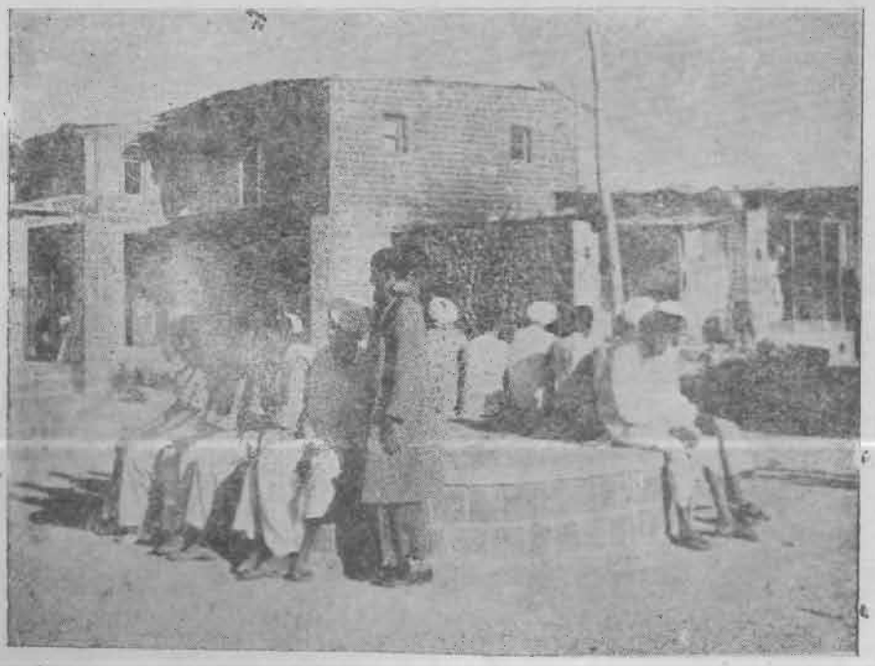
A cannon which is a relic of its past glory.



A Sectional view of the fort.



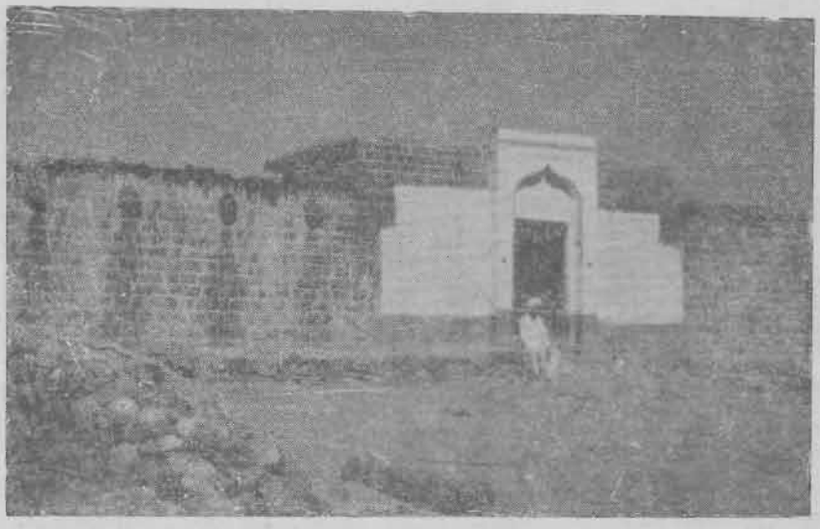
A mosque.



A common rendezvous for the villagers to exchange yarns.



The bazar street.



Front view of a residential house—particularly noticeable is the high compound wall built of stones.



A Helava basketmaker.



A villager in his typical dress.



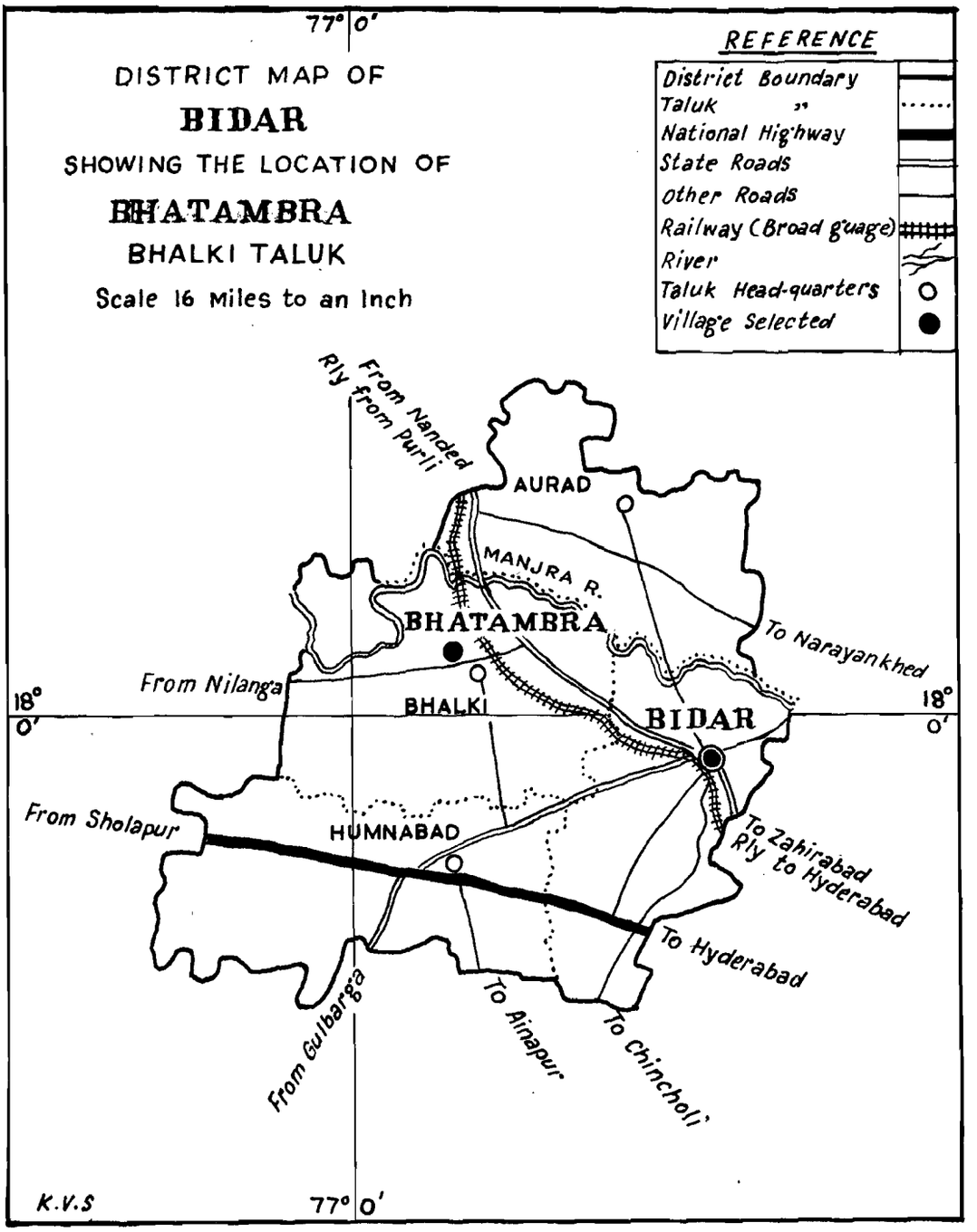
A Harijan couple.



Agricultural labourers---A Harijan and a Christian.



Muslim women in Bhatambra are not very punctilious about using burqua (*veils*).


77° 0'
DISTRICT MAP OF
BIDAR
SHOWING THE LOCATION OF
BHATAMBRA
BHALKI TALUK
Scale 16 Miles to an Inch
REFERENCE
District Boundary
Taluk ,,
National Highway
State Roads
Other Roads
Railway (Broad guage)
River
Taluk Head-quarters
Village Selected
From Nanded Rly from Purli
AURAD
MANJRA R.
BHATAMBRA
To Narayankhed
From Nilanga
BHALKI
BIDAR
18° 0'
18° 0'
From Sholapur
HUMNABAD
To Zahirabad Rly to Hyderabad
To Hyderabad
From Gulbarga
To Ainapur
To Chincholi
K.V.S
77° 0'

CHAPTER I

THE VILLAGE

Introducing the village

Bhatambra is a big road side village in Bhalki taluk of the Bidar District. The village is situated about 5 miles away from the taluk headquarters and about 32 miles away from Bidar, the district headquarters. Both these headquarters places are well connected with the village by a good road. In fact, the village lies on an important State road running between Bidar and Latur (Maharashtra State). The village lies in the northern most *maidan* district of the State and is multi-ethnic in composition. Formerly it was a *Jahgir* village with a vast area under well-irrigation. It is the third biggest village in Bhalki Taluk and according to the figures of 1961 Census, it had a population of 3293 distributed in 638 households. It is with a view to study the socio-economic conditions of a typical ex-*Jahgir* village having some irrigation facilities in the north *maidan* districts of the Mysore State that this village has been selected for the present survey.

Location

The village is situated at approximately 18° 3′ N Latitude and 77° 12′ E Longitude. The altitude is about 1980 feet above the mean sea level and as such the place is reputed to be having an equable climate almost throughout the year. It is about 5 miles away from the Taluk headquarters of Bhalki. Bhalki the Taluk headquarters is a big trading centre and is a station on the broad-gauge railway line running between Vicarabad and Purli Vaijnath. In Bhalki are situated all the Taluka level administrative offices like the Tahsildar's office, Munsiff's Court, Office of the Block Development Officer, a large sized co-operative society, etc. On foot, Bhalki is only 3 miles away from the village. Before the introduction of the railway line at Bhalki in 1931, Bhatambra was probably a big trading centre. But with the introduction of the railway, Bhalki has gained more importance and what has been a loss to Bhatambra has been a gain to Bhalki.

The District Headquarters of Bidar about 32 miles away is a historical place. Bidar town is a picturesque place famous for its ancient defences and ramparts of the old fort, many of which are still intact. The inner fort which is also known as the old fort is about three miles in circumference and in the olden days, it was considered as one of the strongest citadels of the Muhammadan kings in South India. The important places of attraction in this fort are the *Rangamahal, Chinimahal* and *Turkish Mahal.* Tourists are also attracted by the tomb of Ahmed Valihah, the interior of which is painted in floral style and enriched by gold-painted inscriptions. The chief attraction of the place is the old college of Mohammed Gawan known as the *Madarasa.* It was a three storeyed building in which were included a mosque, a library, lecture halls, students cubicles, staff quarters, etc. This monument is in a dilapidated condition. The cave temple of Narasimha, about three miles away from the town, is also famous. One has to wade through knee deep water to reach the shrine. To the west and east of the town lie numerous tombs of Bahamani kings. This place is also famous for bidriware. Bidri work consists of inlaying gold and silver on an alloy of zinc. It is customary for Muslims to present bidriware to the bridegrooms at the time of marriages. The common articles of bidri work are powder and soap boxes, cigarette cases, *pandans, surhis,* caskets, paper knives etc. Bidar is also a railway station and has all the administrative offices at the district level. Recently a college has also been opened, here. Efforts are being made to start a co-operative sugar factory at this place.

Latur, in the Osmanabad District of Maharashtra State is a famous trading and commercial centre. It is 15 miles away from the village and is connected with it by good road.

The twin cities of Hyderabad and Secunderabad about 100 miles away are the nearest important industrial and commercial centres. There is a civil aerodrome at Hyderabad. Many of the well-to-do people of the village have trading connections with Hyderabad and Secunderabad.

Kalyan, also known as Basava Kalyan, is a place important from religious and cultural points of view and is situated about 100 miles away from the village to its south-west. It is a place of historic antiquity and religious importance. It was once a capital of Chalukyas and Kalachurya kings. This was the home

town of Vijnaneshwara, the famous author of the Mithaksara law. It was from here that Basaveswara, the founder of Veerasaivism propagated his gospel. It is after him that the village is now known as Basava Kalyana. Annually a big fair known as Basava Jayanthi is held here in every May.

Purli in Mominabad Taluk of the Bhir District in Maharashtra State is famous for its Vaijanath temple. This is considered to be one of the nine sacred *Jyothi Lingas* and is a place of pilgrimage for many Hindus. The famous temple stands on a hill to the west of the town. In February every year a big fair is held at the time of Shivaratri. It is also a centre for trade in cotton.

There are no big industrial enterprises in or around the village. The few industrial concerns in the vicinity are located at Bhalki. There is a ground-nut decorticating factory besides an oil mill and several small cotton ginning factories at Bhalki.

Physical Aspects

The village is situated on an undulating surface with the *gaothan* at a slightly higher elevation. The *gaothan* is established on a hard rocky surface and thus has a clean look. There are no hills or hillocks in or around the village. The nearest hill is about 9 miles away. About a mile away from the *gaothan*, there is the stream of Naranja. It runs practically on the south-western border of the revenue village. It runs from west to east and is an important tributary of the river Manjra flowing through the District. Besides this stream, there is one streamlet called *tori* which flows through the village limits.

The village is noted for its healthy and equable climate. It is generally dry. The climate is very pleasant, particularly during the monsoons and the winter and, in summer, it is warm though it is not as hot as in Raichur or Gulbarga Districts. The annual average rain-fall is about 1045.3 mm as would be evident from the following figures recorded at Bhalki, the taluka headquarters 5 miles away.

Year	1951	1952	1953	1954	1955	1956
Rain fall in mm	900.9	679.5	1013.5	815.6	1426.9	1056.3
	1957	1958	1959	1960	1961	1962
	866.5	1481.2	1142.8	968.5	952.5	1240.3

The rainy season generally starts in the second week of June and the precipitation is heavy in July, August and October. At times a few stray showers in April and May bring down the temperature very much. These early stray showers as also the showers in October are generally accompanied by lightning and thunder. Climatologically, three seasons are recognised. The hot weather from March to the middle of June, is a period of rising temperature and falling barometric pressure. From June to October runs the regular rainy season. Generally the clouds are overcast and there are intermittent showers. Between November and February falls the winter. This is the time for misty evenings particularly round about late December and early January. During this season, strong and dry easterly breezes are experienced. In February, the temperature slowly starts rising till it reaches its maximum in the middle of May.

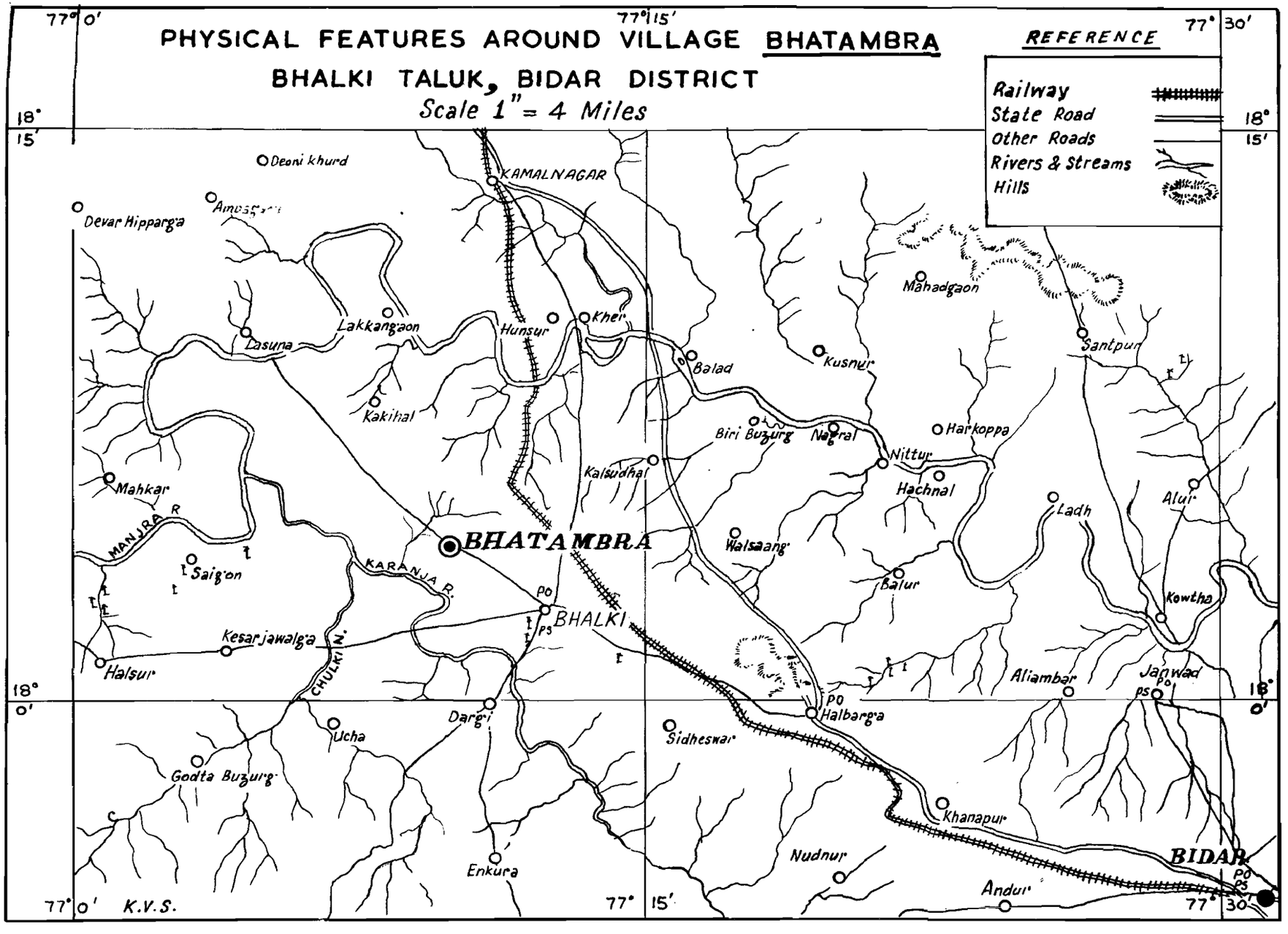
The soil of the village generally consists of black clayey matter mixed with sand. The area on the banks of *tori* (streamlet) lies at a comparatively lower level than the *gaothan*. Here the soil is rich black. It is in this area that there are many irrigation wells and important crops like sugarcane, barley, chillies, onions, vegetables and fruits are grown. The water table in this part is pretty high. All the other areas of the village generally grow dry crops.

Flora

The village lies in a region which is known as dry, drab and backward. It has a low rainfall and as such, the tract is generally barren. The fruit trees commonly seen in the village are mango, tamarind, ramphal (bullock's heart), custard apple, lemon, guava, banana, etc. Trees which are important for timber and fuel purposes in this region are babul, neem, banyan, peepul, etc. A number of toddy trees, also known as date palms, are also seen in the marshy regions. Occasionally, some sandalwood plants are also found in a few gardens watered by the irrigation wells. The villagers are seen to grow as many as 18 varieties of crops. Important among them are jowar, ground-nut, wheat, cotton, black-gram, green-gram, Bengal-gram, sugarcane, castor, *navani*, safflower, *sesamum*, horse-gram, chillies, onion, garlic, linseed, mustard, etc. The common vegetables are gourds, cucumber, brinjals, lady's fingers, tomatoes, radish, carrot, and other leafy vegetables. Sugar-cane, barley, chillies, onion, garlic and vegetables are the important well-irrigated crops and the others are dry crops.

Fauna

There are no forests or any wooded area in the village or its vicinity. As such, wild animals are scarce. It is said that about 50 to 60 years back


PHYSICAL FEATURES AROUND VILLAGE BHATAMBRA
BHALKI TALUK, BIDAR DISTRICT
Scale 1" = 4 Miles
REFERENCE
Railway
State Road
Other Roads
Rivers & Streams
Hills
77° 0'
77° 15'
77° 30'
18° 15'
18° 0'
Deoni khurd
KAMALNAGAR
Devar Hipparga
Lasuna
Lakkangaon
Hunsur
Khed
Balad
Kusnur
Mahadgaon
Santpur
Kakihal
Biri Buzurg
Nagral
Harkoppa
Nittur
Kalsudhal
Hachnal
Ladh
Alur
Mahkar
MANJRA R.
BHATAMBRA
Walsaang
Saigaon
KARANJA R.
Balur
Kowtha
PO
BHALKI
PS
Kesarjawalga
CHULKI N.
Halsur
Aliambar
Janwad
PO
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Halbarga
Darga
Ucha
Sidheswar
Godta Buzurg
Khanapur
Nudnur
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leopards, wolves, etc., were occasionally seen in the thick bushy growths in the lands which were left fallow. There were also several date palm groves which provided them with necessary shelter. But now that most of these lands have been brought under plough, these wild animals have practically disappeared. The only wild animals occasionally seen are the jackal, deer, rabbit, hare, etc. Black faced monkeys are also common. The birds usually seen are the crows, parrot, sparrow, pigeons, partridge, etc. Peafowl are occasionally seen in the mango groves and areas bordering the streamlet. When the wheat and Bengalgram crop are about to ripen, peafowl are seen more frequently. Squirrels, lizards and chameleons are very common. Snakes, both poisonous and non-poisonous, are occasionally found in the fields or in the stony regions in the *gaothan*. Mangoose which is considered as an enemy for these reptiles are usually found near dilapidated buildings and stony bunds. Domesticated animals consists of cattle, horses, donkeys, sheep and goats, dogs, cats and poultry.

Size

The village covers an area of about 7282 acres or 11.37 square miles of which about 259 acres are classed as uncultivable. *Gaothan* or the village site extends to 64 acres and 20 guntas. In 1951, the population of the village was 2753 consisting of 1392 males and 1361 females distributed in 556 households. In 1961, the total population was 3293 consisting of 1701 males and 1592 females distributed in 638 households. At the time of the present survey in 1963, the village had 638 households with a total population of 3450 consisting of 1794 males and 1656 females.

The village has as many as 788 structures, about 710 of which are used for dwelling purposes by 638 households. There are about 40 shops and other commercial establishments. 24 vacant shops are now used to store the local agricultural produce. There is one school building and about 9 temples.

The average size of a household in 1951 was 4.95. In 1961, it was 5.16 and at the time of the survey conducted in 1963, it was 5.3. The density of population in 1951 was 232 persons per square mile which increased to 289 persons per square mile in 1961 and to 303 persons per square mile in 1963, so that the density of population has increased by 71 persons during 1951-1963 period.

Residential Pattern

Some of the villagers in the village state that formerly the residential area was located near the fort towards the west of the present village site. They state that the habitation was shifted to the present site about 300 years back as the old *gaothan* being at a lower level has excess of sub-soil moisture. But at present, there are no signs of any old habitation round about the present *gaothan* to confirm this statement. The land supposed to have been an old village site is now cultivated by some individuals who grow some garden crops irrigated by wells.

The inhabited portion of the present *gaothan* presents a picture of some planned habitation, a cleaner and tidier appearance as compared to several other villages. The village site stands on a hard rocky soil where due to its elevation, there is scope for better natural drainage. The *gaothan* is divided into four parts by two wide streets which cut across each other near the centre. Now the important State road passes through the southern region of the *gaothan*. It is said that before the laying of this road, the important road to the village was towards its east. The two important roads within *gaothan* run east to west and south to north respectively. Most of the small lanes and streets run parallel to these main streets. Many of the trading establishments, hotels etc., are located on these two main streets. There are several open spaces within the *gaothan* limits.

The various castes seem to have generally tended to form a common cluster of houses by concentrating in a particular area or street. Thus the residential pattern is generally castewise. Lingayats who form the major caste in the village live in the middle portion and also towards the west and the north. Muslims have selected the south-eastern part of the village for their residence. Mahars who form the Scheduled Caste of the village have occupied the south-western portion adjacent to the fort. Their residential area is cut away from the main residential portion. Mangs who also are Scheduled Caste reside on the border of the village, towards the south-east. Their residential area is known as Mangwadi and is cut off from the main village by a small lane. Kurubas are generally found in the eastern portion of the village. Marathas, Rajputs, Jains, Brahmins and Guravas live in the middle portion near the households of Lingayats.

Transport and Communication

The nearest railway station to the village is at Bhalki about 5 miles away by the State road and 3 miles away across the fields. This is a broad-gauge railway line and 4 passenger trains run on this line daily connecting it with the twin cities of Hyderabad and

Secunderabad. The State road from Bidar to Latur via Nilanga was laid in 1950. It was a metal road till 1958 when the entire portion of the road lying within the Mysore State limits was black-topped with bitumen. Thus at present, the road that passes through the village has become a good all-weather road. Six buses ply on this state road daily. The nearby villages of Telgaon, Melkundi, Lanjwad, Nideban, Dudgi, etc., are all connected by cart tracks. However, as these cart tracks pass through black soil lands, they are generally dusty in summer and slushy in the rainy season. During the rainy season, they continue to be unfordable for 3 to 4 days after the showers as the soil gets very sticky. So generally between June and September, these roads are practically rendered useless.

There is a sub-post office in the village with facilities for daily delivery, money orders, V.P.P. and postal savings bank, etc. The nearest telegraph and telephone facilities are available only at Bhalki.

Important Public Places including Places of Worship

Except for the primary school building constructed in 1958, there are practically no public places but for temples. This school building is located on the south-western part of the village. The important temples in the village are (1) Veerabhadra temple, (2) Vithoba temple, (3) Maruti temple, (4) Basavanna temple, (5) Laxmi temple, (6) Margamma temple, and (7) Kenchamma temple. The temples of Margamma and Kenchamma are the places of worship for the two important Scheduled Castes of Mangs who are also known as Madigas and Mahars who are also known as Holeyas. All these temples are located in the *gaothan* proper. The Veerabhadra temple, which is considered to be the most important temple in the village is worshipped by the Banajigas among Lingayats. It is located in the northern part of the village. In this part is also located the Laxmi temple which is just in front of the Veerabhadra temple. Near the entrance to the *gaothan* on the eastern side is located the Maruti temple. The Vithoba temple is towards the southern part of the village where many Brahmins reside. The Brahmins and Marathas generally offer worship at this temple. The Basavanna temple is mainly worshipped by Sheelavants and Aiyanors among Lingayats and is located in the centre of the village where the two main streets cross each other. The Margamma and Kenchamma temples are located in the Maharwada and Mangwadi. The mosque where Muslims pray is in the western part of the village at the end of the main street running from east to west.

The village panchayat which has jurisdiction over this village as also Anandawadi village has no building of its own. It is presently run in a private building situated in the central part of the village near the Basavanna temple. The village level worker appointed under the National Extension Service has his headquarters in the village. He has no independent office of his own. He conducts his work either in the panchayat office or at his own residence. The post office is also housed in a rented building on the eastern part of the village. The village has no *Chavadi* or community hall. In the past, there was a *Chavadi* constructed by the *Jahgirdars* about 50 or 60 years back. This stood near the place where the two main streets cross each other. It was situated on an elevated ground and commanded an excellent view of the whole village. But as it got dilapidated due to negligence, the Panchayat which got possession of it in 1962, sold away the building by auction in 1963 and the whole site has been now cleared out. It is said that this building, located on the main road, obstructed the traffic.

Crematorium and Burial Ground

In the village, 6 acres and 29 guntas of land have been assigned as *Kabarstan* or burial ground. All the castes of the village excepting Brahmins, Marathas and Rajputs bury their dead. There is no separate crematorium for Brahmins, Marathas and Rajputs. The cremation among them is done on the banks of the streamlet (Tori). About a mile away towards the west of *gaothan*, Lingayats and Kurubas bury their dead towards the north of the *gaothan*. The Scheduled Castes of Mangs and Mahars bury their dead on the south-eastern part of the village. It is close to the Mangwadi. Muslims use a portion in the south-western part as their burial ground. The State road separates this from the *gaothan*. Some of the villagers bury their dead in their fields also.

Sources of Water

The village experiences no shortage of water. It is located in a region where the water table is comparatively high. It is said that there are as many as 70 wells in the *gaothan*, but only 7 are used for the supply of drinking water. The water in the other wells being brackish is mainly used for washing, bath and other purposes. Out of these 7 drinking water wells, 3 are meant solely for the Scheduled Castes who do not obtain water from the other 4 wells. One well is meant for Mangs; second is meant for Mahars and the third for Dhors and Chambars. All the 3 wells are located near their residential areas. The most important drinking water well which caters to about 75 per cent of the village population is located in the

eastern part of the village near the entrance to the village. It is comparatively a big well with a good stone parapet wall. The well is circular in shape with an inner diameter of about 12 feet. However, the well has no pulleys and so the villagers have to draw water directly by working pitchers tied to a rope. The village panchayat is seriously considering fixing of pulleys to this well. Among the remaining 6 wells, which are all draw wells, 3 have pulleys fixed to them. Two of the drinking water wells are located in the northern part of the village and are used by all castes excepting the Scheduled Castes. One public well which is open to all castes excepting the Scheduled Castes is located in the south-western part.

Washing of clothes is generally done near the other wells and a few carry the clothes to the *Tori* (streamlet). Cattle are generally taken to this streamlet. A few families whose fields are located on the banks of the streamlet Naranja also use the water from the stream.

There are many irrigation wells in the village. Some of the villagers say that about 30 to 40 years back, there were more than 100 irrigation wells near the banks of the *Tori* (streamlet). All these wells are used for irrigating purposes to grow sugarcane, onion, chillies, garlic, etc. But many of these wells appear to have fallen into dis-use either due to negligence or disputes. At the time of survey, only about 40 wells capable of irrigation were found. They are all draw wells and irrigation is done with *Mottes* (leather bags) or oil engines. There are no tanks or ponds within the village limits.

Welfare and Administrative Institutions

There is a middle school in the village which teaches upto the VII standard. The village is the headquarters of the group panchayat covering Bhatambra and Anandawadi. It also forms the headquarters of the *Gramsevak* or Village Level Worker. It is covered by the large-sized co-operative society with its headquarters at Bhalki. Besides this village, this society covers 14 other villages. The headquarters of the N.E.S. Block is at Bhalki. Many of the important welfare and administrative institutions that serve the village like the Tahsildar's office, Munsiff Court, Police Station, Government High School, etc., are also located at Bhalki.

Market

It is said that about 30 or 35 years back, this village formed an important trading and commercial centre in this area. It then used to organise a weekly shandy on every Friday when there used to be a cattle market also. Several people from the neighbouring villages used to attend this weekly shandy. But with the introduction of the railway line at Bhalki, just 5 miles away, this place lost its importance in the commercial world. Since then all the trading activities have got transferred to Bhalki where now a weekly shandy is also held on every Saturday. There are about 12 wholesale dealers besides several petty shops at Bhalki. There is a Regulated Market and a co-operative marketing society at Bhalki.

Trading in cattle is generally done by the villagers in the markets at Deoni, Dubalgundi and Kamalnagar. Deoni is an important village in Osmanabad District of Maharashtra State well-known for its trade in cattle. It is famous for the Deoni breed cattle. A weekly cattle market is held there on every Thursday. As this place is just 15 miles away, the villagers often go there. Dubalgundi at a distance of 20 miles in Humnabad Taluk of Bidar District is also an important cattle trading centre. Kamalnagar in Aurad Taluk of Bidar District is 14 miles away and a weekly cattle market is held there on every Wednesday.

Monuments, Historical Relics, etc.

Excepting for a fort, locally called *Qila*, there are no historical monuments in the village. This fort located on the western side is close to the present *gaothan*. It is said that it was built by Raja Ramachandra Jadhav, a Maratha chieftain who ruled this area about 300 years back. The fort is a massive structure with a stone wall about 50 to 60 feet high. Within this fort were located the residential buildings and the 'Durbar' hall of the chieftain. Now it is only a reminder of the glory of the past. The old fort and the building inside are practically in ruins due to utter neglect and it is a pity that sufficient care is not devoted to protect this old monument. The villagers freely remove and use the well-cut stones and the earth from the walls of this fort for their own purposes.

History of the Village

There is no recorded history of the village. Excepting for the old fort there are also no monuments or inscriptions which throw light on its past. The village elders are also unable to throw any light on its past events. However, they do not differ from one another in claiming that it is an old village with a historical past. There is also general agreement in that, it stood included in the kingdom of the Kalachuryas, in the 12th century A.D. After the fall of the Bijjala kingdom of Kalchuryas, the village came under the rule of the Bahmanis. The first king in the

Bahmani line was Bahmani Shah Gangu of Gulbarga who ruled in about 1347 A.D. Bidar town was founded by Ahmad Walib Bahmani in 1430 A.D. who built a fort there and shifted the capital from Gulbarga to Bidar. The Bahmanis were in power in the 13th and 14th centuries and on their downfall, the region came under the rule of several feudal chieftains, one of whom was Raja Ramachandra Jadhav who is said to have built the fort here. Then followed the invasions from Moghals. At first the local rulers put up an united front against the invading Moghals but after defeating the invaders, they fell out among themselves. It was only then that the Moghals successfully occupied the Deccan. During Aurangazeb's time Asaf Jah was appointed by him as the Viceroy of the Deccan in 1713 A.D. He was given the title of Nizam-ul-mulk, but soon after there were internal dissensions among the Moghals and in the general confusion Asaf-Jah declared his own independence and established the house of Nizams who continued to rule this area till 1948. During the rule of the Nizams, this village was given as *jahgir* to one of the Muslim nobles about 100 years back. The village along with the other areas under the rule of the Nizam got merged in the independent territories of India in 1948 and at the close of 1949, the *Jahgir* also came to an end. The village continued to be in the democratic Hyderabad State till 1956 when it was tagged on to the New Mysore State on the reorganisation of the States in 1956.

History of Settlement

Most of the villagers claim to be original settlers. None of them is in a position to say when and from where he or his ancestors migrated to the village. It is said that the Marathas came and settled down here during the time of Shri Ramachandra Jadhav. Surnames of a few households are also said to indicate the places from where they migrated to this village. As an example one household by name Raghoba Ahamadabadi is said to have migrated from Ahmedabad. But all these households, whether original settlers or later migrants, have been so living in the village that it is impossible to find out who the original settlers are.

Legends

Excepting for one, there are no legends concerning the village. The only legend that is popular relates to the name of the place. Some people believe that Sri Ramachandra Jadhav, the Maratha chieftain had one concubine by name Bhatabai whom he liked very much. It is said that he named the village after her and that is how the village gets its present name 'Bhatambra'.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

The village is multi-ethnic in composition. There are several castes and sub-castes among Hindus and several groups among the Muslims. A few Christians are also to be found. Out of 638 households, 492 belong to Hindus, 142 to Muslims and 4 to Christians. This Christian population mostly consists of Mangs who have been converted.

Table No. IV presents the population according to religion, caste and sub-caste. It is seen from this Table that 77.11 per cent of the households and 76.40 per cent of the population consists of Hindus. The following statement presents information regarding the number and percentage of households and population:-

Caste	No. of households	Percentage	Population	Percentage
(1)	(2)	(3)	(4)	(5)
1. Lingayat	230	36·05	1,251	36·27
2. Mahar	70	10·96	375	10·87
3. Kuruba	52	8·15	233	6·75
4. Maratha	38	5·96	225	6·52
5. Madiga	30	4·70	146	4·23
6. Gorava	15	2·35	99	2·87
7. Rajput	10	1·57	53	1·53
8. Nainda	8	1·25	41	1·19
9. Viswakarma	7	1·10	26	0·75
10. Brahmin	6	0·94	34	0·99
11. Dhor	6	0·94	39	1·13
12. Uppara	4	0·63	22	0·64
13. Chambar	4	0·63	25	0·72
14. Kalal	3	0·47	16	0·46
15. Bairagi	2	0·31	7	0·20
16. Korava	2	0·31	13	0·38
17. Marvadi	2	0·31	15	0·43
18. Madivala	1	0·16	7	0·20
19. Ediga	1	0·16	3	0·09
20. Jain	1	0·16	6	0·18
21. Christian	4	0·63	17	0·49
22. Muslims	142	22·26	797	23·11
TOTAL :	638	100·00	3,450	100·00

It is seen from the statement that Lingayats, Kurubas Marathas, Muslims and Harijans constitute large percentage of the total population. Among the Harijans are included Mahars, Dhors, Madigas, Chambars, etc. Having considered these broad aspects about the ethnic composition, it is worth going into some details of the customs, beliefs and practices of these important castes.

(A) LINGAYATS

Lingayats who are also known as Lingawants, Shivabaktas and Veerashaivas, derive their name from the word 'Ling' the phallic emblem and the affix 'Ayta' meaning thereby "the people who wear the linga habitually". Literally their name describes them as wearers of *lingas*, for a Lingayat of either sex, wears on his or her person a stone *linga* encased in a small silver box which is the symbol of their faith and the loss of which means spiritual death to the wearer. Those who cannot afford to have a silver case usually tie it in a piece of silk cloth and wear it round the neck. Sometimes it is shifted to the left arm. The *linga* is generally made of a light grey slate stone. A man or woman keeps the same linga all through his or her life and only in the grave is it taken out of the case and tied round the corpse's neck or arm. If it is lost at any time, the wearer has to undergo some purifying ceremonies called *Shuddikarana* and then receive a new Linga from the *Guru*. The three watch-words of a Lingayat are the *Linga, Jangam* and *Guru*. The *Linga* symbolises the stone abode of the deity. The *Jangam* is considered to be the human abode of the deity and the *Guru* is the holy teacher who breathes the sacred spell into the disciple's ears.

They constitute a religious body which came into prominence in the 12th century. It is said that the founder of this religion was Basaveswara who was born of 'Aradhya' Brahmin parents from Bijapur District. Being tired of several Brahminical practices including observance of caste distinctions, he ran away from his parental home and later on became the Prime Minister of the Kalachurya King Bijjala whose capital was at Kalyan, a place in this District. It is from Kalyan that the new faith was principally propagated and naturally a large number of persons in the Bidar District accepted these principles. It is for this reason that Lingayats are found chiefly in the Districts of Bidar, Gulbarga, Raichur, Belgaum, Dharwar, Bijapur and some other neighbouring Districts of Mysore

State. They are also found in the bordering areas of Maharashtra State like Udgir, Nilania, and Andhra Pradesh like Jahirabad, Narayana Khed, etc. In the village, Lingayats have 230 households with a total population of 1251, thus constituting 36.05 per cent of the total number of households and 36.27 per cent of the total population.

According to their religious faith, a Lingayat or the wearer of a *Linga* is not liable to transmigration. A Lingayat after his death goes to heaven or hell depending on his conduct in this world and it is for this reason that they have practically no after-death ceremonies. Their religion also prescribes that they should not observe any caste distinction. The religious minded are always expected to spell *Namashivaya* regularly. *Namashivaya* means obeisance to Lord Shiva. They are also expected to besmear their fore-head with *Vibuthi* which is believed to protect them from evils way. They are also expected to worship the Linga every day after bath. For this worship, they take out the *Linga* from its case, hold it in the left palm and sprinkle a few drops of water with [(*bilva*) Agle Marmelos] bael leaves and then consume a few drops of this holy water. Births, deaths, monthly sicknesses, etc, are no cause for pollution to them.

Lingayats speak Kannada at home. They also know Urdu well and communicate with their Muslim brethren in Urdu. They do not touch meat or any other non-vegetarian food. They are also prohibited from consuming intoxicants. Most of the Lingayats of the village are agriculturists though a few have taken to service, trading, etc.

In the village, the Lingayats are divided into several endogamous groups like Banajigaru, Sheelavantaru, Ayyanavaru, Akkasaligaru, Ganigaru, Kumbararu. Though inter-dining is permitted among them, inter-marriage is not. The percentage of households and population of some of these groups is as follows:—

Sub-Caste	Percentage of total number of	
	Households	Population
(1)	(2)	(3)
1. Banajigas	30·41	30·50
2. Sheelavantas	3·76	3·97
3. Ayyanavars	1·40	0·96
4. Akkasaligars	0·31	0·41
5. Ganigars	0·31	0·32
6. Kumbars	0·16	0·11

Banajigas who are also called 'Dikshavantaru' form the majority among the Lingayats. They are found spread over the whole of Bidar and other Districts where the Lingayat population is large. The word *Banajiga* is derived from the Sanskrit word *Vanik*, meaning a trader. Traditionally their occupation is trading and many of them continue to pursue trading and commercial activities in the village either as a principal or a subsidiary occupation. They have also taken to cultivation of land. They are hard working, thrifty and hospitable. Their family deities are Veerabhadra and Parvathi. They are short, dark and well-built. They have a certain amount of belief in sooth-saying, sorcery, etc. Their chief object of worship is Veerabhadra. They often go on pilgrimage to the shrine of Mallikarjuna at Srisaila and Kalyan in Humnabad Taluk of this District. They send their children to school. They form a prosperous class in the village. They accept food from Brahmins, and also from Ayyanavars and Sheelavants among Lingayats, but they do not accept it from any other caste.

Sheelavants are the pious Lingayats, and have Mahadev as their chief deity. In appearance and in habits, they do not differ from any other Lingayats. They are economically well off and live in good houses of stone and mud. They are hard working, even tempered and orderly. Their main calling is agriculture, but a few among them also trade in grain and other articles. They often go to Purli Vaijanath on a pilgrimage. They send their children to school and they also form a prosperous class among cultivators.

Ayyanavars are also known as 'Jangamaru'. They form the priestly class among Lingayats and they officiate at all religious ceremonies of the Lingayats and Kurubas. Though mendicancy and priest-hood are their traditional occupations they also derive some income from agriculture. A few Jangams own small extents of lands which most of them lease out to others for cultivation. Some Jangams have also opened tea shops in the village and some attend to agricultural and general labour. They are very much respected by lay Lingayats and their presence is sought at all important ceremonies like births, marriages, deaths, festivals, etc. They live in well-built houses of stone and mud and many of them are economically well-off. They worship the deities of Shiva, Mahadeva and Basavanna. They speak Kannada at home and know Marathi and Urdu well. Unlike other Lingayats, among whom the names of all male-folk end with *appa*, in the case of 'Jangams', they always end with *ayya*.

The other important sub-divisions among Lingayats are Akkasaliga, Ganigaru, and Kumbararu. Akkasaliga

are the traditional goldsmiths among Lingayats. Ganigers are known as 'Jodethina Ganigeru' because they use two bullocks for crushing oil. Many of the Ganigers also own small extents of land. Oil pressing has generally been a secondary occupation for them. They extract oil from ground-nut, safflower, sesamum, etc. Their mother-tongue is Kannada and they know Urdu and Marathi. They often go on pilgrimage to Purli Vaijanath and Basava Kalyan. Navadeyaru are the traditional barbers. Their customs are very much like those of other Lingayats. The only Kumbara family has come and settled down in the village about ten years back. Kumbaras are traditional potters and this family has been continuing the traditional occupation.

(B) KURUBAS

Numerically the Kurubas with 52 households and 233 population form an important caste in the village. They constitute 8.15 per cent of the total number of households and 6.75 per cent of the total population. The term *Kuruba* is derived from the word *Kuri,* meaning sheep. Traditionally they are shepherds and some among them continue to maintain sheep and goats in the village. But most of them have now taken to cultivation and agricultural labour.

They have an interesting story about their origin. It is said that some ages back God Shiva appeared at Kalyan in the form of Revanasiddeswara and at this time a goddess by name Mayi was staying at Kolhapur. She had incarcerated several Shaivate saints and at this Revanasiddeswara got agitated and ultimately liberated them. When setting them at liberty, Revanasiddeswara converted half of the saints into sheep and the remaining saints became Lingayat mendicants. The sheep were then let into a cave which was situated near the field of one Padmanna. Once the said Padmanna was ploughing his fields. He accidentally displaced the stone covering the cave and all the sheep came out. From that day onwards Padmanna started rearing those sheep. He used to take them regularly to the forest for grazing. In this forest, a *Rakshasa* had concealed a beautiful maiden who came into Padmanna's view. This maiden very much wanted to marry Padmanna who ultimately agreed to her wish. When they decided on the marriage, God Shiva appeared in person and consecrated the marriage by tying a wristlet made of wool obtained from the sheep as no cotton wristlet was readily available. Padmanna's progeny ultimately came to be known as "Unnikankana Kurubas". Padmanna had a brother and his issues came to be recognised as "Hattikankana Kurubas". Even to this day, two endogamous divisions, viz., 'Hattikankana' and 'Unnikankana' are to be found. 'Hattikankana' use a cotton wristlet for their marriage and 'Unnikankana', use of wool wristlet for their marriage. Though interdining between the two divisions is permitted, inter-marriage is not.

Besides these two endogamous divisions, there are further sub-divisions called *Bedagus* among them. Some of the *Bedagus* are Bannelaru, Turubellaru, Adinaru, Hande Kuruba, Zande Kuruba, etc. Marriage within a *Bedagu* is prohibited.

The Kurubas speak Kannada at home. They are generally non-vegetarian, but they do not eat beef. They are small, dark and well-built. They are reputedly honest and many people often consider it a good omen to see the face of a Kuruba, the first thing in the morning. They engage Lingayat Jangams to officiate at their religious ceremonies. Their chief deity is Beeredevaru. They have a strong faith in soothsaying, sorcery and witchcraft.

(C) MARATHAS

Marathas with a population of 225 and 38 households constitute 6.52 per cent of the total population and 5.96 per cent of the total number of households. Marathas are found all over the District of Bidar. It appears, they came here along with the Maratha Chieftains as soldiers, but they have now taken to cultivation. Between 1675 A.D. and 1752 A.D., the Marathas were in power over a large tract in the Deccan and for sometime this village was under the rule of Maratha Chieftain. This accounts for a pretty large population of Marathas in the village.

Their mother-tongue is Marathi, but they know Kannada and Urdu well. The names common among their male-folk are 'Sambaji', 'Shivaji', 'Shahuji', 'Surya Rao', etc. and among females, the common names are 'Jeeja Bai', 'Sundara Bai', 'Yesubai', etc. They also have their surnames like 'Bhonsle', 'Jadav', 'Chavan', 'Sindhe', 'Gayakwad', etc. Their chief deities are 'Khandoba', of Jejuri, 'Vithoba' of Pandarpur. 'Venkatramana' of Tirupati, 'Tuljabhavani' of Tuljapur, 'Mahalakshmi' of Kolhapur and 'Ambabhavani' of Satara. They are short but well-built. They are active, hard-working, intelligent and hospitable. Many of them do cultivation. Some have also taken to agricultural and general labour and service. They generally invite Brahmin priests to officiate at their religious ceremonies. They observe all the Hindu fairs and festivals.

They often go on pilgrimage to the shrines of Vithoba at Pandarpur and Tuljabhavani at Tuljapur. They send their children to school. Generally they are non-vegetarians. A few have taken to only vegetarian food.

(D) MUSLIMS

This region having been under Muslim rule for a long time, Muslims are found in great number in the village and in the whole of this region. In the village, there are 142 households of Muslims with a population of 797. Thus they form 22.26 per cent of the total number of households and 23.11 per cent of the total population. Many of their habits are very much like their Hindu brethren. Most of them profess Sunni faith and accept the succession of the four Imams, viz., Abubaker Siddique, Umar, Usman and Ali. They constitute a body bound together by strong religious ties. All the Muslims of the village worship in the same mosque, keep the same habits, perform the same religious and social ceremonies and respect and employ the same Kazi for their religious ceremonies.

The Muslims of Bhatambra are divided into four main divisions. These divisions are known as Shaik, Syed, Kasab and Pathan. Shaiks constitute 15.89 per cent of the total population and their households form 14.73 per cent of the total number of households. Syeds are 5.19 per cent of the total population with 5.02 per cent of the total number of households. Kasabs constitute 1.94 per cent of the total population with 2.35 per cent of the total number of households and Pathans constitute 0.09 per cent of the total population with 0.16 per cent of the total number of households. In fact, Shaiks form the largest group among Muslims of the village.

Many of the Shaiks of the village do trading in perfumes and are known as 'Attars'. They obtain perfumes from Lucknow, Kanouj, Ludhiana, Delhi and other places and sell them in this region by moving from village to village. Many of them are also cultivators. Among the Muslims, Shaiks are considered as elders belonging to the highest group. They marry only among themselves and not with persons of any other group like Syed, Pathan, etc., but inter-dining among these groups is permitted. The Shaiks observe all the important Muslim festivals like Ramzan, Muharram, Bakrid, etc. A few of them have also made pilgrimages to Mecca and Madina. They are non-vegetarians, but do not touch pork. Their mother-tongue is Urdu or Hindustani, but they speak Kannada and Marathi well. Economically, many of the Shaiks are well-to-do.

The next group in majority among Muslims are the Syeds. Many of the Syeds in the village are Fakirs who eke out a living by seeking alms from house to house. Their name usually ends with an appellation "Shah". They own small extents of lands which they generally lease out to others for cultivation. They marry only among themselves even though they dine with the other groups. They keep all the important fasts and feasts of the Muslims. Economically Syeds are poor. They speak Hindustani at home, but know Kannada and Marathi well. They are not serious in sending their children to school. Bhagbans among Muslims are the traditional traders in vegetables and fruits. They are found in large number all over the District. Among themselves they speak Urdu, but with others they speak in Marathi or Kannada. Their head is generally clean shaven but they grow beard. They are generally tall or middlesized. Many of the Bhagban women help their male-folk in trading in vegetables and fruit. The men visit the gardens and purchase vegetables and fruits on wholesale basis and sell in retail in the weekly shandies. At times, they also purchase crops on contract basis. A few of them are running vegetable shops. Educationally they are very backward and they are not keen on sending their children to school. Economically, they may be classed as coming under the middle class group. Kasabs claim descent from Afghans. However, the local Kasabs are more like other Hindus in appearance. Kasabs generally deal in mutton, beef, etc. and this is their traditional occupation. Their female-folk also at times help them in their trade. The men always wear a turban or head-cap, a shirt and a pair of pyjamas. The women dress in saree and blouse more like the Hindus. The Kasabs are generally fond of intoxicating drinks. They are not education minded and do not send their children to school. Pathans claim descent from Afghans.

The Muslims have a mosque in the village to which most of them go regularly for prayers. Those who cannot go every day, do not generally miss their prayers on Fridays and other festival days. Some of the women among Muslims observe *Purdah*, but others move freely in the village. The relationship between Muslims and other castes in the village is cordial and they co-operate with one another in all the social, economic and cultural activities of the village.

(E) HARIJANS

Harijans form the most backward caste of the village. Among Harijans, there are four main castes, viz. Mahars, Dhors, Chambars and Madigas. The total population of these four castes together is 585 distri-

buted in 110 households. Thus they constitute 16.95 per cent of the total population and 17.23 per cent of the total number of households. Among Harijans, Mahars are in majority. The Mahars population of the village is 375 distributed in 70 households. They constitute 10.87 per cent of the total population and 10.96 per cent of the total number of households. Mahars are also known as Holeyas. Madigas are 146 in number living in 30 households. They constitute 4.23 per cent of the total population and 4.70 per cent of the total number of households. They are also known as Mangs. Dhors are 39 in number distributed in 6 households. They constitute 1.13 per cent of the total population with 0.94 per cent of the total number of households. Chambars have 4 households with a population of 25 persons. They constitute 0.72 per cent of the total population and 0.63 per cent of the total number of households. Each of these four castes among Harijans have their own separate residential area and they observe their own social hierarchy among them. Holeyas or Mahars consider themselves as superior to any of the other three castes. Neither inter-marriage nor inter-dining is permitted among these various Castes of Harijans. The Holeyas and Madigas have each of them their own well for drawing drinking water. The Dhors and Chambars have a common well. None of these castes obtain water from any other private or public well. They also do not enter any temple and do not freely mix with any other caste in the village. The evil of untouchability continues in spite of all the legislative measures.

Mahars of the village live on the outskirts of the *gaothan*. They have no memory as to their origin and are probably one of the earliest classes to settle in this area. Mahars are found in large number in all the villages of Bidar District. They are strong and dark. Their living conditions are poor. Their habitation is generally dirty. Some of them have houses built of stone with flat mud-roofs, but some reside in huts built of thatch. Their principal occupation is agricultural labour. They also remove dead animals from the village and are in the habit of eating carrion. They speak Marathi at home but also converse in Urdu and Kannada with others. They are divided into several clans and observe clan-exogamy. They observe all the Hindu fasts and festivals. Their chief deities are 'Khandoba', 'Vithoba' and 'Mariyayi'. They have their own caste priest to officiate at the time of religious ceremonies. Socially, economically and educationally they are very backward. They have not attached much value for education and do not send their children to schools regularly. A few among them own small fragments of land which they own for their services to the community.

Madigas or Mangs are also found all over the District. They also appear to be the original settlers. They are traditionally leather workers, but many of them have taken to agricultural labour. In the past, it was common to see many Madigas working as attached labourers on annual basis. But now-a-days this system of working as attached labourers is on the decline. Their mother-tongue is Kannada, but they know Urdu and Marathi well. They are strong and dark. Their habitation is dirty. They also eat carrion and are fond of intoxicating drinks. Their chief deities are Mylar, Maruti, Dyamavva, Durgavva and Maremma.

Chambars are the traditional cobblers. They prepare sandals, shoes, ropes and other leather articles. Even to this day, most of them have continued their traditional occupation. The supply of tanned leather is made to them by the Dhors. As this traditional occupation is not sufficiently remunerative, many of them have taken to agricultural labour. They are strong, dark and hard working. They observe all the Hindu feasts and fasts. They speak Marathi at home and Kannada with others. The chief deities worshipped by them are Khandoba, Vithoba and Maruti. Economically they are weak. They do not pay any attention to the education of their children. They are non-vegetarian by habit but avoid eating beef. They are fond of intoxicating drinks.

Dhors are the traditional tanners. Tanning is also at times done by Madigas or Mangs, but none of the Mangs in the village attends to this work, and so it is practically the monopoly of the Dhors. For tanning purposes, the skins are stripped off from the dead animals and the inner portion is rubbed with water and lime. About 1 to 2 pounds of lime is required for tanning a skin of average size. The skins are then kept immersed in water for about 15 days. The hair is scraped off with a blunt knife and then the skins are dipped in a mixture of lime and bark of babul tree. This is followed by spreading the skin for drying in the open sun. The tanned leather is then sold to the Chambars.

Houses and House Types

In 1961, at the time of census enumeration, there were in all 788 structures in the village. Out of them, 710 were used for residential purposes by 3293 persons. Then there were 638 households in the village. Thus the average size of each household was 5.1 and the average number of persons per house worked out to 4.6. At the time of this survey, though the popula-

tion has increased to 3450, there has been no change either in the number of structures or in the number of households.

Generally the houses in the village form linear clusters on either side of the road. They have a rectangular ground plan with flat mud roofs. Most of the houses adjoin each other and as such many have no windows. A few have windows of a very small size—generally 1′ × 1′. So majority of the houses are ill-ventilated and dark. It is said that the flat mud-roofs help in keeping the interior warm in winter and cool in summer. The rain-fall is also not much. The only outlets for smoke in many houses are the openings in the roofs called *Belakindis*. These Belakindis have necessarily to be kept closed during the rainy-season to prevent rain water from getting in.

There are a few houses which are contained within a stone enclosure called *Doddi*. There is one main outlet to this enclosure and as one enters through this outlet, there are houses to be found in a row adjacent to one another. These houses in Doddies generally belong to *Bhaubands* and are recognised as a particular family's *Doddi*. For example, 'Katteppana Doddi' indicates that the houses within the enclosure belong to 'Bhaubands of Katteppa'.

The houses in the village can be grouped into seven types according to the nature of the roof. The information collected in this regard has been presented in Table 13. Out of 638 households, 341 or 53.45 per cent of the total number of households occupy houses with flat mud-roofs. This clearly indicates that majority of the households in the village occupy houses with flat mud-roofs. Though such roofs are said to be flat, generally they have a slight slope towards one side, so that the water falling on it can flow along the slope. Either metal or earth drains are fixed to the house on this side for the water to fall off. There are 3 households or 0.47 per cent of the total number of households which reside in houses with stone roofs. In such cases, the roofs are covered with flat stones called Shahabad stones obtainable in the markets of Bhalki or Bidar and over these stone slabs, some earth is spread. There are 183 households or 28.68 per cent of the total number of households which reside in houses of zinc sheet roofs. These houses have generally only one slope towards the threshold. 90 households or 14.11 per cent of the total number of households reside in houses with thatched roof. These houses mostly belonging to the poorest sections in the village have two slopes. There are 14 households residing in houses which are partly covered by flat mud-roofs and partly by zinc sheets. 0.63 per cent of the households or to be exact 4 households in the village are residing in houses with roofs partly of mud and zinc sheets and partly of thatched material.

In Table 13-A, the house types have been classified according to the material used for the walls. It is seen from this Table that the majority of the houses have stone walls. To be exact 98.43 per cent of the households reside in houses with stone walls, 0.47 reside in houses with mud walls and 1.10 per cent reside in houses made of thatch. Building stone is available in ample quantity in the neighbourhood and there is a quarry about a mile away from the village from where such stones are generally collected. Stones used for walls are generally rough hewn and the plastering material for fixing stone is generally black earth which is also available in large quantities near the old fort. In Table XII, the households have been classified by the number of rooms and the number of persons occupying them. It is seen from this Table that the population of 3450 occupies 1058 rooms. In other words, it means that on an average 3.2 persons occupy one room. But the distribution is generally not equitable. There are several households staying in houses with no regular room. In such cases, one and the same enclosure is used for cooking and living purposes. According to the classifications made in this Table, it is seen that 5 households or 0.78 per cent of the total number of households consisting of 17 persons are staying in houses with no regular room. 56.43 per cent of the households consisting of 48.15 per cent of the total population live in houses with only one room. 31.50 per cent of the households consisting of 35.10 per cent of the total population reside in houses with 2 rooms. 5.34 per cent of the households consisting of 7.45 per cent of the population reside in houses with 3 rooms. 2.66 per cent of the households with 3.71 per cent of the population reside in houses with 4 rooms. 2.04 per cent of the households consisting of 2.96 per cent of the population reside in houses with 5 rooms. And 1.25 per cent of the households consisting of 2.14 per cent of the population reside in houses with 5 or more number of rooms. This shows that the majority of the households reside in houses with only one room. Actually 83.74 per cent of the population reside in houses with not more than 2 rooms. This can give a fair idea about the congested living conditions in the village.

In majority of the houses, the bath room is situated in a part of the kitchen. A stone slab is placed at one corner and this is enclosed by a dwarf wall

to serve as a bath room. This permits of no privacy. Many of the households lack even this space for bathing purposes and so take their bath either in the open places near the house or on the banks of the streamlet. The hygienic conditions in many of the houses are also far from satisfactory. They have no separate cattle sheds and they tie their cattle in a part of their living room. The waste water from the houses runs into either the streets or the open space round about where it collects into cesspools providing a good breeding place for mosquitoes and also emanating a stinking smell. Very few houses have been provided with soak pits to collect such water.

The two main streets running through the village are no doubt wide, but the other streets, though running parallel to these main streets, are narrow. Generally the tendency of the people has been to cluster in or around the localities used by their own castemen. This has added to the problem of congestion. It is only when space is not available in such localities that people seek house sites at other places. When forced to do so, they generally select areas occupied by other castes which are considered to fall either in their own or higher levels in the social hierarchy.

Most of the materials required for construction of houses are available in the village itself. For rising a plinth, they generally use granite and earth. Granite stones are available in plenty in the fields round about or in the quarry a mile away. The earth used for building purposes is known as *halumannu*. It gets very sticky on moisture being added and gets firm and strong on drying up. This type of earth is available near the fort area. Some of the well-to-do households use mortar or cement which is imported. Walls are usually constructed from the stones locally available. For the houses with mud walls, unburnt and sundried bricks are used. Halumannu is used for preparing such bricks. As already stated, majority of the houses have mud roofs. For the roofing material, again *Halumannu* is used. This is spread over a ceiling made of margosa or babul wood which is available locally. For pillars, rafters, etc., they use the same wood. When laying a mud-roof, they spread some weeds or date palm mats on the wooden ceiling and on it plaster a layer of earth which is usually 4 to 5 inches thick. Whenever the roof starts leaking, they renew the mud layer. In the beginning of the rainy-season, the mud roofs show many leakages, but once the earth settles down, the leakages stop. For houses with stone slabs, Shahabad stones are purchased from Gulbarga, Hyderabad or Bidar. A few well-to-do households prefer to have wooden materials made of teak or *Mathi* which they purchase at Bhalki or Bidar.

Most of the villagers engage the local artisans for constructing houses. The skilled masons charge about Rs. 3 per day and they can erect a wall of 3 cubic feet in a day. They are usually assisted by the members of the household or at times unskilled labourers are engaged who are paid about a rupee per day. The wood work is generally given on contract basis to the local carpenters. A few households also engage masons and carpenters from Bhalki or other places. The villagers generally do not prefer to have houses facing South. As such, most of the houses in the village face the other three directions. They generally prefer to have houses facing East or West. The foundation of the bigger houses generally runs about 3 feet below the ground level. This is filled up with rubble and earth and the plinth level for such houses rises to about 3 feet above the ground level. But thatched huts generally do not have any plinths. The walls are generally between 1 and 2 feet in width. If the walls are one foot wide, they are made of a single layer of stones. If they are two feet wide, two rows of stones are arranged and the gap in between is filled up with black earth. For covering the wooden ceilings before plastering with mud, Lingayats and a few others use dry sticks of arhar plants and other grasses. Mahars, Muslims, etc. use date palm leaves for the purpose. The bigger houses have several rooms which are called by different names, like *Padasale, Adigemani, Baitak, Kothikholi, Nadumane, Devaramane,* etc. *Padasale* is generally the outer verandah covered on three sides by wall and left open towards the road. In fact, this is the best ventilated portion of the whole house and the men folk generally spend their spare time here. *Adigemane* is the kitchen where also at times a bathing corner is situated. *Baitak* happens to be the living room generally occupied by the adult males of the house. Castemen and friends are entertained here. *Kothikholi* happens to be the store room. It is used for storing agricultural produce. Those who do not have *Kothikholi,* store their produce in a part of the living room. *Nadumane* is generally used by the female-folk as a living room. *Devaramane* is the worship room. In many of the households, part of the kitchen serves as a *Pooja* room.

A house occupied by a middle class family is estimated to cost about Rs. 3,000. The cost upto the plinth level is estimated at Rs. 1,000, an equal amount upto the roof level and an equal amount for the roof. Zinc sheets used for some of the houses are 10′ x 2.25′

and the cost at the time of the survey was about Rs. 225 for 8 sheets. The expenses for fixing the sheets are estimated at about Rs. 40 per room covering 8 sheets. The rough hewn stones required for the walls are of the size 8″ × 4″ and they cost about Rs. 35 per thousand. Bigger Shahabad stones of the size of 8′ × 2′ cost about Rs. 10 per slab.

Construction of a new house is always associated with several religious ceremonies. Before the construction is undertaken, they perform a ceremony called *payahakuvudu*. They select an auspicious day in consultation with the local astrologer for constructing the house. The Muslims generally do not wait for an auspicious day. Before undertaking the work, the owner worships the spade and a few sods of earth are dug out in the presence of the caste priest. A cocoanut is broken and the copra is distributed among all those present. The caste priest chants some *mantras* and blesses the owner. The second important ceremony is at the time of fixing the threshold. At this time, the carpenter worships the door frame and he is given some presents. The most important ceremony performed at the time of house warming is called *Maligehabba*. An auspicious day is selected for house-warming. Brahmins sprinkle cow's urine all over the house. Lingayats wash the feet of the Jangam and sprinkle it all over. *Pooja* is performed to the family deity and then friends and relatives are given a feast.

Dress

The common dress among the males consists of *Patka* for the headgear, a shirt or a *Kurta* as an upper garment and a *dhoty* as a lower garment. The *patka* consists of a piece of cloth usually about 8 yards long and a yard wide. Generally, the *patkas* are white in colour, but occasionally coloured *patkas* are also in use. Lingayats prefer to wear cream or yellow colour *patkas* whenever they mean to wear coloured *patkas* for a change. Some of the Muslims prefer a green *patka*. A *patka* costs about Rs. 9 per piece. On special occasions, they wear *rumal* instead of a *patka*. *Rumals* meant for special occasions have also borders made of gold thread. Such rumals cost anywhere between Rs. 50 and Rs. 80. Some of the elderly well-to-do people as also the bridegrooms wear *mundas* which is comparatively greater in length than a *rumal* or a *patka*. The youngerfolk prefer to wear a cap as a headgear. Caps are of varied colours, but the preference is generally for black or white caps. Some people leave their head bare.

The upper garment generally consists of a shirt or a *kudta*. The shirts have a collar and may be either long sleeved or a short-sleeved. The *kudta* is a long, loose, full-sleeved jacket made of cotton cloth without a collar. Generally the shirts and *kudtas* have pockets on their left side. The lower garment invariably consists of *dhoty*. A *dhoty* is worn with a *kuchha* and consists of a piece of cloth usually about 8 yards in length and 48″ to 52″ in width. A pair of *dhoty* costs about Rs. 50. The richer classes, however, prefer to have *dhoties* or finer cloth which may cost between Rs. 22 and Rs. 30 per pair. Among Muslims, both *dhoties* and *pyjamas* are common. Pyjamas worn here are generally loose. They may be either white in colour or striped. About 85 per cent of the adult males wear *dhoties* and the remaining 15 per cent wear *pyjamas*. A few among the educated have also taken to trousers made of cotton, woollen or terylene material.

Among the adult females, the apparel consists of a saree and a blouse called *kubsa*. The *kubsa* is generally stitched from handloom cloth, about 3/4th of yard in length. It leaves the arms below the elbow and the neck bare and the two loose ends at the front are tied into a knot. At times the loose ends are also buttoned up. It is rather a tight fitting garment. Almost all the girls start wearing a saree when they reach the age of 10. Almost all women of the village except those among Brahmins wear sarees without a *kuchha*. Women among Brahmins wear 9 yards sarees with a *kuchha*. Other women use sarees of 8 yards length. They wear it round the waist allowing it to fall like a petti-coat upto the ankles. The upper end of the saree is then taken round the left shoulder and after covering the head is allowed to fall on the right shoulder. Most of the sarees are made of handloom cloth. They are usually purchased at Bhalki. They prefer to wear the sarees woven on the handlooms at Humnabad, Dubalgundi, Sholapur, Ichalkaranji, Latur, Barsi and such other places. A pair of sarees costs about Rs. 25. For special occasions, they wear sarees made of richer cotton cloth or silk.

Some of the Muslim ladies also wear *Kamiz* and *Pyjama* instead of a blouse and saree. *Kamiz* consists of a long full-sleeved blouse extending up to knees. *Pyjama* which is also called salwar is a sewn, loose pair of trousers tied at the waist with a string and reaching down to the ankles. Some ladies occasionally wear a *suthan* instead of a *pyjama*. The *suthan* is a *pyjama* which is tight at the ankles but such *suthans* appear to be out of fashion now-a-days.

Young children among males wear shirts and short trousers. Young girls wear either frocks or skirts and blouses. The foot-gear generally consists of chappals made by the local cobblers. A few persons however prefer to purchase them readymade from the shops at Bhalki, Bidar or Hyderabad. For special occasions like marriages, etc., some of the richer classes prefer to go in for ready-made chappals with golden borders.

There has been practically no change in the mode of dress among the elderly people as also young children. But in the middle-aged groups some changes are noticeable. They have totally discarded the coats for bush shirts. Trousers made of cotton, woollen and terrylene material are also slowly making the appearance in the village.

Hair Style

Women of all castes part their hair in the middle and tie it into a knot at the back. Young girls plait their hair at the back like a pigtail. Most of the elderly males have their hair on heads almost clean shaven. Others have a close cut crop.

Ornaments

Both males and females in the village have deep attachment for ornaments. They are considered as symbols of status. The richer classes prefer to have gold ornaments and those who cannot afford to have them go in for ornaments made of silver, brass or glass. Most of the gold ornaments in the village are possessed by Lingayats, Brahmins and Marathas. The other castes generally have ornaments made of silver. Muslims generally have fewer ornaments.

The ornaments commonly worn by the males are gold finger rings, ear-rings, wristlet, gold chain, waist band, etc. The gold rings are usually one half to one *tola* in weight. Some wear silver rings also. Ear-rings are common only among the Maratha, Rajput and Kuruba males. They are known as *Bhikbali* or *Kundal*. The wristlets which a few male adults wear are known as *Todas*. They are made of silver. The waist band is known as *Kaddora* or *Ududara* and is also made of silver. Some males also wear toe-rings called *challa* which also are made of silver. The ear-rings made of gold and pearls cost about Rs. 60. *Toda* and *Ududara* cost about Rs. 25 and the *challa* costs about Rs. 10. Some people also wear gold chain called *kantahara* round their necks. They cost about Rs. 75.

The ornaments worn by females are many and varied in type. They have an ornament for the head and hair, nose, ear, neck, wrist, waist, arms and toes. Generally the ornaments worn below the waist are made of silver and those above the waist are made of gold and, at times, silver. The following list gives the types of ornaments seen in the village:—

	Local name of ornament	Materials used	Weight	Value	Remarks
	1	2	3	4	5
				Rs.	
(a) Head and Hair	(i) *Nagar*	Gold	1/2 Tola	50	More common in the past. Not in much use now-a-days.
	(ii) *Pimpni*	,,	1/2 Tola	50	
	(iii) *Akada*	,,	1/2 Tola	50	
	(iv) *Huvu*	,,	1/2 Tola	50	
(b) Ear	(i) *Bugudi*	Gold and Pearls	1/4 Tola	30	Commonly used by well-to-do families.
	(ii) *Wali*	,,	1/4 Tola	20	
	(iii) *Katri Bavali*	,,	1/4 Tola	35	
	(iv) *Bendoli*	,,	1/4 Tola	40	
	(v) *Muruvu*	,,	1/4 Tola	25	
(c) Nose	(i) *Muguti*	Gold and Pearl	1/4 Tola	30	
	(ii) *Nattu*	Gold and Stone	1/4 Tola	50	
(d) Neck	(i) *Sarigi*	Gold	10 Tolas	1,100	Were common in the past. But they are not to be seen much now-a-days.
	(ii) *Gijjitiki*	,,	8 Tolas	900	
	(iii) *Tikimani*	,,	6 Tolas	700	Found only among well to-do families.
	(iv) *Godimani*	,,	5 Tolas	600	

1		2	3	4	5
				Rs.	
	(v) *Eksara*	Gold	3 Tolas	400	
	(vi) *Chainu*	,,	3Tolas	350	
	(vii) *Chapal Hara*	,,	5 Tolas	600	More in vogue now-a-days.
	(viii) *Kamalas Hara*	,,	4 Tolas	500	
	(ix) *Tali (Mangalasutra)*	,,	1 Tola	100	Used by all married females.
(e) Wrist	(i) *Bilavara*	,,	3 Tolas	400	
	(ii) *Kadaga*	,,	4 Tolas	450	
	(iii) *Bali*	,,	2 Tolas	250	
(f) Arms	(i) *Vanki*	,,	3 Tolas	350	Seen occasionally.
	(ii) *Kadaga*	,,	4 Tolas	350	
(g) Waist	*Dabu*	Silver	60	60	Common among all castes.
(h) Ankles	(i) *Chainu*	,,		30	Generally used by girls.
	(ii) *Ruli*	,,		25	
	(iii) *Kadaga*	,,		30	
(i) Toes	(i) *Pille*	,,		12	Used by bride at the time of marriage.
	(ii) *Kalungara*	,,		15	

There has been a significant change in the types of ornaments worn by women. In the past, they used to wear heavy ornaments like *Sarigi, Gejjitiki,* etc. They contained a lot of gold, but the present economic conditions are not such as to encourage them to continue wearing such rich and costly ornaments. Now the ladies prefer to have lighter ornaments. The ornaments commonly used now-a-days are *Bendoli* or *wali* for the ear, *Muguti* for the nose, *Eksara* for the neck, *Bilavara* and glass bangles for the wrist, silver *Dabu* for the waist, etc. Most of these ornaments are used daily. The other ornaments are worn only on special occasions like festivals, marriages, etc. The local fair at the Veerabhadra temple held every year in the month of *Chaitra* gives them a good opportunity to exhibit the ornaments they possess. The Mangs, Mahars and other poor classes have practically no ornaments made of gold, but at the most they can afford to have one or two pieces of silver, and the rest are all made of brass or glass. *Mangalasutra* for married women is considered a necessity among all castes. It is not merely an ornament, but it symbolises the marital status of a woman and it is removed only when her husband dies or she is divorced or separated from him.

Possession of Household and Consumer Goods

Information regarding possession of household goods and consumer goods can throw some light on the general economic and social conditions of a village. However, it is to be said at the outset that possession of such goods cannot be considered as a sole criterion to decide the economic status of a family, because generally in the rural areas even well-to-do classes do not possess many items of furniture etc. Furniture is never considered as a show piece in the village unlike the town and cities.

Table 12 presents information regarding the possession of furniture by the various castes in the village. It would be seen from this table that the one item of furniture that is found among all the castes in the village is the rope-cot called *Horasu*. There are in all 469 such rope costs in the village of which 180 are possessed by Lingayats and 99 by Muslims. Mahars, Madigas and Kurubas who form the poorer sections in the village also possess such rope cots in a sizeable number. Mahars have 42 rope cots as against 41 possessed by Kurubas and 26 by Madigas. These rope cots consist of 4 legged wooden frames to which a net made of coir or hemp is fastened. They are of much use at the time of deliveries. They are also used for lying purpose by ailing and aged persons.

There are in all 66 wooden cots in the village of which nearly 60 per cent are owned by Lingayats. Lingayats have 39 wooden cots and Muslims have 9. Of the 35 chairs found in the village, about 68 per cent belong to Lingayats. There are only 3 tables in the village and all of them belong to Lingayats,

Out of the 4 easy-chairs in the village, 2 belong to Lingayats, 1 to Brahmins and 1 to Marwadi family. The only stool in the village belongs to a Muslim and the only almirah belongs to a Brahmin household. A study of the figures contained in this Table clearly indicates that most of the items of furniture found in the village belong to Lingayats. When considering these items of furniture, articles found in public places, hotels, etc. have been left out of consideration.

Coming to the question of possession of consumer goods, the information has been furnished in Table 12-A. From this Table, it is seen that out of the 31 wrist-watches in the village, 12 belong to Lingayats. There are in all 93 petromax lights of which nearly 66 per cent belong to Lingayats. There are 263 battery torch lights in the village, of which 145 belong to Lingayats, 42 to Muslims, 23 to Marathas and 16 to Kurubas. Out of 14 wall clocks in the village, 7 or 50 per cent belong to Lingayats. There are in all 24 kerosene stoves in the village. Out of them 17 belong to Lingayats and 10 to Muslims. Out of the 9 radio receivers in the village, 7 are owned by Lingayats. The only gramaphone and the only pumpset in the village belong to Lingayats. There are 3 sewing machines in the village of which 2 belong to Muslims and 1 to a Maratha. These statistics relating to consumer goods also clearly reveal that the Lingayats form the most prosperous community in the village.

Information regarding certain habits like the use of mosquito nets, soaps, etc. is contained in Table 12-B. It may not be necessary to have any discussion on the contents of this Table as they are self-revealing.

The common utensils used for cooking and other purposes are known at *Pateli, Bogani, Koda, Chimta, Kadai, Kadchi,* etc. The Brahmins generally use utensils made of brass, bronze or copper. Among Lingayats, brass, bronze or aluminium vessels are more commonly found. Muslims use more of aluminiumware. Among the poorer sections, most of the vessels are made of earth. However, a copper pitcher is possessed by almost all the household in the village. For drawing water from the well, they use a vessel called *Phavrlgi.* It is generally made of iron. Only among a few well-to-do households, vessels made of stainless steel are seen, but most of them are not meant for daily use.

The other household goods found in the village are the bed, bed sheet, mat, *Kambli, Kowdi,* etc. These are generally used for sleeping purposes. Among the poor, the bed generally consists of torn gunny bags. They use the *kambli* as a cover. *Kambli* is a coarse woollen blanket which may be said to be an all-weather companion. In the winter, it helps them to keep warm. In the rainy season, it protects them from the rain. It serves as a weight-pad to bring loads from the field or the market. It serves as a carpet to entertain guests and many a time, it is also turned into a container or a basket to collect and carry corn-heads. *Jamkhans* are found only among the well-to-do classes. The mats are usually made of date-palm leaves. *Kowdi* is made out of small pieces of cloth which are stitched together. As the small pieces used in stitching *kowdies* are of different colours, the *kowdies* are multi-coloured. They are generally found among all caste-groups, except the Brahmins, of the village. They stitch such *kowdies* out of old and torn sarees, dhoties and other garments.

Food and Drink

In Tables XVII and XVIII information regarding dietary habits of the people has been furnished. It is seen from Table XVIII that out of the 638 households in the village, 247 households consist of vegetarians and 391 households consist of non-vegetarians. Thus 61.3 per cent of the total number of households consist of non-vegetarians and the remaining 38.7 per cent consist of vegetarians. The non-vegetarian households consume non-vegetarian food only occasionally. Their economic circumstances are not such as to permit them to consume non-vegetarian food regularly or every day. They generally have non-vegetarian food on some special occasions. Whereas the Muslims have necessarily a non-vegetarian diet on their festival days most of the Hindus avoid taking non-vegetarian food on their festival days. Lingayats, Viswakarmas, Brahmins, Jains, etc. constitute the vegetarian classes. Almost all other castes take non-vegetarian food. The common non-vegetarian food consist of mutton and beef. Several of the non-vegetarian Hindu households like Kumbars, Marathas, Rajputs, etc. do not eat beef. Muslims on the other hand do not eat pork but they generally prefer to have beef as it is cheaper than mutton. Some of the Scheduled Castes eat carrion. Eggs and poultry are also consumed occasionally by the non-vegetarian households.

Staple diet in the village is jowar. Out of the 638 households in the village, 633 households have only jowar as their staple food and 5 households have

jowar and rice as their staple food. Rice and wheat are taken only occasionally. It is only among Brahmins that the jowar diet is supplemented by some rice. Wheat is consumed generally on festival days or on days when a household entertains some guests. Jowar is generally consumed in the form of bread called *rotti*. For preparing this, the cereal is first ground into flour and a dough is prepared by mixing it with water to which sometimes some salt is added. It is thoroughly kneaded and turned into thin round pan-cakes. This flat bread is first quickly heated in an iron pan on both sides, so that the two surfaces get dried and caked over, while the inside, though very thin, retains a little moisture. In this condition, the bread is immediately placed directly on the embers when the water retained within bursts into steam and raises the bread. This bread is generally consumed with richly spiced curries or *chutneys*. Between July and October, vegetables grow in plenty in the village. During this period, they generally have at least one or two curries made of vegetables. The vegetables commonly used are brinjals, lady's fingers, onions, chillies, beans, leafy-vegetables, etc. These curries are hot and a lot of onion is used in preparing the same. Some households, however, particularly among Brahmins, avoid onion and garlic. Among the vegetables, brinjal is the most common. They prepare curry out of whole brinjals and this is considered as a speciality particularly among Lingayats. When unripe mangoes and lemons are available, they prepare pickles and store it. A curry made of the leaves of Bengal gram is also relished much by the villagers. Some of them dry these leaves and store them for use when vegetables get scarce.

For festive occasions, they have some special sweet dishes. The common special sweet dishes are Huggi, *Holige, Payasa, Kadubu,* etc. *Huggi* is prepared out of wheat or gramdhal and jaggery. *Holiges* are pan-cakes made of sweetened wheat-flour and gram-dhal paste. *Payasa* is made of sweetened wheat and *Kadubus* are orange size balls made of sweetened wheat and gramdhal. Muslims generally prepare non-vegetarian dishes called *Shir Kurma, Biriyani*, etc. on such occasions.

The medium for cooking generally consists of groundnut oil. Some of the households, particularly those growing safflower use safflower oil for cooking purposes. Use of milk and milk products is not common. It is restricted only to a few well-to-do households. If at all it is consumed by others, it would be along with tea or as butter milk. The fruits commonly consumed in the village are mangoes, custard apple, ramphal (bullocks heart), berries called *bore* and bananas. Most of these fruits are seasonal. Mangoes are available round about May; custard apples round about November; ramphals round about December; Berries round about November and bananas are found all through the year. Other fruits consumed are guavas between July and August and jambools (Neralehannu) in July. When jowar is about to ripen, several households visit the fields and eat fresh jowar grain after roasting them. This is called *Hureda* and is consumed with salt, chilly powder and *chatni* or jaggery.

As is evident from Table XVII, most of the households in the village take 3 meals a day. To be exact, out of the 638 households in the village, 490 take 3 meals a day and 148 take 2 meals a day. The menu for all the meals is practically the same. The Brahmins generally cook food in the morning and use it for all the meals that day. The other castes generally cook the meals in the evening and keep it for all the meals till they cook it again the following evening. Thus cooking is generally done only once in a day in almost all the households. It is only when they have to entertain guests that they cook food more than once. In summer, the farmers take their first meal at about 7 a.m. in the field, as they leave for the field very early. They return home for the second meal at about 1 p.m. and then they seldom go to the fields that day. So they have the second and third meal at home, the third meal generally being taken at about 8 p.m. In winter, they have their first meal at home and then return home for only the third meal at night. The second meal they have in the fields at about 12 noon. Most of the households taking 2 meals a day have some snacks with their tea in the morning and the after-noon.

The habit of drinking tea has become very common among almost all the households of the village. Those who do not prepare it at home take it in the tea shops. This habit of tea drinking is more common among male adults. Consumption of intoxicating drinks has been prohibited by law in this district, but it is learnt that some persons are addicted to intoxicating drinks prepared illicitly though nobody admits it openly. Use of cowdung cakes for fuel purpose is very common. They also collect some dried food obtained from the fields for fuel purposes. There being no forest areas round about, the villagers find it a bit difficult to obtain wood for fuel purposes and that has given an excuse for using cowdung cakes. Thus much cowdung which can be used for manurial purposes in the fields is actually burnt for providing fuel.

Beliefs and Practices connected with Births

Birth of the first child generally takes place at the girl's parental place. In many house-holds, a pregnant woman continues to attend to all her daily routine till the day of delivery. Among the poor sections who work in the fields as labourers, they continue going to the fields till it becomes physically impossible for them to work there. However, a few restrictions on the diet of the pregnant woman are placed. Those who could afford it give more milk, vegetables and fruits to a pregnant lady. Certain fruits like guava, plantains, jack fruit, etc. are considered harmful to a pregnant lady. She is also advised to avoid food which is richly spiced or fried. Excepting at the time of the first delivery, no ceremonies are performed before delivery. At the time of the first delivery, a ceremony called *kubsa thodisuvudu* is preformed in the fifth month of pregnancy. At times, this is also performed in the 7th month or 9th month, but it is never performed in the 6th or 8th month. This ceremony is more or less restricted only to the female relatives. The girl's parents are also invited. They present a green saree, a blouse piece and fill the girl's lap with betel leaves, betel nut, fruits, etc. All the female invitees also present blouse pieces to the pregnant woman. Some of the Lingayat households also present a pair of dhoties and a shirt to the husband of the pregnant woman. Some females sing songs at the time. Muslims also perform this ceremony and they use a *dholak* as an accompaniment when singing songs. The pregnant woman is taken to her parental place in an odd month of her pregnancy.

Generally a *horasu* (rope cot) is arranged at her parental place for her delivery. This is placed in the darkest corner of the house under the belief that the delivery room should always be dark and ill-ventilated. Wherever an independent room is not available, an enclosure is formed by covering the sides with bamboo mats. Several herbs and country medicines are also kept ready for use in case of necessity. The delivery is attended to by a local untrained *Dai* who is called *Sulagitti*. There is no trained *Dai* in the village, but a Maratha woman attends to all the deliveries in the village. She usually receives a saree or a maund of jowar or paddy, etc. Occasionally, she is also paid in cash, in which case, the payment amounts to about Rs. 20 to Rs. 25. If complications arise, she is paid more. In the past, if the delivery was not quick, they used to believe that the delivery could be quickened by giving the pregnant woman a shock. For this purpose, some male-folk used to gather outside the delivery room and create much noise or fire a gun and it is believed that the pregnant woman would deliver quickly out of shock, but such practices also have some evil effects and so they have given them up. Now-a-days, the well-to-do people obtain medical aid from Bhalki and those who cannot afford to do so, keep observing vows to their family deities. None in the village resorts to magico-religious remedies to treat cases of protracted or difficult delivery cases.

Soon after birth, the placenta is cut and buried in an earthen bowl just outside the delivery room taking care to see that no cat or dog or any other animal can remove it. After delivery, the baby is given a wash in warm water and then it is allowed to suck some honey from the fingers. Some households also administer a few drops of castor oil. The mother is also given a warm wash. Among Lingayats, preparations are made immediately after delivery to tie a *linga* to the new born baby. This precedes all other activities as they believe that the child cannot become a member of their caste unless a *linga* is tied. They invite a *Jangam*, wash his feet with water and pour a few drops of this holy water into the mother's and baby's mouth. Later on the Jangam breathes a few religious hymns into the ears of the baby and ties a *linga*. On the fifth day, they perform a ceremony of worshipping a goddess called *Shetgavva*. They also keep a needle by the side of the goddess installed in the lying-in-room under the belief that with this needle the goddess will write the fate of the child on its fore-head. The naming ceremony called *Thottiladage Hakuvudu* (cradling ceremony) is performed on the 12th day, if the baby is a boy and on the 13th day, if the baby is a girl. The Muslims perform it on the 41st day. On this occasion, they invite several of their relatives and friends to a rich feast.

Among the well-to-do people, the period of confinement generally goes upto three months, but among the poorer sections, the period of confinement is much less. In some cases, it may go up to 15 days only. During this period of confinement, the diet of the woman is strictly regulated. The diet consists of wheat, rice, sugar, milk, ghee, etc. Salt, chillies, tamarind, etc. are totally forbidden for the first ten days. During the first ten days, the woman is also administered several local herbs and roots like *kanachu, bolu, hippali, lavanga*, etc. During this period, it is also customary to keep the woman warm by burning cow-dung cakes below the rope cot. Lingayats

do not observe any period of pollution. Among most of the other castes, 9 days are observed as a period of pollution. During this period, no religious ceremonies are performed in the house. Among Muslims, the women cannot offer prayers for the first forty days.

When the woman goes to the well for the first time after delivery, she has to offer certain *poojas*. Among Marathas, Rajputs and Uppars, an earthen image of 'Ganesha' is placed on the parapet wall of the well and the woman draws water after offering worship to the deity. A few drops of water are then administered to the woman and the child. The Mahars, Mangs, etc. prepare an image of a frog instead of a 'Ganesha' and offer similar worship. The Lingayats prepare an idol of a female deity representing 'Ganga' and offer similar worship. The first time the woman goes out of the house will be to a temple.

Generally preference for a male child is seen in the village. A male child is considered as a future bread-earner and also as the one who helps continuance of the lineage. So generally birth of the first male child is celebrated by distribution of sweets to all friends and relations. Among Mahars and some other castes, there is a practice of giving a second name to the child. The first naming ceremony takes place in the woman's parental house and soon after she returns to her husband's house, they name the child the second time and this will be the name by which the child will be known in future. The second naming ceremony generally takes place in the third or fifth month after delivery. The villagers believe that it is not a good omen for a male child to be born after three successive female children. So also birth of a female child after three successive sons is not well received. Whenever such births take place, they arrange for some ceremonies to propitiate their deities. Brahmins and Marathas perform a ceremony called *Jawala* when a boy reaches the age of three. Other castes perform it in respect of both the male and female children. *Jawala* is the first hair cutting ceremony. For this ceremony all the near relatives and friends are invited and given a feast. Some Brahmin households also perform it when the boy is in the 7th or 11th month. Brahmins and Marathas perform the thread ceremony when a boy reaches the age of 8 or 9 years. Among Muslims the custom of circumcission is observed when a boy reaches the age of 8 or 9 years.

Practices and beliefs connected with Marriage

Generally marriage is initiated and arranged by the elderly people in the house. In the village, most of the marriages were formerly arranged by the parents of the boy or the girl, but now-a-days the persons getting married also at times insist on their meeting each other before the marriage is finally settled. Among almost all the castes in the village except Brahmins, the offer of marriage is expected to come from the bridegroom's side. Generally marriages take place between persons living in this village or in the vicinity. It is only in very rare cases that a suitable match from a distant place is sought for. When a bridegroom's parents come to know of a suitable match for their son, they visit the girl's place after prior intimation. They see the girl and if they approve of the match, the girl's parents are requested to return the visit. If the girl's parents approve of the boy, a suitable date is fixed for betrothal. This is called *vagnischaya*. When selecting a suitable match, more attention is paid to the material possessions of the bridegroom's family. Discreet enquiries are made about the landed estates, houses, finances, etc., they possess. It is only occasionally that they attach some importance to education.

Vagnischaya ceremony which is also known as *Sakkarehanchuvudu* is generally performed in the bride's parental place. The bridegroom's parents and other relatives visit them and give some presents of ornaments, clothes, etc., to the girl. A small feast is also arranged to which some of the leading castemen of the village are invited. A suitable date is fixed for marriage in consultation with the caste-priest. The marriageable age for a boy in the village is generally between 18 and 22 years and for a girl, it is generally between 11 and 15 years. In the past child marriages were very common. In fact, it was considered a stigma to their family honour to keep a girl unmarried after she attained puberty. So if there was any such girl in a household, the fact of her attaining puberty used to be kept a secret. It is not customary among all the castes in the village for a bridegroom to be present for the betrothal ceremony. All the castes in the village are endogamous in nature. There have been no inter-caste marriage in the village. Within each caste, further, clan exogamy is also observed. Such clans are locally known as *kuli*. The Brahmins call them *gotra*. The Lingayats call them *bagis*. Among Lingayats, the important *bagis* are *Padodi, Male Bagi* etc. Among Marathas, the important clans are *Jadav, Suryavamshi, Bhonsle, Chavan*, etc. Similar clans are also

found among the Scheduled Castes of Mahars, Mangs, Dhors and Chambars. Among Mangs, important clans are *Suryavamshi, Kamble, Vagmare, Devanali,* etc. The Muslims have divisions like *Shaik, Syed,* 'Bhagban', 'Kasab', etc. These are all endogamous groups and inter-marriage between two groups is taboo.

Consanguineous marriages are common in the village both among Muslims and Hindus. Such marriages among Hindus are with one's elder sister's daughter, maternal uncle's daughter and paternal aunt's daughter. Among Muslims, marriage with paternal aunt's daughter is very common. However, a person cannot marry his elder sister's daughter. Though polygamy is permitted among Muslims, there are very few cases where a Muslim has married a second time when his first wife is still alive and in a state of marriage with him. Among other castes, polygamy is not permitted. Polyandry is not practised by any of the castes. There are no cases of levirate and sorrorate marriages in the village.

The practice of payment of dowry or bride-price is much in vogue in the village. Brahmins generally pay dowry to the bridegroom. All other Hindu castes of the village generally pay a bride-price to the bride, but of late the custom of paying a dowry to the bridegroom has also come into vogue among a few Lingayat, Maratha and Rajput households. Such dowry is paid particularly if the boy comes from a rich family or is educated and well-settled. The bride-price paid by Kurubas, Mahars, Mangs and Dhors is about Rs. 100. Among Muslims, there is a custom of declaring a *mahar* payable by the bridegroom to the bride in case of divorce or separation. Excepting among Brahmins and Muslims, the marriages are generally performed at the residence of the bridegroom. Brahmins and Muslims perform it at the residence of the bride. It is also quite common to celebrate the marriages at a temple or some public place which is considered as convenient by both the sides. Brahmin priests officiate at the marriages of Brahmins, Marathas and Rajputs. Lingayat Jangams perform the marriages of Lingayats and Kurubas. Other castes have their own caste-priest to officiate at their marriages. The Muslims invite the Kazi and the Mullas to officiate at their marriages.

The important ceremonies connected with the actual marriage among Hindus are *Harisina-hachuvudu* (application of turmeric paste), *Devara karya* (propitiation of the family deity), *Tali* tying ceremony, *Sodya* and *Laja*. These ceremonies used to take about 5 days for completion in the past, but now-a-days, most of them are completed within a couple of days at the most. The ceremonies of applying turmeric paste and propitiation of the family gods are performed by the two parties at their respective places. For the *Harising hachuvudu* ceremony, the boy and the girl are anointed with a paste of turmeric powder in oil and a few relatives are invited for a feast. The anointing ceremony is always followed by an oil bath. Then follows, the *Devara Karya* at which blessings by the family deity are prayed for. After these ceremonies, the bride's people come to the bridegroom's village. They are well received. On the day of the *Tali* tying ceremony, the bride and the bridegroom are made to sit amidst 5 vessels around which coloured string is passed. The parents also sit there and they are given a bath. Then the string passing round the vessels is tied to the right wrist of the bridegroom and this is called *Kankana*. After this, the couple wear a coronet, locally known as *Basinga*. In the past, it was customary for the bridegroom to wear a piece of cloth called *Kasi Angi* as an upper garment and a *Mundas* as a headgear. So dressed, the couple enter the marriage pendal and at the selected hour, the *Tali* is tied. Among Marathas and Brahmins, the *Tali* is tied round the bride's neck by the bridegroom. In the case of Lingayats and Kurubas, the *Tali* is tied by the Jangam and among all other castes, the *Tali* is tied by the caste-priest. This happens to be the most important ceremoney.

A Kazi from Bhalki village is invited to perform a marriage among Muslims. In the marriage pendal, the bridegroom has to announce a certain amount as *Mahar*. The figure so announced is usually agreed upon by both the sides during their preliminary consultations. The announcement is recorded in a register which is signed by the bridegroom, the Kazi, the witnesses and the *Vakil*. During these proceedings, the bride will be sitting somewhere inside. In fact, she never comes out for the public function. The Kazi then goes inside and obtains the girl's consent and then the marriage is announced. The *Mahar* ranges anywhere between Rs. 300 and Rs. 1000 depending on the economic status of the concerned families.

Consummation of the marriage usually takes place about three months after the actual marriage. This is because of a strong belief among the villagers that

the birth of a child within one year from marriage is not a good sign. If the marriage has taken place before a girl has attained puberty, the consummation takes place about a fortnight after her reaching puberty. Among Brahmins and Marathas, the consummation takes place in the bridegroom's house whereas among other castes, it takes place at the bride's house. Among Muslims, consummation may take place at any time after the marriage.

Widow marriages are permitted among all castes excepting Brahmins. Generally the widows who are preferred for re-marriage are young girls without any issues. The widow marriages are more or less simple affairs. They are usually arranged in a temple after night-fall. The caste-priest ties a *Tali* and the man and woman observe a vow to live as husband and wife. Married ladies always avoid attending widow re-marriages. Divorces locally known as *Farakhat* are permitted among most of the castes in the village but very rarely take place. If at all they take place, it is customary for a divorced woman to obtain a letter of release from her husband and that gives her the licence to marry again.

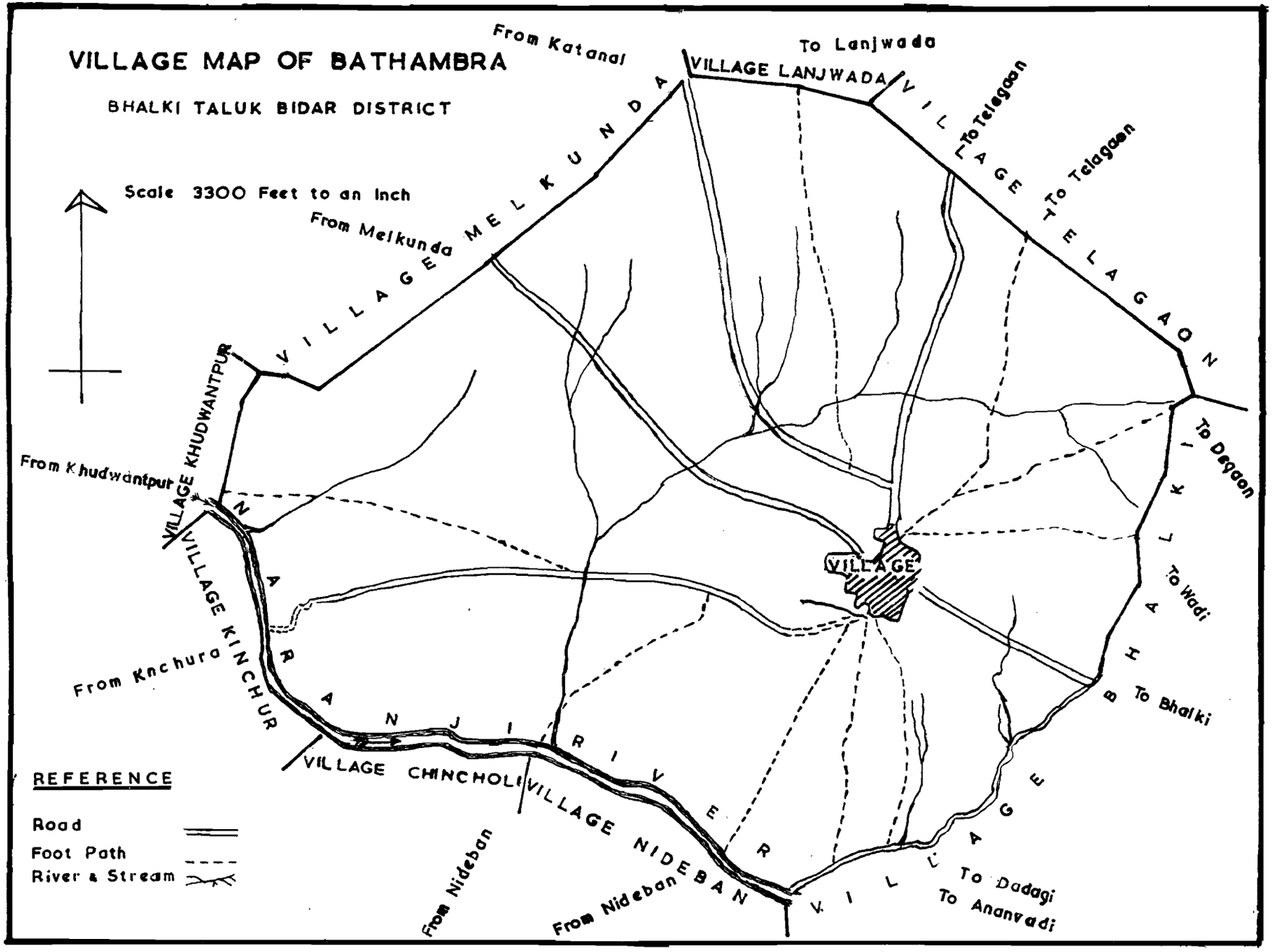
Beliefs and Practices connected with Death

Excepting among Brahmins, there are no elaborate ceremonies with regard to death among any other caste. Lingayat philosophy says that death should be a cause for happiness as it relieves a dead person of the cares of this world and provides for his happiness in *Kailas*. However, the loss to the living is there and so they mourn for the dead person. Many of the households in the village believe that it is a bad omen for a person to die on a Saturday or a Tuesday and they consider it good, if he dies on a Monday or a Friday. So also death at certain hours which are considered inauspicious is considered as bad. In such cases, the villagers arrange for some special ceremonies to appease the evil spirits and propitiate the deities. At times, they also vacate temporarily the house in which a person has died and re-enter it only after getting it white-washed and sprinkling of the rooms with sacred water obtained from a temple.

When death becomes imminent, the community priest is called and certain gifts are given away at the hands of the dying person. Among Lingayats, the jangam's feet are washed and a few drops of this water are poured into the mouth of a dying person. Then the jangam breathes some sacred spells into the ear of the dying person. This is called *kivi ooduvudu*. Among Muslims reading of passages from *Koran* takes place. The Mulla seeks pardon of *Allah* for all the sins that the dying person might have committed. When everything is over, word is sent round to all the relatives.

Excepting for the Brahmins, Marathas and Guravs, the dead are buried. The Brahmins, Marathas and Guravs cremate their dead. Among other castes, only women dying in confinement or lepers are cremated. The Brahmins, Marathas and Guravs wash the dead body in hot water and garb it in a new unsewn cloth and carry the body in a lying posture on a bier. The body is cremated at the hands of a male issue of the dead person and in his absence at the hands of some other near relative. All the persons who accompany the procession of the dead body have to remain at the cremation ground till the whole body is consumed by fire. The other castes who bury their dead keep the body in a sitting position till all the relatives and friends gather. The Lingayats carry the dead body in a specially decorated canopied chair called *Vimana*. The Muslims carry the dead to the burial ground in a coffin.

Exhumation for a secondary disposal of the dead body is not practiced by any of the castes who bury their dead. Among those who cremate their dead a few bones are collected on the fifth day for immersing in the nearest stream or river. Lingayats do not observe any period of pollution. Brahmins, Marathas and Guravs observe pollution for a period of 10 days and other castes observe it for 9 days. Brahmins have elaborate after-death ceremonies. They perform such ceremonies on the 3rd, 5th, 10th, 11th, 12th and 13th day after death. Marathas and Guravs also perform similar ceremonies, but they are not as elaborate as among Brahmins. Lingayats hardly perform any after-death ceremonies. Kurubas and Harijans perform some simple ceremonies on the 3rd and 10th day. Among Brahmins the custom of performing annual *shradda* is also prevailing. A few of the other castes perform such ceremonies on Mahanavami day in the month of Aswija. The Muslims perform ceremonies on the 3rd and 40th day.


VILLAGE MAP OF BATHAMBRA
BHALKI TALUK BIDAR DISTRICT
Scale 3300 Feet to an Inch
From Katanal
To Lanjwada
VILLAGE LANJWADA
To Telagaon
To Telagaon
VILLAGE TELAGAON
From Melkunda
VILLAGE MELKUNDA
To Degaon
From Khudwantpur
VILLAGE KHUDWANTPUR
VILLAGE
To Wadi
To Bhalki
From Kachura
VILLAGE KINCHURA
NANJIRA RIVER
VILLAGE CHINCHOLI
VILLAGE NIDEBAN
From Nideban
From Nideban
To Dadagi
To Anandwadi
REFERENCE
Road
Foot Path
River & Stream

CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources

The important economic resources of the village are land, cattle and household industries, run on a small scale. Of these three, land forms the most important economic resource of the village. About 80 per cent of the village population sustains on agriculture.

(i) *Land*

The village covers an area of 7281 acres and 23 guntas or about 11.3 square miles. The village has no land assigned as forest and hardly about 5 acres are assigned as grazing land. The pattern of land utilisation is as follows:—

	Area in acres and guntas.
(a) *Gaothan* or village site	64—20
(b) *Gairan*	5—25
(c) *Marg* (road)	70—21
(d) *Nadi-Nala*	63—27
(e) *Kabrastan* (burial ground)	6—29
(f) Area of the deserted hamlet (*Wadi*)	1—27
(g) *Pot Kharab*—uncultivable	46—14

Thus about 259 acres and 3 guntas of land are not available for cultivation. The arable area comes to 7022 acres and 20 guntas. An extent of about 5 acres of land is covered by mango, tamarind and other types of trees. Thus, the arable area constitutes of about 96.4 per cent of the total area of the village. It would be seen from the above particulars that there is practically no pasture land in the village. There being no common pasture, the villagers leave some small strips of their *patta* lands uncultivated, particularly near the field boundaries and the bunds. Cattle are allowed to graze in such areas. The total extent of such private lands allowed to lie fallow for grazing purposes covers an extent of about 100 acres and all this area is distributed in small patches. It is said that prior to 1930, the village had some common pastures. This village was then a *Jahgir* village and at the time of the revision survey in 1930 or there about, all these common pastures were given away to some influential persons for cultivation by the then *Jahgir* authorities. There being no forest area also the villagers always suffer from acute shortage of fuel. The rainfall is scanty and so the tree growth is generally scarce. The villagers are often compelled to use cow-dung cakes for fuel purposes and thus a lot of good manure is lost.

Most of the cultivation is dry. The village has no major irrigation sources like tanks, canals, etc. Only about 100 acres of land are irrigated with the help of 40 irrigation wells. The rainfall in the area is generally uncertain and such vagaries in the monsoons often affect the crops in the village adversely. The soil is generally of the black clayey type which can retain moisture over long periods. At several places, this black soil is mixed with sand and pebbles.

(ii) *Livestock*

The livestock population statistics of the village have been presented in Table 7. It is mainly for the purpose of agriculture that livestock is maintained. Bullocks provide the power to the traditional ploughs and livestock also forms an important source for manure. Cows are maintained not only for their supply of milk, but also for increasing the number of livestock. There are not many households in the village which rear cattle as a principal occupation. Very few households in the village sustain by the sale of milk and milk products. The two types of bullocks found in the village are known as *Deoni* and *Jawari*. Cattle of *Deoni* breed are found only with well-to-do cultivators.

(iii) *Other Resources*

Besides land and livestock, the other economic resources of the village consist of small household industries like carpentry, smithy, tannery, cobblery, etc., which are generally carried on traditionally by some of the households. Trade and commerce also constitute an economic resource of some importance. But it is said that the village which was considered as a big trading centre about 35 years back has lost its importance. It is said that with the introduction

of the railways at Bhalki, the commercial importance of this place got transferred to Bhalki. Bhalki which formerly was a small place as compared to Bhatambra started growing rapidly and thus what has been a loss to Bhatambra has been a gain to it. There are no tanks or rivers in the village to provide any facilities for fishing. Quarrying is done by a few households of Voddars.

Factors influencing economic life in the village

(A) LAND TENURES AND LAND REFORMS.

Till 1949, the village formed a part of a *Jahgir*. This village together with 15 other villages in the neighbourhood constituted this *Jahgir* and the last *Jahgirdar* was known by the name Farkunda Ali Khan, who lived in Hyderabad and visited the village only occasionally. The affairs of this *Jahgir* were looked after by the Naib Tahsildar appointed by this *Jahgirdar*. The Naib Tahsildar had established his office in the old fort and he had also appointed several subordinates to assist him in the administration of the *Jahgir*. Almost all the matters concerning land were disposed of by the Naib Tahsildar representing the *Jahgirdar*. His important assistants were the *Peshkar* and a few other persons who were appointed by the *Jahgirdar* on the recommendation of the Naib Tahsildar. The most important and practically the only duty of the *Peshkars* and other subordinates was to collect land revenue and other levies from the villagers. The Naib Tahsildar had the powers of settling all the disputes concerning succession and transfer of lands, inheritance, etc. Only in criminal matters, the cases were referred to the Munsiff-Magistrate stationed at Udgir. This *Jahgir* village then stood included in Udgir Taluk. Besides the right of collecting the usual land taxes, the *Jahgirdar* used to enjoy several privileges. He was entitled to half of the total fruit produce of mango and tamarind trees in the village irrespective of whether the trees stood in private lands held by individuals or in public places. In addition, the *Jahgirdar* also exercised exclusive rights over the produce of several fruit trees referred to as *Irsali*. The entire produce of these trees used to go to the *Jahgirdar*.

At the time of this survey, there were also several complaints from the villagers that the dispensation of justice during the *Jahgir* times was not fair. Some of the henchmen of the *Jahgirdar* often used to rake up disputes among the villagers and used to make some personal gain when settling the disputes. It is said that corruption was also rampant. The favoured few always used to benefit from the regime. It is also explained that the much needed *Gairan* area (grazing area) was lost to the village, because a few influential persons were pressing for its dis-assignment. After dis-assignment of this grazing area, the land available was disposed of to these persons for cultivation purposes. Some of the villagers also stated that the visits of the *Jahgirdar* to the village were only when the *Jahgirdar* needed some money for himself. The custom of levy of *Nazrana* was widely prevalent. It was then necessary for every household irrespective of its economic circumstances to present a *Nazrana* of at least two silver coins. This naturally meant hardship to the poorer section. They were also required to present themselves before the *Jahgirdar* in proper attire. Those who could not afford to pay the *Nazrana* were required to put in free manual labour for the *Jahgirdar*. All in all the visit of the *Jahgirdar* used to be a sort of campaign to collect some consideration from his subjects. The few influential persons used to take advantage of these visits and get themselves enriched. Thus the *Jahgirdar* was more or less like an *imperium in imperio*. The abolition of the *Jahgir* came as a great relief to the villagers. Now actually they heave a sigh of relief and breathe a new life. As long as the *Jahgir* was in existence, they used to tolerate all the hardship without murmur, because none could dare say a word against the *Jahgirdar*. It is only after the abolition of the *Jahgir* and the dis-appearance of his henchmen that the people are openly speaking of the evils of the past.

With the abolition of the *Jahgirs*, all the lands of the village have become *Khalsa* or *Rayatwari* tenure. The occupants of the lands are now directly responsible to the Government for payment of land revenue. A few exceptions to this tenure are the *inam* lands as detailed below:—

Sl. No. (1)	Category of Inam (2)	Area in acres and guntas (3)	Number of holders (4)
1.	*Masquori Inam* (village servants inam)	45—18	4
2.	*Baluta Inam*	9—37	1
3.	*Dikshit Inam*	74—38	3
4.	*Sonar Inam* (Goldsmith)	27—12	1
5.	*Maharan Inam*	20—25	2
6.	Viraktamutt Inam	31—16	2
7.	Panchaksharimutt Inam	12—39	1
8.	Mahaboob Subhani Inam	14—15	2
9.	Maruti Nandadeep Inam	3—18	1
10.	Hoogar Inam (For Maruti Temple)	24—27	2
11.	Fakir Inam	3—4	1

All these inams are assigned for service to the temples and in some cases, service to the Government or the village communities. These service *inams* are held by the *Inamdars* who enjoy these lands for doing service to the religious institutions, Government or the village communities. It is said that most of these *inams* came into existence in about 1880-1881 A.D. These lands though heritable are not transferable.

Besides these service *inams,* there are two other types of tenures in the village known as *Seri inam* and *Vatan Inam.* About 77 acres and 26 guntas are held as Seri *inams* which are also known as *Deshpande Seri.*

Another important measure that was introduced in the village was the introduction of the record of rights and the census of the land holdings in about 1954. The revenue records maintained in the past by the village officers were taking no notice of the day-to-day changes in the ownership and possession of the lands. The *Pattadar* or the title holder was for all purposes treated as the person in actual possession of the land though in fact the land in many cases vested with other persons. Then the village officers used to take notice of only those transfers which were effected by a registered deed. Oral sale deeds, transfer by inheritance, mortgages, etc., were never recorded in the registers. Thus the records never used to give a correct picture of the holdings. In 1954-55, the record of rights was first introduced as a part of the land census scheme. The actual occupant of the land was then declared as *Kabjedar.* The *Kabjedar* was made responsible to pay the land revenue and with the recognition of his rights in the revenue records, he could mortgage his lands and obtain loans for carrying out improvements, etc. Thus the position of the actual occupants stood much improved. A lot of litigation also came to be avoided and the position of the occupants became a bit more secure.

However, the most important and progressive measure of land reforms was the enactment of the Hyderabad Tenancy and Agricultural Lands Act, 1950. The tenants in the State till then were governed by Acts like the Asami Shikmi Act and the Bagela Act, but the Tenancy Act of 1950, replaced these two Acts. Asami Shikmidars were only tenants at will and could be displaced from the lands at any time. They had no security over the lands they cultivated with the result that they had practically lost all initiative. The Asami Shikmi Act of 1954, passed on the recommendation of a committee specially constituted for studying the conditions of the tenants gave a fixity of tenure. All new tenancies were to run for at least 10 years and also empowered the Government to fix the maximum rates of rent. A certain class of tenants were also declared as protected tenants. In 1949, the State authorities constituted an Agrarian Reforms Committee and on their recommendation, the Hyderabad Tenancy and Agricultural Lands Act of 1950, was passed. The main objects of this Act were to improve the status of tenants, to impose a limit on the size of holdings, to abolish the system of absentee-landlordism and to encourage preservation of land in the hands of the tillers. This Act recognises two types of tenancies, viz., Protected Tenancy and Asami Shikmies. All leases were necessarily for a period of not less than 10 years. The maximum rent payable was restricted to one-third of the crop or its value in the case of irrigated land excepting lands irrigated by wells and one-fourth in the case of all other lands. There was also provision for the use of compulsion for the formation of co-operative farming societies under some special circumstances. In 1952, the Government passed the Hyderabad Prevention of Eviction Ordinance, staying all suits claiming relief through eviction of tenants and restoring possession to tenants evicted after 21st March, 1952. In 1954, the Hyderabad Tenancy and Agricultural Lands (Amendment) Act, was passed. This Act introduced the concept of family holding, and limited the maximum rent payable in terms of multiples of land revenue. The other salient features of this Amending Act were the restrictions placed on obtaining land for personal cultivation, restrictions for future acquisition of land, purchase of lands by tenants, etc. In 1956, the whole region including the village Bhatambra came to be included in the new Mysore State. On the formation of the new State of Mysore, it was found necessary to have a common and uniform law on tenancy problems for the whole State. So on 11th March, 1957, an Ordinance was passed suspending the provisions relating to the land-holders' right to terminate protected tenancy and also staying all proceedings relating to such terminations. It was also made necessary to register all voluntary surrenders of lands before a Tahsildar. The Ordinance further provided that all the lands surrendered by a tenant, in excess over the extent, which along with the extent already in the holding of the landlord would make up three family holdings should be taken under the Government management and leased out to co-operative farming societies, agri-

cultural labourers, land-less peasants and other agriculturists in that order. This Ordinance was replaced subsequently by the Hyderabad and Madras Area Tenancy (Suspension of Provisions and Amendment) Act, 1957. On 2nd October, 1965, the Mysore Land Reforms Act, 1961, has come into force.

In spite of these various measures taken to protect the rights of the tenants, some of the old customary practices are still seen in the village. There are now restrictions on the maximum rent payable by the tenants no doubt, but the common type of leases found in the village are *Batai, Soutai,* etc. In the *Batai* form of lease, the occupant and the tenant share the crop equally. The tenants contribute all the manual labour and attend to all the agricultural operations. They also pay half the land revenue assessment, the other half being borne by the occupants. The only other responsibility of the occupant is to pay half the wages of the labourers engaged for weeding purposes. This form of lease is the most common in the village. There are some tenants who pay even two-thirds of the produce or three-fourths of the produce as agreed to by the occupants. There is also another type of lease found in the village. Under the terms of this lease, the tenant is not required to meet the costs of cultivation. All the charges including the cost of seed, implements, etc., are paid by the landlord. He also pays for any extra labour that is required. Payment of land revenue is again the occupants' responsibility. The tenant, however, provides the bullock power besides working in the field. At the end of the season, he retains one-eighth of the produce.

The mode of payment of rent is either in cash or in kind. The cash rents are known as *Lavani.* In some cases, the lands are leased out for cash rents for periods of 10 years or more. The tenant who agrees to cultivate the land for this period has to pay the rent for 5 to 6 years in advance, before he sets his foot on the land. Such types of leases are locally known as *Todi.* In all these cases, the rent actually payable is generally more than the maximum fixed under the tenancy law. Many of the tenants are aware of these maximum limits placed by law, but do not resort to any legal action. If they feel dissatisfied with the terms of the lease, in most of the cases, they simply quit the land. So far none from the village has gone to a court of law with regard to the quantum of rent. There are also no cases in which the tenants have approached any court complaining of illegal eviction.

In 1950, there were 12 protected tenants in the whole village. They together cultivated an area of 418 acres. Out of these 12 protected tenants, 2 are reported to have voluntarily surrendered their rights held over about 64 acres. The other 10 protected tenants have somehow or the other disappeared from the lands at the time of this survey and not a single protected tenant was found to continue as a tiller. A few of them have themselves become occupants by purchasing the lands they previously cultivated as tenants. Some others have actually been displaced from the lands by fair or foul means.

As regards the fixation of family holdings and imposition of ceilings on all ownership holdings, the Land Commission appointed in 1955 had fixed 36 acres of dry land as a family holding for this area. A household could hold land equal to about 3 family holdings. In the case of self-cultivated lands, the maximum limit was placed at about $4\frac{1}{2}$ times the family holdings. The Government were proposing to re-distribute the surplus lands found with any households. But the village came to be transferred to the Mysore State before Government could implement their decision in this regard.

(B) LAND IMPROVEMENT

The village lies in a region where the average annual rainfall is about 35 inches. This rainfall too is not always certain. Most of the lands in the village are cultivated dry. There are no perennial sources of water like tanks, canals, *anicuts,* etc. However, the water table in the village is pretty high particularly towards the western part of the village where a small streamlet flows from north to south. This has encouraged the villagers to construct irrigation wells for raising irrigated crops like sugarcane, chillies, barley, onions, garlic, etc. It is said that about 30 to 40 years back, there were as many as 100 to 125 irrigation wells in good working condition in the village, but now only about 40 irrigation wells are found to irrigate a few lands. It is said that during the last 20 years, there was a steady rise in the prices of dry crops like wheat, jowar, etc. So many of the cultivators stopped irrigating their fields and started raising dry crops. Wet cultivation necessarily involves more capital investment. Some of the cultivators found that their economic circumstances did not permit the investment of much capital. So some of them started raising dry crops. However, during the last 3 or 4 years, the people again thought of irrigating their lands and raising wet crops. The National Extension Service also advanced some amount for repairing the old irriga-

tion wells. The National Extension Service advanced loans to about 12 cultivators for this purpose. So during the last 3 or 4 years, there has been a slight increase in the irrigated area though it has not reached the level of irrigation found in the village about 30 or 40 years back. It appears that the frequent failure of monsoons during the last 4 or 5 years has also encouraged them to go in for irrigation. From 1958, the villagers are experiencing the failure of dry crops due to adverse seasonal condition. After 1958 about 20 irrigation wells were repaired and reconstructed. 50 new irrigation wells were also sunk in the village. Thus at the time of survey about 110 acres of land were found to be irrigated by wells.

Another important measure taken to improve the land was to introduce the use of tractors for ploughing purposes. Between 1952 and 1954, Government advanced *taccavi* loans to the farmers to get their land ploughed by tractors. Many in the village took advantage of these credit facilities and got their lands ploughed by tractors, but after that the lands again stood neglected and so carpets of weeds are found in a few fields.

Bunding and other reclamation measures are being attended to by individuals in their own fields. The Government have so far not formulated any schemes to take up bunding work in the village. The villagers understand the advantages of using improved seeds, fertilizers, rotation of crops, etc., but in many cases, it is found that their poverty comes in the way of introducing any new agricultural practices.

(C) Industrialisation

The village has no industries to speak of. There are practically no large scale industries in the vicinity of the village. The nearest place where some important industries are found is the twin City of Hyderabad and Secunderabad. This City is more than 110 miles away and the industries located there do not in any way influence the economy of this village. There are 4 flour mills in the village besides a small saw mill. The household industries of the village mainly consist of carpentry, blacksmithy, goldsmithy, basket making, cobblery, etc. Thus, neither this village nor this region can boast of any activities of industrialisation.

(D) Improvements in Transport and Communication

Paradoxically the improvements carried out under this head in this region has adversely affected the economic activities of the village. Between 1930 and 1933, a railway line connecting Vikarabad with Purli was introduced with Bhalki as one of the stations on this line. Bhalki is just five miles away. With the introduction of the railway system in this region, most of the economic activities of the village got transferred to Bhalki. About 30 or 35 years back, Bhalki was just a small village as compared with Bhatambra. Then probably, the people from Bhalki used to attend the weekly shandy at Bhatambra, but now the conditions have completely changed. What was a small village then is now a pretty big town and Bhatambra which was then considered as a growing important village has lost much of its importance. Many of the trading classes in the village shifted their activities to Bhalki.

In 1950, a road connecting Bhalki with Latur in Maharashtra was laid and this road which also passes through Bhatambra was black-topped in 1958. So, now the villagers find no difficulty in visiting places like Bhalki, Bidar, etc. They often take their agricultural goods to these places by this road for trading purposes. Some of the agriculturists also take onion, chillies, jaggery, etc., to Hyderabad even by lorries.

(E) Sources of Finance

Establishment of the large-sized co-operative society, a branch of the State Bank of Hyderabad, etc., at Bhalki have gone a long way in improving the sources of finance to the village. With the establishment of the National Extension Service Block at Bhalki, there has been some more improvement. The agriculturists have been able to obtain short-term, medium-term and long-term loans from the large-sized co-operative society. About 62 agriculturists from the village have availed of these facilities and they have obtained a loan of about Rs. 23,000 from the co-operative society in 1961-62, but the subsequent poor seasonal conditions have hampered the recovery work and so most of these loans stand unpaid. The co-operative society has therefore not advanced any loans after 1961-62. In 1962-63 about 10 persons have obtained about Rs. 20,000 by way of loan from the National Extension Service for construction of irrigation wells. Between April, 1963, and December, 1963, 6 more persons have obtained Rs. 5,000 for this purpose. The National Extension

Service authorities have also advanced about Rs. 22,500 for the purchase of oil engines. All these factors have no doubt improved considerably the sources of finance in the village, but the village money-lender still retains his hold particularly over the poorer sections.

(F) MARKETING FACILITIES

As already stated above, with growth of Bhalki Town, as a big commercial centre, the village Bhatambra has lost all its importance in the commercial world. Now most of the cultivators from this village take their goods to Bhalki for marketing. There are about 60 wholesale merchants at Bhalki. There is a co-operative society and a regulated market. Four well-to-do cultivators of the village have also opened shops at Bhalki.

Infiltration of Urban Influences

The village is quite close to Bhalki which has got a railway station, a high school and several modern facilities like electricity, etc. Bhalki has been a growing town and the building activity has been of late so brisk that the people say that in course of time Bhatambra will get merged into Bhalki. It is estimated that at least one-third of the adult male population of the village visit Bhalki almost daily. These frequent visits to Bhalki and other places have some effects on the life in Bhatambra. About a decade back there were only two tea shops in the village, but now there are many more. A change in the mode of dress is also noticed. Bush shirts and woollen and terylene trousers are slowly making their appearance in the village, but it is to be observed that in other respects Bhatambra still presents a view of rural character.

Economic Activities and Nature of Changes

(A) LIVELIHOOD CLASSES

In 1961, the population of the village was enumerated at the time of the Census. The population then found was classified into two main categories, namely, workers and non-workers. The workers included only persons who were actively and gainfully employed in any social or economic activity. The rest of the population was classed as non-workers. The workers were further divided into the following 9 categories according to the nature of their principal work:—

	Nature of principal work	Number of workers
I.	Cultivators	589
II.	Agricultural labourers	373
III.	Workers at mining, livestock rearing, forestry, etc.	..
IV.	Workers at household industry	100
V.	Workers engaged in manufacture other than in household industry	..
VI.	Workers at construction	12
VII.	Workers in trade and commerce	84
VIII.	Workers in transport, storage, etc.	..
IX.	Workers in other services	91
	TOTAL :	1,249

In enumerating and classifying the population at the time of 1961 Census, the non-working inhabitants of a household were not included among workers. Thus, a household would generally consist both of workers and non-workers.

In the 1951 Census, there was no classification of the population as workers and non-workers. The whole population was then divided into two categories, namely, agricultural classes and non-agricultural classes. In these two categories, both the active workers as well as non-workers stood included. These two main classes were further divided into 4 categories each according to the nature of the principal work of each household. In fact, for the 1951 Census classification, the nature of the principal work of a household and not an individual received emphasis. Even if any one household consisted of individuals following both agricultural and non-agricultural vocations, all of them were grouped in one of these two categories depending on the source from which the household derived its major income. As a matter of fact, according to the concepts adopted for the 1951 Census, that work of a household which yielded more income was considered as a principal work of all the inmates of that household. For the 1961 Census, on the other hand, the stress was laid not on the income, but on the time factor in the determination of the principal work of an individual. That work on which an individual spent more of his time regularly was considered as his principal work for the 1961 Census irrespective of whether it yielded the major portion of his income or not. Thus even for the determination of the principal work, there was some difference in the concepts adopted for the 1951 census and the 1961 census. For the purpose of this survey too generally the concepts adopted for the 1961 census have been accepted, but a study of

the income derived by each working household has also been made in the course of this survey. So, in order to enable a comparative study of the statistics obtained in the 1963 survey and the statistics obtained in 1951, the former have been presented in the following statement on the basis of the concepts accepted in 1951:—

Livelihood classes	1951 Population		1963 survey population	
	Number	Percentage	Number	Percentage
(1)	(2)	(3)	(4)	(5)
I. *Agricultural classes :—*				
(i) Cultivators of land wholly or mainly owned	1,143	41·52	1,292	37·45
(ii) Cultivators of land wholly or mainly not owned	253	9·20	220	6·38
(iii) Agricultural labourers	680	24·70	1,090	31·59
(iv) Non-cultivating owners of land, and agricultural rent receivers	152	5·52	117	3·39
Total for Class I	2,228	80·94	2,719	78·81
II. *Non-Agricultural classes :—*				
(v) Production other than cultivation	312	11·33	210	6·09
(vi) Commerce	103	3·74	228	6·61
(vii) Transport	..	..	14	0·40
(viii) Other services, etc.	110	3·99	279	8·09
Total for Class II	525	19·06	731	21·19
Total for Class I and Class II	2,753	100·00	3,450	100·00

From the above statement it would be seen that the percentage of the population under the agricultural classes has decreased from 80.94 in 1951 to 78.81 in 1963. The decrease has been noticed in all the categories coming under agricultural classes excepting in the category relating to the agricultural labourers. Among the cultivators of owned land, the percentage has decreased from 41.52 in 1951 to 37.45 in 1963. Among tenant cultivators, the percentage has decreased from 9.20 to 6.38 and among non-cultivating owners of land, the percentage has decreased from 5.52 to 3.39. As against this, the percentage of agricultural labourers has increased from 24.70 in 1951 to 31.59. As already stated above, some of the tenant-cultivators have turned into agricultural labourers on the introduction of the land reform measures in the village. Some of them have voluntarily relinquished their tenancy rights, but most of them appear to have been influenced by pressure tactics to get relieved of the lands they previously cultivated as tenants. Some of the non-cultivating owners have taken to cultivation and some have disposed of their lands and that accounts for a decrease in the number and the percentage of the non-cultivating owners.

In the non-agricultural class, there has been a considerable decrease in the population engaged in production other than cultivation. This number which was 312 in 1951, has come down to 210 in 1963. Their economic activities are as detailed in Table XIV. This is because, some of the households which are working at household industries have taken to other vocations. There has been an increase in the number and also the percentage of the population engaged in commerce. This is because that with the improvement of some communication facilities, there has been some increase in the number of small trading establishments. As already remarked, there has been a considerable increase in the number of tea shops in the village. There was not a single household in the village principally engaged in transport in 1951. But at the time of the survey, fourteen people were found to be depending on transport work for their maintenance. Most of them run bullock carts on hire. The number of persons depending on miscellaneous services for their livelihood has also more than doubled between 1951 and 1963. This is because of the increased activities of the village institutions like the Gram Panchayat, Village Level Worker, etc. On the whole, it is seen that

there has not been much change in the vocational trends of the village between 1951 and 1963. The village continues to put on a rural appearance as before.

(B) WORKERS

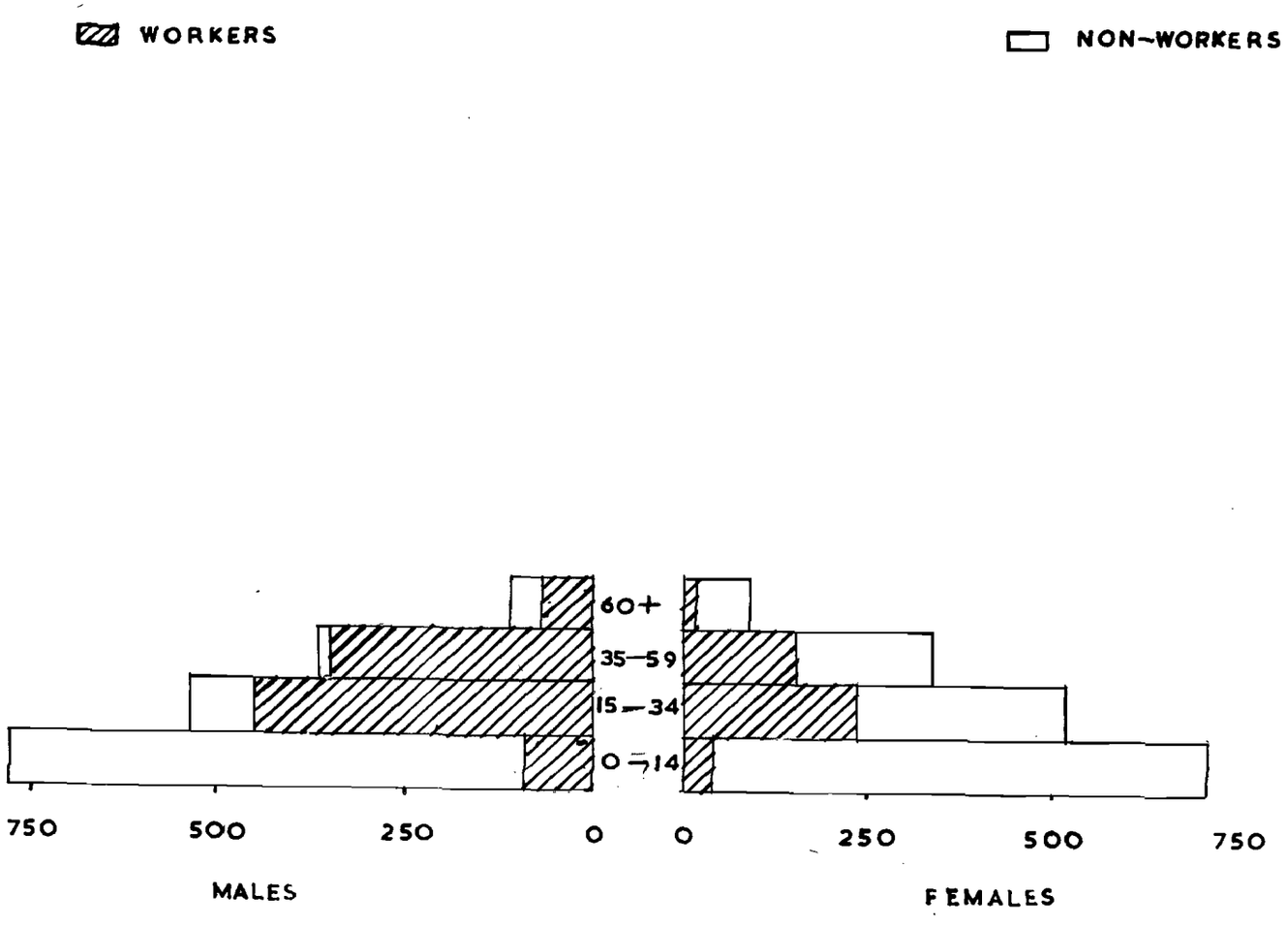
As already stated, the population of the village has been divided into two broad categories, namely, workers and non-workers according to the nature of their economic activity. A person who is gainfully employed in any economic or social activity has been classed as a worker, provided he or she satisfies all the criteria laid down for workers for the 1961 census purposes. Those who fail to satisfy such criteria have been termed as non-workers. Information regarding workers has been presented in Tables VIII, IX and X.

Table VIII presents information about the workers and non-workers by sex and broad age groups. It is seen from this Table that the workers constitute 40.47 per cent of the total population. As against 2054 non-workers, there are 1396 workers in the village. The workers are further classified by 4 age groups, viz., 0-14, 15-34, 35-59 and 60 and above. According to this classification, it is seen that 9.31 per cent of the workers is in the 0-14 age group, 48.85 per cent is in the 15-34 age group, 35.89 per cent is in the 35-59 age group and the balance of 5.95 per cent is in the age group of 60 and above. Sex-wise, it is found that the workers are constituted of 962 males and 434 females. In other words, 68.91 per cent of the workers consist of males and 31.09 per cent of females. Considering the population, both according to broad age groups and sex, it is seen that 9.67 per cent of the male workers is in the 0-14 age group, 46.99 per cent of the male workers is in the 15-34 age group, 36.48 per cent of the male workers is in the 35-59 age group and 6.86 per cent of the male workers is in the age group of 60 and above. Among the female workers, 8.52 per cent is in the 0-14 age group, 53 per cent is in the 15-34 age group, 34.56 per cent is in the 35-59 age group and the remaining 3.92 per cent is in the age group of 60 and above.

In Table IX, the workers are further classified by sex, broad age groups and occupation. It is seen from this Table that 366 workers are engaged principally in cultivation. They form 26.22 per cent of the total workers in the village. Out of them 322 attend to only cultivation. The remaining 44 persons have some subsidiary occupation. The chief subsidiary occupation among cultivators is agricultural labour. 14 persons whose principal work is cultivation are engaged in agricultural labour also. 11 persons principally engaged in cultivation have trade as a subsidiary occupation. The other subsidiary occupations of the cultivators are household industry, cattle rearing, service, etc. There are 5 persons who are principally engaged in livestock rearing. Out of them, for 3 persons, there is no subsidiary occupation and for the remaining 2, the subsidiary occupation is either cultivation or agricultural labour. There are 672 persons engaged principally in agricultural labour. They constitute 48.14 per cent of the total workers. Thus, for 74.36 per cent of the workers, the principal occupation is either cultivation or agricultural labour. Out of the 672 persons principally engaged in agricultural labour, 644 have no other subsidiary occupation. For 21 persons, the subsidiary occupation is cultivation. The other subsidiary occupations of persons principally engaged in agricultural labour are trade, cattle rearing and service. There are 67 persons principally engaged in household industry. They constitute 4.80 per cent of the total number of workers. Out of those 67 persons, 62 have no other subsidiary occupation and for the remaining 5, the subsidiary occupations are cultivation and/or trade. 74 persons or 5.30 per cent of the total number of workers are engaged principally in trade. Out of these 74 persons, 73 have no subsidiary occupation and for the remaining 1, the subsidiary occupation is agricultural labour. 2 persons or 0.14 per cent of the total number of workers are engaged in transport only. Both these have no subsidiary occupation. Cattle grazing has been the principal occupation of 103 persons or 7.38 per cent of the total workers. Out of them, 93 have no other subsidiary occupation. For 5, the subsidiary occupation is cultivation and for the remaining 5, the subsidiary occupation has been agricultural labour. It is worth noticing that out of the 103 persons principally engaged in cattle grazing, 75 are aged below 14 years. There are 9 persons engaged principally in hotel keeping, 8 of them have no other subsidiary occupation and for the remaining 1, the subsidiary occupation consists of trade. 98 persons or 7.02 per cent of the total number of persons are engaged principally in service. Out of them, 87 have no subsidiary occupation and 11 have cultivation as a subsidiary occupation. It would be seen from this table as also from the Table VIII that the working force mostly consists of persons in the 15—59 age group. Out of the 93 children aged below 14 years who are classed as workers, 75 attend to cattle grazing only. Majority of the workers aged above 60 are engaged in cultivation or agricultural

BHATAMBRA

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



labour. Out of the 83 workers in this age group, 70 are engaged either in cultivation or agricultural labour.

Table X presents information about workers engaged in household industry, household business and household cultivation by sex and broad age groups. The information contained in this Table has already been discussed in the course of the discussion of Tables VIII and IX.

(C) NON-WORKERS

In Table VIII and XI information about non-workers has been presented. Table VIII deals with non-workers by sex and broad age groups. It is seen from this Table that the population of non-workers in the village is 2054 or 59.53 per cent of the total population. They consist of 832 males and 1222 females. According to the broad age groups, it is seen that 66.50 per cent of the non-workers is in the 0—14 age group. 18.40 per cent is in the 15—34 age group, 9.70 per cent is in the 35—59 age group and 5.40 per cent is aged 60 and above. Sex-wise, it is seen that 82.81 per cent of the non-working males is in the 0—14 age group, 10.34 per cent is in the 15—34 age group, 2.04 per cent is in the 35—59 age group and 4.81 per cent is in the age group of 60 and above. Among non-working females, 55.40 per cent is in the 0—14 age group, 23.90 per cent is in the 15—34 age group, 14.89 per cent is in the 35—59 age group and 5.81 per cent is in the age group of 60 and above.

Table XI persents information about non-workers by sex, broad age groups and nature of activity. Majority of the non-workers have been classed as dependents. Out of 2054 non-workers, 1183 are dependents. In other words, 57.59 per cent of the non-workers consists of dependents. Most of these dependents are children aged below 14 years. Actually 1083 of the 1183 dependents are children aged below 14 years. There are only 12 dependents in the age group of 35—59 and 88 dependents who are aged above 60. 14.95 per cent of the non-workers consists of students. The student population is mostly in the age group of 14 and below. Out of the 307 students, 247 are aged below 14 years and 60 are in the age group of 15—34. The percentage of non-workers attending to household duties is 24.21. All the 497 non-workers engaged in household duties consist of females. 2.53 per cent of the non-workers are rent receivers. There are only 4 persons in the village who are in search of employment. They are all males in the age group of 15—34. There are 6 males in the age group of 15—34 who are disabled and 2 males in this age group are not in a position to work because of other ailments. There are 3 beggars who are all males in the age groups of 15—34 and 35—59.

(D) OWNERSHIP OF ECONOMIC RESOURCES

Tables XXV, XXV-A, XXV-B, and XXV-C deal with the ownership of land. In Table XXV, information not only about the ownership but also possession of land has been furnished. In the village, there are 3 types of enjoyment of land. Some cultivate owned lands, some lease out their lands to others for cultivation and there are others who take lands on lease from others for cultivation. In presenting the information in this table, lands which have been cultivated by the owners have been shown by the symbol 'A', lands which have been leased out to others for cultivation have been represented by the symbol 'B' and lands which have been taken on lease from others for cultivation have been shown by the symbol 'C'. It is seen from this Table that 204 households in the village have no land at all. This table presents an interesting reading about the ownership and possession of land by each of the castes in the village. So as to provide an idea about these matters at a glance, the information contained in this Table has been summarised in the following statement:—

Nature of interest in land	Lingayat	Mahar	Kuruba	Maratha	Madiga	Gurava	Rajput	Nainda	Viswa-karma
1	2	3	4	5	6	7	8	9	10
Nil	16	61	12	11	24	1	..	..	3
A land	105	1	19	16	..	8	4	5	..
B	62	..	12	7	1	2	5	2	4
C	4	6	..	1	3	..	1	..	..
A+B	2	..	..	1	..	..	..	..	..
A+C	41	1	9	2	2	4	..	1	..
B+C	..	1	..	..	..	..	..	..	..
A+B+C	..	..	..	..	..	..	..	..	..
Total Number of households	230	70	52	38	30	15	10	8	7
Percentage of households having some interest or other in land	93·04	12.86	76·92	71.05	20·00	93.32	100·00	100·00	57·15

Brahmin	Dhor	Uppara	Cham-bar	Kalal	Korava	Mar-vadi	Madi-vala	Ediga	Jain	Chris-tian	Muslim	Bairagi
11	12	13	14	15	16	17	18	19	20	21	22	23
..	5	4	..	2	2	..	1	..	..	4	57	1
3	..	..	..	..	..	1	..	..	..	..	17	..
2	1	..	3	..	..	1	..	1	..	..	46	1
..	..	..	..	..	..	..	..	..	..	..	2	..
..	..	..	..	..	..	..	..	..	..	..	2	..
1	..	..	1	1	..	..	..	..	1	..	18	..
..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..
6	6	4	4	3	2	2	1	1	1	4	142	2
100	20.00	..	100.00	33.33	..	100.00	..	100.00	100.00	..	59.86	50.00

Persons who own land but do not cultivate either their own land or any other land taken on lease have been shown by the symbol 'B' in the above statement. Thus, the interest in land of such households which have been given the symbol 'B' is only to collect rent from the persons to whom they have leased out the land. So strictly speaking they cannot be classed as agriculturists. So excluding such households (as are shown by symbol 'B') it is seen that the percentages of the households among the various castes practicing agriculture are as follows:—

(i) Lingayats	66·09
(ii) Mahars	12·86
(iii) Kurubas	53·84
(iv) Maratha	52·63
(v) Madiga	16·66
(vi) Gurava	80·00
(vii) Rajput	50·00
(viii) Nainda	75·00
(ix) Brahmins	66·66
(x) Uppara	25·00
(xi) Kalal	33·33
(xii) Marwadi	50·00
(xiii) Jain	100·00
(xiv) Muslim	27·46

Table XXV-A presents information about the ownership of land by the residents of Bhatambra. In this table, even lands held outside the village have been included. It is seen that in all, 417 households of the village own an extent of 6274.20 acres of land. In this table as also in Tables XXV-B and XXV-C the areas have been shown by acres and cents. There are no households in the village which own less than one acre. 39 households own between 1 and 2.49 acres 61 households with a total area of 217.10 acres hold on an average between 2.5 and 4.9 acres. 58 households own in all 341.99 acres with holdings of 5 to 7.49 acres each. 44 households own in all 370.12 acres with an average of 7.5 to 9.9 acres each. 80 households owning between 10 and 15 acres each hold in all 983.63 acres and the remaining 135 households own in all 4291.02 acres with an average of more than 15 acres each. It would be evident from this Table that the Lingayats constitute the largest land holding caste in the village. Out of 417 households owning land, 210 households belong to Lingayats and they hold in all 3943.02 acres of land. The other big caste that holds land to a large extent is that of Muslims. There are 83 households of Muslims owning in all 638.13 acres. Out of the 215 households owning more than 10 acres each, 145 households belong to Lingayats, 19 to Muslims, 14 to Marathas, 7 to Guravs, 7 to Rajputs and 6 to Brahmins. All the land-owning households of Brahmins own more than 15 acres each.

Table XXV-B presents information about the ownership of land lying within the limits of Bhatambra village. It is seen that out of the 417 land-owning households of the village, 405 have lands within the village limits. These 405 households hold in all 5980.90 acres of land within the village. Thus, it is clear that about 1000 acres of cultivable land within the village limits is held by or possessed by persons who do not reside within the village.

Table XXV-C presents information about the households from Bhatambra village holding land outside the limits of their village. Such lands are situated in the 7 villages of Siddapurwadi, Daigapur, Chincholi, Bhalki, Hulsur, Telgaon and Lantwadi. Only 4 castes from the village hold land outside the village limits and they are Lingayats, Mahars, Brahmins and Muslims. In Siddapurwadi alone, 8 households of Lingayats from Bhatambra hold 186.50 acres.

Besides land, the other important economic resource in the village is livestock. The statistics about the livestock population of the village has been presented in Table 7. Livestock is maintained more as an adjunct to agriculture. The two important breeds of cattle in the village are *Deoni* and the *Jawari*. Cattle are mostly possessed by cultivators of land. Those who do not possess bullocks, borrow them from their friends whenever they need them for cultivation. At times, they take them on hire also. The exchange of bullock power between cultivators is locally known as *Muyya*.

(E) Primary and Secondary Occupation

Table XIII presents information regarding households engaged in various occupations. In this Table, both the principal and the subsidiary occupations have been indicated. Out of the 638 households in the village, it is seen that 31 are economically inactive. They mainly depend on the rent they receive from the lands leased out for cultivation to others. Out of the 607 economically active households, 384 have only one occupation. 150 households attend to cultivation only, 165 do agricultural labour only, 5 are only engaged in livestock rearing, 17 are engaged in household industry, 16 sustain themselves by trade. One household is engaged in transport only, 2 are engaged in hotel keeping only and 20 depend on service only for their maintenance. The remaining

223 economically active households have more than one occupation. Cultivation and agricultural labour are the common subsidiary occupations in the village. The following statement presents information relating to the principle occupations of the various households in the village:—

Sl. No.	Nature of the principal occupations	Households	
		Number	Percentage
1.	Cultivation	246	38·56
2.	Agricultural labour	221	34·64
3.	Livestock rearing	8	1·25
4.	Trade	41	6·43
5.	Household industry	38	5·96
6.	Transport	2	0·31
7.	Hotel keeping	4	0·62
8.	Service	47	7·37
9.	Rent Receivers	31	4·86
	TOTAL	638	100·00

(F) CHANGES FROM TRADITIONAL OCCUPATIONS

Agriculture has been an important occupation in the village for a long time and it continues to be so even to this day. It is said that about 30 or 40 years back, besides agriculture, trade and commerce were also important occupations in the village. But to-day, the trading activities in the village are not many. There are also no important household industries functioning here. It appears, some of the workers in the household industries have turned to agricultural labour in the course of the last decade. So also, some of the tenant-cultivators have now become agricultural labourers.

Description of Different Occupations

(A) PRACTICES CONNECTED WITH AGRICULTURE

In the village, both *kharif* and *rabi* crops are grown. The important kharif crops are dry paddy, blackgram, yellow jowar, cotton, arhar, groundnut, greengram, *navni*, etc. The lands for raising kharif crops are generally ploughed in March or April and they are harrowed in the first three weeks of May every year. If they are to be ploughed with iron ploughs, which is done once in about 4 or 5 years, the ploughing operations are started soon-after the harvest of the previous kharif crops i.e. in December or so. Manuring of the kharif lands is generally done in the last week of May. The villagers welcome intermittent rainfall during this period. By the end of May, the lands are kept ready for sowing purposes. Sowing kharif crops generally starts with the *Aridra* or *Mrigasira* rains in June. Chillies which are mainly raised by irrigation are also sown during this period. For chillies, they generally prepare some nurseries and later on the plants are transplanted. Yellow jowar, blackgram, cotton, paddy, tur (arhar), groundnut, *navni* and greengram are generally sown in June. About a month later other kharif crops like bajra, chillies, etc., are sown during *Pushya* rains. The sowing season for rabi crops start after the *Uttara* and *Hasta* rains in the middle of September. The calendar for agricultural activities is generally as follows:—

Month	Agricultural activities
April—May	Ploughing and harrowing operations for kharif lands. Irrigation of lands planted with sugarcane.
May—June	Sowing of Kharif crops like jowar, groundnut, cotton, paddy, *navni*, green gram, tur, blackgram, etc., after manuring the lands. Preparation of seed beds for chillies.
June—July	Transplantation of chilli crop. Sowing of kharif crops like niger seeds (are yellu), bajra, dry chillies, etc. Weeding operations for kharif crop sown earlier. If rains permit, ploughing of rabi lands is started. Irrigation of sugarcane crop continues.
August	Weeding of kharif lands once in a fortnight if the rains are light or once in 8 to 10 days if the rains are heavy.
September	Intercultural operations in kharif lands. Sowing of rabi crops after manuring the fields earlier. The first rabi crops to be sown are generally white jowar, wheat and linseed followed a few days later by the sowing of safflower, bengalgram, barley and other crops like mustard, peas, etc.
October	Sowing of onion in irrigated lands. Harvesting of kharif crops like dry paddy, blackgram, *navni*, greengram, sesamum, etc., weeding operations in rabi lands sown with jowar, wheat and other crops. Irrigation of sugarcane fields.
November	Harvesting of ground nut and yellow jowar. Picking of kharif cotton starts at the end of the month. Almost all the kharif crops excepting cotton and tur are harvested during this month. Intercultural operations in rabi lands, preparation of land for raising sugarcane and irrigation of other sugarcane lands.
December	Completion of harvest of kharif crops. Picking of cotton is also completed. Iron ploughing of kharif lands is taken up once in 4 or 5 years. Intercultural operations in rabi lands continued whenever necessary. Harvest of sugarcane.

Month	Agricultural activities
January	New sugar cane crop planted. Harvesting of minor rabi crops like bengal-gram, linseed, mustard, peas, etc. Watering of sugarcane plants. Completion of iron ploughing of kharif lands. Harvesting of tur crop.
February—March	Watering of sugarcane crop. Harvesting of all rabi crops like wheat, safflower, barley, etc.

NATURE OF PRODUCE AND YIELD PER ACRE

A brief description of the practices involved in raising some of the important agricultural products in the village is given below:—

(i) *Black-gram*:—This is an important commercial crop which has been introduced in the village only about 15 years back. Till then only groundnut and yellow jowar were the important kharif crops of the village. At the time of the survey, black-gram has become extremely popular particularly with those cultivators who operate on soil of a deep black colour and clayey nature. In all these lands, black-gram in sown as a first crop during the monsoon season and after its harvest in the first week of October, white jowar is raised as a second crop. The yeild per acre of black-gram is about 3 quintals and that of rabi jowar which is sown in these lands is about 2 quintals. Besides enabling the farmer to raise two crops in such fields, the cultivation of black-gram also adds to the fertility of the soil. They have not introduced any new or improved varieties of black-gram seed and most of their practices connected with the raising of this crop are the traditional ones. In the village, it is said that about 3000 acres of land are thus first sown with black-gram.

(ii) *Cotton*:—In the village, cotton is sown as a kharif crop. They have recently introduced an improved variety of cotton seed known as "1442". In the past, the area under cotton used to be more extensive, but with the increase in the popularity of black-gram, the area under cotton has decreased. The villagers also said that recently the yeild of cotton has not been quite encouraging and so they have taken more to the cultivation of black-gram. The yield of cotton varies between 1 quintal and 2 quintals per acre.

(iii) *Yellow jowar*:—Yellow jowar is the kharif variety of jowar. It is called so because the grains are more yellow in colour as compared with the jowar that is raised as rabi crop. The rabi jowar is known as white jowar. This crop is generally raised in lands which are considered not fertile enough to raise black-gram or paddy. The yield of jowar varies between 1 and 4 quintals per acre depending on the seasonal conditions.

(iv) *Groundnut*:—Groundnut is an important commercial crop in the village. The spreading variety of groundnut which is sown in the first week of June and which ripens by the end of November is very popular here. This crop is usually raised in lands which are classed as of a loamy type with a larger content of sand. Unlike the kharif jowar crop with which some other pulses are raised as mixed crops, no mixed crops are raised in the fields sown with groundnut. As no second crop can be raised in a field sown with groundnut, the area under this crop is of late, shown a decrease. The yield varies between 1 and 3 quintals.

(v) *Paddy*:—Paddy grown in this village is rain-fed and so, is known as dry paddy. Some low lying areas which can retain moisture over a long period are generally sown with this crop. Generally after the harvest of paddy in October, a second crop of Bengal-gram is raised in these fields. The paddy seeds are sown with the help of a seed-drill and the method of transplanting it is not followed here. The villagers are not aware of any improved types of paddy seeds and generally they grow coarser varieties. The yields vary between 1 and 3½ quintals per acre.

(vi) *White jowar*.—White jowar or rabi jowar is generally raised as a second crop in fields in which black-gram was sown earlier. White jowar is generally raised as a single crop without mixing any other crops with it. The villagers are complaining that during the last 4 or 5 years, they have not been able to reap a good harvest of this crop. It is said that in the past they used to get more than 3 quintals of white jowar per acre, but now the yield has got reduced to about 1 to 2 quintals. A few people also raise this crop with the help of irrigation. In such cases, they use improved varieties of seeds and obtain an yield of even more than 5 quintals per acre.

(vii) *Bengal gram*:—This is generally raised as a second crop in the low lying lands in which paddy was sown earlier. The dry paddy is generally

harvested by about the end of September or the first week of October and about 3 weeks later Bengal-gram is sown therein. So long they were sowing only the ordinary varieties of Bengal-gram seeds, but now the 'chaffa gram'—an improved variety—is gaining in popularity. The villagers are not in the habit of using any fertilisers or manures before raising this crop and generally the rainfall is also found to be inadequate and so yeild of this crop is poor. They get about 1.5 to 2 quintals per acre.

Cropping Pattern

In the following statement, the areas under some of the principal crops of the village have been presented. The figures relate to the period between 1949 and 1960 excepting for the figures pertaining to 1956 and 1957. This statement gives a fair idea about the various crops grown in the village from time to time:—

Year	Kharif (in acres)									Rabi (in acres)			
	Jowar	Cotton	Ground-nut	Green gram	Black gram	Niger seed (Kar-ellu)	Arhar	Others	Paddy	Jowar	Bengal gram	Linseed	Safflo-wer
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1949	925	610	304	450	560	525	402	140	..	41	353	26	..
1950	581	..	..	420	460	200	302	10	22	70	20	25	42
1951	525	425	350	360	410	480	310	285	19	225	365	40	75
1952	435	1,210	480	425	510	520	215	380	20	..not available.....			
1953	721	952	450	570	490	560	259	160	25	305	230	25	40
1954	891	730	435	475	525	562	271	150	30	275	360	41	36
1955	781	631	430	451	516	581	261	130	36	.... not available.....			
1956	..... not available												
1957	..... not available												
1958	420	525	617	150	627	320	170	250	40	520	1,225	150	210
1959	1,230	676	525	175	921	841	205	110	150	251	1,125	21	125
1960	1,450	835	650	..	950	780	165	300	210	231	961	60	60

Farming Practices

There has not been much change in the farming practices in the village. They practice rotation of crops both in the kharif and rabi lands. The pattern of rotation in kharif lands is generally jowar-cotton-jowar or jowar-groundnut-jowar, etc. In the rabi area, the rotation is generally jowar-Bengalgram-jowar, etc. Double cropping is also practised in suitable crop, it is followed by Bengal gram. Lands sown with black-gram in the monsoon are later sown with white jowar in winter.

Some improved varieties of seeds have been introduced in the village recently. For sugarcane the improved variety is known as "C.O. 419". This is used by almost all the sugarcane growers of the village. For cotton, the improved variety is "No., 1422", for kharif jowar, it is "D. 340", for rabi jowar, it is "M-35/1", for Bengal-gram, it is "chatta gram" and for wheat, it is "N.P. 710". After 1960, the National Extension Service Block has also taken measures to popularise these improved varieties. The villagers are aware that these improved varieties are not only disease resistent but also give more yields. Plant protection measures and pre-sowing treatment of seeds to combat diseases is not being practiced by many. Only a few households treating the seeds with sulphur, agrosan, etc., are supplied with these chemicals by the Village Level Worker.

Tools and Equipments

There has been no significant change in the types of tools and equipments in use in the village. The important implements in use are the wooden plough, locally known as *Aru, Dundi, Yedi Kunti, Kurigi, Kudugolu, Kurpi,* etc. The ploughs used are generally of heavy type. The harrows in use in the village are known as *Kunti. Dundi* is an implement used for removing weeds particularly in fields sown with cotton. *Yedi Kunti* is a small grubber useful in removing weeds from fields sown with crops other than cotton. *Kurgi* is a seed-drill used for sowing of seeds. *Kudugolu* is a sickle used for harvesting

of standing crops. *Kurpi* is a small implement like a scythe useful in hand-weeding. All the wooden implements are prepared out of babul wood which grows in large number in the village. Recently the use of iron ploughs has become very popular. Many in the village possess such iron ploughs and those who do not have them generally borrow these ploughs from their friends. Iron polughing is done once in 4 or 5 years in every field. The villagers are keen to get their fields ploughed with tractors, but so far, they have been unable to engage a tractor. New implements, such as seed-drum, seed germination test box, seed-drill with dibler have been maintained by the local village Panchayat. However, not many in the village make use of them.

Technique

The significant change in the technique of cultivation during the last 15—20 years is in the growing of double crops like black-gram followed with jowar and paddy followed with Bengal-gram. About 3000 acres of land are thus put under two crops in a year. About 40 or 50 years back, the area under irrigation by wells was very much more than it is now. As against more than 100 irrigation wells working in the past, only about 40 irrigation wells were seen to be operated upon at the time of this survey. However, they are not unaware of the advantages of irrigation and so some of them are keen to extend irrigation facilities to their lands. Of late, there has also been a tendency in decreasing the seed rate per acre.

Organisation of Man-power

Most of the cultivators in the village, both males and females put in personal labour. During busy periods, the workers are found to be working hard from early morning till late in the evening. They do not return home in the afternoon for food. During such periods, food is taken to the fields. All the important agricultural operations involving heavy manual labour are attended to by the male workers. The female workers attend to lighter jobs like, weeding, harvesting of groundnut, picking of cotton, etc. They also help their men-folk in tying the harvested crops into bundles and in carrying them to the threshing floor. Children mainly take the cattle for grazing purposes and also attend to some light work in the agricultural operations. It is only the well-to-do families which depend entirely on hired labour.

Many in the village depend on agricultural labour for their sustenance. Almost all the Mahar and Mang families from the village depend on agricultural labour only. Some of these labourers attach themselves to some of the land-owning classes on yearly basis and attend to various seasonal operations. Some of the agricultural labourers who borrow cash or grain to meet their domestic needs redeem their debts by working in the households of the creditors. Persons who work as attached labourers on annual basis are generally paid about Rs. 300 to Rs. 350 per annum. This, he collects in many cases in advance. If he is a good worker, he may even get Rs. 400. His term of employment generally starts from the day of *Ugadi*. Such labourers have not only to attend to all the agricultural operations in the field, but also attend to several household chores in the houses of their employers. The common household chores attended to by them are tending of cattle, milking of cows, fetching water for the household, cleansing of cow sheds, etc. They work from morning till evening and it is only at night that they find some respite. They generally obtain one meal at the house of their employers.

Wage Structure

The wage rates vary from season to season. Whenever labourers are employed for weeding and harvesting operations, the wages are paid in kind. Many a time for ploughing, harrowing and sowing operations too, the wages are paid in kind. The wage rate for ploughing, harrowing and sowing operations varies between 2 and 2½ seers of jowar per day. In terms of money, it works out to about Rs. 1.25 per day. The wage rate of female workers engaged at the time of sowing, weeding and threshing operations works out to about Rs. 0.60 per day. For harvesting certain crops like jowar, barley, etc., the wages are paid in terms of a share in the harvested crop. After jowar is harvested, the stalks with ears intact are tied into bundles of suitable sizes and the labourers get about 2 bundles for every 100 bundles harvested as their wages. If the crop is poor, they may demand 3 to 4 bundles for every 100 bundles harvested. This wage rate works out to about Rs. 1.50. Similar is the wage rate for harvesting barley corp. The harvesting of this crop is generally started early in the morning and completed before sun-rise. Whenever labourers are engaged for harvesting black-gram, the harvested crop is first threshed with the help of wooden logs and then winnowed. The yield is divided into 12 equal parts and one part is paid as the wages for the labourers engaged

in harvest. If the yield is poor, the harvesting labourers may claim even 1/9th or 1/8th of the produce as their wages. A similar system of payment of wages also prevails when Bengal-gram is harvested. For harvesting groundnut, the fields are first harrowed and the nuts which are left over are picked by hand by female members. In such cases, the crop collected is divided into 9 equal shares and one share is paid as the wages. If the crop is poor, they claim wages at higher rates. In some of the fields, the harvesting operations are given on contract basis. This is so particularly in cases where the fields are far away from the residential area.

Cost of Cultivation

In the following statement, the estimated cost of cultivation per acre of some of the important crops in the village has been presented. The figures presented in this statement relate to a normal year. Sometimes the actual costs involved will be more depending on seasonal conditions as also on other agricultural operations. Ploughing is done with iron ploughs once in 4 or 5 years. For such years, the cultivation expenses will naturally be more:—

Sl. No.	Nature of operation	Name of crop and actual cost of cultivation						
		Paddy	Black-gram	Cotton	Kharif jowar	Ground-nut	Rabi jowar	Bengal gram
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1.	Preparation of land by ploughing and harrowing	10	10	12	12	12	10	12
2.	Manuring	20	25	25	25	30	..	..
3.	Sowing expenses including cost of seed	8	5	16	6	25	6	10
4.	Weeding and interculturing operations	4	5	15	15	7		78
5.	Other expenses like harvesting, threshing, winnowing, etc.	13	10	22	10	21	12	20
	Total Cost	55	55	90	68	95	35	50

It may be seen that no costs have been debited for manure for rabi jowar and Bengal-gram. Both these are rabi crops and before they are sown some early kharif crops are harvested in these fields. Before sowing rabi jowar, the black-gram crop is usually harvested and before sowing Bengal-gram, it is generally the paddy crop that is taken. After these early kharif crops are harvested, no manure is applied to raise the second rabi crop.

The estimated yields per acre of these important crops are estimated as follows:—

(1) Paddy · 2 quintals valued at about Rs. 110 in all
(2) Black-gram · about 2 quintals valued at about Rs. 120- in all.
(3) Cotton · 1.5 quintals valued at Rs. 160.
(4) Kharif jowar · 2½ quintals valued at Rs. 125.
(5) Ground nut · 2½ quintals valued at Rs. 185.
(6) Rabi jowar · about 2 quintals valued at Rs. 100.
(7) Bengal-gram · 2 quintals valued at Rs. 120.

In addition to these, the farmer also obtains fodder from these crops.

Utilisation and Disposal of Agricultural Produce

In Table XXIV, information regarding the production, utilisation and disposal of the various agricultural crops in the village has been presented. It would be seen from this Table that in a normal year, the village is self-sufficient in respect of its needs of cereals and grains. The important commodities which are disposed of by sale are jowar, black-gram, Bengal-gram, groundnut, cotton, sugarcane and paddy. The well-to-do cultivators having larger surplus of these commodities, dispose of their grains in the markets at Bhalki. Smaller cultivators sell it either in the village itself or at Bhalki. Several traders in Bhalki afford credit facilities to the cultivators from Bhatambra and such credit dues are usually settled immediately after harvest.

Practices connected with Animal Husbandry

The villagers look after their cattle with much care and devotion. In the village, besides the locally bred cattle called *Jawari*, there are some cattle of *Deoni* breed. The cattle of the *Deoni* breed are

hardy and are considered good both for the road and the field. The name of this breed is derived from the village Deoni about 12 miles away. Such cattle are bred largely in this region and they are available for sale at the weekly shandies, annual fairs, etc. The *Jawari* breed is also known to be capable of putting in hard labour in the fields. Most of the farmers in the village possess cattle of *Jawari* breed. No doubt, cattle of *Deoni* breed are capable of turning over more work than the cattle of *Jawari* breed, but the cost of maintenance of *Deoni* cattle is considerably more than that of *Jawari* breed. They are also costlier than *Jawari* breed. A pair of good bullocks of *Deoni* breed will cost as much as Rs. 1500 as against Rs. 800 for a pair of bullocks of *Jawari* breed.

Details about the livestock wealth of the village have been presented in Table 7. It is seen from this Table that 229 households in the village possess 298 cows in milk and 163 households possess 215 cows which are dry. These cows are maintained mainly for breeding purposes. They also provide valuable manure and milk, but the milk is generally consumed by the households owning them. 198 households possess 540 working bullocks in the village. This shows that some of the cultivating households do not own bullocks. It has already been seen from Table XIII that there are as many as 246 households which attend to cultivation as their principal occupation. Thus, nearly about 50 cultivating households do not possess working bullocks. Such households generally borrow bullocks from their friends or get work done by agricultural labourers possessing bullocks. There are 148 households possessing 169 she-buffaloes in milk and 77 households possessing dry she-buffaloes. These buffaloes are maintained mainly for obtaining milk and manure. There are some he-buffaloes also, in the village but these he-buffaloes are never yoked to the plough. There are 48 households possessing 541 sheep and 23 households possessing 309 goats. These sheep and goats are mostly possessed by the Kurubas. Rearing of sheep has been the traditional occupation of the Kurubas, but not all the Kuruba households in the village have stuck on to their traditional occupation. There are 52 households in the village belonging to Kurubas. Out of them, only 19 possess sheep and 17 possess goats. Shearing is done twice a year to each sheep and the average yield per shearing is about one pound of wool per sheep. Pigs are maintained only by the Koravas in the village. Most of the horses and ponies in the village are owned by the Muslims. So also fowls are maintained mostly by the Muslims. If the cattle wealth belonging to the various castes is considered, it is found that most of the cattle belong to Lingayats.

The villagers purchase and sell their cattle mostly at Deoni. Deoni is now a place in Udgir taluk of Maharashtra State. It is only 12 miles away. A weekly cattle market is held at Deoni and the residents of Bhatambra take full advantage of it. They also at times visit Dubalgundi, 18 miles away for trading in cattle. Dubalgundi is in Humnabad Taluk of Bidar District. Besides these two places brisk trading in cattle also takes place in several other places at the time of the annual fairs.

Most of the cattle are stall-fed. Hardly about 5 acres of land stand assigned as *Gairan*. This is quite inadequate for the cattle of the village. It is said that about 30 or 40 years back, the area assigned for grazing was considerably large, but the *Jahgir* authorities of those days disposed of this grazing area for cultivation purposes without considering the needs of the people for common pastures. At present, some of the bigger cultivators leave small patches of lands uncultivated, so that their cattle can go and graze there. Such uncultivated patches are generally left near the bunds and the boundaries of the fields. However, the rainfall in the village being scanty, not much grass grows in such patches. The feeding habits of the cattle here in no way differs from the feeding habits of the cattle in other villages of this region. Generally working bullocks and cattle in milk receive more consideration and attention at the time of feeding. Jowar stalk forms the general feed for sustenance of all the cattle. During seasons of heavy work, the working bullocks are given liberal quantities of broken horse-gram, cotton seed, or groundnut cake. Cattle in milk are also given such feeds.

The villagers do not attach much importance to the scientific breeding of cattle. The nearest two artificial insemination centres in the District are located at Bidar and Aurad, but none in the village has taken advantage of the artificial insemination scheme so far. The nearest veterinary dispensary is at Bhalki, about 5 miles away. Generally, the cattle are treated with indigenous medicines in the village itself and it is only when the ailment gets serious that they go to the Bhalki Veterinary Dispensary.

PRACTICES CONNECTED WITH HOUSEHOLD INDUSTRIES AND OTHER OCCUPATIONS

There are not many household industries in the village. As is evident from Table XIV, 38 households in the village have household industry as their principal occupation. The household industries found in the village relate to carpentry, tailoring, goldsmithy, tanning, cobblery, oil pressing, basket making, pottery, weaving, blacksmithy, etc. There are also 4 flour mills in the village. Many of these so called household industries are mere servicing stations. The customers supply the raw materials required and the workers turn them out into necessary goods by using skill. The implements used are all of the old type and so far no improved tools have come into use in the village. Recently, there has been a considerable increase in the number of tailoring establishments in the village. It is said that a few years back, there were hardly 5 tailors in the village, but now 14 households attend to tailoring work as their principal occupation and 6 others do tailoring as a subsidiary occupation. Most of these household industries are run by households which have been traditionally attending to them. The only blacksmith in the village attends to both carpentry and blacksmithy work. The carpenters generally prepare and repair agricultural implements. They get themselves attached to particular households and attend to all the wood work required for the agricultural purposes of these households. For such work, they are generally paid in kind after harvest. The local cobblers prepare leather goods required for agricultural implements and also prepare 'chappals'. For basket making, generally date-palm leaves are used. Weaving of woollen blankets locally known as *Kambli* is done by only one household of Kurubas.

Table XV presents information regarding trading activities in the village. It would be seen from this table that 76 households in the village attend to trading and commercial activities either as their principal or subsidiary occupation. Perfume selling is done on a large scale in the village. There are as many as 19 households which depend principally on the sale of perfumes for their maintenance. Besides these, there are 10 other households which attend to this perfume selling work as a subsidiary occupation. There are several provision shops in the village, but they all do only retail trade in grains, cereals, etc. Most of these trading establishments afford credit facilities to their customers. Other trading establishments in the village are cloth shops, bangle shops, vegetable sellers, meat sellers, oil dealers, etc.

Indebtedness

Tables XXIII, XXIII-A and XXIII-B, present information regarding indebtedness in the village. Table XXIII deals with general indebtedness by income groups. It would be seen from this Table that out of the 638 households in the village, 304 are indebted to the tune of Rs. 2,39,300. Thus, it can be said that 47.65 per cent of the total households in the village are in debts and the average indebtedness per household in debt is Rs. 787.17. If the information contained in this table is studied by income groups, it is seen that the average indebtedness goes on increasing with a rise in income. 55.6 per cent of the households with an income below Rs. 25 per month are in debt and the average indebtedness in this group works out to Rs. 50. In the income group of Rs. 26 to Rs. 50 per month, 59.50 per cent of the households are in debt and the average indebtedness for each household in debt in this income group works out to Rs. 345.07. In the Rs. 51 to Rs. 75 income group, 71.83 per cent of the households are in debt with the average indebtedness of Rs. 423.97. In the income group of Rs. 76 to Rs. 100 per month 71.59 per cent are in debt with their average indebtedness of Rs. 473.65. In the income group of Rs. 101 and above, 58.27 per cent of the households are in debt and the average indebtedness in this group works out to Rs. 871.11. Thus, it will be seen that from the income group of Rs. 25 and below to the income group of Rs. 101 and above, the average indebtedness shows an increase from Rs. 50 to Rs. 871.11. In fact, the average indebtedness of the households in debt in the income group of Rs. 101 and above is even more than the average indebtedness, for all the households in debt in the village. These facts only prove that with the increase in income, there is not only an increase in the tendency to obtain debt, but also the chances of obtaining them get brighter.

Table XXIII-A presents information regarding indebtedness by causes. It is seen from this Table that debts are usually incurred to meet the cost of domestic needs, land improvement, marriage, purchase of livestock, etc. Before discussing the contents of this table, one point needs explanation. In this table, the number of families in debt has been shown as 464 whereas in Table XXIII, the number of such families is 304. This difference in the number of households shown in the two tables is due to the fact that some of the households have incurred debts for more than one purpose. So, such families which have run into debt for more than one cause will

naturally figure at more than one place in Table XXIII-A. For example, if a family incurs debt for domestic purposes as also for a marriage, such a family will figure twice in Table XXIII-A.

It is seen from this Table that as many as 260 families are in debt on account of domestic needs. Actually about 35.40 per cent of the total debt of the village is for this purpose. The other important purpose which has forced 92 families to go into debt is land improvement. There are 92 households which have incurred debt for this purpose and the amount held in debt for this purpose forms 30.66 per cent of the total debt of the village. Now, it is only a question of surmise as to whether all the debt incurred for land improvement has actually been utilised for that purpose. It has been the general experience that several households obtain loans for such productive purpose and utilise it for other non-productive purposes like domestic needs, marriages, etc. This is particularly so when loans are obtained from co-operative and Governmental agencies as these agencies generally advance loan money only for productive purposes at lower rates of interest. Marriages are also the causes for indebtedness for several families in the village. 52 families have incurred debt of Rs. 35,670 for this purpose. If the causes for indebtedness as represented in this table are seen, it would show that 48.30 per cent of the debt is incurred for productive purposes like land improvement, household cultivation, purchase of livestock, purchase of land, business and education. The balance of the debt is only for non-productive purpose. However, considering the conditions found at the time of this survey, it cannot be said with certainty that all the amount obtained for productive purposes has been utilised for such purposes.

Table XXIII-B presents information about indebtedness by sources of credit. The four important sources of credit in the village are the co-operative society, Government, private money-lenders and relatives. But by and large, it is the private money-lender who is the most important source or credit in the village. It would be seen from this table that either Government or the co-operative society have not provided any credit facilities to the poorer sections owning less than 3 acres or to non-cultivators. Both these agencies have financed mostly the cultivators owning more than 10 acres of land. The Governmental loans have been mostly advanced under the National Extension Scheme for irrigation purposes. The co-operative society has been advancing loans to its members, but in the year of this survey, the society has not been able to make any fresh advances as its previous advances have remained unrecovered. A few families obtained hand loans from their relatives who do not generally charge any interest, but it is the private money-lender who has been a source of credit for people in all the income groups and at all occupations.

These private money-lenders charge a very heavy rate of interest which usually exceeds about 24 per cent. Many of them are not licenced to do money-lending business. If they advance grains during lean periods, the rate of interest generally works out to more than 75 per cent, because for one bag of jowar obtained during the lean period, which generally will be round about August and September, the borrower has to return about $1\frac{1}{4}$ of a bag soon after harvest. During times of scarcity, he may have to return even 2 bags. But in spite of such high rates of interest charged by private money-lenders, the people approach them more frequently than any other agency, because loans are obtained quickly from them and when considering their immediate needs, they do not worry about the high rates of interest charged. Many a time, they recover the interest at the time of initial payment only. If the party obtaining loan is reliable, they do not bother to recover the principal at all and go on recovering only the insterest regularly. If the amounts are small, the transactions are generally oral. If the amounts exceed Rs. 100 or Rs. 200, they prepare a document and advance the money in the presence of witnesses who attest this document. In some cases, they obtain moveables like jewellery, gold, etc., as security.

Co-operation

The village is covered by the large sized co-operative society with its headquarters at Bhalki. This society serves in all 15 villages including Bhatambra. The other 14 villages under this co-operative agency are: (1) Bhalki, (2) Talwada, (3) Kuntegiri, (4) Chikalchanda, (5) Saidapurwadi, (6) Kardial, (7) Kadlapad, (8) Shamsherpurwadi, (9) Ganeshpurwadi, (10) Jaigon, (11) Eklaspur, (12) Telgaon, (13) Kerur and (14) Nideban.

This society was originally registered as a primary agricultural credit co-operative society on 22-6-1954. Upto the end of June, 1958, this society had in all 178 members. In 1958, the society was re-organised and was registered as a Large Sized Co-operative Society and it was only then that its jurisdiction was extended to all these 15 villages

with a population of 15,754. It appears that this jurisdiction of 15 villages is rather large and it would be advantageous to make its jurisdiction more compact. The main purpose of establishing this institution is to provide credit facilities to its members. The authorised capital of this society is Rs. 1,00,000 with 5000 'A' class shares of Rs. 10 each and 500 'B' class shares of Rs. 100 each. The total number of ordinary members at the end of March, 1960, was 427 of whom 75 belonged to Bhatambra. 64 members from this village have obtained loans from this society. The society has got a Managing Committee of 7 non-official members and 2 official members. Only one non-official member comes from Bhatambra.

It has considerably expanded its activities after its re-organisation. The loan amount outstanding at the end of July, 1958, was Rs. 71,306. Between July, 1958 and June, 1959, it advanced loans to the extent of Rs. 90,541, and recovery during this period amounted to Rs. 31,155. In the year 1959-60, the society advanced Rs. 1,87,725 and recovered Rs. 99,414. As on 19-8-1960, the amount outstanding was Rs. 1,53,649.

Considering the activities of the society as far as it relates to the village Bhatambra, it is seen that in 1957, the society had enrolled 64 members from this village, but no advance was made to any of the members in that year. In 1958, the society advanced short-term loans to all these 64 members and the amount so advanced was Rs. 8,955. This amount was repaid by the members in time. In 1959, the society advanced short-term loans to the tune of Rs. 7,870 to only 35 members. This was also repaid in time. In 1960, the society advanced Rs. 23,380 to 55 members from the village. This was also recovered in time. In 1961, 53 members from the village obtained loans amounting to Rs. 24,050, but this amount was lying in arrears with the members at the time of this survey. Some people say that it is due to unfavourable seasonal conditions that the advances made in 1961 have not been recovered and some complain that it was due to the negligence of society. They complained that the affairs of the society were not being properly administered. There is also a move from certain quarters in the village to form another co-operative society for this village as also for 4 or 5 other villages now under the jurisdiction of the Bhalki Society.

The large sized co-operative society at Bhalki also deals in sugar, fertilizers, etc. It runs a retail shop to deal in commodities which are in short supply. In 1959, the society sold 435 bags of sugar and 400 bags of fertilizers. In 1958, the society marketed 152 bags of fertilizers and 120 bags of sugar. The society also owns a small-sized godown constructed at a cost of Rs. 15,000.

Taluka Agricultural Co-operative Marketing Society, Bhalki

This marketing society with its headquarters at Bhalki was registered on 9-8-1950 and it was re-organised under the Second Plan in 1958. On 30-6-1962, the society had a membership of 268 distributed as follows:—

		Number
(1)	'A' Class Members (Members of the large-sized co-operative society becoming members of this marketing society)	38
2)	'B' Class Members (individuals)	201
(3)	'C' Class Members (Traders)	28
(4)	'D' Class Members (Government)	1
	TOTAL	268

The total capital of the 'A' and 'B' class members amounts to Rs. 9,239. Government has sanctioned a share capital of Rs. 70,000 out of which Rs. 50,000 are earmarked for processing activities. The main purpose of establishing this society is to provide marketing facilities to the rural population. This society has jurisdiction over the whole Taluk of Bhalki.

The affairs of this society are managed by a Board of Directors of 9 non-official members and 2 official members. This Board of Directors is also called the 'Managing Committee'. One person from Bhatambra is a member of the Managing Committee. 12 persons from the village have also become ordinary members of this society. The society has been appointed as the sole marketing agent for steel by the Ministry of Steel and Mines on 29-4-1960. The society also markets such goods as sugar, rice, cement, wheat, fertilizers, etc. They have a plan to instal a groundnut decorticator and the machinery required for this purpose has also been purchased. They have already selected a site to install this machinery. The society has taken up the construction of a medium sized godown which has come up to the roof level at the time of this survey. The estimated cost of this godown is Rs. 20,000. In

1962-63, the society has marketed goods worth Rs. 18,000.

Income

For a discussion on the income and expenditure pattern in the village, the 638 households have been grouped under the following five broad categories:—

Sl. No.	Category	Households	
		Number	Percentage
(1)	(2)	(3)	(4)
1.	Households deriving their principal income from cultivation of owned land	208	32·60
2.	Households deriving their income principally from the cultivation of lands taken on lease	38	5·96
3.	Household which principally depend upon agricultural labour for their income	221	34·64
4.	Households having household industry as a principal source of their income	38	5·96
5.	Others	133	20·84

The 133 households which have been classed as others in the above statement include, 8 households attending principally to livestock rearing; 41 households attending principally to trade and commerce; 2 households principally attending to transport; 4 households doing hotel keeping; 47 households principally attending to service and 31 households of rent receivers. The distribution of the 638 households in the different income groups has been presented both in Tables XIX and XX. In Table XIX, the distribution has been done on the basis of monthly income groups and in Table XX, it has been done on the basis of annual income groups. It is seen from these two tables that there are no households of owner-cultivators with an income of less than Rs. 25 per month. 2.40 per cent of the households of owner cultivators is in the income group of Rs. 26 to Rs. 50; 10.10 per cent is in the income group of Rs. 51 to Rs. 75; 8.17 per cent is in the income group of Rs. 76 to Rs. 100 and 79.33 per cent is in the income group of Rs. 101 and above. In the case of households doing cultivation as tenants, there are no households with a monthly income of less than Rs. 50. 2.63 per cent of the households in this occupational group earns on an average between Rs. 51 and Rs. 75 per month; 5.26 per cent is in the income group of Rs. 76 to 100 and the remaining 92.11 per cent is in the income group of Rs. 101 and above. Among the households of agricultural labourers 2.71 per cent earns less than Rs. 25 per month; 37.56 per cent earns between Rs. 26 and Rs. 50 per month; 23.08 per cent is in the income group of Rs. 51 to Rs. 75; 19.91 per cent is in the income group of Rs. 76 to Rs. 100 and 16.74 per cent is in the income group of Rs. 101 and above. Among households doing household industry, there is none earning below Rs. 25 per month. 18.42 per cent is in the income group of Rs. 26 to Rs. 50; 42.11 per cent is in the income group of Rs. 51 to Rs. 75; 15.79 per cent is in the income group of Rs. 76 to Rs. 100 and 23.68 per cent is in the income group of Rs. 101 and above. Among others, 2.26 per cent is in the income group of Rs. 25 and below; 19.55 per cent is in the income group of Rs. 26 to Rs. 50; 39.85 per cent is in the income group of Rs. 51 to Rs. 75; 14.28 per cent is in the income group of Rs. 76 to Rs. 100 and 24.06 per cent is in the income group of Rs. 101 and above.

A comparative study of the income of the households in these five occupational groups clearly shows that the agricultural labourers form the poorer sections in the village. Next in order will be the workers at household industry. It may be argued, and rightly too, that a household would not be a proper unit of comparison for a consideration of the income or expenditure pattern. The size of a household varies in each individual case and so it would not be a proper unit. A proper unit for comparison would be one which will not vary from household to household and it is for this purpose that the unit of equivalent adult male, calculated according to Lusk's co-efficient has been adopted. From Table XIX, it is evident that the number of equivalent adult males per household in these 5 occupational groups are 4.89, 4.57, 3.90, 4.19 and 3.71 respectively and the average annual income per adult equivalent male in these 5 occupational groups works out to Rs. 646, Rs. 669, Rs. 224, Rs. 248, and Rs. 267 respectively. On a consideration of the income statistics, taking an adult equivalent male as a unit also reveals that the agricultural labourers and the workers at household industry constitute the poorer sections in the village.

Now another point needs consideration and that is the big gap between the income figures of the owner-cultivators and tenant-cultivators on the one hand and the other three occupational categories on the other. It is seen that the average annual income per adult equivalent male is Rs. 646 in the case of owner-cultivators and Rs. 669 in the case of tenant-cultivators. As against this, the average annual income per adult equivalent male among agricultural labourers is Rs. 224, among workers at household industry, it is Rs. 248 and among others it is Rs. 267. The

owner-cultivators and the tenant-cultivators have to provide for some capital investment before they draw their income. They have to meet the cost of seeds, agricultural operations, etc., and then only they draw this income. In the case of tenant-cultivators, they have to pay rent in addition to other cultivation expenses. Now what has been considered in this discussion of income is not the net income but the gross income. If allowances are made for such additional expenses required to be met by the cultivators and then the net income is taken up for a comparative study, the gap will get very much narrowed down. In respect of household industries, it has already been observed in earlier discussions that most of the household industries run in the village are more or less mere servicing stations. Their work does not involve much capital investment and that accounts for the big gap between the gross income of the cultivators and the workers at household industry. Among the households classed as 'others', there are households of traders also. These trading establishments have necessarily to invest on purchases and so there will be some difference between the gross income and the net income, but in this category are also included 31 households which are economically inactive. It is for this reason that the average annual income per adult equivalent male for the whole group has come down to Rs. 267.

Expenditure

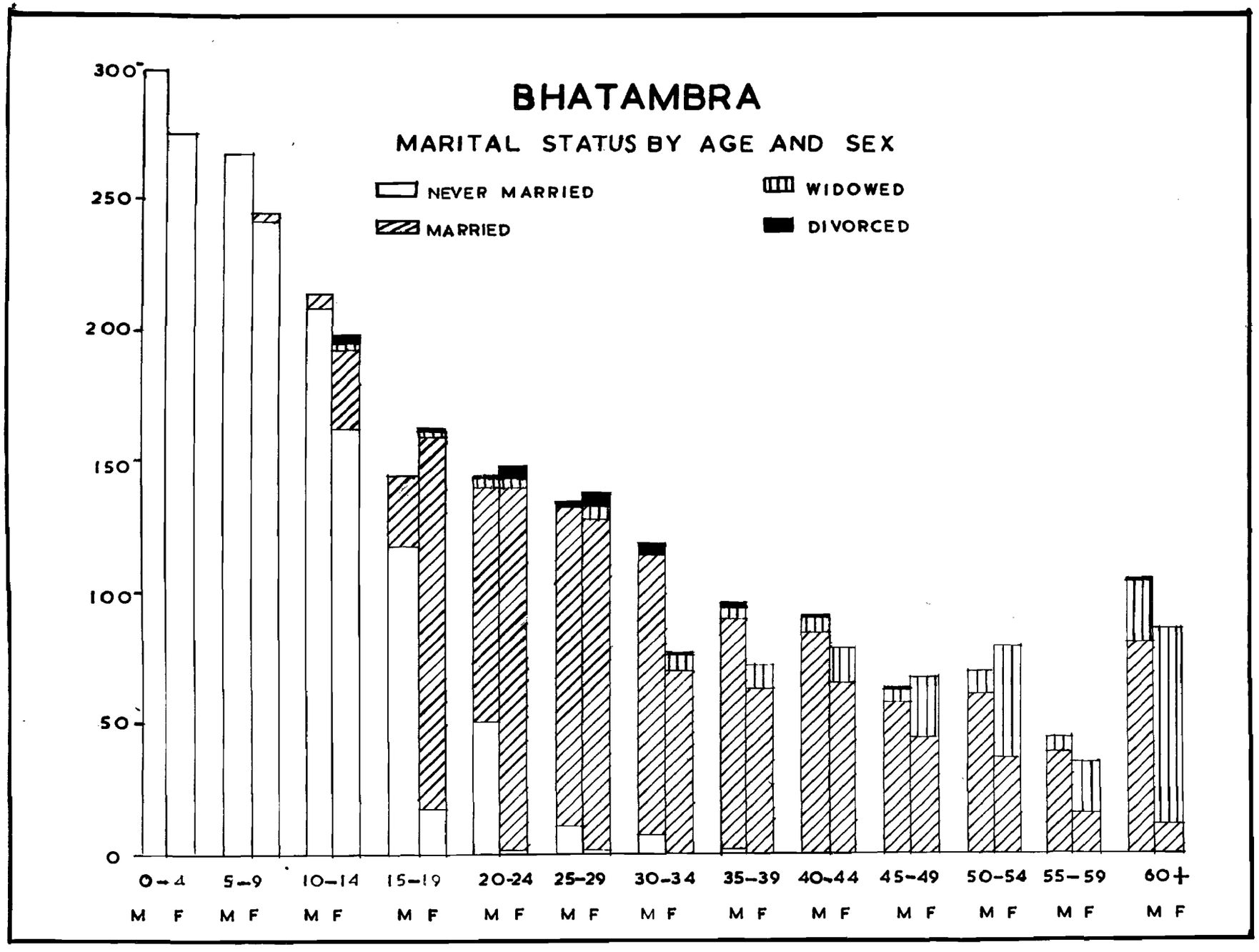
The details with regard to expenditure of households on various items co-related to the primary sources of income (as classified into 5 categories when discussing the income factor), as also their income range are presented in Table XXI. Taking household as a basic unit, it is seen that the average expenditure per household per annum among cultivators of owned lands is Rs. 216.41; among cultivators of lands taken on lease, it is Rs. 234.66; among agricultural labourers, it is Rs. 59.19; among workers at household industry, it is Rs. 90.47 and among others it is Rs. 82.06. If the expenditure per adult equivalent male is considered, the average expenditure for owner cultivators is Rs. 44.22; for tenant-cultivators, it is Rs. 51.52; for agricultural labourers, it is Rs. 15.16; for workers at household industry, it is Rs. 21.58 and for others, it is Rs. 22.11.

When discussing the income factor, it was observed that the cultivators of owned land as also cultivators of land taken on lease had to incur a lot of expenditure on production. This statement is substantiated when a study of the expenditure pattern of these two occupational groups is made. It is seen from Table XXI that among owner cultivators, a household has spent on an average Rs. 64.40 out of its total expenditure of Rs. 216.41 on purchase for production. Similarly, the tenant-cultivators incur Rs. 42.17 on purchases for production and Rs. 92.68 on rent, out of the total average expenditure of Rs. 234.66 per household.

Generally, the percentage of their expenditure on items like food, fuel, clothing, etc., which are considered as necessities, throw light on the economic condition of each occupational group. It is seen from Table XXI that in the 5 occupational groups, the percentage of expenditure on food is 39.24 among owner-cultivators, 29.74 among tenant cultivators; 74.68 among agricultural labourers; 68.32 among workers at household industry and 67.73 among others. Similarly, on clothing, the percentage of expenditure in the 5 groups is 4.71, 3.61, 7.60, 7.04 and 6.59 respectively. This clearly substantiates further the earlier statement that the agricultural labourers are economically the most backward in the village. They spend as much as 74.68 per cent of their total expenditure on food alone.

The following statement provides information about the expenditure on certain important items:—

Sl. No.	Item	Category 1		Category 2		Category 3		Category 4		Category 5	
		Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male.	Percentage of total expenditure
(1)	(2)	(3) Rs.	(4)	(5) Rs.	(6)	(7) Rs.	(8)	(9) Rs.	(10)	((11) Rs.	(12)
1.	Total food	17·33	39·24	15·27	29·74	11·33	74·68	14·76	68·32	14·76	66·73
2.	Beverages	0·99	2·24	0·98	1·58	0·50	3·30	1·00	4·65	0·92	4·14
3.	Clothing	2·08	4·71	1·86	3·61	1·15	7·60	1·52	7·04	1·46	6·59
4.	Rent on land	3·39	7·66	20·28	39·50	0·10	0·68	0·05	0·24	..	..
5.	Hired labour, cultivation costs, etc.	0·99	2·24	0·24	0·47	..	..	..	..	0·12	0·57
6.	Remittances	1·14	2·57	0·24	0·47	0·11	0·74	0·10	0·49	0·31	1·39
7.	Education	0·76	1·73	0·27	0·53	0·06	0·37	0·26	1·23	0·42	1·90


BHATAMBRA
MARITAL STATUS BY AGE AND SEX
NEVER MARRIED
MARRIED
WIDOWED
DIVORCED
300
250
200
150
100
50
0
0-4
5-9
10-14
15-19
20-24
25-29
30-34
35-39
40-44
45-49
50-54
55-59
60+
M F

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

In 1951, the population of the village was 2,753. In 1961, it had increased by 861, the total population being 3,614. Thus during the 1951 and 1961 intercensal period, the population of the village had recorded an increase by 31.27 per cent. At the time of this survey, it was found that the population was 3,450. Thus the population record of 1963 indicated a decrease by 164 persons or by 4.75 per cent as compared with the 1961 population. This apparent decrease is due to the fact that at the time of the census enumeration in 1961, a number of farming labourers from the neighbouring villages had come and settled down temporarily in the village in search of labour. This would also be evident from the fact that there has been a decrease in the number of households between 1961 and 1963. In 1951, there were 556 households in the village. In 1961, the number of households had increased to 669. Thus, during the 1951-1961 intercensal period, there was an increase by 22.32 per cent in the number of households. At the time of this survey, the number of households in the village was 638. Thus recording a decrease of 4.86 per cent between 1961 and 1963. This decrease of households was due to the temporary immigration of some of the labour classes from the other areas at the time of the enumeration in 1961. By the time, this survey work was undertaken, these temporary migrants have emigrated from the village.

Population by Age and Sex

Table II presents the distribution of population by age and sex. It would be seen from this Table that the population aged below 14 years constitutes the largest percentage of the total population in the village. There are 1,496 persons aged below 14 years constituting 43.36 per cent of the total population. In the age group of 15-34, the population is 1,060 constituting 30.72 per cent of the total population. 700 persons are found in the age group of 35-59 and they form 20.30 per cent of the total population. There are 194 persons aged 60 years and above and they contribute 5.62 per cent to the total population.

Considering the population sex-wise, it is found that as against 1,794 males, there are 1,656 females in the village. Thus the males out number the females and the sex-ratio is 923 females for every 1000 males. In 1951, there were 1,392 males as against 1,361 females and the sex ratio was 977 females for every 1000 males. In 1961, there were 1,822 males and 1,792 females and the sex ratio was 983 females for every 1000 males. It would be seen from Table II that the females outnumber of males in the age groups of 15-19, 20-24, 25-29 and 45-59.

Births and Deaths

The Police Patil of the village maintains a record of births and deaths taking place within the village. According to his registers, the births and deaths statistics for the years 1955 to 1962 are as follows:—

Sl. No.	Year	Number of births	Number of deaths
(1)	(2)	(3)	(4)
1.	1955	24	13
2.	1956	50	21
3.	1957	19	13
4.	1958	25	18
5.	1959	41	16
6.	1960	28	20
7.	1961	25	13
8.	1962	30	14

However, it is to be observed that the maintenance of these statistics does not receive as much care and attention as it should. It appears that there is no proper supervision over the work of the Patil and that at times entries are either not promptly made or totally omitted.

Marital Status

Table VI presents information about age and marital status. For the purpose of a study of the marital status of the village, the total population has been grouped into 4 categories, viz., never married, married, widowed and divorced or separated. It is seen from this Table that 48.09 per cent of the total population consists of never married persons; 44 per cent consists of married persons; 7.25 per cent consists of widowed persons and 0.66 per cent consists of divorced or separated persons. If the total population is considered sex-wise, it is seen that among males, 53.57 per cent are

never married; 42.72 per cent are married; 2.84 per cent are widowed and 0.67 per cent are divorced or separated. Among females, 42.15 per cent are never married; 45.17 per cent are married; 12.02 per cent are widowed and 0.66 per cent are divorced or separated.

It would also be seen that 40 persons aged below 14 years are already in a married status and of them, 3 are aged below 9 years. Strangely enough widowed and divorced or separated persons can also be found in the age group of 14 and below. There is one widowed female and 2 divorced or separated females aged below 14 years. This clearly shows that child marriages are still taking place occasionally. It can also be observed that marriage is almost universal in the village. There is not a single instance of a person remaining unmarried at the age of 40 and above. The number of widows as compared with the number of widowers is quite large. As against 51 widowers, there are 199 widows in spite of the fact that majority of the castes in the village practice widow re-marriages also. These re-married widows continue to suffer some social and religious inequalities even after their re-marriages. Among many castes, these re-married widows are not readily admitted to several religious functions and also widowed females stand a chance of getting re-married only if they have no issues from their deceased husbands. It is for these reasons that the number of widows far exceeds the number of widowers.

Public Health and Medical Facilities

The climate of the village is generally healthy and dry. There is no allopathic dispensary in the village but the people can very well take advantage of the Government hospital at Bhalki, which is hardly 5 miles away, with a good road connecting Bhalki with the village. Most of the villages make use of some *unani* medicines, herbs and roots, to treat cases of simple ailments. When the ailment gets more serious, they go to the Government Hospital at Bhalki. Some of the well-to-do families consult the private medical practitioners at Bhalki. 3 private medical practitioners from Bhalki visit the village regularly on every alternate day. Epidemics make very rare appearance in the village. The common diseases are fever, cough, diarrhoea, dysentery, stomach troubles, etc. But one disease that prevails in an endemic form is leprosy. It is estimated that there are about 75 to 100 people suffering from leprosy. Correct statistics about the number affected by this disease are not available. In many cases, the existence of this disease is not even revealed till it naturally becomes apparent. There is no facility for treatment of these leprosy cases. They are not segregated and they move about in the village freely. In the year 1959-60, a Leprosy Clinic was established at Bhalki and some medicines were made freely available to the affected persons, but the general response in the village to this kind of treatment is poor. This unit has tried to carry out propaganda to educate the people about the dangers of allowing the disease to spread, but so far, there has been no effect on the people. The people are quite indifferent and show a general apathy towards this treatment. It is high time, the people realise their responsibility and take steps to eradicate this dangerous disease.

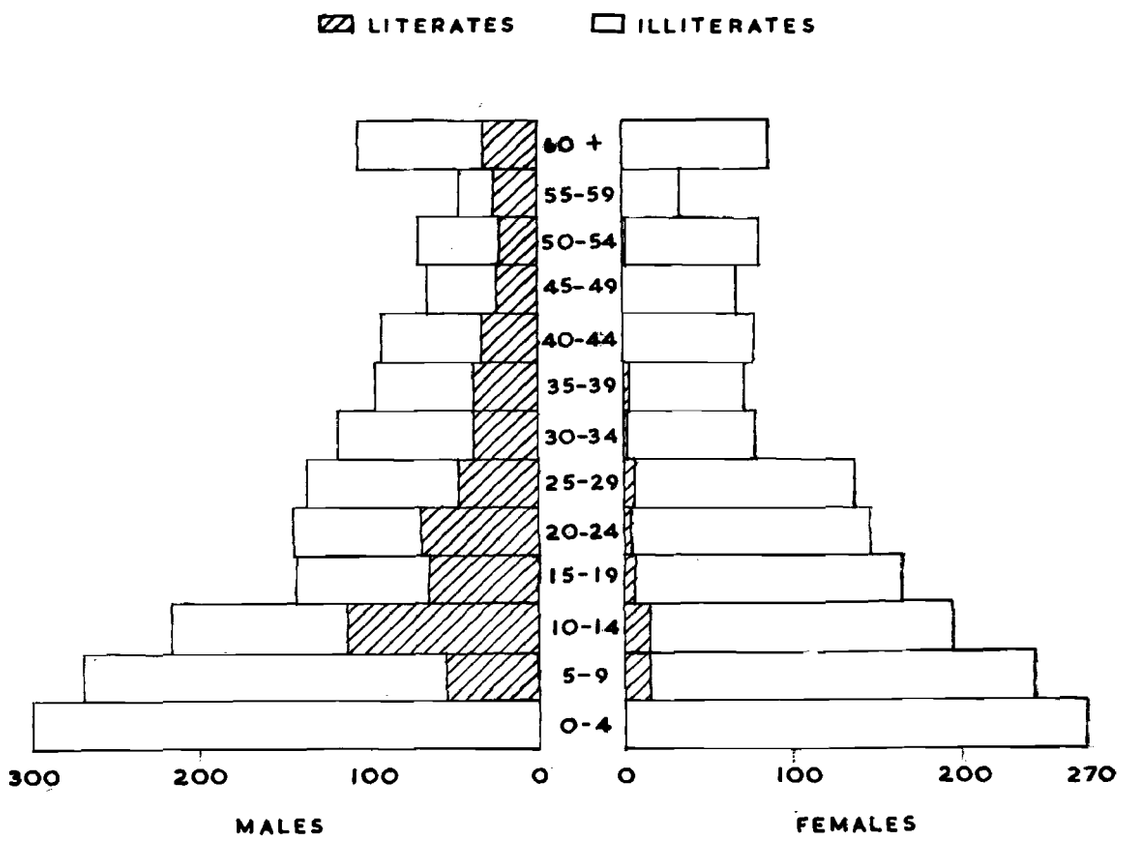
Most of the houses are not properly ventilated. The whole village presents a crowded appearance. The streets are generally narrow and at many spots, waste water from households collects into small pools where mosquitoes can easily breed. In 1957, the village was recognised for its neatness and cleanliness. It obtained an award then as the most clean village in the District of Bidar, but at the time of this survey, the village does not appear to have made much progress in spite of there being a Gram Panchayat, even though it is to be admitted that generally it looks cleaner than several other neighbouring villages.

Literacy and Education

During the regime of the Jahgirdars, there were no adequate facilities in the village for education. A private tutor had then been engaged to teach the 3 R's to the individuals and this meagre education ended after the boys learnt a few alphabets and sentences. Naturally by the time they grew a bit older, they reverted to illiteracy completely. Even to-day, many adults in the village feel sorry that they are illiterate. Immediately after the abolition of the *Jahgirs*, a primary school was started in the village in 1948. Initially, it was a single teacher school and gradually, it developed into a school with 5 teachers and teaching upto primary IV standard. In spite of the fact that a large percentage of the population of the village is illiterate, there appears to be general enthusiasm for providing facilities for education. Some of the highly enthusiastic persons took up the lead and started a middle school teaching upto the primary VII standard in 1955. In course of time, this school got recognition from Government and from 1959, a new type middle school functions in the village. The District School Board has also constructed a school building with 5 rooms with a playground near it. This school stands on a site adjoining the State

BHATAMBRA

POPULATION AND LITERACY BY SEX AND AGE-GROUPS



highway. The villagers have also gifted away about 3 acres of cultivable land close to the village for the benefit of the school. The income derived from this land is being utilised for this school. 'Betterment Committee' consisting of 5 members has been formed by the villagers to provide necessary facilities to the school. The Chairman of the Panchayat is the President of this Committee and the local Headmaster works as its Secretary. This school is of a basic type meant to teach various crafts like gardening, spinning, weaving etc., but due to non-availability of a trained teacher, teaching of these crafts has not yet started. Upto two standards, the media of instructions are Kannada and Marathi. For the higher standards, the only medium of instruction is Kannada. During the year 1962-63, the strength of the school was as follows:-

Standards	I	II	III	IV	V	VI	VII
Strength for Kannada medium	41	32	26	22	19	19	26
Strength for Marathi medium	18	26	..	..	..	..	..

Separate arrangements to teach students in Urdu medium have been made. Classes upto the primary II standard are run in a private room for students learning in Urdu medium. At the time of this survey, the total student population in the schools in the village was 360.

The students completing their middle school classes in the village have facilities for continuation of their studies at the Government High School at Bhalki, 5 miles away. At the time of this survey, more than 100 boys from the village attended this High School at Bhalki. The media of instruction at this High School are both Kannada and Marathi. About 80 boys attended the High School with Kannada as the medium of instruction and 50 with Marathi as the medium of instruction. This High School was established in 1959 and is recognised by Government. At present, most of the students attending the High School give up their studies on reaching the matriculation standard. It is noticed that only about 4 students from the village are attending the college at Bidar and 2 are attending the polytechnic at Bidar. Bidar is the nearest place where facilities for higher education are available. Many of the matriculates from the village go in search of jobs after the completion of their school education. Mostly, they work as teachers, clerks, etc. At the time of the survey, it was found that about 15 matriculates from the village were working as teachers in the nearby villages. However, at the same time, it is to be observed that in the course of this survey, there was not a single instance of any matriculate taking to agriculture after his schooling. In 1962, some classes to teach adults were started, but the response of the villagers being very poor, they discontinued these classes.

Many of the school-going boys are required to attend to other domestic chores like cattle grazing, etc. So, their attendance in school is not regular. One important point that needs mention is the increasing awareness of the value of education among the Scheduled Castes. The Mahars and Madigas are the two important Scheduled Castes in the village. Prior to 1950, they were not sending their children to school at all. A Mahar child would never sit with children of other castes even in the school, but now the conditions are slowly changing. At the time of this survey, it was found that as many as 35 boys and 10 girls coming from the Scheduled Castes were attending school. Thus, on the whole, there has been an improvement in the facilities for schooling in the village. At the same time, it is to be noted that the school authorities are facing certain handicaps in accommodating the students in the school. At present, the school building has only 5 rooms and has to run 7 classes. There are 10 teachers on the school staff. In addition, they have to teach the students in two media, viz., Kannada and Marathi. So, the school authorities find it very difficult to teach all the students in these 5 rooms. It is quite necessary that the school should be provided with more number of rooms.

Statistics regarding literacy and education have been presented in Table VII. It is seen from this Table that 82.29 per cent of the village population is illiterate and the remaining 17.71 per cent is literate. Among these literates too majority are literates without educational standards. Among the literates, 12.03 per cent are literates without educational standards; 4.38 per cent are literates by primary standards; 1.19 per cent have reached the matriculation standard and 0.11 per cent have reached the Intermediate standard. None in the village has gone beyond the Intermediate standard. 82.29 per cent of the illiterates are constituted of 37.62 per cent aged below 14 years; 23.88 per cent of persons in the 15-34 age group; 16.99 per cent of persons in the age group of 35-59 and 4.72 per cent of persons aged 60 years and above. 17.71 per cent of the literates consists of, 5.74 per cent aged below 14 years; 6.87 per cent aged between 15 and 35 years; 4.20 per cent of persons aged 35 to 59

years and 0.90 per cent of persons aged 60 years and above. If the standard of literacy is considered by age groups, the results are as follows:—

Sl. No.	Age group	Percentage of literates			
		Literates without educational standards	Literates with primary or basic standards	Matriculates	Intermediate or P.U.C.
(1)	(2)	(3)	(4)	(5)	(6)
1.	0-14	3·22	2·52	..	..
2.	15-34	3·98	1·59	1·19	0·11
3.	35-59	4·00	0·20	..	..
4.	60 and above	0·84	0·06	..	..
	TOTAL	12·04	4·37	1·19	0·11

Migration

There have been no cases of permanent immigration or emigration. During busy agricultural seasons some labouring classes from other villages come and settle down in the village temporarily, but they return to their villages soon after their work is over. It is said that in 1948, soon-after the *Jahgir* was abolished several employees and henchmen of the Jahgirdar left the village permanently. It is said that these people used to harass the people quite a lot during the regime of the Jahgirdar. At the moment they lost their power and influence they emigrated to Hyderabad and other places. In this manner, about 70 to 80 families are said to have left Bhatambra. These families which had emigrated, it seems, had no permanent interests in the village. They had no immovable property in the village and those who had some small properties, disposed them of before leaving the village.

Types of Family

The various families in the village have been divided into the following 4 groups.

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

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

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

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

The results obtained on such classification have been presented in Table 1. It is seen from this table that out of the 638 households in the village, 314 form simple families; 85 form intermediate type of families; 121 form joint families and the remaining 118 are classed under 'others'. This clearly establishes that the number of simple families are more than any other types of families. Joint and intermediate type of families are found in large number among Muslims and Lingayats.

Composition of Households

In Table III. information regarding size and composition of households has been presented. It is seen that there are in all 15 single member households in the village. They constitute 2.35 per cent of the total number of households in the village and the population in these 15 households constitute 0.43 per cent of the total population. There are 122 households with 2 to 3 members in each. They constitute 19.13 per cent of the total number of households and the 313 population in these households constitutes 9.08 per cent of the total population. There are 324 households with 4 to 6 members in each. They contribute 50.78 per cent of the total number of households and the 1,638 population in these households contributes 47.48 per cent to the total population. There are 146 households with 7 to 9 members in each. They contribute 22.88 per cent to the total number of households and the population of 1,104 found in them forms 32 per cent of the total population. There are 31 households with 10 or more members in them. They form 4.86 per cent of the total number of households and contribute 11.01 per cent to the total population. It will be seen from this that the majority of the households in the village are constituted of 4 to 6 members.

Intra-Family Relationship

The intra-family relationship is generally found to be cordial in simple as well as in other types of families. Generally, there is well defined division of labour. The family life is homogeneous and stable. The advice of the heads of the families is always respected. Almost all the domestic and field operations are carried out under the guidance and supervision of the elders.

Inheritance of Property

Both among Muslims and Hindus, it is generally the male children who inherit the property. Many in

the village are aware of the recent legislative changes made in the inheritance and adoption rights. They are aware that by these measures, daughters have also been given a right to claim a share in the inherited property, but the local people are sticking to their customary practice and it is only the male heirs who inherit property. If the deceased person has left behind more than one son, the property is shared equally by all the sons. If he has left behind only female children, the property will go to them. If he dies issueless, the property will be inherited by the widow and after her death, the property will revert to the *bhaubands* of the pre-deceased husband unless the widow has taken any other child in adoption during her life time. Though this is the customary practice, some of the well-to-do families make separate provision for their female children. They gift away a part of the property to their female children. This custom is particularly observed among Lingayats who generally form the well-to-do households in the village.

Leisure and Recreation

Whatever leisure the villagers find is mostly spent in gossip. Of late, some of them go and listen the programmes broadcast on radio. The Panchayat has installed a community radio set in its office about two years back. A few youngsters have started a youth club and they regularly take part in the activities of this youth club. The youth club provides for some games and sporting activities. During certain festivals like Holi, Dassara, etc., some of the youths in the village arrange some plays, dances, dramas and music. Particularly round about Holi, a lot of activity is seen in the village. Preparation for dances, plays, etc., start months in advance. Important festivals and fairs also provide some recreation to the villagers. Children spend their leisure in playing indigenous games like hide and seek, marbles, 'kho-kho', 'Kabadi'. etc. Some games are arranged by the school authorities also. For women, the only entertainment they find is in gossip.

Festivals

The important festivals in the village are 'Ugadi', 'Karu Hunnime', 'Nagarpanchami', 'Dassara', 'Deepavali', 'Yellamasi', 'Maha Shivarathri 'Holi', etc. For Muslims, the important festivals are Ramzan, Muharram, Bakrid, etc.

UGADI

Ugadi is a new year day for all Hindus. It falls on the first of Chaitra (March-April). On this day, the villagers wash and clean their houses and wear new clothes. During this period, the farmers are somewhat free from their agricultural operations and they also have some ready cash as most of their crops stand already harvested. So, during this time, they spend a lot on new clothes, etc. Lingayats call their caste priests (Jangams) and honour them. On this day, the Jangams move from house to house of Lingayats and partake of some sweets and special preparations made for the day.

KARU HUNNIME

This falls on the full moon day of Jyeshta (June). It is a festival on which the bullocks are worshipped. The bullocks are fed on some special preparations made on the day.

NAGAR PANCHAMI

This festival falls on the 5th day of the bright half of the lunar month of Shravana. Worship of images of snakes is a special feature on this day. Clay images of snakes are prepared and worshipped by pouring milk over them in all Hindu households. This is comparatively a lean period for the farmers, because the new crop is yet to ripen and all the old harvests stand exhausted. So, many a time, the poorer classes seek loans during this period, but all the same, in almost every Hindu household, special sweets will be prepared. The special sweets for the occasion are *kadubus* and *Holiges.*

DASSARA

It is one of the most important festivals in the village which starts on the first day of Aswija and lasts for 10 days. It is generally dedicated to the worship of Lakshmi, Saraswathi and Durga. On the 9th day, they offer special worship to the implements and the cattle. They arrange for special *poojas* at the Veerabhadra Temple. On the last day, the village officers lead a procession to the Veerabhadra Temple and then to a *Shami* tree. The tree is offered worship and a few branches of the tree are cut with a sword. The people then start exchanging *Shami* leaves which symbolises gold.

DEEPAVALI

This festival beginning on the 13th day of the dark half of Aswija, lasts for about 5 days. It is an important festival for all the Hindus and particularly so for the persons engaged in trade and commerce. The Jains, Marwaris and Marathas observe it on a

more elaborate scale than other Hindus. On this day, the traders offer worship to Lakshmi, the Goddess of wealth and open new accounts. Oil lamps are lit in almost all the households and some also explode crackers and light fire works.

YELLAMASI

This festival falls on a new moon day in the month of December. By this time, kharif crops are harvested and rabi crops will be standing in the fields. The villagers arrange a sort of picnic to their fields. The special preparations for the day are bajra bread, curries prepared from beans, some soups, etc. They take their food to the fields and arrange for worship there. Generally on this day, no sweets are prepared and the menu consists of only savoury eatables. They invite their friends also to the fields. In the evening, they set fire to small bundles of dry stacks of hay and move round the fields with these burning stacks. They also sing songs praying the field deities to protect their crops. They return home only late in the evening.

MAHA SHIVARATHRI

This falls on the dark 14th day of the lunar month of Magha and is considered as a big festival particularly by Shaiva Brahmins and Lingayats. They arrange for special prayers at the temples on this day.

HOLI

Holi is a festival of gaiety and merriment. On this day, the villagers organise special plays and dances. All the Hindus excepting the Scheduled Castes gather in the centre of the village where the two main roads cross each other. They fix a pole at a central spot and go on singing songs in chorus in praise of Lord Krishna. Dances and plays are also arranged side by side. The plays are arranged generally by Lingayats and Marathas and at times the Muslims also participate in them. The Mahars of the village arrange for separate entertainment in their own residential area. On this day, special dances relating to Krishna and Gopies are arranged.

RAMZAN

This is a festival to mark the end of the solemn month of fasting for Muslims. On this day, they gather at the mosque for special prayers and offer alms to the poor.

BAKRID

This festival is celebrated in honour of the sacrifice of saint *Abraham*. On this day, the Muslims sacrifice rams and goats and generally, there is great rejoicing among them. Muslims are seen moving about in new and colourful clothes.

MUHARRAM

It is a 10 day observance of intense mourning by the Muslim community to the memory of martyrdom of Imam Hussain. The 9th day is called 'Kathala Rathri'. Several Hindu castes also observe vows to Muslim saints during this period.

Fairs

Sri Veerabhadra Deva fair at Bhatambra is quite a famous fair in the region. It is arranged in the month of Chaitra (April) every year. The annual date of the fair is usually fixed after *Chaitra Bahula Panchami*. The date is decided much earlier and the intimations are sent to all the neighbouring villages. This fair lasts for 5 days. The celebrations usually start with a ceremony locally known as *Harisina hachuvudu*. It is a ceremony at which turmeric paste is applied to Veerabhadra Deva deity. After this application, special worships are arranged on all 5 days. On all the 5 days, the deity is taken in a procession round the village. The ceremonies on the first four days are comparatively of a simple nature. On these days, the daily worship forms the important item. On the 5th and the final day, the celebrations start with the fire walking ceremony. Just in front of the temple, an *Agni Kunda* is formed by burning wood in a small pit. The temple priest walks through the burning embers early in the morning at about 6 a.m. and then offers worship. The priest has to observe fast on the previous day. About 5 to 6 thousand people watch this ceremony. After morning worship, the crowd slowly melts away and gathers again in the afternoon. Before leaving the temple, many besmear their fore-heads with the ashes from the *agni kunda*. In the evening the chariot carrying the deity is drawn. This chariot is drawn over a distance of about a furlong towards the north. Several temporary shops and stalls are set up in the village on the occasion.

Besides this fair, there are other important fairs arranged in the nearby villages. Another important fair is the one in honour of Veerabhadra Deva at Humnabad of this District. Humnabad is a Taluk Headquarters town at a distance of about 30 miles from the village. This is a very big fair at which about 10 to 15 thousand people gather. Here too a large number of shops are set up on the day of the fair. Dramatic troupes, touring cinema houses, etc., vie with each other in providing entertainment to the people.

Several Lingayats and Marathas from the village go to Purli Vaijanath for the Shivarathri festival. Kumbars go to Mylar and offer worship to Mylar Lingadeva. This village is about 15 miles away from Bhatambra. The Kurubas observe special vows to this deity. Other fairs in the neighbourhood are Bhalkeswar fair at Bhalki, Hazrath Shah Ismail Kadri urus at Godvadi, Hazrath Syed Abdul Latiff urus at Byalahalli, Mahadev *jatra* at navadgi, Hanuman *jatra* at Chalkapur, etc. The villagers visit many of these fairs.

They also often go to a place called Mahadev, about 200 miles away. Those desiring to visit this temple usually start on the Ugadi day. They go in groups of 20 to 25 members and the entire journey is undertaken on foot and is completed in about 10 days. The pilgrims return to the village on the 21st day. This practice is particularly common among Lingayats and Marathas. It is said that in the past several pilgrims used to go to Mahadev prostrating several times on the road, but none from the village does so now.

Religious Institutions

There are several temples and 2 mosques in the village. The important temples are those of Veerabhadra, Maruthi, Basavanna, Lakshmi and Mariayi. The Veerabhadra temple is considered to be the most important temple in the village. This temple is situated in the centre of the village and faces north. It is supposed to be more than 200 years old. The temple is a simple structure of stones and mortar. It has no special features of architectural value. The deity is supposed to have been found in a field closeby. This temple has got some lands, the income from which is used for lighting lamps in it. The temple priest is a Lingayat Aiyanavar. Annually a big fair is held at this temple in the month of Chaitra. The finances of the temple are meagre and all the ceremonies are conducted by raising donations.

Maruthi temple is another important religious institution in the village. It is situated towards the south of the main street in a residential area mostly occupied by Brahmins and Marathas. The temple is a small structure of stone and mortar devoid of any architecture. This temple is supposed to have been constructed by the ancestors of the Kulkarni family of the Brahmin caste. Mostly Marathas, Guravs, Brahmins and Rajputs offer worship at this temple. 24 acres and 27 guntas of land held in the name of this deity is in the possession of Hoogars among Lingayats who offer services to the temple. 3 acres and 18 guntas of land are also assigned to the temple for lighting purposes (*Nanda Deep*). Devotees occasionally visit the temple and pour oil in the *Nanda Deepa*. This is done mostly on Saturdays. This temple is said to have been constructed about 150 years back.

Basavanna temple is also situated towards the central part of the *gaothan*. This temple was constructed about 10 to 12 years back. This temple stands almost in the middle of the street and is located on an elevated ground. Sri Lakshmi temple is located towards the west of the fort near the residential area of the Mangs.

The Mariayi temple is situated in the residential area of the Mahars. This temple has got no landed property.

There are two mosques in the village. The old one is in a dilapidated condition and is not being used now. A new mosque was constructed about 50 years back towards the west of the village near the fort. It faces east. All the members of the Muslim community offer community prayers at this mosque on every Friday as also on other festival days. Some of the orthodox Muslims go there for prayers daily. None of these mosques has landed property. During the last 10 or 12 years, the Christian missionaries have been visiting this village from Kamalnagar, Bhalki and Bidar. They have converted several Mangs into Christianity, but so far, there has been no church constructed in the village.

Most of the Hindu households worship household deities at home. Some of the houses in the village have a separate room for worship called the *pooja* room and in others, a part of the kitchen is set apart for *pooja*. Silver and bronze images of various deities are often the objects of worship. The important household deities among Lingayats are Mallikarjuna, Eswara and Veerabhadra; among Marathas, Rajputs and Guravs, they are Amba Bhavani, Maruthi, Rama and Krishna; among Kurubas, the deity is Mailaradeva; among Mahars, the deity is Marigemma and among Mangs, the deity is Lakshmidevi.

Statutory Panchayat

Prior to the constitution of the Village Panchayat under the Mysore Village Panchayats and Local Boards Act, 1959, the welfare activities of the village were being attended to by the District Board at Bidar. These Boards were abolished on the 1st of November, 1959. During the period when the welfare activities were

conducted by the District Board, a school building was constructed in the village with the District Board funds. In 1957, the village was also awarded a prize as the most clean village in Bidar District. In 1953, a Panchayat was constituted in the village with 6 non-official and 2 official members. Between 1953 and 1956, this Panchayat was almost inactive. In 1957, construction of a school building was undertaken under the auspicies of this Panchayat. The total cost of this building was Rs. 12,000, towards which the villagers contributed Rs. 3,000 by raising local donations. In this year, an approach road was also constructed at a cost of Rs. 2,000, of which Rs. 500 were contributed by the villagers. The drinking water well was also constructed in the village at a cost of Rs. 3,000, of which Rs. 500 were met by local contributions.

In 1960, the statutory panchayat was constituted under the Mysore Village Panchayat and Local Boards Act, 1959. This Panchayat covers the village of Bhatambra and the deserted village of Anandavadi. The Panchayat consists of 13 elected members with 2 seats reserved for Scheduled Castes and 2 for women. The 2 seats reserved for Scheduled Castes are filled up by Mahars and the two seats reserved for women are filled up by Brahmins. Elections for all the 13 seats were keenly contested. 8 of the 13 elected members are Lingayats, 2 are Brahmins (women), 1 is a Muslim and 2 are Mahars. The Chairman of the Panchayat is a Lingayat. 8 of the 13 members are in the age group of 30-39, 2 are in the age group of 40-45 and the remaining 3 are aged above 50 years. Most of the members are cultivators. Only 1 member is a trader. The 2 female members attend to only household duties. Considering the educational qualifications, 5 of the 13 members are illiterate, 7 are literates without any special qualifications and the Chairman has studied up to the matriculation standard. 7 of the members of the Panchayat are also members of the large sized co-operative society, Bhalki. As regards the economic status of the members, it is found that a majority of them are in the income group of Rs. 100 to Rs. 125 per month. 3 members come from the well-to-do classes owning large extents of land and also doing trade on a fairly big scale.

It is really unfortunate that the members of the Panchayat are divided into two factions. One faction led by the Chairman consists of 8 members and the opposing faction has 5 members. These factions have hampered several developmental activities in the village. Generally, the attendance at the meetings is also poor as can be seen from the following figures:—

Sl. No.	Date of meeting	Number of members present
1.	25-8-1962	7
2.	20-12-1962	3
3.	13-1-1963	8
4.	1-2-1963	7
5.	9-2-1963	..
6.	27-2-1963	8
7.	30-4-1963	6

Even at these meetings, no constructive proposals are either put forward or discussed. The Panchayat has not been able to attend to any of its obligatory duties. They have not raised any house taxes and several of the Panchayat members themselves are defaulters in this regard. Practically, the only source of income to the Panchayat is its share in the land revenue granted by the Government. This amounts to about Rs. 1,890 per annum.

This Panchayat has a Secretary appointed by Government. This Secretary attends to the routine affairs like issuing chits for sale of cattle, issuing hotel licences, etc. The Panchayat has also appointed a Peon. It has no other staff excepting a gardener who waters the plants planted on either side of the approach road leading to the State highway. As would be evident from the following figures, more than half of the income of the Panchayat is spent on emoluments and allowances. The finances of the Panchayat for the year 1962-63 are as follows:—

Income	Rs. p.	Expenditure	Rs. p.
1. Balance carried over from the previous year	3,559·40	1. Expenditure on staff	800·00
2. Share of land revenue	1,889·70	2. Expenditure on developmental activities	30·00
		3. Expenditure on civic and municipal functions	20·00
		4. *Others:*—	
		(a) Panchayat Bhavan	250·00
		(b) Implements to village voluntary force	90·00

Income			Expenditure	
	Rs. P.			Rs .P.
		(c)	Radio battery	30·00
		(d)	Building rent	25·00
		(e)	National Defence Bond	150·00
		(f)	Sprayer, duster etc.	120·00
		(g)	T.A. to President	50·00
		(h)	Petromax light	156·00
		(i)	Miscellaneous	60·00
			Balance carried over	3,668·10
Total	5,449·10		Total	5,449·10

After the constitution of this statutory panchayat, no important developmental activities have been undertaken in the village. Cleaning and lighting of streets are not regularly done. It is said that in 1961, the Panchayat had undertaken the repairs to the approach road at a cost of Rs. 200 and also has planted about 50 trees on either side of this road. These are all the activities between 1960 and 1963.

Voluntary Organisations

The only voluntary organisation functioning in the village is the Youth Club started in 1962. It has a membership of 35 persons aged between 16 and 35 years. The members of this youth club meet occasionally and work under the guidance of the *Gramsevak*, who is stationed in the village. This club has a library of about 200 books and sports materials like carrom boards, basket ball kit, badminton kit, etc. It has also been able to obtain some musical instruments like harmonium, *tabla*, etc., which are used when singing *Bhajans* in chorus. A monthly subscription is raised from all the members. As this club was started a few days before this survey was undertaken, it had not yet started any constructive activities in the village. In 1962, the members of the club dug 20 compost pits for preparing manure on scientific basis. There are no other voluntary organisations in the village.

National Extension Service

The village stands included in the National Extension Service Block at Bhalki. The Block Headquarters is at Bhalki, 5 miles away. This Block was established in April, 1960, and it entered Stage I in April, 1961. At the time of this survey, the Block was running its second year of Stage I. Bhatambra happens to be the headquarters of the *Gramsevak* appointed under this scheme. Proximity with Bhalki has made it possible for this village to draw much benefit from this scheme even in the first year. The most important activity in the village under this scheme is the provision of credit facilities for irrigation works. Upto the end of March, 1963, loans have been advanced to 10 persons for digging irrigation wells. The amount so advanced is Rs. 19,000. In 1963-64, a sum of Rs. 6,000 has been advanced to 6 persons for digging irrigation wells. The N.E.S. Block has also supplied 4 oil engines on instalment basis. 5 other persons have also purchased oil engines under hire purchase scheme at a cost of Rs. 15,000.

The Block has also been responsible to attend to several other matters of agricultural importance in the village. In 1961, they started supplying improved seeds. During 1960-61, 50 lbs. of improved variety of wheat seeds (N.P. 710) were distributed to 15 persons. In that year, they have also distributed 15 lbs. of 'chaffa gram' seed and at the time of this survey, it was noticed that the area under 'chaffa gram' has increased to about 100 acres. In 1961-62, they distributed improved seeds of kharif jowar (D. 340) to 15 persons and at the time of the survey, the area under this variety was found to be about 250 acres and the villagers say, that they are satisfied with this type of seed. During the same year, 100 lbs. of improved seeds of tur (C. 28) were supplied to 10 persons; 25 lbs. of groundnut seed (Spanish variety) were supplied to 2 persons; 60 lbs. of rabi jowar seed (M. 35/1) were supplied to about 5 persons and 50 lbs. of chaffa gram seed were supplied to 5 persons. In 1962-63 also the supply of such improved seeds was continued besides introducing for the first time a new type of green-gram called 'China-Mung' in the village.

They have supplied a seed-drum, a duster and a seed germination test box to the Village Level Worker for the general use of the cultivators. These implements are kept in Panchayat Office. Seed treatment and use of pesticides has also been introduced in the village. Insecticides like B.H.C., Folidol, D.D.T., etc., are being slowly introduced in the village. 50 per cent

of the cultivators sowing wheat are now treating the wheat seed with chemicals, so as to make the crop smut resistant. The Block authorities have also tried to introduce green manure. They supplied 1,000 plants of Glyricidia to 10 cultivators in 1961. Though a majority of the plants died for want of proper care, 400 plants have still survived. The Block authorities have also encouraged the use of chemical fertilizers. They have demonstrated the use of ridger in 5 acres of irrigated land. Agricultural implements supplied by them consist of iron ploughs. They have supplied a radio receiver set. The members of the Mahar community who perform *Bhajans* regularly have obtained some musical instruments like harmonium, *tabla,* cymbals, etc., from them. An attempt has also been made to improve the poultry in the village by introducing 20 leghorn hens in the village. They propose to take up construction of 2 drinking water wells for the Mahars and Mangs at a cost of Rs. 4,000. It is quite encouraging to see that within a couple of years, this village has drawn a lot of benefit under the National Extension Service Scheme. As already said, its proximity with Bhalki has stood to good advantage in this regard.

Untouchability

The Scheduled Castes in the village consist of Mahars, Madigas, Dhors and Chambars. These communities live in clusters of houses isolated from the main village. They have their own well and their own places of worship. They have not entered any temples commonly used by the other castes. They are also not served in the hotels and they cannot also get service from the village barber or the other village servants. During the regime of the Jahgirdar, they used to work more or less like slaves under the Jahgirdar. Whenever, he camped in the village, they used to attend to all the manual jobs without any remuneration. In the past they never sent their children to schools, as their children could not sit along with children of other castes, but now about 45 children belonging to the Scheduled Castes attend the school and sit with other children. Many of the village literates as also many of the members of the Scheduled Castes are aware of the legislative measures taken to prohibit untouchability. It is true that there are signs of slow improvement in the condition of these Scheduled Castes, but even then, the old practices continue to be there, as they die hard. In 1959, the Bharat Sevak Samaj had arranged a camp for about a fortnight in the village. During that camp, several constructive activities like sweeping and cleaning of the streets, repair of roads, repair of wells were undertaken. Community dinners and community singing of Bhajans were also arranged in which the Scheduled Castes could freely participate. However, it is learnt that a few orthodox families did not participate in these activities. For about a fortnight when the Bharat Sevak Samaj was active in the village, some of the village folk freely mixed with the Scheduled Castes, but that was during the period of the campaign. After this camp, the hotel keepers started serving the Harijans, but they did so in separate vessels.

Family Planning

The people are aware of the advantages of family planning and many of them are keen to learn about the scheme. The nearest family planning clinic is at Bidar, 35 miles away. Some propaganda work has been undertaken in the village in this connection, but so far, none from the village has taken advantage of the scheme. Some desire that a special camp should be arranged so that the villagers can take advantage of the scheme.

CHAPTER V

CONCLUSION

Now the stage is set to make a few observations on the socio-economic conditions, found in the village of Bhatambra at the time this survey was undertaken in 1963. In the preceding four chapters, an attempt has been made to study the various economic activities and the social, religious and cultural practices, beliefs and customs in the village.

Bhatambra is a fairly big village, just 5 miles from Bhalki, the Taluk Headquarters. It has got a purely agricultural bias. It is said that a few decades back, it was an important village in the commercial world, but after 1930, when the railways touched Bhalki, it lost its commercial importance and since then, it has not made any mark in the trading and commercial activities. Most of the lands in the village are under dry cultivation excepting for about 110 acres which are irrigated by about 40 wells. Jowar, both kharif and rabi, black gram and cotton are the important crops in the village. It is said that years back, there were as many as 110 irrigation wells in the village, but most of them went into disrepair and the area under irrigation got considerably decreased. It appears that capital investment which was needed on a large scale for wet cultivation was not forthcoming. The people also thought that they could have the same margin of profit by dry cultivation, as they used to get under wet cultivation. But in course of time, they have found that the rainfall being uncertain, dry cultivation is more or less a gamble. So, they are now realising the advantages of wet cultivation as can be seen from the increasing demand for credit facilities, under the National Extension Service Schemes for irrigation purposes. After 1961, about 15 irrigation wells are either newly constructed or under construction. The National Extension Service authorities have also arranged to supply about 9 oil engine pump sets for drawing water. Most of the agricultural practices are traditional, but of late there has been a great tendency in improving the agricultural methods by introducing new implements, improved seeds, using of fertilizers, insecticides, pesticides, etc. All the lands in the village have got good soil generally of a black clayey nature. However, it appears that more attention is necessary towards bunding and other measures to prevent soil erosion.

In the field of education, though the percentage of literacy is only about 17 per cent, there are good signs to show that the villagers are getting education-minded. Till about 1950, excepting for a private tutor, there was no agency to teach the children. But now, there is a New Type Middle School and the villagers have also set up an Education Betterment Committee, which takes interest in all the educational matters in the village. However, it is to be admitted that the children are not regular in their attendance in school. It is indeed gratifying that about 45 children belonging to the Scheduled Castes are also on the rolls of the school.

In the field of co-operation, the large sized agricultural credit society and the marketing society, both situated at Bhalki, serve the people here. However, the coverage of the programme of co-operation in the village does not appear to be satisfactory. There are 638 households in the village, but the membership of the co-operative society is below 100. It is also seen that facilities provided by these credit societies have not yet reached the poorer sections. Most of the advances made by this society have reached persons owning more than 10 acres of land. There are also several complaints in the village that the co-operative credit society is not functioning well. There were complaints of maladministration and at the time of this survey, there was a large amount lying as unauthorised arrears with the members. This society now covers a large area of more than 15 villages. Some of the progressive cultivators of Bhatambra are seriously thinking of having another society for it which will include a few other villages in the neighbourhood.

The statutory village panchayat has almost remained dormant because of the factions among the members. The Panchayat has not been able to attend to even its obligatory duties. No improvements in the village have been carried out under the auspices of this institution which normally should undertake, lead and guide the people in improving the village standards.

The villagers have a sense of social and cultural awareness as is borne out by the fact that as late as in 1956, they had arranged a large scale social and cultural function here. Bhatambra was the venue of the fifth session of the Hyderabad Pradesh Kannada Sahitya Parishad held in 1956. The venue of the Parishad was designated as Sangram Nagar. Many eminent men of letters participated in this conference and

a Kavi Sammelan was also arranged at the time. This Kavi Sammelan was called 'Pancha Kavi Sammelan,' as some leading poets in Urdu, Kannada, Telugu, Marathi and Hindi languages participated in it.

The village has got several advantages in its situation. It is close to the Taluk headquarters. The nearest railway station is hardly 5 miles from the village. It lies on a good road between Bhalki and Udgir. High School education can be obtained at Bhalki and for higher education, the nearest place is Bidar, about 35 miles away. In the village itself, there are no inter-caste rivalries. The various castes fully respect the traditions and customs of their brethren of the other castes. In all important activities like celebration of the annual fair, Veerabhadradeva fair, etc., co-operation among the various castes and households is not wanting. In fact, several smaller villages round about look to Bhatambra for guidance in their own social, economic and cultural activities. Under such favourable circumstances, it is high time that the Panchayat members forget their differences and work in a united manner for the good of the village as a whole. It is felt that should they do so, co-operation from the common man will not be wanting.

TABLES

TABLE I

AREA, HOUSES AND POPULATION

Area in		Density	Number of	Number of	Population		
Acres	Hectares	Per Sq. mile	houses	Households	Persons	Males	Females
1	2	3	4	5	6	7	8
7,231	2,935	305	788	638	3,450	1,794	1,656

TABLE II

POPULATION BY AGE GROUPS

Total of all ages			0-4		5-9		10-14		15-19		20-25		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
3,450	1,794	1,656	299	274	269	244	214	196	142	162	144	147	134	136	118	77	187	149	181	183	106	88	..	..

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 the above		
	House holds	Males	Females	HH's	M	F	HH's	M	F	HH's	M	F	HH's	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
638	15	7	8	122	152	161	324	864	774	146	580	524	31	191	189

TABLE IV

HOUSEHOLDS CLASSIFIED BY RELIGIONS, CASTES AND SUB-CASTES

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Per-sons	Males	Fe-males
1	2	3	4	5	6	7
HINDU	Lingayat	Banajiga	136	712	369	343
		Dikshavanthru	58	340	176	164
		Sheelavanthru	20	97	51	46
		Aiyanor	7	33	18	15
		Veerashaiva	4	40	20	20
		Akkasaliga	2	14	4	10
		Ganiga	2	11	6	5
		Kumbar	1	4	2	2
	Mahar	Sanvanshi	70	375	187	188
	Kuruba	..	52	233	117	116
	Maratha	..	38	225	120	105
	Madiga	..	30	146	72	74
	Guruva	..	15	99	56	43
	Rajaput	..	10	53	26	27
	Nainda	..	8	41	20	21
	Viswakarma	..	7	26	13	13
	Brahmin	Smartha	5	29	12	17
		Bhagawataru	1	5	4	1
	Dhor	..	6	39	17	22
	Uppar	..	4	22	11	11
	Chambhar	..	4	25	16	9
	Kalal	..	3	16	10	6
	Bairagi	Gosai	2	7	3	4
	Korava	..	2	13	8	5
	Marwadi	..	2	15	9	6
	Madivala	..	1	7	2	5
	Ediga	..	1	3	1	2
JAIN		..	1	6	4	2
CHRISTIAN		..	4	17	8	9
MUSLIMS		Sheik	94	548	296	252
		Syed	32	179	95	84
		Kasab	15	67	40	27
		Pathan	1	3	1	2
		Total	**638**	**3,450**	**1,794**	**1,656**

TABLE V

SCHEDULED CASTES AND SCHEDULED TRIBES

Scheduled Castes						Scheduled Tribes					
Sl. No.	Caste	No. of Hhs.	Persons	Males	Females	Sl. No.	Caste	No. of Hhs.	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
1.	Mahar	70	375	187	188	..	..	..	..	..	..
2.	Madiga	30	146	72	74	..	..	..	..	..	..
3.	Dhor	6	39	17	22	..	..	..	..	..	..
4.	Chambhar	4	25	16	9	..	..	..	..	..	..
	Total	**110**	**587**	**292**	**293**	..	..	..	..	..	..

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	**3,450**	**1,794**	**1,656**	**961**	**698**	**770**	**748**	**51**	**199**	**12**	**11**	..	..
0-4	573	299	274	299	274	..	..	..	..	..	..	..	..
5-9	513	269	244	269	241	..	3	..	..	..	..	..	..
10-14	410	214	196	208	162	6	31	..	1	..	2	..	..
15-19	304	142	162	116	18	26	142	..	1	..	1	..	..
20-24	291	144	147	51	2	90	138	2	4	1	3	..	..
25-29	270	134	136	11	1	121	126	..	5	2	4	..	..
30-34	195	118	77	6	..	108	70	..	6	4	1	..	..
35-39	167	96	71	1	..	89	64	4	7	2	..	..	..
40-44	169	91	78	..	..	86	64	4	14	1	..	..	..
45-49	132	64	68	..	..	59	45	4	23	1	..	..	..
50-54	151	70	81	..	..	63	38	7	43	..	..	..	..
55-59	81	47	34	..	..	40	15	7	19	..	..	..	..
60+	194	106	88	..	..	82	12	23	76	1	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

EDUCATION

Age-Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediate or 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	**3,450**	**1,794**	**1,656**	**1,235**	**1,604**	**376**	**39**	**138**	**13**	**41**	..	**4**	..	..	..	..	..	..	..	..	..
0-4	573	299	274	219	274	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	513	269	244	214	228	47	13	8	3	..	..	..	..	..	..	..	..	..	..	..	..
10-14	410	214	196	103	180	42	9	69	7	..	..	..	..	..	..	..	..	..	..	..	..
15-19	304	142	162	78	157	16	2	32	3	15	..	1	..	..	..	..	..	..	..	..	..
20-24	291	144	147	75	144	30	3	12	..	24	..	3	..	..	..	..	..	..	..	..	..
25-29	270	134	136	85	130	44	6	3	..	2	..	..	..	..	..	..	..	..	..	..	..
30-34	195	118	77	79	75	34	2	5	..	..	..	..	..	..	..	..	..	..	..	..	..
35-39	167	96	71	57	68	36	3	3	..	..	..	..	..	..	..	..	..	..	..	..	..
40-44	169	91	78	59	78	31	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
45-49	132	64	68	40	68	23	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
50-54	151	70	81	48	80	20	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..
55-59	81	47	34	23	34	24	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	194	106	88	75	88	29	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
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	**3,450**	**1,794**	**1,656**	**1,396**	**962**	**434**	**2,054**	**832**	**1,222**
0-14	1496	782	714	130	93	37	1366	689	677
15-34	1060	538	522	682	452	230	378	86	292
35-59	700	368	332	501	351	150	199	17	182
60 and above	194	106	88	83	66	17	111	40	71

TABLE IX

WORKERS CLASSIFIED BY SEX, BROAD AGE-GROUPS AND OCCUPATIONS

Sl. No.	Name of Occupation	Age-group							
		0-14		15-34		35-59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1.	Cultivation Only	10	..	131	10	124	8	39	..
2.	Cultivation and Agricultural Labour	..	..	7	..	5	1	1	..
3.	Cultivation and Household Industry	..	..	4	..	2	..	1	..
4.	Cultivation and Trade	..	..	3	..	7	..	1	..
5.	Cultivation and Cattle Grazing	1	..	1	1	2	..	..	..
6.	Cultivation and Service	..	..	2	..	4	..	1	..
7.	Livestock Only	..	..	2	..	1	..	..	..
8.	Livestock and Cultivation	..	..	..	..	1	..	..	..
9.	Livestock and Agricultural Labour	..	..	..	..	..	1	..	..
10.	Agricultural Labour Only	4	37	152	211	87	130	7	16
11.	Agricultural Labour and Cultivation	..	..	5	2	10	..	4	..
12.	Agricultural Labour and Trade	..	..	..	..	..	1	..	..
13.	Agricultural Labour and Cattle Grazing	..	..	1	..	1	..	..	..
14.	Agricultural Labour and Service	..	..	1	..	3	..	..	..
15.	Household Industry only	1	..	30	5	23	5	..	..
16.	Household Industry and Cultivation	..	..	1	..	2	..	1	..
17.	Household Industry and Trade	..	..	..	..	1	..	..	..
18.	Trade only	1	..	31	..	38	..	3	..
19.	Trade and Agricultural Labour	..	..	..	..	..	..	1	..
20.	Transport only	..	..	1	..	1	..	..	..
21.	Cattle Grazing	75	..	14	..	4	..	..	..
22.	Cattle grazing and Cultivation	..	..	2	1	1	..	1	..
23.	Cattle grazing and Agricultural Labour	..	..	4	..	1	..	..	..
24.	Hotel Keeper	..	..	6	..	2	..	..	..
25.	Hotel Keeper and Trade	..	..	..	..	1	..	..	..
26.	Service Only	1	..	49	2	25	4	5	1
27.	Service and Cultivation	..	..	5	..	5	..	1	..
	Total	**93**	**37**	**452**	**230**	**351**	**150**	**66**	**17**

TABLE X

WORKERS CLASSIFIED BY SEX, BROAD AGE-GROUPS, 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	**1,396**	**962**	**434**	**66**	**8**	**87**	**1**	**385**	**23**
0-14	130	93	37	1	..	1	..	11	..
15-34	682	452	230	35	3	34	..	161	14
35-59	501	351	150	28	5	47	1	163	9
60 and above	83	66	17	2	..	5	..	50	..

TABLE XI

NON-WORKERS BY SEX, BROAD AGE-GROUPS AND NATURE OF ACTIVITIES

Activity	Total Non-Workers			Age Groups							
				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
Dependents	1,183	499	684	473	610	..	..	..	12	26	62
Students	307	276	31	216	31	60	..	..	..	..	..
Household duties	497	..	497	..	36	..	289	..	166	..	6
Rent receivers	52	42	10	..	..	13	3	15	4	14	3
Seeking employment	4	4	..	..	..	4	..	..	..	..	..
Disabled persons	6	6	..	..	..	6	..	..	..	..	..
Sickness	2	2	..	..	..	2	..	..	..	..	..
Mendicant (Beggars)	3	3	..	..	..	1	..	2	..	..	..
Total	**2,054**	**832**	**1,222**	**689**	**677**	**86**	**292**	**17**	**182**	**40**	**71**

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		Household with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total 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
638	1,938	3,450	5	17	360	1,661	201	1,211	34	257	17	128	13	102	8	74

TABLE XIII

HOUSEHOLDS ENGAGED IN CULTIVATION, INDUSTRY, BUSINESS AND OTHER OCCUPATIONS

Sl. No.	Households Engaged in	No. of House-holds.	Total Persons			Gainfully employed persons		
			Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9
1.	Cultivation Only	158	901	484	417	259	244	15
2.	Cultivation and Livestock	6	46	25	21	11	10	1
3.	Cultivation and Agricultural Labour	34	192	93	99	93	59	34
4.	Cultivation and Household Industry	7	53	27	26	14	13	1
5.	Cultivation and Trade	13	94	52	42	26	26	..
6.	Cultivation and Hotel Keeper	1	6	3	3	2	2	..
7.	Cultivation and Service	18	135	70	65	41	41	..
8.	Cultivation and Livestock and Agl. Labour	1	5	1	4	3	1	2
9.	Cultivation and Livestock and Trade	1	7	4	3	2	2	..
10.	Cultivation and Agl. Labour and Livestock	2	11	5	6	8	4	4
11.	Cultivation and Agl. Labour and Hotel keeper	1	11	6	5	5	4	1
12.	Cultivation and Household Industry and Agl. Lab.	1	6	4	2	6	4	2
13.	Cultivation and Trade and Agl. Labour	1	12	8	4	4	4	..
14.	Cultivation and Trade and Service	1	22	9	13	7	7	..
15.	Cultivation and Agl. Lab. and Trade and H. Industry	1	11	5	6	5	4	1
16.	Agricultural Labour Only	165	755	393	362	428	232	196
17.	Agl. Labour and Cultivation	21	124	58	66	61	33	28
18.	Agl. Labour and Livestock	4	22	14	8	15	8	7
19.	Agl. Labour and Household Industry	4	24	11	13	13	6	7
20.	Agl. Labour and Trade	12	76	37	39	44	22	22
21.	Agl. Labour and Service	9	45	21	24	29	16	13
22.	Agl. Labour and Cultivation and Livestock	1	3	1	2	3	1	2
23.	Agl. Labour and Cultivation and Trade	1	9	5	4	6	3	3
24.	Agl. Labour and Cultivation and Service	1	10	6	4	6	4	2
25.	Agl. Labour and H. Industry and Livestock	1	7	5	2	4	3	1
26.	Agl. Labour and Trade and H. Industry	1	9	4	5	6	3	3
27.	Agl. Labour and Trade and Service	1	6	3	3	3	1	2
28.	Livestock Only	5	16	8	8	6	6	..
29.	Livestock and Cultivation	1	5	2	3	1	1	..
30.	Livestock and Agricultural Labour	1	6	4	2	2	1	1
31.	Livestock and Cultivation and Agl. Labour	1	2	1	1	2	1	1
32.	Household Industry Only	17	85	40	45	25	23	2
33.	H. Industry and Cultivation	1	5	2	3	1	1	..
34.	H. Industry and Livestock	2	10	7	3	4	3	1
35.	H. Industry and Agricultural Labour	12	69	34	35	41	22	19
36.	H. Industry and Trade	1	6	4	2	1	1	..
37.	H. Industry and Cultivation and Agl. Labour	1	4	2	2	2	1	1
38.	H. Industry and Agl. Labour and Cultivation	1	9	6	3	5	3	2
39.	H. Industry and Agl. Labour and Livestock	2	12	8	4	8	6	2
40.	H. Industry and Agl. Labour and Trade	1	10	5	5	5	3	2
41.	Trade Only	16	88	45	43	21	21	..
42.	Trade and Cultivation	1	4	3	1	3	3	..
43.	Trade and Aricultural Labour	22	124	74	50	55	33	22
44.	Trade and Service	1	4	2	2	2	1	1
45.	Trade and Service and Agl. Labour	1	8	4	4	3	2	1
46.	Transport Only	1	8	2	6	1	1	..
47.	Transport and Agricultural Labour	1	6	4	2	3	2	1
48.	Hotel keeping only	2	8	6	2	3	3	..
49.	Hotel keeping and Cultivation	2	19	10	9	4	4	..
50.	Service Only	20	87	46	41	29	24	5
51.	Service and Cultivation	3	15	8	7	4	4	..
52.	Service and Agricultural Labour	20	103	54	49	48	26	22
53.	Service and Trade	1	5	3	2	2	2	..
54.	Service and Cultivation and Agl. Labour	1	8	4	4	6	4	2
55.	Service and Agl. Labour and Cultivation	1	2	1	1	2	1	1
56.	Service and Household Industry and Agl. Labour	1	3	2	1	3	2	1
57.	Rent Receivers Only	31	117	49	68	..	..	..
	Total	**638**	**3,450**	**1,794**	**1,656**	**1,396**	**962**	**434**

TABLE XIV

TYPE OF INDUSTRY RUN BY THE HOUSEHOLDS

Name of Industry	Total Number of house-holds.	Households having household Industry as primary occupation						Households having household Industry as subsidiary occupation.				
		No. of Hhs.	Total persons in households mentioned in Col. No. 3.		Persons engaged in Industry			No. of Hhs.	Total Persons in households mentioned in Col. No. 8		Persons engaged in Industry	
			Males	Females	Males	Females			Males	Females	Males	Females
1	2	3	4	5	6	7		8	9	10	11	12
1. Carpentry	9	8	22	17	10	..		1	4	5	1	..
2. Tailoring	14	8	27	22	11	..		6	17	23	6	2
3. Goldsmithy	5	5	9	17	5	..		..	..	..	..	..
4. Tanning	6	5	14	19	6	1		1	3	3	1	..
5. Cobblery	4	3	11	7	3	2		1	5	2	1	..
6. Oil Presser	3	2	4	3	3	..		1	4	2	2	..
7. Slaked Lime	3	2	8	5	2	..		1	1	4	1	..
8. Basket Making	2	2	8	5	2	3		..	..	..	..	..
9. Pottery	1	1	2	2	2	..		..	..	..	..	..
10. Flour Mill	4	1	1	5	1	..		3	11	10	3	..
11. Tailoring and Weaving	1	1	2	..	2	..		..	..	..	..	..
12. Weaving	1	..	..	..	..	..		1	4	2	1	..
13. Carpentry and Blacksmithy	1	..	..	..	..	..		1	9	4	3	..
Total	**54**	**38**	**108**	**102**	**47**	**6**		**16**	**58**	**55**	**19**	**2**

TABLE XV

TYPE OF BUSINESS RUN BY THE HOUSEHOLDS

Sl. No.	Name of Business	Total number of house-holds	Households having household Business as primary occupation					Households having household Business as subsidiary occupation				
			No. of house-holds	Persons engaged in Business		Total Persons in households mentioned in Col. No. 4.		No. of house holds.	Persons engaged in Business		Total persons in households mentioned in Col. No. 9.	
				Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Perfume Sellers	29	19	21	..	62	44	10	12	..	40	41
2.	Provision Shops	23	8	10	..	29	23	15	18	..	66	54
3.	Cloth Shops	6	5	5	..	10	14	1	1	..	4	2
4.	Bangle Shops	5	3	3	..	7	4	2	3	..	6	6
5.	Cattle Dealers	2	1	1	..	4	2	1	1	..	4	4
6.	Vegetable Sellers	5	1	1	..	2	2	4	6	1	13	15
7.	Cycle-taxi Shop Keepers	2	1	1	..	3	4	1	1	..	2	3
8.	Blanket Seller	1	1	1	..	2	1	..	..	..	..	..
9.	Meat Seller	1	1	1	..	5	3	..	..	..	..	..
10.	Groundnut Oil Dealers	1	1	1	..	4	3	..	..	..	..	..
11.	Money Lender	1	..	..	..	..	..	1	1	..	4	3
	Total	**76**	**41**	**45**	..	**128**	**100**	**35**	**43**	**1**	**139**	**128**

TABLE XVI

TRADITIONAL INDUSTRIES RUN BY THE NUMBER OF HOUSEHOLDS

Sl. No.	Name of Traditional Industry	Number of households in each traditional industry	Remarks
1.	Carpentry	4	
2.	Goldsmithy	4	
3.	Tanning	5	
4.	Cobbler	4	
5.	Oil Presser	3	
6.	Basket Making	2	
7.	Pottery	1	
8.	Tailoring and Weaving	1	
	Total	**24**	

TABLE XVII

DIET

Sl. No.	Community	Total No. of households in each community	Households Taking							
			One meal a day		Two meals a day		Three meals a day		Four meals a day	
			Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10	11
1.	Lingayat	230	..	..	36	..	194	22	..	116
2.	Mahar	70	..	..	4	..	66	4	..	56
3.	Kuruba	52	..	..	7	..	45	7	..	31
4.	Maratha	38	..	..	6	..	32	4	..	16
5.	Madiga	30	..	..	22	..	8	20	..	8
6.	Guruva	15	..	..	2	..	13	2	..	11
7.	Rajput	10	..	..	1	..	9	1	..	7
8.	Nainda	8	..	..	2	..	6	1	..	4
9.	Viswakarma	7	..	..	2	..	5	..	..	1
10.	Brahmin	6	..	..	6	..	..	4	..	..
11.	Dhor	6	..	..	1	..	5	1	..	5
12.	Uppara	4	..	..	..	..	4	..	..	4
13.	Chambhar	4	..	..	2	..	2	2	..	2
14.	Kalal	3	..	..	..	..	3	..	..	3
15.	Bairagi	2	..	..	1	..	1	1	..	1
16.	Korava	2	..	..	..	..	2	..	..	2
17.	Marwadi	2	..	..	..	..	2	..	..	2
18.	Madvala	1	..	..	1	..	..	1	..	..
19.	Ediga	1	..	..	..	..	1	..	..	..
20.	Jain	1	..	..	..	..	1	..	..	..
21.	Christian	4	..	..	3	..	1	3	..	..
22.	Muslim	142	..	..	52	..	90	46	..	71
	Total	**638**	..	..	**148**	..	**490**	**119**	..	**340**

TABLE XVIII

STAPLE DIET AND FOOD HABITS OF COMMUNITIES

Sl. No.	Community	No. of Hhs.	Households taking					Vegetarian	Non-Vegetarian
			Jowar	Jowar and Rice	Ragi	Wheat	Rice and Ragi		
1	2	3	4	5	6	7	8	9	10
1.	Lingayat	230	230	..	..	..	..	230	..
2.	Mahar	70	70	..	..	..	..	..	70
3.	Kuruba	52	52	..	..	..	..	..	52
4.	Maratha	38	38	..	..	..	..	..	38
5.	Madiga	30	30	..	..	..	..	..	30
6.	Guruva	15	15	..	..	..	..	..	15
7.	Rajaput	10	10	..	..	..	..	..	10
8.	Nainda	8	8	..	..	..	..	..	8
9.	Viswakarma	7	7	..	..	..	..	7	..
10.	Brahmin	6	5	1	..	..	..	6	.
11.	Dhor	6	6	..	..	..	..	..	6
12.	Uppara	4	4	..	..	..	..	..	4
13.	Chambhar	4	4	..	..	..	..	..	4
14.	Kala	3	3	..	..	..	..	..	3
15.	Bairagi	2	1	1	..	..	..	1	1
16.	Korava	2	2	..	..	..	..	..	2
17.	Marwadi	2	..	2	..	..	..	2	..
18.	Madivala	1	1	..	..	..	..	..	1
19.	Ediga	1	1	..	..	..	..	..	1
20.	Jain	1	..	1	..	..	..	1	..
21.	Christian	4	4	..	..	..	..	..	4
22.	Muslim	142	142	..	..	..	..	..	142
	Total	**638**	**633**	**5**	..	..	..	**247**	**391**

TABLE XIX

DISTRIBUTION OF HOUSEHOLDS BY OCCUPATIONS INCOME AND NUMBER OF PERSONS

Occupations	Total No. of house-holds	Income Groups: Rs. 25 and less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above	Total No. of members in Hhs. mentioned in Col. 2.	Age Groups: Males above 14 years	Females above 14 years	M+F 10-13 years	M+F 6-9 years	M+F 1-5 yrs.	M+F less than 1. Yr.	Number of equi-valent adult males per house hold.	Number of gain-fully employed persons in each occu-pation	Number of gain-fully employed persons per house@ hold.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	208	..	5	21	17	165	1292	410	360	136	128	210	48	4·89	392	1·88
Cultivation of lands taken on lease	38	..	..	1	2	35	220	66	67	19	23	40	5	4·57	94	2·47
Agricultural labourer	221	6	83	51	44	37	1090	332	325	99	126	181	27	3·90	618	2·80
Household Industry	38	..	7	16	6	9	210	58	58	21	29	31	13	4·19	92	2·42
'Others'*	133	3	26	53	19	32	638	185	170	58	86	117	22	3·71	200	1·50
Total	**638**	**9**	**121**	**142**	**88**	**278**	**3,450**	**1,051**	**980**	**333**	**392**	**579**	**115**	**4.24**	**1,396**	**2·19**

'Others' include:—*

Livestock	8 Hhs.
Trade	41 Hhs.
Transport	2 Hhs.
Hotel keeping	4 Hhs.
Service	47 Hhs.
Rent receivers	31 Hhs.
Total	133 Hhs.

@Note:—Calculated according to Lusk's Co-efficient:—

Males above 14 years of age	1·00 Unit.
Females above 14 years of age	0·83 Unit.
Males and females aged between 10 to 13 years.	0·83 Unit.
Males and Females aged between 6 to 9 years	0·70 Unit.
Males and Females aged between 1 to 5 years	0·50 Unit.
Children below one year	NIL.

TABLE XX

AVERAGE ANNUAL INCOME PER HOUSEHOLD BY OCCUPATIONS

Occupation	Total No. of Hhs.	Average Annual income per house-hold	Average Annual income per adult equi-valent male	Average annual income per household in the range of									
				Rs. 300 and less		Rs. 301-600		Rs. 601-900		Rs. 901-1200		Rs. 1201 and above	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount
		Rs.	Rs.										
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	208	3,161	646	..	..	5	580	21	830	17	1,097	165	3,749
Cultivation of lands taken on lease.	38	3,057	669	..	..	..	..	1	800	2	1,200	35	3,229
Agricultural labourer	221	872	224	6	268	83	536	51	757	44	1,060	37	1,660
Household industry	38	1,039	248	..	..	7	571	16	808	6	1,033	9	1,816
'Others'*	133	989	267	3	250	26	522	53	785	19	1,024	32	1,764

TABLE XXI

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUP 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	% of Total Expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure
		Rs. p.	Rs. p.	Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF OWNED LANDS														
Food-Cereals	208	60·84	12·44	28·11	..	..	5	25·13	21	34·21	17	39·75	165	67·48
Food-Non-cereals	,,	24.09	4·89	11·13	..	..	,,	9·47	,,	15·09	,,	15·98	,,	26·52
Beverages	,,	4·84	0·99	2·24	..	..	,,	1·73	,,	2·89	,,	3·50	,,	5·32
Fuel and lighting	,,	2·68	0·55	1·24	..	..	,,	0·87	,,	1·52	,,	1·46	,,	3·01
Tobacco	,,	2·69	0·55	1·24	..	..	,,	0·75	,,	1·39	,,	1·90	,,	3·00
Clothing	,,	10·19	2·08	4·71	..	..	,,	3·75	,,	5·28	,,	5·54	,,	11·49
Education	,,	3·74	0·76	1·73	..	..	,,	..	,,	1·11	,,	0·10	,,	4·56
Interest	,,	2·13	0·44	0·98	..	..	,,	..	,,	..	,,	..	,,	2·69
Rent	,,	16·58	3·39	7·66	..	..	,,	..	,,	0·08	,,	0·59	,,	20·83
Remittances	,,	5·56	1·14	2·57	..	..	,,	..	,,	0·60	,,	..	,,	6·93
Hired labour	,,	4·85	0·99	2·24	..	..	,,	..	,,	..	,,	..	,,	6·11
Purchase for production	,,	64·40	13·17	29·76	..	..	,,	3·83	,,	8·69	,,	15·37	,,	78·38
Others	,,	13·82	2·83	6·39	..	..	,,	3·50	,,	4·84	,,	6·27	,,	16·05
Total	**208**	**216·41**	**44.22**	**100·00**	..	..	**5**	**49·03**	**21**	**75·70**	**17**	**90·46**	**165**	**252·37**
CULTIVATION OF LANDS TAKEN ON LEASE														
Food-Cereals	38	48·72	10·66	20·77	..	..	..	..	1	35·00	2	38·75	35	49·68
Food-Non-cereals	,,	21·05	4·61	8·97	..	..	..	..	,,	5·92	,,	20·92	,,	21·49
Beverages	,,	3·72	0·98	1·58	..	..	..	..	,,	5·75	,,	2·04	,,	3·76
Fuel and lighting	,,	1·02	0·22	0·43	..	..	..	..	,,	0·83	,,	2·17	,,	0·96
Tobacco	,,	1·96	0·43	0·84	..	..	..	..	,,	0·83	,,	2·50	,,	1·96
Clothing	,,	8·48	1·86	3·61	..	..	..	..	,,	6·67	,,	8·33	,,	8·54
Education	,,	1·25	0.27	0·53	..	..	..	..	,,	..	,,	..	,,	1·36
Interest	,,	0·92	0·20	0·39	..	..	..	..	,,	..	,,	..	,,	1·00
Rent	,,	92·68	20·28	39·50	..	..	..	..	,,	..	,,	15·29	,,	99·86
Remittances	,,	1·10	0·24	0·47	..	..	..	..	,,	..	,,	..	,,	1·19
Hired labour	,,	1·10	0·24	0·47	..	..	..	..	,,	..	,,	..	,,	1·19
Purchase for production	,,	42·17	9·23	17·97	..	..	..	..	,,	11·67	,,	6·25	,,	45·00
Others	,,	10·49	2·30	4·47	..	..	..	..	,,	..	,,	10·42	,,	10·79
Total	**38**	**234·66**	**51·52**	**100·00**	..	..	..	..	**1**	**66·67**	**2**	**106·67**	**35**	**246·78**

AGRICULTURAL LABOUR

Food-Cereals	271	31·48	8·07	53·18	6	11·31	83	24·03	51	32·24	44	47·14	37	72·92
Food-Non-cereals	,,	12·72	3·26	21·50	,,	3·75	,,	10·06	,,	15·04	,,	18·68	,,	25·02
Beverages	,,	1·95	0·50	3·30	,,	0·63	,,	1·63	,,	2·06	,,	3·01	,,	4·07
Fuel and lighting	,,	0·38	0·09	0·64	,,	0·07	,,	0·43	,,	0·54	,,	0·40	,,	0·61
Tobacco	,,	0·89	0·23	1·50	,,	0·32	,,	0·77	,,	0·95	,,	1·43	,,	1·72
Clothing	,,	4·50	1·15	7·60	,,	1·94	,,	3·66	,,	4·91	,,	6·20	,,	10·27
Education	,,	0·22	0·06	0·37	,,	..	,,	0·43	,,	0·23	,,	0·06	,,	0·27
Interest	,,	0·67	0·17	1·13	,,	..	,,	0·85	,,	0·51	,,	0·99	,,	1·11
Rent	,,	0·40	0·10	0·68	,,	..	,,	0·11	,,	0·36	,,	0·19	,,	1·96
Remittances	,,	0·44	0·11	0·74	,,	..	,,	..	,,	0·31	,,	0·80	,,	1·87
Hired labour	,,	..	..	..	,,	..	,,	..	,,	..	,,	..	,,	..
Purchase for production	,,	1·21	0·31	2·04	,,	..	,,	0·12	,,	1·27	,,	2·03	,,	4·43
Others	,,	4·33	1·11	7·32	,,	3·13	,,	4·57	,,	6·89	,,	8·65	,,	1·15
Total	**271**	**53·19**	**15·16**	**100·00**	**6**	**21·15**	**83**	**47·55**	**51**	**66·31**	**44**	**89·58**	**37**	**125·40**

HOUSEHOLD INDUSTRY

Food-Cereals	38	42·85	10·23	47·36	..	..	7	27·14	16	35·03	6	44·79	9	67·69
Food-Non-cereals	,,	18·96	4·53	20·96	..	..	,,	12·20	,,	17·48	,,	20·54	,,	25·78
Beverages	,,	4·21	1·00	4·65	..	..	,,	5·65	,,	3·47	,,	4·10	,,	4·46
Fuel and lighting	,,	0·84	0·20	0·93	..	..	,,	1·33	,,	0·80	,,	0·75	,,	0·57
Tobacco	,,	1·67	0·40	1·85	..	..	,,	1·58	,,	1·57	,,	1·81	,,	1·82
Clothing	,,	6·37	1·52	7·04	..	..	,,	5·06	,,	5·11	,,	6·53	,,	9·54
Education	,,	1·11	0·26	1·23	..	..	,,	2·14	,,	0·31	,,	2·78	,,	0·62
Interest	,,	0·26	0·06	0·29	..	..	,,	..	,,	0·37	,,	..	,,	0·46
Rent	,,	0·22	0·05	0·24	..	..	,,	..	,,	0·52	,,	..	,,	..
Remittances	,,	0·44	0·10	0·49	..	..	,,	..	,,	1·04	,,	..	,,	..
Hired labour	,,	..	..	..	..	..	,,	..	,,	..	,,	..	,,	..
Purchase for production	,,	2·61	0·62	2·88	..	..	,,	..	,,	0·26	,,	2·78	,,	8·69
Others	,,	10·93	2·61	12·08	..	..	,,	3·69	,,	7·92	,,	9·42	,,	22·92
Total	**38**	**90·47**	**21·58**	**100·00**	**..**	**..**	**7**	**58·79**	**16**	**73·88**	**6**	**93·50**	**9**	**142·55**

'OTHERS'

Food-Cereals	133	37·73	10·17	45·98	3	9·06	26	22·21	53	32·97	19	39·03	32	60·14
Food-Non-Cereals	,,	17·03	4·59	20·75	,,	4·39	,,	10·22	,,	15·86	,,	18·69	,,	24·71
Beverages	,,	3·40	0·92	4·14	,,	0·97	,,	1·63	,,	3·20	,,	3·14	,,	5·56
Fuel and lighting	,,	1·04	0·28	1·27	,,	0·11	,,	0·52	,,	1·05	,,	0·60	,,	1·81
Tobacco	,,	1·56	0·42	1·90	,,	0·50	,,	0·70	,,	1·46	,,	1·58	,,	2·53
Clothing	,,	5·41	1·46	6·59	,,	1·92	,,	3·57	,,	3·39	,,	5·92	,,	10·27
Education	,,	1·56	0·42	1·90	,,	..	,,	0·41	,,	0·80	,,	1·51	,,	3·91
Interest	,,	0·50	0·13	0·61	,,	..	,,	0·38	,,	0·50	,,	0·11	,,	0·86
Rent	,,	..	..	..	,,	..	,,	..	,,	..	,,	..	,,	..
Remittances	,,	1·14	0·31	1·39	,,	..	,,	..	,,	..	,,	4·82	,,	1·88
Hired labour	,,	0·47	0·12	0·57	,,	..	,,	..	,,	..	,,	1·75	,,	0·91
Purchase for production	,,	3·32	0·89	4·05	,,	..	,,	0·29	,,	1·96	,,	2·66	,,	8·76
Others	,,	8·90	2·40	10·85	,,	2·50	,,	5·28	,,	7·10	,,	8·40	,,	15·72
Total	**133**	**82·06**	**22·11**	**100·00**	**3**	**19·45**	**26**	**45·21**	**53**	**68·29**	**19**	**88·21**	**32**	**137·06**

TABLE XXII

HOUSEHOLDS AND DEVELOPMENT ACTIVITIES

Total Number of Households	Number of households which Secured restored to						
	Better seeds	Better implements	Use of pestisides	Use of better manure	Use of chemical fertilizers	Land Improvement measures Like reclamation and soil conservation and consolidation	Improved method of cultivation by Japanese cultivation
638	76	..	1	190	14	45	..

TABLE XXIII

INDEBTEDNESS BY INCOME GROUPS

Income Groups	Total number of Households.	Number of House-holds indebted	Amount	Percentage of Col. 3 to Col. 2.	Average indebtedness for household in debt
1	2	3	4	5	6
Rs.			Rs.	Rs. p.	Rs. p.
25 and below	9	5	250	55·60	50·00
26 to 50	121	72	24,845	59·50	345·07
51 to 75	142	102	43,245	71·83	423·97
76 to 100	88	63	29,840	71·59	473·65
101 and above	278	162	1,41,120	58·27	871·11
Total	**638**	**304**	**2,39,300**	**47·65**	**787·17**

TABLE XXIII-A

INDEBTEDNESS BY CAUSES

Cause	Indebtedness by causes of debts		
	Amount in debt	Number of families in debt	Percentage of debt due to cause to the total amount of debt
1	2	3	4
Domestic purposes	84,745	260	35·40
Land improvement	73,385	92	30·66
Marriage	35,670	52	14·91
Household Cultivation	9,600	11	4·01
Purchase of Livestock	15,600	20	6·52
Purchase of Land	8,900	10	3·72
Business run by the Household	6,450	9	2·70
Education	1,650	4	0·69
House construction, repairs to existing buildings	1,400	3	0·59
Litigation	1,000	1	0·42
Sickness	900	2	0·38
Total	**2,39,300**	**464**	**100·00**

TABLE XXIII-B

SOURCES OF CREDIT

Sources of Credit	Cultivators having Land						Non-cultivators	
	Below 3 acres		3-10 acres		10 acres and above			
	Amount borrowed Rs.	Amount out-standing Rs.	Amount borrowed Rs.	Amount out-standing Rs.	Amount borrowed Rs.	Amount out-standing Rs.	Amount borrowed Rs.	Amount out-standing Rs.
1	2	3	4	5	6	7	8	9
Co-operative Societies	..	..	2,200	2,200	20,300	19,800	..	..
Government	..	..	2,500	2,500	29,975	27,275	..	..
Private money lenders	14,715	14,185	53,945	51,755	70,190	64,940	54,635	51,345
Relatives	950	950	4,500	3,600	150	150	600	600
Total	**51,665**	**15,135**	**63,145**	**60,055**	**1,20,615**	**1,12,165**	**55,235**	**51,945**

TABLE XXIV

AGRICULTURAL PRODUCE OF CULTIVATION RUN BY THE HOUSEHOLDS AND THEIR DISPOSAL

Name of crops	Number of households	Unit	Area in acres 0-00	1962						
				Total production	Quantity for domestic consumption	Quantity sold	Paid as Rent	Paid as Interest	Reserved for seeds	Balance left over
1	2	3	4	5	6	7	8	9	10	11
Jowar	219	Quintals	2839·88	9,602	3,815	4,440	1,206	10	125	6
Black gram	191	,,	3325·01	7,336	32	6,375	631	29	260	9
Bengal gram	118	,,	1358·58	3,521	48	2,960	385	2	125	1
Ground nut	103	,,	1054·69	5,507	51	4,485	839	21	101	10
Paddy	81	,,	362·08	1,159	197	843	93	..	26	..
Cotton	77	,,	855·55	3,640	10	2,998	564	23	45	..
Wheat	39	,,	170·20	598	38	473	59	2	24	2
Sugarcane	37	,,	65·48	5,023	4	4,735	280	2	..	2
Barley	23	,,	62·13	495	4	471	..	9	10	1
Arhar	18	,,	71·25	237	29	153	24	19	12	..
Onions	15	,,	25·00	314	2	300	12	..	..	..
Chillies	12	,,	23·93	207	..	196	11	..	..	..
Safflower	7	,,	19·88	65	4	53	6	1	1	..
Niger seed (Karellu)	6	,,	76·00	71	..	50	21	..	..	..
Linseed	3	,,	8·38	13	..	11	2	..	..	..
Tobacco	2	,,	11·68	21	..	21	..	..	..	..
Plantains	2	,,	2·00	110	..	110	..	..	..	..

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.	Less than one acre	No. of Hhs.	12.49 acres	No. of Hhs.	2.50 – 4.99 acres	No. of Hhs.	5.00 – 10.00 acres	No. of Hhs.	10 acres & above
1	2	3	4	5	6	7	8	9	10	11	12	13
LINGAYAT	16	A	..	..	1	1·25	2	8·08	12	84·98	90	2446·80
		B	..	..	6	11·68	7	24·10	24	171·40	25	419·82
		C	..	..	..	..	..	..	..	..	4	71·20
		A+B	..	..	..	..	..	..	..	..	2	24·97
		A+C	..	..	..	..	..	..	..	..	41	1517·39
MAHAR	61	A	..	..	..	..	1	3·00	..	..	...	..
		C	..	..	2	4·00	1	4·09	..	..	3	65·45
		A+C	..	..	..	..	.	..	..	..	1	62·28
		B+C	..	..	..	..	1	4·50	..	..	..	..
KURUBA	12	A	..	..	4	6·07	7	24·04	6	34·13	2	20·63
		B	..	..	4	7·40	4	11·15	2	11·00	2	47·50
		A+C	..	..	..	..	..	..	..	..	9	294·15
MARATHA	11	A	..	..	.	..	1	4·00	5	39·50	10	336·18
		B	..	..	1	1·25	..	..	3	21·63	3	52·48
		C	..	..	..	..	..	..	..	..	1	16·63
		A+B	..	..	..	..	..	..	..	..	1	44·95
		A+C	..	..	..	..	..	..	..	..	2	54·20
MADIGA	24	B	..	..	..	..	..	..	..	..	1	12·50
		C	..	..	..	..	2	5·63	..	..	1	25·00
		A+C	..	..	..	..	..	..	1	8·02	1	13·00
GURUVA	1	A	..	..	..	..	..	..	5	32·12	3	82·81
		B	..	..	..	..	..	..	2	15·78	..	..
		A+C	..	..	..	..	..	..	..	..	4	145·22
RAJAPUT	..	A	..	..	..	..	1	2·59	..	..	3	50·88
		B	..	..	..	..	1	3·00	..	..	4	54·63
		C	..	..	..	..	..	..	..	..	1	28·00
NAINDA	..	A	..	..	1	1·25	2	5·15	2	15·31	..	..
		B	..	..	..	..	1	3·23	1	5·00	..	..
		A+C	..	..	..	..	..	..	..	..	1	34·75
VISWAKARMA	3	B	..	..	..	..	3	11·00	..	..	1	13·65
BRAHMIN	..	A	..	..	..	..	..	..	..	..	3	148·45
		B	..	..	..	..	..	..	..	..	2	71·35
		A+C	..	..	..	..	..	..	..	..	1	29·55
DHOR	5	B	..	..	..	..	..	..	1	5·00	..	..
UPPARA	..	B	..	..	1	2·00	1	4·00	..	..	1	15·30
		A+C	..	..	..	..	..	..	..	..	1	22·30
CHAMBHAR	4	..	..	..	..	..	..	..	..	..	..	..
KALAL	2	A+C	..	..	..	..	..	..	..	..	1	85·15
BAIRAGI	1	B	..	..	..	..	..	..	..	..	1	45·50
KORAVA	2	..	..	..	..	..	..	..	..	..	..	..
MARWADI	..	A	..	..	..	..	..	..	..	..	1	74·30
		B	..	..	..	..	..	..	..	..	1	32·38
MADIVALA	1	..	..	..	..	..	..	..	..	..	..	..
LOIGA	..	B	..	..	..	..	..	..	1	5·23	..	..
JAIN	..	A+C	..	..	..	..	..	..	..	..	1	75·38
CHRISTIAN	4	..	..	..	..	..	..	..	..	..	..	..
MUSLIM	57	A	..	..	5	9·11	1	4·13	3	21·23	8	151·36
		B	..	..	7	13·53	18	67·81	15	106·56	6	96·71
		C	..	..	..	..	1	3·00	..	..	1	14·00
		A+B	..	..	..	..	..	..	2	13·58	.	..
		A+C	..	..	..	..	..	..	1	9·98	17	469·58
Total	204	..	..	..	32	57·54	55	192·32	86	590·47	261	7268·38

*A=Owned and self-cultivated;
B=Owned and leased out;
C=Taken on lease.

TABLE XXV-A

OWNERSHIP OF LAND BY THE RESIDENTS OF BHATAMBRA

Community	Total		Number of Households and extent of land													
	No. of Hhs.	Acreage	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-.7.49 acres	No. of Hhs.	7.5-9.9 acres	No. of Hhs.	10.15 acres	No. of Hhs.	15 acres& above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	210	3943·02	..	..	8	14·81	12	43·68	22	128.78	23	198·33	56	695·08	89	2862·34
Mahar	3	10·83	..	..	..	..	2	5·50	1	5·33	..	..	..	..	..	..
Kuruba	40	212·07	..	..	13	22·42	12	41·79	9	50·68	..	..	3	33·63	3	63·55
Maratha	26	518·84	..	..	1	1·25	1	4·00	..	..	10	79·98	1	10·00	13	423·61
Madiga	3	20·52	..	..	..	..	1	3·00	1	5·02	..	..	1	12·50	..	..
Garuva	14	204·75	..	..	..	..	..	..	5	32·12	2	15·78	2	24·67	5	132·18
Rajaput	9	111·01	..	..	..	..	2	5·50	..	..	..	..	4	45·16	3	60·35
Nainda	8	45·19	..	..	1	1·25	3	8·38	2	11·31	..	..	1	9·00	1	15·25
Viswakarma	4	24·65	..	..	..	..	3	11·00	..	..	..	..	1	13·65	..	..
Brahmin	6	240·35	..	..	..	..	..	..	..	..	..	..	..	..	6	240·35
Dhor	1	5·00	..	..	..	..	..	..	1	5·00	..	..	..	..	..	..
Upnara	4	37·00	..	..	1	2·00	1	4·00	..	..	..	..	..	..	2	31·00
Kolal	1	69·15	..	..	..	..	..	..	..	..	..	..	..	..	1	69·15
Baitagi	1	45·50	..	..	..	..	..	..	..	..	..	..	..	..	1	45·50
Marwadi	2	106·58	..	..	..	..	..	..	..	..	..	..	..	..	2	106·58
Sdiga	1	5·23	..	..	..	..	..	..	1	5·23	..	..	..	..	..	..
Jain	1	26·38	..	..	..	..	..	..	..	..	..	..	..	..	1	26·38
Muslim	83	648·13	..	..	15	23·64	24	90·25	16	98·52	9	76·33	11	139·91	8	214·78
Total	**417**	**6274·20**	..	..	**39**	**70·37**	**61**	**217·10**	**58**	**341·99**	**44**	**370·12**	**80**	**983·60**	**135**	**4291·02**

TABLE XXV-B

OWNERSHIP OF LAND IN BHATAMBRA VILLAGE BY ITS RESIDENTS

Community	Total		Number of Households and extent of land													
	No. of Hhs.	Acreage	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49 acres	No. of Hhs.	2.5-4.9 acres	No. of Hhs.	5-7.49 acres	No. of Hhs.	7-5-9.9 acres	No. of Hhs.	10-15 acres	No. of Hhs.	15 acres & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	201	3729·47	..	..	8	14·81	12	43·68	22	129·33	22	189·48	598·65	598·65	89	2753·52
Mahar	2	8·33	..	..	..	..	1	3·00	1	5·33	..	..	..	..	..	..
Kuruba	40	212·07	..	..	13	22·42	12	41·79	9	50·68	..	..	3	33·63	3	63·55
Maratha	26	522·44	..	..	1	1·25	1	4·00	4	26·00	6	53·98	1	10·00	13	427·21
Madiga	3	20·52	..	..	..	..	1	3·00	1	5·02	..	..	1	12·50	..	..
Gu uva	14	204·75	..	..	..	..	..	..	5	32·12	2	15·78	2	24·67	5	132·18
Rajaput	9	111·01	..	..	..	..	2	5·50	..	..	..	..	4	45·16	3	60·35
Nainda	8	45·19	..	..	1	1·25	3	8·38	2	11·31	1	9·00	..	..	1	15·25
Viswakarma	4	24·65	..	..	..	..	3	11·00	..	..	..	..	1	13·65	..	..
Brahmin	5	166·10	..	..	..	..	..	..	..	..	..	..	..	..	5	166·10
Dhor	1	5·00	..	..	..	...	..	..	1	5·00	...	..	..	..	..	..
Uppara	4	36·30	..	..	1	2·00	1	4·00	..	..	..	..	..	..	2	30·30
Kalal	1	69·15	..	..	..	..	..	..	..	..	..	..	..	..	1	69·15
Bairagi	1	45·50	..	..	..	..	..	..	..	..	..	..	..	..	1	45·50
Marwadi	2	106·68	..	..	..	..	..	..	..	..	..	..	..	..	2	106·68
Ediga	1	5·23	..	..	..	..	..	..	1	5·23	..	..	..	..	..	..
Jain	1	26·38	..	..	..	..	..	..	..	..	..	..	..	..	1	26·38
Muslim	82	642·13	..	..	15	28·64	24	90·25	15	92·52	9	76·03	11	139·91	8	214·78
Total	**405**	**5980·90**	..	..	**39**	**70·37**	**60**	**214·60**	**61**	**362·54**	**40**	**344·27**	**71**	**878·17**	**134**	**4110·95**

TABLE XXV-C

LANDS OWNED OUTSIDE THE VILLAGE

Community	Name of the village and number of households and acreage of lands owned													
	Siddapurwadi		Daigapur		Chincholi		Bhalki		Hulsur				Lantawad	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
LINGAYAT	8	186·50	2	52.33	1	7·00	3	31.00	..	..	..	..	..	..
MAHAR	..	..	..	..	..	..	..	..	1	2·50	..	..	..	..
BRAHMIN	..	..	..	..	1	28·65	..	..	..	..	1	8·50	1	37·00
MUSLIM	..	..	..	..	..	..	1	6·00	..	..	..	..	..	..

TABLE XXVI

GENERAL

Total No. of households	Number of Households			
	Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
638	6	4	...	46

TABLE 1

CASTE/TRIBE OR COMMUNITY AND NATURE OF FAMILY

Sl. No.	Community	Total No. of Households	Types of families living in the Households				Remarks
			Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7	8
1.	Lingayat	230	114	35	38	43	
2.	Mahar	70	40	6	9	15	
3.	Kuruba	52	25	8	6	13	
4.	Maratha	38	12	7	13	6	
5.	Madiga	30	15	2	10	3	
6.	Guruva	15	7	1	6	1	
7.	Rajput	10	6	1	2	1	
8.	Nainda	8	4	1	2	1	
9.	Viswakarma	7	4	1	...	2	
10.	Brahmin	6	2	...	...	4	
11.	Dhor	6	2	1	3	..	
12.	Uppara	4	1	...	...	3	
13.	Chambhar	4	2	1	1	..	
14.	Kalal	3	..	1	1	1	
15.	Bairagi	2	..	1	...	1	
16.	Korava	2	1	1	...	..	
17.	Marwadi	2	1	..	1	..	
18.	Madivala	1	1	..	..	..	
19.	Ediga	1	..	1	..	...	
20.	Jain	1	...	..	...	1	
21.	Christian	4	2	...	1	1	
22.	Muslim	142	75	17	28	22	
	Total	**638**	**314**	**85**	**121**	**118**	

TABLE 2

ASSOCIATION OF DEITY/SPECIAL OBJECT OF WORSHIP AND CASTE/TRIBE

Not Compiled

TABLE 3

AWARENESS OF UNTOUCHABILITY OFFENCES ACT

Sl.No.	Community	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4	5
1.	Lingayat	230	103	
2.	Mahar	70	9	
3.	Kuruba	52	3	
4.	Maratha	38	8	
5.	Madiga	30	1	
6.	Guruva	15	..	
7.	Rajput	10	2	
8.	Nainda	8	5	
9.	Viswakarma	7	2	
10.	Brahmin	6	3	
11.	Dhor	6	..	
12.	Uppara	4	1	
13.	Chambhar	4	..	
14.	Kalal	3	1	
15.	Bairagi	2	..	
16.	Korava	2	..	
17.	Marwadi	2	1	
18.	Madiwala	1	..	
19.	Ediga	1	..	
20.	Jain	1	1	
21.	Christian	4	..	
22.	Muslim	142	42	
	Total	**638**	**182**	

TABLE 4

CONTRAVENTION OF MARRIAGE RULES

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

All the 638 Households have been interviewed. None of the members in the village reported to have married against his/her caste rules regarding marriage.

TABLE 4-A

PERMISSIBILITY OF INTERCASTE MARRIAGE

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young 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 638 Households have been interviewed. Intercaste marriages are not permitted among any of the castes in the village.

TABLE 5

AWARENESS OF CHANGES IN HINDU LAWS OF SUCCESSION AND ADOPTION

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
Lingayat	230	1	1	The heads of all the households were interviewed.
Mahar	70	..	..	
Kuruba	52	..	..	
Maratha	38	..	..	
Madiga	30	..	..	
Guruva	15	..	..	
Rajput	10	..	..	
Nainda	8	..	..	
Viswakarma	7	..	..	
Brahmin	6	..	..	
Dhor	6	..	..	
Uppara	4	..	..	
Chambhar	4	..	..	
Kalal	3	..	..	
Bairagi	2	..	..	
Korava	2	..	..	
Marwadi	2	..	..	
Madivala	1	..	..	
Ediga	1	..	..	
Jain	1	..	..	
Christian	4	..	..	
Muslim	142	..	..	
Total	**638**	**1**	**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
The heads of all the households in the village were interviewed.	638	638	..	..	..	..	..	..	..

TABLE 5-B

SHARE OF PROPERTY FOR DIFFERENT CATEGORIES OF RELATIVES—SONS

Caste/Tribe/Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner							
		All sons get equal share	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
The heads of all the households in the village were interviewed.	638	638	..	..	..	..	—	—	—

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 neighbourers and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
Lingayat	152	..	4	
Mahar	9	..	1	
Kuruba	28	..	..	
Maratha	20	..	1	
Madiga	5	..	..	
Guruva	12	..	..	
Rajput	5	..	..	
Nainda	6	..	..	
Brahmin	4	..	..	
Uppara	1	..	..	
Kalal	1	..	..	
Marwadi	1	..	..	
Jain	1	..	..	
Muslim	39	..	1	
Total	**284**	..	**7**	

TABLE 7

LIVESTOCK STATISTICS INCLUDING FISHERY

Caste/Tribe/Community	Cows in Milk		Cows dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young Stock (Females)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	123	168	58	78	4	6	65	105	121	348	24	30	59	82	63	93
Mahar	6	6	29	36	..	..	7	9	7	12	1	1	8	9	11	13
Kuruba	16	19	14	17	..	..	7	10	10	22	..	..	7	10	10	11
Maratha	21	27	9	13	..	..	6	9	12	31	1	2	6	7	13	18
Madiga	4	4	9	10	..	..	2	2	2	3	..	..	..	..	7	9
Guruva	9	13	6	9	2	6	2	4	4	12	2	2	4	5	7	11
Rajput	6	10	3	5	..	..	1	1	4	12	2	3	1	1	4	7
Nainda	3	4	1	4	..	..	4	5	1	2	..	..	1	1	1	1
Viswakarma	3	4	..	..	..	..	..	..	..	..	1	1	1	2	2	2
Brahmin	3	3	2	3	..	..	5	8	4	8	..	..	1	1	1	1
Dhor	1	1	..	..	..	..	..	..	1	1	..	..	1	1	1	1
Uppara	2	2	..	..	..	..	1	1	2	3	..	..	..	..	1	3
Chambhar	2	2	..	..	..	..	..	..	..	..	..	..	..	..	2	3
Kalal	1	3	1	1	..	..	..	..	1	6	1	1	..	..	2	2
Bairagi	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Korava	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Marwadi	1	2	..	..	..	..	1	4	1	4	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jain	1	2	1	1	..	..	1	1	1	8	..	..	1	1	1	2
Christian	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Muslim	26	27	28	36	..	..	7	8	27	68	6	8	6	8	33	39
Total	**229**	298	**163**	**215**	**6**	**12**	**109**	**167**	**198**	**540**	**38**	**48**	**96**	**128**	**130**	**217**

TABLE 7 -*Contd.*

LIVESTOCK STATISTICS INCLUDING FISHERY

Caste/Tribe/Community	He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Horses, ponies & mules	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Lingayat	9	10	90	109	33	36	84	111	1	14	..	..	..	..	1	1
Mahar	1	1	6	6	2	2	11	11	6	16	2	7	..	..	..	..
Kuruba	3	3	5	5	4	4	6	6	19	373	17	283	..	..	..	..
Maratha	1	2	13	14	5	7	15	16	..	..	..	..	..	..	..	..
Madiga	..	..	1	1	2	2	1	1	..	..	..	..	..	..	..	..
Guruva	..	..	2	2	3	3	4	5	..	..	..	..	..	..	..	..
Rajput	1	1	4	4	3	3	6	8	..	..	..	..	..	..	..	..
Nainda	..	..	4	4	2	2	3	3	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	1	1	2	2	1	1	..	..	..	..	..	..	..	..
Dhor	..	..	2	2	1	1	3	3	1	7	..	..	..	..	..	..
Uppara	..	..	1	1	1	2	2	3	..	..	..	..	..	..	..	..
Chambhar	..	..	1	1	2	2	1	1	1	6	..	..	..	..	..	..
Kalal	..	..	1	1	1	1	1	2	..	..	..	..	..	..	1	1
Bairagi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Korava	..	..	..	..	..	..	..	..	..	..	..	..	2	42	..	..
Marwadi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	1	1	1	1	1	2	..	..	..	..	..	..
Ediga	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
Jain	1	1	..	..	1	1	1	1	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	7	8	16	17	13	14	19	22	19	123	4	19	..	..	10	10
Total	**23**	**26**	**148**	**169**	**77**	**84**	**160**	**196**	**48**	**541**	**23**	**309**	**2**	**42**	**12**	**12**

Caste/Tribe/Community	Donkeys		Cocks		Hens		Chickens		Others	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	34	35	36	37	38	39	40	41	42	43
Lingayat	..	..	1	8	1	8	..	..	..	..
Mahar	..	..	5	31	4	29	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..
Maratha	..	..	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	..	..	..	..	..
Guruva	..	..	..	..	..	..	..	..	..	..
Rajput	..	..	..	..	..	..	..	..	..	..
Nainda	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..
Dhor	..	..	..	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..
Chambhar	..	..	..	..	..	..	..	..	..	..
Kalal	..	..	1	15	..	..	..	..	..	..
Bairagi	..	..	..	..	..	..	..	..	..	..
Korava	2	18	1	5	2	17	..	..	..	..
Marwadi	..	..	..	..	..	..	..	..	..	..
Madivala	1	5	1	5	1	14	..	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	..
Jain	..	..	..	..	..	..	..	..	..	..
Christian	..	..	1	10	1	10	..	..	..	..
Muslim	..	..	22	135	31	283	8	100	..	..
Total	**3**	**23**	**32**	**209**	**40**	**366**	**8**	**100**	..	..

TABLE 8

VILLAGE INDUSTRIES—PRODUCTS

Sl. No.	Name of Industry	Name of products	No. of Hhs.	Number of households engaged in industry by castes										
				Lingayats	Mahar	Kuruba	Maratha	Viswakarma	Dhor	Chambhar	Kalal	Korava	Muslim
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Carpentry	Agrl. Implements	9	..	2	..	3	3	..	..	..	..	1
2.	Tailoring	Garments	14	1	..	..	2	..	..	..	..	..	11
3.	Goldsmithy	Gold & Silver ornaments	5	2	..	..	..	3	..	..	..	..	..
4.	Tanning	Leather	6	..	..	..	..	..	6	..	..	..	..
5.	Cobblery	Chappals	4	..	..	..	..	..	..	4	..	..	..
6.	Oil Presser	Oil	3	3	..	..	..	..	..	..	..	..	..
7.	Manufacture of Slaked Lime	Slacked Lime	3	..	3	..	..	..	..	..	..	..	..
8.	Basket Making	Baskets	2	..	..	..	..	..	..	..	..	2	..
9.	Pottery	Earthen Pots	1	1	..	..	..	..	..	..	..	..	..
10.	Flour Mill	Flouring service	4	2	..	..	..	..	..	..	1	..	1
11.	Tailoring and Weaving	Garments and Blankets	1	..	..	1	..	..	..	..	..	..	..
12.	Weaving	Blankets	1	..	..	1	..	..	..	..	..	..	..
13.	Carpentry and Blacksmithy	Agrl. Implements & Iron requirements	1	..	..	..	..	..	..	..	..	..	1
	Total		**54**	**9**	**5**	**2**	**5**	**6**	**6**	**4**	**1**	**2**	**14**

TABLE 9

LAND RECLAMATION AND DEVELOPMENT

Caste	Land Reclamation			
	No. of Hhs.	Acreage	No. of Hhs.	Acreage
Lingayat	34	394·26	..	..
Kuruba	1	3·00	..	..
Maratha	4	20·00	..	..
Guruva	2	14·30	..	..
Brahmin	1	20·22	..	..
Jains	1	22·37	..	..
Muslim	2	23·35	..	..
Total	**45**	**497·50**	..	..

TABLE 10

CO-OPERATIVE SOCIETY

Name of the Co-operative Society	No. of Hhs. of the Members of the Co-operative Society the Heads of which belong to					
	Lingayat	Maratha	Guruva	Rajput	Brahmin	Muslim
1	2	3	4	5	6	7
Large-scale Co-operative Society	33	4	1	1	1	5
Credit Co-operative Society Humnabad	..	..	..	..	1	..
Total	**33**	**4**	**1**	**1**	**2**	**5**

TABLE 11

HABIT OF TAKING SUGAR AS CORRELATED TO INCOME

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat	29	7	1	1	..	..	75	30	17	39	30	1
Mahar	..	..	..	1	..	..	3	9	10	15	31	1
Kuruba	1	..	..	..	..	..	9	7	13	11	11	..
Maratha	2	..	..	1	..	..	13	7	3	8	4	..
Madiga	..	..	..	..	..	..	3	4	4	9	8	2
Guruva	1	..	..	..	..	..	8	1	3	2	..	..
Rajput	..	..	..	..	..	..	3	..	3	4	..	..
Nanda	1	..	..	..	..	..	1	..	..	4	2	..
Viswakarma	..	..	..	..	1	..	..	..	1	3	2	..
Brahmin	3	..	..	..	..	..	2	..	1	..	..	..
Dhor	..	..	..	..	..	..	1	1	2	2	..	..
Uppara	1	..	..	..	..	..	..	2	..	1	..	..
Chambhar	..	..	..	..	..	..	1	..	2	1	..	..
Kalal	1	..	..	..	..	..	..	..	1	..	1	..
Bairagi	..	..	..	..	..	..	..	1	..	..	1	..
Korava	..	..	..	..	..	..	..	..	..	2	..	..
Marwadi	1	..	..	..	..	..	..	1	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	1	..	..	..
Ediga	..	..	..	..	..	..	..	..	..	1	..	..
Jain	1	..	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	1	3	..
Muslim	2	1	2	2	2	..	20	25	24	34	25	5
Total	**43**	**8**	**3**	**5**	**3**	..	**139**	**88**	**85**	**137**	**118**	**9**

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
Lingayat	77	22	11	29	8	..	27	15	7	11	22	1
Mahar	1	..	1	3	1	..	2	9	9	13	30	1
Kuruba	6	4	3	3	4	..	4	3	10	8	7	..
Maratha	11	6	2	8	1	..	4	1	1	1	3	..
Madiga	..	1	1	1	1	..	3	3	3	8	7	2
Guruva	4	..	1	1	..	..	5	1	2	1	..	..
Rajput	2	..	..	1	..	..	1	..	3	3	..	..
Nainda	1	..	..	4	1	..	1	..	..	..	1	..
Viswakarma	..	..	..	1	1	..	..	..	1	2	2	..
Brahmin	5	..	1	..	..	..	..	..	..	..	..	..
Dhor	..	..	2	2	..	..	1	1	..	..	..	..
Uppara	1	1	..	1	..	..	..	..	..	..	..	..
Chambhar	1	..	1	..	..	..	..	..	1	1	..	..
Kalal	1	..	..	..	..	..	..	..	1	1	..	..
Bairagi	..	1	..	..	..	..	..	..	..	..	1	..
Korava	..	..	..	2	..	..	..	..	..	..	..	..
Marwadi	1	1	..	..	..	..	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	..	..	1	..	..	..
Ediga	..	..	..	1	..	..	..	..	..	..	..	..
Jain	1	..	..	..	..	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	..	..	..	1	3	..
Muslim	16	15	13	23	12	..	6	11	13	13	15	5
Total	**128**	**50**	**36**	**80**	**29**	..	**54**	**46**	**52**	**62**	**92**	**9**

TABLE 12

MATERIAL CULTURE—POSSESSION OF FURNITURE

Caste/Tribe/Community	No. of households possessing							
	Rope cot	Wooden cot	Chair	Table	Easy chairs	Stool	Almirah	Wall-shelf
1	2	3	4	5	6	7	8	9
Lingayat	180	39	24	3	2	..	..	..
Mahar	42	..	..	..	..	..	..	..
Kuruba	41	1	..	..	..	..	..	..
Maratha	28	5	1	..	..	..	..	..
Madiga	26	..	..	..	..	..	..	..
Guruva	14	2	..	..	..	..	..	..
Rajput	5	2	2	..	..	..	..	..
Nainda	7	..	..	..	..	..	..	..
Viswakarma	5	..	..	..	..	..	..	..
Brahmin	3	4	3	..	1	..	1	..
Dhor	3	..	..	..	..	..	..	..
Uppara	4	..	..	..	..	..	..	..
Chambhar	4	..	..	..	..	..	..	..
Kalal	2	1	..	..	..	..	..	..
Bairagi	2	..	..	..	..	..	..	..
Korava	2	..	..	..	..	..	..	..
Marwadi	..	2	2	..	1	..	..	..
Ediga	1	..	..	..	..	..	..	..
Jain	1	1	..	..	..	..	..	..
Muslim	99	9	3	..	..	1	..	..
Total	**469**	**66**	**35**	**3**	**4**	**1**	**1**	..

TABLE 12-A

MATERIAL CULTURE—POSSESSION OF CONSUMER GOODS

Caste/Tribe/Community	No. of households possessing										
	Watch	Petro-max or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Lamp	Pump Set	Gramo-phone	Sewing machine	Clock
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	12	62	145	17	64	7	2	1	1	..	7
Mahar	1	..	..	..	..	..	..	..	..	..	..
Kuruba	..	2	16	..	1	..	..	..	..	..	..
Maratha	2	5	23	..	7	..	..	..	..	1	..
Guruva	..	3	9	..	3	..	..	..	..	..	..
Rajput	2	2	4	1	2	..	..	..	..	..	..
Nainda	..	1	5	..	..	..	..	..	..	..	..
Viswakarma	..	..	3	..	..	..	..	..	..	..	..
Brahmin	4	5	6	3	3	1	..	..	..	..	2
Dhor	..	..	1	..	..	..	..	..	..	..	..
Uppara	..	..	1	..	..	..	..	..	..	..	..
Chambhar	..	..	2	..	..	..	..	..	..	..	..
Kalal	1	1	2	..	1	..	..	..	..	..	1
Bairagi	..	..	1	..	..	..	1	..	..	..	..
Marwadi	1	1	2	1	1	..	..	..	..	..	1
Jain	1	1	1	1	1	1	..	..	..	..	1
Muslim	7	10	42	1	10	..	..	..	..	2	2
Total	**31**	**93**	**263**	**24**	**93**	**9**	**3**	**1**	**1**	**3**	**14**

TABLE 12-B

MATERIAL CULTURE—HABITS

Caste/Tribe/Community	Number of households that use mosquito curtain having monthly income of				Number 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
Lingayat	40	4	2	.	64	33	56	31
Mahar	..	1	..	..	3	8	26	32
Kuruba	..	..	..	..	10	7	24	11
Maratha	1	..	..	..	14	7	12	4
Madiga	.	..	..	..	3	4	13	10
Guruva	.	..	..	..	9	1	5	..
Rajput	2	..	..	..	1	..	7	..
Nainda	..	..	..	..	2	..	4	2
Viswakarma	..	..	..	..	..	..	4	3
Brahmin	4	..	..	..	1	..	1	..
Dhor	..	..	..	..	1	1	4	..
Uppara	..	..	..	..	1	2	1	..
Chembhar	..	..	..	..	1	..	3	..
Kalal	1	..	..	..	..	..	1	1
Bairagi	..	..	..	..	..	1	..	1
Korava	..	..	..	..	..	..	2	..
Marwadi	1	1	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	1	..
Ediga	..	..	..	..	..	..	1	..
Jain	1	.	..	..	..	..	..	..
Christian	..	..	..	..	..	..	1	3
Muslim	2	2	2	..	20	24	60	32
Total	**25**	**8**	**4**	..	**130**	**80**	**226**	**130**

TABLE 12-B—*Contd.*

MATERIAL CULTURE—HABITS

Caste/Tribe/Community	Number of households that use toilet soap/ washing soap having monthly income of				Number of households that do not use toilet soap/washing soap having monthly income of			
	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 and above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	10	11	12	13	14	15	16	17
Lingayat	94	37	54	26	10	..	4	5
Mahar	3	5	17	21	..	4	9	11
Kuruba	6	6	19	9	4	1	5	2
Maratha	14	6	9	4	1	1	3	..
Madiga	2	4	11	6	1	..	2	4
Guruva	8	..	4	..	1	1	1	..
Rajput	3	..	4	..	..	..	3	..
Nainda	2	..	3	2	..	..	1	..
Viswakarma	..	..	4	2	..	..	..	1
Brahmin	5	..	1	..	..	..	..	..
Dhor	1	1	3	..	..	..	1	..
Uppara	1	2	1	..	..	..	..	..
Chambhar	1	..	1	..	..	..	2	..
Kalal	1	..	1	..	..	..	..	1
Bairagi	..	1	..	..	..	..	..	1
Korava	..	..	2	..	..	..	..	..
Marwadi	1	1	..	..	..	..	..	..
Madivala	..	..	..	..	..	..	1	..
Ediga	..	..	..	..	..	..	1	..
Jain	1	..	..	..	..	..	..	..
Christian	..	..	1	..	..	..	..	3
Muslim	19	20	49	21	3	6	13	11
Total	**162**	**83**	**184**	**91**	**20**	**13**	**46**	**3**

TABLE 12-B—*Concld.*

MATERIAL CULTURE—HABITS

Caste/Tribe/Community	Number of households that send clothes to washerman having monthly income of				Number 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
1	18	19	20	21	22	23	24	25
Lingayat	28	7	11	1	76	30	47	30
Mahar	..	..	..	..	3	9	26	32
Kuruba	..	..	..	..	10	7	24	11
Maratha	3	..	1	..	12	7	11	4
Madiga	..	..	..	..	3	4	13	10
Guruva	..	..	2	..	9	1	3	..
Rajaput	1	..	..	..	2	..	7	..
Nainda	..	..	1	..	2	..	3	2
Viswakarma	..	..	..	..	..	..	4	3
Brahmin	2	..	..	..	3	..	1	..
Dhor	..	..	..	..	1	1	4	..
Uppara	..	1	..	..	1	1	1	..
Chambhar	..	..	..	..	1	..	3	..
Kalal	1	..	..	..	..	..	1	1
Bairagi	..	1	..	..	..	..	..	1
Korava	..	..	..	..	..	..	2	..
Marwadi	1	..	..	..	..	1	..	..
Madivala	..	..	..	..	..	..	1	..
Ediga	..	..	..	..	..	..	1	..
Jain	1	..	..	..	..	..	..	..
Christian	..	..	..	..	..	..	1	3
Muslim	3	2	4	..	19	24	58	32
Total	**40**	**11**	**19**	**1**	**142**	**85**	**211**	**129**

TABLE 13

HOUSE TYPE—ROOF

Caste/Tribe/Community	No. of Hhs.	Total No. of Hhs. with Mud Roof	No. of Hhs. with Stone Roof	No. of Hhs. with Zinc sheet Roof	No. of Hhs. with Thatched Roof	No. of Hhs. with Tile Roof		No. of Hhs. with R.C.C. Roof	No. of Hhs. with Mud and Zinc Sheet Roof	No. of Hhs. with Zinc Sheet and Thatched Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	230	163	3	48	7	..	..	9	..	..	..
Mahar	70	10	..	19	36	..	..	..	1	4	..
Kuruba	52	22	..	30	..	..	..	..	..	..	..
Maratha	38	32	..	5	1	..	..	..	..	..	..
Madiga	30	1	..	..	28	..	..	..	1	..	..
Guruva	15	10	..	5	..	..	..	..	..	..	..
Rajput	10	9	..	1	..	..	..	..	..	..	..
Nainda	8	6	..	1	1	..	..	..	..	..	..
Viswakarma	7	6	..	1	..	..	..	..	..	..	..
Brahmin	6	6	..	..	..	..	..	..	..	..	..
Dhor	6	1	..	5	..	..	..	..	..	..	..
Uppara	4	2	..	2	..	..	..	..	..	..	..
Chambhar	4	1	..	3	..	..	..	..	..	..	..
Kalal	3	2	..	1	..	..	..	..	..	..	..
Bairagi	2	1	..	..	1	..	..	..	..	..	..
Korava	2	..	..	2	..	..	..	..	..	..	..
Marvadi	2	1	..	..	..	..	..	1	..	..	..
Madivala	1	..	..	1	..	..	..	..	..	..	..
Ediga	1	..	..	1	..	..	..	..	..	..	..
Jain	1	1	..	..	..	..	..	..	..	..	..
Christian	4	1	..	2	..	..	..	..	..	..	..
Muslim	142	66	..	56	16	..	..	4	..	..	..
Total	**638**	**341**	**3**	**183**	**99**	.	..	**14**			

TABLE 13-A

HOUSE TYPE—WALL

Caste/Tribe/ Community	No. Hhs.	Number of Households with												
	Total	Mud wall	Stone wall	Thatched wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	Staw 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
Lingayat	230	1	229	..	..	..	..	..	..	..	..	..	..	..
Mahar	70	..	68	2	..	..	..	..	..	..	..	..	..	..
Kuruba	52	..	52	..	..	..	..	..	..	..	..	..	..	..
Maratha	38	1	37	..	..	..	..	..	..	..	..	..	..	..
Madiga	30	..	30	..	..	..	..	..	..	..	..	..	..	..
Guruva	15	..	15	..	..	..	..	..	..	..	..	..	..	..
Rajput	10	..	10	..	..	..	..	..	..	..	..	..	..	..
Nainda	8	..	8	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	7	..	7	..	..	..	..	..	..	..	..	..	..	..
Brahmin	6	..	6	..	..	..	..	..	..	..	..	..	..	..
Dhor	6	..	6	..	..	..	..	..	..	..	..	..	..	..
Uppara	4	..	4	..	..	..	..	..	..	..	..	..	..	..
Chambhar	4	..	4	..	..	..	..	..	..	..	..	..	..	..
Kalal	3	..	3	..	..	..	..	..	..	..	..	..	..	..
Bairagi	2	..	2	..	..	..	..	..	..	..	..	..	..	..
Korava	2	..	2	..	..	..	..	..	..	..	..	..	..	..
Marwadi	2	..	2	..	..	..	..	..	..	..	..	..	..	..
Madivala	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Ediga	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Jain	1	..	1	..	..	..	..	..	..	..	..	..	..	..
Christian	4	..	2	2	..	..	..	..	..	..	..	..	..	..
Muslim	142	1	138	3	..	..	..	..	..	..	..	..	..	..
Total	**638**	**3**	**628**	**7**	..	..	..	..	..	..	..	..	..	..

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