

CENSUS OF INDIA, 1961

VOLUME XI

MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

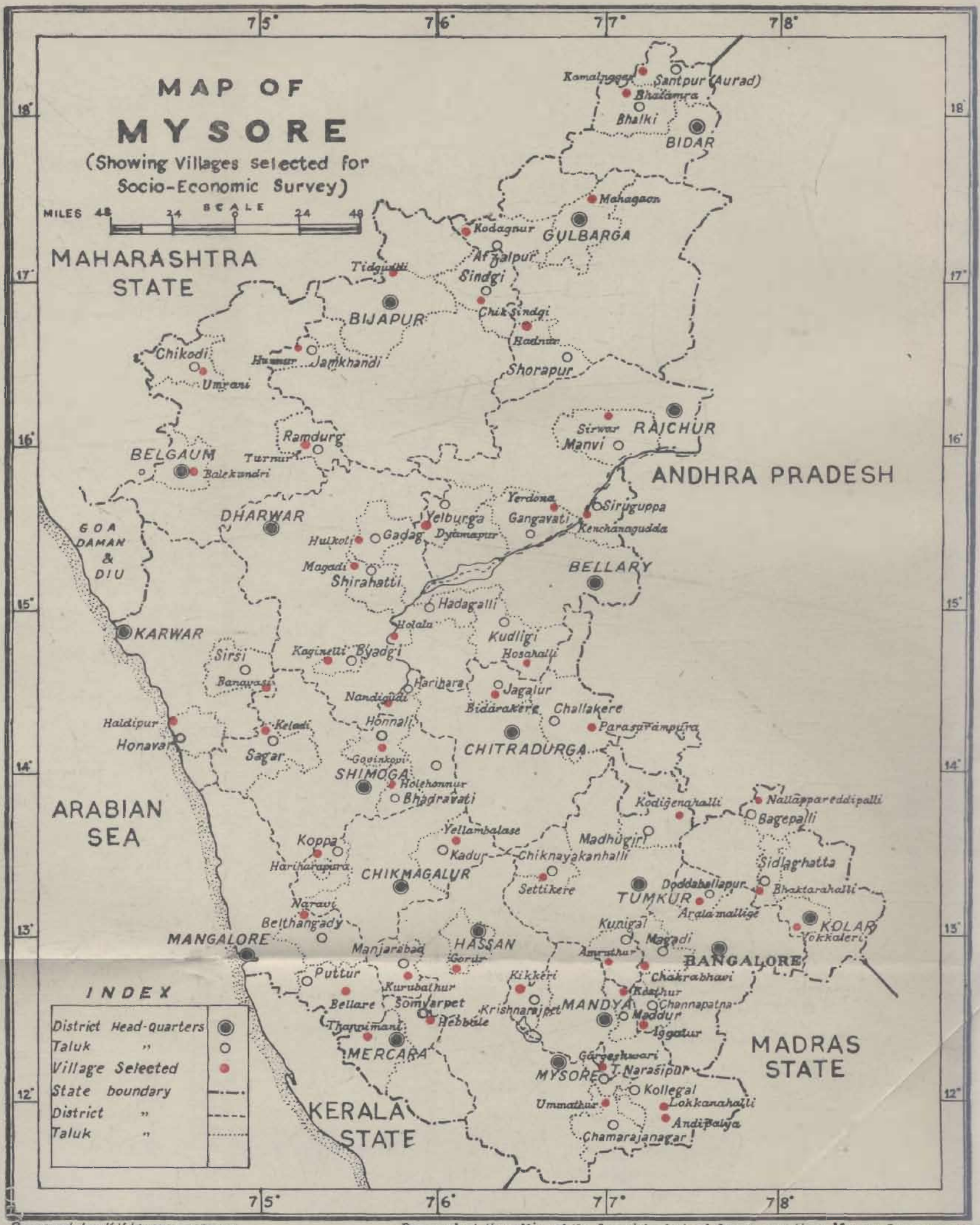
No. 26 VILLAGE SURVEY
MONOGRAPH ON SIRWAR

Editor

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

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, 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 bypaths' 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 extra-mural rigours of the task. For the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the 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 everbefore. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

NEW DELHI
July 30, 1964

ASHOK 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.

2. Sirwar in Raichur district is a fairly big village chosen to represent the "Tungabhadra; cotton-jowar-bajra-oil seeds and pulses" sub-region of the Northern Maidan region. It has a complex ethnic as well as economic composition. The region is characterised by large expanses of plains almost bereft of tree growth, abundant rich black soil, large sized holdings and a high proportions of landless agricultural labourers. It is now on the threshold of a major change in the agricultural economy as it had just begun to receive the benefits of canal irrigation from the Tungabhadra Project. The present study serves as a bunch mark for future surveys.

3. The field work was carried out by Sri Gururaj, Investigator during March and October, 1962 under the supervision of Sri K.L. Suryanarayanan, Deputy Superintendent of Census Operations (Special Surveys). The Investigator who worked with zeal and interest prepared the first draft also. The photographs included in the monograph were taken by Sri S. Ramachandran, Senior Technical Assistant, Handicrafts Survey. The final report is the outcome of the sincere and painstaking efforts of Sri C.M. Chandawarkar, Deputy Superintendent of Census Operations who has prepared it.

K. BALASUBRAMANIYAM,
Superintendent of Census Operations,
Mysore.

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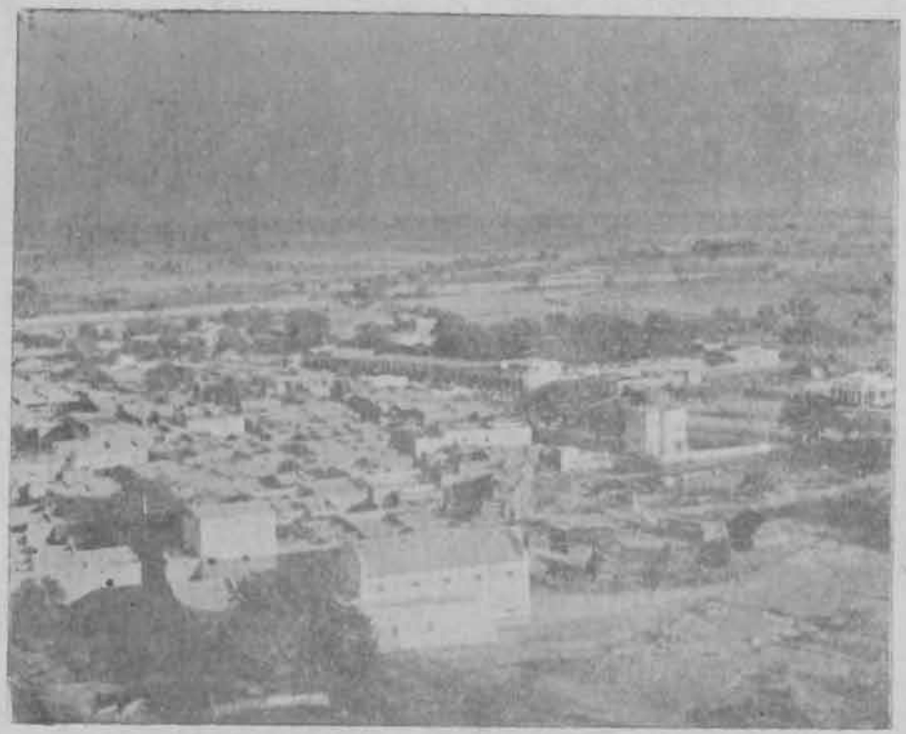
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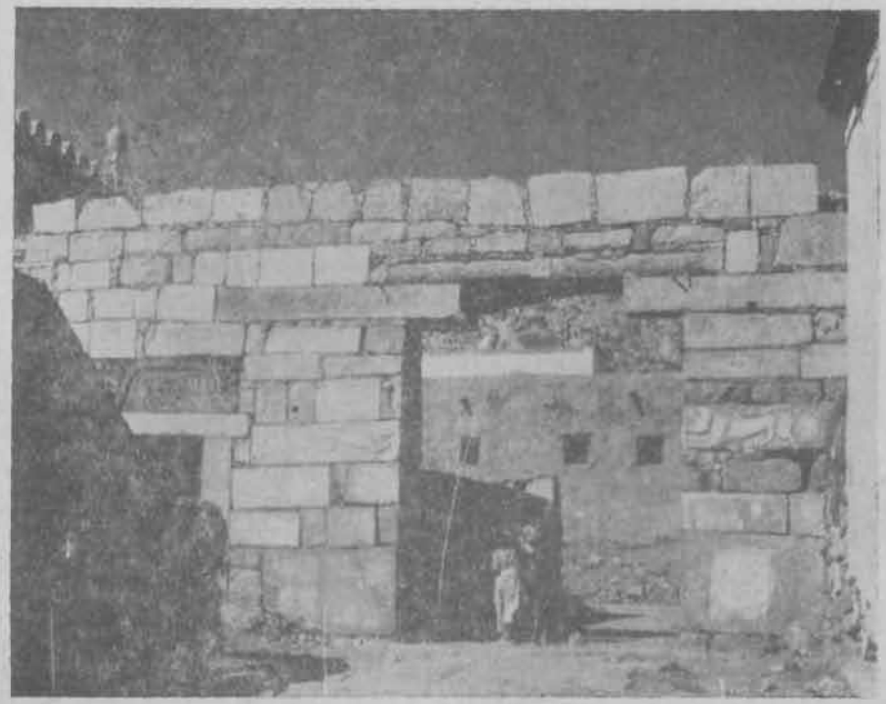
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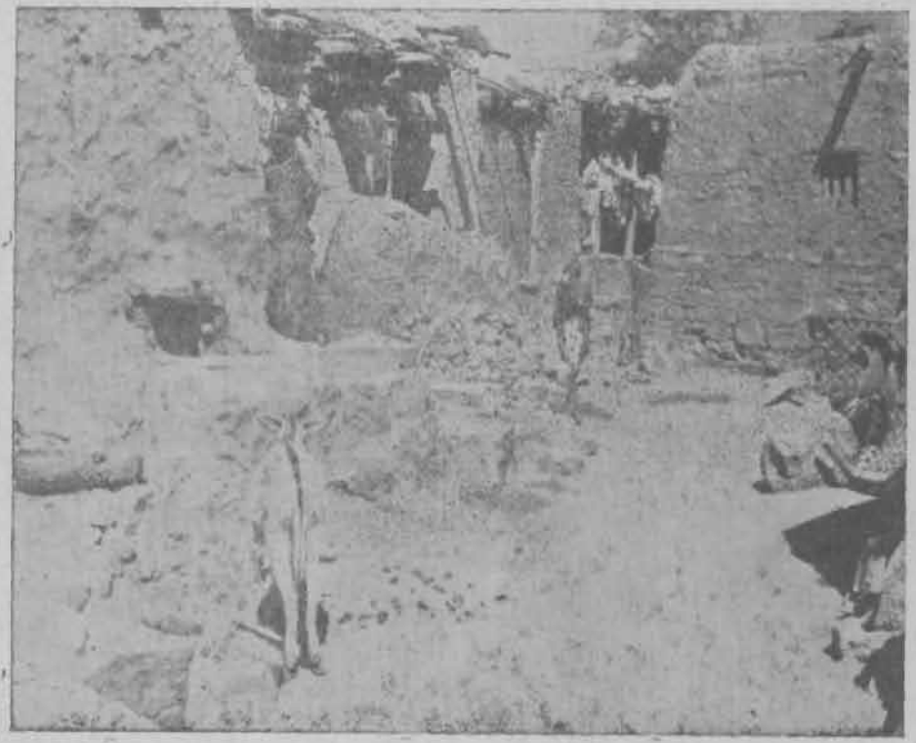
1. Sirwar—An aerial view



2. The old entrance of the Village



3. Muslim quarters



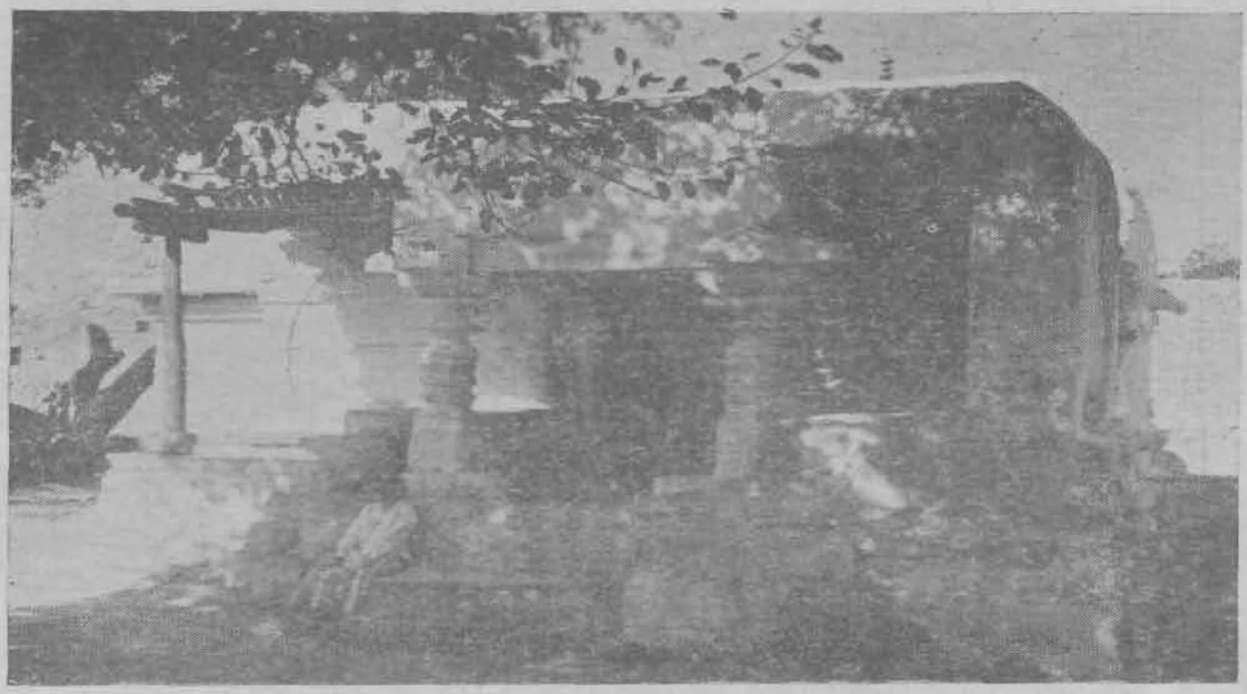
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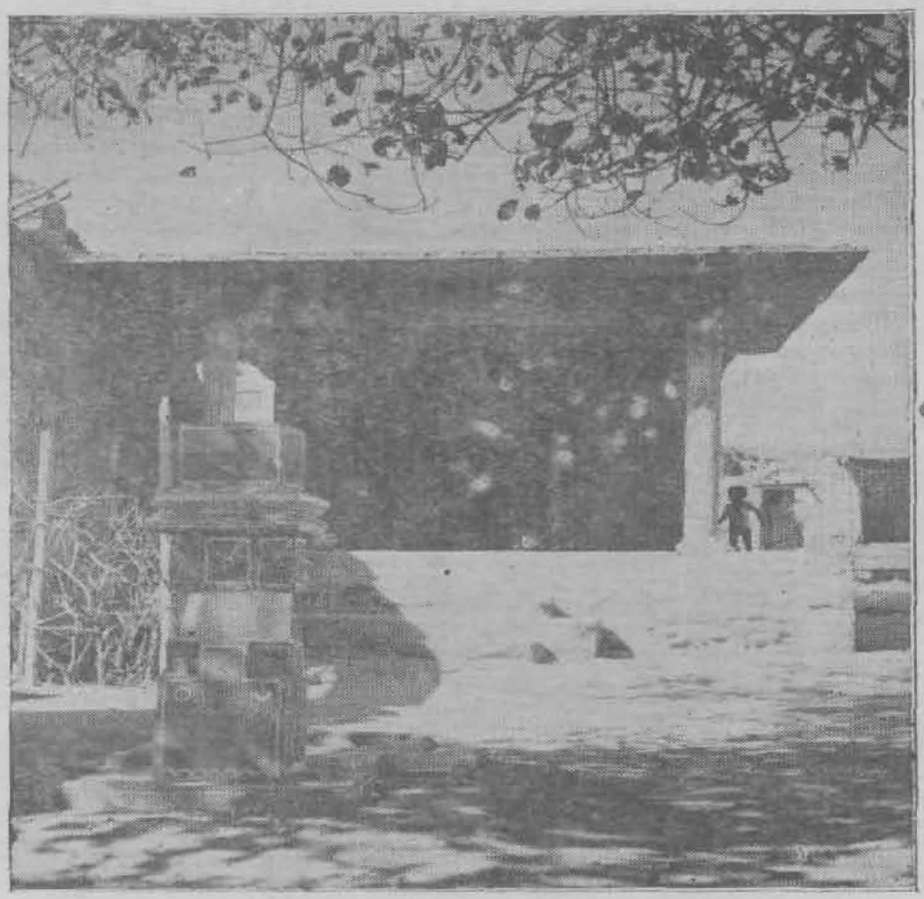
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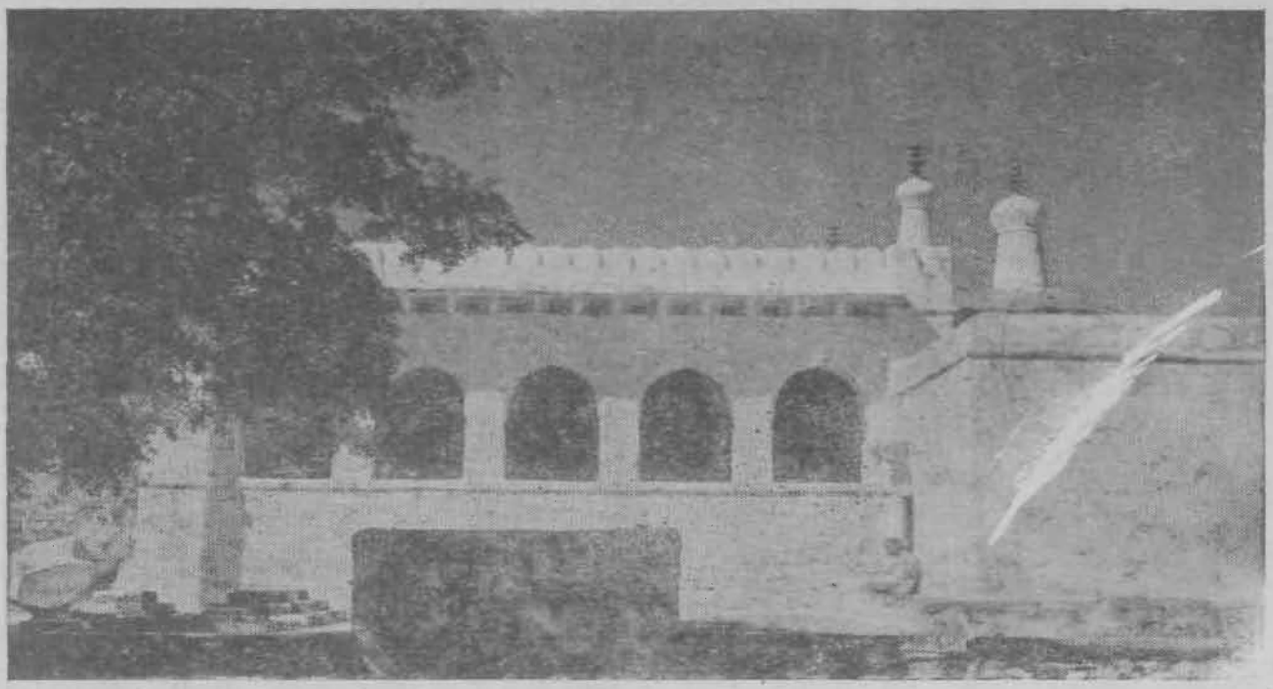
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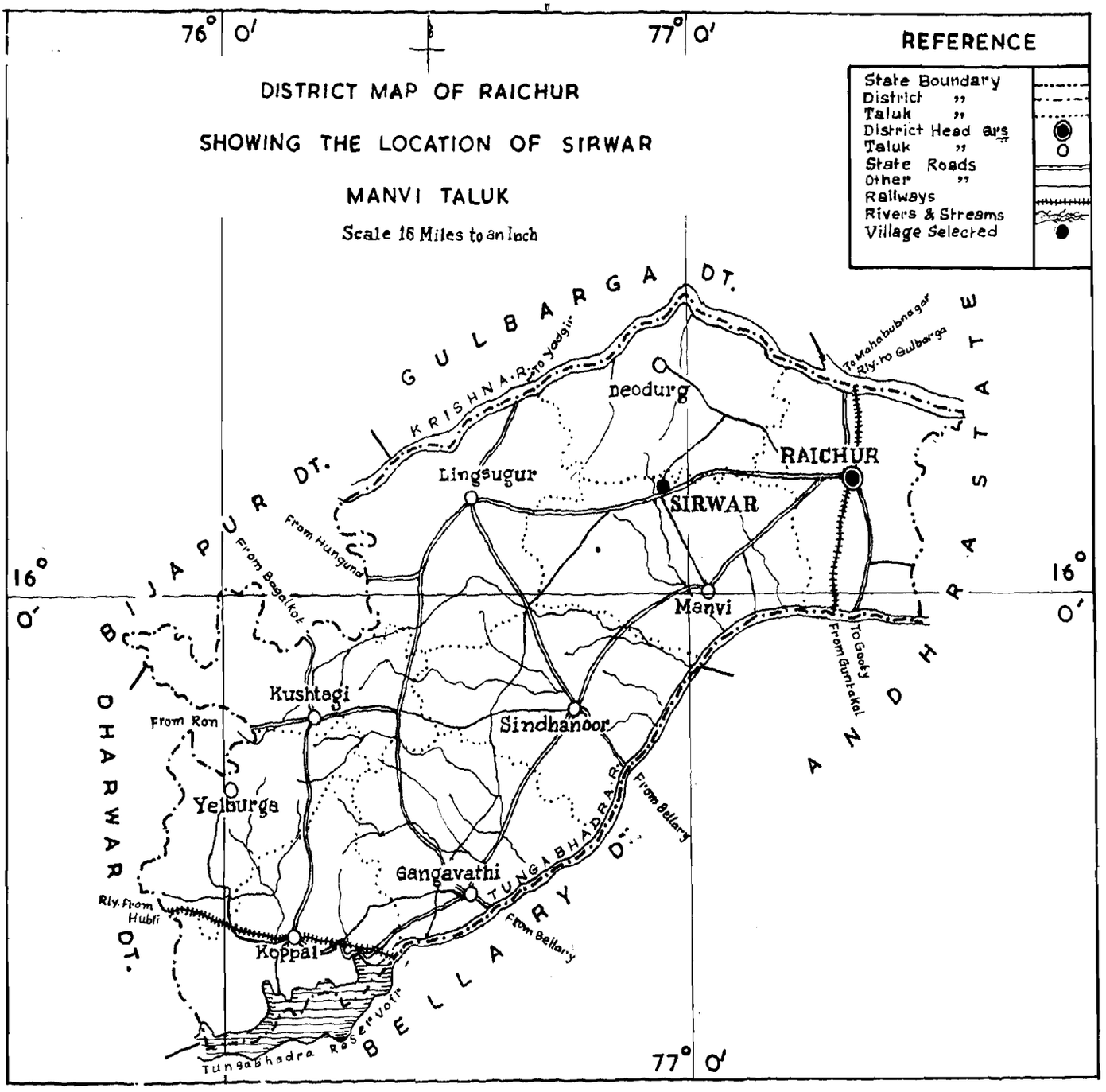
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10. The Village shandy (Weekly market)



10. The Village shandy (Weekly market)

CHAPTER I

THE VILLAGE

Introducing the village

The village Sirwar selected for this survey forms the headquarters of a Hobli. It is about 18 miles from Manvi, the taluk headquarters and 22 miles to the west of Raichur, the District Headquarters. It is a fairly big village with a population of 3673 distributed in 745 households. It stands included in the northern maidan region of the Mysore State with an annual rainfall of about 22 inches. The chief characteristics of this region are large expanses of tree-less surface, black soil and an occasional hill. Compact villages, dry cultivation (excepting in the irrigated zones of the projects recently started), large holdings and many land-less labourers are features of the rural life. The important crops in Sirwar are jowar, groundnut, cotton and pulses. The rain-fall is generally capricious and as such, failure of crops has been a periodical phenomenon. The village, however, is going to have the benefits of irrigation from the Tungabhadra Project very soon and this important land mark in the history of the village is bound to change the economic conditions of the people. The present socio-economic survey of this village would provide ample data for a comparative study at a later period after irrigation becomes a *fait accompli*. It is with a view to study the conditions in such a village which is on the threshold of a major change on its agricultural economy that the present survey has been undertaken.

Location

The village stands included in the Manvi Taluk of the Raichur District. It is bounded on the East by Jakkal Dinni village of Manvi Taluk and Tippal Dinni village of Deodurg Taluk; on the South are Jalapur and Nawalkal villages of Manvi Taluk; to the West lie Murkiond and Maral villages of Manvi Taluk; and to the North lie Yermaras and Nagar Dinni villages of Deodurg Taluk.

Manvi, the Taluk headquarters is 18 miles away from the village. Almost all the administrative offices at the taluks level are located here. It also happens to be the headquarters of the National Extension Block of Manvi. It is connected by a good road with Sirwar. There is a famous temple of Sri Jagannathaswamy and there is an old fort, now in ruins. Several old inscriptions have also been traced here.

Raichur, 22 miles to the east of the village to the district headquarters. It is a historic place. It is a railway station on the Madras—Bombay railway line. There are several cotton presses in the town and steps are afoot to establish a co-operative spinning mill. There is also a college. This town is reputed to have been built by one Gore Gangayya Raddivaru in 1294 A.D. The following extract from the Imperial Gazeteer of India (Provincial Series) Hyderabad State published in 1909 (pages 281—282) relating to Raichur Town should make an interesting reading: —

"Raichur Town.—Head-quarters of the District and taluk of the same name in Hyderabad State, situated in 16° 12′ N. and 77° 21′ E. Population (1901), 22,165, of whom 16,249 were Hindus, 5,664 Musalmans, and 186 Christians. According to an inscription in the fort on a huge stone 42 by 3 feet, it was built by Gore Gangaya Raddivaru in 1294. The country round Raichur was the battle-ground of the ancient Hindu and Jain dynasties, as well as of the Musalman and Hindu Kingdoms of Gulbarga and Vijayanagar. After the decline of the Bahmani power towards the close of the fifteenth century, it formed part of the Bijapur Kingdom. Upon the subjugation of Bijapur and Golconda by Aurangzeb, Raichur was garrisoned by the Mughals. A short distance from the west gate of the fort are the remains of a strongly built palace, now utilized as a jail. The town is the junction of the Madras and the Great Indian Peninsula Railways, 351 miles from Madras and 444 miles from Bombay... The fortifications form a square of large stones 12 feet long by 3 feet thick, laid on one another without any cementing material. They consist of two walls, an inner and an outer, and are surrounded on three

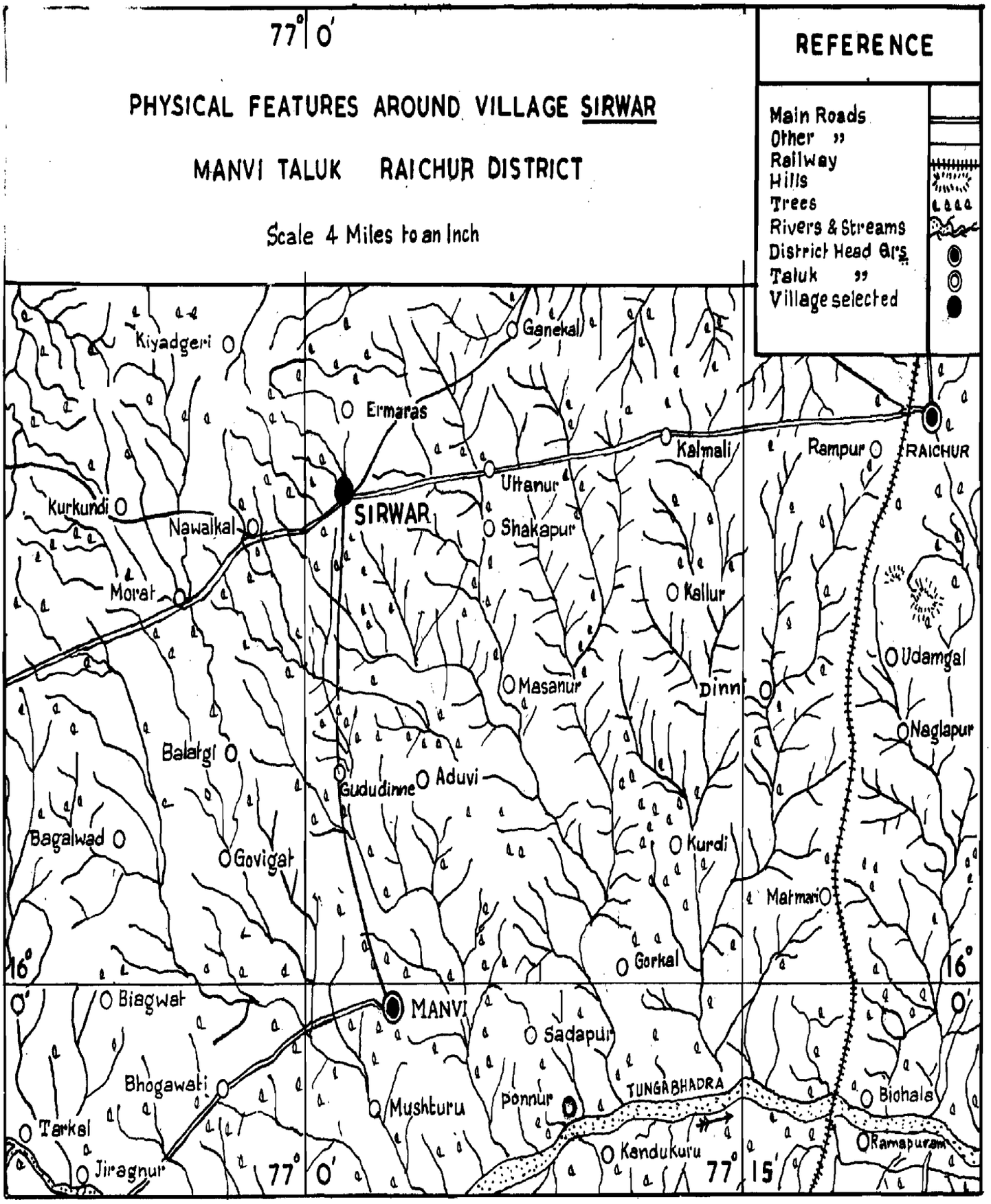
sides by a deep ditch, while on the fourth or southern side there is a hill. The outer fortifications and the gateways were constructed by Ibrahim Adil Shah about 1549. The inner fort has two gateways and the outer three. The fort contains an old gun over 20 feet long. Outside the eastern gate is a mosque having a single minaret 240 feet high and 30 feet in circumference, with a winding staircase, which was built in 1503 during the reign of Mahmud Shah Bahmani. A good view of the surrounding country is obtained from the top of this minaret. The Jama Masjid in the town was built in 1618. Raichur has three cotton-presses, a tannery, and a distillery, and is a rising commercial centre."

30 miles away from the village, there are the famous Hutti Gold Mines. More than 95% of the shares of the Hutti Gold Mines Co. Ltd., are held by the Government of Mysore. This mining undertaking employs nearly 2000 workers and the mines produce 15,000 to 16,000 ounces of gold valued at about Rs. 500,000 to Rs. 600,000 per year. Maski about 28 miles away in Lingsugur Taluk is a historical place. Here, an edict of King Ashoka carved on a rock has been located. So also black and red clay pottery, polished stone implements, etc. belonging to 1000 B.C. or earlier periods have been unearthed and as such, this place has acquired considerable archaeological importance. Recently traces of gold ores have also been located. Mudgal, about 46 miles away is also an historical place. There is an old fort here which was said to have been the seat of the Yadava Governor of Devagiri in 1250 A.D. This place is said to have come successively into the hands of the Rajas of Warangal, the Bahmani and Bijapur Kings before falling into the hands of Aurangzeb. There is an old Roman Catholic Church here and the Muharram celebrations at Mudgal attract a large crowd every year. Munirabad, 86 miles away has assumed great importance due to the construction of the Tungabhadra Dam. There is a sugar factory and there are proposals to start new factories to manufacture paper and pulp from agricultural residues—such as sugarcane bagasse, sulphuric acid and super-phosphate. It has been developed into a tourist centre. Anegundi, about 74 miles away in Gangawati Taluk stands on the left bank of the Tungabhadra river. It was the seat of Rajas of Anegundi, who are the lineal descendants of the Kings of Vijayanagar. It is said, the name Anegundi meaning an elephant pit has been derived from the fact that the Vijayanagar Kings used to keep their elephants there. Sri Ranganatha Temple, Pampa Sarovara, Lakshmi Temple, Kamal Mahal and Nava Brindavan are important places of archaeological, architectural religious importance. There are also famous edicts relating to the Vijayanagar period. Jaladurga in Lingsugur Taluk is an island fort standing in the river Krishna. This is said to have been the key fort of the Adil Shahi Kings of Bijapur. The fort though now deserted, is fit for being developed into a good picnic spot. Kinnal in Koppal Taluk, about 90 miles away is famous for its toys. Pottery, weaving and horn-work are the other industries found here. Gulbarga is a famous place about 126 miles away by road. Here are located the Divisional Headquarters. The place is famous from historical point of view. It can also be reached by railway via Raichur. It attracts a large number of pilgrims and is famous for the shrine of Khwaja Banda Nawaz and the Sharana Basaveswara Temple. Shorapur, about 45 miles away was the capital of the Shorapur chiefs who rose in revolt against the British in 1857.

Physical Aspects

The District of Raichur lies between two rivers, *viz.* the Krishna and the Tungabhadra and as such is generally referred to as 'Raichur Doab', meaning the country between two rivers. The geological features of the area are represented by the gneissic complex in which the Dharwar series of rocks occur as definite bands and outlying patches. The topography of the area may be considered as represented by the two broad valleys, one sloping towards the Krishna in the north and the other towards the Tungabhadra in the south, with elevated and undulating country between these two valleys. The predominant soil in Raichur District is the black cotton soil derived from the disintegration of hornblende schists which are metamorphic derivations of older volcanic flows.

The village lies on a plain surface which slopes slightly from North to South and West to East. It is close to a hillock, about 400 feet high. To the west of the village, there are 3 hillocks, the tallest being the one close to the village. There are two rivulets which flow through the village limits. One flows in the north-eastern portion of the village


77° 0'
PHYSICAL FEATURES AROUND VILLAGE SIRWAR
MANVI TALUK RAICHUR DISTRICT
Scale 4 Miles to an Inch
REFERENCE
Main Roads
Other "
Railway
Hills
Trees
Rivers & Streams
District Head Qrs
Taluk "
Village selected
Kiyadgeri
Ganekal
Ermaras
Kalmali
Rampur
RAICHUR
Kurkundi
Nawalkal
SIRWAR
Uttanur
Shakapur
Morat
Kallur
Masanur
Dinni
Udamgal
Naglapur
Balatgi
Gududinne
Aduvi
Bagalwad
Govigal
Kurdi
Matmari
Gorkal
16°
Biagwat
MANVI
Sadapur
Bhogawati
Mushturu
Ponnur
TUNGABHADRA
Biohala
Tarkal
Jiragnur
Kandukuru
Ramapuram
77° 0'
77°
15'

lands and the other from north to south on the western side. The river Krishna is about 30 miles away to the North and the river Tungabhadra is about 20 miles away towards the South. The village stands at an altitude of about 1344 feet above the mean sea level.

Climatologically three seasons are recognised in the village. The hot weather lasts from March to the middle of June. This is a period of rising temperature and the summer heat becomes very unbearable round about May. The rainy season starts in the middle of June and lasts till about October. The major precipitation is generally in September. At times some off-season rains are seen to fall in April and May. Such off-season rains and the rains in October are usually accompanied by lightning and thunder. Between October and November also the temperature records some rise. In November starts the winter season and it lasts till February. The night temperature is then generally cool.

The average rain-fall is about 22 inches or 558 mm per annum, but as already stated, the rain-fall is not certain. The following rain-fall figures between 1958 and 1961 as recorded in the gauge at Manvi, give a fair idea of the precipitation:—

Particulars of rainfall

1958		1959		1960		1961	
Month	Rainfall in mm	Month	Rainfall in mm	Month	Rainfall in mm	Month	Rainfall in mm
1	2	3	4	5	6	7	8
July	155	June	76	July	232	June	155
August	399	July	149	August	100	July	116
September	518	August	186	September	394	August	75
		September	299	October	120	September	16
		October	313			October	123
	Total 1072		1023		846		485

Flora

There are no forests either in the village or near about, as the rain-fall is scanty and uncertain. In fact, there are hardly about 25 trees in the *gaothan* and 220 in the fields. The trees commonly seen in the village are babul (acacia arabica), margosa (Melia azadirachta), tamarind (tamarindus indica), mango (manifera indica), toddy (phoenix sylvestris), banyan (ficus bengalensis), peepal (ficus religiosa), banni (acacia ferruginea) and basari. The more common among these are the babul and margosa trees. The toddy palms are generally found on the banks of the two streams. It is seen that more trees are found towards the west of the village than in any other direction. It is expected that when the village is provided with more irrigational facilities, the tree growth will also increase.

The important crops in the village are ground-nut, cotton and jowar. Other crops grown are wheat, bajra, pulses, safflower chillies, sesamum, etc. Vegetables are grown only in the rainy season. The important vegetables are brinjal, lady's fingers, radish, carrot, onion, etc.

Fauna

The tree growth in the village being sparse, wild animals are rarely seen. The wild animals occasionally seen are deer, rabbit, jackal, etc. The domesticated animals consist of cattle, sheep and goats, donkeys, pigs and poultry. The birds commonly seen are the crows, sparrows, pigeons, eagles, etc. Occasionally owls can also be seen. Reptiles are more common in the neighbourhood of the streams. Scorpions are also to be found in good number.

Size and Residential Pattern

The revenue limits of the village cover an area of 7123 acres or 11.2 square miles. The population being 3673, its density works out to about 328 per square mile. The *Gaothan* is about 2 furlongs in length from East to West and about 2 furlongs in width from North to South. The residential area occupies about 40 acres. The village lies at the foot of a hillock and has one important main road which practically divides it into two halves. This main road joins the State highway which runs

through the village towards its South. There are a number of small streets and lanes joining this internal main road. All these roads are very narrow. The main street itself is not more than about 12 feet wide and gets further narrowed at several places due to encroachments. The lanes are not more than 4 to 5 feet wide. It may be observed that often a comic situation arises when two carts or vehicles come from opposite directions in any street including the main street. The entrance of a cart at one end very often means the cessation of traffic from the opposite end. This certainly causes great inconvenience and often results in quarrels between the persons claiming their own right of way. This type of inconvenience and obstruction to traffic can be minimised to a certain extent by getting the encroachments removed. But considering the local situation, this is not an easy job, as most of the encroachments are made by persons who wield considerable influence in the village politics. Unless such persons learn to live and let-live, this type of inconvenience to the public is bound to continue.

These encroachments are also due to the tendency of the people to form caste-wise clusters of houses when selecting house sites which has resulted in a haphazard growth of the village. There is no planning in laying out the village with the result that a few of the sanitary arrangements made in the village are also rendered ineffective. The residential pattern of the village is generally caste-wise. The Byadars, Agasas and Katgars reside in the eastern portion of the *gaothan*. Kurubas, Kabbers and Brahmins live on the western side near the hillock. The Muslims have occupied the north-eastern side. The Scheduled Castes of Madigas and Byagars reside on the north-western side. The Lingayats live in the northern part of the village. The habitation of the Scheduled Castes is slightly cut-away from the other residential area of the village. Besides residential houses, there are 62 shops, 20 tea shops, 5 flour mills, 4 ginning factories and 20 temples and mosques in the village.

Communication

The village lies on the Raichur—Lingsugur road, on which 22 passenger buses ply daily. At Navalkal, 3 miles away to the east, the State road branches into two—one leading to Lingsugur and onwards to Ilkal, Bagalkot, etc. and the other leading to Hutti Gold Mines, Gurgunta, etc., Manvi, the Taluk headquarters is connected by a good road and daily buses ply between these two places. The nearest railway head is at Raichur, 22 miles away. All the villages in the neighbourhood are connected by cart tracks, but as these cart tracks run through fields with black soil, they are generally dusty in summer and slushy in the rainy season. In 1958, a *kachcha* road, about 25 miles in length has been formed under the rural communication programme. This road links up several interior villages which had no communication facilities till then. The village has a branch post office with arrangements for daily delivery and clearance of mail. The nearest place with telegraph and telephone facilities is Manvi, 18 miles away.

Important Public Places

The village has 14 temples. Important among them are the temples of Venkateswara, Hanuman, Eswara and Parasuram. There are two mosques in the village. The one located in the *gaothan* proper is old and about 20 years back another mosque has been constructed on the outskirts of the village close to the State highway. The Christian Mission has also erected a church recently. About 25 years back, the authorities of the Houston Hospital of Yadgir have set up a Mission Health Centre in this village. With the introduction of the activities of this Mission, a number of Madigas have got converted to Christianity. All of them offer prayers at this church.

Crematorium and Burial Ground

There is a common crematorium and burial ground for all Hindus including the Scheduled Castes in the northern part of the village. Till about 10 years back, this burial ground extended to about one acre. As this space was quite inadequate, an area of about 3 acres has since been acquired and assigned as a burial ground. The Muslims have their burial ground towards the west of the village close to the State highway.

Sources of Water

Draw wells provide drinking water. There are 6 drinking water wells in the village, of which

2 are privately owned and the remaining 4 are public wells. There are 7 other wells in the village, but the water from these wells, being brackish is used only for washing and other purposes. Of the 7 wells with brackish water, 3 are public wells and 4 are privately owned. Two of the public drinking water wells are being used exclusively by the Scheduled Castes, one of them is being used by the Byagaras and other by Madigas. Both these wells are found towards the North of the *gaothan* and are close to the residential area of these two castes. The streams flowing on the eastern side of the village also provide drinking water to some sections of the population. There are no tanks, ponds, or irrigation wells in the village. The village cattle are usually taken to the stream for drinking and for washing purposes. The water facilities provided to the village appear to be quite inadequate. Usually a crowd is seen near the drinking water wells and quarrels seeking priority in drawing water are not quite uncommon.

Welfare and Administrative Institutions

The important welfare and administrative institutions of the village are: (1) the village Panchayat Committee, (2) the Government High School, (3) the Government Unani Hospital, (4) Police Station, (5) Office of the Public Works Department Supervisor, (6) Office of the Large-sized Co-operative Society, (7) Hostel for Boys and (8) the Branch Post Office. The village lies in the command area of the Tungabhadra Project and the Headquarters of a Canal Construction Division is situated here. The office of the Executive Engineer, Canal Construction is located at a distance of about 2 furlongs away from the village proper.

Market

The nearest important marketing centre is at Raichur which happens to be the biggest commercial centre in the area. There is a regulated market as well as a co-operative marketing society at Raichur. Sirwar being well connected by a good road with Raichur, the residents of the village frequently do their marketing at Raichur. The village itself is a fairly big centre for retail trade. Several villagers from the neighbourhood come here for retail trade. There are no wholesale traders in the village. A weekly *shandy* is also held here on every Monday. About 100 shops are set up on the *shandy* days and the articles of trade are grains and pulses, clothing, vegetables, utensils, etc. Inhabitants of about 15 neighbouring villages take advantage of the *shandy*.

History and Legend

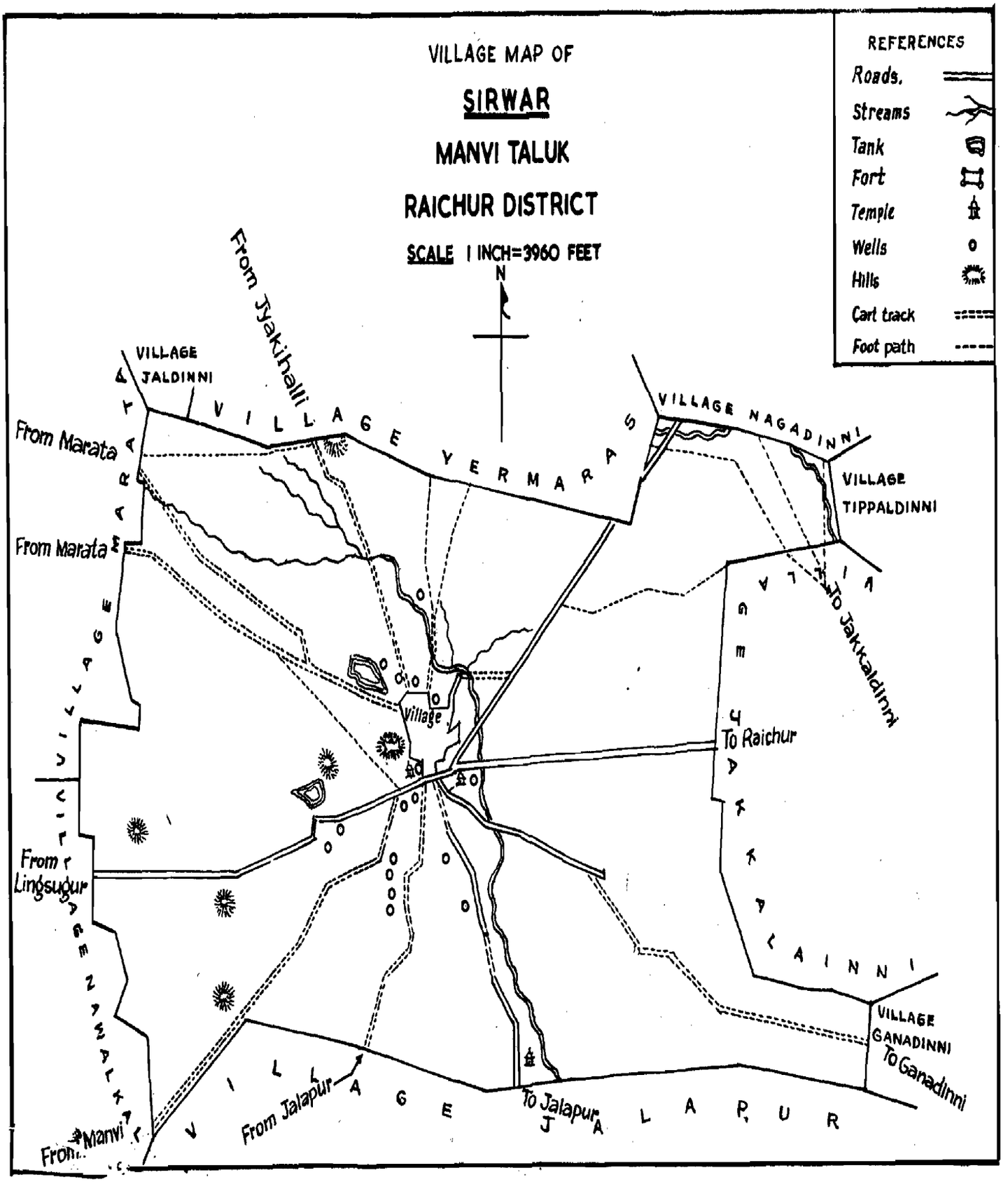
Excepting for one inscription found in the temple of Venkateswara and an old fort which exists in ruins, there are no old monuments which can throw light on the history of the village. The villagers are also not in a position to say anything about its past history. The fort which stands on the hillock adjacent to the village is said to have been constructed more than 300 years back. It is said that this region was under the rule of one Chief by name Raja Madana and that the village was called "Madana Sirwar" after him, but it is known only as 'Sirwar' during the last 100 years.

The inscription in Kannada on the outer walls of the Venkateswara temple states that the *Rathotsava* (chariot) ceremony of Lord Venkateswara was performed in the year 1624 Saka Era. About 8 years back, some labourers engaged in canal construction work came across some underground grain pits about 2 furlongs away from the village. They found there a few old earthen pots containing jowar grains, which were damaged due to efflux of time. The villagers believe that the old village site was situated in this area and was shifted to its present place some decades back, as the old village site was destroyed by fire. But none in the village is in a position to say from when they or their ancestors came to live in the present *gaothan*. Though no evidence could be found in the village proper to trace its past history, this region has a hoary past. The District of Raichur is traced as far back as the 'Nala-Damayanthi' period. The dominions of the Buddhist King Ashoka are said to have covered the whole of Berar and a considerable portion of the north-western and eastern tracts of the old Hyderabad State. In this connection, edicts of King Ashoka's period have been traced in Maski which is 28 miles away. It is said that about 220 B.C., the Andhras held their sway from the Krishna delta to Nasik. The next dynasty of importance that ruled in this area were the Chalukyas, who ruled in this area from 550 A.D. to the middle of the 5th century when they were displaced by the Rashtrakutas of Malkhed. But in 973 A.D., the Chalukyan dynasty was restored with kalyan as capital and their rule extended for about 200

years more. The Chalukyan power was succeeded by the Hoysalas and the Yadavas. In 1310 A.D. the Yadava rule came to an end. By about 1325 A.D., the Muhammadan rulers entrenched themselves in the Deccan. Then this whole area was kept under the rule of Imperial Governors and a revolt by them resulted in the establishment of the Bahmani Dynasty founded by Jaffar Khan who styled himself as Alla-u-din Hassan Shah Gangu Bahmani. He commenced his rule in 1347 A.D. with Gulbarga as his capital. The Bahmani Kingdom extended from Berar in the north to the left bank of Tungabhadra in the South and from Dabhol on the west to the Telangana tracts in the east. During this period, the Raichur Doab was frequently passing between the Vijayanagar kings and Bahmani kings. The Bahmanis were succeeded by the Barid Shahi kings. In 1565 Ali Barid with other Deccan Kings marched against Ramaraya of Vijayanagar and the memorable battle of Talikote sealed the fate of the Vijayanagar Empire. Raichur Doab became a part of the Barid Shahi Kingdom. When the Mughals invaded the Deccan, the local rulers formed an alliance against them, but after defeating them, they fell out among themselves and ultimately this territory came under the rule of the Mughals. Asaf Jah was appointed as a Subedar or Viceroy of the Mughals in 1713 A.D., but as the Mughal influence weakened, Asaf Jah declared his independence and assuming the title of Nizam-ul-mulk established the house of Nizams. Then on, the rule of the Nizams started. In 1847 A.D. a serious riot took place between the Shaiks and Sunnies. As the pay of the contingent troops had fallen in arrears, a treaty was signed with the British in 1853 A.D. by which Berar and the Districts of Osmanabad and Raichur Doab were ceded to the British. But later on, the British restored Osmanabad and Raichur Doab to the Nizam in 1861 A.D., as they were pleased with the attitude of the Nizam during the first war of independence in 1857. The Nizam rule continued uninterrupted till 1948, when the Government of India were forced to take action against the State and curb the Razakar movement which directly impaired the security of the country. From 26-1-1950, Hyderabad including Raichur became a part 'B' State with the Nizam as the Rajpramukh. On 1-11-1956 the States were re-organised on linguistic basis and from then on Raichur became a part of the Mysore State.

History of Settlement

The history of the settlement of the different sections of population is not very clear. The villagers are not aware of any facts which would be helpful in determining who were the original selves 'Naiks.' Some of the members of the large section of the population consists of Bedars. It is not necessary to go far to find the reason for this. The region round about Sirwar formed part of the territories of the Rajas of Shorapur, who were Bedars by caste. The house of Shorapur, held sway in the neighbouring areas till 1857. In 1857, they rose in revolt against the British. On vanquishing them (the Rajas), the whole territory was ceded to the Nizam by the British. It is for this reason that a large section of the population of this village as also the villages in the neighbourhood consists of Bedas who call themselves 'Naiks.' Some of the members of the Beda community call themselves 'Dhori Naiks'. Probably the word 'Dhori' is derived from the word 'Dore' meaning a king or ruler in Kannada. However, there are no direct descendants of the Rajas of Shorapur in this village.


VILLAGE MAP OF
SIRWAR
MANVI TALUK
RAICHUR DISTRICT
SCALE 1 INCH=3960 FEET
N
REFERENCES
Roads.
Streams
Tank
Fort
Temple
Wells
Hills
Cart track
Foot path
From Jyakihalli
VILLAGE JALDINNI
VILLAGE YERMARAS
VILLAGE NAGADINNI
VILLAGE TIPPALDINNI
From Marata
From Marata
To Jakkaldinni
Village
To Raichur
From Lingsugur
VILLAGE GANADINNI
To Ganadinni
From Jalapur
To Jalapur
From Manvi

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

India is a country known for its variety in religion and faiths. Its religious history is as varied as its political history. So, most of the villages are multi-ethnic in composition and Sirwar is no exception. In Table IV, information regarding households classified by religion-castes and sub-castes, has been furnished. The following statement would reveal the composition of the population and households by number and percentages: —

CASTE COMPOSITION

Sl. No.	Caste	Households		Population	
		No	Percentage of the total number of households	No.	Percentage of the total population
1	2	3	4	5	6
HINDUS					
1.	Lingayat	122	16.38	628	17.1
2.	Byadar	128	17.19	557	15.16
3.	Kurubas	88	11.82	421	11.46
4.	Kabber	38	5.11	161	4.38
5.	Byagara	24	3.22	98	2.67
6.	Agasa	20	2.68	101	2.75
7.	Marathas	19	2.55	104	2.83
8.	Kshatriya	6	0.80	28	0.76
9.	Koravas	17	2.28	73	1.99
10.	Uppara	10	1.34	44	1.20
11.	Brahmins	15	2.01	86	2.34
12.	Madiga	13	1.75	75	2.04
13.	Matada Dasaru	12	1.61	60	1.63
14.	Voddar	12	1.61	49	1.33
15.	Padmasale	8	1.07	31	0.84
16.	Helavas	6	0.81	25	0.68
17.	Vysya	6	0.81	29	0.79
18.	Myadaru	6	0.81	36	0.98
19.	Viswakarma	6	0.81	28	0.76
20.	Arundmath	3	0.40	12	0.33
21.	Baineru	2	0.27	21	0.57
22.	Jogaru	2	0.27	12	0.33
23.	Eligaru	2	0.27	12	0.33
24.	Kumbara	2	0.27	12	0.33
25.	Rajput	2	0.27	4	0.11
26.	Modaliar	1	0.13	7	0.19
27	Jadaru	1	0.13	4	0.11
28.	Naidu	1	0.13	6	0.16
MUSLIMS					
29.	Katgar	57	7.65	291	7.92
30.	Sheikh	33	4.43	198	5.39
31.	Pinjar	14	1.88	55	1.50
32.	Kasab	8	1.07	60	1.63
33.	Turkar	2	0.26	14	0.38
34.	Syeds	1	0.13	7	0.19
35.	Molla	1	0.13	5	0.14
36.	Qunbon	1	0.13	5	0.14
37.	Subcaste not specified	14	1.87	69	1.88
38.	CHRISTIANS	42	5.65	245	6.67

If the distribution is considered religion-wise, it would be seen that 17.55 per cent of the total number of households and 19.22 per cent of the total population consists of Muslims, 5.65 per cent of the total number of households and 6.67 per cent of the total population consists of Christians, and the remaining 76.80 per cent of the total number of households and 74.11 per cent of the total population consists of Hindus. It is also evident from Table IV that Lingayats, Byadars, Kurubas, Kabbers, Harijans, Muslims and Christians form the majority castes in the village. At this stage, it would be useful to go into some of the practices, customs and beliefs of at least the castes which are in majority.

(A) LINGAYATS

There are 122 households of Lingayats consisting of a population of 628. Most of them are cultivators. Lingayats are also known as *Lingawants* or *Veerasaivas*. They are a separate religious body dating from the 11th century. The problem as to who is the founder of this sect is still not settled. Basaveswara is held to be the main founder by some, whereas some scholars hold that Ekantada Ramayya was a founder of this sect. There is also general belief that the Panchacharyas, viz., Ekoramaradhya, Panditharadya, Revanaradhya, Marularadhya and Viswaradhya, founded this system and some believe that these panchacharyas, sprung from the five heads of Shiva incarnate. These scholars look upon Basaveswara as the one who revived Veerasaivism.

Basaveswara was born at Bagewadi in Bijapur District. He was the Minister to King Bijjala of the Kalachurya house. The Kalachuryas were the stalwart supporters of Veerasaivism renaissance under Basaveswara which ushered in a new era in the religious and philosophic literature of Karnataka. Basaveswara did away with the sacerdotal side of religion and reduced it to simple rules of conduct, easy to be observed in every day life. The new *vachana* style of composition, the throwing open of the portals of the hidden treasures of the Vedas to the masses irrespective of caste and creed and the introduction of the *Shiva Bhakti* element in Kannada literary works were some of the important features of the renaissance in the religious and social life of Karnataka. During this period in the 12th century, a host of Veerasaiva mystics headed by Allama Prabhu, Basaveswara, Channabasaveswara, Siddarama, and Akkamahadevi stood for the new outlook in religion and literature and built up the Veerasaiva institution of *Anubhava Goshti* or *Anubhava Mantapa* in Kalyan (Bidar District), the capital of Bijjala. The important tenets of the Lingayat faith are, that there should be no caste distinction, that it is needless to observe fasts or feasts or go on pilgrimages, that there is no question of transmigration of life, that no mediators are necessary for offering worship to God, etc.

All the Lingayats—both men and women, wear a *linga* from birth to death. The *Linga* is made of light-grey slate-stone and is enclosed in a silver case. It is tied round the neck or the arm. Those who cannot afford to have a silver case, tie it in a silk cloth and wear it. If the *Linga* is lost at any time, the wearer has to go some *shuddi* (purifying) ceremonies and receive a new *Linga* from the *Guru*. They believe that the wearer of a *Linga* is not liable to transmigration. A Lingayat after death goes to heaven or hell according to his conduct in this life. It is for this reason that they have practically no after-death ceremonies. A Lingayat is expected to worship the *Linga* that he wears every day after bath. They also besmear their forcheads with *Vibuthi*, which is believed to keep them from evil's way.

The Lingayats are all vegetarians. Their religion prohibits them from consuming any intoxicating drinks. Their mother-tongue is Kannada. In the social hierarchy, they stand nearly at the top among all the castes. As can be seen from Table IV, the Lingayats of Sirwar are divided into as many as 12 endogamous groups like Banajigas, Reddies, Jangams, Ganigers, Hoogars, Kumbars, Hadapads, Simpigas, etc. Marriage between these endogamous groups is prohibited, though they have no objection to inter-dining. These are more or less functional divisions. Banajigas are the traditional traders. The word *Banajiga* has been derived from the Sanskirt word *vanik* meaning a trader. Reddies are cultivators. Jangams are the religious priests who officiate at all religious, birth, marriage and death ceremonies of Lingayats and a few other castes in the village. They hold a high rank in the social hierarchy among the different groups in the Lingayats. Ganigas are the traditional oil-crushers. Hoogars are the traditional flower merchants. Kumbars are the traditional potters. Hadapads are the traditional barbers and they are considered the lowest among the Lingayats. Simpigas are the traditional tailors. Though some of these Lingayats have stuck on to their traditional occupations, many of them have taken to cultivation and agricultural labour.

(B) Byadars

There are 122 households of Byadars with a population of 628. Byadars are also known as Bedars. The term *bed* appears to have been derived from the word *bete* meaning hunting in Kannada. It appears that hunting was the traditional occupation of this caste though now all the Byadars of the village have given up hunting and taken to other occupations, (which are not of a nomadic type), like cultivation, agricultural labour, etc.

Byadars are found in large number in the Taluks of Shorapur and Shahapur of Gulbarga District and Manvi, Sindhnur, Gangawati and Deodurg Taluks of Raichur District. As already stated elsewhere the Chiefs of Shorapur were of Byadar caste. They ruled Shorapur region for well over 100 years from 1750 A.D. or so and it is only after the first war of independence in 1857 when they rose in revolt against the British regime that their area was ceded to Nizam. So in all these Taluks, there are several Byadar families holding inam lands.

In the social hierarchy, Byadars come after Kurubas and Kabbers. They are also known as *Naiks* meaning leaders. They are divided into

two endogamous divisions, viz., *Dhoris* and *Naikodis*. *Dhoris* consider themselves as superior to Naikodis. Though there are no direct descendants of the Chiefs of Shorapur in this village, the *Dhori* Bedars trace some relationship to the former ruling chiefs and so consider themselves as superior to *Naikodis*. Another reason for this claim appears to be due to the fact that Naikodis are the traditional village servants doing all types of menial jobs. Naikodis perform several duties connected with village administration and also serve the visiting officials. In view of the differences in the social hierarchy among the two groups in this caste, inter-marriages between these two groups were never taking place in the past. But it is observed that such distinctions are not strictly observed particularly by the poorer section of the *Dhori* group. Thus some among *Dhories* who are unable to pay a bride price at the time of the marriages are prepared to negotiate marriages with the *Naikodis*.

The Byadars are divided into several exogamous groups called *bedagus*. The common among these 'bedagus are *Bamlier, Gantelor, Gujeler, Mumudler,* etc. Marriages within a *bedagu* never take place. They are non-vegetarians. They accept food from almost all the castes excepting Harijans. They speak Kannada at home. They are strong and muscular. The names in common use among them are Sidda, Lakshma, Fakira, Rama, Malla, etc., for men and Durgavva, Fakiravva, Neelavva, etc. for women. Women are fond of tattooing. Young girls are generally tattood when they reach the age of 4 or 5. They have got a strong faith in sooth-saying, witchcraft and sorcery. They have a caste panchayat consisting of the elders among their caste who settle disputes among them. They are educationally and economically very backward. They consult Brahmin priests for auspicious occasions, for marriages, house constructions, etc.

(C) KURUBAS

There are 88 households of Kurubas with a population of 421. Kurubas are the traditional shepherds. The name Kuruba has been derived from the word *Kuri* meaning sheep in Kannada. Many of the Kurubas in the village have now taken to cultivation. In the social hierarchy, they occupy a place below Brahmins and Lingayats. Kurubas are good husbandsmen and are reported to be sincere, hard-working and honest.

There are two main endogamous groups among Kurubas. These groups are 'Hattikankana Kurubas' and 'Unnikankana Kurubas'. Hattikankana Kurubas use wrist-lets made of cotton at the time of their marriages and the Unnikankana Kurubas use woollen wrist-lets. Unnikankana Kurubas consider themselves to be higher in social status than the Hattikankana Kurubas. Marriages between these two groups never take place. All the Kurubas of this village are Unnikankana Kurubas. The Kurubas are however divided into several exogamous groups called *bedagus*. The common *bedagus* prevalent in the village are *Hennilor* and *Baslelor*. They are non-vegetarians, but do not eat beef and they accept food from Lingayats, Brahmins and Vysyas. Many of the customs of Kurubas, and Kabbers are similar. Inter-dining is also permitted between Kabbers and Kurubas. They speak Kannada at home. They observe all the Hindu festivals and their chief deities are Mylara of Hadagali Taluk in Bellary District and Beerappa.

(D) KABBERS

There are 38 households of Kabbers with a population of 161. Kabbers are also known as Kabbaligas in some places. They are found all over Karnataka chiefly along the banks of the rivers Bhima and Krishna. A few of them are also found in the North Kanara District on the banks of the river Gangawali. In Kanara, they are known as Ambis or Ambiga. Some people say that Kabbers originally hailed from Bellary District and that their home speech is Telugu. The Kabbers are strong and well-built. Along with Kurubas, they are considered to be the sturdiest class in Karnataka. Their mother-tongue is Kannada. They have a hereditary headman known as *Kattimani* who settles social disputes among them. Formerly, headmen could excommunicate and readmit members of the caste, but now this is not done. At least it is not admitted as being done. There are no sub-castes among the Kabbers of this village, but they are divided into several exogamous groups in *'bedagus'*. The common *'bedagus'* are *'Gantelor' Ai Bhoi, Kar Bhoi,* etc. Another name for Kabber is Bhoi. In the social hierarchy, they occupy almost the same place as Kurubas and are considered as superior to Byadars. They are non-vegetarians. They have a strong faith in sooth-saying and sorcery. Though the hereditary occupation of this caste consisted of fishing, ferrying and planquin carrying, most of them have taken to agriculture and are

working as manual agricultural labourers. They eat non-vegetarian food, but they avoid consuming beef and pork.

(E) HARIJANS

The Harijan population of the village consists of Madigas and Byagaras. There are 13 house holds of Madigas with a population of 65 and 24 households of Byagaras with a population of 98. Both these castes have a separate residential area which is somewhat secluded from the other residential areas in the village. They have got their own well and it is only from these two wells that they obtain water. Many of the Madigas have recently adopted Christian faith, and attend the local mission church for service. Inspite of change in religion, however, their economic condition continues to be unstable. Madigas are the traditional leather workers and they prepare a number of leather goods like the whip, rope, etc., which are useful for agriculture. They also prepare shoes. The Byagaras are known as Chaluvadis elsewhere.

Both these communities are non-vegetarians and often consume carrion also. They are fond of intoxicating drinks and will never avoid an opportunity of consuming them. They depend principally on agricultural labour for their maintenance. The evil of untouchability though prohibited by law has not disappeared. Educationally and economically they are very backward.

(F) MUSLIMS

This region being under the rule of Muslim Kings for a long time, there is a considerable Muslim population in the village. Muslims with 131 households and a population of 706 constitute 17.55 per cent of the total number of households and 19.22 per cent of the total population. As is evident from Table IV, the Muslim population is divided into several endogamous groups like Katgar, Sheiks, Syeds, Pinjars, Mullas, etc. Katgars are butchers by tradition. Mullas are the religious heads of the Muslims. Though inter-marriage between these various groups is prohibited, inter-dining is not. Muslims are all non-vegetarians, but they avoid pork. Their mother-tongue is Urdu, but they can speak Kannada well. Some of the Muslim ladies observe *burka* when moving out of the village. They are all united by strong religious ties. There is co-operation between Hindus and Muslims in all the social, religious and cultural activities of the village.

(G) CHRISTIANS

The Christian population of the village mostly consists of Madigas who have got themselves converted into Christianity. The Missionaries have opened a church here and those converts regularly go there for service. So far, however, there has not been any change in the way of living of these Madigas inspite of their adopting the new religion. Their habitations continue to be in the same locality and their habits have also not marked any change.

(H) OTHER CASTES

The other castes in the village are Agasas, Marathas, Kshatriyas, Koravas, Uppars, Brahmins, Voddars, etc. The Agasas are the traditional washermen. There are 20 households of Agasas with a population of 101. Many of them have taken to agricultural labour also in addition to their traditional work They are paid in grains for washing clothes. They have also got certain ritual functions to perform on the occasions of births and marriages of some of the upper castes in the village. They are non-vegetarians, but they do not eat beef. Their mother-tongue is Kannada and they observe all the Hindu festivals. The Kshatriyas and Marathas are immigrants who have come and settled down in the village during the last one or two centuries. It is not known, however, from when they are in the village. The Marathas have Marathi as their mother-tongue and the Kshatriyas generally speak Kannada. They are non-vegetarians but do not eat pork or beef. They accept food only from the Brahmins and engage Brahmin priests for their various religious ceremonies. Koravas with a population of 73 distributed in 17 households formerly formed a wandering tribe of hunters, fortune tellers, musicians, basket makers, etc. Now they have given up their nomadic life and settled down in the village. They work at basket making as also in agriculture as labourers. They are non-vegetarians. The Uppars are the traditional masons and they continue their traditional occupation. Among the 15 households of Brahmins, 14 belong to Vaishnavas and one to an Aryasamajist. There are 12 households of Voddars with a population of 49. The Voddars generally work in stone-quarries. They are non-vegetarians and one marked feature about their women is that they never wear a blouse and they cover their bosom only with the upper end of the saree. They are

divided into several endogamous groups like Mannu Vodda, Kallu Vodda, etc. Kallu Voddas consider themselves superior to the other groups.

Houses and House Types

Most of the houses in the village form linear clusters, uniformly spread on either side of the streets and lanes. The village on the whole puts on a very congested appearance, more so, because of the several encroachments on the streets which are already narrow. The tendency of the villagers to settle down in pockets already occupied by their own castemen further adds to the congestion in the village. It is only when such sites are not available that the people go in for sites elsewhere and generally they would try to select sites near the residential areas occupied by the castes which are of the same or higher levels in the social hierarchy of the village. The Harijans have their own residential area which is a bit separate from the residential areas of the other castes. No Harijan has ever occupied a place elsewhere than his own locality and no member of any other caste has ever tried to reside in the locality meant exclusively for Harijans. As already discussed in Chapter I when dealing with residential pattern of the village, it has been shown how the various castes have grouped themselves in forming their own residential areas. When forming linear clusters hardly any space is left out for back-yards or front-yards and several houses have no open spaces on the sides also. Thus many of the houses have no windows and those having windows also put on a dark appearance inside, as the windows provided are too small to permit proper ventilation or light to come in.

In Table XII, information regarding the households by number of rooms and also by number of persons occupying them has been furnished. It is seen from this Table, that on an average, a house occupies an area of 1100 to 1200 square feet. Generally such a house has an open verandah at the entrance. The verandah is covered only in the roof and three sides and the front is kept quite open. This is locally known as *Banka*. This happens to be the best ventilated portion of the house. In summer, the male folk generally use it for sleeping purposes. At other times, it is used as a place for gossip. The entrance from this varandah to the house proper is through a door called *Thalebagilu* which is generally about 6 to 8 feet in height and 3 to 4 feet in width. On entering the house through this door, one comes across the cattle shed. Hardly 50 of the 745 households in the village have got separate cattle-sheds. In all the other houses, a part of the living room itself serves as a cattle-shed. An elevated platform, about 3 feet high and 6 feet long serves as a place for their stall-feeding. This is known as *Godali*. Arrangements are also made to keep fodder, etc., in small quantities above the cattle-shed. This is called *Atta*. A portion of the cattle-shed is also used for keeping agricultural implements. On one side of the cattle-shed, there lies the principal living room called *padasale*. The *padasale* is at a slightly elevated level. Guests and friends are received in this padasale and it also serves as a place for sleeping. Behind the cattle-shed lies the *nadumani*. This serves as a dining hall and it is also a place where the women folk spend most of their time. At one end of the '*Nadumani*' lies the kitchen. For most of the houses, a corner in the kitchen serves as a bathing room. Waste water from the kitchen and the bathing room is let into soak pits which are cleared occasionally. About 60 per cent of the households have made arrangements for such soak pits. The other houses let waste water flow into the open spaces or into the streets where it forms into cesspools. The houses which have no windows have some openings in the roof called *belakindi*. These openings help in the egress of smoke and also permit some light to enter into the house. Necessarily, these '*belakindies*' have to be closed during the rains, as otherwise, rain water flows into the house through these openings.

The size of houses is generally measured by units called *ankanas*. An *ankana* measures roughly an extent of 8 feet by 12 feet and pillars are fixed at the end of each *ankana*. Houses are always constructed in sizes of odd numbers of *ankanas*. They may be 3, 5, 7 or 9 *ankanas* in size, but they will never be of 2, 4, 6 or 8 *ankanas* in size. Most of the houses in the village are 3 *ankanas* in size. In fact, about 75 per cent of the houses are of this size.

Tables 13 and 13-A furnish information about houses by types of roofs and types of walls. Table 13 deals with the types of roofs. It is seen from this Table that 94.63 per cent of households reside in houses with mud roofs; 1.48 per cent reside in houses with roofs made of reinforced cement concrete; 3.62 per cent reside in houses with thatched roofs; and the remaining 0.27 per cent reside in houses with stone roofs. All the houses in the village excepting the thatched huts, have flat roofs. The thatched huts have roofs with slopes. People prefer to stay in houses with mud roofs because, economically they are cheaper and also, they consider that

such roofs help in keeping the house warm in winter and cool in summer. For the thatched huts, the roofs are generally so low that the front entrance is usually only about 3 feet high and one has to bend low in entering such a hut. The materials required for roofing are generally available locally. For R.C.C. roofs, the material is obtained from Manvi or Raichur. For the stone roofs, the stone slabs are obtained from Manvi or Raichur.

Table 13-A presents information regarding houses by types of walls. It is seen from this Table that 75.44 per cent of the households reside in houses with mud walls; 22.28 per cent reside in houses with stone walls; 0.13 per cent reside in houses with brick walls; 2.02 per cent reside in houses with walls made of thatched material and among these households residing in houses with walls made of thatched material, 0.13 per cent reside in houses with walls made of twings and branches. The other thatching material that is used is date-palm leaves, grass, etc. 0.13 per cent of the households reside in houses with cement walls. The mud walls are generally made of sun-dried and unburnt bricks locally known as *'helle'*. The stones required for the walls are also locally available in the neighbouring hills and the Voddars quarry them and put them to the required shape. Such stones cost about Rs. 13 to Rs. 15 per 1000.

In the construction of houses, the walls are first raised to the desired height, which is usually between 8 and 10 feet and then rectangular logs are placed horizontally on these walls. These logs are also supported by wooden pillars which are usually made of locally available neem wood. Some of the well-to-do persons use *mathi* wood for the pillars. This is obtained from Manvi or Raichur. Then wooden rafters made of neem are placed horizontally and on them are spread some twings and try leaves. This is covered by bamboo mats or mats made of date-palm leaves and then the roof is plastered with wet earth to a thickness of 4 to 6 inches. On this wet earth, a layer of dry earth is also spread. This completes the roof. The earth required for the roofing purposes as also for the walls is locally available in plenty and it is called *halumannu*. The roof requires repairs frequently. Whenever it starts leaking, they renew the layer of earth. Many of the houses with roofs made of stone slabs have also an earthen covering at the top. The construction work is generally entrusted to the local masons and carpenters. The local masons charge about Rs. 3/- per day. They are generally assisted by unskilled labourers who are paid about a rupee a day. Many a time, the owners themselves lend a helping hand and thus save a part of the cost of construction. The wood-work is generally given on contract basis. Most of the houses have got earthen floor. This floor is given a wash of cowdung emulsion once in a week or fortnight. This is invariably done on new and full-moon days and on the occasions of important festivals. 120 houses in the village have flooring made of stone slabs. When constructing a new house, they generally prefer to have it facing the east. If this is not possible, they have the houses facing north and at times west. They generally avoid constructing a house facing south. Before they undertake a new construction, many of the households consult a Brahmin priest for an auspicious moment. Lingayats generally consult their Jangams. Muslims are not so keen about the selection of an auspicious hour. New constructions are generally undertaken in April and May when the agriculturists are free from their field duties and also the weather is fair. Labour is also available then at cheaper rates. The thatched huts have generally a floor space of only about 100 square feet and as such, many of the inmates have to sleep in the open space when the weather is fair and when rains break out, they huddle themselves inside the hut.

Before starting a new construction, they generally perform a ceremony called *Guddali Pooja*. At this ceremony, some of the implements used for house construction are worshipped and a few sods of earth taken out from the site are also offered *pooja*. The next ceremony follows when fixing the threshold. Generally it is the carpenter who offers worship at this time. The most important ceremony relating to the construction of a new house is at the time of housewarming. The Lingayats offer elaborate *poojas* by calling their Jangams at the time. Brahmins also do likewise with the assistance of their priests called *Acharyas*. A rich feast is generally thrown out to friends and relatives on this occasion.

Dress and Other Body Decorations

There are very few distinctive features in the matter of dress worn by the different castes. The mode of dress of the various castes is so much similar that it is almost impossible to distinguish a caste by the mode of dress of its members. Both the rich and the poor use similar type of clothes, the difference being only in the material used for preparing the dress.

The garments of a male adult generally consist of a shirt, a dhoti and a turban. The shirt is a

sewn garment with or without collar and with full or half sleeves. They are generally purchased in the local market and cost about Rs. 5 to Rs. 8 per shirt. The Dhoti is usually about 8 yards in length and is worn with a *kachaha* i.e. one end of the Dhoti from the left side is drawn in between the thighs and tucked at the back. Dhoties usually worn are of a coarse variety and cost about Rs. 15/- per pair. Even Muslims commonly wear dhoties and it is only on special occasions that they wear pyjamas. The Dhoties of finer qualities worn by well-to-do persons cost about Rs. 18 to Rs. 28 per pair. A few among Lingayats and Brahmins wear turbans of 5 yards in length and about a yard in width. Though generally they are white in colour, on special occasions, they wear coloured turbans, the preference usually being for yellow turbans. On ceremonial occasions, turbans made of silk cloth are also used Those who cannot afford to have a turban use a towel or some other piece of cloth as a head-gear. But the younger generation has started leaving the head bare or using a cap, as a headgear.

The women generally have a blouse called *Kubsa* and a saree as their garments. *Kubsa* is a sewn garment made of handloom cloth which is about 3/4ths of an yard in length. This is stitched out of cloth called *khana*. The sarees are generally 8 yards in length and are worn without a '*kachcha*' by almost all castes in the village. It is only married women among Brahmins who use a saree with a '*kachcha*'. Women wearing sarees with *kachcha* tuck them up to the knee level when working in the fields. Among all castes excepting Brahmins, the women folk cover their heads with the upper end of the saree. The Brahmin women excepting widows among them do not cover their heads. Widows among Brahmins generally use sarees of red colour without any borders. Voddar women do not use any blouses and the only piece of clothing that they wear consists of the saree. The sarees and the cloth for blouses are purchased locally by most of the villagers. They generally prefer to have sarees of blue, green or red colour and have no liking for white or black coloured clothes. The local merchants obtain these hand-woven sarees from Raichur, Manvi and other places where the wholesalers collect them from the handlooms. The cost of a saree is generally about Rs. 12 per piece. Annually an adult woman purchases about a pair of sarees and 4 blouses. It is only festive occasions that they use sarees made of richer cloth.

Almost all the villagers are in the habit of using foot-wear locally known as 'chappals'. They are generally prepared by the local cobblers and cost about Rs. 5/- per pair. The apparel of male children consist of a shirt and shorts and female children wear a blouse and a skirt or a frock. These are also kept for sale in the shandy on every Monday. At other times, they are available with the local traders.

It was seen in the course of the enquiries that about 40 well-to-do families generally go to Raichur and purchase clothes made of fine or super-fine material. Most of these households use Dhoties made of bleached and mercerized cloth. Some of them also get their clothes stitched by tailors at Raichur. Generally they prefer to purchase cloth of light colours unlike other people of the village who purchase clothes with darker shades in the local market.

Many of the villagers particularly women folk are fond of tattooing. This is done by itinerary Muslim ladies who visit the village frequently, with a set of fine needles. These needles are dipped in a decoction made of fresh leaves called *hachi yeli*. Tattooing is generally done on the fore-hand and occasionally on the fore-arm, cheeks, chin, etc. The tattoo marks are generally of floral designs or images of Hanuman, scorpion or some other female deities. Tattooing is locally known as *hachchi battu*.

The females generally part their hair at the middle and tie it into a knot at the back. Young girls plait them at the back. Widows among Brahmins generally shave their head clean. The elderly male folk in the village have their heads shaven clean and the younger generations generally cut their hair into a close crop.

Ornaments

Ornaments are used by almost all the castes in the village. Those who cannot afford to have ornaments made of gold use ornaments of cheaper metals like silver or brass or at times use simple glass ornaments. Comparatively the ornaments used by Muslims are fewer in number and variety. Some of the articles like *tali*, have not got merely ornamental value but are considered sacred by all married women. In fact, the '*tali*' is considered as a symbol of their marital status by women of all castes including the Muslims. Certain ornaments like *tali, bendoli* (ear ring), and toe-rings are invariably presented

to the bride at the time of her marriage. Even male folk among Hindus use a few ornaments. The ornaments commonly used by males are finger-rings. A few men also wear 'kadagas' (wrist-let) made of silver which cost about Rs. 40/-. In the past, women used to prefer heavy ornaments made of gold. In fact, the savings of the family generally used to be in the form or ornaments of some rich metal. At times they also used to incur debts and obtain ornaments. But now-a-days, the tendency is towards lighter ornaments. It is both due to change in fashions as also the poor economic conditions. The ornaments used by women are varied in types. However, all these ornaments are not meant for daily use. Some of them are taken out for wearing only on the occasions of festivals, marriages, etc. The following statement gives a fair idea of the ornaments found in the village.

Ornaments for women

Sl. No.	Types of ornaments	Local Names	Material used and weight	Approximate value	Remarks
1	2	3	4	5	6
				Rs.	
1.	Head ornaments	(a) *Kedagi*	Quarter tola gold	40.00	These are only for occasional use.
		(b) *Nagra*	One and half tola gold	175.00	
		(c) *Hoova*	Half a tola gold	70.00	
2.	Ear ornaments	(a) *Bendoli*	Quarter tola gold	50.00	Some of these ear ornaments studded with pearls or precious stones.
		(b) *Wali*	Quarter tola gold	30.00	
		(c) *Katri Bawli*	Quarter tola gold	40.00	
		(d) *Bugudikaddi*	Half a tola gold	60.00	
3.	Nose ornaments	*Muguti*	Quarter tola gold	30.00	Generally worn by married women. They are studded with precious stones or pearls.
4.	Neck ornaments	(a) *Kathani*	One to two tolas gold	150.00 to 250.00	
		(b) *Gundintikki*	One tola gold	125.00	
		(c) *Tikkimani*	One tola gold	125.00	
		(d) *Tali*	Quarter tola gold	40.00 to 150.00	Worn by all married women.
5.	Arms and wrist ornaments	(a) *Bandhi*	15 tolas silver	70.00	Worn on the upper arm
		(b) *Bilavar*	2 tolas gold	225.00 per pair.	Worn on the wrists.
		(c) *Kadaga*	20 tolas silver	60.00 per pair.	Common among Kurubas.
6.	Waist ornament	*Dabu*	10—15 tolas of silver	55.00	A waist-band of silver with a hook in the front.
7.	Ankle ornaments	(a) *Kadaga*	15—20 tolas silver	60.00 per pair.	
		(b) *Chain*	10 tolas silver	35.00 per pair.	Generally worn by young girls.
		(c) *Ruli*	8 tolas silver	30.00 per pair.	
8.	Toe ornaments	(a) *Kalungara*	2—3 Tolas silver	10.00 per piar	Generally worn by married women.
		(b) *Pille*	2—3 tolas silver	10.00 per pair.	

Household Goods

Information about some of the household goods found in the village has been presented in Tables 12, 12-A and 12-B. Table 12 deals with the caste-wise possession of furniture. It is seen from this Table that the item of furniture that is most common in the village is the cot. Most of the Households in the village possess at least one cot. These cots are not necessarily made of wood only. Many of them consist of wooden frames to which nets made of coir rope are fixed. These rope cots are locally known as *khatias* or *horasus*. They are generally made use of in delivery cases and in treating ailing patients. There are in all 642 cots in the village. The only almirah in the village is possessed by a Lingayat household. There are 89 chairs in the village of which, 40 belong to Lingayats. Out of the 27 tables, 10 belong to Lingayats. There are 3 iron safes all of which belong to Linga-

yats. The only item of furniture that is found in the village, but which is not possessed by Lingayats is the bench. There are two benches in the village, of which one belongs to a Kabber household and another to a Vysya household. It would be evident from this Table that most of the items of furniture found in the village are possessed by Lingayats. It is true that the villagers are not fond of possessing any items of furniture. Even some of the well-to-do households possess very few articles of furniture and for that reason, possession of furniture cannot be considered as the sole criterion for determining the economic status of a household. Even then, to a certain extent such possession of furniture does indicate the economic prosperity of a household and considering the facts from this angle, it becomes clear that Lingayats form the most prosperous class in the village.

Table 12-A gives information regarding the possession of consumer goods. It is seen from this Table that in the village, there are 83 petromax lights of which 37 belong to Lingayats. Out of the 429 torch lights, 95 belong to Lingayats, 70 to Byadars, 48 to Kurubas and 20 to Kabbers. Out of the 67 kerosene stoves in the village, 27 belong to Lingayats, 11 to Brahmins and 10 to Muslims There are in all 101 bicycles, of which 36 belong to Lingayats, 11 to Kurubas, 9 to Byadars and 20 to Muslims. Out of the 18 Radio Receiver sets, 12 belong to Lingayats. There are 123 wrist-watches, of which 48 belong to Lingayats and 23 to Muslims. There are 4 lorries in the village, of which 2 belong to Lingayats and 2 to Muslims. All the 3 cars in the village belong to Lingayats. So also the only tractor in the village belongs to a Lingayat. Out of the 8 sewing machines in the village, 3 belong to Lingayats and 5 to Kshatriyas. The information contained in this Table again reveals that the Lingayats possess most of the consumer goods found in the village.

In Table 12-B, information regarding some of the habits like the use of mosquito nets, use of toilet and washing soaps and the habit of sending clothes to the washermen for washing purposes has been collected and tabulated. In this statement, the information has been presented not only according to castes but also according to the different income groups. It is seen that in the village, 131 households are in the habit of using mosquito nets. Out of them, 72 are in the income group earning more than Rs. 150 per month, 32 are in the Rs. 101-150 group. 26 are in the Rs. 51-100 group and one in the income group of Rs. 50 and below. Again out of the 131 households using mosquito nets, 55 belong to Lingayats. In the village, 249 households are in the habit of using toilet or washing soap. Out of them, 86 are in the income group of Rs. 150 and above, 70 are in the Rs. 101-150 income group, 80 are in the Rs. 51-100 income group and 13 in the income group of Rs. 50 and below. Out of these 249 households using soap, 83 are Lingayat households.

The other articles found with the households in the village are utensils. The poorer sections use utensils made of earth or aluminium. Almost all the households in the village possess at least one or more items of brass and copper for storing water. Byadars, Kumbars, Harijans and a few other castes use earthen vessels for cooking food. Muslims generally use aluminium ware for cooking purposes. Brass and copper utensils are more commonly seen in the houses of Lingayats and Brahmins. Lingayats generally serve food in bronze plates. Excepting in the case of very poor households, water is generally obtained from the wells in copper pitchers. The poorer sections use earthen pitchers for fetching water and also store it in earthen pots. In many of the houses, water is stored in *Donis* or small troughs constructed in the kitchen. Almost every household possesses a wooden plate for preparing jowar bread. A few stainless steel utensils are seen among the well-to-do households in the village.

About 50 households in the village possess steel trunks or suitcases for keeping clothes. The other households store their clothing articles in wooden boxes or keep them hanging on ropes. Other household goods found in the households are mats, mattresses, *kambli, gudar* etc. The poorer sections stitch pieces of tattered clothes and prepare, what they call, *kowdi,* to cover themselves. Now-a-days handloom bedsheets are getting popular in the village. About 150 households possess such handloom bedsheets. In almost all households, there is a cradle. Well-to-do families have wooden or steel cradles whereas the poorer sections use cradles made of split bamboos. Households which do not have even this type of cradle tie hammocks to swing the babies to sleep.

Food and Drinks

Tables XVII and XVIII present some information about the dietary habits of the villagers. It is seen from Table XVII, that the practice is generally to take three meals a day. Out of the 745 households

in the village, 640 take three meals a day and 105 take two meals a day. No adult in the village, takes either more than three meals a day or less than 2 meals a day. 475 children, however, take more than three meals a day. As is seen from Table XVIII, 592 households in the village are in the habit of taking non-vegetarian food and 153 are pure vegetarians. Brahmins, Vysyas, Lingayats, and Arundmaths form the vegetarian classes. Considering this aspect on percentage basis, it is seen 79.20 per cent of the households consist of non-vegetarians and the remaining 16.38 per cent consist of vegetarians. However, it is to be admitted that even the non-vegetarian households take non-vegetarian food only occasionally. Of late, it is reported that a few men belonging to the Lingayat community occasionally consume non-vegetarian dishes though they do not admit it openly. The Muslims do not eat pork and several of the Hindu castes do not eat pork or beef. some of the Harijans, however, eat carrion. Consumption of eggs is occasional.

Jowar forms the staple diet of the majority of the households in the village. In a few households, the jowar diet is supplemented by other cereals like wheat and rice. Jowar is consumed in the form of jowar bread, *Bana* or *"Katambli"*. For preparing jowar bread, the flour is first turned into dough by mixing it with boiling water. After thoroughly kneading this dough, thin round pancakes are prepared. These pancakes are first quickly heated on an iron pan and a little water in sprinkled on it. Then the bread is baked on both the sides before placing it on direct embers for a few minutes. The poorer sections at times prepare *Bana* or *Katambli* from jowar. *Bana* is prepared by cooking small split grains of jowar and is consumed with dhal, pickles and vegetables. *Katambli* is prepared out of soji got from jowar which is allowed to ferment a little before boiling it. It is also consumed with dhal, buttermilk or pickles. Jowar bread which is called *roti* is consumed with richly spiced curries made of pulses or vegetables. Vegetables like brinjals, gourds, lady's fingers, radish, etc., are grown in the village between July and December. They are also available in the local markets. Bagbans bring them for sale on shandy days as also on other days. Whenever vegetables are not available, they use pulses. The commonly used pulses are gram, tur dhal, horsegram, etc. Brahmins and a few Lingayats generally supplement their jowar diet with a little of rice. Wheat is consumed in the form of *chapathies* only occasionally. They also use wheat and gram for preparing sweets like *Holige, Huggi, Kadubu,* etc., on festival occasions.

The menu for the 3 meals is almost the same. The first meal is generally taken early in the morning before starting for the fields. In winter, however, the first meal is carried to the fields. The second meal is taken round about 12 o'clock and the third just after sun-set. Households taking 2 meals generally have some snacks with their morning and afternoon tea. Even households taking 3 meals a day are developing the habit of drinking tea in between. Tea is prepared in many of the households and at times male adults visit the tea shops for drinking tea and gossip. It is for this reason that the number of tea shops in the village has increased in number. The common cooking medium is ground-nut oil. Only a few well-to-do people use ghee for cooking purposes occasionally. The consumption consumed with tea or as butter milk. Milk is consumed regularly for drinking purposes by only about 20 households in the village. In other households, only children below 12 years and old persons aged about 60 years consume milk occasionally. The diet on the whole cannot be said to be well-balanced. There is not much intake of proteins. Judged by the nutritional standards, the daily menu lacks in protein contents. Sugar is used much for preparing tea. For preparing sweets generally jaggery is used.

Many in the village, particularly persons coming from the Kuruba, Byadar, Kabber, Voddar and Muslim communities are addicted to drinking toddy or other intoxicating drinks. The Harijans also have a strong craving for such intoxicating drinks, but their economic circumstances do not permit them to consume drinks frequently. Several among the other castes also consume such drinks occasionally but not openly. The use of other norcotics like opium, etc., has not been found in the village. Majority of the male folk in the village smoke beedies and about 10 per cent of the smokers smoke cigarettes.

Beliefs and Practices Relating to Births

Birth of the first child generally takes place in the woman's parental house. The first pregnancy of a girl is a matter for joy among all the castes. Sterility among women is generally attributed to past sins and they observe certain vows perform some ceremonies to propitiate the various deities and spirits. Birth of a child within a year of the

marriage is generally considered as a bad omen. So also birth of a female child following 3 male children successively or birth of a male child following 3 successive girls is not considered as good for the family. Whenever there are such occurrences, they observe some religious rites and also in the case of a girl being born after 3 sons, the custom among a few households is to give the girl in adoption to some relation. In the case of the birth of a male child after 3 successive girls, some of the Harijans perform a ceremony at which 3 earthen pots are broken by hitting them with a stone or a wooden rod.

In the fifth month of the first pregnancy, a ceremony called *Simanta* is performed among many of the castes. At this ceremony, which is generally restricted to only females, relatives and friends, the girl is presented with a green saree and a green blouse piece by her parents. Then the invitees are given a feast. During the period of pregnancy, the woman's diet is much regulated. The well-to-do households generally give her a diet consisting of plenty of fruit, vegetables, milk, etc. Among almost all the castes, a pregnant woman is forbidden to eat richly spiced articles, jack fruit, etc., which are considered as harmful. They call such items of food as *Nanju*. For her first delivery, the woman generally leaves for her parental place in some odd month of her pregnancy. A separate room is assigned for her delivery. Should such a room be not available, they put on a partition and prepare a room in which they arrange a rope cot or *Horasu*. The room meant for delivery is generally dark and illventilated. The delivery is generally attended to by a local untrained *'Dai'*.

Soonafter the delivery, the plecenta is cut and kept inside a mud pot with betel leaves, neem leaves and a coin and this pot is taken out under cover and buried outside the house. Soonafter, the baby and the mother are given a bath in hot water. For 3 or 4 days, the baby is administered some honey and some castor-oil. Among Lingayats, arrangements are made to call a Jangam and tie a *Linga* to the arm of the baby. Soon after the Jangam arrives, his feet are washed in water and a few drops of this holy water are poured into the mouth of the baby. The Jangam then whispers some sacred spells into the baby's ears and then the *Linga* is tied. The Lingayats observe, no period of pollution. Among Brahmins, 10 days are observed as a period of pollution and most of the other castes observe 9 days as a period of pollution. Among the Muslims, the woman who has delivered cannot offer prayers for 40 days.

The period of confinement varies from 3 months to 5 months. But those who are to maintain themselves on agricultural or general labour lie in confinement hardly for a month. During the period of confinement particular attention is given to the food served to the mother. The food then given is generally light among Lingayats and a few other castes. A sweet dish made of wheat, soji, rice and milk called *sajjaka* is given. This custom is also prevalent among a few other castes. Those who can afford, provide a nourishing diet consisting of milk, copra, etc. Many of the castes also feed her on balls made of gum and jaggery, etc. Such balls are called *Antina Unde*. Several households keep some herbs and roots ready for preparing decoctions. The baby is suckled for about a year. Among Brahmins and a few other castes, a ceremony called *Annaprasana* is performed in the 8th or 9th month when the baby is given a little cooked rice for the first time.

The cradling ceremony is performed on the 9th or the 16th day after birth. Among Muslims, the naming ceremony is usually performed after the 40th day. There is a practice of arranging a second naming ceremony among a few of the Harijans. The baby is first named in the woman's parental home and on her return to the husband's place, a second naming ceremony is arranged and the child is always known by the second name. Among many of the castes *Acharyas* are consulted about the stars ruling at the time of the birth of a baby. If the time is considered inauspicious, some propitiatory ceremonies called *Shanti* are arranged to ward off evil influences. A few among the religious minded households also vacate the house temporarily, if the time of birth is considered inauspicious.

Practices and Beliefs Regarding Marriage

Marriages are generally arranged by the elders without taking prior consent of either the boy or the girl. In the past, this was almost a rule, but now-a-days, some of the boys and girls to be married insist on obtaining their consent before the marriages are settled. This is particularly so with the few educated persons in the village. Among almost all the castes in the village excepting the Brahmins, the offer of marriage generally comes from the bridegroom's side. When a boy comes of age, his parents

start looking out for a suitable match. When they find one, they visit the bride's place to see the girl. Generally the boy to get married does not accompany the party. If they approve of the girl, her parents or guardians are invited to their own place to see the boy. The girl's parents usually make discreet enquiries about the boy and his family. This enquiry generally relates to financial circumstances of the family, earthly possessions like lands, houses, etc., character and such other things. Education receives a secondary consideration. It is only in cases where a girl is educated that they insist on getting an educated husband, but the standards of literacy and education in the village being not high, generally enquiries about educational matters do not receive much consideration. If the girl's parents are satisfied with these independent enquiries, then they accept the invitation of the boy's parents and visit them. If the match is approved, then they agree for the marriage. Among certain castes and particularly among Lingayats, a feast is arranged on the day and the girl's parents are invited. If they accept the invitation to the feast, it is taken as an acceptance of the offer for marriage. Such acceptance of the invitation is locally known as *Holige Undu Hogona* meaning 'let us return after a feast of *Holige*'. *'Holige'* is a sweet preparation of wheat and gramdhal which is generally prepared on such occasions. Then follows the betrothal ceremony. The Lingayats and some other castes call it *Veelya*. The Madigas and other Harijans call it *Nischithartha*. The Muslims call it *"Meeta Pan Batna"*. This ceremony is generally performed at the girl's parental house. The bridegroom's people are also invited and they take some sarees, blouse pieces, ornaments, betel nuts, betel leaves, sugar, copra, etc. with them. Among Lingayats, the custom of taking two sarees and five types of ornaments is prevalent.

The ornaments generally consist of a waist band, chain for the anklet, ear-rings, etc. The Kurubas generally carry only one ornament. The lap of the girl is filled with these ornaments and other articles taken by the bridegroom's people and a feast is arranged by the bride's side on the occasion. All the details of the mariage like payment of bride-price, place of marriage, time of marriage, etc. are settled at this function. Among Brahmins such a function is generally arranged by the bridegroom's side. Lingayats and Kurubas select an auspicious time for the marriage in consultation with the Jangams. Brahmins, Rajputs and some other castes consult Brahmin priests. Among the Muslims, another ceremony called *Mangna* is also arranged at the time.

Among all castes excepting Brahmins and Rajputs, the practice of paying a bride-price to the bride is prevalent. Among Brahmins and Rajputs, the bride's people pay a dowry to the bridegroom. Now-a-days, the custom of paying dowry has also come into vogue among a few educated and well-placed Lingayats. The Muslims have a custom of specifying a certain amount as *Mahar* which is payable, if the marriage is dissolved by separation or divorce. In the course of the present enquiry, some people from the Kuruba castes as also Byagara caste were questioned about the customary gifts which a bridegroom was expected to offer to the bride. Among Kurubas, the custom is to pay Rs. 120 as bride-price which is known as *"Teruvu"*, besides offering about 4 *maunds* of jowar, dates, copra, betel-nut, betel-leaves, Bengalgram, jaggery, two sarees worth about Rs. 100, in addition to another saree costing about Rs. 60/- and some ornaments in addition to some presents for the near relatives of the bride. Among Byagaras who are included in the Scheduled Castes, the custom is to pay Rs. 100 as bride-price and carry 16 *seers* of rice, 9 bajra breads *(Rotti)*, 4 sarees, 9 blouses, 9 split cocoanuts, 9 betel-nuts, 9 betel-leaves, 2 and a half *seers* of Bengalgram, and some presents for the near relatives of the bride. Of course, there will be some changes in these gifts dependent on the economic circumstances of each family. There are similar practices among most of the other castes in the village, but the quantum of gifts is different. This offer of customary gifts to the bride is known as *Nadavali*. Among Lingayats, the minimum bride-price is generally about Rs. 200 and there is no limit for the maximum, as it depends on their economic circumstances as also their desire. Among Uppars, the bride-price may range anywhere between Rs. 32 and Rs. 150. The dowry payable by Brahmins generally exceeds Rs. 500 and the *Mahar* declared by Muslims ranges between Rs. 200 and Rs. 1000.

Marriages in the village generally take place in the months of *Chaitra* and *Vaisaka*. This is the time when the agriculturists are free from the field work and also the weather is sunny. Boys are generally married when they are aged about 21 and girls between 13 and 15 years. Now generally post-puberty marriages are arranged, but in the past, they used to marry girls before they attained puberty. In fact, it was considered, then as a stigma to their family honour to keep a girl unmarried even after she attained puberty. Each caste in the village is divided into several endogamous groups and marriages are arranged only between members of one and the

same such group. These endogamous groups are further divided into several exogamous clans and marriages between members of the same exogamous clan is taboo. Such exogamous clans are known by various names. The Lingayats call them *Bhagis;* Kurubas and other castes call them *Bedagus;* Brahmins call them *Gotra* and a few other castes call them by the word *Kula.* Even the Madigas who have got themselves converted to Christianity observe such clan exogamy.

There are no cases of polyandry in the village. Among Muslims and some other castes, polygamy is not prohibited, but there are practically no instances in the village where a person has got more than one wife living. Excepting among Brahmins, widow re-marriages are permitted among all the castes. A widow is generally married to a widower and her chances of getting married again are bright only if she is healthy and has no issues out of her former matrimonial alliance. Such widow marriages are known as *Udiki.* The bride-price payable by a widower at the time of re-marriage is generally more than the amount payable at the time of his first marriage. The widow marriages are very simple affairs and are generally arranged in temples. They usually take place at night and the whole ceremony ends with the tying of the *Tali* by the caste priest. Divorce and separations are permitted among almost all the castes in the village excepting Brahmins, but instances of such dissolutions of marriage are very few. Extreme steps are resorted to only when the efforts at reconciliation by all the well-wishers of the family prove not fruitful.

Consanguineous marriages are quite common among all the castes in the village. Such marriages are usually arranged with one's elder sister's daughter, maternal uncle's daughter or paternal aunt's daughter. Among Muslims, the most common type of consanguineous marriage is the one with paternal aunt's daughter. Inter-caste marriages have not taken place in the village. Adultery among any of the caste is not generally tolerated. However, extra-marital relationships by male folk are not considered so seriously, though they are not well received.

Marriages among all the castes excepting Brahmins, Rajputs and Muslims take place at the bridegroom's residence. The first ceremony usually associated with the marriage is *Devara Oota.* This ceremony is independently arranged both by the bridegroom's and the bride's people. It is only after performing such a ceremony that the bride's people leave for the bridegroom's village. The Brahmins, Lingayats, Madigas and Muslims have their own priest to officiate at the marriages. The Brahmins have *Acharyas,* the Lingayats have *Jangams,* Madigas have *Goraviah* and the Muslims have *Kazis* as their priests. The Uppars and Rajputs and a few other castes invite Brahmin *Acharyas* to celebrate their marriages. The Kurubas and some other castes invite Lingayat *Jangams.* It is said that till recently the Kurubas and even Lingayats used to invite *Acharyas* for the marriages. In the past, a marriage usually took about 4 or 5 days for completion, but now-a-days, it is over within a day or two. The most important ceremony for a marriage among all castes in the village is *Tali* tying. Among Lingayats, Kurubas and some other castes, the *Tali* is tied by the priest. Among Brahmins *Tali* is tied round the bride's neck by the bridegroom himself. On the day of the marriage, both the bride and the bridegroom are given a ceremonial bath and they come to the marriage pendal wearing new clothes. In the marriage pendal, branches of *Basri* tree called *Halukambas* and 5 vessels called *"Pancha Kalasa"* are arranged. The boy usually wears a marriage coronet called *Bashinga* and *Kankanas* or marriage wrist-lets are tied to the right wrists of both the bride and the bridegroom. At the auspicious hour, the invitees shower blessings on the couple by throwing rice mixed with vermilion and the *Jangam* ties the sacred *Tali.* Near relatives and friends are given a feast and after the ceremony, the couple and parents visit a temple. Among Kurubas, the couple is made to sit on a pestle known as *"Onake"* which is coloured with red earth and lime. Among the Muslims, the *Mangalasutra* called *Lachcha* is tied by the *Kazi* and the marriage proceedings are recorded in a register which is signed by the couple, the *Kazi,* a witness and a *Vakil.*

Consummation of marriage among many castes takes place only after the completion of three months from the date of marriage. Many people believe that birth of a child within a year of marriage is not a good sign and it is for this reason that the consummation is delayed. If a girl has not attained puberty at the time of her marriage, the consummation is arranged after her attaining puberty.

Practices and Beliefs Relating to Death

Almost all the castes in the village dispose of their dead by burial. It is only Brahmins, Vysyas, Kshatriyas and Rajputs that cremate their dead. In the

village, there is a separate burial ground for Muslims and all the other castes have one common burial ground. When death is imminent, the dying person is brought to the verandah of the house. The Lingayats send word to the *Jangams* and as soon as they come, their feet are washed with water. Drops of this holy water are put into the mouth of the dying person. Wherever possible some alms and gifts are distributed at the hands of the dying person. The *Jangam* breathes a few sacred spells into the ears of the dying person and if he is married and his wife is still alive, she comes and waves an *Arati* before him. When everything is over, the body is washed and clothed in a new cloth. *Vibuti* is besmeared on the fore-head and the body is kept reclining against a wall in a sitting position usually facing north. The body is generally carried to the grave-yard about 10 to 12 hours after death. The body is placed in a decorated chair called *"Vimana"* and is carried to the burial ground to the accompaniment of music. The *Jangam* performs some simple ceremonies at the burial ground and then the body is buried. A stone is laid at the place of burial. Some offerings are made to the deceased on the third day. According to their philosophy, a *Linga* wearer changes the cares of the present world for the joys of heaven and so death for them should be a cause not for mourning but joy. However, the loss to the living is there and usually the dead are mourned by their relatives and friends. The Lingayats are not expected to observe any period of pollution. For them either birth, nonthly sickness or death should not be a cause of pollution, but some of the Lingayats in the village said that they were now observing 9 days as a period of pollution.

Among Kurubas and Kabbers, the death ceremonies are more or less similar to those among Lingayats. They observe 9 days as a period of pollution, and every year they observe a simple ceremony called *Sattavara Divasa,* a day prior to Dasara. Brahmins cremate all the dead among adults and they resort to burial only in cases of infant deaths. They collect *Asthi* on the fifth day. It is disposed of by throwing into a river. They have several elaborate ceremonies practically on all 13 days after death and then they perform a ceremony called *Vaikunta Samaradana* on which day, they believe, the soul of the deceased reaches heaven. Every year thereafter, they perform annual *"shradha"*. The Muslims generally carry the dead in a coffin. They have certain ceremonies on the third, the ninth and the fortieth day. On the fortieth day, they invite several relations and friends to a feast.

All the villagers believe that the death of an elderly male on a Saturday is not auspicious. So also, death of an elderly female is considered inauspicious if it takes place on a Tuesday. Many of the castes consult the *Acharyas* about the date and hour at which a death has taken place. If according to him, the hour is inauspicious, some ceremonies are arranged to ward off evil influences. Occasionally, the family is also advised to quit the house temporarily. If they do so, they get their house cleaned and white washed before re-entering it.

CHAPTER III

ECONOMY OF THE VILLAGE

(A) Economic Resources

Land

As in all other rural areas of the country, Sirwar is predominantly an agricultural village. Livestock and cultivation form the twin pillars of the agrarian economy here. The village covers a total area of about 7173 acres. Out of this, 6595 acres are held by individuals for cultivation purposes. Such occupants are known as *'Pattedars'* or *'Khatedars'*. The remaining 578 acres are distributed as follows: —

		acres
(a)	*Gomal* land	130
(b)	Village site or *Gaotan*	46
(c)	Roads and cart tracks	63
(d)	Burial and cremation grounds	6
(e)	Travellers' Bungalow	10
(f)	Area occupied by the Tungabhadra Irrigation Project Camp	321
	TOTAL	576

The area of 321 acres in the occupation of the Tungabhadra Irrigation Project authorities covers the area occupied by the main canal, its distributories, project work buildings, etc. There are no forests in the village belonging to either Government or private individuals.

Livestock

Livestock plays an important part in the economy of the village. The motive power for the traditional plough is provided by the bullocks. Cattle form an important source of manure also. The livestock population of the village has been presented in Table 7. It would be seen from this Table that the principal livestock of the village consists of 341 milch cattle, 1186 draught animals, 2078 sheep and goats, 403 poultry and other domesticated birds and 86 other animals including horses, ponies, pigs, donkeys, etc. Among draught animals, there are 559 working bullocks mostly possessed by the cultivators. The 14 he-buffaloes owned by the Voddars are generally used for pulling carts carrying granite and other stones. Sheep and goats are generally found with the Kurubas, whose hereditary occupation is rearing of sheep and weaving of coarse woollen blankets called Kamblies. Poultry is mostly found with the Muslims. In the village, about 50 pigeons are also reared as pets.

Other Economic Resources

The other economic resources consist of household industries, trade and commerce, etc. About 64 households mainly depend on small household industries like tailoring, basket making, blacksmithy, carpentry, stone cutting, goldsmithy, etc. There are also a few cobblers, potters, tinkers, cotton cloth weavers and flour mill owners in the village. Trading is done all in retail. There are no wholesalers in the village.

(B) Factors Influencing Economic Life

(i) Land tenures and land reforms

Broadly speaking, the village has two types of land tenures, namely, *Khalsa* and non-*Khalsa*. In the 'non-*Khalsa*' lands, the revenue is wholly or partially assigned for some special purpose. Out of the 6614 acres of land, 6030 acres consists of *'Khalsa'* area. This land is under the occupation of individual holders who are called *'Pattedars'*. *Patta* is a title to hold land as an occupant and the *'Pattedars'* are responsible to pay the land revenue directly to the Government. The *inam* lands in the village cover an area of 548 acres. There are 3 types of *inams* in the village, namely, *Khidmathi Inam* covering an area of 295 acres, *Shetsanadi Inam* consisting of 195 acres and *Kairathi Inam* covering 94 acres. *Khidmathi Inams* are lands granted to religious institutions like mosques and temples. These lands are held by trustees who are expected to offer worship and prayers at these institutions. *Shetsanadi Inams* are lands granted to village menial servants called *Walikars*. These *Walikars* help the village officers in the collection of land revenue and also do some general duties pertaining to the village community. *Kairathi Inam* are lands given as gifts to private individuals. These lands were granted between

1296 and 1302 *Fasli* i.e. in the 1890's. Under the Hyderabad Inam Abolition Act, 1955, steps are being taken to abolish the *'Kairathi Inams'* and conversion of these inam lands into *'Khalsa'* lands is under progress. In the village, the area affected is only 94 acres. The Deputy Commissioner for Inam Abolition, Gulbarga Division, Gulbarga, is incharge of these abolitions of inams.

The most important land-mark in the revenue history of the village was the introduction of the record of rights and the census of the land holdings. This work was taken up in or about 1954. Till then, there was no proper record in the village to show the rights of the occupants and the tillers of the soil. It would be relevant at this stage to quote extracts from the land reforms series issued by the Board of Revenue, Hyderabad. The extracts relating to R.R. read as follows: —

> "The preparation of record of rights has been the most effective and an extensive phase of the programme of land reforms in Hyderabad which started with the abolition of Sarf-e-Khas and Jahgirs in 1949 and which has, towards the end of 1955, culminated in special programmes of re-distribution of land in selected areas. The record of rights truly laid the foundation of a sound land revenue administration and has made implementation of progressive land policies possible.
>
> Because of a defective system of land records, our ryotwari system had deteriorated beyond recognition. The functionless intermediaries had grown and the administration had lost direct contacts with the people actually in possession of land. We thus had a host of nominal "Pattedars" (title holders) having practically nothing to do either with the utilisation of land or with the enjoyment of its produce. It was known that some other persons were in actual possession of land, but the administration failed to register them and continued year after year to assess or credit the land revenue in the name of the nominal Pattedar. This has resulted in complete insecurity to the persons in actual possession of land and often led them to ruinous litigation for disputed rights. Transactions in land became difficult and land holders could not offer their lands as security for taccavi or other loans as consent of the nominal Pattedars had to be obtained which, in practice, gave them a right of pre-emption and an opportunity to dictate terms. Holdings were recorded with the lands held under registered title and without reference to the actual possession on the spot. It was difficult to find out how much land was actually owned or cultivated by an individual. Statistics prepared for such holdings do not reflect real conditions on agricultural economy. Regulation of tenancy conditions and enforcement of other land reform laws were not at all possible under such circumstances.
>
> On this background, the work for preparation of record of rights was combined with the census of land holdings and completed over the entire area of the Baste. Every parcel of land has been treated as a exit of property and more than 15 lakhs of land-holders whose title had not been previously recognised have now been registered as occupants. Nominal rights in land resulting from the defective system of land records have been eliminated. Apart from its many indirect advantages, the preparation of record of rights had brought security to these 15 lakhs of land-holders and raised their social status. It has reduced possibilities of disputes for land and has saved vast sections of rural population from costly litigation."

Another important land-mark was the introduction of the tenancy legislation. The actual occupants of the lands were not obliged to cultivate their holdings personally. As a result of this, several inferior tenures known as *'Pot Pattedari'*, *'Shikmidar'*, *'Asami Shikmi'* (tenants-at-will), etc. had developed. This was a common feature in both the *'Khalsa'* and 'non-*Khalsa*' lands though the tenancy problem was more acute in 'non-*Khalsa*' land. Till 1945, when the Hyderabad Asami Shikmi Act was passed, there were two types of tenants, viz., *Shikmidars* and *Asami Shikmidars*. *Shikmidars* were permanent tenants whose rights were more or less akin to those of *Pattedars*. However, *Asami Shikmidars* were only tenants-at-will and could be displaced from the lands at any time. Naturally, their rights over the land were far from secure. So Government took steps to pass the Hyderabad Asami Shikmi Act of 1945, on the recommendation of a Committee specially constituted for the purpose. This Act gave fixity of tenure to all new tenants for 10 years and also empowered Government to fix the maximum rates of rent. A certain class of tenants were also declared as protected tenants so as to entitle them to a permanent nature of tenancy subject only to the regular payment of lawful rent. In 1949, an Agrarian Reforms Committee was constituted by the Hyderabad State and on their recommendations, the Hyderabad Tenancy and Agricultural Lands Act, 1950, was passed. This Act provides for safeguarding the tenants from eviction. The main objects of this Act were to improve the status of tenants, to impose a limit on the size of holdings, to abolish absentee landlordism and to encourage preservation of lands in the hands of tillers. This Act recognised two types of tenants, viz., protected and *Asami Shikmis*. All leases were made to last for a period not below 10 years. The maximum rent payable by a tenant was limited to one-third of the crops or its value in the case of irrigated land excepting lands irrigated by wells and one-fourth in the case of all other lands. This Act contained many provisions similar to those of the Bombay Tenancy

and Agricultural Lands Act, 1948. However, one important and distinguishable feature of this Act was the use of compulsion for the formation of Co-operative Farming Societies. If an application was made by 10 or more persons holding among them 50 or more acres of land, such a co-operative society could be formed, if not less than two-third's of the total number of land-holders in a village or contiguous villages would agree to the formation of such a society.

As a result of the introduction of these land reform measures, there started eviction of tenants on a large scale. So, in 1952, the Government passed the Hyderabad Prevention of Eviction Ordinance, 1952, staying all suits claiming relief through eviction of tenants and restored possession to tenants evicted after 21st March, 1952. In 1954, the Hyderabad Tenancy and Agricultural Lands (Amendment) Act, was passed. The salient features of the Amending Act were the introduction of the concept of family holding, limitation of the maximum rent in terms of multiples of land revenue, restrictions on obtaining land for personal cultivation, restrictions on future acquisition of lands, purchase of lands by tenants, etc. In 1956, the whole region including the village Sirwar came to be included in the new Mysore State. On the re-organisation of States and the formation of the new State of Mysore, the necessity of having a common and uniform law and tenancy problems throughout the State was felt. So on 11th March, 1957, an Ordinance was passed suspending the provisions relating to the land-holder's right to terminate protected tenancy and also staying all proceedings for termination of tenancy and resumption of land. Surrenders of land were required to be verified before a Tahsildar and registered in his office. The Ordinance also contained a provision that all the lands surrendered by a tenant, in excess over the extent which, along with the extent already in the holding of the land-lord would make up 3 family holdings should be taken under the Government management and leased out to co-operative farming societies, agricultural labourers, land-less peasants and other agriculturists in that order. This Ordinance was replaced 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 1952, the number of protected tenants in the village was 205, but at the time of the survey, it was found that their number had dwindled down to only 2. About 3 protected tenants are said to have purchased an extent of about 25 acres of land previously held by them as tenants, and the remaining protected tenants are said to have voluntarily surrendered their rights in favour of the occupants. However, it could not be ascertained, if such surrenders were entirely voluntary or were brought about by the use of pressure and force by the land-lords. Many cultivators in the village are not aware of the provisions of the tenancy laws passed from time to time. It appears, though there have been restrictions on the resumption of land held by protected tenants, many land-lords have resumed such lands without resorting to the provisions of law. In several of these cases, they say that they resumed the lands when the tenants voluntarily relinquished their rights, but this seems to be not quite correct. Of course, there may be a few instances where the surrenders might have been voluntary, but there have been no such big changes in the economic resources of the village to tempt so large a number of tenants to relinquish their rights voluntarily in spite of the fact that the law made their hold on the land more secure. The rent paid by the few tenants in the village is also not regulated by the maximum limits placed by the tenancy laws. When in 1954-55, the Government fixed ceilings on the landholdings, the occupants were afraid that their surplus lands will in course of time, be distributed among the protected tenants and other land-less agriculturists. So there have been family divisions among many big land-holders. In the village, 23 occupants having large extents of lands have divided their family holdings and got them registered in the names of their respective *Bhaubands.*

(ii) Land Improvement

The whole village was raising only dry crops at the time of this survey. However, in a few years, large extents of land in the village will be under irrigation, as the village comes under the command of the Tungabhadra Left Bank Canal. The soil in the village is quite good and chiefly consists of the black clayey type. The agriculturists pay much attention to cultivation and improvement of their lands. The most important works carried on in the village till the time of survey were bunding, reclamation of waste lands

and improving the fertility of the lands with farm-yard manure. The rain-fall is generally scanty and erratic. So the farmers have to keep bunds of their fields in proper repair every year so as to conserve whatever water that they get from the rain and also to prevent soil erosion.

In 1952-53, the Government undertook ploughing of the land in the village by tractors. In that year about 120 agriculturists got their land ploughed by tractors and the total area covered was about 3,000 acres. The costs for this tractor ploughing were met by advancing *taccavi* loans to the needy agriculturists. One cultivator in the village has purchased a tractor in 1961 and so far, he has ploughed about 400 acres of his own land. Use of farm-yard manure in the fields is also very common. On an average about 10 cart-loads of farm-yard manure are used per acre. Some of the poorer cultivators use about 5 to 6 cart-loads per acre. However, this farm-yard manure is not prepared on a scientific basis. Due to uncertainty of rains, the use of chemical fertilisers is not common. But when irrigation facilities are extended, there is bound to be an increase in the demand for chemical fertilisers.

(C) Industrialisation

There are no big industries in the village. The few industries in the village relate to tailoring, basket making, cobblery, blacksmithy, carpentry, etc. There are also no big industrial establishments in the vicinity of the village. About 50 miles away there are the old Hutti gold mines and about 75 miles away stands the Shahabad Cement Factory. In the village, there are four ginning factories. They function only seasonally. They start working with the cotton picking season and run for about 2 to two and a half months till the harvest of the cotton crop is completed. Each of these 4 gins employs two labourers who also work seasonally. After ginning the cotton, the lint is sent to Raichur for pressing and sale. There is a saw mill also combined with the gin. There are five flour mills in the village. They are all owned by private individuals. They also employ two labourers each. With the introduction of these five flour mills in the village, grinding of jowar and other grains at home has completely stopped.

(D) Improvements in Communication

Of late, there have been same improvements in the transport and communication facilities of the village. The Public Works Department road connecting the village with Raichur is a black-topped one. Raichur is a big commercial centre for the village and the villagers are found to go there very often. There are two lorries in the village. The villagers, besides using these two lorries for carrying commodities, also use bullock carts. Sirwar is now connected with Deodurg by a *kuchcha* road constructed in 1958. Several buses also carry passengers to Raichur, Deodurg and other places. All the other villages are connected by *kuchcha* cart-tracks which practically cease to be of any use during the rainy periods.

(E) Extension of Marketing Facilities

There are good marketing facilities available at Raichur. There is a regulated market at Raichur besides a co-operative marketing society. About 10 per cent of the cultivators of this village appear to have taken advantage of the facilities provided by this society. This society has also provided for the safe storage facilities for cotton; grouud-nut and other agricultural products. Some of the wholesale dealers in Raichur also extend similar facilities. There are about 200 wholesalers at Raichur. The village itself is an important marketing centre in the area, though the trade carried out is only in retail. Some of the traders in the village purchase articles brought by the inhabitants of the neighbouring villages on Shandy day.

(F) Sources of Finance

The three important sources of finance are the Large-Sized Co-operative Society of Sirwar, Governmental Agencies and private money lenders. The Large-Sized Co-operative Society was established in 1957. The Government also advances loans by way of *taccavi* for land improvement and other agricultural works. There are about 15 money lenders who lend money to the cultivators privately. The rates of interest charged by the private money lenders are exorbitant, but at the same time, the cultivators get loans from them quickly. So in spite of the introduction of the Co-operative agencies and the Governmental agencies, to finance the cultivators, many of them turn to the private money lenders.

(G) Infiltration of Urban Influences

The headquarters of the canal construction camp under the Tungabhadra is located in the village. The construction work of the canal has started from 1955 and they have established a separate camp for the workers at this canal. This camp has been provided with electric lights and the whole road extending to about 2 furlongs from the village to this camp has also been provided with electric lights. These lights have given the village a some what urban look. With the establishment of this camp, there has been an increase in the commercial establishments in the village. About 15 years back, there were only 4 grocery shops and 5 tea-shops in the village, but at the time of the survey, the village had 25 grocery shops, 20 tea-shops and about 30 other miscellaneous trading establishments. Thus some sections of the population which were previously dependent only on agriculture for their maintenance have taken up non-agricultural occupations. Another reason for the increase in these trading establishments is the improvement in the transport facilities i.e. several passenger buses pass through the village.

With the increase in the number of tea-shops, more and more people have also developed the tea drinking habit. A change in the mode of dress of the younger generations is also noticed. Formerly, almost all male folks used to wear a turban, but now-a-days, the younger folk have either changed this headgear to a cap or leave their heads bare. As could be noticed during this study shirts and dhoties are also being given by a few youngmen in favour of bush-shirts and trousers.

Economic Activities and Nature of Changes

(A) Livelihood Classes

According to the Census of 1961, the total population of the village was 4436 consisting of 2234 males and 2202 females. At the time of the present survey, the population was found to be 3673. So, there has been a decrease in the population between 1961 and 1962. This is due to the Tungabhadra Canal Project Camp. At the time of the census enumeration in 1961, there was a fairly large population in this camp area situated about 2 furlongs away from the village site proper. At the time of this survey, as most of the canal work was over, the camp had already moved out and only a skeleton staff of the Public Works Department was left out in the camp area. This camp area has not been covered at the time of the present survey and that explains for decrease in population of the village between 1961 and 1962.

For the purposes of 1961 Census, the whole population of the village has been divided into two categories, namely, workers and non-workers. Only persons actively engaged in some gainful activity have been included among workers. All their dependents and other non-working people have been included among non-workers. In 1961, the village population of 4436 was divided into 2033 workers and 2403 non-workers. The workers were again classified into 9 categories according to their industrial activity. The position in 1961 was as follows:—

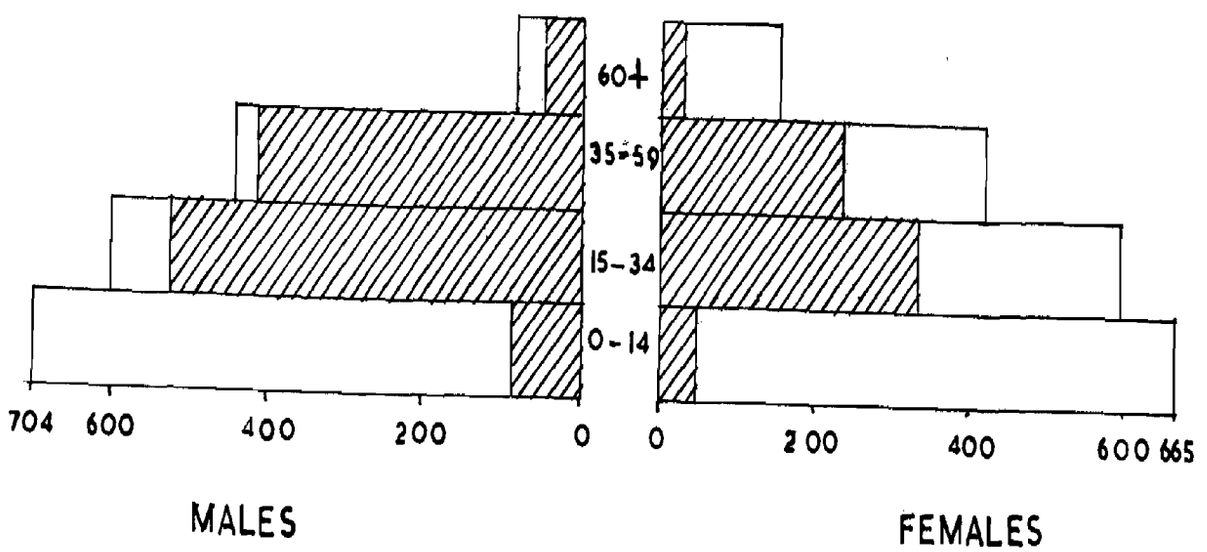
		Males	Females	Total
(i)	Cultivators	375	121	496
(ii)	Agricultural labourers	412	380	792
(iii)	Mining, quarrying, etc.	..	..	..
(iv)	Household industry	86	27	113
(v)	Manufacturing other than household industry	30	2	32
(vi)	Construction	25	1	26
(vii)	Trade and Commerce	70	19	89
(viii)	Transport, storage, etc.	22	..	22
(ix)	Other services	366	97	463
	TOTAL	1,386	647	2,033

Earlier in 1951, the population of the village was 3628 and this population had been divided into two principal classes, viz., agricultural classes and non-agricultural classes. In both these classes, both workers as well as non-workers stood included. There was no division or distinction made between workers and non-workers as was done in 1961. Another fundamental difference between the concepts adopted for 1961 Census and those adopted for 1951 Census was about the determination of the principal occupation. If any person had more than one occupation, according to the concepts of 1951 Census, the occupation which yielded more income was considered as his principal work. In 1961, the emphasis was not on the income factor, but on the time factor. According to the concepts adopted for 1961 Census, the principal work was that to which the worker regularly devoted more time. Even if this work yielded a lesser income than the work to which he devoted less time, the work involving more of his time was considered as his principal work in 1961. Thus, it would be evident that there were some fundamental differences between the concepts adopted for 1951 Census and

SIRWAR

MANVI TALUK RAICHUR DISTRICT

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



those adopted in 1961 Census. In view of the fact that between 1951 and 1961, the village attracted a large floating population mainly consisting of workers on the Tungabhadra Canal, it would be futile to compare the livelihood classes of the village as they stood in 1951 and 1961. It is with an idea of excluding such floating population that the camp area was not covered by this survey, as, if that area was included, it would not reflect the correct position of livelihood classes in the village as a whole. For the present survey, the concepts adopted were more or less similar to those accepted for 1961 Census. So, with a view to compare the livelihood classes found in 1962 with those found in 1951, the statistics collected in 1962 have been reduced to the concepts used in 1951. The results obtained are shown in the following statement: —

Livelihood Class	Census 1951		Survey 1962	
	No.	Per cent	No.	Per cent
Agricultural Classes:				
I. Cultivators of lands wholly or mainly owned . .	1194	32.91	1068	29.08
II. Cultivators of land wholly or mainly unowned . .	141	3.89	246	6.70
III. Cultivating Labourer . . .	764	21.06	951	25.88
IV. Non-cultivating owner of land and agricultural rent receiver . .	236	6.50	48	1.31
SUB TOTAL (1) .	2,335	64.36	2,313	62.97
Non-Agricultural Classes:				
Production other than cultivation .	369	10.17	279	7.60
VI. Commerce . .	249	6.86	194	5.28
VII. Transport . .	26	0.72	76	2.07
VIII. Other services and miscellaneous services . . .	649	17.89	811	22.08
SUB TOTAL (2) .	1,293	35.64	1,360	37.03
GRAND TOTAL .	3,628	100.00	3,673	100.00

During the survey, 210 households or 28.19 per cent of the total number of households were found to be engaged principally in the cultivation of either own land or lands taken on lease. The total number of persons dependent on cultivation was 1314 or 35.78 per cent of the total population. In 1951, the total number of persons dependent on cultivation was 1335 and this constituted 36.80 per cent of the total population then. So, there has been a small reduction in the percentage of the population dependent on cultivation. This decrease is only among owner cultivators. There is actually an increase in the number of persons dependent on cultivation of land taken on lease. The decrease among owner cultivators is because some of the cultivators of small holdings have taken to other vocations like petty contracts etc., and their income from such sources exceeds what they get from land. Some of them have totally given up agriculture and taken to other work. In such cases the lands have passed on to tenants whose number has recorded a slight increase during this period. Most of these tenants are ordinary tenants and the number of protected tenants as already observed has declined very much. There has been also a small reduction in the percentage of population dependent on agricultural labour. However, this decrease in percentage in either cultivation or agricultural labour is not as marked as the percentage decrease in the non-cultivating land owners. The population of non-cultivating owners of land and agricultural rent receivers has decreased considerably after 1951. The population under this category was 236 in 1951 and in 1962, it was only 48. Thus the percentage of the population under this category has decreased from 6.50% in 1951 to 1.31%. This is largely due to the land reform measures. Several non-cultivating land owners have either disposed of their holdings or taken to cultivation. The total percentage of agricultural classes has recorded a small decrease from 64.36 per cent in 1951 to 62.97 per cent in 1962.

Among the non-agricultural classes, there has been a decrease in the percentage of persons engaged in production other than cultivation and also commerce. There is an increase in the persons dependent on transport and other services for their livelihood. However, considered as a whole, it would be seen that there is not much change in the nature of the livelihood classes between 1951 and 1962.

(B) WORKERS

The population of the village has been classified into two broad categories, viz., workers and non-workers. A person who is gainfully employed in any economic or social activity has been considered as a worker, provided he or she satisfies the criteria laid down for workers for the 1961 Census purposes. Persons who do not satisfy these criteria are classed as non-workers.

Table VIII indicates the number of workers and non-workers by sex and broad age groups. It is seen from this Table that out of the total population of 3673 persons, 1720 consist of workers and 1953 consist of non-workers. This, the working force of the village is constituted of 46.83 per cent of the total population. These 1720 workers consist of 1082 males and 638 females. Thus 59.03 per cent of the male population and 34.63 per cent of the female population consists of workers. Considering the percentage of workers in the different age groups according to sex, the position is as follows: —

Sl. No.	Age group	Male workers		Female workers	
		Number	Percentage	Number	Percentage
1.	0—14	90	8.32	47	7.37
2.	15—34	526	48.61	334	52.35
3.	35—59	417	38.52	233	36.52
4.	60 and above	49	4.53	24	3.76
	TOTAL	1,082	100.00	638	100.00

A detailed classification of workers in the different age groups by sex and occupation has been presented in Table IX. This Table gives information about both the primary and secondary occupations of each individual worker and in that respect, it differs from Table XIII which presents the primary and secondary occupation of each household. If the information contained in Table IX is considered according to the principal occupation, the results obtained are as shown in the following statement: —

Sl. No.	Principal Occupation	Workers	
		Number	Percentage
1.	Cultivation	387	22.50
2.	Agricultural labour	708	41.17
3.	Livestock rearing	68	3.95
4.	Household industry	101	5.87
5.	Trade	74	4.30
6.	Transport	17	0.99
7.	Hotel keeping	26	1.51
8.	Construction including contracts	11	0.64
9.	Service	328	19.07
	TOTAL	1,720	100.00

Table X presents information about workers classified by sex and broad age groups engaged principally in household industry, household business and household cultivation. It is seen from this Table that 4 persons aged below 14 years are engaged in household industry and 12 persons in this age group are engaged in household cultivation. The working force in all the 3 occupations is mostly from the 15-59 age group. There are 49 persons in the 15-34 age group engaged in household industry. 47 persons in this age group are engaged in household business and 201 persons are engaged in household cultivation. In the 35-59 age group, there are 51 persons engaged in household industry, 58 in household business and 180 in household cultivation. There are also a number of persons aged about 60 years engaged in household cultivation. To be exact, 24 persons from this age group are found to be working at household cultivation. These aged persons generally supervise the field activities.

(C) NON-WORKERS

Table XI presents information regarding non-workers by sex, broad age groups and nature of activities. As already stated, the population of non-workers in the village is 1953. Majority of the non-working population are found to be dependents. Actually, 1075 or 55.04 per cent of the total non-working population consists of dependents and these dependents are mostly aged below 14 years. Out of the 1075 dependents, 965 are in this age group, and 88 are aged above 60 years. There are a few dependents, 22 to be exact, aged between 15-59 years. The dependents in this age group mostly consist of persons coming from well-to-do families. There are 497 persons doing only household work. They constitute 25.46 of the non-working population. Out of these 497, only 9 are males and the rest are females. The student population of the village consists of 313 persons and they contribute 16.03 per cent to the total non-working population. All the students fall in the two age groups of 0-14 and 15-34.

(D) OWNERSHIP OF ECONOMIC RESOURCES

Tables XXV, XXV-A and XXV-B present the data regarding ownership and cultivation of land by the residents of Sirwar. Table XXV presents details of cultivation of owned land, land given out on lease to others for cultivation and lands taken on lease from others for cultivation. These three categories are indicated by the symbols A, B and C

respectively in the Table. Table XXV-A presents information about ownership of land within the limits of Sirwar by the residents of the village and table XXV-B presents information about ownership of land by them in other villages. In all these three tables, the information is presented by castes.

In Table XXV, the nature of interest in land has been classified by showing whether the land is personally cultivated or leased out to others for cultivation by the symbols A and B respectively. The letter 'C' in this table indicates the lands taken on lease from others for cultivation. The statement given on the opposite page provides an idea of the information contained in this table at a glance.

In Table XXV some of the lands appearing under symbol 'B' will again appear under symbol 'C' and so it would not be correct to arrive at the total acreage by totalling the extents of land under each category. It would be evident from this table that most of the lands are personally cultivated by the owners.

Table XXV-A indicates that most of the holdings in the village are of the sizes of 15 acres and more. Out of the 745 households, 318 households or about 42.5% of the total households own lands in the village. And out of these 318 land-owning households, 124 or about 39% of the land owning households own holdings exceeding 15 acres each; 54 households or about 17% of the total land owning households own holdings of 10 to 15 acres each, and the remaining 44% of the land owning households own less than 10 acres each. There are only 55 households owning less than 5 acres each. This clearly shows that most of the holdings are large in the village. It is also seen from this table most of the land in the village is held by Lingayats, Byadars, Kurubas and Muslims, the four numerically important castes in the village and among them Lingayats from the largest land owning class.

Table XXV-B presents information about the land held by the residents of Sirwar in other villages. They hold land in 17 other villages. In all 117 households own about 1817.84 acres of lands in other villages. Most of such lands are owned by Lingayats. There are 35 Lingayat Households owning 939 acres of lands in other villages. Out of the 17 villages where the residents of Sirwar hold land, Jalapur is the village where many of these lands are situated. In Jalapur alone, 62 households of Sirwar own 690.97 acres of land.

Another important economic resource in the village is livestock about which statistics are presented in table 7. This subject is discussed separately.

(E) PRIMARY AND SECONDARY OCCUPATION

Table XIII presents information of the number of households engaged in the various types of occupations. If a household has more than one occupation, the principal occupation is indicated first followed by the subsidiary occupation. Out of the 745 households in the village, 23 have no occupation. The remaining 722 have some economic activity.

414 out of the 722 gainfully employed households have only one occupation as shown below:—

Sl. No.	Single occupation	Number of households
1.	Cultivation	65
2.	Agricultural labour	148
3.	Household industry	35
4.	Trade and Commerce	21
5.	Hotel keeping	10
6.	Construction	6
7.	Transport	4
8.	Livestock rearing	3
9.	Service	122
	TOTAL	414

Thus about 57% of the total working households have only one occupation and the remaining 43 per cent have more than one occupation.

If the principal occupation of each household is considered, their classification will be as shown in the following statement:—

Sl. No.	Principal occupation	Households	
		Number	Percentage
1.	Cultivation	210	28.19
2.	Agricultural labour	214	28.72
3.	Household industry	51	6.84
4.	Trade	43	5.77
5.	Livestock rearing	8	1.07
6.	Transport	11	1.48
7.	Construction	8	1.07
8.	Hotel keeping	14	1.88
9.	Services, etc	163	21.88
10.	Non-working households	23	3.10
	TOTAL	745	100.00

145 households having cultivation as a primary occupation have a secondary occupation as

Statement indicating the nature of interest in Land by Castes

(Figures indicate No. of households)

Nature of interest in lands	Lingayat	Byadar	Kuruba	Byagara	Kshatriya	Korava	Uppara	Brahmin	Madiga	Mathada Dasaru	Vaddaru	Padmasale	Helva	Vysya	Myadaru	Viswakarma	Arundhamath	Baineru	Eligaru	Kumbara	Rajputs	Jadaru	Muslims	Christian	Kabberu	Agasa	Jogaru	Madiga	Naidu
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
NIL	46	50	29	18	13	11	5	9	9	11	8	7	5	2	4	5	..	1	1	1	1	..	84	16	13	20	2	1	1
A lands	48	39	33	2	6	4	2	3	..	1	..	1	1	**2**	..	..	..	..	1	1	..	..	25	4	6	..	..	..	..
B lands	16	21	11	1	6	2	1	2	2	..	4	..	..	2	2	1	3	1	..	..	1	1	16	5	13	..	..	..	..
C lands	1	3	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	5	..	..	..	..	..
A+B lands	5	..	2	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..
A+C lands	6	15	13	2	..	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	4	12	5	..	..	..	..
B+C lands	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
A+B+C lands	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	122	128	88	24	25	17	10	15	13	12	12	8	6	6	6	6	3	2	2	2	2	1	131	42	38	20	2	1	1

A—Owned and self cultivated.
B—Owned and leased out.
C—Leased in.

well. For 99 of them, agricultural labour is a subsidiary occupation. For the remaining 46 households, the subsidiary occupation consists of trade, household industry, livestock rearing, transport, etc. Eight of these households have more than one subsidiary occupation. 66 households having agricultural labour as a principal occupation are also working at some other subsidiary occupation. Nine of these households have more than one subsidiary occupation.

(F) CHANGES FROM THE TRADITIONAL OCCUPATION

Cultivation has been and is continuing to be the principal occupation for a large population in the village. However, enquiries at the time of survey reveal that there have been a few changes in the traditional occupation of some of the households in the village. It is said that prior to 1952, there were about 20 households engaged in weaving. The caste which followed this occupation traditionally was that of Jadaru among Lingayats. They worked as weavers till about 10 or 15 years back, but at the time of survey, not a single weaver was found in the village. When the households which used to attend to weaving were questioned, they said that they had to give up weaving as they were not able to get yarn of good quality at a reasonable price. Further, with the increase in the supply of millmade cloth, the demand for their handloom cloth was slowly decresing. So it was very difficult for them to make both the ends meet and ultimately they had to abandon their traditional occupation. Now the members of these households have established some cloth shops and a few have taken to tailoring. They said that their new occupation is more remunerative than their traditional weaving industry and so they are reluctant to revive their traditional occupation.

Eight households in the village used to work as dyers. These persons were known as *Maddigars*. They used to dye sarees and other cloth woven on handlooms, but with the stoppage of the weaving industry, they were forced to change over from the traditional occupation and take to cultivation, agricultural labour and such other occupations. 10 to 15 years back, there were about 6 households of potters known as *Kumbhars*. At the time of the present survey, however, only one household was found to follow this occupation and that household too works at pottery as only a subsidiary occupation. It is explained that these potters were not able to obtain clay of good quality and so they had to give up their traditional industry. Another difficulty they had to encounter was in obtaining fire-wood to burn in their kilns. These Kumbhars have now taken to agricultural labour and cultivation. On being questioned, they stated that they were still keen to resume their old industry, but paucity of raw material does not permit them to do so. There is still a great demand in the village for earthen-ware and at present, they purchase them from the potters who come to the Monday shandy from the neighbouring villages.

For the Agasas, the traditional occupation consisted of washing clothes. Several of the able-bodied Agasas have started working in the canal construction works. They attend to such work as digging, bunding, lifting stones, etc., and find that such jobs are more remunerative than their traditional one. They said that on occasions, they earn up to Rs. 3 per day, and so they are not very keen to stick on to their traditional work. Several Koravas and Myadars who are basket makers by tradition have also started showing preference to work as general labourers. As in the case of Agasas, it is only the elderly males or females among Myadars and Koravas who have stuck on to their traditional job of basket making.

Description of Different Occupations

(A) PRACTICES CONNECTED WITH AGRICULTURE

As already stated, the village has been growing only dry crops till the period of this survey. Shortly it will be producing wet crops as steps are afoot to provide the lands with facilities for irrigation, under the Tungabhadra Canal Project. The important crops grown in the village are groundnut, jowar and cotton. Both khariff and rabi crops are raised in the lands. The area under the various crops raised in 1961 in the village is as follows:—

Khariff			Rabi		
Sl. No.	Name of the crop	Area in acres	Sl. No.	Name of the crop	Area in acres
1.	Ground-nut	1,150	1.	Jowar	2,220
2.	Jowar	685	2.	Cotton	1,925
3.	Bajra	250	3.	Wheat	90
4.	Greengram	30	4.	Bengalgram	90
5.	Navani (Italian millet)	25	5.	Safflower	80
6.	Arhar	10	6.	Horsegram	35
7.	Chillies	10	7.	Pundi	25
8.	Sesamum	5			
	TOTAL	2,165		TOTAL	4,465

The soils generally consist of two types, viz., *Masari* of mixed red and black soil and *Erri* or deep black soil. Both these types of soils are found alternating with each other. The *Masari* soil is thin, light coloured and stony. Black soils are characterised by their great depth and highly cleyey nature. Lime deposits are also seen in the lower layers and in summer the lands with black soil show deep cracks. Such soil is generally found near the river valley basins or in other low lying areas. These soils are very fertile and grow cotton, jowar and wheat. About 2200 acres of cultivated land is covered with soil of mixed red variety and the remaining 4400 acres consist of black soil. The soil of mixed red variety is more suitable to grow *Mungari* or Khariff crops. These soils require periodical rainfall. Black soils on the other hand retain moisture for a long period and as such can withstand dry conditions over a considerable length of time. The average annual rainfall is about 22 inches of 558 mm. The rainfall generally starts in the second week of June and it gains in strength in August and September. The rainy season generally lasts till October.

KHARIFF CROPS.—Agricultural operations for the khariff crops commence by about 15th of April every year. The land is ploughed and reploughed with a wooden plough called *Madki*. On an average the lands receive three ploughings. These early ploughings in summer help in the exposure of the lower layers of soil. The ploughing operations are followed by the spreading of the manure. The most common type of manure used in the village is the farm-yard manure. This manure is usually collected in pits on the outskirts of the village where it is left to decompose. They have no proper system of preparing farm-yard manure. Animal refuse and other dirt is simply dumped into this pit and just before spreading it on the land, it is carted to the fields and kept in small heaps—generally about 10 feet apart. The manuring operations are completed by about the 25th of May. About 10 cart-loads of manure are required per acre. Those who cannot afford to put in this much of manure generally use 5 to 6 cart-loads per acre. The manure is usually in short supply in the village and so they manure the field by rotaction once in two years or so. The rainfall being uncertain, they also hesitate to use manure every year regularly. In the course of the enquiry, it was found that one particular agriculturist who spread a lot of manure in his lands in the year 1961 could not get full benefits as during this year the rain had played truant. In fact, due to the inadequacy of the rain that year, the produce in his fields was found to be much poorer than in those of a neighbour who had not used any manure that year.

The two important khariff crops in the village are jowar and ground-nut. The other crops in the khariff season are bajra, horsegram, arhar and sesamum. Generally the sowing operations for khariff crops start about the 20th of June. Among the two principal khariff crops of Jowar and ground-nut, jowar is the first to be sown. They always consult *Acharyas* for an auspicious day before starting the sowing operations. The sowing operations are conducted very fast, as the necessary conditions of soil and rain, locally known as *Bitto-hadha*, do not last long. Before starting the sowing operations, they generally worship the seed-drill called *Kurigi* by breaking a co-coanut and after the sowing operations are completed, they invariably visit the local Maruti temple taking with them the seed-drill and the pair of bullocks. The seed-drill in use in the village has 3 bills and the sowing unit consists of a seed-drill, a harrow, two pairs of bullocks and two male workers. For sowing purposes, one adult male with a pair of bullocks and a seed-drill drops the seeds through the three pronged seed drill and the second man covers the sown seed with earth by means of a *Kunti* or harrow. For this purpose, the harrow is tied to the yoke, dragged by the two bullocks and they follow the person sowing the seed. On an average, 4 to 5 acres of land can be sown in a day. The sowing operations usually start early in the morning and continue sometimes till late in the night. The sowing of ground-nut is started only after the sowing operations of jowar and minor crops are completed. Ground-nut is usually sown in the first week of July. The operational unit for sowing of ground-nut is also the same as required for jowar sowing.

The villagers know and appreciate the value of rotation of crops. In khariff lands, the pattern of rotation is jowar-groundnut-jowar-groundnut and like that. In land sown with jowar in a particular area it is followed by ground-nut the next year. A few cultivators, however, raise ground-nut successively for two or three years, as of late this commodity has been fetching a good price in the market. But their experience has been that the yields are better only when they practise rotation of crops. Pulses like arhar and greengram are usually raised as a mixed crop with war. Generally for every 8 rows of jowar, one ro.. of arhar is sown. Other crops

mixed with jowar are greengram, sesamum, *alasandi* and such other minor pulses. All these minor crops are locally known as *Akkadi Kalu.* Some farmers sow castor seeds by broadcasting near the peripheries of their fields. Bajra crop is grown independently. Ground-nut is not mixed with any other crop. For all the crops the spacing between two rows is usually about 8 inches.

Jowar and other seeds start sprouting about 8 to 10 days after they are sown. During this period, the cultivators are busy taking protective measures to guard the crop from animals and other trespassers. Some of them fence the fields with twigs of *Babul* tree. The weeding operations for jowar commence by the second week of July. Weeding is generally done by hand and usually it is the monopoly of female workers. Along with the weeding operations, inter-culturing is also done with a hoe called *Chekunti.* A *Chekunti* is a harrow with a small blade to clear the weeds. This blade of iron is about 6 inches wide. Usually, three *Chekuntis* are tied to the yoke of a pair of bullocks at the time of operation. In a single day, inter-culturing is done in about 6 to 7 acres of land. The frequency of the weeding and inter-culturing operations generally depends on the rain-fall, as the weeds grow more in a season of heavy rainfall. The weeding operations come to a close about 2 to 3 months after the sowing operations. When the crop ripens, the farmers usually stay back in the fields to guard them from thieves. They at times erect a small temporary hut in the fields and stay there. Occasionally during the night, they give a warning call to scare away trespassers or stray animals. Well-to-do cultivators generally employ aged labourers for the purpose.

Aridra, Punarvasu, Pushya, Aslesha, Magha, Poorva and *Uttara* are considered good starts for rainfall and they feel happy particularly if they get good rains during *Magha-Karti.* If they do not get rain, during the *Magha* period, they always believe that it fore-tells the scarcity of food and fodder during the season.

By about the second week of October, harvest of Khariff crops commences. The first crops to be harvested are generally the mixed pulses called "Akkadi Kalu" like sesamum, *Navani,* bajra, greengram, *alasandi,* etc. Generally, harvesting of these mixed crops is done by the owners assisted by some of their family members. Only occasionally, they engage outside labour for the purpose. Harvesting of these crops is followed by the harvesting of ground-nut which usually commences in the third week of October. For harvesting ground-nut, the field is harrowed by an implement called *Rente Kunti.* The harrowing unit usually consists of a harrow, a pair of bullocks and an adult male worker. The ground-nut creepers get surfaced when harrowed and these are gathered in heaps. The left over ground-nut crop is picked up by hand by female labourers. The ground-nut thus collected is allowed to dry in the sun and then the nuts are removed and packed. The stems provide good fodder to the cattle. Harvesting of jowar is then taken up. The crop is cut about 6 inches above the ground. The roots left behind are allowed to dry and are called *Kuli* which serves as a good fuel. The crop thus cut is laid up in bundles at various places in the fields. After 2 or 3 days, the crop gets dried up in the hot sun. Then it is tied up into sizeable bundles and brought to threshing floor. The threshing floor is usaully prepared in the field itself. A circular plot with a diameter of about 12 to 14 feet is selected for the purpose. It is well plastered with cow-dung emulsion and at the centre a pole is fixed. Threshing is done generally by treading the corn under the feet of bullocks. Generally these operations are carried out at night. The threshing operations are usaully followed by winnowing.

'HINGARI' OR 'RABI' CROPS.—The ploughing operations for *Hingari* or *Rabi* crops are usually completed by the end of May each year. Then the Rabi lands are left exposed to sun and rain till the second week of September. During the first week of September, manuring is done in these fields and this operation is completed by about the 10th of September. The principal Rabi crops are cotton and jowar, the first to be sown being cotton. The sowing operations for cotton are usually done in *"Uttara-Karti"* i.e. between second and fourth week of September. For this purpose, a seed drill similar to the one used for ground-nut sowing is required. A sowing unit consists of two workers, two pairs of bullocks, a seed-drill and a harrow and the sowing operation is more or less similar to that followed for ground-nut. About 4 acres of land can be sown in one day. They usually consult *Acharyas* for ascertaining the auspicious days to start sowing operations. After completion of the sowing of cotton, jowar is taken up. Usually safflower and linseed are also sown along with rabi jowar which is also known as white

jower. Sowing of jowar, safflower and linseed is done *Hasta-Karti* i.e. between the fourth week of September and the second week of October. These rabi crops get good rain under *Chitta* and *Swathi Nakshatras* i.e. between 10th of October and 6th of November. At the fag end of the rainy season, the sowings of wheat and Bengal gram are started. Thus by about 10th of November, all the rabi crops stand sown. Soon-after the sowing operations are completed, winter sets in. The rabi crops depend more on the seasonal conditions in winter than on the rainy season. Actually, they feel that any rain after 13th of November spoils the rabi crop, particularly wheat and Bengal gram do not need any rain. The local farmers believe that wind blowing from the North-eastern direction in winter is beneficial to the standing rabi crops; on the other hand they believe that winds blowing from the South or South-east are harmful. Cotton crop is considered as very delicate and susceptible to these winds more than any other crop. There is a local saying in the village which goes to state that the cotton crop has about 10 hurdles to cross before it is harvested.

Just as in the case of kharif crops the villagers practice rotation of crops in rabi lands also. Generally, the pattern of rotation of crops is jowar-cotton-jowar-cotton. They also raise mixed crops along with jowar. The mixed crops raised with jowar are usually *Pundi* (sun-hemp) and lady's fingers. The sun-hemp is used for preparing ropes. The lady's fingers raised with jowar are of a coarser variety. Safflower is also raised in the rabi season and its sowing operations are very much similar to the operations of sowing arhar during the kharif season. When safflower is raised as a mixed crop with jowar, one row of safflower is sown for every eight rows of jowar. Along with wheat, generally linseed is sownas a mixed crop. When this is done, one row of linseed is sown for every eight rows of wheat seeds. Sometimes safflower instead of linseed is raised as a mixed crop with wheat.

The weeding operations for rabi crop generally start by the second week of December. But the number of weeding operation required for rabi crops is not so much as is required by kharif. Along with the weeding operations, the intercultural operations are also started. Rabi-jowar is usually harvested between 25th of February and 15th of March and sometimes, the harvesting operations go up to even the end of March. The harvesting operations of this crop are very similar to the harvesting operations of kharif-jowar. Simultaneously with jowar, the crops of wheat and linseed are also harvested. The area under wheat and linseed being quite small, they generally engage outside labour for harvesting purposes. Harvest of safflower is taken up a little later. Safflower provides oil which is used as a cooking medium by some of the households and also cake which is used for feeding cattle. *Pundi* crop is not harvested till the 15th of April. By this time, the crop gets quite dried up. The dried up stems are cut down and the seeds are collected. The dry stems are tied into bundles and stored at home for sometime. These stems are later immersed in flowing water for a long period before drawing fibres from them. The last phase of the year's harvesting operations starts about the 15th of March, with the picking of cotton. The work of harvesting cotton is the monopoly of female labourers. At times, 50 to 60 female labourers are seen working in one field. These operations start early in the morning and continue till late in the evening. Cotton is picked 3 or 4 times in every field at intervals of 8 days each between two pickings. In a year of bumper crop, the frequency of pickings and the number of pickings are also increased. The picking operations come to a close by the second week of April. Generally the women engaged for picking cotton are paid in kind.

Nature of Produce and Yield per Acre

The unit of measurement of a field is generally called a *Kurigi*, which means about 4.5 acres. A seed-drill is also known as a *Kurigi*. It appears, this unit of measurement of area in *Kurigi* has been adopted, because on an average, a person sows about 4.5 acres of land with the help of one seed-drill in one day. Even though in the official records, the unit adopted for determining the area is an acre, very few in the villages know the actual measurement of this unit. Again their units for measuring yield are *Heru* and *Khandaga*. A *Heru* consists of 128 local *seers* and 20 such *Herus* make one *Khandaga*. One local *seer* of grain weighs about 1.25 standard *seers*. Thus one standard *maund* of 40 *seers* i.e. a Bengal *maund* is equivalent to 32 local *seers*. Four standard *maunds* thus constitute one *Heru*. Transactions in small quantities are done in other local measures of *Vammana, Immana, Gidna*, and *Pavu*. Eight local *seers* make one *Vammana* and 2 *Vammanas* are equal to one *Immana*. Half of a local seer is referred to as *Gidna* and half

of *Gidna* as a *Pavu*. Thus a *Pavu* is one quarter of *seer* and is the smallest unit of measurement in the village. The measurements of yields of crops is generally done in *Herus* and *Khandagas*. The average yield per *Kurigi* of land is about 16 *Herus* (about 24 quintals) of jowar in a year if the rainfall is adequate. This amounts to an average yield of about 6 quintals per acre. In a year of bumper crop, the yield may go up to one *Khandaga* or 29.6 quintals per *Kurigi* of 4.5 acres.

Yield of ground-nut is generally measured by the number of gunny bags filled with dry ground-nut crop with shells. A bag of ground-nut weighs about one standard *maund* and on an average, 32 such bags are harvested in one *Kurigi* of 4.5 acres of land. Thus the yield of ground-nut will amount to about 8 standard *maunds* or 2.96 quintals per acre.

The yield of cotton per *Kurigi* is measured in local *maunds* and the total yield measured is in terms of *Nagas*. One local *maund* of cotton weighs about 28 lbs. or 12.8 kilogrammes. 48 such local *maunds* constitute one *Naga* of cotton. Thus a *Naga* of cotton weighs about 6.14 quintals. In the village, two varieties of cotton are popular. One is known as *Jawari* and the other as *Lakshmi*. The yield per *Kurigi* of *jawari* cotton is about 1.5 *Nagas* and in the case of *lakshmi* cotton, it is usually about one *Naga* and 4 local *maunds*. Though quantitatively the yield of *jawari* cotton is more, its price in the market is lower and so is does not fetch as much as *Lakshmi* cotton. The yield of *jawari* cotton on an average is about 15.6 local *maunds* or 2 quintals per acre and that of *lakshmi* cotton is about 11.7 local *maunds* or 1.5 quintals.

The wholesale price of the important commodities grown in the village during the last four years are as shown below. The prices mentioned are for one quintal of each commodity:—

Sl. No.	Year	Jowar		Ground-nut		'Lakshmi' cotton		Jawari cotton	
		Maximum	Minimum	Maximum	Minimum	Maximum	Minimum	Maximum	Minimum
1	2	3	4	5	6	7	8	9	10
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1.	1958	44	36	67	58	115	110	94	91
2.	1959	44	35	68	59	115	110	95	92
3.	1960	45	35	68	60	116	112	95	92
4.	1961	48	36	70	60	117	112	96	93

It would be seen from these market prices that the rates quoted for cotton and ground-nut are more favourable than for jowar. It is for this reason that during the last 15 years, the villagers have taken more towards cultivation of these cash crops of ground-nut and cotton and thus the area under jowar has been slowly decreasing. This tendency towards growing more of cash crops is particularly noticed after 1952-53.

Farming Practices

The practice of extending reciprocal aid is prevalent among all the cultivators of the village. Whenever there is rush of work in the fields, the cultivators help one another. This is particularly evident during the ploughing, sowing and harvesting season. Cultivators having small and medium extents of lands are in particular need of such mutual help. Such help rendered is locally known as *Muyya*. Out of the 261 households practising agriculture in the village, 195 households seek assistance from others during the ploughing, sowing and harvesting season. As already stated, the villagers practise rotation of crops both in the rabi and khariff seasons. They are aware of the advantages of good manuring practices and to the extent possible, they conserve and use manure that is locally available. Some of the cultivators are also in the habit of penning sheep and goats in the fields for manuring purposes. This is known as *Kuri Tarbodu*. Many of the local Kurubas, who own sheep and goats take them to the fields for staying there over-night and in return for these services, they receive a small remuneration from the farmers. Such practices the particularly in vogue in rabi lands. For staying one night, a Kuruba with a herd of about 100 sheep or goats, receives a payment of 3 *seers* of jowar. At times, this payment is also made in cash. The number of sheep and goats found in the village being limited, there is great demand for their services.

After 1950 or so, the villagers have been using some improved varieties of seeds of jowar and cotton. The improved seeds of jowar which are popular in the village are D. 340 for the khariff season and M.35/1 for the rabi season. It is learnt that these new varieties were evolved at the agricultural research station in Sindhnur Taluk of Raichur District. The Cotton Research Centre at Raichur has also supplied the village with some improved varieties of cotton seeds. These improved varieties have gained considerable popularity. These improved seeds are largely obtained from the private stockists at Raichur and also sometimes from the Agricultural Department. The large sized co-operative society in the village also supplies the cultivators with improved varieties of jowar and cotton seeds.

Till about 1958, the villagers used to grow cotton only as a rabi crop, but now a few agriculturists have also started sowing it in the khariff season. This khariff cotton is a new variety said to have been evolved by the Cotton Research Centre at Raichur. At the time of this survey, about 50 to 60 acres of lands were sown with this khariff cotton.

The tools and equipments which are commonly used in the village are (i) the iron plough, (ii) wooden plough, (iii) harrow, (iv) yoke, (v) seed-drill, (vi) hoe, (vii) small hoe, etc. Other implements in use are sickles, whips, axe, big axe, etc. The wooden plough in use in the village is rather of a heavy type and also, it is big in size. The average weight of a plough is about 1½ to 2 *maunds*. As the soil is generally black in the village, it is said that such heavy ploughs are necessary. During the last 10 to 15 years, iron ploughs have become very popular. Prior to 1950, only about 10 households had iron ploughs. But other farmers used to occasionally borrow them also. At present, about 60 per cent of the cultivators own iron ploughs of different sizes. These iron ploughs require more number of bullocks and so whenever such ploughs are put to use, the farmers borrow the services of bullocks from other cultivators. They maintain a regular account of the number of bullocks borrowed and the number of days on which these bullocks are borrowed and in return, they lend their cattle for the exact number of days. Other implements in use are all traditional ones. There are very few improved types of other tools. Only one household in the village owns a tractor. Almost all the implements required by the villagers are indigenous ones prepared by the local carpenters and blacksmiths. Many of the carpenters in the village also know the blacksmithy work. At times, the local cultivators assist the carpenters in preparing simple implements.

The wooden plough, locally known as *"Madiki"* consists of a plough proper, a beam and a yoke. The plough proper is made of a single piece of a heavy type of wood, which is usually obtained from a Babul tree, and slightly bent in the middle. The instrument that is used for levelling purposes is known as *"Pali Kunti"*.

TECHNIQUE

The entire arable land is cultivated dry as there are no irrigation facilities. The cultivators are not raising two crops in any field excepting for a small area of about 30 acres. In this small area sesamum, greengram, etc. are raised in the khariff season and in the rabi, jowar or cotton are sown. There are only 5 cultivators in the village who practise double cropping.

Recently the trend is towards a fall in the seed rate. Prior to 1947, the seed rate for jowar was about 5 *seers* per acre, but now it is about 3 *seers* per acre. There is a similar decrease in the seed rate in respect of the other crops also. The villagers are aware of the advantages of using green-manure, but so far such type of manure is not available to them easily. However, they are sure to use it when irrigation facilities are extended to the village. Many of the cultivators in the village are aware of the measures to be taken for preventing, controlling and eradicating diseases and pests. About 75 per cent of the cultivators treat the improved varieties of seeds with sulphur before sowing. About 10 to 15 cultivators in the village use insecticides and pesticides. Others are also keen to use such insecticides and pesticides, but their financial circumstances do not permit them to purchase them. Unless such pesticides and insecticides cover a large contiguous area, they do not become effective as the pests and insects can easily attack the other nearby fields, if only a few cultivators use them. At present, most of the villagers depend on heavy showers to remove the pests and insects when they attack the crops. They believe that a heavy down-pour washes away all the pests and destroys them.

Organisation of Man-power

As already discussed and also as is evident from Table VIII, the working force in the village consists of about 47 per cent of the total population. The workers generally predominate in the age groups of 15-34 and 35-59 and these two age groups together constitute about 82 per cent of the total working population in the village. No doubt, there are now 40 different occupations in the village, as indicated in Table IX, but most of the workers in the village are directly or indirectly connected with agriculture. In fact, more than 56 per cent of the total workers of the village work at agriculture.

Most of the small holdings are self-cultivated by the owners. They are assisted by their women folk also in the fields. This practice is common among all the castes excepting Brahmins and Komties. Generally a male adult attends to all the hard items of work, such as ploughing, harrowing, etc. The females attend to the picking of dry stems of cotton and jowar, weeding operations, etc. Owners of bigger holdings at times engage attached labourers on annual basis. The terms and conditions of such servants are generally settled at the commencement of the agricultural year i.e. in April. Such labourers attend to all the agricultural operations in one season. A highly efficient agricultural servant gets a remuneration of about Rs. 350 per annum. Besides attending to all the agricultural operations in the field, the servant also looks after the bullocks and attends to other incidental jobs. If he is their own caste-man, such a servant also fetches water for the household. These servants are generally fed by their employers.

Whenever a large number of labourers are required for harvesting or weeding operations, agricultural labourers are engaged on daily wages. There are five people in the village belonging to different castes, who when approached provide such labourers. These five men generally bring labourers of their own caste. An employer who wishes to hire labour from him has to intimate him a day in advance indicating the number of men, women and children whose services are required. The payment is generally made directly to the labourers.

Wage Rates

Till about 10 years back, labourers engaged for weeding operations used to be paid in kind. Then a *seer* or $1\frac{1}{2}$ *seers* of jowar was the usual daily rate of wage. But now-a-days, the wages for such operations are being paid in cash at the rate of about 40 to 50 paise per day. At the time of this survey in 1962, the daily wage rate for an adult male for a day's work of 7 hours was rupee one. Adult females were being paid about 50 paise and children between 10 and 14 years got about 25 to 40 paise per day. During the sowing and harvesting season, the wage rate shows an upward trend by about 25 paise to 40 paise.

The harvesting season is a very busy season for the agriculturists. Many cultivators experience a shortage of labour during this period. So several residents from the neighbouring villages in Deodurg Taluk visit Sirwar for the harvest of rabi crops. In these villages from Deodurg Taluk, the crops are mostly khariff and so, many labourers do not find work in their own villages in the rabi season. The harvest of ground-nut provides a good income to many of the female labourers. All the ground-nuts picked up by a labourer are measured with an empty kerosene-oil-tin at the end of the day and the female labourers are paid about 15 paise per tin. A woman labourer can earn about one rupee and twenty five paise per day during this season. Now-a-days, such labourers are also paid on daily rates which usually is about 75 paise per day. The labourers now-a-days insist on a fixed cash payment per day as due to uncertainty of rainfall, they cannot be sure of collecting enough produce to bring to them a proper wage for their labour. At the time of picking up of cotton, the wages are usually paid in kind. For the first picking, the wages paid to a labourer are about 1/12th of the produce of cotton picked by her. For the second picking, the wage rate is about 1/9th of the total cotton picked. For the third picking, it is usually 1/6th of the picking and for the fourth, 1/4th of the picking. Whenever, there are bumper crops, the wages nearly get doubled.

Expenditure in Connection With Various Agricultural Operations and Sources of Finance

The following statement gives the expenses for raising the three important crops of jowar, groundnut and cotton in an acre of land in a normal year:—

Sl. No.	Item of work	No. of days	Male/Females	Cost of the operation (in Rs.) per acre in respect of (a) Jowar	(b) Ground-nut	(c) Cotton
1	2	3	4	5	6	7
1.	Ploughing (three times)	3	Male	15	15	18
2.	Harrowing (four times)	4	„	12	12	12
3.	Manure (farm-yard)	2	„	40	40	40
4.	Cost of seeds	..	..	2	40	2
5.	Transport and spreading of manure	1	Male	5	4	4
6.	Sowing	1	„	5	4	6
7.	Weeding	..	Female	4	4	3
8.	Interculturing	2	Male	4	6	4
9.	Harvest	2	Male/Female	8	8	6
10.	Misc. (Treatment of seed, expenses of watch and ward etc.)	..	..	8	8	5
	Total expenses	..	..	103	141	100

The average yield per acre of each of the three principal crops is as shown below:—

Sl. No.	Crop	Yield per acre	Total gross income	Total expenditure	Net income
1.	Jowar	4 to 5 quintals	220.00	105.00	115.00
2.	Groundnut	3 quintals	225.00	140.00	85.00
3.	Cotton	1.5 to 2 quintals	230.00	100.00	130.00

It will be seen from the above statements that the two important items of expenditure are principally sowing operations and the manurial costs. Most of the farmers own cattle and they collect the manure in one or two pits every year. The manuring is done once in 3 or 4 years. They select a particular field for manuring every year and that field gets its next turn for manuring after 3 or 4 years. The expenses towards cultivation are usually met out of the annual savings, but in times of need, these cultivators approach the local money-lenders. When the crop is good, the average profits obtained by raising jowar, ground-nut and cotton in one acre of land are Rs. 115, Rs. 122 and Rs. 130 respectively, but when rains fail, the agriculturists run into losses.

Utilisation of produce

Table XXIV presents information about the utilisation of the produce of the village. According to this table, the quantity of jowar, cotton and ground-nut produced in 1961-62 was 31,729 Bengal maunds, 24,251 Bengal maunds and 7,941 Bengal maunds respectively. Three fourths of the total produce of jowar is disposed of by sale either in the local shandy or at Raichur. The entire produce of cotton after getting it ginned in the local factories was disposed of at Raichur. However, the cotton seeds were kept back for feeding the cattle. Whenever any crop is harvested, they select some good quality grains for future use. Soon after the harvest, they start making payments called *Aya* to the family priests, carpenter, blacksmith, barber, washerman, etc. Among all the families of cultivators, it is a customary practice to get the services of these people throughout the year and make payments for the services at the end of the harvest. The ground-nut crop also is sold at Raichur after reserving the nuts required for seed. Many of the cultivators dispose of their produce soon after harvest without waiting for favourable market conditions. Already they stand in debts and their creditors pester them to pay their money back after disposing of their produce. Only about 10 per cent of the cultivators of the village wait for better marketing conditions before they dispose of their grains. About 5 per cent of the cultivators have obtained benefit from the marketing society at Raichur. They keep the produce in the custody of the marketing society and obtain advances and the marketing society pays them the balance after

the produce is disposed of under better marketing conditions.

Storage of Produce

Most of the agricultural producers dispose of their surplus commodities soon-after harvest. Thus the problem of storage does not arise for them. Their annual requirements of jowar, bajra, sesamum, etc. are stored in gunny bags or *Kersis*. *Kersis* are long cylindrical baskets prepared from date-palm leaves or cotton stumps by the local Koravas. Ground-nut is usually stored in gunny bags. The entire produce of cotton is just heaped in a corner of the living room in the household. Bigger land-owners store large quantities of jowar in underground grain pits called *Hagevu*. Some of these pits are lined with cement to prevent any moisture from getting in. About 14 households in the village have separate buildings for storing their agricultural produce. Such houses are called *gadang*. The large sized co-operative society provides grain-bank facilities to the cultivators. However, the present rented building in which the grain-bank works is not considered good enough for storing purposes. A separate godown is under construction.

Marketing

The nearest important market is at Raichur, about 22 miles away. Raichur is connected by a good road. There are about 200 wholesale dealers at Raichur. These wholesale dealers also operate as money-lenders to the needy agriculturists and advance money to the cultivators during lean periods. Naturally such cultivators in debt are constrained to sell their produce to these wholesalers. The co-operative marketing society at Raichur has also got good facilities for storage and disposal of grains. Smaller producers usually sell their produce to the local traders or to the big land-holders. They also sell in retail on the shandy day in the village. When the godown of the local large-sized co-operative society of Sirwar is completed, the villagers will find better marketing facilities.

Other problems

In the foregoing paragraphs, mention has been made about the general agricultural conditions in the village. The villagers experience difficulty due to the capricious nature of the rains. It is with a view to relieve this total dependence on the uncertain rainfall that the work on the Tungabhadra Irrigation Project was undertaken. The Tungabhadra Project is the out-come of the joint venture of the former States of Hyderabad and Madras and is intended to meet the scarcity conditions that have been prevailing over centuries in the arid tracts of Raichur, Bellary, Cudapah, Kurnool, and Ananthapur Districts. The work of this project was begun with the construction of the dam between Hospet and Munirabad in the year 1945-46 and at that time, only the low level canal on the right bank capable of irrigating about 2,50,000 acres of land and the canal on the left bank in Raichur District, intended to irrigate 5,80,000 acres of land were contemplated. After the re-organisation of the States the project now benefits Mysore and Andhra Pradesh States and the whole area intended to be irrigated on the left bank now lies in the Mysore State while an area of about 93,000 acres to be irrigated in Bellary District is also now within the Mysore State. Storage of the Tungabhadra Reservior is capable of irrigating another 3,80,000 acres under the high level canal on the right bank, work on which was started a few years back. Of this area, about 1,36,500 acres lie in the Mysore State. Thus, in all about 8,10,000 acres in the Mysore State and 4,00,000 acres in the Andhra Pradesh get benefit from this project. Besides irrigating this large area of over 1.2 million acres, the project also enables the generation of power on both sides to the extent of about 1,77,000 K.W. The entire project including both the irrigation and hydro-electric portions are estimated to cost about 100 crores.

In Raichur District, about 5,00,000 of acres are expected to be irrigated. The left bank main canal of the Tungabhadra Project passes through the village and the work of construction of the distributaries Nos. 90 and 91/1, which will irrigate the lands of the village have also been completed at the time of survey. Intimations have also been sent to the cultivators whose lands will be irrigated by these distributaries, but at the time of this survey, the field channels were not completed. When the project water is let out in the distributaries from the main canal, the following extents of lands are expected to be irrigated in the manner stated below:—

	acres
(a) Heavy irrigation for paddy cultivation .	462
(b) Light irrigation for kharif crops . . .	1,142
(c) Light irrigation for rabi crops . . .	1,122
(d) Irrigation for garden crops . . .	52
Total . . .	2,778

The economy of the villages of Sirwar and Jalapur are inter-dependent. A large number of residents of this village also hold lands in the village of Jalapur, which is at a distance of only 2 miles from Sirwar. Thus the lands irrigated by the canal in the village Jalapur will materially affect the economy of some of the residents of Sirwar. So, it may be necessary to know a few features of the proposed irrigation scheme for Jalapur village. In Jalapur, the proposed scope of irrigation is as follows: —

		acres
(a)	Heavy irrigation for paddy cultivation .	981
(b)	Light irrigation for kharif crops . . .	318
(c)	Light irrigation for rabi crops . . .	270
(d)	Light irrigation for cotton	72
	Total . .	1,641

Thus in Jalapur, about 1641 acres of land are expected to be brought under irrigation. Though the total extent of land to be brought under irrigation in Jalapur is much less than that proposed to be brought under irrigation in Sirwar, the area under heavy irrigation in Jalapur will be more than double the area proposed to be put under such irrigation in Sirwar.

Before the agriculturists start getting full benefit from the proposed irrigation works they will certainly have to face a few teething difficulties. They will have to change their cropping pattern and this will necessarily mean some change in their social and economic habits, and they will also be required to meet much initial costs for converting the dry lands into wet. The first two or three years of transition will be a period of trial and tribulation for the villagers. The villagers are however optimistic and keenly looking forward to meet the challenge as they are confident that ultimately they stand to gain.

(B) Practices connected with Animal Husbandry

Cattle are reared in the village mainly as an adjunct to agriculture. They are principally used in their agricultural operations like ploughing, harrowing, sowing, etc. Cattle are also a source of good manure. The milch cattle supply milk and milk products. Even a dead cattle does not go waste. Shoes and other leather goods are turned out of its skin and a few scheduled caste people eat the carrion.

Maintenance of a large number of cattle is generally considered to add to the prestige of a family. In the village, the first criterion to judge the status of a household is the extent of land under its ownership and the second criterion is its cattle wealth. Table 7 presents the livestock statistics of the village. It is seen from this Table that Lingayats, Kurubas and Byadars are the principal castes who possess a large number of cattle. Incidentally, these are the castes which also have large land-holdings. Sheep and goats are mainly reared by Kurubas and Katgars. Katgars are members of a sect among Muslims. Pigs are reared by only two households in the village. One of them is a Korava and the other is that of a Helava. The Koravas are traditionally basket makers and the Helavas attend to carpentry and agricultural labour. Of the 26 pigs found in the village, 25 are owned by the Korava and only one is owned by Helava household. Rearing of pigs has not found favour from any other caste. Even the Madigas who have recently got themselves converted into christianity are averse to the rearing of pigs. There are only 11 horses in the village and of them, 6 are owned by Lingayats. These 6 Lingayat households are engaged in trade and commerce. They use these horses in their retail trade of cloth. They carry sarees, dhoties and such other clothing articles on horse-back from village to village and attend all the shandies within a radius of about 10 to 12 miles. 3 of the horses are owned by Muslim butchers who carry meat on horse-back to the neighbouring villages. The other two horses belong to a Uppar household and a Kshatriya household who use them for visiting neighbouring villages. Donkeys are reared by Agasas and Koravas. 7 households of Agasas own 25 of the 42 donkeys found in the village and the remaining 17 donkeys are owned by Koravas. Koravas use these donkeys for bringing special type of grasses and leaves called *Baragu* for preparing baskets. Poultry is mainly reared by Kabbers and Muslims. Some of the Byagaras, Voddars and Dasaru and also Christians keep a few birds. 10 households of Lingayats own about 50 pigeons.

Breed of Cattle

The village lies in a region where the black cotton soil is predominant. Such soil requires deep ploughing and so the cattle have got to be sturdy and should be able to do hard work over long periods. So the cattle maintained by most of the households are of a hardy type. The bullocks found in the village are of two types,—one is known as a *Jawari* breed and the other called *seeme* breed. About 85 per cent of the bullocks in the village are of *Jawari* breed. The *seeme* breed cattle are of improved

variety and are locally known as 'Krishna Valley' breed. These bullocks of Krishna Valley breed are known to be very hardy and are good both for the road and the fields, but they proved to be a bit costly for the common cultivator. A pair of good Krishna Valley breed bullocks may cost anywhere between Rs. 1500 and Rs. 2500. The cost of their maintenance is also a bit high, as they require special attention in feeding and general maintenance. As against this, the *Jawari* breed costs about Rs. 500 per pair. The Jawari breed is generally fed on jowar stalk and some quantity of ground-nut oil cake, etc. The *Seeme* breeds require a lot of cotton seed, groundnut oil cake, horsegram, jowar, etc. which are definitely more costly items of feeds than ordinary jowar stalk. Another difficulty that the local people feel is that if accidentally one of the *Seeme* breed bullocks should die or should get incapacitated, then it gets difficult to find another bullock to pair with it. These bullocks take sometime to get on terms with the new partner. This is not the case with the *Jawari* breed bullocks are normally bullocks of *Jawari* breed are also found to do quite useful work in the fields, though admittedly the *Seeme* breed bullocks have capacity for more work. Thus the 'Seeme' breed bullocks are generally found only among bigger cultivators.

There is no breeding bull in the village and such bulls are not also maintained in any of the neighbouring villages. The nearest artificial insemination centre is at Raichur, 22 miles away, but none from the village has taken advantage of this centre. The cows are allowed to mix with the local bullocks. The cows, buffaloes, sheep, goats, and poultry are all of local breed known as *jawari* breed. The villagers do not attach much importance to their scientific breeding.

Grazing and feeding facilities

The grazing facilities provided for the village are quite inadequate. No doubt about 138 acres of land have been assigned for grazing purposes, but this includes the hillock closeby and this hillock produces practically no grass. It is all stony and at best can only provide facilities for exercise to the animals. Some small patches of land grow grass between June and October. Out of the 138 acres of assigned pasture land, grass to a limited extent grows only in about 40 acres. The rain-fall being usually low, luxuriant growth of grass is never seen in the village. The bullocks are left to graze on the peripheries of the fields for a short time after their working hours. Other cattle like cows, buffaloes, etc. are taken out for grazing in herds. The green feed that the cattle get generally consists of bye-products of the principal crops of jowar and ground-nut.

Most of the cattle are stall-fed. In the months of September and October as also in February and March, they get green stalks of jowar. At other times, their principal feed consists of dry jowar stalks which are stored in *Banive*. The chaff obtained after the harvest of arhar, wheat, jowar, groundnut, etc., is all mixed up to form *Hottu* and this mixture is considered to be very nutritious for the animals. Such mixture is necessarily given to all the working bullocks after the day's heavy work. Milch cattle are also given such mixtures. The feed of dry cows, dry buffaloes and other non-working cattle consists of jowar stalk only. They are not given any special feeds. Working bullocks and milch cattle get some cotton seed, horse gram seed, groundnut oil cake, etc. The male calves are generally well looked after at the time of feeding. During the sowing operations, working bullocks are given special feeds of jowar, soji, broken horsegram, groundnut oil cake, etc. Each bullock is fed on about one kilogram of such mixture, Cotton seed and horse-gram are generally kept soaked in water and then ground into paste before feeding the cattle. Sweet oil and other medicines are periodically administered to the cattle with the help of hollow bamboos.

Utilisation of produce

The important products obtained by rearing cattle are milk, manure and meat. Only for 3 households in the village, the principal occupation is sale of milk. These households sell milk to the local hotel keepers. Rearing of livestock is the principal occupation for 5 other households whose subsidiary occupation consists of either agricultural labour or cultivation. For 22 households, livestock rearing forms a subsidiary occupation. At the time of this survey, there were 149 cows and 192 she-buffaloes in milk owned by 119 and 150 households respectively. On an average, a she-buffalo yields about 4 litres per day and a cow yields about 2 litres a day. It is very difficult to obtain pure unadulterated milk in the village. The manure obtained from most of the cattle is used by the owners themselves for manuring their fields. Households

which do not cultivate any land, dispose of the manure by sale at the price quoted, which ranges between 4 and 5 rupees per cart-load. The dead cattle are usually carried away by the Madigas. They say that they have stopped the habit of eating carrion, but this statement of theirs cannot be accepted as quite correct. The Madigas use the hide of dead animals for preparing chappals and shoes. There is one cobbler in the village. Some of the cultivators take their dead cattle and bury them in the fields.

Marketing

The nearest cattle market for the village is at Manvi which happens to be the Taluk headquarters also. It is about 18 miles away towards the South-west and is connected with the village by a good metalled road. On every Wednesday, a cattle market is held at Manvi and about 500 heads of cattle are sold on this day. Most of the cattle coming for sale in this market is of *Jawari* breed. There is another cattle market at Manasgal in Deodurg Taluk. This village is about 20 miles away. In the month of Jyestha, a fair is held in honour of the Ranganatha deity in this village. At the time of this fair, about 1,000 animals are brought for sale. Another fair is held at Jalahalli of Deodurg Taluk, about 30 miles away. This fair is held in the month of Vaishaka (March-April) and about 800 to 900 cattle gather at this fair. The villagers also at times go to Kakkeri village in Shorapur Taluk for purchasing cattle. This village is about 45 miles away and the river Krishna has to be crossed to reach it. This is a considerably big fair at which, 15,000 to 18,000 cattle gather. Bullocks of *Jawari*, Krishna Valley and Khilari breeds are available at this fair. 'Khilari' breeds generally cost about Rs. 1500 to Rs. 1800 per pair.

It is only working bullocks which are purchased at these fairs. All other cattle are generally purchased locally or in the weekly market at Manvi. Generally the cattle are purchased just before the agricultural season starts.

(C) Practices connected with village Industries

There are no large scale industries in the village at all. All the industries in the village can at the most be classed as household industries and many of them are mere servicing industries, as the raw material required for these industries is supplied by the customers and the workers only use their skilled hands in turning out the required goods. All the industries in the village are run by the members of the households and only occasionally labourers are employed on daily wages to assist them. The responsibility of running these industries mainly rests on the shoulders of the heads of the households. Most of these industries are run in a part of the residential houses or at the most, in the space adjoining the houses. Only 4 carpenters and 3 blacksmiths have their places of work at spots other than their own residences. There are 4 ginning factories in the village which work only during the cotton picking season i.e. between February and April every year. There are 5 flour mills in the village.

Table 8 furnishes information about the number of households engaged in village industries and the names of the products turned over by them. Of all households working at village industries, those doing tailoring are most numerous. There are 19 tailoring establishments in the village of which as many as 10 belong to Kshatriyas. The other households doing tailoring are distributed among Lingayats who have 6 tailoring establishments, Muslims having 2 tailoring establishments and Kurubas having one tailoring establishment. 16 households in the village attend to basket making. Basket making is principally the industry of Koravas and Myadars. However, the products of these two castes differ from each other. Koravas prepare baskets from the leaves of date-palms. This material is locally known as Baragu and the important products prepared from Baragu are baskets, partitions and grain silos. Myadars who consider themselves as superior to Koravas in the social hierarchy of the village prepare baskets, partitions, etc., from split bamboos. Ten households of Koravas and 6 households of Myadars work at basket making. This is their traditional occupation. There are 8 blacksmiths in the village. In a few households carpentry and blacksmithy are run side by side. There are 4 households of carpenters who attend to blacksmithy as well. The other 4 households do blacksmithy only. 4 of the households doing blacksmithy belong to Kshatriyas, 2 to Muslims, 1 to Viswakarma and 1 to Baineru. There are 4 households in the village which do carpentry. Besides these 4 households, there are two others who do carpentry as a subsidiary occupation. In the case of these 2 households, blacksmithy is the principal occupation. The other household industries in the village are goldsmithy, pottery, tinkering, bed making, cobblery, etc. Almost all these industries form the traditional

occupation of the households attending to them now. The only cobbler in the village belongs to Madiga caste.

Changes in the nature and number of Industrial Establishments

The most obvious change that is seen in the village is in the increase of the number of tailors. It is said that after 1950, the number of tailoring firms have actually more than doubled. People say that in 1950 and before, there were hardly 8 to 10 tailoring firms, but now there are as many as 19. The new-comers in this industry are 6 households among Lingayats, 2 among Muslims and 1 among Kurubas. As against only one flour mill that existed till 1951, there are 4 now. In 1950, there were 2 ginning factories in the village and at present, there are 4. The decrease in the number of industrial establishments is nowhere more conspicuous than in the case of households doing weaving. In 1950 or so, it is said that there were as many as 20 households who attend to the weaving of sarees, blouse pieces, dhoties, etc., on handlooms and to-day, there is only one household which has stuck on to this industry. Even this household has to find out some other occupation to maintain itself. The difficulty in obtaining good quality yarn and the increase in the demand for mill-made cloth are said to be causes for the disappearance of the handlooms in the village. There were formerly 6 households which were carrying out dyeing work and this dyeing industry was ancillary to the weaving industry. With the decrease in the number of handlooms in the village, the dyeing industry has also disappeared. Another industry that has practically disappeared is pottery. It is said that till about 1950, there were 8 households in the village which attended to pottery, but now there is only one. When questioned, some of the households which used to attend to pottery in the past state that it was getting more and more difficult for them to obtain the earth required for their industry and so they thought of finding out some other occupation. Some of them started working as general labourers and during the last few years, there was ample work round about the village for general labour on account of the irrigation works.

Nature of Produce

The tailors of the village stitch shirts, blouses and garments for children. The cloth is supplied by the customers. A few of the tailoring establishments also keep ready-made garments for sale. For such ready-made garments, these tailors purchase cloth either in the village or at Raichur. The weekly shandy day appears to be a particularly busy day for the tailors in the village, as residents of several round about villages attend the shandy. The Koravas and Myadars who prepare baskets follow their traditional occupation. The Koravas who prepare baskets from *'Baragu'* obtain the raw material from the date-palms growing near the two streams. The grain 'silos' they prepare are cylindrical in shape. These silos are usually plastered with cow-dung emulsion before being put to use. The Myadars prepare baskets, etc., from bamboos. Bamboo baskets are generally more costly than those made of baragu. They also look finer. The carpenters mainly attend to the preparation and repairs of the agricultural implements. The raw material which generally consists of *Babul* or neem wood is supplied by the customers. The carpenters also prepare door frames, doors, window frames, pillars, poles, rafters, etc. The blacksmiths too are engaged generally in preparing iron implements required for agriculture. They also prepare cart wheels, bolts, latches, etc. The 4 goldsmiths in the village are generally engaged in preparing small ornaments of gold and silver. However, they complain that of late, they are not finding enough work in the village on account of the Gold Control Rules. There are 6 Voddars who quarry, cut and dress stones required for building purposes. The 4 ginning factories separate lint from cotton seed and the lint is taken to the markets at Raichur. The tinker prepares small lamps and also attends to the soldering work.

(D) Practices connected with other occupations

The other occupations in the village are trade and commerce, agricultural labour, general labour, service, etc. The trade that is done in the village is all in retail. There are no wholesalers in the village. Besides tea shops, the most numerous trading establishments are those dealing in grocery articles, stationery, etc. Recently there has been an increase in the number of such trading establishments and also tea shops. Agricultural labourers find work only seasonally. A few of the agricultural labourers work as attached labourers on annual basis. Recently, there has been an increase in the demand on the services of general labourers, particularly, the activities connected with irrigation and roads have drawn a large amount of general labour from this village. With the establishment of some

schools and also with the enlargement of the activities of institutions like the Panchayat, Co-operative Society, etc., there has been some increase in the employment opportunities of persons in service. The schools, particularly, have attracted some qualified persons from other places to the village.

Indebtedness

Now the stage is set to consider three important aspects regarding not only the economy of the village as a whole, but also of individual households. Such discussion relates to indebtedness, income and expenditure. For drawing any conclusions on of these three topics, it is quite necessary to make enquiries with each household and such enquiries necessarily concern some personal matters. Naturally, some of the households feel shy to come out with correct facts. They hesitate to respond to the queries either through ignorance or doubt. Some of them feel hesitant to respond to the enquiries suspecting that these probings are made to levy more taxes. Some also show a tendency to exaggerate the figures of their indebtedness and expenditure under a feeling that they are likely to get some relief from Governments, if they exhibit their poverty. Many of them are also so ignorant as not to have any idea about these matters. None in the village, excepting a few, are in the habit of maintaining any accounts. So, it goes difficult for such people to furnish the correct information. However, at the time of investigation, every attempt was made to remove all sorts of doubts, fears and misgivings in the minds of the villagers and the information collected has been tabulated in the various Tables.

Tables XXIII, XXIII-A and XXIII-B deal with indebtedness. It is seen from table XXIII that out of 745 households in the village, 480 or 64.4 per cent of the total number of households are indebted. Out of these 480, 6 households are in them monthly income group Rs. 25 and below. They constitute 1.25 per cent of the total households in debt. 57 households constituting 11.8 per cent of the households in debt are in the Rs. 26 to 50 income group. There are 128 households in debt in the income group of Rs. 51 to Rs. 75. They constitute 26.6 per cent of the total number of households in debt. The households in debt in the Rs. 76 to Rs. 100 income group are 92 in number forming 19.1 per cent of the total number of households in debt. Nearly 41 per cent of the households in debt are in the income group of Rs. 100 and above. These discussions clearly reveal that the number of households in debt is more in the higher income groups. The total amount in debt is Rs. 2,31,150. Thus, the average debt of each indebted household comes to Rs. 481.56. If the average debt of each indebted household in the different income groups is considered, it is seen that in the income group of Rs. 25 and below, it is Rs. 150; in the income group of Rs. 26 to Rs. 50, it is Rs. 203-50; in the Rs. 51 to Rs. 75 income group, it is Rs. 251-95; in the Rs. 76 to Rs. 100 income group, it is Rs. 336-95; and in the Rs. 100 and above income group, it is Rs. 788-83. These facts clearly reveal that with the increase in income, there is an increase in the average indebtedness of each household in debt. This is clearly due to the fact that with the increase in income, there is an increasing tendency for obtaining more debt and it is also true that loans are more easily available to persons in the higher income groups.

Table XXIII-A furnishes information regarding indebtedness by causes. It is seen from this Table that the largest factor that works as a cause for incurring debt is the domestic expenditure. Out of the total amount of Rs. 2,31,150 held in debt, as much as Rs. 1,30,200 or 56.34 per cent of the total debt is on account of domestic expenditure. This only reveals the poverty stricken conditions in the village. Rs. 55,850 or 24.16 per cent of the debt is on account of land development. It is just possible that some of the loans obtained for land development might have been diverted to meet the expenditure connected with personal needs also. This tendency develops on account of the fact that the loans advanced by the Governmental agencies and the co-operative agencies are generally limited to agricultural needs only. So some of the farmers obtain loans under the guise of agricultural improvement and use it for other purposes. Another important cause for incurring debt is marriage. Nearly 9 per cent of the total debt is incurred for this purpose.

Table XXIII-B presents information about indebtedness by sources. It is seen from this Table that loans have been obtained from Government only by a few persons owning more than 10 acres of land. None in the village owning less than 10 acres has been able to obtain any loans from Government. So also, out of the Rs. 32,700 advanced by the

co-operative society, Rs. 4,400 have been loaned to persons owning between 3 and 10 acres and Rs. 28,300 to persons owning more than 10 acres. None in the village owning 3 acres or less has been able to draw loans from the co-operative society. These facts clearly reveal that the co-operative and governmental agencies have been practically of no help to the poorer sections. Nearly Rs. 1,99,250 have been advanced by private money lenders. So, the important source for credit in the village is a private money lender. These private money-lenders usually charge a high rate of interest. Normally their rate of interest may range anywhere between 24 per cent and 75 per cent. Inspite of this heavy rate of interest, the needy borrowers approach them for loans as they get these credit facilities promptly. Some of these private money-lenders are licensed, but others are not. Many of them are more interested in collecting only the interest regularly, as their return from interest is very high. Some of the traders also extend credit facilities to their customers. These credits are cleared after harvest. Loans are obtained either in cash or kind. The rate of interest chargeable is very high, if the credit is allowed in the form of grains. Generally, the agricultural labourers and the smaller cultivators are in need of grains and cereals between the sowing and the harvesting seasons. It is generally during this period that they obtain loan in the from of grains. If they obtain a bag of jowar as loan during this period. they have to return a bag and three-fourths or at times two bags after the harvest. Unfortunately for them, most of their important festivals also come during this lean period and these festivals also press them to go in for the grain loans. When questioned, some of the creditors charging such a high rate of interest for these grain loans, explained that the market prices are usually high during these lean periods when the grains are loaned and that there is a considerable decrease in the market price of grains immediately after harvest when the grains are returned. If jowar, for example, costs about a rupee for 2 seers during August, it generally fetches about 3 to $3\frac{1}{2}$ seers per rupee after harvest. So these creditors explained that if $3\frac{1}{2}$ seers of jowar are received after harvest for advancing 2 seers of jowar during the lean period, in terms of money, it is as good as receiving back an amount equal to the principal. This way, they explain that the rate of interest is not very high, but all the same, the poorer cultivators suffer a lot.

Small amounts of Rs. 100 and below are advanced only on oral transactions. For larger amounts, they obtain a document signed by the debtor and some witnesses in whose presence the amount has been advanced. In this document, they also reduce into writing, the amount advanced, the rate of interest and the terms of contract. At times, they insist on getting the loans secured by ornaments, lands and other immoveable property.

Co-operation

In the village, the co-operative movement started from the year 1333 *Fasli* i.e. in 1922-23 A.D. It was in this year that a co-operative society called "Sirwar Agricultural Producers Co-operative Society Limited" was started, but this society was not able to do much work and from 1923 to 1957 it was practically dormant. In 1958, this society was converted into a large sized Co-operative society and during the last 4 or 5 years, this enlarged society has been able to do some good work. The main function of this society is to afford credit facilities to its members. Besides this work, the society also attends to the supply of fertilisers, improved seeds, agricultural implements, etc., and is also running a fair-price shop to sell sugar, wheat, rice, etc., at reasonable rates.

The area of operation of this society extends to 15 other villages besides Sirwar. Thus the society covers 16 villages and the biggest among them is Sirwar. As the field of activity of this society is considered to be too big, there is a proposal to form a separate society for 5 of the villages now covered by this society. The total membership of this society in 1961-62 was 342, of which 207 are from Sirwar. This society generally advances short-term and medium-term loans, and in a few cases, it has also advanced long-term loans. Under the rules of this society, a landless tenant cultivator can also obtain short-term loans, but so far, no landless tenant cultivator has been sanctioned any loan. There has been a steady increase in the membership of this society. In 1959-60, the membership was 316; in 1960-61, it was 328 and at the time of the survey, it was 342. Most of these members come from the Lingayat, Kuruba and Byadar castes.

The affairs of the society are conducted by a Board of Management called the Managing Committee. The Managing Committee consists of 9 members, 6 of whom are elected non-officials and the remaining 3 are nominated official members. All the 6 non-official members are from Sirwar itself. Four of them belong to Lingayats, one to Kshatriya and one to Patarad caste. The Chairman belongs to the Kshatriya

caste. Five of the 6 members are aged between 45 and 50 and one member is aged about 26 years. All these members were elected on 31-10-1961. The youngest member works as a Treasurer. A general body meeting is held annually in the month of September. In the last general body meeting held on 24-9-1962, the number of members present was 92. At times, special general body meetings are also convened. The Managing Committee meets about once in a month.

The society has employed a Manager, an Accountant, a Salesman, a Peon and a Watchman. In 1961, the society spent Rs. 1908 on emoluments to the paid employees. Apart from the officials appointed by the society Supervisor from the Co-operative Department also helps the society in its work. His headquarters is situated at Sirwar. The following statement indicates the progress of work of the co-operative society: —

Sl. No.	Details	1957-58	1958-59	1959-60	1960-61
1	2	3	4	5	6
1.	Membership	112	301	308	328
2.	Share capital from Members (Rs.)	2,561	6,909	8,004	9,094
3.	Share capital (Government) (Rs.)	..	..	10,000	..
4.	Deposits from Members (Rs.)	502	552	1,542	2,106
5.	Short term crop loan given to members (Rs.)	24,640	66,400	50,585	21,375
6.	Medium term loan given to members (Rs.)	..	..	..	4,500
7.	Recoveries (crop loan) (Rs.)	12,376	31,042	59,477	58,406
8.	Balance dues (crop loan) (Rs.)	14,389	49,757	40,864	3,333
9.	Balance (Medium term loan) (Rs.)	..	..	..	4,500
10.	Working capital (Rs.)	21,190	61,870	66,765	46,010
11.	Profit obtained (Rs.)	232	809	1,256	2,646

In 1959-60, the society advanced Rs. 50,585/- as short term loans and the recovery amounted to Rs. 59,098/-. Five Members were defaulters in repaying the debt amounting to Rs. 638/- which was lying over-due. In this year, the society purchased 4 shares of Rs. 100/- from the Co-operative Central Bank at Raichur. Thus, the society was holding 54 shares of the Co-operative Bank at Raichur amounting to Rs. 5400/-. The society also received a grant of Rs. 10,000/- for construction of godown and an equal amount as share capital from Government. The society distributed sugar worth Rs. 32,083, *maida* worth Rs. 44/- and milk powder worth Rs. 30/-. In 1960-61, the society advanced short term loans amounting to Rs. 21,375/- and the amount recovered including principal and interest was Rs. 61,465/-, of which the interest alone amounted to Rs. 2,576/-. The society also advanced Rs. 4500/- as medium term loan. It purchased 10 more shares of Rs. 100 each from the Co-operative Bank at Raichur, besides purchasing 30 shares of Rs. 100 each from the Co-operative Spinning Mill at Raichur. In the year, the society made a profit of Rs. 2,646/-. It sold sugar worth Rs. 48,683/-, fertilizers worth Rs. 286, iron implements worth Rs. 2,974, Lakshmi cotton seed worth 5,258 and rice worth Rs. 12,428/-. In 1961-62, the society advanced a loan of Rs. 65,670/-. Its recovery amounted to Rs. 36,627/-, in principal, and Rs. 2501/- by way of interest. As the agricultural conditions were not good, the recovery work of the society had also much suffered. There were as many as 116 defaulters in repaying the loan previously advanced and the over-due amount was Rs. 32,276/-. The society distributed sugar worth Rs. 35,243/-, rice worth Rs. 45,079/-, paddy worth Rs. 26,003/-, cotton seed worth Rs. 6,349/- and iron implements worth Rs. 5,107/-. The society made a net profit of Rs. 1,772/- in the course of the year.

The important source of finance to the society is the District Co-operative Central Bank at Raichur. On short term loans, the society charges interest at seven per cent and at 9 per cent on all over due loans. The society is at present located in a private building. The building is spacious. Government have sanctioned a sum of Rs. 10,000/- towards the construction of a godown and this construction work is in progress. There is a Co-operative Grain Bank in the village and the President of the Large-Scale Society works as the Secretary of this Grain Bank.

One of their Directors of the society works as a Treasurer for this Grain Bank. As the present storage arrangements of this Grain Bank are not good enough. Its membership is low. With the completion of the godown of the Co-operative Bank, it appears, the response to the Grain Bank will get better.

Income

Tables XIX and XX present information regarding the income ranges in different occupational groups. For a discussion on the income and expenditure pattern of the village, the 745 households have been grouped under the following broad categories: —

Sl. No.	Category	No. of households	Percentage to the total number of households.
1	2	3	4
1.	Households which derive major portion of their income from the cultivation of owned land. . . .	166	22.28
2.	Households which derive a major portion of their income from the cultivation of land taken on lease . .	44	5.91
3.	Households which derive a major portion of their income from agricultural labour	214	28.72
4.	Households which derive a major portion of their income from household industry	51	6.85
5.	Households which derive a major portion of their income from sources other than 1 to 4 above	270	36.24

Under the last category of 'others' in the above statement are included 8 households whose principal occupation is livestock rearing, 43 households of traders, 11 households of transport workers, 8 households of construction workers, 163 households of persons in service, 14 households of hotel keepers and 23 households of non-workers.

It is seen from Table XIX that most of the households of owner-cultivators are in the monthly income group of Rs. 101 and above. There are no households of this occupational group earning less than Rs. 50/- per month. So also, among tenant-cultivators, majority of the households are in the Rs. 101 and above income group and there is not a single household from this occupational group earning less than Rs. 50/-. Among the agricultural labourers, there are as many as 134 households earning less than Rs. 75/- per month as against only 80 households earning more than Rs. 76/- per month. In the households principally dependent on household industries, 33 are in the below Rs. 100 income group and 18 are in the above Rs. 100 income group. Among others, there are a number of households which consist of non-workers. These non-working households depend on some unearned income like rent receipts, pensions and help received from relatives and friends. Out of the 270 households in this occupational group, 81 are earning more than Rs. 101/-.

However, it would not be correct to do a comparative study of the income ranges by taking household as a unit. The number of members in a household both earning and non-earning is always unspecified. One household may have many members and another household may consist of a single member. So, for a study of the income and expenditure pattern, a household would not be a convenient unit. A better unit for a comparative study will be 'an adult equivalent male'. In Table XX, the income figures shown pertains to a year. It is seen from this Table that the average annual income per adult equivalent male for the 5 occupational groups is Rs. 610/- for owner-cultivators, Rs. 458/- for tenant-cultivators, Rs. 252/- for agricultural labourers, Rs. 307/- for workers at household industry and Rs. 351/- for others. These figures clearly indicate that in the village, the earnings of an agricultural labourer, on an average are the lowest closely followed by those working at household industry. The highest average income per adult equivalent male is among the owner-cultivators and next to them are the tenant-cultivators. But one point should not be lost sight of when considering these income factors. The owner-cultivators and the tenant-cultivators have to invest a lot on earning their income. These cultivators have to spend on seeds, manure, labour, etc., before they derive their income. What has been tabulated in Tables XIX and XX is not the net income, but the gross income. It can be seen from the expenditure Table at XXI that on an average a household of a owner-cultivator has to spend Rs. 18-69, on hired labour and Rs. 15-88, on other purchases like seeds, etc. A tenant-cultivator has to in addition pay rent to the land-lord. It is seen from Table XXI that on an average, a household of tenant-cultivator has to pay as much as Rs. 38-41 as rent. In addition, they have to incur production expenditure on seeds, etc. If instead of the gross income, the net income of all the households in the different occupational groups are considered, the gap between the average income group of the house-

holds of cultivators and the households in the other occupational groups will get considerably narrowed down. Anyway, the income figures indicate that the agricultural labourers and household industrial workers form the poorer section in the village.

Expenditure

The details with regard to the expenditure of households on various items correlated to the primary sources of income (as classified into five categories when discussing the income factor) as also their income ranges are presented in Table XXI. Taking a household and an adult equivalent male as basic units, it is seen from this Table that the average monthly expenditure in the five different occupational groups is as follows:—

Sl. No.	Occupational Category	Average expenditure per household	Average expenditure per adult equivalent male.
1	2	3 (Rs. 0.00)	4 (Rs. 0.00)
1.	Owner-cultivators	193.13	37.36
2.	Tenant-cultivators	172.10	39.02
3.	Agricultural labourers	69.50	19.39
4.	Workers at household industry	110.70	25.38
5.	Others	100.37	30.27

If the average expenditure in the different monthly income groups is considered, the results will be as follows :—

Sl. No.	Category	Average monthly Income				
		Rs. 25 and below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
1	2	3	4	5	6	7
1.	Owner-cultivators	..	..	81.15	92.24	226.19
2.	Tenant-cultivators	..	..	77.81	100.00	191.64
3.	Agricultural labourers	34.21	48.31	61.91	51.31	139.40
4.	Workers at household industry	28.75	69.99	76.49	104.07	156.51
5.	Others	31.58	66.38	71.04	98.94	161.10

The general experience has been that the percentage of expenditure on food and other necessities of poorer households is always higher than those of households under better economic circumstances. It would be seen from Table XXI that the percentages of expenditure on food alone are as high as 61.62 and 63.02 among the households of agricultural labourers and workers at village industry respectively. So also, the expenditure on clothing is 8.68 per cent for agricultural labourers and 8.45 per cent for workers in household industry. These facts further substantiate that these two categories constitute the poorer sections in the village. To obtain a comparative idea of the standards of living of the households in the five categories, some of the important items of expenditure are noted below, giving both the monthly expenditure per adult equivalent male and percentage of the total expenditure:—

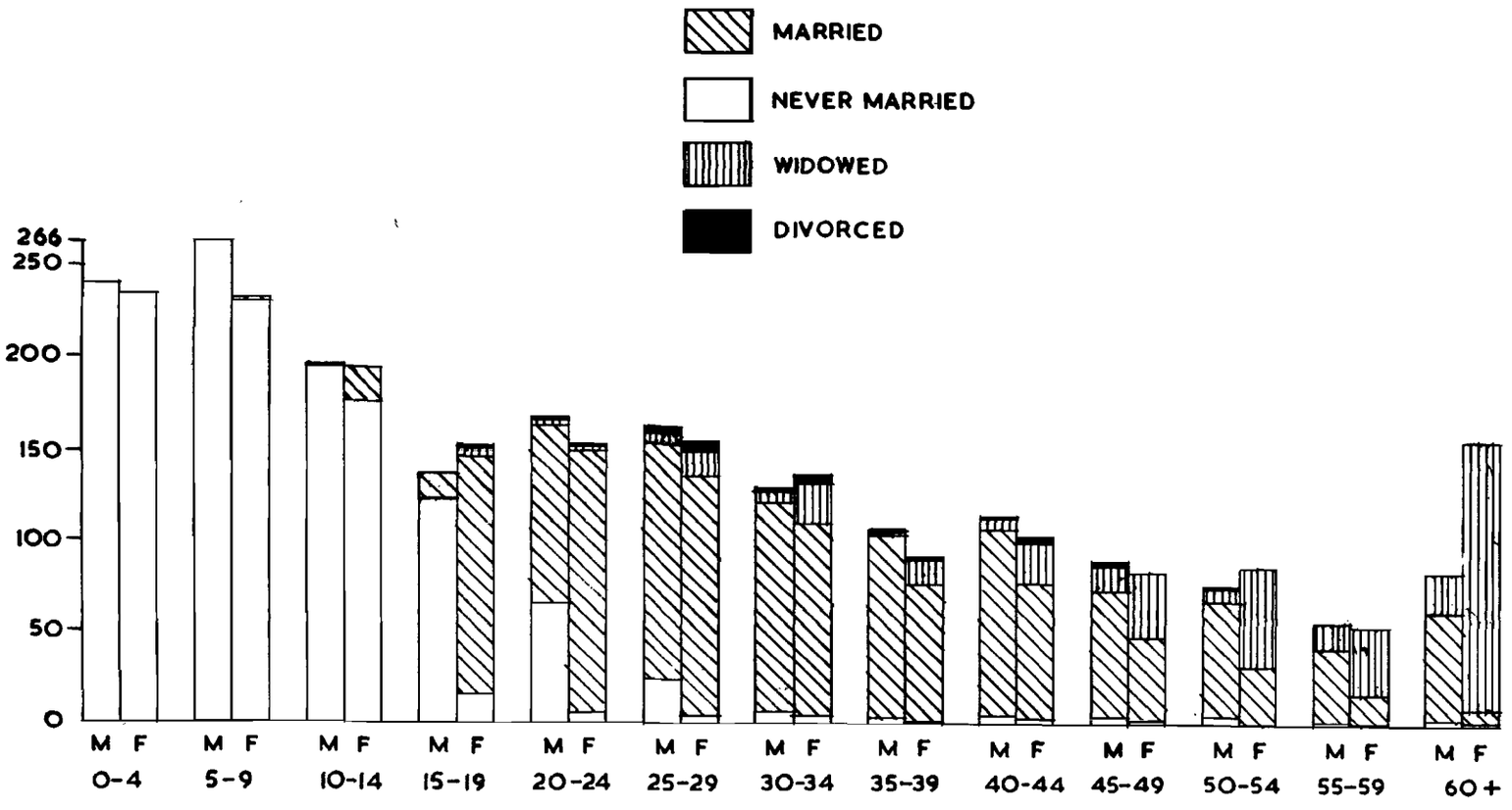
Sl. No.	Items	Category I		Category II		Category III		Category IV		Category V	
		Expenditure per adult equivalent male (Rs. 0.00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0.00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0.00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0.00)	Percentage of total expenditure	Expenditure per adult equivalent male (Rs. 0.00)	Percentage of total expenditure
1	2	3	4	5	6	7	8	9	10	11	12
1.	Total food	16.73	44.79	16.22	41.56	11.96	61.62	16.00	63.02	17.74	58.74
2.	Beverages	1.40	3.75	1.31	3.44	1.23	6.36	1.28	5.02	1.45	4.81
3.	Clothing	2.92	7.83	1.59	4.08	1.68	8.68	2.14	8.45	2.07	6.84
4.	Rent on land	0.82	2.19	8.71	22 32	0.01	0.06	0.02	0.09	0.02	0.07
5.	Hired Labour Cultivation costs, etc.	3.62	9.68	2.37	6.07	0.09	0.46	0.24	0.93	0.16	0·54
6.	Remittances	1.00	2.68	0.14	0 34	0.01	0.06	0.02	0.09	0.58	1·92
7.	Education	0.36	0.96	0.08	0.20	0.06	0.30	0.22	0.89	0.20	0.65

SIRWAR

MANVI TALUK

RAICHUR DISTRICT

POPULATION BY SEX, AGE AND MARITAL STATUS



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

At the time of the survey, the population of the village, excluding the population of the Tungabhadra Canal Construction camp, was 3673 consisting of 1833 males and 1840 females. This survey work was taken up between March and November, 1962. In 1941, the population of the village consisted of 3075 persons. In 1951, the population was 3628 consisting of 1757 males and 1871 females. In the 1961 Census, the population recorded was 4436 consisting of 2234 males and 2202 females. The census record of 1961 includes the population of the Tungabhadra Canal Construction camp as well. This camp area is about half a mile from the village *gaotan*. After 1955, more than 100 households have been established in this area. As the 1961 Census population includes the population of both the *'gaotan'* proper and also of this camp area and the population considered for this survey excludes the population in the camp area, the population figures for the study purposes is only 3673 as against the figures 4436 enumerated at the time of census in 1961.

Population by age and sex

Table II presents information about the population by age groups. It is seem from this Table that there are 478 persons consisting of 241 males and 237 females in the 0—4 age group constituting 13 per cent of the total population. In the 5—9 age group, there are 499 persons constituting 13.5 per cent of the total population. In the next higher age group of 10—14, there are 392 persons constituting 10.6 per cent of the total population. In the 15—19 age group, there are 291 persons constituting 7 per cent of the total population. Adults in the 20—24 age group constitute 8 per cent. In the 25—29 age group, there are 319 persons. 7.2 per cent of the population is in the 30—34 age group, 11.8 per cent in the 35—44 age group, 12.1 per cent in the 45—59 age group and 6.5 per cent in the age group of 60 and above.

For every 1000 males, there are 1003 females in the village. Males outnumber the females in the age groups 0—4, 5—9, 10—14, 20—24, 25—29 and 35—44. In the other age groups, females are more in number than the males.

Birth and Death

The village officers maintain registers to record births and deaths occurring in the village. In the course of the enquiry, birth and death figures for the period between 1954 and 1961, excepting for 1958, were available.

The figures for each year are as follows :

Year	Number of births	Number of deaths
1	2	3
1954	177	71
1955	156	97
1956	127	78
1957	116	115
1959	182	48
1960	142	78
1961	141	45

Marital Status

Information regarding age and marital status is available in Table VI. Out of the total population of 3673 persons, 1618 are never married; 1595 consisting of 802 males and 793 females are married; 434 persons consisting of 77 males and 357 females are widowed; and 26 persons consisting of 13 males and 13 females are separated or divorced. In fact, all these 26 persons shown as divorced or separated relate to cases of separation and not divorced.

Considering the marital status in the broad age groups of 0—14, 15—34, 35—49 and 50 and above, it is seen that there are 22 persons who are married in the age group of 0—14. Out of these 22 persons, 1 is a male who is aged between 10—14 and 21 are girls. There are 2 young girls aged between 5 and 9 who are also married. Marriage of girls in these age groups of 5 to 9 and 10 to 14 used to be quite common in the past. At present, generally post-puberty marriages are arranged, but the figures show that the evil of child marriage has not been completely eradicated in the village.

In the age group 15—34, there were 221 males and 27 females who were never married. Generally girls are married when they are between 13 and 18 years.

However, there are about 27 girls in the village aged between 15—34 who are yet to be married, 16 of them being in the 15—19 age group. The number of married persons in this broad age group is 888 consisting of 366 males and 522 females. There are 3 widowed males and 6 widowed females in this age group and 1 male and 2 females are separated.

In the 35—49 age group, there are only 11 males and 5 females who are never married. Most of them are too poor to find a partner in life. A few of them are afflicted by diseases. Among the 5 females, 2 are *basavis* ie. they are girls dedicated to some deity and practice prostitution. However, there have been no cases of such dedication during the last 10 to 15 years. They say that this method of leaving *basavis* has been completely stopped. 272 males and 175 females in this age group are married. The number of widowers and widows is 23 and 76 respectively and there are in all 5 persons that are separated from their partners. In the age group of 50 and above, there are 6 males and only one female who are never married. The one female who is not married is again a *basavi*. Such dedication of *Basavis* was very common among Madigas and Byagaras and occassionally among Kurubas in the past. The number of married persons in this age group is 218. 41.4 per cent of the widows are aged above 60. There are only 2 persons in this age group who are separated.

It would be seen from this Table that as against 77 widowers, there are as many as 357 widows in the village. Widow re-marriages are permitted among many of the castes. But these figures indicate that widow re-marriage though permitted by religion is not looked to with much favour by many persons in the village.

Public Health and Medical facilities

There are no cases of any incurable diseases in the village. The climate is generally healthy and dry. The common diseases are dysentery, typhoid, cough, stomach troubles, skin diseases, etc. Many of the diseases among the poorer sections are mainly due to malnutrition. Insanitary conditions of the streets and houses are also some of the causes to which bad health can be attributed. There is no arrangement for proper drainage and waste water from many households collects and forms cesspools in the streets and open spaces.

The drinking water wells in the village are all draw-wells provided with proper parapet walls and pulleys. However, some youngsters often get into the wells for swimming purposes. It is better if this is stopped. For sometime the village panchayat was considering the supply of protected water through pipes by installing some water pumps and also constructing a reservoir. This scheme proposed to be taken up under the rural water supply scheme required a popular contribution of about Rs. 22,000/- from the panchayat and the public of Sirwar. But somehow or other this scheme was not finalised.

Medical facilities provided for the village are far from adequate. Till about 10 years back there were no medical practitioners either private or those appointed by Government. The villagers used to administer herbs, roots and decoctions to cure the diseases. They also resorted to soothsaying and use of talisman with the belief that the patient would get cured. At present, there are 4 private medical practitioners who administer allopathic medicines but none of them is qualified. Two of the medical practitioners are compounders with some experience. The Christian Mission centre in the village also supplies allopathic medicines. It is generally run by a compounder and once in a week a qualified medical officer from Raichur visits this unit. In case of serious ailments, people take the patients to Raichur, 22 miles away, but this is done only occasionally and in many cases, it is only done after the diseases gets deep rooted. There is an unani dispensary in the village. This was established in 1958, but most of the patients treated in this dispensary are Muslims, though the dispensary observes no caste distinctions. The villagers as also residents of several neighbouring villages have been clamouring for proper medical aid for the last several years and it is felt that their request is quite reasonable.

Literacy and Education

Information about literacy and education is presented in Table No. VII. At the time of enumeration in 1961, the total literate population was 917 consisting of 704 males and 213 females and at the time of the present survey, the literate population has been found to be 679 consisting of 550 males and 129 females. This apparent decrease in the number of literates is due to the fact that for the purposes of this survey, the Tungabhadra Canal Construction camp area has been excluded. There are many literate employees and their literate spouses who reside in this camp area. The percentage of literates in the village at the time of the survey has been found to be 18.4. In 1961, the literacy percentage for the whole District of Raichur was 15.5

per cent and for the Manvi Taluk, it was 12.4 per cent.

The males constitute about 81 per cent of the total literate population and the females constitute about 19 per cent. 366 males out of the total 550 literate males are literates without any educational standards and 153 males have studied up to the primary school level. Many of these literate males who have not crossed the primary school level can read and write with difficulty. 26 males have reached upto the matriculation standard and two have passed the Intermediate examination. There are 3 graduates in the village no doubt, but they are not permanent residents. All of them have come here for employment and are working in the Government High School. Among the literate females, 69 persons are literates without any educational standard and the remaining 60 have studied only upto primary school level. There is not a single permanent female resident of this village, who has crossed the primary school level. It is seen from this Table that 30 per cent of the total male population and 7 per cent of the total female population are literates.

Considering literacy and education according to the age groups, it is seen that there is a concentration of literates in the broad age groups of 0—14 and 15—34. In the broad age group of 0—14, there are 100 males and 41 females who are literates without any educational standard and 76 males and 44 females have studied upto the primary school. There are no males or females in this age group who have gone beyond the primary school level. In the next age group of 15—34, 120 males and 19 females are literates without any educational standard. 53 males and 13 females have studied upto the primary school, 17 males have come up to the higher secondary stage and one male has reached his Intermediate examination standard. There are 2 graduates in this age group no doubt, but both of them are not permanent residents of the village. One of the two persons reaching the Intermediate standard is also not a permanent resident and has come here only as a teacher in the local Government Middle School. In the broad age group 35—49, there are 88 males and 6 females who are literate without any educational standard. 15 males and only one female have reached the primary school standard and there are 7 males who have reached the higher secondary school standard. The only graduate in this age group is a temporary resident who works as a Headmaster in the local Government High School. In the age group of 50 and above, there are 58 males and 3 females who are literates without any educational standard, 9 males and 2 females are literates by primary school standard and 2 males who are matriculates. If the percentage of literates in the different age groups is considered, it is seen that 32 per cent of the literate males are in the 0-14 age group, 35.2 per cent of the literate males are in the 15-34 age group, 20.1 per cent of the literate males are in the 35-49 age group and 12.5 per cent in the 50+age group. Considering the percentages among female literates, it is seen that 65.8 per cent of them are in the 0-14 age group, 24.7 per cent in the 15-34 age group, 5.4 per cent in the 35-49 age group and 3.7 per cent in the 50+age group.

Till about 1951, the facilities for education were very poor in the village. The village then had only one Government Primary School which was started about 50 or 60 years back. Children mostly belonging to Lingayat, Kuruba and Byadar castes used to attend the school which taught upto the primary school fourth standard. Having reached this standard, the few who attended the school used to give up their studies. Both Kannada and Urdu languages used to be taught in the village. The village got its middle school in 1951 when they started upto primary school VII standard. A Girls Primary School was also established in the village in that year. At present, the village has got a New Type Middle School, a Girls Primary School and two classes of the High School Standard teaching for the VIII and IX standards. This High School was first started as a private institution, but now it has been recognised as Government High School and in 1963, it was proposed to start the X standard.

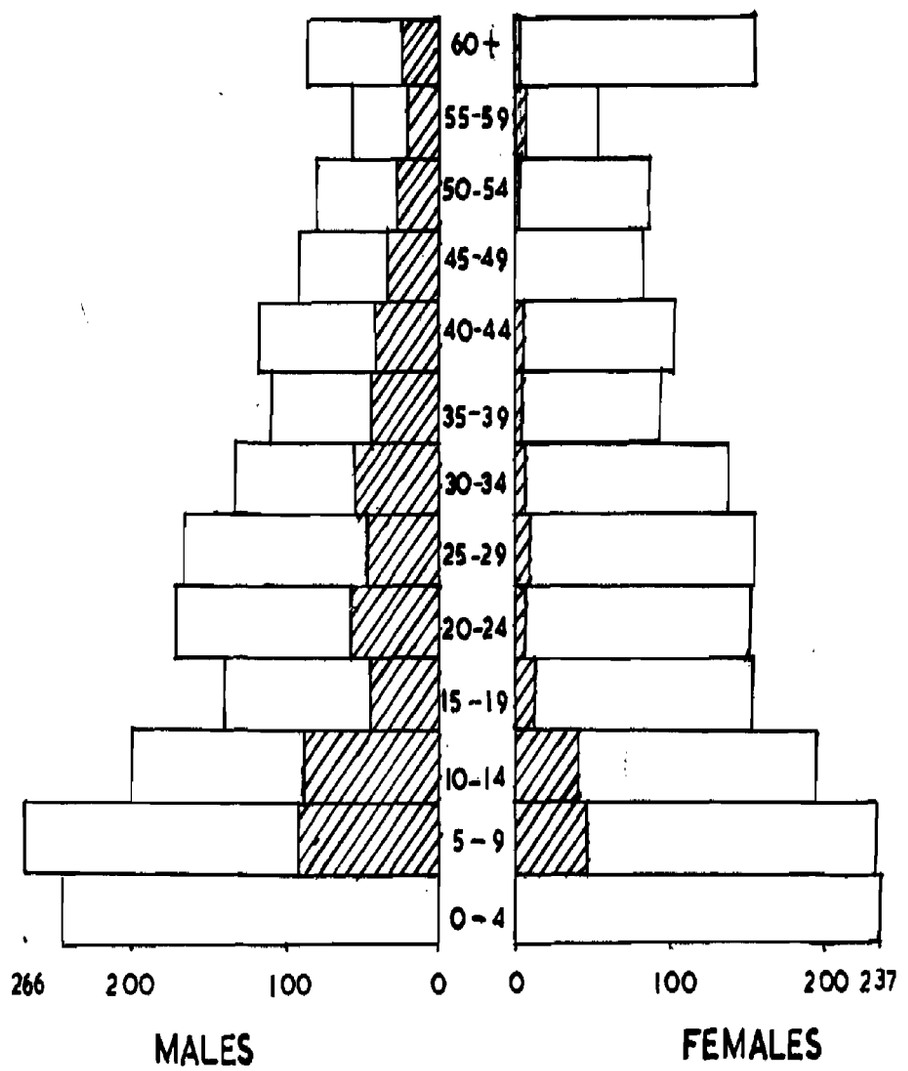
The middle school used to be run in a private building till 1958. That year about Rs. 10,000 were collected from about 40 persons to construct an independent building for this school. District School Board also sanctioned a sum of Rs. 20,000; but as a convenient site to locate this new building was not available, they purchased a residential house belonging to a well-to-do Muslim, and are now running the school in this building. This is a two storeyed building with about 10 to 12 rooms. There is also a small open space of about 12,000 sq. ft. near the school besides some space for a kitchen garden. The middle school is staffed by 14 teachers and at the time of this survey, 560 students from Sirwar and other neighbouring villages were studying in it.

The two high school classes, started in the year 1961-62, are being conducted in two rooms adjacent

SIRWAR

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POPULATION AND LITERACY BY SEX & AGE-GROUPS



to the middle school. 29 are studying in the VIII standard and 27 are in the IX standard. The school is staffed by 4 teachers. The girls primary school is located in a private building and teaches upto the IV standard. This school has a staff of two teachers. The accommodation provided for most of the schools is not sufficient. Particularly the accommodation that is provided for the High School is very much limited and it would be necessary to find alternative accommodation. The middle school has been provided with electric lights from the canal construction camp. There is no proper space for arranging any outdoor activities for the school children.

In the village, a Committee known as the Education Betterment Committee has been formed with 7 members, 6 of them belong to the village proper and the 7th member is the member of the Legislative Assembly. The Chairman of the Village Panchayat Committee happens to be the President of this Committee and the Headmaster of the middle school works as the Secretary. This Committee considers all aspects relating to educational matters in the village and it is hoped that it will not only justify its existence, but also prove useful in spreading education in this region.

There is a hostel in the village for the benefit of boys coming from villages in the neighbourhood. At the time of survey, there were 44 boys studying in the hostel. All of them are students of the local middle school or the High School. This hostel is a private institution and the President of the large-sized co-operative society works as the Secretary of this hostel which is named as 'Vidyarthi Vasathi Griha, Sirwar'. The inmates are charged about Rs. 10 to Rs. 15 per month and the balance is met by raising local contributions. This hostel is run in a private building and the headmaster of the middle school supervises over the activities of the hostel.

The nearest centre for higher secondary education is at Raichur, 22 miles away. There is also a first grade college there which teaches upto the B.A. and B.Sc., standards. Three boys from the village are attending the college at Raichur. There is also a polytechnic at Raichur. One boy from this village is studying in the law college at Dharwar. The village can boast of only two graduates who are not residing in the village at present. They are employed elsewhere.

Types of Family

For a study of the type of families, the various families found in the village have been divided into the following four categories:—

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

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

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

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

The information collected on the basis of the above classification has been presented in Table 1. It is seen from this table that out of the 745 households in the village, 359 consist of simple families. In other words, simple families constitute about 48.1 per cent of the total number of families in the village. There are 27 families of the intermediate type constituting 3.6 per cent of the total number of families. Joint families number 157, forming 21 per cent of the total families in the village and families coming in the category of others are 202 in number and they go to contribute 27.1 per cent to the total number of families in the village. From these statistics, it would be evident that simple types of families are predominant in the village.

Composition of Households

Table III presents information regarding the households by their size or the number of members. There are as many as 55 households in the village with 10 or more members. Those households with 10 or more members each constitute 7.3 per cent of the total number of households in the village. In 125 households, the members number between 7 and 9. These households constitute 16.7 per cent of the total households in the village. The largest number of households in the village consist of 4 to 6 members each. There are 306 households of this type and they constitute, 41 per cent of the total number of households. Households with 2 to 3 members are 201 in number forming 26.9 per cent of the total number of households. There are 58 single member households constituting 7.7 per cent of the total number of households. It would be seen from this that majority of the households in the village consist of 4 to 6 members each.

Intra-family relationship

Intra-family relationship has been found to be generally cordial in both simple types of families as also among other types. The elders in the household are generally consulted on important matters. The head of the household is generally the eldest male member of the family. The division of labour is well defined. The old people generally supervise over the cultivation work. The old and infirm among labour classes also contribute their mite, however, meagre it may be towards the family income by working as watchmen for guarding crops, etc. Elderly females generally control all the affairs at home. If there be any differences among the members of a family, they try their best to resolve them by taking assistance from the family elders and at times the caste elders. Even children in several families go out for work, particularly at the time of harvest of groundnut and cotton. Some of these young boys move out with cattle herds. Thus, there is a sort of co-ordination regarding the activities of the various members of a household.

Inheritance of Property

The property inherited is, in almost all cases, shared equally by the sons. It is true that the Hindu Law of Inheritance has been amended so as to give the right of inheritance to daughters as well. But very few in the village are aware of this amended law. Hardly about 2 per cent of the people in the village have a vague idea about this amended law and none in the village follows it. Along with the property, the liabilities of the deceased are also equally shared by his sons. If any daughters are left unmarried, the responsibility for their marriages vests on these sons. If a person dies without any male issue, the property gets transferred to the name of his widow. If he has left any daughters, the daughters share equally the inherited property after their mother's death. In some cases, it is customary for the son-in-law to come and stay in the parental house of his wife and maintain the property. Such a son-in-law is called *Mane Aliya*. If a person dies without any issue, either male or female, the property is shared after his widow's death by his *Bhaubanads* unless the widow takes some one in adoption. None in the village is aware of the new laws of adoption and they adhere to only the customary practices. Blood relations like brother's sons, father's brothers sons, etc., are generally adopted. Adoption is locally known as *Dattaka Thegedukombudu* or *Udiyolega Hakikolluvudu*. Among Muslims too generally the property is inherited by the male heirs.

Leisure and Recreation

The villagers spend a major portion of their waking hours in attending to their occupation. In winter, they work in their fields from about 10 a.m. to sun-set and in summer, they work in the fields from early morning till about noon. During sowing seasons, they get busy in the fields from morning till late in the evening and at times even after night fall, as they are very keen to complete the sowing operations quickly. They find leisure only after they return from the fields. They spend their leisure hours generally in gossip. There are some common spots called *Katte* which are nothing but raised pials. They meet here during the leisure hours and start grossipping. The subjects for gossip are generally seasonal conditions, market prices, local village politics, etc. The other places where they spend time are the tea shops. As already observed, there has been a big increase in the number of tea shops in the village. Some of these villagers go to the tea shops and start their gossip over a cup of tea. Some elderly people visit the temples where religious discourses are arranged from time to time. The elderly Lingyats generally arrange such discourses by *'Aiyanavars*. Elderly Brahmins arrange discourses on old scriptures called *puranas*. Occasionally *Bhajan* performances are also arranged in the local Maruti temple. Such *Bhajans* are generally arranged on Mondays and full new moon days. During Shravana Bhajans are arranged here almost every day. Occasionally some young folks stage open air plays or *Bylatas*. Ladies in the village spend most of their leisure hours in gossip. They collect at some private houses and start their gossip. However, as compared to the male folk, many of their women in the village find little time for gossip. Many of them attend to field duties as well besides doing household duties. Children spend all their leisure in playing with marbles or playing indigenous games like *Hulutu, Kuntibille,* etc. Some of these games get popular seasonally. *Kuntibille* is generally played during the monsoons. In winter *Gilli Dandu* gets popular Marbles and *Hulutu* are popular games in summer. The local schools have provided some facilities to play volley ball, football, ring tenis, etc. The female children generally play hide and seek, *Kuntibille,* etc. Those who visit Raichur and other urban places very rarely miss an opportunity of attending cinema shows.

Festivals

The Indian calendar is more or less a procession of festivals. Some of them are purely religious rites, and others provide the villagers with opportunities to

find recreation and entertainment. For children, festivals are most welcome, as they are sure of always getting mouth-fulls of sweets during the festival period. But, for the economically poor households, it gets difficult to meet the expenses connected with many of these festivals, particularly so because the festival season generally co-incides with the lean periods in their economy. Most of these festivals come off in the month of Shravana when generally the household granaries are empty. So, many households borrow money and grains during this period, but none in the village avoids observing any of these festivals in the best possible manner. The important festivals in the village are Ugadi, Karhunnime, Nagar Panchami, Mannethina Amavasya, Ganesha Pooja, Navarathri, Gowri Hunnime, Yellamavasya, Deepavali, Maha Shivaratri, etc. For the Muslims, the important festivals are Ramzan, Bakrid and Muharram.

(i) *Ugadi*

This is a new years day for all Hindus who reckon the year by the moon. This falls on the first day of Chaitra (March—April). Ritual has little part to play on this day. The celebration starts with an oil bath and after worship, a mixture of neem leaves with jaggery is tasted by each Hindu inmate. This is followed by a sumptuous meal. The villagers believe that the eating of neem leaves and flowers on this day will keep away all the ailments of the body. In the evening, a Brahmin priest reads the new almanac and also forecasts the seasonal conditions.

(ii) *Kar Hunnime*

This is observed on the full moon day of Jyeshta which generally falls in the third week of June. On this day, bullocks are worshipped and they also arrange a running race for the bullocks. This race is held on the road adjacent to the old main gate of the village near the Panchayat office. A bunting of mango and neem leaves is tied across the main entrance called *Agasebagila* and pairs of bullocks are made to run a race over a distance of about 2 furlongs ending at the main gate. The first pair of bullocks to break the bunting is declared the winner. The villagers note the colour of the winning bullocks with particular care. If the bullocks are white, they believe that there will be a bumper crop of rabi jowar. If the bullocks are brown, they believe that the crop of kharif jowar would be good. About a 1000 persons gather near the main gate to witness this bullock race.

(iii) *Nagarpanchami*

This festival falls on the 5th of the bright half of Shravana. Women are generally associated with this festival. They generally purchase new sarees and blouses for this festival. Snake charmers move round the village with live snakes and these reptiles are fed with milk. Snake images made of clay and stone are also worshipped on this day by pouring milk on them. Frying, roasting and grinding of grain are prohibited among Hindu castes on this day. Many women of the village, particularly those coming from the Kuruba and Byadar castes, arrange special worship at the temple of Parashurama on the top of the hillock.

(iv) *Mannethina Amavasya.*

This is observed in the dark fortnight of Shravana and on this day clay images of bullocks are worshipped.

(v) *Ganesha Pooja.*

This festival is celebrated on the 4th day of Bhadrapada every year and is observed as 'Ganesha Chaturthi'. Several Lingayats perform the Ganesha Pooja on this day. A large clay image of Ganesha is installed at an important place in the village and worship is offered to this deity for 5 days successively. On the 5th day, the idol, is taken round the village in a procession and in the evening the idol is immersed in the village well. During these 5 days, the local students arrange variety entertainments consisting of dramas, skits, etc. This festival is being observed on an elaborate scale for the last 7 or 8 years.

(vi) *Navarathri.*

This festival is also known as 'Nada Habba' or 'Dasara' festival. It is chiefly dedicated to the worship of 3 goddesses, namely, Lakshmi, Saraswathi and Durga, and the festival lasts for about 10 days. In the village special worship for 10 days is arranged at the Venkateswara Temple. Every day, religious discourses by Brahmin Acharyas are conducted at this temple. On the 10th day, which is known as 'Vijayadasami', the image of Venkateswara is taken in a procession round the village in a palanquin. Enroute, cocoanuts are offered to the deity by all Hindus. In the afternoon, a big feast is arranged. In the evening, a procession is led to the Shami (*Banni*) tree, situated about a furlong away. The Brahmin Acharyas worship this tree. Shami is considered to be the tree on which the Pandavas had kept

their arms in hiding when they were moving incognito. After worship, a small branch of the tree is cut with a sword and the people who gather there exchange Banni leaves which symbolises gold. On this day all animosities are expected to be forgotten. However of late, there have been some factions in the village and this community worship is not being observed so enthusiastically as it used to be done in the past. Any way it is necessary to state at this stage that these factions are not based on caste or creed distinctions.

(vii) *Gowri Hunnime.*

This is observed on the full moon day in the month of Aswija. It is more or less a festival for females. Images of Gowri are installed at several households and women worship these deities.

They sing songs in praise of Gowri and at night, Lingyat women take the idols in a procession and place them in a field adjacent to the village site. Enroute, children burn crackers and fireworks.

(viii) *Yellamavasya.*

This is an important festival for all the agriculturists in the village and it usually comes off in the month of December. By this time most of the important kharif crops are already harvested. On this day, the cultivators go to their respective fields and perform *pooja*. In the morning, they have a sacred bath and they carry their food consisting of bajra bread, brinjal curry and some other special preparations. In the field, they arrange 5 stones and worship them by breaking a cocoanut and waving *Arati*. These 5 stones representing the five deities are placed in conical structures made of dry jowar stalks. A small portion of the special preparations of the day is thrown all round the field. This is known as *Charaga Chellodu*. They return home only late in the evening.

(ix) *Deepavali.*

Deepavali is celebrated in the month of Karthika. This festival is particularly important to the trading classes. Days before this festival, they get their shops and business places white-washed and painted. On this day they worship Lakshmi and in the evening they invite their friends and customs and honour them with *'Tambula'* after worshipping the deity. Children light fire works. This is considered as a festival of lights.

(x) *Mahashivarathri.*

It falls on the dark 14th of the Lunar month of Magha and is considered to be one of the biggest festival in the village. It is believed that those who perform worship and offer prayers all night on this day are released from the cycle of birth and death.

(xi) *Ramzan.*

This marks the end of the solemn month of Ramzan, a month of fasting for Muslims. On the last day, all the male folk among the Muslims gather at the mosque and offer mass prayers and then give alms to the poor.

(xii) *Bakrid.*

It is one of the important Muslim festivals celebrated in honour of the sacrifice of saint Abraham. They believe that Abraham was once ordered by God to offer his son in sacrifice and then when he did so, he found that instead of his son, a ram was lying slain. On this day Muslims offer special sacrifice of rams and goats.

(xiii) *Muharram.*

Though this is mainly a festival for Muslims, many Hindus also participate in this festival. This festival is locally known as *Alla Habba*. Among the Hindus, Kurubas, Byaders, Kabbers and Agasas take active part in this festival. During this festival, the Muslims place replicas of the martyr's called *'Peeras'* in the *Ashurkhana* near the Panchayat Office. These replicas are kept for 10 days. Many local residents visit *Ashurkhana* during this period and offer sugar, sweet meats, etc. This ceremony is called *"Sakkare Odisodu"*. On the 9th day, several enthusiastic male adults gather at this *Ashurkhana* and start dancing all through the night. Many of them consume intoxicating drinks at this time. It is said that animal sacrifice is also resorted to but not openly. The dancing goes on till about sun-set on the 10th day when the *'Peeras'* are taken out in procession through the main streets of the village. The 'Peeras' are then immersed in the well. On their way back, the Muslim worshippers sing some funeral songs. A small fair is arranged about 3 or 4 days after this festival near the *Ashurkhana*.

Besides these important festivals, the whole month of Shravana is observed as a particularly holy month by the Hindus. There are special ceremonies arranged

at the Maruthi temple situated opposite the Panchayat Office. This temple is well painted before the start of the month. During the whole month, *Bhajans* are arranged every day between 7 P.M. and midnight. Members of all the Hindu castes excepting the Scheduled Castes attend these *Bhajans*. On the last day of Shravana, a feast is held at the temple. The cost of this celebration are met by raising contributions in the village. Members of Lingayats, Kshatriya and Byadar caste take particular interest in observing these celebrations.

Fairs

In the village, an important fair is held every year in the month of January. This fair is held at the Maruthi Temple near the bus stand. Members of all the castes in the village participate in this fair. Many residents from the neighbouring villages also attend this fair and the congregation is of the order of about 4000. Special worship is offered to the deity of Maruthi and after this worship, they arrange some competitions. An item of competition needs some mention i.e. about the climbing of a pole. In front of the temple, a large wooden pole about 20 to 25 feet in length is fixed in the ground. This pole has got a small seat at the top. They apply juicy liquid to make the pole slippery. One person slowly climbs up and sits on the seat at the top. Then a challenge is thrown out to others to attempt to climb the post. Whenever a person tries to do so, the man at the top as well as the spectators start throwing water, fruits, etc., on his person to create difficulties in his attempts to climb. If ultimately any one succeeds in climbing, he is rewarded with a silver band costing about Rs. 100. About 75 to 100 temporary shops are set up on the occasion of this fair. These shops deal in clothes, utensils, sweet meats, etc. Occasionally, dramas and open air plays are also arranged by the local villagers.

There are several other important fairs held in this region and the villagers often attend them. One of the important fairs is the Yellamma Jatra at Nirmanvi. This is about 12 miles away from the village. The fair is usually held in the second week of February. About 15,000 people gather for this fair. Animal sacrifice is also resorted to by the Kurubas, Byadars and some other castes at the time of this fair, but such sacrifice is not offered in public. It is arranged privately in their own houses. On the main day of the fair, almost all the villagers from Sirwar visit it. On this day, the chief deity is taken out in a chariot or '*Ratha*'. Several temporary shops dealing in clothes, utensils, sweet meats, etc., are established at the time of this fair which lasts for 10 to 12 days.

Members of the Byadar community from Sirwar often go to the Ranganatha Temple Fair in Jalahalli village of Deodrug Taluk. This village is about 16 miles away. On the day of the fair, the idol of Sri Ranganatha is taken out in a procession in a chariot. The important attraction of this fair is the cattle fair. This fair is generally held in the month of Chaitra-Vaishaka and it is just the time for the agricultural operations to start. So there is brisk trade in cattle at this fair.

The other important fairs in the neighbourhood which are attended by the villagers of Sirwar are those held in Wadvati village of Manvi Taluk, Amareshwar fair in Lingsugur Taluk, Manasgal fair in Deodrug Taluk. All these fairs are also associated with cattle fairs. These fairs generally come off in the months of April and May when the agriculturists are somewhat free from their field duties.

Religious Institutions

In the village, there are as many as 16 temples, 2 mosques and a church. Among these 16 temples, there are 6 which are considered important by the villagers. The 6 temples are comparatively bigger in size than the other temples. They also have some endowed lands. None in the village is aware of the history of any of these temples and so also they are not aware of the circumstances relating to the establishment of these temples. None in the village can say when exactly these temples were constructed. However, all the temples appear to be sufficiently old, most of them being there for more than 200 to 300 years. The buildings of the important temples have generally two parts—one is the sanctum sanctorum where the chief deity is installed and the other is the outer hall. There are stone pillars in front of the temples of Venkateswara and Maruthi. These pillars have certain architectural designs etched on them. The important temples in the village are Venkateswara Temple, Maruthideva Temple, Parashurama Temple, Eswara Temple, Ramalingadeva Temple and Veerabhadradeva Temple. The other Hindu temples in the village are those of Kalamma, Durgamma, Maramma, Huligemma, Renukamma, Madhava, Paramananda etc. Madhava temple is generally worshipped by Brahmins. Byadars worship at the Paramananda Temple. Durgamma and Maramma are worshipped by Harijans.

Venkateswaradeva Temple is considered to be the most important temple in the village. This temple is said to be about 300 to 400 years old. Annually some special *poojas* are offered at this temple. There is an old inscription at this temple to show that a *Ratostava* ceremony was performed at this temple in 1684 *Saka* Era i.e. about 200 years back. This temple is worshipped by Brahmin and Byadar communities. The temple has got 27 acres and 7 guntas of land. These lands are in the possession of the temple trustees called *'Mutsaddis'*. These lands were allotted to the temple in the year 1296 Fasli i.e. about 1885 A.D. The *'Mutsaddis'* arrange for *poojas*. Besides the lands in possession of *'Mutsaddis'*, an area of 16 acres and 37 guntas has also been donated to the temple as *Seva Inam*. This land is in the possession of Dasaru who sweep in the temple and sing devotional songs.

Marutideva temple has got landed property of 17 acres and 26 guntas. These lands are in the possession of Hoogars among Lingayats. Hoogars offer worship at this temple. They also work as drum beaters of the village. This temple is situated in the heart of the village, opposite the Panchayat hall.

Parashunam Temple is situated on the top of the hillock adjacent to the *Gaothan*. Parashuram is the chief deity of the Byadars of the village. The temple has got lands covering an area of about 40 acres. *Pooja* is offered at this temple by Brahmin priests who hold temple lands. These lands were endowed to the temple in 1885 A.D.

Eswara Temple is adjacent to the Venkateswaradeva temple in the central portion of the village. The temple has got 20 acres and 10 guntas of land. The lands are held by Lingayat Aiyanavars who offer worship at the shrine. These lands were endowed in 1284 *Saka* Era.

Ramalingadeva temple has got 9 acres of land. These lands are in the possession of Lingayat Aiyanavars who offer worship. These lands were endowed in the year 1290 *Saka* Era. Many Lingayats of the village worship this deity.

The Veerabhadradeva temple situated towards the north of the village *gaothan* is also worshipped by the Lingayats. The temple has got 9 acres of land which is in possession of Lingayat Aiyanavars. These lands were donated to the temple in the year 1301 *Hijiri*.

There are two Muslim mosques in the village. One of them is an old one and is situated in the heart of the village quite close to the Panchayat Office. This mosque appears to have been built about 200 to 250 years back. It has got about 108 acres of land. These lands are in the possession of Muslim priests who maintain the mosque. They also arrange for daily prayers at the mosque. The new mosque situated by the side of the State highway has been constructed about 20 to 30 years back. This mosque has been provided with electricity. The Christian mission which has been functioning in the village for the last 30 years or so have arranged for offering of prayers in one of their mission buildings, as there is no regular church for them. In the village, most of the Madigas have got themselves converted into Christianity and they visit this building for prayers on every Sunday.

Household Deities

Information about the association of deities and objects of worship of the various castes in the village has been presented in Table 2. It is seen from this Table that the deity of worship of majority of the households in the village is Venkateswaradeva. Almost all the Byadars of the village owe allegiance to this deity. Basaveswara is the chief deity of worship of many of the Lingayats. Most of the Kabbers have Venkateswara as their chief deity. All Byagaras of the village have Kanakaraya at their chief deity and all the Madigas have Venkateswara as their chief deity. For Kurubas, Mallaiah and Beerappa are the chief deities. Mallaiah has the form of a horse with a human head.

Most of the Hindu castes have a separate place in the house where they offer their *poojas* to the household deities, where they cannot have an independent room for *Pooja*, they keep apart some space in the kitchen for offering worship. Muslims offer prayers only at the mosque.

Caste or community Panchayat

There are no caste panchayats among any of the castes in the village. However, there are some informal agencies in many of the castes particularly among Kurubas, Byadars, Agasas, Kabbers, Byagaras and Madigas, which occasionally work as caste panchayats. These agencies consist of a few elderly members of the caste. These members are generally accepted by the whole caste, as the caste leaders. Whenever there are any caste disputes, these elderly members sit together and try to resolve the differences. In the past, there were several instances of

excommunication of persons by these agencies. Such extreme steps of excommunication were generally resorted to when the defaulting members failed to pay heed to the advice of these elderly persons. The excommunicated persons could be readmitted to the caste only after they got themselves subjected to some purification ceremonies. They were also forced to pay some fine and arrange a feast for the members of the caste, but such instances of excommunication are not to be seen lately. Most of these castes accept the advice of their elders. In complicated cases, they also seek advice from the elderly members of the Lingayat and Brahmin castes who are comparatively more educated and better placed in life.

Statutory Panchayat

The village is having a statutory panchayat from 1948-49. This Panchayat was then functioning through nominated members. No elections were held to elect the members of the Panchayat then and none of the villagers ever took any interest in getting nominated as members. With the enactment of the Mysore Village Panchayats and Local Boards Act, 1959, the old Panchayat got dissolved on 1st November, 1959. In February/March, 1960, elections were held for the membership of the Panchayat and these elections were very much contested. There have been two factions among Lingayats of the village and the elections were fought more or less on the basis of these factions.

The Panchayat is constituted of 15 members. 7 of whom are Lingayats. There are 2 women members one belonging to the Kshatriya and the other to the Byadar caste. There are 2 seats reserved for the Scheduled Castes. One of these 2 is occupied by a Byagara and the other by a Madiga. The 4 remaining general seats are filled up by a Brahmin, a Kuruba, a Maratha and a Muslim. 10 of the members are cultivators by occupation, one is a trader, one is a rent receiver, one is a owner of a cotton ginning factory and the 2 women are household workers. The Chairman and the Vice-Chairman of the Panchayat are both Lingayats. Ten of the 15 members are big landlords coming from well-to-do families. The 2 Scheduled Caste members generally work as labourers earning between Rs. 50 and Rs. 75 per month. None of the members is educated beyond primary school standard excepting for the Brahmin member who has studied upto the matriculation standard. All the members of the Panchayat are in the age group of One faction is led by the Chairman and some of One faction is led by the Chairman and some of the other members constitute the opposition group. On account of these factions among the members, the Panchayat has not been able to attend to any welfare activities in the village. It is to be observed that these factions have actually hampered the developmental activities in the village.

The staff of the panchayat consists of a secretary, who looks after the routine work of the Panchayat. He is assisted by a peon. There is one person attending to the work of cleaning drains. The few drains found in the village were also constructed by the old, nominated, Panchayat. The Panchayat has appointed two female sweepers to keep the streets clean. The main source of income for the Panchayat is the Government grants. The Panchayat gets 33 per cent of the land revenue collected in the village by Government. In 1961-62, this grant amounted to Rs. 2144. The other resources of the Panchayat are those of self-imposed taxes, compulsory taxes, fines and penalties, and miscellaneous fees. The financial position of the Panchayat for the year 1961-62 is as follows: —

Income		Expenditure	
	Rs. p.		
Balance carried forward	2,845.00	Expenditure on staff	890.00
Shar of land revenue	2,144.00	Civil and Municipal functions	1,602.00
Money realised from disposal of capital assets	45.00	*Others:—*	
Self imposed taxes	974.00	Books	50.00
Compulsory taxes	436.00	D.A. to members	50.00
Fines for contravention of rules	310.00	Radio	280.00
Interest on deposits	71.00	Papers	25.00
Rent of sites	152.00	Festival expenses	50.00
Library fees	27.00	Stationery	75.00
Copying fees	5·00	Printing	150.00
		Furniture	225.00
		Misco	25.00
		Investments in National Savings Certificate	2,000.00
			5,422.00
		Closing Balance	1,587.00
TOTAL	7,009.00	TOTAL	7,009.00

The Panchayat can boast of no particular activity in the village. The amenities provided by the Panchayat are all of a routine nature and consist of sweeping and lighting the streets. There are 42 street lights which are lit only during the dark fortnight every month. The streets are kept clean by the two female sweepers. The other activities of the Panchayat so far carried out are the repairs to the cattle pound at a cost of Rs. 160/-, provision of 2 latrines for ladies at a cost of Rs. 220/-, etc. The Panchayat has a proposal to construct a urinal at the bus stand at a cost of Rs. 200/- and carrying out repairs to the village community hall at a cost of Rs. 1900. This village community hall which is situated by the side of the State highway, is at present occupied by the Police Sub-Inspector's Office. It is used by them rent-free. The Panchayat has also got a proposal to repair the drinking water wells at a cost of about Rs. 850/-. In 1961, the work of repairs to the village hall has been started and till the time of the survey, an amount of Rs. 1664/- has been spent over it. There is a radio receiver set installed in the Panchayat Office, but the villagers take very little interest in the radio broadcastes. The attitude of the villagers towards the Panchayat has been found to be a bit indifferent. This appears to be due to the faction-ridden nature of the Panchayat. The members also do not evince keen interest in its daily working. The Secretary attends to only the routine work besides collecting fees from the traders in the shandies. The Panchayat has imposed taxes on buildings, but so far, it has not launched any drive to collect these taxes which are in arrears for a long period. It is only when a person approached for permission to construct a new house or to make alterations in the existing one, that the Panchayat insists on payment of all the arrears.

Voluntary Organisations

At the time of this survey, there were no voluntary organisations in th village. There is no youth club, Mahila Mandal or Balawadis for the benefit of the adults and the children. The local Panchayat runs a small library, for which no membership fee is charged. But this library provides no periodicals or newspapers. There are a few books no doubt, but none in the village evinces any interest in this and books are taken out for reading very rarely.

National Extension Service

The village is covered by the National Extension Service with its headquarters at Manvi. This was started in 1962, and at the time of survey, this was yet in a pre-extension stage. So no developmental activities had been taken up in the village then. The village forms the headquarters of the village level worker or the Gramsevak.

Family Planning

The villagers are not aware of any family planning schemes. The nearest family planning clinic is at Raichur, 22 miles away, but none in the village has taken advantage from it.

Removal of Untouchability

In the village, Madigas and Byagaras are the two castes included among the Scheduled Castes. Untouchability is still being practised to a certain extent, though not openly. None in the village admits about the existence of this evil. No member of these two castes enters any tea shop or temple. When they visit tea shop, they sit outside and are served tea and eatables in separate tumblers. They wash these tumblers themselves and keep them apart for being used by other members of the Scheduled Castes. They have separate wells for each of these two castes. Their residential area is also a bit cut-away from the village gaotan proper. However, the conditions are not as bad as they were before. The Christian Mission has converted most of the Madigas into Christianity, but they continue to be subject to the same disabilities as before. However, during the last 10 or 12 years, some improvement is seen in their condition. Formerly a Madiga would never dare sit in the presence of the village elders, but now-a-days, he agrees to sit on a bench, if not on a chair in the presence of village elders.

CHAPTER V

CONCLUSION

In the foregoing four chapters an attempt has been made to discuss the socio-economic conditions of the village Sirwar in the Manvi Taluk of Raichur District. This survey work was taken up between March 1962 and October 1962. Thus the survey work was taken up when the village was in the midst of some political activities and on the eve of the introduction of some changes in the general economy in this village. When the survey was started, the people had just exercised their voting rights in the elections for Legislative and Parliamentary seats. Though none from the village had contested at these elections, feverish activity was visible in the village. Discussions about the constitution of the Ministry at the State level, and the relative merits of the individuals and political parties aspiring for seats in the State Ministry were the common topics for gossip in the village. Before exercising their votes, they were assured of many all-sided improvements being carried out in the village by the several contestants in the elections. They were keenly discussing the values of these promises and also considering how far they were going to materialise.

The economic changes that were about to be effected in the village related to the introduction of the irrigation facilities. At the time of this survey, all the arable lands in the village are cultivated dry. All the lands are rain-fed and rain is the only source of moisture for the soil. And this rain periodically plays a truant. Very often the villagers are subjected to scarcity and famine conditions. At such times both food and fodder become scarce and so the whole economic structure of the village is always of a fluctuating nature. The impact of failure of crops on the village can very well be visualised when it is considered that agriculture sustains directly about 70% of the population and indirectly about 20% more. So far, excepting for the routine soil conservation measures like bunding, levelling, etc., no large-scale improvements in the agricultural practices have been introduced. Excepting for the iron ploughs which have become quite popular, almost all the implements in use are of the traditional types. There has been, however, a trend towards the use of improved seeds and the decrease in the seed-rate. The farmers are now aware of the advantages of using improved varieties of seeds and such seeds have an increasing demand in the village. In the past, they had their own doubts as to how a decrease in the seed-rate could help in obtaining more yield. Their simple question used to be how seeds in lesser quantities could produce more. But after experience, many of the husbandmen in the village are now firmly convinced that with proper spacing fewer seeds can be made to grow more. However, the use of pesticides, artificial fertilizers, etc., has not gained much popularity so far.

The village stands in the command area of the Tungabhadra irrigation projects and the left bank main canal of this project passes through the village limits. The canal work has been completed but the work on channels and distributaries carrying water to the fields is still in progress. On completion of these works, an area of 2778 acres in the village is expected to draw the benefits from irrigation. According to the present plans about 462 acres of it is expected to be under heavy irrigation, 1142 acres under light irrigation for kharif crops, 1122 acres under light irrigation for rabi crops and 52 acres under garden crops. This is expected to be completed in a couple of years and then onwards the village will cease to be totally dependent on the rains. These changes are bound to have a major impact on the social and economic structure of the village. The transition period is bound to be a period of trial and tribulation for the villagers. They will be required to face several teething difficulties. They will have to adopt new techniques of cultivation. The cropping pattern will undergo a complete change. At present, their principal crops are jowar-both Kharif and Rabi, groundnut and cotton and all these are raised dry. With the advent of irrigation, they will have to change over to crops like paddy, sugarcane, etc. This will necessarily involve several changes in their agricultural practices. A change from a subsistence to a predominantly cash economy is likely. Irrigation will no doubt increase the farmers' income but wet crops will require more working capital and investment. For dry cultivation a pair of working bullocks, a wooden plough and a few other implements would suffice. Dry lands require fewer ploughings. As compared to dry lands,

wet soil seed several more deep ploughings before sowing. Levelling and terracing of wet lands also involves much investment. They will necessarily have to resort to several plant protection measures. Wet lands, in order to become sufficiently productive, will need fertilisers. And all such measures will mean more of capital investiment. And again, the soil also will take some time to get adopted to irrigation and so in the initial years, the farmers cannot expect to get an immediate return for their investment. By creating the need for larger investment in agricultural capital before the benefits for irrigation could be fully enjoyed, irrigation is likely to re-emphasise the economic predominance of the richer farmers. Most of the holdings of the villagers are 15 acres and more in size, 124 households fall in this size group and they together hold 4602 acres. There are 54 households owning in all 681 acres which hold on an average 10 or more acres. As against these 178 households owning more than 10 acres each there are 140 households owning less than 10 acres each. This clearly shows that the predominance in the village is of the households owning 10 or more acres each. It is true that all the lands in the village will not draw benefits from irrigation. But, even then, most of the irrigated area will consist of pretty big holdings involving a lot of capital investment for the change over. So it will be necessary to see that there are proper credit facilities for persons undertaking wet cultivation. The villagers are very confident that they will be able to tide over the initial difficulties with some assistance from Governmental and other agencies. They know that, in course of time, the new facilities are bound to bring them brighter days and they are keen to reach a stage, when they can totally forget about the dark days of scarcity and famine.

In the field of co-operation, they have been able to achieve some improvement. The large sized co-operative society has been doing some good to the village by providing source of credit facilities. However, it has to be observed that so far it has not been able to cater to the credit needs of the poorer sections. As is evident from Table XXIII-B, it has not advanced any amount to farmers owning less than 3 acres and a very small amount has been disbursed among farmers owning less than 10 acres. There is also a large scope for further enlarging the membership of the society and there are many agriculturists in the village who have not been enrolled as members of the society. The sphere of activity of the present society covers a very large area of 16 villages. But compared to the physical area of its coverage, the membership is not large. It is thought that this society will prove more useful if it concentrates its activities to a smaller sphere. For this purpose, a few of the villages now covered by this society may be tagged on to another co-operative institution. There is already a proposal to start another co-operative society for five villages covered by this society at present.

In matters concerning literacy and education, it has to be observed that with the starting of some new schools including a High School, conditions are improving. No doubt the percentage of literacy in the village is higher than that for the rural parts of Manvi Taluk and Raichur District. But even then the percentage is rather low as compared to other parts of the Mysore State. Percentage of literates among females is particularly low. And again most of the literates in the village are literates without any educational standards. So the village has to take steps to show further advancement in its literacy and educational standards.

Coming to the affairs of the Statutory Panchayat it has to be observed that this responsible village body which is expected to play a key role in the developmental activities and which has the greatest potential capacity to mobilise the village for planning and development, has so far not done much for the welfare of the village. It is true that the elected body has come into existence only a couple of years before this survey was undertaken. But what actually is hampering its activity is not its infancy but its faction ridden nature. The elected members are divided into two factions and these factions obstruct every developmental activity in the village. The main cleavage between the two opposing factions appears to have been caused by the tendency to claim leadership by each group. And both the factions are composed of the economically dominant groups in the village. Membership of the two factions is not on the basis of any caste distinctions, as would be evident from the fact that persons of one and the same caste may be found on either side. It is really very unfortunate that these representatives of the populace who got themselves elected by facing keen contests in the elections should find themselves in a position in which they cannot prove worthy of the trust placed in them by the electorate. It is high time, they establish more cordial relationships among themselves, forget about the factions and create a proper atmosphere to undertake improvements in the village.

The National Extension Scheme came into force in Manvi Taluk only in 1962 and at the time of the Survey, it was yet in the pre-extension stage. People have high hopes, that when this agency starts implementing its various schemes, the village will draw benefits from them.

The evil of untouchability has not been completely eradicated. Madigas and Byagaras form the scheduled castes of the village. They reside in secluded corners and draw drinking water from the wells exclusively meant for them. They have not made entry into any of the temples in the village. In the tea shops, they sit outside and drink tea in vessels set apart for them. In short, they continue to face several handicaps as in the part, though this is not admitted by the villagers openly. Many of the Madigas have got themselves converted to Christianity. But their way of living continues to be as before. It is necessary that the villagers should consider it their sacred duty to eradicate this evil completely. This cannot be done by legislative measures alone. A kind of social awareness is necessary among the people.

TABLES

TABLE I

Area, Houses and Population

Area in		Density	Number of houses	Number of households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
7123	2883	328 per sq. mile	745	745	3,673	1.833	1,840

TABLE II

Population by Age Groups

Total of all ages			0–4		5–9		10–14		15–19		20–24		25–29		30–34		35–44		45–59		60 +		Age not stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
3673	1833	1840	241	237	266	233	197	195	138	153	169	153	164	155	130	138	221	196	222	224	85	156	..	..

TABLE III

Size and composition of Households

Total No. of Households	Size of Households														
	Single Member			2–3 members			4–6 members			7–9 members			10 members and above		
	Households	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
745	58	18	40	201	254	335	306	717	677	125	482	486	55	362	302

TABLE IV

Households Classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Per-sons	Males	Females
1	2	3	4	5	6	7
HINDUS	Lingayats	Banajiga	38	165	82	83
		Reddy	21	109	61	48
		Bilejadaru	18	95	52	43
		Jangam	15	89	42	47
		Ganiga	10	58	28	30
		Hoogar (jeer)	5	30	16	14
		Kumbar	4	19	10	9
		Vokkaliga	3	14	10	4
		Hadapdoru	5	35	14	21
		Simpiga	2	7	2	5
		Shetty	1	7	2	5
		SUB-TOTAL	122	628	319	309
	Byadar		128	557	280	277
	Kurubas		88	421	208	213
	Kabber		38	161	69	92
	Byagara		24	98	48	50
	Agasa		20	101	53	48
	Kshatriya	Maratha	19	104	62	42
		Bhavasar	5	26	13	13
		Areru	1	2	1	1
	Koravas	Patrad	17	73	32	41
	Uppar		10	44	25	19
	Brahmins	Vaishnava	14	80	45	35
		Aryasamaj	1	6	1	5
	Madiga		13	75	37	38
	Mathadadasaru		12	60	28	32
	Voddar		12	49	28	21
	Padmasale	Saler	8	31	14	17
	Helavar		6	23	12	11
	Vyshyas	Komati	6	29	13	16
	Myadaru		6	36	21	15
	Viswakarma		6	28	16	12
	Arundmath		3	12	7	5
	Baineru		2	21	11	10
	Jogaru		2	12	3	9
	Eligaru		2	12	8	4
	Kumbara		2	12	6	6
	Rajaputs		2	4	2	2

TABLE IV (*Concld.*)

1	2	3	4	5	6	7
	Modaliyar		1	7	3	4
	Jadaru		1	4	1	3
	Naidu		1	6	4	2
MUSLIMS	Katagar		57	291	138	153
	Sheik		33	198	95	103
	Pinjar		14	55	28	27
	Kasab		8	60	29	31
	Turkar		2	14	8	6
	Syeds		1	7	3	4
	Mylla		1	5	2	3
	Qusban		1	5	1	4
	Muslims		14	71	41	30
		Sub Total (Muslims)	131	706	345	361
CHRISTIAN	Christian		42	245	118	127
		TOTAL	745	3,673	1,833	1,840

TABLE V

Scheduled Castes and Scheduled Tribes

Scheduled Caste				Scheduled Tribe				
Name of Scheduled Caste	No. of House-holds	Per-sons	Males	Fe-males	Name of Scheduled Tribe	No. of house-holds	Per-sons	Males	Fe-males
1	2	3	4	5	6	7	8	9	10
Byagara	24	98	48	50	..	..	..	..	..
Madiga	13	75	37	38	..	..	..	..	..
TOTAL	37	173	85	88	..	..	..	..	..

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	3,673	1,833	1,840	941	677	802	793	77	357	13	13	..	..
0-4	478	241	237	241	237	..	..	..	..	..	..	..	..
5-9	499	266	233	266	231	..	2	..	..	..	..	..	..
10-14	392	197	195	196	176	1	19	..	..	..	..	..	..
15-19	291	138	153	124	16	14	132	..	4	..	1	..	..
20-24	322	169	153	66	5	99	145	3	2	1	1	..	..
25-29	319	164	155	25	3	135	135	1	14	3	3	..	..
30-34	268	130	138	6	3	118	110	4	21	2	4	..	..
35-39	199	106	93	3	1	101	75	1	16	1	1	..	..
40-44	218	115	103	4	3	103	74	7	23	1	3	..	..
45-49	174	90	84	4	1	68	46	15	37	3	..	..	..
50-54	164	77	87	3	..	63	31	9	56	2	..	..	..
55-59	108	55	53	1	..	40	17	14	36	..	..	..	..
60+	241	85	156	2	1	60	7	23	148	..	..	..	..
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	3,673	1,833	1,840	1,283	1,711	366	69	153	60	26	..	2	..	3	..	..	..	..	..	..	..
0-4	478	241	237	241	237	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	499	266	233	176	187	77	30	13	16	..	..	..	..	..	..	..	..	..	..	..	..
10-14	392	197	195	111	156	23	11	63	28	..	..	..	..	..	..	..	..	..	..	..	..
15-19	291	138	153	96	140	15	9	26	4	..	..	1	..	..	..	..	..	..	..	..	..
20-24	322	169	153	114	148	39	1	11	4	5	..	..	..	..	..	..	..	..	..	..	..
25-29	319	164	155	119	146	29	6	10	3	5	..	1	..	..	..	..	..	..	..	..	..
30-34	268	130	138	78	133	37	3	6	2	7	..	..	..	2	..	..	..	..	..	..	..
35-39	199	106	93	65	90	27	3	10	..	4	..	..	..	..	..	..	..	..	..	..	..
40-44	218	115	103	76	99	32	3	4	1	3	..	..	..	..	..	..	..	..	..	..	..
45-49	174	90	84	59	84	29	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..
50-54	164	77	87	50	86	22	..	3	1	2	..	..	..	..	..	..	..	..	..	..	..
55-59	108	55	53	35	50	18	2	2	1	..	..	..	..	..	..	..	..	..	..	..	..
60+	241	85	156	63	155	18	1	4	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

Workers and Non-Workers by Sex and Broad Age-Groups

Age-Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	3,673	1,833	1,840	1,720	1,082	638	1,953	751	1,202
0-14	1369	704	665	137	90	47	1,232	614	618
15-34	1200	601	599	860	526	334	340	75	265
35-59	863	443	420	650	417	233	213	26	187
60 & above	241	85	156	73	49	24	168	36	132

TABLE IX

Workers Classified by Sex, Broad Age-groups and Occupations

Sl. No.	Name of Occupation	0-14		15-34		35-39		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1.	Cultivation	8	..	125	16	86	13	14	3
2.	Cultivation and Agricultural Labour	2	..	19	12	22	6	3	..
3.	Cultivation and Live-stock	..	..	..	..	1	..	..	..
4.	Cultivation and Household Industry	..	..	1	1	1	..	..	1
5.	Cultivation and Trade	..	..	8	1	14	2	1	..
6.	Cultivation and Transport	..	..	1	..	1	..	1	..
7.	Cultivation and Hotel Keeping	1	..	..	..	3	..	..	..
8.	Cultivation and Service	..	..	4	..	12	..	..	..
9.	Cultivation and Contractors	..	..	2	..	2	..	..	..
10.	Agricultural Labour	17	42	143	243	77	149	7	11
11.	Agricultural Labour and Cultivation	..	..	1	..	2	..	..	..
12.	Agricultural Labour and Live-Stock	..	..	2	1	1	1	..	..
13.	Agricultural Labour and Household Industry	..	..	..	..	..	1	..	..
14.	Agricultural Labour and Trade	..	..	..	2	1	2	..	..
15.	Agricultural Labour and Transport	..	..	..	..	..	1	..	..
16.	Agricultural Labour and Service	..	..	2	..	1	1	..	..
17.	Livestock	40	1	13	..	5	1	3	..
18.	Livestock and Agricultural Labour	2	..	..	..	..	1	..	..
19.	Livestock and Trade	..	..	1	..	1	..	..	..
20.	Household Industry	3	1	27	15	32	9	1	1
21.	Household Industry and Cultivation	..	..	2	..	2	..	..	..
22.	Household Industry and Agricultural Labour	..	..	..	2	..	..	..	..
23.	Household Industry and Trade	..	..	1	..	3	..	..	..
24.	Household Industry and Service	..	..	..	..	1	1	..	..
25.	Trade	..	..	23	7	19	7	3	3
26.	Trade and Cultivation	..	..	2	..	3	..	1	..
27.	Trade and Agricultural Labour	..	..	1	..	..	1	..	..
28.	Trade and Service	..	..	1	..	3	..	..	..
29.	Transport	..	..	5	..	5	..	1	..
30.	Transport and Cultivation	..	..	2	..	2	..	..	..
31.	Transport and trade	..	..	..	..	2	..	..	..

TABLE IX—(*Concld.*)

	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1 2	3	4	5	6	7	8	9	10	11
32. Hotel Keeping	1	..	11	3	4	3	1	..	
33. Hotel keeping and Cultivation	..	..	..	..	3	..	..	..	
34. Contractors	..	..	3	..	4	..	1	..	
35. Contractor and Cultivation	..	..	..	..	2	..	..	..	
36. Contractors and Service	..	..	..	..	1	..	.	..	
37. Service	15	3	121	30	96	33	9	5	
38. Service and Cultivation	1	..	3	1	3	..	1	..	
39. Service and Agricultural Labour	..	..	2	..	2	..	1	..	
40. Service and Household Industry	..	..	..	..	..	1	1	..	
TOTAL	90	47	526	334	417	233	49	24	

TABLE X

Workers classified by sex, Broad age Groups and Industry Business and cultivation belonging to the Households

Age-Group	Total workers			Workers Engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	1720	1082	638	75	33	88	25	361	56
0-14	137	90	47	3	1	..	..	12	..
15-34	860	526	334	31	18	37	10	170	31
35-59	650	417	233	39	12	46	12	159	21
60 & above	73	49	24	2	2	5	3	20	4

TABLE XI

Non-Workers by Sex, Broad Age-Groups and Nature of Activities

Activity	Age-Groups and Sex							
	0-14		15-34		35-59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Household worker	..	3	2	252	1	173	6	60
Student	183	80	46	4	..	..	..	..
Dependent	431	534	4	5	11	2	24	64
Disabled	..	1	3	..	2	..	..	..
Rent and Remittance Receiver	.	..	2	3	6	11	5	7
Unemployed—Seeking Employment	..	..	10	..		..	..	..
Sickness	..	..	5	..	2	..	..	..
Beggars	..	..	3	1	4	1	1	1
TOTAL	614	618	75	265	26	187	36	132

TABLE XII

Households by number of Rooms and by number of persons occupying.

Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with six rooms and more	
			No. of households	Total no. of family members	No. of households	Total No. of family members	No. of house holds.	Total No. of family members	No. of households	Total No. of family members	No. of house holds	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
745	1600	3673	...	...	174	496	388	1815	125	857	36	295	13	109	9	101

TABLE XIII

Households Engaged in Cultivation, Industry, Business and Other Occupations

Households Engaged in	Total No. of Hhs.	Number of Persons			Number of Gainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	65	374	185	189	136	108	28
Cultivation and Agricultural Labour	92	523	251	272	280	170	110
Cultivation and Agricultural Labour and Livestock	1	5	3	2	3	2	1
Cultivation Agricultural Labour and Trade	1	14	8	6	5	5	.
Cultivational Agricultural Labour and Service	5	40	20	20	22	13	9
Cultivation and Livestock	1	8	5	3	3	3	..
Cultivation, Live stock, and Agricultural Labour	1	8	5	3	6	4	2
Cultivation, Livestock, and service	1	3	1	2	1	1	..
Cultivation and Household Industry	3	8	2	6	6	2	4
Cultivation, Household Industry and Trade	2	15	9	6	5	5	..
Cultivation and Trade	16	129	68	61	39	33	6
Cultivation, Trade and Agricultural Labour	1	8	5	3	4	4	..
Cultivation and Construction	3	43	22	21	9	8	1
Cultivation and Transport	4	23	13	10	8	7	1
Cultivation, Transport and Household Industry	1	11	6	5	4	3	1
Cultivation, Transport and service	1	12	9	3	6	6	..
Cultivation and service	8	53	28	25	15	14	1
Cultivation, service and Livestock	1	12	9	3	9	7	2
Cultivation and Hotel-keeping	3	25	11	14	6	5	1
Agricultural Labour only	148	531	231	300	312	142	170
Agricultural Labourer and Cultivation	16	114	60	54	66	35	31
Agricultural Labourer, Cultivation and Livestock	2	21	12	9	13	9	4
Agricultural Labourer, Cultivation and Trade	1	8	4	4	5	3	2
Agricultural Labourer, Cultivation and service	1	16	8	8	7	4	3
Agriculture and Livestock	14	78	37	41	49	31	18
Agricultural Labourer, Livestock and service	1	4	3	1	2	2	..
Agricultural Labourer, and Household Industry	5	27	14	13	20	12	8
Agricultural Labourer and Trade	8	31	14	17	19	8	11
Agricultural Labourer, Trade and Cultivation	2	19	11	8	10	7	3
Agricultural Labourer, Transport and service	1	8	3	5	6	3	3
Agricultural Labourer and service	13	71	38	33	39	21	18
Agricultural Labourer, service Cultivation and Transport	1	13	7	6	8	5	3
Agricultural Labourer, service and Livestock	1	10	4	6	5	2	3
Live stock only	3	8	3	5	5	1	4
Livestock and Cultivation	1	2	1	1	1	1	..
Livestock and Agricultural Labourer	3	14	3	11	8	3	5
Livestock, Agricultural Labourer and service	1	5	3	2	4	3	1
Household Industry only	35	182	106	76	70	52	18

TABLE XIII—(*Concld.*)

1	2	3	4	5	6	7	8
Household Industry and Agricultural Labourer	3	16	12	4	6	4	2
Household Industry Agricultural Labourer and Cultivation	1	5	2	3	4	1	3
Household Industry and Cultivation	4	33	17	16	8	6	2
Household Industry Cultivation and service	1	9	5	4	2	2	..
Household Industry and Trade	1	3	2	1	2	2	..
Household Industry, Trade and Cultivation	1	7	5	2	3	3	..
Household Industry, Trade and service	1	9	5	4	3	3	..
Household Industry and service	4	15	8	7	11	6	5
Trade only	21	84	34	50	31	18	13
Trade and Cultivation	4	19	9	10	6	4	2
Trade, Cultivation and Household Industry	1	9	4	5	2	2	..
Trade, Agricultural Labourer	13	59	31	28	28	17	11
Trade and service	4	23	11	12	11	9	2
Transport only	4	33	15	18	8	7	1
Transport and Cultivation	1	5	3	2	3	2	1
Transport, Cultivation and Agricultural Labourer	2	11	6	5	7	4	3
Transport, Cultivation and Livestock	1	5	2	3	2	2	..
Transport and Agricultural Labouer	1	3	2	1	2	1	1
Transport Trade and Cultivation	2	19	9	10	7	7	..
Construction only	6	18	9	9	7	7	..
Construction and Cultivation	1	5	4	1	3	3	..
Construction, Cultivation and Agricultural Labourer	1	4	1	3	2	1	1
Service only	122	445	241	204	200	135	65
Service and Cultivation	2	12	4	8	4	2	2
Service and Agricultural Labourer	32	160	81	79	86	50	36
Service, Agricultural Labourer and Cultivation	1	3	1	2	2	1	1
Service, Agricultural Labourer and Livestock	1	9	6	3	7	4	3
Service, Livestock and Agricultural Labourer	4	24	12	12	11	7	4
Service and Household Industry	1	3	2	1	2	2	..
Hotel keeping only	10	51	27	24	24	18	6
Hotel Keeping and Cultivation	4	42	22	20	10	8	2
Non-gainful Occupations	23	54	19	35	..	..	..
TOTAL	745	3673	1833	1840	1720	1082	638

TABLE XIV

Types of Industry Run by Households

Name of Industry	Total No. of House-Holds	Households having households Industry as Primary occupation					Households having households Industry as subsidiary occupation				
		Number of House-holds	Persons engaged in Industry		Total persons in Households mentioned in col. No. 3		Number of House-Holds	Persons engaged in Industry		Total Persons in Households mentioned in col. No. 8	
			M	F	M	F		M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Tailoring	20	14	19	1	43	31	6	2	3	16	17
Basket-Wearing	14	12	11	18	34	25	2	2	2	4	4
Black smithy	5	4	4	..	13	8	1	1	..	2	2
Carpentry	3	2	3	..	11	6	1	1	..	3	1
Stone-dressing	6	6	9	4	17	11	..	..	..	..	..
Gold smithy	2	2	2	1	6	5	..	..	..	..	..
Weaving	2	2	2	1	3	5	..	..	..	..	..
Carpentry and Blocksmithy	4	4	7	..	15	14	..	..	..	..	.
Ginning	1	1	1	..	7	2	..	..	...	..	..
Cobbler	1	..	..	..	..	..	1	1	..	2	4
Timber	1	1	2	1	3	3	..	..	..	..	..
Flour Mill	1	1	1	..	3	2	..	..	..	..	..
Bed-Making	1	..	..	..	..	..	1	1	..	4	3
Pottery	1	..	..	..	..	..	1	1	2	6	5
Goldsmithy and Tailoring	1	1	2	..	2	1	..	..	..	..	..
Tailoring and Ginning	1	1	3	..	5	4	..	..	..	..	..
TOTAL	64	51	66	26	162	117	13	9	7	37	36

TABLE XV

Types of Business run by the Households

Name of Business	Total Number of House-holds	Households having households Business as primary occupation					Households having households Business as subsidiary occupation				
		No. of House-holds	Persons engaged in Business		Total persons in Households Mentioned in col. 3		No. of House-holds	Persons engaged in Business		Total persons in Households Mentioned in col. No 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Retail trading in cloth	16	7	9	..	18	19	9	12	..	35	27
Retail Trading in provisions, Groceries etc.	24	17	20	5	34	42	7	12	2	35	32
Retail trading in Misc. items like Vegetables, Fruits, Panbeeda Tobacco etc.	22	12	11	7	25	27	10	9	2	33	25
Retail trading in Meat	7	3	3	1	4	9	4	6	..	20	18
Milk Vendor	3	1	..	2	2	3	2	..	3	..	6
Trading in sheep	3	..	..	..	..	..	3	4	..	12	12
Sweet Meat stall	2	1	1	..	2	1	1	1	..	5	2
Retail Trading in Bangles	2	2	..	3	4	4	..	..	..	..	..
TOTAL	79	43	44	18	89	105	36	44	7	140	122

TABLE XVI

Traditional Industries by the Number of Households in each

Sl. No.	Name of Traditional Industry	No. of Households in each traditional Industry
1	2	3
1	Tailoring	8
2	Basket Weaving	13
3	Black smithy	2
4	Carpentry	1
5	Goldsmithy	2
6	Stone-dressing	1
7	Weaving	2
	TOTAL	29

TABLE XVII

Diet

	Community	Total No. of households in each community	Households taking							
			One meal a day		Two meals a day		Three meals a day		More than three meals a day	
			Adults	Children	Adults	Children	Adults	Children	Adults	Children
	1	2	3	4	5	6	7	8	9	10
HINDU	Lingayats	122	..	..	32	..	90	26	..	71
	Byader	128	..	..	16	..	112	13	..	85
	Kurubas	88	..	..	7	..	81	8	..	61
	Kabberu	38	..	..	2	..	36	2	..	22
	Byagara	24	..	..	2	..	22	1	..	13
	Agasa	20	..	..	1	..	19	..	..	16
	Kshatriya	25	..	..	6	..	19	5	..	14
	Korava	17	..	..	3	..	14	2	..	12
	Uppara	10	..	..	1	..	9	1	..	8
	Brahmin	15	..	..	10	..	5	10	..	3
	Madiga	13	..	..	2	..	11	2	..	9
	Mathada Dasaru	12	..	..	..	..	12	..	..	5
	Vodder	12	..	..	..	..	12	..	..	8
	Padmasale	8	..	..	..	..	8	..	..	4
	Helavas	6	..	..	1	..	5	..	..	5
	Vyshyas	6	..	..	1	..	5	..	..	4
	Medaru	6	..	..	..	..	6	..	..	6
	Viswakarma	6	..	..	2	..	4	..	..	2
	Arundmath	3	..	..	..	..	3	..	..	1

TABLE XVII—(*Concld.*)

1	2	3	4	5	6	7	8	9	10
Baineru	2	..	..	..	..	2	..	..	2
Jogaru	2	..	..	..	..	2	..	..	1
Eligaru	2	..	..	2	..	..	2	..	..
Kumbara	2	..	..	..	..	2	..	..	1
Rajputs	2	..	..	1	..	1	..	..	..
Mudaliyar	1	..	..	1	..	..	1	..	..
Jadaru	1	..	..	1	..	..	1	..	..
Naidu	1	..	..	..	..	1	..	..	1
MUSLIM	131	..	..	9	..	122	9	..	95
CHRISTIANS	42	..	..	5	..	37	5	..	36
TOTAL	745	..	..	105	..	640	98	..	475

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking						Vegeta-rian	Non-vegeta-rian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat	Jowar and Rice		
1	2	3	4	5	6	7	8	9	10
HINDU									
Lingayats	122	..	..	..	121	..	1	122	..
Byader	128	..	..	..	127	..	1	..	128
Kurubas	88	..	..	..	88	..	..	..	88
Kabberu	38	..	..	..	38	..	..	..	38
Byagara	24	..	..	..	24	..	..	..	24
Agasa	20	..	..	..	20	..	..	..	20
Kshatriya	25	..	..	..	25	..	..	..	25
Korava	17	..	..	..	17	..	..	1	16
Uppara	10	..	..	..	10	..	..	..	10
Brahmins	15	..	..	..	12	..	3	15	..
Madiga	13	..	..	..	13	..	..	..	13
Mathada Dasaru	12	..	..	..	12	..	..	..	12
Vodder	12	..	..	..	12	..	..	..	12
Padmasale	8	..	..	..	8	..	..	..	8
Helavas	6	..	..	..	5	..	1	..	6
Vyshyas	6	..	..	..	6	..	..	6	..
Myadaru	6	..	..	..	6	..	..	..	6
Viswakarma	6	..	..	..	6	..	..	3	3
Arundmath	3	..	..	..	3	..	..	3	..

TABLE XVIII—(*Concld.*)

1	2	3	4	5	6	7	8	9	10
Baineru	2	..	..	..	2	..	..	..	2
Jogaru	2	..	..	..	2	..	..	..	2
Eligaru	2	..	..	..	2	..	..	1	1
Kumbara	2	..	..	..	2	..	..	1	1
Rajaput	2	..	..	..	1	1	..	..	2
Mudaliyar	1	..	..	..	1	..	..	1	..
Jadaru	1	..	..	..	1	..	..	..	1
Naidu	1	..	..	..	1	..	..	..	1
MUSLIM	131	1	..	..	130	..	..	..	131
CHRISTIAN	42	..	..	..	41	..	1	..	42
TOTAL	745	1	..	..	736	1	7	155	592

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupations	Total No. of House-holds	Income Groups					Total No. of members in Hhs. mentioned in Col. No. 2	Age-Groups						No. of equivalent adult male per household**	No. of gainfully employed persons	No. of gainfully employed persons per Hh.
		Rs. 25 and less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above		Males above 14 years	Females above 14 years	M+F 10-13 years	M+F 6-9 years	M+F 1-5 years	M+F less than 1 Yr.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	166	..	..	12	28	126	1063	349	354	91	107	131	33	5.17	431	2.60
Cultivation of lands taken on lease	44	..	..	2	8	34	246	80	73	25	28	26	14	4.41	136	3.09
Agricultural labour	214	7	50	77	42	33	951	290	335	101	94	98	33	3.58	561	2.62
Household industry	51	1	1	18	13	18	279	90	77	28	34	43	7	4.36	109	2.14
Others*	270	8	57	76	48	81	1129	360	353	102	132	145	37	3.34	483	1.79
TOTAL	745	16	108	185	139	297	3673	1169	1192	347	395	443	127	3.95	1720	2.31

*Others Include:—

Livestock	8 Hhs.
Trade	43 Hhs.
Transport	11 Hhs.
Construction	8 Hhs.
Service	163 Hhs.
Hotel Keeping	14 Hhs.
Households with no gainful occupation	23 Hhs.

**Calculated according to Lusk's Coefficient:—

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

TABLE XX

Average Annual Income per Household by Occupation

Occupation	Total No. of house holds	Average annual income per house-hold	Average Annual income per adult equivalent male per household	Average annual income per household in the range of									
				Rs. 300 and less		Rs. 301-600		Rs. 601-900		Rs. 901-1200		Rs. 1200 & above	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation of owned lands	165	3,154	610	..	..	..	..	12	854	28	1,080	126	3,835
Cultivation of land taken on lease	44	2,019	458	..	..	..	..	2	800	8	1,112	34	2,304
Agricultural labour	214	904	252	7	293	50	491	77	766	42	1,082	38	1,642
Household industry	51	1,330	307	1	300	1	600	18	817	13	1,108	18	2,128
Others	270	1,171	351	8	300	57	496	76	791	48	1,072	81	2,148

*Others Include:

Livestock	8 Hhs.
Trade	43 Hhs.
Transport	11 Hhs.
Construction	8 Hhs.
Service	163 Hhs.
Hotel Keeping	14 Hhs.
Households with no gainful occupations	23 Hhs.

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a Monthly Income of													
					Rs. 25 & below			Rs. 26-50			Rs. 51-75			Rs. 76-100			Rs. 101 & above	
	No. of House holds	Expenditure per House holds	Expenditure per equivalent adult male	% of Total Expenditure	No. of House-holds	Average expenditure		No. of House-holds	Average Expenditure		No. of House-holds	Average Expenditure		No. of House-holds	Average Expenditure		No. of House-holds	Average Expenditure
		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 16		17	18 19		20	21 22
CULTIVATION OF OWNED LANDS																		
Food	166	86.51	16.73	44.79	..	..	..	..	..	..	12	50.71		28	56.96		126	96.49
Drinks	..	7.24	14.0	3.75	..	..	..	..	..	..	..	3.95		..	4.65		..	8.13
Fuel and Lighting	..	4.33	0.84	2.24	..	..	..	..	..	..	..	2 43		..	3.23		..	4.76
House rent & repairs	..	1.89	0.37	0.98	..	..	..	..	..	..	..	1.45		..	1.31		..	2.06
Clothing	..	15.12	2.92	7.83	..	..	..	..	..	..	..	5.48		..	6.55		..	17.94
Travelling	..	2.33	0.45	1.21	..	..	..	..	..	..	..	1.18		..	1.85		..	2.54
Recreation	..	1.48	0.29	0.77	..	..	..	..	..	..	..	0.79		..	1.42		..	1.55
Education	..	1.86	0.36	0.96	..	..	..	..	..	..	..	0.07		..	0.23		..	2 39
Other Misc. services	..	5.80	1.12	3 00	..	..	..	..	..	..	..	4.93		..	5.75		..	5.89
Interest	..	2.65	0.51	1 37	..	..	..	..	..	..	..	0.41		..	1.18		..	3.19
Rent	..	4.23	0.82	2.19	..	..	..	..	..	..	..	0.07		..	0.54		..	5.44
Remittances	..	5.18	1.00	2.63	..	..	..	..	..	..	..	0.07		..	0.54		..	6.70
Hired Labour	..	18.69	3.62	9 63	..	..	..	..	..	..	..	3.89		..	2.82		..	23 62
Purchase for production	..	15.88	3.07	8 23	..	..	..	..	..	..	..	2 60		..	3.15		..	19.97
Others	..	19.94	3.86	10 32	..	..	..	..	..	..	..	3 12		..	2.06		..	25.52
TOTAL	166	193.13	37.36	100.00	..	..	..	..	..	..	12	81.15		23	92.24		126	226.19
CULTIVATION OF LANDS TAKEN ON LEASE																		
Food	44	71.51	16.22	41.56	..	..	..	..	..	..	2	46.67		8	59.34		34	75.84
Drinks	..	5.92	1.34	3.44	..	..	..	..	..	..	..	4.58		..	4.90		..	6.24
Fuel and Lighting	..	3.49	0.79	2.03	..	..	..	..	..	..	..	3.25		..	2.40		..	3.76
House rent and repairs	..	1.19	0.27	0.69	..	..	..	..	..	..	..	2.08		..	0.21		..	1.37
Clothing	..	7.03	1.59	4.08	..	..	..	..	..	..	..	7.50		..	6.25		..	7.18
Travelling	..	2.02	0.46	1.18	..	..	..	..	..	..	..	1.66		..	1.56		..	2.15

TABLE XXI—(*Concld.*)

1	2	3 4	5 6	7	8	9	10	11	12	13	14	15 16	17	18 19	20	21 22
Recreation	..	1.57	0.36	0.92	..	..	..	..	..	..	..	1.66	..	0.93	..	1.71
Education	..	0.34	0.08	0.20	..	..	..	..	..	..	..	..	..	0.10	..	0.41
Other Misc. service	..	15.19	3·44	8.83	..	..	..	..	..	..	..	6.25	..	5.47	..	18.00
Interest	..	3.50	0.79	2.03	..	..	..	..	..	..	..	..	..	0.83	..	4.33
Rent	..	38.41	8.71	22.32	..	..	..	..	..	..	..	..	..	7.40	..	47.86
Remittances	..	0.63	0.14	0.31	..	..	..	..	..	..	..	..	..	0.10	..	0.79
Hired Labour	..	10·44	2.37	6.07	..	..	..	..	..	..	..	2.08	..	5.36	..	12.13
Purchase for production	..	5.84	1.32	3.39	..	..	..	..	..	..	..	2.08	..	3.07	..	6.77
Others	..	5.02	1.14	2.92	..	..	..	..	..	..	..	..	..	2.08	..	6.00
TOTAL	44	172.10	39.02	100.00	..	..	..	..	..	..	2	77.81	8	100.00	34	194.61
AGRICULTURAL LABOUR																
Food	214	42.82	11·96	61.62	7	21	31	50	31	10	77	37.99	42	22.07	33	94.93
Drinks	..	4.42	1.23	6.35	..	2	33	..	3	40	..	4.04	..	4.04	..	6.73
Fuel and Lighting	..	2.58	0.72	3.71	..	1	19	..	1	76	..	2.32	..	2.91	..	4.07
House rent and repairs	..	0.90	0.25	1.29	..	0	60	..	0	59	..	0.71	..	1.17	..	1.41
Clothing	..	6.03	1.68	8.68	..	2	20	..	3	27	..	4.89	..	6.19	..	12.49
Travelling	..	1.28	0.36	1.84	..	0	71	..	0	88	..	1.20	..	1.59	..	1.74
Recreation	..	0.98	0.27	1.41	..	0	36	..	0	47	..	0.89	..	1·27	..	1.64
Education	..	0.21	0.06	0.30	..	0	12	..	0	02	..	0.10	..	0.48	..	0.38
Other Misc. service	..	5.48	1.53	7.88	..	4	50	..	4	43	..	5·24	..	5.99	..	6.97
Interest	..	0.84	0.23	1.21	..	0	48	..	0	50	..	0.65	..	0.22	..	2.41
Rent	..	0.04	0.01	0.06	..	..	..	..	..	..	..	..	..	..	..	0.23
Remittances	..	0.04	0.01	0.06	..	..	..	..	..	..	..	..	..	..	..	0.23
Hired Labour	..	0.32	0.09	0.46	..	..	..	..	0	04	..	0.18	..	0.32	..	1.05
Purchase for production	..	0.66	0.18	0.95	..	..	..	..	0	21	..	0.18	..	0.77	..	2.24
Others	..	2.90	0.81	4.14	..	0	36	..	1	64	..	3.52	..	3.75	..	2.85
TOTAL	214	69.50	19.39	100.00	7	34	21	50	48	31	77	61.91	42	51.31	38	139.40
HOUSEHOLD INDUSTRY																
Food	51	69.77	16.00	63.02	1	20	83	1	50.00		18	50.58	13	64.02	18	96·94
Drinks	..	5·56	1.28	5.02	..	1	25	..	3.33		..	3.77	..	5.23	..	7.96

Fuel and Lighting	..	3.86	0.89	3.49	..	0	42	..	1.67		..	2.62	..	3.30	..	5.83
House rent and repairs	..	2.03	0.48	1.88	..	..	..	..	1.67		..	1.88	..	2.56	..	2.08
Clothing	..	9.35	2.14	8.45	..	1	25	..	3.33		..	4.63	..	7.31	..	16.32
Travelling	..	2.02	0.46	1.82	..	..	..	..	0	83	..	1.78	..	1.83	..	2·57
Recreation	..	1.60	0.37	1.45	..	..	..	..	0	83	..	1.48	..	1.26	..	2.11
Education	..	0.98	0.22	0.89	..	..	..	..	..	..	..	0.09	..	0.87	..	2.05
Other Misc. service	..	6.81	1.56	6.15	..	3	33	..	8	33	..	7.18	..	6.63	..	6·63
Interest	..	0.32	0.07	0.29	..	..	..	..	..	..	..	0.42	..	0.32	..	0.24
Rent	..	0.10	0.02	0.09	..	..	..	..	..	..	..	..	..	..	..	0.28
Remittances	..	0.10	0.02	0.09	..	..	..	..	..	..	..	..	..	..	..	0.28
Hired Labour	..	1.03	0.24	0.93	..	..	..	..	..	..	..	1.09	..	..	..	2.83
Purchase for production	..	1.02	0.23	0.92	..	..	..	..	..	..	..	0.07	..	..	..	2.81
Others	..	6.10	1.40	5.51	..	1	67	..	..	..	..	1.90	..	10.42	..	7.53
TOTAL	51	110.70	25 33	100.00	1	28	75	1	69	99	18	76.49	13	104.07	18	156·51
***OTHERS**																
Food	270	59.25	17.74	58.74	8	17	81	57	32	47	76	47.85	48	60.95	81	91.87
Drinks	..	4.85	1.45	4.81	..	2	58		3	27	..	4.16	..	4.88	..	6.83
Fuel and Lighting	..	3.38	1.01	3.35	..	1	57	..	2	14	..	2.51	..	3.07	..	5.42
House rent & repairs	..	1.49	0.45	1.48	..	..	..	..	0	83	..	0.93	..	1.80	..	2.45
Clothing	..	6.90	2·07	6.84	..	2	66	..	3	65	..	4.68	..	6.48	..	11.95
Travelling	..	1.64	0.49	1.63	..	0	63	..	1	25	..	1.42	..	1.33	..	2.41
Recreation	..	1·12	0.34	1.11	..	0	37	..	0	58	..	0.99	..	1.29	..	1.59
Education	..	0.66	0.20	0.65	..	..	..	..	0	44	..	0.28	..	0.30	..	1·46
Other Misc. service	..	10.87	3·32	10.78	..	4	79	..	18	98	..	6.20	..	5.69	..	13.23
Interest	..	0.70	0.21	0.69	..	0	63	..	0	96	..	0.70	..	0.54	..	0.63
Rent	..	0.67	0.02	0.07	..	..	..	..	..	..	..	.....	..	.....	..	0·22
Remittances	..	1.94	0.58	1.92	..	..	..	..	..	..	..	0.22	..	1.22	..	0.54
Hired Labour	..	0.54	0.16	0.54	..	..	..	..	..	..	..	.....	..	0.26	..	1.64
Purchase for production	..	1.77	0.53	1.75	..	..	..	..	0	44	..	.....	..	6.16	..	1.93
Others	..	5.69	1.70	5.64	..	0	54	..	1	42	..	1.10	..	4.97	..	13.93
TOTAL	270	100.87	30.27	100.00	8	31	58	57	66	38	76	71.04	48	98.94	81	161.10

Others include :

* Livestock = 8 Hhs ; Trade = 43 Hhs ; Transport = 11 Hhs ; Construction = 8 Hhs ; Service = 173 Hhs ; Hotel keeping = 14 Hhs ; Hhs with no gainful Occupations = 23 Hhs; Total = 270

TABLE XXII

Households and Development Activities

Total Number fo Households	Secured					
	Better seeds	Better Implements (Iron Plough)	Use of Pesticides	Land improvement measures like Reclamation, Soil conservation and consolidation	Improved method of Cultivation by Japanese Cultivation	Chemical Fertilisers used.
186	..	..	..	186	..	..

TABLE XXIII

Indebtedness by Income Group

Income group	Total No. of households	No. of households indebted	Amount Rs.	p.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. p.
1	2	3	4		5	6
Rs. 25 and below	16	6	900	..	37.50	150.00
Rs. 26 to 50	108	57	11,600	..	52.78	203.50
Rs. 51 to 75	185	128	32,250	..	69.19	251.95
Rs. 76 to 100	139	92	31,000	..	66.19	336.95
Rs. 101 and above	297	197	1,55,400	..	66.33	788.83
TOTAL	745	480	2,31,150	..	64.43	481.56

TABLE XXIII-A

Indebtedness by Causes

	Cause	Amount in debt	No. of families in debt	Proportion of debt due to cause to the total amount of debt.
	1	2	3	4
a.	Purchase of land	9,000	2	3.89
b.	House construction, repairs to existing buildings	200	1	0.09
c.	Marriage	20,800	22	9.00
d.	Domestic	1,30,200	395	56.34
e.	Land Development	55,850	99	24.16
f.	Construction of wells	2,500	1	1.08
g.	Sickness	100	1	0.04

TABLE XXIII-A—(*Contd.*)

1	2	3	4
h. Purchase of Cattle	900	2	0.39
i. Purchase of Bullock Cart	300	1	0.13
j. Industry run by the household (Sewing Machine)	400	1	0.17
k. Business run by the household	7,500	4	3.24
l. Purchase of House	900	2	0.39
m. Purchase of oil engine & tractor ploughing	1,500	2	0.65
n. Tractor ploughing of lands	1,000	1	0.43
TOTAL	2,31,150	534	100.00

TABLE XXIII-B

Indebtedness by Sources of Credit

Source of Credit	Cultivators Having Land						Non-Cultivators	
	Below 3 Acres		3-10 Acres		10 Acres & Above			
	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing	Amount Borrowed	Amount out-standing
1	2	3	4	5	6	7	8	9
Private Money Lenders	5,700	5,700	40,400	40,000	85,450	82,800	67,700	67,400
Co-operative societies	..	..	4,400	4,400	28,300	26,850	..	..
Government	..	..	..	..	5,000	5,000	..	..
TOTAL	5,700	5,700	44,800	44,400	1,18,750	1,14,650	67,700	67,400

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their disposals

Name of Crops	No. of House-holds	Unit	Area in acres	1961-62						
				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
Cotton	182	Bengali* Maunds	2614.88	24,251	..	21,549	2,442	..	..	260
Jowar	233	,,	2,732.10	31,639	10,520	19,904	1,145	5	115	..
Ground Nut	75	,,	1,635.65	7,466	12	6,669	660	..	125	..
Safflower	18	,,	94.33	618	46	572	..	..	..	..
Ashar	47	,,	237.65	1,199	279	919	..	..	1	..
Wheat	11	,,	53.15	397	56	341	..	..	..	..
Navane	8	,,	49.55	150	19	131	..	..	..	..
Chillies	2	,,	2.13	12	1	11	..	..	..	..
Bajra	6	,,	60.08	217	46	171	..	..	..	..
Sesamum	10	,,	38.82	121	17	104	..	..	..	..
Orchards	1	Rs.	5.00	200	..	200	..	..	..	..

*(2.75 Bengali Maunds are equivalent to one quintal).

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 House hold	1—2.4 acres	No. of Hou e-hold	2.5 to 4.9 acres	No. of House-hold	5—10 acres	No. of House-hold	10 acres & above
1	2	3	4	5	6	7	8	9	10	11
HINDU Lingayats	46	A	..	..	2	8.00	6	54.99	40	2,526.50
		B	..	..	1	4.00	2	15.97	13	426.52
		C	..	..	..	..	..	..	1	20.00
		A+B	..	..	..	..	..	..	5	324.92
		A+C	..	..	..	..	..	..	6	738.32
Byader	50	A	..	..	3	12.60	24	234.87	12	317.80
		B	3	7.32	1	4.00	10	68.55	7	145.77
		C	..	..	..	..	..	..	3	72.10
		A+C	..	..	..	..	2	18.27	13	316.07
Kurubas	29	A	..	..	7	24.67	9	76.22	17	503.60
		B	..	..	6	22.90	3	21.97	2	22.45
		A+B	..	..	..	..	..	..	2	36.47
		A+C	..	..	..	..	1	8.57	12	339.60
Kabberu	13	A	..	..	..	..	2	12.17	4	76.85
		B	1	1.00	4	13.65	5	34.25	3	41.32
		A+B	..	..	..	..	..	..	1	18.75
		A+C	..	..	..	..	..	..	5	105.37
Byagara	18	A	..	..	1	3.42	..	..	1	32.70
		B	..	..	..	..	..	..	1	16.00
		A+C	..	..	..	..	..	..	2	32.22
		B+C	..	..	..	..	..	..	1	28.00
Agasa	20	..	..	..	..	..	..	..	..	..
Kshatriya	13	A	..	..	..	..	1	7.47	5	195.10
		B	..	..	..	..	3	28.60	3	59.90
Korava	11	A	..	..	..	..	1	5.50	3	76.30
		B	..	..	2	8.90	..	..	..	..
Uppara	5	A	..	..	..	..	..	..	2	58.80
		B	..	..	..	..	..	..	1	27.17
		C	..	..	..	..	1	8.00	..	..
		A+C	..	..	..	..	..	..	1	29.12
Brahmin	9	A	..	..	..	..	1	9.00	2	114.50
		B	..	..	..	..	..	..	2	61.17
		A+B	..	..	..	..	..	..	1	118.30
Madiga	9	B	..	..	..	..	2	17.17	..	..
		C	..	..	..	..	..	..	1	28.00
		A+C	..	..	..	..	..	..	1	33.30
Mathada Dasaru	11	A	..	..	..	..	..	..	1	22.67
Vedder	8	B	..	..	3	12.00	1	9.00	..	..
Padmasale	7	A	..	..	1	4.00	..	..	..	..
Helavas	5	A	..	..	1	4.45	..	..	..	..
Vaishyas	2	A	..	..	1	4.50	..	..	1	16.00
		B	..	..	..	..	2	17.27	..	..
Myadaru	4	B	..	..	1	4.00	..	..	1	31.77
Viswakarma	5	B	..	..	..	..	..	..	1	11.05
Arundhmath	..	B	..	..	..	..	3	21.00	..	..
Bajneru	1	B	..	..	..	..	..	..	1	36.00
Jogaru	2	..	..	..	..	..	..	..	..	..
Eligaru	1	A	..	..	..	..	..	..	1	28.00
Kumbara	1	A	..	..	..	..	..	..	1	11.00
Rajputs	1	B	..	..	..	..	1	8.00	..	..
Mudaliyar	1	..	..	..	..	..	..	..	..	..
Jadaru	..	B	..	..	..	..	1	7.87	..	..
Naidu	1	..	..	..	..	..	..	..	..	..
MUSLIM	84	A	..	..	2	7.85	5	30.87	18	501.35
		B	1	1.92	3	11.77	5	31.70	7	103.47
		C	..	..	..	..	..	..	1	24.00
		A+B	..	..	..	..	..	..	1	45.47
		A+C	..	..	..	..	..	..	4	78.70
CHRISTIAN	16	A	..	..	..	..	2	12.45	2	30.15
		B	..	..	..	..	2	14.00	3	39.18
		C	..	..	..	..	..	..	5	110.00
		A+C	..	..	1	2.95	..	..	11	322.72
TOTAL	373		5	..	40	..	95	..	232	..

A=Land owned and Self Cultivated.
B=Land owned and leased out.
C=Land taken on lease

TABLE XXV-A

Ownership of Land in Sirwar Village by its Residents

Community	No land	Number of Households and extent of land														
		No. of House-holds	1 acre & below	No. of House holds	1—2.49 acres	No. of House-holds	2.5—4.9 acres	No. of Houes-holds	5—7.49 acres	No. of House-holds	7-5—9.9 acres	No. of House-hol·ls	10—15 acres	No. of House-holds	15 acres & above.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Lingayats	42	..	..	..	..	2	7.05	6	38.72	2	17.00	11	132.20	59	2638.15
Byader	69	..	..	5	10.85	6	21.88	18	104.25	9	78.22	9	109.30	13	395.27
Kurubas	33	..	..	..	..	17	62.80	7	42.09	10	88.83	12	161.05	9	353.72
Kabberu	17	1	0.78	1	1.00	5	17.22	4	22.65	3	25.07	5	67.23	2	38.38
Byagara	20	1	0.82	..	..	2	6.82	..	..	..	..	1	12.07	..	..
Kshatriya	13	..	..	..	..	..	..	1	7.48	3	28.60	..	..	8	232.00
Koravas	11	..	..	..	..	2	8.90	1	5.50	..	..	..	..	3	76.30
Uppara	6	..	..	..	..	..	..	..	..	..	..	..	..	4	88.10
Brahmins	10	..	..	..	..	..	..	..	..	..	..	1	12.75	4	179.87
Madiga	10	..	..	..	..	..	..	..	..	2	17.17	..	..	1	18.30
Mathada dasaru	11	..	..	..	..	..	..	..	..	..	..	..	..	1	20.67
Padmasale	7	..	..	..	..	1	4.00	..	..	..	..	..	..	..	..
Helavas	5	..	..	..	..	1	4.45	..	..	..	..	..	..	..	..
Vyshyas	3	..	..	..	..	1	4.50	..	..	2	17.28	..	..	..	..
Myadaru	5	..	..	..	..	..	..	..	..	..	..	..	..	1	27.77
Viswakarma	5	..	..	..	..	..	..	..	..	..	..	1	11.05	..	..
Muslim	92	..	..	1	1.92	5	16.25	8	47.80	1	9.00	7	82.30	17	484.88
Christian	21	..	..	..	..	4	12.85	6	36.35	2	15.00	7	93.42	2	48.60
TOTAL	380	2	1.60	7	13.77	46	166.72	51	304.84	34	296.17	54	681.57	124	4602.01

TABLE XXV-B—(*Contd.*)

Land owned outside the Village

Community	Name of the village and number of Households and its Acreage																	
	Jalapur		Navalkal		Yermaras		Koppal		Chagabhavi		Lakkamddinni		Hunched		Marat		Atnoor	
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Lingayats	16	249.00	1	6.0	6	159.00	1	4.00	2	60.00	1	39.0	1	25.00	3	225.00	1	28.00
Byader	6	58.00	..	..	..	..	..	..	..	..	1	4.00	..	..	1	4.00	1	20.00
Kurubas	10	106.50	1	9.00	2	15.00	..	..	..	..	..	..	..	..	..	..	..	..
Kabberu	6	60.47	..	..	..	..	..	..	..	..	1	8.00	..	..	..	..	..	..
Byagaru	..	..	..	..	1	20.00	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	1	15.00	..	..	1	18.00	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	1	20.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	2	35.00	1	7.00	..	..	..	..	1	2.00	..	..	..	..	..	..	..	..
Vodder	4	31.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vyshya	1	16.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Myadaru	2	8.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Arundmath	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baineru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	36.00
Eligaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	28.00	..	..
Kumbara	..	..	..	..	1	11.00	..	..	..	..	..	..	..	..	..	..	..	..
Rajaputs	..	..	..	..	1	8.00	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	12	96.00	2	22.00	1	6.00	..	..	..	..	..	..	..	..	1	8.00	..	..
Christians	1	6.00	..	..	1	13.00	..	..	..	..	..	..	..	..	..	..	..	..

TABLE XXV-B (*concld*)

Land owned outside the Village

Community	Name of the village and number of Households and its Acreage																	
	Naagdinni		Jakkaldinni		Manvi		Gandinni		Harvi		Kadinni		Sin Ganddinni		Kyadaggeri			
	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Lingayat	1	28.00	1	16.00	1	100.00	..	..	..	..	..	..	..	..	..	..	..	..
Byader	..	..	..	..	..	..	1	12.00	1	12.00	..	..	..	..	..	..	..	..
Kurubas	..	..	2	24.00	..	..	..	..	..	..	2	38.00	..	..	..	..	..	..
Kabberu	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Byagaru	..	..	2	20.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	2	47.87	..	..	..	..	..	..	1	9.00	1	10.00	..	..	..	..
Vodder	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vyshayas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Myadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Arundmath	..	..	3	21.00	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baineru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Eligaru	..	..	..	..	..	..	..	..	..	..	..	.	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajapuths	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	4.00	..	..
Christians	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

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
745	20	14	..	86

TABLE 1

Caste/Tribe or Community and Nature of Family

	Caste/Tribe or Community	Total No. of households	Types of families living in the households			
			Simple	Intermediate	Joint	Others
	1	2	3	4	5	6
HINDU	Lingayats	122	48	7	27	40
	Byader	128	66	6	21	35
	Kurubas	88	30	6	23	29
	Kabberu	38	16	1	7	14
	Byagara	24	5	..	8	11
	Agasa	20	18	..	2	..
	Kshatriya	25	14	..	5	6
	Koravas	17	8	..	3	6
	Uppara	10	2	..	1	7
	Brahmin	15	9	1	3	2
	Madiga	13	5	..	4	4
	Mathada Dasaru	12	7	1	2	2
	Vodder	12	7	..	2	3
	Padmasale	8	7	..	..	1
	Helavas	6	3	..	..	3
	Vyshyas	6	2	..	1	3
	Myadaru	6	5	..	1	..
	Vishwakarma	6	2	..	1	3
	Arundmath	3	1	1	..	1
	Baineru	2	1	..	1	..
	Jogaru	2	2	..	..	..
	Eligaru	2	1	..	1	..
	Kumbara	2	..	..	1	1
	Rajputs	2	..	..	..	2
	Mudaliar	1	..	1	..	..
	Jadaru	1	1	..	..	..
	Naidu	1	1	..	..	..
	Muslim	131	77	3	29	22
	Christian	42	21	..	14	7
	TOTAL	745	359	27	157	202

TABLE 2

Association of Deity or Special object of Worship

Community	Bandigara	Nadimsha	Subbankhan	Mahaboobkhan	Channaveerappa	Sathyanarayana	Sulthan Khan	Maruthi Dev	Jesus Christ	Basaveswara	Eswara	Veerabhadra	Soogorappa	Ganesha	Neelakanta	Mallaiah	Beerappa	Venkateswara	Yellamma	Kanakaraya	Mallikarjuna	Amba Bhavani	Krishna	Rama	Narasimha	Chowdeshwar	Gedwajambalamma	Zindappa	Mahamuni	Echala Siddappa	Chamundi	Khajabande Nawaz
Lingayats	..	..	..	..	22	..	..	7	..	62	7	16	5	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Byader	..	..	..	..	..	..	..	2	..	1	..	..	..	..	..	..	..	119	6	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	34	52	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kabberu	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	36	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Byagara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	24	..	..	..	..	..	..	..	..	..	..	..	..
Agasa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	19	..	..	..	..	..	..	..	..	..	..	..
Kshathriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	25	..	..	..	..	..	..	..	..	..	..
Korava	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	2	..	..	..	..	4	6	2	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	13	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mathad Dasaru	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	5	5	..	..	..	..	..	..	..	..	..	..	..	..	..
Vodder	..	..	..	..	..	..	..	12	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Padmasale	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	3	..	..	..	..	..	..
Helavas	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	..	..	..	..	..
Vyshyas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Myadaru	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Arundmath	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..
Baineru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..
Jogaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Eligaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajputs	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
Mudliyar	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Naidu	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	2	64	5	2	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	55
Christian	..	..	..	..	..	..	..	..	39	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE 3

Awareness of Untouchability Offences Act

	Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under Law	Remarks
	1	2	3	4
HINDU	Lingayats	122	118	
	Byader	128	127	
	Kurubas	88	86	
	Kabberu	38	38	
	Byagara	24	23	
	Agasa	20	20	
	Kshatriya	25	25	
	Korava	17	17	
	Uppara	10	10	
	Brahmin	15	15	
	Madiga	13	13	
	Mathada Dasaru	12	12	
	Vodder	12	12	
	Padmasale	8	8	
	Helavas	6	6	
	Vyshyas	6	6	
	Myadaru	6	6	
	Viswakarma	6	6	
	Arundmath	3	3	
	Baineru	2	2	
	Jogaru	2	2	
	Eligaru	2	2	
	Kumbara	2	2	
	Rajputs	2	2	
	Mudaliyar	1	1	
	Jadaru	1	1	
	Naidu	1	1	
MUSLIM		131	124	
CHRISTIAN		42	39	
	TOTAL	745	727	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention					
		Type I	Type II	Type III	Type IV	Type V	Type VI
All the households in the village were interviewed	Nil.						

TABLE 4–A

Permissibility of Intercaste Marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form martial ties with				Remarks including running note on background of the persons giving affirmative reply (educated young man Panchayat Member).
		Caste/Tribe I	Caste/Tribe II	Caste/Tribe III	Caste/Tribe IV	
		Name	Name	Name	Name	
All the households in the village were interviewed. None considers intercaste marriage as permissible.						

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.
Lingayaths	122	3	2

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
Lingayats	70	70	68	63	..	..	..	..	..
Byader	64	64	61	58	..	..	..	..	..
Kurubas	88	88	46	47	..	..	..	..	..
Kabberu	16	16	16	12	..	..	..	..	..
Byagara	24	24	5	5	..	..	..	..	..
Agasa	1	1	1	1	..	..	..	..	..
Kshatriya	9	9	9	9	..	..	..	..	..
Koravas	4	4	4	3	..	..	..	..	..
Uppara	10	10	3	3	..	..	..	..	..
Brahmin	15	15	7	7	..	..	..	..	..
Madiga	2	2	2	2	..	..	..	..	..
Mathada Dasaru	1	1	1	1	.	..	..	..	..
Vodder	.	..	..	..	..	..	..	..	..
Padmasale	1	1	1	1	..	..	..	..	..
Helavas	3	1	1	1	..	..	..	..	..
Vyshyas	3	3	3	3	..	..	..	..	..
Myadaru	3	3	3	3	..	..	..	..	.
Viswakarma	1	1	1	1	..	..	..	..	..
Arundmath	3	3	3	3	..	..	..	..	..
Baineru	..	..	..	..	..	..	..	..	..
Jogaru	..	..	..	..	..	..	..	..	..
Eligaru	2	2	2	2	..	..	..	..	..
Kumbara	1	1	1	1	..	..	..	..	..
Rajputs	..	..	..	..	..	..	..	.	..
Mudaliyar	..	..	..	..	..	..	..	..	..
Jadaru	1	1	1	1	..	..	..	..	..
Naidu	..	..	..	..	..	..	..	..	..
Muslim	37	34	37	36	..	..	..	..	..
Christian	20	20	20	20	..	..	..	..	..
TOTAL	379	374	296	283	..	..	..	..	..

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
All Sons get equal Shares in all the Communities									

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/ Tribe/ Community	No. of households practising agriculture	No. of households that take help of neighbourers at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4
Lingayats	60	45	45
Byader	57	39	39
Kurubas	48	36	36
Kabberu	12	11	11
Byagara	6	5	5
Agasa	..	..	..
Kshatriya	6	5	5
Korava	4	3	3
Uppara	4	3	3
Brahmin	4	3	3
Madiga	2	2	2
Dasaru	1	..	..
Vodder	..	..	..
Padmasale	1	..	..
Helavas	1	..	..
Vyshyas	2	..	..
Myadaru	..	..	..
Viswakarma	..	..	..
Eliga	1	1	1
Kumbara	1	1	1
Muslim	31	23	24
Christian	21	18	81
TOTAL	261	195	619

TABLE 7

Livestock Statistics including Fishery

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young Stock Females	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayats	29	44	15	19	..	..	19	22	44	172	2	2	26	39	5	7
Byader	29	32	13	15	..	..	3	3	42	96	10	13	14	21	9	12
Kurubas	16	17	4	4	..	..	7	9	39	97	7	9	5	5	5	7
Kabberu	2	2	2	2	..	..	3	4	11	26	..	..	..	..	1	1
Byagara	5	5	2	2	..	..	2	3	5	12	2	2	2	2	..	..
Agasa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	1	1	2	2	..	..	2	3	5	16	1	1	..	..	1	2
Korava	1	1	..	..	..	..	..	..	3	11	..	..	1	1	..	..
Uppara	2	2	1	1	..	..	2	2	5	5	..	..	2	2	..	..
Brahmin	2	7	1	2	..	..	1	1	3	14	..	..	1	2	..	..
Madiga	2	4	..	..	..	..	1	1	1	2	1	2	1	2	1	1
Mathadadasaru	1	2	..	..	..	..	1	1	..	..	1	1	1	1	..	..
Vodder	2	2	1	1	..	..	..	..	3	6	1	1	..	..	..	..
Padmasale	1	2	1	1	..	..	..	..	..	..	..	..	2	3	..	..
Helavas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vyshyas	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Myadaru	1	1	..	..	..	..	1	2	1	2	..	..	..	..	..	..
Viswakarma	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
Baineru	..	..	1	2	..	..	..	..	..	..	..	..	1	1	..	..
Eligaru	1	1	1	1	..	..	..	..	1	2	..	..	1	1	1	1
Kumbara	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..
Jadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	9	9	6	6	..	..	5	7	25	55	..	..	3	5	3	3
Christian	14	16	1	1	..	..	5	6	18	41	3	3	4	4	5	5
TOTAL	119	149	52	60	..	..	53	65	205	559	28	34	64	89	32	80

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
Lingayats	3	5	42	60	22	32	41	73	1	10	2	14	..	..	5	
Byader	1	1	30	40	9	9	30	42	5	88	6	88	..	..	..	..
Kurubas	2	3	27	33	13	15	24	34	14	497	14	488	..	..	..	..
Kabberu	..	..	8	10	3	4	9	13	3	16	4	18	..	..	..	..
Byagara	..	..	1	1	..	..	1	1	2	5	3	28	..	..	..	..
Agasa	..	..	..	..	1	1	1	1	..	..	..	..	..	..	..	..
Kshatriya	..	..	..	..	2	2	1	1	..	..	..	..	..	..	1	1
Korava	1	1	3	5	..	..	3	5	..	..	1	2	1	25	.	..
Uppara	..	..	3	3	..	..	2	2	1	15	1	10	..	..	1	1
Brahmin	..	..	4	4	1	2	4	8	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	..	..	1	1	3	12	2	8	..	..	..	..
Mathada Dasaru	..	..	..	..	1	1	..	..	2	10	2	10	..	..	..	..
Vodder	..	..	..	..	..	..	..	..	1	2	1	2	..	..	..	..
Padmasale	..	..	..	..	..	..	..	..	1	3	1	3	..	..	..	..
Helavas	..	..	1	1	..	..	1	1	1	2	1	1	1	1	..	..
Vyshyas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Myadaru	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
Viswakarma	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
Baineru	..	..	..	..	..	..	..	..	1	14	1	14	..	..	..	..
Eligaru	..	..	1	1	1	1	1	1	..	..	..	..	..	..	..	..
Kumbara	..	..	1	2	..	..	..	..	1	8	1	7	..	..	..	..
Jadaru	..	..	1	1	..	..	1	1	..	..	..	..	..	..	..	..
Muslim	2	2	23	25	7	9	16	20	20	338	19	335	..	..	2	3
Christian	2	2	3	4	2	2	1	1	4	18	3	12	1	5	..	..
TOTAL	11	14	150	192	62	78	139	207	60	1038	62	1040	3	31	9	11

TABLE 7—*Concld.*

Livestock Statistics including Fishery

Caste/Tribe/Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds		Fisheries	
	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	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
Lingayats	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Byader	..	..	1	10	2	20	1	10	..	..	..	..	..	..	..	..
Kurubas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kabberu	..	...	5	51	5	49	..	..	..	..	..	..	..	..	..	..
Byagara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Agasa	7	25	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kshatriya	..	..	..	..	..	..	..	..	..	..	...	...	..	..	..	..
Korava	5	17	1	2	1	2	..	..	..	..	..	..	..	..	..	..
Uppara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madiga	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
Mathada Dasaru	..	..	2	13	2	13	..	..	..	..	..	..	..	..	..	..
Vodder	..	..	2	23	1	12	..	..	..	..	..	..	..	..	..	..
Padmasale	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Helavas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vyshyas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Myadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Baineru	..		..	..	..	..	..	..	..	..	..	..	..	..	..	..
Eligaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jadaru	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	14	113	15	101	2	9	..	..	..	..	..	..	..	..
Christian	..	..	1	2	1	1	1	1	..	..	..	..	..	..	..	..
TOTAL	12	42	26	214	28	119	4	20	..	..	..	..	..	..	..	..

TABLE 8

Village Industries—Products

Sl. No.	Name of Industry	Name of products	No. of Hhs.	Number of households engaged in Industry by Castes													
				Lingayat	Kuruba	Visvakarma	Jogaru	Madiga	Byader	Agasa	Helavas	Vodder	Kshatriya	Baineru	Muslim	Korava	Myadaru
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	Tailoring	Garments	19	6	1	..	..	..	..	..	..	..	10	..	2	..	..
2	Basketry	Basket	16	..	..	..	..	..	..	..	..	..	..	..	..	10	6
3	Blacksmithy	Agri-Implements	8	..	..	1	..	..	..	..	..	..	4	1	2	..	..
4	Carpentry	Agri-Implements	6	..	..	2	..	..	1	1	1	..	..	..	1	..	..
5	Stone-Dressing	Stone	6	..	..	..	..	..	..	..	..	6	..	..	..	..	..
6	Gold Smithy	Gold and Silver Ornaments	4	..	..	3	..	..	..	..	..	..	..	..	1	..	..
7	Pottery	*Earthen pots*	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
8	Weaving	Blankets	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
9	Soldering of Vessels	Repair of Vessels	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..
10	Bed Making	Beds	1	..	..	..	..	..	..	..	..	..	..	..	1	..	..
11	Leather work	Chappals	1	..	..	..	..	1	..	..	..	..	..	..	..	..	..
		TOTAL	64	8	1	6	1	1	1	1	1	6	14	1	7	10	6

TABLE 9

Land Reclamation and Development

Community	Reclamation		Bunding		Tractor ploughing etc.		Soil-Conservation	
	No. of Hhs.	Acres-Cents	No. of Hhs.	Acres-Cents	No. of Hhs.	Acres-Cents	No. of Hhs.	Acres-Cents
1	2	3	4	5	6	7	8	9
Lingayats	15	494.35	33	786.23	16	392.70	2	54..
Byader	9	88.03	18	173.88	5	56.00	..	..
Kurubas	5	49.90	11	154.68	9	143.48	..	..
Kabberu	1	8.30	3	30.93	3	27.7	..	..
Byagara	..	..	..	..	1	3.40	..	..
Kshatriya	1	7.48	4	67.08	3	66.68	..	..
Koravas	1	10.30	2	40.50	1	24.65	..	..
Uppara	..	..	1	19.40	2	40.13	..	..
Brahmin	4	51.90	..	..	..	..	..	..
Padmasale	..	..	1	4.00	..	..	..	..
Vyshyas	..	..	1	16.00	..	..	..	..
Kumbara	1	11.00	..	..	..	..	..	..
Eligaru	1	28.00	..	..	..	..	..	..
Muslim	5	81.95	11	150.25	5	50.58	1	17.76
Christians	3	27.25	7	53.35	..	..	..	..

TABLE 10

Co-operative Societies

Name of the Co-operative Society	No. of Households the heads of which belong to													Total
	Linga-yats	Byader	Kurubas	Kabberu	Byagara	Ksha-triya	Koravas	Brahmin	Mædiga	Vyshyas	Eligaru	Muslim	Chris-tian	
L. S. C. Society Sirwar	17	21	22	1	1	2	1	3	1	3	1	8	5	86

TABLE 11

Habit of Taking Sugar as Correlated to Income

Caste/Tribe/Community	No. of households taking sugar with monthly in come 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
Lingayats	38	24	17	11	12	..	4	5	1	4	6	..
Byader	13	25	15	25	16	2	4	2	5	15	5	1
Kurubas	15	15	11	7	1	1	5	7	7	2	15	2
Kabberu	5	4	6	6	4	..	..	3	3	4	2	1
Byagara	..	2	1	2	..	..	2	3	1	6	7	..
Agasa	1	4	4	10	1	..	..	..	..	..	..	..
Kshatriya	5	4	3	6	1	..	1	..	1	2	..	2
Koravas	1	1	2	3	1	..	..	..	4	3	2	..
Uppara	2	4	1	1	1	..	..	..	..	1	..	..
Brahmin	8	4	..	..	..	..	..	2	1	..	..	..
Madiga	1	1	1	1	1	..	..	1	3	3	1	..
Mathada Dasaru	1	..	..	2	2	..	..	..	1	2	3	1
Vodders	..	1	2	..	..	..	1	1	1	2	3	1
Padmasale	..	..	2	6	..	..	..	..	..	..	..	..
Halavas	..	..	1	1	..	..	..	..	..	3	..	1
Vyshyas	1	1	1	1	1	..	1	..	..	..	..	..
Myadaru	..	..	2	..	..	..	..	1	1	2	..	..
Viswakarma	1	..	2	3	..	..	..	..	..	..	..	.
Arundmath	..	..	1	2	..	..	..	..	..	..	.	.
Baineru	1	..	1	..	..	..	..	..	..	..	..	..
Jogaru	..	..	1	..	1	..	..	..	..	..	..	..
Eligaru	2	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	1	..	1	..	..	..	..	..	..	..
Rajputs	..	1	..	..	1	..	..	..	..	..	..	..
Mudaliyar	..	..	1	..	..	..	..	..	..	..	..	..
Jadaru	..	1	..	..	..	..	..	..	..	..	..	..
Naidu	..	1	..	..	..	..	..	..	..	..	..	..
Muslim	16	18	20	28	8	1	2	4	11	12	9	2
Christian	6	8	..	2	..	..	5	7	3	7	3	1
TOTAL	117	119	96	117	52	4	25	36	43	68	56	12

TABLE 11-A

Habit of Taking Tea/Coffee as Correlated to Income

Caste/Tribe/Community	No. of Hhs. 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
Lingayats	42	29	18	13	17	..	..	..	..	2	1	..
Byader	17	27	20	40	20	3	..	..	..	..	1	..
Kurubas	20	22	18	9	15	..	..	..	..	..	1	3
Kabberu	5	7	9	10	5	1	..	..	..	..	1	..
Byagara	2	5	2	8	7	..	..	..	..	..	..	..
Agasa	1	4	4	10	1	..	..	..	..	..	..	..
Kshatriya	6	4	4	8	1	2	..	..	..	..	..	..
Korava	1	1	6	6	3	..	..	..	..	..	..	..
Uppara	2	4	1	2	1	..	..	..	..	..	..	..
Brahmin	8	6	1	..	..	..	..	..	..	..	..	..
Madiga	1	2	4	4	1	..	..	..	..	..	1	..
Mathada Dasaru	1	..	..	4	5	..	..	..	1	..	..	1
Vodder	1	2	3	2	3	..	..	..	..	..	..	1
Padmasale	..	..	2	6	..	..	..	..	..	..	..	..
Jadaru	..	1	..	..	..	..	..	..	..	..	..	..
Jogaru	..	..	1	..	..	..	..	.	..	..	1	..
Arundmath	..	..	1	2	..	..	..	..	..	..	..	..
Rajputs	..	1	..	..	1	..	..	..	..	..	..	..
Helavas	..	..	1	4	..	1	..	..	..	..	..	..
Vyshyas	2	1	1	1	1	..	..	..	..	..	..	..
Myadaru	..	1	3	1	..	..	..	..	..	1	..	..
Viswakarma	1	..	2	3	..	..	..	..	..	..	..	..
Eligaru	2	..	..	..	..	..	..	..	..	..	..	..
Kumbara	..	..	1	..	1	..	..	..	..	..	..	..
Baineru	1	..	1	..	..	..	..	..	..	..	..	..
Mudaliyar	..	..	1	..	..	..	..	..	..	..	..	..
Naidu	..	1	..	..	..	..	..	..	..	..	..	..
Muslim	18	22	31	39	16	2	..	..	..	1	1	1
Christian	10	15	3	7	3	..	1	..	..	2	..	1
TOTAL	141	155	138	179	101	9	1	..	1	6	7	7

TABLE 12

Material Culture-Possession of Furniture

Caste/Tribe/Community	No of households possessing									
	Cot	Almirah	Chair	Table	Mirror	Bench	Stool	Jolch-owki	Wall-shelf	Iron Safe
1	2	3	4	5	6	7	8	9	10	11
Lingayats	113	1	40	10	..	..	..	..	..	3
Byadet	128	..	1	..	..	..	..	..	..	..
Kurubas	75	..	7	..	..	..	..	..	..	..
Kabberu	23	..	8	2	..	1	..	..	..	..
Byagara	18	..	..	..	..	..	..	..	..	..
Agasa	19	..	..	..	..	..	..	..	..	..
Kshatriya	21	..	7	1	..	..	..	..	..	..
Koravas	10	..	1	..	..	..	..	..	..	..
Uppara	9	..	..	..	..	..	..	..	..	..
Brahmin	14	..	10	5	..	..	..	..	..	..
Madiga	10	..	..	..	..	..	..	..	..	..
Mathada Dasaru	5	..	..	..	..	..	..	..	..	..
Vodder	11	..	..	..	..	..	..	..	..	..
Padmasale	7	..	..	..	..	..	..	..	..	..
Halavas	4	..	..	..	..	..	..	..	..	..
Vyshyas	5	..	3	3	..	1	..	..	..	..
Myadaru	6	..	..	..	..	..	..	..	..	..
Viswakarma	5	..	..	..	..	..	..	.	..	..
Arundmath	3	..	..	..	..	..	..	..	..	..
Baineru	2	..	..	..	..	..	..	..	..	..
Jogaru	2	..	..	..	..	..	..	..	..	..
Eligaru	1	..	2	1	..	..	..	..	..	..
Kumbara	1	..	..	..	..	..	..	..	..	..
Rajputs	2	..	..	1	..	..	..	..	..	..
Mudaliyar	..	..	1	..	..	..	..	..	..	..
Naidu	1	..	..	1	..	..	..	..	..	..
Muslim	120	..	8	3	..	..	..	..	..	..
Christian	37	..	1	..	..	..	..	..	..	..
TOTAL	652	1	89	27	..	2	..	..	..	3

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	No. of households possessing										
	Hurricane Lantern	Petromux or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Wrist watch	Lorry	Car	Tractor	Sewing Machine
1	2	3	4	5	6	7	8	9	10	11	12
Lingayats	9	37	95	27	36	12	48	2	3	1	3
Byader	..	9	70	1	9	..	9	..	..	..	..
Kuruba	1	5	48	2	11	1	9	..	..	..	..
Kabberu	..	2	20	2	2	..	4	..	..	..	..
Byagara	..	..	7	1	1	1	..	..	..	..	..
Agasa	..	..	15	..	..	..	..	..	..	..	..
Kshatriya	2	6	16	4	6	2	3	..	..	..	5
Korava	..	1	5	1	1	..	1	..	..	..	..
Uppara	1	..	6	..	2	..	..	..	..	..	..
Brahmin	6	3	14	11	4	1	11	..	..	..	..
Madiga	..	..	2	..	..	..	..	..	..	..	..
Mathada Dasaru	..	..	1	..	..	..	..	..	..	..	..
Vodder	..	..	2	..	..	..	..	..	..	..	..
Padmasale	..	..	5	..	1	..	..	..	..	..	..
Helavas	..	..	1	..	..	..	..	..	..	..	..
Vyshyas	..	4	5	2	1	1	2	..	..	..	..
Myaduru	..	..	2	..	..	..	..	..	..	..	..
Viswakarma	..	3	5	..	1	..	3	..	..	..	..
Arundmath	..	..	3	..	..	..	..	..	..	..	..
Baineru	..	1	2	..	..	..	..	..	..	..	..
Jogaru	..	..	..	..	..	..	..	..	..	..	..
Eligaru	..	..	2	..	1	..	1	..	..	..	..
Kumbara	..	..	..	..	..	..	..	..	..	..	..
Rajputs	..	..	..	..	..	..	..	..	..	..	..
Mudaliyar	..	..	1	1	1	..	1	..	..	..	..
Jadaru	..	1	1	..	..	..	..	..	..	..	..
Naidu	..	..	1	1	1	..	1	..	..	..	..
Muslim	1	10	87	10	22	1	23	2	..	..	..
Christian	..	1	13	4	1	..	6	..	..	..	..
TOTAL	20	83	429	67	101	18	123	4	3	1	8

TABLE 12-B

Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayats	31	12	11	1	11	17	22	17	37	18	23	5
Byader	3	4	2	..	14	23	58	24	3	14	15	2
Kurubas	10	2	1	..	10	21	25	19	10	10	4	1
Kabberu	..	..	1	..	5	7	18	7	2	3	3	..
Byagara	..	..	1	..	2	5	9	7	..	..	2	..
Agasa	..	..	..	..	1	4	14	1	1	..	..	..
Kshatriya	4	1	2	..	2	3	10	3	5	4	7	2
Koravas	1	1	..	..	..	..	12	3	1	1	1	..
Uppara	1	..	..	..	1	4	3	1	..	2	1	..
Brahmin	8	5	1	..	..	1	..	..	8	5	1	..
Madiga	..	..	..	..	1	2	8	2	1	..	..	..
Mathada Dasaru	..	..	..	..	1	..	5	6	..	..	..	..
Vodder	..	..	..	..	1	2	5	4	..	..	..	..
Padmasale	..	..	..	..	..	..	8	..	..	..	..	..
Helavas	..	..	..	..	..	..	5	1	..	..	..	..
Vyshyas	2	..	..	..	..	1	2	1	2	1	1	..
Myadaru	..	..	..	..	..	1	5	..	..	..	..	..
Viswakarma	..	..	2	..	1	..	3	..	1	..	2	..
Arundmath	..	..	..	..	..	..	3	..	..	..	..	..
Baineru	..	..	..	..	1	..	1	..	..	..	..	..
Jogaru	..	..	..	..	..	..	1	1	..	..	..	..
Eligaru	2	..	..	..	..	..	..	..	2	..	..	..
Kumbara	..	..	..	..	..	..	1	1	..	..	1	..
Rajputs	..	..	..	..	..	1	..	1	..	1	..	..
Mudaliyar	..	..	1	..	..	..	..	..	..	..	1	..
Jadaru	..	..	..	..	..	1	..	..	..	1	..	..
Naidu	..	1	..	..	..	..	..	..	..	1	..	..
Muslim	7	4	4	..	11	17	68	20	11	7	17	3
Christian	3	2	..	..	8	13	12	4	2	2	1	..
TOTAL	72	32	26	1	70	123	298	123	86	70	80	13

TABLE 12-B—*(Concld.)*

Material Culture—Habits

Caste/Tribe/Community	No. of households that do not use toilet/washing soap having monthly income of				No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	14	15	16	17	18	19	20	21	22	23	24	25
Lingayats	5	11	10	13	41	27	32	13	1	2	1	5
Byader	14	13	45	22	14	18	51	10	3	9	9	14
Kuruba	10	13	22	18	20	23	25	14	..	..	1	5
Kabberu	3	4	16	7	5	5	14	1	..	2	5	6
Byagara	2	5	8	7	..	2	..	..	2	3	10	7
Agasa	..	4	14	1	..	..	..	1	1	4	14	..
Kshatriya	1	..	5	1	5	3	6	1	1	1	6	2
Koravas	..	..	11	3	1	1	3	2	..	..	9	1
Uppara	2	2	2	1	2	2	3	1	..	2	..	..
Brahmin	..	1	..	..	8	6	1	..	..	..	..	..
Madiga	..	2	8	2	..	..	..	..	1	2	8	2
Mathada Dasaru	1	..	5	6	1	..	..	..	..	..	5	6
Vodder	1	2	5	4	..	..	2	..	1	2	3	4
Padmasale	..	..	8	..	..	..	7	..	..	..	1	..
Helavas	..	..	5	1	..	..	4	..	..	..	1	1
Vyshyas	..	..	1	1	2	1	1	1	..	..	1	..
Myadaru	..	1	5	..	..	..	1	..	..	1	4	..
Viswakarma	..	..	3	..	1	..	5	..	..	..	..	..
Arundmath	..	..	3	..	..	..	..	..	..	..	3	..
Baineru	1	..	1	..	..	..	..	..	1	..	1	..
Jogaru	..	..	1	1	..	..	1	..	..	..	..	1
Eligaru	..	..	..	..	2	..	..	..	..	..	..	..
Kumbara	..	..	..	1	..	..	1	..	..	..	..	1
Rajputs	..	..	..	1	..	1	1	..	..	..	..	1
Mudaliyar	..	..	..	..	..	..	..	..	..	..	..	..
Jadaru	..	..	..	..	..	1	..	..	..	..	..	..
Naidu	..	..	..	..	..	1	..	..	..	..	..	..
Muslim	7	14	55	17	16	19	48	13	2	2	24	7
Christian	9	13	11	4	2	1	..	..	9	14	12	4
TOTAL	56	85	244	111	120	111	206	57	11	44	118	67

TABLE 13

House Type—Roof

Caste/Tribe/Community	Total No. of House-holds	No of Hhs. with Mud Roof	No. of Hhs. with pucca Roof	No. of Hhs. with C.I. sheet Roof	No. of Hhs. with Asbes-tos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin. Roof.	No. of Hhs. with wooden Roof	No. of Hhs. with Straw/ Grass Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
Lingayats	122	116	4	..	2	..	..	..	..	..	..
Byader	128	126	1	1	..	..	..	..	..	.	..
Kuruba	88	86	1	1	..	..	..	..	..	..	..
Kabberu	38	38	..	..	..	..	..	..	..	..	..
Byagara	24	24	..	..	..	..	..	..	..	..	..
Agasa	20	20	..	..	..	..	..	..	..	..	..
Kshatriya	25	24	1	..	..	..	..	..	..	..	..
Koravas	17	16	..	1	..	..	..	..	..	..	..
Uppara	10	10	..	..	..	..	..	..	..	..	..
Brahmin	15	14	1	..	..	..	..	..	..	..	..
Madiga	13	10	..	3	..	..	..	..	..	..	..
Mathada Dasaru	12	1	..	11	..	..	..	..	..	..	..
Vodder	12	9	..	3	..	..	..	..	..	..	..
Padmasale	8	8	..	..	..	..	..	..	..	.	.
Helavas	6	6	..	..	..	..	..	..	..		..
Vyshyas	6	5	1	..	..	..	..	..	..	..	..
Myadaru	6	5	..	1	..	..	..	..	..	..	..
Viswakarma	6	6	..	..	..	..	..	..	..	..	..
Arundmath	3	3	..	..	..	..	..	..	..	..	.
Baineru	2	2	..	..	..	..	..	..	..	..	..
Jogaru	2	1	..	1	..	..	..	..	..	..	..
Eligaru	2	2	..	..	..	..	..	..	..	..	..
Kumbara	2	2	..	..	..	..	..	..	..	..	..
Rajputs	2	1	1	..	..	..	..	..	..	..	..
Mudaliyar	1	1	..	..	..	..	..	..	..	..	..
Jadaru	1	1	..	..	..	..	..	..	..	..	..
Naidu	1	1	..	..	..	..	..	..	..	..	..
Muslim	131	128	1	2	..	..	..	..	..	..	..
Christian	42	39	..	3	..	..	..	..	..	..	..
TOTAL	745	705	11	27	2	..	..	..	..	..	..

TABLE 13 A

House Type—Wall

Caste/Tribe/Community	Number of Households with							
	Total No. Hhs.	Mud wall	Thatched wall	Cement wall	Wall of branches	Brick wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9
Lingayats	122	76	..	..	..	..	46	..
Byader	128	96	1	..	..	..	31	..
Kuruba	88	68	1	..	..	..	19	..
Kabberu	38	33	..	..	..	..	5	..
Byagara	24	20	..	..	..	..	4	..
Agasa	20	17	..	..	..	..	3	..
Kshatriya	25	20	..	..	..	..	5	..
	17	15	1	..	..	..	1	..
	10	8	..	..	..	..	2	..
	15	6	..	..	..	..	9	..
	13	10	2	..	..	..	1	..
	12	1	..	..	1	..	10	..
	12	7	2	..	..	..	3	..
	8	6	..	..	..	..	2	..
	6	6	..	..	..	..	..	..
	6	4	..	..	..	..	2	..
	6	4	1	..	..	..	1	..
Viswakarma	6	3	..	..	..	..	3	..
Arundmath	3	3	..	..	..	..	..	..
Baineru	2	2	..	..	..	..	..	..
Jogaru	2	1	1	..	..	..	..	..
Elgiaru	2	1	..	..	..	1	..	..
Kumbara	2	2	..	..	..	..	..	..
Rajputs	2	1	..	..	..	..	1	..
Mudaliyar	1	1	..	..	..	..	..	..
Jadaru	1	1	..	..	..	..	..	..
Naidu	1	..	..	..	..	..	1	..
Muslim	131	118	2	1	..	..	10	..
Christian	42	32	3	..	..	..	7	..
TOTAL	745	562	14	1	..	1	166	..