PRG. 174. 13. (N)
1,000




# CENSUS OF INDIA 1961

## VOLUME XI

# MYSORE

## PART VI

## VILLAGE SURVEY MONOGRAPHS

## No. 13. VILLAGE BALEKUNDRI B. K.

### Belgaum Taluk, Belgaum District

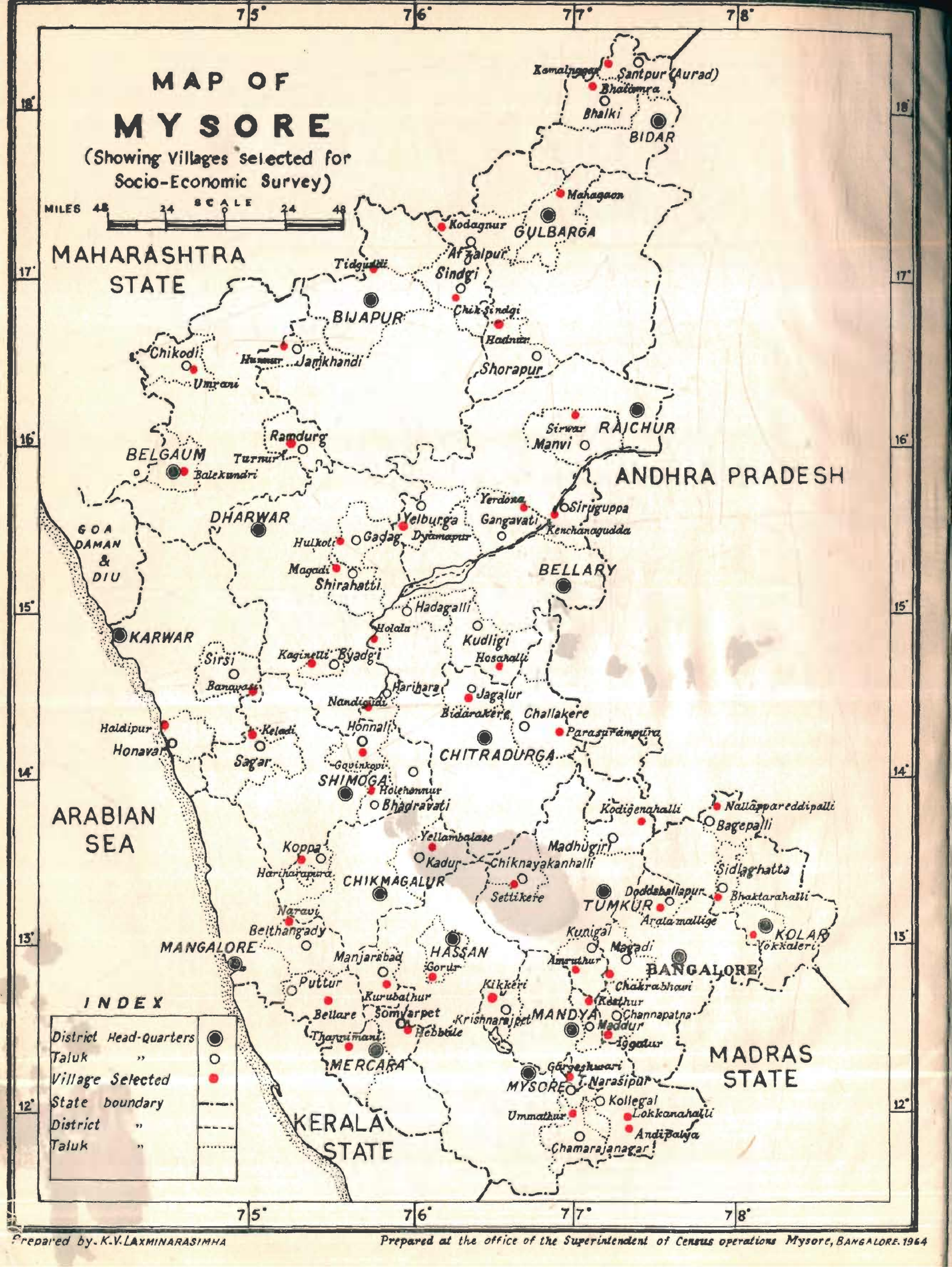
*Editing*

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

1969

PRINTED IN INDIA AT THE MANIPAL POWER PRESS, MANIPAL (SOUTH KANARA)
AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI-6

Price: Inland Rs. 3.30 or Foreign 7 sh. 9 d. or 1 $ 19 Cents.




Prepared by. K.V. LAXMINARASIMHA

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

VILLAGE SURVEY REPORT

ON

# BALEKUNDRI, B. K.


*Field investigation and first draft* — **Sri M. Somashekar,** M.SC.,
*Investigator.*

*Supervision, guidance* — **Sri K. L. Suryanarayanan,** B.A.,B.L.,
*Deputy Superintendcnt of Census Operations (Special Surveys), Mysore.*

*Final draft* — **Sri C. M. Chandawarkar,** B.SC.,
*Deputy Superintendent of Census Operations (District Census Handbooks)*

*Tabulation* — **Sri M. S. Rangaswamy,** B.SC.,
*Senior Technical Assistant (Socio-Economic Survey)*

*Phothgraphs* — **Sri S. Ramachandran,** B.SC.,
*Senior Technical Assistant (Handicraft Survey)*

# 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 onself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood account 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 references, 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 a field; 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 stages 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 immovable 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 changes 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 'consangunity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. This 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, tchnological 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 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 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 Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The Schedules finally adopted for this monograph have been printed in appendices I and II to the monograph on village Iggalur, Bangalore District.

NEW DELHI
July 30, 1964

ASOK MITRA
REGISTRAR GENERAL, INDIA

# PREFACE

Preparations of monographs on a few selected villages has been a feature of the 1961 Census. In selecting these villages for socio-economic survey, the criteria indicated in the foreword by the Registrar General, India, have been broadly followed. The selection has been done in such a way as to give representation not only to each District of the State but also to each of the twenty five sub-regions into which Dr. Learmoth of Liverpool University has divided the State on a consideration of the physical features, rain-fall, climate, cropping pattern, etc.

Balekundri, is a village from the Belgaum District, selected to represent the Northern maidan region of the State. It was formerly a village in the Sangli State and came to be included in the Belgaum District only on the merger of the princely States in 1948.

The field work has been done by the Investigator Sri M. Somashekar, who has carried out his work with all zeal and sincerity by closely observing all the social, economic and cultural aspects of life in the village. The field work was supervised by Sri K. L. Suryanarayanan, Deputy Superintendent. The photographs are taken by Sri S. Ramachandran (Senior Technical Assistant). The final report is prepared by Sri C. M. Chandawarkar, Deputy Superintendent (District Hand Books).

K. BALASUBRAMANYAM
*Superintendent of Census Operations in*
*MYSORE.*

# CONTENTS

PAGES

CHAPTER: I — THE VILLAGE

Introducation — Location — Physical aspects — Flora and Fauna — Residential pattern and Number of households — Important public places including places of worship — Crematorium — Sources of water — Welfare and administrative institutions — Market — Historical relics, Legends and history of the settlement of different sections of population (Paragraphs 1 to 13) . . . . 1 - 3

CHAPTER: II — THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition — A brief note on main communities — Houses and House-types — Dress — Hair styles — ornaments and body decorations — Household goods — Food and drinks (Paragraphs 14 to 66) . . . . . 4 - 15

CHAPTER: III — ECONOMY OF THE VILLAGE

Economic resources — (*a*) Land — (*b*) Livestock — (*c*) Other resources — Factors influencing economic life in the village: (*i*) Land reforms, (*ii*) Land improvement, (*iii*) Industrialisation, (*iv*) Expansion of sources of finance, infiltration of urban influence — Livelihood classes — Ownership of economic resources — (*i*) Land distribution — (*ii*) Livestock — (*iii*) Houses — Primary and Secondary occupation — Description of different occupations (*A*) Practices connected with agriculture — (*B*) Practices connected with animal husbandary — (*C*) Practies connected with village industries — (*D*) Practices connected with Commerce — Income and Expenditure — Indebtedness (Paragraphs 67 to 153) . . . . . 16 - 30

CHAPTER: IV — SOCIAL AND CULTURAL LIFE

Population — Marital status — Literacy and Education — Birth and death — Health and Sanitation — Size and composition of households — Inheritance of property — Leisure and recreation — Fairs and Festivals — Temple/Mosque/Church — Caste Panchayat — Village Panchayat — The National Extension Service Scheme — Co-operative Movement — Problems of Untouchability (Paragraphs 154 to 196) . . . . . 31 - 38

CHAPTER: V — CONCLUSION

(Paragraphs 196 to 201) . . . . . 39

# LIST OF TABLES


| SL. NO. | TABLE NUMBER | DESCRIPTION OF TABLES | PAGES |
|---|---|---|---|
| 1. | I | Area, Houses and population | 41 |
| 2. | II | Population by age groups | 41 |
| 3. | III | Size and Composition of Households | 41 |
| 4. | IV | Households classified by religions, castes and sub-castes | 42 |
| 5. | V | Scheduled castes and scheduled tribes | 42 |
| 6. | VI | Age and Marital Status | 43 |
| 7. | VII | Education | 44 |
| 8. | VIII | Workers and non-workers by sex and broad age groups | 45 |
| 9. | IX | Workers classified by sex, broad age-groups and occupations | 45 |
| 10. | IX-A | Non-workers by sex, broad age groups and nature of activities | 46 |
| 11. | X | Households by number of rooms and by number of persons occupying | 46 |
| 12. | XI | Households engaged in cultivation, industry, business and other occupations | 47 |
| 13. | XII | Type of Industry run by the households | 48 |
| 14. | XIII | Type of Business run by the households | 48 |
| 15. | XIV | Diet | 49 |
| 16. | XV | Staple diet and food habits of communities | 49 |
| 17. | XVI | Distribution of households by occupations, income and number of persons | 50 |
| 18. | XVII | Average annual income per household by occupation | 51 |
| 19. | XVIII | Average monthly expenditure per household by income groups and occupations | 52 - 54 |
| 20. | XIX | Indebtedness by Income Groups | 55 |
| 21. | XIX-A | Indebtedness by causes | 55 |
| 22. | XIX-B | Sources of Credit | 56 |
| 23. | XX | Agricultural produce of cultivation run by the households and their disposal | 56 |
| 24. | XXI | Households owning or possessing land or have given out land to others for cultivation | 57 |
| 25. | XXI-A | Ownership of land in Balekundri village by its residents | 58 |
| 26. | XXI-B | Land owned outside the Village | 58 |
| 27. | XXII | General | 59 |
| | | II SET | |
| 1. | 1 | Caste / Tribe or community and nature of family | 59 |
| 2. | 2 | Association of Deity Special object of worship andcase/Tribe | 60 |
| 3. | 3 | Awareness of untouchability offences Act | 61 |
| 4. | 4 | Contravention of marriage rules | 61 |
| 5. | 4-A | Permissibility of intercaste marriage | 61 |
| 6. | 5 | Awareness of changes in Hindu Laws of succession and adoption | 62 |
| 7. | 5-A | Inheritance of property as in practice | 62 |
| 8. | 5-B | Share of property for different categories of relatives — sons | 63 |
| 9. | 6 | Reciprocal aid in agricultural practices | 63 |
| 10. | 7 | Livestock statistics | 64 |
| 11. | 8 | Village Industries products | 65 |
| 12. | 9 | Land reclamation and development | 65 |
| 13. | 10 | Co-operative society | 65 |
| 14. | 11 | Habit of taking tea as correlated to income | 66 |
| 15. | 12 | Material culture-possession of furniture | 66 |
| 16. | 12-A | Material culture-possession of consumer goods | 67 |
| 17. | 12-B | Material culture-habits | 67 |
| 18. | 13 | House type-roof | 69 |
| 19. | 13-A | House type-wall | 69 |

## LIST OF PHOTOGRAPHS


| | | PAGE |
|---|---|---|
| 1. | The main street | *ix* |
| 2. | Rameshvara Temple | *ix* |
| 3. | Public well | *x* |
| 4. | The Persian wheel | *x* |
| 5. | Inscription in old Kannada | *xi* |
| 6. | A Muslim family | *xii* |
| 7. | A Bird's eye view | *xii* |
| 8. | Grinding the corn | *xiii* |
| 9. | 'Rotti' in the making | *xiii* |
| 10. | A pair of bullocks (local breed) | *xiv* |
| 11. | Cylindrical bamboo baskets | *xv* |
| 12. | Boiler for distilling 'Roshe' oil | *xvi* |
| 13. | Six spindle ambar charkha | *xvi* |
| 14. | Khadi handloom | *xvii* |
| 15. | Carding the cotton | *xvii* |
| 16. | Drawing of the tapes | *xviii* |
| 17. | Fodder for the cattle | *xviii* |
| 18. | Leisure and recreation | *xix* |
| 19. | Shedding the cold | *xx* |
| 20. | A snake stone | *xx* |


## LIST OF MAPS AND SKETCHES


| | | FACING PAGE TITLE |
|---|---|---|
| 1. | State map of Mysore showing the villages selected for Socio-Economic survey | xx |
| 2. | District map of Belgaum showing the location of Balekundri B. K. | 1 |
| 3. | Physical features of Balekundri B. K. | 2 |
| 4. | Notional map of Balekundri B. K. | 3 |
| 5. | Village map of Balekundri B. K. | 19 |
| 6. | Workers and non-workers by sex and broad age-groups | 31 |
| 7. | Population by sex, age-groups and marital status | 32 |
| 8. | Population and literacy by sex and age-groups | |



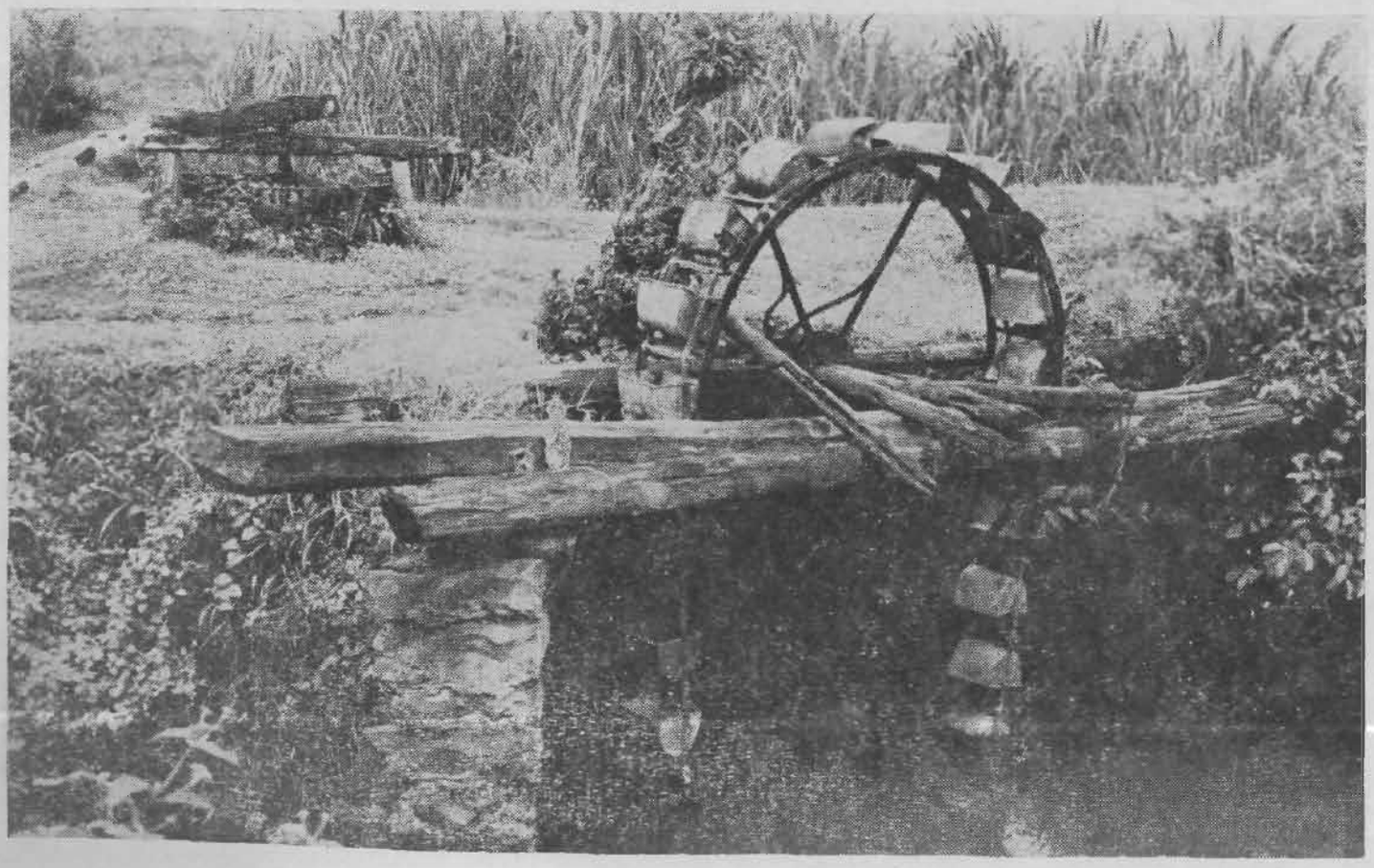
1. THE MAIN STREET



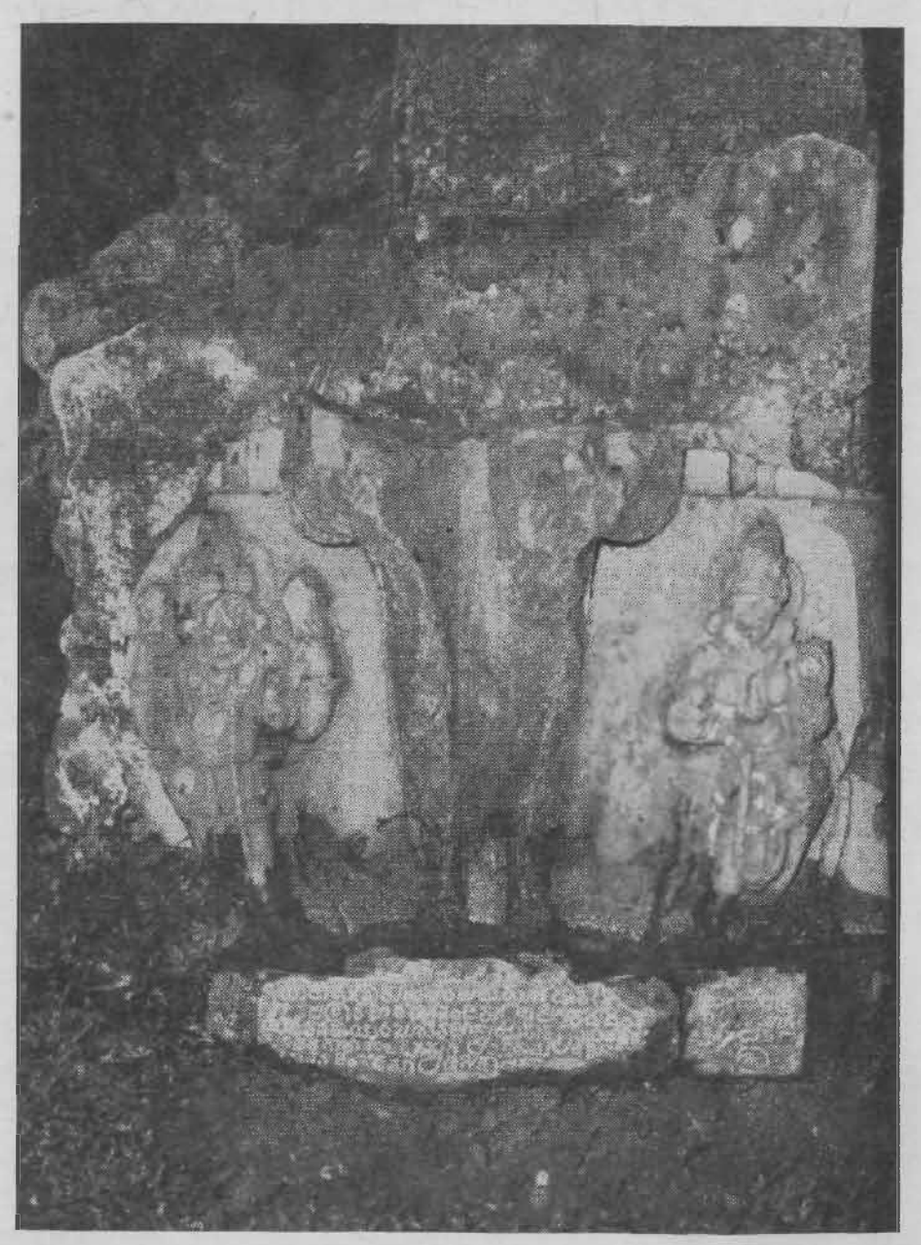
2. RAMESHVARA TEMPLE



3. PUBLIC WELL



4. THE PERSIAN WHEEL



5. Inscription in Old Kannada



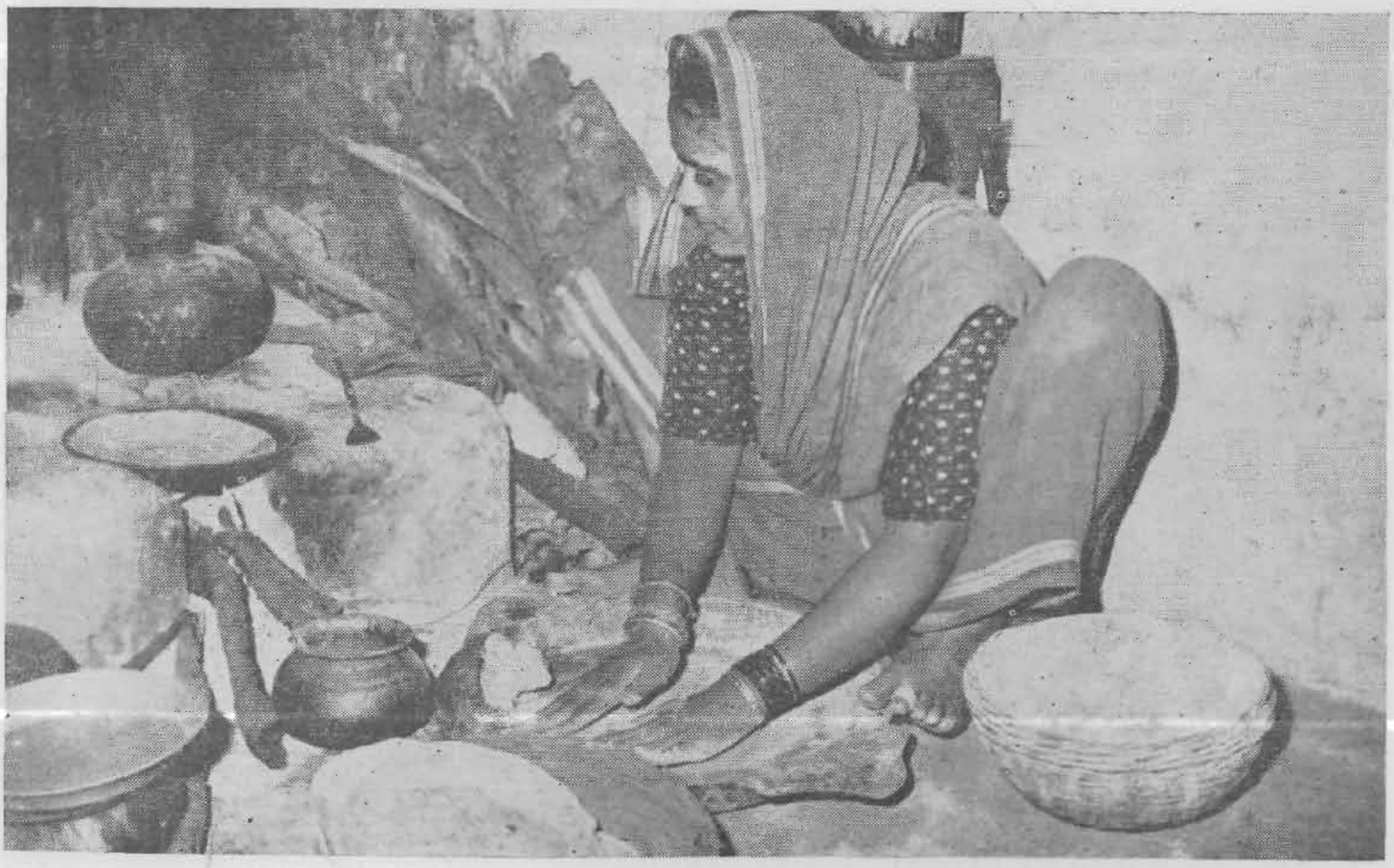
6. A Muslim Family



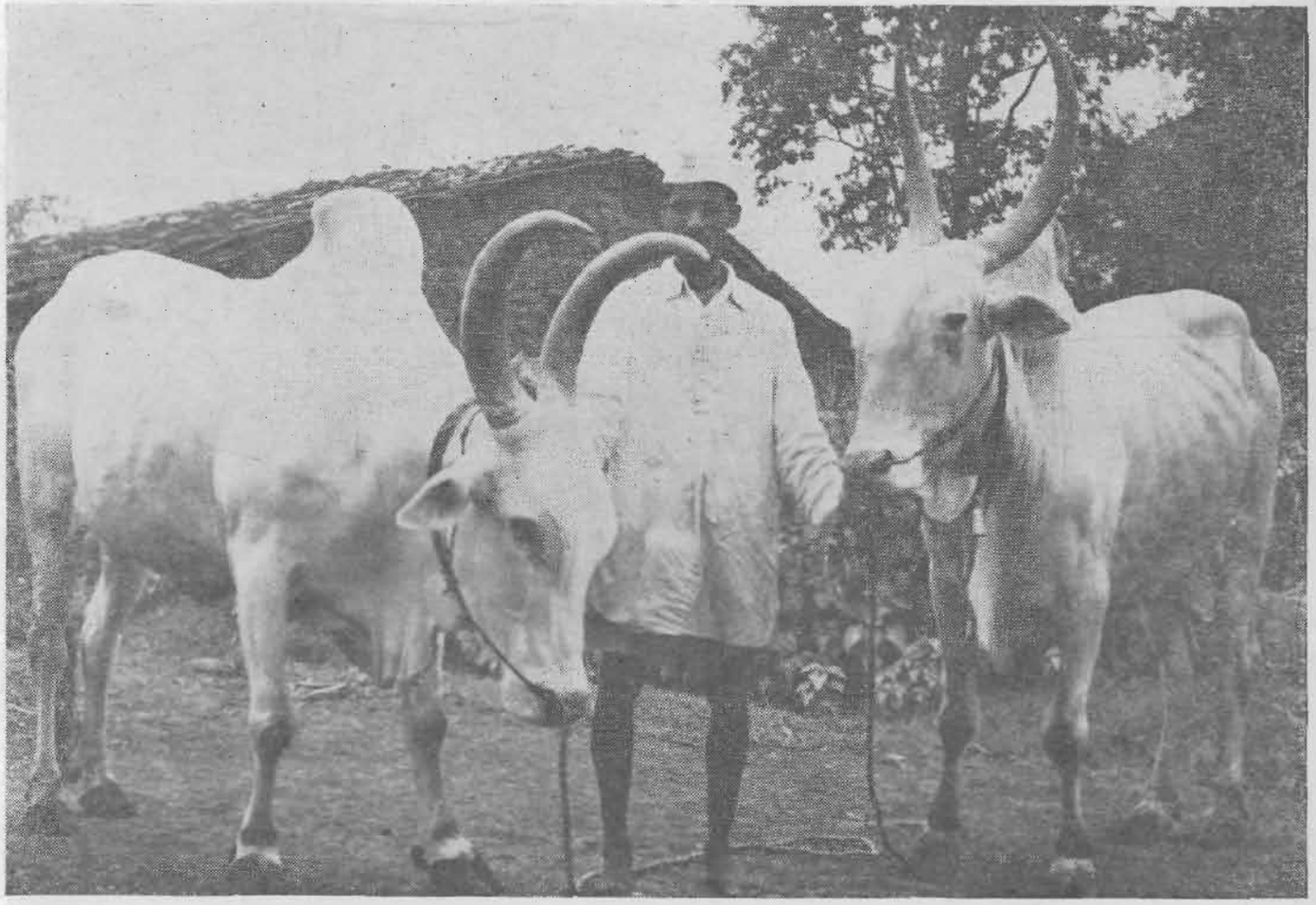
7. A Bird's Eye View



8. GRINDING THE CORN



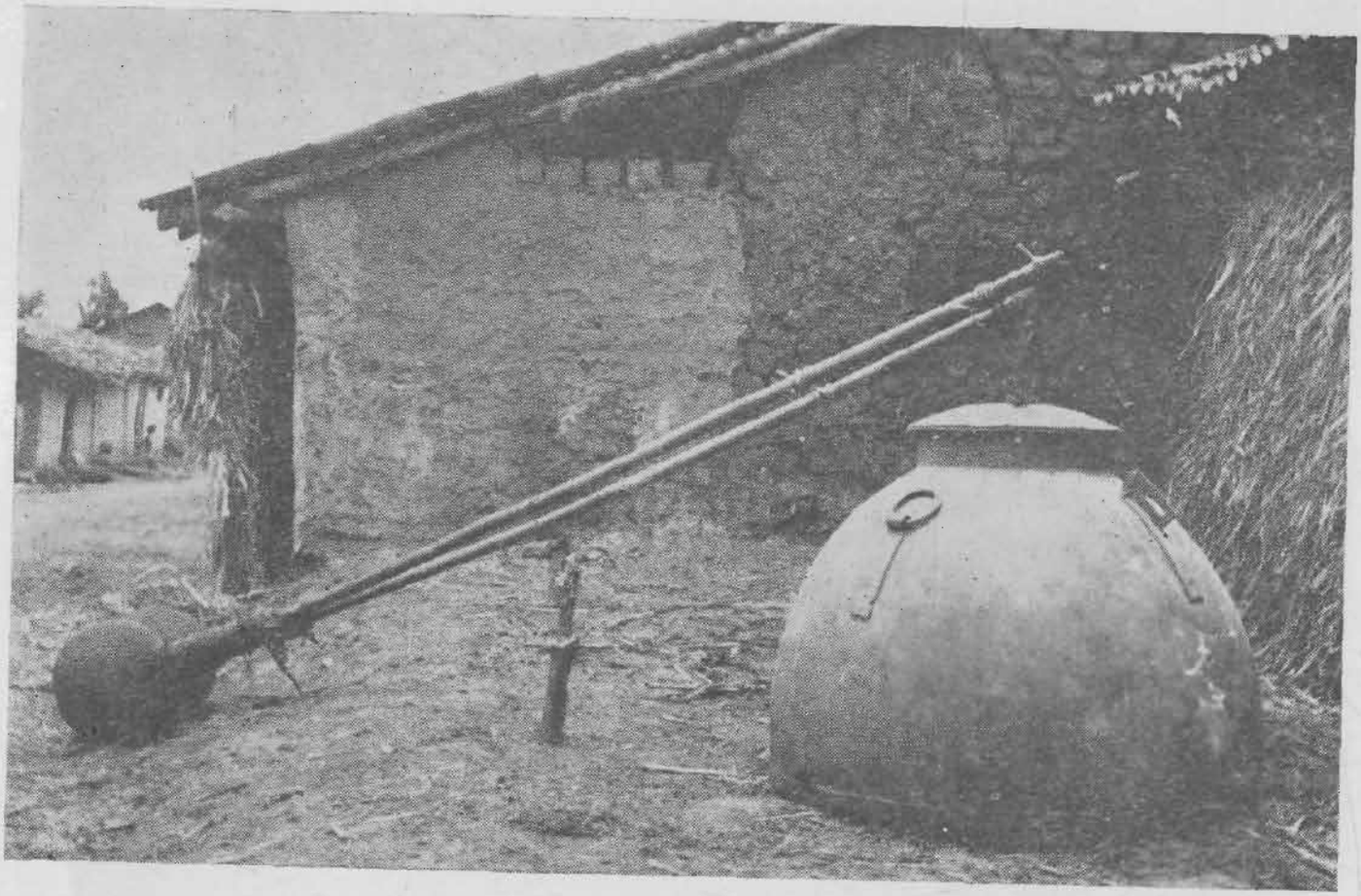
9. 'ROTTI' IN THE MAKING



10. A Pair of Bullocks (Local Breed)



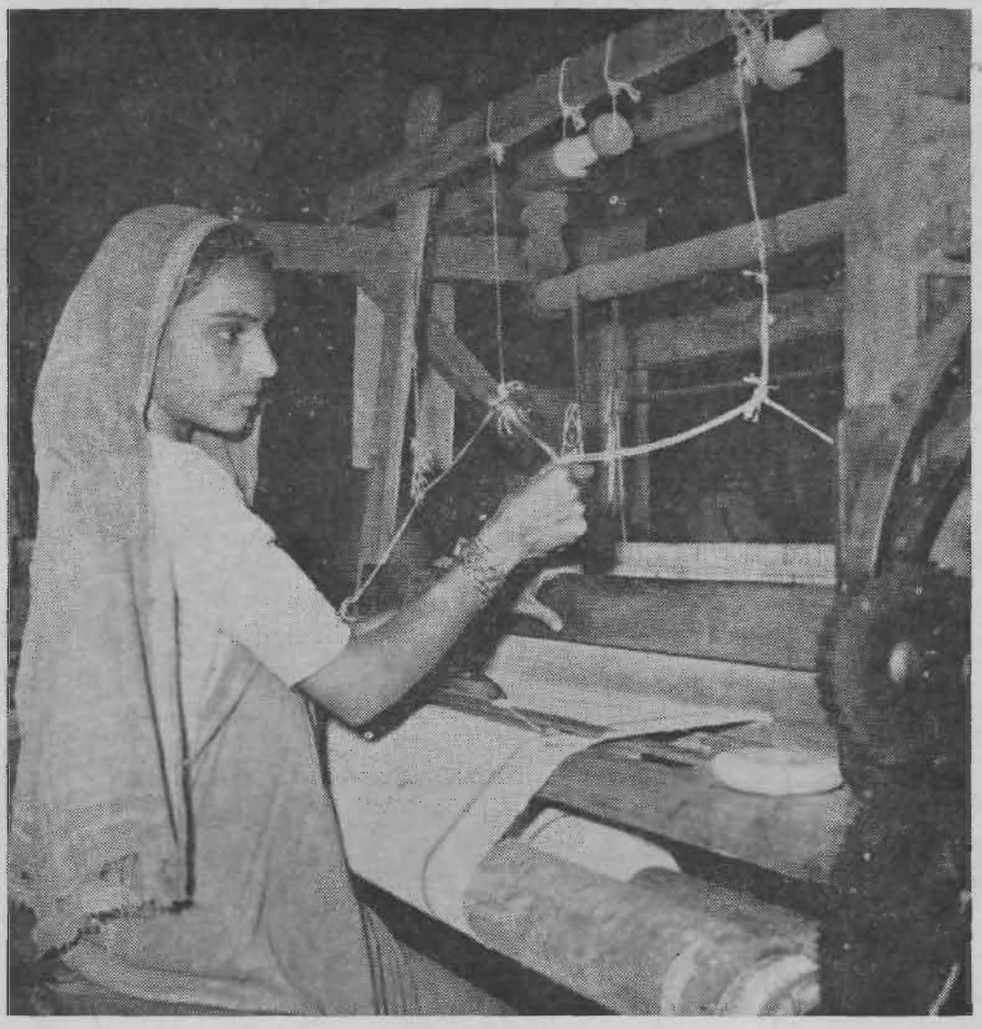
11. Cylindrical Bamboo Baskets



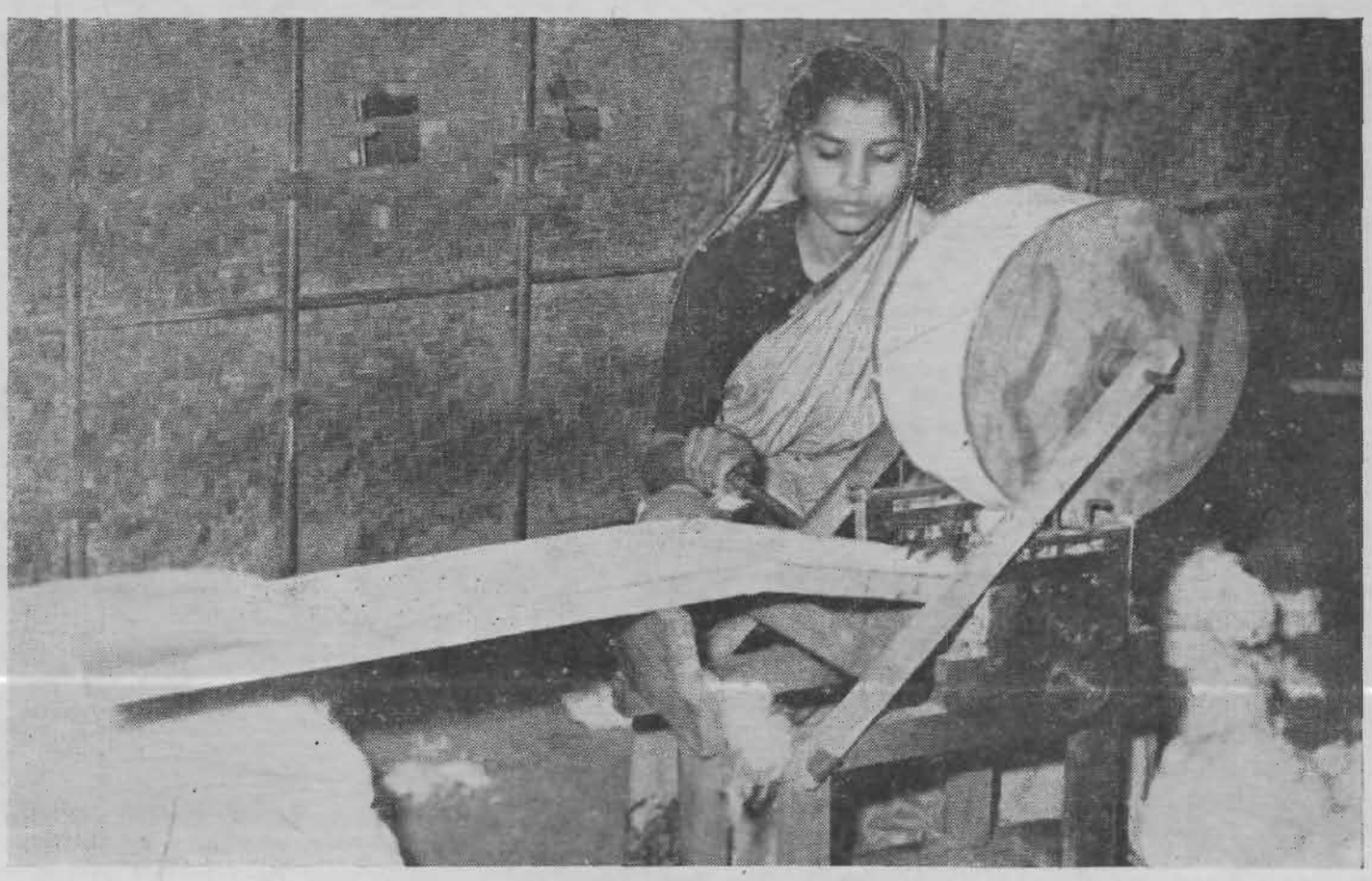
12. Boiler for Distilling 'Roshe' Oil



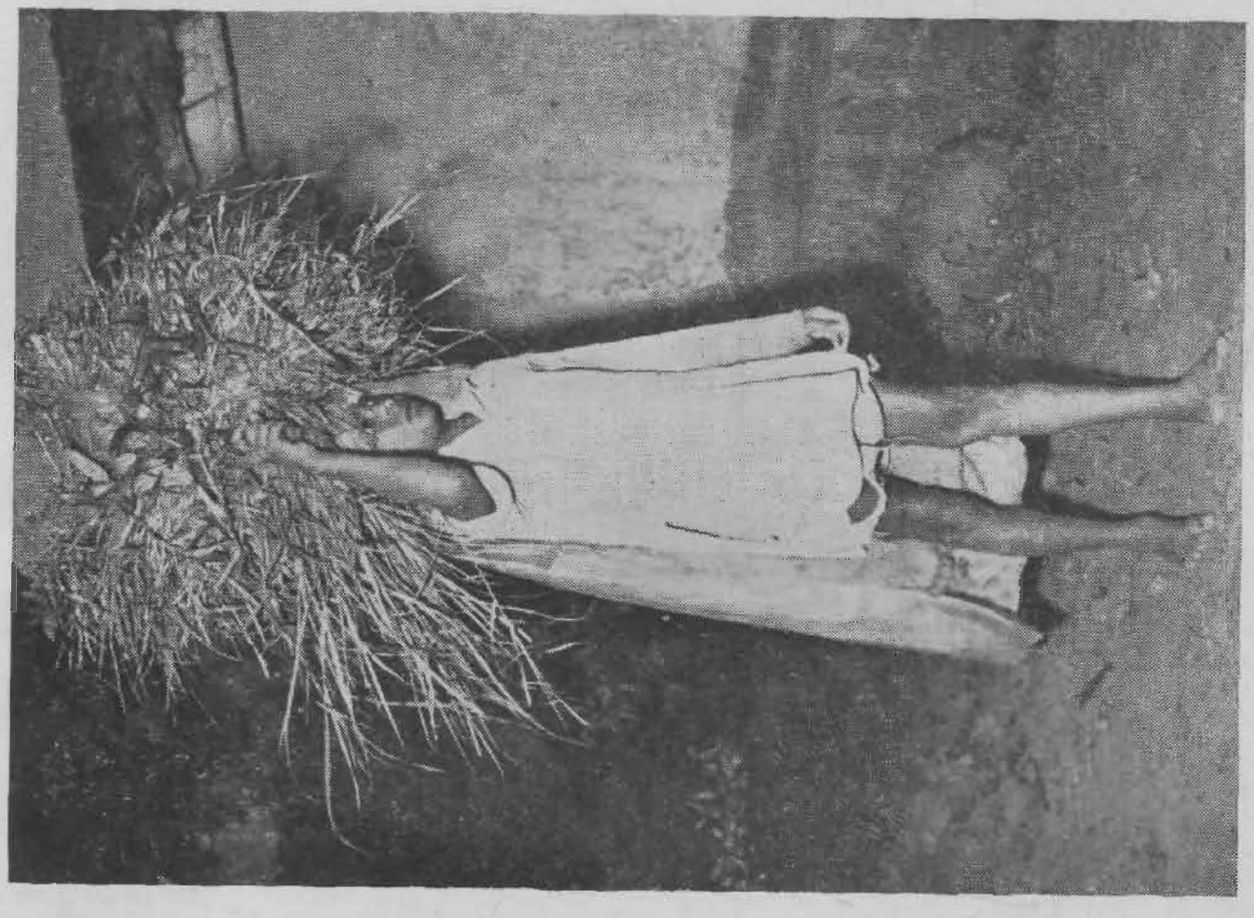
13. Six Spindle Amber Charkha



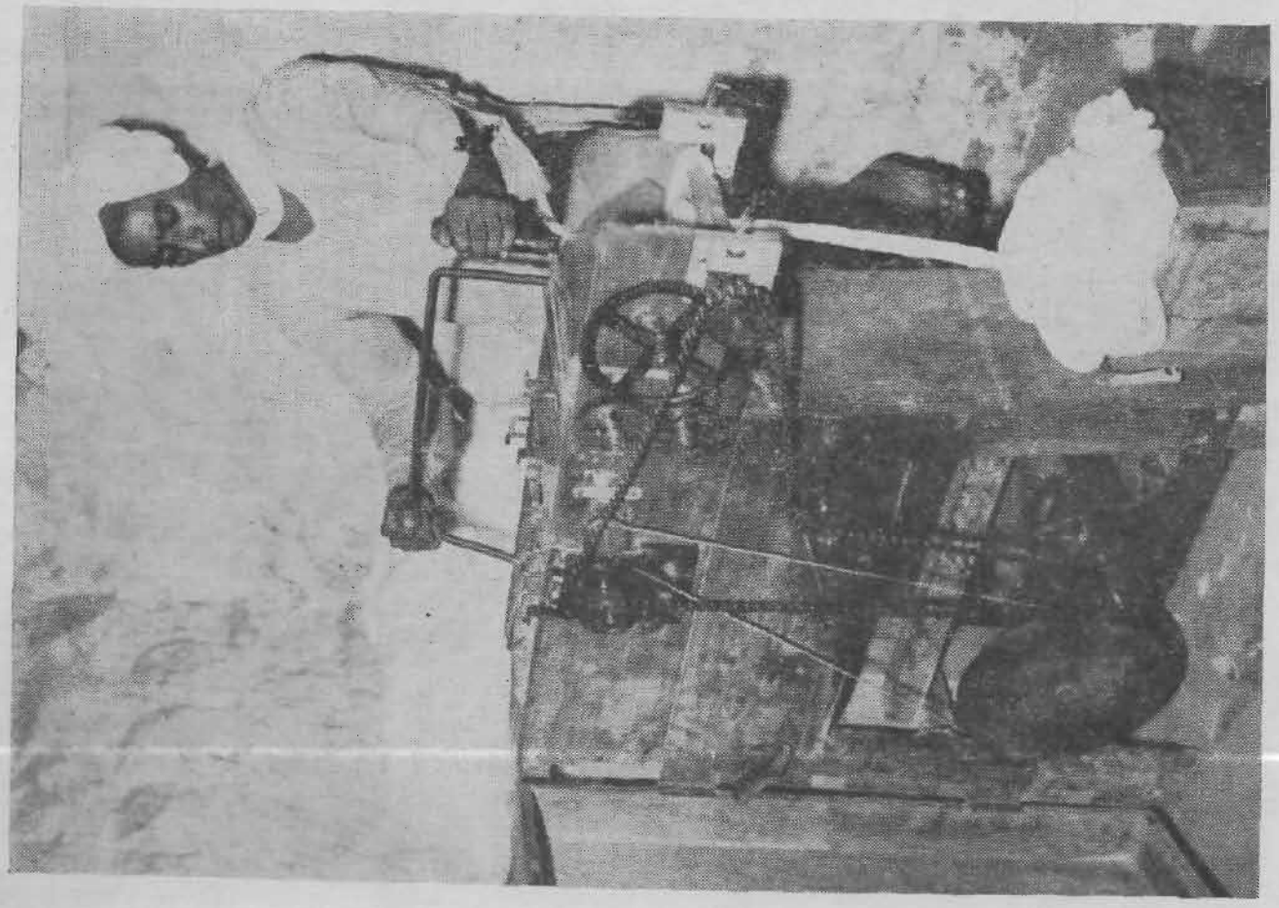
14. KHADI HANDLOOM



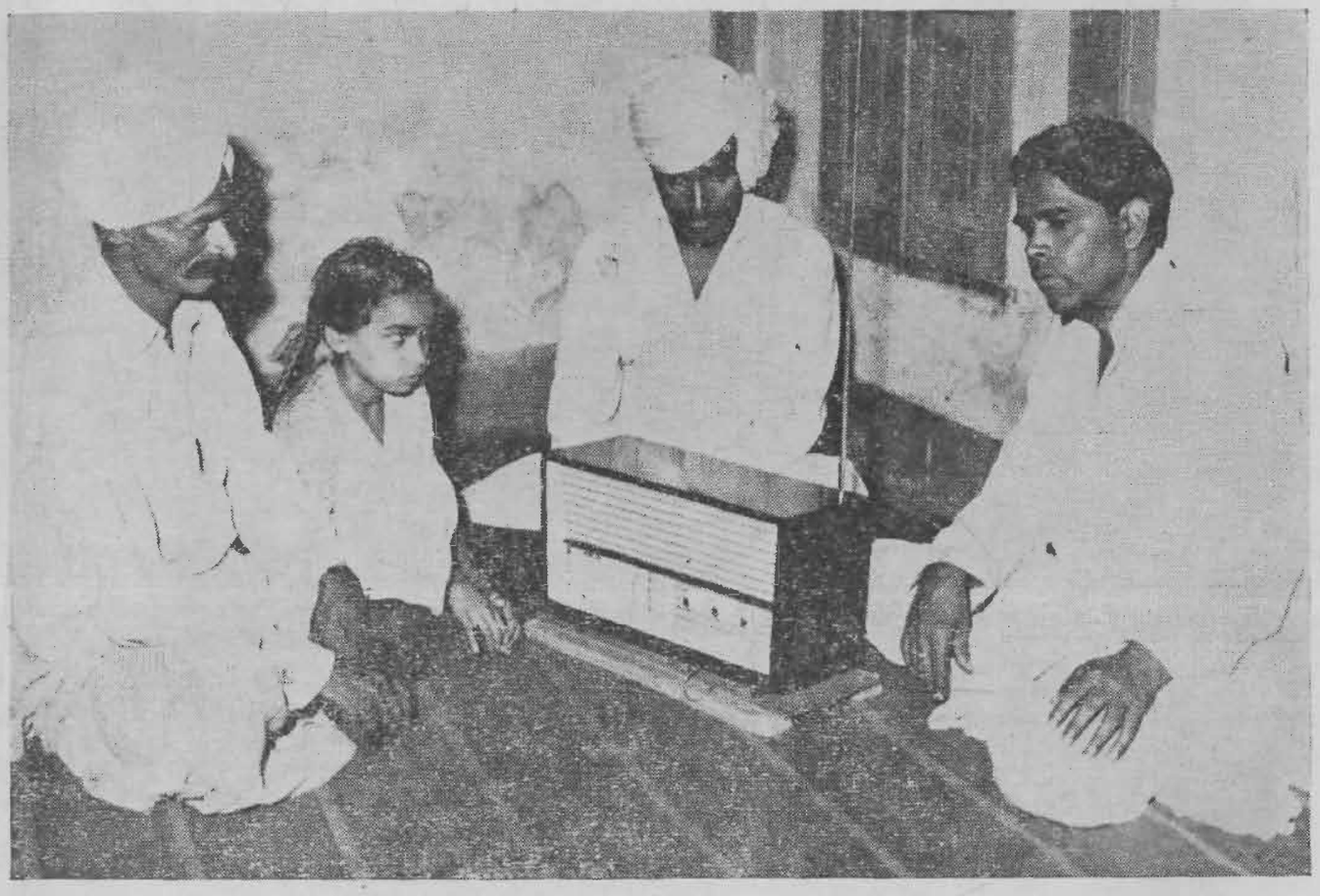
15. CORDING THE COTTON



17. Fodder for the Cattle



16. Drawing of the Tapes



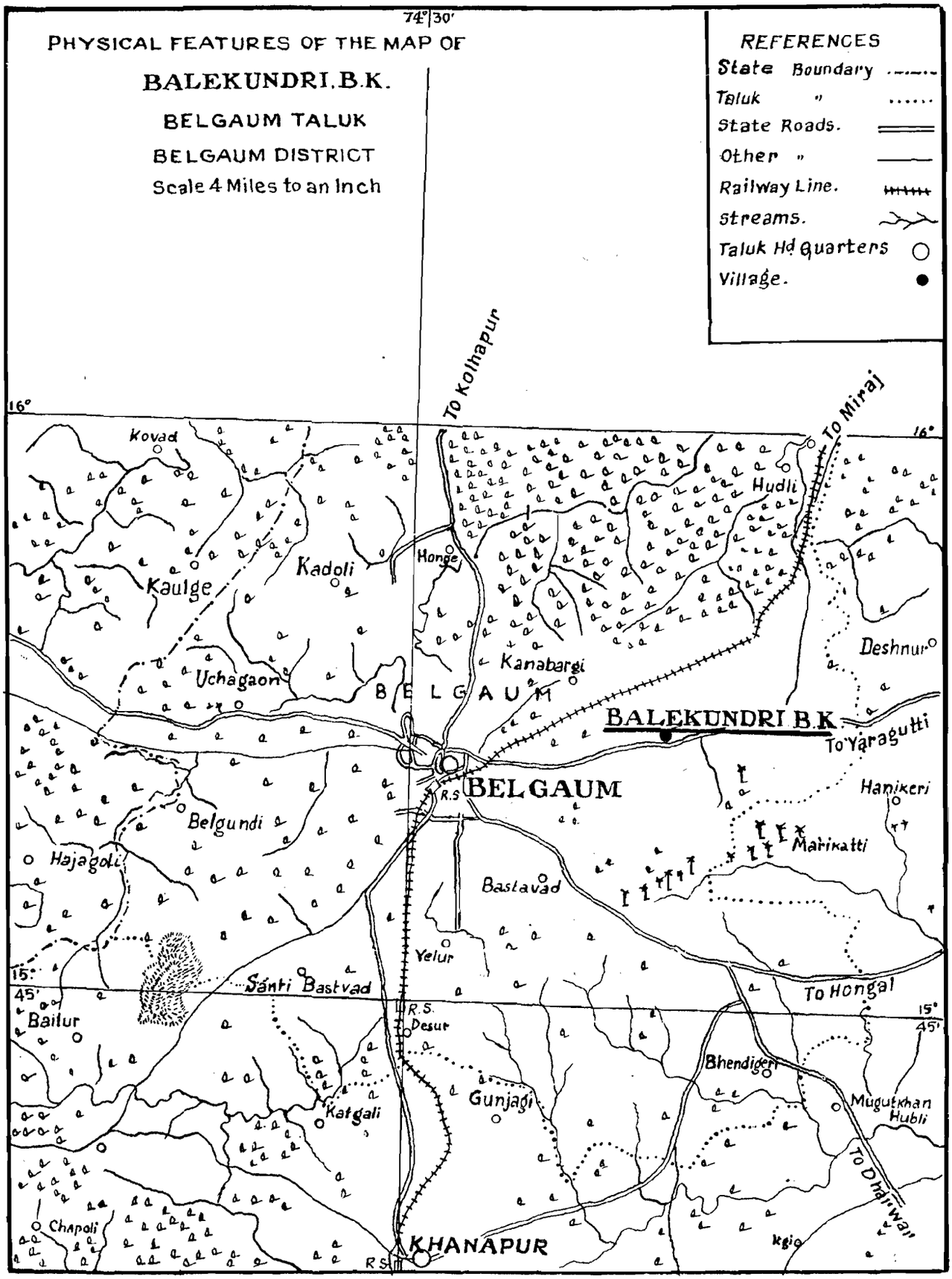
18. LEISURE AND RECREATION



19. Shedding the Cold



20. A Snake Stone


PHYSICAL FEATURES OF THE MAP OF
BALEKUNDRI.B.K.
BELGAUM TALUK
BELGAUM DISTRICT
Scale 4 Miles to an Inch
74°30'
REFERENCES
State Boundary
Taluk "
State Roads.
Other "
Railway Line.
Streams.
Taluk Hd Quarters
Village.
To Kolhapur
To Miraj
16°
16°
15°45'
15°45'
Kovad
Kaulge
Kadoli
Honge
Hudli
Uchagaon
BELGAUM
Kanabargi
Deshnur
BALEKUNDRI B.K
To Yaragutti
R.S
BELGAUM
Hanikeri
Belgundi
Hajagoli
Marikatti
Bastavad
Yelur
Santi Bastvad
To Hongal
Bailur
R.S.
Desur
Bhendigeri
Gunjagi
Katgali
Mugutkhan Hubli
To Dharwar
Chapoli
KHANAPUR
R.S.

# CHAPTER I

# THE VILLAGE

**Introduction**

For the Socio-economic Surveys, conducted as a part of the 1961 Census Operations, 51 villages were selected in the Mysore State so as to highlight the peculiar characteristics of our village life in different areas. Balekundri-Budruk is a village so selected particularly in view of the fact that it is one of the villages merged in the Union Territories from a princely State in the Deccan. Upto 1948, it was a village within the limits of Sangli State. But being in the proximity of Belgaum, it had stronger social, cultural and economic ties with Belgaum than with Sangli and it was with an idea of studying the characteristics of such a village, which now stands included within the limits of Belgaum Taluk in the Belgaum District that this village has been selected. Thus it can present the characteristics of not only a merged State village but also a typical village with some urban influence from this north maidan region where the culture of Maharashtra and Karnatak meet.

**Location**

2. There are two villages bearing the same name of Balekundri and within a distance of one mile from each other. To draw distinction between them one is called Balekundri Khurd and the other is called Balekundri Budruk. 'Khurd' means small and 'Budruk' means big. However, strangely enough, the smaller of these two villages is called 'Balekundri Budruk' though it consists of only about 210 households as compared with Balekundri Khurd, which has about 650 households. This inconsistency in the nomenclature is attributed to the fact that the Inamdar of the village had his residence in the smaller Balekundri and so it was this village that had gained in importance comparatively. Situated at a distance of about 8½ miles to the east of Belgaum, which is the Taluk, District and the Divisional Headquarters of this region, the village lies about a quarter of a mile off the Belgaum-Kaladgi road to its left side. Though it is a small village, it has got, by our rural standards, convenient facilities in transport and communications. In the northernly direction about 2 miles away lies the Sulebhavi Railway Station, on the Poona-Bangalore metre gauge line, and about 2 miles to the east lies the Civil Aviation Departments Aerodrome at Sambre, where also the No. 1 Ground Training School of the Indian Airforce is located. The Post Office is located at Balekundri Khurd about a mile away and the telephone office at Sambre about 2 miles away. There is a Police Station at Maryal about 3 miles away. The nearest shandy is at Sulebhavi about 2 miles away. The village provides some labour to the artificial silk factory at Modge, a closeby village. The village is well connected by a City Bus route with Belgaum besides several buses plying between Belgaum and Bijapur, Bagalkot, Saundatti, Bailhongal, etc. pass by this village.

**Physical Aspects**

3. The village lies encircled by a range of low detached hills, unconnected with the Sahyadri spurs. This range of hills starts from Kanbargimule, Kalkamabadagudda, Muchandigudda, Atagigudda, Chandagagudda, Hosalligudda, Sannakhanagavigudda, Doddakahanagavigudda, Chandragudda, Hattigudda, Sulebhavigudda, Maryalgudda, Hattidibba, Karadigudidibba, Mavinkattevare, Basavannadevargudda, Modgesidlebhavi Thaggu and ends in Sindollivare. These hillocks generally consist of long sand-stone ridges, with grass and brushwood covered sides and none of them is too steep to be used as grazing grounds. The village is bounded on the north by Khanagav khurd and Khanagav Budruk, on the east by Modge village, by Honihal village on the south and Balekundri khurd on the east. The boundaries of the village in the south-west and the north are drained by Bellary nala, a feeder of the Markandeya river. There are four small tanks in the village, as also a number of irrigational wells. The soil consists of crumbled laterite two or three feet deep locally known as Masari as also black soil which is a mixture of ruined trap and vegetable matter. The average annual rainfall is about 1,550 Mms, the precipitation being generally between July and October. Though the great change from the dry east winds of the fair months to the damp months of the Monsoon is trying to the newcomers, the climate on the whole is salubrious. The total area of the village is 1,084 acres and 20 Gunthas, the cultivated land being divided into 177 Survey numbers among 212 khatedars. The Gaothana (residential area) consists of two portions. The main residential area is about 14 acres in extent. Towards the south of this, is situated the "Pantha Samsthana" area where there is a Datta Mandira as also the residences of those engaged in the service of this temple.

**Flora and Fauna**

4. Mango (Mangifera Indica), Tamarind (Tamarindus Indicus), Banyan, Jack fruit and Tad palms are the common trees found within the village limits. The

larger game is very scarce, the only wild animals which make their appearance in the village being rabbit, jackal and wild boar.

**Residental Pattern and Nnumber of Households**

5. As can be seen from the following sketch, the residential area (Gaothana) consists of a linear assemblage of houses with a regular straight street provided between parallel rows of houses, the assemblage in each street generally consisting of houses of families coming from the same caste. Thus Gowdara Oni and Pujari Oni are inhabited principally by Lingayats. Chawadi Galli and Bagwan Oni are occupied by Muslims. Datta Samsthana area is occupied by Brahmins. The Harijans occupy an area on the eastern boundary of the Gaothana called Harijankeri. There are about 186 houses distributed among 210 households.

**Important public places including places of public worship**

6. The most prominent institution in the village is "Sri Datta Samsthana" standing in a beautiful grove of mango trees on the outskirts of the village. This temple where also the *samadhi* of a saint from the Kulkarni family is located, is a place of pilgrimage where annually a big fair is held in October. The alternative name "Panth Balekundri" for the village is derived from this institution. There are several other old temples in the village including Balakkavva Gudi, Rameshvaragudi, Dyamawwa's gudi, etc., of which Rameshvaragudi is the oldest. There is also a mosque and a church which runs a christian boarding house and a Kannada Primary School called *Niskalanka* School. Besides this School, there are three other Primary Schools teaching Kannada, Marathi and Urdu. There is also a Panchayat Hall.

**Crematorium**

7. Excepting for the Muslims, who have a burial ground about 30 Gunthas in area, there are no burial grounds or crematorium separately assigned as such, for the other castes. However, they all make use of portions of *patta* lands, which have been earmarked solely for this purpose, members of each caste having a separate plot.

**Sources of water**

8. The drinking water-supply is entirely drawn from wells cut in the laterite subsoil which are rather shallow. These wells afford a plentiful supply of water throughout the year. The water is sweet and is considered light and digestive. The main source of water for irrigation is also wells from which water is drawn by persian wheels which are slowly being replaced by Oil Engines. The four small tanks, which are not in proper repair form the other source of irrigation. There is a general belief that there is a subterraneous stream (*Gupta Ganga*) running through the village limits.

**Welfare and Administrative Institutions**

9. This village stands included in the National Extension Service Block Stage I of Belgaum Taluk. This village is grouped with the village Honihal in forming a group panchayat. The Co-operative Society at Balekundri-khurd provides credit facilities to the village. There is a Veterinary Dispensary at Sambre, about two miles away. As stated above, there are four Primary Schools within the Gaothana limits. The village Headman (Patil), coming from the Lingayat caste, is a source of considerable power in the village. The Roman Catholic Mission, which has established a church here, wields considerable influence especially among Harijans. The Khadi Centre from Hudli has opened a branch in this village supplying 45 Spinning wheels (Charakhas) mostly to Muslim ladies. Eight handlooms are also working here.

**Market**

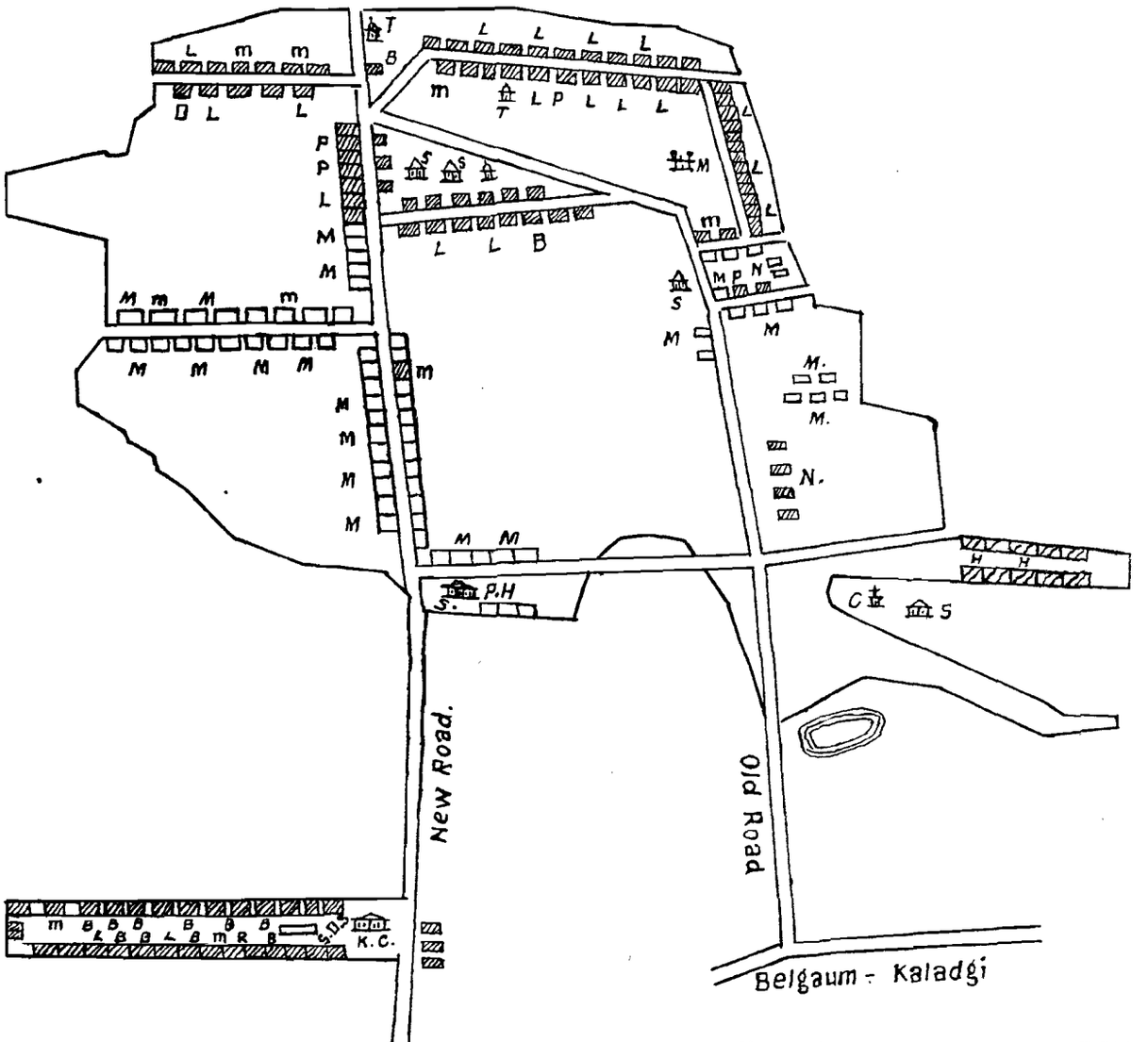
10. The nearest shandy is at Sulebhavi, held on every Wednesday. The people also avail of the shandy at Belgaum, every Saturday, where they trade in cattle also.

**Historical relics, legend and history of the settlement of different sections of population**

11. Historically, there is nothing much worthy of note. The village has been referred to as 'Keradaligrama' or 'Keradalivana' in the past. 'Kadali' means plantains in Sanskrit. From this, the present name Balekundri appears to have been derived. It is also possible that the name has been assumed from the deity of the village 'Baladevi', whose temple still exists, though in a ruined state. Another popular legend, is that Ramesvara who was a vegetarian and Khadermiya, a flesh eater came to an understanding on the bund of Kempgeri tank, that the former should protect the village by remaining inside the village and the latter on the outskirts, which accounts for the existence of Ramesvara temple in the heart of the village, and 'Khaderlinga' temple outside. It is worthy of note that 'Khader' which is a common Muslim name is associated with a Hindu deity.

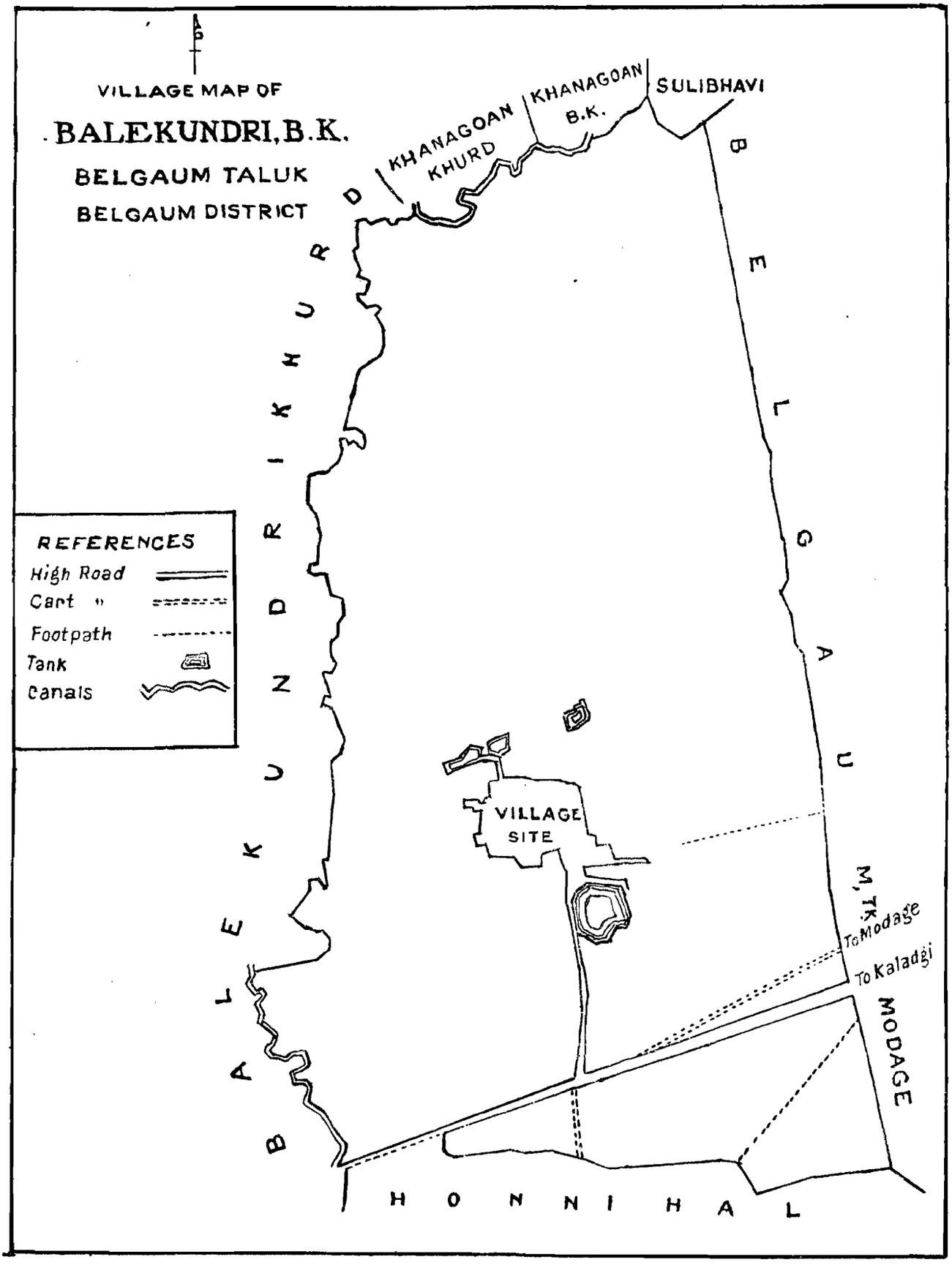
12. Though there are no historical relics, a few old inscriptions have been traced in the village. There is an inscription in stone besides the temple of Balakkavva, which stands half buried. The northern wall of Lakshminarayan temple bears an inscription dated

# NOTIONAL MAP OF BALEKUNDRI, B.K. BELGAUM TALUK, BELGAUM DISTRICT




## REFERENCES

| | |
|---|---|
| Roads. | |
| Panchayat Hall. | P.H. |
| Schools. | S. |
| Temples. | T. |
| Mosque. | M. |
| Church. | C. |
| Sree Datta Samsthana | S.D.S |
| Khadi Centre. | K.C. |
| Brahmins Houses. | B. |
| Lingayat " | " L. |
| Marata. " | " m. |
| Muslims. " | M. |
| Panchal. " | P. |
| Harijan. " | " H. |
| Rajput. " | " R. |
| Nayaks. " | " N |
| Tank. | |


VILLAGE MAP OF
BALEKUNDRI, B.K.
BELGAUM TALUK
BELGAUM DISTRICT
KHANAGOAN KHURD
KHANAGOAN B.K.
SULIBHAVI
BELGAUM
BALEKUNDRI KHURD
REFERENCES
High Road
Cart "
Footpath
Tank
Canals
VILLAGE SITE
M, TK
To Modage
To Kaladgi
MODAGE
HONNIHAL

1706 A.D. in Devanagari which probably relates to the date of the temple. The broken stone image in Ramesvara temple has an inscription in Halekannada.

13. Lingayats, Muslims, Harijans and Brahmins appear to be the original settlers of the village. The village Headman (Patil) are Lingayats by caste, the village Accountants (Kulkarnis) are Brahmins, the Harijans are Talwars and Kolkars and the Muslims are Sanadis and Mullas. The Marathas, it appears, came and settled down here along with the Inamdars, coming from the Jadhav family. It appears the Adilshahs of Bijapur alienated this village as a Service Inam to the Jadhav family about 300 years back. Then it formed a village in the Sangli State, till the merger of States in 1948.

# CHAPTER II

# PEOPLE AND THEIR MATERIAL EQUIPMENTS

**Ethnic composition**

14. The ethnic composition of the village, provides quite an interesting study. Though it has attracted persons belonging to different castes, they all generally follow the same occupation and that is agriculture, thus showing that the basis on which the old caste system was evolved according to occupation, no more rules the day. Table IV gives the relative strength of the different castes in the village. The percentage distribution of castes by households and by actual number of persons is as follows:—

| | Percentage distribution by Households | Percentage distribution by No. of persons |
|---|---|---|
| 1. Muslims . | 43.81 | 46.45 |
| 2. Lingayats . | 18.09 | 19.45 |
| 3. Marathas . | 12.86 | 13.61 |
| 4. Harijans (Chenna Holaya) (Scheduled castes) | 11.90 | 11.37 |
| 5. Brahmins . | 6.19 | 3.37 |
| 6. Panchal . | 3.33 | 2.77 |
| 7. Beda . | 2.38 | 2.24 |
| 8. Rajput . | 0.48 | 0.37 |
| 9. Weaver (Devanga) . | 0.48 | 0.30 |
| 10. Christian . | 0.48 | 0.07 |

15. It will be interesting to note that even if the Muslims form the majority, most of them are not the original settlers. They have migrated from the neighbouring villages, most of them having settled down here after the village was given as Inam to the Jadhav family by the Adilshahis. They all follow the Sunni faith, with Urdu as their mother-tongue. However, the Urdu, they speak is not pure but is corrupted a lot by the influence of the regional languages—Kannada and Marathi. Lingayats and Harijans, appear to have been the original settlers, as is evidenced by the fact that the post of the Village Headman (Patil) is held hereditarily by a family of Lingayats and also they have a number of old temples in the village. Their mother tongue is Kannada. They are generally land-holders. The Harijans hold the hereditary posts of Talwars and Kolkars (village inferior servants). Their hereditary job consists of assisting the Patil and the Talati in village administration, principally by working as messengers, and escorts. They also help the village community in guarding crops, attending to menial jobs on occasions, etc. for which they are remunerated by the village community in the form of 'Aya' or an annual payment in kind at the time of the harvest of the principal crops. Due to fragmentation of land, these Harijans are but petty holders of land and so generally depend on agricultural labour for their livelihood. Their mother-tongue is Kannada. The Marathas are all recent migrants to the village having followed the Jadhav family to whom the village was given in Inam about 250-300 years ago. The Inamdars had in the past an eight *anna* proprietory right over the lands in the village but this right now stands abolished by the Inam Abolition Act and so they have all taken to actual cultivation work. However some of them do have other vocations like smithy, tailoring, trade, etc. Their mother tongue is Marathi. The Brahmins, who are all migrants came from the Kulkarni family, which, before the abolition of the Hereditary Offices held the post of the Village Accountant and some service lands attached to the post. It is from this family that Shri Pant Maharaj, after whom "Sri Panth Samsthan" has been formed, hailed. The Brahmins generally speak Kannada at home with a few exceptions, who have Marathi as their mother-tongue. They are mostly in the service of Datta Samsthan. The Panchals, who claim their origin from 'Vishvakarma' or 'Vishwapurusha' are also original settlers. They are all craftsmen working in iron, wood, gold and silver, each family being named as Lohars, Sutars or Sonars after the traditional craft they have taken to. In addition some of them have taken to agriculture also. They speak Kannada. Bedas are migrants with Kannada as their mother-tongue. They are all landless labourers, and also cater mutton to the non-vegetarian families in the village, off and on but without running a separate permanent establishment for the purpose. The Rajput familya re recent migrants and are employees of the Khobe Silk factory. They speak Hindi at home. The weaver, is in the service of Sri Panth Samsthan and has Marathi as his mother-tongue. There are a few Roman Catholic Missionaries, who have migrated to the village recently and have established a Church here. They speak English, Kannada, Marathi and Urdu. They are associated with either the Church work or work in the educational field. All the residents of the village can speak both Kannada and Marathi with fluency and also understand Urdu.

16. It will be of interest to the reader to know more about these communities, particularly about the Muslims, Lingayats, Marathas and the Harijans, who form the majority of the population. So it is proposed

to deal with their social position, customs, manners, religious practices and beliefs, food habits, etc.

MUSLIMS

17. Muslims who form the majority in the village have returned, as belonging to the Sayyed, Sunny, Pathan and Sheik sub-castes. All are Sunnis, but majority of them know little of their religion. In thought, speech, customs and dress they stand in common with the other Hindus of the village. However they form a body bound together by strong religious ties. They all worship in the same mosque, keep the same holidays, perform the same religious ceremonies and employ the same Kazi, who visits the village from Belgaum on special occasions. Even if only a few attend the mosque daily, all of them take particular care to be present for the special mosque service on occasions of festivals like Ramzan, Bakr-Id, etc., and are careful to give alms, to fast during the thirty days of Ramzan and to pay the Kazi his dues. They are generally tall, and sturdy and are good husbandmen. Their customs regarding marriage, birth, circumcision, death, etc., do not differ from those observed by other Muslims of the District. Though the 'Burqua' system is prevalent in some families, they do not follow it rigidly.

18. There is no rule enjoining early marriage, but girls are generally married when they reach the age of puberty and boys between twenty and twentyfive years. Divorce and widow marriage, though permitted, are rare. Formal proposals for marriage come from the bridegroom's side which first ascertains from the bride's people by sending a few friends as emisaries that the proposal will not be rejected. If then there is an indication of agreement on both the sides, the master and mistress of the bridegrooms' house, accompanied by a few friends, both male and female, visit the bride's house with a saree, a blouse, flowers, betel leaves and nuts and some ornaments. The Female guests see the bride, dressed in the new clothes and ornaments. Then they are all entertained to a sumptuous meal. The bride's people return the visit and see the bridegroom. If an agreement is reached, then they fix the amount of marriage settlement or 'Mahar', which the husband has to pay the wife, the date of marriage and other details. The day previous to the actual marriage, a function known as *arishina* is arranged separately in the bride's and bridegroom's residences. Thirteen married women put on the bridegroom or the bride as the case may be, turmeric five times and at each stage he or she will have to take a bath. Then the guests consisting of near relatives and close friends are treated to a sumptuous non-vegetarian dinner. On the day of the marriage, the bridegroom's party will proceed to the bride's place, carrying with them fruit, flowers, sugar, etc. They are received with honour at the bride's place. After dinner and a bath, five persons tie the *Basinga* (Headgear) on to the bridegroom. His sister or some relative waves a rupee after applying sandalwood paste to his person, and keeps it aside which goes to the person who brings the headgear. Then the bridegroom is taken to the mosque, usually riding a horse, in a procession. After prayers, the party proceeds to the marriage pendal. Betel leaves, arecanut, sugarcandy, etc. are distributed to the assembled guests. Then the main function called *Nikhekhani* starts. Three members who are designated as the *Shahid Vakil* and 'Witness" enquire of the bride's mother as to the *Mahar* (bride's price) she expects. She will give some figure which would generally be between Rs. 500/- and Rs. 600/-. Then they will, after mediation, settle the price at Rs. 125/- to Rs. 150/-. This is recorded by the Kazi (Marriage Registrar) in a Register. After chanting some hymns from Kuran, he will pour dates and sugarcandy on the bridegroom's head and enquire of the bridgegroom thrice, if he is agreeable to the marriage. After getting an affirmative reply from the bridegroom, thrice, the bridegroom will be taken inside to meet the bride, who will not be in the picture, when all these ceremonies were taking place in public. Simultaneously a *Tali* consisting of a necklace of black beads will be tied round the bride's neck by some elderly females after obtaining the consent of the girl. But here too the bridegroom is prevented from seeing the bride as a piece of cloth is held between them. Riec will be poured by them on each other's heads thrice and after dinner and distribution of presents to the bride's parents, the ceremony ends for the day. On the third day, the bride in *burqua* (veil) is escorted to the pendal and made to sit in front of the bridegroom. The bridegroom places his left hand on the bride's shoulder and then the bridegroom, for the first time sees his bride's face in a mirror. It is expected that he had not seen it anytime before. Then there will be exchange of a few jokes and some merriment among the guests by way of questions and answers like which is sweeter, sugar or the bride's face, etc. The female relations of the bride will then address the parents of the bridegroom and say "Heretofore, we cherished the bride as our own girl. Now we make her over to you and pray, you may treat her as your own daughter." The presents received by the bride are handed over to her mother-in-law and the whole party then proceeds to the bridegroom's place, where, after dinner, presents are offered to the bridegroom's parents. Then the bridegroom's party along with the bride return to their village in a procession.

19. The Nuptials are arranged on an auspicious day, when close relatives are all treated with a sumptuous dinner.

20. Divorce is a simple affair. In case of misunderstanding, the *Mahar* is to be returned. The separation takes place in the presence of 4 or 5 witnesses who vouch for the separation and after exchange of some documents, the man and woman cease to be husband and wife.

21. At the time of remarriages, which is known as *Udike*, the Kazi is invited. The bridegroom presents the bride with sarees and clothes. Then a lucky chain is tied by the ladies round the bride's neck and the pair becomes husband and wife.

22. A girl's attaining puberty is also observed ceremoniously by inviting friends and relatives.

23. Birth of the first child generally takes place in the house of the wife's parents whither she goes in the seventh month of her pregnancy. The delivery is is generally attended to by a Muslim 'Dai' (midwife) who remains with the woman for six days. Soon after the birth, the Kazi, the Mulla or some elderly Muslim offers prayers. On the fortieth day the naming ceremony takes place in the presence of a Mulla and relatives. After childbirth, the mother keeps to the house for forty days, when she is considered to be polluted. On the 40th day, a cradle is tied in the house and the child is placed there. The mother will worship the well, like other Hindus, draw a pot of water, bring it home and then the paternal aunt will name the child. Cocoanut and jaggery are distributed to all children and the assemblage will be treated with a rich feast. Another peculiarity is that for twenty days after child birth, the mother will be given daily dry copra kept soaked in water overnight. She will also be fed on copra and jaggery brought by relatives and friends. After twenty days she will be given her normal diet. The *mundan* ceremony, when the hair from the head of the child is removed for the first time is generally performed at some tomb or some other sacred place.

24. Boys are circumcised between one and eight by the Khalif who comes from Belgaum. The Khalif is generally paid Rs. 2/- to Rs. 3/- as his remuneration. The boy is bedridden for about 20 days, after which the boy is given a bath and taken to a mosque for prayers. On the day before that fixed for the ceremony a dinner is given to propitiate the spirits of the dead.

25. If a man is sick beyond hope recovery, one who can read Kuran is called and in a loud voice he recites the chapter on death and happy future of the believer. The creed and the prayer for forgiveness are read and a little sugared water is dropped into the mouth of the dying man. When all is over the people of the house wail bitterly and beat their mouths. The toes are united and the body is given a bath with hot water scented with camphor, sandal oil, etc., by men if it is a man and by women, if it is a woman. Then it is annointed with scents. The name of the dead person is written on the chest, in sandal oil. The Kazi will then put *Kazal* (lamp black) on the eyes of the deceased, with a coin given to him and then keeping his one hand on the chest of the body, move the head of the body up and down. After giving another bath the body is straightened. The body is then clothed and wrapped in white scented shrouds prepared by the Mulla. The shrouds will have three knots, one at the head, one near the waist and one at the foot. After chanting of hymns, the body is laid in the bier and carried on the shoulders by men, who with others call "Lailaha Illallah" (There is no God but one). All along the route, the bearers will be praying that the sins of the deceased be forgiven. After prayers at the mosque, the body will be taken to the burial ground, where in the meantime a pit has been dug. The body will be lowered, about 100 yards from the grave, and after prayers the body will be taken to the grave, where the lid of the coffin will be removed and the body will be lowered in the pit, with the head to the north and leaning on its right side so that it may face Mecca. Before filling the pit, the face is exposed to all the persons present and then covered again. They all throw handfuls of earth into the grave chanting some hymns which mean "of earth we made you, to earth we return you and from earth we raise you on the resurrection day." Then the pit is closed with earth and alms are distributed to Fakirs and Bawas. The Mulla prays and pours a large potful of water on the grave. The whole party retires about forty paces and again prays. And after all the ceremonies, the empty coffin is taken to the mosque where it is kept. Prayers are offered in the mosque on the second and third day. On the third day after prayers at the mosque each of the participants places a scented flower on the grave. On the seventh day, the relations and friends of the deceased are given a non-vegetarian dinner and on the following day part of the food — which had been kept apart in the name of the deceased is taken to the grave and placed there. When a husband dies, the widow, takes off her lucky necklace, bangles and other ornaments and with sobs, frees her husband from the marriage settlement.

26. All the Muslim festivals are observed in the village in the same way as in any other part of the country.

LINGAYATS

27. The caste which stands second in numbers is the Lingayat. In the village, there are Lingayats of four sub-castes, *viz.* Ayyanavaru, Bqnajiga, Panchamsali and Pujari. Ayyanavarus, also known as Jangams, are a class of religious teachers who are held by other sub-castes in esteem and reverence, and whose presence and blessings are sought for on all important occasions. Banajigas are traders, Panchamsalis are husbandmen and Pujaris form the priestly class. However, these sub-castes of old, based on occupation especially outside the sub-caste of Ayyanavaru, have lost their significance as a particular occupation is not restricted to members of that sub-caste only. Thus a Banajiga to-day, may also be a husbandman, and a Panchamsali may be a trader. The three watchwords of the Lingayat faith are the *Ling*, *Jangam* and *Guru*. If *Ling* is the stone home of the deity, the *Jangam* is the human abode of the deity and the *Guru* is the teacher who breathes the sacred spell into the disciple's ear. The *Ling* worn by Lingayats—both males and females wear them—is generally made of light-gray slate stone enclosed in a case of two discs, the lower of which called *Ban* is circular and the upper called *Jalhar* slightly elongated. The case is made of silver or gold, depending on the financial circumstances of the wearer. A man or woman keeps the same *Ling* all through his or her life, and in grave it is taken out of its case and tied round the corpse's neck or arm. If the *Ling* is accidentally lost, the loser has to go through the ceremony of *Shuddhi* (cleansing) and receive a new *Ling* from the Guru. The Guru or religious teacher, the third watchword of Lingayat faith is either a *Virakt* or Celibate or a *Samanya* or ordinary Jangam. There are five Mutts also called Peethas, and every Lingayat family owes allegiance to atleast one of them.

28. Intermarriage between the priestly class and other Lingayats is not permitted. Also marriage between the sub-caste 'Navilgeru' (barbers) and other sub-castes is not permitted. However interdining is permitted. Divorce or *Sodapatra* is permitted and is a simple affair. The two parties meet one another, in the presence of witnesses and express their desire for separation. This is reduced in writing on a stamp paper (Rs. 1-50) and the husband, if the initiative is from his side, has to pay for the maintenance of the wife. There they cease to be husband and wife. However, the divorces are on a decline these days. Widow remarriages or marriages with divorcees (*Udike*) are permitted excepting in the case of Jangams. As compared with the regular marriages, the ceremony is a simple one. The woman comes to the house of the bridegroom with her relations and friends. And on the appointed day, the Guru, fills her lap with cocoanut, plantains, etc., and then the bridegroom ties a *Tali* (or *Mangalsutra* sacred neck thread) round her neck. Then the guests are treated to a feast.

29. The offer of marriage among Lingayats, comes from the boy's father. He approaches the family who have a daughter likely to make a suitable match. If an agreement is reached, the parents of the bridegroom and their relations will visit the bride's place for a betrothal function called *Sakkare karana*. All the castemen and Jangams from the village will also be invited. The girl will be dressed in new clothes and her lap will be filled with cocoanuts, plantains, betel leaves, dry dates, etc. and the boy will be presented with clothes by the bride's side. The Jangams on both the sides, naming the fathers of the couple, will announce the engagement. The guests will disperse after distribution of betel leaves and nuts.

30. The marriage takes place in the bridegroom's village. When the bride's party reaches the village, they go to the Rameshvara temple where they will be received by the bridegroom's side before being taken to their new temporary residence. The ceremony of thus receiving the party is called *Edurugolluvudu*. The date and time for the wedding rites are fixed in consultation with an astrologer. A blanket is spread on a dais and on the blanket women strew rice. On this rice-strewn blanket the bride and the bridegroom are seated. Married women apply turmeric, etc. to the couple and the couple has then to take bath. This function is known as *Arasina*. This a followed by a function called *Surigi*. Five vessels called *Pancha-kalasha* are placed in front of the bride and the groom who sit side by side. Behind them, sit their mothers. Married ladies pour water on the head of these four persons. This, done four or five times, they change the dress and appear again, when they are shown *Arati*. The maternal uncle of the bridgegroom ties the *Basinga* (ornamental headgear). After paying homage to the deity and all elders, the bride and the bridegroom sit on a black rug and worship the *Pancha-kalasa*. The ceremony begins by the Mathapati bowing to the *Mangalsutra* kept in a cup of milk and clarified butter. At the auspicious time the Guru calls 'Sumuhurte Savdhan' (the moment has come, be attentive) and the bridegroom ties the *Mangalsutra* round the neck of the bride. The assembly throws *Akshata* over the couple. It is worthy of note that the couple does not sit in front of each other and there is also no curtain or cloth preventing them from looking at each other's face till the auspicious moment. At the end of this function, the guests offer presents to the couple.

A recent custom is to announce the presents given by each person loudly so that everyone comes to know what has been presented and by whom. Then excepting close friends and relatives who are treated to a rich dinner, all others disperse after receiving betel leaves and nuts (pan supari). In the evening the couple is taken in procession to the village deity before returning to the bridegroom's house. On approaching the house, the sister of the bridegroom will obstruct their way seeking a promise to marry the couple's first female child to her son. The couple will have to enter the house with their right step forward after crossing the doorstep on which some rice is strewn. They then offer obeisance to the family deity and the *Basinga* (Headgear) is tied to a beam in the house. At times some other ceremonies precede this tying of the *Basinga.*

31. The nuptial ceremony (*Hosamalgithikarya*) takes place on some other auspicious day, at the bridegroom's residence, when the relations of both the sides will be feasted.

32. Birth of the first child generally takes place at the wife's parental residence where she is taken in the 5th or 7th month of her pregnancy. A function called *Srimantakarya* is then arranged there. After the birth the midwife who generally comes from a Kabliger, Lingayat or Maratha family bathes the mother and the child in warm water and lays them on a bedstead. *Lingadharana* is the first ceremony that the child undergoes, on the day of its birth. A Lingayat priest, whose feet are worshipped (*Padapooja*) worships the *Linga* with *Panchamrita.* The mother and child are administered *Padodaka* (the water with which the priest's feet are washed) and then the priest after first tying the *Linga* round the neck of the new born, ties it to the cot. The house is sprinkled with holy water and the pollution is removed. On the fifth day, the village *Dai* (Midwife) will come and worship a *Kalasa* (pot) in the lying-in room besides which an oil seed (*Keru Honnina beeja*) and a needle are kept. The *Kalasa* represents the godess *Shettawwa.* The general belief is that the Goddess will inscribe the fate of the child on its forehead with the help of this needle dipped in the oilseed. If the child is a boy, the *Dai ties Ududara* round its waist. In the case of males, the cradling and naming ceremony takes place on the 12th day and in the case of the females, it takes place on the 13th day. On this day too, a Lingayat *Guru* is offered *Padapuja* and the *Padodaka* is sprinkled on the cradle and all parts of the house. The holy water is administered to the mother and the child and then the *Guru* holds the child when it is given a birth name followed by four other names. It would be the paternal aunt, who will name the child. After the naming ceremony *Guggari* (A mixture of corns like Jowar, Avare, Wheat, Gram, etc., mixed with salt) will be distributed to the guests. There will be a small ceremony also on the day, the mother starts breast feeding. That day the well will be worshipped and holy water from it will be brought inside the house where it will be received by the mother of the child after repeating the name of her husband. The lady who brings water from the well, will be presented with a saree and a blouse piece. Before the child completes three months, another function known as *Shettawwa* is done. On that day a *Kalasa* is kept below the cradle and worshipped by the mother. Five or seven boys are given a sumptuous dinner, where one of the sweet preparations will be *Kadabu* (Wheat and Jaggery preparation). In the case of male children, there will be a ceremony when shaving the head for the first time. This is known as *Jade Ilisuvadu.* This ceremony will be arranged at some shrine, if there be a vow, or at the residence only. This ceremony is generally arranged when the child is between two and twelve years. The maternal uncle cuts the first few hairs. In the case of Jangams the rite of *Aitan* or initiation is performed on the unmarried sons. This ceremony usually takes place when the child is aged eight and with the ceremony the boy becomes fit to hold a religious post. First the boy is given the *Linga Diksha* by the Guru by preaching to him the principles of Veershaivism. After worshipping the God, *Ling*, etc., the Guru gives the boy *Jolige* (a beggar's satchel) and a staff and the boy moves round among the guests and collects alms uttering *Shiva Siddha Daya Dharma Dharma Purana Dandi Bhikshe.* After gathering the alms, the initiate returns the bag with the alms to the Guru, bows low before him and asks him to return the bag promising to obey all his commands to the letter. The Guru commands him to live on alms, to share his alms with the helpless and needy, and to lead a virtuous life and returns the bag. Then the Guru as also other Jangams are presented *Dakshina.* After this ceremony which is also called *Upanayana*, the boy is sent to some *Sivamandira* for further study of religion. After completion of the studies, he may become the head of some Mutt which ceremony is known as *Patta Kattuvudu.*

33. Another ceremony that is observed on occasions is also called *Diksha.* It is performed on a Lingayat who wishes to enter into a grade higher than his own or on one who has been put out of caste, to let him back into the caste.

34. Lingayats always bury the dead. The exceptions are in the case of a woman dying in child birth or when it is a case of suicide, when the body is cremated.

It is believed that the body of a woman dying in child birth will be exhumed and the bones disturbed by snake charmers for charms. According to Veershaivism, death is a cause of gladness, as the dead exchange the cares and sorrows of this worldly existence for the joys of Kailas, the heaven of Shiva. Still, the loss to the living remains. When fatal symptoms set in, the Jangam whispers some *Mantras* into the right ear of the moribund person and those who stand round, say the soul is cleansed. When all is over, the body is bathed and set on the Verandah and the brow is rubbed with *Vibhuti* (sacred ash). The Jangams recite scriptures and are offered money and clothes. The body is dressed in fine clothes and flowers and set in a *Viman* or gaily canopind chair. The *Viman* is carried to the grave by four castemen either on the day of the death or the following day by which time all the relatives, friends, etc., assemble. The procession is headed by a band of music and followed by wailing men and women. Prior to the removal of the body, the Jangam marks the spot of the pit in the graveyard by measuring five steps. The grave is generally of two kinds, a married man's grave called *Gomukh Samadhi* and a *celibates* grave called *Shikhar Samadhi*. When the funeral party reaches the graveyard, the body is taken into the grave by two kinsmen and seated cross-legged. The *Ling* is taken out of its silver cover, the cover being given to the Jangam and the *Ling* is placed in the hands of the deceased. *Vibhuti* and *Bilva* leaves are placed and then the grave is filled with earth. Then the Jangams' feet are worshipped and alms are given to all Jangams. The funeral party then returns to the house where a girl brings water and pours it on the pickaxe, etc. with which the grave was dug. She also sprinkles *Padodaka* on the people saying "Those who have come to-day may not come to-morrow" meaning "Let there be no more deaths in the family." The members of the deceased's family take their meals with their relatives. The agricultural implements are all kept in a corner and it is only on the fourth day after their worship, they will again be put to use. On the fourth day, the clothes of the deceased along with a Linga and a vessel are kept in the Puja room and worshipped as indentifying the deceased and friends and relations are given a feast. If a lady is widowed, then her bangles are broken, the *Tali* is removed and the *Kumkum* mark on her forehead is rubbed off.

35. The Veerashaivas do not believe in rebirths but still they do have a belief that a person with misdeeds in this life will be reborn as an animal. There are some other beliefs also. It is considered an ill omen if a crow enters the house. If it enters the house by the front door and goes from the hind door, they vacate the house for six months. If it enters and exists from any other doors, they leave the house for three months.

MARATHAS

36. Marathas who number about 182 distributed among 27 households, are all recent immigrants, having followed the Jadhav family, who held the village as Inam. They are all hardworking, thrifty, and energetic. Some of them claim connection with Rajput Pavars and other families and the martial bearing of some of the families lends support to this claim. There are two sub-divisions among them, *viz. Asal* Marathas and cultivating Marathas. The latter are also called *Kunbi Marathas* in some parts. Among *Asal* Marathas, unlike the *Kunbi* Marathas, *Udike* system or any other system of remarriage is not permitted. So also *Asal* Marathas do not marry sister's daughter as *Kunbi* Marathas do. Though *Asal* Marathas dine with *Kumbi* Marathas, they do not generally intermarry. Many of the Marathas wear the sacred thread and are careful to observe all the Hindu fasts and feasts. Their chief Gods are Vishnu and Shiva, with a leaning towards Shaivism. They fast on *Shravn* Mondays, *Ashad* and *Kartik Ekadashis* and some of them visit Pandharpura on the latter two occasions. They have strong faith in soothsaying and ghosts, and consult Brahmin priests about auspicious days, the position of stars, etc. Childless parents generally take a vow to river Malaprabha, and go to either Mugutkhan Hubli or Khanapur for a bath in the river on *Amavasva* day.

37. They marry a boy usually when he is about 25 and the girl when she reaches 14. There are 91 *Gotras* and marriage within the *Gotra* is not permissible. Formerly the bridegroom had to pay some bride price, the amount depending upon his capacity and status. But this custom is on a wane now. Marriages are usually settled after the tallying of horoscopes. If an agreement is reached, an auspicious time is fixed in consultation with a Brahmin priest and the marriage is celebrated either in the bridegroom's or bride's place, according to convenience. On the day before the marriage, the boy and girl are rubbed with turmeric in their respective houses, when a feast is held and the *Gondhal* ceremony is performed.

38. The important items of a marriage cermony, are the *Laya Homa* (a sactifice) and tying of the holy *Tali* (a sacred ornament) round the bride's neck. Other details are more or less common with the marriage of Brahmins, in any other part of the country.

39. Birth of the first child usually takes place in the wife's parental house. In the fifth or seventh

month of pregnancy, a function known as *Sreemantha* is held. Her feet are decorated with *Kumkum*, turmeric is rubbed on her body and a feast is given. In the evening she is made to sit in the midst of a crowd of relations. Two married women apply *kumkum* to her forehead and offer *Arati*. Her lap is filled with cocoanut, betel leaves and nuts, rice, etc. and then she has to repeat her husband's name in a couplet. Before retiring, all other ladies have also to repeat their husband's name likewise. In this connection, there is a huge stock of ready made and often witty couplets in Marathi. The delivery is attended to by a local *Dai* (Midwife). On the fifth day after birth, five young children are feasted in honour of Goddess *Satvai*. The naming and cradling ceremony takes place on the 12th day, the paternal aunt getting the honour of naming the child.

40. Except in the case of children, the Marathas generally cremate the dead. Soon after everything is over, the body is washed and dressed in white cloth placing it on a bier of bamboo reeds. The funeral fire will be carried by the son or in his absence, a younger brother. The crematorium for the Marathas here is near the bund of the Kempgeri tank. The sons of the deceased will get the heads and chins cleanshaven. A candle or a lighted wick will be kept at the place of death for 9 days. On the second day of the cremation, *Asthi* (ash) will be collected at the crematorium and will be subsequently taken out for immersion either in Malaprabha River or Bellary *Nala*. On the 9th and 10th day Rice or Wheat *Pinda* is offered at the crematorium in the name of the deceased. Balls of cooked rice are offered to the crows. If the crows at once feed on the rice balls, the mourners think that the dead left with no unfulfilled wish. If the birds do not come, the chief mourner prays them to eat and promises to carry out all the dead person's wishes. If even after these prayers and promises the crows do not eat, the chief mourner takes a blade of sacred grass (*Durve*) and with it touches the food. On the 11th day *Homa* and *Shraddha* are performed in the house and on the 12th day after the performance of *Homa*, relations and persons who formed the funeral party are feasted. Some families observe this on the 13th day which is called *Vaikuntha Samaradnya*, on which day the soul is believed to reach heaven. Then on, every year, during the life time of the son or the next of kin the family performs *Shraddha* in *Bhadrapada*, in memory and honour of the deceased.

### HARIJANS

41. The Harijans of this village all belong to one sub-caste of Holeyas, known as Chenna Holeyas. This sub-caste is divided into eitht groups called *Bedegus* of which the local Harijans hail from *Elimonoli Bedegu*. They are all related to one another. They speak Kannada and live on the outskirts of the village in thatched or country tiled huts. The ground close round their houses is generally swept clean, but the air is often tainted with decaying flesh. They use animal food of all kind excepting pork. They are submissive, hardworking, honest, and thrifty when not given to drinking. Most of them are day labourers in the field and also a few hold the hereditary office of Talwars and Kolkars. They serve the community as Watchmen at the time of harvest, in keeping the village clean, in removing the carcass of animals, etc., and in return receive a share of the produce in the field, called *Aya*. In the past payment of *Aya* used to be compulsory and the Government also used to enforce it. Now it is more or less left to the choice of the husbandmen and as such the payment is not regular. They are, even to-day, looked down as one of the lowest classes in the country. They recognise all Hindu Gods and their family deities are Durgawwa, Satikawwa and Yallamma. At times they make pilgrimages to Parasgad (Saundatti Yellamma) or Tuljapur (Goddess Bhavani). On the way to and from the temple, the devotees shout aloud *Udho Udho*, that is victory, victory. Their special holidays are Holi in February-March, and Dasara and Divali in September and October. They have strong faith in soothsaying and witchcraft. Recently, there has been considerable influence of the Roman-Catholic Missionaries on them and we can see some of them worshipping the Cross. They appear to have been formally converted to Christianity. Inspite of this they still maintain that they are Harijans, presumably being afraid that they might not get the special concessions and benefits sanctioned to the Depressed Classes, should they admit about their conversion to the Christian faith. Educationally, economically and socially, they are very backward and it is only recently, that they have started sending their children to schools. Their social disputes are enquired into and settled at caste meetings.

42. Generally their marriage takes place at the bride's place on a day fixed in consultation with a Brahmin astrologer. The bridegroom would be usually twenty and the bride about 12 to 14 years. A day is fixed for betrothal (*Sakkare Shastra*) when sugar, betel leaves and nuts, plantains and Rs. 32/- is taken to the house of the bride and placed in her lap after seating her on a blanket. The guests will be treated to a feast. The ornaments (all made of silver) usually worn by the bride would be two ear-rings, two *Tholbandi* (arm bands) and one *Nadupatti* (waist band). The

*Tali* (sacred necklace) and the *Dhare Seere* (Sari) will together cost about Rs. 80/-. Before proceeding to the bride's place, a small function known as *Arasina Shastra* takes place at the bridegroom's house. Early morning, 4 pots and one *Kalasa* are kept at a fixed place and cotton thread is wound around them. The bridegroom and his mother are seated in the middle. Five married ladies will apply turmeric powder and oil to them, and pour water over their person. Then *Basinga* (marriage coronet) is tied round the bridegroom's head and dressed in a shirt, dhotee, coat and turban, and holding a knife in his hand to which a lemon is fixed at the sharp end, he proceeds to the bride's place accompanied by his relatives and friends. The procession is also accompanied by music, the musical instruments chiefly consisting of 2 *Kaidallu* 1 *Dollu*, 2 *Karadi-mazal* and 1 *Rona Halige*. A similar function also takes place at the bride's place. The bridegroom's party is then received by the bride's people by serving them with molasses water. At the marriage pendal the bridegroom's feet are washed and *Arati* is offered to him. The bride is escorted to the pendal and is made to stand facing the bridegroom. Women start singing some songs and the bridegroom ties the *Tali* round the bride's neck and then *Kankana* is tied round the wrists of both. The invitees are given *Pan Supari* and later given a dinner at which the most important sweet preparation is *Holige* or *Huggi* made of wheat and jaggery. Then the couple is brought inside the house and as they enter they are offered *Arati* after washing their feet. At the doorstep 5 pots are kept with 5 *Chapatis* on them. The bride will give the *Chapatis* to other ladies and then they go to the *Pooja* room and offer obeisance to God. Then they sit side by side on a wooden plank and receive presents from friends and relatives. Generally an elderly casteman recites a verse or two at the time of marriage and throws rice when other people also join him.

43. Remarriages of both divorcees and widows are permitted among them. It is a simple ceremony and ends with the tying of the *Tali*. Marriages amongst relations like marrying sister's daughter, maternal uncle's daughter, etc., are quite common. There is generally no intermarriage between two sub-castes. Divorces are permitted but as some maintenance charges are to be paid, they are on a decline. Their poor economic conditions and social lowliness forced their womenfolk to lead a life of prostitution in the past. But this is on a decline now.

44. Birth of the first child generally takes place in the bride's parental house, where she goes in the seventh month of pregnancy. After a birth, a Mahar midwife washes the mother and the child, lays them on a bedstead, and feeds the mother on boiled rice. On the fifth day she offers food to the Goddess Sathi, waves a lamp before the Goddess, and takes away the lamp under cover with the food to her house. On the twelfth day the child is cradled and named. The child is laid in the cradle by 5 married ladies and the paternal aunt names it. Issueless persons pray God Rameswara and Dattatreya for favour.

45. They bury the dead in a sitting position facing east excepting in the case of small children, who are buried in a lying posture. When a person dies, the body is washed and dressed in the daily clothes. The corpse is taken to the burial ground in a blanket. The grave is 9 feet deep, five feet long and five feet broad, measured by the corpse's foot. A Lingayat Swamy will say some *mantras* and throw *Bilva patre* (Bel leaves) and the funeral party, then, do the same. Then the party will return home. A member of the family of the deceased will stand in the front foor holding a pot of water in which everyone present will dip his hand. Then the family member will say 'Those who have come to-day, may not come to-morrow' and then they will disperse.

46. On the third day rice balls, puffed rice is carried over and placed on the burial spot. On the 9th day, a small silver sheet is prepared in the name of the deceased and one member from each household is invited for dinner.

**Houses and Housetypes**

47. As already stated in Chapter I, the *Gaothana* (habitation) consists of a linear assemblage with a regular street called *Oni* provided between parallel-rows of houses. Even the distribution or grouping of these houses is according to caste. Thus the Chavadi Oni which is the main street of the village is occupied by Muslims, Marathas and Panchals; Balegar Oni is occupied by Muslims and Marathas; Aiyyagala Oni forms the residence of Lingayat priests; Lingayat Oni is mainly occupied by Lingayats with a sprinkling of Marathas and Panchals; Jamadar Oni and Mujawar Oni belong to Muslims only; Nayakara Oni is occupied by Nayaks; Holegeri belongs to Harijans; Panth Samsthan forms the residential area of Brahmins.

48. The houses have all a rectangular ground plan with mud walls and two sloped roofs meeting at a ridge generally covered by country tiles. Generally fine clay which is available in the fields is kneaded by foot, cut up with a spade into chunks, dried in the sun

and then laid one on top of another to form the wall. The walls are at times smoothened with plaster and decorated with plain colours like red, cream or white. Some of the houses have also their walls ornamented with drawings of animals, birds, flowers, etc.

49. Table 13 shows the types of houses by roof. Out of 210 households, only 4 are covered with Zinc sheets, 7 are thatched, 17 have Mangalore tiles and the rest have all country tiles. In the case of all houses the framework under the thatch is of wood or bamboo. The country tiles (*Karehanchu*) are semi-cylindrical tiles turned on a potter's wheel or made by pressing flat thickish tiles against a cylindrical piece of wood to give necessary curvature. The villagers purchase these tiles from elsewhere in the neighbourhood. The Mangalore tiles are flat and interlock with each other.

50. All the houses are single storeyed built on a plinth, generally of stone, rising two or three feet above the street. From the street a flight of two or three steps leads to the front door.

51. Table X gives the particulars of household by the number of rooms occupied and by the number of persons occupying them. It will be seen that in all there are 187 rooms for 210 households. There are 86 households without a regular room, 80 households with single room, 31 households with two rooms, 1 household with four rooms and 1 household with five rooms. So it will be seen from this, that the housing facilities available in the village are not sufficient. Investment in housebuilding is unknown. New houses, if at all built, will be always by persons who mean to live in them.

52. The rooms are generally low, dark, illventilated, there being no side windows. The light comes from only the front and backdoors. The floors are of beaten earth covered with a wash of cowdung, which is renewed on Mondays, every new or full moon days and during most of the festivals.

53. Generally there will be a front Verandah (*Katte*) on either side of the central steps, one side of which is generally covered by bamboo matting. A common feature of the Verandahs in this village is that there will be a small pit for keeping fire which helps not only in warming up but also for lighting Beedies, Cigarettes, *Hukka* (which is passed from mouth to mouth) when sitting gossiping. The Verandah is covered by the eaves whose outer edge rests on a row of wooden pillars. The verandah is used for spinning on Charakha, hand weaving, preparing eatables like *Sandige*, *Happalams* etc. The back of the verandah is the front wall of the house. As we enter the house from the front door which is generally carved with figures of Ganapati, Gajalakshmi, Rudrakshi, etc., we come across the *Hatti*, where the cattle is tethered, there being no separate cattle-shed. It is said that *Bedas* from the surrounding hills used to lift the cattle and as a precaution, the living room itself, started to be used as a cattleshed, atleast during night time. The agricultural implements are also kept in this room, the lighter ones being kept on the cross beams. One corner of this room, or the inner room would be used as a granary. Further inside will be the Pooja room (*Devar Kone*) the Kitchen (*Adigemane*) and the bath room (*Bacchalu*) or the bath pit. And we reach the hind wall of the house, beyond which there will be a small backyard. The backyard (*Hittalu*) is used for tying cattle during day time, stacking fodder, and for a manure pit. There are no latrines and some fields serve the purpose.

54. The material required for these buildings are all brought from the neighbourhood or Belgaum which is nine miles away. Wood, Bamboos and Mangalore tiles are obtained from Belgaum. The stones required for the foundation, etc., are brought from *Mavinkatte Gudda*, a hillock about 3 miles away. Country tiles are available at Sulebhavi or Balekundri Khurd. The services of the only mason residing in this village or the masons from Modge village are utilised. Carpenters employed are generally from Modge village.

55. Construction of a new house will generally start on a Monday or Thursday, under *Revathi Nakshatra* with the foundation laying ceremony. Two stones placed in a knee deep pit are first worshipped by breaking a cocoanut and then the digging of the foundation starts. Filling of the foundation with stone, earth, etc., is completed on a Wednesday. When under *Anuradha Nakshatra*, frame of the front door is fixed, and worshipped. The carpenter is given *Dakshina*. The pillars and beams are fixed under *Uttarabhadra Nakshatra*. The housewarming ceremony will be done on an auspicious day, when cocoanuts will be buried in all the four directions. Inside the house, milk will be boiled till it overflows out of the container. One cocoanut is tied to a beam and Pooja is performed by the caste priest. Relations and friends will then be given a feast. The carpenter is presented with a turban (*Pataka*), Dhotee, etc. Lingayats perform *Rudrabhisheka* on this day. The actual cost of construction of a big country-tiled house in the village is about Rs. 4,500/- and that of a smaller Mangalore-tiled house is about Rs. 3,500/- as detailed below:

**Country-tiled mud-walled house**

16 cubits breadth x 41 cubits length
(4″ slope 22′ height)
(24½′ x 61½′)

| | Rs. | nP. |
|---|---|---|
| 14,500 mud bricks Rs. 13/- per 1,000 | 188 | 50 |
| Foundation stone (raw) 25 carts at Rs. 4/- per cart | 100 | 00 |
| 1,000 dressed stones at Rs. 12/- per 100 stones | 120 | 00 |
| 4 doors (3 doors 5½′ x 2½′ 1 door 5½′ x 2′7″) | 230 | 00 |
| 6 *Kapat* (shelves fixed in walls) | 90 | 00 |
| 4 windows (2′ x 2½′) | 48 | 00 |
| 1 window (3′ x 1¼′) | 12 | 00 |
| 14 Jeshta at Rs. 15/- each | 210 | 00 |
| 30 pillars at Rs. 6/- each | 180 | 00 |
| 3 beams at Rs. 40/- each | 120 | 00 |
| 7 *Belaga* at Rs. 35/- each | 245 | 00 |
| 100 rafters (*Eli*) at Rs. 6/- each | 600 | 00 |
| 2,000 *Gala* (Bamboo) | 140 | 00 |
| Coir thread | 40 | 00 |
| 7,000 country tiles at Rs. 50/- per 1,000 | 350 | 00 |
| *Badagi* wages (Carpenter) | 400 | 00 |
| *Gondi* (Mason) | 500 | 00 |
| Labourers | 500 | 00 |
| **Grand total** | **4,451** | **50** |

**Mangalore tiled house**

22½′ x 52½′ (6″ slope 21′ height)

| | | |
|---|---|---|
| 11,500 bricks (mud and dried in sun) (15″ x 6″ x 6″) at Rs. 13/- per 1,000 | 149 | 50 |
| 4 door frames and shutters (3 doors 5¼′ x 2½′ Rs. 50/- each 1 door 5½′ x 2′7″ Rs. 80/- each) | 230 | 00 |
| 5 windows (3′ x 2′) Rs. 12/- each | 60 | 00 |
| 3 *Kapat* (shelves fixed in the wall) (2′ x 3′) Rs. 15/- each | 45 | 00 |
| 27 *Thole* Rs. 15/- each | 405 | 00 |
| 3 *Kaisi* Rs. 45/- each | 135 | 00 |
| 5 Furnol (*Belgagu*) Rs. 35/- each | 175 | 00 |
| 64 rafters | 470 | 00 |
| 216 reepers | 72 | 00 |
| 2,000 Mangalore tiles | 600 | 00 |
| Nails | 30 | 00 |
| 1,000 stones (dressed) | 120 | 00 |
| 20 carts foundation stones | 80 | 00 |
| 30 pillars | 180 | 00 |
| Carpenter wages | 325 | 00 |
| Mason and general labour | 500 | 00 |
| **Grand total** | **3,506** | **00** |

## Dress

56. The villagers are simple in their dress habits and practically there are no variations in the mode of dress, among people of the various castes. Even the Muslims, who wear sewn lower garments like payjamas, have adopted the dhotee for their lower garments. The men's apparel generally consists of a *pataga* (turban) of white colour (but at times of light yellow, blue or orange colour), a cotton shirt, and a dhotee. The turban generally consists of fine mill made cotton cloth costing about Rs. 4/- to Rs. 15/-. Though some persons have replaced the turban with a cap, on all important and ceremonial occasions, a turban is a must. The upper garment consists of a shirt, which may have either full or half sleeves and at times a cotton banian (short upper garment with sleeve or no sleeve) forms the undergarment. The dhoti is worn with a *kacha i.e.* one end of the cloth passes between the thighs and is tucked in the back. The shirt and dhoti are either of mill made cloth or handloom material. Generally ready made shirts are purchased at Belgaum or Sulebhavi.

57. The female folk wear a Saree (*Shire* or *Lugadi*) and a blouse (*Choli* or *Kuppas*). The Saree is worn round the waist, with the longer part serving as a skirt in covering the limbs and the shorter serving as a cloak to cover the chest, shoulders and the head. Brahmins and Marathas wear the saree in a *kacha* style *i.e.* with one end of the saree passing between the legs and tucked at the waistline at the back. But others let this end fall like a petticoat to within 2 or 3 inches from the ankle. Even girls aged about 8 years, wear a saree. The blouse, with short sleeves reaching about half way down the upper arm, covers the back and is fastened in the front with either buttons or a knot. The sarees are generally of handwoven cloth purchased at Sulebhavi or Belgaum or from the vendor who visits the village once a week. The cloth for blouses comes from the handlooms at Deshnoor or Bagewadi. Even amongst Muslim ladies, the *Barqua* custom is not rigidly observed. It is only when they go out of the village or outsiders visit the village that they wear a Burqua. Purchase of new clothes is generally made at the time of Ugadi (New year), Holi, Deepavali and such other auspicious occasions. Khadi cloth required for shirts, etc., is purchased from the local Khadi centre.

58. For footwear, they purchase Sandals made by the cobblers of the neighbouring villages. These sandals have generally a small clasp into which the great toe passes and the instep is connected by a strap. At times the instep consists of several pieces of leather, arranged in a decorative pattern, locally known as Kolhapur pattern.

**Hairstyles**

59. The women of all castes part their hair in the middle and tie it at the back into a knot. In the case of young girls, it is plaited at the back like a pig tail. Men generally have a close-cut crop, what in urban areas is known as a *Summer crop*. A barber of

the same village visits every household off and on and generally he is paid his remuneration in kind annually after harvest.

**Ornaments and body decorations**

60. Indian women are always fond of ornaments and this village is no exception and quite a few men also have a fascination for ornaments. Most of the ornaments worn by the people here are of silver or glass which is a clear indication of the poor economic condition of the people. The only exception is the *Mangalsutra* worn by married ladies (not widows) which is made of gold. The common ornaments with their local names, and other particulars are catalogued below:

| | Local name of the ornament | Material used | Approx. weight | Approx. cost |
|---|---|---|---|---|
| A. Young children | | | | |
| (*a*) Neck | Lingadakai Sarpani | Silver | 1½ Tolas | 3 - 50 |
| (*b*) Ear | Muruku | ,, | 6 Gunji | 4 - 00 |
| (*c*) Wrist | Bilwara | ,, | 1½ Tolas | 4 - 50 |
| (*d*) Waist | Udadara | ,, | 2 Tolas | 7 - 50 |
| (*e*) Legs | (i) Thode | ,, | 10 Tolas | 30 - 00 |
| | (ii) Kalkadaga | ,, | 4 Tolas | 12 - 00 |
| | (i) Thode | ,, | 10 Tolas | 30 - 00 |
| | (ii) Kalkadaga | ,, | 4 Tolas | 12 - 00 |
| | (iii) Pendegejje | ,, | 4 Tolas | 12 - 00 |
| | (iv) Godambigejje | ,, | 4 Tolas | 12 - 00 |
| | (v) Gatti Halgadaga | ,, | 3 Tolas | 9 - 00 |
| B. Women: | | | | |
| (*a*) Neck | (i) Mangalsutra and Two beads (Gundu) | Gold | 8 Gunji | 6 - 00 |
| | (ii) Sakale | Silver | 2 Tolas | 6 - 00 |
| (*b*) Ear | Hirvu | Silver | 3 Annas | 12 - 00 |
| (*c*) Nose | (i) Mugubottu | Silver | 3 Annas | 12 - 00 |
| | | Gold | 3 Annas | 30 - 00 |
| | (ii) Haralina-Mugubottu | Gold studded with stones | 2 Gunja | 12 - 00 |
| (*d*) Arms | (i) Thol-Serige | Silver | 1 Tola | 3 - 00 |
| | (ii) Thol bandi | ,, | 20 Tolas | 60 - 00 |
| (*e*) Wrist | (i) Bilwara | ,, | 4 Tolas | 12 - 00 |
| | (ii) Kangani | ,, | 8 Tolas | 24 - 00 |
| (*f*) Fingers | (i) Ungura | ,, | 4 Annas | 1 - 50 |
| (*g*) Waist | Nadupatti | Silver | 10 Tolas | 30 - 00 |
| (*h*) Leg | Gejjebille | ,, | 2 Tolas | 6 - 00 |
| (*i*) Bigtoes | Ronagodu | ,, | 4 Tolas | 12 - 00 |
| (*j*) Small toes | Kiriangali | ,, | 1 Tola | 3 - 00 |
| (*k*) Toes | (i) Kaluungura | Silver | 4 Tolas | 12 - 00 |
| | (ii) Suruli | Silver | 2 Tolas | 6 - 00 |
| C. Men: | | | | |
| Waist | Udadara | Silver | 4 Tolas | 12 - 00 |

**Household goods**

61. A glance at the Tables 12, 12-A and 12-B will show that people of Balekundri are basically poor. The main problem that the villagers face is one of subsistence and they can hardly think of possessing luxury articles and furniture. It is only a few (48 households to be exact) who have seen the urban life that have acquired a few articles of furniture like cots, chairs, tables, etc. A peep into a house will reveal the existence of some old aluminium or earthen vessels with a couple of copper or brass vessels used for drawing water from the wells. A couple of mats, one or two *Kambalis* (Rugs made of coarse wool), cotton quilts, one torn *Jajam* (carpet) will form all the furnishings. In a corner will be lying, a few bags of grains intended for seed purposes and closeby there will be a small granary, where their harvest, which would generally be not enough even for their sustenance is stored. In the *Hatti* where cattle are tied, will be found a few field tools. Since the village is not electrified, each household will possess either a lantern or a kerosene wall lamp. There are a few petromax lamps in the village, which are used at the time of sugarcane crushing, harvesting of crop or on other special occasions. Excepting Brahmins, all people do their cooking in earthern pots and eat their food in aluminium plates. The earthen pots are generally purchased at Sulebhavi on shandy days. There are a few cycles in the village,

but they are mostly owned by persons whose vocation requires them to go to Belgaum every day, *e.g.* Milk vendors. However, almost all the households (except 12) use toilet and washing soaps. There is only one Maratha family which gives clothes to the washerman from the neighbouring village, there being no washerman in this village. All others attend to this work, at home only. Only five households use mosquito nets.

**Food and Drinks**

62. Excepting Brahmins, Lingayats and Panchals who are pure vegetarians, people of all other castes take non-vegetarian food but only occasionally. Though they would like to take non-vegetarian food more often, their economic conditions do not permit it.

63. The staple diet consists of jowar as it is the cheapest of the millets and also because it enables the persons to withstand hunger longer. The people in Balekundri have generally three meals a day. The first meal, which is a cold meal consisting of jowar bread prepared the previous day, is taken in the morning before they go to the fields. The next meal consisting of jowar bread and a little rice occasionally, is taken in the afternoon. This meal is generally carried to the fields, when the men are working there. The third meal also consisting of jowar bread, is taken in the evening. The life in the village subsides after dusk, by which time, the villagers are mostly tired, having done hard manual work from dawn to dusk and so they take an early evening meal and go to bed after gossiping a little. Table XV gives in brief the staple diet and food habits of various castes, by households. Excepting two households whose staple diet consists of rice and 18 households who supplement jowar or rice with wheat, all others consume jowar only. It will be seen from Table XIV that 178 families have three meals a day, 29 families take two meals a day and only 3 families (consisting of aged people only) take one meal a day.

64. Jowar is consumed in the form of bread, locally known as *Rotti*. The method of cooking jowar consists of grinding the cereal into flour out of which a dough is prepared by mixing it with water. It is thoroughly kneaded and made into the form of thin round pan cakes. This flat bread is first quickly heated in an iron pan on both the sides, so that the two surfaces are dried and caked over, while the inside retains a little moisture. In this condition the bread is immediately placed directly on the embers when the water retained within, bursts into steam and raises the bread. Wheat bread (*Chapati*) is also similarly prepared with the difference that a small amount of fat consisting of ghee, safflower oil, or groundnut oil, is added at the time of kneading the dough. The jowar bread is consumed with hot vegetable curries, brinjal being the common vegetable. The brinjal curry consists of whole boiled brinjals seasoned with a lot of chillies and condiments to which sliced onions are liberally added, at the time of cooking. They also consume a *Chatni* which consists of a paste of chillies, salt and tamarind. The climate here, which is never hot, it appears, permits the intake of such hot curries. They consume butter, butter milk and other products of milk, which is not in short supply in the village.

65. On special occasions and festivals they consume some sweets made of wheat. The common sweet preparations are *Holige* and *Huggi*. Both are combinations of wheat and jaggery. The former consists of baked pancakes of sweetened wheat and the latter is prepared by boiling wheat more or less like rice and then sweetening it with jaggery.

66. Of late the habit of taking tea has infiltrated into the village and is the result of the urban influence of Belgaum. This habit of tea consumption as correlated to income is shown in Table 11. Except 20 families, all others do consume tea both at home and outside. Some among these twenty families also, do take tea occasionally but only outside.

# CHAPTER III

# ECONOMY OF THE VILLAGE

**Economic Resources**

*(a) Land*

67. Like most of the Indian villages, Agriculture is the mainstay of Balekundri too. 361 persons of the total working population of 549 follow this vocation. Some of them work not only in the fields in the village proper, but also in the neighbouring villages of Modge, Balekundri Khurd, Maryal, etc. A few persons like the Village Carpenter, Blacksmith have stuck to their traditional occupation. Still their main source of livelihood is related to the land. The soil mostly consists of coarse light redloam, being the direct result of the decomposition of the iron-bearing rocks, and also black soil or a mixture of red and black, which is the result of the rock ruins changed by the addition of organic matter. The rainfall being plentiful, the chief products are the early crops, called the *Kharif* or *Mungari*. The average annual rainfall is about 1,550 Mms, most of the precipitation being between July and October.

68. The total area of the village is 1,084 acres 20 guntas and the particulars of the land are:

| | Acres | Gunthas | Assessment Rs. nP. |
|---|---|---|---|
| *I. Cultivated land:* | | | |
| *a.* Dry land (including 150 acres of private pasture) | 646 | 20½ | 1,077—97 |
| *b.* Garden land | 134 | 37 | 277—53 |
| *c.* Irrigated land | 233 | 8½ | 1,658—40 |
| **Total of (I)** | **1,014** | **26** | **3,013—93** |
| *II. Uncultivated land:* | | | |
| *a.* Gaothana | 21 | 27 | |
| *b.* Road | 19 | 18 | |
| *c.* Boundary roads | 0 | 33 | |
| *d.* Boundary stream | 2 | 31 | |
| *e.* Potkharab | 25 | 05 | |
| **Total of (II)** | **69** | **34** | |

One Acre=40 Gunthas

69. The Pot Kharab consists of two types (1) assigned for any public or special purpose and (2) uncultivable. Out of the 25 acres 5 gunthas of Pot Kharab, an area of 30 gunthas is assigned as a burial ground and 9 acres 26 gunthas are occupied by tanks, thus the uncultivable land is only 14 acres 29 gunthas. Inside the *Gaothana*, there are 11 *paradi* survey numbers which form the backyards of houses. In this *paradi* land, covering an area of 7 acres and 25 gunthas, wet crops like paddy, sugarcane, etc., are grown. The pasturage, which is assigned as such to the village is only 4 acres and 12 gunthas and this being too meagre, the villagers are availing of the grass growing in some low level marshy lands as a pasturage. This area about 150 acres in extent and lying in patches in *malki* lands cannot be cultivated. There are no forests within the village limits.

*(b) Livestock*

70. Livestock and cultivation form the twin pillars of an agrarian economy. The cultivation here being rudimentary in nature, necessitating the use of the traditional plough, the motive power is provided by the oxen. Table 7 gives the position of the Livestock in the village. It can be seen from this that 64 households maintain working bullocks numbering 128. Excepting a few among these households most of them have atleast a pair of bullocks. Of these 55 are owned by 30 Muslim households, 38 by 16 Lingayat households, 26 by 13 Maratha households, 5 by 2 Harijan households, and 4 by 2 Nayak households.

71. The milchcattle consists more of buffaloes than cows. As against 16 cows in the village, there are 159 she-buffaloes, because the yield of milk from the she-buffaloes is more. Most of the milk produce of the village goes to Belgaum, this being a regular and sufficiently remunerative side business with many households. Of the 159 she-buffaloes in the village, 68 are owned by 53 Muslim households and 41 are owned by 32 Lingayat households.

72. Considering the large Muslim population of the village, the sheep and goat population of the village is very meagre, there being only 37 sheep and 11 goats in the village. So also the poultry figures for the village are quite low.

73. Very little attention is paid by the villagers of Balekundri to the value of breeding animals through scientific selection. Most of the cattle are of local breed called *Jawari*. The cattle are allowed to mix with the weak and degenerate types, leading to the deterioration in quality. The locally bred bullocks are considered as a fairly good general utility breed particularly for draught purposes. The veterinary aid, though available at Sambre is not sufficient in extent. Diseases like Anthrax and Rinderpest take a regular toll of the cattle causing frequent losses resulting

in indebtedness. The poultry consists of only local breeds and the few households who possess them are eager to have the improved stock.

(c) *Other resources*

74. There are no big industries in the village, though there are a few households engaged on Ambarcharkha provided by the Hudli Khadi Centre, which has a branch here. About 80 persons, mostly females, work on these charkhas during their spare time and so it has become a good subsidiary work. Many of the families which were engaged in silkthread-twisting have taken to the Ambarcharkha after its introduction in the village. Some of the villagers are employed in the Artificial Silk Factory at Modge village. One family distils oil from the Ganajali grass.

75. Thus it will be seen that there is not much mobility of occupation in the village. Agriculture still continues to be the predominant occupation for a majority of the villagers. The only noticeable mobility is in the partial replacement of the Silk twisting household industry by the Ambarcharkha and the diversion of some of the agricultural labourers to the silk mills at Modge. But neither of these two has resulted in any change in the general outlook of the village. The average income of the household continues to be meagre and normally they struggle hard to make both the ends meet. The Harijans continue to work on daily wages, and so their income is not steady. Many of the families work on daily wages inspite of their owning some lands as their holdings are too small. Some of the members of the household attend to their lands, while other members of the family seek jobs on daily wages in the Modge Silk Factory, in other lands or in road works, etc.

**Factors influencing economic life in the village**

(i) *Land tenures ana Land reforms*

76. Before considering the impact of the various factors influencing the economy of the village, it would be necessary to know the conditions prevailing in the village in the immediate past. Till 1949, this village formed part of the Sangli State and was attached to Shahpur Taluk of the Sangli State for administrative purposes. Though the general administration in this State was maintained at a fair standard, the people of this village did face certain difficulties as the chief town of the State where most of the District offices were situated, was about 90 miles away. The Revenue Circle Officer, whose headquarters was at Sambre, was the highest Revenue Officer nearby. The Sub-Registrar's office, the Police Station, the Mamlatdar's office, the Hospital, High School, etc., were at Shahpur. But the villagers had to go to Sangli if they had work in any higher offices. There was a Co-operative Credit Society at Balekundri Khurd but its resources were too meagre to meet the legitimate demands of the people. The medium of instruction even at the primary level was only Marathi, though many people had Kannada as their mothertongue. The village was an Inam to the Jadhav family who wielded considerable influence in the village and at times the villagers were in a bad plight too on account of harassment from the Inamdars. The revenue of the village was Rs. 1,712/- of which the Inamdar who used to collect it, retained Rs. 483/-. The village, though surveyed was not settled. The tenancy in lands, had no fixity as to the tenure and so there was no security on land.

77. With the merger of the States in 1949 this village continued to be in Shahpur Taluk for sometime before it was tagged on to Belgaum Taluk of the Belgaum District. And so now the village is in close proximity of the District and the Divisional Headquarters. After its merger in the Union Territory, several land reforms were introduced in this area, the chief among them being the Bombay Merged Territories Inam Abolition Act of 1955, The Bombay Tenancy and Agricultural Lands Act, The Prevention of Fragmentation and Consolidation of Holdings Act, etc.

78. With the application of the Inam Abolition Act from 1—8—1955, the Inamdar who was an intermediary between the Government and the Tiller, had his rights extinguished, and thus the villagers were relieved from his bondage and also were freed from his exactions in the shape of taxes and perquisites. The village was classed as a non-proprietory Inam and the Inam lands were converted into those of the occupancy tenure recognised by the Bombay Land Revenue Code. Incidentally provision for re-grant of the land to the tenure holders was also made on payment of the occupancy price equivalent to six times the land revenue over a period of five years. Thus while the Inam Abolition had no spectacular benefits to confer on the common villager, he has been relieved of the payment of various taxes, cesses, etc. to the Inamdars.

79. The Tenancy Act came into force in the village on 1—8—1952. This Act besides providing for the security of tenure by recognising three categories of tenants namely, (1) Permanent Tenants (2) Protected Tenants and (3) Ordinary Tenants, introduced several beneficient provisions like limiting the rent payable by tenants to the landlords to six times the assessment, prohibiting transfer of agricultural lands to non-agriculturists, prohibiting subletting or subdivision, abolition of various cesses, haks etc. of an obnoxious nature, restricting resumption of lands by

landlords, etc. This Law which is so very important and which forms almost the basis of the Agrarian Reforms has however, not left much of an imprint in the village, as the age old customs in the payment of rent, subletting, etc., still continue unrestricted though there has been a downward trend in the quantum of rent payable now. Several tenants do pay nearly half or one third of their produce as rent, and it will take still more time for the people to take full advantage of the beneficient provisions made in this Law. There has been some litigation arising out of this Law as can be seen from the following statistics and in a few cases the tenant-landlord relationship is not cordial.

| Nature of the cases | No. of cases decided under the tenancy law | Orders granted in favour of the applicant | Orders of refusal |
|---|---|---|---|
| Fixing ceiling area under S. 5A. | 5 | 5 | .. |
| Determination of reasonable rent payable S. 12. | 3 | 3 | .. |
| Termination of tenancy for default in payment of rent S. 14. | 1 | 1 | .. |
| Voluntary surrender of tenancy rights S. 24. | 6 | 3 | 3 |
| Maximum Holdings S.34 | 20 | .. | 20 |
| Permission to sell the land S. 64. | 3 | 3 | .. |

80. The prevention of Fragmentation and Consolidation of Holdings Act, which came into force on 1-8-1952 is more of a dead letter. The minimum limit fixed for fragmentation are 1 acre for the wet and garden lands and 2 acres of the dry lands but fragments below these limits still continue to be formed especially at the time of inheritance of the property.

(iii) *Land improvent*

81. Though there has not been any increase in the area under cultivation — and this is not possible as almost the whole cultivable area is already under plough — there has been conversion of some dry lands into wet. The water table, here, is high and this facilitates wet cultivation. The main source of irrigation is wells, there being 64 irrigation wells in the village. Water is drawn from the wells mainly by Rahats (Persian wheels) with the use of bullock power, though of late diesel oil pumpsets have made their appearance in the village, there being 10 pumpsets in 1963. The National Extension Service has so far advanced a loan of Rs. 4,200/- to one individual to purchase an oil engine and a pumpset. Taccavi loans for the improvement of land have been advanced to three individuals in the course of ten years as follows.

| Month & Year of advance | Purpose for which advanced | Amount of advance | Security taken | Rate of Interest | Rate of Interest on overdues | Amount paid | Amount outstanding interest excluded |
|---|---|---|---|---|---|---|---|
| (a) | (b) | (c) | (d) | (e) | (f) | (g) | (h) |
| 1. Feb. 1951 | Land Improvement | Rs. 750/- | Land valued at Rs. 5000/- | 5½% | 7½% | 1156-51 | 343-49 |
| 2. April 1951 | ,, | ,, | ,, | ,, | ,, | | |
| 3. Dec. 1959 | ,, | Rs. 1000/- | Land valued at 3000/- | ,, | ,, | 362/- | 638/- |

Other advances for shorter durations like loans for the purchase of seed, fodder, etc., are made by the Agricultural Credit Co-operative Society of Balekundri-khurd, or by private individuals.

82. However there is still a lot of scope for intensifying cultivation by improving supplies and services and credit facilities.

(ii) *Industrialisation*

83. As already stated, there are no large scale industries in the village proper. But the art silk factory at Modge, a neighbouring village provides employment to about 25 people. However, the Ambar Charakha has become very popular. The Hudli Khadi Centre has supplied 45 Ambar Charakhas to several poor households, mostly to Muslim women. This Khadi Centre had introduced a four-spindle-Charakha in July, 1958, which was coverted into a six-spindle model in April 1961. Before the introduction of the Ambar-charakha, most of the Muslim ladies were working at silk-thread-twisting but this cottage industry was slowly dying as the silk weavers of Shahpur entrusted this work to the factories at Belgaum, where the turnover was quicker and cheaper. So the Ambar Charaka has actually saved several poor families from starvation.

(iv) *Expansion of sources of finance*

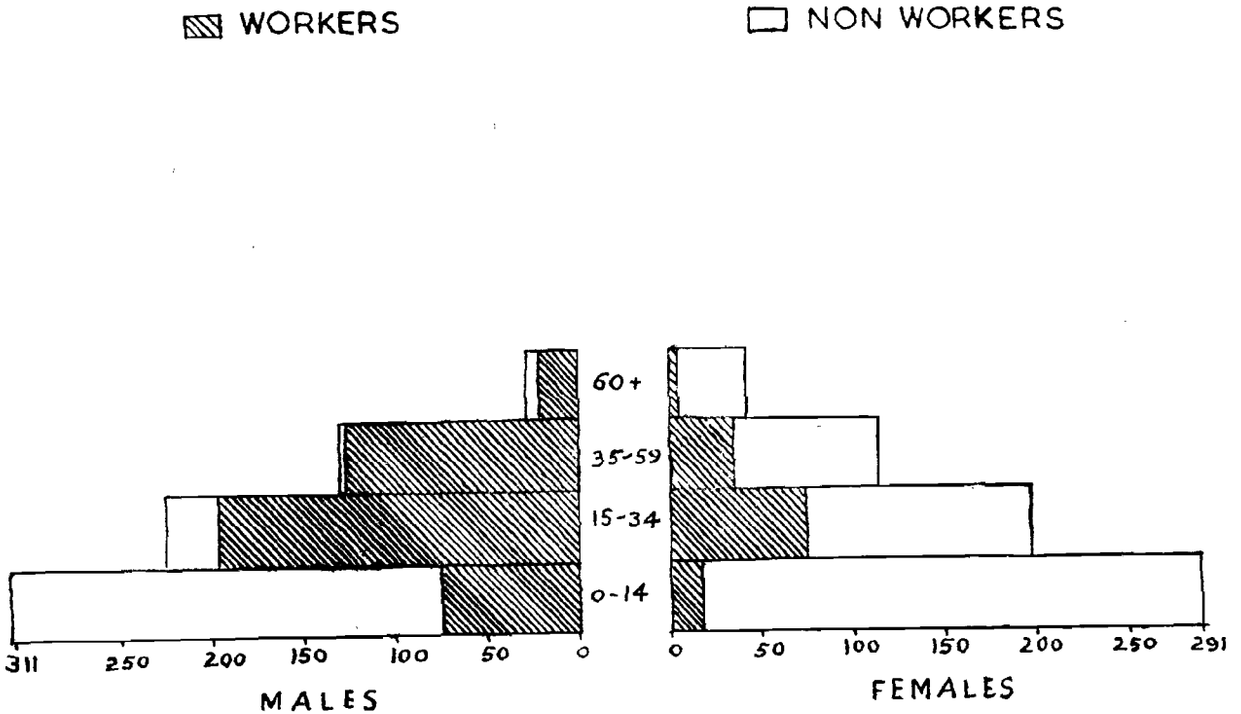
84. The Government are becoming increasingly aware of the importance of making available prompt

# BALEKUNDRI B.K

BELGAUM TALUK

BELGAUM DISTRICT

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



credit to the villagers during the agricultural operations. The lack of an organised system of meeting the credit needs of villagers has so far obstructed the agrarian economy of the country from functioning smoothly. The Village Co-operative Credit Society is now recognised as the bulwark of agriculture. But in practice this source has been found to be functioning not as efficiently as it should either in granting the loans promptly or in recovering them. This bane of an ineffective co-operative has placed the villager at the mercy of the private money lender who waits like a hawk to catch the villager in his clutches. And Balekundri is no exception to this. These people often borrow money from the merchants in Belgaum City at an exhorbitant rate of interest varying from 14 to 18% for the season. The interest and the capital are adjusted after the harvest when the cultivators are forced to deliver all their produce to the merchants who have lent money. Thus many times, they are forced to return empty handed. The Taccavi loans from the Revenue Offices, loans from the funds of the N.E.S. and advances by the Balekundri Co-operative Society are no doubt provided. But the facilities available so far are too meagre.

**Infiltration of urban influence**

85. There has been some impact of the Belgaum urban influence on the mode of living in the village particularly in the dress and food habits of the younger generations. But the village, has not as yet become divorced from its old rural habits as a whole and so there is an intermingling of both the urban and rural atmosphere in the village.

**Livelihood classes**

86. The first division of the population will be into workers and non-workers. The working class may further be divided into Agricultural and Non-agricultural groups. This village, as already stated at the beginning of this chapter has got an agricultural bias. Table VIII indicates the workers and non-workers by broad age groups and sex. Out of the total population of 1,337 of all age groups 549 persons, composed of 416 males and 133 females, were found to be workers and the remaining 788, consisting of 276 males and 512 females, were non-workers. This shows that the workers form only about 41% of the total population. The female non-workers form about 38% of the total population.

A. NON-WORKERS

87. The different activities of the non-workers of each sex are shown in Table IX-A, according to broad age groups. It will be seen, that out of the 276 male non-workers, 238 come in the age group 0-14 years of whom 119 are dependents and 119 are students. The total number of females in this age group is 273, of whom 157 are dependents, 64 are engaged in household duties, and 52 are students. There are only 28 male non-workers and 124 female non-workers in the 15-34 age group. Of the 28 male, 26 are students, 1 is a rent receiver and 1 is a beggar. Of the 124 female, 122 are engaged in household duties, 1 is dependent and 1 is a student. In the 35-59 age group consisting of 78 persons, 76 females are doing household work, 1 male is a rent receiver and another male is forced to be a non-worker due to blindness. There are 47 non-workers in the 60 and above age group of whom 16 are dependents, 23 are household workers, 6 are rent receivers and 2 are pensioners. It is worth noting that nearly 25% of the non-workers consists of student population. However, it is rather a strange feature, that more than 50% of the female non-workers and nearly 37% of the total population consists of persons attending to only household duties. It is a common experience that normally in rural areas, even housewives do engage themselves regularly in the field atleast for a few hours. The fact that Muslim households form the majority in the village may account for the large proportion of female non-workers, as Muslim women do not generally do out-door work.

B. WORKERS

88. Table IX classifies the workers by sex, occupation and broad age groups. The working population was classified into the following 9 broad categories, for the 1961 Census. The working force of the village, falling in each category is also shown:

| | Category | Persons | Males | Females |
|---|---|---|---|---|
| I. | Cultivation . . . | 205 | 186 | 19 |
| II. | Agricultural labour . . | 156 | 101 | 55 |
| III. | Forestry, Fishing, Livestock raising, etc. . . . | 33 | 32 | 1 |
| IV. | Household Industry . . | 43 | 16 | 27 |
| V. | Manufacture: other than household industry . . . | .. | .. | .. |
| VI. | Construction, etc. . . | .. | .. | .. |
| VII. | Trade and Commerce . . | 9 | 7 | 2 |
| VIII. | Transport & Communications . | .. | .. | .. |
| IX. | Other services . . . | 103 | 74 | 29 |
| | **Total** . | **549** | **416** | **133** |

89. In Table IX, an attempt has been made to show the subsidiary occupation also where, a person works at more than one vocation. Of the 549 workers it will be seen that 361 work at agriculture, either by

cultivating the land personally or working as agricultural labourers. 33 persons who come in the III category are all engaged in cattle grazing. There are 43 persons engaged in household industry and most of them work on Ambar Charakhas. Most of them were formerly working at silk-thread-twisting and so this is the only change noticed in the occupational pattern in the village. Otherwise the same occupations, has passed on from generation to generation. There are only 9 persons engaged in trade and commerce, thus showing that the village has no commercial importance. 103 persons are engaged in services. The bulk of them form the labour class, engaged on daily wages.

90. At this stage it would be interesting to compare the livelihood classes as existing in 1951 with those at the time of survey. During the 1951 Census the entire population was classified into one or the other of the eight recognised livelihood classes. Under each class not only the active workers but also their dependents were included under the justification that whether a member of a household is an active worker or not, his means of sustenance depends on the principal work of the household. The concept of the words *work* and *worker* was also different. Then the income derived was the basis on which the principal and subsidiary occupations were recognised, the one yielding the largest income being considered the principal work. In the 1961 Census emphasis was laid not on the income factor but on the time devoted to the work. Thus any work even it be more remunerative to a person would not necessarily mean his principal work, if he was regularly devoting more time to some other gainful economic activity, even if the latter earned for him a lesser income. So, to make the two figures comparable, the information collected at the time of survey has been compiled according to the concepts adopted for the 1951 Census and the results achieved are as follows:

| Livelihood classes | 1951 Census population | | Population at the time of 1962 survey | | Proportionate percent increase / decrease in 1962 |
|---|---|---|---|---|---|
| | No. | Percentage | No. | Percentage | |
| *I. Agricultural classes:* | | | | | |
| 1. Cultivation of owned land | 277 | 24.21 | 277 | 20.72 | —14.41 |
| 2. Cultivation of land taken on lease | 397 | 34.70 | 387 | 28.94 | —16.60 |
| 3. Agricultural labour | 275 | 24.04 | 310 | 23.19 | + 3.53 |
| 4. Non-cultivating owners | 118 | 10.32 | 17 | 1.27 | —87.69 |
| **Total agricultural classes** | **1,067** | **93.27** | **991** | **74.12** | **—20.53** |
| *II. Non-agricultural classes* | | | | | |
| 1. Production other than cultivation | 41 | 3.58 | 85 | 6.36 | +77.65 |
| 2. Trade and commerce | 12 | 1.05 | 32 | 2.39 | +127.62 |
| 3. Transport | .. | .. | .. | .. | .. |
| 4. Miscellaneous sources and other services | 24 | 2.10 | 229 | 17.13 | +715.71 |
| **Total non-agricultural classes** | **77** | **6.73** | **346** | **25.88** | **+284.53** |
| **TOTAL** | **1,144** | **100.00** | **1,337** | **100.00** | .. |

91. The first broad conclusion that can be drawn from the comparative figures of 1951 and 1962 is that in 1962 more households are drawn towards non-agricultural vocations, the pressure on agricultural land getting too much to provide a source of livelihood to all the residents of the village. In some cases agriculture has become their secondary source of income, finding work in the fields only during the season and doing other work like general labour for the rest of the period. In the agricultural classes, there has been a marked fall in the number of non-cultivating owners. This is due to the Land Reform legislations. The income from land in the case of such land owners has ceased to be the principal source on account of the restrictions placed on the rent payable by tenants and also because many of them have taken to non-agricultural vocations. That partially explains for the steep rise in the non-agricultural classes. The rise in the number of persons engaged in production other than agriculture is due to the activities of the Khadi Board which has introduced Ambar Charakhas and some looms in the village. So also persons engaged in service and having other miscellaneous sources of income have increased in number. This is due to the expansion in the activities of Sri Datta Samsthan and also the improved transport facilities with Belgaum, thus providing opportunities to several residents of Balekundri to work in the city.

**Ownership of the economic resources:**

(i) *Land distribution*

92. It could be seen from Table XXI-A that in this village, there are no big landholders. In fact the ceilings prescribed under the tenancy and other legislations will have practically no effect on this village. However there being too many small land-holdings, the danger of excessive fragmentation is always there. It could be seen from Table XXI-A that there are only 5 households with holdings of 15 acres and above who possess altogether 171.38 acres of land and of them there is one household which owns 79.18 acres of land. So excepting for this household, there are none who can be classed as a big landholder. There are 100 households which own no land at all, 48 households which own less than one acre each, 25 households owning between 1 and 2.49 acres each, 20 households owning between 2.50 and 4.9 acres each, 7 households owning between 5 and 7.49 acres, 2 households owning 7.5 to 9.9 acres and 3 households owning 10 to 15 acres.

93. It is true that a few households own lands in other villages. As can be seen from Table XXI-B, the total acreage of such land in other villages owned by the residents of this village is only about 136 acres and this is distributed amongst 18 households, some of which own lands in more than one village. So even if we take into consideration the land owned outside the village, we cannot, by any standards, say that the villagers are self-sufficient in this regard.

94. Another interesting but sad feature that reveals itself, on our study of Table XXI-A is the great disparity in the distribution of the land. Out of the total acreage of 406.48, owned by 110 households of this village, ten households own 223.54 acres *i.e.* more than 50% of the land. Again it will be seen that the residents of the village own much less than 50% of the total agricultural land of the village. They own only 406 acres out of the total agricultural area of 1,014 acres. The remaining land is held by outsiders.

95. In Table XXI-A, the nature of interest in land has been classified by showing whether the owned land is personally cultivated or leased out to others for cultivation by indicating them by the letters A and B respectively. The letter C indicates the cultivation of lands taken on lease from others. This Table provides an interesting reading. It will be seen from it that:

| | No. of households | Area |
|---|---|---|
| (*a*) Households cultivating only their own lands | 50 | 157.77 acres |
| (*b*) Households cultivating their own lands as well as lands leased out to others (A+B) . . . | 10 | 129.24 acres |
| (*c*) Households cultivating some of their own lands and leasing in some owned lands from others for cultivation (A+C) . . | 34 | 248.43 acres |
| (*d*) Households cultivating some of their own lands, leasing out some owned lands to others for cultivation and taking on lease some lands owned by others (A+B+C) . | 2 | 18.97 acres |
| (*e*) Households leasing out their own lands to others for cultivation (B) | 29 | 153.50 acres |
| (*f*) Persons who have leased out their own lands to others for cultivation but have taken on lease lands owned by others for cultivation (B+C) . . . . | 4 | 14.88 acres |
| (*g*) Persons cultivating only lands taken on lease from others (C) . . | 39 | 164.56 acres |

However it is admitted that some of the lands appearing in category (e) will appear again in category (f) and so it is not possible to get the extent of arable land in the village by totalling the areas in categories (a) to (g). It may be explained at this stage that some of the cultivators figuring in categories (d) and (f), above have leased out their own lands which are far away or which are inconvenient for themselves to cultivate and have been cultivating more conveniently situated lands taken from others on lease.

(ii) *Livestock*

96. The livestock in this village, as in any other part of India, forms the backbone in agriculture. As can be seen from Table 7 there are 128 working bullocks in the village. Thus the number of draught animals per 100 acres of cultivated land in the village works out to about 12.4. So though this position does not appear on the face of it to be so bad, it will be seen from Table 7 that some of the families do not possess more than one bullock and the minimum number required for the agricultural operations is two at a time. A pair of good oxen can work twelve to sixteen acres of dry-crop land and four to ten acres of garden land. They are also used for working the Persian wheel. So some of the households have to depend on others for the supply of bullock power. The other important livestock in the village is the buffaloes. Four households depend on milk business. Almost all the cattle are of local breeds.

(iii) *Houses*

97. Out of 210 households in the village, 12 households have no houses of their own, 21 households own more than one house each, 160 households own one house each, and 17 households reside in rented houses or free quarters over which they have no claim of ownership. 12 of these households own houses of their own in other villages, of which 10 households have one house each and two households have more than one house each.

98. There has been practically no change in the ownership of the economic resources of any of these households. There have been no new settlements in the village either.

**Primary and secondary occupations**

99. Table XI indicates the various occupations both primary and secondary of all the households in the village. There are 31 households whose sole occupation is cultivation. Similarly 20 households do only agricultural labour, 2 households are solely engaged in industry, 2 households have only trade as their occupation, 1 household depends solely on hotel business and 23 households depend on service. All other households, wherein there are workers, have more than one occupation. The predominant combination is that of cultivation and agricultural labour, with either of the two as the primary occupation. In this combination there are 22 households with cultivation as the primary occupation and 26 households with agricultural labour as the primary occupation. The other major group is People in service. There are 23 households with service as their only occupation besides some more families who have service as either the primary or secondary occupation. Most of them are in the service of Sri Datta Samsthana. There has been practically no change in the traditional occupations in the village.

**Description of different Occupations**

(A) PRACTICES CONNECTED WITH AGRICULTURE

100. Before entering into the discussion of the various practices connected with agriculture, we should get an idea of the cropping pattern of the village. The important crops raised during the last three years as indicated below will give a fair idea:

| Crop | 1960 - 61 | 1961 - 62 | 1962 - 63 |
|---|---|---|---|
| | A. G. | A. G. | A. G. |
| Jowar . . | 316 - 39 | 309 - 28 | 298 - 14 |
| Paddy . . | 277 - ½ | 280 - 30½ | 293 - 32 |
| Sugarcane . | 109 - 17 | 118 - 17 | 131 - 24 |
| Chillies . . | 43 - 35 | 37 - 7 | 27 - 17 |
| Groundnuts . | 28 - 15 | 36 - 8 | 32 - 10 |

A.=Acres G.=Guntas.

Crops like ragi, horsegram, tur, etc., are also raised but they are raised as a mixed crop with Jowar and the extent of their cultivation is not sizeable.

*Types of cultivation*

101. Out of the total cultivable area of 1,014 acres, about 864 acres are brought under actual plough, the remaining 150 acres being left as private pasturage. Out of these 864 acres, about 375 acres are under well irrigation, there being 64 irrigation wells in the village. The remaining land depends solely on rain for moisture, and so the out-turn varies greatly from year to year. Still, only in rare cases is the rainfall scanty enough to cause total failure of crops even in unirrigated lands. The irrigation from wells is mainly done with the help of Persian wheels working on bullock power. Table XX shows the agricultural practices followed by each household. It will be seen that the number of households shown in this Table, if totalled, will exceed 210 which is the total number of households in the village. This is because some of the households raise more than one crop and so will figure more than once in this Table. It will be seen from this Table that 123 households raise paddy, 80 raise sugarcane, 32 raise jowar, 31 produce chillies, 14 produce garlic and 18 produce groundnut. The total annual production as also the mode of its disposal is indicated therein. It will be seen from this data that excepting Jaggery, garlic and chilies, most of the produce is utilised for personal consumption only.

*Reciprocal aid in cultivation*

102. It has been already stated that there are several households which are too poor to attend to the cultivation of even these small bits of land. So information on the reciprocal aid in agricultural practices has been collected and tabulated in Table 6. It will be seen from this Table that out of the 138 households practising agriculture, 65 households seek help from neighbours during the sowing and harvesting times and 8 households assist neighbours and in turn receive help from them in the form of manual labour, during the cultivation operations.

*Farming practics*

103. We will now see how the various important crops are raised in this village.

PADDY

104. The mode of paddy tillage in this village is by direct sowing of the seed and not by transplantation, because rice is a rainfed crop in this village. In April the land to be sown is ploughed twice or thrice, with

*Ranti.* Then farm yard manure is spread and the land is harrowed with a long toothed harrow *Kunti.* Then further harrowing operations will be carried out with *Hendevera* or *Kodda* so as to level the ground. These operations of harrowing alternately with *Kunti* and *Hendevera* will be carried out twice or thrice. Then the field will be harrowed with *Halaka.* All these operations will loosen the soil. Then on the onset of *Rohini* rain, the sowing operations start. Sowings will be done with 6 *Tal* or 4 *Tal* seed drills. About 30 to 40 seers of seed paddy are required for each acre. Then the field is levelled with *Henta* which consists of loose bamboo strips at one end of a frame. This helps in setting the seed firmly. After 8-10 days, the land is harrowed with *Huttugunte.* Then the weeding operations are undertaken, with the help of *Kurpi* which is a sickle. The water in the field is regulated. The weeding operations are repeated once or twice in the course of the next 3 months. About 8 days before the harvesting operations are undertaken in November the field will have to be left to dry up. The harvesting operations are done by manual labour with the help of teethed sickles called *Arikudugol.* Then the harvested crop is tied into bundles and removed to the threshing floor, where threshing will be done by the treading of cattle. The grass is tied into bundles and stacked in the backyards and the grain will be removed and stored in bags or in cylindrical bamboo baskets, the upper openings of which are plastered with cowdung.

105. The pests and diseases that attack paddy are locally known as *Bachi Roga, Kedagi Roga, Bananti Roga* etc. But the attacks are only occasional and so the cultivators do not use any pesticides or insecticides.

106. The varieties of paddy grown are *Sarkari Mugad, Shahpur Mugad, Antarsali, Huttu Bhatta, Bangarkaddi, Ambemur, Konevali* and *Gajaveli.* Excepting Huttu Bhatta all the varieties are of improved type.

107. Fertilizers are very rarely used in the paddy fields, the reason being their high cost and also because the crop depends only on timely rains for water supply. If the rain water is plentiful they grow a second crop of beans, and pulses which take about 2-3 months to ripen.

108. The cost of cultivation of one acre of paddy crop is about Rs. 150 in cash and about 310 seers of paddy as detailed in the following table:

| | | Rs. nP. |
|---|---|---|
| 1. | Seed paddy | 40 seers |
| 2. | Manure about 10 cartloads | 50 - 00 |
| 3. | Weeding operations | 50 - 00 |
| 4. | Preparation of land | 50 - 00 |
| 5. | Harvesting and threshing operations | 270 seers |

The average yield of paddy per acre is about 10 to 12 *Pallas.*

SUGARCANE

109. The first step in growing sugarcane is taken in the first half of January, when the land receives three ploughings, with the light plough (*Ranti*) one lengthwise, one across and one cornerwise. Then as much manure as the cultivator is able to gather is harrowed into it. About 3 tons of cowdung manure per acre is a fair quantity. Then the weeds, bushes, etc., are harrowed out. In February furrows are drawn all over the field by the light plough, nine or ten inches deep and nine or ten inches apart. Water is led into the furrows. Into the mud sugarcane cuttings, of fifteen to eighteen inches long and with 3 to 5 joints are laid flat and firmly pressed with the feet into the bottom of the furrows. The plough is driven between the furrows to cover the cane cuttings. If this be the method of sowing *Java* variety in the case of the other variety known as *Rasavali,* the tender tops of the mature sugarcane are cut and planted. After about a month, the weeding operations are undertaken. The young plants start shooting up and Ammonium Sulphate is sprinkled. Then the intercultural operations with a small plough or *Kunti* start. As the crop grows and the leaves flourish, they are protected from blowing winds by tieing them together. In the meantime monsoons start and it is time to administer a second dosage of chemical fertilisers. Upto the onset of the Monsoons, watering of the fields will have to be regularly carried out. Eleven months after the first planting operations, the crop will be ready for harvest. The canes are cut close to the ground. Then the operation of crushing the cane into juice and its conversion into Jaggery starts. Usually there will be one or two crushing units working in the village during the season. The crushers work either on oil engines or bullock power. There will always be an attendant, who would go on feeding the cane to the crushing cylinders. The juice is thoroughly sqeezed out, into a vessel from which it passes on to a flat copper pan called *Kopparige* which is heated from below. The bagasse (solid left after juice is squeezed out of Sugarcane) and waste material are used as fuel. A little baking Soda and lime are added to the boiling juice, to remove the dirt in it. When the syrup gains some consistency, a chemical known as Sun Powder

(Hydrose) is added for whitening the jaggery by removing impurities in the syrup. Then the thickened syrup is baled out into bucket shaped vessels, where on cooling it completely solidifies. The operation is then complete. Each block of jaggery so prepared will be about 30-40 Kilograms. The villagers are always a needy lot and so would immediately rush to the market at Belgaum to dispose of the stuff.

110. From 1—7—1958, the Sugarcane Development Scheme has been introduced in this village and an improved variety of Sugarcane — C.O. 419 — is being made popular. Steps are afoot to combat the common sugarcane diseases like the Stem borer, Smutt, White fly, Topshoot borer etc.

111. The average cost of cultivation of sugarcane in one acre of land is about Rs. 550/-

| | Rs. nP. |
|---|---|
| 1. Preparation of land . . . . . | 50 - 00 |
| 2. Seeds and Sugarcane cuttings about 10 to 12 thousand | 120 - 00 |
| 3. Sowing charges . . . . . | 15 - 00 |
| 4. Weeding, interculturing, etc. . . . | 30 - 00 |
| 5. Fertilizers . . . . . | 200 - 00 |
| 6. Harvesting . . . . . | 30 - 00 |
| 7. Cattle manure (20 carts) . . . . | 100 - 00 |
| **Total . .** | **545 - 00** |

The average yield of sugarcane is about 30 tons per acre. The wages for the preparation of jaggery is usually paid in kind and this comes to about 100 Kolograms.

Kharif Jowar

112. This is grown both in medium black and red soils. The land is prepared by ploughing to a depth of four to six inches and harrowing two or three times. Farmyard manure is added at the rate of five cartloads once in three or four years. One advantage with this crop is that it takes very little out of the soil. The crop is sown in late September with a 3 Tal seed drill. On an average 3 seers of seed are required per acre. The crop is intercultured with *Edekunti* and then weeding operations are done. The crop is harvested in about February or so and brought to the threshing floor, where the earheads are separated from the stalk. A rolling stone is pulled round and round with the bullock power over the earheads which are spread on the ground. The separated corn is winnowed and bagged. The stalk is stacked in the backyards and the grain is stored either in bags or in pits. The average yield per acre is 3 to 4 *pallas* of jowar. This crop is generally raised as a mixed crop with tur or other pulses, one row after every 2 or 3 rows being of pulse. The pulses take longer to ripen. The yield of pulses is about half a *palla* per acre. The common varieties of kharif jowar grown in the village are Nandyal, white Fulghai, etc. The cost of cultivation of jowar per acre is Rs. 50 to Rs. 100/-.

Chills

113. This is another important cash crop in the village. The common variety grown here is short and called *Giddakai*. The land is prepared by ploughing 6 to 7 inches deep and harrowing. About 10 cartloads of farmyard manure are added per acre. The seedlings prepared in a nursery are transplanted in June or July about 2 feet apart, with two seedlings at a place. It is watered on alternate days till the plants get rooted firmly. Then it is watered once in four days. It is time now to start the weeding operations. The interculturing is done twice or thrice with *Sanna Kunti*. After about 4 months the harvesting of the crop starts and lasts for about 2 months. Before the onset of the monsoon, Ammonium Sulphate is sprinkled and with the onset of the monsoon Urea is given. The plucking operations are done once in a week. When the chilli crop is removed, the land is again prepared for garlic.

114. The only disease that attacks the chilli crop is the leaf curling disease locally known as *Muttigi Roga*. Follidol and Sulphur spraying is done to kill this pest. The yield of chillies is always fluctuating. Some of the cultivators in the village have produced at times chillies worth Rs. 1,000/- to Rs. 1,500/- per acre.

Garlic

115. This is another important cash crop grown in the same field as chillies. In fact chillies and garlic are rotational crops with sugarcane. After the field is prepared, the seed is sown in the dry land and then watered for about 8 days. Then weeding operations are done and the field is manured with Ammonium Sulphate. In about 3 months, the crop is ready for harvest. The harvested crop is tied into small bundles and dried in the sun. The average yield of the crop is about 8 quintals per acre.

Groundnut

116. There are two main varieties of groundnut grown in the village — one is the erect variety (Spanish improved) and the other is the spreading variety (Pondicherry). The former is an early variety and is sown in June and takes about 3 to $3\frac{1}{2}$ months for harvesting. The yield is about 1,200 pods or about 6.73 Bengal Maunds per acre. The common diseases to this crop are *Kyadigi Roga*, *Tikka* etc. The villagers spray Copper Fungicide or B. H. S. Dust whenever these diseases make their appearance.

(*B*) PRACTICES CONNECTED WITH ANIMAL HUSBANDRY

117. As already stated elsewhere, almost all the cattle of the village consist of local breeds. There are a few bullocks of Hallikar breed and a few she-buffaloes of *Pandharpur* breed. The Hallikar breed is a well known draught breed very hardy and enduring and therefore suitable for the field and the fast road. The Pandharpuri buffaloes are known for their milching capacity and locally they are known as *Dairy* breed.

118. There are no breeding bulls in the village. Artificial insemination is unknown. There is one roving breeding bull at Sulebhavi and the cows are generally taken there. The common cattle diseases are Anthrax and the Mouth and Foot disease. People generally treat the animals with native medicines and in serious cases, they take them to the Veterinary Hospital at Sambre.

119. There is a very small area of only about 4 acres of land assigned as such, for grazing. But in privately owned fields an area of about 150 acres is left uncultivated and grass is allowed to grow. The grass grown in these swampy lands, is cut and the animals are fed. Besides this, jowar stems, and fodder from other crops like paddy, sugarcane leaves, etc form the main source of food. Working animals are also fed on broken horsegram, groundnut oil cake, etc., if the owners can afford to do so. The cattle get this nutritious feed only during the working seasons. Milch buffaloes are generally fed on cotton seeds and bran.

120. The marketing place for cattle is Belgaum where trading in cattle goes on regularly every Saturday. At times they visit the fairs at Ankalgi, Chincholli, Mukutkhan Hubli and other places noted for cattle trade. The milking capacity of a buffalo is about 2 to 5 seers daily. Milk is sold to a milk-vendor, who is a permanent large-scale purchaser at about 25 nP. per seer but others are charged about 50 nP. per seer. The families who trade in milk, also prepare butter for sale at Belgaum. It is generally the female folk who take headloads of butter to Belgaum on Shandy days.

121. Cattle manure (cowdung) is generally stored in the backyards, in pits not in any scientific manner. Most of the agriculturists have to purchase manure for the fields. In summer, when scarcity of fuel is felt for about 2 or 3 months, cowdung cakes are also used for fuel purposes. Thus, valuable manure is lost.

(*C*) PRACTICES CONNECTED WITH VILLAGE INDUSTRIES

122. As can be seen from Table XII, there are only 13 households with industry as their main occupation and 14 households with industry as a subsidiary occupation. The industries which are found in the village are:

| Sl.No. | Name of the industry | No. of households with the industry in col. 1 as the principal occupation | No. of households with the industry in col. 1 as the secondary occupation |
|---|---|---|---|
| 1. | Ambar Charaka . . | 5 | 13 |
| 2. | Carpentry . . . | 3 | .. |
| 3. | Blacksmithy . . . | 1 | 1 |
| 4. | Goldsmithy . . . | 1 | .. |
| 5. | Silk thread twisting . . | 1 | .. |
| 6. | Silk thread twisting & Ambar Charakha . . . | 1 | .. |
| 7. | Oil making (Resha) and Ambar Charaka . . . | 1 | .. |

123. In all 41 persons consisting of 14 males and 27 females work at these industries, and out of these 41 workers at industry 23 consisting of only females work on Ambar Charakhas. Two households work on Ambar Charakha besides working at another industry. The raw material required for running the Ambar Charakhas is supplied by the Khadi Centre to which the yarn produced is sold. A female worker earns about 75 paise to a rupee per day. The carpenters and the blacksmith are all *Ayagars* i.e. they are paid in kind at the time of the harvest, for the services rendered all the year through. Their main job is to prepare and mend agricultural implements. The goldsmith ekes out a hand to mouth living, by preparing or mending small trinkets. The *Rosha* oil is produced by one Muslim family, from a particular type of grass known as *Ganajali* grass. The process consists of not mere extraction but also distillation. This is a recent industry introduced in the village in 1954 by some persons hailing from Hyderabad. Work at this industry lasts for only about 3 months from October, when the *Ganajali* grass starts flowering. The flowers are separated from the grass and soaked in water which is kept boiling. At a certain temperature the oil starts distilling. This is collected in Kerosene oil tins and sent to a firm at Bombay. None in the village knows the use of this oil. But all the same the family earns about Rs. 1,000/- per year, as the oil fetches a price of about Rs. 30/- to Rs. 40/- per Kilogram. Silk thread twisting is carried out in only two households at present, and in one of these it is only a subsidiary occupation. One Ply silk thread is supplied by the dealers in Shahapur and it is converted into 3 Ply and returned. On an average they earn about a Rupee per head per day.

124. The Hudli Khadi Centre has opened a branch here which has supplied 6 spindle Ambar Charakhas to the village. This centre was started in 1958 with 4 spindle Ambar Charakhas and in 1961, 6 spindle charakhas replaced the earlier models. At present there are 45 Ambar Charakhas and 8 Handlooms working in the village. The workers have been trained. A Sales Section has also been attached to the branch office. The remuneration for spinning one hank of yarn is 13 nP. and for weaving 1 metre x 115 Centimetres of cloth is 45 nP. This centre is doing some fine work and the village also has some fine performances to its credit as 3 persons from the village have secured prizes in spinning in the All India competitions held at Bangalore, Ahmedabad and Tirupur in 1959, 1962 and 1963. The production of yarn in the village for 1961-62 and 1962-63 was 43,356 hanks and 59,648 hanks respectively.

125. Tables 8 and 8-A give in brief the products and their mode of disposal.

### (*D*) Practices connected with Commerce

126. There are only 4 provision and beedi shops in the village, which do only limited business. Table XIII shows the types of business run by the various households. There are 4 households who sell milk by going to Belgaum every day and all other households who work at commerce are only petty dealers trying to eke out a living somehow. The only cloth shop in the village is that run by the Khadi Centre.

### Income and Expenditure

127. From hereon we start treading a delicate and slippery field mainly for two reasons, *viz.* (1) our rural folk are seldom accustomed to the maintenance of accounts either due to their ignorance or being by nature allergic to it; and (2) they feel shy to disclose information on such delicate matters to strangers who undertake survey work, etc. There would also be a tendency to either exaggerate or minimise the figures when supplying information and so these figures have always to be discounted to a certain extent. Their income and expenditure are also prone to fluctuations from year to year depending on the seasonal conditions, market conditions, household affairs like celebration of marriages, observation of rituals, etc. When questioned, suspicious of further taxation and similar other unknown fears, they hesitate to divulge their correct financial status. But in the course of enquiry, one thing is proved, *viz.* that the village Balekundri cannot be said to be under affluent circumstances by any standards. Many of the poverty stricken families, being too poor to even make both the ends meet, have entangled themselves in a vicious circle of never ending payments towards the debts incurred by them from time to time.

#### Income

128. Table XVI indicates the distribution of households by occupation, income, the number of persons in different age groups dependent on the cultivation of owned lands and the total number of persons actually working at each occupation. It would be evident from this that there are 33 households who cultivate owned land of which 1 has an average monthly income between Rs. 26 and 50/-, 3 households with an income between Rs. 51 and Rs. 75/-, 4 households with an income between Rs. 76/- and Rs. 100/- and 25 households with an income of more than Rs. 101/-. Similarly 45 households derive income from the cultivation of land taken on lease from others, 7 such households have a monthly income between Rs. 51 and Rs. 75/-, 4 between Rs. 76/- and Rs. 100/- and 34 earn more than Rs. 101/- per month. There are 58 households of agricultural labourers, of which 6 earn less than Rs. 25/- per month, 20 earn between Rs. 25 and Rs. 50/- per month, 21 earn between Rs. 51/- and Rs. 75/- per month, 5 earn between Rs. 76/- and Rs. 100/- and 6 earn more than Rs. 101/-. There are 13 households working at industries of which 3 derive an income between Rs. 26/- and Rs. 50/- per month, 2 earn an income between Rs. 51/- and Rs. 75/-, 5 earn an income between Rs. 76/- and Rs. 100/- and 3 get more than Rs. 101/- per month. Sixty households depend on sources other than the above four occupations and in their case, the income of 5 households is below Rs. 25/- per month, the income of 17 is between Rs. 26/- and Rs. 50/-, the income of 21 is between Rs. 51/- and Rs. 75/-, the income of 10 is between Rs. 76/- and Rs. 100/- and 7 earn more than Rs. 101/- per month. Thus it will be seen that out of 209 households (excluding 1 Christian institution) consisting of 549 gainfully employed persons, 11 households have an income of less than Rs. 25/- per month, 41 have an income between Rs. 26/- and Rs. 50/-, 54 have an income between Rs. 51/- and Rs. 75/-, 28 have an income between Rs. 76/- and Rs. 100/- and 75 earn more than Rs. 101/- per month. Table XVII gives similar figures for the annual income.

#### Pattern of Expenditure

129. Table XVIII presents data on average monthly expenditure of households falling in different income groups. It would be evident from this Table that a fair share of the expenditure relates to food and

clothing. The following Table will give a broad idea of the pattern of expenditure in each occupation group:

| Items of expenditure | Itemwise expenditure as percentage to the total expenditure by occupational categories | | | | |
|---|---|---|---|---|---|
| | Cultivation of owned land | Cultivation of lands taken on lease | Households working at Agricultural labour | Households at industry | Households at other occupations |
| Food- i) Cereals | 27.57 | 31.82 | 49.18 | 46.97 | 33.87 |
| ii) Non-cereals | 8.25 | 8.14 | 12.57 | 11.04 | 12.02 |
| Drinks | 5.73 | 5.72 | 7.93 | 9.48 | 13.85 |
| Fuel / lighting | 2.95 | 2.77 | 5.10 | 4.95 | 6.29 |
| House rent/repairs | 0.92 | 0.23 | 0.40 | 0.19 | 1.65 |
| Clothing | 11.80 | 11.26 | 15.14 | 15.94 | 13.96 |
| Travelling | 1.42 | 1.31 | 1.41 | 4.11 | 3.35 |
| Recreation | 0.17 | 0.02 | .. | .. | 0.01 |
| Education | 2.37 | 6.44 | 0.62 | 0.93 | 1.72 |
| Miscellaneous services | 4.18 | 1.98 | 0.28 | 0.54 | 2.73 |
| Interest | 0.89 | 0.76 | 0.37 | 0.58 | 0.39 |
| Rent | 1.77 | 0.51 | 0.42 | .. | 0.48 |
| Remittances | 1.44 | 11.82 | 2.28 | 4.69 | 2.84 |
| Hired labour | 9.29 | 4.68 | 0.87 | .. | 0.84 |
| Purchase for production | 12.34 | 3.31 | 0.20 | .. | 0.98 |
| Others | 10.01 | 9.23 | 3.23 | .. | 5.02 |

130. It will make an interesting reading to find that it is the class of tenants which spends a larger percentage of its income on education than any others. This will also show that the agricultural labourers have very little surplus to meet any expenditure over and above the expenditure on bare necessities and the case of industrial workers is worser still. They can hardly lead a hand to mouth living.

### CORRELATION BETWEEN INCOME AND EXPENDITURE IN THE FIVE BROAD OCCUPATION GROUPS

131. Table XVI indicates the distribution of households by occupation, income and number of persons. The total number of households in the village is 210; but for the study of income and expenditure statistics we have taken into consideration only 209 households, leaving out one Christian Institution. The broad occupational classification of these 209 households are as follows:—

(i) Households having cultivation of owned lands as their principal occupation;
(ii) Households cultivating lands taken on lease as their principal occupation;
(iii) Households with Agricultural labour as their principal occupation;
(iv) Households with 'Household Industry' as their principal occupation;
(v) Households with occupation other than (i) to (iv) above as their principal occupation.

#### (i) *Households cultivating owned lands*

132. Out of the 209 households in the village 33 forming about 15.8% of the total households fall in category I. The average annual income of these households works out to Rs. 2,629-88 per household. Among them 25 households earn more than Rs. 1,201/- per annum, the average income per household being Rs. 3,196-64; 4 households have an average annual income of Rs. 1,029-25; 3 households have an average annual income of Rs. 747-33; and only one household gets an income of Rs. 511/- per annum. The 25 households each earning on an average more than Rs. 1,201/- per annum form the most economically advanced group in the village. In this group, come most of the agriculturists who have converted their dry lands into wet. They have also taken to the cultivation of cash crops like sugarcane, chillies, garlic, etc.

133. A further analysis of the above figures after taking into account the income per 'Equivalent Adult Male' would be useful. For the purpose of converting the total population of the village into 'Equivalent Adult Male' Lusk's Coefficient is made use of. Accordingly

1. Males above 14 years are considered as — 1.00 Adult equivalent male.
2. Females above 14 Years are considered as — 0.83 Adult equivalent male.
3. Males/Females between 10 & 13 years of age are considered as — 0.83 Adult equivalent male.
4. Males/Females between 6 & 9 years of age are considered as — 0.70 Adult equivalent male.
5. Males/Females between 1 & 5 years of age are considered as — 0.50 Adult equivalent male.
6. Children below 1 year are ignored.

134. As could be seen from Table XVI the number of equivalent adult males per household works out to 6.93 in the case of cultivators of owned land and so the average income per equivalent adult male comes to Rs. 379-49 in this group.

#### (ii) *Households Cultivating Lands Taken on Lease*

135. There are 45 households in this group forming a percentage of 21.53 of the total households in the village. Among these 45 households, there are no households earning less than Rs. 300/- per annum;

there are 7 households earning on an average Rs. 791-86 per household per annum; 4 households earn on an average Rs. 930/- per household; and the rest who form more than 75% of the households in this group earn about Rs. 2,014-26 per household per annum. The average annual income for these households is Rs. 1,727-73 and this works out to Rs. 241-98 per equivalent adult male.

(iii) *Households Working at Agricultural Labour*

136. There are 58 households in this group and they constitute 27.75% of the total households. In this group, is 6 households earn on an average Rs. 214/- per household per annum; 20 households earn on an average Rs. 459-90 per household per annum; 21 households get an average annual income of Rs. 724-76 per household; 5 households earn on an average Rs. 930/- per household per annum and 6 households earn Rs. 1,427-83 per household per annum. Thus the average income of all the households in this group comes to Rs. 676-59 per year, the income per adult equivalent male being only Rs. 154-47. This is the lowest figure for any of the above 5 occupational groups and so it is needless for us to repeat that the households coming in this group of occupation, are economically the most backward. 72% of the households in this group fall in income range of Rs. 301/- to Rs. 900/- and so it is difficult for them to make both the ends meet and the condition of the six households falling in the income range of Rs. 300/- and below is simply miserable.

(iv) *Households Working at Household Industry*

137. There are 13 households in this group, there being no household with an average annual income of less than Rs. 300. There are 3 households with an average annual income of Rs. 525-33; 2 households with an average annual income of Rs. 747-50; 5 households earn on average income of Rs. 960-60 and 3 households earn more than Rs. 1,200/- per annum. Thus the average annual income per household is Rs. 949-46 which works out to Rs. 181-19 per adult equivalent male. 8 out of the 13 households come within the income range of Rs. 901 and above. Thus it will be seen that the overall income picture of the household in this group, though not as good as that of the households in the first two groups, it is not so precarious as that of the agricultural labourers.

(v) *Others*

138. These 60 households comprise of all other occupations, like services, trade, etc. Most of them work as general labourers on road works, in the silk factory or are in the service of Sri Datta Samsthana. In this group there are 5 households who earn on an average Rs. 181-80 per annum; 17 households get an average income of Rs. 456-29 per annum; 21 households earn annually Rs. 732-57 each; 10 households earn Rs. 1,020/- yearly; and 7 households earn Rs. 1,716-14 per annum. Thus the average annual income of each household in this group is Rs. 771-05 and the income per adult equivalent male works out to Rs. 207-27.

139. The above discussion clearly shows that the average annual income of each household and the income per equavalent adult male in each of the above 5 groups is as follows:—

| Occupational group | Total Number of households | Average annual income of per household | Income per Equivalent adult male |
|---|---|---|---|
| | | Rs. P. | Rs. P. |
| 1. Owner cultivators . . | 33 | 2,629 - 88 | 379 - 49 |
| 2. Cultivators of leased lands | 45 | 1,727 - 73 | 241 - 98 |
| 3. Agricultural labourers . | 58 | 676 - 59 | 154 - 47 |
| 4. Household industries . | 13 | 949 - 46 | 181 - 19 |
| 5. Others . . | 60 | 771 - 05 | 207 - 27 |

140. Thus the average annual income of a household in the village comes to Rs. 1,350-94 and the average income per adult male works out to Rs. 232-88. But these figures of averages have got considerably inflated due to the larger income of a limited number of households particularly those falling in group I. That there is much disparity in the income of different households would be clear from the following:—

| Sl. No. | Average annual income range per household | No. of households |
|---|---|---|
| 1. | Less than Rs. 300/- | 11 |
| 2. | Rs. 301/- to Rs. 600/- | 41 |
| 3. | Rs. 601/- to Rs. 900/- | 54 |
| 4. | Rs. 901/- to Rs. 1,200/- | 28 |
| 5. | More than Rs. 1,200/- | 75 |

141. The above discussion will clearly show that the general condition of the agricultural labourers is very bad and that the household industries are not sufficiently remunerative. Another point also needs clarification. It is seen that there is much disparity between the average incomes of the households cultivating owned lands and households cultivating lands taken on bease, it being Rs. 2,629-88 and Rs. 1,727-63 respectively. We feel that this variation is largely due to the fact that the owner cultivators have taken more to the cultivation of cash crops. Even though the

various tenancy laws have secured the rights of tenants, there has been a sort of general apathy in the case of tenants for large investments towards the general improvement of the land, particularly improvements of a permanent nature like conversion of dry lands into wet lands. No doubt one of the reasons is their poor economic condition but the major factor that tends to keep them away from carrying out such large scale improvements is their general attitude as to why they should do so when they have not got a clear and permanent title to the land as owners. It is a universal fact that the gross income derived from cash crops is generally more than that got from other crops. But the cost of production of many of these cash crops particularly sugarcane, chillies and garlic which are grown here is also much more than the cost of production of other crops. Thus the gross income as well as the expenditure of the cash crop cultivators, gets considerably boosted. And this is, we feel, one of the reasons of the large disparity in the income between the first two groups.

142. If we now turn to the expenditure side, we may consider broadly the expenditure on items like (1) food and drinks; (2) fuel and lighting, (3) clothing; (4) travelling; (5) education; (6) house rent and repairs; (7) recreation etc. Table XVIII gives the average monthly expenditure per household by income groups and occupations.

143. The monthly expenditure on food and drinks varies from Rs. 96-50 in the case of cultivators of owned lands to Rs. 35-79 in the case of households working at village industry. Households cultivating lands taken on lease spend Rs. 70-05, households at household industries spend Rs. 41-64 and households at other occupations spend Rs. 42-46. The percentage of expenditure on this item varies from 41.55% in the case of households cultivatin gowned land to 69.68% in the case of house holds doing agricultural labour. But this should not make us rush to the conclusion that the intake of food of the former is less than that of the latter. There will certainly be variation in the quality of intake whereas the economically better-off households would go in for richer foods, the poorer classes would not be in a position to afford for food of such quality. These figures only indicate how far the income of each household is sufficient to meet the cost of other necessities and luxuries. They would indicate that as a owner-cultivator household has to spend 41.55% on food and drinks it will have a balance of 58.45% of its total expenditure to meet other items of expenditure. In this way a household of agricultural labourers will have a left over of only 30.32%.

144. Considering the expenditure on fuel and lighting we find that households working at other occupations spend 6.29% of their total expenditure on this item. Households doing agricultural labour spend 5.10%; households working at household industry spend 4.95%; cultivators of owned lands spend 2.95% and cultivators of lands taken on lease spend 2.77%. This variation is due to the fact that households doing cultivation of lands get part of their supplies of fuel from the waste material in the fields like stems of chilli crop, cowdung cakes, sugarcane bagasse etc.

145. Turning to the expenduture on clothing, we find that owner cultivators spend 10.80%; tenant cultivators spend 11.26%; agricultural labourers spend 15.14%; workers at household industry spend 15.94% and households with other occupations spend 13.96%. Here too it would be seen that the percentage of expenditure on clothing of owner cultivators is less than the households in the other groups. But actually it only indicates that their income being comparatively larger than the income of the households in the other groups, the percentage is less though the amount actually spent is more.

146. On travelling the owner cultivators spend 1.42%, tenant cultivators spend 1.31%, agricultural labourers spend 1.41%, households at industry spend 4.11% and others spend 3.35%. The expenses are largely incurred in their journeys to and from Belgaum.

147. The expenditure on education ranges from Rs. 11.28 in the case of households of owner-cultivators to Rs. 0.37 in the case of households of agricultural labourers. It would be seen from these figures that comparatively the amount spent on education is too meagre.

148. The expenditure on house rent and house repairs (generally it is the latter) varies from Rs. 2.14 in the case of households cultivating owned lands to Rs. 0-16 in the case of households working at household industry. If we go by the percentages, if it is 0.06% in the case of households cultivating lands taken on lease, it is 1.65% in the case of households following other occupations.

149. On recreation, the expenditure of the households in all the groups is very meagre, the maximum being Rs. 0-15 per household and that too in the case of owner-cultivators.

150. A comparative study of the living standards of the households in the five categories can be made with a greater degree of accuracy if we consider the expenditure figures on some important items per adult equivalent male. The followin table gives such figures for the above discussed 7 items:

| Sl. No. | Items of Expenditure | Expenditure per adult equivalent male among: Cultivators of owned land | Cultivators of land taken on lease | Agricultural labourers | Workers at Household Industry | Others |
|---|---|---|---|---|---|---|
| | | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| 1. | Food and drinks | 13 - 92 | 11 - 21 | 9 - 21 | 10 - 76 | 11 - 62 |
| 2. | Fuel and lighting | 0 - 99 | 0 - 68 | 0 - 70 | 0 - 78 | 1 - 20 |
| 3. | Clothing | 3 - 62 | 2 - 76 | 1 - 07 | 2 - 52 | 2 - 67 |
| 4. | Travelling | 0 - 48 | 0 - 32 | 0 - 19 | 0 - 65 | 0 - 64 |
| 5. | Education | 0 - 79 | 1 - 58 | 0 - 08 | 0 - 15 | 0 - 33 |
| 6. | House rent and house repairs | 0 - 31 | 0 - 06 | 0 - 05 | 0 - 03 | 0 - 31 |
| 7. | Recreation | 0 - 02 | 0 - 01 | .. | .. | .. |

On the whole it would be seen that the principal items of expenditure are only on bare necessities. The villagers cannot afford to spend on luxuries, recreation, etc.

151. Table XVIII also throws light on the expenditure of households in these five categories coming under various income groups. For a comparative study of the economic conditions of the households falling in the same income group but following different vocations, we may consider expenditurc only on bare necessites, *viz.* (1) Food and drinks (2) Clothing. Though shelter is also a necessary, we may leave it out of consideration as we find that even amongsl the well-to-do classes of the village, the average expenditure per household on this item is only Rs. 2-65. The following Table gives at a glance the expenditure on these two items among the various income groups and categories.

| Items of Expenditure for each income group | Categories: Cultivators of owned land | Cultivators of land taken on lease | Agricultural labourers | Workers at household industry | Others |
|---|---|---|---|---|---|
| | Rs. P. | Rs. P. | Rs. P. | Rs. P. | Rs. P. |
| **1. Food and drinks:** | | | | | |
| *a.* Rs. 25 and below | .. | .. | 15-50 | .. | 10-23 |
| *b.* Rs. 26 to Rs. 50 | 22-42 | .. | 29-82 | 33-84 | 34-97 |
| *c.* Rs. 51 to Rs. 75 | 37-71 | 37-14 | 45-80 | 37-50 | 40-48 |
| *d.* Rs. 76 to Rs. 100 | 50-38 | 44-29 | 60-25 | 58-10 | 57-70 |
| *e.* Rs. 101 and above | 113-91 | 93-08 | 77-20 | 81-71 | 68-11 |
| **2. Clothing:** | | | | | |
| *a.* Rs. 25 and below | .. | .. | 4-24 | .. | 3-17 |
| *b.* Rs. 26 to Rs. 50 | 8-33 | .. | 5-98 | 8-33 | 6-74 |
| *c.* Rs. 51 to Rs. 75 | 8-33 | 6-96 | 9-76 | 10-42 | 9-50 |
| *d.* Rs. 76 to Rs. 100 | 11-87 | 17-71 | 14-17 | 12-50 | 11-54 |
| *e.* Rs. 101 and above | 29-88 | 22-61 | 17-36 | 21-71 | 21-42 |

**Indebtedness**

152. Tables XIX, XIX-A and XIX-B reveal the pattern of debt. Table XIX shows the number of households incurring debt in each income group. It will be seen that out of the 209 households, only 89 households have not incurred debt. Thus nearly 57.42% of households are sunk in debt. The total amount of indebtedness is estimated to be Rs. 1,14,708/-. It is also worth noting that 50% of the debtors come from the Rs. 101/- and above monthly income group, their share in the borrowing being nearly 70% of the total estimated debt.

Table XIX-A which shows the indebtedness by causes reveals that nearly 40% of the total estimated debt is taken for cultivation. During the rains the poorer husbandmen have generally to seek debts either for subsistence or seed from the richer landholders or the traders at Belgaum — generally the latter — and soon after harvest of crops these debtors are obliged to sell their produce to those merchants who not only charge heavy interest but also purchase the agricultural produce by book transfer generally at rates lower than the prevailing market rates. The second major cause of debt of cultivators is to replace lost cattle. The debt incurred for meeting domestic needs is nearly 25% of the total estimated debt. The other important causes of debt are the expenditure over marriages which makes up about 18% of the total estimated debt and loans for the purchase of land which comes to about 15%.

153. Table XIX-B shows the sources of credit. It will be seen that the Co-operative Society has not been a big source of credit to the village. The credit advanced by it is only Rs. 4,440/- which does not even make 5% of the total borrowings. The villagers have still to look to other sources for credit and this would certainly be for loans bearing a much higher rate of interest, with the result that they can hardly get out of the clutches of private creditors, once they are caught in the vicious circle. Only 22 persons have come into the Co-operative fold, of which 19 are members of the Credit Society at Balekundri and 3 are members of the Education Society of Belgaum.

# CHAPTER IV

# SOCIAL AND CULTURAL LIFE

**Population**

154. The population of the village is 1,337, with 692 males and 645 females, the percentage of the male population being about 53.5 and that of the females, 46.5. Table II shows the population of the village by sex in different age groups. The percentage in each group works out as follows:—

| Age-group | Males | Females | Persons | Percentage of the total population |
|---|---|---|---|---|
| 0— 4 years | 82 | 93 | 175 | 13.13 |
| 5— 9 „ | 117 | 104 | 221 | 16.58 |
| 10—14 „ | 112 | 94 | 206 | 15.45 |
| 15—19 „ | 62 | 48 | 110 | 8.25 |
| 20—24 „ | 59 | 52 | 111 | 8.33 |
| 25—29 „ | 52 | 62 | 104 | 7.80 |
| 30—34 „ | 51 | 47 | 98 | 7.35 |
| 35—44 „ | 75 | 60 | 135 | 10.05 |
| 45—59 „ | 54 | 52 | 106 | 7.73 |
| 60+ „ | 28 | 43 | 71 | 5.33 |
| **Total** | **692** | **645** | **1,337** | **100.00** |

It will be seen from the above that the highest population comes in the age group 5-9 years and the lowest in the 60+ age group. Nearly 45.16% of the total population consists of persons aged less than 14 years, and if we add 5.33% of the 60+ years group to this, we can say that only 50% of the population are in the productive age group of 15-59 years. It would be interesting to note that there are more females in the 0-4 and 60+ age groups than the males.

155. The population according to the 1951 Census was 1,144 consisting of 546 males and 598 females. So there has been an increase of 193 persons in 1961. Wheras in 1951, the females outnumbered the males by 52, in 1961 the males have outnumbered them by 47. The increase shown during the last decade is about 16.8%. There have been no marked changes due to either immigration or emigration. A couple of Harijan families have left the village in the course of the last 10 years and settled down elsewhere. So also two families coming from other castes have shifted to Belgaum. These are only stray cases and so we can safely assume that the population has been generally immobile, there being absolutely no desire to exchange their present way of life for any other.

**Marital Status**

156. Table VI shows the marital status in different age groups. Out of the total population (viz. 1337), 732 persons consisting of 434 males and 298 females have never been married, 502 persons consisting of 250 males and 252 females are married, 98 persons consisting of 7 males and 91 females are widowed and 5 persons consisting of 1 male and 4 females are divorced or separated. If we consider the 'never married group,' we will notice that except for 3 females, all other females of and above the age of 25 are married. In other words all the never married females except 3, are aged below 24 years. Amongst the males, there are 29 persons aged above 25 years who are never married, the rest being aged below 24 years.

157. When we consider the case of married persons, we will find 1 female aged below 9 years and 1 male and 15 females aged between 10 and 14 years, already in married state. It will be clear from this, that though child marriages have been prohibited by law, the evil has not totally disappeared. It is particularly distressing that two female children in the 5-9 aged group are already widowed. As compared to the male widowers who are 7 in number, the number of widowed ladies which is 91, appears to be very large, especially when we consider the fact that widow remarriages are permitted among all the castes in the village excepting Brahmins, who are but a few in number. One possible reason for the low proportion of widowers may be the prevalent custom permitting widowers to marry again, whereas at times social sanctions are raised against widows remarrying, though the custom permits this. The number of divorcees or separated persons is only 5, and so we can take this proportion to be quite low. Table 4 shows that no marriages have taken place in contravention of the customary rules of marriages and no inter-caste marriages are permitted as would be evident from Table 4(A).

**Literacy and education**

158. The particulars of literacy and education are given in Table VII. Out of the total population of 1,337, the literates number only 412 and the illiterates 925, the literates constituting 30.8% of the total population. But it would be seen from this Table that exactly half of these literates are literates without any educational standards. So, though they can be technically classed as literates, many of them are not much

better off than the illiterates. Thus 15.23% of the total population are literates without any educational standard, 13.31% are literates with Primary or Basic standard, 1.95% are literates with the Matriculation or Higher Secondary School Examination standard and there is only one person who has reached the Intermediate standard. There are no Graduates residing in the village. It is true that a few residents of the village have settled down elsewhere after their graduation, but their number is quite meagre. The percentage of literacy amongst males and females is 42.91% and 17.83% respectively. This only shows that female education is comparatively neglected in the village, though there has been some increasing awareness of the benefits and advantages of education among atleast the males.

159. The Compulsory Education Scheme, under which children in the 6-11 age group are necessarily required to attend schools, is in force in this village as well as all other villages in this area. But this Scheme is more honoured by breach in our rural areas and Balekundri is no exception. Children of schools going age are required to attend to several domestic chores like tending cattle, doing odd jobs in the field, etc. And the poor economic conditions prevailing in the villages, does not permit the parents also to make any alternative arrangements for these chores. So it is worth considering if the school hours can be fixed in such a way that a larger number of the populace in the school-going age group can attend schools. The force behind this proposal can be felt if we consider the fact that 233 persons out of 427 in the age group 5-14 are illiterates.

160. At present there are four Primary Schools in the village. The students studying in each of these Schools during the last three academic years are as follows:—

**Academic year**

| Name of the School | 1961—62 | | | 1962—63 | | | 1963—64 | | |
|---|---|---|---|---|---|---|---|---|---|
| | M | F | P | M | F | P | M | F | P |
| 1. Kannada Primary School | 21 | 15 | 36 | 17 | 14 | 31 | 21 | 20 | 41 |
| 2. Urdu Primary School | 37 | 15 | 52 | 39 | 26 | 65 | 52 | 33 | 85 |
| 3. Marathi Primary School | 23 | 12 | 35 | 18 | 13 | 31 | 21 | 13 | 34 |
| 4. Nishkalanka Orphanage | Not known | | | Not known | | | 150 | 50 | 200 |

161. Thus it will be seen that there has been a gradual increase in the student population of the village. A Marathi Primary School had been opened in 1910, when this village was in the Sangli State. As the home tongue of a large number of the population was Kannada and as there were repeated demands from the people, this School was converted into a Kannada School on 1st September 1952. This one teacher School is being run in a temple as it has no independent building of its own.

162. The Urdu Primary School was started on 1—1—1949 and it runs in a Mosque. It has two members on its staff. The students belong to Muslim community only.

163. The Marathi School started on 1—6—1959 is run by *Shetaki Shikshana Samiti* of Belgaum in the Rameshwar temple.

164. The Nishkalanka Orphanage is a *fit person* institute recognised under the Bombay Children Act of 1948. It is run by the Roman Catholic Mission of Belgaum and is under the general supervision of the Chief Inspector of Certified Schools Bangalore. There are 64 boys committed to this institution by different Juvenile Courts in the Mysore State. Steps are a foot to shift this institution to Modge village, where they want to provide for larger accommodation and also start a High School. At present a Kannada Primary School which is open to the public is attached to this institution. Besides these 64 boys, several students from the neighbouring villages of Hunihal, Balekundri Khurd, etc., attend this School.

165. At Sambre village, a High School named *Janata Vidyalaya* has been opened recently. There is also a basic School at Honihal. For higher studies, the students go to Belgaum.

166. It will be seen that except for the Niskalanka Orphanage, none of the Schools in the village has its own building. No facilities are provided in any school for outdoor games and extra curricular activities.

**Birth and death**

167. The births and deaths recorded in the village during the last decade are:

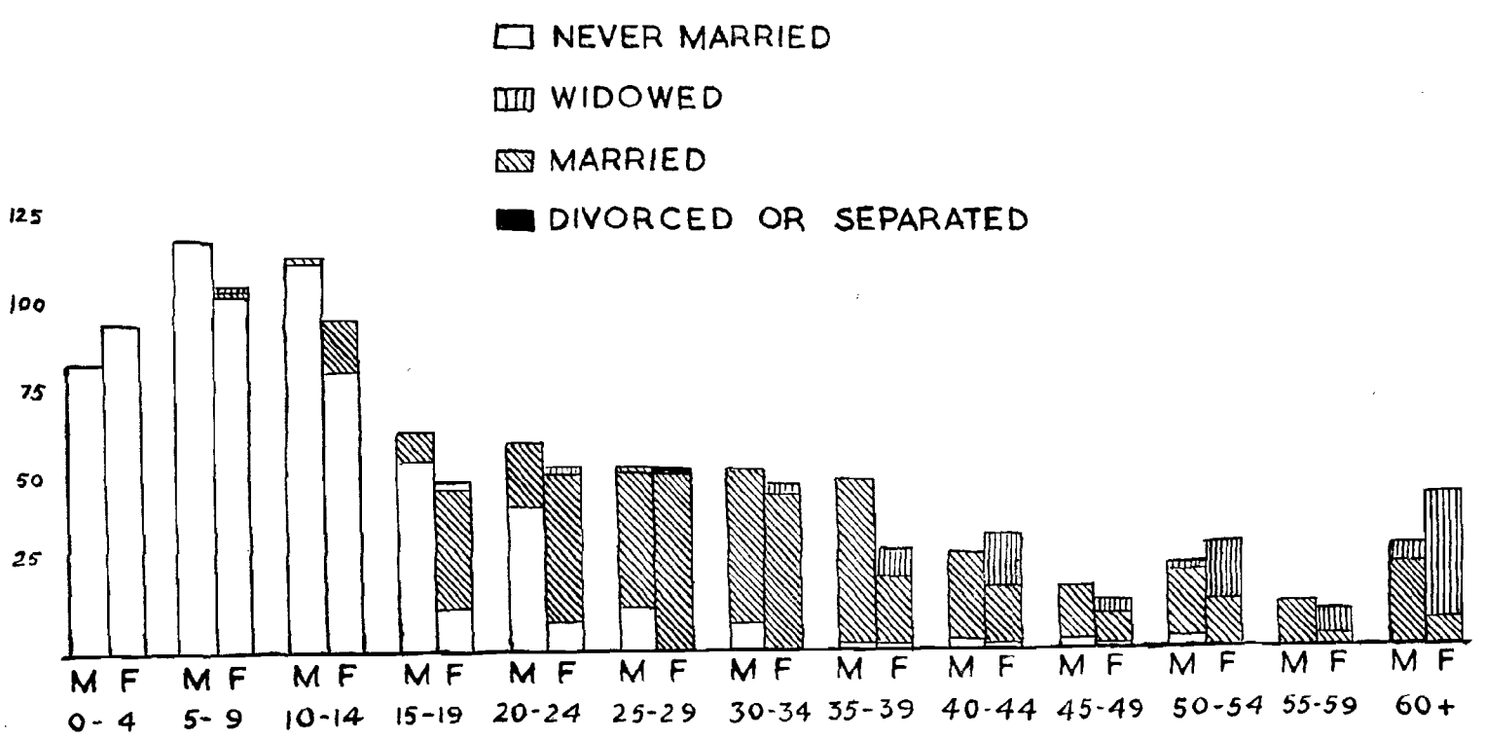
| | Year | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | 1951 | '52 | '53 | '54 | '55 | '56 | '57 | '58 | '59 |
| No. of births | 42 | 45 | 47 | 27 | 55 | 47 | 27 | 41 | 45 |
| No. of deaths | 34 | 15 | 20 | 18 | 16 | 24 | 22 | 20 | 31 |

# BALEKUNDRI B.K

BELGAUM TALUK

BELGAUM DISTRICT

POPULATION BY SEX AGE, AND MARITAL STATUS

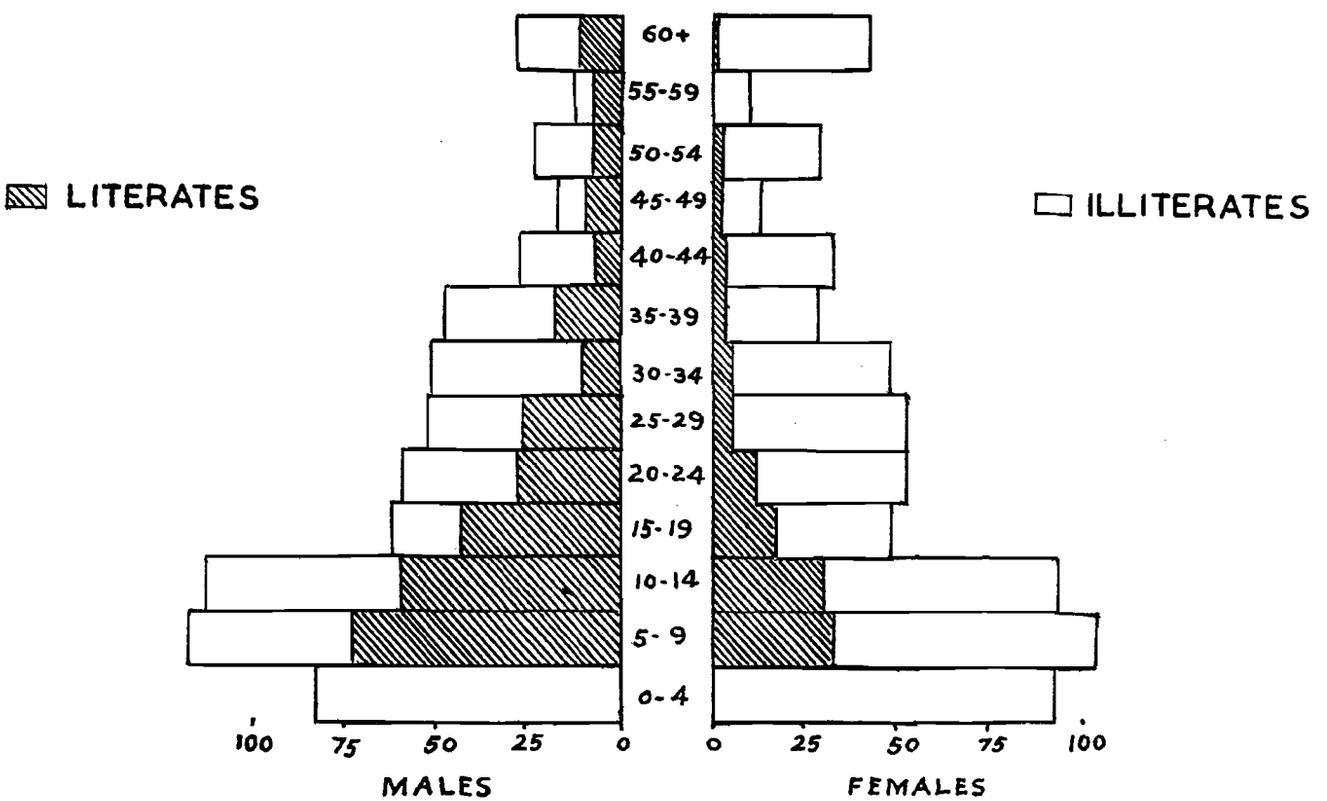


# BALEKUNDRI B.K

BELGAUM TALUK

BELGAUM DISTRICT

## POPULATION AND LITERACY BY SEX AND AGE GROUPS



So between 1951 and 1959 the total births recorded are 376 as against 200 deaths and this gives us a fair idea as to how our population is on the increase.

**Health and Sanitation**

168. The village is in very healthy surroundings and is generally free from diseases. There is no protected water supply, and about 20 wells, of which only one belongs to the village Panchayat, the rest being privately owned, provide drinking water. There are no dispensaries or hospital facilities closeby. The Hospital at Sambre is meant only for the staff and the trainees of the Airforce Training Centre. In case of major ailments, the villagers are forced to go to Belgaum for medical aid. There are four private registered Medical Practitioners in the neighbourhood who attend to minor ailments. The villagers till lately did not know of latrines at all. They use the neighbouring fields for the purpose and it is only now that a small number of latrines (Soak pit type) are constructed in the village. They are all privately owned.

**Size and composition of households**

169. Table III shows the size and composition of households. It would be seen that there are 10 single member households, 26 households with 2-3 members in each, 87 households with 4-6 members each, 56 households with 7-9 members each and 31 households with 10 or more members in each. The types of families residing in different households have also been classed into four groups, *viz:*

| | | |
|---|---|---|
| (*a*) | Simple family: | consisting of husband, wife and unmarried children. |
| (*b*) | Intermediate family: | consisting of husband, wife, unmarried children with a widowed father or mother. |
| (*c*) | Joint family: | consisting of husband, wife and married children. |
| (*d*) | Others: | consisting of families which do not come in any of the above three groups. |

170. The results arrived at by enquiries have been tabulated in Table 1. It is seen that there are 107 simple families, 35 Intermediate families, 54 Joint families and 14 of other types. It would be found that there are still about 54 Joint families and in some of them about 25 to 30 persons reside under a common roof without showing any signs of separation. The single member families consist generally of those who have migrated to this village for service in Sri Datta Samsthan and the Silk factory at Modge. The inter-family relationship continues to be harmonious, generally it being the eldest male member of the family who will carry with him authority in taking decisions about household affairs. The mother-in-law (husband's mother) is still a force of considerable power — though to-day she is not as powerful as she used to be in the past. Though some squabbles do arise among brothers, the tendency of the elders is to prevent a break in the joint family system and it is only when their influence wanes or their efforts fail that the members of the joint family separate.

**Inheritance of property**

171. Most of the people interviewed, are not aware of the changes recently effected in the Hindu Laws of Succession and Adoption. Table 5 reveals that out of the 117 persons interviewed, hardly 18 know of these changes. The property continues to be inherited by the sons alone, all of them getting equal share (Table 5-A and 5-B).

**Leisure and recreation**

172. There are very few recreational facilities both for the young and the old. No reading room or recreation club is found in the village. Even the Schools have no playgrounds attached to them. So in addition to the fairs and festivals, and their frequent visits to Belgaum the only other form of recreation open to the Balekundri residents is to play some indoor games or sit round on some Katta, smoke and gossip. Their common entertainment during leisure hours is to come to the roadside, sit chatting and watch the panorama of moving buses. Children will be seen playing indegenous games like *Kho-Kho, Kuntalpi, Marbles, Blind man's bluff, Iti-Dandu,* etc. in the streets. A few can be seen playing *Pagadi, Cards* etc., on the Kattas. Sometimes, after the harvest, they entertain themselves by staging *Open-air* plays called *Bailatas.* These plays depicting the lives of our heroes and heroines of yore are presented on a crude stage and under dim lights of lanterns or petromax lights. The dim oil-fed lamps of old along with the very imaginative, though not always realistic costumes used to createe a sense of illusion among the audience. Modern gas lamps have taken away much of this illusion as the introduction of brighter lighting, not accompanied by suitable changes in costume and colour betrays the deficiencies of costumes, ornaments and the general make up. Months before a play is presented on stage, the village gets active with the rehearsals and one pleasant feature of these plays is that there would be co-operation from every household, each trying its best to make the show a complete success. Such plays generally run through the night. At time the villagers go to the neighbouring villages where some professionals will be presenting

dramatic or circus shows. It is generally Sambre village which attracts such professionals. Women can also be heard singing old ballads, folksongs, etc. especially when they are engaged in grinding flour. With the increasing number of buses plying between Belgaum and this village, visits to Cinema houses at Belgaum are also not infrequent.

173. Mention has to be made of one peculiar dance-drama that is enacted in the village both at the time of Mohurrum and the fair of *Panth Maharaj*. It is known as Dummy horse show or *Kudure Songa*. It is said that in the past, some persons known as *Jathkars* who were adept at enacting such dramas used to visit the village once in two years and entertain the village folk. They used to bring dummy horses, dummy peacocks, etc., and stage open air plays depicting some interesting stories which used to keep the villagers spell bound. One *Peersab* learnt the tricks of the trade. Shri Shankar Rao, brother of Panth-Maharaj presented to him a dummy horse made of bamboo sticks and cloth about 60 years back. From then onwards this family of Peersab enact these plays regularly. One typical story round which this play is developed relates to a horseman and one Beda thief, named Kaniah. Kaniah stealthily entered the palace of a King with an idea of stealing the gold cot. On entering the palace, he found that the King and the Queen were sleeping on that very cot. Without disturbing them, he somehow removed the golden legs of the cot and hid them in a corner. Then his job was to distract the attention of the security persons on guard and effect an escape. So he came to the Central Hall and made noise when all the guards ran there to catch the culprit. In the meantime Kaniah effected escape with the booty. The King despatched horsemen to catch the thief. In the end Kaniah was caught due to the deception played on him by a trusted colleague of his, and brought before the King. There, an interesting dialogue developed between the horseman and Kaniah, the horseman trying to take the credit of catching Kaniah for himself and Kaniah trying to plead that it was not due to the valour of the horseman that he was caught, but that it was due to the misplaced trust of his, in a colleague. Ultimately Kaniah faces the gallows.

**Fairs and Festivals**

174. The three important festivals that the Hindus observe are the Mahanavami, Ugadi, and the Holi-Hunnive. The Muslims observe the Mohurrum, Ramzan, and other Muslim festivals.

MAHANAVAMI

175. On the 9th day of this festival, a silver image from Rameshwara temple is taken in a palanquin in a procession to Kempgeri tank bund where it will be worshipped and them moved round the village, each house offering *Arati* etc., enroute. The villagers also worship all their agricultural implements and then visit one another exchanging *Banni* leaves as a token of their love and affection. An interesting feature of the procession is a sort of race between the person holding the flag post and the palanquin bearers, both on the way to and from the tank bund. All caste distinctions are forgotten and attempts to patch up old disputes, rivalries, etc., if any are also made.

UGADI

176. This is the new year day according to the Hindu almanac. On this day the villagers worship the bullocks and the carts and decorate them with flowers, banana plants, etc. The horns of bullocks are painted and then a procession of carts and bullocks statts from the Patil's house and goes to the Rameshwara temple. There the temple deity is worshipped and them the Patil's and Inamdar's carts move round the village to the accompaniment of the music. At each house the bullocks will be worshipped.

HOLI HUNNIVE

177. This is a festival of much merriment in the village and the villagers observe it in their own way. At About 6 p.m. on that day 3 Harijans come to the Inamdar's house with a person called *Holi Nayaka* and then proceed to the Patil's house and bring him also to the Inamdar. Then the Harijans will escort the *Badagi* (carpenter) and several others to the Inamdar's houses. The Holi Nayaka will markout a tree on the outskirt of the village, and the whole procession led by the Inamdar and the Patil proceeds to the place, to the accompaniment of music. The tree previously earmarked, is worshipped and the Badagi partly cuts a branch with his hatchet. The Holi Nayaka gets it and the whole party returns with the cut branch to the village, wailing in mourning tones. It is only after placing the branch near the Rameshwara temple that the people go home and have dinner. All the time the *Holi Nayaka* will be keeping a watch over the branch. Later on the Harijans bring another branch and keep it there. Some females offer Arati and when all the villagers collect, these branches are set fire to.

178. The observance of the Moharrum and other Muslim festivals here is similar to that any other part of India and so it would not be necessary to repeat the details here.

**Temple / Mosque / Church**

179. There are in all ten religious institutions in the village. They are:

1. Rameswara temple
2. Dyamawwa or Laxmi temple
3. Durgawwa temple
4. Lakshminarayana temple
5. Baladevi temple
6. Hanumantarayangudi
7. Sri Datta Mandir
8. Khaderlinga
9. Mosque
10. Church.

180. It would be enough if we discuss some details about Rameswara temple, Dyamawwa temple, Sri Datta Mandir, the Mosque and the Church as these are the important religous institutions.

RAMESWARA TEMPLE

181. This is the oldest temple in the village where puja (worship) is offered everyday. The Poojar ihas an inam of about 18 acres and 8 gunthas of land, but this land from which an income of about Rs. 1,000/- is derived annually, is in the possession of the Inamdar, who offers Groundnut oil for lighting in the temple.

DYAMAWWA TEMPLE

182. This is the *Gram Devata* of the village, and the temple is in existence from immermorial times. Pooja is offered on every Tuesday and Friday. The temple has 11 acres and 5 Gunthas of land which is in the possession of the Inamdar. The Inamdar gives a *Seer* of Groundnut oil during Dasara festival.

SRI DATTA MANDIR

183. This is the biggest institution in the village which attracts a large number of people from outside. There is the *Samadhi* of Panth Maharaj also. Panth Maharaj hails from the Kulkarni family which came and settled down in this village being put in charge as the Kulkarnis (Village Accountants) of 17 villages during the Adil Shahi Rule at Bijapur. The village was then under the Bijapur rule. This family had a house close to the Rameshwara temple. Sri Panth Maharaj was born in this house on 3—9—1855 and was named *Dattatraya* as they were the devotees of Dattatreya. He had his early education at Daddi and then shifted to Belgaum where he worked as a teacher first in the Marathi Mission School, on a meagre salary of Rs. 12/- p.m. and then in the London Mission School on a salary. But he spent most of his time in religious discourses and preaching till the end of his life which came on 16—10—1905. He came under the influence of Balamukunda or Baba Awadhuta, who was then the Kulkarni of Paraswad village and it was this Saint who gave *Deeksha* to Srî Pantha Maharaj on 26th November 1875, and he became one of the noted Saints propagating *Avadhuta Sampradaya*. The present Datta Mandir has come up at the place where his mortal remains were creamated. This Saint is associated with several miracles and his influence has been waxing even now. This institution is very well managed by a board of Managing Trustees and advisers. Bhajans and Pujas are offered everyday regularly. On every full moon and new moon day *Palki seva* is offered and on occasions like the birthday of Panth Maharaj, Guru Govinda utsava (Gokulashtami), Navaratri, etc. special pujas are observed on a grand scale. The punyathiti of Panth-Maharaj is observed on a grand scale. When a special fair is arranged. The gathering at the time is so big that special buses run to and from the village, round the clock. Bhajans parties will be heard singing devotional songs in the whole locality and the Padukas will be taken round the village in a silver and gold palanquin, which is at other times kept in the Taluk Treasury at Belgaum for reasons of security. The fair lasts for about three days. This temple is situated in a beautiful Mango grove on the outskirts of the village and is situated amidst ideal environments to arouse feelings of devotion and reverence. There are separate rooms constructed for the residence of pilgrims and facilities are also provided for celebrating marriages. There is a belief that females haunted by Ghosts and spirits get cured if they are bathed with the water drawn from the temple well during the *Jatra* (fair). Two or three pots containing holy water will be emptied on the persons of the affected ladies and all of them will then be locked in a room, specially constructed near the Prayer Hall. It is believed that after sometime they get cured.

THE MOSQUE

184. This is an ancient mosque existing in the village from immemorial times. The Muslim population of the village go there regularly to offer prayers.

THE CHURCH

185. This is a chapel in the vicinity of the Nishkalanka Orphanage, built about 25 years back. It is said that about 50 years back some Protestants used to visit the village from Belgaum regularly to preach their faith and then about 25 years back some religious preachers of the Roman Catholic faith came and settled down here. Some Harijans (Channa Holayas) from the village were converted to Christianity, though they deny this fact even to-day due to the fear of losing all the concessions they get as Harijans. The Missionaries also opened a Primary School initially called Harijan School but now kept open to all. The Mission is also running a Certified Institution for delinquent children.

It is contemplating to shift the institution to Modge village, where they have secured a larger piece of land.

186. Besides the deities in the local temples, the people of the village are devotees of temples and tombs in the moffusil also. The chief object of worship of the Lingayats here, is 'Kakti Siddeshwar' and some are devotee sof Goddess Yallamma of Saundatti also. The Harijans (Channa Holayas) have Daviya Devuru as their family deity. The Marathas are votaries of Tulaja Bhavani of Kolhapur. The Muslims though not attached to any particular mosque, observe vows to the tombs of the Saints (Peers) at Mugutkhan Hubli and other places. When in difficulties they visit these tombs, make offerings of Sugar, Sugarcandy, etc., and burn incense sticks.

187. Similarly people of other castes are also religious minded and observe vows to their respective deities. Table 2 shows the deities to which the various households are attached. The villagers generally believes in soothsaying, withcraft and the power of spirits.

## CASTE PANCHAYAT

188. Excepting in the case of Harijans, there are no caste Panchayats in the village. However, the elders do wield considerable influence in taking decisions affecting the village as a whole. Till recently the Inamdar's word was a law. So also the Patil of the village has considerable hold on the villagers. The Harijans however have their own caste Panchayat for arbitration of petty disputes regarding property, misbehaviour, adultery, etc. The meetings of the Caste Panchayat are conducted in private and no records of the proceedings are maintained. Most of the disputes are settled amicably and the decisions given by the Panchayat are enforced. However, the influence of this Caste Panchayat is also gradually waning.

## VILLAGE PANCHAYAT

189. This village is clubbed with the village Honihal in forming a Group Panchayat, with its Headquarters located here. Out of the 13 members, seven are elected from this village and six from Honihal. The Panchayat has a building of its own and has appointed a part time Secretary on a monthly salary of Rs. 15-00 and an annual tour allowance of Rs. 40-00. Among the seven members elected from this village two are ladies. The Sarpanch (Chairman) comes from this village and the Vice-Chairman from Honihal. The Panchayat does not seem to be functioning well. It has not played any major part in the developmental activities of the village both, due to its meagre income as also due to the lack of interest on the part of the members.

190. The tax demand of the Panchayat is only Rs. 1,442-75 per annum, but even this is not properly collected. There are arrears amounting to Rs. 3.770-42 from 1956. The income and expenditure for 1962-63 is as follows:

FINANCE OF THE VILLAGE PANCHAYAT FOR 1962-63

| Income | Rs. | nP. | Expenditure | Rs. | nP. |
|---|---|---|---|---|---|
| 1. Balance carried forward from the previous year . | 1,608 | 89 | 1. Expenditure on staff . . . . | 550 | 00 |
| 2. Government Grant . . . . | | — | 2. T. A. Expenditure . . . . . | 33 | 00 |
| 3. Share of Land Revenue . . . . | 776 | 95 | 3. Expenditure on | | |
| 4. Donations and contributions from Private Individuals . . . . . | | .. | (*a*) Developmental activities . . . | 106 | 00 |
| 5. Money realised by disposal of capital assets property, etc. . . . . | | .. | (*b*) Tank repairs . . . . . | | .. |
| 6. Self-imposed taxes . . . . . | 37 | 50 | (*c*) Road repairs . . . . . | 310 | 00 |
| 7. Self-imposed taxes . . . . . | 548 | 92 | (*d*) Drainage repairs . . . . | 60 | 00 |
| 8. Fines for contravention of rules . . . | | .. | 4. Expenditure on civic and Municipal functions . | | .. |
| 9. Others, *e.g.* Interest on S. B. Deposits . . | 8 | 64 | 5. Office stationery . . . . . | 20 | 56 |
| | | | 6. Health . . . . . | 9 | 75 |
| | | | 7. Panchayat *Adhiveshan* (Conference) . . | 120 | 00 |
| | | | 8. Balance unspent . . . . . | 1,771 | 59 |
| **Total . .** | **2,980** | **90** | **Total . .** | **2,980** | **90** |

191. It will be seen from the above statement that the work of recovery of compulsory taxes is also not properly being attended to. Out of a demand of Rs. 1,442-75, an amount of only Rs. 548-92 is recovered, the recovery being less than even 35% of the demand. It would also be evident that only an amount of Rs. 485-75 has been spent on developmental activities including healthy. Thus the major portion of the expenditure is on staff and non-developmental activities. Considering the present financial position as also the working of the Panchayat, it is difficult to expect any great achievements from the Panchayat. The Panchayat

has attempted to provide crude drainage in the village by digging ditches on both the sides of the roads, but this has not solved the drainage problem. The Panchayat did initiate some propaganda regarding Family Planning. But the response from the public is too poor, only one person having responded to the call. From 14—6—1963, when sugar became a scarce commodity in the market, the Panchayat has undertaken the sale of Sugar and as a result the quota of ½ Kg. of sugar per head per fortnight is assured.

192. The only other important programme that the Panchayat has ushered in the village is that of Agricultural production. This programme has been introduced in the village from 22—4—1963.

193. The two major crops grown in the village, *viz.* Paddy and Sugarcane have been selected. With an idea of intensifying the cultivation of these crops as an experimental measure an area of 54 acres belonging to 13 cultivators has been chosen for Sugarcane and for Paddy an area of 142 acres belonging to 12 cultivators has been chosen. The The Agricultural Extension staff of The National Extension Block is trying to boost the production but the results achieved so far are not very encouraging mainly due to the difficulty in raising finances for meeting the costs of improved seeds, fertilisers, etc. It is really disheartening to see that the Multiporpose Co-operative Society of Balekundri Khurd, which covers this area has taken absolutely no part in this activity so far and it is only hoped that it would not be found lacking in its efforts in future.

**The National Extension Service Scheme**

194. The N. E. S. was first introduced in Belgaum Taluk on 2nd October 1962, when a Pre-Extension Block was started. On 2nd October, 1963, this was converted into a Stage I Block. Since then a Village Level Worker (Gram Sevak) has been appointed for a group of villages, including Balekundri Budruk, with his headquarters at Muthage, a village about 3 miles away. So far no major development programmes have been undertaken in this village even though propaganda regarding improvement in agriculture and agricultural methods has been started. The villagers who had absolutely no idea about composting of manure, have now been made aware of the advantages. But so far the response in the village is not very encouraging, as only two compost pits have been dug. The N.E.S. staff has selected 2 plots for demonstrating the proper methods for raising Paddy and Sugarcane. Improved Paddy seeds have been supplied to 5 cultivators. The N.E.S. authorities have advanced loan towards the purchase of one Oil Engine and a Pumpset in the village. This is all the work done so far by the N.E.S. authorities and considering the task that is ahead of us in the programme, the work so far turned out is too meagre. It has, however to be admitted that the period so far covered by the N.E.S. programme in this village, is too short to judge the results as also the impact of the programme.

**Co-operative Movement**

195. There is no co-operative Society in the village. But it comes under the Multipurpose Co-operative Society that is functioning in Balekundri Khurd. The area of operation of this Society consists of 4 villages, *viz.* (1) Balekundri Khurd, (2) Balekundri Budruk, (3) Honihal and (4) Mavinkatta. This Society was registered on 14-5-1942, when the village was still in the Sangli State. Out of a total membership of 350, 41 members are from this village. This village has contributed Rs. 2,865-00 towards the total share capital of Rs. 17,185-00 of the Society. The board of Management consists of 7 members. The main function of the Society is to advance loans and sell fertilizers. However, due to its meagre finances, the Society has been advancing only Short term loans to the cultivators. In 1962-63, the Society advanced an amount of Rs. 8,873-00 to 33 members from this village and in the current year (1963-64) it has effected full recoveries from 25 members leaving an arrears of Rs. 1,013-00. In 1963-64 the Society has advanced loans of Rs. 7,650-00 to 19 members from this village. Besides this loan advancing activity, the Society has also been selling fertilizers like (1) Ammonium Sulphate, (2) Urea, (3) Nitrophosphate, (4) Superphosphate, etc., to the agriculturists. According to audit reports the extent of the total business of the Society for the year 1961-62, is Rs. 59,865-00 as advances to members, and sale of fertilizers worth Rs. 32,236-0. And by these transactions, the Society has made a profit of Rs. 2,286-93 and declared a dividend of 5% to the members. Thus though considering the financial aspect of the Society, it is not a losing concern, the participation of the villagers in its programme or vice-versa, cannot be said to be quite satisfactory. It is seen from Table 6, that 138 households from this village practice agriculture but it contributes only 41 members and that too from only 19 households. So not even 14% of the total number of agricultural households from the village are covered by co-operatives.

**Problems of Untouchability**

196. Untouchability as such is not practised here rigidly excepting in the case of a few households. But as Table 4 indicates hardly 40 households are aware of the prohibition of untouchability by law.

However the Muslims who are not aware of these laws, do not practise untouchability at all. Similarly Sri Datta Samsthan has kept its premises open to the Harijans, though they hesitate to enter other temples in the village inspite of their being declared open to them. So far there have been no cases decided under the Act pertaining to untouchability. Even then, we cannot definitely say that the evil has disappeared totally from the village, though the conditions prevailing now are not as bad as they were in the past.

# CHAPTER V

## CONCLUSION

197. We have now reached the end of our report, on the Socio-economic conditions in Balekundri Budruk. Though it is so close to Belgaum, it has remained comparatively quiet, when most parts of the country are pulsating with activities aiming at economic development and social advancement. It is only during the festival of Sri Panth Maharaj that the village shakes off its attitude of somnolence and becomes a centre of activity and gaity.

198. Literacy standards are rising but slowly. No doubt there is a slight increase in the literacy standards during the last decade but there is scope for much more advancement in this regard. As observed elsewhere it is the occupational structure of the residents that makes such advancement difficult of achievement. Agriculture, which is the mainstay of the village, coupled with the poor economic conditions, makes its demand on all available human resources, young and old. Even children are forced by circumstances, to contribute their bit towards the augmentation of the meagre family income and this they can do only at the cost of their own education. In the case of females, the conditions are still more bleak. Their number, receiving education is already low and even these few stop their schooling with the attainment of puberty.

199. Excepting for the conversion of a few dry-lands into wet lands, there has been not much advancement in the agricultural practises. The same age-old practices are continuing even to this day. The National Extension Service programme has started recently. Much is said about it and much is expected from it. So far, the Co-operative movement as also the Panchayat Administration have not been able to achieve any great results. It is hoped that atleast with the initiation of the N.E.S. programme, the village will be able to derive some material benefits.

200. One heartening feature of this sacred place has been that the various communities residing in the village live in peace and harmony. Petty rivalries among some individuals may be there; but on the whole there is perfect understanding among the various communities. It is really a pleasure to see how the Muslims co-operate with the Hindus and vice versa in not only maintaining a cordial atmosphere in the village but also by actively participating in the various festivals. It is hoped that this harmony will be maintained for ever and that it will lead to their economic betterment and social uplift.

201. Situated on one of the important Highways of the Mysore State and being in the proximity of Belgaum City, this village has several advantages like easy accessibility, and also facilities like good communications, easy medical aid, proximity of administrative offices, proximity of institutions of higher education, etc. It also boasts of a salubrious climate and productive fields. But inspite of all these advantages, the village continues to be economically backward. Many of the villagers are compelled by force of circumstances to remain idle and unemployed for atleast part of the year as the economy is largely dependent on Agriculture. Already the pressure on the land is too great. Salvation lies in the intensive cultivation of these limited lands, expansion of the few existing household industries and starting of some new household and cottage industries.

## TABLE I

### Area, Houses and Population

| Area in | | Density | Number of | Number of | Population | | |
|---|---|---|---|---|---|---|---|
| Acres | Hectares | Per Sq. Mile | Houses | Households | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1,084-20 | 438-95 | 786 | 186 | 210 | 1,337 | 692 | 645 |

## TABLE II

### Population by Age Groups

| Total of all ages | | | 0 - 4 | | 5 - 9 | | 10 - 14 | | 15 - 19 | | 20 - 24 | | 25 - 29 | | 30 - 34 | | 35 - 44 | | 45 - 59 | | 60+ | | Age not stated | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Persons | Males | Females | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 1,337 | 692 | 645 | 82 | 93 | 117 | 104 | 112 | 94 | 62 | 48 | 59 | 52 | 52 | 52 | 51 | 47 | 75 | 60 | 54 | 52 | 28 | 43 | ... | ... |

## TABLE III

### Size and Composition of Households

| Total No. of Households | Size of Households | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Single member | | | 2-3 members | | | 4-6 members | | | 7-9 members | | | 10 members & above | | |
| | House-holds | Males | 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 |
| 210 | 10 | 8 | 2 | 26 | 31 | 31 | 87 | 210 | 216 | 56 | 228 | 216 | 31 | 215 | 180 |

## TABLE IV

### Households classified by Religions, Castes and Sub-Castes

| Religion | Caste | Sub-Caste | Number of households | Population | | |
|---|---|---|---|---|---|---|
| | | | | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Hindu | Brahmin | Smartha | 8 | 33 | 18 | 15 |
| | | Deshastha | 3 | 10 | 4 | 6 |
| | | Gowda Saraswath | 2 | 2 | 2 | .. |
| | Lingayat | Iyyanoru | 6 | 37 | 17 | 20 |
| | | Banajiga | 1 | 4 | 1 | 3 |
| | | Panchamasali | 29 | 202 | 90 | 112 |
| | | Poojari | 2 | 17 | 9 | 8 |
| | Marata | .. | 27 | 182 | 92 | 90 |
| | Beda | .. | 5 | 30 | 18 | 12 |
| | Rajput | .. | 1 | 5 | 3 | 2 |
| | Devanga | .. | 1 | 1 | 1 | .. |
| | Panchal | .. | 7 | 37 | 21 | 16 |
| | Harijan | Channa Holeya | 25 | 152 | 72 | 80 |
| Muslim | | Syyed | 9 | 47 | 23 | 24 |
| | | Sunny | 5 | 33 | 15 | 18 |
| | | Pattan | 7 | 43 | 22 | 21 |
| | | Sheik | 71 | 498 | 282 | 216 |
| Christian | | .. | 1 | 4 | 2 | 2 |
| | | **Total** | **210** | **1,337** | **692** | **645** |

## TABLE V

### Scheduled Castes and Scheduled Tribes

| Scheduled Caste — Harijan | | | | Scheduled Tribe | | | |
|---|---|---|---|---|---|---|---|
| No. of households | Persons | Males | Females | No. of households | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 25 | 152 | 72 | 80 | .. | .. | .. | .. |

# TABLE VI

## Age and Marital Status

| Age-Groups | Total population | | | Never Married | | Married | | Widowed | | Divorced or Separated | | Unspecified status | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | M | F | M | F | M | F | M | F | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| **All Ages** | **1,337** | **692** | **645** | **434** | **298** | **250** | **252** | **7** | **91** | **1** | **4** | .. | .. |
| 0– 4 | 175 | 82 | 93 | 82 | 93 | .. | .. | .. | .. | .. | .. | .. | .. |
| 5– 9 | 221 | 117 | 104 | 117 | 101 | .. | 1 | .. | 2 | .. | .. | .. | .. |
| 10–14 | 206 | 112 | 94 | 111 | 79 | 1 | 15 | .. | .. | .. | .. | .. | .. |
| 15–19 | 110 | 62 | 48 | 54 | 13 | 8 | 33 | .. | 1 | .. | 1 | .. | .. |
| 20–24 | 111 | 59 | 52 | 41 | 9 | 18 | 42 | .. | 1 | .. | .. | .. | .. |
| 25–29 | 104 | 52 | 52 | 12 | .. | 40 | 50 | .. | .. | .. | 2 | .. | .. |
| 30–34 | 98 | 51 | 47 | 7 | .. | 43 | 44 | 1 | 3 | .. | .. | .. | .. |
| 35–39 | 76 | 48 | 28 | 2 | 1 | 46 | 19 | .. | 7 | .. | 1 | .. | .. |
| 40–44 | 59 | 27 | 32 | 2 | 1 | 25 | 17 | .. | 14 | .. | .. | .. | .. |
| 45–49 | 30 | 17 | 13 | 3 | 1 | 14 | 8 | .. | 4 | .. | .. | .. | .. |
| 50–54 | 53 | 24 | 29 | 3 | .. | 19 | 13 | 1 | 16 | 1 | .. | .. | .. |
| 55–59 | 23 | 13 | 10 | .. | .. | 13 | 3 | .. | 7 | .. | .. | .. | .. |
| 60+ | 71 | 28 | 43 | .. | .. | 23 | 7 | 5 | 36 | .. | .. | .. | .. |
| Age not stated | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

# TABLE VII

## Education

| Age-Groups | Total Population | | | Illiterate | | Literate without educational standard | | Primary or Junior Basic | | Matric or Higher Secondary | | Inter-mediate 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** | **1,337** | **692** | **645** | **395** | **530** | **137** | **70** | **139** | **39** | **20** | **6** | **1** | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 0– 4 | 175 | 82 | 93 | 82 | 93 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 5– 9 | 221 | 117 | 104 | 45 | 71 | 7 | 8 | 65 | 25 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 10–14 | 206 | 112 | 94 | 53 | 64 | 14 | 17 | 44 | 12 | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15–19 | 110 | 62 | 48 | 19 | 31 | 26 | 14 | 11 | 1 | 5 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 20–24 | 111 | 59 | 52 | 32 | 40 | 18 | 10 | 4 | .. | 5 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 25–29 | 104 | 52 | 52 | 26 | 47 | 18 | 4 | 6 | 1 | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 30–34 | 98 | 51 | 47 | 41 | 42 | 7 | 4 | 1 | .. | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 35–39 | 76 | 48 | 28 | 31 | 24 | 11 | 4 | 4 | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 40–44 | 59 | 27 | 32 | 20 | 28 | 7 | 4 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 45–49 | 30 | 17 | 13 | 8 | 11 | 8 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 50–54 | 53 | 24 | 29 | 16 | 27 | 7 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 55–59 | 23 | 13 | 10 | 5 | 10 | 6 | .. | .. | .. | 2 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 60+ | 71 | 28 | 43 | 17 | 42 | 8 | 1 | 2 | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Age not stated | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

## TABLE VIII

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

| Age-Groups | Total population | | | Workers | | | Non-workers | | |
|---|---|---|---|---|---|---|---|---|---|
| | Persons | Males | Females | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| **All-Ages** | **1,337** | **692** | **645** | **549** | **416** | **133** | **788** | **276** | **512** |
| 0–14 | 602 | 311 | 291 | 91 | 73 | 18 | 511 | 238 | 273 |
| 15–34 | 423 | 224 | 199 | 271 | 196 | 75 | 152 | 28 | 124 |
| 35–59 | 241 | 129 | 112 | 163 | 127 | 36 | 78 | 2 | 76 |
| 60+ | 71 | 28 | 43 | 24 | 20 | 4 | 47 | 8 | 39 |

## TABLE IX

### Workers classified by Sex, Broad Age-Groups and Occupations

| Sl. No. | Name of Occupation | Age-Groups | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | 0–14 | | 15–34 | | 35–59 | | 60+ | |
| | | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 1. | Cultivation only | 15 | 1 | 67 | 6 | 49 | 6 | 11 | .. |
| 2. | Cultivation and Agricultural labour | 8 | .. | 15 | 1 | 12 | 4 | 3 | .. |
| 3. | Cultivation and Trade | .. | .. | .. | .. | 1 | .. | .. | .. |
| 4. | Cultivation and Service | .. | .. | .. | 1 | 2 | .. | .. | .. |
| 5. | Cultivation and Transportation | .. | .. | 2 | .. | .. | .. | .. | .. |
| 6. | Cultivation and Cattle Grazing | .. | .. | 1 | .. | .. | .. | .. | .. |
| 7. | Agricultural Labour only | 11 | 7 | 32 | 33 | 17 | 12 | 2 | 3 |
| 8. | Agricultural labour and Cultivation | 2 | .. | 19 | .. | 15 | .. | .. | .. |
| 9. | Agricultural labour and Service | .. | .. | 2 | .. | 1 | .. | .. | .. |
| 10. | Household Industry only | 2 | 7 | 6 | 10 | .. | 7 | .. | 1 |
| 11. | Household Industry and Cultivation | .. | .. | 6 | .. | .. | 2 | .. | .. |
| 12. | Service only | 7 | 3 | 31 | 23 | 21 | 3 | 2 | .. |
| 13. | Service and Cultivation | .. | .. | 8 | .. | 3 | .. | .. | .. |
| 14. | Service and Agricultural labour | .. | .. | 1 | .. | .. | .. | .. | .. |
| 15. | Trade only | .. | .. | 2 | 1 | 3 | 1 | .. | .. |
| 16. | Trade and Cultivation | .. | .. | 1 | .. | 1 | .. | .. | .. |
| 17. | Hotel Keeping only | .. | .. | .. | .. | 1 | .. | .. | .. |
| 18. | Cattle Grazing only | 28 | .. | 3 | .. | .. | 1 | 1 | .. |
| 19. | Professions only | .. | .. | .. | .. | 1 | .. | 1 | .. |
| | **Total** | **73** | **18** | **196** | **75** | **127** | **36** | **20** | **4** |

TABLE IX - A

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

| Activities | Total Non-workers | | | Age-Groups | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | 0–14 | | 15–34 | | 35–59 | | 60 and above | |
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Dependents . . | 293 | 121 | 172 | 119 | 157 | .. | 1 | .. | .. | 2 | 14 |
| Students . . | 198 | 145 | 53 | 119 | 52 | 26 | 1 | .. | .. | .. | .. |
| Family workers . | 285 | .. | 285 | .. | 64 | .. | 122 | .. | 76 | .. | 23 |
| Rent Receivers . | 10 | 8 | 2 | .. | .. | 1 | .. | 1 | .. | 6 | 2 |
| Beggars . . | 1 | 1 | .. | .. | .. | 1 | .. | .. | .. | .. | .. |
| Blind men . . | 1 | 1 | .. | .. | .. | .. | .. | 1 | .. | .. | .. |
| **Total . .** | **788** | **276** | **512** | **238** | **273** | **28** | **124** | **2** | **76** | **8** | **39** |

TABLE X

**Households by Number of Rooms and by Number of Persons Occupying**

| Total No. of households | Total No. of rooms | Total No. of family members | Households with no regular room | | Households with one room | | Households with two rooms | | Households with three rooms | | Households with four rooms | | Households with five rooms | | Households with more than five rooms | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | No. of households | Total number of family members | No. of households | Total number of family members | No. of households | Total number of family members | No. of households | Total number of family members | No. of households | Total number of family members | No. of households | Total number of family members | No. of households | Total number of family members |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 210 | 187 | 1,337 | 86 | 537 | 80 | 480 | 31 | 211 | 10 | 86 | 1 | 9 | 1 | 4 | 1 | 10 |

# TABLE XI

## Households Engaged in Cultivation, Industry, Business and other Occupations

| Households engaged in | Total Number of households | Total persons | | | Number of gainfully employed persons | | |
|---|---|---|---|---|---|---|---|
| | | Persons | Males | Females | Persons | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Cultivation only | 31 | 267 | 141 | 126 | 93 | 84 | 9 |
| Cultivation and Agriculture Labour | 22 | 181 | 97 | 84 | 79 | 64 | 15 |
| Cultivation and Service | 10 | 75 | 42 | 33 | 37 | 31 | 6 |
| Cultivation and Livestock | 7 | 45 | 24 | 21 | 14 | 11 | 3 |
| Cultivation and Household Industry | 4 | 37 | 16 | 21 | 12 | 9 | 3 |
| Cultivation, Household Industry and Service | 1 | 18 | 7 | 11 | 9 | 6 | 3 |
| Cultivation and Transportation | 1 | 10 | 7 | 3 | 4 | 4 | .. |
| Cultivation and Trade | 1 | 15 | 7 | 8 | 5 | 4 | 1 |
| Cultivation, Service and Household Industry | 1 | 16 | 9 | 7 | 6 | 5 | 1 |
| Agriculture Labour only | 20 | 83 | 42 | 41 | 43 | 29 | 14 |
| Agriculture Labour and Cultivation | 26 | 162 | 81 | 81 | 86 | 62 | 24 |
| Agriculture Labour and Household Industry | 6 | 34 | 19 | 15 | 18 | 11 | 7 |
| Agriculture Labour, Household Industry and Cultivation | 2 | 11 | 6 | 5 | 6 | 4 | 2 |
| Agriculture Labour and Service | 1 | 5 | 2 | 3 | 2 | 1 | 1 |
| Agriculture Labour, Service and Cultivation | 1 | 5 | 3 | 2 | 2 | 1 | 1 |
| Agriculture Labour and Livestock | 1 | 5 | 1 | 4 | 1 | 1 | .. |
| Agriculture Labour and Trade | 1 | 5 | 3 | 2 | 2 | 1 | 1 |
| Household Industry only | 2 | 16 | 9 | 7 | 5 | 3 | 2 |
| Household Industry and Cultivation | 4 | 26 | 14 | 12 | 8 | 7 | 1 |
| Household Industry and Agriculture Labour | 2 | 16 | 9 | 7 | 5 | 2 | 3 |
| Household Industry, Agriculture Labour and Cultivation | 1 | 5 | 2 | 3 | 2 | 1 | 1 |
| Household Industry and Service | 2 | 12 | 7 | 5 | 7 | 4 | 3 |
| Household Industry, Agriculture Labour and Service | 2 | 10 | 6 | 4 | 5 | 3 | 2 |
| Trade only | 2 | 11 | 7 | 4 | 2 | 2 | .. |
| Trade and Cultivation | 1 | 3 | 2 | 1 | 2 | 1 | 1 |
| Trade, Service and Cultivation | 1 | 8 | 5 | 3 | 2 | 1 | 1 |
| Trade and Service | 1 | 4 | 2 | 2 | 2 | 2 | .. |
| Trade and Livestock | 1 | 6 | 2 | 4 | 1 | 1 | .. |
| Hotel keeping only | 1 | 6 | 2 | 4 | 1 | 1 | .. |
| Service only | 23 | 64 | 34 | 30 | 32 | 23 | 9 |
| Service and Cultivation | 16 | 101 | 52 | 49 | 40 | 30 | 10 |
| Service and Agriculture Labour | 5 | 33 | 13 | 20 | 14 | 6 | 8 |
| Service and Trade | 1 | 7 | 1 | 6 | 2 | 1 | 1 |
| Non-gainful Occupations | 9 | 35 | 18 | 17 | .. | .. | .. |
| **Total** | **210** | **1,337** | **692** | **645** | **549** | **416** | **133** |

## TABLE XII

### Type of Industry run by the Households

| Type of Industry | Total No. of households | Households having household Industry as a primary occupation | | | | | Households having household Industry as a subsidiary occupation | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | No. of house-holds | Persons engaged in industry | | Total persons in households mentioned in Col. 3 | | No. of house-holds | Persons engaged in industry | | Total persons in households mentioned in Col. 8 | |
| | | | Males | Females | Males | Females | | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Ambar Charakha . . | 18 | 5 | .. | 8 | 13 | 13 | 13 | .. | 15 | 52 | 51 |
| Carpentry . . . | 3 | 3 | 4 | .. | 9 | 11 | .. | .. | .. | .. | .. |
| Blacksmithy . . . | 2 | 1 | 2 | .. | 6 | 5 | 1 | 3 | .. | 5 | 8 |
| Goldsmithy . . . | 1 | 1 | 1 | .. | 5 | 3 | .. | .. | .. | .. | .. |
| Oil gana and Ambarcharakha . | 1 | 1 | 1 | 1 | 5 | 1 | .. | .. | .. | .. | .. |
| Silk thread twisting . . | 1 | 1 | 2 | 2 | 6 | 3 | .. | .. | .. | .. | .. |
| Silk thread twisting and Ambarcharakha . . | 1 | 1 | 1 | 1 | 3 | 2 | .. | .. | .. | .. | .. |
| **Total . .** | **27** | **13** | **11** | **12** | **47** | **38** | **14** | **3** | **15** | **57** | **59** |

## TABLE XIII

### Type of Business run by the Households

| Type of Business | Total No. of households | Households having household Business as a primary occupation | | | | | Households having household Business as a 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. 8 | |
| | | | Males | Females | Males | Females | | Males | Females | Males | Females |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Milk business . . . | 4 | 4 | 4 | .. | 15 | 10 | .. | .. | .. | .. | .. |
| Kirani shop . . . | 3 | 1 | 1 | .. | 1 | 2 | 2 | 2 | .. | 17 | 14 |
| Fruit and Vegetable business . | 1 | 1 | 1 | .. | 2 | 2 | .. | .. | .. | .. | .. |
| Beedi shop . . . | 1 | .. | .. | .. | .. | .. | 1 | .. | 2 | 4 | 8 |
| **Total . .** | **9** | **6** | **6** | **..** | **18** | **14** | **3** | **2** | **2** | **21** | **22** |

## TABLE XIV

### Diet

| Community | Total No. of households in each community | Households taking | | | | | |
|---|---|---|---|---|---|---|---|
| | | One meal a day | | Two meals a day | | Three meals a day | |
| | | Adults | Children | Adults | Children | Adults | Children |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Brahmin | 13 | 3 | .. | 9 | 9 | 1 | 4 |
| Lingayat | 38 | .. | .. | 9 | 9 | 29 | 29 |
| Marata | 27 | .. | .. | 5 | 4 | 22 | 23 |
| Nayak | 5 | .. | .. | .. | .. | 5 | 5 |
| Rajput | 1 | .. | .. | .. | .. | 1 | 1 |
| Devanga | 1 | .. | .. | 1 | 1 | .. | .. |
| Panchal | 7 | .. | .. | 2 | 2 | 5 | 5 |
| Harijan | 25 | .. | .. | .. | .. | 25 | 25 |
| Muslim | 92 | .. | .. | 2 | 2 | 90 | 90 |
| Christian | 1 | .. | .. | 1 | 1 | .. | .. |
| **Total** | **210** | **3** | .. | **29** | **28** | **178** | **182** |

## TABLE XV

### Staple Diet and Food Habits of Communities

| Community | Number of households | Households taking | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Rice | Ragi | Jowar and Rice | Jowar, Rice and Wheat | Wheat | Vegetarian | Non-vegetarian |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Brahmin | 13 | 1 | .. | 4 | 8 | .. | 13 | .. |
| Lingayat | 38 | 1 | .. | 30 | 7 | .. | 38 | .. |
| Marata | 27 | .. | .. | 25 | 2 | .. | .. | 27 |
| Nayak | 5 | .. | .. | 5 | .. | .. | .. | 5 |
| Rajput | 1 | .. | .. | .. | 1 | .. | .. | 1 |
| Devanga | 1 | .. | .. | 1 | .. | .. | .. | 1 |
| Panchal | 7 | .. | .. | 7 | .. | .. | 7 | .. |
| Harijan | 25 | .. | .. | 25 | .. | .. | .. | 25 |
| Muslim | 92 | .. | .. | 92 | .. | .. | .. | 92 |
| Christian | 1 | .. | .. | 1 | .. | .. | .. | 1 |
| **Total** | **210** | **2** | .. | **190** | **18** | .. | **58** | **152** |

## TABLE XVI

### Distribution of Households by Occupations, Income and Number of Persons

| Occupations | Total number of households | Income Groups: Less than Rs. 25 | Rs. 26-50 | Rs. 51-75 | Rs. 76-100 | Rs. 101 and above | Total number of members in households mentioned in Col. 2 | Age-Groups: Males above 14years | Females above 14 years | Males and females 10-13 years | Males and females 6-9 years | Males and females 1-5 years | Males and females less than 1 year | **Number of equivalent adult males per household | Number of gainfully employed persons | Number of gainfully employed persons per household. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Cultivation of owned lands . | 33 | .. | 1 | 3 | 4 | 25 | 277 | 79 | 91 | 31 | 35 | 34 | 7 | 6.72 | 97 | 2.9 |
| Cultivation of lands taken on lease | 45 | .. | .. | 7 | 4 | 34 | 387 | 124 | 92 | 57 | 50 | 51 | 13 | 6.85 | 154 | 3.4 |
| Agricultural Labour . . . | 58 | 6 | 20 | 21 | 5 | 6 | 310 | 94 | 81 | 41 | 41 | 46 | 7 | 4.26 | 156 | 2.7 |
| Household Industry . . . | 13 | .. | 3 | 2 | 5 | 3 | 85 | 23 | 23 | 12 | 13 | 14 | .. | 5.24 | 33 | 2.5 |
| *Others . . . . . | 60 | 5 | 17 | 21 | 10 | 7 | 274 | 78 | 80 | 31 | 35 | 43 | 7 | 3.60 | 105 | 1.7 |
| **Total** . . . . . | **209** | **11** | **41** | **54** | **28** | **75** | **1,333** | **398** | **367** | **172** | **174** | **188** | **34** | **5.08** | **545** | **2.6** |

*NOTE:—One household has not been taken into account as it is an Institution.*

**Others Include.*

| | |
|---|---|
| Service . . . . . | 44 Hhs. |
| Trade . . . . . | 6 Hhs. |
| Hotel . . . . . | 1 Hhs. |
| Households having only Non-gainfully employed persons . . . . . | 9 Hhs. |
| **Total** | 60 Hhs. |

***NOTE:—Calculated according to Lusk's co-efficient:*

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

## TABLE XVII

### AverageAnnual Income per Households in the Range of

| Occupations | Total of No. of Household | Average Annual income per Household | Average Annual Income per adult equivalent male | Average annual income per household in the range of Rs. 300 & less | | Rs. 301–600 | | Rs. 601–900 | | Rs. 901–1,200 | | Rs. 1,200 & 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 |
| | | Rs. P. | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. |
| Cultivation of owned lands . | 33 | 2,629.88 | 391.36 | .. | .. | 1 | 511.00 | 3 | 747.33 | 4 | 1,029.25 | 25 | 3,196.64 |
| Cultivation of lands taken on lease | 45 | 1,727.73 | 252.26 | .. | .. | .. | .. | 7 | 791.86 | 4 | 930.00 | 34 | 2,014.26 |
| Agricultural Labour . . | 58 | 676.59 | 158.92 | 6 | 214.00 | 20 | 459.90 | 21 | 724.76 | 5 | 994.60 | 6 | 1,427.83 |
| Household Industry . . | 13 | 949.46 | 181.11 | .. | .. | 3 | 525.33 | 2 | 747.50 | 5 | 960.60 | 3 | 1,489.33 |
| *'Others' . . . . . | 60 | 771.05 | 214.17 | 5 | 181.80 | 17 | 456.29 | 21 | 732.57 | 10 | 1,020.00 | 7 | 1,716.14 |

One household has not been taken into the Account as it is an Institution.

*NOTE:*— * *Others include:*

| | | |
|---|---|---|
| 1. | Service . . . . . | 44 Households |
| 2. | Trade . . . . . | 6 Households |
| 3. | Hotel . . . . . | 1 Household |
| 4. | Non-gainfully households . . . . | 9 Households |
| | **Total** .. | 60 Households |

# TABLE XVIII

## Average Monthly Expenditure per Household by Income Groups and Occupations

| Items of expenditure | All Households | | | | Households with a monthly income of | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Rs. 25 & below | | Rs. 26—50 | | Rs. 51—75 | | Rs. 76—100 | | Rs. 101 & above | |
| | No. of House-holds | Expendi-ture per House-hold | Expendi-ture per equivalent adult male | Percentage of Total Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | | Rs. P. | Rs. P. | | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. |
| **Cultivation of Owned Lands** | | | | | | | | | | | | | | |
| Food (Cereals) | 33 | 64-04 | 9-53 | 27.57 | .. | .. | 1 | 18-42 | 3 | 21-84 | 4 | 33-75 | 25 | 75-77 |
| Food (Non-cereals) | ,, | 19-16 | 2-85 | 8.25 | .. | .. | ,, | 4-00 | ,, | 9-44 | ,, | 9-00 | ,, | 22-56 |
| Drinks | ,, | 13-30 | 1-96 | 5.73 | .. | .. | ,, | .. | ,, | 6-33 | ,, | 7-63 | ,, | 15-58 |
| Fuel & lighting | ,, | 6-84 | 1-02 | 2.95 | .. | .. | ,, | 1-42 | ,, | 3-11 | ,, | 3-88 | ,, | 7-98 |
| House rent and repairs | ,, | 2-14 | 0-32 | 0.92 | .. | .. | ,, | 0-17 | ,, | 1-06 | ,, | 0-25 | ,, | 2-65 |
| Clothing | ,, | 25-08 | 3-73 | 10.80 | .. | .. | ,, | 8-33 | ,, | 8-33 | ,, | 11-87 | ,, | 29-88 |
| Travelling | ,, | 3-30 | 0-49 | 1.42 | .. | .. | ,, | 0-83 | ,, | 0-56 | ,, | 1-25 | ,, | 4-06 |
| Recreation | ,, | 0-15 | 0-02 | 0.07 | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | 0-20 |
| Education | ,, | 5-50 | 0-82 | 2.37 | .. | .. | ,, | 3-33 | ,, | 0-14 | ,, | .. | ,, | 7-11 |
| Other miscellaneous services | ,, | 9-72 | 1-45 | 4.18 | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | 12-83 |
| Interest | ,, | 2-07 | 0-31 | 0.89 | .. | .. | ,, | .. | ,, | .. | ,, | 6-25 | ,, | 1-73 |
| Rent | ,, | 4-12 | 0-61 | 1.77 | .. | .. | ,, | 0-25 | ,, | 0-84 | ,, | 1-29 | ,, | 5-12 |
| Remittances | ,, | 3-34 | 0-50 | 1.44 | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | 4-41 |
| Hired Labour | ,, | 21-57 | 3-21 | 9.29 | .. | .. | ,, | 0-83 | ,, | 5-97 | ,, | 6-04 | ,, | 26-75 |
| Purchase for production | ,, | 28-67 | 4-27 | 12.34 | .. | .. | ,, | 5-00 | ,, | 0-56 | ,, | 4-56 | ,, | 36-85 |
| Others | ,, | 23-26 | 3-46 | 10.01 | .. | .. | ,, | .. | ,, | 4-00 | ,, | .. | ,, | 30-23 |
| **Total** | **33** | **232-26** | **34-55** | **100.00** | .. | .. | **1** | **42-58** | **3** | **62-28** | **4** | **85-77** | **25** | **283-71** |
| **Cultivation of Lands taken on Lease** | | | | | | | | | | | | | | |
| Food (Cereals) | 45 | 55-77 | 8-14 | 31.82 | .. | .. | .. | .. | 7 | 26-54 | 4 | 32-92 | 34 | 64-47 |
| Food (Non-cereals) | ,, | 14-26 | 2-08 | 8.14 | .. | .. | .. | .. | ,, | 7-14 | ,, | 7-75 | ,, | 16-49 |
| Drinks | ,, | 10-02 | 1-46 | 5.72 | .. | .. | .. | .. | ,, | 3-46 | ,, | 3-62 | ,, | 12-12 |
| Fuel and lighting | ,, | 4-85 | 0-71 | 2.77 | .. | .. | .. | .. | ,, | 2-50 | ,, | 2-38 | ,, | 5-62 |
| House rent and repairs | ,, | 0-41 | 0-06 | 0.23 | .. | .. | .. | .. | ,, | 0-50 | ,, | 0-29 | ,, | 0-41 |
| Clothing | ,, | 19-74 | 2-88 | 11.26 | .. | .. | .. | .. | ,, | 6-96 | ,, | 17-71 | ,, | 22-61 |
| Travelling | ,, | 2-29 | 0-33 | 1.31 | .. | .. | .. | .. | ,, | 1-31 | ,, | 2-60 | ,, | 2-46 |
| Recreation | ,, | 0-04 | .. | 0.02 | .. | .. | .. | .. | ,, | .. | ,, | .. | ,, | 0-05 |
| Education | ,, | 11-28 | 1-65 | 6.44 | .. | .. | .. | .. | ,, | 1-21 | ,, | 0-12 | ,, | 1-23 |
| Other miscellaneous services | ,, | 3-47 | 0-51 | 1.98 | .. | .. | .. | .. | ,, | 2-86 | ,, | 0-31 | ,, | 3-97 |
| Interest | ,, | 1-34 | 0-20 | 0.76 | .. | .. | .. | .. | ,, | 0-59 | ,, | 0-83 | ,, | 1-55 |
| Rent | ,, | 0-89 | 0-13 | 0.51 | .. | .. | .. | .. | ,, | 2-25 | ,, | .. | ,, | 0-71 |
| Remittances | ,, | 20-72 | 3-02 | 11.82 | .. | .. | .. | .. | ,, | 3-05 | ,, | 7-92 | ,, | 25-87 |
| Hired Labour | ,, | 8-20 | 1-20 | 4.68 | .. | .. | .. | .. | ,, | 3-45 | ,, | 5-00 | ,, | 9-56 |
| Purchase for production | ,, | 5-80 | 0-85 | 3.31 | .. | .. | .. | .. | ,, | 4-77 | ,, | 8-54 | ,, | 5-69 |
| Others | ,, | 16-18 | 2-36 | 9.23 | .. | .. | .. | .. | ,, | .. | ,, | 13-12 | ,, | 19-87 |
| **Total** | **45** | **175-26** | **25-58** | **100.00** | .. | .. | .. | .. | 7 | **66-59** | **4** | **103-11** | **34** | **192-68** |

TABLE XVIII (*contd*)

## Average Monthly Expenditure per Household by Income Groups and Occupation

| Items of expenditure | All Households | | | | Households with a monthly income of | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Rs. 25 & below | | Rs. 26—50 | | Rs. 51—75 | | Rs. 76—100 | | Rs. 101 & above | |
| | No. of House-holds | Expendi-ture per House-hold | Expendi-ture per equivalent adult male | Percentage of Total Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture | No. of House-holds | Average Expendi-ture |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | | Rs. P. | Rs. P. | | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. |
| **Agricultural Labour** | | | | | | | | | | | | | | |
| Food (Cereals) | 58 | 29-39 | 6-90 | 49.18 | 6 | 11-17 | 20 | 20-12 | 21 | 32-87 | 5 | 42-95 | 6 | 55-07 |
| Food (Non-cereals) | ,, | 7-51 | 1-46 | 12.57 | ,, | 3-83 | ,, | 5-93 | ,, | 7-45 | ,, | 11-60 | ,, | 13-30 |
| Drinks | ,, | 4-74 | 1-11 | 7.93 | ,, | 0-50 | ,, | 3-77 | ,, | 5-48 | ,, | 5-70 | ,, | 8-83 |
| Fuel and lighting | ,, | 3-05 | 0-72 | 5.10 | ,, | 1-24 | ,, | 2-25 | ,, | 3-21 | ,, | 3-15 | ,, | 6-49 |
| House rent and repairs | ,, | 0-24 | 0-06 | 0.14 | ,, | 0-10 | ,, | 0-13 | ,, | 0-19 | ,, | 0-13 | ,, | 1-27 |
| Clothing | ,, | 9-05 | 2-12 | 15.14 | ,, | 4-24 | ,, | 5-98 | ,, | 9-76 | ,, | 14-17 | ,, | 17-36 |
| Travelling | ,, | 0-84 | 0-20 | 1.41 | ,, | .. | ,, | 0-48 | ,, | 0-66 | ,, | 1-33 | ,, | 3-12 |
| Recreation | ,, | .. | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | .. | ,, | .. |
| Education | ,, | 0-37 | 0-09 | 0.62 | ,, | 0-01 | ,, | 0-06 | ,, | 0-02 | ,, | 0-75 | ,, | 2-64 |
| Other miscellaneous services | ,, | 0-17 | 0-04 | 0.28 | ,, | .. | ,, | 0-17 | ,, | .. | ,, | .. | ,, | 1-04 |
| Interest | ,, | 0-22 | 0-05 | 0.37 | ,, | 0-04 | ,, | 0-26 | ,, | 0-10 | ,, | 0-17 | ,, | 0-69 |
| Rent | ,, | 0-25 | 0-06 | 0.42 | ,, | .. | ,, | 0-26 | ,, | 0-17 | ,, | 0-68 | ,, | 0-35 |
| Remittances | ,, | 1-36 | 0-32 | 2.28 | ,, | .. | ,, | 0-98 | ,, | 1-37 | ,, | .. | ,, | 5-07 |
| Hired Labour | ,, | 0-52 | 0-12 | 0.87 | ,, | .. | ,, | 0-35 | ,, | 0-65 | ,, | 1-33 | ,, | 0-53 |
| Purchase for production | ,, | 0-12 | 0-03 | 0.20 | ,, | .. | ,, | 0-10 | ,, | 0-21 | ,, | 0-10 | ,, | .. |
| Others | ,, | 1-93 | 0-45 | 3.23 | ,, | .. | ,, | .. | ,, | .. | ,, | 16-67 | ,, | 4-72 |
| **Total** | **58** | **59-76** | **13-73** | **100.00** | **6** | **21-13** | **20** | **40-84** | **21** | **62-14** | **5** | **99-16** | **6** | **120-48** |
| **Household Industry** | | | | | | | | | | | | | | |
| Food (Cereals) | 13 | 38-90 | 7-42 | 46.97 | .. | .. | 3 | 23-78 | 2 | 27-50 | 5 | 41-70 | 3 | 56-94 |
| Food (Non-cereals) | ,, | 9-14 | 1-74 | 11.04 | .. | .. | ,, | 5-02 | ,, | 4-50 | ,, | 7-40 | ,, | 14-44 |
| Drinks | ,, | 7-85 | 1-50 | 9.48 | .. | .. | ,, | 5-02 | ,, | 5-50 | ,, | 9-00 | ,, | 10-33 |
| Fuel and lighting | ,, | 4-10 | 0-78 | 4.95 | .. | .. | ,, | 2-17 | ,, | 6-67 | ,, | 4-18 | ,, | 4-19 |
| House rent and repairs | ,, | 0-16 | 0-30 | 0.19 | .. | .. | ,, | 0-08 | ,, | 0-29 | ,, | 0-12 | ,, | 0-22 |
| Clothing | ,, | 13-20 | 2-52 | 15.94 | .. | .. | ,, | 8-33 | ,, | 10-42 | ,, | 12-50 | ,, | 21-11 |
| Travelling | ,, | 3-40 | 0-65 | 4.11 | .. | .. | ,, | 0-69 | ,, | 2-50 | ,, | 0-75 | ,, | 11-11 |
| Recreation | ,, | .. | .. | .. | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | .. |
| Education | ,, | 0-77 | 0-15 | 0.93 | .. | .. | ,, | 0-97 | ,, | 2-50 | ,, | 0-17 | ,, | 0-42 |
| Other miscellaneous services | ,, | 0-45 | 0-09 | 0.54 | .. | .. | ,, | 1-39 | ,, | 0-83 | ,, | .. | ,, | .. |
| Interest | ,, | 0-48 | 0-09 | 0.58 | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | 2-08 |
| Rent | ,, | 0-48 | 0-09 | 0.58 | .. | .. | ,, | 0-08 | ,, | 0-79 | ,, | 0-40 | ,, | 0-81 |
| Remittance | ,, | .. | .. | .. | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | .. |
| Hired Labour | ,, | 3-88 | 0-74 | 4.69 | .. | .. | ,, | .. | ,, | 0-83 | ,, | 8-83 | ,, | 1-53 |
| Purchase for production | ,, | .. | .. | .. | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | .. |
| Others | ,, | .. | .. | .. | .. | .. | ,, | .. | ,, | .. | ,, | .. | ,, | .. |
| **Total** | **13** | **82-81** | **16-07** | **100.00** | .. | .. | **3** | **47-53** | **2** | **62-33** | **5** | **85-05** | **3** | **123-18** |

TABLE XVIII (*concld*)

**Average Monthly Expenditure per Household by Income Groups and Occupations**

| Items of expenditure | All Households | | | | Households with a monthly income of | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Rs. 25 & below | | Rs. 26—50 | | Rs. 51—75 | | Rs. 76—100 | | Rs. 101 & above | |
| | No. of Households | Expenditure per Household | Expenditure per equivalent adult male | Percentage of Total Expenditure | No. of Households | Average Expenditure | No. of Households | Average Expenditure | No. of Households | Average Expenditure | No. of Households | Average Expenditure | No. of Households | Average Expenditure |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | | Rs. P. | Rs. P. | | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. |
| | | | | | | | **Others*** | | | | | | | |
| Food (Cereals) | 60 | 24-07 | 6-69 | 33.87 | 5 | 6-00 | 17 | 18-60 | 21 | 22-69 | 10 | 32-55 | 7 | 42-55 |
| Food (non-cereals) | ,, | 8-55 | 2-38 | 12.02 | ,, | 3-03 | ,, | 8-48 | ,, | 7-86 | ,, | 10-77 | ,, | 11-57 |
| Drinks | ,, | 9-84 | 2-73 | 13.85 | ,, | 1-20 | ,, | 7-89 | ,, | 9-93 | ,, | 14-38 | ,, | 13-99 |
| Fuel and light | ,, | 4-47 | 1-24 | 6.29 | ,, | 1-85 | ,, | 3-50 | ,, | 4-10 | ,, | 6-39 | ,, | 7-06 |
| House rent and repairs | ,, | 1-17 | 0-33 | 1.65 | ,, | 0-05 | ,, | 0-82 | ,, | 1-08 | ,, | 0-82 | ,, | 3-56 |
| Clothing | ,, | 9-92 | 2-76 | 13.96 | ,, | 3-17 | ,, | 6-74 | ,, | 9-50 | ,, | 11-54 | ,, | 21-42 |
| Travelling | ,, | 2-38 | 0-66 | 3.35 | ,, | .. | ,, | 1-49 | ,, | 0-98 | ,, | 1-35 | ,, | 11-96 |
| Recreation | ,, | 0-01 | .. | 0.01 | ,, | .. | ,, | .. | ,, | .. | ,, | 0-08 | ,, | .. |
| Education | ,, | 1-22 | 0-34 | 1.72 | ,, | .. | ,, | 1-86 | ,, | 0-52 | ,, | 1-55 | ,, | 2-14 |
| Other miscellaneous services | ,, | 1-94 | 0-54 | 2.73 | ,, | .. | ,, | 2-14 | ,, | 0-48 | ,, | 1-52 | ,, | 7-83 |
| Interest | ,, | 0-28 | 0-08 | 0-39 | ,, | .. | ,, | .. | ,, | 0-22 | ,, | .. | ,, | 1-73 |
| Rent | ,, | 0-34 | 0-09 | 0.48 | ,, | 0-06 | ,, | 0-19 | ,, | 0-09 | ,, | 1-29 | ,, | 0-32 |
| Remittances | ,, | 2-02 | 0-56 | 2.84 | ,, | .. | ,, | .. | ,, | 0-34 | ,, | 0-88 | ,, | 15-03 |
| Hired Labour | ,, | 0-60 | 0-17 | 0.84 | ,, | .. | ,, | .. | ,, | 0-64 | ,, | 0-15 | ,, | 3-04 |
| Purchase for production | ,, | 0-70 | 0-19 | 0.98 | ,, | .. | ,, | 0-12 | ,, | 0-63 | ,, | 0-72 | ,, | 2-83 |
| Others | ,, | 3-57 | 0-99 | 5.02 | ,, | .. | ,, | 1-47 | ,, | 0-59 | ,, | 0-21 | ,, | 25-00 |
| **Total** | **60** | **71-08** | **19-75** | **100.00** | **5** | **15-36** | **17** | **53-30** | **21** | **59-65** | **10** | **84-00** | 7 | **170-03** |

**NOTE:—'Others' include:—*

1. Service . . 44 Hhs.
2. Trade . . 6 Hhs.
3. Hotel . . 1 Hhs.
4. Households having only Non-gainfully persons . 9 Hhs.

## TABLE XIX

### Indebtedness by Income Groups

| Income group Monthly | 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 . . . | 11 | 3 | 425.00 | 27.27 | 141.67 |
| Rs. 26 to 50 . . . . . | 41 | 14 | 26,325.00 | 33.15 | 1,880.36 |
| Rs. 51 to 75 . . . . . | 54 | 23 | 5,130.00 | 42.59 | 223.04 |
| Rs. 76 to 101 . . . . . | 28 | 20 | 10,690.00 | 71.43 | 534.50 |
| Rs. 100 and above . . . | 75 | 60 | 72,138.00 | 80.00 | 1,202.30 |
| **Total** . . . . . | **209** | **120** | **1,14,708.00** | **57.42** | **955.90** |

## TABLE XIX - A

### Indebtedness by Causes

| Cause | Indebtedness of causes of debts: Amount in debt Rs. | No. of families in debt | Percentage of debt due to cause to the total amount of debt | Remarks |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| *a.* Purchase of land . . . . . | 17,350 | 16 | 15.12 | |
| *b.* House construction, repairs to existing buildings . | 1,990 | 8 | 1.74 | |
| *c.* Marriage . . . . . | 19,900 | 33 | 17.35 | |
| *d.* Funerals . . . . . | 60 | 1 | 0.05 | |
| *e.* Education . . . . . | 500 | 2 | 0.44 | |
| *f.* To clear outstanding debts . . . . . | .. | .. | .. | |
| *g.* Sickness . . . . . | 1,325 | 7 | 1.16 | |
| *h.* Ordinary wants (domestic) . . . . . | 28,383 | 37 | 24.74 | |
| *i.* Household cultivation . . . . . | 45,200 | 52 | 39.40 | |
| *f.* Industry run by the household . . . . . | .. | .. | .. | |
| *k.* Business run by the household . . . . . | .. | .. | .. | |
| **Total** . . . . . | **1,14,708** | **156** | **100.00** | |

## TABLE XIX - B

### Sources of Credit

| Sources of Credit | Cultivators having lands | | | | | | Non-Cultivators | |
|---|---|---|---|---|---|---|---|---|
| | Below 3 Acres | | 3 – 10 Acres | | 10 Acres and above | | | |
| | Amount borrowed | Amount outstanding | Amount borrowed | Amount outstanding | Amount borrowed | Amount outstanding | Amount borrowed | Amount outstanding |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Co-Operative Society . . | 400 | 400 | .. | .. | 2,750 | 2,750 | 1,290 | 1,290 |
| Banks . . . . . | .. | .. | .. | .. | .. | .. | 100 | 100 |
| Others (friends and relatives) | 9,960 | 9,960 | 29,958 | 27,958 | 30,850 | 29,700 | 42,840 | 42,550 |
| **Total . . . . . .** | **10,360** | **10,360** | **29,958** | **27,958** | **33,600** | **32,450** | **44,230** | **43,940** |

## TABLE XX

### Agricultural Produce of Cultivation run by the Households and their Disposal

| Name of Crop | Unit | No. of households | Year 1962 | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | Total production | Quantity for domestic consumption | Quantity sold | Paid as rent | Paid as interest | Reserved for seed | Balance left over |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Paddy . . . . . | Pallas | 123 | 1,712.50 | 1,307.75 | 115.00 | 255.25 | 18.00 | 2.50 | 14.00 |
| Jowar . . . . . | ,, | 32 | 105.57 | 95.82 | 4.50 | 5.25 | .. | .. | .. |
| Groundnut . . . . . | ,, | 18 | 114.00 | 7.25 | 71.00 | 34.50 | .. | 0.50 | 0.75 |
| Thogari (T. dall) . . . . | ,, | 9 | 14.50 | 3.58 | 6.33 | 4.59 | .. | .. | .. |
| Uddu (Black gram) . . . | ,, | 1 | 3.00 | .. | 3.00 | .. | .. | .. | .. |
| Save . . . . . | ,, | 2 | 6.00 | 2.00 | 4.00 | .. | .. | .. | .. |
| Horsegram . . . . . | ,, | 1 | 4.00 | 1.00 | 3.00 | .. | .. | .. | .. |
| Wheat . . . . . | ,, | 1 | 1.00 | 1.00 | .. | .. | .. | .. | .. |
| Kaddle (Bengal gram) . . . | ,, | 5 | 6.50 | 3.25 | 2.50 | 0.75 | .. | .. | .. |
| Avare (field beans) . . . | ,, | 1 | 0.50 | 0.25 | .. | 0.25 | .. | .. | .. |
| Belluli (garlics) . . . . | Rupees | 14 | 3,040.00 | .. | 3,025.00 | 15.00 | .. | .. | .. |
| Cotton . . . . . | ,, | 5 | 710.00 | .. | 710.00 | .. | .. | .. | .. |
| Chillies . . . . . | ,, | 31 | 6,495.00 | .. | 5,732.50 | 762.50 | .. | .. | .. |
| Jaggery . . . . . | Quintals | 80 | 1,433.33 | 53.08 | 1,173.83 | 171.66 | 13.17 | .. | 21.58 |

# TABLE XXI

## 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 | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | 10 Cents & below | | 10 to 20 | | 21 to 50 | | 51 to 100 | | 1 to 2.49 | | 2.50 to 4.99 | | 5 to 10 | | 10 Acres & above | |
| | | | Hhs. | Cents | Hhs. | Cents | Hhs. | Cents | Hhs. | Cents | Hhs. | Acres | Hhs. | Acres | Hhs. | Acres | Hhs. | Acres |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| Brahmin | 4 | A | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 16.00 |
| | | B | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 4.38 | 2 | 6.45 | .. | .. | 4 | 133.68 |
| Lingayat | 1 | A | .. | .. | .. | .. | .. | .. | 1 | 0.92 | 1 | 2.00 | 7 | 24.41 | 4 | 26.26 | 2 | 26.58 |
| | | B | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1.15 | 3 | 9.95 | .. | .. | .. | .. |
| | | C | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1.50 | .. | .. | .. | .. | .. | .. |
| | | A+B | .. | .. | .. | .. | .. | .. | 1 | 0.90 | .. | .. | 1 | 2.50 | 4 | 30.29 | 1 | 52.38 |
| | | A+C | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 6.36 | 3 | 16.95 | 3 | 56.28 |
| | | B+C | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 5.73 | .. | .. | .. | .. |
| Marata | 5 | A | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 7.37 | 1 | 8.05 | .. | .. |
| | | B | .. | .. | .. | .. | 1 | 0.35 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| | | C | .. | .. | .. | .. | .. | .. | .. | .. | 5 | 7.30 | 3 | 10.05 | 2 | 11.50 | .. | .. |
| | | A+B | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 22.20 |
| | | A+C | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 4.75 | 4 | 26.78 | 1 | 10.88 |
| | | A+B+C | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 10.09 |
| Nayak | 1 | C | .. | .. | 1 | 0.13 | .. | .. | .. | .. | 1 | 1.43 | 2 | 7.02 | .. | .. | .. | .. |
| Rajput | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Devanga | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Panchal | .. | A | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 4.13 | 1 | 4.82 | 1 | 6.95 | .. | .. |
| | | B | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 3.45 | .. | .. | 1 | 7.75 | .. | .. |
| Harijan | 4 | A | .. | .. | .. | .. | 2 | 0.83 | 2 | 1.50 | 2 | 3.96 | 2 | 6.68 | .. | .. | .. | .. |
| | | B | .. | .. | .. | .. | 5 | 2.46 | .. | .. | 1 | 1.00 | .. | .. | .. | .. | .. | .. |
| | | C | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 2.00 | .. | .. | .. | .. | .. | .. |
| | | A+B | .. | .. | .. | .. | 1 | 0.20 | 1 | 0.57 | .. | .. | .. | .. | .. | .. | .. | .. |
| | | A+C | .. | .. | .. | .. | .. | .. | .. | .. | 2 | 4.41 | .. | .. | .. | .. | .. | .. |
| | | B+C | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 7.92 | .. | .. |
| | | A+B+C | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 8.88 | .. | .. |
| Muslim | 25 | A | .. | .. | 4 | 0.48 | 8 | 3.16 | 4 | 3.22 | 1 | 1.45 | 1 | 2.75 | 1 | 6.15 | .. | .. |
| | | B | .. | .. | .. | .. | 5 | 1.38 | .. | .. | .. | .. | 1 | 2.50 | .. | .. | .. | .. |
| | | C | .. | .. | .. | .. | 2 | 0.75 | 1 | 1.00 | 3 | 4.00 | 8 | 27.43 | 8 | 67.73 | 2 | 25.72 |
| | | A+C | .. | .. | .. | .. | .. | .. | 2 | 1.88 | 2 | 4.40 | 5 | 16.94 | 4 | 29.02 | 4 | 69.08 |
| | | B+C | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1.23 | .. | .. | .. | .. | .. | .. |
| Christian | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | **43** | | .. | .. | **5** | **0.61** | **24** | **9.13** | **12** | **9.99** | **28** | **47.79** | **43** | **145.71** | **35** | **254.23** | **20** | **422.89** |

*NOTE:*—**A**—Owned and self cultivated. **B**—Owned and leasedout. **C**—Taken on lease.

## TABLE XXI - A

### Ownership of Land in Balekundri Village by its residents

| Community | Total No. of Hhs. | Total No. of land | Number of Households and extent of land | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | No. of Hhs. | 1 acre & below | No. of Hhs. | 1–2.49 Acres | No. of Hhs. | 2.5–4.9 Acres | No. of Hhs. | 5–7.49 Acres | No. of Hhs. | 7.5–9.9 Acres | No. of Hhs. | 10–15 Acres | No. of Hhs. | 15 Acres & above |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Brahmin | 3 | 85.51 | .. | .. | 1 | 2.38 | 1 | 3.95 | .. | .. | .. | .. | .. | .. | 1 | 79.18 |
| Lingayat | 32 | 163.81 | 5 | 2.42 | 7 | 10.62 | 11 | 39.31 | 3 | 17.85 | 1 | 7.86 | 3 | 36.25 | 2 | 49.50 |
| Marata | 12 | 72.97 | 1 | 0.35 | 1 | 2.00 | 5 | 19.22 | 3 | 19.15 | 1 | 8.05 | .. | .. | 1 | 24.20 |
| Panchal | 6 | 19.36 | .. | .. | 4 | 7.58 | 1 | 4.82 | 1 | 6.95 | .. | .. | .. | .. | .. | .. |
| Harijan | 20 | 21.01 | 13 | 5.85 | 6 | 11.96 | 1 | 3.20 | .. | .. | .. | .. | .. | .. | .. | .. |
| Muslim | 37 | 43.83 | 29 | 12.15 | 6 | 10.43 | 1 | 2.75 | .. | .. | .. | .. | .. | .. | 1 | 18.50 |
| **Total** | **110** | **406.48** | **48** | **20.77** | **25** | **44.97** | **20** | **73.25** | **7** | **43.95** | **2** | **15.91** | **3** | **36.25** | **5** | **171.38** |

## TABLE XXI - B

### Land Owned Outside the Village

| Names of the Villages | Names of the community and number of households and its acreages | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | BRAHMINS | | LINGAYATS | | MARATA | | PANCHAL | | HARIJANS | | MUSLIMS | |
| | No. of Hhs. | Acreage | No. of Hhs. | Acreage | No. of Hhs. | Acreage | No. of Hhs. | Acreage | No. of Hhs. | Acreage | No. of Hhs. | Acreage |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Honyal | .. | .. | 1 | 2.00 | .. | .. | .. | .. | 1 | 2.00 | .. | .. |
| Hudli | .. | .. | 1 | 3.65 | .. | .. | .. | .. | .. | .. | .. | .. |
| Siddapur | .. | .. | 1 | 8.00 | .. | .. | .. | .. | 1 | 3.33 | .. | .. |
| Ittagi | .. | .. | 1 | 6.00 | .. | .. | .. | .. | .. | .. | .. | .. |
| Sule Bhavi | .. | .. | 1 | 2.00 | .. | .. | .. | .. | .. | .. | .. | .. |
| Ashtagi | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 6.15 |
| Belgaum | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1.50 |
| Vadegan | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1.00 |
| Mavinakatte | .. | .. | .. | .. | 1 | 18.00 | .. | .. | .. | .. | .. | .. |
| Kollapura | 1 | 2.00 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Akkal | 1 | 16.00 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Daddi | 1 | 20.00 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Sadalaga | .. | .. | .. | .. | .. | .. | 1 | 7.75 | .. | .. | .. | .. |
| Godgeri | 1 | 18.50 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Managatri | 1 | 2.50 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Ankaligi | 1 | 16.00 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | **6** | **75.00** | **5** | **21.65** | **1** | **18.00** | **1** | **7.75** | **2** | **5.33** | **3** | **8.65** |

## TABLE XXII

### General

| Number of Households | | | | |
|---|---|---|---|---|
| Total No. 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 |
| 210 | 33 | 9 | .. | 24 |

## TABLE 1

### Caste / Tribe or Community and Nature of Family

| Caste / Tribe or Community | Total No. of households | Types of families living in the households | | | | Remarks |
|---|---|---|---|---|---|---|
| | | Simple | Intermediate | Joint | Others | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Brahmin . . . . . | 13 | 7 | 1 | 2 | 3 | |
| Lingayat . . . . . | 38 | 13 | 4 | 16 | 5 | |
| Marata . . . . . | 27 | 13 | 6 | 8 | .. | |
| Nayak . . . . . | 5 | 3 | 2 | .. | .. | |
| Rajput . . . . . | .. | .. | .. | .. | .. | |
| Devanga . . . . . | 1 | .. | .. | .. | 1 | |
| Panchal . . . . . | 7 | 3 | 1 | 2 | 1 | |
| Harijan . . . . . | 25 | 14 | 6 | 4 | 1 | |
| Muslim . . . . . | 92 | 53 | 15 | 22 | 2 | |
| Christian . . . . . | 1 | .. | .. | .. | 1 | |
| **Total** . . . . . | **210** | **107** | **35** | **54** | **14** | |

TABLE 2

**Association of Deity / Special Object of Worship and Caste / Tribe**

| Name of Caste | Number of households that worship the diety and belong to: | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Banashankari | Yellamma | Dariyadam | Maruthi | Rameshwara | Jyothi Linga | Khanduba | Dathadandi | Biroe | Kunoer Linga | Kalamma | Giddarai | Binija | Bheramma | Siddlingeswara | Sideswara | Basaweshwara | Durdundeswara | Gundugeswara | Rochoti Devaru | Veera Bhadra | Fakira Swamy | Ambabhavani | Bttairnber | Virupaksha | Lakshminarayana | Mylari | Mahalakshmi | Mylar Lingeswara | Alla | Jesus |
| 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 | 31 | 32 |
| Brahmin | 3 | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 2 | .. | 1 | 1 | 1 | 3 | 1 | .. | .. |
| Lingayat | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 14 | 10 | 8 | 1 | 2 | 1 | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Marata | .. | 4 | .. | .. | .. | 14 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Nayak | .. | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Rajput | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| Devanga | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| Panchal | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. |
| Harijan | .. | 7 | 15 | 2 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Muslim | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 92 | .. |
| Christian | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 1 |
| **Total** | **3** | **16** | **15** | **3** | **1** | **14** | **2** | **1** | **1** | **1** | **6** | **1** | **1** | **1** | **14** | **10** | **8** | **1** | **2** | **1** | **2** | **1** | **3** | **1** | **2** | **1** | **1** | **3** | **1** | **92** | **1** |

## TABLE 3

### Awareness of Untouchability Offences Act

| Caste | No. of persons interviewed | No. of persons aware of prohibition of untouchability under Law | Remarks |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| Brahmin | 13 | 11 | |
| Lingayat | 38 | 15 | |
| Marata | 27 | 10 | |
| Nayak | 5 | .. | |
| Rajput | 1 | .. | |
| Devanga | 1 | 1 | |
| Panchal | 7 | 2 | |
| Harijan | 25 | .. | |
| Muslim | 92 | .. | |
| Christian | 1 | 1 | |
| **Total** | **210** | **40** | |

## TABLE 4

### Contravention of Marriage Rules

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

## TABLE 4—A

### Permissibility of Intercaste Marriage

| Caste / Tribe | No. of persons interviewed | Number of persons who consider it is permissible to form marital ties with | | | | Remarks including running note on background of the persons giving affirmative reply (educated young men) Panchayat Member |
|---|---|---|---|---|---|---|
| | | Caste / Tribe I Name | Caste / Tribe II Name | Caste / Tribe III Name | Caste / Tribe IV Name | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| All the households have been interviewed. Intercaste marriage is not permitted in this village | | | | | | |

TABLE 5

**Awareness of Changes in Hindu Laws of Succession and Adoption**

| Caste / Tribe / Community | Number of persons interviewed | Number aware that there have been changes in Hindu Succession Act | Number aware that there have been changes in Hindu Adoption Act | Remarks |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Brahmin . . . . . | 13 | 4 | 4 | |
| Lingayat . . . . . | 38 | 9 | 9 | |
| Marata . . . . . | 27 | 4 | 4 | |
| Nayak . . . . . | 5 | .. | .. | |
| Rajput . . . . . | 1 | .. | .. | |
| Devanga . . . . . | 1 | .. | .. | |
| Panchal . . . . . | 7 | 1 | 1 | |
| Harijan . . . . . | 25 | .. | .. | |
| **Total** . . . . . | **117** | **18** | **18** | |

TABLE 5—A

**Inheritance of Property as in Practice**

| Caste/Tribe/Community | Number 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 |

All the 210 Households in the village have returned that the prevailing practice is that only sons inherit the property.

## 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 | | | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|
| | | 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 | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

All the 210 Households in the village have returned that the prevailing practice is that the property is inherited by sons is shared equally among themselves.

## TABLE 6

### Reciprocal Aid in Agricultural Practices

| Caste/Tribe/Community | Number of households practising agriculture | Number of households that take help of neighbourers at the time of sowing or harvesting | Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour | Remarks |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| Brahmin . . . . . | 1 | 1 | .. | |
| Lingayat . . . . . | 32 | 19 | 1 | |
| Marata . . . . . | 21 | 9 | 1 | |
| Nayak . . . . . | 5 | 2 | .. | |
| Rajput . . . . . | .. | .. | .. | |
| Devanga . . . . . | .. | .. | .. | |
| Panchal . . . . . | 4 | 2 | .. | |
| Harijan . . . . . | 14 | 14 | 3 | |
| Muslim . . . . . | 61 | 18 | 3 | |
| **Total** . . . . . | **138** | **65** | **8** | |

TABLE 7

**Livestock Statistics**

| Community | Cows in Milk | | Cows in dry | | Adults females not Calved | | Working Bullocks | | Other Adult Males | | Young Stock Males | | Young Stock Females | | He-Buffaloes (Adults) | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 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 |
| Brahmin . . | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | 1 | 1 | .. | .. | .. | .. |
| Lingayat . . | 4 | 4 | 2 | 2 | 1 | 1 | 16 | 38 | 5 | 5 | 4 | 5 | 4 | 5 | 6 | 12 |
| Marata . . | 1 | 1 | 1 | 1 | 1 | 1 | 13 | 26 | .. | .. | 2 | 2 | .. | .. | 5 | 11 |
| Nayak . . | .. | .. | .. | .. | .. | .. | 2 | 4 | .. | .. | .. | .. | .. | .. | 1 | 2 |
| Panchal . . | .. | .. | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 3 | 4 |
| Harijan . . | .. | .. | .. | .. | .. | .. | 3 | 5 | 1 | 2 | .. | .. | .. | .. | 4 | 4 |
| Muslim . . | 3 | 3 | 3 | 3 | 2 | 2 | 30 | 55 | 1 | 2 | 3 | 3 | .. | .. | 11 | 21 |
| **Total . .** | **9** | **9** | **7** | **7** | **4** | **4** | **64** | **128** | **7** | **9** | **10** | **11** | **4** | **5** | **30** | **54** |

| Community | She-Buffaloes in milk | | She-Buffaloes dry | | Young Stock (buffaloes) | | Sheep | | Goats | | Cocks | | Hens | | Chicken | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of Hhs. | Total No. | No. of Hhs. | Total No. | No. of Hhs. | Total No. | No. of Hhs. | Total No. | No. of Hhs. | Total No. | No. of Hhs. | Total No. | No. of Hhs. | Total No. | No. of Hhs. | Total No. |
| 1 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 |
| Brahmin . . | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Lingayat . . | 16 | 20 | 16 | 21 | 19 | 37 | .. | .. | 1 | 1 | .. | .. | .. | .. | .. | .. |
| Marata . . | 9 | 10 | 11 | 15 | 12 | 24 | 4 | 9 | .. | .. | .. | .. | 10 | 25 | 4 | 35 |
| Nayak . . | .. | .. | 1 | 2 | 3 | 3 | 3 | 3 | 2 | 3 | .. | .. | 1 | 3 | .. | .. |
| Panchal . . | 2 | 2 | .. | .. | 3 | 3 | 1 | 2 | .. | .. | .. | .. | .. | .. | .. | .. |
| Harijan . . | 6 | 6 | 8 | 15 | 11 | 17 | 5 | 6 | .. | .. | .. | .. | 4 | 5 | 5 | 42 |
| Muslim . . | 24 | 31 | 29 | 37 | 35 | 47 | 12 | 17 | 6 | 7 | 3 | 8 | 33 | 88 | 4 | 34 |
| **Total . .** | **57** | **69** | **65** | **90** | **83** | **131** | **25** | **37** | **9** | **11** | **3** | **8** | **48** | **121** | **13** | **111** |

## TABLE 8

### Village Industries and Products

| Name of Industry | Name of Products | Total number of households | Number of households engaged in Household Industry (Caste wise) | | | |
|---|---|---|---|---|---|---|
| | | | Marata | Panchal | Harijan | Muslim |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ambar Charakha | Yarn | 20 | 2 | .. | 1 | 17 |
| Carpentry | Agricultural implements and furnitures | 3 | .. | 3 | .. | .. |
| Blacksmithy | Agricultural implements and tools | 2 | 2 | .. | .. | .. |
| Goldsmithy | Gold ornaments | 1 | .. | 1 | .. | .. |
| Ambarcharakha andOil gana | Yarn and Oil | 1 | .. | .. | .. | 1 |
| **Total** | — | **27** | **4** | **4** | **1** | **18** |

## TABLE 9

### Land Reclamation and Development

| Community | Number of Households benefitted by Government (Bunding and culverts construction) | Total Land | Amount spent for bunding and culverts construction, Total Amount |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| | — NIL — | | |

## TABLE 10

### Co-Operative Society

| Name of Society | Name of Castes | | | | |
|---|---|---|---|---|---|
| | Brahmin | Lingayat | Marata | Harijan | Muslim |
| 1 | 2 | 3 | 4 | 5 | 6 |
| Balekundri Co-operative Society | .. | 6 | 1 | 2 | 10 |
| Shikshan Society, Belgaum | 1 | 1 | 1 | .. | .. |
| **Total** | **1** | **7** | **2** | **2** | **10** |

TABLE 11

**Habit of taking Tea as correlated to income**

| Caste/Tribe/Community | Number of households taking tea with monthly income of | | | | | | Number 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 |
| Brahmin | .. | .. | 14 | 4 | 5 | .. | .. | .. | .. | .. | .. | .. |
| Lingayat | 7 | 14 | 3 | 7 | 4 | 1 | .. | 1 | .. | .. | .. | 1 |
| Marata | 11 | 3 | 1 | 11 | 1 | .. | .. | .. | .. | .. | .. | .. |
| Nayak | 1 | 1 | .. | 2 | .. | 1 | .. | .. | .. | .. | .. | .. |
| Rajput | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Devanga | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. | .. | .. |
| Panchal | .. | 1 | 2 | 2 | 2 | .. | .. | .. | .. | .. | .. | .. |
| Harijan | .. | 2 | 3 | 7 | 5 | .. | .. | .. | 1 | 1 | 5 | 1 |
| Muslim | 19 | 14 | 3 | 17 | 15 | 4 | .. | .. | 1 | 3 | 4 | 2 |
| **Total** | **38** | **36** | **26** | **50** | **32** | **7** | .. | **1** | **2** | **4** | **9** | **4** |

*NOTE*:—One Christian household using tea has not been taken into the account as it is an institution.

TABLE 12

**Material Culture — Possession of Furniture**

| Caste/ /Tribe Community | Number of households possessing | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Bed-stead | Cot | Chair | Table | Mirror | Bench | Easy-chair | Jolchowki | Wall-shelf |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Brahmin | .. | 4 | 5 | 1 | .. | .. | 1 | ... | ... |
| Lingayat | .. | 3 | 12 | 3 | .. | .. | 1 | ... | ... |
| Marata | .. | 1 | 2 | .. | .. | .. | 1 | .. | ... |
| Nayak | .. | .. | .. | .. | .. | .. | .. | ... | ... |
| Rajput | .. | 1 | 1 | 1 | .. | .. | .. | .. | ... |
| Devanga | .. | .. | .. | .. | .. | .. | .. | ... | ... |
| Panchal | .. | .. | .. | .. | .. | .. | .. | ... | ... |
| Harijan | .. | .. | 2 | .. | .. | .. | .. | .. | ... |
| Muslim | .. | 2 | 5 | 1 | .. | .. | 1 | .. | ... |
| **Total** | .. | **11** | **27** | **6** | .. | .. | **4** | .. | .. |

TABLE 12—A

**Material Culture — Possession of Consumer Goods**

| Caste/Tribe/ Community | Number of households possessing | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Camera | Petromax | Battery torch light | Kerosene stove | Bicycle | Radio set | Tailoring Machine | Wall clock | Watch | Grama-phone | Car |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Brahmin | .. | 1 | 2 | 11 | 1 | .. | .. | 3 | .. | 2 | .. |
| Lingayat | 1 | 12 | 6 | 9 | 10 | .. | .. | 6 | 5 | 1 | .. |
| Marata | .. | 3 | 5 | 4 | 7 | .. | 1 | 5 | 2 | .. | .. |
| Nayak | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Rajput | .. | .. | 1 | 1 | 1 | .. | .. | 1 | .. | .. | .. |
| Devanga | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Panchal | .. | .. | 2 | .. | .. | .. | .. | .. | 1 | .. | .. |
| Harijan | .. | .. | .. | .. | .. | .. | 2 | .. | .. | .. | .. |
| Muslim | .. | 4 | 14 | 3 | 15 | .. | 2 | 2 | 3 | .. | .. |
| Christian | .. | .. | 1 | .. | .. | .. | .. | .. | 1 | .. | 1 |
| **Total** | **1** | **20** | **31** | **28** | **34** | .. | **5** | **17** | **12** | **3** | **1** |

TABLE 12—B

**Material Culture — Habits**

| Community | Number of households that use mosquito curtain having monthly income of: | | | | Number of households that do not use mosquito curtain having monthly income of: | | | |
|---|---|---|---|---|---|---|---|---|
| | Rs. 150 and above | Rs. 101—150 | Rs. 51—100 | Rs. 50 and less | Rs. 150 and above | Rs. 101—150 | Rs. 51—100 | Rs. 50 and less |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Brahmin | .. | .. | .. | 1 | .. | .. | 8 | 4 |
| Lingayat | .. | 1 | 1 | .. | 7 | 14 | 9 | 6 |
| Marata | 1 | .. | 1 | .. | 10 | 3 | 11 | .. |
| Nayak | .. | .. | .. | .. | 1 | 1 | 2 | 1 |
| Rajput | .. | .. | .. | .. | .. | 1 | .. | .. |
| Devanga | .. | .. | .. | .. | .. | .. | .. | 1 |
| Panchal | .. | .. | .. | .. | .. | 1 | 4 | 2 |
| Harijan | .. | .. | .. | .. | .. | 2 | 12 | 11 |
| Muslim | .. | .. | .. | .. | 19 | 14 | 34 | 25 |
| Christian | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | **1** | **1** | **2** | **1** | **37** | **36** | **80** | **50** |

TABLE 12—B (*contd.*)

**Material Culture—Habits**

| Community | Number of households that use Toilet Soap/Washing Soap having monthly income of: | | | | Number of Households that do not use Toilet Soap/Washing Soap having monthly income of: | | | |
|---|---|---|---|---|---|---|---|---|
| | Rs. 150 and above | Rs. 101—150 | Rs. 51—100 | Rs. 50 and less | Rs. 150 and above | Rs. 101—150 | Rs. 51—100 | Rs. 50 and less |
| 1 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| Brahmin | .. | .. | 8 | 4 | .. | .. | .. | 1 |
| Lingayat | 7 | 15 | 10 | 4 | .. | .. | .. | 2 |
| Marata | 10 | 3 | 10 | 1 | 1 | .. | 2 | .. |
| Nayak | 1 | 1 | 2 | 1 | .. | .. | .. | .. |
| Rajput | .. | 1 | .. | .. | .. | .. | .. | .. |
| Devanga | .. | .. | .. | .. | .. | .. | .. | 1 |
| Panchal | .. | 1 | 4 | 2 | .. | .. | .. | .. |
| Harijan | .. | 2 | 11 | 10 | .. | .. | 1 | 1 |
| Muslim | 19 | 14 | 32 | 24 | .. | .. | 2 | 1 |
| Christian | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | **37** | **37** | **77** | **46** | **1** | .. | **5** | **6** |

TABLE 12—B (*concld.*)

**Material Culture—Habits**

| Community | Number of households that send clothes to washermen having monthly income of: | | | | Number of households that do not send clothes to washermen having monthly income of: | | | |
|---|---|---|---|---|---|---|---|---|
| | Rs. 150 and above | Rs. 101—150 | Rs. 51—100 | Rs. 50 and less | Rs. 150 and above | Rs. 101—150 | Rs. 51—100 | Rs. 50 and less |
| 1 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| Brahmin | .. | .. | .. | .. | .. | .. | 8 | 5 |
| Lingayat | .. | .. | .. | .. | 7 | 15 | 10 | 6 |
| Marata | 1 | ... | .. | ... | 10 | 3 | 12 | 1 |
| Nayak | ... | .. | .. | .. | 1 | 1 | 2 | 1 |
| Rajput | .. | .. | .. | .. | .. | 1 | .. | .. |
| Devanga | .. | .. | .. | .. | .. | .. | .. | 1 |
| Panchal | .. | .. | .. | .. | .. | 1 | 4 | 2 |
| Harijan | .. | .. | .. | .. | .. | 2 | 12 | 11 |
| Muslim | ... | .. | .. | .. | 19 | 14 | 34 | 25 |
| Christian | .. | .. | .. | .. | .. | .. | .. | .. |
| **Total** | **1** | .. | .. | .. | **37** | **37** | **82** | **52** |

*NOTE:*—One Christian household using soap has not been taken into account as it is an institution.

## TABLE 13

### House Type — Roof

| Caste/Tribe/Community | No. of Households | No. of Households with Mud Roof | No. of Households with Pucca Roof | No. of Households with Zinc Sheet Roof | No. of Households with Asbestos Roof | No. of Households with Tile Roof | | No. of Households with Tin Roof | No. of Households with wooden Roof | No. of Households with Straw/ Grass Roof | No. of Households with Leaf Roof |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | *C.T. | *M.T. | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| Brahmin | 13 | .. | .. | 2 | .. | 4 | 7 | .. | .. | .. | .. |
| Lingayat | 38 | .. | .. | .. | .. | 33 | 5 | .. | .. | .. | .. |
| Marata | 27 | .. | .. | 1 | .. | 23 | 2 | .. | .. | .. | 1 |
| Nayak | 5 | .. | .. | .. | .. | 3 | .. | .. | .. | .. | 2 |
| Rajput | 1 | .. | .. | .. | .. | 1 | .. | .. | .. | .. | .. |
| Devanga | 1 | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| Panchal | 7 | .. | .. | .. | .. | 7 | .. | .. | .. | .. | .. |
| Harijan | 25 | .. | .. | .. | .. | 22 | .. | .. | .. | .. | 3 |
| Muslim | 92 | .. | .. | .. | .. | 89 | 2 | .. | .. | .. | 1 |
| Christian | 1 | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. |
| **Total** | **210** | .. | .. | **4** | .. | **182** | **17** | .. | .. | .. | 7 |

*C. T.=Country Tiles; M. T.=Mangalore Tiles.

## TABLE 13—A

### House Type — Wall

| Caste/Tribe/ Community | Number of Households with | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of Hhs. | Mud wall | Bamboo wattled wall | Mud plastered Bamboo wattled wall | Wall of twings and branches | Wall of twings and branches plastered with mud | Reed wall | Mud plastered Reed wall | Wooden wall | Brick wall | Grass wall | Straw Leaf wall | Stone wall | Other Types of wall |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Brahmin | 13 | 3 | .. | .. | .. | .. | .. | .. | .. | 3 | .. | .. | 7 | .. |
| Lingayat | 38 | 36 | .. | .. | .. | .. | .. | .. | .. | 2 | .. | .. | .. | .. |
| Marata | 27 | 21 | .. | .. | .. | .. | .. | .. | .. | 5 | .. | .. | 1 | .. |
| Nayak | 5 | 4 | .. | .. | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. |
| Rajput | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Devanga | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Panchal | 7 | 5 | .. | .. | .. | .. | .. | .. | .. | 1 | .. | .. | 1 | .. |
| Harijan | 25 | 25 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Muslim | 92 | 70 | .. | .. | .. | .. | .. | .. | .. | 21 | .. | .. | 1 | .. |
| Christian | 1 | .. | .. | .. | .. | .. | .. | .. | .. | 1 | .. | .. | .. | .. |
| **Total** | **210** | **166** | .. | .. | .. | .. | .. | .. | .. | **34** | .. | .. | **10** | .. |