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VILLAGE SURVEY MONOGRAPHS

No.23, UMARANI VILLAGE
Chikodi Taluk, Belgaum District

Editor

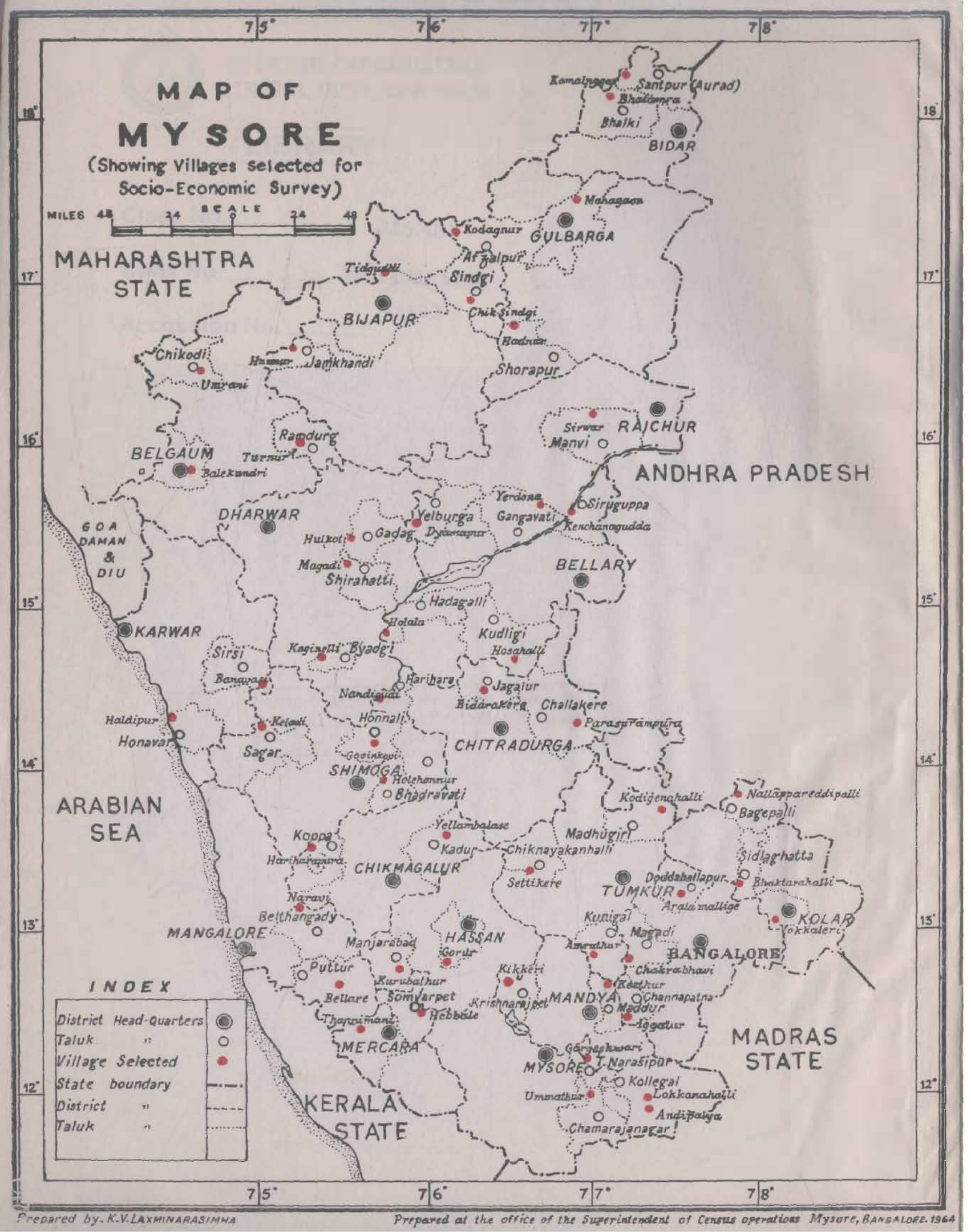
K. BALASUBRAMANYAM,

of the Indian Administrative Service,
Superintendent of Census Operations in Mysore

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Prepared by. K.V. LAXMINARASIMHA

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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 statistcs 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, and understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood account of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observations 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 to 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, jham 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 afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-moral rigours of the task. For the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry

and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stage by which the survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in *situ* of material traits, like settlement patterns of the village; housetypes; 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 under pinningto conclusion' at a timewhen my colleagues were straining themeselves 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), Darjelling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change though 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 close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on 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 equality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out achieve to construct a map of village India's socialst 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 Cens s standard in pictorial and graphic documentation. The Schedules finally adopted for this monograph have been printed in apperdices I and II to the monograph on village Iggalur, Bangalore District.

NEW DELHI
July 30, 1964

ASHOK MITRA
REGISTRAR GENERAL, INDIA

PREFACE

This report on Umarani is one among the series of Village Survey Monographs that are being brought out as part of the 1961 Census programme. The aims and objectives, as also the scope of such village studies have been outlined by the Registrar General, India in his foreword. Prefaces to the earlier volumes gives to the reader a general idea of the manner of implementation of the scheme in this State.

Umarani is a small, road-side village chosen to represent the Chikodi–Hukkeri Sub-region in the vast, Northern *maidan*, region of the State. Being situated in the border taluk of Chikodi it is close to Kolhapur district of Maharastra. Subsistence economy dominates the rural scene. Cultivation is dry except for a few well irrigated patches. Neither household industry nor trade can be reckoned as significant means of supporting the economy of the village. The dominance of land as the major source of avocation has come to be generally accepted in the village, and the villagers have readily taken to improved methods of cultivation. The area under well-irrigation is fast expanding and the use of pesticides, and fertilizers have become popular. This study provides the reader are insight into the life of a small rural community which is slowly changing by the currents of modern influences.

The field work was done with zeal and sincerity by Sri M. S. Ramachandra, Investigator during the period July–November 1965. He has also prepared the first draft. While touring Belgaum district in 1966, I also visited the village. The photographs included in the monograph were taken by Sri S. Ramachandran, Senior Technical Assistant (Handicrafts Survey). The final report is the outcome of the sincere and painstaking efforts of Sri C. M. Chandawarkar, Deputy Superintendent of Census Operations.

K. BALASUBRAMANYAM,
Superintendent of Census Operations,
in Mysore

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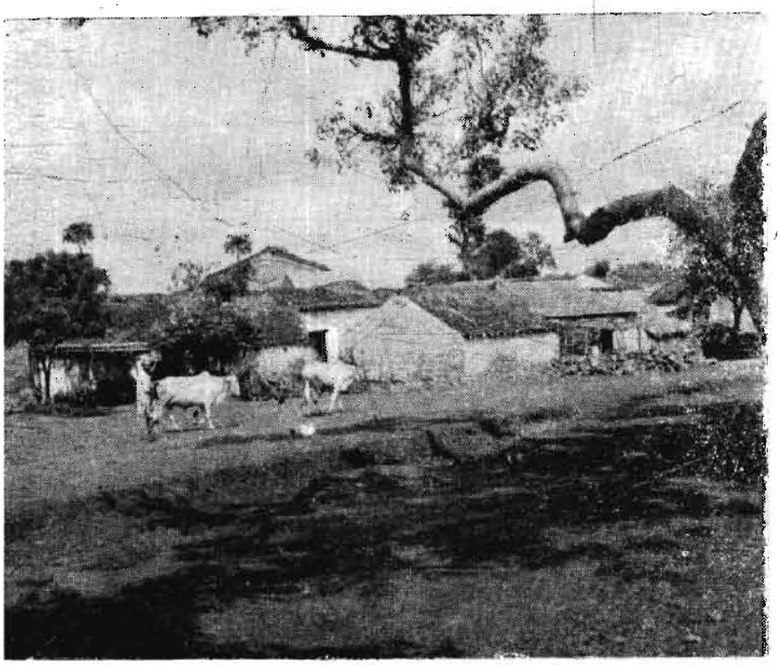
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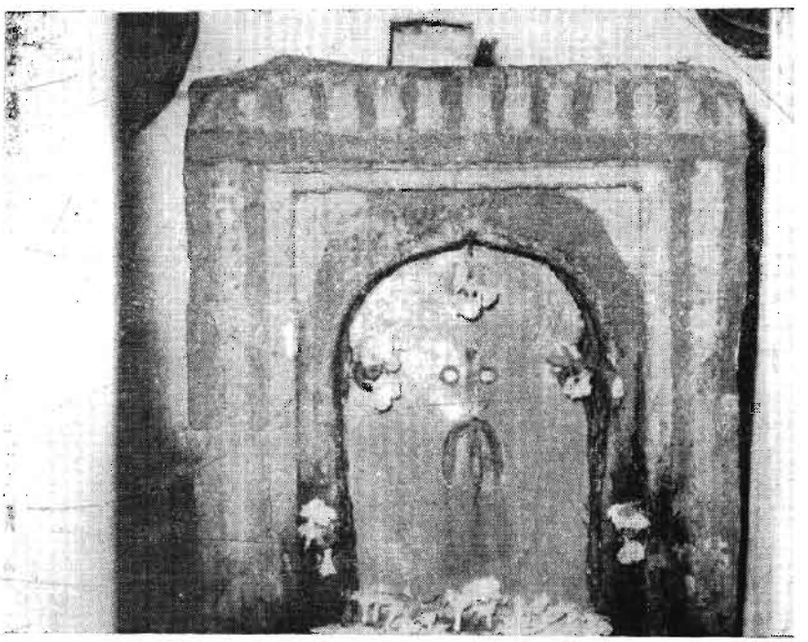
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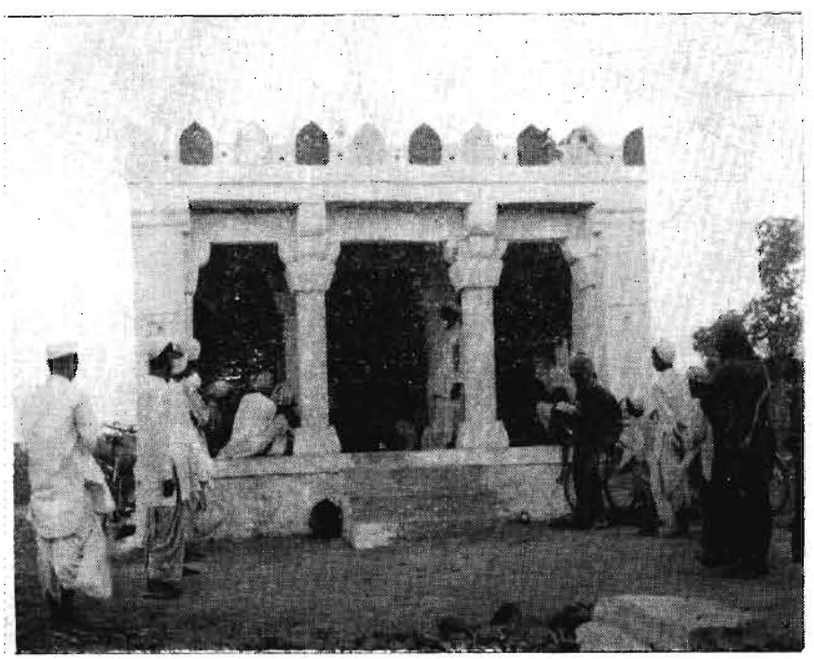
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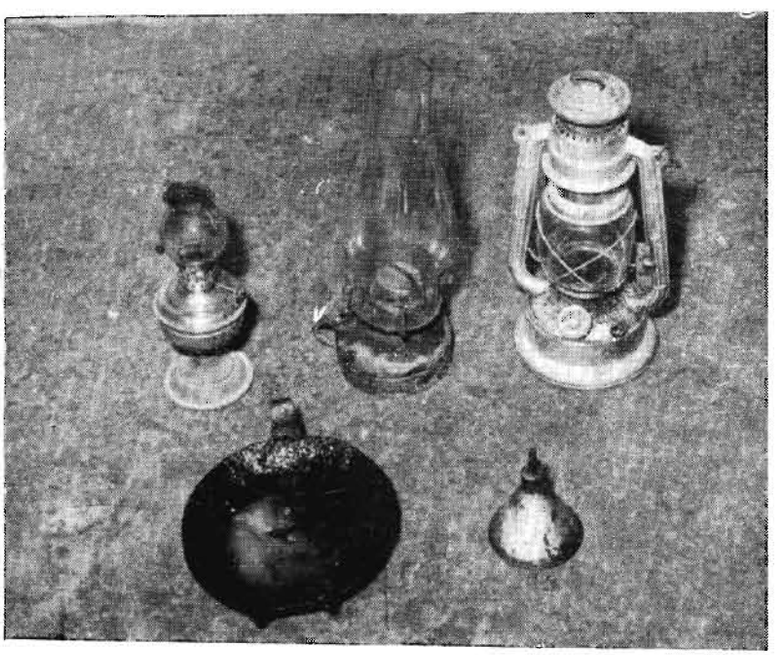
A view of the main street and stone houses



The Bhakavva shrine



The newly built Yellamma temple which is situated enroute to Itnal



Different types of oil lamps in use in the village



Village carpenter at work—fixing a harrow



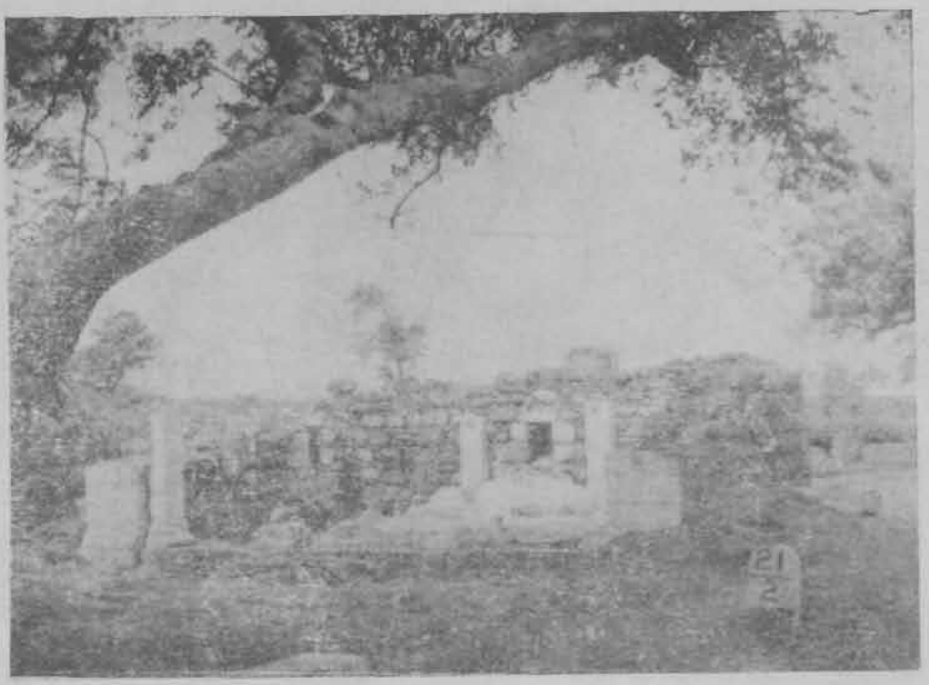
Close up of a sheep's ear. The slit in its ear (called *Nishani lak*) is a mark of identification



Members belonging to the household of a Mahar (Scheduled Caste)



Masti Kallu (Sati stone) found implanted by the side of Bhakavva shrine



A view of Beerappa temple. The mound noticeable at the centre of this roofless shrine represents Beerappa the tutelary deity of Kurubas.



Family of a leading Lingayat of the village



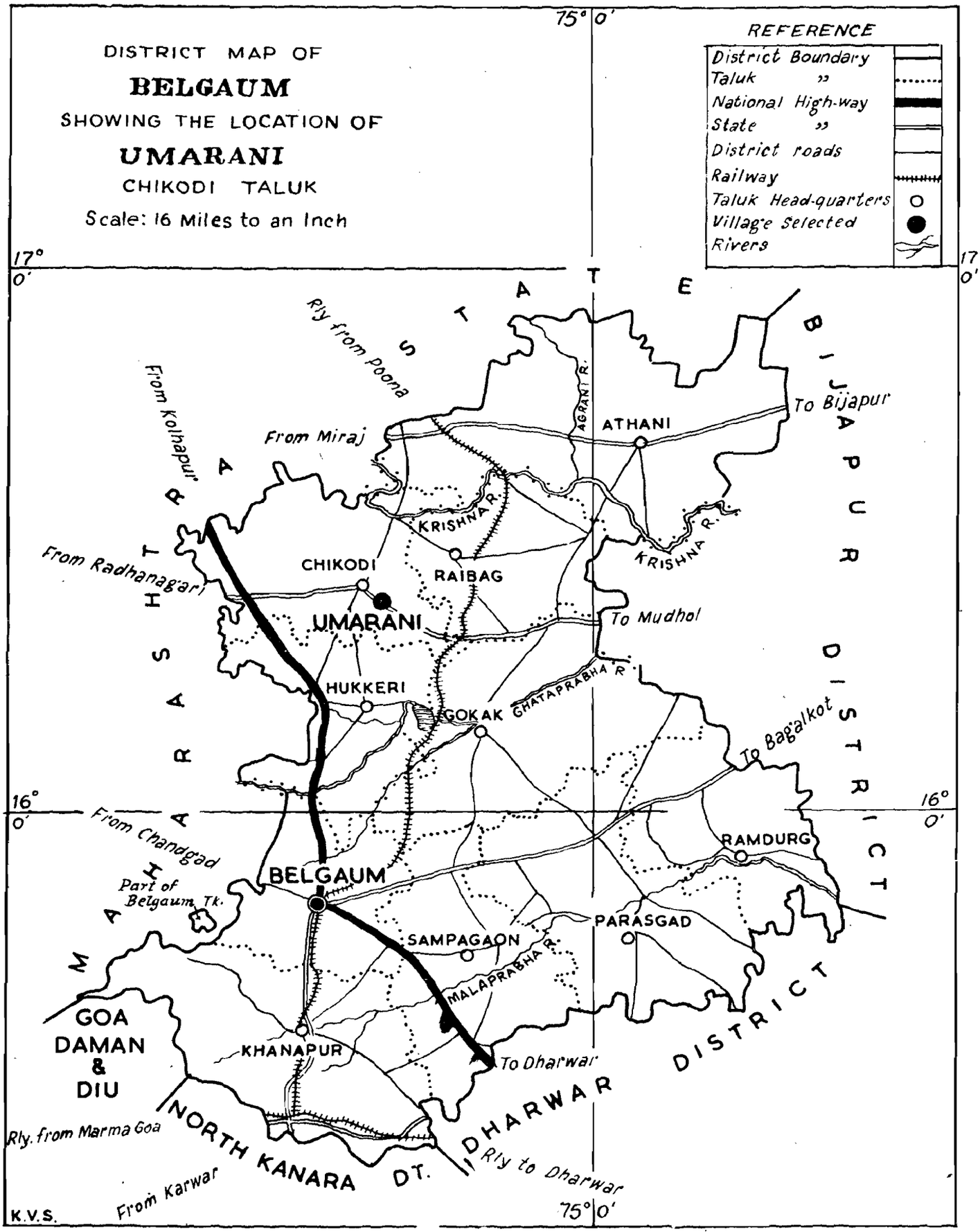
Young cowheards



Itinerant Milkmaid collecting milk by visiting local households for being taken to the town for sale



Cyclist milk-vendors on way to Chikodi


DISTRICT MAP OF
BELGAUM
SHOWING THE LOCATION OF
UMARANI
CHIKODI TALUK
Scale: 16 Miles to an Inch
REFERENCE
District Boundary
Taluk "
National High-way
State "
District roads
Railway
Taluk Head-quarters
Village selected
Rivers
75° 0'
17° 0'
16° 0'
MAHARASHTRA STATE
BIJAPUR DISTRICT
DHARWAR DISTRICT
NORTH KANARA DT.
GOA DAMAN & DIU
Rly from Poona
From Kolhapur
From Miraj
From Radhanagari
From Chandgad
Rly. from Marma Goa
From Karwar
To Bijapur
To Mudhol
To Bagalkot
To Dharwar
Rly to Dharwar
AGRANI R.
KRISHNA R.
KRISHNA R.
GHATAPRABHA R.
MALAPRABHA R.
ATHANI
CHIKODI
RAIBAG
UMARANI
HUKKERI
GOKAK
RAMDURG
BELGAUM
Part of Belgaum Tk.
SAMPAGAON
PARASGAD
KHANAPUR
K.V.S.

CHAPTER I

THE VILLAGE

Introduction

Umarani represents the Chikodi-Hukkeri sub-region of the Northern Maidan region, Mysore State. The entire sub-region is mainly agricultural. At first it was proposed to conduct the survey in Karoshi—a large sized village which is adjacent to Umarani. Subsequently in view of the time factor involved in covering a large village it was substituted by a smaller village. Umarani is predominantly agricultural, having only a few individuals who are engaged in trade, service or industry. The village extends over 9.3 square miles and about 90 per cent of the land is arable. The entire tract is rainfed and the cultivation is mainly dry. However, in Umarani as also numerous other villages in the neighbourhood well-irrigation is quite popular. Thus there are several patches of irrigated land. *Kapile* the traditional system of lifting water with bullock power is being continued and of late pump-sets operated on oil engines are being installed by many. The need and importance of irrigation is keenly felt by the ryots and they are eagerly utilising the benefits provided by the Government and other agencies. The village has been covered by the National Extension Service Block Chikodi from 1960. The agricultural produce of Umarani and its neighbourhood consists of jowar, bajra, maize, wheat, navane, groundnut and sugarcane. Until recently Umarani remained an *inam* village.

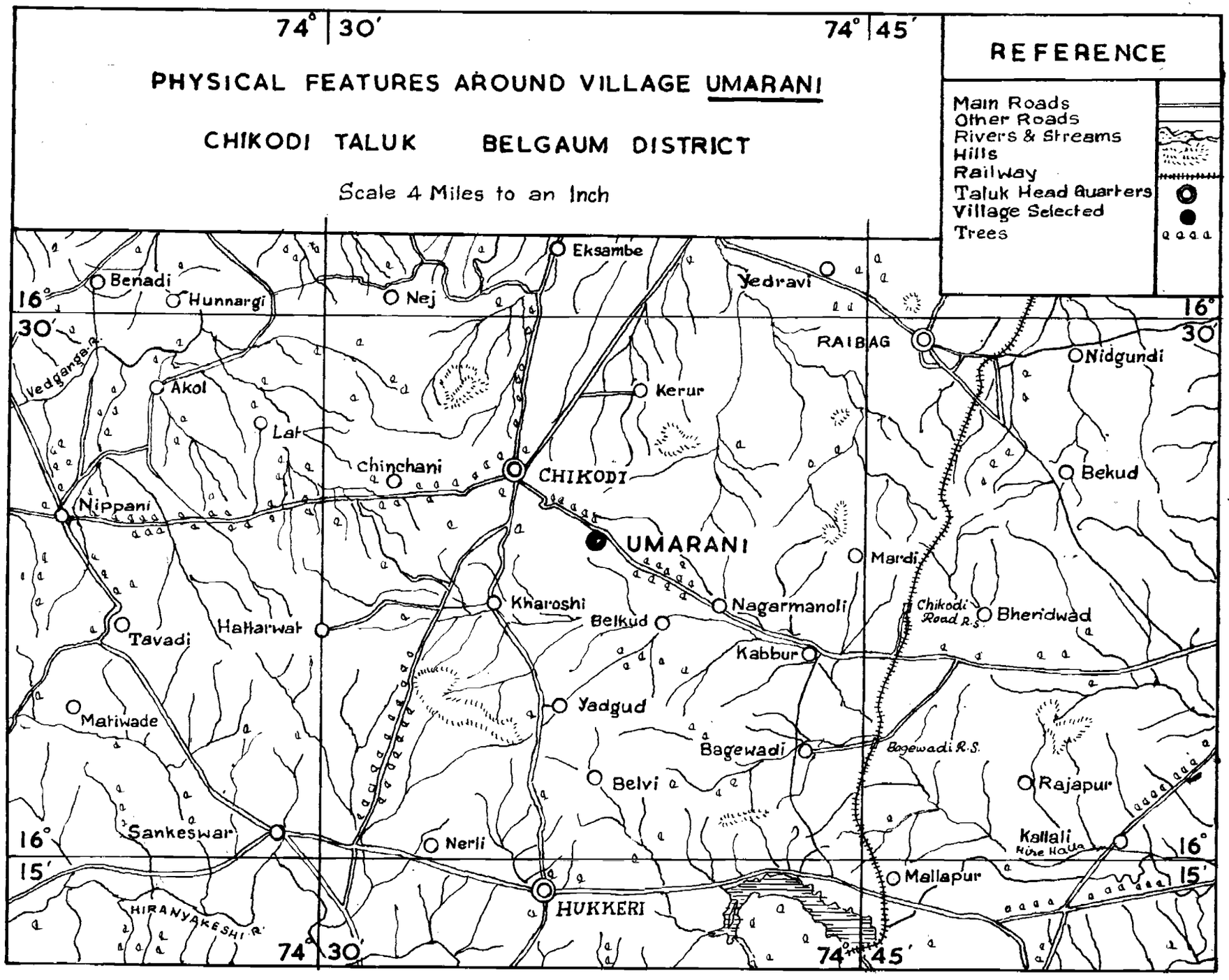
Location with reference to important centres of administration, commerce, industry and culture :—

Chikodi the Taluk headquarters is at a distance of only 6 kilometres from Umarani. It is the nearest and important centre of administration, trade and commerce. It is a small town situated amidst a group of hills and its population, according to the 1961 Census, is 15,745. Its civic administration is carried on by a town panchayat. The offices of the Tahsildar, Revenue Sub-Divisional Officer, Taluk Development Board, Circle Inspector of Police, Excise Inspector, Executive Engineer, Public Works Department, Agricultural Demonstrators for soil Conservation and Sugarcane Development, Life Insurance Corporation of India, etc., are all located in Chikodi. The civil and criminal courts are also situated in the town. A dispensary run by the Taluk Development Board provides medical facilities to the public and in addition, there are a number of registered medical practitioners. Two higher secondary schools, *viz.*, Ramachandra Dhondo High School and The Chikodi Liberal Education Society High School, provide facilities for education up to S.S.C. During 1965 the R.D. High School introduced the P.U.C. also. The shandy or weekly market, which gathers on every Thursday at Chikodi serves a number of villages in the neighbourhood. Numerous retail and a few wholesale dealers transact business on all days of the week in their permanent shops. The exports from this market are unimpressive. Nevertheless the Chikodi sub-division is famous for sugarcane and fruit and vegetable gradens since several decades. Betal leaves produced in and around Chikodi have earned wide fame and are therefore exported to several distant towns. Except for an oil mill, the town is devoid of any large sized industrial establishments. In the town, there are numerous leather workers who manufacture chappals and also equipments such as *motte* (leather bag) *mini*, etc., required by the agriculturists. There are two cinema theatres which provide ample facilities for recreation. In addition to an Inspection Bungalow there are a few lodging houses. There are a number of hotels and tea shops which cater to the needs of the townfolk as well as the floating population. The town is provided with electricity. A rivulet passes through the town and it has been bridged at two places.

Belgaum City with a population of 1,46,790 (1961 census) is the district and divisional headquarters. The distance between Belgaum and Umarani is roughly 85 kilometers and, on this road, State Buses ply at regular intervals. Belgaum happens to be the chief centre of administration as it is the headquarter of Belgaum division. It is a centre for higher education besides being a place of commercial and industrial importance. Having been known as *venugrama* in the days of yore Belgaum is a place of great antiquity. In the recent history also it played a prominent role and during the early years of British regime it was the chief military

station in Karnataka. The country around Belgaum is hilly and the terrain is rugged. It has a fort which is about 1,000 yards long and 800 yards broad occupying an area of about 100 acres. The earliest known mention of Belgaum is said to be as *Venugram* in a Kadamba inscription found near Bidi. Later it came under the rule of Rattas and then conquered by the Devgiri Yadavas. It came to be included under the Vijayanagar territory in about 1375 A.D. The Bahmanis took over Belgaum and the regime under the influence of Islamic rulers continued with a few interruptions. It was conquered by the British from the fold of Marathas during the III Maratha war in 1802.

Nippani, Gokak, Sangli, Athani, Sankeshvar, Nidusosi, Duggevadi, Yedur, Chinchli, etc., are a few places of commercial and cultural importance in the neighbourhood. Nippani, a town with a population of 29,374 in Chikodi Taluk is situated at a distance of about 24 kilometres from Chikodi. It has a Municipality to carry on its civic administration. College Education facilities also exist in this town. The place is famous for the production of and also, trading in chillies and tobacco. Kolhapur of Maharashtra is about 28 miles (45 Kms.) north east of Nippani and several buses ply on this route regularly. Devotees from Umarani and its vicinity make pilgrimages to the shrine of Ambabhavani of Kolhapur. Gokak which is renowned for the production of wooden toys is at a distance of about 30 kilometres from the village. It is an important place famous for the manufacture and marketing of gur. Gokak falls which attracts a large number of tourists are four miles from the town on the way to Gokak Road Railway station. Ghataprabha which rises south of the Ambali pass on the edge of the Sahyadris "takes a mighty leap of 170 feet over a sandstone cliff in the picturesque gorge of Gokak" (Bombay Gazetteer Vol. XXI P. 556). Close to the falls is situated the Gokak Mills, a cotton spinning factory. The traders of Gokak advance loans to the needy ryots in anticipation of procuring the agricultural commodities and jaggery from the borrowers. Such clients of Gokak traders are to be seen in Umarani and also in several other villages in the neighbourhood. Sangli which is in Maharashtra is another nearby and important centre of trade and education. It is at a distance of about 45 kilometres from Umarani and State Buses ply between Chikodi and Sangli. It is known for large-scale transactions in groundnut, chillies and jaggery. The prices of agricultural products in this market are said to be normally higher than those prevailing at Gokak, Nippani and other places. Thus in spite of the distance many cultivators and also procuring agents in rural parts frequent this market. Athani, situated at a distance of about 70 kilometres, is known for its trade in jaggery. Sankeshvar which is at a distance of about 22 kilometres from Chikodi has a sugar factory. This industrial establishment has been of immense help to the cultivators. There is a sugar factory at Ugar which is at a distance of about 34 kilometres from the village. These two factories more particularly the latter, attract a large number of labourers from the vicinity of Chikodi during the sugarcane harvest season. Some of the Mahars of Umarani also go out to Ugar seasonally in search of work. The temple of Shankarling at Sankeshvar is said to have been built by Jakanacharya of Belur-Halebid fame. Annual fair and car festival are conducted at this place in February. Chinchli in Raibag Taluk is famous in this region on account of its 'Mayavva' temple. The distance between Chikodi and Chinchli being about 34 kilometres State Buses ply on this route. The annual fair which comes off in *Magha* attracts a large gathering of devotee, from far and near. Simultaneously a cattle fair is also organised here. The residents of Umarani consider Nidusosi of Hukkeri Taluk as a place of cultural importane. The 'Durdundeswara Swami mutt' of Nidusosi conducts *Dasoha* and *palki utsav* in honour of the founder of the institution during *Bhadrapada*. Thousands of devotees belonging to several castes gather on this occasion. The *Swamiji* or head of this mutt visits tht villaegs occasionally and his followers and devotees perform *pada puja*. The shrine of Holeyavva at Duggevadi (35 Kms.), a village on the banks of Krishna weilds considerable influence over the Hindus of this region. At Nanadi (15 Kms. from Umarani) village where the erstwhile Inamdar of Umarani is residing, an annual fair is held in honour of Halasiddappa Likewise at Yedur (25 Kms. from Umarani) the fair held in honour of Veerabhadra or Virupaksha during *chaitra* fullmoon is of great importance in the locality. The local belief is that this Virupaksha was installed by Sri Rama. Karoshi a village adjacent to Umarani has a temple enshrining Ghatti Basavanna. Large number of devotees assemble here during the annual fair held in *shravana*. Hukkeri which is at a distance of about 24 Kms. from Chikodi is a Taluk headquarter town. A weekly market is held here on Mondays. It was under the regime of Muslim rulers for quite a long period. It is said that in 1327, the emperor Mohmud-Bin-Tughlak (1325-1351)


74° 30′
74° 45′
PHYSICAL FEATURES AROUND VILLAGE UMARANI
CHIKODI TALUK BELGAUM DISTRICT
Scale 4 Miles to an Inch
REFERENCE
Main Roads
Other Roads
Rivers & Streams
Hills
Railway
Taluk Head Quarters
Village Selected
Trees
16° 30′
16° 15′
Eksambe
Benadi
Hunnargi
Nej
Yedravi
RAIBAG
Nidgundi
Vedganga R.
Akol
Kerur
Lat
Chinchani
CHIKODI
Bekud
Nippani
UMARANI
Mardi
Kharoshi
Nagarmanoli
Chikodi Road R.S.
Bheridwad
Belkud
Hattarwat
Tavadi
Kabbur
Yadgud
Mahiwade
Bagewadi
Bagewadi R.S.
Belvi
Rajapur
Sankeswar
Nerli
Kallali
Mallapur
HUKKERI
HIRANYAKESHI R.

on his conquest of Karnatak stationed his officers at Hukkeri. In Hukkeri besides several tombs and ruined water channels, two mosques called the *Chini-ghummat* and Gajbara Saheb's mosque are the other objects of interest. The fort, aqueducts and cisterns are said to have been built by Ein-ul-Mulk Gilani (1503-1546 A.D.). Rustam Zaman son of Randul-lakhan built the *chini-ghummat*. Later it was ruled over by Marathas under the Peshwa rule.

Physical aspects :

Umarani is located at 16° 20′ North latitude and 74° 40′ East longitude. It is adjacent to a hilly range and in comparison to the Chikodi township it may be said to be on an elevated plateau. The villages that adjoin Umarani are :-Chikodi in the East ; Kerur in the North ; Jodkurali in the North-west ; Itnal in the West, Belkod and Bombalvad in the South. Towards the east *Mekkaliki gudda* of Raibag Taluk is visible while towards the west there is the Chikodi hill locally known as *kanive*. Within the village expanse there are two mounds or *guddas* known as *Honnagudda* and *Ramalingana gudda*. Though the surface can be reckoned as plain there are several slightly elevated lands which are called *maradi* in the local terminology. Bimanavara maradi ; Sakretiya-vara maradi, Gadkaryana maradi, and Bhadrayana maradi are a few such *maradis* in Umarani. Three streamlets cut across the village. Honnaguddada-*halla* enters at the western border and running across, passes out at the eastern border and subsequently covering a few more miles joins the Krishna River. Karoshihalla entres from the southern border and this joins the *Honnaguddadahalla* after running some distance in a northerly direction. *Ramalinga-nahalla* is a spring which originates in the *Rama-lingangudda* of Umarani. It flows from west to east and later joins Krishna at a place known as Nasalapur. There are a few ravines on the northern and eastern fringes of the village which over-flow with rain water during rainy season. The ravines are locally called '*kodi*' and the names of ravines in Umarani are Babana kodi, Narikodi, Siddarayana-kodi, Ramalinganakodi and Navilgerakodi. There are no tanks in the village but there are numerous irrigation wells at several places.

The villagers reckon three seasons *viz.*, summer, rainy season and the winter. The Hindu months of *Magha, Phalguna, Chaitra* and *Vaishaka* (Mid-February to mid-June) constitute the summer. The day time, particularly in May and June, would be very hot but the cold westerly breeze renders the night somewhat pleasant. During summer there would be sporadic rains accompanied by thunder-storms. These occasional rains are called *addamale* and help the agriculturists to start their operations. The rainy season commences in *Jyesta* (June) and continues over *Ashada, Shravana, Bhadrapada* and *Ashvija*. The important periods of precipitation during this period based on the position of solar asterisms are *Mrigashira* (called *Mirgan male*), *Aridra* or *Adri, Punarvasu* or *Galipeesa* also called *Mudukana male, Pushya* or *Hegadi male, Ashlesha, Makha* or *Magi, Pubba* or *Hubbi male, Uttara, Hasta, Chitta* or *Kuddimale* and *Swati*. *Aridra*, at least slight showers of *Punarvasu* and *Pushya*, either *Pubba* or *Makha, Hasta* and *Swati* rains are very essential for a normal yield of dry crops. The winter sets in during the middle of October or early November and lasts till the end of February. There may be occasional light showers in November but rainfall in December or January is exceptional. The climate is by and large, pleasant and healthy.

The average rainfall around Chikodi is about 26 nches, the annual precipitation varies between 21 nches and 31 inches. The number of rainy days as well as the quantum of rain are subject to considerable variations. This tract receives besides the south-west showers, a scanty supply from the north east monsoon also. During *Shravan* and *Bhadrapada* there would be mist and also occasional dew. The subjoined statement shows the rainfall particulars as recorded at the Chikodi rainguage station :

Rainfall particulars—Chikodi station

Month	1960		1961		1962		1963		1964	
	R.D.	Qty. (mm.)	R.D.	Qty. (mm.)	R.D.	Qty. (mm.)	R.D.	Qty. (mm.)	R.D.	Qty. (mm.)
January . .	Nil	x	Nil	x	Nil	x	Nil	x	Nil	x
February . .	Nil	x	Nil	x	Nil	x	1	15	Nil	x
March . .	Nil	x	Nil	x	1	8	4	53	4	12
April . .	1	6	1	3	3	31	5	52	1	13
May . .	10	110	10	174	4	57	5	89	2	58
June . .	4	26	4	21	1	12	1	11	5	31
July . .	20	132	25	268	18	133	12	85	18	121
August . .	17	42	10	41	12	75	21	168	20	188
September . .	14	294	6	12	7	31	4	10	10	109
October . .	6	117	4	61	7	100	10	141	12	229
November . .	5	60	1	18	1	48	1	6	Nil	X
December . .	Nil	X	Nil	X	4	74	Nil	X	2	1
Total . .	67	787	50	593	58	569	64	630	74	762

R.D.—Rainy days. Qty.—Quantity in mms.

The villagers have several local names for the winds which prevail during different periods in a year. Broadly speaking, during the months of March to September the wind blows from the west and the south while during the period October to February easterly and northern winds prevail. The westerly element, however, prevails all through the year. During the months of January—February and March, the villagers say, the wind changes its direction very frequently. Such breezes from several directions are termed *suntaragali*. From April upto the end of June, there would be North—eastern winds which are locally called *Bharadagali* and also *Kolhapurmuli gali*. If these winds are cyclonic even the well-formed clouds are blown off and the expected rainfall is averted. The western wind called *Meltina gail* commences in the middle of June and lasts for about 2 months. This change of dircetion of the wind is termed as *Miraga Thirugitu* and this brings down generally medium showers. Towards the end of August or in September, *Eshanyamooli gali* that is north-eastern winds slowly set in and continue for about four fortnights. This wind is also called *Harishchandra gali* and is believed to precede rains. The month of November registers the eastern wind called *Mudan dikkina gali* and this change over is termed by the people as *Dowsa biditu*. Absence of this wind indicates the impending failure of crops. On the other hand if this breeze is fine the yield is believed to be above normal. These breezes which are highly moisture laden are experienced usually during the early hours of the mornings during November and also December.

Flora and Fauna

Tree growth is rather sparse in and around Chikodi. The hills in Chikodi Taluk are mainly dry and are devoid of dense tree growth. The natural vegetation consists chiefly of neem and babhul trees in addition to a few varieties of mango, tamarind, *bilva* (Aegle Marmelos), *banni*, (Prosopis spicigera) and the *atti* (Ficus religiosa) or the Indian fig. On either side of the black topped road which passes through Umarani, connecting Chikodi town and the Railway station, there are avenue trees. *Ala* (Banyan), *Basari* (Ficus infectoria) and *Nerale* (Engria Jambolana) are the common species to be seen on the road sides. Within the village site there are a few shade bearing trees. The Gul mohar (poinciana regia) locally known as *Sankeshvari gida* and *Nandarike gida* (or *Nandruk*, Vrostigma retusum or Ficus Benjamina) are the chief varieties of the shade bearing trees. In a few irrigated plots a few arecanut and

cocoanut plants may be seen. Bamboo thickets found in Umarani are very few in number. *Tikkangida* (the wood of which is used as fuel), Moringa tree (Horse radish), Pappaya, Gugava fruit trees, lemon plants etc., may be found here and there in the village. The other shrubs and plants are useful to the villagers as fuel, when dry. The local names of some of the common plants and shrubs are *Kadavarigida* (cassia auriculata), *Chogache, Harivana,* cactus of four varieties, (*viz., Javari kalli, Vilayathi kalli, Beli kalli* and *Padagalli*), *Kare, Banadurigi, Kavali, Chadurangi, Hulli* etc. There are a few types of crepers such as *Amruta balli, Sonamukhi balli, Huliballi, Thondeballi, Tottilu balli* etc. The leaves of some of these plants have medicinal value. Leaves of *Banadurigi* plant cause much heat when consumed and they believe if any pregnant goat were to consume a few leaves it would result in the death of the foetus. These leaves are used for treating patients with swollen limbs. *Byalada gida* is another variety of plant found in large number. A solution prepared from the bark of this plant when distilled yields an intoxicating drink. *Kanagale, Gulabi, Chanduhoova, Dashala, Mallige, Sampige, Kamalada hoova, Thumbe hoova* are plants the flowers of which are used in worship. The cultivated crops consist of jowar, wheat, maize, *navane,* (Itallian millet), rice, arhar, beans, groundnut, sugarcane, castor, chillies, onion and other vegetables, tobacco and plantains.

The hillocks such as Honnagudda etc., and extensive uncultivated fields around the village are inhabited by a few species of wild animals. The animals seen occasionally are the wolf, jackal, hyena, deer, hare, porcupine, black-faced monkey, mungoose, *uda* etc. The jackals are fond of groundnuts and stalks of sugarcane. Similarly porcupines are said to be fond of maize, pumpkin and sugarcane. The villagers will, therefore, be vigilant to protect their crops from these pestering animals. Snakes, such as *kyare havu, ajagara, hasiruhavu, balagadaka,* and *mannumukka,* are found in the vicinity of Umarani. Cows, bullocks, buffaloes, sheep, goats and horses are the domesticated animals reared by the villagers.

In this region a large variety of birds may be seen all through the year. The common birds are a variety of sparrows called *urugubbi, karigubbi, hasiru gubbi, sanna gubbi* etc,. which damage the jowar crops ; crows, *channakki, belava, sambar kage* or the crow pheasant, *parivala, gidaga* or *malapath, cowjuga, burli, tavmakki, thogala bavali, hadyala,* parrots, cuckoo, folws peafowls. During the months of November—February, *kabbakki* birds immigrate seasonally and damage the jowar crop. *Korra konchi* birds visit this area during February—March and eat away safflower. During other seasons Kabbakki and Korrakonchi are seldom seen.

Size, Number of households and residential pattern

The village is cadastrally surveyed and its geographical area is 9.3 square miles. About 90 per cent of the area is assessed and this yields a revenue of Rs. 3,446 per annum to the Government. According to the survey, there are 312 households in the village. In 1951 there were only 238 households and in 1961 the number increased to 288. The intercensal period has thus witnessed a rise by 21 per cent. The population which stood at 1,534 in 1951 increased to 1,801 in 1961 and to 1,873 in 1965. In terms of households and population, Umarani ranks among the medium sized villages in the Taluk. The density of population, according to the survey is 200 per square mile.

The houses in the village are located both within the *gaonthana* or village-site and also in the fields. The village site extends over an area of eleven acres and 3 guntas. Here the houses are in an agglomerated cluster but a few lanes and bye lanes of all irregular shape and size may be discerned. Generally the houses adjoin each other and are aligned in a row. The residential pattern is generally castewise. The Holers or Mahars live exclusively in a portion of the village. Close to their quarter live the Mangs. These two communities are notified as scheduled castes. The two households of Bhajantri or Koravas have their houses behind that of a Maratha. In the other lanes live the Lingayats and Kuruba as also a few Brahmins. The main road from Chikodi to Chikodi Road Railway-station soon after negotiating an uphill path enters the village from the western side and runs in a straight line towards the south—east corner enroute passing very close to the northern fringe of the village-site. Near the bus stop towards the north—east is located the house of a Maratha behind which are the Bhajantris. Opposite to the house of the Bhajantri and on the other side of the road is the Sthaladappa temple which belongs to the Mahars. The major portion of the village-site lies to the south—west of the main road. The approach from the bus stop to the village proper is quite wide and a large extent on either side is an open field. The public well reserved for Mahars as also the other

well used by the caste Hindus are visible from this road. The approach road leads to the village *chavadi* and then proceeds to the eastern end of the village-site in a rugged and uneven manner. This is the main street of the village. Though the houses appear to be in a regular row there are a number of narrow cross byelanes at right angles to it. Towards the north of this street are located the temples of Maruthi and Bhaveswari. A lane deviates from this street and runs by the side of Bhaveswari temple and subsequently takes a turn to the west. The other lanes are very irregular in shape. In main street the Kurubas and Lingayats are housed while in the other, there are a few Brahmin heuses also. The houses in the fields are isolated homesteads, the number of houses in each ranging between one and ten. These are usually located close to irrigation wells.

Transport and Communication

Being situated roughly 6 kilometres from Chikodi where roads from different centres converge, Umarani enjoys good transport facilities. One road from Chikodi leads to Nippani and further to Kolhapur while another leads to Hukkeri and Belgaum. Athani, Raibag, Kagavad, Sankeshvar etc., are all connected to Chikodi by good roads and buses ply regularly between these places. Another road, which connects Chikodi to Chikodi Road Railway station and from thereon, runs right upto Jamkhandi in Bijapur District runs across the village Umarani. Several buses ply on this route from morning till late in the evening. From Umarani there are several cart tracks which lead to adjacent villages such as Karoshi, Belkod, Jodkurali, Kerur and Yadagood. Between Umarani and Itnal, there is an unmetalled road. Besides passenger buses, bullock carts are also used for transport. Bicycles are also popular. For transporting agricultural products to market places the villagers generally employ lorries or sometimes use bullock carts. During marriage seasons, fairs and such other festive occasions bullock carts carrying jovial groups of rustic men and women may be seen on the road.

From 1962, the village is served by an Extra Departmental Post Office, which offers facilities of daily clearance, money orders and registration. The nearest telegraph office is at Chikodi. The Village Panchayat possesses a community radio receiver set operated on dry battery cells. Besides this, there are three radio sets owned by 3 Lingayats households. None in the village buys newspapers regularly. The Kannada daily "Samyukta Karnataka" is the most popular newspaper in the region.

Important public places

In Umarani there are seven temples *viz. Bhaveshvari* also called Bhakavva, Maruthi, Beerappa, Prasada linga, Ramalinga, Sthaladappa and Yellavva. The influence of these shrines is felt only within the village but the recently established temple of Yellavva has cast its influence over a few other villages in the neighbourhood. The devotee of Yellavva who is responsible for the establishment of the temple, is possessed by the Goddess during the *puja* hours. Several people from far off places visit her to consult about their afflictions. All the temples of the village are ordinary structures. Close to Bhavesvari temple there is a *sati* stone. It bears no inscription whatsoever and the villagers too have no legends associated with it. On the outer compound wall of the Ramalinga temple there is a stoneslab bearing an inscription in old Kannada script. This does not appear to have been deciphered so far and the contents are therefore obscure.

Cremation and burial grounds

In the village no patch of land is exclusively set apart either as a crematorium or a graveyard. It is only the Brahmins and the Maratha (who are in insignificant numbers in the village) that dispose of their dead by cremation. For this purpose they utilise a portion of the land, (owned by a private individual) which is adjacent to the *Karoshi halla* and situated very close to the village. The Lingayats generally bury their dead. The households belonging to the *patil* family use the lands they own while the others use the strip of land close to *Karoshi halla* very near the village-site. Though the land is privately owned, the owner cannot prevent its public use as it has become a customary right since several generations. Among the Kurubas those belonging to the *Pujari* family, use a strip of land close to the Beerappa temple. The Mahars have a separate patch of land exclusively for their use as a graveyard. Here, there are half a dozen stone tombs and a few altar type tombs also. This patch of land is a Government waste but it has not been expressly reserved as a graveyard. The Muslims also have an exclusive graveyard which extends over nearly 13 cents and belongs to the *patil*.

Sources of water

Umarani has two public wells of which one has been exclusively set apart for the use of Mahars. The other well is used by all caste-Hindus and the Muslims. Besides these two, there are three more wells within the village-site. The wells have masonry wall all round and are equipped with pulleys for drawing water. Several irrigation wells, dispersed all over the village, provide, water for irrigation as also for other purposes to the inhabitants of nearby dwellings. The water available in Umarani is sweet and healthy. There are no tanks or perennial streams in the village. During the rainy season the *hallas*, which are dry in summer, overflow. The Mang community which is a scheduled caste is deprived of the use of the public wells. Even the Mahars, who are themselves a scheduled caste, do not allow the Mangs to use their well. Therefore, when others are drawing water the Mangs wait upon them and get their pitchers filled with their assistance.

Welfare and administrative institutions

The village has a *chavadi* (a public building), which serves as the office of the *Talati* and Patil. A portion of this building is let out to the village panchayat and also to the Co-operative Society. The Umarani village panchayat and the Co-operative Society cover the village Itnal also. The Chairman of the village panchayat as also the Chairman of the Co-operative Society and the two village officials are residing in Umarani itself. Umarani is the circle headquarters of the National Extension Service, but for sometime past there is no Gramasevak here. During the period of survey, it was noticed that the village level worker, Karoshi was placed in additional charge of Umarani also. There is a primary school in which the students are taught upto the V standard. As it has no building of its own the classes are conducted partly in a rented house and partly in the Maruthi temple. As no medical assistance is available in the village, the people have to reach Chikodi for obtaining medical help.

Market

There are only three retail trading establishments in the village. The shops keep open on all days of the week but the transactions take place on a small scale. A few men take to wholesale trade during the harvest season. They buy the agricultural produce and export it to outside marketing centres. A few of them work only as agents to wholesale traders staying elsewhere. Some of the Kurubas of the village are milk vendors. They collect milk from house to house in the village as also in the neighbouring villages and supply it to Chikodi. The vegetables produced in the village are also taken to Chikodi for disposal. The Thursday shandy at Chikodi caters to the needs of the people of Umarani There are two tea shops in the village.

History of the village

Till 1951, Umarani remained an *Inam* village. It was granted as a *sanad* to Sri Narayana Rao Ravaloji Desai Nanadikar with the hereditary rights regarding the enjoyment of the grant, by A. Clarke Jervoies Esq. Collector of Belgaum, in the year 1883. References to Umarani dating to any earlier periods are not to be found. The stone inscription near Ramalinga temple or the *sati* stone which are the only relics of the past do not throw any light on the historical past of the village. Even Chikodi which is the nearest town has very little historical background. The Bombay Gazetteer while dealing about Chikodi states (P. 554, Vol. XXI, Belgaum), "About 1680 A.D. the English geographer Ogilby notices Secory as a village of some note on the road from Goa to Bijapur, seven *kos* from it was Raybag and five *kos* distant was *Pagod* from which the city of Mirsie (Miraj) with its castle and tower could be plainly seen". In 1720 captain Moor described Chikodi as a large and respectable town with an extensive market pleasingly situated on a riverlet. The town had a good manufacture of cloth chiefly for the dress and convenience of the country people and a good Thursday market. The neighbourhood of the town was famous for grapes of extraordinary size and flavour. In 1827 captain Clunes notices Cheekorie as "a town belonging to Kolhapur with 600 houses, seven shops and wells." When Chikodi itself was in such a state in the past, it is easy to imagine the position enjoyed by Umarani. In all probability it remained an unnoticed, small village accommodating a few cultivators. The villagers have no legends or historical facts associated with the origin or growth of their village. In an attempt to explain intelligently the derivation of its name, they say, that in the past it was administered by a *rani* (Queen) named *Uma*.

History of the settlement of various communities in the village

The Lingayats, Kurubas and the Mahars are the three numerically important communities of the

village. These three are supposed to be the original settlers of the village. Nevertheless a few families among them are immigrants from other villages in the past 2 or 3 generations. The majority of the Mahars have a feeling that they are the agnates of the Mahars of Nanadi village where the family of the Inamdar of Umarani is residing. From this it is implied that the inamdar shifted some Mahars to Umarani soon after the grant was made to him. A few are recent immigrants from some neighbouring villages. The surnames of many Lingayats as also those of Kurubas point out their probable connection with some village or town other than Umarani in the past. Most of these people are unable to state when and for what reasons their fore-fathers immigrated into Umarani. The Koravas are from Chikodi and so also are the Buruds, Chatrer, Saler, Hanabar and a few Lingayats. Of the seven families of Brahmins one hails from Belkod and another is from Nanadi. Four families profess to be the descendants of the original settlers while the other single member household is that of the Secretary of the village panchayat whose dependants are living in Bagevadi.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition and brief notes on important Communities.

The village population is composed of Hindus and Muslims. The Hindus constitute 97.2 per cent of the total population and render the Muslim component of 2.8 per cent almost insignificant. The Muslims of Umarani resemble the local Hindus in all respects and in economic and social life, tend to identify themselves with the majority community. They only differ in their religious beliefs and observance of fasts and feasts. Hindus are subdivided into several castes and subcastes each in its turn constituting an independent endogamous unit. The social and economic as well as kinship contacts of these units extend over several villages in the neighbourhood. In the village, the Lingayats, the Kuruba and the Mahars are the numerically important castes and put together they constitute 85 per cent of the total population. The caste composition of the village is reflected in the subjoined statement. The particulars of households classified by Religions, Castes and subcastes are presented in Table IV-(appendix).

Sl. No.	Name of the Caste	Households		Population	
		Number	Percentage	Number	Percentage
1.	Lingayat . .	128	41.03	838	44.74
2.	Kuruba . .	79	25.32	465	24.29
3.	Mahar . .	55	17.63	300	16.02
4.	Panchala . .	8	2.57	45	2.40
5.	Mang . .	7	2.24	38	2.03
6.	Brahmin . .	7	2.24	30	1.60
7.	Kabbaliga .	5	1.60	28	1.49
8.	Maratha . .	4	1.28	22	1.17
9.	Korava . .	2	0.64	12	0.64
10.	Hanabar . .	2	0.64	17	0.90
11.	Chamagar . .	2	0.64	15	0.80
12.	Kumbara . .	1	0.32	5	0.27
13.	Burud . .	1	0.32	4	0.23
14.	Saler . .	1	0.32	6	0.32
15.	Chatter . .	1	0.32	5	0.27
16.	Muslim . .	9	2.89	53	2.83
	TOTAL . .	312	100.00	1,873	100.00

In the paragraphs to follow it is proposed to present brief notes on Lingayats, Kurubas, Mahars, Brahmins and Muslims. It is needless to say that these communities have been met with in several other villages selected for socio-econemic survey in this region and brief notes on these castes appear in the relevant monographs.

LINGAYATS

The Lingayats are among the most numerous people in the State and they are found in both the rural and the urban sectors. Lingavant, Veerashaiva, Shiva Bhaktaru are a few synonyms popular in this region. The term Lingayat is derived fom *linga* the emblem of Lord Shiva and *ayta* meaning 'wearer.' Men, women and children professing this faith constantly wear a stone *linga,* kept in a silver casket, on their persons. In fact soon after birth, the infant is invested with the *linga* and it is removed only at the grave. If anyone loses the linga during his lifetime it tantamounts to one's spiritual death and such a person should undergo a purificatory ceremony when, once again, he is given a new linga by his preceptor. Though the Lingayats are subdivided into numerous subcastes each maintaining its own connubial regulations they are all bound together by a common tradition and a common faith. For them there is no god other than Lord Shiva and His numerous manifestations through ages. The Shiva Sharanas and the Jangamas are veritable Gods to whom utmost reverence is imperative. Basavanna, Allama Prabhu, Channabasava, Akkamahadevi etc., are the famous Lingayat saints of the past and they are held in high esteem. The *vachanas* or verses composed and propagated by the saints to preach the Veerashaiva tenets to the ordinary people, are widely popular even to this day. *Padodaka,* the water obtained by washing the feet of the Jangam is the holiest of the holy while the mere touch of his sacred feet is enough to sanctify the most sinful of the laymen. In theory, the Lingayats hold that all those who wear the Linga and follow the precepts of the faith are equal in all respects. They accord equal status to women and uphold independence for the women folk. Nothing can pollute the wearer of a *linga* and so also no evil spirit or ghost can dare approach him. They do not, (in

theory atleast though not in common practice) subscribe to the concepts of rebirth and transmigration of soul which are fundamental to the Hindu thought. For them death is but a change when a person exchanges the cares of the mundane world for the joys of *kailasa* the abode of Shiva. Unstinted devotion and constant prayers to Lord Shiva are the means for deliverance.

While some scholars contend that the Veerashaiva faith has been in existence from times immemorial, many hold the view that it was founded by Basaveshvara during the twelfth century. Leaving aside this controversial issue regarding its origin, it can however be said that Basaveshvara revolutionised the outlook of the people and besides giving the faith a new appearance, added vigour to the movement by winning over a large number of followers. He had a vision of the casteless and classless society and strove hard to achieve his goal. With the passage of time, however, several occupational and functional sections subscribing to the Lingayat faith assumed the rigidity associated with caste system. Thus, though interdining continued among almost all the sub-sections, intermarriage became impossible. These sub-sections may conveniently be termed subcastes. Among Lingayats a hierarchy of the subcastes became inevitable. At the top are the priestly Jangams.

At Umarani, the Lingayats are divided into seven subcastes. Adibanajigas are the most numerous. Almost all of them own lands which they cultivate personally. Most of them belong to the family line of *patil* the village headman. The male members of this family use *patil* as their surname, and *Gowda* (also spoken as *Gonda* colloquially) as an apellation to their names. Their names would be like, Bala Gowda Bharama Gowda Patil, Basa Gowda Jyoti Gowda Patil and Ningana Gowda Appaiah Gowda Patil etc. There are a few other families which bear the surnames of *Yedravi, Sambaji, Adiseeri, Ninganoor,* etc. Male members of these families use the suffix *appa*. Their common names appear as follows :

Nagappa Shivappa Sambaji, Bheemappa Nagappa Yedravi, Kallappa Appiah Adiseeri etc. All the women folk among Lingayats use the suffix *avva* and, a few, due to the prevalence of a slight Marathi influence, occasionally use *bai*. The Adibanajigas are subdivided into several *bedagu* or clans such as *Honnajajannavar* (the *bedagu* of patil's family line), *Honnamuthinavaru* etc. Endo-clan marriages are taboo. As a group, the Adibanajigas of Umarani are economically better placed than the other sections of the village community. The *patils* together hold over an extent of about 780 acres of service *inam* lands and in addition many households have lands acquired by purchase. In the social and cultural sphere they hold an influential position by virtue of their numerical preponderance, economic soundness and the claim to the office of the village headman. The family deities worshipped by the Adibanajigas are Jyotiba or Kedarling, Shivaraya of Mashaval, Malliah of Mangasuli and Malliah of Ammanagi.

The Panchamasalis numbering 200 in all constitute roughly 24 per cent of the total Lingayat population. By tradition as also by current practice, they are cultivators and land owners. In the subcaste hierarchy the Panchamasalis rank above the Adibanajigas but below the Jangams and Banajigs. They are also subdivided into several *bedagus* or clans such as *Honna Muthyanavar, Honnamannyanavar, Bannyanavar* etc. The family name or the surname of some of the Panchamasalis are *Khooth, Makhani, Bagevadi, Valke* and *Shivapuji*. Persons having the same surname are parallel cousins Most of the Panchamasalls at Umarani appear to be immigrants during the past 20-30 years from villages such as Belkod, Chikodi, Valke, Halatti etc. A number of them are tenant cultivators, and a few are landowing cultivators. Several persons of this community work seasonally as agricultural labourers also. Two individuals are engaged in trade. The deities worship by them are Malliah of Ammanagi, Veerabhadra of Yedur, Siddaraya of Bedkihal, etc.

There are 3 households of Jangams consisting of 4 males and 4 females in all. Two of these households bear the surname *Matapathi* that is beadle and both these are single member households having one female member in each. The other family bears the surname *Hiremutt* and it belongs to the true priestly order. This household at Umarani is a splinter of a joint family which stays at Chikodi. As they own nearly 60 acres of land in the village personal participation in agriculture has been felt necessary and so one person is staying permanently in Umarani. The two households of Banajigas also have their close relations at Chikodi, who, all put together, constitute a joint family. They are staying here in order to exercise personal supervision on the lands jointly held. Their brothers at Chikodi are traders. Thotagars or Malagars are gardeners while the Nhavis are Lingayat barbers. The four households of Thotagars and Malagars own lands and they are in addition cultivating lands taken on lease.

Among Lingayats except some seven households the rest own lands. They live in tiled houses with mud and stone walls. Of the 128 households, only 5 are living in thatched huts. By occupation, they are mostly cultivators and a few individuals are traders. Some of the petty landowners and the landless work as agricultural labourers. One individual has recently taken up tailoring while a handful of their men have entered service. Their mother-tongue is Kannada. Many men are conversant with Marathi also. As a class they are vegetarians and teetotallers. They are progressive in outlook and have shown definite improvement in their educational standards. They are god-fearing and religious. Despite their theoretical denial, they do believe in the existence of ghosts and spirits. They revere the head of the Durdundeswara Mutt of Nidugosi. In the village the Lingayats form a dominant group both in economic matters and in the sphere of social and cultural life.

Kuruba

The Kurubas constitute 24.29 per cent of the village population. They are found in considerable numbers in this north and the north-eastern regions of the State and aso in the other regions except the coastal plains. The term 'kuruba' means a 'shepherd' and it is derived from *kuri*, that is, sheep. Tending sheep has been their traditional occupation. In the past as a class of pastoral people they appear to have been mostly nomadic or semi-nomadic. Traces of their affinity to seminomadic life may be seen in several parts even to this day. Jodkurali the village adjacent to Umarani contains Kurubas who chiefly tend sheep. These shepherds remain in their homes only for about a month or so and they spend the remaining part of the year moving from place to place in search of fodder and suitable climate for their animals. Of the 79 families of Kurubas in Umarani, 21 possess in all 526 sheep. A few of them are still leading a seminomadic life in which they remain at Umarani only for about three months in a year. These persons also own lands but they lease out their land annually to others for cultivation. Except eleven households the rest own lands and have cultivation as a means of livelihood. A few persons are agricultural labourers while a few others are milk vendors. Though weaving of woollen blankets and spinning of wool are not alien to the community none in Umarani is now engaged in these activities. Occasionally a Kuruba spinning wool with a spindle may be seen. There are one or two pits where the looms can be set up but these the seldom used. The Kurubas are showing keener interest in cultivation and such other occupations and are slowly severing their association with their traditional vocation of sheep tending.

Kurubas are also known as Dhangars. They are divided into several subcastes such as the Hatthi-kankana, Unni-kankana, Jaude kurubar, Hande Kurubar, Vader, etc., who may interdine but not intermarry. The Vaders are of the highest status and they may marry girls of the lower order after due purification ceremonies. The Vader girls cannot marry outside their own subcaste. The Kurubas speak Kannada at home as well as with the others. All the Kurubas of Umarani are Hatthi-kankanas, that is, cotton wristlet wearers. They are sub-divided into several *bedagu* or clans such as *Honnakhairanavar, Gowdanavar, Uddinavar* etc. They use the suffix *appa* to their names and the different family lines have different surnames. The common surnames found at Umarani are Pujari (priest,) *Jiddimani, Mayadumma, Itnali, Gavnali, Chinnanavar,* etc. They reckon descent in the male line for both male and female children. Endoclan marriages are taboo. They allow widow remarriages and also divorces. As a class the Kurubas are non-vegetarians and have no restrictions regarding the consumption of liquor. Generaally they are not clean in their appearance and habits. Educationally they are very backward. They are hard workers and are known for their honesty. They worship Beerappa of Umarani, Siddaraya of Nagarmunolli, Bhakavva, Yellavva and Mayavva. They are religious and god-fearing. They believe in ghosts and spirits and have faith in sorcery and sooth saying. They consult Brahmin *purohits* or else the Lingayat Jangams. Some of them are nowadays evincing interest in educating their children.

Mahars

In this region, Mahars are also called Holers or Holias. Some people also call themselves *Channayyas*. They are found in varying numbers all over the district and have their counterparts popularly called Holeyas or Adikarnatakas all over the State. They hold a low position in the social hierarchy and the caste-Hindus consider their touch as defiling. By tradition, they are village servants, landless labourers, village watchmen, boundary markers, removers of dead animals, drummers and bugle and horn blowers. In many villages they have been enjoying service *inam*

lands but due to succession and consequent fragmentation the lands held by individual households have now become very small. In Umarani also they have *Maharki inam* lands but the extent held by each is only some 20 to 50 cents. The Mahars of Umarani speak Kannada both at home and outside. In the villages north of Chikodi and also elsewhere there are Mahars who speak Marathi. This is only a regional variation and it is said that interdining and inter marriage are allowed and practised.

The Mahars of Umarani belong to two major lineages called *baddegalu,* who interdine but do not intermarry. They are agnatic kinsmen and believe that they are likewise related to the Mahars living at Nanadi and a few other villages which were granted as *Inam* to the Inamdar of Umarani. It is not known when the founders of these lineages came over to Umarani. Each lineage has a *Mestri* or headman who acts as their common leader. During the past two or three decades a few other families hailing from different lineages have immigrated for more or less permanent settlement. These families intermarry with the two original family lines of Mahars in the village. Thus, though in the past village exogamy appears to have been prevalent nowadays marriages within the village are possible.

They are a class of poor people who work as labourers either in the fields or elsewhere. They go to Chikodi seeking non-agricultural work and at times they move on to even farther places. Of the 55 Mahar households in this village 14 are landless while another 21 own less than an acre each. Thus most of them are mere labourers and are striving to earn a raesonable living. Their houses are illkept, congested and illventilated. Many of them are living in houses with tiled roof and stone walls but these are very small in size. Few houses of theirs have regular rooms; and privacy is altogether lacking. They are backward in all respects. They have been subjected to many social handicaps but of late there seems to have been some slight relaxation of the one time rigid rules. A few among them have studied upto matriculation and are now in employment at different places. Two are graduates but they are staying at Belgaum Two men of Umarani are employed in Army while a few others though illiterate have emigrated to Ichalkaranji where they are employed in cloth mills. Of late they have been sending their children to schools but their real bane appears to be the ever lurking poverty. In the past the *basavi* system by which they could allow their girls to remain unmarried and lead a life of prostitution was widespread among them. In recent years however, there has been a steady decline and now marriages are almost universal. Divorce is allowed by custom. Widows and divorces can remarry without incurring any loss of face. They believe in ghosts and evil spirits and have faith in soothsaying and sorcery. At times of necessity they consult either Brahmin *purohits* or Lingayat priests but they are served by neither of the two priestly classes during their life cycle or other ceremonies. They worship Sthaladappa, Bhakavva, Santhubai and Yellavva. In the past they used Mahar or Holer as their common surname but for the past two decades or so they have begun to use different names such as *Kamble, Kalasingi, Bheemanayak, Ramanayak* etc., as their surnames.

Brahmins

There are only seven Brahmin households in the village. Three of them have *Naik* as their surnames while the other four have *Peshve, Bhat, Deshpande* and *Kulkarni* respectively. All of them are *smartha* by sect and owe allegiance to the Sankeshvar branch of the Sringeri monastery. Their family deities are Malliah of Jejuri, Bhavani of Tulzapur, Virupaksha of Yedur etc. They make pilgrimages to Ganagapur, Gokarna, Narasimhavadi, etc. All of them (except that of the Village Panchayat Secretary) own lands and are owner-cultivators. The educated individuals usually prosecute their studies outside and seek employment. Their mother-tongue is Kannada but many are fluent with Marati.

Muslims

The Muslims are immigrants to Umarani. One of the household is that of a tailor who came over to the village from Siddapurvadi in about 1956. The other families are the progeny of a common ancestor who came over to Umarani four or five generations back. He was a *mulla* and is said to have been granted 22 acres of *inam* land which is now shared by his descendants. Their land is now under dispute. The Muslims are cultivators and they also earn by working as labourers. As they have no mosque in the village they visit Chikodi and call on the services of a *Mulla* at Chikodi. They revere Dastageer Peer and Masapti and attend *uras* fairs held at Chikodi, Nippani and Jugol. They celebrate Moharram as a community festival and even the Hindus participate with them. Similarly the Muslims offer obeisance and worship to Bhakavva, the village deity. Like

Hindus they also worship agricultural implements during the Dasara festival. Their practices and beliefs differ little from the other Muslims in the region. They belong to the Sheikh sect. Their mother-tongue is Urdu but all speak Kannada fluently. They are non-vegetarians but do not eat either pork or beef.

Other Castes

The Mangs are also included in the list of Scheduled Castes. They suffer social disabilities even to this day. Even Mahars who are also among the Scheduled Castes do not allow the Mangs to draw water from the public wells. They are leather workers and some of them make ropes and broomsticks. They are generally labourers and are very poor. The Koravas are the basket makers. Kabbaligas are also called Koli and Sunnagars. By tradition they are manufacturers of lime by burning of limestone. In Umarani many of them are engaged in lime manufacture. The Chamagars are leather workers while the Buruds or Medars are basket makers. The Marathas are land owners and one of the households may be classed as rich. Their mother-tongue is Marathi and all of them are familiar with Kannada.

Houses and House types

In the village there are both residential and non-residential structures. To the latter category belong the few exclusive cattle sheds, temples and the *chavadi*. Though it is normal for a household to occupy one full house there are several instances where two or more households are seen sharing a common house. On the contrary there are a few households, especially those situated far away from the village-site, occupying two structures. If one of the houses is situated in the village-site the other is more or less a farm house used for dwelling purposes seasonally. According to Table XII it is evident that 75 households are living in houses without any regular rooms. The total number of persons in these households being 387 they constitute 20.6 per cent of the total population. 182 households out of the 312, are living in houses which have one regular room and a kitchen. There being 1,093 inhabitants in these they form 58.3 per cent o fthe total. Households with one room thus appear to be the norm. There are only 44 households consisting 287 members, (15.3 per cent) which live in houses with 2 rooms. The remaining eleven households have houses having more than two rooms. In the rural areas it is not very common to seek privacy in houses by constructing rooms in their houses. Large sized halls, verandas or even rooms are quite common. Whenever necessity arises cloth screens are placed in these large apartments to have temporary rooms. The kitchens are also larger in size and can be very well used as dining rooms.

All the houses in Umarani and its neighbourhood have rectangular ground plan and inclined roofs. There is, however, a sprinkling of houses with flat mud terraces. From table 13 it may be observed that 234 households or 75 per cent of the total number of households in the village live in houses with tiled roofs : 63 households (20.2 per cent) live in thatched huts; 10 households (3.2 per cent) have houses roofed with zinc sheets and the remaining 5 households (1.6 per cent) live in houses with mud roofs. The houses with thatched roof are generally occupied by poor irrespective of their caste. Of the 55 Mahar households 18 are found residing in houses with thatched roof. Even among Lingayats who are relatively better placed 20 households (15.6 per cent) occupy such houses. Data regarding house types by wall are presented in Table 13 A. Stone and mud walls are the most common type of wall while houses with only stone walls are also to be found in considerable number. It is common for the rural folk to prepare earthen lumps of rectangular shape (large sized bricks) and after drying them up use them for construction of walls. Houses with mud walls or those with straw or grass walls are few in this region. Stones are locally available in plenty and so is mud. The winds are generally heavy and thatched huts cannot withstand this force all through the year. Thus even the poor try to construct stronger houses. Among Mahars 26 out of the 55 live in houses with stone walls. Here it may be added that these stones are not properly cemented but are merely piled up to form walls. Similarly 53 out of the 79 households of Kurubas live in houses with stone walls. The houses occupied by Lingayats and Brahmins are generally better than the rest. Ten households, of whom 5 are of Lingayats and the others, are of Mahars, are living in thatched huts. These belong to recent immigrants to the village and in due course they too would put up walls of stones or mud.

The houses with inclined roof are of two types, In one of the types there would be a single inclined roof while in the other, two slopes diverge from a central ridge. If country tiles are used, in either case it is common to set the tiles on bamboo frame

work. The houses with Mangalore tiles generally have reepers of wood. If the houses with a single sloping roof have a *padasali* (closed veranda), *nadumane* (hall) and a kitchen those with two slopes generally have a *padasali* and a kitchen. Separate bath rooms are found only in a few Lingayat and almost all the Brahmin households. Among the other communities bath rooms are seldom found. A corner of the kitchen itself is used for bathing purposes. As the villagers utilise open fields for answering the calls of nature built in latrines are altogether absent. Twenty nine out of the 312 households reported to have sheds used exclusively for housing their livestock.

The materials for construction of houses are locally available. Voddars of Chikodi do the quarrying work in the nearby granite quarries owned by the Inamdar of Umarani. These quarries are well within a couple of miles from the village site of Umarani. The cost for 100 coarse stones of varying sizes is generally Rs. 5 while the cost of dressed stones of size 12″×8″×6″ range between Rs. 20 and Rs. 22. The stone slabs (24″×8″×6″) used at the corners are sold by numbers each priced at 50 to 75 paise. *Horasalakallu* or the stone slabs used at the threshold, cost Rs. 10 per pair. The stones quarried out while digging a well are given gratis to the needy by the owners as it is customary not to charge any price for such stones. For cementing these stones, *Halamannu,* which is locally available free of cost, is used. Bricks can be made out of this *Halamannu* and then the charge per 100 bricks or ittangi of size 4″×12″×15″ would be Rs. 18 to 20 In the past the walls used to be nearly 3 cubits or 4′6″ thick but now a days the thickness of the wall ranges between 12 inches to 24 inches. Windows are found only in a few houses that too, in those which have come up recently. The wooden doors are of two types locally known *akhanda bagila* (single plank door) and *padakina bagila* (doors with 2 planks). Beams and pillars are of either neem or babul trees which are locally available. Country tiles made on the potter's wheel are in popular use since about the past 2 decades. The cost per 1,000 pairs ranges between Rs. 80 and Rs. 100 and these are available at Kothli, Savadathi and Nasalapura villages. In the past, hand made tiles made at Kerur an adjacent village are said to have been popular at Umarani. These are of course cheap costing about Rs. 20 per 1,000 number but as these are not properly burnt, water percolates through them during the rainy season. Bamboos are brought from Nippani, Sankeshvar or Raibag. Skilled masons are available at Belkod, Bombalvad and Chikodi at a wage rate of Rs. 5 per day. Assisting labourers are paid at Rs. 2 per day. The local carpenters can attend to the joinery and fixture work. They too demand Rs. 5 per day. It is not customary for these skilled workers to work on contracts. The poor mostly build their houses indenting upon the skilled workers only when it is very essential.

The houses adjoin each other in the village-site. These houses as also the farm houses do not have compounds. The houses in the village-site do not have courtyards either in the front or at the back. A few leave narrow *pials* that can be used for squatting purposes. The plinth of the house is generally of gravelly mud and the floor space is frequently smeared with cow dung wash. The houses have arrangements to drain out the water which is allowed to soak into the pit or diverted into the street gutters. The walls of the house are smeared with a wash of *Halamannu.* Wall decorations and embelishments are seldomo to be seen. Crude designs representing Sun, Moon, ears of wheat, etc., may however be seen on the walls of a few houses.

The villagers perform several ceremonies while constructing a house but not a hut or a temporary shed. The house site is selected carefully and for this some consult the *swami* of a *muti,* or some reputed astrologer. They have their own devices also. After broadly locating a site, a pit is dug at central place and it is filled with water. *Puja* is performed and the pit is covered with a large plank. On the following morning the spot is verified for a muddy soil and traces of water the absence of which leads to the rejection of the site. In another method, they bury an earthen pot full water and when examined on the following morning if some water has spilt on the ground it is a good omen. Otherwise the site is rejected. When a site is located the next thing would be to determine the length and breadth of the proposed structure and in this, the help of an astrologer is considered very essential. Actual work is commenced when *Rajayoga* prevails and the houses are usually built during *Karthika, Margashira, Phalguna* and *Chaitra* months Soon after the trenches for foundation are dug on an auspicious day *puja* is performed to the *paya.* On this occasion an earthen pot full of gruel and some coins are buried underneath the surface. After filling in the foundation trenches the top

surface is measured with a rope to check up whether it is in a perfect rectangular shape. If there be some irregular shape it is set right and *eimooli* (or five corners) is thus avoided. They believe that *eimooli* causes trouble through evil spirits, to the occupants. Again, when the door frame is placed in position the carpenters perform *puja* and the top beam is girdled with a piece of cloth rendered yellow by dipping in turmeric paste. In it are tied a turmeric root and *ker beeja* (marking nut). The main door generally faces the North or the East and the villagers consider it very inauspicious to do any work whatsoever facing the South. When the ridge pole is mounted there would be some *pujas*. When the house is ready for occupation the house-warming ceremony which is locally called *Udapani* or *Vastu shanti* is performed. The rich invite their religious preceptor to obtain their blessings on the occasion. The hearth usually faces either the West or the North. On the house-warming day milk is heated in a small container so that it overflows on the hearth. Five married women engirdle the house with cotton yarn after which they are given some presents. Two small round stones placed on the threshold of the house which represent Bharamappa are duly worshipped. The carpenter and the mason receive turbans or some clothes as presents for their work. Relatives and friends join the feast got up for the occasion and it is customary for them to give some present (called *Ayara Maduvudu*) to the host.

Dress and Ornaments

The type of dress popular in the northern districts of the State is common for all the castes and occupational groups. The poor and the lowly are generally illclad while the richer sections are dressed in finer clothes. The men are generally seen in a dhoti worn with a *kachche*, banian, shirt, and a *pataga* that is, turban or a cap. *Dhotra* or coarse dhotis are generally of handloom. The price per pair ranging between Rs. 12 and 15, the size is 48" x 4 yards. These are popular among all working classes. Those in affluent circumstances use finer varieties of dhotis the price of which vary between Rs. 20 and Rs. 30 per pair. Mill-made dhotis are also equally popular and it is more so among the rich. When properly worn, the dhoti with the *kachche* covers the body from the waist down to the ankles. While working, the lower portion is gathered and tucked at the waist in order to secure easy movement of the limbs. A few young men have of late taken to the use of knickers as undergarments. So also pyjamas are gaining in popularity among the adolescents and the younger men. Underwear banians made of coarse cloth are called *munda*. An ordinary field worker requires a pair of banians per annum and the total cost would be about Rs. 5. Hoisery banians are slowly replacing the *munda*. Shirts and *jubbas*, generally of white long cloth which cost between Rs. 5 and Rs. 8 each are commonly used by all sections of the village community. Normally an adult requires 3 shirts per annum. The clothes required by men, women and children of the village are stitched by the two local tailors. A few Lingayats, Brahmins and also others have cotton coats for occasional use. A few young men have trousers and bush-shirts which are worn only when they go to towns and other places. Turban called *pataga* is the most common type of headgear found in and around the village. It is generally 36 inches broad and 8 yards in length and may be either of cotton or silk. The colour of the turban is either white, yellow, pink or red. The silk turbans are very costly and as such only a few individuals own them. The cotton turbans of coarser variety which cost between Rs. 12 and 25 are the most common. A pataga ordinarily lasts for 2 years and the poor use it still longer even after it is partly worn out. Since the past 10-15 years white caps are gaining wide popularity. These are much cheaper and less cumbersome. But the turban has its advantages also and cannot be displaced so easily. Among the adolescents and school-going children pyjamas, shirts and caps are popular. The rustic children wear knickers and shirts while the adolescents wear dhotis and *munda* and occasionally shirts and turban or caps. Chappals are the common foot wear in use among all sections of the village population.

The usual dress of the women folk in this region consists of a saree and a blouse. Handloom sarees of darker shades and coarse to medium variety which cost about Rs. 13 to 25 each are the most popular. Mill-made cotton sarees and voiles are also used by a few women. The dimensions of the handloom sarees are generally 48 inches by 8 yards while those of the mill-made sarees are 45 to 48 inches×6 yards The general pattern among women is to wear the saree without a *kachche*. Occasionally while working in the fields they do tuck the saree in the *kachche* fashion but this is only a temporary arrangment for convenience. Among the Brahmins and Marathas the norm for the married women is to

wear the saree with a *kachche*. But now a days due to the popular use of petticoats by younger women among these communities, the habit of wearing saree with a *kachche* is slowly dying out. They have begun to use sarees of lesser dimensions which are only 6 yards in length. Generally the women among the cultivators and other working classes buy two or four sarees a year while the poorer sections buy only one or two. Blouse called *kupsa* which costs about Rs. 4 each is the popular upper garment which covers the body and the arms. But the blouse is concealed under the upper end of the saree which is passed over the left shoulder, the head and the back. Girls wear frocks and blouses or skirts while the teenagers dress themselves in sarees of smaller dimensions and blouses. Chappals are popularly used by women of the Lingayat, Kuruba and other land-owing sections.

Tattooing as a form of body decoration is prevalent among the rural womenfolk of this region also. It is done by the women belonging to Killekyata community who move from place to place during the harvest season. They are paid mostly in grains. The forearm, the forehead, temples, cheeks and the chin are the favourite parts of the body which are tattooed. The designs are always simple except those on the forearm which depict at times some complicated geometrical or floral designs or the images of favourite deities. Small circular patches adorn the cheeks and the chin while crescents are tattooed on either side of the eyes. On the forehead a circlar patch represents the *kumkum* the auspicious vermilion mark that adorns only the *defacts* married women and the never married. The other design is to have three parallel stripes, across the forehead to represent the *vibhooti* marks.

Men wear fewer ornaments than women whose love for ornaments is proverbial. If the rich and the affluent buy costly ornaments made of gold and silver, the poor and the lowly satisfy their urge by going in for cheap and tawdry ornaments. Men wear *kudiki* the ornament for the ear and finger rings. A few among them especially the old and the respectable members among Kurubas, and Lingayats wear *bavali* a crescent shaped gold ornament for the upper rim of the right ear. The Lingayats have *Gundugadagi* the silver casket for accommodating the stone linga which they have to wear constantly. Among Kurubas some men put on silver or copper rings called *Honnungara* for their thumbs. Some young men belonging to the richer sections of the village community have gold chains for wrist watches.

The following is the list of ornaments in commen use among the women of the village :

Sl. No.	Parts of the body where the ornaments are worn	Local name of the ornaments	Material	Approximate cost and Remarks
1.	Ear ..	(a) *Muthina Hoova*	Pearls studed in gold	Rs. 20 to Rs. 50 per pair
		(b) *Ujare* (for the upper rim of the ear).	pearls and a gold tube	Rs. 10 or more per pair
2.	Nose ..	(a) *Nathu*	gold and crystals	Rs. 20 not popular since 15 years.
		(b) *Moogabattu*	pearls and gold	Rs. 6 to Rs. 15 each
3.	Neck ..	(a) *Guladali*	Necklace of black beads (two strings) with three gold pieces called *Gunda* and *Hutta* on either side of the *Gunda*.	Rs. 5 to Rs. 20
		(b) *Eksara*	Necklace of gold balls filled with wax.	Rs. 70 to Rs. 100
		(c) *Bormala*	Gold	Rs. 200 to Rs. 300
		(d) *Teeki*	Necklace of gold balls aligned in rows of three.	Rs. 200
		(e) *Puthali*	Necklace of gold discs bearing the imprint of a horse.	Rs. 150 to Rs. 450
		(f) *Patagi*	0.2" inches wide strip of gold to be worn around the neck.	Rs. 500
		(g) *Sarapali*	Silver chain	Rs. 20 ; popular among Mahars only.
4.	Waist ..	(a) *Naduvina patti*	Silver waist belt	Popular among women in the 15—30 age-group Rs. 20 to Rs. 40.
		(b) *Gejje patti*	Silver waist belt	Rs. 40 to Rs. 60
5.	Wrist ..	(a) glass bangles	glass	....
		(b) *Patli*	gold	Each *patli* weighs nearly 3 tolas of gold.
		(c) Bangle	gold	Rs. 250 or more per pair each weighs about a tola of gold.
6	Finger ..	Finger rings	gold or silver	....
7.	Feet ..	(a) *Thode* or *sarapali*	silver	Rs. 100 to Rs. 200 per pair ; each Thode weighs 20 to 30 tolas of silver.
8.	Toes ..	(a) *Kalungara* for the 2 toe		Rs. 2 per pair
		(b) *Varameenu* for the smallest toe		Rs. 3 to 5 per pair

Some of the ornaments mentioned in the list such as *guladali*, toe-rings, nose-screw, glass bangles and the ear ornaments are taboo for widows. In recent years this rule is not being strictly observed among the Kurubas, Mahars and even the Lingayats. Among the middle class families except the costly necklaces such as *teeki*, *puthali* and wristlets such as *patli* the women possess other ornaments. The poorer classes have earstuds, glass bangles, nose screws, waist belt, *guladali* and if possible the Eksara and the toe rings. The possession of large number of ornaments adds prestige to the status of the household in the village.

Household Goods

Household utensils, implements required for the economic pursuits followed by the households and a few other sundry items constitute the material possessions of the village folk. Their living is simple and their needs are few being limited mostly to the bare necessities. Furniture and other consumer goods which are not very essential in their day-to-day life are luxuries which only a few with the modern outlook go in for. They are accustomed to the rough side of life and do not long for comforts which are beyond their reach. This outlook is however slowly undergoing a change especially among the young men of the socially and economically advanced communities.

The household utensils are mostly earthenwares, vessels of copper, aluminium, brass or bellmetal. The number of each type of vessels possessed vary from household to household depending upon the economic condition of the household, and also its size. If among the very poor only a few essential earthenwares are to be seen, among the relatively better placed households larger number of earthen and metallic vessels may be found. The earthenware in common day-to-day use are *haravi* (for storing water, cost Rs. 2.50 to Rs. 3.00 each), *koda* (for fetching water from the wells cost Re. 1.00 to Rs. 1.25), *mandana* (wide mouthed cylindrical vessel for collecting the refuse water, etc., cost 0.75), *bindige* (smaller than koda), *Gadige* (for heating milk), *sore* (for cooking vegetables and food), *chatgi* (for storing butter milk), *magi* (for keeping edible oils), *tatranigi* (water bottle), *muchchana* (lids), and *panatha* or lamps. The lower classes use earthen vessels for storing the chilli powder, pickles and jaggery also. The number of earthenware in a household varies between a dozen and two. The earthenwares are available at Chikodi on all days of the week. Aluminium vessels are mianly used for making tea. Thus kettles, tumblers, locally called *jambu*, spoons, and basins are commonly found among the upper and the middle classes. Even among the poor some 3 or 4 aluminimum wares may be seen. Plates and *tambige* of aluminium, a few milk cans may also be seen in the village. From about 1960 or so, pitchers of tin (*Thagadina koda*) which cost about Rs. 6 each are slowly gaining in popularity. Brassware found in Umarani are generally *koda* (pitcher), *tambige*, *jambu* (tumbler), *bogani*, *parata*, *thatu* (dining plate), *thabana* (basin), *thali* (similar to tumbler), *milli* or *gindi*, *kagi* (or Gomukha), *sattal* (or *kolagu*), *battala* or *vataka*, spoons, ladles, and lamps called *sameygolu*. *Arati*, *kalasagindi*, *kunkama karadige*, are a few other items of brass which are used while offering worship or on other social occasions. Thus the number of vessels in a household vary with economic conditions. The Brahmins and Lingayats possess larger number of brass vessels. The copper vessels in common use are *hande*, *koda*, *tappeli*, *tambige*, *thabana* for keeping *puja* articles, *kirisoutu* or *uddarane*, etc. These are popular only among the affluent. *Gangala* or bell-metal dining plates are in common use among the Kurubas and Mahars, Mangs, etc. Among Lingayats *thabana* or brass dining plates are more popular. Of late a few have bought stainless steel vessels and plates also but their numbers are small. Ironware such as *kadatara* (spatula), *tave* (pan), *chamache* (spoon), *ealige*, *herunige*, *kadovige* and *jari* are commonly found in most of the households. Of the wooden articles mention may be made of *kodambige*, (disc), *bellunige* (rolling pin), *holigi mane*, *shavige mane* and *huttu*. In most of the households cups and saucers may be seen in daily use. Grains in small quantities and also other food articles are stored in tins and cans or in vessels. Almost all the households possess knives, sickles, wicker-baskets, felling axe, crowbar, iron pans, etc. Those having cultivation as at least one of their occupations have various tools and implements such as the plough, rake, harrow, etc., while the artisans have tools required for their daily use.

Table 12 provides information about the possession of furniture by households classified by castes. At the outset it may be observed that the items of furniture are found only among the Lingayats, Brahmins, Marathas and an insignificant number of Kuruba and Panchala households. Mahars (except one household the head of which is a tailor and consequently possesses a stool), Mangs, Kabbaligas, Muslims and the other castes practically have no items of furniture at all. Even among Lingayats, only 16 households out of the 128 (12.5 per cent) possess either wooden or rope cots. The proportion of the households possessing cots to the total is relatively high in the case of Marathas, Chamagars and Brahmins. This is partly because of the small number of households of these communities in the village and partly because of modern outlook prevailing among the individuals. Though there are 79 households of Kurubas in the village only one household possesses a cot. Chairs are

found in the households of Lingayats, Kurubas, Brahmins, Maratha and Panchala to the exclusion of others. The village panchayat owns a dozen folding chairs which are requisitioned by the villagers whenever required. The households having table, almirah, etc., are very insignificant in number. The local carpenter is capable of preparing of wooden chairs, tables, stools and almirah among other things.

Castewise particulars of households possessing consumer goods are contained in Table 12A. Even in this regard the Lingayats are seen to figure in very frequently as the contribution from this community to the total number of households possessing the items considered is relatively high. Battery torch lights are possessed by a large number of households. Nearly two-thirds of the households having torch light are those of Lingayats. Among Mahars only 3 out of the 55 households (5.5 per cent) have torch lights while among Kurubas who are a little better placed both economically and socially as compared to the Mahars there are 12 households (15.3%) possessing torches. Bicycles are quite popular in the rural parts as well as towns of this region. In the village the number of households owning or possessing a bicycle together constitute roughly one-sixth of the total. There are 54 bicycles in the village for a population of 1,873 persons. The Lingayats and the Kurubas possess 42 out of the 54 bicycles while the Mahars have 4 and the Brahmin and Panchala have three each. It is noticed from the Table that of the 27 households having wrist-watches as many as 21 are of Lingayat community. By and large it may be concluded that the Lingayats, Brahmins and Marathas by virtue of their better economic stability and also urban contacts possess a larger number and variety of consumer goods than the rest.

It is evident from Table 12-B that only 3 out of the 312 households in the village use mosquito curtains. If two of them belong to Lingayat community the other household is that of a Maratha. All the three are earning more than Rs. 1,200 per annum. Toilet soaps are used in only 26 households 18 of which are those of Lingayats, 5 are of Brahmins, 2 are of Kurubas and one of Marathas. The habit of sending clothes to washerman has been noticed only among 38 households in the village. This number is composed of 28 Lingayat, 5 Brahmin 4 Kuruba and one Maratha household. The washerman who is traditionally bound to serve Umarani lives at Nanadi about nine miles away. He visits Umarani once a week to collect the soiled clothes and delivers the washed ones. At times the services of the washermen at Chikodi are also utilised.

Food and Drinks

Castewise particulars regarding the dietary habits of the villagers are contained in Tables XVII, XVIII, 11 and 11 A. It is evident from Table XVIII that all the households belonging to Lingayat, Brahmin and Panchala communities are vegetarians. Among the other communities of the village the consumption of non-vegetarian dishes is allowed by custom. But due to economic stringency many cannot afford to buy mutton or meat frequently. Fowls and chicken are more frequently consumed. Mutton, meat etc. are available at Chikodi on all days of the week. The Mangs, Mahars and Chamagars who are said to have been habituated to consume carrion profess to have given up this habit during the last 15 to 20 years. A few households belonging to Kuruba Maratha and Muslims have voluntarily given up non-vegetarian food. This is mainly because of the fact that their houses are surrounded by Lingayats who are strict vegetarians and partly because it adds to their respectability in the village.

Jowar, wheat, maize and other millets constitute the staple food in this region. Rice is used regularly though sparingly, by a few Lingayat and Brahmin households. In many households *navane* or Italian millet is used as a substitute for rice on festive occasions. Table XVIII indicates that most of the households depend on more than one cereal for their staple food. The poor people always go in for cereals which are relatively cheap and therefore cannot stick on to only one type. *Bhakri* (unleavened cake) and *ambli* (gruel) are the dishes made of jowar flour while from wheat flour *chapatis* are made. Wheat preparations are usually holiday dishes much as *holige sajjakana holige, karjikai, shavige* etc. Those who produce wheat, in their fields frequently prepare *sajjaka* out of broken wheat especially during and immediately after the harvest season. From maize flour are made *rotti* (unleavened bread) and *ambadi* while from broken maize *hukinuchchu* is prepared. Whenever *urd* is available it is common to mix the *urd* flour with that of jowar and prepare rotti from the mixture. From the flour of *hundijola* (fodder jowar), *baragu, same* and ragi, *rottis* are prepared. The villagers use pulses such as *arhar, gramdal* and

the vegetables locally available. They use coriander, chillies, pepper, cummin, mustard, ginger, garlic onion, tamarind or *amasolada kai*, salt, groundnut or mohua oil, etc., regularly. Those who are having cows and buffaloes in milk and also those few who can afford to buy, use buttermilk, curds and ghee. The side dishes prepared commonly are *amra* or *amati* (soup from pulses), vegetable curry called *palya, karabele, togaribele usali, jhalaka, onagi, Uddina palava* and chutney. Generally two or three of these side dishes are prepared daily but all depends upon the economic condition of the household and also the availability of the ingredients. The poor, mostly consume maize which is relatively cheaper than jowar. The side dishes prepared by the poor are also not very tasty. If pulses are costly they prepare a soup known as *amasolada saru* (*amasolada kai* is a substitute for tamarind) and rest satisfied with it. There are no marked seasonal variations in the food habits of the villagers. However, most of them are accustomed to consume *ragi ambali* (ragi gruel) during the summer months for its cooling effect.

Generally, the villagers consume food thrice a day. The morning breakfast is termed *Nyari* and it is eaten at about 7 A.M. before commencing the day's work. Food prepared on the previous day and kept overnight locally called *Thangala*, consisting of *rotti* and *onagi* or *jhalaka* constitute the menu for the breakfast. Some use curds also. The midday meal is taken between 11 A.M. and 1 P.M. When the field work is going on briskly it is customary to eat the lunch in the fields. Otherwise, the workers return home for food. The items for the midday meal are 2 or 3 jowar cakes, *amra, khara*, or *onagi*. In some households cakes may be substituted by *ambali* or *jolada nuchchu*. The night meal is consumed round about 8 P.M. For this, *rottis* are prepared afresh and these are eaten with *jhalaka, Hunsisaru*, or *onagi* of the afternoon. In some households rice is also prepared for the night meal. Usually the villagers have a light meal during the night for they have to get up quite early in the morning. Some men prefer to eat the cold *rotti* (Thangala) always as it is considered to be good for health.

The dishes prepared on feasts and festivals are generally *holige, shyavige, kichadi, undi, kadabu, huggi* and *sajjakana holige*. The Muslims prepare *biranj* or *biriyani, sirkurma* besides those mentioned above.

Tea is the most popular beverage in this region. In Umarani, as is seen from Table 11A, 274 households out of the 312 are in the habit of taking tea. Even among the Mahars tea is a common item which has almost come to be reckoned as essential. Those who cannot afford milk gladly consume the sweetened tea-decoction which is called *kari chaha* or black tea. Many use gur which is relatively cheaper than sugar. Thus it is observed from Table 11 that 149 out of the 312 households are not in the habit of taking sugar regularly. The proportion of such households to the total is high among the Mahars and the Kurubas. Tea is some times substituted by the powdered leaves of a local plant called *cha thappala gida* (or tea-leaf plant) which is very cheap and may be either bought in the Chikodi market or even gathered free. The leaves are boiled so as to yield a strong decoction to which is added gur and milk. This mixture is believed to be an effective cure for colds and cough.

Food is generally prepared by the women folk of the household. In a cultivator's family the adult female members get up at about 4 or 5 A.M. After a wash, they attend to the grinding work by which time the adult males would be up and one of them prepares the morning tea. Then the women attend to the cleaning part of the work, fetch water from the well and by about 9-30 A.M. prepare the *rottis*. The entire cooking will be over by about half past ten. The night meal is cooked between 7 P.M. and 8 P.M. Firewood, dried up twigs, and roots, *chagna* or cakes of cowdung are the fuel used for cooking food and also for heating water for bathing. The seven households which possess the pressure stoves occasionally use kerosene oil as a fuel.

Consumption, as also production, of liquor is prohibited by Law in this region. As such, none in the village is given to the habit of drinking any intoxicating liquor. The Brahmins and the Lingayats are the conventional teetotallers while among others the society imposes no such restriction. Thus whenever liquor is available a few help themselves with it and satisfy their cravings. Smoking either the *bidi* or tobacco in earthen pipes called *chilume*, is popular among men of all castes and income levels. The agriculturists prefer the *chilume* on account of its relatively low cost. A few men smoke cigarettes occasionally. It is customary for persons of the same social standing to pass on among themselves a lighted *bidi* or a pipe for a puff. Those who are lower may accept such bits of *bidi* or cigarette but cannot offer to those who are socially of a higher order.

Beliefs and practices connected with birth.

The practices connected with birth are almost identical among all communities. Invariably the parents of a girl fetch her to their houses for her first child delivery and the subsequent confinement which lasts for about 3 to 5 months. It is an obligation which even the very poor endeavour to fulfil. Pregnancy is recognised during the third month. Even in the second month as soon as the symptoms are noticed a message is sent to her parents. The formal recognition of pregnancy is marked by a feast and presentation of a saree, blouse and bangles to the pregnant woman in either the fifth or more commonly the seventh month. The ceremony is locally known as '*bale kupsa maduvudu*', (*i.e.,* presenting bangles and blouse) and the expenditure is borne by the parents of the pregnant woman. Her parents-in-law may also celebrate the ceremony on a different day and give her presents. Among Lingayats when the foetus is eight months old, the family priest is invited to perform *puja* at home and tie a *linga* to the right upper arm of the expectant mother. This rite is known as *Lingadharana* but only a few celebrate it. The pregnant woman moves on to her parental home in the seventh or the ninth month as it is considered inauspicious to do so in an even month. She observes very few restrictions regarding her work and food even during the advanced state of pregnancy.

The child-birth occurs in a room of the living house itself. If no such room is available the villagers put up screens of *Gudara* (carpet) in the main hall itself and thus arrange to provide the requisite privacy. The parturient woman is assisted by a local *dai* or an experienced elderly woman of the Kuruba or for that matter, of any community. In cases of complicated child-births the caste Hindus requisition the services of the more experienced Mahar women. Ordinarily the touch of a Mahar defiles the caste Hindus and no Mahar can enter the house of Lingayats, Kurubas and others. The villagers are now aware of the medical assistance provided by the hospitals and the qualified midwives. Thus occasionally, the midwives (locally termed *Narsuba*) are called upon to attend a few delivery cases. Since about 1960 the tendency to take the woman for delivery to a maternity hospital is manifest especially among the Brahmans and Lingayats who are both economically and educationally more advanced than the rest. When the woman is in travail all the ornaments are removed from her body and she is laid on a country rope-cot called *horasu*. Soon after the birth the umbilical cord is severed with a sharp sickle or knife and the placenta is gathered in an earthen pot. A few coins are placed in this pot and later it is buried in a convenient spot such as a water drain. The mother and the baby, as also those who attended the delivery, bathe in warm water.

After the birth of child the Lingayats invite their priest on the third or the fifth day to perform certain purificatory rites and also to present a *linga* to the new born. Till this ceremony is gone through the inmates of the house where the birth occured including the baby and the mother are considered to be in ritual pollution. The Kurubas, Mahars and others (excluding the Brahmin and the Marathas) observe pollution for 5 days, Brahmins and Marathas observe pollution for 10 days and perform the purificatory ceremony of *punyaha,* etc., on the eleventh day. For the Lingayats *padodaka* is the main purificant. Kurubas, Mahars and others consider themselves devoid of pollution automatically after a bath at the end of the stipulated period and smearing of the floor with a cowdung wash. The clothes are cleaned to get rid of the impurity.

Among all communities *setagavva* is propitiated on the fifth day. On this occasion 5 small pebbles of stone placed on the threshold are worshipped in the forenoon by the *dai*. Later these stones are immersed in water. A few children are feasted with some sweet dishes. The *dai* also visits the spot at which the placenta lies buried for performing some puja. The mother wears green bangles and from then on she may put on her ornaments. In the evening 5 wick lamps made of well kneaded wheat bour are lighted in the confinement room. *Puja* is performed by the dai and after some sweet dishes are offered as *neivedyam* the lights and the dishes are carried away in concealment by the *dai*. The villagers believe that Brahma, the Creator, charts out the destiny of the baby on this fifth night. In Umarani, about 2 furlongs from the village-site the villagers have a stone slab by the side of an *aavrekanti* (a bush of cassia auriculata) which represents *santubai*. They have no legned in this connection but all the same propitiate the spirit within about a month after a delivery in the family. Females dread to go near the stone after dusk and the *puja* is performed only by the malefolk of Mahar community. Rice, curds, plantaions, cocanut are offered as *neivedyam* and the plant is adorned with 5 pairs of green bangles,

vermilion powder and turmeric dust. All the communities are prompt in appeasing the *santubai* lest their children be tormented by her.

Soon after birth, the baby is washed in warm water. Small quantities of honey or castor oil are administered to the baby. On the following day the baby is given breast milk not by direct suckling but by sucking a piece of lint dipped in milk. Suckling starts from the third day and the baby is sustained by the breast milk for about 18 to 24 months. The child is weaned away from the habit of suckling by administering some native medicines or else by smearing the teats with some bitter paste. Solid food is given in little quantities from the ninth month and onwards. On the day of the child-birth the mother is not given any food whatsoever. Subsequently she is served with rice, ghee, gur, ginger, etc., for about 10 days. Later she eats jowar in the form of *rotti* or *Nuchchu* but abstains from what preparations for about 60 to 90 days. For the first delivery the confinement of the mother and the baby lasts for 3 to 5 months. Even among the Mahars who are by far the poorest in the village the confinement lasts for 45 to 90 days.

The naming ceremony is observed either on the twelfth or the thirteenth day according to convenience. It may even be held on the eleventh day itself. The child is put into the cradle on this day by 5 married (unwidowed) women who are to announce the name of the child. Each of them repeats five times the name of a god followed by the name conferred upon the child. While they are so engaged other women folk beat them on their backs and make loud noises. The special dish for the occasion is called *sappe gugri* made of gram soaked in water. These five women are given some presents and on their way out they are obstructed by men who demand them to pronounce the names of their husbands. Then they spell out the names of their husband's in riddles (ogata) such as "ಜೋಳ ತರವಲ್ಲ ಗೋಧಿ ಉಣವಲ್ಲ ಇದ್ದದ್ದನ್ನುಂದರೆ ಎದ್ದೆದ್ದು ಬಡಿತಾನ" *jola taravalla godhi unavalla Iddaddunnandara eddeddu badithana* ..... (*i.e.*, My husband so and so does not bring jowar to the house but refuses to eat wheat which is in the house. When I implore him to eat what is available at home he belaboures me).

Unlike the other communities, the Lingayats perform *Lingadharana* or bestowal of linga on the new born by the priest. It is held on the fifth day or sometimes even on the day of birth. Seated on a black coarse woollen blanket called *Gaddige*, the priest consecrates the *linga* by proper *puja* and *abhisekha*. He sanctifies the baby by touching its head with his feet and blesses by placing the consecrated *linga* on its chest. The *linga* is later rolled in a piece of cloth and fastened to the cradle. The priest partakes of a feast and receives some cash offering known as *dakshine*.

During the third month the baby is taken out for its first outing. The mother takes the baby to one of her close relative's house where her lap is filled and some cocoanut oil is rubbed on the scalp of the baby. The carlobes of the child are pierced during either the fifth or any other odd month. Among Mahars it is not compulsory for the boys to have their carlobes pierced while among others it is strictly adhered to. In the fifth month itself the mother offers worship at a well or a river and resumes her normal duties. *Thegesuvudu'*, is gone through in an unobtrusive manner during either the seventh or the eleventh month. On this occasion the maternal uncle of the child ceremonially cuts a handful of hairs. He is treated to a good dinner and a few may offer him some presents also. Among Mahars and Mangs the tonsorial ceremony is performed for both the male and the female babies.

Some of the beliefs entertained by the villagers regarding child-birth may now be mentioned. Though sons are preferred to daughters many wish that their first born should be a female. This is so because they believe the first born son usually turns out to be a dullard. The saying *'pahile beti tuppa rotti, pahile beta bhikar loota'* signifies their preference for the first child to be a daughter. Men and women who are born on a Sunday in conjunction with the New-moon are believed to lead an immoral life. If a girl is born after three sons in succession she is termed as *'visha kanya'* and such an occurence is reckoned very inauspicious. If the child comes out with its feet first, the event bodes ill. Occasionally it may so happen that the child's neck or shoulders will be engirdled by the umbilical cord at the time of its birth (ಹುರಿ ಕೊರಳಿಗೆ ಸುತ್ತು ಮಾತಿಕೊಂಡು ಹುಟ್ಟುವುದು) Such an event portends some evil and hence calls for some propitiatory ceremonies called *shanti*. Birth of children during the influence of certain lunar asterisms such as *Moola, Makha, Ardra*, etc., are

reckoned inauspicious and a few are in the habit of warding off its evil effect by performing *shanti*. Many do not pay much heed to these beliefs associated with the lunar asterisms.

Children are considered as the blessings of God. Sterility is a curse and it is ascribed to *papasesha, i.e.* the effect of the sins committed during the previous life. The only way to absolve oneself of the sins is to offer worship to deities and observe vows. Still-births are viewed with deep concern but the villagers do not use any preventive medicines or methods. If a woman is as unlucky as to loose all her children during their infancy she may observe vows as a preventive method and as soon as the next child is born it is treated as an unwanted baby. The nostrils or the lobe of the ear of the newly born is cut in order to deform the baby. The belief is that the Lord of Death would not like to take away the life of such a deformed baby. Again, the naming ceremony is either totally omitted or else performed in a belated manner. The names conferred to such babies are usually Kallappa, Kallavva, Dundappa, Dundavva, Gunda, etc., all of which signify stones.

They do not practise any birth control measures and also do not make use of any contraceptives. Though a few have heard about family planning very little is known to them regarding the methods to be adopted. So far, one person is said to have undergone vasectory operation and a woman has undergone sterilization on health grounds. The villagers do not favour abortion. Miscarriages are said to be rare in the village as also in the region.

Beliefs and practices connected with marriage

Despite a few differences in details all the castes in the village have several common beliefs, customs and practices associated with marriages. In this respect however the Muslims follow the customs prescribed by their religion. Among all the Hindu castes endo-clan marriages are taboo. So also, polyandry is unknown. Though a person may marry his own wife's sister even during the lifetime of the former, none of the communities in the village allows a person to marry his elder brother's widow. Polygyny is permitted by all the Hindu caste groups but it is resorted to for specific reasons such as sterility of the former wife, etc. Consanguineous marriages are favoured by all the communities and the common types are (i) marrying one's mother's brother's daughter, (ii) marrying one's father's sister's daughter and (iii) one's own elder sister's daughter. When the alliance is being contracted with a family outside the orbit of one's relations the antecedents of the would-be-couple are traced for atleast three generations to ensure that the union would not fall under the prohibited degree. Marriages are always arranged by one's parents or other elders by negotiations. Other forms of marriage such as by elopement, service or intrusion are unknown. Marriages by exchange locally known as '*sata looti* and *edara-badara*' are allowed and among Lingayat Kuruba and Mahar custom permits full brothers to marry full sisters of a suitable family. Except the Brahmins, all other communities are accustomed to pay '*thera*' or bride-price the amount of which is subject to wide variation even within a caste. The Brahmins being the exception, all other communities in the village permit divorces as also remarriage of widows and divorcees. Such remarriages are quite frequent in this region and the women involved do not incur any loss of face. Nevertheless remarried women and also their husbands are considered inauspicious and are therefore scrupulously avoided on certain occasions, *e.g.*, (ಬೀಜ ಮುಹೂರ್ತ) *Beeja Muhurta* or ceremonial commencement of sowing operations, to invite or to accost the bride's party on the occasions of marriages among their kinfolk, etc. Remarriages are known as *Udiki*. The marriageable age for girls and boys among all the communities, are 12 to 18 and 18 to 25 respectively. None in the village is aware of the legislation regarding the marriageable age for boys and girls but many are aware of the legal imposition of Monogamy. Now-a-days, late marriages are favoured by Brahmins and also a few other families of other castes, with a progressive outlook. It is said that in the past, (*i.e.*, earlier to 1950) child marriages were very common in this village as also in the region. But now these are exceptions and post-puberty marriages are almost the rule. Generally the bride-groom will be older than the bride by about 5 to 10 years. The customs of Lingayat, Kuruba and Mahars permit a person having several sons to celebrate the marriage of his youngest son either earlier than or with that of the older ones. This is in accordance with the local saying '*Kadegusa kadiga hakabaradu*' (ಕಡೆಗುಸ ಕಡಿಗೆ ಹಾಕಬಾರದು).

Among the Mahars and Mangs marriage was not universal in the past. They permit their women to remain unmarried and lead a life of near prostitution. Such women are called *jogti* or *basavi* and

they are supposedly dedicated to the service of a Goddess. They carry the idols of the Goddess and seek alms from the villagers on Tuesdays and Fridays. According to custom they may cohabit with a person of their own caste but belonging to a different family line. This rule, it is said, is not observed by many. Of late, this age-old custom is being viewed with much disfavour by the majority of their castemen and it is on a steady decline. A few women however observe vows in case of sterility to the effect that if they were to be blessed with issues at least one girl would be dedicated to the Goddess. Among Kurubaas also this custom is prevailing though to a negligible extent only.

It is now proposed to describe the marriage ceremony in brief. After tentatively selecting a girl with due care and caution, the parents of the boy initiate the marriage negetiations. Two women and three men related to the boy call on the bride's parents on an auspicious day to see the girl. If the girl is approved, they make a formal proposal by inviting her parents to visit their would-be-son-in-law. On an appointed day the parents of the girl with a few close relations call on the boy's parents and, soon after they intimate their formal consent the betrothal ceremony known as ತರಾವ ಮಾಡುವುದು *Tarav Maduvadu* is gone through. Among Lingayats the Jangam priest is invited, as also a few village elders, to participate in the betrothal. After some discussions the contracting parties agree upon the ornaments and dresses to be given to the bride and the amount of bride price or thera. Now-a-days it is common among Lingayats to have a written agreement. One copy of this agreement is kept by the bridegroom's father while the other is given away to the bride's father. The bride's people are then treated to a feast. The actual marriage may come off within a few days or it may be held in due course according to mutual convenience.

The next important ceremony is known as *Bhastagi hakodu*. It is performed on the day preceding the day of marriage or a couple of days earlier. On this occasion, the bride in the presence of the local leaders, village headman and the Magadum, receives a new green saree and a few ornaments ceremonially from the representatives of the bridegroom. The Magadum later distributes betal leaves and areca nuts to the invitees. The block of gur *bellada pente* offered by the visiting party is shared by *Hakdars* in the village *viz.*, village headman, Magadum, Talawar, Matapathy etc.

The marriage takes place in the marriage booth raised in front of the bridegroom's house. On the day preceding the day of marriage, *handara* or a pendal with 6, 10 or 12 pillars is put up. To one of the main poles a branch of *atti* tree (Indian fig) is ceremonially brought and fastened. This pole is then called *halugamba* or milk post. On the same evening the bride arrives with her relatives and friends. This group is accosted at the village entrance with due honours and later taken to the Maruthi temple in the village. Here the parents of the would be couple meet and exchange cocoanuts after repeating the names of their *bedagu* or clan and declaring the marital alliance proposed to be contracted. Later the visitors are suitably fed and lodged for the night. Their lodging house is locally known as *Janvasa mane*. The Mahars and Mangs have no access to Maruthi temple. Hence the meeting of the parents of the couple takes place at the village entrance and from there, the visitors are lead to the *Janvasa mane*. The *arishina muvvera* or the turmeric rubbing ceremony may take place on the same night or in the early hours of the following morning. It is arranged in the house of the person who has ceremonially brought the milk post and his wife is the main participant in it. First, the couple are seated before the idols of gods and after rubbing some cocoanut oil on the idols, oil is smeared or applied to the scalps of the couple. Meanwhile in the front yard, four pitchers are placed in the four cardinal directions forming an imaginery rectangle or square wide enough to accommodate the couple and their mothers who are seated at the middle. Five *muthaides* (unwidowed married women) the chief being the wife of the person who brought the milk post, then place a *kalasa* in the eastern or the northern corner and offer *puja*. The *kalasa* and the pitchers are then girdled five rounds with raw cotton yarn. Then the *muthaides* give a ceremonial bath to the couple and their mothers. A yellow saree called *arishina pathala* is presented to the bride and the *muthaides* anoint the couple with turmeric paste.

Guggula is of special significance for Lingayats and Kurubas who worship either Veerabhadra or Kedar linga. It is usually held in the early hours of the morning. Embers are placed in earthen lids to represent *Guggula*. Two or four *guggula* are got up, placed in the marriage pandal and worshipped by the five *muthaides* by offering a green saree, blouse, and a dothi. The laps of the *muthaides* are then filled with auspicious articles and they are fed in front of

the *guggula* fire. Then the *guggulas* are carried in a procession lead by musicians and *parvata helocaru* (*i.e.*, those who would be constantly shouting 'khade khade veerabhadra) and the bridegroom accompanied by his mother. On reaching a well or a tank, the *muthaides* once again worship the *guggulas* and offer cooked food and extinguish the embers by pouring milk and curds The bridegroom's mother as also her son receive presents from her parental family. The dhoti and saree offered to *guggula* are also taken away by the bridegroom and his mother.

Unlike Lingayats and Kurubas, the Mahars have a ceremony called '*Earanmaduvuau*' instead of Guggula. In this, the bridegroom and another man are dressed as (ವೀರ) *Er*[illegible] a warrior; a *lathi* or baton brought from a Medar is adorned with a turban, worshipped and *sajjakan holige* (sweet pan cakes) are offered. The bridegroom covers five paces within the marriage pandal when he is in the garb of a warrior while the other man accompanied by five persons visits their temple. These five persons will have abstained from food on the previous night and now they consume the pancakes offered to the *lathi*.

Bringing five pots known as *airani* from the temple by 5 *muthaides* is followed by *suragi* in the marriage booth. In *suragi* the bridegroom is seated on a woollen blanket and around him are placed the five pots in the four corners of an imaginery square. Each pot holds a *holige* (sweet pan cake) and cotton yarn is passed round the pots. A number of persons encircle this booth and they pass around a cocoanut while repeating the names of some gods. Five pieces of *holige* are then given to the bridegroom. Among the Kurubas there is a little variation. Insted of the bridegroom at the centre are placed a *khana* (piece of cloth) besides cooked food displayed in a plate. This function is done in a temple. The booth is encircled by the priest Magadumma, and 2 relations each of the couple. They pass around a cocoanut five times while repeating the *bedagu* or clan names of the couple. The thread used for engirdling the *airani* is then removed and with that thread the bridegroom prepares the *mangalasutra*. The cocoanut, wrapped in a cloth is fastened to his right hand. The cocoanut is removed only after *arishina neeru* at the conclusion of the marriage.

This is followed by tying of *guladali* or lucky necklace. Among Lingayats the priest sets up *panchakalasha*, ties *Kankana* or wristlet to the couple and by chanting of *manthram* sanctifies the *guladali*. It is then tied by the bridegroom around the neck of the bride and the gathering then sprinkles grains of rice on the couple. Among Kurubas the *pujari* and the five *muthaides* bless the *guladali* and it is tied by the *pujari* around the neck of the bride. Mahars allow any elderly relative of the bridegroom to tie the *guladali*. *Dhare* is the next iportant function in which the father's brother of the bride assisted by his wife washes the feet of the bridegroom and wave *arathi* before the couple. Then the parents of the bridegroom recompense them by giving some presents. The bride receives a few presents and sweet dishes from her parents. Late in the evening the couple visits the local temples. The procession taken out for this purpose is known as '*varatha*'. While returning, at the threshold of the house one of the sisters of the bridegroom obstructs the couple and demands the hand of their daughter for her son. A seed-drill tube is then placed on the shoulders of the bridegroom and then he may enter the house. This concludes the marriage ceremonies and on the following day after *mamannigi karya* or leave taking ceremoney the bride and her kin get back to their respective places. Till the newly weds have five ceremonial baths on Saturdays and Wednesdays alternatively they do not attend to their normal duties. They are said to in a state of *hasimai* (ಹಸಿಮೈ) or wet bodied. Now-a-days on the first occasion itself they bathe 5 times within an interval of a few moments when they go out of the bathroom to consume a piece of gur. The coconut which had been tied to the right hand of the bridegroom is broken on this day and sweet dishes are made out its kernel. This brings to an end the taboo restricting their inovements and work. The marriage is consummated on an auspicious and convenient day some time later.

Except for the Mahars, Mangs and Chamagars, for all other castes the local barber and carpenter (*badagi*) offer their services and are recompensed by payment of food articles. The Lingayats have *jangams* to solemnise the marriage while the Kurubas have a *pujari* of their own caste. None officiaes as priest during the marriages of Mahars and Mangs. The Kurubas as also others except Lingayats consult Bhats or Brahmin *purohits* for fixing the day and auspicious moment for the marriage. Regarding the place of marriage there has been a change since the turn of this decade. The marriages are being performed in a few cases, in the temples closeby. This

would then be an affair of a few hours and the expenses regarding raising of pendal and various ceremonies are curtailed. In Umarani half a dozen marriages of such type have already taken place. On the day of marriage the milk post is planted in front of the house but no pendal is raised. The bride's people arrive an hour or two before the appointed time straight to the temple where the priest would be ready. The ceremonies are hurried through and completed within about 2 hours. On returning home the bride and her kin are feasted and some time later they start for their respective places. Other people of the village are treated to a simple tea-party on the following day.

The marriage ceremonies of Brahmins and Marathas are different from the one described above.

Beliefs and practices connected with death

Death is accepted as a natural event that overtakes every one. It may be due to old age or illness. If there be any premature deaths in a violent manner these are invariably ascribed to '*karma*' or the bad deeds committed by the person concerned in his past life. Thus all the villagers believe in rebirths and also in the concept of divine reward or punishment for the good and bad acts of individuals.

When death of a person is imminent his closer relations in the village as also the members of the household attend on him and in the final moments pour little quantities of water into his mouth. Some people prefer to pour *ambli* or gruel instead of water. Immediately after death, word is sent to relatives in nearby villages and arrangements to dispose of the corpse are commenced. The eye lids and the mouth of the deceased are properly closed. The wife and children of the deceased apply some cocoanut oil to the scalp of the corpse and sprinkle water. Only a few may like to wash the entire corpse. New white longcloth usually 3 cubits in length, cocoanuts, *gulal* (dust pigment), betel leaves and joss sticks are brought from the nearest market. If the corpse is that of a *defacto* married woman a six yard saree is brought instead of the longcloth and her lap is filled with auspicious articles. A women who has married for the second time looses the privilege of this rite.

The Lingayats and also Kurubas requisition the services of their priests. The feet of the priest are washed and *padodaka* is sprinkled on the corpse. They smear the forehead of the corpse with sacred ash and then the members of the household and also close kin apply cocoanut oil to the scalp of the corpse and shower *bilva* (aegle marmelos) leaves. The shroud cloth is placed on the body and *gulal* is strewn all over. A cocoanut is broken and then the corpse is transferred to a coarse woollen blanket held by four persons in the form of a hammock. The funeral procession is lead by a male kin of the deceased, who holds a pot full of water in one hand and a lighted cowdung cake in the other. Another person holds a few lighted joss sticks, betel leaves and a pot or a vessel containing gruel. A Mahar carries the basket containing some jowar grains and a little cash. Soon after crossing the '*agashi bagilu*' or the main entrance to the village the pot containing the gruel is placed below and it is trodden upon by one of the front bearers and broken. The bearers then exchange places. The Mahar removes the grain and the cash and throws away the basket. This discarded basket is not collected by anyone nor is it used afterwards.

In the meanwhile the grave would have been prepared. Soon after the death a few relatives accompanied by a Mahar and carrying a spade and a pick axe as also a lighted cowdung cake reach the grave yard, being careful to cross through the *agashi-bagilu*. At the spot chosen, the Mahar measures the grave 7 *pandu* by 4 *pandu* (one *pandu* is about 10 inches it being the length of the foot of the Mahar) and marks the outline. Then the others dig the grave upto a depth of about 4 feet and inside carve out a niche large enough to hold the sitting corpse. As soon as the funeral procession reaches the grave, the grave is washed with liquid cowdung and smeared with *vibhuti* or sacred ash. Moments later the corpse is laid in position facing the East and the covering up operation begins. The clothes covering the corpse, and the waist string are removed from the body of the corpse. When it is covered upto its chest level the priest applies *vibhuti* to its forehead and the *linga* (which is removed from the casket so far worn by the corpse) is placed on the left palm. The priest and also others offer worship to this *linga* and the relatives once again put some water into the mouth of the corpse. Those who can afford thrust a small bit of goid into the eyes of the corpse. The grave is then completely filled up with earth. On the grave three stone slabs are now placed at the centre and at the four corners small pebbles representing *linga* are placed. The priest stands on the stone

slabs when his feet as also the *lingas* are washed and worshipped. A cocoanut is broken and all the people loudly say that so and so has left this mortal world and has gone to heaven. *Bilva* leaves are then strewn over the grave. The priest gets *dakshine* in the form of cash and also the shroud cloth. Except the Lingayats, Kurubas and also Brahmins, the other communities do not require the services of a priest at the time of disposal of the dead.

On their way home the participants in the funeral bathe at a well or else on reaching their respective houses bathe in the front yard. The bearers dip the blanket in water and fetch a pot full of water to the house of the deceased. By then, the spot of death will have been smeared with cowdung, and some flour would have been strewn over evenly. A wicker- basket is placed upside down to cover the flour. One of the bearers replaces the basket with the pot containing water. On this night as well as the following night a fire is kept burning at the spot of burial..

The Brahmins and the Marathas cremate their dead while all the other communities dispose of the dead by burial. Even among the former those who die at a tender age are buried. When cremated, the ashes and the bones are gathered on the third day for disposal in the river closeby. Other communities do not have any secondary disposals. Among Lingayats and the Kurubas the dead bodies of the unmarried are buried in a lying posture. The head would be directed to the West, the legs to the East and the face is oriented towards the North.

When relations and friends visit the bereaved to offer condolences it is customary for them to offer a little quantity of grains or some cash. This is known as *kahi bayi tholsuvudu* that is 'washing the bitter mouths.' On the third day a few rites are performed both at home and at the grave. The relatives of the deceased visit the grave in the morning and each one of them serves some food on a large plantain leaf. The food is eaten away by the crows failing which it is consumed by a cow. If crows do not turn up quickly, the relatives of the deceased make certain promises to the departed soul and this they believe, induces the dead to accept the food. If the deceased is survived by his wife, the *galadali* and other ornaments are removed from her person. At home the priest administers *padodaka* and cow's urine to all the members of the household and also to those who had borne the corpse. The dishes prescribed for this day are rice and tamarind soup. Among Mahars the bearers themselves cook *nuchchu* and after waving this food before a pillar in the house allow it to be eaten by a cow. On the seventh or the ninth day '*Divasa*' ceremoney which consists in feeding a few relatives, is performed. Except Brahmins, other communities do not perform *shraddha* or death anniversaries. However, on either the first day of the Lunar New year or on the first day of Karthika, they offer food to the deceased ancestors.

The Brahmins, Marathas, Saler, Chatrer, etc observe pollution for a period of 10 days and undergo purificatory rites on the eleventh day. The Lingayats Kurubas, Mahars etc, refrain from *pujas* and normal activity till the third-day ceremony is held. Padodaka or the holy water offered by a priest, cow's urine or else *panchagavya* are the purificants in use among several communities of the village.

When an elderly person dies, within one year another ceremony known as "hiriyarna koodisikolluvudu" (joining the pre-deceased) is performed. A silver or brass facsimill representing the dead is placed besides a *kalasha* in the house and worshipped with offerings of food and clothings. If any marriages are pending these are celebrated during the year of death as otherwise they should postpone the same for three years.

The villaegrs believe that the souls of those who die during *Shravana* (August) go directly to heaven. Death on a Monday is auspicious. Those who die on a Wednesday or a Saturday are buried with a couple of cocoanuts in their arm pits to ward off the evil effect. If death occurs during the influence of certan inauspicious or evil stars they vacate the house for stipulated periods ranging from 3 to 9 months. They also believe that a death occurrence during the influence of *panchaka* portends another death in the family or the village within a fortnight. To avert this happening, they bury 4 cocoanuts with the corpse. Death of women in the latter half of the bright fortnight and that of men in the latter half of the dark fortnight are considered to be good omens.

The Muslims and also the Brahmins follow the practices which are different from those of Lingayats and Kurubas. But these are similar to the one prescribed by their respective custom. As their number in the village is quite small a description of their customs have not been given.

CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources :

The economy of the village has a predominantly agricultural bias. Seventy per cent of the population depends almost entirely on land either as cultivators or as agricultural labourers. Those who do not have any income whatsoever from lands are very few in number. Cultivated land is thus the major economic resource. It is, however, supplemented by livestock rearing. Handicrafts such as carpentry, basketry etc., contribute their meagre share and so also trade and service are resources of a secondary importance.

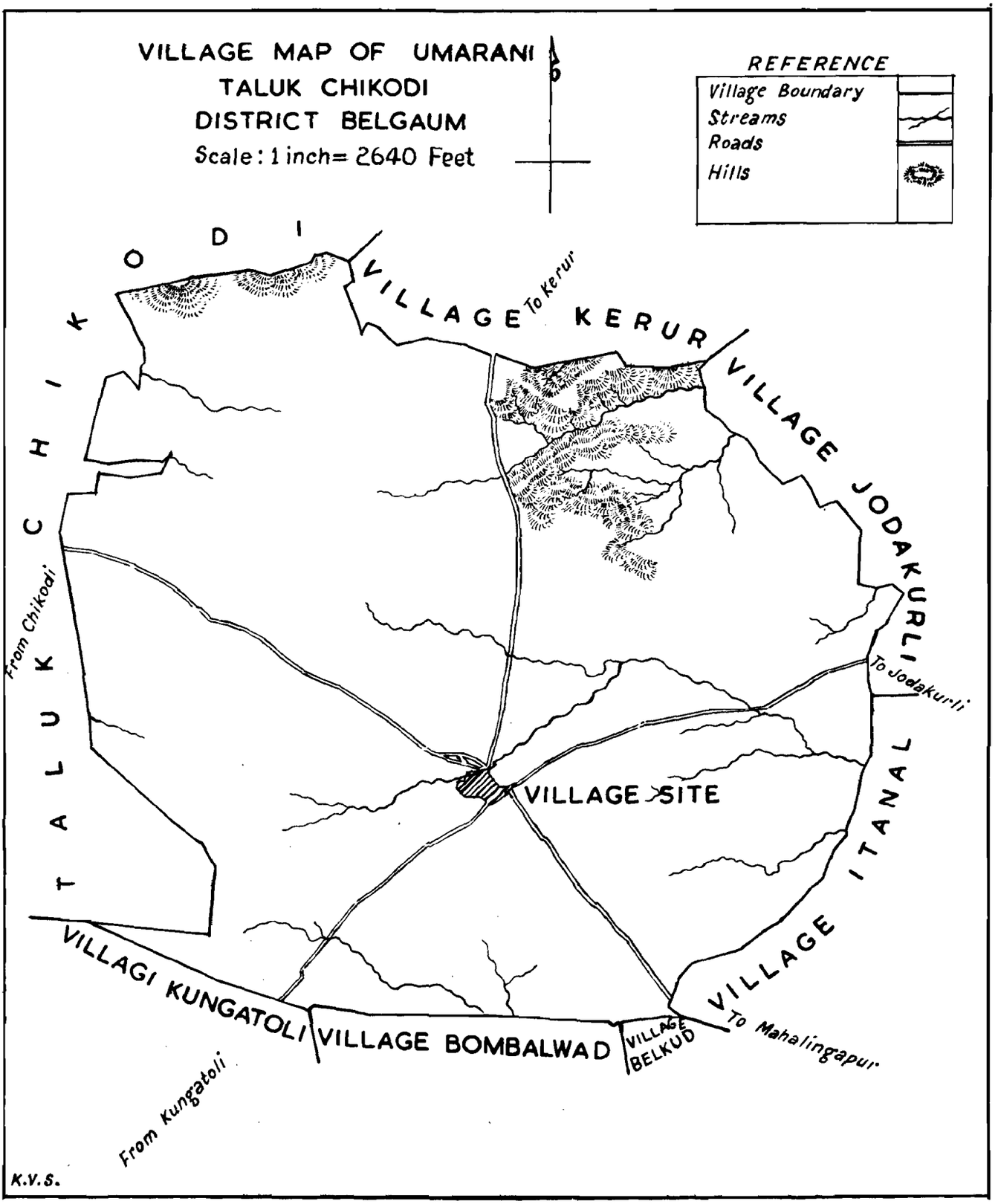
The total area of the village being 5,677 acres and 4 guntas, the cultivable land extends over 5,318 acres and 26 guntas. Scattered patches of arable land which put together would be about 180 acres, remain fallow every year. The actual area under the crops will be about 5,160 acres and this includes a small extent of about 10 to 15 acres yielding double crops. The entire tract is dry. There are, however, one hundred wells distributed in several survey numbers, which irrigate an area of 250 acres. Out of these, fifteen wells have been fixed with oil engine pumpsets for drawing water. The soil o Umarani is said to be shallow, the depth ranging between one inch and four inches. There are a few patches of fertile black soil and also those of good red loam. The chief soils of the village are however *maradi* and *harali* (both grubby soils of a poor quality) .

Table XXV-A and XXV-B which present information regarding the ownership of land indicate that the residents of Umarani own a total extent of 2,431 acres of which 2,390 acres lie within the limits of Umarani. In other words, it may be said that people living outside Umarani own 2,928 acres of land. On the other hand a few households in Umarani own about 41 acres in Yedravi, Belkod, Valke and Jodkurali. Some of the households in the village are cultivating lands (on lease) belonging to absentee landlords. According to the Survey the total actual area under the crops, sown by the cultivators of Umarani, is 2033.21 acres The *per capita* land actually sown is thus 1.08 acres. The average area under the crops per household works out to 6.52 acres.

The total area of the uncultivable land is 658 acres and 18 guntas. It is composed mainly of *pot kharab* or barren lands unfit for the plough which accounts for 526 acres and 16 guntas. The other forms of land utilisation are village site 11 acres 3 guntas; Road : 38 acres 3 guntas; country roads, lanes and cart tracks : 35 acres and 35 guntas and canals, drains, etc., 47 acres and one gunta. No patch of land in the village has, however, been assigned as a permanent pasture or as crematorium or burial ground.

Livestock, especially the bullocks, constitute an essential part of the economy of the village. The motive power for the traditional plough as well as that for lifting water from wells is provided by the bullocks. Cattle and sheep form an important if not the only sources of manure. It is only now. *i.e.*, from about a decade that the cultivators are slowly taking to the use of chemical fertilizers. Bullock driven carts constitute an important mode of transport particularly for agricultural commodities. The particulars of liestock statistics are presented in Table 7. It may be observed that 152 households in all possess 325 working bullocks. There are in all 169 cows and 229 she-buffaloes which yield milk and there are 526 sheep which yield wool. Goats are also milked in this region and the milk is used for the preparation of tea in several households. Two households of Koravas rear pigs. Poultry farming is also practised in the village though on a small scale

The resources in the village which fall under the group of household industry are tailoring, carpentry, basketry, rope-making, leather working, manufacture of lime by burning limestone and preparation of broomsticks. In all, 22 households with a total population of 135 persons derive some income from household industries. Industry happens to be the main source of livelihood for 8 households comprising of 41 members. Fourteen households derive income from trading activities. Eight out of these fourteen are milk-vendors, 2 carry on seasonal trading in groundnuts more or less as collection agents, one is a tea-shop keeper while the rest have petty *kirani* shops. Service in Government or institutions pro-


VILLAGE MAP OF UMARANI
TALUK CHIKODI
DISTRICT BELGAUM
Scale : 1 inch= 2640 Feet
REFERENCE
Village Boundary
Streams
Roads
Hills
CHIKODI
VILLAGE KERUR
To Kerur
VILLAGE JODAKURLI
To Jodakurli
VILLAGE ITANAL
To Mahalingapur
VILLAGE BELKUD
VILLAGE BOMBALWAD
VILLAGI KUNGATOLI
From Kungatoli
TALUK
From Chikodi
VILLAGE SITE
K.V.S.

vide employment to half a dozen persons. The labourers from Umarani explore the township of Chikodi and its neighbourhood for work. Even though it is of a casual nature a few instances of emigration may be observed in Umarani.

Factors influencing the economic life in the village.

(A) Land Tenures and Land Reforms

Umarani was one of the few "Paragana Vathan Inam" villages in Chikodi Taluk. The grant was made in 1883 by the then Collector of Belgaum to the late Sri Narayan Rao Ravaloji Rao Desai Nanadikar. Proprietary rights were vested with the Inamdar and hereditary rights regarding the enjoyment of the grant were simultaneously conferred. The total acreage under the grant being 4,549 acres and 37 guntas the Survey Assessment of the grant stood at Rs. 1,454 annas 9 and pice 5. The Inamdar was required to pay an amount of Rs. 454 and *annas* 9 as annual additional quit rent to the Government. The net alienation was therefore Rs. 1000 and pice 5. The inamdar, subsequently leased out the lands to numerous ryots and acted as an intermediary. Under him there were land owners as well.

In 1951, under the provisions of the "Bombay Paragana and Kulakarniki Vathan Abolition Act, 1950" Umarani was resumed by the Government and it lost its *inam* characteristics. Then onwards it became a Government village under the *ryotwari* tenure. Consequent to the abolition of the Inam, the lands have been regranted to the owners and the erstwhile tenants. There is, however, a dispute (which is not yet finally settled) over an area of about 96 acres between the Inamdar and his tenants. The contention of the tenants is that they have been holding these lands from a period earlier than 1883 when the entire village was made over to the Inamdar and as such they need not pay compensation to him now. They are servants of the village community such as Magadumma, Sanidhi, Mulla, etc., and the Inamdar's claim is said to be that his forefathers employed these persons and in turn leased lands for cultivation to them. In the field, however, the land is still being enjoyed by the erstwhile occupants only.

A major portion of the land is now under *ryotwari* tenure Under this system the occupants called *Pattadars* pay land revenue directly to the Government. The assessed land in Umarani being 5,318 acres and 26 guntas the assessment for the village is Rs. 3,411.66 per annum. The *ryotwari* lands are again classified into two categories known as "old tenure" and the 'new tenure'. While there is an extent of only 422 acres and 25 guntas under the old tenure the area under the new tenure in Umarani is as much as 3,610 acres and 31guntas. Assessed Government waste land consists of 302 acres and 7 guntas. Of the remaining, 983 acres are under Inam tenure and 658 acres and 18 guntas are unassessed.

In *ryotwari* lands, the assessment is placed on each Survey Number and the settlement is directly between the occupant and the Government. The Survey and Settlements are subject to revision every thirty years. These lands are held by occupants under 'Old tenure' which is the right of occupancy continuable in perpetuity on payment of Government demand at a stipulated rate. The occupant has heritable and transferable rights. The lands granted to the occupants subsequent to the most recent survey and settlement are under new tenure. In Umarani the major portion of the land falls under New Tenure for the simple reason that an extent of 4,549 acres was alienated to the Inamdar until it was resumed in 1951 consequent to the abolition of Inams under the provisions of "The Bombay Paragana and Kulkarniki Vathan Abolition Act, 1950". These lands were regranted to the occupants. However, even now an extent of 983 acres are under Inam tenure. These inam lands are now composed of grants to temple (168 acres), revenue or *Mali*-patil (27 acres); police patil (130 acres); and *Mali*-cum-*police patil* (658 acres). A portion of these *Patilki Inam* lands is being enjoyed by village servants such as the Sanadi, Mahars and the Talwars. Another type of Inam known as Jath Inam covering an extent of 337 acres and 35 guntas was under inam tenure till 1955 when it was changed over to new tenure. The details of the lands held by the temples are as follows :

	Name of the temple	*Extent (in acres and guntas)*
1.	Maruthi temple (Chikodi) ..	22—11
2.	Ramalinga temple ..	14—20
3.	Beerappa temple ..	5—28
4.	Prakash linga ..	17—14
5.	Mallikarjuna dev (held by Matapathi in Umarani).	54—24
6.	Basaveshvara (of Kharoshi village)	25—11
7.	Maruthi temple ..	21—35

Regarding the Land Reforms brought about in the Bombay-Karnataka region of the Mysore State since Independence, a passing mention may probably suffice here as the aims and objectives as also the implications of the various provisions of the Act have been narrated in Monegraphs on Chiksindgi, Turnur Balekundri, etc. The Bombay Tenancy and Agricultural Lands Act, 1948 with the amendments from time to time happens to be the major and the most significant Land Reform Act in this region. Consolidation of Holdings Act is another Act with the laudable objectives of consolidating the existing holdings and preventing future fragmentation. But, so far, no work has been done on this score in the village. The effect of the Inam Abolition Act has already been stated. The erstwhile Inamdar still owns large extent of land in the village. He has several tenants who cultivate the lands and pay stipulated rent to him. Even during the period when the Inamdar had full sway over the lands in the village there were owners of land and the right over land was transferable. Thus with private ownership and subletting of lands, the custom of giving out land on lease either on *palu* (crop sharing) or *Khanda* (fixed annual rents or *Nalkane palu* (25 per cent) share in which the land-lord and a labourer work together on a farm and share the yield in the proportion of 75 : 25 respectively) was quite popular in Umarani also. When the Bombay Tenancy Act, promulgation of the Act but all these were amicably 1948 came into force, the landlords were quite alert to the situation By persuasion, bribery or even coercion they had their lands surrendered voluntarily by their erstwhile tenants. Only a few stray individuals survived the bid to totally oust the tenants from exercising their rights as conferred by the new Act. It appears there were a few disputes in the wake of promulgation of the Act but all those were amicably settled outside courts. Only one case involving an adament tenant and equally obstinate land-lord is said to be still pending settlement. In fact this land-lord got the other tenants give up their rights voluntarily and off the records the same people are continuing to till his lands under the old terms. Such instances of circumventing the law may be found in several other instances also. During the survey information regarding the actual position in the village, irrespective of the official recordings and incumbent rights and privileges, has been ascertatined from the tillers of the soil and also land-lords. According to this, as could be seen from Table XXV, 17 households have given out their entire holdings (totaling to about 171.22 acres) to others for cultivation. Twenty-five households who do not own lands anywhere, are cultivating an extent of 237.57 acres taken on lease mostly on oral agreements. There are several other households which are involved in tenancy relationship and the abstract furnished in pages 31 and 32 provides an insight into the details at a glance.

Sl. No.	Community / Nature of interest on land	Lingayat		Kuruba		Mahar		Panchala		Mang		Brahmin		Kabbaligar		Maratha	
		No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1.	A. Cultivate all the lands owned (No. landlord-tenant relationship).	54	732.87	38	250.16	31	29.10	2	24.45	5	14.96	3	59.55	4	48.75	2	75.98
2.	B. Landlords who have leased out all lands and have no cultivation.	5	62.93	7	58.43	1	0.75	1	4.90	1	1.65	1	15.28	..	..	1	27.28
3.	C. Landless; who cultivate only lands taken on lease.	13	132.19	6	53.30	4	38.40	1	4.90	..	..	..	..	..	..	..	..
4.	Combination of A and B (A+B).	9	256.66	4	41.94	2	8.23	..	..	1	4.65	2	94.21	..	..	..	..
5.	Combination of A and C (A+C).	38	861.28	19	409.48	3	34.00	..	..	..	..	..	..	1	6.20	..	..
6.	Combination of A, B and C (A+B+C).	2	58.98	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Sl. No.	Community Nature of interest on land	Korava		Hanabar		Chamagar		Burud		Saler		Chatrer		Muslim		All Communities	
		No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of Hhs.	Extent involved acres	No. of acres	Extent involved acres	No. of Hhs.	Extent involved acres
1	2	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
1.	A. Cultivate all the lands owned (No land lord-tenant relationship).	2	2.16	..	..	1	5.60	..	..	1	12.00	1	7.28	7	29.33	151	1,292.18
2.	B. Landlords who have leased out all lands and have on cultivation.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	17	171.22
3.	C. Landless; who cultivate only lands taken on lease	..	..	1	8.58	..	..	..	..	..	..	..	..	..	..	25	237.37
4.	Combination of A and B (A+B).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	16	395.69
5	Combination of A and C (A+C).	..	..	1	24.68	1	6.00	1	3.00	..	..	..	..	1	14.20	65	1,344.64
6.	Combination of A, B and C (A+B+C).	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	58.98

It may be observed from the above that 127 households are involved in landlord-tenant relationship. Similar information for any earlier period is not available for the village. It may, however, be noted that the old pattern of leasing out lands for cultivation is continuing with little alteration. The terms of tenancy are all settled by oral agreements and the tenants as well as land-lords are conscious of each other's position. In 1951, the number of persons solely dependent on cultivation of lands taken on lease was 131 out of the then population of 1,354. The survey reveals that 92 households are cultivating lands taken on lease andamong them 46 households comprising 351 persons are almost entirely dependent on cultivation of lands taken on lease. In other words the proportion of population has increased from 9.67% in 1951 to 18.74% in 1964. One of the main causes for such a large difference may be that in 1951 many persons failed to disclose their tenant status for fear of displeasing their land-lords. This is highly probable when it is remembered that it was around 1950 that the tenants surrendered their rights voluntarily in favour of their landlords.

(B) Land Improvements

The lands in the village are mainly rainfed and are also of poor quality. The expanse is interspersed with wells providing irrigation to about 250 acres. In order to help the villagers in their efforts to improve the lands the Government have provided loans for sinking wells and also for installing pumpsets operated on oil engines. The N.E.S. has granted loans to 9 persons holding lands in Umarani for construction of wells and to 3 persons for purchase of oil engines and pumpsets. The Soil Conservation Department has been active in the village since 1963-64.

The work of Soil Conservation Department was extended to Chikodi Taluk during 1961. Now there are two Agricultural Demonstrators working under this scheme and their jurisdiction extends over the taluks of Chikodi, Hukkeri and Raibag. They have seven trained assistants who do the major part of field work. Their Divisional Offiee is located at Belgaum. As part of the preliminary work contour survey was carried out and bunding work was taken up according to priorities. In Chikodi Taluk soil conservation measures have been taken up in the villages of Umarani, Itnal, Nagarmunoli, Kabboor, Hirekodi and Ankali. In Umarani the actual work was started in 1964 and till the end of October 1965 an extent of 200 acres were bunded. It is proposed to cover another 1,000 acres shortly and the scheme has been finalised. The formality of obtaining applications from the land—owners and the necessary agreements is being carried out. The main feature of the scheme is that the cost of bunding will be met by the Government at the time of execution. The Department submits a recovery statement to the Government after the completion of the work and the approximate cost per acre is said to be about Rs. 60. This sum has to be repaid by the beneficiaries in fifteen annual instalments. There has been practically no reclamation of virgin land during the past 5 to 10 years. Six households have in all reclaimed about 29 acres of fallow lands after 1959-60. Though a Co-operative Farming Society has been established at Umarani its activities are not very impressive and so far neither reclamation nor any other measures to improve the lands held by the Society have been carried out in an effective manner. Moreover, none of the residents of Umarani is a member of this Society and nobody seems to be interested in its affairs. Out of the 312 households in the village, 12 have so far been benefited by the soil conservation measures. In order to obtain better returns from lands the villagers are now-a-days evincing keener interest in the use of improved seeds and chemical fertilizers.

(C) Industrialisation

In the village there are no industrial establishments worthy of notice. Besides the rural artisans who are trying to use their skill to earn a livelihood there are two flour mills and four sugarcane crushing units. The flour mills are operated on oil engines and are active throughout the year. The crushers are mainly hired out to the needy gur producers. Two industrial establishments, *viz.*, sugar factories have come up in this region in recent years. The sugar factories at Sankeshvar and Ugar are at a distance of about 14 and 22 miles respectively from Umarani. The setting up of these sugar factories has resulted in a greater demand for sugarcane and consequently the area irrigated, as also the area under the crop has rapidly increased. The irrigation potential is thus being exploited by the ryots and in this they are being assisted by the factories through their respective Co-operative Societies and also by the Government.

(D) Expansion of the sources of finance

Umarani is no exception to the general pattern of rural credit system which is dominated by private money lenders. Wholesale merchants and collection agents also constitute an important and readily available sources of credit to the villagers. Despite the high rates of interest the cultivators very often borrow from these private individuals or concerns. The Government has been granting Taccavi loans to the needy landholders for specific purposes such as land improvement. Since the Extension of the Community Development Programme to Chikodi, the N.E.S. has been advancing loans to cultivators for sinking wells and also for the installation of pumpsets. The Co-operative Society in Umarani was revitalised in about 1960 and since then the cultivators have been in a position to draw advances to meet minor capital investments or the regular recurring agricultural expenses. Thus the recent expansion of the sources of finance has helped, to a considerable extent, the cultivators to increase the area under irrigation and also to secure better yields from the lands.

(E) Expansion of marketing and transport facilities

Chikodi is the nearest market and it is connected by a good all weather road. The other market centres visited by the people of Umarani and its neighbourhood are Athani, Gokak, Sangli and Nippani. These centres are connected by motorable roads and lorries are commonly used for transporting agricultural commodities. At these centres, there are Regulated Markets and each has a specialised market for one or two commodities. The cultivators producing gur used to frequent Gokak Market more often in the past because of the cash loans advanced to them by the traders. But now a days they prefer the Sangli Regulated Market or else the Athani Market where they can get better prices.

(F) Infiltration of urban influences

The impact of urbanisation on the economy of the village is very meage. In appearance and outlook Umarani is essentially rural. However, slight changes in the habits of the younger men are noticed. They are fond of finer clothes and a few try to imitate the fashions prevailing in urban areas. They are also growing fond of easy life and a tendency to visit towns and cities at frequent intervals is manifest. On these occasions they indulge in the luxury of visiting restaurants and cinema theatres. Of course these pleasures are transitory as, when the full responsibility of carrying on the household economic activity devolves on the youngman, he will adhere to the rigid rural life and stop his frequent outings to towns. The villagers are now able to appreciate the value of education and are also aware of the employment opportunities it offers.

Economic Activities and nature of changes

(i) *Livelihood Classes*

Before setting forth to describe the classification of the population by different livelihood classes, a few points may have to be elucidated. In the 1961 Census, the population has been broadly grouped into two categories, *viz.*, workers and non-workers. Workers include all those who are economically active as earners or as earning dependents. Further the workers have been classified into nine categories, (*viz.*, industrial classification) depending upon the exact nature of their work. In determining the principal work, in case more than one occupation has been returned, time factor has been taken as the criterion. Thus, the 1961 Census does not throw light on the classification of the entire population according to several livelihood classes. This has been a major departure from the 1951 Census when the population was divided into two broad categories, *viz.*, the agricultural classes and the non-agricultural classes. Each of these two categories consisted of 4 livelihood classes and as the dependents were also tagged on to the livelihood classes representing their bread-winner it was possible to account for the whole population. Again, during 1951 the criterion that decided whether a particular occupation was the principal one or not was the income derived from that occupation rather than the time spent on it. As a result of these deviations it is not possible to have a comparative study of the livelihood classes according to the two Censuses.

During the present survey, however, detailed information has been gathered regarding the exact nature of work done by the workers, the incomes derived by households by different sources and such other matters. Particulars regarding workers have been furnished in Table IX whilst the information about the households by principal and subsidiary

occupations are contained in Tables XIII and also XIX. The tables in addition to the information from the schedules provide data comparable with the 1951 Census classification of population by the eightfold livelihood classes. The subjoined table gives a comparative picture of the conditions that subsisted in 1951 and again in 1965 :

Livelihood Classes	1951 Census		1965 Survey	
	Population	Percentage	Population	Percentage
I. AGRICULTURAL CLASSES :				
(i) *Cultivation of lands* owned	977	72.16	812	43.35
(ii) Cultivation of lands taken on lease	131	9.68	351	18.74
(iii) Agricultural labourer	172	12.70	150	8.01
(iv) Non-cultivating land owners	24	1.77	21	1.12
II. NON-AGRICULTURAL CLASSES :				
(v) Production other than cultivation	19	1.40	41	2.19
(vi) Trade and Commerce	6	0.45	28	1.49
(vii) Transport and Communication	..	..	9	0.48
(viii) Miscellaneous sources and other services	25	1.81	461	24.61
ALL CLASSES	1,354	100.00	1,873	100.00

The above table indicates a fall in the agricultural classes and a consequent rise in the non-agricultural classes over the period of about 15 years. Again, within each of these two broad classes also there have been considerable reallocations. As already pointed out, the income to a household from different sources has been considered and that source or occupation which provided the major share of the income of the household for the year 1964-65 has been considered as the livelihood class for that household. The most striking feature is the decrease in the proportion of " cultivators of lands owned ". From 72.16% in 1951 it has come down to 43.36% in 1965. The chief factor for this decrease is that many of the present day cultivators have uneconomic holdings of land and are unable to carry on with the income provided by cultivation of owned lands alone. Though 253 households own lands in the village, seventeen have given out their holdings on lease. Of the remaining, 42 households own less than an acre while another 32 own in the range 1 acre to 2.5 acres and 42 households own between 2.5 acres and 5.0 acres. Thus among the land owners 116 own less than 5 acres and in this dry tract income derived per acre is quite meagre. However, a few of them have patches of irrigated lands and are thus able to make both the ends meet. Some of the other petty land—owners have taken considerable extents of additional lands on lease and therefore they move into the livelihood class of " cultivators of lands taken on lease ". As pointed out earlier, in 1951 many of the tenants might have preferred to conceal the fact of their being in possession of lands taken on lease. For these reasons, the proportion of the population in the second livelihood class has increased from 9.68% in 1951 to 18.74% in 1965. From Table XIII it could be seen that 259 households comprising in all 1,526 persons have cultivation of lands (owner and tenant included) either as their primary or the first subsidiary source of livelihood. Thus 81.47 per cent of the population have cultivation of lands and in 1951, the total proportion of the then population in the first two categories of livelihood, *viz.*, cultivation of lands owned and cultivation of lands taken on lease stood at 81.24 per cent.

There has been a decrease in the category of agricultural labourers also. The fall is from 12.7% in 1951 to 8.01% in 1965. Now among the labourers, particulary the male workers, there is a tendency to seek non-agricultural work as it is more remunerative than the agricultural labour. However, during the peak seasons and also when other work is not available these people work as agricultural labourers. Sixty-eight households consisting in all 369 persons have thus general labour as their source of livelihood while 31 households with 150 members have agricultural labour as their chief source of livelihood. These two classes of labourers together constitute 27.70 per cent of the total population. Rent on land is the major source of livelihood for 7 households comprising of 21 members. Among these only 2 have no other source of income while others have remittance, service, livestock raising and petty cultivation as the subsidiary sources of income.

In the non-agricultural classes the major change noticed is the abnormal increase in the category of " miscellaneous sources and other services ". In this group stand included the households subsisting mainly on general labour, livestock raising and service. Many of the petty cultivators and agricultural labourers have switched over to general labour during the past few years and hence the change.

In 1951, there were none in the category of "transport and communications" but now one household living on the borders of Umarani very close to Chikodi, maintains a bullock-cart for purposes of hiring out in the town. Slight increases are noticed in the categories of 'trade' and also 'household industry'. Four households consisting of 26 persons, depend solely on trade as milk-vendors while another household with only 2 persons derives its income by retail trade. Those in the household industry includes 4 households depending on carpentry, 2 on basketry, one each in tailoring and leather work. Of these, 5 households with 23 members in all have no other source of income while the other three have cultivation, labour and service as subsidiary occupations.

(ii) *Workers and Non-workers*

The particulars about the workers and non-workers are available from two sources, *viz.*, the 1961 Census and the Survey during 1965. The Census presents a general picture while the survey attempts a further probe. According to the Census, the population of the village was 1,801 and the workers numbered 1,040. The workers, thus, formed 67.74% of the total population. Sexwise, it is seen that if there are 586 working males out of a total male population of 952, there are only 454 workers out of the total 849 female population. In other words 61.5 per cent of the males and 53.5 per cent of the females in the village are workers. Among the workers the males constitute 56.3 per cent. The distribution of the workers by the nine industrial categories is furnished below:

Workers		1961 Census			
		Persons	Percent of total	Males	Females
I.	As Cultivator . .	794	76.34	423	371
II.	As Agricultural Labourer . .	185	17.78	109	76
III.	In mining, livestock rearing, etc. . .	5	0.48	5	..
IV.	At household industry	42	4.04	35	7
V.	In manufacturing other than household industry.	..	..	..	..
VI.	In construction . . .	1	0.10	1	..
VII.	In Trade and Commerce	3	0.29	3	..
VIII.	In Transport and Communication .	3	0.29	3	..
IX.	In Other Services .	7	0.68	7	..
	TOTAL WORKERS .	1,040	100 00	586	454

More than three fourths of the total workers are engaged in cultivation. Among female workers 81.7% are participating as cultivators; 16.8% are agricultural labourers and the remaining are engaged in household industry. Making of broomsticks and burning of limestone are the manufacturing industries in which the women workers are engaged. Among male workers 90% are engaged on land as cultivators and agricultural labourers.

The results of the Survey have been presented in Tables VIII, IX and X. Table VIII gives the number of workers by sex and age-groups, while Table IX further classifies the workers by the nature of the work done by them. The principal and the first subsidiary occupation have been taken into consideration in the preparation of Table IX. As it was observed that several labourers frequently took up work of a non-agricultural type such as sinking of wells, road construction, etc., an attempt has been made to show them separately under the heading 'Labourers' as distinct from the purely agricultural labourers. Sometimes the general labourers migrate temporarily to towns and larger villages in search of work but the agricultural labourers mostly confine themselves to the village. In Table X the workers have been classified for the three important occupations, *viz.*, cultivation, industry and trade. All workers whether working whole-time or part-time in each are accounted for in this table and therefore there is a possibility of overlapping.

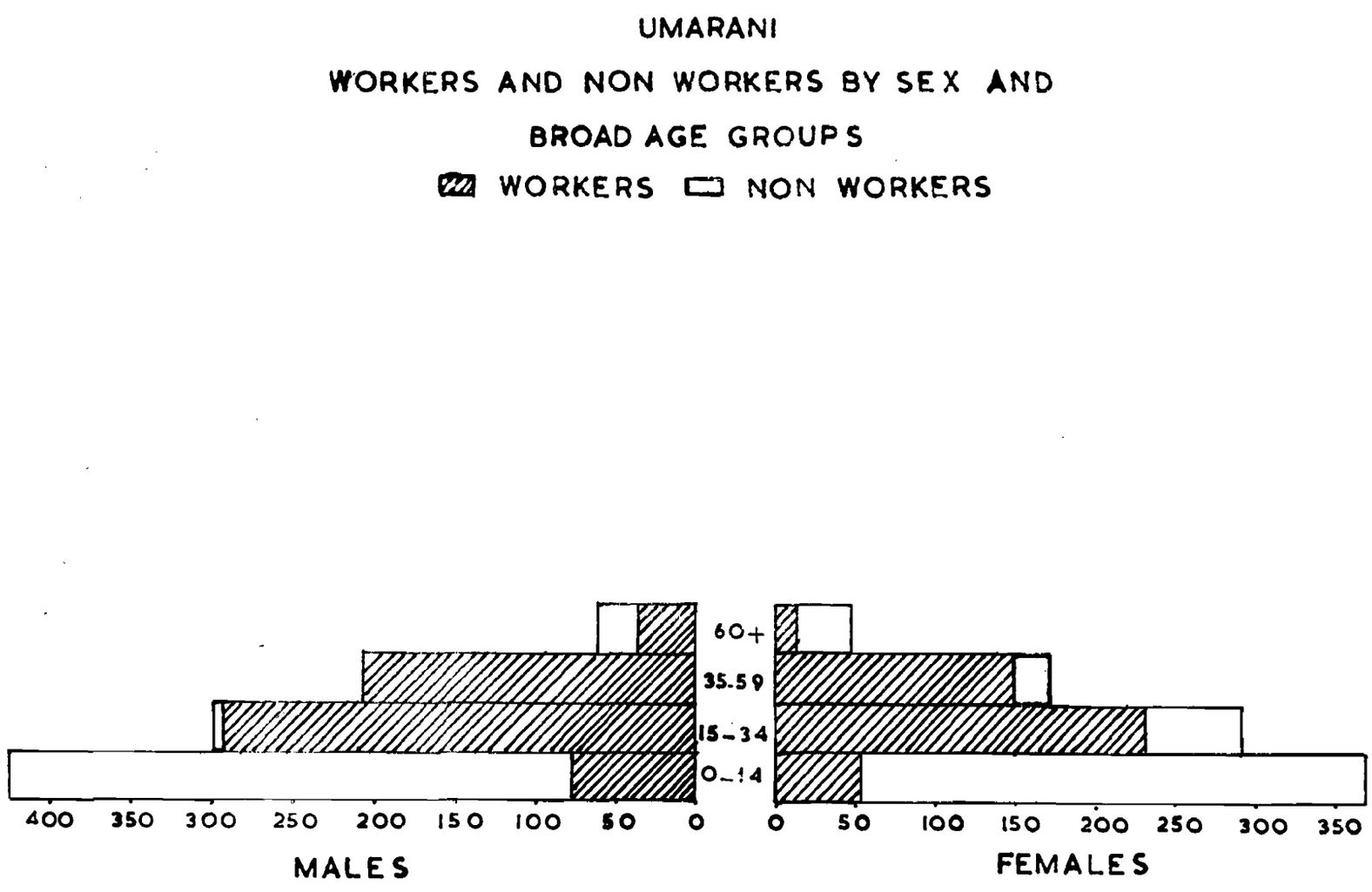
Table VIII reveals that 1,055 persons or 56.32% of the total population are workers. Out of the total workers, the male component being 57.9% the females contribute the rest, *viz.*, 42.1%. As compared to the 1961 Census there has been a slight fall in the female component (from 43.4% in 1961 to 42.1% in 1965) and consequent rise in the male component. But then, a slight fall in the proportion of workers has also been indicated during the Survey. Sexwise, it is observed that 61.6% of the total male population and 50.4% of the total female population in the village are workers. The females make a considerable contribution to the labour force of the village.

The age-group break of the workers shows that 12.13% are in the age-group 0.14; 49.38% are in the 15-34 age-group; 33.75% are in the age-group 35-59 and the rest, *viz.*, 4.74% are aged 60 years or more. The major contribution comes from the young and the middle-aged who together account

UMARANI

WORKERS AND NON WORKERS BY SEX AND

BROAD AGE GROUPS



for the five-sixth of the total workers. Among male workers, 12.44% are below 14 years; 47.63% are youngmen in the age bracket 15-34; 33.71% are middle-aged and 6.22% are aged 60 years or more. On the other hand among females the workers in the age-group 0-14 and 60 and above account for only 11.71% and 2.70%. The workers in the age-group 15-34 constitute 51.80% and those in the age-group 35-59 constitute 33.79%. The proportion of workers to the total number of persons in each age-group by sex is depicted in the chart on the facing page.

Particulars of the workers engaged in various occupations are furnished in Table IX. Here also the principal as well as the first subsidiary occupation of the individuals have been taken into consideration. Of the total 1,055 workers, it is observed that 582 (or 55.17% of the total) are engaged in cultivation as their principal occupation; 130 or 12.32% work mainly as agricultural labourers; 140 or 13.27% mainly work as general labourers; 133 persons or 12.60% are shepherds or cattle grazers; 30 persons work in household industry; 15 persons in trading activities; one in transport and the remaining 24 work in service occupations. Eighty per cent of the workers are mainly engaged on land as cultivators or as agricultural labourers and the allied occupation of livestock rearing. Though 13.27% of the workers are mainly engaged as general workers many of them work as agricultural labourers while some are having petty cultivation also. The main items of work for them are sinking of wells and construction of roads in and around Chikodi. Of the total 140 workers in this class as many as 98 are males. Majority of the 42 females are from the Mahar community. The proportion of females engaged in works such as service, household industry, trade, transport and general labour is relatively low. In the case of agricultural labourers the female workers exceed their male counterparts by 25%. Of the total workers engaged in cultivation 50% are females. Considering the workers by age-groups and occupations it may be observed that of the 128 workers aged less than 14 years as many as 68 are shepherds or cowherds; 42 are engaged in cultivation and 15 as labourers. Among workers in the age-group 15-34, 291 (56%) are cultivators, 76 (14.6%) are agriculutral labourers, 75 (14.4%) are general labourers, 40 (7.7%) are shepherds or cowherds, 17 (3.3%) are artisans and the rest are in trade and service. Among the 356 workers in the age bracket 35-59, 215 (60.40%) are cultivators, 40 (11.2%) are agricultural labourers, 56 (15.8%) are general labourers, 19 (5.3%) are shepherds, 10 are artisans, 5 are traders, one person is engaged in transport while the others, *viz.*, 9 are in service. In the age group 60+, there are only 50 workers and of them as many as 30 are cultivators, five men and a woman are engaged in cattle grazing, 8 are labourers, one is an artisan and another is in service.

As compared to the 1961 Census there have been certain variations in the proportion of workers in different occupational categories. Marked differences are noticeable in the case of cultivation, livestock rearing, agricultural labour and trade. The reasons for the differences are partly the detailed enquiries conducted during the Survey and also the occupational mobility that is slowly manifesting in the village.

Table X indicates that in all, 748 workers or 70.9% of the total workers are engaged in cultivation either as their principal or the first subsidiary occupation. Likewise in household industry there are 40 workers of whom 29 being males, 11 are women and, in trading activity there are 10 male workers and 6 female workers. Though no new industry has been introduced in the village a few Madar or Mang families have taken to the production of broomsticks and also rope making while the households of Kabbaligas have taken to the production of lime by burning limestone. In the latter only females are intrested but in the former men also participate actively. Trading activity as a subsidiary occupation is slowly gaining popularity and some youngmen have taken to the buying and selling of milk. They buy milk in Umarani and also a few surrounding villages and carry the same to Chikodi for distribution. This business is said to be quite profitable also.

The non-workers constitute 43.67% of the total population. The particulars of their activities by sex and age-groups are presented in Table XI. The female non-workers outnumber their male counterparts. For, of the total 818 non-workers as many as 437 (or 53.14%) are females. The agewise break up shows that the non-workers in the age-group 0-14 constitute 81.5% while those in the age-group 35-59 contribute only 2.8%. Of the total non-workers, those in the age-group 15-34 and 60+constitute 8.6% and 7.1% respectively. Considering the non-workers by nature of their activity it is observed that 536 out of the total 818 or 65.5% are dependents being either too young or too old to work. Among these dependents only one male and 3 females fall in

the age-bracket 15-59. The students, mostly, coming from the 0.14 age-group, constitute 15.9% of the non-workers. Only 7 males and one female above 14 years of age are students. Among students, boys are far more numerous than girls. House-work happens to be the most important activity for a large number of female non-workers. Only 5 boys are reportedly assisting in the household work while there are 139 females doing housework exclusively. The house-workers constitute 17.8% of the total non-workers. There are 2 disabled males, one female beggar and 5 rent receivers in the village.

(iii) *Ownership of Economic Resources*

Land is the major economic resources in the village. There are 59 households in the village which do not own any lands. In some of the households lands are held by different members while in a few other instances land recorded in the name of an individual is actually held by several households. Taking the household as a unit, without considering how it has been recorded in the official records, it is observed that the 253 households in the village own altogether an extent of 2,431 acres. The average per household owning land works out to 9.6 acres and the average for the village as a whole works to 7.8 acres per household. Table XXV-A contains the data relating to ownership of land by communities and also by size-slabs. The following statement gives a comparative idea at a glance :—

Size-slab	Households		Area owned		Average size of the holding
	No.	Percent	Extent (acres) 0 00	Percentage of total	
Below 1 acre . .	42	16.6	26.63	1.1	0.63
Between 1.00 and 2.49 . .	32	12.6	53.56	2.2	1.67
Between 2.50 and 4.99 . .	42	16.6	151.41	6.2	3.60
Between 5 00 and 7.49 . .	28	11.1	180.68	7.5	6.45
Between 7.50 and 9.99 . .	19	7.5	160.91	6.6	8:46
Between 10.00 and 14.99 . .	51	20.2	620.44	25.5	12.16
15.00 acres and above . .	39	15.4	1,237.29	50.9	31.72
TOTAL . .	253	100.0	2,430.92	100.0	9.61

A negligible extent of land is held by a large number of petty land owners. In this dry tract, in the absence of irrigation income from land is quite meagre. Thus an extent of less than 5 acres of dry land is very uneconomical. In a few cases even 10 acres fetches only a moderate income. Considering this aspect it may be observed that 46% of the land owners have uneconomic holdings. There are a number of irrigation wells but most of these are to be found with households having relatively larger extents. The price per acre of irrigated lands is four times that of ordinary dry land.

Considering the ownership of land by castes it is evident that Lingayats constitute the major land-holding community. Only 20 out of the 128 households of this community are landless and it would be worthwhile to note that these households consist of recent immigrants and that 13 of them are tenant cultivators. The land held by Lingayats constitute 60.3% of the total land owned in the village. The Lingayats own 1,466 acres and the average per household works out to 11.45 acres. Next to Lingayats are the Kurubas who altogether own 19.7% of the total land owned. But among them petty land owners are relatively more in number. Only 6 households owning more than 15 acres each, as many as 22 own less than 2.50 acres each. The average extent of land owned works out to 6.00 acres per household for the Kurubas. The Mahars are the third major community of the village in the order of population. But when ownership of land is considered they are not so well-off. Fourteen out of the 55 households are landless while another four, though not owing any lands, operate lands obtained on lease. As many as 27 households own less than an acre each while 8 other households own in the size slab 1.00 to 2.49. Only 2 households own an average of 5.50 acres each. The land owned per household of Mahars is a meagre 72 cents. Most of them held Maharki Inam lands prior to the abolition of Inams and now such lands have been conferred for their private ownership. In records the lands are held by certain individuals but such plots are shared by many households and consequently they are fragmented into numerous patches. The lands owned by the Muslims are under dispute as the erstwhile Inamdar is said to be claiming compensation. Among Brahmin households except that of the sojourner who is the Secretary, Village Panchayat, all the others are land-owners. The extent owned is also quite large, the average per household working out to 28 acres per land-owing household. By and large the Lingayats who

are numerically dominant hold the major portion of the land and thus in social as well as economic spheres they are dominant. One of the major causes for their large holdings is that the office of the Village Patil has been held for generations by members of their community. The office is associated with an inam land of roughly 700 acres. This land has been shared by several scions of the original Patil family and it is under their virtual ownership.

With regard to the ownership of livestock also it may be observed that the Lingayats dominate the scene. They own 198 of the 325 bullocks in the village, 76 cows out of the total 169 cows, 16 out of 31 he-buffaloes and 133 out of 229 she-buffaloes. Kurubas also own considerable number of cows, bullocks, buffaloes and sheep and goats. All the 526 sheep in the village are held by 21 households of Kurubas. It may be recalled here that sheep rearing has been the traditional occupation of the Kurubas and also that of late their love for this occupation has greatly diminished. The Kurubas own 67 out of 169 cows, 79 out of 325 bullocks, 11 out of 31 he buffaloes and 38 out of 229 she-buffaloes. They also own a large number of goats. Two households who have large flocks of sheep and are still adhering to a somewhat nomadic life have a horse each. The Mahars are very poor even in this respect. Only 6 out of the 55 households own 10 bullocks in all. Cows are found in three households while buffaloes are seen in 21 households. The animals are of a degenerate type and these are also not cared for properly by the Mahars. This is so mainly because of their poverty stricken conditions. Several households from the other communities own some bullocks, cows and buffaloes but all these animals put together from only a small fraction of the total number of animals in each class. The bullocks and buffaloes held by many Lingayat households and a few Kuruba, Brahmin and Maratha households are of good breed and these are properly looked after.

Trade and industry are other sources in the village. All the shopkeepers are Lingayats and milk-vendors are Kurubas. There are two flour mills which are operated on oil engine and both belong to Lingayats. The Lingayats also own sugarcane crushers and its accessories which they hire out to others.

(iv) *Primary and Secondary Occupations*

In Table IX the principal as well as the first subsidiary occupation normally pursued by the workers have been recorded. The incidence of subsidiary occupation is considerable in the village as roughly 31.3% of the workers have more than one occupation. Of the 582 workers principally engaged in cultivation, as many as 121 have a subsidiary occupation such as livestock raising, labour or industry. Among agricultural labourers 73 out of the 130 workers have cultivation as their first subsidiary occupation. So also, 77 workers out of the 149 engaged mostly in general labour have cultivation as a subsidiary occupation. Dry cultivation alone cannot provide whole-time employment to all the workers of the village and hence those in adverse economic circumstances venture out for employment at Chikodi and elsewhere. The occupation particulars relating to households as the basic unit are presented in Table XIII. Cultivation of lands happens to be the principal occupation for 170 households and among them as many as 89 households (52.3%) have subsidiary occupations. Agricultural labour and livestock rearing are the chief subsidiary occupations for the cultivators. So also among agricultural labourers more than 60% of the households have subsidiary occupations. Thus considering all the households it may be observed that 168 households or 54 per cent of the total, have more than one occupataion. If those who own larger extents of land prefer to invest on buffaloes yielding milk and/or on trade the poorer people take to labour whenever and wherever it is available. In a household the members work as a team.

Changes from traditional occupation

Cultivation is being pursued by households belonging to all the communities in the village. The Lingayats of Umarani are husbandmen by tradition and continue to be so even now. However, a few changes are taking place. One among them is now a tailor while a few are in service and also in petty trade. Sheep rearing has been the traditional occupation of Kurubas and in several instances spinning wool and weaving woollen blankets were also associated with them. But as far as Umarani is concerned it is noticed that only 21 out of the 79 families have flocks of sheep the total number of animals being an insignificant 526. Spinning of wool and weaving blankets have been given up. The Kurubas have taken to cultivation and labour as their chief occupations. A few individuals are milk-vendors. The Panchalas in Umarani are carpenters by tradition. By and large there has been no change in their occupation. The Koravas make baskets from creepers while the Burud

or Medar prepare wicker baskets. Basket making is going on without any hindrance. Women folk among Kabbaliga caste burn limestones for lime and this has been their traditional occupation. It was suspended till about 1950 or so and a woman who came over to Umarani consequent to her marriage, revived this industry and other women of the caste took the cue. Two households of Mangs have taken to rope-making and also making of broomsticks for sale at Chikodi. One of the tailors in the village is a Mahar.

Description of different occupations

(A) Practices connected with Agriculture

In the village both *mungari* and *hingari* crops are raised. Jowar and groundnuts are the chief mungari crops while bajra, *Navane*, wheat and pulses are the *hingari* crops. Sugarcane, maize, chillies, bengalgram and tobacco constitute the minor crops of the village. During the months of January to April the fields are ploughed and cleaned. Manure is applied in May and sowing of jowar and groundnut is done in June and July. Between August and September inter-cultivation and weeding constitute the major part of the work. Towards the end of September and early October the *hingari* sowing is taken up. In November and December the jowar and groundnut are harvested. Sugarcane crop is planted during November and it is reaped eleven months after. In May, maize is sown in irrigated fields and the crop is harvested in early August. A second crop of maize may also be raised by sowing the seeds during *chitta* rains in October. The foregoing account outlines in brief the calendar of important agricultural activities in the village.

It would be evident from Table XXIV that both food crops and cash crops are popular among the cultivators. Two hundred and fifteen households of the total cultivating households have grown jowar in a total extent of about 606 acres, the total yield in the year 1964-65 being 936 quintals. The average yield per acre is thus 1.5 quintals. *Navane* or Italian millet is another food crop sown mostly in less fertile soils. The yield per acre is naturally very low and the cost of cultivation is also nominal. However, 110 out of the total number of cultivating households have raised *Navane* in an area of 161 acres. Horse-gram is yet another important food-*cum*-cash crop which, now-a-days, is fetching a good price. It is mainly raised as mixed crop combined with *Navane*, bajra or any other minor millet. Though the area covered is more the yield is normally poor being about 50 to 60 Kgs. per acre. The grains serve as a nutritive cattle feed. Bajra, wheat and maize as also arhar, urd, bengalgram and greengram are the other food crops produced. As may be seen from the Table as many as 189 cultivating households produced 1,753 bags of groundnut on a total extent of about 571 acres. The average yield per acre works out to 3 bags (one bag=35 to 40 Kgs.). Sugarcane is the other important cash crop. Five households who had grown this crop supplied the cane to a sugar factory while the other 80 made jaggery and sold the same mostly at important centres in the neighbourhood. The remaining crops are of a minor significance to deserve any mention.

The agricultural tools and equipments commonly used in the village are wooden plough, *kunte* or harrow, seed-drill, *yede kunte* and *dumma kunte* (inter cultivators), sickle, pick-axe, crow-bar, spade, *kurupi*, rake, *Ronagallu* or roller stone, and iron ploughs. Iron ploughs have acquired popularity since about a decade and a half. Another implement recently introduced is the "Jagat razer" which is put to use in the formation of ridges and furrows and in the earthing-up operations. The cost of ploughing an acre with the heavy iron plough drawn by 3 pairs of bullocks would be about Rs. 32 whereas the comparative cost for lighter ploughs drawn by 2 pairs and 1 pair respectively would be Rs. 20 and Rs. 12. In Umarani, 41 households own iron ploughs and in addition, the Yuvaka Mandal and the Service Co-operative Society also hire out iron ploughs to the needy cultivators. The Society has also acquired a groundnut seed opener at a cost of Rs. 350. But this machine has not been found very useful as when fed into the machine the kernel of the longer local variety of nuts gets broken up. In the village there are three spray pumps. A roller stone with its wooden frame costs around Rs. 50. In Umarani though only five cultivators are in possession of the rollers, more than 50 make use of them by borrowing.

The farming practices are continued in the traditional pattern except for a few minor innovations and changes. Rotation of crops is a well known system. Jowar and groundnut or *Navane* and groundnut are raised in alternate years. About 2 to 3 decades ago it was customary to sow jowar in a four teethed seed-drill. In this type of sowing the *Akkadi* or the row of the mixed crop would be one in six with an interspace of 8" to 9" between the

rows. Since about 1955 the cultivators are using the same seed-drill but slightly modified to permit of an interspace of about 16 to 18 inches between the rows. In very fertile soils yet another type of sowing namely *Dindakkadi* is employed with the use of the same seed-drill and this makes for an interspace, between the rows, of 24 to 27 inches. Since about 1961, *Kaigala paddathi* or dibbling, particularly in respect of jowar is being encouraged widely by the staff attached to National Extension Service. It was reported that during 1964-65 some 40 cultivators had adopted this new technique. In 1963-64, a progressive cultivator realised 16 quintals of jowar in 3.00 acres of fertile land. For getting this higher yield he so planned his sowing that the plants were 40 inches apart of each other from all directions and he also ensured their proper manuring. The seed rate of jowar varies from 3 kilograms to 5 kilograms per acre not to speak or arhar and green gram which are grown mixed with it. In the past, *i.e.*, prior to 1956 and there abouts the villagers, in an attempt to prevent the infestation by smut used to treat the jowar seeds with hot water, remove the light and unhealthy ones and use only select seeds. But now, the sulphur treatment has become quite popular. The villagers are not willing to adopt pre-sowing agrosan treatment particularly in respect of groundnut as they apprehend that the persons engaged in sowing may be tempted to eat a few seeds and thus be exposed to the rigurs of being affected by serious maladies or even losing their lives. Local strain of jowar seeds known as *Shadagara* was the most popular variety till about 1960. Thereafter, *Gidagempu* and *Maladandi* have been introduced successfully by the staff of National Extension Service and local enthusiasts. There are three varieties in *Gidagempu* known as *Kempu* or red, *Kala* or black and *Jamla*. The duration of the jowar crop grown in and around Umarani is six months and it is claimed to be superior in both taste and nutritive content. The use of roller stone has reduced the cost of threshing jowar and rendered the work also easier. Regarding the cultivation of groundnut no recent changes have taken place. At Chikodi the Agricultural Department, in pursuance of its programme of promoting the production of oil seeds, is making intensive efforts to popularise the use of improved strains of groundnut such as T.M.V. 2 and Spanish pea nut. The ryots are being educated in the application of chemical fertilizers, pre-sowing agrosan treatment and in the proper spacing of crops for getting increased yields. Sugarcane is another important crop which is now engaging the earnest attention of both cultivators and officials. At Chikodi an Agricultural Demonstrator is stationed to be in charge of sugarcane cultivation. His jurisdiction extends over the two taluks of Chikodi and Hukkeri and 40 demonstrations are organised every year to bring home to the villagers (i) the benefits that would accrue from the use of improved seeds, manure and techniques, (ii) the efficacy of agalal seed treatment, (iii) the usefulness of sodium salt in the control of weeds and also for the imparting of knowledge regarding yields obtained by the use of ammonium sulphate and urea. During 1963-64 one plot was selected in Umarani for demonstrating the utility of *agalal seed treatment*. It prevents the onset of smut and improves germination. Crop competitions are also held as an incentive to cultivators. In Umarani since about 1962-63 the use of Jagat razer is slowly gaining popularity. In this, deep ploughing is ensured. For cutting the sugarcane crop the villagers generally use the ordinary sickle or the *kurupi*. In this method small stumps of juicy cane are left behind. Now a new implement known as cutting axe has been introduced. All sugarcane cultivators now freely use chemical fertilizers and more quickly take up to the use of pesticides such as endrine follidol, etc. In the village, CO 419 and CO 740 varieties of sugarcane are popular. Regarding maize it was noticed that an extent of about 2 acres was brought under hybrid seeds during 1964-65.

Cultivation of Jowar

Soil preparation starts in April-May following rains. The *kunte* or heavy harrow is drawn all over the fields and this operation is called *'haraguvudu'*. A pair of oxen can cover an acre on a working day at a cost of Rs. 5.00 After 4 such harrowings the plots are manured at the rate of 3 to 4 cartloads of farmyard manure per acre. A cartload of manure costs about Rs. 5.00. Again the plots are harrowed twice or thrice. Sowing operation commences in the third week of June and would be complete in about 3 weeks time. With the help of a seed drill, an additional labourer and one more pair of bullocks for *balasalu*, an area of 4 acres can be covered in a day. The wages for sowing totals Rs. 13.00. A fortnight later, two labourers are engaged to even out the seedlings in proper rows. About a week later intercultivation is done in jowar fields to loosen the soil. In this, 2 or 3 *yede kuntes* are yoked to a pair of bullocks and the cost of this operation for 4 acres would come to Rs. 8.00. This interculturing is repeated 4 to 6 times however, depending upon the

rains and the consequent growth of weeds, each operation being done at an interval of 6 to 8 days. Hand weeding is done once in August and again in September. When the blossoms appear, dawn to dusk guard against ravages by sparrows and birds is provided. Harvest commences in November and the plants are cut with sickle close to the ground. About 12 workers will be able to cover 4 acres in a day and the wages are paid in kind. A *Sivadu* or sheaf consists of 25 jowar stalks and yields about one kilogram of jowar. A labourer gets 3 sheaves of jowar for the day. Then the harvested plants are spread for drying. A week later the cobs are severed from the stalks by female workers. These workers are also paid in kind (cobs yielding about 3 Kgs of grain). A few carefully chosen ears are set apart for seed. Immediately after the severance of cobs, the grains are threshed either by the use of roller-stone or by the trampling of the cobs under the feet of cattle. Next day the grains are winnowed and arranged in a heap. The grains are stored in gunny bags or in underground pits. Two decades ago it was common to store the grains in underground pits located in streets also but now in houses only, owing to thefts. The cobs of jowar reserved for seed are dried well in the sun and the grains are separated by beating with a rolling pin. The grains in husk are mixed with neem leaves, seeds of chillies and chillies and the entire mixutre is kept in a *Galige* or basket sealed in mud to ensure better preservation. Arhar and green gram which are sown intermixed with jowar are reaped in January.

Unlike other crops the cultivation of jowar is attended with *puja* and ceremonies. Soil preparation starts on an auspicious day chosen in consultation with an astrologer. The influence of *Punarvasu* lunar asterism is believed to favour early and successful completion of work. *Kurige puja* is done before sowing. In this the seed drill is wrapped in a saree and adorned with ornaments and auspicious marks. Five lumps of cowdung are placed in a row in front of the drill to represent the Pandavas. The seed grain is placed in *neivedyam* before the *Kurige* and the Pandavas and thus sanctified. Tuesdays, Thursdays and Fridays are considered auspicious for *Kurige puja* and starting the sowing operation. If in a particular year the day of litting the bonfire of *holi* happens to fall on a Tuesday then *Kurige puja* becomes taboo on Tuesday of that year. In the fields *puja* is offered to the bullocks by washing their feet and serving them with rotti. *Bhuvani* or *Bhukkavvan puja* is performed on the full moon day of *Asvin* month when the *Asvin* asterism casts its influence. Five pebbles of stone are placed in the northern or eastern fringe of the jowar plot to represent the earth Goddess and worshipped. Food is offered as *neivedyam* and a few pieces are strewn in all the directions to appease spirits. The cultivators would have their meals in the field. The Muslims also perform this *puja*. The harvesting operations are initiated on an auspicious day and when all the threshing work is over the *rashi* or the grain heap is worshipped.

It is customary to raise a crop of groundnut or any other alternatively with jowar. Groundnut being a legume helps to replenish the fertility of the soil. The plots where these alternate crops are raised are ploughed deep with heavy or light iron ploughs in the month of December or January. In April and May the plots are harrowed, manured with farmyard manure and again ploughed with wooden ploughs. With regard to other operations such as sowing, interculturing and harvesting the practices in the village differ very little from those prevalent in the region and described in several other village survey monographs.

Cultivation of Sugarcane

Cultivation of sugarcane is now demanding utmost attention of many cultivators. The area under this crop is increasing and the cultivators are also adopting intensive methods to augment output. Sheep are penned in the fields for manurial purposes. The plots are deeply ploughed with heavy iron ploughs. Farmyard manure is also applied in adequate quantities. The soil is kept in a fine condition by intermittent ploughing and breaking of clods with mallets. Furrows are made with suitable spacings using either the wooden plough as in the past or the jagat razer the implement newly introduced. When the plots are thus ready for planting, some cultivators apply the first doze of ammonium sulphate and super phosphate. The sets (in the village one sugarcane seed implies 10 pieces each of 18 to 24 inches length containing 2 or 3 eye buds) are placed lengthwise on the ridges and pressed into the earth by trampling. The seeding operation is known as *lavani maduvudu* and it is only then water is let into the furrows. The price of 1,000 sets is said to range between Rs. 55 and Rs. 70 and the requirement per acre is placed at about 1,500. A peculiar practice associated with

the planting of sugarcane is symbolic of the villagers being superstitious. They select an auspicious day. In the field they first plant 4 seeds with a cocoanut and place before this five pebbles and offer worship. They conduct a mock race between 2 boys (6 years of age) one representing a tiger and the other a fox. If tiger wins the crop is believed to become good, otherwise bad. It is also possible that this practice which is said to be prevalent for generations may have more of a sportive content than superstition. The planting of sugarcane commences in the village in mid-November and would be completed before the end of March. Soon after the planting, the plots are regularly watered and a month later the weeds are removed by hand. In the fourth month the earthing up operation known as *boda odeyuvudu* is done and simultaneously another doze of chemical fertiliser is applied. From the sixth month onwards the *bonge* or dried leaves at the lower nodules are cut, the operation being known as *kurupani maduvudu*. The crop would be ready for harvesting in the eleventh month when a *Gana* or sugarcane crusher is hired and jaggery made for marketing. In Umarani there are 6 cane crushing mills which are available for hire. The average production is 20 quintals of gur (60 *pente* in local measures) per acre. Of late, some of the cultivators who have enrolled themselves as members of the sugar factory at Sankeshvar have begun to supply the cane to the factory.

In the cultivating households all the members generally contribute their labour. This is true particularly during the peak seasons. In addition, landless labourers and petty land-owners are in plenty offering themselves to work in other fields and their services are also utilised when required. The labourers from Umarani seek work at Chikodi also. The houses being somewhat scattered a few cultivators resident in the borders of this large village at times seek labourers from adjoining villages of Itnal, Belkud, etc. The daily wage rate varies between Re. 1.00 and Rs. 1.25 per male and paise 0.75 to Re. 1.00 per female. Those employed for harvesting and threshing of jowar and for making gur are paid in kind but this work being seasonal the wages are quite high. Employing labourers on annual basis is rather uncommon in this village. However, small boys are engaged on annual basis to tend cattle or sheep.

Table XXIV presents statistics regarding disposal of agricultural produce in the village. A major portion of jowar, arhar, bajra, wheat, etc., produced in the village is required for self consumption while groundnut and jaggery are marketable. These commodities are sold for the most favourable price in the markets at Gokak, Athani or Sangli.

(B) Practices connected with Animal Husbandry.

The cattle and sheep found in the village are all local breed. The villagers are indifferent towards the improvement of the stock but feed their bullocks well. Bullocks are their prized possession and they are really looked after with care and interest. During the working season broken horsegram and cotton seeds are given as extra nutrients. Buffaloes also demand much attention as the milk they yield fetches ready cash. Cows and buffaloes are separately taken out to pastures and nearby hills for grazing and at home fed with jowar stalk. Cattle markets are held weekly at Moodalgi, Nippani, Sankeshvar, and Hukkeri. The annual cattle fairs at Nanadi and Chinchli are also patronised by the villagers. The price per pair of bullocks ranges between Rs. 300 and Rs. 1000 and more if the breed is of the Krishna valley. Foot and mouth disease seems to be common in the village. The villagers obtain medicines from the veterinary dispensary at Chikodi. *Nadgunda* is another common disease (when afflicted with this the cattle stand and shiver) but the villagers have a ready cure for this. Another disease known as *Itakaroga* attacks bullocks occasionally. This saps out the energy of the animal and ultimately causes death. There are about a dozen breeding-*cum*-working bulls in the village and ten breeding-*cum*-working he-buffaloes. The services of stud bulls and buffaloes are not sought after. When the locally born bulls are 3 or 4 years old they are castrated. For this purpose the villagers, of late, are availing the facilities available at the Veterinary Dispensary.

Sheep and goat are taken out to hillocks daily for grazing and are sheltered in *doddi* or sheep-folds during the night. They are fed on the leaves of *Jali* or babhul trees to supplement the graze. In this region during rainy season several shepherds prefer to move out of the district with their large flocks of sheep to a drier belt where the rainfall would be scanty. From Umarani also some 3 or 4 shepherds are in this habit of leading a semi-nomadic life. Those who remain at times entrust their flocks to those moving out for purposes of tending. The sheep and goats that are retained in the village are looked after

with particular care. The sheep are penned in agricultural lands during summer months for manurial purposes. The nomadic shepherds depend largely on the revenue and goodwill earned by this penning of sheep in fields for their livelihood. In the months of April, May and June, the sheep are milked and the product mostly consumed at home. A few occasionally sell the butter. Sheep shearing is done twice a year in April and October. On an auspicious day the sheep are washed in a streamlet or a river after worship of five pebbles of stones placed temporarily at the streamlet or the river. When the day's shearing is over, the wool is gathered in a heap and by the side of it are placed the shears. The heap and the implement are worshipped and a little quantity of milk is poured on the shears. The wool is sold for a nominal sum to the persons engaged for the shearing. The price of a full grown sheep ranges between Rs. 45 and Rs. 60. Lambs less than an year old are sold for Rs. 10 to Rs. 15 while those in the age-group 1 to 3 are sold for Rs. 25 to Rs. 40. Selling or purchasing of sheep is forbidden on Saturdays and Tuesdays. Those who intend to raise a stock consult an astrologer for an auspicious day to start the venture.

Though the sheep is susceptible to many diseases the shepherds do not resort to either preventive or curative side of the medicines. It is stated that during the year 1964 *haladi roga* and *uchagi roga* took a heavy toll in the village. The symptoms of *haladi roga* are the swelling of the chin and the change of body colour to yellow. In *uchagi roga* the afflicted animal urinates blood and dies within a short time. The other sheep epidemics in this region are sheep-pox, *moogina hunnu, aragina hunnu,* foot and mouth disease and *rakta hunnu.* The remedies known to shepherds for these diseases are of limited efficacy, but yet even when the epidemic is severe they refrain from availing the facilities they can have for treatment at the Veterinary Dispensaries. If only they should bestow better attention to improve the breed and also more freely resort to availing the services of Veterinary men the shepherds can definitely earn richer dividends. They have yet to shed their inertia and become more enlightened.

Indebtendness

In Umarani 57.37 per cent of the households are indebted and the amount outstanding exceeds one lakh. The average amount of debt per indebted household is seen to be Rs. 565. If the total outstanding amount is divided among all the 312 households the average would be Rs. 324. Considering the entire population it is evident that the *per capita* amount outstanding would be Rs. 54 only. Table XXIII-A shows that of the total 179 indebted households, 43 per cent have an average monthly income of Rs. 100 or more ; 17 per cent fall in the monthly income range of Rs. 76—100 ; 26 per cent are earning between Rs. 51 and 75 and the rest are earning less than Rs. 50 a month. It may be observed that only one household out of the 7 earning an average of Rs. 25 or below is indebted to the tune of Rs. 100. In all other income ranges the percentage of households indebted to the total number in that group is above 40 and it increases directly with a rise in the income level reaching a peak in the highest income level. The average amount outstanding also rapidly increases with a rise in the income level. It is the lowest, being Rs. 100 in the case of the solitary household earning below Rs. 25 a month, the highest being Rs. 894 per household in the case of households earning more than Rs. 100 a month. More than 68 per cent of the total outstanding amount is due from the 77 households earning above Rs. 100 a month. As the households with larger incomes are more credit-worthy it is easier for them to raise loans. Moreover they are all land-owning cultivators and members of the Co-operative Societies and frequently borrow money for investment. Those in the low income groups borrow mostly for domestic purposes or for social functions.

Table XXIII-C shows that the cultivators owe to the tune of Rs. 97,320 out of the total Rs. 1,01,180. In other words about 96 per cent of the loans are held by the cultivators and only 4 per cent by others. Bulk of the loans are held by households having more than 10 acres of land. It is these households which have larger incomes and large extents of land that show some enterprise and try to improve their economic condition by further investment on land or equipment. By sources of credit it is seen that the major portion, *viz.*, 53% of the amount has to be repaid to private money-lenders, traders, relatives and friends. The villagers occasionally borrow from licensed money-lenders but they seek loans at the first instance from their relatives and well-wishers failing which they next approach the unlicensed money-lenders. The Government which has advanced Taccavi loans to cultivators has to recover Rs. 21,540 or 20.2% from Umarani. The Co-operative Society has to recover Rs. 25,860 or 25.6% of

the total outstanding amount in the village. The villagers feel that the process involved in obtaining loans from the Government as more cumbersome and they therefore prefer to approach the private money-lenders who appear to be more sympathetic on the surface. The society is of late functioning well and it can better its record with proper co-operation of the cultivators. Some of the cultivators simply put off repayment and thereby hinder the functioning of the Society. This attitude needs to be suppressed if the co-operative movement has to succeed.

The purposes for which loans have been raised are indicated in Table XXIII-B. About 68 per cent of the outstanding debt has been incurred by the respective households for productive purposes such as sinking of new wells, installation of pumpsets, current agricultural expenses, etc. Only 32 per cent is due to non-productive purposes such as marriages, ordinary wants, sickness, etc. Of course, many a time it so happens that the amount borrowed for one purpose is utilised for quite a different purpose. The villagers have been in recent years trying to improve their lands by sinking wells, installing oil engine pumpsets and also by bunding and reclaiming. Cultivation of sugarcane needs a heavy investment in the initial stages as well as later. The Sugar Factory at Sankeshvar has also been advancing loans to its members who are producing and supplying cane to the factory. These loans are advanced through the Co-operative Society. Under the liberalised scheme the Government has also been advancing loans to a larger number of ryots for sinking wells. These two factors have greatly helped the villagers in investing funds on land and cultivation.

The rate of interest charged by the private money-lenders in the village and also at Chikodi ranges between 18 per cent for secured loans and 25 to 36 per cent for others. Land and ornaments are the chief itmes offered as security. The custom of usufructuary mortgage is also prevalent in this area. When the entire amount loaned is repaid the land is relinquished. A few may take up cultivation of the same mortgaged lands and prefer to pay 50% of the produce as a tenant but such cases are rare. The loans raised are generally in cash though a few do borrow jowar and other foodgrains and return the same with interest after the harvest.

Co-operative Movement

In the year 1927, a Co-operative Society bearing the name "Umarani Mithavyaya Shetgi Sahakara Sangha" with unlimited liability was formed by the villagers. It was registered at Reg. No. 5828/12th April 1927. After a short duration of activity the Society remained in a dormant condition till the year 1959. The main reason for such a state of affairsis said to be the improper maintenance of accounts and also some misuse of funds. It seems loans were issued in a haphazard manner with scant regard to recovery. Thus a sum of Rs. 3,285 remained unpaid for long. In 1959 the Bank officials took a serious view and resolved to liquidate the Co-operative Society. The village leaders and the present Secretary took upon themselves the task of revitalising the Society by recovering the bad debts and remitting it to the Bank. Thus new life was infused and the membership and paid up share capital began to increase rapidly. The Society issued loans and recovery also became quite smooth. During 1959-60 the Society was classified as 'C' and by 1960-61 it was upgraded to 'B'. In 1963, the name of the Society was changed to "Grama Seva Sahakara Sangha Limited" and it became a Service Co-operative. The area of its operation was extended to include Itnal an adjacent village. Its activities also increased in that the Society took up popularising improved tools and farming methods and also the sale of fertilizers and sugar.

The statement furnished below indicates the functioning of the Society at a glance :

Year	No. of members	Paid up share capital	Highest number of shares held by any member	Amount borrowed from D.C.C. Bank
1	2	3	4	5
		Rs.		Rs.
1959–60	83	1,430	18	4,945
1960–61	100	2,280	22	6,915
1961–62	97	3,380	26	9,220
1962–63	102	5,890	33	13,120
1963–64	122	6,825	62	5,000

Year	Amount outstanding D.C.C. Bank		Loans	
	at the beginning of the year	at the end of the year	Issued	Recovery
1	6	7	8	9
	Rs.	Rs.	Rs.	Rs.
1959–60	3,378	3,053	..	325
1960–61	3,053	8,879	7,290	1,464
1961–62	8,879	12,318	10,880	7,441
1962–63	12,318	18,375	16,280	10,223
1963–64	18,375	11,715	6,700	13,260

The authorised share capital of the Society is Rs. 25,000 and a member may buy a maximum of 200 shares. Till 1963 the Society could borrow only upto a maximum of Rs. 8,000 from the Bank but now its credit worthiness has improved to a sum equal to eight times the paid up share capital. Consequently the Society has also raised the upper limit of the amount that may be advanced as loans to its members.

The Board of Management of the Society consists of five elected members. The General Body meeting is held annually for electing the directors. The present Chairman of the Society is a Panchala by caste. He is a carpenter and also a cultivator of owned lands. The other four members as also the Secretary are Lingayats. All of them are land-owning cultivators. The Secretary is an educated youngman who had for some time served in the State Government. The Secretary gets a monthly salary of Rs. 30 while the Sepoy or Peon gets only Rs. 7. The expenditure over the maintenance of office and staff may be said to be quite small. The District Co-operative Central Bank is the chief source of finance for the Society. It also earns a little by way of profit in trade, interest on investment, deposits, hiring out agricultural implements, etc., but these are of minor significance. Till 1959-60 the Society was running under loss. But from the year 1960-61 and onwards the Society has been securing a higher profit. In 1960-61 the profit earned was only Rs. 98.88 while that for the year 1964-65 stands at Rs. 958. The Society has good leadership and also proper co-operation from its members and it is moving along the right path.

Income and Expenditure

For a discussion of the income and expenditure pattern the households in the village have been conveniently classified into 6 occupational categories. Further, the households in each category are split up into five income level groups. The data pertains to the year 1964 as the survey was conducted in the year 1965. The results of the survey indicate only broad features and trends rather than the actuals. Table XIX, XX and XXI present the particulars regarding income and expenditure.

The distribution of households by occupation or the primary source of income shows that 40 per cent are mainly dependent on cultivation of lands owned; 14.7% are dependent on cultivation of lands taken on lease, 10 % are mainly subsisting on agricultural labour; 21.7% are earning their livelihood mainly by general labour; 11.2% depend on other sources such as trade, rent on land, livestock raising, etc., while only 2.5% depend on household industry. Of late, the availability of general labour both inside the village as also at Chikodi is improving and lured by the higher wage rate, many of the agricultural labourers and petty cultivators prefer to have non-agricultural work only. Milk produced in the village has now gained a good market in the Chikodi town. Thus the cash income from livestock raising has shown some increase. Even the income from cultivation has risen during the past 5 to 6 years both on account of the spiralling prices as also due to the increased area under irrigation. Considering the households by income levels it may be observed that 106 households which constitute 34 per cent of the total are earning above Rs. 1,200 per annum. About two-thirds of these households have cultivation of lands owned while another one-fourths have cultivation of lands taken on lease. If the cultivators of owned lands have an average annual income of Rs. 2,500 those cultivating lands on lease have Rs. 2,094. The households earning in the range of Rs. 900 and 1,200 per annum constitute about 18 per cent and one-fourth of these households have general labour as their main source of income. There being 84 households in the income group Rs. 600 to 900 they form about 27% of the total households in the village. In this income range there are several households which are depending on general labour, agricultural labour and also cultivation. Of the 31 households in the group of agricultural labourers as many as 12 earn between Rs. 600 and 900 per annum. Only 2 per cent of the households earn less than Rs. 300 per annum and agricultural labour or rent happens to be their chief source of income.

A study of Tables XIX and XX reveals that the cultivators of land either owned or taken on lease have better proportion of households in the higher income levels and also their average earnings are considerably large in comparison to other groups. The annual average of Rs. 1,702 per household among cultivators of owned lands is the highest and it is the lowest in the case of agricultural labourers. The general labourers are a little better off than the agricultural labourers. The households in industry and trade, service, etc., fall in the middle income range. The average size of households which is 7.6 among cultivators of lands taken on lease is the

highest average among the 6 categories. It is followed by 6.5 in the case of cultivators of lands owned. The lowest average size is seen in the occupational group of 'others' which consists of households subsisting on trade, rent, remittance, service and livestock rearing. As a result of this variation in the size of households the income per equivalent adult male or, for that matter, the *per-capita* income would get greatly reduced in the case of households with cultivation as the main source. Thus though the income per household in the case of cultivating tenants is as high as Rs. 1,594, the *per capita* is only Rs. 219. The agricultural and general labourers have the lowest *per capita* income. They depend solely on the availability of labour in the vicinity and are living from hand to mouth. The income per equivalent adult male varies from Rs. 177 in the case of agricultural labourers to Rs. 328 in the case of cultivators of owned lands. The gap between the incomes of cultivators and others would get reduced if the net income is considered. This is so because the cultivators invest a large portion of their income every year in order to carry on cultivation while the labourers and others donot. The households having industry make very little investments as they are more or less rendering industrial service only. The incomes of the artisan and labour class mainly depend on the number of adult workers in the household and the two bear a direct relationship to each other.

The details with regard to the average monthly expenditure of households on various items correlated to primary sources of income as also their income-levels are presented in Table XXI. Taking household as the unit for comparison it may be observed that the average monthly expenditure varies between Rs. 58.27 per household of agricultural labourer and Rs. 134.36 per household of cultivating owner. So also the average monthly expenditure per equivalent adult male ranges between Rs. 14.68 in the case of labourers and Rs. 25.85 in the case of cultivating owners. The following statement permits comparison at a glance :

Occupational Category	Average monthly expenditure per household Rs. (0.00)	Average monthly expenditure per equivalent adult male Rs. (0.00)
1. Cultivation of lands owned .	134.36	25.85
2. Cultivation of lands taken on lease.	134.30	22.38
3. Agricultural labourers . .	58.27	15.22
4. General labourers . .	62.12	14.68
5. Household industry . .	70.22	16.57
6. Others . .	68.86	20.80

If the average monthly expenditure in the different income groups is considered, the position in the village would be as follows :

Occupational category	Average monthly expenditure in Rs. (0.00) by income groups				
	Rs. 25 and below	Rs. 26–50	Rs. 51–75	Rs. 76–100	Rs. 101 and above
1	2	3	4	5	6	7
1. Cultivation of lands owned.	..	41.62	59.06	86.44	188.14
2. Cultivation of lands taken on lease.	..	47.93	67.24	96.68	173.75
3. Agricultural labourer.	21.01	38.63	63.36	87.69	102.73
4. General Labourer	..	41.13	60.24	85.16	124.74
5. Household Industry	..	41.00	62.73	77.07	141.48
6. Others . .	19.03	41.90	66.03	88.18	113.09

The extent of expenditure among agricultural labourers as also among 'others' is seen to be considerably less as compared to the cultivators. The major portion of the expenditure of agricultural labourers and others is covered by the basic needs of food and clothings. The cultivators spend considerable sums on wages, rent and purchase for production. A clear insight into the mode of expenditure by various items can be had from the statement given in Page 48.

Sl. No.	Items	Category I		Category II		Category III		Category IV		Category V		Category VI	
		Expenditure per equivalent adult male		Expenditure per equivalent adult male		Expenditure per equivalent adult male		Expenditure per equivalent adult male		Expenditure per equivalent adult male		Expenditure per equivalent adult male	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		Rs. P.	Per cent	Rs. P.	Per cent	Rs. P.	Per cent	Rs. P.	Per cent	Rs. P.	Per cent	Rs. P.	Per cent
1.	Total Food	11.27	43.54	10.46	46.70	9.60	62.98	9.62	65.49	9.50	57.34	10.64	51.14
2.	Beverages	1.06	4.09	0.75	3.34	0.77	5.09	0.78	5.30	1.00	6.05	1.41	6.78
3.	Clothing	3.07	11.86	2.42	10.83	2.22	14.60	2.29	15.58	2.46	14.84	2.92	14.05
4.	Rent on land	1.00	3.88	4.83	21.59	0.27	1.81	0.15	1.08	0.37	2.22	0.33	1.60
5.	Hired labour, cultivation costs	5.52	21.35	1.57	4.01	0.24	1.61	0.16	1.10	0.86	5.70	0.64	3.21
6.	Education	0.13	0.50	0.04	0.17	..	..	0.04	0.28	..	..	0.06	0.28
7.	Smoking and chewing habits	0.70	2.71	0.48	2.12	0.34	2.27	0.88	6.00	0.68	4.13	1.41	6.78

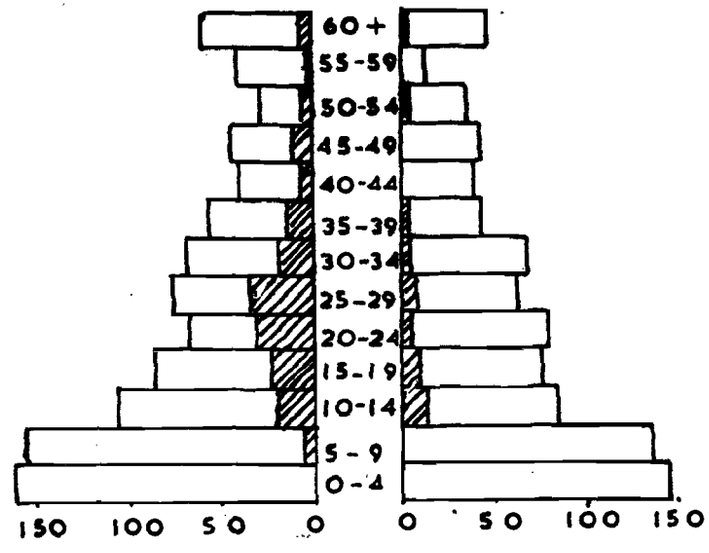
It is a common feature for the poorer sections to spend a higher proportion of their meagre income on food and clothing than the households under better economic circumstances. In Umarani among the agricultural labourers as also the general labourers the expenditure on food is as high as 63 and 65 per cent while it is the lowest being 43.54 per cent among cultivators. In terms of money the labourers spend much less on food and clothing than the other classes. The tenant cultivators incur heavy expenditure on rent while the owner cultivators spend a considerable sum on hired labour and purchase for production.

UMARANI

POPULATION AND LITERACY

BY SEX AND AGE GROUPS

LITERATES ILLITERATES



CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population trends :

The population of the village has been steadily growing. This is borne out by the fact that the 1951-61 intercensal period has witnessed an increase of population by 33 per enct. As against 1,354 persons in 1951, the population in 1961 is 1,801. The Survey conducted during 1965 reveals the actual population of the village to be 1,873. The difference in the number of persons enumerated during the Survey and the general census being 72, the percentage increase in population is only 4. This rate of increase is rather low in comparison to the average which prevailed during the past decade. This is mostly on account of recent emigration of a few households as also a number of individuals to other places in search of work.

Age-distribution and sex ratio :

The age-group composition of the village population as it stood during the survey is contained in Table No. II. Infants in the age-group of 0-4 constitute 16.5 per cent of the total population while those aged 60 years or more account for 5.8 per cent. Children in the age bracket 5-14 form 25.9 per cent. Thus it is observed that 48.2 per cent of the total population consists of infants, children and old persons. Of the remaining, 31.5 per cent are in the 15-34 age-group and 20.3 per cent are in 35-59 age-group. Considering sexwise it may be seen that 43 per cent of the total male population falls in 0-14 age-group ; 30 per cent falls in 15-34 age-group ; 21 per cent falls in 35-59 age-group and the rest *viz.*, 6 per cent is aged 60 years or more. Likewise among females 42 per cent are below 14 years of age ; 33 per cent are aged between 15 and 34 years, 20 per cent are in the 35-59 age-group and the remaining 5 per cent are aged 60 years or more. The longevity among males appears to be more than that among females of the village.

According to the survey the sex ratio for the village is 888 females for every thousand males. In 1961, as there were 849 females and 952 males in the village, the sex ratio stood at 892 per thousand. But in 1951, the then population which consisted of 637 females and 717 males, the sex ratio was exactly 888 females per thousand males. Obviously there has been no change regarding the balance of sexes in the village during the period 1951-1965. The sex ratio in the village, however, compares most unfavourably with the State average which is 959 females per thousand males (1961 Census). Chikodi (Rural) Taluk has returned a sex ratio of 928 females for thousand males.

An analysis of the proportion of males to females by age-groups reveals that it is high in the age-groups of 5-9, 10-14, 55-59 and 60+. In the age-groups of 30-34, 40-44, and 45-49 men and women are equal in number. The females exceed their male counterparts in the age-groups of 20-24 and 50-54.

Vital Statistics

Birth and death events occuring in a village are registered by the Patil. The registers are periodically checked by Revenue and Health Officers. The Patil submits monthly returns to the Tahsildar and surrenders the registers themselves when complete to the Tahsil Office where these are maintained as permanent records. The Births and Deaths particulars relating to Umarani are presented below :

Year	Births	Deaths
1941 ..	44	34
1942 ..	38	25
1943 ..	40	25
1944 ..	32	30
1945 ..	36	68
1946 ..	36	31
1947 ..	39	22
1948 ..	47	25
1949 ..	45	10
1950 ..	38	15

There was an outbreak of small pox in the village during 1943 and as a result there were four deaths. Again, in the year 1945 during July, August and September the epidemic of plague took a heavy toll of 51 lives in Umarani. The average number of births and deaths in the village during 1941-50 decade remained at 40.5 and 28.5 respectively. The Birth and Death particulars for the 1951-60 decade are as follows :

Year	*Births*		*Deaths*	
	M	F	M	F
1951 ..	30	21	12	10
1952 ..	21	15	5	11
1953 ..	23	29	12	12
1954 ..	31	24	7	12
1955 ..	19	28	11	9
1956 ..	Not available		Not available	
1957 ..	35	22	13	20
1958 ..	27	18	13	13
1959 ..	30	21	22	22
1960 ..	30	33	3	15
Total ..	246	211	98	124

During the period 1951-60 there have not been any serious outbreaks of epidemics. Highest number of deaths occurred during 1959 and most of them were due to old age. The average number of births per year being 50.8 the average number of deaths stood at 24.6. Considering the 1951 population it may be observed that the crude birth rate is 37.5 per mille while the death arte is 18.2 per mille. The sex wise break up of the birth and death statistics provides an insight into the plausible reason for such a low sex ratio in the village.

Marital Status

Particulars relating to marital status by sex and age-groups have been presented in Table VI. In the village, 48.1 per cent of the population are never married ; 45.7 per cent are in *de facto* married status ; 5 per cent are widowed while the remaining 1.2 per cent are either separated or divorced. Except Brahmins all the other castes permit remarriage of widows or divorcees and it is for this reason that their proportion is relatively low. There are 70 widows for a total strength of 881 females. In other words the widows constitute 8 per cent of the female population. Age-wise breakup shows that 47 out of the 70 are aged 50 years or more while another 10 are between 40-49 years. The prospects for their remarriage are bleak. A young girl from 10-14 age-group has been returned as a widow. The widowers being 24 in all, they constitute 2.4 per cent of the total male population. There being no restrictions, the widowers can remarry any number of times. Age-wise break up shows that 19 out of the 24 widowers are aged 55 years or more and therefore past the age of remarriage. Among the divorcees also the females outnumber their male counterparts. As most of the divorcees are quite young there is a possibility of thier second marriage.

As may be observed from the Table the majority of the never married fall in the 0-14 age-group. There being 88 never married persons in 15-19 age bracket, they constitute only 9.7 per cent of the total never married persons while another 38 persons aged 20 years or more are still in never married status. Of late a few are in favour of late marriages. But the main reason for the presence of unmarried women in the age-group of 25 to 29 and above is that among the Mahars and Mangs the custom of allowing *Jogti* or women who remain unmarried for life and live like prostitutes was widely prevalent in the past. It is now on a decline. Infant marriages are non-existent. There are no married males less than 14 years old while the 20 ever married females in the 10-14 age-group constitute only 2.3 per cent of the total female population.

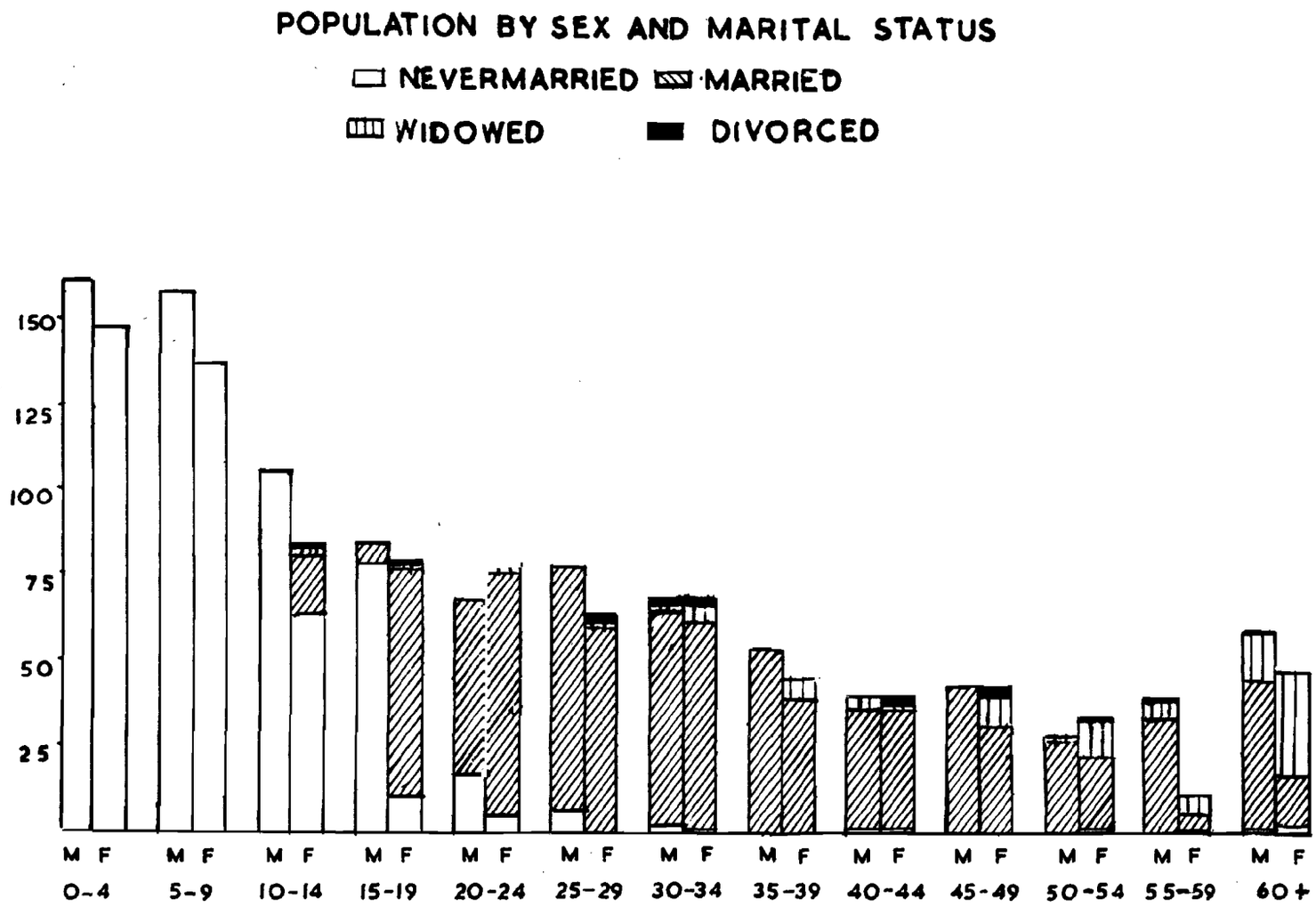
In the 15-19 age-group 92 per cent of the males and 12.6 per cent of the females are never married. In the next age-group 20-24 it is observed that 25 per cent of the males and 6.2 per cent of the females are never married. From this data it may be inferred that girls are married when they are aged between 14 and 18 years and that the boys are married when they are aged about 18 to 24 years.

Facilities for medical treatment

The villagers are not susceptible to any peculiar diseases. The common afflictions are the colds, cough, abdominal disorders, scabies, fevers, etc. A doctor from Chikodi often calls on Umarani but he has only a few clients. At Chikodi, besides the Dispensary run by the Taluk Board there are several qualified

UMARANI

POPULATION BY SEX AND MARITAL STATUS



medical practitioners. In the case of chronic diseases the villagers take treatment from these doctors whereas for all ordinary ailments they prefer to approach the public dispensary. Sometimes the villagers observe vows to their favourite deities to invoke the divine favour in curing their diseases. On the whole it may be said that the people of Umarani are quite healthy and the medical facilities, though available at a distance of four miles, are not quite difficult to obtain. Almost all the persons of the village have got themselves vaccinated against small-pox.

Education and Literacy

The village has a Primary School which has been functioning ever since February 1936. It has three teachers on its staff and it had 167 students on its roll during 1964-65. In the year 1965-66 the strength of the students rose to 180 consisting of 126 boys and 54 girls. This school serves Itnal, a small adjacent village. The children are taught upto V standard and in the year 1965-66 there were 8 students in this class. The school has no building of its own. The classes are held partly in a rented building and partly on the verandah of the Maruthi temple. The school children are not provided with any sports materials.

An analysis of the students in 1965-66 by the classes in which they are studying shows that out of the 180, 65 children (27 of whom are girls) are in the I standard; 54 children (13 of whom are girls) are in the II standard; 33 children (8 girls) are studying in III standard; 20 children (5 girls) are studying in IV standard and seven boys and a girl are studying in the V standard. The average daily attendance is placed at 90 boys and 25 girls. Of late the villagers are slowly realising the value of school education and a few are endeavouring to provide good education to their children. The nearest secondary school is at Chikodi, which is a little more than 4 miles away. From Umarani eleven students (10 boys and a girl) are attending the School at Chikodi.

According to the 1951 Census there were only 74 literates (62 males and 12 females) in Umarani. As the population stood at 1,354, the percentage of literacy works out to a meagre 5.46. Sexwise it may be noted that only 8.64 per cent of the males and 1.88 per cent of the females were literates. The 1961 Census returns show that of the 1,801 inhabitants, 194 (159 males and 35 females) are literates. In other words 10.72 per cent of the total population are literates. Among males, the percentage of literacy works out to 16.7 while among females it is only 4.1. In either case the rise in the percentage of literacy over the decade has been quite appreciable. It may, however, be observed that the percentage of literacy for the village is very much less than the Taluk average which is 27.9 per cent or the district average which is 25.9 per cent.

The Survey reveals (*vide* Table VII) that of the 1,873 inhabitants in the village 9 are matriculates, 32 have completed their primary or basic education, 127 persons are literates without any educational standard and the rest *viz.*, 1,685 are illiterates. Among illiterates, especially those in 5-9 age-group there are several students studying in I or II standards. Though capable of scribbling a few alphabets and numerals they cannot be considered as literates in the true sense and hence they are included among the illiterates. The literates constitute 10.04 per cent of the total population. The percentage of literacy among males being 15.12 that among females is only 4.31. A slow but steady upward trend in the percentage of literacy, both among males and females, is now discernible. Though compulsory education scheme has been introduced in this area also, it needs to be properly implemented. In a totally agricultural economy, dependent as it is on livestock raising, even small children will be of immense use. The children may either tend the cattle or else look after their younger siblings at home thereby enabling the adults to work in the fields. During the peak agricultural seasons very few children attend the school and even during other periods several children are indifferent and attend the classes irregularly. The attitude of the parents should also change for the better and only then the children can be expected to evince keener interest in their studies. Of the nine matriculates in the village, 5 are mere sojourners who are liable for a transfer any day.

Types of family

The households in the village have been classified by nature of family into simple, intermediate, joint and other types. Simple family consists of a married couple and their unmarried children. Intermediate family consists of a married couple, their unmarried children and also others such as widowed parents. Joint family consists of a married couple and their children both married or unmarried. Families which do not fall in the above three categories are

grouped under 'others'. From Table 1, it may be observed that simple type of family constitutes 47.1 per cent of the total number of households. Seventeen per cent of the households are of the intermediate type and 20 per cent are joint. Generally, after the marriage the wife comes to live with her husband in his parental home. A few years later due to dissensions or quarrels the young couple may prefer to establish a new family and build a house or a hut. The family property will still be held jointly unless the differences turn out to be very acute. Joint families or intermediate families consisting of brothers, their wives and children are favoured by the older generation while the younger men and women prefer simple families where they can enjoy more privacy and independence.

Size and composition of households

Table III presents information regarding the households by size. Of the 312 households, 12 are unimember households, and 55 or 17.6 per cent have either 2 or 3 members each. In 128 households (41 per cent) there are 4 to 6 members in each and the average size works out to 4.89. There are 80 households (25.6 per cent) which have 7 to 9 members each and there being 634 persons in all, the average size of a household is 8.9. Only 37 households out of the 312, have 10 or more members each. The average size works out to 12.3 per household. Identical data relating to the village in the past are not available for a comparative study. In 1951, there were 238 households with a population of 1,354 giving the average size of 5.7 per household. But in the 1961 Census 1,801 persons belonging to 288 households were enumerated. Thus the average size works out to 6.3. registering a proportionate rise in the size by 10 per cent over 1951. According to the Survey, however, the average size of a household is 6.0.

Intra family relationship

Within a family, the relationship amongst the several members is most cordial, affectionate, and is generally one of understanding adjustment. Father is the head of the family and is also the manager. He is respected and his orders or wishes are obeyed. The mother happens to be the central and co-ordinating force in a household. She attends to her daily chores besides lending a hand in the field and at the same time imparts training to her daughters in all household duties. The children, both boys and girls, are more attached to their mothers than to their fathers. A son considers it his sacred duty to care for his aged mother. Amongst brothers the eldest commands respect from his younger siblings. When living in separate households they live like good neighbours and extend co-operation to each other in all the economic pursuits. Mother's brother has an unique place in that he is treated by his nephews with all affection. He also loves them and if there is any possibility takes some of them as his sons-in-law or daughters-in-law as the case may be. Cross cousin marriages and also avuncular marriages are quite common in this region. An elder brother's wife is considered equal in status to one's own mother. She is respected and well treated by her brothers-in-law but there exists no sentimental and affectionate tie between the two. In a household there will be a tacit understanding regarding the duties to be attended by its members though no hard and fast rule regarding division of labour is envisaged. They feel that they belong to the household first and therefore they should attend to all the items of work with zeal and devotion. In case of need even neighbours or relatives extend their co-operation without any demand for compensation .

Inheritance of property

The customary Hindu Law regarding the inheritance of property is continuing despite the recent enactments such as Hindu Succession Act, 1956. Generally the parental property is shared equally by the sons. Neither the wife nor the daughters of the deceased are given a share in the landed property. Nevertheless the sons deem it their duty to care for the wife or wives and unmarried daughters of their deceased father. As in this region among most of the communities, the expenses for a marriage is to be met by the bridegroom or his kin, if there is an unmarried brother he is assisted financially by his elder brothers. If a person dies without male issues the property gets transferred to the name of his widow who manages the estate thenceforth. If there be any daughters one of the daughters would remain in the house with her husband and her son would inherit the property of his mother's father. The custom of adoption is also prevalent in this region. Enquiries regarding the awareness of changes in Hindu Laws of Succession and Adoption reveal that 28 persons (heads of 28 households) know that now daughters are also having an equal claim to their father's property. Only 18 persons knew that according to law, now a Hindu widow can adopt a child without seek-

ing anybody's consent and also that a married man can take a child in adoption only with the consent of his wife. The Muslims also follow the customs prevailing among the Hindus.

Leisure, Recreation, Fairs and Festivals

As most of the villagers are agricultural workers they often have short periods of slack work. But during these periods, also they will be tending cattle, watching the fields or doing some other useful work. Those who have irrigated lands are busy throughout the year. Women also keep themselves engaged in one work or the other and if they have any time to spare it is spent in gossip. So also men in their leisure hours meet together near the *Chavadi*, temple or any other place and while away their time in gossip mostly dealing with matters of local interest. Boys and adolescents occasionally play some country games such as *kabbadi, kho kho*, games with a ball etc. Men and women occasionally play the game of dice. Singing folk songs is popular among Kuruba young men. They sing in chorus to the accompaniment of *Dollu* a percussion instrument. Among other communities men resort to singing songs specially when the jowar grains are being threshed. Womenfolk of all communities have songs meant for different occasions such as marriage, naming ceremony etc. It is quite common to hear the women singing while they grind the corn in the early hours of the morning.

The fairs held in places around Umarani provide a welcome break from the loathesome routine. During the month of *Shravana* (July August) on every Monday devotees gather at Basavanna temple in Karoshi. These days are of great religious importance to the *Shaivates* and many men, women and children from Umarani take part in the worship.

During the same period a visit to Durdundeswara Mutt of Nidusosi is also made invariably by almost all the Lingayats and Kurubas of the village. They go on days convenient to them, in their bullock-carts with a few of their neighbours and after a day's stay at Nidusosi return home. At these two places there are few opportunities for satisfying the urge for any recreation in the normally accepted sense of the term. Instead these are places meant for worship only. On a Monday or a Thursday following the Ganesh festival the *Palki Utsav* in which the image of Durdundeswar is carried in a palanquin with great pomp and fanfare is held. On this occasion, community feasting called *Dasoha* is also a chief item of celebration. It is said that some 500 persons from Umarani belonging to Lingayat, Kuruba and Mahar communities take part in this meet.

On *Karthika Purnima* which is also called *Tulsi Hunnime* a fair is held at Duggevadi in Raibag Taluk. It is at a distance of about 22 miles from Umarani. Several bullock carts set out from Umarani on *Chaturdashi* day for this fair. It is on the banks of Krishna river and there is an idol of Goddess Holeyavva. Holeyavva idol is carried in a palanquin on this occasion. Another important event of this day is that all those who visit the place send afloat in the river a *Padligi* upon which are placed 5 oil lamps, 5 plantains, a coconut, 5 lemons, 5 copra halves, 5 holiges, 5 turmeric roots etc. Before placing this *padligi* on water it is duly worshipped by breaking a coconut and offering a saree to the deity. About 80 families from Umarani annually visit Duggevadi. There they stay for a couple of days in the open area and participate in the singing of or listening to *Geegi Padagalu* (folk songs).

In *Magha* (February), fairs are held at two places : one at Badakundri on the full moon day and the second at Chinchli five days later. Badakundri is 18 miles distant but it is connected by bus. The shrine of Holeyavva has great influence especially on the Mahars of this region. Lingayats, Kurubas and other communities also participate in the *Palki Utsav* with enthusiasm. Touring cinema theatres, drama troupes and acrobats provide entertainment in this fair. Brisk trading also goes on during the fair. Chinchli in Raibag Taluk is at a distance of about 21 miles and during the fair special buses ply to and from Chikodi. On the fifth day of the dark-half of Magha the *Palki Utsav* of Mayavva comes off with great fervour. People would have assembeld a few days before this day of religious importance as this is a cattle fair too. Some 4 to 5 thousand cattle besides bulls, buffaloes and horses assemble at this cattle fair. There would be numerous shops dealing in metalware hardware, wooden articles, ropes, bullock carts, woollen and cotton blankets and a variety of other essential goods. Tea-shops and sweetmeat shops abound the fair. Touring cinema theatres, drama troupes, circus groups, various advertisement agencies etc., offer ample recreational facilities. Lingayats and Kurubas are great devotees of Mayavva and so they attend the *Palki Utsav* in larger numbers than any other community. From Umarani also several

bullock-carts carry the people to the fair. It is customary to observe vows to Mayavva in which the devotee would cover his person only with neem leaves and visit a place known as *hala halla.*

Immediately after the full moon in *Vaishaka* (April-May) *Halasiddappa Palki Utsav* is held at Nanadi a village which is at a distance of about 9 miles by country track. It is also connected by bus and it is here that the erstwhile Inamdar of Umarani resides. Therefore a large number of Lingayats and Kurubas from Umarani attend the fair. About one thousand cattle, some buffaloes and horses are also traded at this fair which lasts for about a week. Drama troupes, cinema theatres (tent), music programmes, *Jhalsa* or dance recitals etc., provide facilities for recreation.

A few devotees of Yellavva visit the Yellamma shrine in Saundatti (Parasagad Taluk) during either Navarathri or at the time of Bharat Hunnime fair. Likewise several persons attend the Kedar Linga temple of Jyotibas, hillock in Maharasthtra territory on the occasion of *Davanada hunnime.* During 1964, 32 persons from Umarani engaged a bus to visit Gokarn in North Kanara. One person of this village had been to Rameshvar and also to Kashi.

The festivals celebrated by the villagers are quite numerous besides being spread throughout the year. *Chaitra Shudda Pratipada* marks the beginning of the Lunar New Year and the festival is called Ugadi. This day is considered auspicious for starting construction of a house or digging a well. On this day invariably all men attend to atleast some nominal work in their fields. The day is marked by the *Panchanga Shravana* or listening to the reading of the almanac, arranged in the morning at the house of the Patil and subsequent visit to all the local temples. In their homes all members partake of a little quantity of the mixture of neem flowers, soaked gram, sugar or gur. On the following day no work is done. But, in the afternoon there would be some recreational activities such as dexterous handling of lathi, disguising, weight-lifting etc. Davanada hunnime on the full moon day of *Chaitra* passes off with worshipping the family deities by offering of *davana* leaves. Akshaya Thadige coincides with Basava Jayanti. On this occasion bullocks are washed and worshipped. Bullocks are also taken out in a procession. Kar hunnime (full moon day of *Jyesta*) is celebrated as a community festival also. At home puja is offered to a pair of clay images of *Basava* or bull. Bullocks are washed and their horns are painted with clay and decorated with copra garlands. These are taken out in procession in the village. The custom of *Kari hariyuvudu* (or bullock race) has been suspended in the village for more than 25 years now. The women folk of the village worship Gullavva during *Ashada* on every Tuesday. Nagar Panchami comes off in *Shravana* and it is marked by the worship of clay Nagappa (serpent God) by the women folk. Some recreational activities are also organised on this occasion. Ganesha Chowti during *Bhadrapad* is the next important festival celebrated by all except the Mahars and Mangs. Clay images of Ganesh are brought, installed in the home and worshipped for 5 to 7 days. On the following day designated as *ili vara* (or day of the rat, the vehicle of Lord Ganesha) a dish called *Gugri* is offered to the deity. Later this gugri is strewn in the different patches of land held by the household. Another belief concerning this day is that the ropes made out of the grass cut on this day would avert the effect of evil eye particularly when these ropes are tied round the necks of the pregnant cows and buffaloes. On the third or the fourth day of Ganesh Chowti the villagers perform a festival known as *Gowravvana Tharuvudu.* This consists in the womenfolk of the house bringing a pot, full of water from a nearby well or a spring. Five pebbles of stone are immersed in this pot and in the pot are placed a few flowers known as *Gowrikasa.* The people of Umarani also share the common Hindu beliefs associated with the sighting of the moon on Ganesh Chowti. Navarathri is by far the most important festival in the village and this is observed by all the communities. On the first day *Nandadeepa* or oil lamps are lit and these remain burning incessantly till the tenth day. This is known as *bathi hakodu.* Simultaneously *Ghata Stapana* is also performed and *puja* offered. The eldest male member of the house observes fast on all the nine nights and always keeps within the limits of the village. On all these nine days there would be special *pujas* in the Bhakavva temple. The villagers offer *puja* to all agricultural tools and implements on the ninth day. Tenth day is marked by carrying the *utsav* image of Bhakavva in a palanquin to a nearby *banni* (prosopis spicegera) tree and worshipping her with the leaves of *banni* tree. Later the people exchange the *banni* laves among themselves and express, in the traditional way, their goodwill and friendship to each other. The villagers associate the worship of *banni* tree with the legend of Pandavas who had secretly kept their arms on a *Shami* (banni) tree while they were in exile. The other festivals observed are the Deepavali, Makar Sankranti, Rathasaptami and Holi.

Besides these fairs and festivals, the villagers occasionally have a change by visiting a cinema show or a drama performance. In Chikodi town there are two permanent cinema theatres. In the village a drama troupe came into being in 1956 and this group enacts one or two dramas every year. Troupes from other places do not visit Umarani.

Religious Institutions

Bhaveshvari also called Bhakavva temple is the chief shrine of the village. All communities regard Bhakavva as the village Goddess and offer *puja*. The priest belongs to the Lingayat Patil family. Maruthi temple is also of equal importance in the village. The temple is sufficiently old but the exact period of its origin and the causes that led to the founding of the temple are not known. In this region every village invariably has a Maruthi temple and this leads one to the conclusion that the temple must have been founded with the village. The temple is endowed with an area of 21 acres and 35 guntas. The Ramalinga and Prakasha Linga temples of Umarani are also old institutions which are endowed with lands. A Maratha family belonging to Raval sub-caste performs *puja* at the shrine and is enjoying the land. On the last Monday in *Shravana* a fair is held at Ramalinga temple when *abhishekas* are performed. The Mahars have a temple of their own. Here a mound of earth called *Gadduge* represents their deity *sthaladappa* or *thaladappa*. One of them performs *puja* by turns. It is not known when the temple was built or when the deity installed. In about 1955 the structure was repaired the requisite funds having been raised by public contribution. There is another *Gadduge* called *Dharmara Gadduge* in the village. On Shivarathri day, *Pujas* are offered here. In the past *i.e.*, about 2 decades back the Mahars were accustomed to offer buffaloes in sacrifice. The Kurubas of Umarani have the Beerappa temple for their exclusive worship. Descendants of a *pujari* family of the Kuruba caste offer worship at the shrine by turns. The temple is endowed with 12 acres and 28 guntas and it is now shared by the several households of the *pujaris*. The deity is represented by an earthen mound which is frequently whitewashed.

The Yellavva temple is the most recent addition to the village religious institutions. It is managed by a Kuruba family. The founding of the shrine is associated with a few miracles. It is said that a Kuruba land-owning cultivator developed some incurable disease during 1963. His feet got swollen and the soles were split up rendering him almost an invalid. He tried all sorts of medicines and consulted several leading doctors of the region and even took recourse to observing vows to religious mutts at Nidusosi, Hubli, etc. All this was of no avail. Meanwhile his brother's daughter who had been already living at her husband's house also started complaining of some ailments. She used to have hiccups continuously and so she was sent back to her parental home. Medicines were of no avail. In 1964 on the new moon day of *Ashada* it being a Thursday, the girl was abruptly "possessed of" by Goddess Yellavva. From the following day the niece began to treat the feet of her uncle after the *pujas* to Goddess Yellavva. Within about a week he was feeling fine and the hiccups which were constantly tormenting her also stopped. But during the *puja* hours *i.e.*, mid-day and evening, for a few minutes the hiccups would remind her of her duty to the Goddess. A few days later, on an afternoon while the girl had been loitering in the fields she was suddenly possessed by Yellavva and the Goddess directed her devotee to the spot where she wanted to have a shrine to be built for her. Here the girl began to dance like a mad woman for quite a long time and the dancing subsided only after the passers by called her uncle who performed *pujas*. Later, knowing about the divine will, he set forth to build the temple which is now to be seen. The structure though small is of granite stone and in his efforts a number of devotees of Yellavva also contributed their mite. Now the girl is the chief worshipper at the temple and she offers *puja* in her own way thrice a day. She would then be possessed by the Goddess and the people believe that she can work some miracles. Her fame is now spreading fast beyond Umarani to several other villages in the neighbourhood.

Information relating to household deities worshipped by several communities of the village is presented in Table 2. Kedar Ling also called Jyotiba, Malliah of Ammanagi, Malliah of Mangasuli and Siddaraya of Nagarmunolli are the chief deities of Lingayats. Kurubas have Nagarmunolli Siddaraya, Beerappa of Umarani, Karisiddappa, Halappa and Vittappa as their family deities. Almost all the Mahars reckon Sthaladappa as their family deity while only a few have Bakavva or Holeyavva. All the Panchalas have Kali as their family deity while the Mangs have Yellavva. Three out of the seven

Brahmins consider Malliah of Jejuri as their family deity while the other three have Venkataramana and one household has Virupaksha of Yedur. All the Brahmin households have idols in their homes for worship while among Lingayats it is only a few households which have any idols. On special occasions and important festivals, *Kalashas* are worshipped. In general, it may be said, that the villagers are religious minded and God fearing. They believe in transmigration of the soul and the cycle of births and deaths. The Muslims revere Dastageer Peer and occasionally visit the mosque at Chikodi.

Statutory Panchayat

None of the communities in the village has a caste or community Panchayat. To meet any special situation an informal Panchayat consisting mostly of the village leaders is formed and soon after the purpose is served, it is dissolved. The Statutory Panchayat was established at Umarani during December 1951. Again in 1960, in accordance with the Mysore Panchayats and Local Boards Act, 1959, the Panchayat was reconstituted. It is now called 'Umarani Group Grama Panchayat' and covers the adjacent Itnal village also. The office is located at Umarani and both the Chairman and Vice-Chairman are from Umarani. The Panchayat Board consists of thirteen members of whom three are from Itnal Analysing the members by castes, it may be observed that 8 are Lingayats, 2 are Mahars, one each from Brahmin, Maratha and Muslim communities. By occupations it is seen, two are labourers, one is a trader, and the rest are cultivators. Two out of 13 members are women and both of them are Lingayats. The Panchayat employs a Secretary on a salary of Rs. 55 a month. The present Secretary a native of Bagevadi is living alone at Umarani leaving his dependents at his own place where he has some lands.

The chief sources of finance for the Panchayat are the land revenue grant and the local taxes. The tax collection work is not being attended to in an effective manner. At the beginning of the year 1964-65 a total sum of Rs. 3,534.23 was the balance carried forward from the previous years. The current demand of Rs. 1,864.82 boosted the total tax to be collected to a sum of Rs. 5,399.05. Of this amount, by the end of the year only Rs. 339.81 were recovered the amount brought forward to 1965-66 mounting to a staggering figure of Rs. 5,059.16. Unless some suitable and timely action is instituted it would be very hard to recover the taxes lying in arrears over long periods.

The following statement shows the income and expenditure of the Panchayat for the year 1964-65.

INCOME

Source	Amount
	Rs. P.
1. Grant (30%) from land revenue . . .	917.70
2. Taxes collected (house, vehicle, trade, etc.) .	339 81
3. Fees collected (building, marriage and other ceremonies).	77.00
4. Sale of Jowar (seeds)	61 60
5. From opening balance	3,832 56
Total . .	**5,228 67**

EXPENDITURE

Item	Amount
	Rs. P.
Expenditure on staff T.A., etc.	889.75
Developmental activities—Construction of drinking water well, etc.	3,958 95
Public safety (street lighting)	101 50
Public Health	109 14
Purchase of Jowar (seeds)	60 00
Miscellaneous such as civic functions, contribution to Defence Funds, etc.	109 33
Total . .	**5,228 67**

In 1963 the *chavadi* building was extended at a cost of about Rs. 900. In 1964 the Panchayat took up the repair work of two lanes in the village at a cost of Rs. 600. In the same year the parapet wall for the village drinking water well was constructed and for this purpose the Panchayat got a specific grant of Rs. 1,410 from tht National Extension Service. In 1965 at Itnal a drinking water well was constructed. These have been the recent

activities of the Panchayat. During the year 1964-65 the Panchayat Board met on nine occasions and generally the meetings were attended by some 5 or 6 regular members. Though the Panchayat has a few sub-committees, they do not appear to be engaged in doing any active work. The School Committee has to collect a sum of Rs. 6,000 so that the village can obtain a grant of Rs. 10,000 from the School Board for a full fledged school. The members of the Panchayat should realise the role they are to play in the present democratic set up and strive hard to persuade their brethren to co-operate with the Panchayat in furthering the interests of the village. Only there lies solace for the village.

Voluntary Organisations

In 1956, a voluntary association of a few talented persons in the village lead to the formation of an informal and unregistered drama troupe. Great was the enthusiasm in the initial stages. It included members of Lingayat, Panchala and Muslim communities and two dramas *viz.*, 'Nijaguna Shivayogi' and 'Sowbagya Laxmi' became their favourites. Innumerable performances of these dramas at several places brought them fame as well as money which used to be shared equally by the artists. Since 1963 gloom prevails and the activity has almost come to a stop. In 1964 they gave only two performances in the village free of charge. In 1965 a few members were putting forth efforts to revive the activities of the troupe.

Yuvaka Mandal initiated by the officials of the National Extension Service came into being on 29th January 1964. The present membership stands at 28. A sum of Rs. 250 was raised by public contribution and the Mandal received a grant of Rs. 500 from the National Extension Service. With this fund to start with, three heavy iron ploughs, crowbars, spades, volley ball set, wooden almirah *etc.*, were purchased. In the year 1964 a sum of Rs. 18 was earned by hiring out the ploughs to cultivators. During *Shravan. Bhajans* are organised by the Mandal. Occasionally the members engage themselves in Shramadan activities. The Mahila Mandala was constituted and registered during October 1965. There are 25 members at present and the amount locally subscribed is Rs. 300.00. It had secured a grant of Rs. 900 by Novmeber 1965, for purchase of sewing machines but its activities are yet to start. There is a move to start a *balavadi* and a Nursery School. The Panchayat has proposed a grant of Rs. 125 while the village leaders have accepted to collect Rs. 125 from the public. They expect a grant of Rs. 750 from the N.E.S.

There are two Co-operative Societies *viz.* the Gramaseva Sahakara Sangha and the Backward Class Co-operative Farming Society. The particulars of the former Service Co-operative have already been mentioned in detail. The Co-operative Farming Society was constituted in 1961 and its membership is open to all the Scheduleed Castes There are in all fourteen members. From Umarani, however, there is no member. The Society has taken about 561 acres of lands owned by the Inamdar on a lease for 99 years. Till 1964 March an extent of 90 acres is said to have been brought under cultivation. The Society has received the following grants under the National Extension Service Scheme :

	Rs.
(1) Government share capital ..	2,000
(2) Construction of Godown-*cum* cattel shed.	3,750
(3) Land Improvement .	4,000
(4) Subsidy ..	1,250
Total ..	11,000

Besides the above mentioned sum, a buffalo with a subsidy of Rs. 175 was also granted.

The National Extension Service has been quite active in this Taluk and also the village. Between 1960 and 1964-65 agricultural demonstrations were held in 17 plots and in 1964-65 two cultivators of Umarani secured prizes in the Block level crop competitions. Seven cultivators of Umarani have been supplied with iron ploughs, one with a spray pump and 2 with chaff cutters all these at subsidised rates. Loans for sinking wells have been sanctioned to 9 cultivators besides the backward class Co-operative Society. The villagers are also quite aware of the activities of the National Extension Service and are eager to utilise the benefits provided to the cultivators by this agency.

Family Planning

The Family Planning centre at Kabboor is the nearest to Umarani. It is functioning from the middle of 1964. Occasionally a vaccinator of

Kabboor attached to the centre visits Umarani also to propagate the use of contraceptives and other methods of family plannnig. The villagers are not quite enthusiastic about either his visit or the use of contraceptives. So far, only one person has undergone vasectomy and his wife has undergone sterilization. But these operations were advised on health grounds.

Removal of untouchability

The Mahars, Mangs and Chamagars have been suffering from various social disabilities since generations. They are denied the services of the functional castes of the village as also that of a Brahmin priest. They have no access to the local Hindu shrines and they cannot draw water from the public wells. None of the other communities in the village accepts food or water offered by either Mahars or Mangs. Even among themselves the Mahars and Mangs do not have commensal relationship. In about 1962 the villagers constructed a well for the use of the scheduled castes but the Mahars have been using this exclusively depriving both the Mangs and the Chamagars. Thus the old pattern is persisting tenaciously. 298 out of the 312 persons interviewed reported to be aware of the Untouchabbility Offences Act.

Other Reform Measures

Except the reforms sought to be brought about by the Government in the field of land holding, cultivation, Hindu Laws of Succession and Adoption, Laws regulating marriages, dowry, etc., there are practically no other agencies working for any reforms. In the past it was customary to sacrifice sheep and goats in appeasement of Bhakavva during the annual fairs. In one of his visits in 1960, the Swamiji of Durdundeswar Mutt, Nidusosi is said to have advised the villagers to abdicate this practice and instead feed the poor. Since then animal sacrifice has been given up.

CHAPTER V

CONCLUSION

The material presented in the preceding chapters disclose the various aspects of the socio economic life of the village and also points out the changes that have been taking place in the past one or two decades. Its situation on a State road added to the proximity of Chikodi the administrative, educational, commercial and cultural centre has been a conducive factor for the recent changes manifest in the village. In their economic and social contacts they frequently visit Gokak, Athani, Sangli and other important towns and villages of the region. They are open to external influences despite their intrinsic conservative outlook. The village has been covered by the National Extension Service since 1960 and the villagers have responded favourably to extension activities.

With the abolition of the Paragana inams, lands in Umarani were regranted to the occupants and now there exists a direct relationship between the Government and the land owner. Though tenancy laws made since Independence are beneficial to the tenants few tenants preferred to exercise the rights and privileges conferred on them by law. The landlords resumed their respective lands legally consequent to the voluntary surrenders by their erstwhile tenants. But the practice of leasing lands on oral agreements for no fixed term and for rents which may exceed the limits set by the law is continuing in the village even to this day. The landlord-tenant relationship in these cases is one of understanding and mutual co-operation.

Lands in Umarani are mainly rainfed. But the irrigation wells enable an appreciable number of cultivators to produce sugarcane and maize besides a few other garden crops. The villagers have shown a keen interest in the sinking of irrigation wells, repairs of existing wells and installation of pumpsets operated on oil engines. They have readily utilised the credit facilities made available to cultivators by the National Extension Service and the Co-operative Society to improve their agriculture. They have responded favourably to the use of improved tools and techniques for increasing the output. The use of iron plough has become quite common now Application of fertilizers, use of pesticides, pre-sowing seed treatment, proper spacing of plants, and the use of improved strains of seed are now gaining more and more popularity. The usefulness of the soil conservation scheme which is now in progress has also been well understood. Generally the villagers work hard and when good results are expected they work harder. With regard to livestock rearing though they care well in feeding the animals they pay scant attention to improve the breed of their cattle or sheep. This is probably because of the non-availability of facilities in the immediate neighbourhood and the consequent disinterest.

Educationally the village is backward. The percentage of literacy was low as 5.46 in 1951 but now it has almost doubled itself. There has been a slow realisation of the present needs and importance of literacy and education. After 2 or 3 years of schooling the children are drafted to work in fields or to tend cattle. Of late, this practice is slowly dying out and children are being sent to schools regularly. If the present trends continue the percentage of literacy would certainly increase in the near future.

The Service Co-operative Society in the village which was dormant for the last several years was whipped up to activity in 1959-60. Since then, it has been functioning well with a rapid rise in its working capital and also in the credit facilities made available to its members. With the proper co-operation of its members it may widen the scope of its activities and help the villagers to improve their agricultural economy. The village Panchayat does not appear to be functioning in satisfactory manner specially regarding the collection of taxes and other dues. Lack of active interest in Panchayat among its memebrs and the consequent lapses in taking effective steps to collect the dues appear to be the major cause for such an accumulation of taxes. In the interest of the village, these members who have been elected by the villagers should devote more attention to developmental activity. There is a need for educating them on proper lines and they also need suitable guidance.

TABLES

TABLE I

Area, Houses and Population

Area in		Density per sq. mile	Number of Houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
5,977	2,419	200	NA	312	1,873	992	881

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 no 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
1,873	992	881	161	148	159	137	106	84	85	79	68	80	78	63	69	69	94	85	102	88	60	48	..	..

TABLE III

Size and composition of Households

Total Number of Households	Size of Households														
	Single member			2–3 members			4–6 members			7–9 members			10 members and above		
	House-holds	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
312	12	6	6	55	72	72	128	331	294	80	333	304	37	250	205

TABLE IV

Households Classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of house-holds	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	Lingayat	Adi Banajiga	80	579	307	272
		Panchamasale	38	200	113	87
		Jangama	3	8	4	4
		Banajiga	2	9	3	6
		Thotagar or Mali	2	16	12	4
		Malagar	2	18	12	6
		Nhavi	1	8	4	4
	Kuruba	Hathikankana	79	455	245	210
	Mahar (Holer)	..	55	300	149	151
	Panchala	..	8	45	23	22
	Mang (Madar)	..	7	38	23	15
	Brahmins	..	7	30	16	14
	Sunagar or Kabbaliga	..	5	28	16	12
	Maratha	..	4	22	7	15
	Korava (Bhajantri)	..	2	12	8	14
	Hanbar	..	2	17	6	11
	Chamagar	..	2	15	7	8
	Kumbar	Maratha Kumbara	1	5	1	4
	Burud (Medar)	..	1	4	2	2
	Saler	..	1	6	4	2
	Chatrer or Kshatiriya	..	1	5	3	2
MUSLIMS	Sunni (Sheik)		9	53	27	26
		Total	312	1,873	992	881

TABLE V

Scheduled Castes and Scheduled Tribes

Name of the Caste	Scheduled Caste				Name of the Tribe	Scheduled Tribe			
	Number of households	Persons	Males	Females		Number of households	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Mahar (Holer)	55	300	149	151	..	..	..	..	..
Mang (Madar)	7	38	23	15	..	..	..	..	..
Chamagar	2	15	7	8	..	..	..	..	..
Total	**64**	**353**	**179**	**174**	..	..	..	..	..

TABLE VI

Age and Marital Status

Age-Group	Total population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	**1,873**	**992**	**881**	**531**	**370**	**431**	**425**	**24**	**70**	**6**	**16**	..	..
0 –4	309	161	148	161	148	..	..	..	..	..	..	..	..
5– 9	296	159	137	159	137	..	..	..	..	..	..	..	..
10–14	190	106	84	106	64	..	18	..	1	..	1	..	..
15–19	164	85	79	78	10	7	67	..	..	..	2	..	..
20–24	148	68	80	17	5	51	71	..	1	..	3	..	..
25–29	141	78	63	6	..	71	60	..	1	1	2	..	..
30–34	138	69	69	2	1	63	61	1	5	3	2	..	..
35–39	99	54	45	..	..	54	39	..	5	..	1	..	..
40–44	80	40	40	1	1	36	36	3	1	..	2	..	..
45–49	86	43	43	..	..	43	32	..	9	..	2	..	..
50–54	63	29	34	..	1	28	21	1	11	..	1	..	..
55–59	51	40	11	..	1	34	5	5	5	1	..	..	..
60+	108	60	48	1	2	44	15	14	31	1	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

Education

Age-Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediate P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages . .	**1,873**	**992**	**881**	**842**	**843**	**100**	**27**	**42**	**10**	**8**	**1**	..	..	..	..	..	..	..	..	..	..
0– 4 . .	.309	161	148	161	148	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5– 9 . .	.296	159	137	156	137	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10–14 . .	.190	106	84	87	71	16	11	3	2	..	..	..	..	..	..	..	..	..	..	..	..
15–19 . .	.164	85	79	64	71	10	6	11	2	..	..	..	..	..	..	..	..	..	..	..	..
20–24 . .	.148	68	80	47	76	17	3	3	1	1	..	..	..	..	..	..	..	..	..	..	..
25–29 . .	.141	78	63	46	57	18	2	10	3	4	1	..	..	..	..	..	..	..	..	..	..
30–34 . .	.138	69	69	52	67	9	1	7	1	1	..	..	..	..	..	..	..	..	..	..	..
35–39 . .	.99	54	45	44	43	8	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..
40–44 . .	.80	40	40	35	40	3	..	1	..	1	..	..	..	..	..	..	..	..	..	..	..
45–49 . .	.86	48	43	33	43	6	..	3	..	1	..	..	..	..	..	..	..	..	..	..	..
50–54 . .	.63	29	34	24	32	4	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..
55–59 . .	.51	40	11	39	11	1	...	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60+ .	.108	60	48	54	47	5	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

Workers and Non-workers by Sex and Broad Age groups

Age-Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	**1,873**	**992**	**881**	**1,055**	**611**	**444**	**818**	**381**	**437**
0–14	795	426	369	128	76	52	667	350	317
15–34	591	300	291	521	291	230	70	9	61
35–59	379	206	173	356	206	150	23	..	23
60 and over	108	60	48	50	38	12	58	22	36

TABLE IX

Workers classified by Sex, Broad Age-groups and Occupations

Sl. No.	Name of Occupation	0–14		15–34		35–59		60 and above	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1.	Cultivation only	20	16	128	107	91	70	23	7
2.	Cultivation and Livestock	3	1	7	15	4	14	1	..
3.	Cultivation and Agriculture	1	1	18	9	15	8	2	..
4.	Cultivation and Labourer	..	..	4	..	3	1	..	..
5.	Cultivation and trade	..	..	..	..	1	..	..	..
6.	Cultivation and Industry	..	..	1	..	2	1	1	..
7.	Cultivation and Service	..	..	2	..	4	..	..	..
8	Agricultural Labour only	3	5	11	20	6	10	1	1
9.	Agricultural Labour and cultivation	..	..	18	26	12	10	2	2
10.	Agricultural Labour, cultivation and Industry	..	..	..	1	1	1	..	..
11.	Labour only (Miscellaneous)	3	1	20	15	20	2	2	..
12.	Labour and cultivation	1	2	27	13	25	9	..	..
13.	Livestock only	39	25	18	7	4	8	4	..
14.	Livestock and cultivation	2	1	1	7	3	3	1	1
15.	Livestock and Agricultural Labour	1	..	2	2	1	..	..	..
16.	Livestock and Labourer	..	..	..	1	..	..	..	..
17.	Livestock, Household Industry and cultivation	..	..	1	1	..	..	..	..
18.	Industry	1	..	5	..	3	..	..	..
19.	Industry and cultivation	..	..	4	2	2	3	..	..
20.	Industry and Labour	..	..	3	..	..	1	..	..
21.	Industry and Service	..	..	2	..	1	..	..	..
22.	Trade only	..	..	5	1	1	1	..	..
23.	Trade and cultivation	..	..	3	1	..	2	..	..
24.	Trade and Livestock	..	..	..	..	..	1	..	..
25.	Transport	..	..	..	..	1	..	..	..
26.	Service	2	..	9	1	2	3	1	..
27.	Service and cultivation	..	..	..	..	3	..	..	..
28.	Hotel keeping	..	..	1	1	..	1	..	..
	Total	76	52	291	230	206	150		1

TABLE X

Workers Classified by Sex, Broad Age-groups Cultivation Inudstry, and Business belonging to the Household.

Age-groups	Total workers			Workers in cultivation			Workers in Household Industry			Workers in Trade		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0–14 . .	128	76	52	43	22	21	1	1	..	..	..	..
15–34 . .	521	291	230	388	217	171	21	17	4	10	8	2
35–59 . .	356	206	150	277	162	115	16	10	6	6	2	4
60+ . .	50	38	12	40	31	9	2	1	1	..	..	..
Total	1,055	611	444	748	432	316	40	29	11	16	10	6

TABLE XI

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

Activity	0–14		15–34		35–59		60+	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Dependents . . .	249	246	1	1	..	2	19	18
Students . . .	95	27	7	1	..	..	..	..
House work	5	44	..	59	..	19	..	17
Beggar . . .	..	..	..	..	..	1	..	..
Disabled . .	1	..	1	..	..	..	..	..
Rent Receiver . .	..	..	..	..	..	1	3	1
Total .	350	317	9	61	..	23	22	36

TABLE XII

Households by number of rooms and by number of persons occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
312	306	1,873	75	387	182	1,093	44	287	9	93	1	5	1	8	..	..

TABLE XIII

Households engaged in Cultivation, Industry, Busines others belonging to the Households

Name of Occupation	Number of Households	Population			Workers		
		Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	81	536	297	239	295	180	115
Cultivation and Agriculture Labour	10	54	31	23	34	18	16
Cultivation, Agricultural Labour and Livestock	39	261	135	126	150	84	66
Cultivation and Labour	15	108	58	50	62	35	27
Cultivation, Livestock and Labour	5	32	14	18	17	8	9
Cultivation, Livestock and Household Industry	1	13	6	7	8	5	3
Cultivation, Livestock and Trade	2	12	6	6	9	5	4
Cultivation and Household Industry	1	4	2	2	4	2	2
Cultivation, Household Industry and Livestock	3	38	19	19	20	13	7
Cultivation, Household Industry and Labourer	2	5	4	1	5	4	1
Cultivation and Trade	5	40	22	18	20	15	5
Cultivation, Trade and Livestock	1	11	3	5	4	2	2
Cultivation, Trade and Service	1	6	2	4	2	2	..
Cultivation and Transport	1	6	4	2	5	3	2
Cultivation and Service	2	22	10	12	9	7	2
Cultivation, Service and Livestock	1	15	9	6	10	5	5
Agricultural Labour only	12	46	21	25	27	13	14
Agricultural Labour and Cultivation	17	91	53	38	60	33	27
Agricultural Labour, Livestock Cultivation and Household Industry	1	7	4	3	7	4	3
Agricultural Labour and Household Industry	1	6	4	2	5	3	2
Labour (Miscellaneous)	31	160	74	85	85	42	43
Labour and Cultivation	28	147	81	66	87	46	41
Misc. Labour and Agricultural Labour	1	8	5	3	6	4	2
Labour and Household Industry	1	5	3	2	3	2	1
Labour, Hotel Keeping, Livestock and Cultivation	1	10	6	4	7	5	2
Livestock Raising	2	11	7	4	6	4	2
Labour Cultivation and Household Industry	4	29	16	13	14	8	6
Household Industry only	5	23	13	10	12	9	3
Household Industry and Cultivation	1	8	3	5	5	3	2
Household Industry and Labour	1	5	2	3	1	1	..
Household Industry and servic	1	5	4	1	5	4	1
Trade only	1	7	2	5	2	1	1
Trade and Cultivation	2	8	5	3	4	2	2
Trade, Cultivation and Labour	1	9	5	4	4	2	2
Trade, and Livestock	1	4	3	1	2	2	..
Transport and Labour	1	9	6	3	4	2	2
Livestock rearing	3	14	9	6	7	5	2
Livestock and Cultivation	8	38	18	20	25	14	11
Livestock and Agricultural Labour	2	10	5	5	4	2	2
Livestock, Cultivation Labour and Household Industry	1	7	4	3	3	2	3
Livestock Cultivation and Labour	2	12	4	8	8	4	4
Livestock and Labour	1	4	2	2	2	1	1
Service only	5	10	6	4	5	5	..
Service and rent receiver	1	1	..	1	1	..	1
Rent receivers	6	17	6	11	..	..	..
Total	312	1,873	992	881	1,055	611	444

TABLE XIV

Type of Industry run by the Households.

Type of Industry	Total No. of House-holds	No. of House-holds	Industry as main Occupation						No. of House-holds	Industry as subsidiary Occupation					
			Total Population			Total Workers				Total Population			Total Workers		
			Total	Males	Females	Total	Males	Females		Total	Males	Females	Total	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Carpentry	5	5	19	10	9	9	9	..	1	14	6	8	..	..	..
Tailor	3	1	2	1	1	1	1	..	2	18	9	9	2	2	..
Ba-ket-Making	2	1	5	4	1	5	4	1	1	4	2	2	2	..	2
Making of Basket and Brooms.	1	1	7	4	3	4	2	2	..	..	..	..	..	..	..
Manufacture of lime and Limestone.	3	..	..	..	..	..	..	..	3	15	8	7	3	..	3
Rope-Making	2	..	..	..	..	..	..	..	2	14	8	6	5	2	3
Manufacture of Leather articles and Rope.	1	..	..	..	..	..	..	..	1	6	4	2	2	1	1
Manufacture of Leather articles.	3	1	8	3	5	2	2	..	2	10	7	3	2	2	..
Brooms	2	..	..	..	..	..	..	..	2	13	7	6	5	2	3
Total ...	**22**	**9**	**41**	**22**	**19**	**21**	**18**	**3**	**13**	**94**	**51**	**43**	**21**	**9**	**12**

TABLE XV

Types of Business run by the Household

Type of Business	Total No. of Hhs	No of Hhs	Business as Main						No. of Hhs	Business as Subsidisiy					
			Population			Workers				Population			Workers		
			Total	Males	Females	Total	Males	Females		Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Milk Trade .	8	4	26	14	12	5	4	1	4	34	16	18	4	3	1
Petty Shop .	3	1	2	1	1	2	1	1	2	16	8	8	2	2	..
Tea Shop	1	..	..	..	..	..	..	..	1	3	1	2	3	1	2
Ground nut Business	1	..	..	..	..	..	..	..	1	12	6	6	1	1	..
Ground nut and Kirasi shop	1	..	..	..	..	..	..	..	1	4	2	2	2	1	1
Total	14	5	28	15	13	7	5	2	9	69	33	36	12	8	4

TABLE XV

Traditional Industry run by the Households

	Name of Traditional Industry	No. of Households
1	Carpentary	5
2	Manufacture of lime by Burning lime stone	3
3	Leather tunning and leather work	4
4	Basketry	3
	Total ..	1

TABLE XVII

Diet

Community	Total No. of House-holds in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDU									
Lingayat	128	..	..	20	20	108	108	..	..
Kuruba	79	..	..	9	10	70	69	..	..
Mahar or Holer	55	..	..	43	38	12	17	..	..
Panchala	8	..	..	5	4	3	4	..	..
Mangor Madar	7	..	..	5	4	3	3	..	..
Brahmins	7	..	..	7	4	..	3	..	..
Kabbaliga (Sunnigar)	5	..	..	2	1	3	4	..	..
Maratha	4	..	..	3	2	1	2	..	..
Hanbar	2	..	..	..	..	2	2	..	..
Chamagar	2	..	..	..	..	2	2	..	..
Medar (Burud)	1	..	..	1	1	..	..	..	..
Kumbar	1	..	..	..	..	1	1	..	..
Sales	1	..	..	1	1	..	..	..	..
Chatrer er Kshathriya	1	..	..	..	..	1	1	..	..
Bh jan ri (Korva)	2	..	..	..	..	2	2	..	..
MUSLIME	9	..	..	5	3	4	6	..	..
Total	312	...	...	100	87	212	225	...	...

TABLE XVIII

Staple Diet and Food Habits of Communities.

Community	Number of house-holds	Households taking										
		Jowar	Jowar and Millets	Jowar and Maida	Jowar, and wheet Maida	Jowar, Wheat and Millets	Jowar, wheat and Rice	Jowar and wheet	Jowar, whect, Maida and Rice	Jowar and Rice	Vegeta-rian	Non-vegeta-rian
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDU :												
Lingayat . . .	128	78	4	5	6	3	4	17	1	10	128	..
Kuruba . . .	79	52	6	15	3	1	..		..	..	1	78
Mahar or (Holeya) .	55	34	13	8	..	..	..	..	..	..	..	55
Panchala . . .	8	5	..	1	1	..	..	1	..	..	8	..
Mang or Madar . .	7	4	1	..	..	..	..	1	..	1	..	7
Brahmins . . .	7	..	..	..	..	..	3	..	..	4	7	..
Kabbaliga (Sunnagar)	5	3	1	1	..	..	..	..	..	..	1	4
Maratha . . .	4	2	..	1	..	..	1	..	..	..	8	2
Hanabar . . .	2	1	..	1	..	..	..	..	..	..	..	2
Chamagas . .	2	2	..	..	..	..	..	..	..	..	..	2
Bhajanthri (Korava).	2	2	..	..	..	..	..	..	..	..	..	2
Medar (Burud) . .	1	..	1	..	..	..	..	..	..	..	..	1
Kumbar . . .	1	1	..	..	..	..	..	..	..	..	..	1
Saler . . .	1	1	..	..	..	..	..	..	..	..	..	1
Chatrer . . .	1	1	..	..	..	..	..	..	..	..	..	1
MUSLIMS . .	9	8	..	..	..	..	..	..	..	..	1	8
Total . .	**312**	**194**	**26**	**32**	**11**	**4**	**8**	**21**	**1**	**15**	**148**	**164**

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupations	Total No. of Households	Monthly Income Groups					Total No. of members in Households mentioned in Col. No. 2.	Age Groups						No. of equivalent adult male per Household **	No. of gainfully employed persons	No. of gainfully employed persons per Households
		Rs. 25 and less	Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and above		Males above 14 years	Females above 14 years	Males and Females 10 to 13 years	Males and Females 6 to 9 years	Males and Females 1 to 5 years	Males and Females less than 1 year			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. Cultivation of owned lands,	124	..	12	27	19	66	812	260	221	73	98	141	19	5.19	437	3.52
2. Cultivation of lands taken on lease.	46	..	1	10	8	27	351	114	88	35	48	54	12	6.00	217	4.72
3. Agricultural labour .	31	4	8	12	5	1	150	50	49	8	12	26	5	3.82	99	3.19
4. Labourer	68	..	29	20	14	5	369	107	106	26	51	67	12	4.20	208	3.06
5. Household Industry	8	..	1	5	1	1	41	15	13	2	5	6	..	4.24	23	2.87
6. Others* . . .	35	3	7	10	9	6	150	42	41	18	17	26	6	3.31	71	2.03
Total . .	**312**	**7**	**59**	**84**	**56**	**106**	**1,873**	**588**	**518**	**162**	**231**	**320**	**54**	..	**1,055**	**3.38**

* *Others Include :*

Live stock	15	Household
Service	6	„
Rent Receiver	8	„
Trade	5	„
Transport	1	„
	35	„

** *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

TABLE XX

Average Annual Income per Household by Occupation

Occupations	Total No. of House-holds	Average annual income per Household Rs.	Average annual income per adult equivalent male per household Rs.	Average annual income per household in the range of									
				Rs. 300 and less		Rs. 301 to 600		Rs. 601 to 900		Rs. 901 to 1,200		Rs. 1,200 and above	
				No. of House-holds	Amount Rs.	No. of House-holds	Amount Rs.	No. of House-holds	Amount Rs.	No. of House-holds	Amount Rs.	No. of House-holds	Amou-nt Rs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Cultivation of owned lands.	124	1,702	328	..	..	12	511	27	742	19	1,060	66	2,494
2. Cultivation of land taken on lease.	46	1,594	266	..	..	1	506	10	778	8	1,067	27	2,094
3. Agricultural labour .	31	677	177	4	253	9	470	12	467	5	1,061	1	1,250
4. Labourer	68	757	180	..	..	29	503	20	703	14	1,053	5	1,573
5. Household Industry	8	914	216	..	..	1	500	5	782	1	925	1	1,980
6. Others* . .	35	884	267	3	253	7	504	19	759	9	1,051	6	1,607

* Others Include

Livestock	15 Households
Service	6 ,,
Rent Receiver	8 ,,
Trade	5 ,,
Transport	1 ,,
	35 ,,

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households			Percentage of Total Expenditure	Households with a monthly income of									
					Rs. 25 and below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 and above	
	No. of House-holds	Expendi-ture per House-hold Rs. P.	Expendi-ture per equivalent adult male Rs. P.		No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of Owned Land														
Food : Cereals . . .	124	49.61	8.21	31.72	..	..	12	18.00	27	24.58	19	38.97	66	55.46
Non-Cereals . . .	..	15.88	3.06	11.82	..	..	..	6.94	..	8.56	..	12.50	..	21.48
Beverages . . .	..	5.50	1.06	4.09	..	..	..	2.24	..	3.34	..	4.40	..	7.28
Smoking and Chewing . .	..	3.64	0.70	2.71	..	..	..	1.09	..	1.61	..	2.08	..	5.37
Fuel and Light . . .	..	1.56	0.30	1.16	..	..	..	1.00	..	1.16	..	1.19	..	1.92
House rent and repair . .	..	0.01	..	..	..	..		0.13	..	..	..	..	..	..
Clothing . . .	..	15.93	3.07	11.86	..	..	..	5.55	..	7.73	..	11.88	..	22.34
Travelling . . .	..	0.51	0.09	0.38	..	..	..	..	..	..	..	0.06	..	0.94
Recreation . . .	..	0.10	0.01	0.07	..	..	..	..	..	..	..	..	..	0.19
Education . . .	..	0.68	0.13	6.50	..	..	..	..	..	0.06	..	..	..	1.26
Other Miscellaneous Services .	..	2.32	0.45	1.73	..	..	..	0.50	..	0.96	..	1.78	..	3.34
Interest . . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent . . .	..	5.20	1.00	3.88	..	..	..	..	..	0.95	..	1.00	..	9.10
Remittances . . .	..	2.84	0.55	2.11	..	..	..	..	..	0.15	..	..	..	5.27
Hired labourer . . .	.	16.47	3.17	12.25	..	..	..	3.02	..	4.72	..	3.64	..	27.41
Purchase for Production . .		12.22	2.35	9.10	..	..	..	0.48	..	0.80	..	2.10	..	14.35
Others . . .		8.99	1.70	6.62	..	..	..	2.67	..	4.44	..	6.84	..	12.43
Total . .	**124**	**134.36**	**25.85**	**100.00**	...	..	**12**	**41.62**	**27**	**59.03**	**19**	**86.41**	**66**	**188.14**

TABLE XXI—*contd.*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of House-holds	Expendi-ture per House-hold Rs. P.	Expendi-ture per adult equivalent male Rs. P.	Percentage of Total Expendi-ture	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.	No. of House-holds	Average Expendi-ture Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of Lands taken on Lease														
Food : Cereals	46	47.73	7.96	35.54	..	..	1	20.00	10	24.13	8	35.93	27	60.77
Non-Cereals	..	14.98	2.50	11.16	..	..	..	6.25	..	8.00	..	10.05	..	19.35
Beverages	..	4.48	0.75	3.34	..	..	..	1.66	..	2.79	..	4.06	..	5.84
Smoking and Chewing	..	2.86	0.48	2.12	..	..	..	..	..	1.90	..	2.11	..	3.55
Fuel and light	..	1.42	0.24	1.06	..	..	..	0.85	..	1.12	..	1.33	..	1.57
House rent and repair	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing	..	14.54	2.42	10.83	..	..	..	5.84	..	7.79	..	11.45	..	18.27
Travelling	..	0.01	..	..	..	..	..	..	..	..	..	..	..	0.15
Recreation	..	0.13	0.02	0.09	..	..	..	..	..	..	..	..	..	0 22
Education	..	0.23	0.04	0.17	..	..	..	..	..	..	..	1.04	..	0.08
Other Miscellaneous Services	..	1.94	0.32	1.45	..	..	..	..	..	0.88	..	1.51	..	2.53
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	28.99	4.83	21.59	..	..	..	2.93	..	11.58	..	14.58	..	40.70
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired labour	..	5.39	0.90	4.01	..	..	..	6.66	..	1.79	..	8.17	..	5.86
Purchase for Production	..	4.01	0.67	2.99	..	..	..	1.66	..	0.83	..	1.51	..	6.11
Others	..	7.59	1.26	5.65	..	..	..	2.08	..	5.83	..	4.94	..	9.25
Total	**46**	**130.30**	**22.39**	**100.00**	...	...	**1**	**47.93**	**10**	**67.24**	**8**	**96.68**	**27**	**173.75**

TABLE XXI—*contd.*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of Expenditure	All Households			Percentage of Total Expenditure	Households with a monthly income of								
					Rs. 25 and below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above
	No. of House-holds	Expenditure per House-hold Rs. P.	Expenditure per adult equivalent mate Rs. P.		No. of ouse-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Agricultural Labourer														
Food : Cereals .	31	29.31	7.67	50.30	4	10.00	9	19.12	12	34.06	5	46.66	1	59.16
Non-Cereals . .	..	7.39	1.93	12.68	..	3.23	..	6.25	..	8.09	..	10.08	..	12.50
Tea/Coffee . .	..	2.97	0.77	5.09	..	2.19	..	2.73	..	2.95	..	3.41	..	6.25
Smoking and Chewing	..	1.32	0.34	2.27	..	0.39	..	0.60	..	1.64	..	1.85	..	5.00
Fuel and light .	..	1.06	0.28	1.82	..	0.79	..	1.00	..	1.00	..	1.21	..	1.50
House rent and repair	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing . .	..	8.51	2.22	14.60	..	3.12	..	5.88	..	9.72	..	13.00	..	16.66
Travelling . .	..	0.07	0.02	0.12	..	..	..	..	..	0.17	..	..	..	..
Recreation . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Other Miscellaneous Service	..	2.55	0.67	4.38	..	..	..	00.9	..	0.42	..	0.41	..	..
Interest . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent . . .	..	1.05	0.27	1.81	..	..	..	..	..	1.25	..	3.50	..	..
Remittances . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labourer .	..	0.59	0.15	1.01	..	..	..	0.41	..	0.35	..	2 08	..	..
Purchase for Production	..	0.35	0.09	0.60	..	..	..	0.14	..	0.17	..	0.83	..	3.33
Others	..	3.10	0.81	5.32	..	1.29	..	2.41	..	3.54	..	4.66	..	3.33
Total .	31	58.27	15.22	100.00	4	21.01	9	38.63	12	63.36	5	87.69	1	102.73

TABLE XXI – *contd.*

Average Monthly Expend ture per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of House-holds	Expenditure per House-hold Rs. P.	Expenditure per adult equivalent male Rs. P.	Percentage of Total Expenditure	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
							Labourer							
Food : Cereals	68	32.62	7.70	52.42	..	..	29	20.55	20	32.39	14	45.94	5	66.00
Non-Cereals .	..	8.06	1.92	13.07	..	..	..	6.22	..	8.06	..	9.55	..	1.00
Tea/Coffee .	..	8.29	0.78	5.30	..	..	..	2.59	..	3.33	..	4.14	..	6.42
Smoking and chewing	..	1.69	0.40	2.72	..	..	..	1.08	..	1.47		2.64	..	3.42
Fuel and light .	..	1.14	0.27	1.84	..	..	..	0.93	..	1.11	..	1.43	..	1.65
House rent and repair	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing . .	..	9.61	2.29	15.58	..	..	..	6.27	..	9.13	..	13.69	..	15.50
Travelling . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Recreation . .	..	0.01	..	..	..	..	..	..	..	0.04	..	..	..	..
Education . .	..	0.20	0.04	0.28	..	..	..	..	..	..	..	0.29	..	1.82
Other Miscellaneous Service	..	0.39	0.09	0.61	..	..	..	0.24	..	0.29	..	0.56	..	1.17
Interest . .	..	..	..	..	..	..	..	..	..	..	..	.	..	..
Rent . .	..	0.70	0.15	1.08	..	..	..	0.12	..	..	..	1.22	..	5.92
Remittances . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	0.17	0.04	0.28	..	..	..	0.12	..	0.39	..	..	..	..
Purchase for Production	..	0.53	0.12	0.82	..	..	..	..	..	0.59	..	0.77	..	..
Others . .	..	3.71	0.88	6.00	..	..	..	3.01	..	3.44	..	4.93	..	5.33
Total	**68**	**62.12**	**14.68**	**100.00**	...	...	**29**	**49.13**	**20**	**60.24**	**14**	**85.10**	**5**	**124.74**

TABLE XXI—*contd.*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of Households	Expenditure per Household Rs. P.	Expenditure per adult equivalent male Rs. P.	Percentage of Total Expenditure	No. of Households	Average Expenditure Rs. P.	No. of Households	Average Expenditure Rs. P.	No. of Households	Average Expenditure Rs. P.	No. of Households	Average Expenditure Rs. P.	No. of Households	Average Expenditure Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Household Industry														
Food: Cereals	8	30.73	7.25	43.77	..	..	1	16.66	5	27.83	1	40.00	1	50.00
Non-Cereals	..	9.53	2.25	13.57	..	..	..	6.25	..	9.00	..	8.33	..	16.66
Tea/Coffee	..	4.25	1.00	6.05	..	..	..	4.17	..	4.50	..	4.17	..	5.00
Smoking and Chewing	..	2.90	0.68	4.13	..	..	..	1.67	..	2.83	..	3.33	..	4.00
Fuel and light	..	1.43	0.34	2.04	..	..	..	1.00	..	1.58	..	1.25	..	1.25
House rent and repair	..	0.26	0.06	0.38	..	..	..	..	..	0.42	..	..	..	..
Clothing	..	10.42	2.46	14.84	..	..	..	8.33	..	10.66	..	13.33	..	16.66
Travelling	..	0.42	0.10	0.59	..	..	..	..	..	0.66	..	..	..	..
Recreation	..	0.12	0.03	0.18	..	..	..	..	..	0.17	..	..	..	..
Education	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Other Miscellaneous Service	..	0.42	0.10	0.59	..	..	..	..	..	0.33	..	1.66	..	..
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	1.56	0.37	2.22	..	..	..	..	..	..	..	..	..	12.50
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	0.52	0.12	0.74	..	..	..	..	..	..	..	..	..	4.16
Purchase for Production	..	3.13	0.74	4.46	..	..	..	..	..	..	..	..	..	25.00
Others	..	4.53	1.07	6.4	..	..	..	2.92	..	4.75	..	5.00	..	6.25
Total	8	70.22	16.57	100.00	..	..	1	41.00	5	62.73	1	77.07	1	141.48

TABLE XXI—*concld.*

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 and below		Rs. 26–50		Rs. 51–75		Rs. 76–100		Rs. 101 & above	
	No. of House holds	Expenditure per House-hold Rs. P.	Expenditure per equivalent adult male Rs. P.	Percentage of Total Expenditure	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.	No. of House holds	Average Expenditure Rs. P.	No. of House-holds	Average Expenditure Rs. P.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Others														
Food : Cereals . .	35	25.91	7.83	37.63	3	7.92	7	19.14	10	28.33	9	28.70	6	34.58
Non-Cereals . .	..	9.30	2.81	13.51	..	3.19	..	6.96	..	9.08	..	9.77	..	14.79
Beverages . . .	..	4.67	1.41	6.78	..	1.95	..	3.15	..	5.01	..	4.64	..	7.08
Smoking and chewing . .	..	1 97	0.60	2.86	..	..	..	1.08	..	2.63	..	1.99	..	2.87
Fuel and light . .	..	1.62	0.49	2.35	..	0.83	..	0.93	..	1.03	..	2.48	..	2.50
House rent and repairs .	..	0.34	0.10	0.49	..	..	..	..	..	..	..	0.78	..	0.83
Clothing . . .	..	9.67	2.92	14.05	..	2.64	..	6.07	..	9.41	..	10.88	..	15.83
Travelling . . .	..	0.55	0.17	0.80	..	..	..	..	..	0.54	..	..	..	2.29
Recreation . . .	..	0.09	0.03	0.14	..	..	..	..	..	0.28	..	..	..	1.
Education . . .	..	0.19	0.06	0.28	..	..	..	..	..	0.08	..	0.65	..	..
Other Miscellaneous Service .	..	1.01	0.31	1.47	..	..	..	0.36	..	0.71	..	7.34	..	1.50
Interest . . .	..	0.36	0.11	0.50	..	..	..	..	..	..	..	1.39	..	..
Rent . . .	..	1.10	0.33	1.60	..	..	..	..	..	0.96	..	0.28	..	4.44
Remittances . . .	..	4.45	1.35	6.46	..	..	..	..	..	1.67	..	7.69	..	11.67
Hired Labour . . .	..	1.66	0.50	2.41	..	..	..	0.47	..	0.67	..	2.64	..	4.09
Purchase for Production .	..	0.56	0.14	0.81	..	..	..	0.29	..	0.50	..	0.93	..	0·69
Others . . .	..	5.41	1.64	7.86	..	2.50	..	3.45	..	5.13	..	6.02	..	8.75
Total . .	35	68.86	20.80	100.00	3	19.08	7	41.90	10	66.03	9	86.18	6	113.09

TABLE XXII

Households and Development Activities

Total Number of households	Secured					
	Better Seeds	Better Implements (Iron plough)	Use of pesticides	Land Improvement Measures like Reclamation Soil Conservation Consolidation etc.	Improved Method of Cultivation by 'Japanese Method of Paddy Cultivation	Chemical Fertilisers used
1	2	3	4	5	6	7
312	43	41	7	20	..	94

TABLE XXIII—A

Indebtedness

Income group	Total Number of Households	Number of Households indebted	Amount Rs.	Per centage of Col. 3 to Col. 2	Average indebtedness for Household in debt. Rs. P.
1	2	3	4	5	6
Rs. 25 and below . . .	7	1	100	14.28	100.00
Rs. 26 to 50 . . .	59	25	4,880	42.37	195.20
Rs. 51 to 75 . . .	84	46	14,520	54.12	315.65
Rs. 76 to 100 . . .	56	30	12,780	54.54	426.00
Rs. 100 and above . . .	106	77	68,900	72.64	894.80
Total . .	**312**	**179**	**1,01,180**	**57.37**	**565.25**

TABLE XXIII-B

Indebtedness by Causes

Cause	Amount in debt.	Number of families in debt.	Proportion of debt. due to cause to the total amount of debt.
1	2	3	4
(a) Marriage	16,920	39	16.72
(b) Livestock	6,610	19	6.53
(c) Domestic	10,035	59	9.92
(d) Agriculture	21,040	64	20.79
(e) To clear loans	3,000	7	2.97
(f) Sinking of new wells and repair of old wells	22,525	26	22.26
(g) Sickness	650	4	0.64
(h) Litigation	1,800	2	1.78
(i) Purchase of pumpsets	12,800	9	12.65
(j) Construction of house	3,800	5	3.76
(k) Purchase of land	1,000	2	0.99
(l) Purchase of cane crusher	1,000	1	0.99
Total	**1,01,180**	**237**	**100.00**

TABLE XXIII-C

Sources of Credit

Sources	Cultivators having Lands						Non-Cultivators	
	Below 3 Acres		3–10 Acres		10 Acres and above			
	Amount borrowed	Out-standing	Amount borrowed	Out-standing	Amount borrowed	Out-standing	Amount borrowed	Out-standing
1	2	3	4	5	6	7	8	9
Government (Taccavi)	..	..	3,500	2,540	22,400	19,000	..	..
Co-operative Societies Ltd., Umarani.	700	700	3,030	3,030	22,130	22,130	..	..
Miscellaneous (Traders, friends and Relatives)	6,070	5,140	12,090	12,090	41,425	32,690	4,760	3,860
Total	**6,770**	**5,840**	**20,150**	**17,660**	**85,955**	**73,820**	**4,760**	**3,860**

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crop	Unit	Area under Crop	No. of Households	Year 1964-65							Year 1961						
				Total production	Quantity for domestic consumption	Quantity sold	Paid as rent	Paid as interest	Reserved for seed	Balance left over	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	11	12	13	14	15	16	17	18
Jowar	Bags	606.06	215	936.42	742.67	117.50	73.00	..	0.25	3.00	..	..	..	..	..	..	..
Arkar	,,	..	87	86.73	79.27	3.00	4.20	..	0.26	..	..	..	..	..	..	..	..
Groundnut	,,	571.36	189	1753.50	22.00	1427.00	161.50	..	143.00	..	..	..	..	..	..	..	..
Bajra	,,	129.23	85	88.30	67.30	15.00	16.00	..	..	..	..	..	..	..	..	..	..
Wheat	,,	49.33	72	169.50	120.25	30.75	18.50	..	..	..	..	..	..	..	..	..	..
Jaggery	Pente	96.01	80	42.96	309	35.05	442	..	..	..	..	..	..	..	..	..	..
Sugarcane	Tons	5.30	5	65 Tons	..	65 Tons	..	..	..	..	..	..	..	..	..	12	..
Maize	Bags	52.10	64	239.50	151.75	79.00	8.75	..	..	..	..	..	..	..	..	..	..
Chillis	Rs.	45.20	68	2489	1695	665	120	..	..	..	..	..	..	..	..	..	..
Paddy	Bags	8.15	13	26.50	22.50	1.00	3.00	..	..	..	..	..	..	..	..	..	..
Navane	,,	161.16	110	109.35	86.50	12.00	10.85	..	..	..	..	..	..	..	..	..	..
Horsegram	,,	209.22	123	130.05	102.40	20.75	6.90	..	..	..	..	..	..	..	..	..	..
Tobacco	Rs.	21.20	12	19.85	..	19.85	..	..	..	..	..	..	..	..	..	..	..
Cotton	,,	1.08	3	80	..	80	..	..	..	..	..	..	..	..	..	..	..
Vegetables	,,	13.20	31	56.40	24.00	32.20	20	..	..	..	..	..	..	..	..	..	..
Bengal grams	Bags	7.00	10	12.75	5.37	7.00	0.38	..	..	..	..	..	..	..	..	..	..
Ragi	,,	0.30	3	1.50	1.50	..	..	..	..	..	..	..	..	..	..	..	..
Kusume	,,	4.35	8	6.08	5.33	0.50	0.26	..	..	..	..	..	..	..	..	..	..
Plantains	Rs.	2.10	4	11.50	..	11.50	..	..	..	..	..	..	..	..	..	..	..
Greengram	Bags	4.16	5	4.40	2.90	1.00	0.25	..	0.25	..	..	..	..	..	..	..	..
Urd. gram	,,	1.20	2	1.30	1.30	..	..	...	..	..	..	..	..	..	..	..	..

TABLE

Households Owning or Possessing Land or

Community	No land	*Nature of interest on land	Number of Households and extent of land									
			No. of Hhs.	Below 5 per cent	No. of Hhs.	1 to 10 cents	No. of Hhs.	10 to 20 cents	No. of Hhs.	20 to 50 cents	No. of Hhs.	50 to 100 cents
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat . . .	7	A	..	..	..	..	..	..	..	..	3	2.58
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
		A+B+C	..	..	..	..	..	..	..	..	..	..
Kuruba	5	A	..	..	..	..	..	..	1	0.45	2	1.13
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Mahar (Holer) . . .	14	A	..	..	..	..	..	..	12	4.08	8	6.22
		B	..	..	..	..	..	..	..	..	1	0.75
		C	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Panchala . . .	4	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
		C	..	..	..	..	..	..	..	..	..	..
Mang (Madar) . . .		A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
Brahmins . . .	1	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
		A+B	..	..	..	..	..	..	..	..	..	..
Sannigar or Kabbaliga .		A	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Maratha . . .	1	A	..	..	..	..	..	..	..	..	..	..
		B	..	..	..	..	..	..	..	..	..	..
Korava or Bhajaathri . .		A	..	..	..	..	..	..	..	..	..	..
Hanbar . . .		C	..	..	..	..	..	..	..	..	..	
		A+C	..	..	..	..	..	..	..	..	..	..
Chamagar . . .		A	..	..	..	..	..	..	..	..	..	..
		A+C	..	..	..	..	..	..	..	..	..	..
Burud or Medar . . .		A+C	..	..	..	..	..	..	..	..	..	..
		A	..	..	..	..	..	..	..	..	..	..
Chatrer or Saler . . .	..	A	..	..	..	..	..	..	..	..	..	..
Kumbar	1	A	..	..	..	..	..	..	..	..	..	..
Muslims	1	A+C	..	..	..	..	..	..	..	..	..	..

XXV

have given out Land to others for Cultivation

No. of Households and extent of land									
No. of Hhs.	Acreage 1 to 2.4	No. of Hhs.	Acreage 2.5—4.9	No. of House-holds.	Acreage 5-10 Acres.	No. of Hhs.	Acreage 10 and above	Nature of Interest on land	Community
14	15	16	17	18	19	20	21	22	23
3	4.00	7	26.28	13	92.41	28	607.60	A	Lingayat
..	..	1	2.75	1	8.50	3	51.68	B	
3	3.55	1	2.50	5	38.38	4	87.76	C	
..	..	..	..	2	14.50	7	242.16	A+B	
..	..	..	..	5	41.57	33	819.71	A+C	
..	..	..	..	..	..	2	58.98	A+B+C	
6	7.24	10	35.74	8	57.85	11	197.75	A	Kuruba
3	4.13	1	4.00	..	..	3	50.30	B	
1	2.00	1	4.30	1	6.00	3	41.00	C	
..	..	1	3.03	2	16.33	1	22.58	A+B	
1	1.50	2	8.65	3	26.33	13	373.00	A+C	
10	13.80	..	..	1	5.00	..	..	A	Mahar (Holer)
..	..	..	..	..	..	..	..	B	
..	..	1	3.40	2	17.00	1	18.00	C	
1	2.23	..	..	1	6.00	..	..	A+B	
..	..	..	..	1	6.00	2	28.00	A+C	
..	..	1	3.05	..	..	1	21.40	A	Panchala
..	..	1	4.90	..	..	..	..	B	
..	..	1	4.00	..	..	..	..	C	
1	2.00	4	12.96	..	..	..	..	A	Mang (Madar)
1	1.65	..	..	..	..	..	..	B	
..	..	1	4.65	..	..	..	..	A+B	
..	..	..	..	..	..	3	59.55	A	Brahmins
..	..	..	..	..	..	1	15.28	B	
..	..	..	..	..	..	2	94.21	A+B	
1	2.20	..	..	..	..	3	46.55	A	Sunnigar or Kabbaliga
..	..	..	..	1	6.20	..	..	A+C	
..	..	..	..	..	..	2	75.98	A	Maratha
..	..	..	..	..	..	1	27.28	B	
2	2.16	..	..	..	..	..	..	A	Korava or Bhajahtr
..	..	..	..	1	8.58	..	..	C	Hanhar
..	..	..	..	..	..	1	24.68	A+C	
..	..	..	..	1	5.60	..	..	A	Chamagar
..	..	..	..	1	6.00	..	..	A+C	
..	..	1	3.00	..	..	..	..	A+C	Bureed or Medar
..	..	..	..	..	..	1	12.00	A	
..	..	..	..	1	7.28	..	..	A	Chatrer or Saler
2	4.08	4	12.50	..	..	1	12.75	A	Knmbar
..	..	..	..	..	..	1	14.20	A+C	Muslims

TABLE XXV-A

Ownership of Land by the Residents of Umarani Village

Community	Total No. of House-holds	Total acrage of lands owned	Number of Households and extent of land													
			No. of Hhs.	1 acre and below	No. of Hhs.	1—2.49	No. of Hhs.	2.5—4.9	No. of Hhs.	5—7.49	No. of Hhs.	7.5—9.9	No. of Hhs.	10—15	No. of Hhs.	15 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDUS—																
Lingayat	108	1466.13	5	4.58	3	6.25	17	64.58	19	125.82	9	76.25	31	369.26	24	819.39
Kuruba	68	479.13	10	6.58	12	18.29	12	42.77	5	30.98	8	67.18	15	187.38	6	125.95
Holer (Mahar)	37	39.66	27	15.47	8	13.19	..	..	2	11.00	..	..	..	..	..	..
Panchala	3	29.35	..	..	..	..	2	7.95	..	..	..	..	..	..	1	21.40
Mang (Madar)	7	21.26	..	..	2	3.65	5	17.61	..	..	..	..	..	..	..	..
Brahmin	6	169.04	..	..	..	..	..	..	..	..	..	..	2	26.20	4	142.84
Sunnagar (Kabbaliga)	5	50.95	..	..	2	4.40	..	..	..	..	1	8.80	..	..	2	37.75
Maratha	3	103.26	..	..	..	..	..	..	..	..	..	..	1	13.30	2	89.96
Korava (Bhajantri)	2	2.20	..	..	2	2.20	..	..	..	..	..	..	..	..	..	..
Hanbar	1	8.68	..	..	..	..	..	..	..	..	1	8.68	..	..	..	..
Chamagar	2	8.60	..	..	..	..	1	3.00	1	5.60	..	..	..	..	..	..
Burud (Medar)	1	1.50	..	..	1	1.50	..	..	..	..	..	..	..	..	..	..
Saler	1	12.00	..	..	..	..	..	..	..	..	..	..	1	12.00	..	..
Chatrer	1	7.28	..	..	..	..	..	..	1	7.28	..	..	..	..	..	..
MUSLIM	8	31.88	..	..	2	4.08	5	15.50	..	..	..	..	1	12.30	..	..
Total	253	2430.92	42	26.63	32	53.56	42	151.41	28	180.68	19	160.91	51	620.44	39	237.29

TABLE XXV-B

Ownership of land in Side the village by Residents of Umarani

Community	Number of Households and extent of land													
	No. of Hhs.	1 acre and below	No. of Hhs.	1–2.49	No. of Hhs.	2.5–4.9	No. of Hhs.	5–7–49	No. of Hhs.	7.5 9.9	No. of Hhs.	10–15	No. of Hhs.	15 and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat . . .	5	4.58	2	4.00	18	68.14	19	124.02	9	76.25	34	404.23	21	720.54
Kuruba . . .	9	5.58	14	20.68	7	24.71	6	37.36	9	75.55	13	166.60	6	125.95
Holer or Mahar . .	26	14.87	8	13.19	..	..	2	11.00	..	..	..	..	..	..
Panchala . . .	..	..	..	..	2	7.95	..	..	..	..	..	..	1	21.40
Mang or Madar . .	..	..	2	3.65	5	17.61	..	..	..	..	..	..	..	..
Brahmins . . .	..	..	..	..	..	..	..	..	..	..	2	26.20	4	142.84
Sunnagar or Kabbaliga .	..	..	2	4.40	..	..	..	..	1	8.80	..	..	2	37.75
Maratha . . .	..	..	..	..	..	..	..	..	..	..	1	13.30	2	89.96
Korava or Bhajantri .	..	..	2	2.20	..	..	..	..	..	..	..	..	..	..
Hanbar . . .	..	..	..	..	..	..	..	..	1	8.68	..	..	..	..
Chamagar . . .	..	..	..	..	..	..	2	11.60	..	..	..	..	..	..
Burud or Medar . . .	..	..	1	1.50	..	..	..	..	..	..	..	..	..	..
Saler	..	..	..	..	..	..	..	..	..	..	1	12.00	..	..
Chatrer	..	..	..	..	..	..	1	7.28	..	..	..	..	..	..
Muslims	..	..	2	4.08	5	15.50	..	..	..	..	1	12.30	..	..
Total . .	**40**	**25.03**	**33**	**53.70**	**37**	**133.91**	**30**	**191.26**	**20**	**169.28**	**52**	**634.63**	**37**	**1138.44**

TABLE XXV-G

Table Showing the Land Owned Outside the Village

Community	Name of Villages and number of Households and its Acrdage																	
	Yedra						Belakod				Jodikurali				Valki			
	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age	Hhs.	Acre-age
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Lingayet	3	3.00	7	17.10	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kuruba	..	..	7	17.10	7	153,50	..	..	..	..	..	..	..	..	..	..	..	..
Holer	..	..	..	..	..	..	1	0.60	..	..	..	..	..	..	..	..	..	..
Total	3	3.00	9	21.53	7	15.50	1	0.60	..	..	..	..	..	..	..	..	..	..

TABLE XXVI

General.

Total No. of Households	Number of Households			
	Reading daily newspaper	Member or Members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
1	2	3	4	5
312	10	14	..	78

TABLE 1

Caste/Tribe or Community and Nature of Family.

Caste/Tribe or Community	Total No. of Households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
HINDUS—					
Lingayat	128	57	16	28	27
Kuruba	79	41	14	14	10
Mahar or Holer	55	29	12	11	3
Panchala	8	5	1	2	..
Mang or Madar	7	1	2	3	1
Brahmins	7	2	3	1	1
Kabbaliga or Sunnagar	5	2	1	1	1
Maratha	4	1	1	1	1
Hanbar	2	1	1	..	..
Chamagar	2	..	..	1	1
Bhajantri (Korava)	2	2	..	..	..
Chatrer	1	..	..	1	..
Medar (Burud)	1	..	..	..	1
Kumbar	1	1	..	..	..
Saler	1	1	..	..	..
MUSLIMS	9	4	..	3	2
Total	312	147	54	63	48

TABLE 2

Association of Deity and Object of Worship

Caste	Total No. of Hhs.	Deity/Object of Worship													
		Mallaiah	Siddaraya of Nagarmunoli	Statadpapa	Kedaralinga	Beerappa	Yellavva of Soundatta	Karisiddu	Bhaveswari or Bhakavva of Umarani	Mahadeva	Kali	Venkataramana	Holeyavva	Hallappa	Vittappa	Ambabai
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Lingayat	128	38	11	..	40	4	3	..	1	9	..	..	1	..	..	2
Kuruba	79	2	34	..	..	20	3	13	..	..	..	..	..	4	2	..
Holer (Mahar)	55	..	..	43	..	..	1	..	7	..	..	..	3	..	..	..
Panchala	8	..	..	..	..	..	..	..	..	..	8	..	..	..	..	..
Mang or Madar	7	..	..	..	..	..	6	..	1	..	..	..	..	..	..	..
Brahmins	7	3	..	..	..	..	..	..	..	..	..	3	..	..	..	..
Kabbaliga	5	1	..	..	..	..	..	..	3	..	..	..	..	..	..	..
Maratha	4	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..
Hanbar	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamagar	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhajantri	2	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..
Chatrer	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Medar (Burud)	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbar	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Saler	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total :	**312**	**45**	**45**	**43**	**43**	**24**	**13**	**13**	**12**	**9**	**8**	**5**	**4**	**4**	**2**	**3**

TABLE 2—*concld.*

Association of Deity and Object of Worship

Caste	Deity/Object of Worship															
	Dharma-raja	Rama-linga	Laku-mavva	Siddaraya of Musavath	Aryan Siddu	Mallikar-juna	Veera-bhadra	Bhairava	Revana-siddeswara	Basawe-swara	Swami-linga	Guddada-devaru	Hanu-mantha	Virupaksha linga of Beeder	Nara-soba	Dastha geer peer
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Lingayat	..	..	..	1	..	4	4	1	1	4	1	..	..	..	3	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..
Holer (Mahar)	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Panchala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..
Kabbaliga	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Maratha	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hanbar	..	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Chamagar	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bhajantri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Chatrer	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Medar (Burud)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kumbar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Saler	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Muslims	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
Total:	2	2	2	2	1	4	4	1	1	4	1	1	1	1	3	9

TABLE 3

Awareness of Untouchability Offences Act.

Caste	Number of persons interviewed	Number of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
Lingayat	128	124	
Kuruba	79	79	
Mahar or Holer	55	55	
Panchala	8	7	
Mang or Madar	7	6	
Brahmins	7	7	
Sunnagar or Kabbaliga	5	5	
Maratha	4	4	
Korava or Bhajantri	2	2	
Hanbar	2	2	
Chamagar	2	2	
Kumbar	1	1	
Medar	1	1	
Saler	1	1	
Chatrer	1	1	
Muslims	9	1	
Total	312	293	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribe	Frequencies of each type of contravention					
		Type I	Type II	Type III	Type IV	Type V	Type VI
1	2	3	4	5	6	7	8
Name of the members in the village is reported have married against his/her caste rules regarding marriage.							

TABLE 4-A

Permissibility of Intercaste Marriage

Caste/Tribe	Number 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 youngmen) 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	312	Intercaste marriages are not permitted among any of the castes in the village.				

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	Number aware that there have been changes in Hindu Succession Act	Number aware that there have been changes in Hindu Adoption Act
1	2	3	4
HINDUS—			
Lingayat	128	22	13
Kuruba	79	1	1
Mahar or Holer	55	..	..
Panchala	8	..	..
Mang or Madar	7	..	..
Brahmins	7	3	2
Kabbaliga	5	..	..
Maratha	4	1	1
Hanabar	2	..	..
Chamagar	2	...	..
Bhajantri	2	..	..
Chatrer	1	..	..
Medar (Burud)	1	..	..
Kumbar	1	..	..
Saler	1	..	..
MUSLIMS	9	1	1
Total	312	28	18

TABLE 5-A

Share of property for different categories of relatives—Sons

Caste/Tribe/Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner						
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherits 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

All the 312 households in the village have returned that according to the prevailing practice property is inherited by sons and it is shared equally among themselves.

TABLE 5-B

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
HINDUS—									
Lingayat	128	128	..	..	..	..	..	..	..
Kuruba . .	79	79	..	..	..	..	..	..	..
Mahar or Holer .	55	55	..	..	..	..	..	..	..
Panchala . .	8	8	..	..	..	..	..	..	..
Mang or Madar .	7	7	..	..	..	..	..	..	..
Brahmins . .	7	7	..	..	..	..	..	..	..
Kabbliga .	5	5	..	..	..	..	..	..	.
Maratha	4	4	..	..	..	..	..	..	..
Hanbar .	2	2	..	..	..	..	..	..	..
Chamagar . .	2	2	..	..	..	..	..	.	..
Bhajantri . .	2	2	..	..	..	..	..	..	..
Chatres . .	1	1	..	..	..	..	..	..	..
Madar . .	1	1	..	..	..	..	..	..	..
Kumbar . .	1	1	..	..	..	..	..	..	..
Saler . .	1	1	..	..	..	..	..	..	..
MUSLIMS . .	9	9	..	..	..	..	..	..	..
Total . .	312	312	..	..	..	..	..	..	..

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 he shape of manual labour
1	2	3	4
Lingayat	116	27	25
Kuruba	67	23	22
Mahar or Holer	40	6	6
Panchala	3	..	..
Madar	6	..	..
Brahmins	5	..	..
Sunnagar or Kabbaliga	5	4	4
Maratha	2	..	..
Korava or Bhajantri	8	..	..
Hambar	2	..	..
Chamagar	2	.	..
Medar	1	..	—
Saler	1	..	..
Chatrer	1	..	..
MUSLIMS	8	8	2
Total	261	63	59

TABLE 7

Livestock Statistics including Fishery

Caste/Tribe/Community	Cows in Milk		Cows in dry		Adult females not cowed		Bulls		Working Bullocks		Other adult males		Young stock (Males)		Young stock (Females)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1 Lingayat . .	19	22	29	49	5	6	..	..	86	198	11	18	13	20	16	19
2 Kuruba . .	12	14	23	40	9	12	..	..	42	79	3	5	6	9	9	12
3 Mahar or Holer . .	3	3	..	..	2	2	..	..	6	10	2	2	1	1	1	1
4 Panchala . .	..	..	2	3	..	..	..	..	1	2	2	2	..	..	1	1
5 Mang or Madar . .	..	..	1	3	1	2	..	..	1	2	1	1	..	..	..	..
6 Brahmins . .	..	..	1	1	1	1	..	..	3	6	..	..	..	..	..	..
7 Kabbaliga . .	..	..	2	2	1	1	..	..	5	12	..	..	1	1	..	..
8 Maratha . .	..	..	1	1	..	..	..	..	1	4	1	1	..	..	..	..
9 Hambar . .	..	..	1	1	..	..	..	..	2	4	1	1	..	..	1	2
10 Chamagar . .	..	..	..	..	1	1	..	..	1	1	..	..	..	..	..	..
11 Medar (Burud) . .	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..
12 Kumbar . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13 Saler . .	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..
14 Chatrer or Kshatriya . .	..	..	1	1	..	..	..	..	1	1	..	..	..	..	2	2
15 Bhajantri . .	..	..	..	..	..	..	..	..	1	2	..	..	..	..	1	1
16 Muslims . .	1	1	2	2	..	..	..	..	2	4	1	1	2	3	1	1
Total . .	35	40	64	104	20	25	..	..	152	325	22	31	23	34	29	36

TABLE 7—*contd.*

Livestock Statistics including Fishery

Caste/Tribe/Community	He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Horses, ponies and mules	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
1 Lingayat	10	16	67	83	44	50	57	82	..	..	46	74	..	..	..	..
2 Kuruba	7	11	13	17	19	21	11	14	21	526	41	162	..	..	2	2
3 Mahar or Holer	1	2	4	4	16	17	11	11	..	..	11	26	..	..	..	..
4 Panchala	..	..	2	2	2	3	2	3	..	..	3	4	..	..	..	..
5 Mang or Mahar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Brahmins	..	..	3	3	1	1	3	4	..	..	1	1	..	..	..	..
7 Kabbaliga	..	..	2	2	3	3	3	3	..	..	3	5	..	..	..	..
8 Maratha	1	1	2	4	1	1	2	2	..	..	1	1	..	..	..	..
9 Hanbar	..	..	2	4	2	4	..	..	..	..	1	2	..	..	..	..
10 Chamagar	1	1	2	2	2	2	2	2	..	..	..	..	..	..	..	..
11 Medar (Burud)	..	..	2	2	..	..	..	..	..	..	2	4	..	..	..	..
12 Kumbar	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
13 Saler	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14 Chatrer or Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15 Bhajantri	..	..	..	..	..	..	..	..	..	..	1	3	2	9	..	..
16 MUSLIMS	..	..	2	2	2	2	3	3	..	..	5	7	..	..	..	..
Total	20	31	101	125	92	104	94	124	21	526	116	290	2	9	2	2

TABLE 7—*concld.*

Livestock Statistics including Fishery

Caste/Tribe/Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds		Fisheries	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49
1 Lingayat	..	..	4	5	7	26	3	13	..	..	..	..	..	..	..	..
2 Kurba	..	..	9	10	30	93	6	34	..	..	..	..	..	..	..	..
3 Mohar or Holer	..	..	..	..	16	27	6	25	..	..	..	..	..	..	..	..
4 Panchala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5 Mang or Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Brahmins	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
7 Kambaliga	..	..	3	14	..	..	..	..	..	..	..	..	..	..	..	..
8 Marata	..	..	2	2	2	9	..	..	..	..	..	..	..	..	..	..
9 Hambar	..	..	..	..	2	5	1	3	..	..	..	..	..	..	..	..
10 Chamagar	..	..	..	..	2	6	1	10	..	..	..	..	..	..	..	..
11 Medar or Burud	..	..	2	2	4	12	3	18	..	..	..	..	..	..	..	..
12 Kumbar	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..
13 Saler	..	..	..	..	1	2	..	..	..	..	..	..	..	..	..	..
14 Chatrer or Kashtriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15 Bhajantri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
16 Muslims	..	..	..	..	7	20	5	33	..	..	..	..	..	..	..	..
Total	..	..	20	33	71	200	26	137	..	..	..	..	..	..	..	..

TABLE 8

Village Industries—Products

Sl. No.	Households engaged in	Name of Products	Name of Caste									
			Total No. of Hhs.	Panchala	Mang or Madar	Chamagar	Kabbaliga	Bhajantri	Holer	Burud or Medar	Lingayat	Muslims
1	2	3	4	5	6	7	8	9	10	11	12	13
1.	Carpentry	Repair of Agricultural implements and prepare Bullock carts	5	5	..	..	..	..	..	..	..	..
2.	Rope Making	Ropes	2	..	2	..	..	..	..	..	..	..
3.	Leather Works	Sandles and repair of Leather goods	3	..	1	2	..	..	..	..	..	..
4.	Manufacture of Lime by Lime Stone	Lime	3	..	..	..	3	..	..	..	..	..
5.	Tailoring	Garments	3	..	..	..	..	..	1	..	1	1
6.	Basketry and Making Broom Sticks	Baskets and Brooms	2	..	..	..	..	2	..	..	..	..
7.	Basketry	Baskets	1	..	..	..	..	..	..	1	..	..
8.	Making of Brooms	Brooms (from date-Palm Leaves)	2	..	2	..	..	..	..	..	..	..
9.	Leather work and Rope Making	Sandles and Ropes	1	..	1	..	..	..	..	..	..	..
		Total	**22**	**5**	**6**	**2**	**3**	**2**	**1**	**1**	**1**	**1**

TABLE 9

Land Reclamation and Development

Castes	Land Reclamation		Soil Conservation		Remarks
	No. of Hhs.	Acreage	No. of Hhs.	Acreage	
1	2	3	4	5	6
Lingayat	3	16.20	9	88.00	
Kuruba	2	2.00	..	..	
Chatrer	..	..	1	..	
Saler	..	..	1	..	
Hanabar	..	..	1	8.00	
Maratha	1	10.00	..	..	
Total	**6**	**28.20**	**12**	**96.00**	

TABLE 10

Co-operative Societies

Sl No.	Name of the Co-operative Society	Total No Hhs.	No of Households of the members belonging to The Co-operative Society the heads of which							
			Lingayat	Kuruba	Mahar or Holer	Panchala	Mang or Madar	Brahmins	Hanabar	Muslims
1	2	3	4	5	6	7	8	9	10	11
1	Grama Seva Sahakara Sangha Service Co-operative Society, Umarani	70	51	8	3	2	1	3	..	2
2	Large Scale Multi-purpose Co-operative Society Chikodi,	7	3	1	.	..	..	2	1	..
3	Service Co-operative Society Belkud	1	1	..	..	..	..	..	..	..
	Total . .	**78**	**55**	**9**	**2**	**1**	**3**	**5**	**1**	**2**

TABLE 11

Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of households taking sugar with monthly income of						No. of households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 orless	Above 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
HINDUS—												
Brahmins	12	2	2	1	..	..	8	6	6	1	2	..
Vokkaliga	9	5	1	..	1	..	15	27	18	17	17	2
Halumatha	..	1	..	..	..	..	..	..	1	..	..	..
Ganiga	2	..	..	..	..	..	1	4	3	6	3	1
Lingayat	2	1	..	..	..	..	3	1	1	..	..	..
Vaishya	5	1	..	..	..	..	1	..	..	..	..	..
Viswakarma	..	1	1	..	..	..	2	5	4	2	2	..
Rajputs	2	..	..	1	..	..	..	..	3	1	1	..
Banajiga	..	1	..	..	..	..	..	..	1	..	1	..
Kuruhina Setty	..	..	..	..	..	..	1	..	..	..	..	..
Gangematha	..	..	..	..	..	..	1	3	2	2	2	..
Nayanajakshathriya	..	..	..	..	..	..	1	4	5	3	..	1
Modaliyar	..	..	..	..	..	..	..	1	..	..	..	..
Madivala	..	..	..	..	..	..	..	3	6	6	2	1
Gejjegar	..	..	..	..	..	..	1	2	..	..	1	..
Devanga	..	..	..	..	..	..	..	..	..	1	..	..
Thogata Setty	..	..	..	..	..	..	..	..	1	..	..	..
Bhovi	..	..	..	..	..	..	..	..	..	2	..	..
Adikarnataka	..	..	..	..	..	..	..	2	6	8	4	..
Kuruhina Setty	12	3	2	..	..	..	29	44	43	52	26	5
MUSLIMS	5	1	1	..	..	..	..	4	4	5	1	..
Total	**49**	**16**	**7**	**2**	**1**	...	**63**	**106**	**104**	**106**	**62**	**10**

TABLE 11-A

Habit of taking Tea as corelated to income

Caste/Tribe/Community	No. of households taking tea with monthly income of						No. of households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less	Above Rs. 150	Rs. 101–150	Rs. 76–100	Rs. 51–75	Rs. 26–50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDUS—												
Lingayat	36	33	20	22	7	2	..	..	2	4	1	1
Kuruba	9	8	15	19	16	1	..	1	..	5	5	1
Mahar or Holer	1	3	10	9	17	2	..	..	2	4	7	..
Panchala	1	..	..	5	1	..	..	..	..	1	..	..
Mang or Madar	1	1	2	1	1	..	..	..	1	1	..	..
Brahmins	3	2	..	2	..	..	..	..	..	..	..	..
Kabbaliga	..	1	1	1	1	..	..	..	..	1	..	..
Maratha	2	..	1	..	1	..	..	..	..	..	..	..
Hanbar	..	2	..	..	..	..	..	..	..	..	..	..
Chamagar	1	..	..	1	..	..	..	..	..	..	..	..
Bhajantri	..	..	1	1	..	..	..	..	..	..	..	..
Chatrer	..	..	..	1	..	..	..	..	..	..	..	..
Medar (Burud)	..	1	..	..	..	..	..	..	..	..	..	..
Kumbar	..	..	..	..	1	..	..	..	..	..	..	..
Saler	..	..	..	1	..	..	..	..	..	..	..	..
MUSLIMS	1	..	1	4	2	..	..	..	..	1	..	..
Total	**54**	**51**	**51**	**67**	**46**	**5**	..	**1**	**5**	**17**	**13**	**2**

TABLE 12

Material Culture—Possession of furniture

Caste/Tribe/Community	No. of households possessing						
	Cot	Chair	Table	Almarah	Bench	Stool	*Hawda* Strong room of grains
1	2	3	4	5	6	7	8
HINDUS—							
Lingayat . .	16	14	4	2	..	..	1
Kuruba . .	1	3	1	..	3	..	..
Mahar or Holer . .	..	..	..	..	..	1	..
Panchala . .	..	1	1	..		..	..
Brahmins . .	3	4	..	..	..	1	..
Maratha . .	3	3	2	2	..	..	..
Chamagar* . .	1	..	..	..	..	..	..
Total .	24	25	8	4	3	2	1

*Households of other communities.
Do not possess any items of furniture Hence thin names are not indicated in this tables.

TABLE 12-A

Material Culture—Possession of Consumer Goods

Caste/Tribe/Community	Petromax or Hazak	Battery torch light	Kerosene stove	Bicycle	Radio set	Wrist watch	Wall clock Time piece	Pocket watch
1	2	3	4	5	6	7	8	9
HINDUS—								
Lin ayat	2	46	7	31	3	21	3	1
Kuruba	..	12	2	11	..	1	1	..
Mahar or Holer	..	3	..	4	..	..	2	..
Panchala	1	1	..	3	..	3	1	..
Brahmins	..	6	3	3	..	1	3	..
Maratha	1	1	1	2	..	2	..	..
Hambar	..	1	..	..	..	..	..	..
Chamagar	..	1	..	..	..	..	..	..
Medar (Burud).	..	1	..	..	..	..	..	..
Muslims	..	2	..	..	..	1	..	..
Total	**4**	**74**	**13**	**54**	**3**	**27**	**10**	**1**

TABLE 12-B

Material Culture—Habits

Caste/Tribe/Community	Number of households that use mosquito curtain having monthly income of				Number of households that do not use mosquito curtain having monthly income of				Number of households that use toilet soap/ washing soap having monthly income of			
	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
HINDUS—												
Lingayat	1	1	..	..	34	33	48	11	10	3	5	..
Kuruba	..	..	..	..	9	9	39	22	..	..	2	..
Mahar Holer	..	..	..	..	1	3	25	26	..	..	..	..
Panchala	..	..	..	..	..	1	6	1	..	..	..	..
Mang or Madar	..	..	..	..	..	1	5	1	...	..	..	..
Brahmins	..	..	3	..	3	2	2	..	3	2	..	..
Kabbaliga	..	..	..	..	..	1	3	1	..	..	..	..
Maratha	1	..	..	..	1	..	1	1	1	..	..	..
Hambar	..	..	..	..	..	2	..	..	..	..	..	..
Chamegar	..	..	..	..	..	1	1	..	..	..	..	..
Bhajantri	..	..	..	..	..	..	2	..	..	..	..	..
Chatrer	..	..	..	..	..	..	1	..	..	..	..	..
Medar (Burud)	..	..	..	..	..	1	..	..	..	..	..	..
Kumbar	..	..	..	..	..	..	..	1	..	..	..	..
Saler	..	..	..	..	..	..	1	..	..	..	..	..
Muslims	..	..	..	..	..	1	6	2	...	..	..	..
Total	**2**	**1**		..	**48**	**55**	**140**	**66**	**14**	**5**	**7**	..

TABLE 12-B—*concld.*

Material Culture—Habits

Caste/Tribe/Community	Number of households that do not use toilet/ washing soap having monthly income of				Number of households that send clothes to washerman having monthly income of				Number of households that do not send clothes to washerman having monthly income of			
	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less	Rs. 150 and above	Rs. 101 to 150	Rs. 51 to 100	Rs. 50 or less
1	14	15	16	17	18	19	20	21	22	23	24	25
HINDUS—												
Lingayat	25	31	43	11	17	8	3	..	18	26	45	11
Kuruba	9	9	37	22	2	..	2	..	7	9	37	22
Maha or Holer	1	3	25	26	..	..	..	..	1	3	25	26
Panchala	..	1	6	1	..	..	..	..	..	1	6	1
Mangor Madar	..	1	5	1	..	..	..	..	..	1	5	1
Brahmins	..	..	2	..	3	2	..	..	..	..	2	..
Kabbaliga	..	1	3	1	..	..	..	..	..	1	3	1
Maratha	1	..	1	..	2	..	..	..	1	..	1	1
Haubar	..	2	..	..	..	..	..	..	..	2	..	..
Chamagas	..	1	1	..	..	..	..	..	..	1	1	..
Bhajantri	..	..	2	..	..	..	..	..	..	..	2	..
Chatres	..	..	1	..	..	..	..	..	..	..	1	..
Medar (Burud)	..	1	..	..	..	..	..	..	..	1	..	..
Kumbar	..	..	..	1	..	..	..	..	..	..	..	1
Sales	..	..	1	..	..	..	..	..	..	..	1	..
Muslims	..	1	6	2	..	..	..	..	..	1	6	2
Total	**36**	**51**	**133**	**66**	**23**	**10**	**5**	..	**27**	**46**	**135**	**66**

TABLE 13

House Type—Roof

Caste/Tribe/ Community	Number of Hhs.	Number of Hhs. with mud roof	Number of Hhs. with thatched roof	Number of Hhs. with in steel roof	Number of Hhs. with steel and country Tiles roof	Number of Hhs. with tile roof		Number of Hhs. with C.T.+M.T.
						C. T.	M. T.	
1	2	3	4	5	6	7	8	9
HINDUS—								
Lingayat	128	5	20	3	..	95	5	..
Kuruba	79	..	17	2	..	98	1	..
Mahar or Holer	55	..	18	..	..	37	..	..
Panchala	8	..	..	..	..	8	..	..
MangorMadar	7	..	2	..	..	3	2	..
Brahmins	5	..	..	1	..	5	..	1
Kabbaliga	4	..	..	..	..	5	..	..
Maratha	2	..	2	1	..	1	..	..
Haubar	2	..	1	..	..	1	..	..
Chamegar	2	..	..	..	..	2	..	..
Bhajantri	1	..	2	..	..	..	..	..
Chater	1	..	..	..	..	1	..	..
Medar (Burud).	1	..	1	..	..	..	..	..
Kumbar	1	..	..	..	..	1	..	..
Saler	1	..	..	1	..	..	..	..
Muslims	9	..	..	1	..	8	..	..
Total	**526**	**11**	..	**458**	**48**	2	4	3

C.T.—Country tiles.

M.T.—Mangalore tiles.

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	No house holds	Number of Households with						
		Mud wall	Stone	Unburnet Bricks	Stone and unburnet Bricks	Stone and Mud	Hatchal Bricks	Mud and Bricks
1	2	3	4	5	6	7	8	9
HINDUS—								
Lingayat . . .	128	4	..	5	13	101	5	..
Kuruba . . .	79	6	53	4	8	8	..	..
Mahar or Holer . .	55	8	26	10	2	4	5	..
Panchala . . .	8	..	..	..	1	7	..	..
Mang or Madar . .	7	2	..	..	..	5	..	..
Brahmins . . .	7	..	..	..	..	7	..	..
Kabbaliga . . .	5	..	..	..	..	4	..	1
Maratha . . .	4	2	2	..	..	..	..	..
Hanbar . . .	2	..	1	..	..	1	..	..
Chamegar . . .	2	..	2	..	..	..	..	..
Bhajantri . . .	2	2	..	..	..	..	..	..
Chater . . .	1	1	..	..	..	..	..	..
Medar (Burud). . .	1	.	1	..	..	..	..	..
Kumbar . . .	1	..	1	..	..	..	..	..
Saler . . .	1	..	1	..	..	..	..	..
Muslims . . .	9	..	..	6	..	3	..	..
Total .	312	95	87	25	24	140	10	1

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