PRG.1 74.1 7(N)
750



CENSUS OF INDIA 1961

VOLUME XI

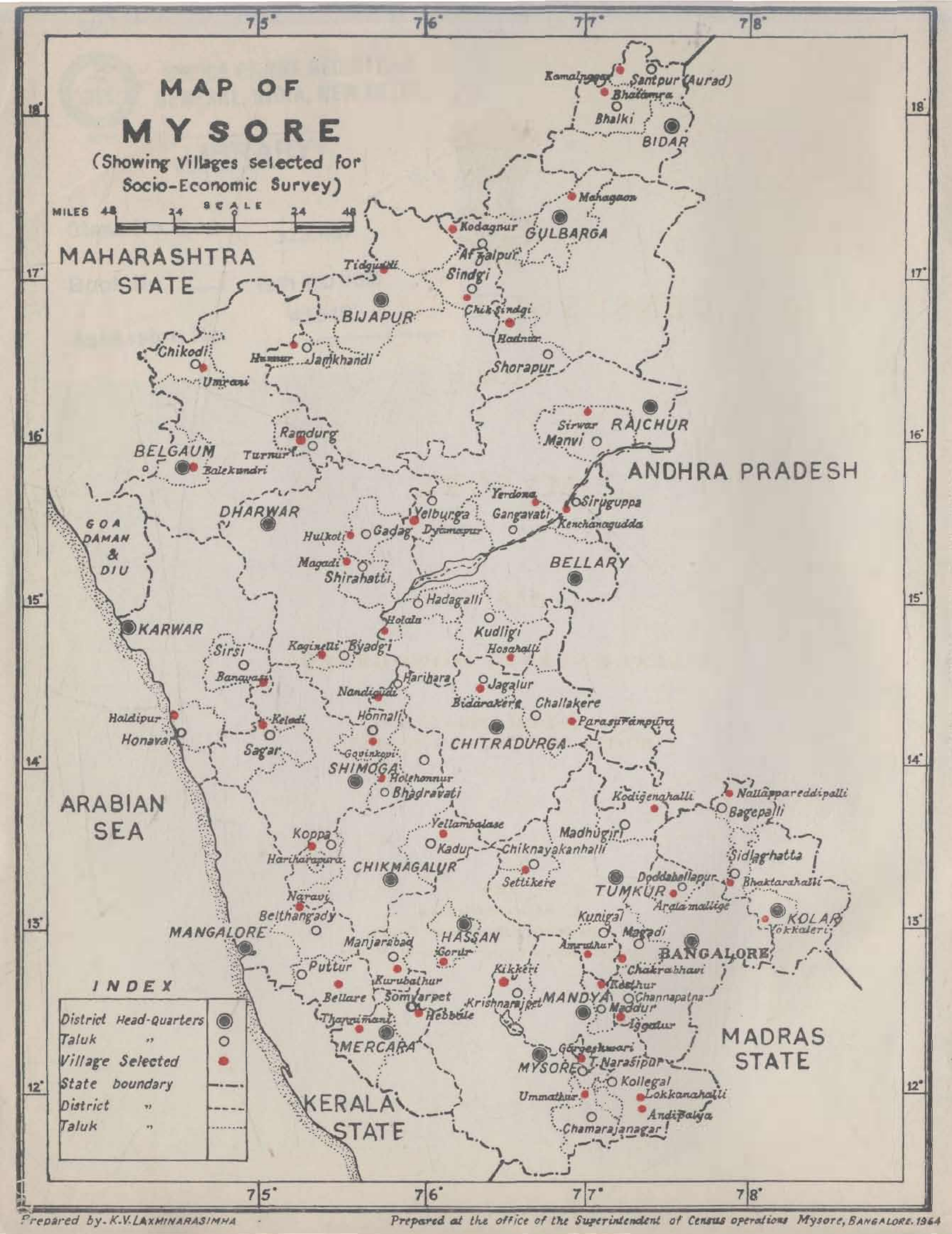
MYSORE

PART VI

VILLAGE SURVEY MONOGRAPHS

No. 17, TIDAGUNDI VILLAGE
BIJAPUR TALUK, BIJAPUR DISTRICT

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



Prepared by. K.V. LAXMINARASIMHA

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

VILLAGE SURVEY REPORT

on

TIDAGUNDI

FIELD INVESTIGATION AND DRAFT	Shri N. Raghuram, M.Sc., *Investigater.*
SUPERVISION AND GUIDANCE	Sri K. L. Suryanarayanan, B.A., B.L. *Deputy Superintendent of Census Operations (Special Surveys), Mysore.*
FINAL REPORT	Sri C. M. Chandawarkar, B. Sc., *Deputy Superintendent, (District Hand Book.)*
TABULATION	Sri M. S. Rangaswamy, B. Sc., *Senior Technical Assistant.*
PHOTOGRAPHS	Sri S. Ramachandran, B. Sc., *Senior Technical Assistant, Handicraft Survey.*

FOREWORD

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

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

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

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

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

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in

the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

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

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

NEW DELHI,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

Preparation of Monographs on a few selected vllages has been a feature of 1961 Census. In selecting these villages for Socio-Economic Survey, the criteria indicated in the forword by the Registrar General, India, have been broadly followed. The selection has been done in such a way as to give representation not only to each District of the State but also to each of the twentyfive sub-regions into which Dr. Learmonth of Liverpool University has divided the State on a consideraton of the physial features, rainfall, climate, cropping pattern, etc.

Tidagundi is a village from Bijapur district, to represent the Nothern Maidan region of the State. The reasons for selection of the village are discussed in the report.

The field work was done by Sri. N. Raghuram, Investigator from March 1963 to May 1963 with zeal and sincerety. The photographs are taken by Sri. S. Ramachandran, Senior Technical Assistant, Handicraft Survey. The fleld work was supervised by Sri. K. L. Suryanarayanan, Deputy Superintendent (Special Surveys). The final report has been prepared by Sri. C. M. Chandawarkar, Deputy Superintendent, (District Hand Books).

K. BALASUBRAMANYAM,
Superintendent of Census Operations, Mysore.

CONTENTS

PAGES

Foreword . . . . . iii—iv

Preface v

CHAPTER I—THE VILLAGE

Introducing the village—Location—physical aspects—Flora and fauna—Residential pattern—Transport and communications—Size and population—Important public places including places of worship and welfare and administrative institutions—Burial ground—Monuments—sources of water—Market—History—Legends—History of settlements of the different sections of the population (Paragraphs 1 to 35) . . . . . 1—7

CHAPTER II—THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic composition and a brief note on main communities—Houses and Housetypes—Dress, hairstyle and other decorations—ornaments—Household goods—Food and Drinks (Paragraphs 36 to 94) . . . . . 8—18

CHAPTER III—ECONOMY OF THE VILLAGE

Economic Resources : (A) land, (B) Livestock, and (C) Other resources—Factors influencing economic life in the village : (A) Land tenures and land reforms, (B) Land improvement, (6) Industrialisation (D) Expansion of sources of finance—Expansion of marketing facilities—Infiltration of urban influences—Economic Activities and nature of changes : (A) Livelihood classes (B) Workers (C) Non-workers (D) Ownership of Economic Resources (E) Primary and secondary occupations, (F) Changes from the Traditional occupations—Descriptions of different occupations : (A) Practices connected with Agriculture, (B) practices connected with Animal Husbandry (C) practices regarding industries and other occupations—Indebtedness—Co-operative Society—Income—Expenditure (Paragraphs 95 to 178) . . . . . 19—36

CHAPTER IV—SOCIAL AND CULTURAL LIFE

Population trends—population by age and sex—Birth and death—Marital status—public health and Medical facilities—Literacy and Education—Migration—Types of family—Composition of households—Intira family relationship—Inheritance of property—Leisure and recreation—Fairs—Festivals—Religious Institutions—Statutory panchayat—voluntary organisations—National Extension Service—Family planning—Removal of untouchability (Paragraphs 179 to 223) . . . . . 37—44

CHAPTER V—CONCLUSION

(Paragraphs 224 to 229) 45

LIST OF TABLES

TABLE			PAGES
I	—	Area, houses and Population	46
II	—	Population by age groups	46
III	—	Size and Composition of households	46
IV	—	Households classified by religions, caste anu sub-caste	47
V	—	Scheduled Caste and Scheduled Tribe	47
VI	—	Age and Marital Status	48
VII	—	Education	49
VIII	—	Workers and Non-workers by sex and broad age groups	50
IX	—	Workers classified by sex, broad age groups and occupations	50
X	—	Workers classified by sex, broad age groups, Industry, Business, and Cultivation belonging to the households	51
XI	—	Non-workers by sex, broad age groups and nature of activities	51
XII		Households by number of rooms and by number of persons occupying	51
XIII	—	Households engaged in cultivation, Industry, Business and other occupations	52
XIV	—	Type of Industry run by the households	52
XV	—	Type of Business run by the households	53
XVI	—	Traditional Industries run by number of households (In each)	53
XVII	—	Diet	53
XVIII	—	Staple diet and food habits of communities	54
XIX	—	Distribution of households by occupations, income and number of persons	55
XX	—	Average annual income per household by occupations	56
XXI	—	Average monthly expenditure per household by income groups and occupations	57—60
XXII	—	Households and development activities	61
XXIII	—	Indebtedness by Income groups	61
XXIII-A	—	Indebtedness by Causes	61
XXIII-B	—	Sources of Indebteness	62
XXIV	—	Agricultural produce of cultivation run by the households and their disposal	63
XXV	—	Households owning or possessing land or have given out land to others for cultivations	64
XXV-A	—	Ownership of land by the residents of Tidagundi village	65
XXV-B	—	Table showing the land owned outside the village	65
XXVI	—	General	66

II—SET TABLES

TABLE			
1	—	Caste/Tribe or Community and nature of family	66
2	—	Association of Deity and Special object of worship	67
3	—	Awareness of Untouchability Offences Act	68
4	—	Contravention of marriage rules	68
4-A	—	Permissibility of inter-caste marriage	68
5	—	Awareness of changes in Hindu Laws of Succession and Adoption	69
5-A	—	Inheritance of property as in practice	69
5-B	—	Share of property for different categories of relatives—Sons	70
6	—	Reciprocal aid in agricultural practice	70
7	—	Livestock statistics	71
8	—	Village industries—Products	72
9	—	Land Reclamation and development measures	72
10	—	Co-operative Society	72
11	—	Habit of taking sugar as correlated to income	73
11-A	—	Habit of taking tea as correlated to income	73
12	—	Material culture—Possesson of furniture	73
12-A	—	Material culture—Possession of consumer goods	74
12-B	—	Material culture—Habits	74
13	—	House type—Roof	75
13-A	—	House type—Wall	76

LIST OF PHOTOGRAPHS

		PAGES
1.	A street in the village	ix
2.	Washing of clothes in the stream	ix
3.	The village well	x
4.	Carrying two pots water at a time is to avoid on extra trip to the well	x
5.	Where ploughing is not possible as on alternative the operation is carried on with a pick-axe, of course it needs considerable human labour	xi
6.	An important agricultural operations-ploughing by employing an improved plough	xi
7.	(i) Balarama Negilu (improved plough) (ii) Kunte and Noga (Harrow and yoke) (iii) Negilu (plough)	xii
8.	Agricultural implements pick-axe spade and sickles	xiii
9.	'Bevu' an operation for separating woollen yarn from one another which have been stuck as a result of storch application 'Kunchige' a brush is employed for this operation	xiii
10.	"Toku" an operation for a perfect warp before transferring it on to the loom	xiii
11.	Carpenter making a plough	xiv
12.	A madar lady—engaged in making fibres out of 'kannar padi'	xiv
13.	Bullocks for ploughing and for cart drawing are not exclusive—The commen bread of bullocks is that of 'Khilari'	xv
14.	Members of a Lingayat family household	xv
15.	Members of a Muslim household	xiv
16.	Gadiga, Koda, Thambige, Tharabige, and Thatu	xvi
17.	Claywares used by Harijans. Bindige, Koda, Harave, Moge—Gadige (2)	xvii
18.	Members of a madar (Harijan) household	xvii
19.	The Maruthi Temple	xviii
20.	Shrine of Beerappa—worshipped by Kurubas	xviii
21.	Shrine of Mahalingeswara	xix
22.	Shrine of Basavanna	xix
23.	'Samadhi of Siddalingeswara'	xx
24.	Gubyar Gummata—an old monument in the Village	xx

LIST OF MAPS AND CHARTS

Sl. No.		*Facing Page*
1	State map of Mysore showing the villages selected for Socio-Economic Survey	Tittle page
2	District map of Bijapur showing the location of Tidagundi village	xx
3	Village Map of Tidagundi	1
4	Physical features around Tidagundi village	2
5	Notional map of the residental area of Tidagundi	3
6	Workers and Non-workers by sex and broad age groups	24
7	Population by sex, age groups and marital status	38
8	Literacy and population by sex and age groups	39

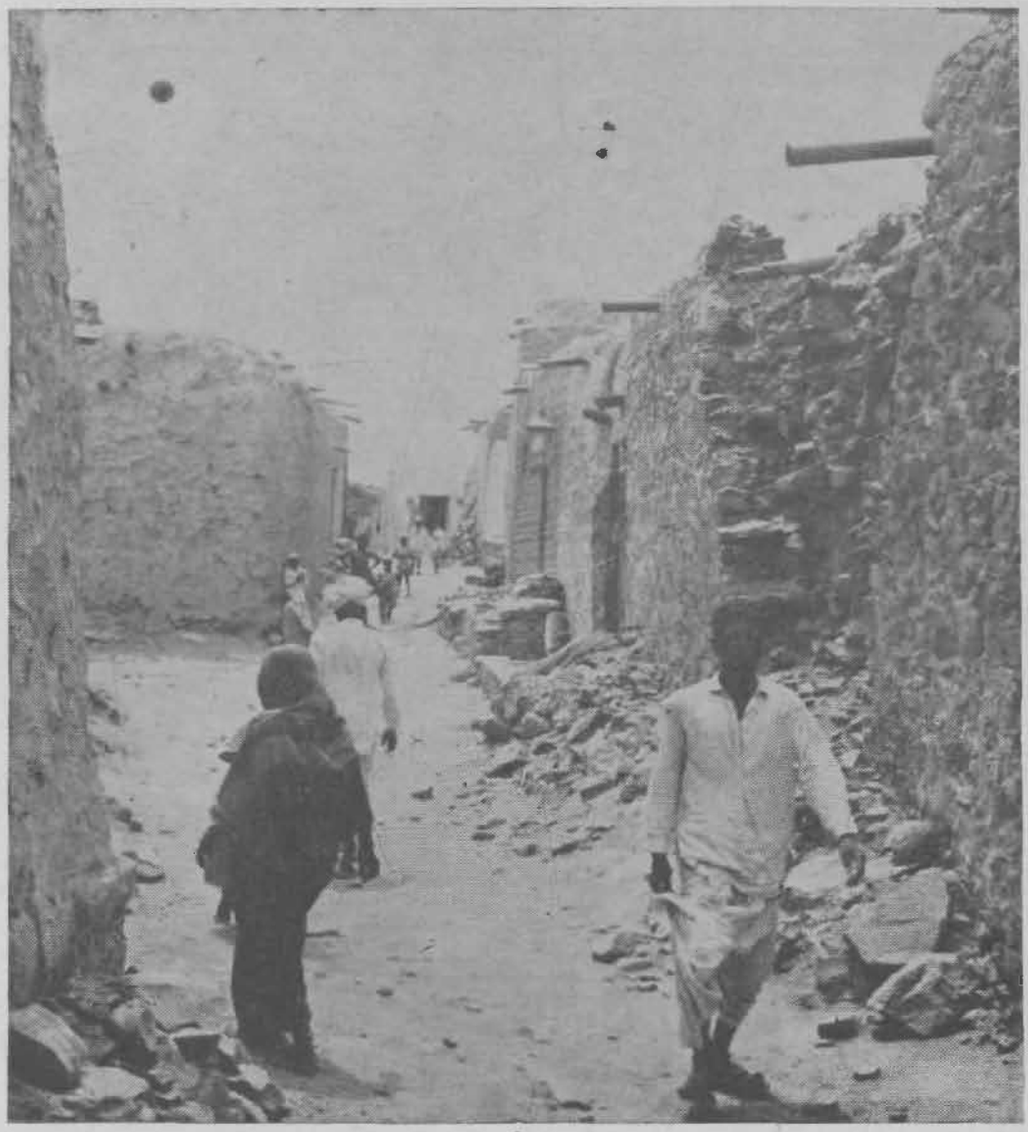


Photo 1. A street in the village

Photo 2. Washing of clothes in the Stream

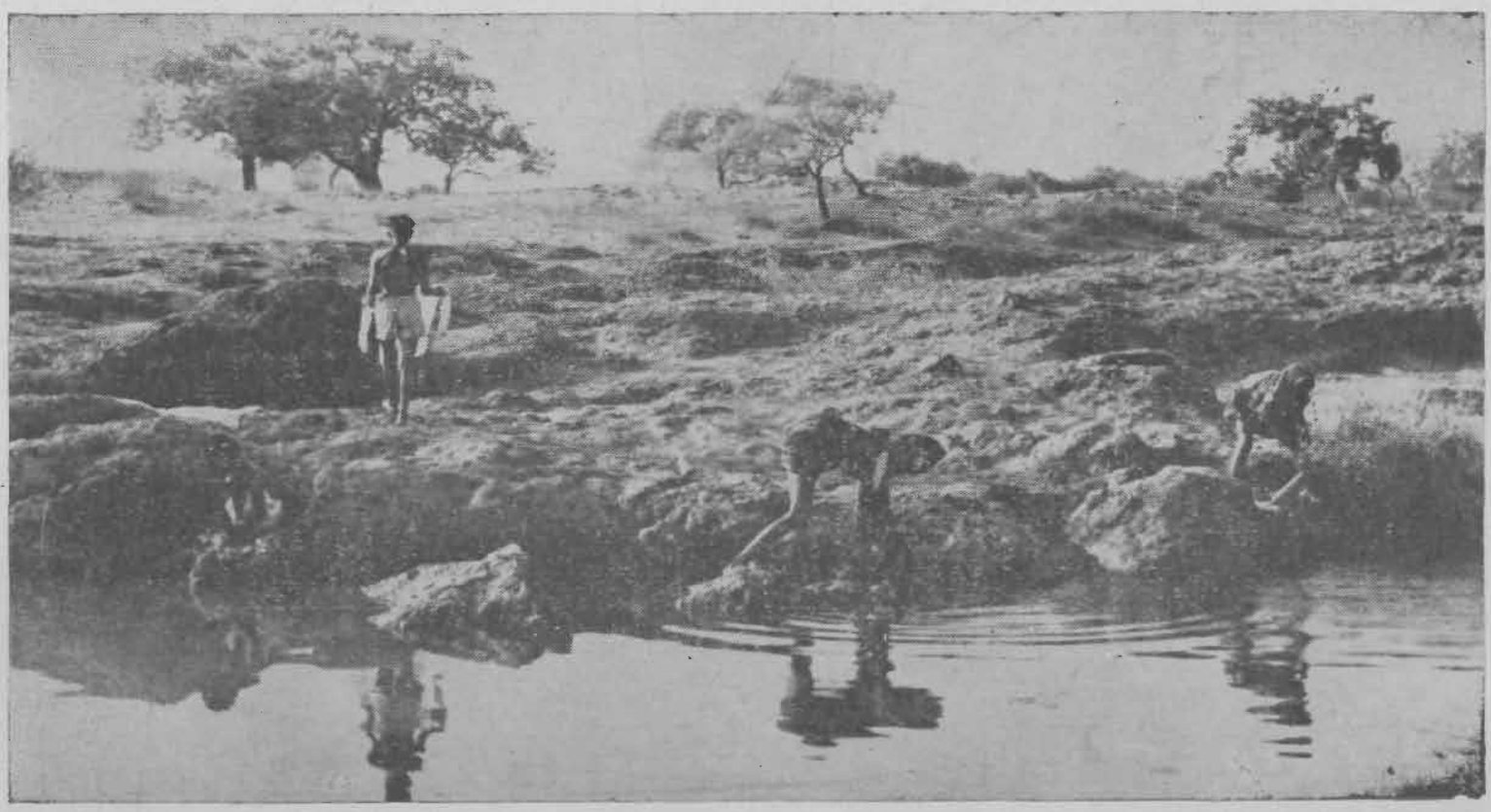




Photo 3. The village well



Photo 4. Carrying two pots of water at a time is to avoid an extra trip to the well

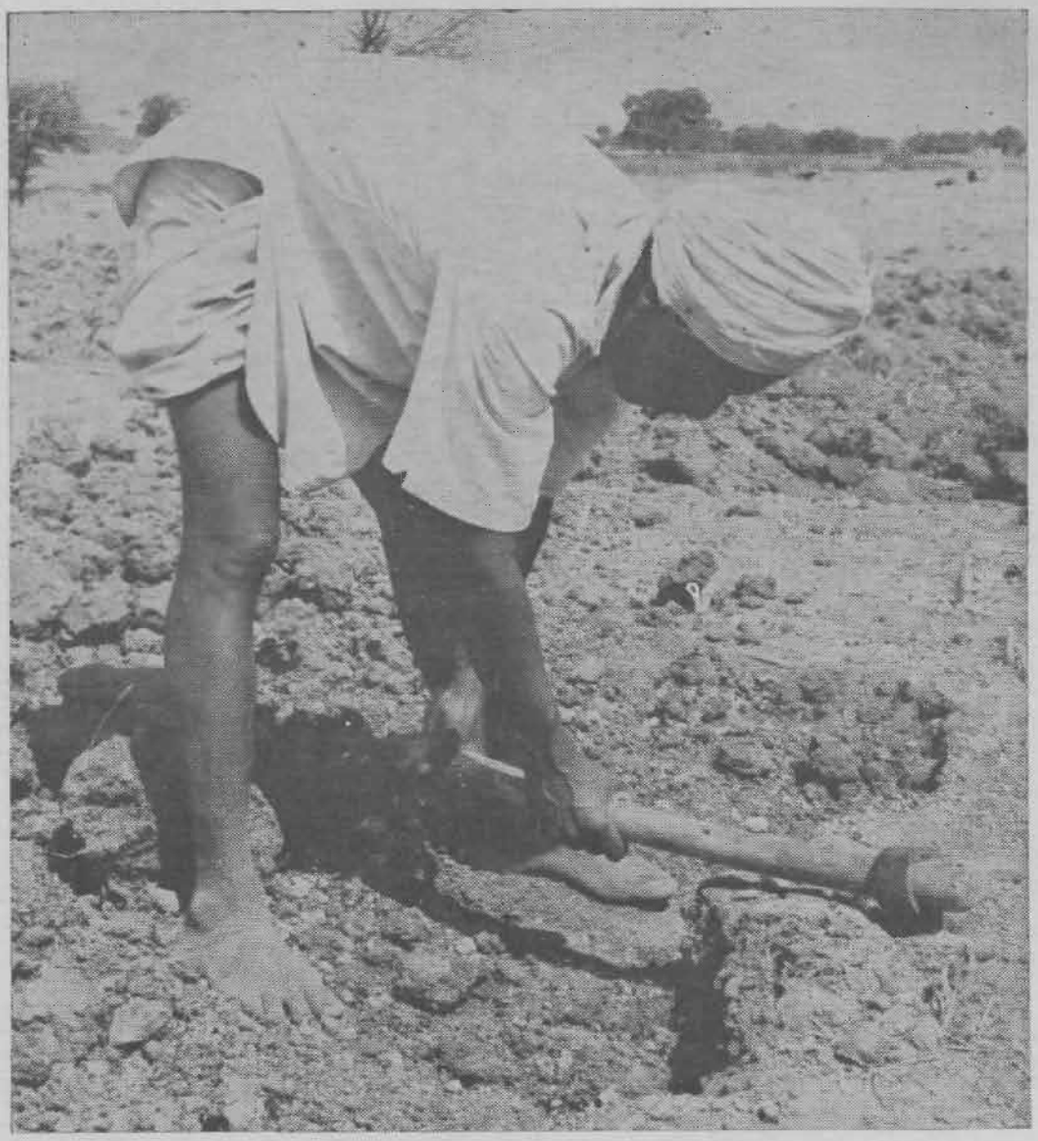
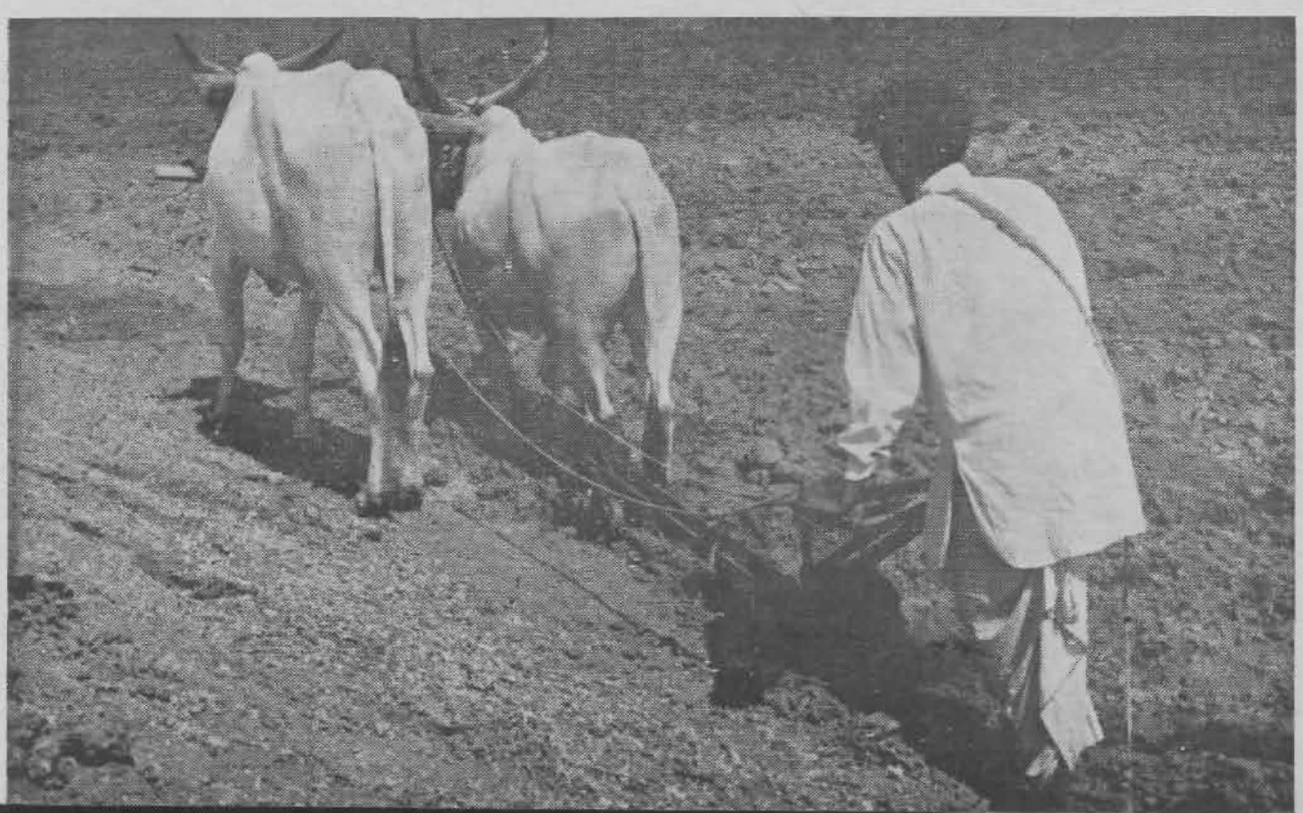


Photo 5. Where ploughing is not possible as an alternative the operation is carried on with a pick-axe, of course it needs considerable human labour

Photo 6. An important agricultural operation ploughing by employing an improved plough



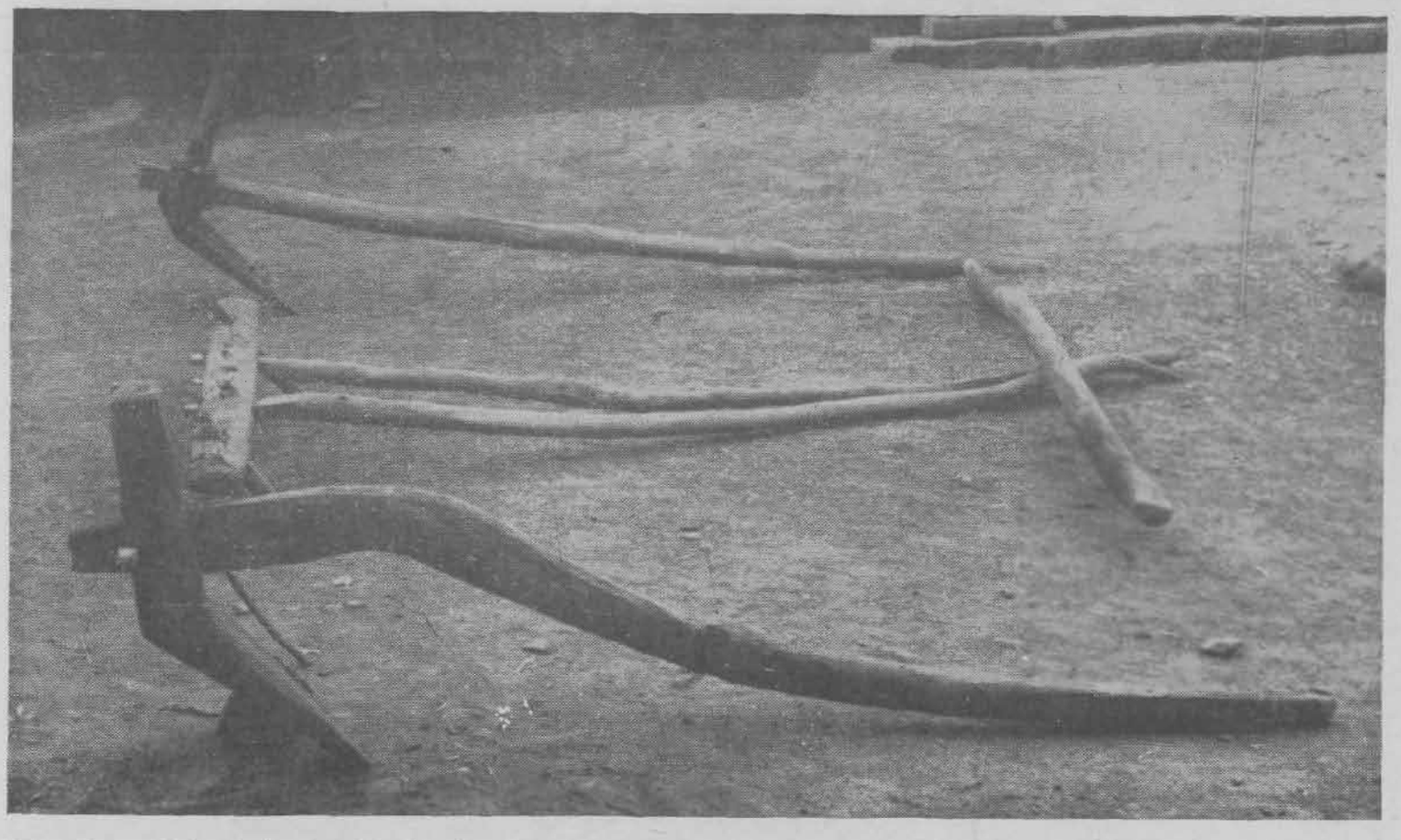


Photo 7. (i) Balarama Negilu (improved plough)
(ii) Kunte and Noga (Harrow and yoke)
(iii) Negilu (Plough)

Photo 8. Agricultural Implements
(i) pickaxe (ii) Spade (iii) Sickles



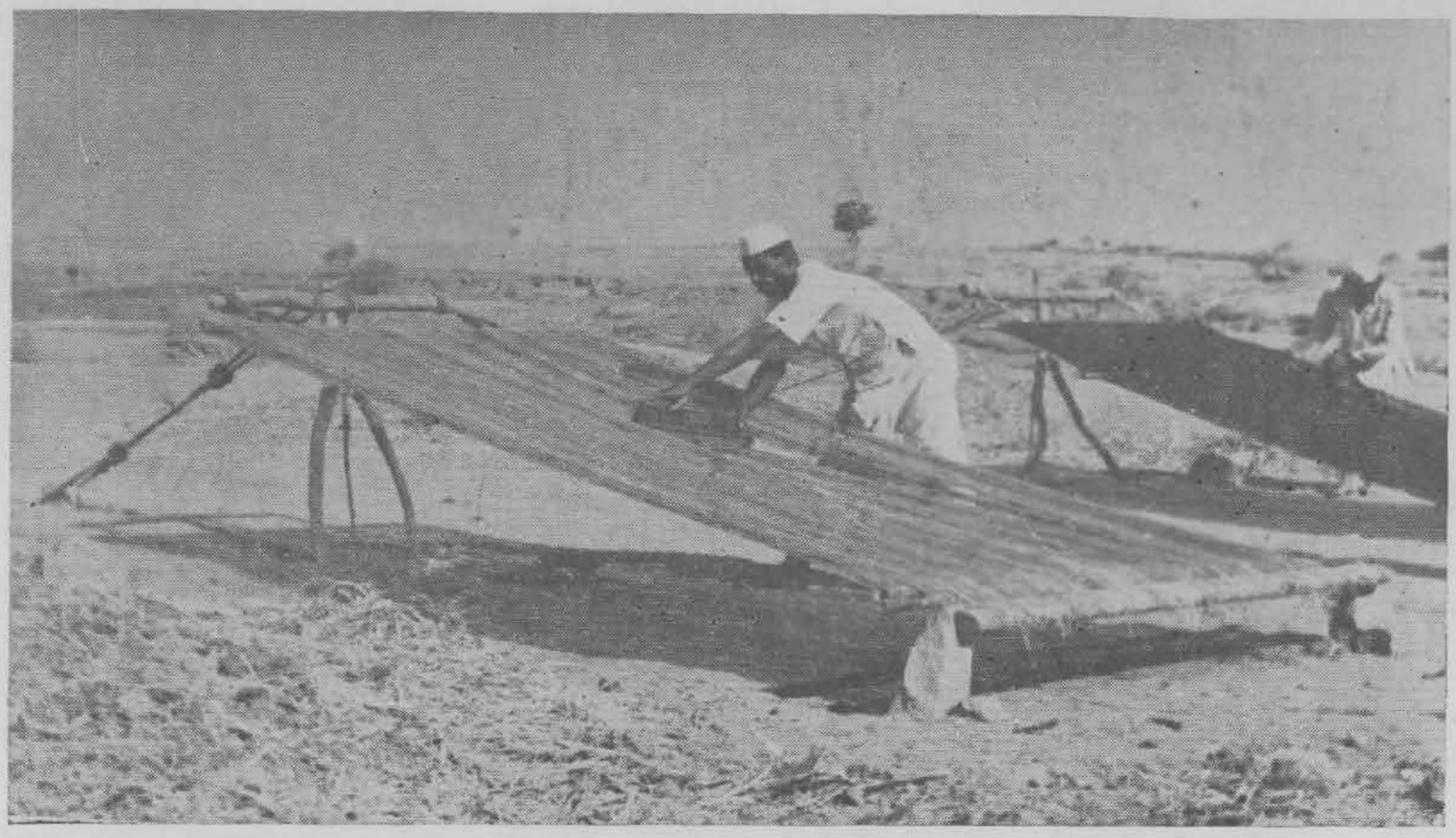


Photo 9. "Bevu" an operation for separating woollen yarn from one another which have been stuck as a result of storch application.
'Kunchige' a brush is employed for this operation.

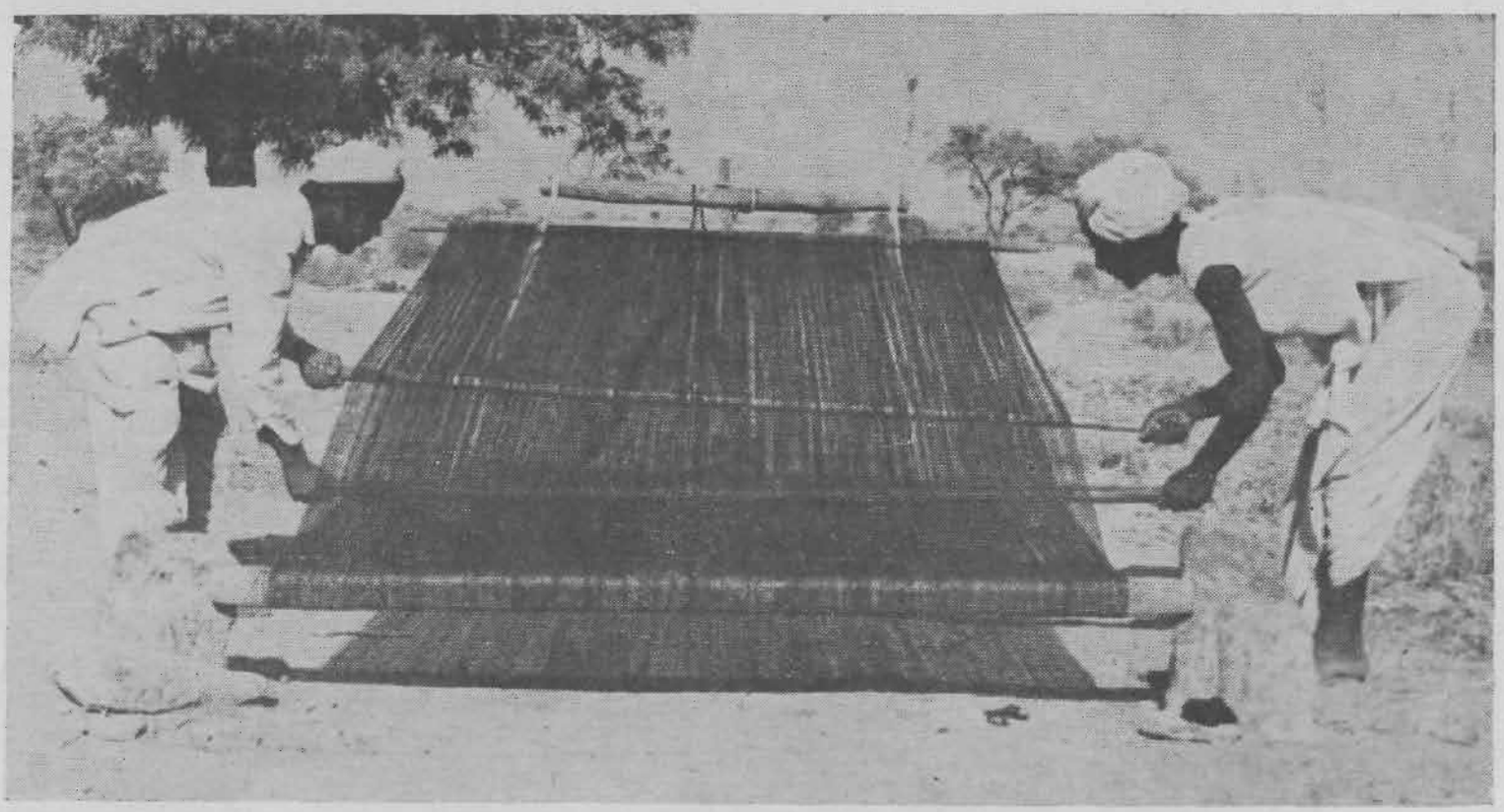


Photo 10. "Toku" an operation for a perfect warp before transferring it on to the loom



Photo 11. Carpenter making a Plough



Photo 12. A madar lady engaged in making fibres out of 'kannar padi'

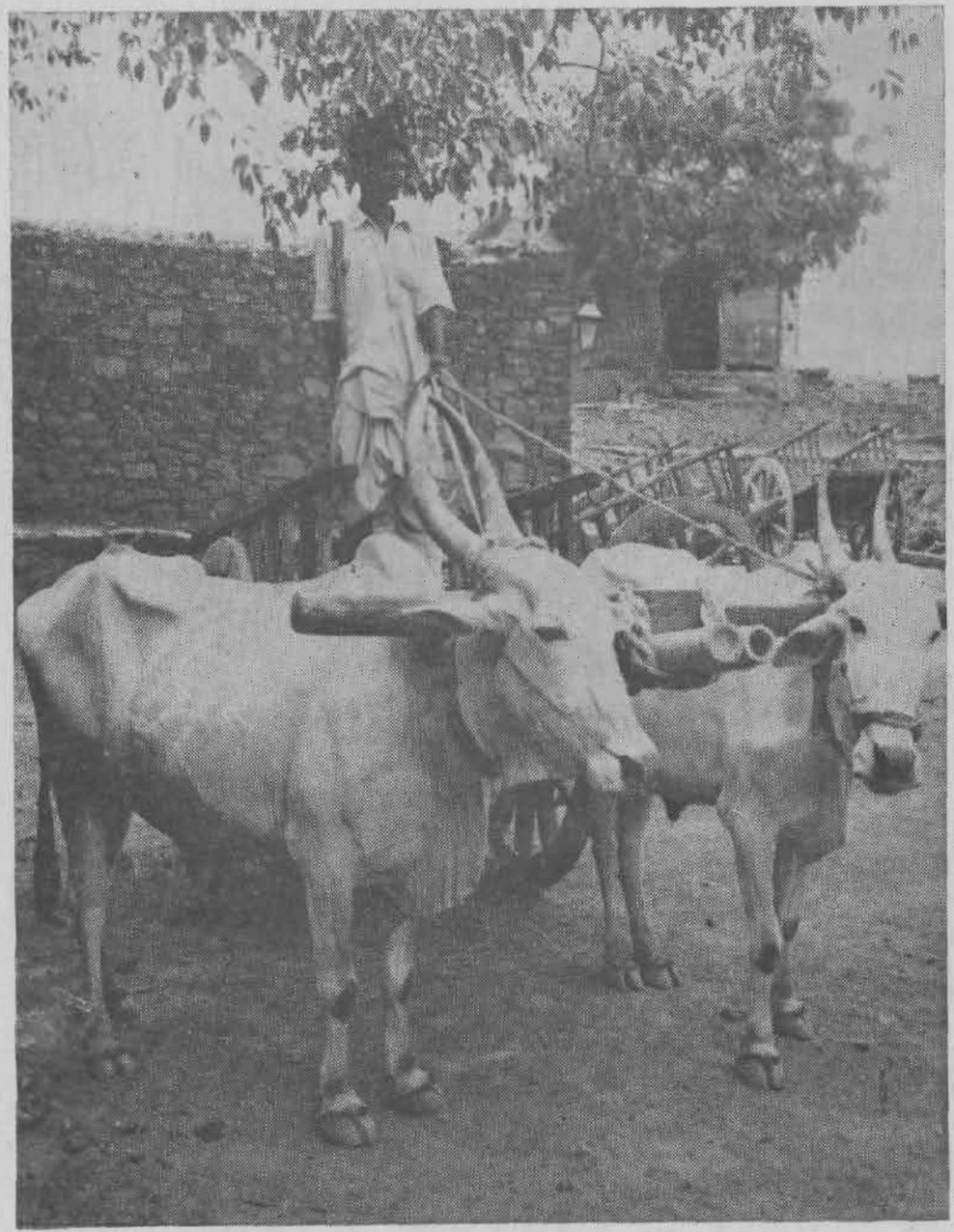


Photo 13. Bullocks for ploughing and for cart drawing are not exclusive—The common breed of bullocks is that of 'Khilari'

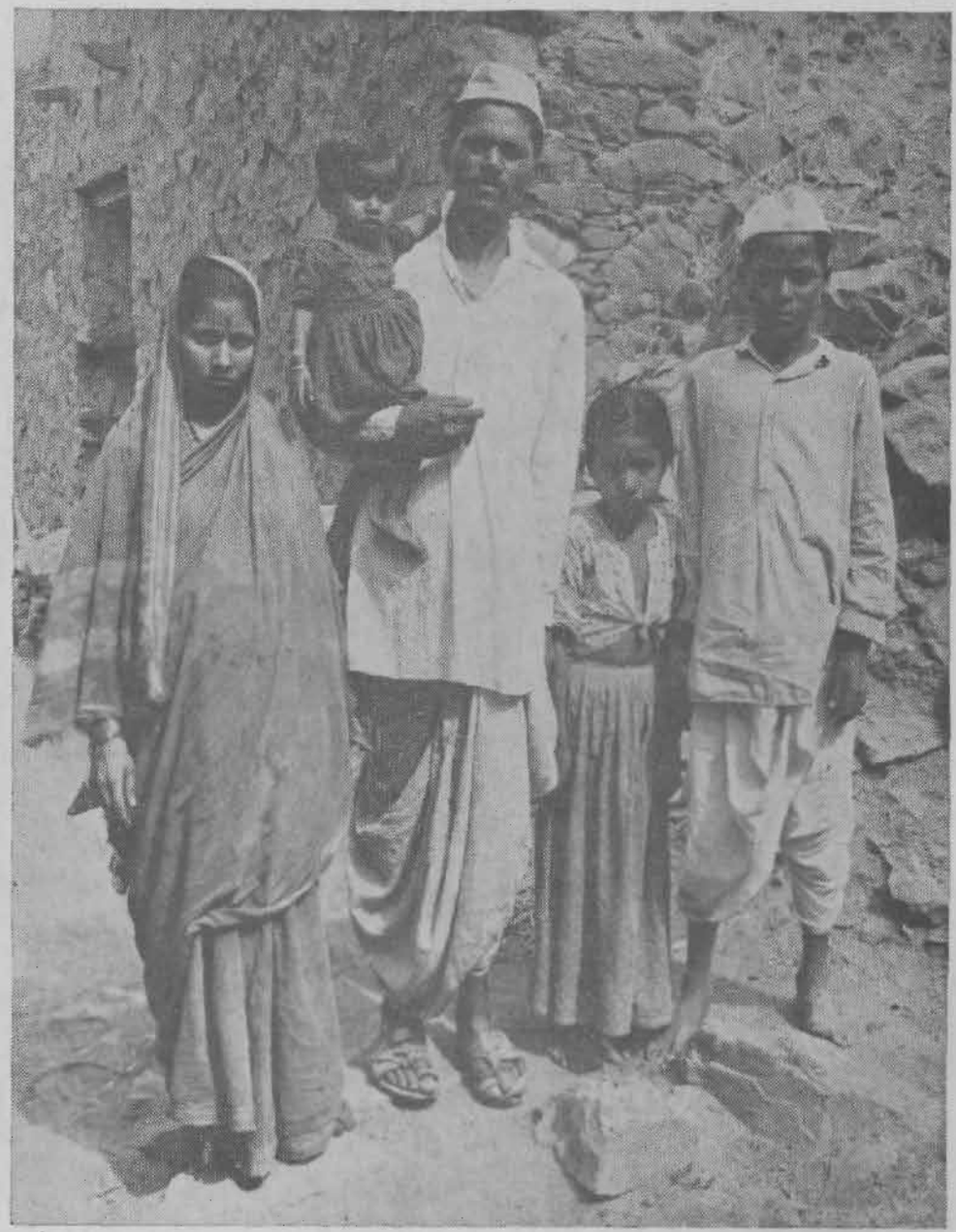


Photo 14. Members of a Lingayat household

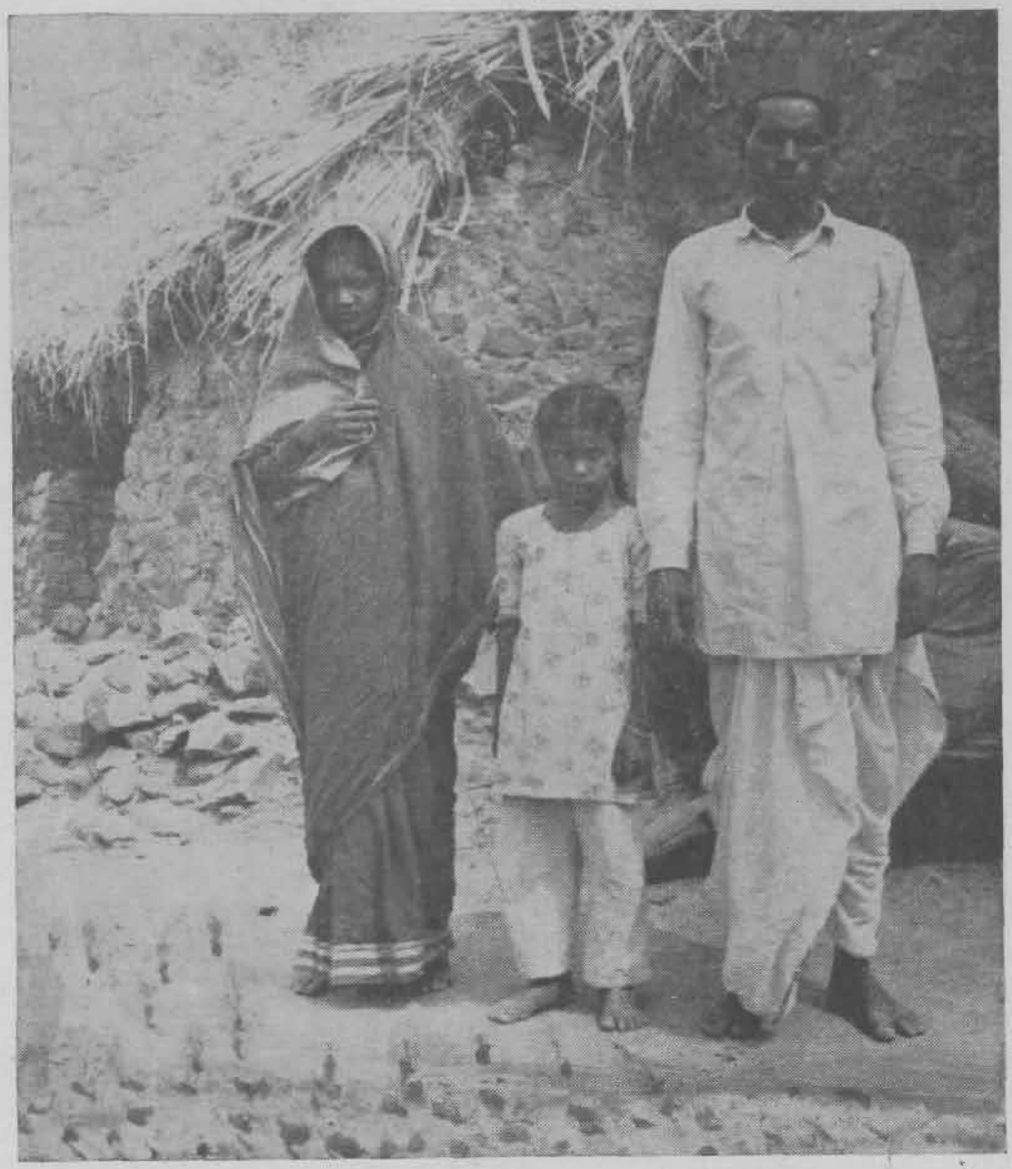


Photo 15. Members of a Muslim household

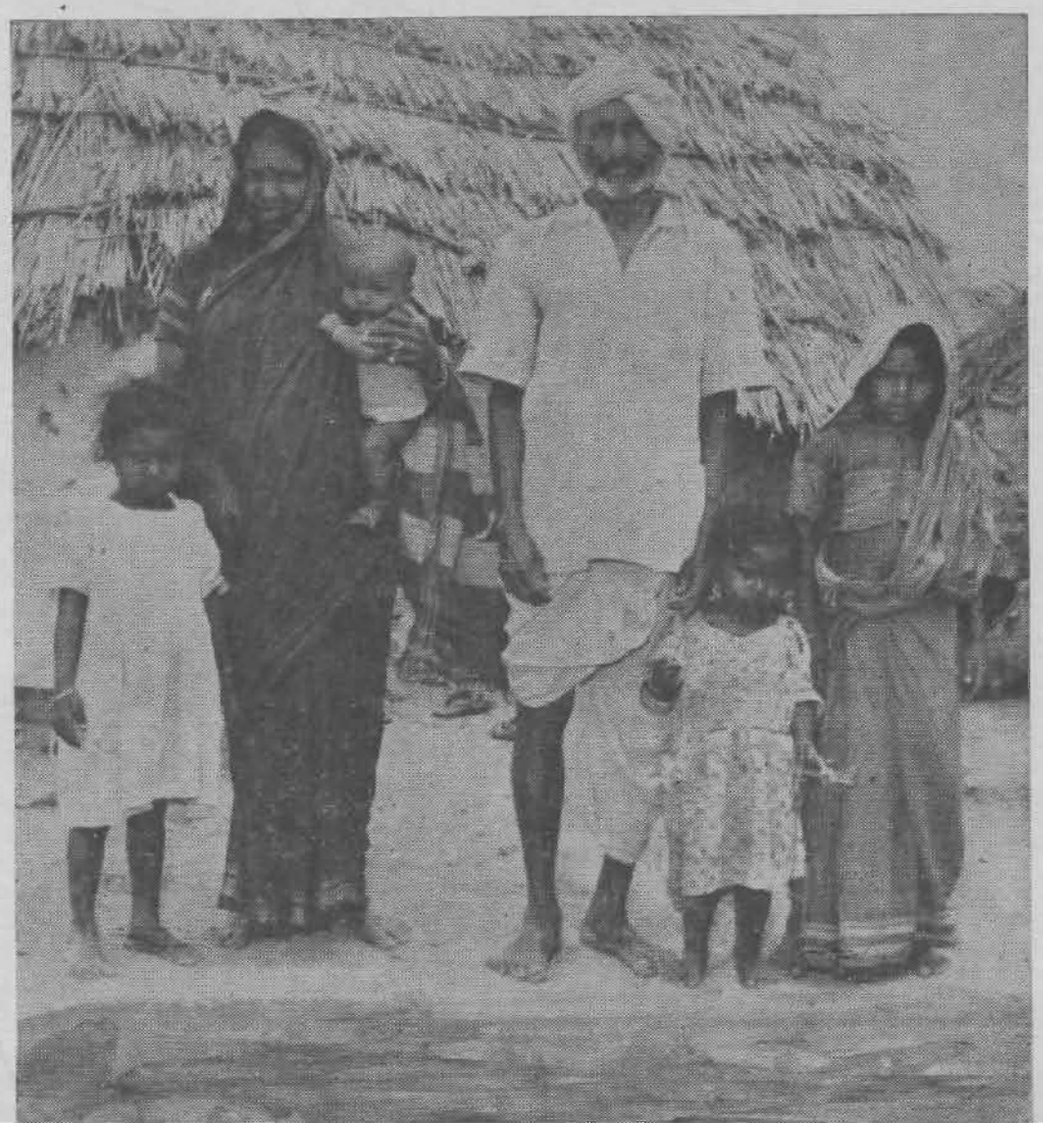
Photo 16. Gadige, Koda, Thambige, Tharabige and Thatu





Photo 17. Claywares used by Harijans. Bindige, Koda, Harave, Moge-Gadige(2)

Photo 18. Members of a madar (Harijans) household



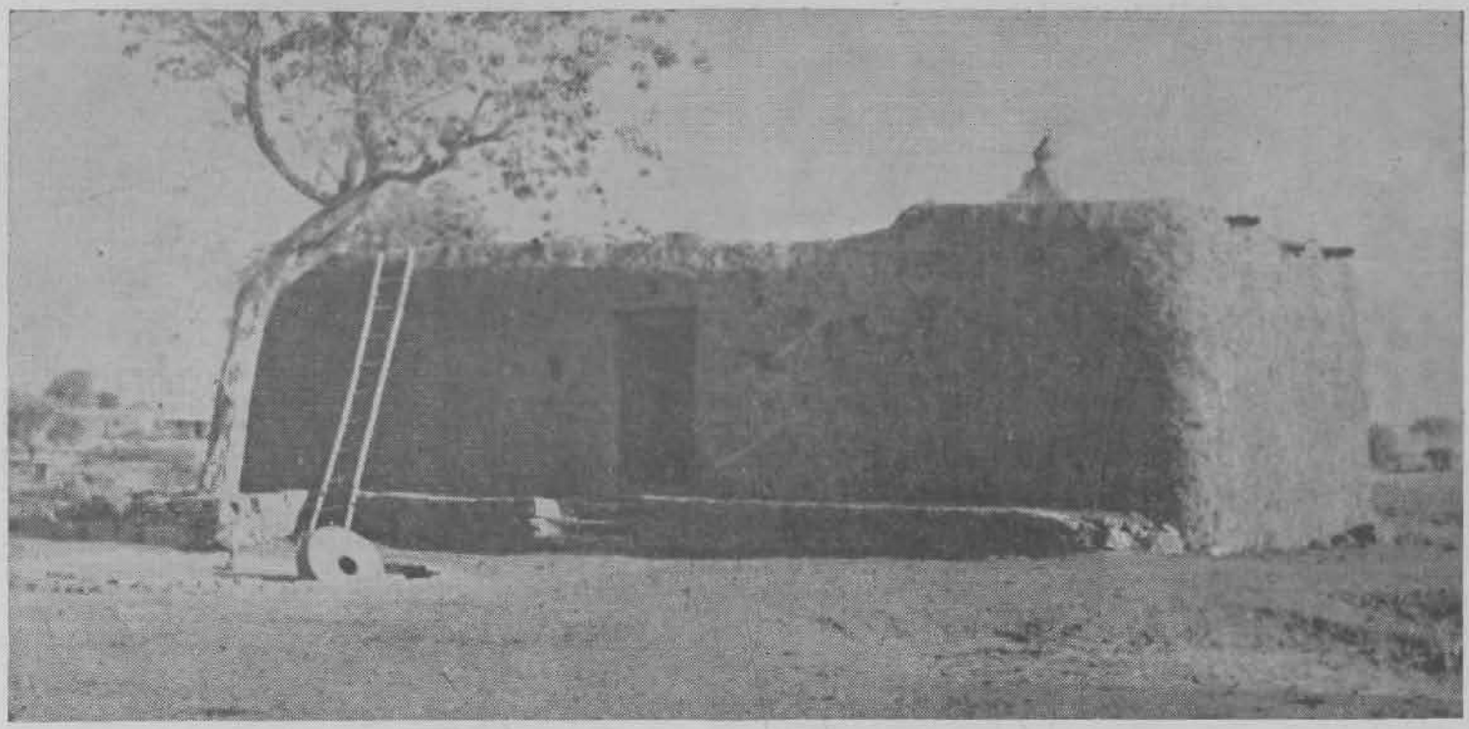


Photo 19. The Maruthi Temple

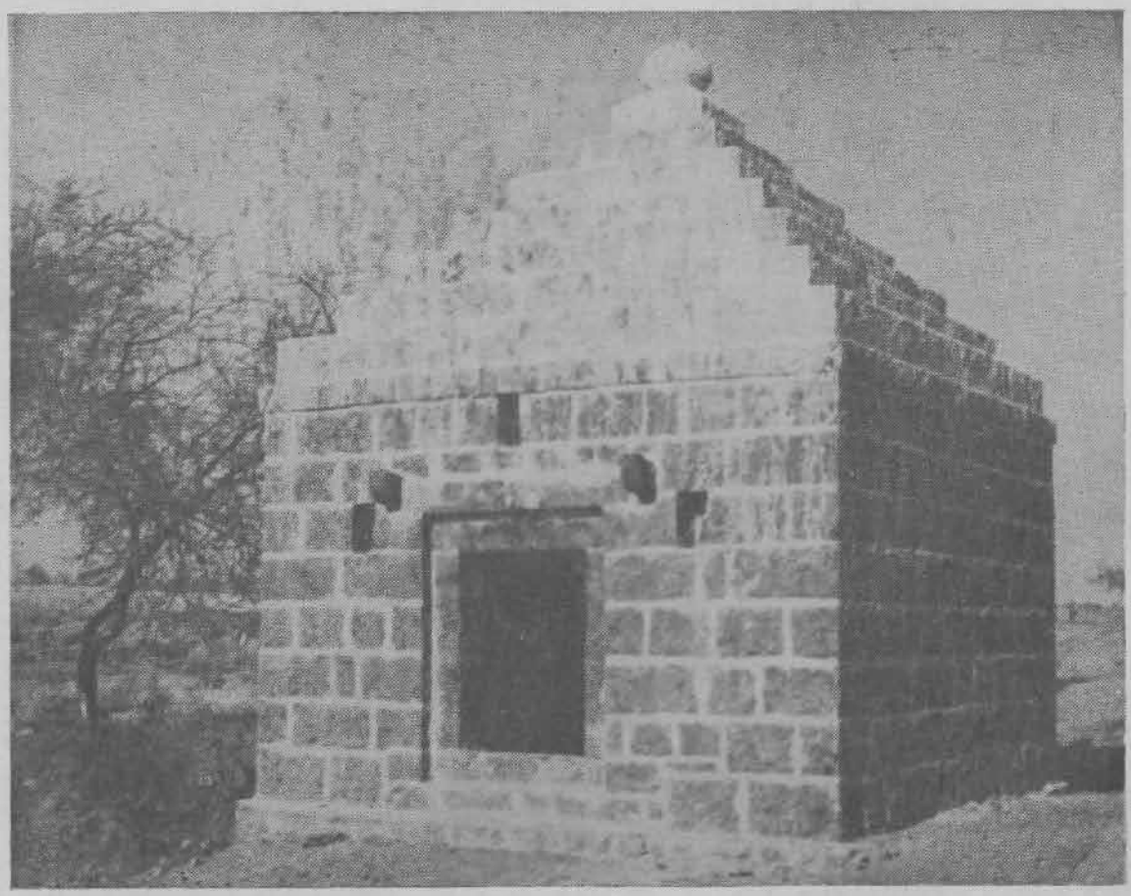


Photo 20. Shrine of Beerappa—worshipped by Kurubas

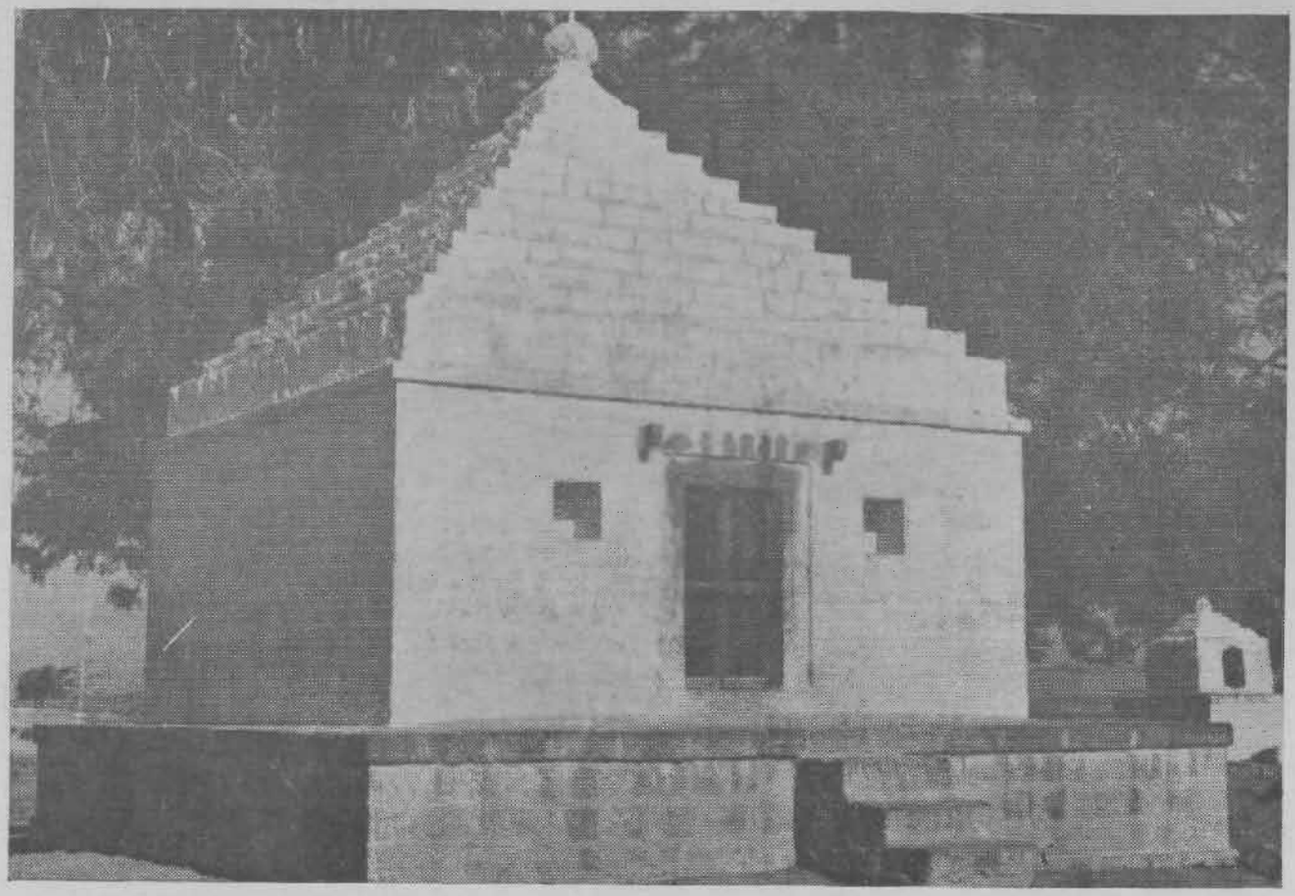


Photo 21. Shrine of Mahalingeswara

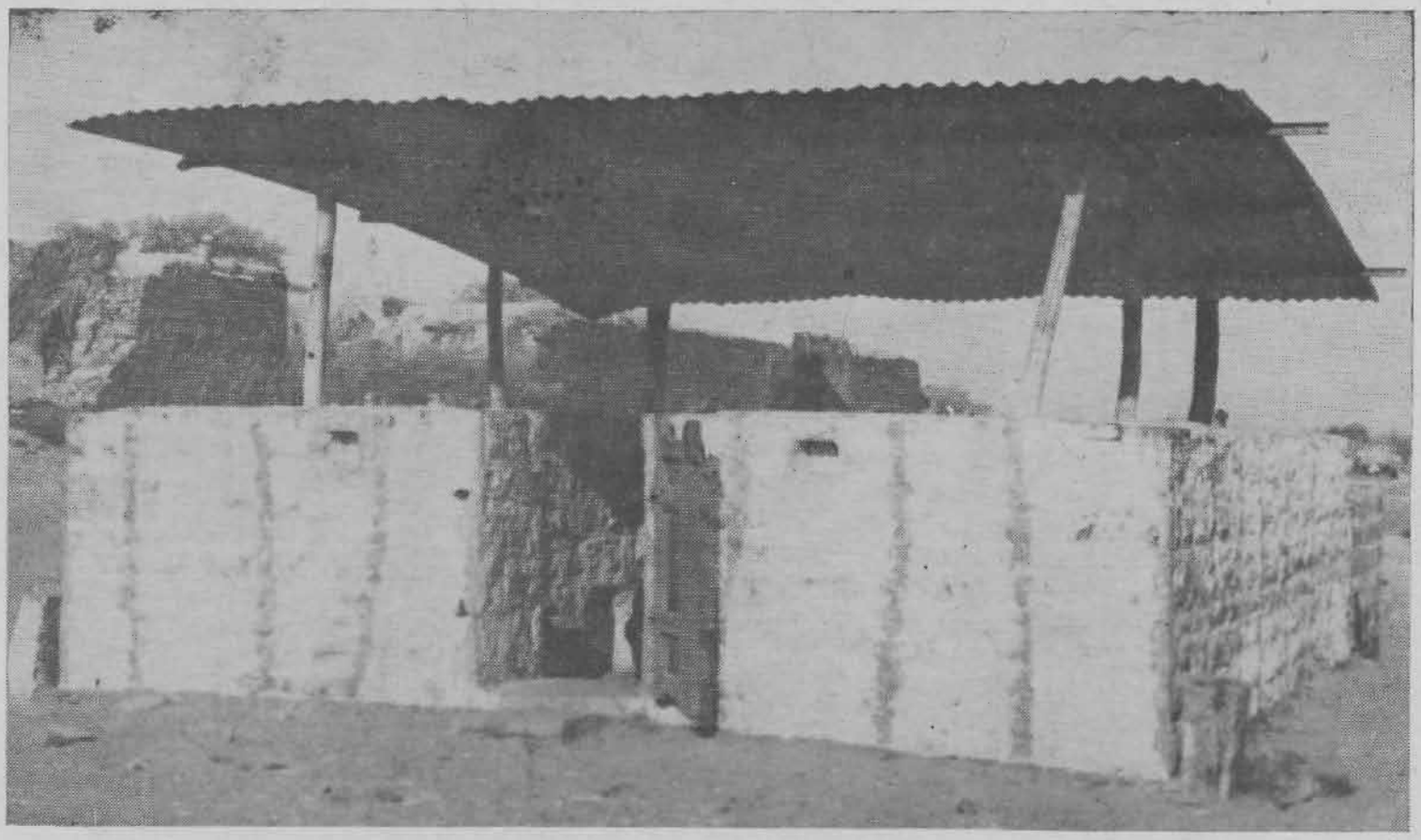


Photo 22. Shrine of Basavanna

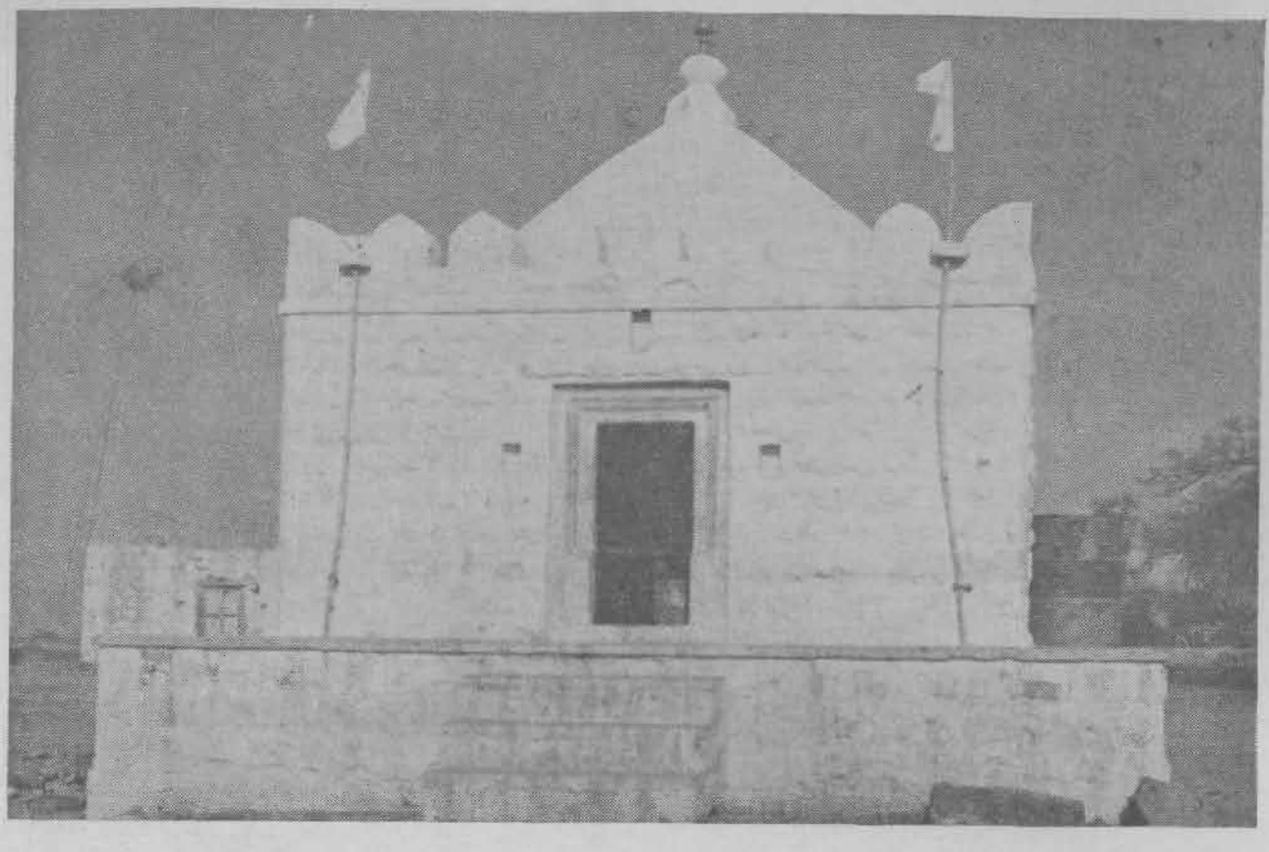
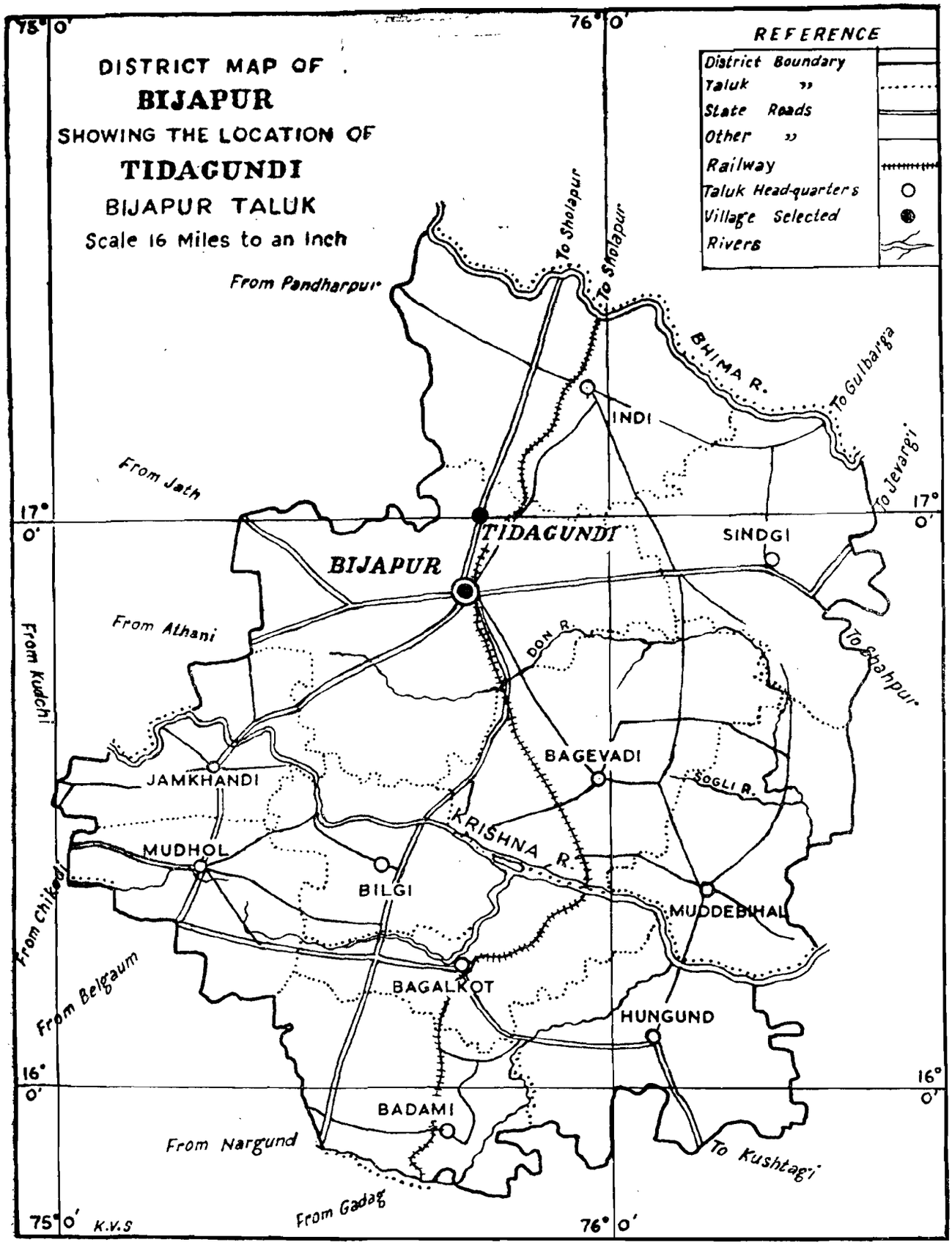
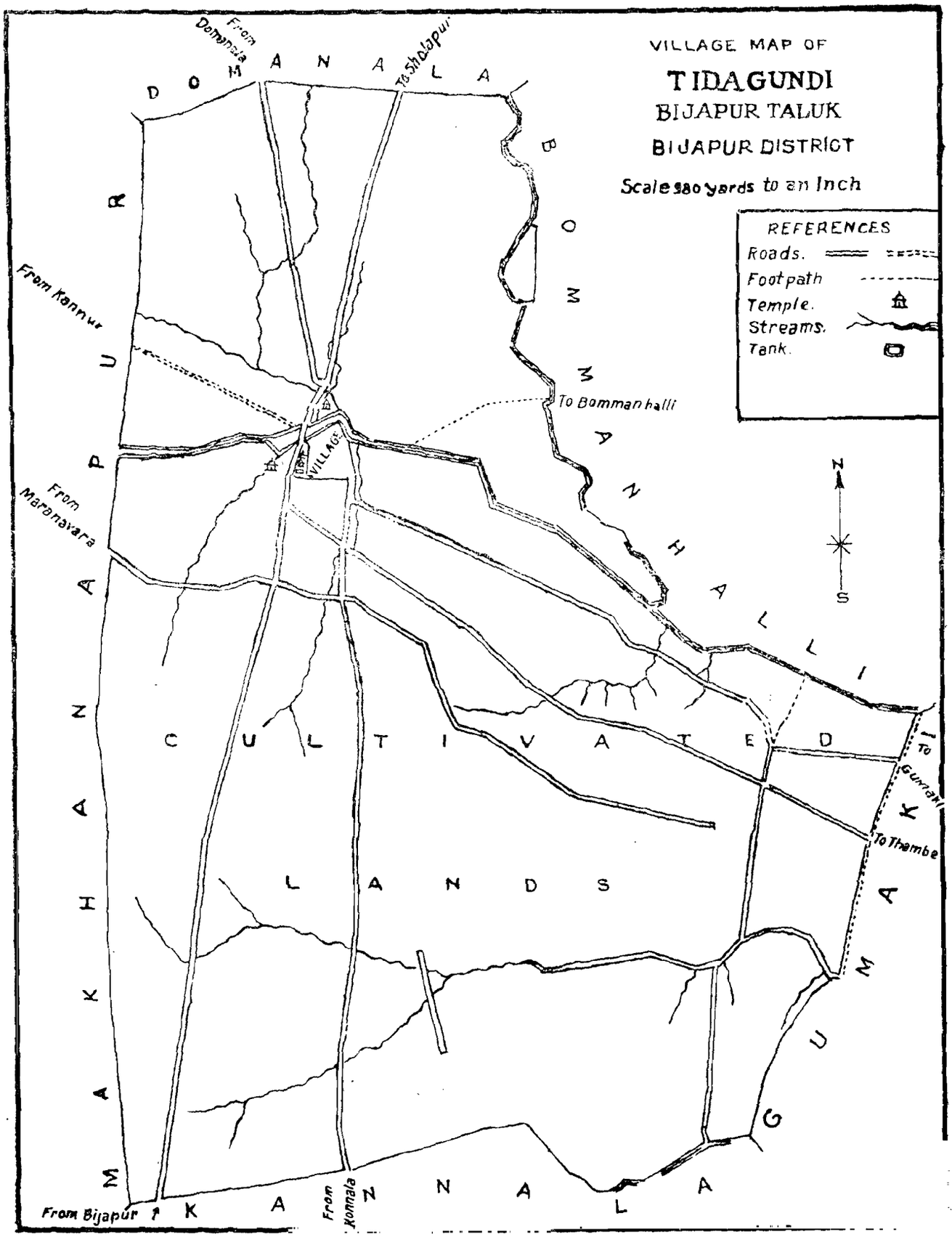


Photo 23. 'Samadhi of Siddalingeswara' (a harijan)
Photo 24. Gubyar Gummata—an old monument in the village




DISTRICT MAP OF
BIJAPUR
SHOWING THE LOCATION OF
TIDAGUNDI
BIJAPUR TALUK
Scale 16 Miles to an Inch
REFERENCE
District Boundary
Taluk ,,
State Roads
Other ,,
Railway
Taluk Head-quarters
Village Selected
Rivers
75° 0'
76° 0'
17° 0'
16° 0'
From Pandharpur
To Sholapur
To Sholapur
BHIMA R.
To Gulbarga
INDI
From Jath
To Jevargi
TIDAGUNDI
SINDGI
BIJAPUR
From Athani
DON R.
To Shahpur
From Kudchi
BAGEVADI
JAMKHANDI
SOGLI R.
KRISHNA R.
MUDHOL
BILGI
MUDDEBIHAL
From Chikodi
From Belgaum
BAGALKOT
HUNGUND
BADAMI
From Nargund
To Kushtagi
From Gadag
K.V.S


VILLAGE MAP OF
TIDAGUNDI
BIJAPUR TALUK
BIJAPUR DISTRICT
Scale 880 yards to an Inch
REFERENCES
Roads.
Footpath
Temple.
Streams.
Tank.
From Domnala
To Sholapur
From Kannur
To Bommanhalli
VILLAGE
From Maranavara
To Gunnal
To Thambe
From Bijapur
From Konnala
N
S
DOMNALA
BOMMANHALLI
CULTIVATED
LANDS
KANNAMAKAMMANAGUMMA

F. P. 1

CHAPTER I

THE VILLAGE

Introducing the village

Tidagundi, with a population of 769 is a small village in Bijapur Taluk of the Bijapur District. It stands about 13 miles to the North of Bijapur on the Sholapur-Hubli road, which is also known as National Highway No. 13. This is a roadside village in the Northern maidan region of the State where failure of rains is a frequent experience. This is perhaps the greatest element of instability in the agriculture of this village and even then it continues to have purely an agricultural bias. The precarious rainfall of this plateau region gains importance because it is distributed over a longer season than in the coastal tracts where there is extreme concentration. It is with a view to study the socio-economic conditions prevailing in such a tract that this village is selected for the present study.

Location

2. The village is situated approximately on 16° 50′ North latitude and 75° 51′ East longitude at an elevation of about 1943 feet above the mean sea level. As the crow flies, it lies about 230 miles South-East of Bombay. It is bounded on the West by Makhanapur village; on the North by Domnal; Bommanhalli in the North-East; Gumaki in the South-East and Kannal on the South.

3. It stands about 13 miles away from Bijapur which forms the Taluk, Sub-division and District headquarters for the village. As such all the administrative offices up to the District level are located here. Bijapur is a historical place, which boasts of several spots of tourist interest even to this day. It was the capital of the Adilshahi kings who ruled here between 1489 and 1686 A.D. The town is now situated inside a fort-wall and occupies an area of about 5.6 square miles. Bijapur is on the Gadag-Sholapur metre-gauge railway line and is also connected by roads to several important places like Hubli, Belgaum and Sholapur. There is a Civil Hospital and a College teaching in arts and science. It is a busy trading centre chiefly in cotton, cereals, and cattle. There are several cinema theatres which provide entertainment. The inspection bungalows, the travellers' bungalows and the tourists' bungalows provide boarding and lodging facilities to tourists.

4. Originally known as 'Vijayapura' or 'the city of victory' it was a place of considerable importance in the past. It has been mentioned under the name of Vijayapura in several inscriptions of the 12th, 13th and 14th centuries. In the remains of the Hindu temples in the citadel of Bijapur, are found inscriptions of Someshwar II of the Western Chalukyas and Jaituga and Singhana II of the Yadavas. Jaituga's inscription shows that this must have been his capital also.

5. This famous capital of the Adilshahis abounds in numerous structures with arches, domes and tombs. But among them, what strikes a visitor's eye on entering the city, is the huge dome of the Gol Gumbaz looming large against the southern horizon. A glimpse of it can be had from the outskirts of Tidgundi village also. The Gol Gumbaz or the round dome was built by the Sultan Mahmud (1626-1656 A.D.) as the resting place for himself and his family. A glance at the plan of this world-famous building shows what a simple building it is for all its size—just a great square hall, enclosed by the lofty walls, buttressed by the octagonal towers at the corners and the whole enclosed at the top by a hemispherical dome. The great size of the dome and the neat and perfect manner in which —by means of cross arching—the square walls have been worked up to meet it are by themselves, marvels of construction. But the whispering gallery provided by the huge dome measuring 198 feet outside and 175 feet inside is a greater attraction. Inside this structure are the tombstones of Sultan Mahmud and four others. To the North is an octagonal chamber which appears to have not been used at all. Opposite the tomb is a small mosque with beautiful arches and delicate columns. In between, is an old fountain. Now a garden is being laid out here, to make the place more attractive. There is an archaeological museum in front of it.

6. If Gol Gumbaz is famous for its size, simplicity and the whispering gallery, Ibrahim Roza at the other end of the city, is so for its lightness and ornament. Ibrahim Roza, situated amidst a garden presents a picturesque scene. It excels any other building in the city in elaborate ornament and grandeur. Built by Ibrahim II, the walls of the square chamber forming the tomb contain a dazzling and bewildering mass of carving of Persian inscriptions, flowers, and arabesque patterns exquisitely cut in stone. A great part

of the Koran is said to have been carved on it. Then there are the two domed buildings called 'Two Sisters', the tombs of Khawas Khan, Minister of Ali Adil Shah II and of Abdul Razak Khadir, his religious teacher. Among the smaller tombs, the most attractive is the *'Bara Kaman'* or the tomb of twelve arches. This is the tomb of Shah Nawaz Khan Yar. Then there is the picturesque 'Sat Mazli' or the seven storeyed palace. In design as also in details, it is considered an extremely beautiful specimen of Mohammadan architecture. It was built by Ibrahim II and decorated by his successor Mahamud. At present only five storeys are seen. Another palatial building is Anandmahal, also built by Ibrahim II. The other Mahals are Gagan Mahal, Chini Mahal and Sangit Mahal which are all in a ruinous state. However, Azar Mahal or the palace of relics has escaped destruction. It is a huge building with superbly executed artistic designs on doors, windows and the verandah. Mehtar Mahal, supposed to have been built by a sweeper during the regime of Ibrahim I, is associated with many legends. This building, though small in size is rich in decoration.

7. The city abounds in mosques also, chief among them being Jama Masjid, built by Adil Shah I. This graceful structure is surrounded by an incomplete enclosure. There are huge arcades at the north and south entrances. The graceful effect of this huge building, considered by some as the largest Indo-Muslim structure in South India, lies in its facades of nine beautifully arched bays each of which is five bays deep. The main hall has a large dome, 57 feet in diameter. The rest of the roof is littered with 33 small flattened domes of beautiful shape.

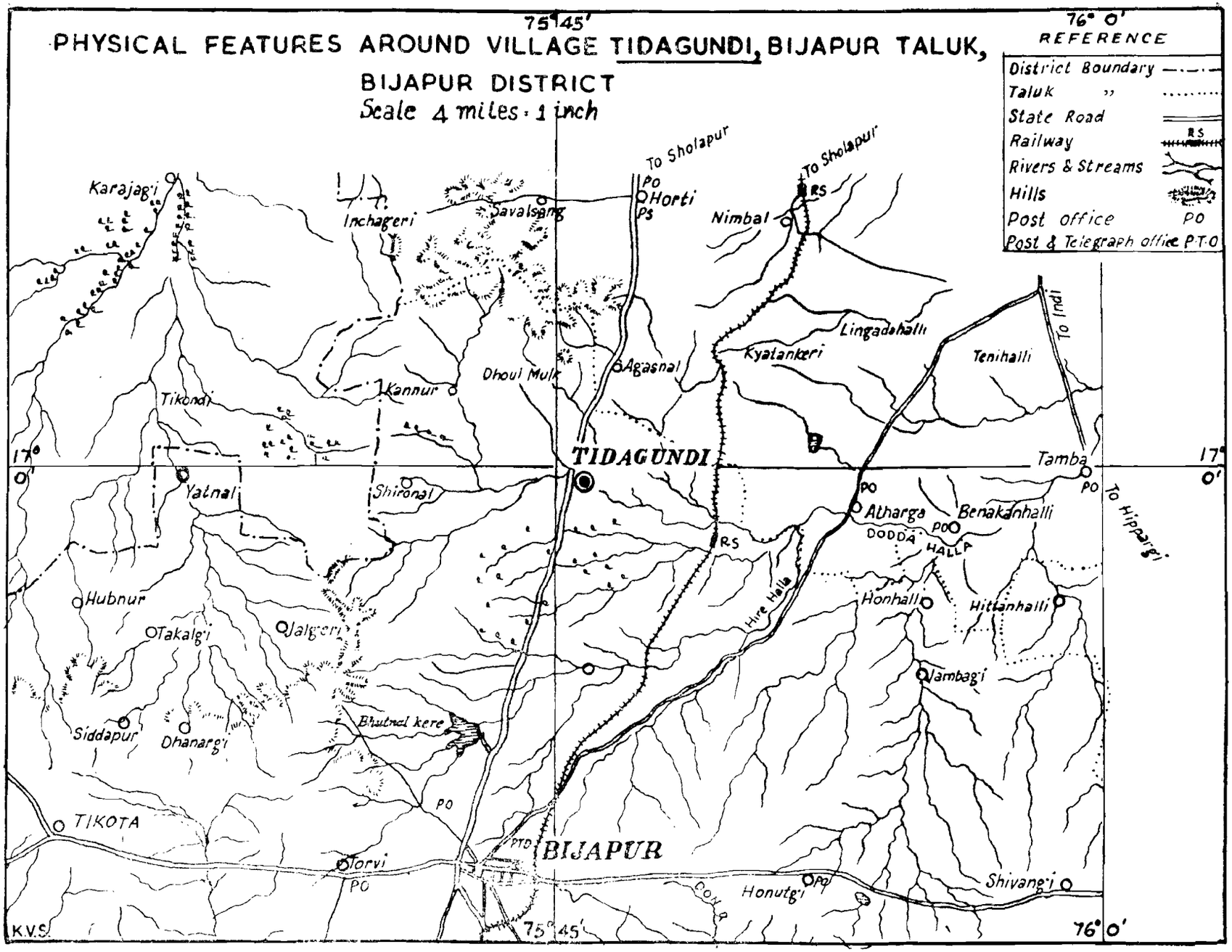
8. Coming out of the citadel by the western exit and crossing the moat near Chini Mahal, the visitor meets the Nrisinha Temple, a Hindu shrine said to be once venerated by the Shahs of Bijapur particularly Chand-bibi and Ibrahim II. Taj Bavdi is an attractive built-in tank 230 feet square and over 50 feet deep. This is mainly fed by subterranian springs, which are a special characteristic of the town. To the north of Taj Bavdi, at a distance of about a mile, there is the Chand Bavdi, a prototype of Taj Bavdi. This is a monument dedicated to the memory of Chand Sultana.

9. There is practically no end to the chain of monuments at Bijapur which are unusual specimens of Bijapur art and architecture. The more important of the remaining monuments are the tomb and palace of Afzal Khan, Khawas Khan mahal, Mustafa Khan mahal, three arched dome, the small Jumma Masjid the tomb of Adil Shah I etc. The fort gates and bastions offer further food for amazement. The fort which extends over 8 miles has seven gates known as Fatch gate, Mecca gate, Zohrapur gate, Bahmani gate, Badshapur gate and Alipur gate. But more important are the Bastions and the Guns, which are amongst the largest found in India in those days. Famous among these guns is Malik-I-Maidan (Lord of the Battle Field). This bell metal gun is highly polished and decorated. The muzzle is large enough to enable a person to squat in it. It is 14 feet in length and outer circumstance. An inscription on it dates the annexation of the City by Aurangzeb. These are some of the important monuments which have made Bijapur, a famous tourist centre. Tidagundi, being only 13 miles away and being included in Bijapur Taluk has very close ties with it in administration, educational matters and trade.

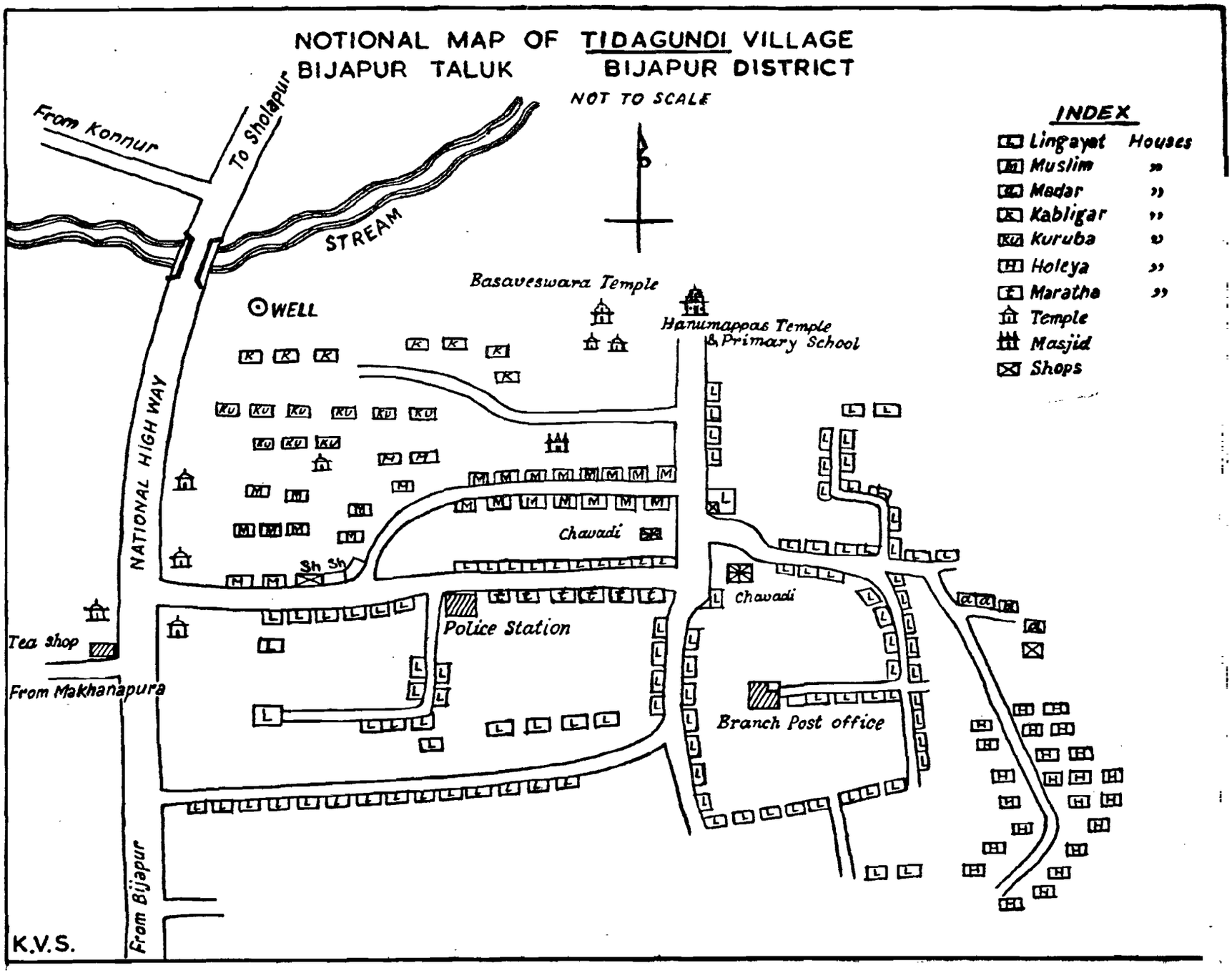
10. About 57 miles further north from the village lies Sholapur, famous for its textile mills and trade in cotton. This city from Maharashtra State, is a railway junction connected by the broad gauge line on the Bombay-Madras route and the metre gauge line on the Sholapur-Gadag route. It is a big commercial and industrial town and is directly connected by a road passing through Tidagundi. As such the residents of this village very often visit it and some of the well-to-do families have also developed several contacts and relationships with the residents of Sholapur.

11. Pandharpur, about 80 miles away is a sacred place in Maharashtra. It is famous for its temple of Vithoba and Rukmai. The villagers often visit this shrine, particularly in the month of Ashadha and Kartik, when special worships are arranged. The road from Pandharpur joins the Hubli-Sholapur road near Zalki, a few miles to the north of Tidagundi.

12. Other places of importance nearby are Badami, Bagalkot, Aihole, Pattadkal and Bagewadi. Badami in the south-east corner of Bijapur District was the capital of the early Chalukyas, when it was known by the name of Vatapi. The archaeological interest of Badami lies in its possession of old cave temples. There are four rock cut temples—two Vaishnava, one Shiva and the fourth Jain. All the four are rich in mythological sculpture. Bagalkot about 70 miles away from the village has now gained fame for its cement factory. It is a famous trading centre which is also developing as a centre of education. There are colleges teaching in Arts, Science and Engineering. Aihole, about 12 miles east of Badami, on the bank of river Malaprabha,


PHYSICAL FEATURES AROUND VILLAGE TIDAGUNDI, BIJAPUR TALUK,
BIJAPUR DISTRICT
Scale 4 miles = 1 inch
75° 45'
76° 0'
17° 0'
REFERENCE
District Boundary
Taluk ,,
State Road
Railway
Rivers & Streams
Hills
Post office PO
Post & Telegraph office P.T.O
To Sholapur
To Indi
To Hippargi
Karajagi
Inchageri
Savalsang
Horti
Nimbal
Lingadahalli
Kyalankeri
Tenihalli
Dhoul Mulk
Agasnal
Kannur
Tikondi
TIDAGUNDI
Tamba
Yatnal
Shironal
Atharga
Benakanhalli
DODDA HALLA
Honhalli
Hittanhalli
Hubnur
Takalgi
Jalageri
Hire Halla
Nambagi
Siddapur
Dhanargi
Bhutnal kere
TIKOTA
Torvi
BIJAPUR
Honutgi
Shivangi
DONA
K.V.S.
2 Cen/my/68
F. P. 2

F.P. 3


NOTIONAL MAP OF TIDAGUNDI VILLAGE
BIJAPUR TALUK BIJAPUR DISTRICT
NOT TO SCALE
INDEX
Lingayat Houses
Muslim »
Madar »
Kabligar »
Kuruba »
Holeya »
Maratha »
Temple
Masjid
Shops
From Konnur
To Sholapur
STREAM
WELL
Basaveswara Temple
Hanumappas Temple
& Primary School
NATIONAL HIGH WAY
Chavadi
Sh Sh
Police Station
Chavadi
Tea shop
From Makhanapura
Branch Post office
From Bijapur
K.V.S.

was the capital of the early Chalukyas till about 600 A.D. when Pulkeshi I shifted the capital to Badami. A stroll in this tiny village with temples exceeding thirty in number within a space not exceeding 500 yards is enough to give an idea of its prosperity about 1500 years back. Pattadkal, nearby, was the secondary capital of the Badami Chalukyas. Though it is now an insignificant village on the banks of Malaprabha, about ten miles away from Badami, it is said to possess numerous historic remains. There are several temples here, the oldest of which is said to be the temple of Sangameshwara which is known from an inscription in the temple to have been built by Vijayaditya Satyashraya (698-733 A.D.). The Papanatha temple here is famous for its richly carved pillars depicting scenes from Ramayana, and the richly ornamented brackets. Bagewadi about forty miles from the village is famous for the Basaveshwara temple. It is reputed to be the birth place of Basaveshwara, the founder of Veerashaivism, he having been born in Ingaleshwar closeby. So this place is considered sacred by Lingayats.

Physical Aspects

13. The village covering an area of about 4,264 acres lies, on an undulating surface. But for a few scattered trees here and there, the surface consists of bare and open plains. During the rainy season, the plain is a broad stretch of rich crops of grain, pulse, cotton etc., and the lands present a pleasant prospect. In the hot months when the heat is extreme, the black plains gape in deep fizzures and only the distant trees or shrubs relieve the bare monotony. The village site is slightly elevated towards the Hubli-Sholapur road which runs towards its west. The slope is generally from west to east and as one moves eastwards, the gentle slope can easily be seen.

14. The village site is almost in a valley and so it is not visible from a distance. As one approaches the valley the first view that strikes the eye is that of the red tiles of the Dharmashala. From the fields on the eastern side, the village has an appearance of crumbling stone walls with a few trees of Babul and neem and some growth of cactus near the boundary.

15. Climatologically three seasons are recognised in the village. The hot weather from March to May is a period of rising temperature and falling barometric pressure with, at times, a few stray showers in April and May. These showers suddenly bring down the temperature for a few days after the rains. However, if it only drizzles, the temperature rises still further. In summer the maximum temperature varies between 39°C and 41°C and the minimum temperature between 23°C and 28°C. June to October are considered to cover the rainy season. The rainfall, as recorded in the nearest raingauge at Bijapur, is about 20 inches or 512 mms. on an average. The major precipitation is from the southwest monsoon. The monsoon period, however, is not one of continuous rain. Due to wider barometric pressure changes, there is occasionally, a greater intensity in the monsoonal flow, and sometimes there is also an appreciable weakening of the system which causes 'break' of dry weather during this season. However the precarious rainfall of the village is distributed over longer period. The rainfall is generally erratic and the farmers often face conditions of drought. An idea about the uncertainity of rains can be had from the following recordings of the rainfall figures between 1956 and April 1963. The figures giving monthwise precipitation, clearly indicate how uncertain the rainfall is. In 1957, there was practically not a single dry month and in 1959 and 1960, there was precipitation only in three months. In 1960 the rainfall was heaviest in May, which was quite unusual for the area, as it is generally August and October which are the months of heavy precipitation. In 1958, the village had as much as 560 mms spread over six months and in 1962, it had 778 mms spread over ten months as against only 185 mms spread over 3 months in 1960.

16. The transition to winter season between November and February is marked by the retreating southwest monsoons from October to November. October is a transitional month marked by changing winds and local thunderstorms. This is followed by winter. Towards the end of December and early January, the night temperature is at its minimum, the fall having commenced from the middle of November. During this period, there are at times strong easterly winds. Towards the end of February, the temperature starts rising till it becomes hottest in May. The maximum temperature in winter ranges between 29°C and 31°C and the minimum between 16°C and 20°C.

17. There are no rivers running through the village. There is a stream running towards its north which empties into the Makhanapur tank. A smaller stream called 'Bidugavalu' runs to the South of the village but it practically dries up in summer. There are no forests or hills closeby.

Flora and Fauna

18. The tree growth in the village limits is scanty and scattered. The trees commonly seen are neem, babul, mango and banni. Most of them provide timber for their agricultural implements and fuel for domestic purposes. On the roadsides, cactus is also seen to grow wild. There are some stray trees of tamarind,

Rainfall Particulars

Bijapur — Normal 512·8 mm or 20″·19.

Month/Year	Jan.	Feb.	March	April	May	June	July	August	September	October	November	December	Total
1950						Not available							20″·122
1951						Do.							21·13
1952						Do.							11″·48
1953						Do.							26″·48
1954						Do.							20″·52
1955						Do.							27″·49
1956	..	0·78	0·05	0·28	0·55	0·26	3·59	10·40	6·78	8·26	2·98	..	33″·93
1957	0·18	0·09	0·21	0·85	1·12	3·21	3·37	2·40	5·54	2·89	1·27	0·25	21″·39
1958*	..	..	..	..	..	33·7	81·6	132·1	63·5	244·9	4·4	..	560·2
1959	...	..	..	..	..	213·3	9·8	..	..	..	10·3	..	233·4
1960	...	...	...	..	75·0	42·9	...	..	..	67·8	..	..	185·7
1961	...	...	...	29·6	29·6	114·0	160·0	30·2	1·00	..	..	..	364·4
1962	...	...	3·2	74·2	79·2	82·6	37·2	98·1	224·8	132·1	18·9	28·4	778·7
1963	..	37·0	..	2·4	..	..	..	..	..	..	..	..	..

*The figures from the year 1958 to 1963 are in mms.

jamblul, *lakki* etc. The vegetables commonly raised are radish, brinjal, cucumber etc. Leafy vegetables are also common. The crops commonly raised are jowar, groundnut, bajra, wheat etc. There are practically no flowering plants in the village.

19. There being no forests nearby, the wild animals do not find any place for shelter and so are scarce. Jackals, rabbits etc., are the only wild animals occasionally seen. Reptiles are said to be seen at times in the fields, particularly in the lands near Makhanapur tank and the stream that joins it. The reptiles seen here are locally known as 'Nagara' (cobra), 'Dhamani', 'Kidaka', 'Agikara', 'Mannamukkana Havu', etc. Scorpions appear to be in plenty. In summer they often drop down from the flat mud roofs of the houses. Sparrows, pigeons, and crows are common among the birds though parrots are occasionally seen. The domesticated animals consist of cattle, goats and sheep, dogs etc.

Residential Pattern

20. The *Gaothan*, as the residential locality is called, stands at a slightly elevated level as compared to the neighbouring fields, to the east of the Hubli-Sholapur Road. The residential area consists of linear clusters of houses with narrow streets running between rows of houses. Most of the streets run zig zag and are badly maintained with at times big boulders and stones lying in the middle. The only open space, that can be found in the village is towards the main road near the Dharmashala. The streets have hairpin bends at several places. The distribution of houses has been, at least in the past, generally on caste basis and the streets also derive their names from the predominant castes which reside in that locality. As one enters the village and moves towards the Police Station, towards the south lies the residential area of Lingayats and towards the north reside Muslims, Kabbaligars, and Kurubars. Going further, on both the sides, Lingayats reside. The Harijans reside in the south east end of the *Gaothana*. Their residential area is locally known as *Holageri*. The other castes are interspersed here and there excepting in the Harijan area, which is exclusively occupied by Harijans only.

Transport and Communications

21. The village lies on the Hubli-Sholapur Road which forms the National Highway 13. As such, it is well connected with both Bijapur and Sholapur. However, the condition of this National Highway cannot be said to be satisfactory. It does not appear to have been maintained in a proper state of repairs. About 7 State Transport buses ply on this road daily. Lorries carrying goods ply on this road day and night. The neighbouring villages are connected by cart tracks and footpaths, which generally run through black soil fields. As such these roads are dusty in summer and slushy in the rainy season. Most of them, being covered with blacksoil, which gets stitchy on the addition of water, become unfordable when it rains and for a few days thereafter. The nearest railway station is about four miles away at Minchnal, on the Gadag-Sholapur metre gauge line of the Southern Railways.

22. There is a Branch Post Office in the village. It is run by a Primary School teacher as a part time job in his own house, on a small remuneration. It was started on 20-1-1961 and provides facilities of money orders, registration etc. The mail is cleared once a day. But there are no facilities of Savings Bank account, insurance etc. On an average about 8 to 10 letters are cleared every day.

Size and Population

23. The village occupies an area of 4,264 acres and 21 guntas. In 1951 the number of houses and households in the village was 106 and 130 respectively. The corresponding figures in 1961 were 147 and 150, thus recording an increase of 39% in the number of houses and 15% in the number of households during the 1951—61 intercensal period. The population has increased during this period from 570 to 758 *i.e.*, by about 33%. The sex ratio of males to females was 1000 : 1000 in 1951 and 1000 : 1065 in 1961. At the time of the present survey the number of households was 142 and the population was 769 consisting of 364 males and 405 females.

Important Public Places including Places of Worship, Welfare and Administrative Institutions

24. There are several temples and places of worship in the village of which Hanumanta Devar Gudi, Mahalingarayan Gudi, Shivlingamaharaja Mutt, and Sakle Saheb Darga are the important ones. The last among the abovenamed institutions belongs to Muslims. But several Hindus from the village and also some of the neighbouring villages venerate it and observe vows to it.

25. There is a Kannada Primary School in the village which teaches up to the sixth primary standard.

This school started in 1939, was initially held between Makhanapur and Tidagundi by rotation and so was called a touring school. It has no independent building of its own and the classes are run in the Hanumanta Devar temple. The present strength of the school is 113 consisting of 65 boys and 48 girls. It is staffed by three teachers.

26. There is a Police Outpost in the village, with its office located on the main road. Closeby there is a pretty big *Dharmashala*, which has been recently covered with a roof of Mangalore tiles. So long it was a country tiled building. It has one room and open verandahs on all the four sides. There are three *chavdis* in the village. The one located in the centre of the village is used by the village officials to hold their office. In the Harijankeri there is another chavdi, which is used by Harijans only. In the Kurubgeri there is a third chavdi which is used by Kurubas and Muslims.

Burial Ground

27. Seven acres and 3 guntas of land in the village has been assigned as a burial ground. It lies close to the Gaothana and is used by all castes. Many of the villagers, particularly those whose lands are closeby, bury their dead in their own fields.

Monuments

28. There are no ancient monuments, or stones bearing inscriptions etc., in the village. Near the bus stand there is a tomb locally known as '*Gubbayan Gummata*'. This is said to be of the Mogul period and is reputed to be the place of burial of two sisters. But none in the village is able to say anything about it with authenticity.

Sources of Water

29. A public well called *Honda* is the only source of drinking water. It has no parapet wall and the water usually dries up considerably in summer. The stream in the north provides water for washing purposes and also for the cattle. Some people also go to the streamlet in the south, when it flows full. But in summer the people experience some difficulty in obtaining water.

30. There are about 15 irrigation wells in the village by which an area of about 40 acres is irrigated. In summer the water level in these wells too gets very low, though many of them do not dry up completely.

Market

31. Kannur about 4½ miles away, Horti about 9 miles away and Bijapur 13 miles away are the chief marketing places of the village. At Kannur and Horti, Monday is the Shandy day and at Bijapur the shandy meets every Sunday. The villagers, whenever they are to do marketing on a large scale, prefer to go to Bijapur. They also take their goats, sheep and cattle to Bijapur where a cattlefair is held on every Sunday. All these three places are on the bus routes but the people generally prefer to go on the bullock carts or bicycles. Very often they go to these places on foot also.

History

32. There is nothing exclusive about the history of the village from that of Bijapur. The principal inscription found near the inner gate of the Bijapur citadel relates to the period of Someshwara II of the Western Chalukyas and is dated Saka 996 (1074-1075 A.D.). This inscription which is now in the museum at Bijapur suggests that Bijapur was then included in the district known as Teddevadi (on the south bank of Bhima, about 36 miles north of Bijapur). Thousand and was at that time the capital of the provincial *Dandanayaka* or Governor Nakinnayya. It records the construction of the temple of Swayambhu Siddeshwara at Bijapur. The last few lines of this inscription appear to have been added at the time of Vikramaditya at a later date. This shows that in the 11th cenury Bijapur was under the rule of Western Chalukyas. The inscriptions of subsequent dates found on several pillars indicate that later on it must have passed on to the hands of Yadavas of Devagiri in whose possession it was in the later half of the 12th century and the beginning of the 13th century.

33. The later part of the 13th and 14th centuries saw a sweeping change in the history of Karnatak, when Mohammedan rulers from the North invaded Karnatak and finally established their kingdoms here. In 1294, Alla Uddin sacked Devgiri and subdued Ramachandra, the Yadava King. This was followed by another attack on the South by Malik Kafer in 1306. An inscription on a pilaster of a temple at Bijapur which was converted into a mosque near the entrance to the citadel says that Malik Karimuddin erected the upper part of the mosque in Saka 1242 (1320 A.D.). Karimuddin is said to be the son of Malik Kafer. The frequent invasions later on resulted in the establishment of an independent kingdom in Gulbarga (*Kalburgi*) by Hasan Gangu Bahmani.

Bijapur was then a province in this kingdom and was entrusted to one Khwaja Mohammed Gawan in 1457. On the death of Gawan, his favourite Yusuf Adil Khan, succeeded him as Governor. In 1489 he declared himself to be independent and thus became the founder of Adilshahi Dynasty of Bijapur. Then onwards till 1686, Bijapur remained the capital of Adilshahi kings who were ultimately overthrown by Aurangzeb in 1686. The Moguls reigned up to 1723 A.D. when the region went under the Nizams of Hyderabad. In 1760 the Peshwas displaced the Nizam and ruled for 18 years when they were displaced by the Mysore rulers for a brief period of 7 years after which the Peshwas retook the area. Later on the region passed on under the rule of the British and was under them till 1947, when, on 15th August 1947, India secured independence.

Legends

34. There are no legends connected with the village. A few people, however, state that the name Tidagundi has been derived from the words *'Tidu'* (probably Tudu) meaning theft and *'Gundi'* meaning valley. It is said that in the past, this region was known for daring robberies and thefts and many times, the robbers used to waylay passengers and vehicles moving in the area and rob them. Even today, it is said, occasionally such robberies do take place on the Sholapur-Hubli road when buses and lorries are stopped by blocking the roads with boulders and stones. As the village also happens to be in a valley probably it derived its present name as the valley of theft. However, this is only a surmise of some persons.

History of settlements of the different sections of the population

35. No clear or authentic account of the settlement of the various castes and communities in the village could be obtained after enquiry. The village elders also are not in a position to say why, when, or wherefrom their ancestors moved here for permanent settlement.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

36. Votaries of two religions *viz.*, Hinduism and Islam are found in the village. Out of the 142 households in the village, 111 belong to Hindus and 31 to Muslims. Considering these two religious groups by population, it is seen that 598 are Hindus and 171 are Muslims. Thus 21.83% of the households and 22.23% of the population belong to Muslims and the rest are all Hindus. The two religious groups are further divided into castes and sects. The castewise distribution of the population is as follows:

Sl. No.	Religion	Sl. No.	Caste/Division	No. of households	Percentage of households	Population	Percentage of population
1	Hindu	1.	Lingayat	61	42·96	329	42·78
		2.	Kurubar	25	17·61	126	16·38
		3.	Maratha	3	2·11	21	2·74
		4.	Talwar	3	2·11	19	2·47
		5	Holeya	15	10·56	76	9·88
		6	Madar	4	2·82	27	3·52
2	Muslim	1	Shaikh	31	21·83	171	22·23
		2	Pathan				
		3	Nadaf				
		4	Syed				

37. Thus Lingayats form the leading caste in the village followed by Muslims, Kurubas, Holeyas, Madars, Marathas and Talwars in that order. Among the Lingayats, 44 households are principally those of cultivators, 12 of agricultural labourers, 3 of milk vendors and 1 each of industrial workers and persons in service. Among the 31 Muslim households, 15 depend principally on cultivation, 10 on agricultural labour, 3 on masonry work and 3 on trade and commerce for their maintenance. Out of the 25 Kuruba households, 14 depend on agricultural labour, 8 on cultivation, and 3 on household industries. There are 15 households of Holeyas who are also called Chaluvadis. Among them 13 depend on agricultural labour and 2 on cultivation and building construction Among the 4 families of Madars, 2 depend on agricultural labour. 1 on cultivation and 1 on service. Out of the 3 Talwar households, 2 depend on agricultural labour and 1 on cultivation. Among the 3 Maratha households, 2 depend on cultivation and 1 on agricultural labour.

38. Having thus broadly considered the general ethnic composition of the village, it would be useful to discuss some of the practices, customs and beliefs of at least the numerically important castes in the villages *viz.* Lingayats, Kurubas, Harijans Holeyas and Madras and the Muslims.

(A) *Lingayats*

39. Lingayats constitute 42.78% of the total population of the village. Lingayats are also known as Lingawants or Veerasaivas. The name Lingayat has been derived from the fact that all of them—both males and females—wear Lingas—the phallic emblem —round their neck from birth to death. The 'Linga' generally consists of a stone phallus encased in a silver box. Those who cannot afford a silver casing, tie it in a silk scarf. This *linga* which is tied to a Lingayat baby in cradle is removed out of its case only in the burial pit after death of the person. According to their

faith, the wearer of a Linga is safe from all evil influences and neither stars nor evil spirits can harm him. A man or woman keeps the same *linga*, all through his or her life. If by chance the *linga* is at any time lost, the wearer has to undergo purifying ceremonies (*Shudhi*) before he receives a new *Linga* from his *Guru*. They believe that the wearers of *Linga* are not liable to transmigration. A Lingayat after death, goes to heaven or hell depending on his conduct in this life and he has no rebirth and it is for this reason that they have practically no after-death rites. A true Lingayat always worships the *Linga* after bath every day. He takes it out of the casing and holding it in his left palm washes it and sips a few drops of the holy water before returning it to the casket. Another caste mark of the Lingayat is the *Vibhuti* (ash) on their brows. Both the sexes usually apply *vibhuti* to their foreheads, after bath every day and this is believed to protect them from evil's way.

40. The religious movement of Lingayats gained special momentum in the 12th century A.D. when they formed a separate entity rejecting the scriptures and abandoning some of the traditional Hindu ceremonies, fasts and feasts and pilgrimages. It was Basaveshwara of Bagewadi Taluk in the Bijapur District who is said to have revived the Veerasaiva faith. As such Bijapur District has a special significance when dealing with this faith. Basaveshwara is described as the son of Aradhya Brahmin parents Madiraja and Madalambika, residents of Bagewadi. At the age of eight, he refused to undergo the traditional thread ceremony of the Brahmins, declaring himself a worshipper of Shiva and stating that he wanted to destroy the caste distinctions. By his knowledge of the Saiva scriptures he attracted the attention of his uncle Baladeva, the then Prime Minister of King Bijjala of the Kalachuryas at Kalyan. Later he succeeded Baladeva as the Prime Minister and started propagating the new faith which gained popularity. Ultimately, it is believed that he was absorbed into the Linga at Kudal Sangameshwar. During this period a host of Veerasaiva mystics like Allama Prabhu, Channa Basava, Siddharama and Akkamahadevi stood for the new outlook in religion and literature and built up the Veerasaiva institution of Anubhava Mantapa at Kalyan in Bidar District.

41. The essence of this faith was that anyone might embrace it and become a Lingayat. Their three main objects of reverence are the *Linga*, the *Jangam* and the *Guru*. They formed one religious body with their priests known as *Jangams*, ignoring all caste distinctions. One of their leading doctrines was that there was one God who required neither mediators, fasts nor pilgrimages. Another doctrine was that nothing could make the wearer of a *Linga* impure. To the true believer, the observance of ceremonial impurity in consequence of a woman's monthly sickness, a birth or death was unnecessary. A Lingayat woman was always equal to a Lingayat man. These are some of the important doctrines preached by Basaveshwara and other Veerasaiva mystics. With the passage of time however there have been a few changes in the observance of some of these doctrines, even though generally there has been adherence to the doctrines preached by Basaveshwara.

42. In Tidagundi, the Lingayats are divided into several endogamous groups like Jangams, Panchamsalis, Hugars, Ganigas, Banajigas etc. These are more or less functional divisions depending on the hereditary occupation of each group which in course of time have developed an endogamous character. In Tidagundi, Panchamsalis form the bulk of the cultivating Lingayats and they are more numerous than any other division. Panchamsalis are included among the true Lingayats, the other divisions accepted as such being the Jangams, Shilavants and Banajigas. Jangams form the priestly class among Lingayats, and conduct all their religious ceremonies, marriages etc. The Banajigas form the trading classes. The word 'Banajiga' appears to have been derived from the word *'Vani'* meaning trader. In a similar manner Ganiga is a Lingayat oil crusher, Hugar is a Lingayat flower seller, Kumbhara is a Lingayat potter etc. However, these occupational distinctions and limitations have practically disappeared as the occupations are no more restricted only among the groups which had them traditionally. Now a Panchamsali has started trading and a Banajiga has started cultivating lands. However, the endogamous groups continue to be recognised at least at the time of marriages if not at other times. Though intermarriage is not permitted among these several endogamous divisions, interdining is permitted.

43. The Lingayats are divided into 5 exogamous groups known as *Bhringi, Nandi, Renuk, Shanmukha* and *Virabhadra*. But practically no Lingayat from the village knows to which group he belongs. This clearly indicates that they do not attach much importance to such divisions.

43A. Lingayats, being a very large community, vary to a great extent in appearance, height and colour. They are generally dark in complexion. They are strong and sturdy and are known to be good husbandmen. Their religion does not permit them to touch meat or any intoxicating liquor.

Marriage Customs

44. Now-a-days generally marriages among Lingayats are performed after the boy and the girl attain puberty. However, occasionally child marriages also do take place. In the past child mariage was practically a rule. If a girl had come of age before marriage, the fact was kept carefully hidden as it was considered a stigma to the family honour to keep such a girl unmarried. The offer of marriage generally comes from the boy's parents and in several cases, the boy and girl meet for the first time in the marriage pandal only.

45. The betrothal ceremony which precedes the marriage, generally takes place in the bride's place. The boy's parents and a few elderly relatives visit the bride's parents and hold talks in the presence of some other well-wishers. The bride's lap is filled with a saree, blouse piece, betel leaves and nuts and an agreement is reached about the brideprice payable to the bride's parents. In some cases, if the boy is educated or well placed in life, a dowry is paid to the bridegroom's parents instead of their receiving a bride price. When all these negotiations are going on, the bridegroom does not generally come into the picture. But nowadays the brides and bridegrooms also insist on seeing each other before they finally accept the parental advice.

46. When the negotiations are finally settled a day is fixed for marriage at the bridegroom's place. It is also customary with several people to hold marriages at suitable temples. It is always a *Jangam* who fixes the date for the marriage and officiates at the wedding. Formerly a marriage used to last for 4 or 5 days but now they have curtailed several ceremonies and all the functions are tried to be completed within a day or two. The details of the marriage and its grandeur depends on the means of the bridegroom's parents. The first function is always anoitment with turmeric paste. This is done by married women. It is only after this ceremony that the boy and the girl are recognised as the bridal couple and called *'Madumakkalu'*. This ceremony is followed by some rituals before the ceremony of tying the *Mangalsutra* or the lucky thread round the neck of the bride by a *Jangam* takes place. This ceremony is called *Akkikalu* as grains of rice are showered on the bridal couple as blessings from the assembly.

47. Among Lingayats marirage with elder sister's daughter, maternal uncle's daughter, or paternal aunt's daughter is permitted. They do not generally permit the children of two brothers or the children of two sisters to marry each other. Widow remarriages are permitted and these are called *'Udki'*. These are more or less simple affairs as compared to the regular first marriages. These usually take place after sunset in some *'Mutt'* and married ladies do not attend them. The whole ceremony ends with the tying of the *'Mangalasutra'* round the bride's neck by the *Jangam*. Divorces and separations are permitted among Lingayats. But they take place rarely as usually differences, if any, between a couple are resolved with the assistance of caste elders.

Birth Customs

48. Birth of the first child usually takes place in the parental house of the wife. In the fifth month of the first pregnancy, they usually perform a ceremony of filling the lap of the pregnant woman with a saree, blouse piece, betelnuts, betel leaves, fruits etc. A similar ceremony is always held at her parental place later, when she moves in an odd month of pregnancy. Generally the deliveries are attended to by the local untrained *Dais* (midwives). It is very rarely that they take women to the maternity home at Bijapur for delivery.

49. Soon after delivery the *Dai* washes the mother and the child in warm water, and lays them on a bedstead called *'Horasu'*. The family *Jangam* is summoned and his feet are washed and the holy water with which the feet are washed is sipped by the mother and the child. The *Jangam* ties a *linga* round the child's arms and whispers some sacred *mantras* (hymns) into the ears of the child. The *linga* is later transferred to the cradle. On the fifth evening, the *Dai* worships the image of 'Shetgevva in the lying-in room, lays cooked food there and waves a lamp about the deity. This lamp is carried by her under cover, for it is believed that if the lamp is seen by someone excepting the *'Dai'*, the mother and the child will catch an ailment. A needle is also kept near a vessel under the belief that the Goddess Shetgevva will write the fate of the child on its forehead. The naming ceremony usually takes place on the 12th or 13th day.

Death customs

50. Lingayats always bury the dead. According to their theory, death should be a cause of happiness and not mourning as the dead exchanges the cares of this world for the joys of heaven. Still the loss to the living remains. When fatal symptoms set in, they summon the *Jangam* and wash his feet. The *Jangam*

whispers *Mantras* into the right ear of the dying person. When all is over the body is bathed and set on the verandah in a sitting posture. The *Jangam* places his right foot on the head of the deceased. The body is then set in a gaily canopied chair called *'Vimana'* and the body is carried in a sitting posture to the burial ground, in a procession headed by musicians. At the grave yard, the body is carried into the grave and seated crossed legged. The *Linga* is taken out of its silver cover. The cover is given to the *Jangam* and the bare *linga* is tied round the neck of the dead body. The niche is partly filled with ash and Bael leaves and then it is filled with earth. The *Jangam* stands on a stone placed on the grave and his feet are washed and some alms are distributed to all *Jangams* and with this, end their funeral rites. They do not observe any period of pollution. There is also no annual ceremony.

(B) *Kurubas*

51. Next to Lingayats, Kurubas are the most numerous among the Hindu Castes in the village. Traditionally they are shepherds and their castename has been derived from the word *'Kuri'* meaning sheep. But many of the Kurubas in the village have given up their traditional occupation and taken to agricultural labour and cultivation.

52. They are divided into two important endogamous groups called *Hatti Kankanas'* and *Unni Kankanas'*. In the village *'Hatti Kankanas'* are more numerous, they having 19 households as against 6 of *'Unni Kankanas'*. Though their habits, customs and beliefs are more or less similar, one difference between these two groups, is that the *Hatti Kankanas* use cotton wristlets at the time of their marriages whereas *'Unni Kankanas'* use wristlets made of wool.

53. They have a legend to explain their origin as also the use of these wristlets. They believe that years back, there was an incarnation of God Shiva in the form of Revana Siddeshwar at Kalyan. During this period a Goddess by name Mayi was at Kolhapur. She had incarcerated thousands of Lingayat saints, whom Revana Siddeshwar liberated. Half of the liberated saints became Lingayat Jangams and the other half were turned into sheep and left in a cave in the field of one Padmanna. One day Padmanna accidentally saw these sheep in the cave and he started rearing them. One day when he had taken the sheep to a nearby forest for grazing, he saw one damsel who rushed forward and garlanded him in order to marry. Just at this moment God Shiva appeared there and performed the marriage by tying a wristlet made of wool round the wrists of the couple as no cotton wristlet was available. From that day the descendants of Padmanna became *'Unne Kankan Kurubas'* and the descendants of his brother became *'Hatti Kankana Kurubas'*. Marriage between these two groups is not permitted. There are further sub-divisions called *'Bedagus'* among them like *Hande* Kuruba, *Hal bannelaru* etc. Marriages between the same *Bedagus* are not permitted.

54. The Kurubas are dark complexioned and are strongly built. They are reputed to be good and honest husbandmen. Many people consider it a good omen to see a Kuruba face, the first thing in the morning. They are generally non-vegetarians, though non-vegetarian food does not form a part of their daily menu. They speak Kannada at home. In the village they have a *chavdi* of their own, which is also used by Muslims of the village at times. Their public conduct is generally guided and controlled by a caste Panchayat. Most of their differences are settled by this Panchayat. Their family deities are Beerappa, Neetteppa, Yallamma, Mailardeva etc. Their religious heads are called *Vaders*. A *Vader* or in his absence a Lingayat priest officiates at all their religious functions, marriages etc. They pay homage to Netteppa whose shrines are at Nagathan in Bijapur and Ruji in Indi taluk.

Marriage customs

55. The offer of marriage comes generally from the bridegroom's side, though at times it may also come from the other side. The betrothal ceremony and other details of marriage are more or less similar to those among Lingayats. For the turmeric rubbing ceremony called *'arasina'*, a *'suragi'* is formed by placing four vessels in the four corners with a *'Kalash'* i.e., a vessel containing a lamp in the middle. Cotton thread is wound round the vessel with the couple seated near the *Kalash* and turmeric paste is rubbed by married women. Then they have several other rituals and then follows the important ceremony of tying the lucky necklace or *Mangalasutra* round the bride's neck. This is usually done by their *'Vader'* (religious priest).

56. They permit remarriage of widows. A widow cannot, however, remarry a member of her deceased husband's *'Bedagu'*. A remarried widow is not permitted to take part in several auspicious or religious ceremonies. Separations and divorces are also permitted among them.

Birth customs

57. The birth customs among Kurubas are more or less similar to those among Lingayats excepting for the fact that they do not tie a *linga* round the child's neck as none among them wear it. They perform a ceremony on the 5th day after birth of the child when they worship Goddess Satvai and then the child is named after the 9th day. Some name it on the 9th day and some on the 13th. They, unlike the Lingayats observe 9 days as a period of pollution.

Death Customs

58. They bury the dead and their burial rites are more or less similar to those practised by Lingayats. However, they observe a period of mourning and pollution for nine days. They perform special services on the tenth day and on the twelfth their casteman are given a feast. They perform some annual ceremonies called *'Shradha'* every year, generally in the latter half of *Bhadrapad.*

(C) *Harijans*

59. There are 19 households of Harijans in the village. Among them Holayas with a population of 76 are more numerous. There are 15 households of Holayas as against 4 of Madars. All the Harijans in the village live in a secluded corner of the village, as they are classed as untouchables. They still continue to suffer several handicaps of untouchability in spite of the legislative and administrative measures taken by Government. For thousands of years, this section of the Society had been ignored and they have remained inarticulate. Even now the changes in legislation have not brought them much closer to the content and spirit behind these administrative efforts. They still do not dare enter the temples or the public eating places. Surprisingly even among themselves, they observe certain distinctions. The Holayas consider themselves as superior to the Madars and do not accept food from them. Madars in turn do not accept food from the Holayas.

60. They are dark, middle sized, and muscular. Their mother tongue is Kannada. Educationally, economically and socially both Holayas and Madars are very backward. They eat non-vegetarian food, when it is available. They eat flesh of dead animals and it is always a day of feast for them, should a bullock or cow die in the village. They are generally not clean in habits. Their residential area, though regularly swept, is not maintained clean.

Marriage customs

61. The offer of marriage always comes from the bridegroom's side, which has to pay a bride price. After the betrothal, a day is fixed for marriage in consultation with a *Jangam* or a Brahmin priest. The marriage is generally conducted by an elderly casteman. The turmeric paste rubbing ceremony is almost similar to that performed by Lingayats. The tying of the *mangalasutra* is, however, not done by the priest but by the boy himself. Another essential ceremony is the *'Dhare'* or pouring of water over the joined hands of the bride and the bridegroom.

62. Remarriage of widows is permitted among the Harijans. But she cannot marry a member of her deceased husband's *kul* or *Bedagu.* Generally such widow marriages are performed on the new moon day. Polygamy was allowed among them in the past but now it is not being practised. Divorces and separations are permitted but they take place very rarely. With the breaking of the sacred *'Tali'* a marriage ends. Formerly they used to leave young girls unmarried as *'Devadasis'* who maintained themselves by prostitution. This was more common among the Holayas, but now the local Harijans have practically given up this custom. At present there are only 2 *Devadasis* in the village.

Birth customs

63. The delivery is generally attended to by one of the elderly women of their own caste. Like the Lingayats, they worship Goddess 'Satvai' on the 5th day. The cradling ceremony generally takes place on the 12th day when five of their castewomen who are married are invited for a meal prepared from five sorts of grain. Five pebbles are also worshipped by the mother.

Death customs

64. They bury the dead. The dead body is carried to the burial ground, in a cloth or coarse woollen blanket. On the 7th, 9th and 11th day they observe some simple religious ceremonies. They observe pollution for a period of 10 days. Then every year they perform *'Shradha'* in memory of their departed ancestors. They also, at times, prepare small silver faces for worship in memory of their ancestors.

(D) *Muslims*

65. Muslims, who form about 22% of the village population have returned as belonging to the Syed,

Shaikh, Pathan and Nadaf divisions. All are Sunnis but majority of them know little about their religion. In dress, customs, thought and speech, they are like any other Hindu in the village. However they form a body bound by strong religious ties. They regularly arrange mass prayers and revere the shrine of Saklesaheb in the village. This shrine is also venerated by several Hindus, who observe vows to it.

66. Among the four divisions of Muslims, Sheikhs with a population of 132 are in the majority. In theory Shaikhs are the descendants of Sidiks and Farukhs but many of the local Muslims appear to be later converts. Similarly Syeds are said to be the descendants of Fatima and Ali and Pathans are said to be the followers of Afghan mercenaries and military leaders who conquered and took service in the Deccan. But most of the Muslims in the village appear to be later converts.

67. They speak Urdu at home and Kannada with the other people. They are non-vegetarians but their poor economic conditions do not permit them to have non-vegetarian food as often as they would like to have it. They are of middle height, strong and sturdy. They are accustomed to do hard work in the fields. Their women observe *Purdah* when moving out of the village.

Marriage customs

68. Girls are generally married when they reach the age of puberty. Divorces and widow marriages, though permitted are rare. The negotiations for a marriage are generally initiated by the bridegroom's side. Female folk from the bridegroom's side visit the bride's place and see her. The visit is returned by the bride's people. If the match is accepted by both the sides, a day is fixed for settling the *'mahar'* which the husband has to pay the wife, the date of marriage etc. They have a *'arashina'* ceremony just as it is observed among other Hindu castes of the village, though it varies in some detail. The marriage is generally performed at the bride's place. In the marriage pandal only the bridegroom is seated for the *'Nikekhani'* ceremony. Three members of the caste who are designated as 'Shahid', 'Vakil' and 'Witness' enquire of the bride's mother as to the bride price (*mahar*), she expects. This is recorded in a register. Then they come to the bridegroom and enquire of him. His consent is recorded in a register. Then some elderly women of the caste will tie the *Tali* round the bride's neck and the marriage is solemnised. The marriage is generally conducted by a *Kazi* who comes from Bijapur.

Birth customs

69. Birth of the first child generally takes place in the girl's parental place, where she goes in the seventh month of pregnancy. Soon after birth, the *Mulla* or Kazi offers prayers. The naming ceremony is performed on the fortieth day. After the childbirth the mother keeps to the house for forty days. During this period she cannot offer prayers. On the 40th day the child is cradled.

Death customs

70. The disposal of the dead is by burial. When fatal symptoms appear, some hymns from *Kuran* are recited into the ears of the dying man. When all is over, the toes of the dead are united and the body is given a wash with hot water and anointed with scents. The name of the deceased is written on the chest in sandal oil and some lamp black (*kazal*) is put by the *Kazi* in his eyes. After another bath the body is straightened. Then it is wrapped in a shroud with three knots—one at the head, one near the waist and one near the feet. Then it is laid on a bier and carried to the burial ground in a procession. All along the party will be reciting prayers. After prayers at the grave, the body is buried with the face leaning on its right side so as to face the West—in the direction of Mecca. There will be some more ceremonies on the third, seventh and the fortieth day.

Houses and Housetypes

71. The houses in the village generally form a linear assemblage with streets running between parallel rows of houses. Most of the houses abut on the streets without any open yards at the back or in front. The annual rainfall being of the order of about 20″ only, the houses generally have a rectangular ground plan with flat roofs. Most of the houses adjoin each other and so very few houses have windows. A few houses have small openings in the side walls, which present an excuse for windows. Thus almost all the houses are ill-ventilated, dark and dingy. The only way for natural light to enter is either from the front or the hind door. A few houses have openings in the flat roofs. These are called *'Belkindis'* and are meant to provide escape for the smoke and also for some light to enter. But these *'Belkindis'* are too small and in the rainy season they have necessarily to be closed to prevent rain water from dripping in. In short the houses are small, smoky, dark and dingy and do not present healthy conditions of living.

72. Added to this there is another factor. Majority of the houses have no separate cattlesheds. They tie

their cattle in a part of the living room. This practice of using a part of the residential house as a cattleshed must have started to prevent cattle from being lifted away. It is said that years back cattle liftings were very common. Some nomadic tribes moved from village to village and used to lay their hands on whatever cattle they could find. To prevent such mischief this practice must have started and now they are forced to continue it due to bad planning in laying out the village. Hardly any open space is left out on any side of the house with the result that they have no space near the house to construct an independent cattleshed.

73. Again majority of the houses have no separate bath rooms. They have to bathe either in the open or in a part of the kitchen, with the result that there is no privacy. Many people prefer to bathe in the streams flowing nearby.

74. Table 13 presents information about housetypes by roofs. It is seen from this table that out of 142 households in the village, 137 reside in houses with flat mud roofs and 5 in houses with thatched roofs. Thus nearly 96.5% of the households reside in houses with flat mud roofs. The only tiled building in the village is the *Dharmashala*. This building had country tiles till recently and now they have been replaced with Mangalore tiles of interlocking type.

75. Table 13A classifies the houses with reference to the type of walls. Out of the 142 households in the village, 140 households reside in houses with stone walls, 1 in a house with mud walls and another in a house with walls made from thatching material. In other words, 98.6% of the households in the village reside in houses with stone walls, 0.7% in houses with thatched walls.

76. Table XII presents information regarding households with reference to the number of rooms in their use. The information contained in this table has been condensed in the statement below, working out at the same time, the percentage for each category.

S. No.	No. of rooms	No. of households	Percentage of households	Population	Percentage of population
1	2	3	4	5	6
1	No regular room	2	1·41	3	0·39
2	One room	93	65·49	452	58·77
3	Two rooms	38	26·76	249	32·38
4	Three rooms	4	2·82	23	3·00
5	Four rooms	2	1·41	15	1·95
6	Five rooms	2	1·41	17	2·21
7	Six and more rooms	1	0·70	10	1·30
	TOTAL	142	100·00	769	100·00

77. It is seen from the above statement that majority of the households reside in houses with one or two rooms. To be exact 92.25% of the households and 91.15% of the population reside in houses with one or two rooms. In houses with no regular rooms are included those in which a single covered enclosure is used for all purposes. That is one and the same enclosure includes a kitchen, living space, store etc. Only 9 households with a total population of 65 occupy three or more number of rooms. On an average one room is occupied by 5.4 persons which shows that the houses are generally congested.

78. Generally on entering a house, one encounters the largest room in it. On one side they tie the cattle and on the other side which lies at a slightly raised level, they store their agricultural produce and some small implements etc. This part also forms the living room. Proceeding further there is the kitchen, with a small space in one corner for bathing purposes. A few houses have independent store rooms.

79. Most of the houses are built from material that is locally available. Building stones are available in plenty in the neighbouring hillocks. Mud required for the roofs or walls is also available in the fields. Black earth called *Halumannu* is preferred for house construction as the wet mud when laid into bricks and sun-dried, becomes very hard and strong. Wood for doors is generally brought from Bijapur. At times they purchase readymade doors, and door frames from the carpenters at Bijapur and sometimes they get them prepared from the local carpenters. Thatching material is collected from the fields. There are three masons in the village who attend to the construction work.

80. They generally select an auspicious day in consultation with the astrologers for starting the construction of a new house. The foundations run about 2 to 3 feet deep and are covered with loose stones and hardened earth. The walls are raised to a height of 8 to 10 feet providing about 1½ feet thickness. The walls are generally made of stones and plastered with mud. The roof is then laid with wooden rafters, covered with bamboo matting and reeds, and then a layer of mud about 1 foot thick is plastered on it.

This plaster on the roof is called *'Melmudde'*. Whenever the roof starts leaking heavily, the *'Melmudde'* is replaced. They also do not allow any grass to grow on it, as such growth endangers the roof. Mud roofs keep the interior cool in summer and warm in winter. It is said that the mud roofs also provide good hiding places for the scorpions. Occasionally, scorpions do drop down from the roofs particularly in summer when the heat in their hideouts becomes intolerable.

81. The months of *Ashadha* and *Pushya* are avoided whenever a new construction is taken up. They always start the construction work with a ceremony called *Gudli Puja,* when they offer worship to the implements and also to the first sod of earth that is taken out. They have a second ceremony at the time of fixing the threshold and the last and important ceremony at the time of housewarming.

Dress, hairstyle and other decorations

82. The mode of dress among all the castes in the village is practically the same. Even Muslims who wear pyjamas in other areas, wear *dhoties* here and their mode of dress among both the sexes is similar to that of the Hindus. The men's apparel generally consists of a turban, a sewn upper garment called 'shirt', and an unsewn lower garment called *Dhotara.* The turban is generally made of mill-made cloth and is about 6 yards in length and half a yard in breadth. It is usually white in colour. A few of the residents also wear caps, either black or white. The shirt is either full sleeved or half-sleeved. It is also made of coarse mill cloth. Some elderly persons wear a long, loose, full sleeved jacket without collar, caled 'Double-kasi Angi'. Some wear locally stitched banyans. Coats are reserved usually for ceremonial occasions or for occasions when they are required to visit Bijapur or other urban places. Among the younger folks, bush shirts are also getting popular. The *dhoti* is usually 6 to 9 cubits in length and about 45 inches in breadth. It is worn with a *kacha.* In the fields, the Dhoti is tucked up to the knees.

83. The wearing apparel of the women consists of a saree and a sewn upper garment called *'Kuppasa'*. The sari is about 8 yards in length and 45 inches in width. It is much varied in design and colour. Generally they use handloom sarees. All of them wear saries without a *kachcha.* The sari is worn round the waist, with the longer part serving as a skirt in covering the limbs and the shorter serving as a cloak to cover the bosom, shoulders and the head. There are several handlooms in Bijapur District and places like Ilkal, Mahalingpur, Rabkavi-Banhatti, etc., are famous for handloom sarees. The *Kuppasa* also made out of handloom cloth, leaves the arms below the elbow and the neck bare and the two loose ends at the front are either buttoned up or tied into a knot. Young girls wear skirts and blouses.

84. The mode of dress for festive occasions is also more or less similar excepting for the fact that the cloth from which the dresses are stitched is usually richer. The villagers use footwear made by the local cobblers. In most of the households use of a *kambli* (coarse woolen blanket) is common. It serves as an all weather companion to a farmer.

85. The women of all castes part their hair in the middle and tie it at the back into a knot. Young girls plait it at the back like a pig tail. Men generally have a close cut crop. Some women in the village blacken their teeth by using a powder called *'Hallittu'*. It is said that this powder strengthens the teeth and the gums. Tattooing is quite common, the tattoo marks being generally of floral designs. Toilet goods like face creams, face powders etc., are not much in use.

Ornaments

86. The love of Indian women for ornaments is proverbial. Those who cannot afford ornaments of rich metal go in for ornaments made of silver, brass or glass at least. Of late plastics also have come into the picture. In the past women used to prefer heavier types of ornaments like *sarige, thol bandi* etc. But now they have lighter ornaments. Fashions and customs have changed no doubt. But more than this, the present economic conditions in the village also do not permit the use of heavier ornaments. The men, not to be outdone, also wear a few ornaments. At least a few do so.

87. *Mangalsutra* worn by women has not got mere ornamental value. It is a symbol of the marital status of a woman and married women of all castes use it as long as their husbands are alive. It is generally the Hindus who are more fond of ornaments. Muslim women hardly wear any ornaments and when they wear them, they are generally made of glass or silver. The Harijans generally have one or two ornaments of silver. Any attempt to prepare a list of ornaments would necessarily be a long one because they vary much in size and shape. But that does not mean that every household possesses all of them. Again there are no ornaments which are worn by people of only a particular caste. An attempt has been made below to make a list of ornaments seen in the village:

	Local name of ornament	Material used	Approximate weight	Approximate cost Rs. p.
A. *Young Children* :				
(*a*) Neck	Lingadkai Sarpani	Silver	2 tolas	4·00
(*b*) Ear	Muruku	,,	6 gunjis	4·00
(*c*) Wrist	Bilwara	,,	1½ tolas	4·50
(*d*) Waist	Udadara	,,	2½ ,,	8·00
(*e*) Legs	(*i*) Thode	,,	8 ,,	25·00
	(*ii*) Kalkadaga	,,	2 ,,	14·00
	(*iii*) Pendegejji	,,	4 ,,	14·00
B. *Women* :				
(*a*) Neck	(*i*) Manglasutra	Gold & glass beades.	8 gunjis	10·00
	(*ii*) Sakale	Silver	2 tolas	12·00
	(*iii*) Sarige	Gold	8 ,,	800·00
	(*iv*) Gunditikka	,,	5 ,,	500·00
	(*v*) Gejjitikka	,,	5 ,,	500·00
(*b*) Ear	(*i*) Vali	Gold	½ ,,	50·00
	(*ii*) Bugudi	Gold & pearls	½ ,,	70·00
	(*iii*) Jhumki	,,	½ ,,	80·00
	(*iv*) Chanti	Gold	½ ,,	60·00
(*c*) Nose	(*i*) Moogbottu	,,	3 annas	40·00
	(*ii*) Mugnattu	Gold	4 ,,	50·00
	(*iii*) Mugti	Gold & pearls	4 ,,	60·00
	(*iv*) Moogbattu	Silver	3 ,,	12·00
(*d*) Arms	(*i*) Tol sarige	,,	1 tola	3·00
	(*ii*) Tol Bandi	,,	20 tolas	60 00
(*e*) Wrist	(*i*) Bilwar	,,	4 ,,	32·00
	(*ii*) Kangan	,,	8 ,,	60·00
	(*iii*) Patli	Gold	2 ,,	200·00
	(*iv*) Todas	,,	5 ,,	500·00
(*f*) Fingers	(*i*) Ungura	Silver	4 annas	1·50
	(*ii*) Ungura	Gold	4 ,,	50·00
(*g*) Waist	(*i*) Nadupatti	Silver	10 tolas	30·00
(*h*) Leg	(*i*) Gejjibille	,,	4 ,,	12·00
(*i*) Big toes	Renagodu	,,	4 ,,	12·00
(*j*) Small toes	Kalungara or surali	,,	4 ,,	12·00
C. *Men* :				
(*a*) Neck	(*i*) Sarapali	Gold	2 ,,	200·00
	(*ii*) Sarapali	Silver	2 ,,	10·00
(*b*) Finger	Ungura	Gold	4 annas	50·00
(*c*) Waist	Udadara	Silver	5 tolas	15·00

Household Goods

88. Information regarding possession of furniture, possession of consumer goods and certain habits like the use of mosquito nets, soaps etc., have been tabulated in tables 12, 12A and 12B. A glance at these tables clearly indicates that the residents of Tidagundi are basically poor. The main problem that faces them is one of subsistence and they can hardly think of purchasing furniture and other consumer goods. Nature too has not been kind to them. Though the soil is good, the rainfall is generally erratic with the result that they cannot draw full benefit from the good soil and their hard working habits. Again unlike the tendancies found in urban areas, the villagers do not feel the necessity of possessing any items of furniture. Their coarse woollen blankets and carpets and mats serve all purposes and so even those who can afford to have some furniture, do not possess it. As is evident from table 12, there are only 6 items of furniture in the village. Of course in collecting this information, the furniture found in hotels, shops, schools and other public places have not been considered. Also *'Horasus'* are excluded. *'Horasus'* are wooden frames fixed with nets made of coir or hemp. They serve as cots and are used particularly at the time of deliveries. Such cots are possessed by most of the households. All the furniture tabulated in table 12 is found with Lingayats only.

89. Table 12A presents information about the possession of consumer goods. It is seen from this table that most of the consumer articles found in the village are owned by Lingayats. Out of the 71 lanterns in the village 42 belong to Lingayats. All the 5 petromax lights belong to Lingayats. Out of the 33 torch lights, 21 belong to Lingayats. The only kerosene stove in the village belongs to Lingayats. 6 out of the 12 bicycles belong to Lingayats. The 2 radio sets belong to Lingayats. Out of the 6 clocks and 7 wrist watches, 5 of each belong to Lingayats. The Shaikhs among Muslims form the caste next in order in possessing consumer goods. These factors clearly indicate that in this poverty stricken village, Lingayats are economically better off as compared to any other caste.

90. Table 12B shows that no household in the village is in the habit of using mosquito nets. 34 households in the village do not use washing or toilet soap. And none in the village gives his clothes for washing to the washerman. Most of the washing work is done by the women of the house and they do so on the banks of the streams.

Food and Drinks

91. Tables XVII and XVIII present information regarding the food habits of the villagers. It is seen from Table XVIII that excepting for 57 Lingayat households and 3 Maratha households, all the households take non-vegetarian food. Thus 42.25% of the households consist of vegetarians and the remaining 57.75% consist of non-vegetarians. But even these non-vegetarian households take such non-vegetarian food only occasionally, as their poor economic conditions do not permit the intake of non-vegetarian food more often. The Lingayats are vegetarians. Their religion also does not permit them to touch meat. But 4 of the 61 Lingayat households have returned as non-vegetarians. The Marathas, generally consume non-vegetarian food. But some of the Maratha households in the village have returned as vegetarians. Eggs, chicken and mutton generally form the menu for non-vegetarian food. The Muslims and the Scheduled Castes eat beef. The Muslims, however, do not touch pork.

92. Table XVIII also shows that jowar forms the staple food of the majority. Out of the 142 households in the village, Jowar is the staple food of 135 households and among the remaining households, rice and ragi is the staple food of 6 and rice is the staple food of one. Jowar is generally consumed in the form of bread locally called *'rotti'*. This is generally consumed with spicy and hot curries made of pulses and vegetables. The vegetables commonly used are brinjals, lady's fingers, potato, onion, carrot, radish, tomato, beans, leafy vegetables etc. Some grow them in their lands but majority purchase them on the shandy days. Among the vegetables brinjals and onions are the most commonly used. They prepare a spicy curry of whole brinjals, which is very popular in this region. Onions too, they consume in large quantities. They eat it raw or cooked. *'Chatni'* prepared out of tamarind, chillies and salt is also very common. At times they prepare pickles from raw mangoes, lemons etc., and store it for the rainy day. The pulses commonly used are gram, horsegram etc. The consumption of wheat is generaly restricted to festival days or on days on which they have to entertain guests. Wheat is consumed in the form of *chapatis*. Their special sweet dishes are *Holige, Huggi* and *Kadabu. Holiges* are baked pancakes of sweetened wheat and split gram. *Huggi* is prepared from boiled wheat or cereals like gram and jaggery. *Kadabus* are sweetned gram balls which are fried.

93. The common medium for cooking is safflower oil or groundnut oil. Ghee is not being used generally. The consumption of milk and milk product is also low and is practically restricted to only the richer Lingayats. Milk is often consumed in the form of butter milk or is used for preparing tea, which as a beverage is gaining much popularity. As is evident from table

11(B), out of 142 households in the village only 46 households do not take tea. Even among these 46 households, a few persons do consume it in the hotels. The use of jaggery is more common than sugar as is evident from table 11A.

94. Table XVII shows that 139 of the 142 households in the village take 3 meals a day. The menu for all the three meals is almost the same. The first meal taken at about 8 a.m. consists of jowar bread and some curries. These are usually prepared the previous day. In winter, the farmers go to the fields after their first meal at home. In summer, they usually go to the fields very early and so their first meal is carried to the fields. They generally have the second meal at noon. In summer they return home for this meal and in winter, this is carried to the fields. The menu for this meal as also supper is almost similar to that of the first meal. They have supper—the third meal—round about sunset and this is invariably taken at home. It is only, when the threshing operations are in full swing that this meal is carried to the fields. Whenever food is to be carried to the fields, it is taken by the female folk or children who after their own meal at home go to the fields to assist their male folk. In between these three meals, they often have tea. There may be a few persons who consume intoxicating drinks. But this is not openly admitted as consumption of such drinks is prohibited by law. Use of opium, *Bhang* and other narcotics is practically unknown.

CHAPTER III

ECONOMY OF THE VILLAGE

Economic Resources

(a) *Land*

95. Tidagundi is predominantly an agricultural village. As is evident from table IX, out of the 313 total workers, 170 or 54.31% have cultivation as their principal occupation and 118 or 37.70% have agricultural labour as their principal occupation. Thus these two groups connected with agriculture together constitute about 92% of the working population. Besides this there are several other households which have cultivation or agricultural labour as a secondary occupation. There are practically no industries in the village. Trade and commerce also is carried on a very limited scale. So land forms the most important economic resource of the village.

96. The village extends to 4,264 acres and 21 guntas in area. This is equivalent to about 6.66 square miles. The distribution of this land according to usage in 1959-60, 1960-61 and 1961-62 is as follows:—

Sl. No.	Type of utilisation	Year		
		1959-60	1960-61	1961-62
1.	Net area sown	3,805·12	3,801·15	3,821·05
2.	Current fallows	206·10	210·07	190·12
3.	Barren and unculturable land	228·25	228·25	228·25
4.	Permanent pastures and grazing land	24·14	24·14	24·14
	TOTAL	4,264·21	4,264·21	4,264·21

97. This shows that about 90% of the total land is under plough. The current fallows consist of small patches of land in several survey numbers. The soil in these patches is either defective being stony or marshy being on the banks of the streams. A few cultivators also leave such patches uncultivated to provide grazing facilities for their own cattle as the grazing facilities provided by Government are quite inadequate. The barren unculturable land includes *gaothana* about 17 acres and 30 guntas, roads about 69 acres and 39 guntas, burial ground about 7 acres and 3 guntas, streams about 72 acres and 21 guntas, Potkharab about 33 acres and 31 guntas etc. The soil predominantly consists of blacksoil, though red loam is also found near the *Gaothana*.

(b) *Livestock*

98. Livestock and land form the twin pillars of an agrarian economy. In fact next to land, it is livestock which forms an important economic resource for the village. The bullocks provide the motive power for the ploughs. The cattle form the most important source for manure. The cows and she buffaloes also provide milk for the young and the old. So, naturally cattle are loved very much, so much so, that they occupy a part of the living house and are tended with as much care as they bestow on their own family members. However, sufficient attention is not being paid to their proper breeding. The breeds most common among the bullocks in the village are *Khillari* and *Jowari*.

99. In table 7, the livestock statistics of the village are presented. The information was collected early in 1962. At a later date *i.e.*, in December 1962, the Village Level Worker under the National Extension Scheme has also collected similar statistics. The totals recorded by these two agencies at two different periods are tabulated below:

Sl. No.	Description	Cattle wealth early in 1962	Cattle wealth as found in Dec. 1962
1	Breeding Bulls	..	..
2	Working bullocks	122	159
3	Cows in milk	51	107
4	Cows dry	81	96
5	Youngstock	110	113
6	He buffaloes	..	..
7	She buffaloes in milk	17	25
8	She buffaloes dry	19	19
9	Youngstock	18	44
10	Sheep	67	207
11	Goats	66	237

100. Before proceeding further, some explanation appears to be necessary as to why there are such large variations particularly in respect of cows, bullocks, sheep and goats, when the statistics pertain to the same

year. It has to be observed that prior to 1962 and even in 1962, the agricultural conditions in the village were not satisfactory. There was scarcity of fodder and so when the conditions are acute, the cultivators dispose of some cattle and purchase them again when the agricultural operations are in full swing. The statistics collected in December 1962, pertain to the period when the agriculturists had all their cattle with them for field work. Similarly the goats and sheep are usually taken to the fields for penning them there, after the crops are harvested. It is considered that the fields manured this way yield a luxurient crop. So, according to the season, their number within the village limits varies.

(c) *Other Resources*

101. There are practically no other economic resources in the village. A majority of the villagers, who do not own land or cultivate land, work as agricultural labourers and occasionally as general labourers. There are only three small scale industries in the village and they are tailoring, weaving and carpentry. One Kuruba household works on tailoring, two Kuruba households at weaving and one Lingayat household at carpentry. These are all carried out on a very small scale and are more or less servicing centres. There are only 5 households in trade and commerce and their trade is also conducted on a small scale. There are two households in service and 1 in the hotel business. There are two households which are engaged in masonry. Thus for all practical purposes, land and livestock are the only important economic resources in the village.

Factors influencing economic life in the village

(a) *Land tenures and land reforms*

102. In order to improve the conditions prevailing among the cultivating classes a number of far reaching and important legislative measures of agrarian reforms were brought into force in the erstwhile State of Bombay, in which the village stood included till the Reorganisation of States on 1-11-1956. Land Reforms Programmes have a two-fold objective. First, to remove such impediments as have arisen because of the agrarian structure inherited from the past, and secondly, to reduce disparities in the ownership of land and to instil a sense of security into the tillers of the soil. In pursuance of these objectives, which are related, several legislative measures have been enacted. The aim of all these measures is to effect wholesome changes in the rural economy and social relations subsisting in the countryside. In short, these measures set out to reform the system of land revenue and rent, abolish feudal dues, and other levies and forced labour, provide fixity of tenure with permanent heritable rights to tenants of agricultural lands, and afford relief from the crushing burden of rural indebtedness.

103. The most important of these agrarian legislations is the Bombay Tenancy and Agricultural Lands Act, 1948, which secures among other things, fixity of tenure to the tiller and prevents rack-renting. It also provides for the equitable distribution of land in peasant proprietorships by restricting the landlord's power to take possession of land for personal cultivation, and giving the tenant the option under certain circumstances to purchase the land cultivated by him at a price to be determined by a tribunal. It prevents the sale of land to non-agriculturists and also restricts the sale of such land in the following order of priority (i) tenant of the land, (ii) cultivator of the neighbouring land, (iii) co-operative farming society, (iv) any other agriculturists. Maximum rents have also been fixed in the case of irrigated and non-irrigated lands. In order to see that no arable land remains fallow, the Government has taken power to assume management of the lands, which have remained uncultivated for a period of two years or more.

104. By an amending Act of 1952 which came into force on January 12, 1953, further changes were made by making the tenure of 10 years of ordinary tenants renewable for successive periods of ten years subject to the landlord's right to determine tenancy at the end of each period; in cases of termination of tenancy for non-payment of rent provision was made to give the tenant some time to clear off the arrears if the default was due to failure of crops or similar natural calamities; restrictions were placed on resumptions of land for personal cultivation; provision was made for the purchase of land by tenant on payment of price in instalments. In addition, the amending Act, introduced for the first time a new concept of economic holding.

105. Further major changes in the Law were made by the amending Act of 1955, whereby the protected tenants and ordinary tenants were put more or less on the same footing; ceiling areas and economic holdings were fixed; restrictions were put on new acquisitions of agricultural lands saying that the total holdings should be limited to the ceiling area; the maximum and minimum limits of rent were fixed by providing that the rent should not be less than twice or exceed 5 times the assessment of Rs. 20 per acre, whichever

is less, the tenant paying the land revenue and other Government dues; under certain circumstances, on a day fixed as the *'tillers day'* the tenant was to be deemed to have purchased the land held by him by paying in instalments a price between 20 and 200 times the assessment as determined by the tribunal; the tenancy rights were also made heritable.

106. On the Reorganisation of the States, when this village came to be included in the new State of Mysore, it was decided by the State Government to bring out uniform Tenancy Laws for the whole State and so by an ordinance of 11-3-1957, which was subsequently replaced by Act No. XIII of 1957, the operation of the provisions of the Bombay Act relating to resumption by land-lords and purchase by tenants was suspended. Thereby the right of the landlord to resume land for personal cultivation as well as the provisions whereby the tenant became the owner of the holding under certain circumstances, were kept in abeyance. Recently *i.e.*, from 2-10-1965, a new law has been brought into effect in which most of the reform measures already discussed above have been incorporated. It will take sometime to watch the effects of the new measures.

107. However in the past, though it has to be admitted that the Reform measures had some effect on the agrarian economy, these cannot be said to have been fully and successfully implemented. There is not much evidence of improvement in the condition of the farmer. In several cases the farmers continued to hold land on oral leases and therefore could not establish their title to the land they cultivated. Because of the high rent, they continued to pay under pressure and that too mostly in kind—which offers greater scope in extortion than payment in cash does—they were left with very little to subsist on and much less to invest in essential inputs for agriculture. In spite of the limits placed on the maximum rents payable under the tenancy laws in the village the common practice is to demand half of the produce as rent in *masari* lands and one-third in black soil lands. In several cases, the landlords who could exert enough pressure on the poor and illiterate tenants, evicted them by fair or foul means. In some cases they continue to till the land as lessees on oral agreement but are treated as daily labourers on the land and thus the records show the land as personally cultivated. Such conditions are not conducive to a step up in the agricultural output. In the village, however, the land is mostly cultivated by the owners themselves and there are very few lands which have been leased out to others for cultivation. Even this low number of tenant cultivators has shown signs of further decrease. In 1951, there were 40 persons in the village who used to depend on cultivation of lands taken on lease, for their maintenance. At the time of the present survey 1963, their number has decreased to 15. At the same time the number of persons depending on agricultural labour for their maintenance has increased from 146 in 1951 to 245 in 1963.

108. Another important Land Reforms Measure was the abolition of all the *Inams* and *Jahgirs* by the various Acts. These *Inams* had created some intermediaries between the Government and the tillers and these intermediaries generally used to levy some obnoxious levies on the tillers. The lion's share in the produce always used to go to these intermediaries and the tillers could hardly eke out a subsistence living. In the village the total extent of *Inam* lands covers an area of 636 acres and 22 guntas distributed as follows :

Nature of Inam	Area in acres and guntas
1. Jat Inam	84-07
2. Dewasthan Inam	21-25
3. Kulkarniki and Paragana Inam	90-25
4. Service Inam (useful to Govt. and community)	440-05

Out of these *Inams*, the *Jat Inam*, *Kulkarniki* and *Paragana Inam*, Service Inams useful to community have already been abolished and the lands are brought under *Khalsa* tenure by the levy of full assessment. Government is contemplating to abolish some of the other *Inams* also.

109. Another important land reforms measure is the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, 1947. This seeks to cure the evil of excessive fragmentation or sub-division of agricultural holdings, and to prevent its recurrence in future. Under this Act a 'fragment' is an area of land less than the standard area fixed by the Government for any local area. It is provided that no fragment can be transferred except to the owner of a contiguous survey number or its recognised sub-division. No fragment can be leased to any person other than a cultivator of a contiguous plot and no estate can be partitioned, so as to create a new fragment. So far, though the creation of new fragments has been stopped by law, the proceedings for consolidation of small holdings have not yet been started. And even the steps so far taken to prevent further fragmentation do

not appear to be quite adequate. At present any fragments newly created are not recognised in the Revenue Records. So also illegal transfer of fragments is also not recognised. But the people continue to divide their property and even create new fragments, especially at the time of inheritance or division of family holdings. Thus in such cases the position of occupancy as shown in the records is quite different from what it is actually on the fields. Such defects can be remedied only by starting the consolidation proceedings early.

110. Another law that has provided relief to the agricultural debtors is the Agricultural Debt Relief Act, 1939, which has been amended from time to time. This law provides for the adjustment of debts of all persons engaged in agriculture including agricultural labourers. Likewise the Bombay Moneylenders Act, 1946, provides for the control and regulation of moneylending by allowing only licensed moneylenders to advance loans at rates of interest not exceeding the maximum fixed by law.

(b) *Land improvement*

111. The cultivation in the village is generally dry. The soil is rich black, but the rains are always uncertain. It stands included in a tract which is usually affected by scanty rains. Thus off and on it has to face famine and scarcity conditions. Of late attempts are being made to irrigate some of the lands. At the time of this survey, an area of about 58 acres and 29 guntas had been brought under irrigation. Out of this about 40 acres are irrigated by 15 wells and 18 acres and 29 *guntas* by channels. They have a programme of irrigating more lands by drawing water from the Makhanapur tank and growing sugarcane.

112. This village has been taken up for contour bunding preventing erosion of soil. Under this soil conservation scheme an area of 145 acres and 2 guntas were bunded prior to 1954 at a cost of Rs. 2.695. The cost per acre had been worked out to Rs. 19-60. Now it is proposed to extend this bunding work to another 84 acres and 37 guntas. The estimated cost of this scheme is Rs. 4,665 giving an average cost of Rs. 54.73 per acre. Under this scheme, Government proposes to meet 25% of the cost as subsidy and the balance is recovered from the occupants of the land in 15 instalments. Thus 75% of the cost is treated as a loan repayable in 15 years and this loan amount carries an interest of 4½%. It was noticed in the course of inspection of the fields that several bunds erected in the past have not been maintained properly. They need repairs and also constant attention to see that they do not get damaged.

113. The villagers also have to pay more attention to the removal of weeds from the fields. The soil is rich and so if the weeding operations are neglected, the whole field forms a bed of weeds thus impeding the luxuriant growth of sown crops. Of late, the villagers have taken to the iron ploughs which plough deeper than the wooden ploughs and as such are helpful in removing deep rooted weeds.

(c) *Industrialisation*

114. As already stated there are practically no industries in the village. There are also no attempts to introduce any new industries or to expand the industrial activities already existing. One household of carpenters, one household of tailors and two households of weavers of coarse woollen blankets represent the industrial sections of the population.

(d) *Expansion of source of finance*

115. The farmers are generally in need of credit facilities for conducting their agricultural operations and the importance of making available prompt credit to the villagers during agricultural operations cannot be underestimated. This village is usually drought stricken and so the need for prompt credit is felt all the more. To provide such credit facilities to the needy agriculturists a co-operative society called "*Halliya* Vividha Uddeshagal Sahakari Sangha" was started in 1954. This Society covers the villages of Tidagundi, Makhanapur and Domnal. 64 farmers from the village have enrolled as its members. In spite of the credit facilities provided by this Co-operative Society, the people still look to the private money-lenders for obtaining loans and that too in spite of the fact that these private moneylenders charge interest at exhorbitant rates which may go up to 36%. This is because some of the farmers are defaulters in the repayment of the dues taken from the Society. Many of them have also obtained loans from Government in the form of *Tagai* and are yet to repay them. The villagers on their part, say that they are forced to approach the private moneylenders as the advancement of loans by the Co-operative and Government agencies is not prompt.

Expansion of Marketing Facilities

116. Tidagundi is just 13 miles from Bijapur where a shandy and a cattle bazaar are held on every Sunday.

This village is connected with Bijapur by a good black-topped road which runs as National Highway 13. Besides this, they can also attend the shandies at Kannur or Harti on every Monday. But most of their transactions are conducted at Bijapur.

Infiltration of urban influences

117. No urban influences are visible in the village excepting that there is some change in the dress habits of the younger generation. They are giving up the traditional headgear of a turban and leave their head bare or wear a cap. So also bush shirts and bush coats are slowly appearing in the village. The habit of drinking tea is on an increase. They also visit the cinema houses in Bijapur. But for some of these changes in their dress and food habits and forms of entertainment, there does not appear to be any variation in their daily routine.

Economic Activities and Nature of changes

(a) *Livelihood classes*

118. For the purposes of the 1961 Census, the population of the village was first divided into two broad groups—workers and non-workers—and then the workers were further subdivided into 9 industrial categories according to the nature of the principal work, the principal work being that on which a worker spends major portion of his working hours regularly. In 1961, the population of the village was 758 with 275 workers and 483 non-workers among them. The workers were then divided into the following 9 categories:

Sl. No. Principal Occupation	Males	Females	Total
I Cultivation	148	28	176
II Agricultural Labour	48	14	62
III Livestock, Fishery etc.,	8	..	8
IV Household Industry	6	..	6
V Manufacture other than household industry	3	..	3
VI Construction	2	..	2
VII Trade and Commerce	2	3	5
VIII Transport, Storage etc.	1	..	1
IX Other Services	12	..	12
TOTAL	230	45	275

119. The concepts adopted for the present survey were similar to those adopted for the 1961 Census. But in 1951, the concepts were different. The population then was not divided into workers and non-workers. But it was divided into two broad classes *viz.* agricultural classes and non-agricultural classes and in these two classes both the active workers and non-workers were included. Non-workers were also so included in these two classes then, as even though they did not actively participate in any economic activity, they were dependent on such activity for their maintenance along with the other members of the household. There was also some difference in the concepts adopted for determining the principal and secondary work. In 1951, the stress was more on the income factor than the time factor in deciding the principal work. Thus in 1951 that work which provided more income was considered as the principal work. On the other hand in 1961 that work on which a worker regularly spent more time was considered as the principal work irrespective of the fact whether he derived more income from it or not. As the concepts adopted for this survey were similar to those accepted for the 1961 figures, it is necessary to compile the information collected at the time of this survey according to the concepts adopted for the 1951 census, to make the two figures comparable On doing so the results achieved are as shown below :

Livelihood classes	1951 census population		1963 Survey population	
	No.	Percentage	No.	Percentage
I. *Agricultural Classes* :				
(*i*) Cultivation of owned land	336	58·95	431	56·05
(*ii*) Cultivation of land taken on lease	40	7·02	15	1·95
(*iii*) Agricultural labour	146	25·61	245	31·86
(*iv*) Non-cultivating land owners	..	..	6	0·78
II. *Non-agricultural Classes* :				
(*i*) Production other than cultivation	21	3·68	16	2·08
(*ii*) Trade and commerce	3	0·53	19	2·47
(*iii*) Transport	..	..	..	..
(*iv*) Miscellaneous sources and other services	24	4·21	37	4·81

120. It would be evident from the above statement that there has been practically very little change in livelihood classificaion during the 1951-1963 period. In 1951 the agricultural classes formed 91.58% of the total population and in 1963 they form 90.64%. During the 1951-1963 period, the population has increased by about 35% but the number of tenant cultivators has decreased from 40 in 1951 to 15 in 1963.

On the other hand there is a considerable increase in the number of agricultural labourers. They have increased from 146 in 1951 to 245 in 1963. These changes appear to be due to the Land Reform measures. Some of the tenants who have been evicted by lawful or illegal means have turned into agricultural labourers.

121. In the non-agricultural section, though there has been some increase in the number of persons depending on trade and commerce, there have been no vast changes in the trading and commercial activities of the village. The increase is only on account of setting up a few grocery shops and a tea shop. The number of persons dependent on production other than cultivation has actually recorded a decrease. It was 21 in 1951 and in 1963 it is 16. This shows that there is absolutely no development in the industrial field. On the other hand there is actually a setback. These household industries being not sufficiently remunerative, some persons have turned as agricultural labourers. Slight variations in other economic activities do not need any comment.

(b) *Workers*

122. The population of the village has been divided into two broad groups—workers and non-workers—according to their participation in economic activities. A person who is gainfully employed in any economic or socal activity is taken as a worker, provided he or she satisfies the criteria laid down for workers for the purpose of the 1961 census. Persons who do not satisfy these criteria are classed as non-workers.

123. Table VIII presents information about workers classified by sex and broad age groups. It is seen from this table that there are 313 workers consisting of 216 males and 97 females. In other words workers constitute 40.70% of the total population and among 313 workers 69.01% are males and 30.99% are females. The sexwise position of workers in the different age groups is as follows:

Sl. No.	Age group	No.	Male Workers Percentage among male workers	No.	Female workers percentage among female workers
1	0—14	12	5·56	7	7·22
2	15—34	107	49·53	46	47·42
3	35—59	77	35·65	41	42·27
4	60	20	9·26	3	3·09
	TOTAL	216	100·00	97	100·00

124. Table IX presents information about the workers classified by sex, broad age groups and occupations. It is evident from this table that 170 persons are workers with cultivation as their principal occupation. This shows that 54.31% of the workers are principally cultivators. Among them 115 have no other secondary occupation. Of the 55 workers at cultivation with a secondary occupation, 54 have agricultural labour as a secondary occupation. Similarly 118 persons or 37.70% of the total number of workers are working principally as agricultural labourers and among these 118 persons 115 have no other secondary occupaion. Thus 92.01% of the total workers are principally engaged in cultivation or agricultural labour. The number and percentage of workers in the different principal occupations is shown below:—

S. No.	Principal occupation	No. of workers	Percentage of total workers
1	Cultivation	170	54·31
2	Agricultural labour	118	37·70
3	Trade	9	2·88
4	Household Industry	3	0·96
5	Construction	4	1·28
6	General labour	1	0·31
7	Hotel keeping	2	0·64
8	Service	6	1·92
	TOTAL	313	100·00

125. All the female workers in the village excepting 1 work principally as cultivators or agricultural labourers. There is only one woman who runs a petty shop. All working children aged below 14 years are engaged only in cultivation or agricultural labour.

(c) *Non-workers*

126. Information regarding the activity of non-workers has been tabulated in table XI. It is seen from this table that 55.71% of the non-workers consist of dependents, 13.60% are students, 30.48% are household workers; and 0.21% are beggars. Of the 254 dependents in the village, 242 are aged below 14 years. The 5 dependents in the 35—59 age group are persons who do not have good health and 7 dependents aged above 60 years are too old to work. There are 62 students in the village and out of them 56 are aged below 14 years. All the household workers are females. There is one beggar in the village who is in the 15—34 age group.

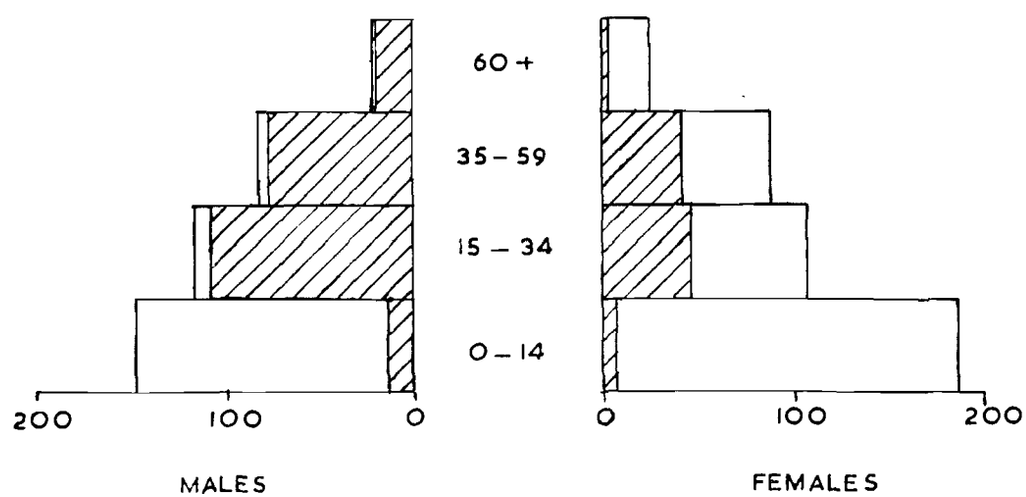
9—2 Cen/Mysore/68

TIDAGUNDI

BIJAPUR TALUK

BIJAPUR DISTRICT

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



M.S.N

(d) *Ownership of economic resources*

127. In Table XXV information about the ownership of land etc., has been tabulated. All households having interest in land figure in this table. Persons may be interested in agricultural land in three ways *viz.* (A) those who cultivate their own land (B) those who lease out their land to others for cultivation and (C) those who take lands from others for cultivation. These three types of interests have been indicated by the symbols, A, B, and C. In certain cases, there will be mixed types of interest. For example cultivators of own lands may also be taking up land on lease from others for cultivation. Such cases have also been separately treated. From this table it is evident that in the village 31 out of 142 households have no ownership, occupancy or tenancy interest in the land. Considering this aspect castewise it is seen 87% of the Lingayat households, 68% of the Kuruba households, 66.66% of the Maratha households, 66.66% of the Holaya households, 50% of the Madar households, 100% of the Talwar households and 77.42% of the Muslim households have such interest in land. Other households among these communities may have interest in land in the sense that lands provide them with opportunities for work as agricultural labourers. But such interest is not represented in this table. Information about the number of households having interest in land among the different castes is tabulated in the statement below:

Nature of interest	Names of Caste						
	Lingayat	Kurubar	Marathi	Holeya	Madar	Talavara	Muslims
No land	8	8	1	5	2	..	7
A	45	15	2	10	2	3	20
B	1	..	..	..	..	..	2
C	3	1	..	..	..	..	..
A+B	..	..	..	..	..	..	1
A+C	4	1	..	..	..	..	1
TOTAL	61	25	3	15	4	3	31

128. A study of table XXV shows that there is only one household which cultivates less than 1 acre of owned land and that household belongs to a Holaya. There are 3 households cultivating between 1 and 2.4 acres of land each. Among them 2 are Lingayat households and 1 of Holaya. There are 6 households cultivating between 2.5 and 4.9 acres. 4 of them belong to Kurubas, 1 to Holaya and 1 to Muslims. 18 households cultivate between 5 and 10 acres and 83 households cultivate more than 10 acres. This clearly proves that majority of the cultivating households in the village, cultivate more than 10 acres. These 83 households cultivate in all 3298.14 acres. It has to be made clear that in this table as well as in XXVA and XXVB the area is given in acres and cents and not in acres and guntas. This table also indicates that Lingayats form the biggest farming community in the village.

129. Table XXVA gives information about the ownership of land by the various castes within the limits of Tidagundi village. Out of the 102 land owning households of the village, 61 own land extending over 15 acres each within the village limits, 14 households own between 10 and 15 acres each and the remaining 27 households own less than 10 acres. The residents of Tidagundi own about 2,223 acres of the total arable land. The village covers an area of about 4,264 acres of which 3,821 acres are sown. So about 1,598 acres of the land in the village is owned by persons who are not residents of the village.

130. Table XXVB gives information about the land owned by the residents of Tidagundi outside the limits of their own village. In all 41 households own 750.74 acres of land outside the limits of their own village. These lands are distributed in 8 villages, but most of them are within the limits of Makhanapur village. In fact about 508 acres out of these 750 acres held outside are in the limits of Makhanapur. Among these 41 households owning land outside Tidagundi, 25 belong to Lingayats, 11 to Muslims, 3 to Kurubas and 1 each to Marathas and Talwars.

(e) *Primary and secondary occupations*

131. Table XIII presents information about the primary and secondary occupations of the different households in the village. Out of the 142 households in the village 140 are economically active. 2 households consisting of 6 persons are economically inactive. Out of these 140 households which are economically active, 71 households have only one occupation. 43 of them do cultivation only, 20 only agricultural labour, 4 only business, and 1 each only service, construction contracts, hotel keeping, and general labour. Thus about 50% of the economically active households have only one occupation and the remaining 50% have one or more secondary occupations along with their main occupation.

132. The representation of the different households in the respective occupational groups on a

consideration of the principal occupation only is as shown in the following statement:

Sl. No.	Principal Occupation	Households engaged	
		Number	Percentage of the total households
1	Cultivation	75	52·83
2	Agricultural Labour	49	34·50
3	Household Industry	4	2·82
4	Trade and Commerce	5	3·52
5	Service	2	1·41
6	Contract work	1	0·70
7	Construction	2	1·41
8	Hotel keeping	1	0·70
9	General labour	1	0·70
10	Non-workers	2	1.41
	TOTAL	142	100·00

133. It is thus seen that 124 of the economically active households are principally engaged in cultivation and agricultural labour. Besides them several other households are engaged in cultivation or agriculutral labour as a secondary occupation. To be exact 7 households have cultivation as a secondary occupation and 3 households have agricultural labour as a secondary occupation.

(f) *Changes from the traditional occupations*

134. There have been practically no changes in the traditional occupations in the village. Cultivation and agricultural labour have been the traditional occupations of majority of the households, and it continues to be so even to this day. It is true that Kurubas are traditionally the weavers of woollen cloth and rearers of sheep and there are 25 households of Kurubas in the village. But these Kurubas have given up sheep rearing for quite a few generations and have taken to agriculture. There are only 2 households of Kurubas which pursue weaving of woollen blankets. So also the Madras are traditionally leather workers. The Madras no doubt continue this tradition of theirs but it is only on a small scale.

Description of Different occupations

(A) PRACTICES CONNECTED WITH AGRICULTURE

135. Agriculture forms the most important economic activity of the village. Cultivation is practically dry. The acreage under irrigation is only 58 acres and 29 guntas. Out of this irrigated area 40 acres are under well irrigation and the remaining 18 acres and 29 guntas are irrigated by channels. The villagers have a plan to increase the area under cutivation by taking advantage of the tank in the village limits of Makhanapur and when this is done, they propose to put a considerable area under sugarcane.

136. An idea about the cropping pattern of the village can be formed by a study of the following statistics pertaining to 1959-60, 1960-61 and 1961-62.

Sl. No.	Name of Crop	Area in Acres					
		1959-60		1960-61		1961-62	
		Total	Irrigated	Total	Irrigated	Total	Irrigated
1	2	3	4	5	6	7	8
1	Rice (autumn)	2.10	..	22.00	5.00	27.00	2.03
2	Jower (*Kharif*)	2.08	..	3.05	..	..	..
3	Jowar (*Rabi*)	3,036.28	..	2,993.22	..	2,921.16	..
4	Bajra	275.05	..	270.00	..	254.02	..
5	Maize	3.00	3.00	3.15	3.15	5.10	5.10
6	Wheat	74.15	9.10	66.18	10.25	102.20	5.37
7	Other cereals	2.00	..	2.00	..	3.00	..
	TOTAL CEREALS	3,413.26	12.10	3,360.20	19.00	3,313.08	13.10

1	2	3	4	5	6	7	8
8	Gram	5.00	..	6.00	..	30.00	..
9	Tur	6.03	..	8.04	..	15.10	..
10	Other Pulses	14.34	3.05	14.33	3.15	56.15	5.15
	TOTAL PULSES .	25.37	3.05	28.37	3.15	101.25	5.15
	TOTAL FOODGRAINS .	3,439.23	15.15	3,389.17	22.15	3,414.33	18.25
11	Vegetables	7.14	7.14	6.34	6.34	7.00	7.00
12	Fruits	6.00	6.00	6.00	5.00	2.20	2.20
13	Other food crops	13.11	..	15.11	..	10.27	5.12
	TOTAL FOOD CROPS .	3,466.08	28.29	3,417.22	34.09	3,435.00	33.17
14	Cotton	24.17	..	32.08	..	58.25	..
15	Other fibres	1.27	..	1.10	..	1.05	..
	TOTAL FIBRES .	23.04	..	33.18	..	59.30	..
16	Groundnut	216.06	..	230.05	..	205.10	..
17	Castor	0.05	0.05	0.03	..	0.05	..
18	Seasamum	0.10	..	0.08	..	2.00	..
19	Linseed	15.05	..	14.08	..	2.10	..
20	Other oil seeds	82.09	15.16	102.27	15.35	106.15	15.12
	TOTAL OIL SEEDS .	313.35	15.21	374.11	15.35	106.15	15.12
21	Sugarcane	..	..	..	..	8.10	8.10
22	Other non-food crops . .	2.05	2.00	3.04	3.00	2.02	2.00
	TOTAL AREA UNDER CROPS .	3,805.12	46.10	3,801.15	53.04	3,821.02	58.29

137. The practice of raising pulses as mixed crops along with the principal crop is followed. The mixed crops generally raised are pulses with jowar, safflower with groundnut etc. The advantages of rotation of crops are well understood and as far as possible it is practised.

138. The soil is quite rich and black. It is considered particularly good for raising rabi crops and that explains the reason for a large area being under *rabi* jowar. This type of soil is capable of retaining moisture for a long period. There are some lands with red soils also. These are called *'Masari'*. But the rainfall is quite uncertain, not only in quantum but also in distribution. As a result this area often faces conditions of scarcity and famine. For that matter, practically the whole of Bijapur Taluk is often subjected to famines. The statements appended below clearly indicate how the crops are adversely affected almost every year in the Taluk from 1940-41 to 1960-61.

Statement showing rainfall area affected by scarcity and relief measure taken etc. in Bijapur Taluk during the period from 1940-41 to 1949-50

Year	Annual rainfall (in inches)	Area affected in Sq. miles	Estimated yield of crop annewari		Amount of land Revenue suspended	Amount of land Revenue remitted	Expenditure under famine relief under Head 54 FAM	Amount of Tagai distribution under			Remarks
			In the Taluk as a whole	In scarcity affected area				Wells	LIL Act	Subsidy	
1	2	3	4	5	6	7	8	9	10	11	12
1940-41	12'26	516'5	7'1	4'3	1,40,792-3-6	2,662-15-0	1,100	..	15,605-0-0	..	
1941-42	12'42	537'0	6'7	4'1	1,51,123-4-6	1,75,949-15-4	7,368	..	Not available	..	
1942-43	11'46	822'5	5'4	3'1	1,94,551-1-6	1,126-12-8	57,291	..	Do.	..	
1943-44	27'11	7'7	7'4	5'2	635-15-0	..	1,10,016	..	Do.	..	
1944-45	27'60	..	7'5	..	..	1,40,792-3-8	..	..	Do.	..	
1945-46	16'18	26'1	7'0	5'2	11,954-10-1	1,51,123-4-5	..	..	Do.	..	
1946-47	22'76	20'1	6'9	5'0	9,051-6-7	1,94,551-1-6	..	..	Do.	..	
1947-48	20'18	196'2	6'7	5'2	38,620-0-4	635-15-6	..	..	Do.	..	
1948-49	26'77	9'4	7'1	5'2	985-4-0	..	772	..	Do.	..	
1949-50	23'49	35'4	6'9	4'4	11,967-13-2	11,954-10-1	..	..	2,54,060	..	

Statement showing rainfall area affected by scarcity and relief measures taken etc. in Bijagur Taluka during the period 1950-51 to 1960-61

Year	Annual rainfall	Area affected in Sq. miles	Estimated yield of crop annewari		Amount of land revenue suspended	Amount of land revenue remitted	Expenditure under famine relief under Head 54 FAM	Amount of Tagai distribution			Remarks
			In the Taluka as a whole	In Scarcity affected areas				Wells	LIL Act	Subsidy	
1	2	3	4	5	6	7	8	9	10	11	12
1950-51	20'122	72'5	6'7	4'5	19,493-12-3	9,051-6-7	..	..	40,680-0-0	..	
1951-52	21'13	724'1	5'4	2'2	1,87,494-13-3	28,620-0-4	4,478-0-0	..	2,38,690-0-0	..	Rs. 4,45,283-0-11 pies was spent for scarcity bunding works in the year (52-53).
1952-53	11'48	367'8	4'9	2'3	2,50,018-7-1	9,934-8-3	16,132-15-1	..	3,32,826-0-0	..	
1953-54	26'48	29'5	6'7	3'5	10,405-1-0	9,829-13-5	9,108-0-0	..	62,107-0-0	..	
1954-55	20'52	3122'5	6'1	3'5	1,01,943-1-6	9,853-0-10	..	..	60,961-0-0	..	Rs. 15,462 spent on scarcity bunding.
1955-56	27'49	270'1	6'5	3'7	79,922-7-1	10,968-12-9	..	..	1,05,276-0-0	..	
1956-57	15'70	811'0	4'9	2'1	1,87,901-0-0	12,433-7-3	..	..	1,68,990-0-0	..	Rs. 6,12,119 spents on scarcity bund.
1957-58	27'72	82'1	6'3	3'3	18,028-4-6	12,382-4-10	..	..	1,13,800-8-0	..	
1958-59	13'92	260'1	6'1	2'5	73,947-11-9	11,985-13-0	..	44,750	84,000-0-0	19,000	
1959-60	22'46	591'5	5'3	3'2	1,73,134-13-6	11,975-13-6	..	..	1,82,815-0-0	..	Rs. 2,06,007 spent on scarcity bunding.
1960-61	21'98	238'1	6'3	3'4	66,830-8-0	1,87,901-0-0	..	3,29,264	1,13,744-0-0	2,415	

139. Such unfavourable seasonal conditions often hamper the agricultural pursuits in the village and roundabout areas. Their unstable economy often results in the inadequate means to check the natural tendency of the soil from getting exhausted. The only manure that the lands occasionally see is the farm-yard manure and that too is not prepared systematically. All the refuse from the cattleshed and other rubbish is collected in pits and at the time of spreading this manure, it is taken to the fields in carts. Green manure is practically unknown. So also the use of chemical fertilizers, insecticides etc., is very limited.

140. Most of the husbandmen are following the traditional methods of cultivation, though some of them do use improved seeds etc. For ploughing operations, both the traditional wooden ploughs and iron ploughs are used. There are 60 wooden ploughs and 23 iron ploughs in the village. Occasionally seeds are treated with chemicals before sowing. But the use of such chemicals, chemical fertilizers etc., is generally limited to the bigger landlords only.

141. As already stated, the scheme of contour bunding for soil conservation has been introduced in the village as far back as in 1954. But the area so bunded covers only a few hundred acres. And these bunds too are not in a proper state of repairs. It is necessary not only to maintain them in proper order but also to extend the area under such bunds, so as to conserve the soil as also the scanty water that collects during the monsoons.

142. The practice of rendering reciprocal aid is prevalent in the village. It is locally known as '*Muyya*'. The organisation of man power is also systematised. The able-bodied adults do all the hard jobs in the fields. Weeding and intercultural operations are generally monopolised by the women excepting when the weeds are deeprooted. So also women lend an able hand at the time of harvest, particularly harvests of groundnut, cotton etc. Young children attend to all odd jobs besides tending cattle. And of course all these operations are generally carried out under the guidance and supervision of experienced elderly people. During busy seasons like harvesting labourers from the neighbouring villages and Lamanis from the neighbouring *Tandas* come to the village in search of work. The daily wages for adult males range between Re. 00.75 and Re. 1 and for adult females between Re. 00-50 and Re. 00-75. Children are usually paid Re. 00-50 per day. In summer the agricultural work runs from morning to noon and in winter they work from about 10 A.M. to 6 P.M. At times agricultural labourers are also engaged on annual basis. The wages in such cases are fixed between Rs. 250 to Rs. 400 per annum. If clothing, food etc., is provided to the labourers the wages are fixed at about Rs. 200 per annum.

143. By and large the agriculturists reckon the seasons from the position of the sun and carry out all their operations according to them. The calendar of agricultural activities in the village is as follows:—

Sl. No.	Month	Month according to Hindu calendar	Agricultural operations
1.	April-May	Chaitra-Vaishakh	Preparation of land Reclamation work Ploughing with wooden and iron ploughs.
2.	June	Jyestha	Sowing of paddy, groundnut, kharif, jowar etc. Ploughing of *rabi* fields.
3.	July	Ashadh-Shravan	Weeding operations in fields with *kharif* crops.
4.	August	Bhadrapada	Do.
5.	September	Aswija	Sowing of *rabi* jowar, harvesting of some minor crops.
6.	October	Kartik	Sowing of wheat, safflower, harvesting of *kharif* jowar, groundnut etc.
7.	November	Margasira	Harvesting of khari jowar—Weeding operations in fields with *rabi* crops.
8.	December	Pushya-Magha	Weeding and intercultural operations in lands with *rabi* crops.
9.	January	Magha	Harvesting of *rabi* jowar. Iron Ploughing of some lands.

144. Considering the cropping pattern of the village, it would be seen that *rabi* power groundnut, wheat and bajra are the important crops of the village. At this stage some of the practices relating to the growth of these principal crops of the village may be considered.

(i) *Rabi jowar*

145. Every year about 3,000 acres in the village is sown with *Rabi* Jowar. This crop is grown in fields

with black cotton soil. The pre-sowing operations are generally conducted between April and June. If deep ploughing is to be done by iron ploughs, the work is undertaken in January and February. By such ploughing deep lying clods of earth get exposed to sun and air and thus the fertility increases. Iron ploughs are worked with 6 to 8 bullocks and is not an annual process in every field. In April and May the land is ploughed with wooden ploughs. Generally two ploughings are done, one lengthwise and the other breadthwise. These ploughings are followed by harrowing the fields which is also done two or three times in every field.

146. When the sowing season approaches, the farmers get active. They generally select an auspicious day to start the sowing operations. They consult the astrologers and also worship the local deities. The sowing operations are conducted with the help of a seed drill with 4 bills. The seed drill is locally known as *'Kurige'*. The seeds rate is about 5 seers per acre. The seeds are not generally treated with any chemicals before sowing. The farmers keep apart a few ears of corn of the previous season for seed purposes. Generally some pulses are also raised as mixed crops with jowar. Both jowar and the pulses are sown at the same time. The sowing operations are completed in September and about three weeks later weeding and intercultural operations are started. Weeding operations are generally carried out by engaging female labourers. These operations are repeated once or twice at intervals of 15 days each. The crop starts ripening in January. Then agricultural labour from the neighbouring villages also flows into the village.

147. The crop is harvested by cutting it about six to eight inches above ground level. The cut crop is collected into bundles and then carried to the threshing floor. For the threshing floor, they generally select a hard bit of ground in the field itself, level it and prepare it by further hardening the surface. The surface is then given several washes with cowdung emulsion. A post is fixed at the centre. The ears of corn are separated from the stems and spread round this post, the grains are separated from the ears by treading them under cattle feet. For this purpose a row of 6 8 bullocks are tied to the post and they are moved round and round and in this operation they tread the ears of corn spread under their feet. The separated corn is collected into heaps and this is called *'Rasi'*. The threshing operations are generally conducted at night as the bullocks do not get tired quickly, the weather being cooler at nights than during day. A few agriculturists thresh the corn by using stone rollers also. After the *'Rasi'* as worshipped, they carry the grains home. The jowar stem provides very good fodder to the cattle and is stacked in huge heaps called *'Banvis'*.

148. The approximate expenditure on raising rabi jowar in acre of land is as follows:—

Item	Amount
(*a*) Preparation of land (ploughing, harvesting etc.)	5·00
(*b*) Farm-yard manure (once in 3 or 4 years)	15·00 (on an average per year)
(*c*) Sowing operations including cost of seed	20·00
(*d*) Weeding & intercultural operations	15·00
(*e*) Harvesting, threshing etc.	15·00
TOTAL	90·00

149. In a good year the produce of *Rabi* Jowar is about 4 quintals per acre and normally it is about 3 quintals. In addition they get fodder, which is also valued very much as a cattle feed. The mixed crops are harvested in February and March.

(II) *Groundnut*

150. For the fields to be sown with groundnut, the pre-sowing operations in the field are almost similar to those conducted in the fields growing jowar. The sowing operations for groundnut start soon after the onset of the monsoons. The seed rate is about 24 seers per acre. There are two main varieties of groundnut, one is the erect variety (Spanish improved) and the other is the spreading variety (Pondicherry). In the village the spreading variety is popular. The crop is generally sown in June, 18 to 24 inches apart and harvested after about 4½ months. A couple of weeks after sowing, the weeding and intercultural operations start. These operations are repeated at intervals of about three weeks each. In September, the weeds are removed by hand and in October the harvesting operations are started. The creepers are removed by harrowing and then the deep lying nuts are handpicked by engaging female labour. The wages for harvesting are usually about 1/8th of the produce and for the last pickings about 1/4th of the produce.

151. The approximate cost of cultivation of groundnut in an acre of land is as follows : —

Item	Amount
Preparation of Land	25·00
Farm yard manure about 8 cartloads once in 3-4 years	15·00 per annum
Sowing and harrowing	30·00
Intercultural and weeding operations	20·00
Harvesting	20·00
TOTAL	110·00

The yield in a good year is estimated at about 4 quintals.

(III) *Wheat*

152. The pre-sowing operations in the fields meant for wheat are similar to those meant for *rabi*-jowar. The land for wheat is prepared by repeated ploughing and harrowing. In the beginning the land is worked somewhat deep—about 3 to 3½ inches, and later harrowings are done to a depth of 1½ to 2 inches. Harrowing is usually done after every shower of rain. Wheat is sown with the help of a seed drill and the seeds are drilled about 12 inches apart. The seed rate is about 40 lbs. per acre. The sowing operations are followed with the weeding and intercultural operations for other crops. And the crop ripens after about 150 days, and is harvested by uprooting. Usually safflower is sown along with wheat as a mixed crop. This is sown in separate lines after every seven lines of wheat. It is also grown as a strip all along the border of the plot. The cost of cultivation of wheat is almost the same as for jowar. The yield of wheat is about 400 to 500 lbs. per acre and that of safflower is 150 to 180 lbs. Wheat is a delicate crop, very much susceptible to weather conditions. It is often attacked by rust and other diseases locally known as *Kumkum Roga.*

(IV) *Bajri*

153. There is a considerable area under this crop in the village. Annually more than 250 acres are sown with this crop. This is also locally known as *Sejje.* Bajri is a supplementary crop to jowar in the drier parts of this region. It is mostly raised in these areas of inferior soils. where usually jowar is not grown. It is an important crop in light soils and it does remarkably well even under low rainfall conditions. This crop is sown in June or July and ripens towards the beginning of November. The crop is seldom watered or manured. It does best when the climate is moderately dry and when the monsoon rain comes in light downpours and there is plenty of sunshine between showers. At times it is also raised as a mixed crop sown with pulse mixtures.

154. The land is prepared by ploughing to a depth of four to six inches and harrowing two or three times. After the sowing operations, the land is intercultured two or three times and the crop is harvested in November. The cost of cultivation of this crop in an acre of land is about Rs. 50. The yield is about 500 to 700 lbs. per acre.

Utilisation of the produce

155. In Table XXIV, information regarding the disposal of the agricultural produce is tabulated. It is seen from it, that this village consumes most of the cereals and pulses produced locally. It can be said to be surplus in only a few fruits like Bananas, sugarcane and cotton. In fruits too it cannot be called surplus because they avoid consuming them even when needed, so that they can earn some money by selling them. They are generally disposed of in the market at Bijapur and at times in the shandies at Horti and Domnal. Jowar is usually stored in underground pits, called *Hagi.* Those who produce in small quantities, store it in bags.

(B) PRACTICES CONNECTED WITH ANIMAL HUSBANDRY

156. As already stated, the villagers look after their cattle with as much care and devotion as their own family members. In the village besides some locally bred cattle called *'Jowari'* there are some of *Khillar* breed. The *Khillari* is purely a draught purpose breed, being fast and hardy for road work as well as for field work. Many believed that this breed is a derivation of the *Amritmahal* but is not so compact or fine in quality or so active as the best specimens of the *Amritmahal* breed. This breed seems to have a strain of the grey white cattle of the north in its composition. The *Jowari* bullocks are also well adopted to draught purposes. They are hardy and strong and are capable of pulling heavy loads. But they are a bit smaller in size than *Khillar.*

157. The grazing facilities provided for the village are quite inadequate. Only about 20 acres of land are assigned as pastures and so many cultivators leave a few patches in their arable land uncultivated, to provide grazing facilities for their cattle. Most of the cattle are stallfed. They are generally taken to the

banks of the streams for exercise. The natural growth of grass is also generally poor due to the inadequate and ill distributed rainfall and so the village has to face fodder problem, when the rains fail totally.

158. The nearest centre for obtaining veterinary aid is at Kannur, about 4½ miles away. At Kannur there is a stockman who treats minor ailments of the cattle. The nearest Veterinary Dispensary is at Bijapur, 13 miles away. The villagers treat the cattle for all minor ailments in the village itself. The common cattle diseases are foot and mouth, anthrax etc.

159. This region is known for its large number of cattle fairs and weekly bazaars for exhibition and marketing of cattle. These cattle fairs start just after the end of *Kharif* season and continue upto the end of summer. These cattle fairs generally coincide with some *jatra* or the other so that the cultivator combines sale and purchase of animals with recreation and shopping at the end of the season's hard work. At Bijapur, a weekly cattle market is held every Sunday. An annual cattle fair is also held there in the 3rd or 4th week of January. This fair is known as Siddeshwar cattlefair and about 22,000 animals of Krishna valley, *Khillar* and *Jowari* breed assemble, there at the time. Another big cattle fair is held at Jamkhandi in the 2nd or 3rd week of April. This fair is known as Amrai cattle fair. About 8000 cattle of the above breed gather there.

160. The villagers do not attach much importance to proper breeding of the cattle. There is no breeding bull in the village. The nearest artificial insemination centre is at Bijapur. The milking qualities of cattle and buffaloes of the village can be stepped up considerably by proper breeding, feeding, and management, so also the draught qualities of cattle and wool and mutton qualities of sheep. The main feed of the animals is Jowar stems. In feeding working bullocks and cattle-in-milk receive more consideration than the other cattle. The bullocks are fed on cottonseeds and groundnut oil-cakes or horsegram during seasons of heavy work. The diet of buffaloes-in-milk is also supplemented with cottonseed and groundnut oil cakes.

(C) Practices regarding industries and other occupations

161. There are practically no industries worth mentioning in the village. There are two Kurubas who weave coarse woollen blankets called '*Kambli*'. These Kurubas collect wool from Bijapur, Horti, Kannur etc., and weave '*Kamblis*'. A *kambli* requires a to 3½ Kgs. of wool and a person can weave a *kambli* in about 2 days. They can work only during summer, when the weather is dry. They earn, about Rs. 10 as wages for weaving one '*Kambli*'. A few Kurubas collect wool from several villages and send it to the Co-operative Society at Ranebennur, thereby earning a small margin of profit. There is one Kuruba household of tailors, which stitches blouses, shirts etc., from the cloth supplied by the customers and there is one carpenter who attends to the repairs of agricultural implements.

162. There are few trading establishments in the village. There is one tea shop which is also used as a gossiping centre by the villagers. The few shops in the village deal in groceries, tobacco, etc., in retail. They obtain their supplies from Bijapur and do retail business in the village retaining a small margin of profit. They have often to extend credit facilities to the customers. Some of the agricultural labourers also trade in barter system. They give the grains collected by them as wages, to the traders and in exchange obtain their necessities. In such cases usually the trader is the gainer. There are a few households which sell milk to the hotel keeper here and also send it to Bijapur on bicycles.

Indebtedness

163. It is really a difficult task to collect information about indebtedness, income and expenditure. In the first place, majority of the villagers are illiterate and do not maintain any accounts and so they are unable to explain any matters relating to their budget with authenticity. Then some households consider indebtedness as a stigma to their family honour and so hesitate to give correct facts and then there are a few who feel that they would get some assistance from Government if they boost up their expenditure figures and reduce income figures. A few incur debts for one purpose and utilise it for quite some other purpose, which is in no way related to t former. This tendency is particularly noticeable mong the farmers who obtain loans from Co-operative and Government agencies for agricultural purposes and utilise it for other purposes like domestic expenses, marriages, repayment of old debts etc. These are some of the handicaps which the investigator has to face in making enquiries on these topics. Sometimes the probings of the investigators are also viewed with suspicion by the villagers. They doubt if the Survey is not conducted to levy more taxes if at the end of the Survey, the results indicate a large surplus with any family.

It is only after trying to clear off all such doubts that this information has been collected and tabulated. Even then it cannot be said to be very authentic as some allowances have to be made for the inaccurate replies received.

164. Tables XXIII, XXIIIA, and XXIIIB present information regarding indebtedness in the village. Table XXIII shows that in the village 64 out of 142 households are indebted to the tune of Rs. 28,400. So the average debt per indebted household comes to about Rs. 443. The amount held in debt by the households in the different income groups shows an increase with the rise in income. Thus if the amount held in debt by the households in the below Rs. 25 income group is 14.000. it is Rs. 2,690 in the Rs. 26—50 income group: Rs. 6,220 in the Rs. 51—75 income group; Rs. 6,535 in the Rs. 76—100 income group and Rs. 11,555 in the Rs. 100 and above income group. This is so because it is easier to the households in the higher income groups to obtain loans and with the availability of credit facilities, the need for it also increases. Then excepting for the 2 households in the below Rs. 25 income group who together owe a debt of Rs. 1,400, the average indebtedness per household also increases with the income ranges. If the average indebtedness per household is Rs. 269 in the Rs. 26—50 income group. it is Rs. 365.90 in the Rs. 51—75 income group: Rs. 502.70 in the Rs. 76—100 income group and Rs. 525.25 in the Rs. 100 and above income group.

165. In Table XXIIIA information about indebtedness by causes is tabulated. It is seen from this table that the important factors which force them to incur debts are land development, ordinary wants, marriages livestock purchases etc. As the table indicates 39.70% of the debt is for land development, 24.65% for ordinary needs, 13.03% for marriages and 11.55% for livestock. It is doubtful if all the loans obtained for livestock and agricultural purposes are utilised for those very purposes. Many of them appear to have obtained loans from the Co-operative and Governmental agencies for agricultural purposes, and utilised the amount so obtained for other purposes.

166. Table XXIIIB presents information regarding sources of credit. The financing agencies in the village are the Co-operative Society, Government, Banks and private moneylenders. Government advances Tagai loans and also loans under the National Extension Scheme. The Co-operative Society issues short term loans for agricultural purposes. With the private moneylenders, the purpose is not important but the security and interest chargeable receives more consideration. It is seen from this statement that out of Rs. 28,400 outstanding, Rs. 14,745 is due to the Co-operative Society and Rs. 11,055 is due to the private moneylenders. This clearly indicates that these are the biggest sources of credit. The private moneylenders charge interest even upto 36%. Even then people prefer to go to them as they can obtain the credit facilities promptly. In the village there is also a practice of advancing grains during loan periods. If a bag of jowar is advanced in any year, the borrower has to return a bag and a half or a bag and three quarters, the following year. Here the interest works out to 50% or 75%. Even then bad seasonal conditions force the poorer sections to obtain grains on credit at such exhorbitant rates of interest.

Co-operative Society

167. There is a Co-operative Credit Society in the village, which was started in 1954. It is a Multipurpose Co-operative Society and its name is 'Tidagundi Halliya Vividha Uddeshagal Sahakari Sangha'. It covers the villages of Tidagundi, Makhanapur and Domnal. Its office is situated in a small rented building at Tidagundi. The Society has a total membership of 104, of whom 64 are from Tidagundi. The Society is managed by a board of directors consisting of a nominee of the District Central Bank, Bijapur and 5 other elected non-officials. Among these 5 members, 3 are Muslims and 2 are Lingayats. All of them are cultivators. The Society has conducted 20 General Body meetings after its inception and the average attendance at these meetings is 27. The Managing Committee has met 9 times in 1962 and the average attendance per meeting is 5.

168. In 1959-60, the Society had a membership of 85 with a share capital of Rs. 3,470 and it had advanced loans to the extent of Rs. 4,620. In 1960-61, the membership had increased to 95 with a share capital of Rs. 4,075 and the Society had advanced Rs. 14,826. But the Society could recover only Rs. 869 from the amount outstanding and so there is a large amount which remains as unauthorised arrears with the members. So the Society has very much minimised its loan advancing activities.

Income

169. For a study of the income and expenditure pattern of the village, the 142 households in the

village have been grouped under the following 5 broad categories :

Category	Households	
	Number	Percentage of the total no. of households
(*a*) Households which derive major portion of their income from cultivation of owned land	72	50%
(*b*) Households which derive major portion of their income from cultivation of land taken on lease	3	2·1%
(*c*) Households which derive major portion of their income from agricultural labour	49	34·3%
(*d*) Households which derive major portion of their income from household industry	4	2·7%
(*e*) Households which derive their major portion of income from sources other than (a) to (d) above	14	10·9%

170. The distribution of these households in the different income groups is presented in tables XIX and XX. In Table XIX the monthly income groups are shown and in table XX the distribution is according to annual income groups. Table XIX shows that there are no households among owner cultivators earning less than Rs. 25 per month and that more than 50% of the households in this group earn more than Rs. 101 per month. As against this among agricultural labourers there are four households earning less than Rs. 25 per month and only 6 households or about 12% of the total number of households in this group earning more than Rs. 101 per month. This clearly shows that the income of the households of agricultural labourers is much less than that of the owner cultivaters. Similarly the income of households grouped under 'others' is also comparatively low and these two groups *viz.* agricultural labourers and others appear to form the poorest sections in the village.

171. If the percentage of households in the different income groups among these five groups are considered the results will reveal the following position :

Group	Percentage of households in the different income groups				
	Below 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 100 & above
(*i*) Owner cultivators	..	9·72	18·06	19·44	52·78
(*ii*) Tenant cultivators	..	33·33	33·33	...	33·34
(*iii*) Agricultural labourers	8·16	36·74	26·53	16·33	12·24
(*iv*) Workers at household industry	..	..	50·00	..	50·00
(*v*) Others	7·14	28·57	35·72	7·14	21·43

Among others are included 5 households doing trade, 3 households of contractors, 2 households of persons in service, 1 household of general labourers, 1 household of hotel keepers, and 2 economically inactive households.

172. It may be argued and rightly too that it would not be correct to do a comparative study of the income factors by taking a household as a unit. A household always varies in its size. There may be one household with ten members with only one earning member among them and there may be another household with a single member. So it would not be proper to say that the first household is economically better off if it earns slightly more than the second household. So in order to make the income and expenditure in the different groups comparable, the average income per equivalent adult male has been worked out for all the groups. This should give a fair indication of the economic stability of the different groups. The incomes per equivalent adult male in the five groups are Rs. 386-40 in the case of owner cultivators, Rs. 275-12 in the case of tenant cultivators, Rs. 202-10 in the case of agricultural labourers; Rs. 344-29 in the case of workers at household industry; and Rs. 255-04 among others. These figures clearly indicate that the agricultural labourers draw the lowest average income closely followed by persons included under 'others'.

173. At this stage, one more point needs elucidation. It is seen that there is much disparity between the incomes of cultivators and workers at household industry on the one hand and agricultural labourers on the other. What has been considered here in tabulating the information contained in this table is not the net income but the gross income. A cultivator has to spend on seeds, manure, labour etc., before he can get any income. A tenant cultivator has to pay rent to his superiors in addition to his meeting the costs of cultivation. A worker at household industry has often to purchase raw material and his net income is only the margin of profit that he realises. On the other hand agricultural labourers are not required to make any investment to draw his income. So if the net income is considered instead of the gross income as has been done, the gaps in the income of the different groups will get very much narrowed.

174. If the households in all the five categories are considered together, it is seen that 3.52% of the total households earn less than Rs. 25 per month; 21.13% earn between Rs. 26 and Rs. 50; 23.94% earn between Rs. 51 and Rs. 75; 16.20% earn between

Rs. 76 and Rs. 100 and 35.2% more than Rs. 101 per month.

Expenditure

175. The details of expenditure of households on various items correlated to the primary source of income (classified into 5 categories as has been done for discussing the income factor) as also their income range are presented in Table XXI. Taking an adult equivalent male as a basic unit, the average monthly expenditure per adult equivalent male in a household of owner cultivators is Rs. 33-49; of tenant cultivators it is Rs. 21-59; of agricultural labourers it is Rs. 17-19; of workers at household industry it is Rs. 29-64 and of 'others' it is Rs. 21-13.

176. A further analysis of the households in the five groups can be drawn by comparing the average monthly expenditure of the household in the different income groups. The results obtained are as follows:

Categories	Expenditure of households in the different income groups				
	Rs. 25 & below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & above
1	2	3	4	5	6
(*i*) Owner cultivators	..	45·64	69·52	89·75	233·89
(*ii*) Tenant cultivators	..	38·47	67·90	..	165·39
(*iii*) Agricultural labourers	20·01	42·57	60·28	80·74	146·05
(*iv*) Workers at household industry	..	..	64·83	..	130·36
(*v*) Others	11·56	38·26	64·89	89·30	159·15

177. Generally the economic conditions of a household can also be understood by considering what percentage of its total expenditure goes to meet the costs of food and other items which are considered as necessities. Poorer the households, greater is the percentage of its expenditure over necessities. In the village it is seen that the percentage of expenditure of owner cultivators on food is 38-13; of tenant cultivators it is 56.61; of agricultural labourers it is 70.04 of workers at household industry it is 40.36; and of others it is 56.54. These figures give a fair indication of the economic status of workers in the different groups.

178. To provide a comparative idea of the standard of living of the households in the different groups, some of the important items of expenditure are noted below presenting both the average monthly expenditure per equivalent adult male and percentage of the total expenditure.

Sl. No.	Items	Category-1		Category-2		Category-3		Category-4		Category-5	
		Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure	Expenditure per adult equivalent male	Percentage of total expenditure
1	Total food	12.75	38.13	11.94	56.61	11.78	70.04	12.00	40.36	11.87	56.54
2	Beverages	3.53	10.55	5.47	24.54	0.94	5.56	2.35	7.89	2.08	9.89
3	Clothing	2.31	6.91	1.88	8.46	2.17	9.99	2.12	7.16	2.01	9.56
4	Rent on land	0.33	0.97	0.06	0.24	0.04	0 28	0.05	0 07	0.06	0.29
5	Hired labour cultivation costs, etc.	3.27	9.78	0.79	3.49	0.25	1.76	1.55	5.22	0.71	3.39
6	Remittances	0.01	0.01	..	..	..	..	..	..	..	..
7	Education	0.48	1.43	..	..	0.13	0.82	0.06	0.21	0.44	2.16

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population Trends

179. In 1951, the population of the village was 570 consisting of 285 males and an equal number of females. In the 1961 Census, the population had increased to 758 consisting of 367 males and 391 females. So the population has increased by 32.98% during the 1951 and 1961 intercensal period. At the time of the present survey in 1963 the population is 769 consisting of 364 males and 405 females. So during the 1961-63 period the population has increased by about 1.4% only. During the 1951-1961 period, the population of Bijapur Taluk, Bijapur District and the Mysore State has recorded an increase by 18.2%, 18.8% and 21.4% respectively. Thus the rate of increase in the population of the village during this period is considerably more than that for the Taluk, District and the State. This is because between 1951 and 1961, fourteen new households have immigrated into the village. They mainly consist of cultivators and agricultural labourers. Between 1951 and 1961, the households have increased by 20 in number. They were 130 in 1951 and 150 in 1961. So during the 1951-1961 intercensal period, the households have increased by 15.38%. However, between 1961 and 1963, the number of households have decreased from 150 to 142. This decrease amounts to 5.63%. This is due to the fact that 2 households have emigrated from the village and a few have amalgamated with the other households. So between 1951 and 1963, the households have recorded an increase by 9.23% and the population has increased by 34.91%. The increase in male population during this period is 27.72% and in female population it is 42.11%.

Population by Age and Sex

180. Table II presents information regarding age and sex. It has already been noticed that in 1951, the number of males and females in the village was equal, each of them being 285. In 1961, the number of males was 367 and the number of females was 391. So there were 1,065 females for every 1000 males. At the time of this survey the male population has recorded a decrease, whereas the female population has increased. This time the male population is 364 as against 405 females. So the sex ratio at the time of the Survey is 1,112 females for every 1,000 males. The sex ratio for the Taluk and the District is 976 and 959 respectively.

181. From table II it is seen that 43.5% of the total population is aged below 14 years; 28.7% is aged between 15 and 34 years; 21.9% is aged between 35 and 59 years; and 5.9% is aged above 60 years. The working force mainly comes from the 15-59 age group and in this age group are included 50.6% of the total population.

Birth and death

182. The village Police Patil maintains a register in which he records the births and deaths in the village. The figures of births and deaths were available month-wise for the period from 1954 to 1962 excepting for the year 1961. They are as follows:

TIDAGUNDI: BIJAPUR

Year/Month→ ↓	Birth													Death											
	1	2	3	4	5	6	7	8	9	10	11	12	Total	1	2	3	4	5	6	7	8	9	10	11	12	Total
1952	Not available																								
1953	Do.																								
1954	4	1	2	0	3	3	5	1	2	6	3	2	32	1	0	1	1	2	1	3	2	2	0	0	0	13
1955	2	2	3	1	4	3	..	4	6	1	3	1	30	..	..	1	1	1	4	4	3	2	1	1	2	17
1956	1	2	2	2	2	1	3	3	3	3	..	..	22	..	..	..	..	4	2	1	1	..	1	3	5	17
1957	1	1	..	..	5	2	2	5	4	4	5	4	33	..	..	..	..	..	1	2	..	..	3	2	1	9
1958	2	4	2	2	2	..	..	3	5	2	2	1	25	2	1	1	1	1	2	1	..	..	1	3	1	14
1959	..	2	2	1	1	..	1	2	3	6	3	..	21	1	1	..	4	..	..	3	3	..	..	5	1	18
1960	3	3	2	..	1	3	5	2	4	5	2	2	32	1	..	..	1	..	3	3	2	1	..	3	1	15
1961	Not available																								
1962	3	2	2	2	1	5	4	..	1	1	2	2	25	..	..	1	2	1	1	1	2	2	..	2	1	13

183. The total number of births and deaths during this period comes to 220 and 116 respectively giving an average of 28 births and 17 deaths per annum.

Marital Status

184. With a view to study the marital status of the population, the population has been grouped into 4 categories viz. Never Married, Married, Widowed and Divorced or Separated. The information collected has been presented in table VI. It is seen from this table that 45.7% of the population consists of never married persons; 43.7% of married persons; 10.2% of widowed persons, and the remaining 0.4% of divorced or separated persons. If this position is considered sexwise, the results indicated are as follows:—

Sl. No.	Marital status	Males		Females	
		Number	Percentage of the total male population	Number	Percentage of the total female population
1	Never married	183	50·27	170	41·98
2	Married	163	44·78	172	42·47
3	Widowed	17	4·67	62	15·30
4	Divorced/ Separated	1	0·28	1	0·25
	TOTAL	364	100·00	405	100·00

185. It is evident from this table that the practice of performing marriages in childhood has not completely disappeared. There are 19 girls aged below 14 years who are already married. It is true that in the past child marriages were very common and it was practically a rule to marry a girl before she attained puberty. Then it was considered as a stigma to the family honour to keep any girl unmarried when she attained puberty. It was also customary to hide the fact of attainment of puberty by unmarried girls. But now the marriages take place at considerably higher ages. Another point that strikes the eye on a study of table VI is the considerably larger number of widows than widowers in the village. There are 17 widowers as against 62 widows in the village. The religious customs of a majority of the castes in the village permit widow remarriages. In spite of that widow remarriages are not looked to with much favour. Among many of the castes a remarried widow cannot enjoy all the privileges that a once married woman enjoys. A remarried widow cannot participate in several religious and social ceremonies. In the village there are only two instances of divorces or separations. This clearly shows that though the religious customs of a majority of the people permit such divorces or separations, they are rare occurrences. It is also worth noting that there is not a single unmarried person among those aged above 40 years. This clearly shows that marriage is a must for every person in the village.

Public Health and Medical Facilities

186. The climate of the village is dry and healthy. The village is not known for any chronic diseases. Epidemics also are rare occurrences. The nearest centre for medical aid is the allopathic dispensary at Kannur, about 4½ miles away. There is a subsidised medical practitioner stationed at Kannur. The common ailments in the village are cough, dysentry, diarrhoea, stomach upsets etc. All minor ailments are generally treated in the village itself by administering decoctions, herbs, roots etc. If the ailments persist, they obtain medicine from the Kannur dispensary and in case of serious ailments, they take the patients to Bijapur for treatment at the District Civil Hospital. There are also a number of private medical practitioners at Bijapur who treat the patients from this village. Maternity cases are generally attended to by the untrained *Dais* of the village. If any complications develop, the pregnant woman is taken to Bijapur for delivery.

187. The sanitary conditions in the village cannot be said to be satisfactory. The streets are narrow and there is no proper arrangement for drainage. The waste water from the houses flows into the streets forming cess pools here and there. There is not a single latrine in the village and the fields in the neighbourhood serve as places for toilet. Majority of the houses are dark and dingy without any arrangements for proper ventilation. Many of them are congested too. There is only one drinking water well for the whole village and in summer it practically dries up. Then some of the people go to the neighbouring streams and obtain water. The well is also not maintained in a proper state of repairs.

Literacy and Education

188. The educational and literacy standards of the village are very poor. It is seen from Table VII that the percentage of literates is hardly 9.2. As it is, this region is backward by educational standards. The percentage of literacy for Bijapur Taluk has gone from 21.2 in 1951 to 27.7 in 1961 and for Bijapur District from 17.4 in 1951 to 24.4 in 1961. But compared with the taluk and district figures, the village is still far more backward. Out of the total population of 769, the illiterates number 698. Among the

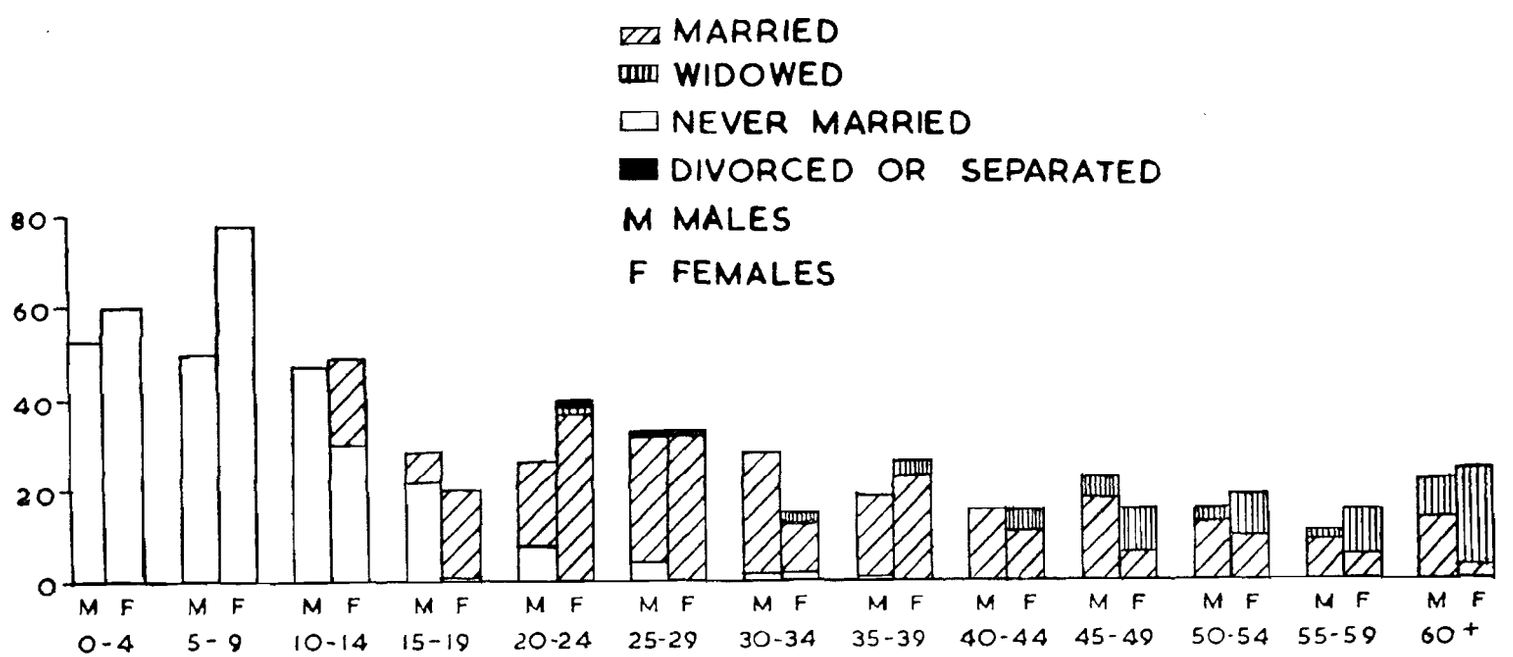
F. P. 38
12—2 Cen/Mysore/68

TIDAGUNDI

BIJAPUR TALUK

BIJAPUR DISTRICT

POPULATION BY SEX, AGE AND MARITAL STATUS



M.S.N

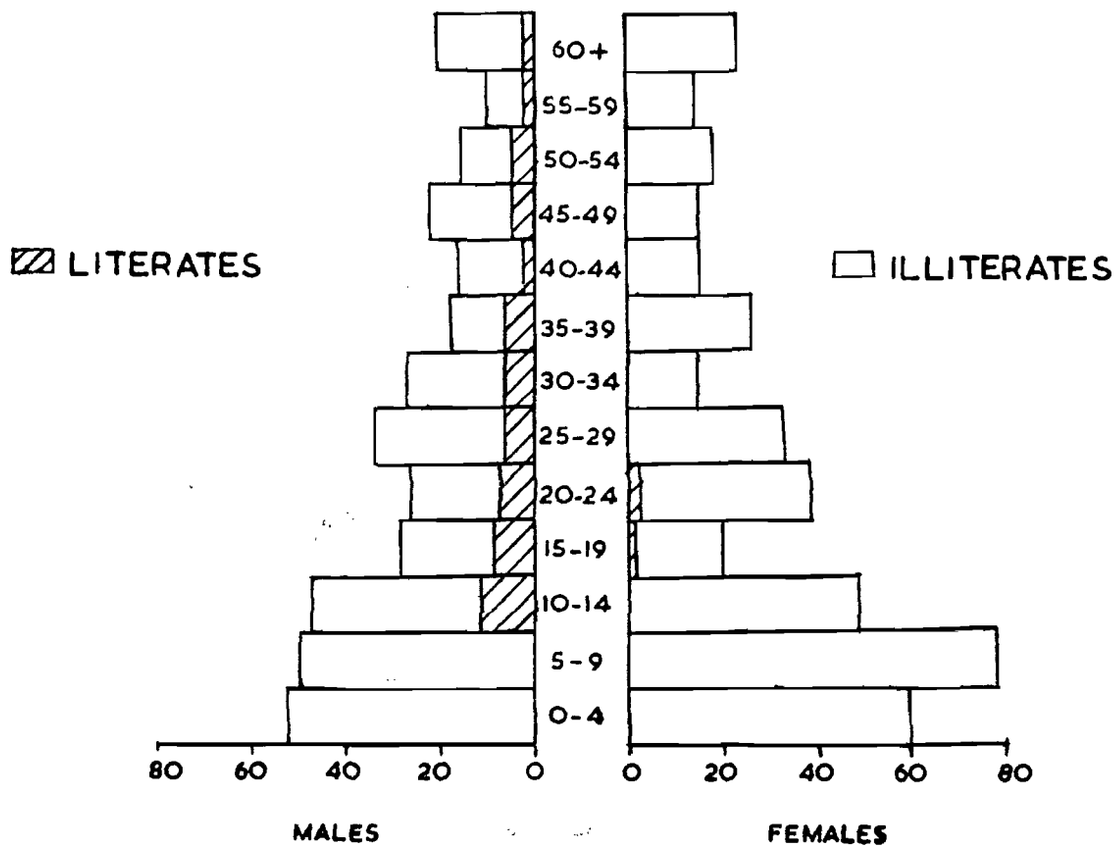
F. P. 39

TIDAGUNDI

BIJAPUR TALUK

BIJAPUR DISTRICT

POPULATION AND LITERACY BY SEX AND AGE GROUPS



M.S.N

71 literates, 65 are literates without any educational standards. Even though they are a little better than illiterates, for all practical purposes, they are as good as illiterates. Only 5 persons are literates by primary standards and only 1 has reached the matriculation standard. Sexwise, 18.9% of the male population and a bare 0.74% of the female population can be classed as literates. This clearly shows how far education has been neglected in the village.

189. In the whole village, there are only 3 female literates and they are all literates without reaching any educational standard. This is really a sorry tale and the village has to make strenous attempts to get education minded.

190. There is one primary school in the village which teaches up to VI Kannada standard. This school was started in 1939 with a strength of 40 students. It was then a touring school for Makhanapur and Tidgundi. It was being run in these two villages alternatively. Now the school is fixed up at Tidgundi and has a strength of 113 consisting of 65 boys and 48 girls. There are three teachers on the staff. There is no independent school building. It is run in Hanumanta Deva temple. It has also no playground of its own. The attendance in school cannot be said to be satisfactory by any standards. Many students are more regular in absenting themselves from the school than in attending it. To a certain extent, the poor economic circumstances of their parents are also responsible for this. The children are required to attend to several household chores during the school hours and so cannot attend the school. Even otherwise they take more pleasure in whiling away their time in the streets than in studying at school. So the whole mental outlook of the parents as well as the children has to change, if they are to find prosperity by education.

191. For higher education the nearest centres are Bijapur, 13 miles away and Chadchan 29 miles away. At Bijapur, there are several High Schools, a technical High School, a military school and a College. At the time of this survey, 7 boys from the village have gone to these places for higher education.

Migration

192. There are very few cases of either immigration into the village or emigration from it. Between 1951 and 1961, some 14 new households of agricultural labourers and cultivators had settled down in the village and between 1961 and 1963, two have emigrated from the village in search of labour outside. But for these few changes, the population of the village is more or less static.

Types of family

193. For the purposes of this survey, the various households in the village have been classed into the following four categories :

(a) A simple family or nuclear family consisting of husband, wife and unmarried children;

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

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

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

194. The results achieved by classifying the various households on the above basis, have been presented in table 1. It is seen from this table that there are 77 families of simple type, 40 families of intermediate type, 16 of joint type and 9 falling under 'others' category. In other words 54% of the families are of simple type, 28% of intermediate type, 11% of joint type and the remaining 7% under others category. These facts clearly establish that the tendency in the village is predominantly towards forming simple households, where the inmates can have a greater sense of individuality and freedom.

195. The castewise distribution of the households by types of families presents the following picture :

Sl. No.	Caste	Total No. of households	Percentage of			
			Simple families	Intermediate families	Joint families	Others
1	Lingayats	61	42·62	30·06	11·48	9·84
2	Kurubas	25	72·00	20·00	8·00	..
3	Maratha	3	66·67	33·33	..	..
4	Holeya	15	53·33	13·33	26·67	6·67
5	Madiga	4	25·00	75·00	..	..
6	Talwar	3	100·00	..	..	..
7	Muslim	31	61·29	22·58	9·68	6·45

Composition of households

196. The vilage has a population of 769 distributed in 142 households. So the average size of a household comes to 5.4 members. In the vilage there are

9 single member households; 36 households with 2-3 members; 55 households with 4-6 members; 26 households with 7-9 members and 16 household with more than 10 members. Considering the same on percentage basis it is seen that 6.3% of the households are single member households; 25.3% have 2-3 members; 38.7% have 4-6 members; 18.3% have 7-9 members; and 11.4% have 10 or more members.

Intra-family Relationship

197. Generally the intra-family reltaionship is cordial. The elders are respected and their advice is generally sought and accepted. The elderly males control all the economic activity of the household. The female folk attend to all the household chores besides lending a hand in the field work. They also seek work as agricultural labourers, when they are free. Children also are used to doing lighter work in the fields besides tending cattle. Thus there is a well defined division of labour. The family life is stable and homogeneous. If there be any differences between members of a family, they are resolved with the assistance of the elders at home or the caste elders.

Inheritance of property

198. In spite of the amendments to the Hindu Law of Inheritance, by which a daughter is also entitled to her father's property, the inheritance rights are generally restricted to only the sons. On a person's death his sons become heirs to the property and all have an equal share. It is their responsibility to maintain the widowed mother and to arrange for the marriage of unmarried sisters. This is the customary practice of inheritance among all the castes in the village.

Leisure and Recreation

199. Most of the residents of the village find leisure in the evenings when they return home. In summer, excessive heat does not permit them to work in the fields afternoon and so return home in the afternoon. In winter, however, they work till late in the evening. Most of their hours of leisure are spent in gossip. There are no organised activities to provide them with any entertainment or recreation. The frequent gossiping centres are the hotel, the open space near the roadside, grocers' shops and street corners. Recently a Community Radio has been set up in the village. But very few listen to the radio programmes regularly. A few persons find entertainment by playing cards. On moonlit nights a few adults play indegenous games like *Tilli, Khokho* etc. A few practice wrestling in the gymnasium.

200. Occasionally they attend some dramatic performances in the village or other nearby villages. In 1959 one school teacher opened a library called 'Maruti Vachanalaya' and he has kept some books there. He has enrolled about 20 members. But very few take advantage of it.

201. In summer, after the harvests, there is a break in the agricultural operations. This is the time when they are free and this period coincides with the season of marriages and fairs. The villagers do not generally miss an occasion of attending a marriage or visiting a fair in the neighbourhood. Such occasions find them in their true spirits and holiday moods. They frequently visit Bijapur also to see a cinema show.

202. For women, everyday is a day of continuous toil and sweat. They work at home and then again in the fields. The kitchen keeps them busy for a long time and so they have very little leisure. They spend whatever leisure they find in gossip. But that is generally not at a public place but in a neighbour's house. At times they sing some folk songs in chorus. This is seen particularly at the time of grinding flour, or working in the fields.

203. Young children spend most of their time in the street corners playing indigenous games like marbles, *gilli-dandu, tilli, Khokho* etc. For most of them it is either work at home or play in the streets but no school.

Fairs

204. The fairs which are held annually in this region are important from several points of view. Besides satisfying the religious instincts of the people, they also serve as important occasions for developing social and cultural contacts. They are also occasions on which the villagers purchase many of their necessities, and sell their surplus articles. Many of these fairs are also associated with cattle fairs, where they can trade in cattle and agricultural implements. So from several points of view these fairs are important in the lives of the villagers.

205. In the village itself, about five fairs are held annually. They are all small fairs. The fairs held in the village are (i) Saklesab Urus; (ii) Hanmant Deva Jatra; (iii) Madiwalappa Jatra; (iv) Mahalingappa Jatra; and (v) Shivalingappa Maharaj Jatra. Saklesab *urus* is held annually in March-April, after Ugadi. This *urus* lasts for about 2 days. Though Saklesab is a

Muslim shrine both the Hindus and Muslims venerate it. At this annual fair, the Muslims offer sheep in sacrifice and Hindus offer a special sweet vegetarian dish called *'Madli'* to the shrine. About 500 people gather at this fair. Hanmanta Deva Jatra is also performed after Ugadi. About 200-300 people gather at this fair. Offer of sweet *'Huggi'* and rice as *Naivedya* is a special feature of this fair. Madiwalappa fair is observed on the 3rd Monday of Shravana. They carry the deity in a palanquin, on this occasion. Mahalingappa fair is observed on the Ugadi day. Shivalingappa fair lasts for about 5 days. They arrange for special dramas, *Bhajans* etc., on the occasion. Clothes are also distributed to the *Sadhus*—religious mendicants.

206. Besides these local fairs, there are several fairs in the neighbourhood. The four important fairs in the neighbourhood are (i) Sri Sangameshwar fair at Chadchan in Indi Taluk (ii) Sri Siddeshwar fair at Bijapur; (iii) Sri Chandradevi fair at Bablad in Bijapur Taluk; and (iv) Sri Revana Siddeshwar fair at Horti in Indi Taluka.

207. Sri Sangameshwar fair at Chandchan lasts for about six days from Pushya Bahula 30th (January) every year. It is associated with Sangameshwar deity. The temple is said to have been constructed during Basaweshwar's time. Procession of 'Nandi Kol' and 'Palki' and foretelling of the coming seasonal conditions are important features of the fair. A cattle fair is also run at the time. Exhibition and trading of cattle go on briskly. They also arrange wrestling bouts, dramas, cinema shows etc., at the time. About 20,000 people gather for the fair.

208. Sri Siddeshwar fair at Bijapur is an important fair held annually in January. This fair was started in 1901. The fair attracts a gathering of more than 20,000 people. The fair consists of *pooja,* procession of *Nandikol* and *Palki,* fireworks, illuminations etc. Dramatic troupes, cinema and circus shows, wrestling bouts vie with each other in providing entertainment. A big cattle exhibition and fair is also arranged at the time. Ten to fifteen thousands of cattle heads gather there.

209. Sri Chandragiri Devi fair is held at Bablad in February every year. It is said to be in existence from 1860 A.D. The fair consists of *Puja,* procession of *palki* and *Rathotsava.* About 15,000 pilgrims gather at the time. Wrestling matches, dramas, cinema shows etc., are arranged to provide entertainment to the public.

210. Sri Revansiddheshwar fair at Horti lasts for about 6 days from *Margasira Shudha Ekadashi.* This temple is said to be about 600 years old. The saints in this place were said to have been troubled by Adimaya (Malamma). So Renukacharya came here and made his residence at Bhadragiri, also known as Malamma hill. He established a *Shivalinga* there. It is said that Lord Revansiddha promised the repentent Malamma that he will reveal himself at this place every year on Margashira *Shudha Ekadashi.* It is on this occasion that the fair is held. At the time of the fair Malamma is first worshipped and brought in a palanquin to the shrine of Revanasiddheshwara and then they worship Revanasiddheshwara. They arrange for a big cattle fair also on the occasion. The pilgrims number about 15,000. Entertainment is provided by dramatic troupes, touring cinema houses etc.

Festivals

211. The Indian calendar is practically a procession of festivals. However if enquiries are made with a man in the street, as to what a particular festival represents, he may well tell candidly that he does not know what it symbolises and could not care less. But he will always tell he did enjoy the holidays and the merrymaking and the rich and delicious sweets even if the exact significance of which he does not know. This is typical of a dweller in the village. However, it has to be admitted that a few elders do know the significance of some of the important festivals. Some of these festivals are purely religious rites and some like Holi are associated more with merrymaking. Some of the festivals like Vijayadashami are besides being ritual also help in extending cordiality and a feeling of love and brotherhood among the participants as is symbolised by the exchange of *Banni* leaves etc. Following are some of the important festivals of the village.

(i) **Ugadi.**—This is a new year day for all Hindus and falls on the first day of Chaitra (March-April). It is an occasion for thanksgiving, rejoicing and festivity. Ritual has little part to play on this day. The celebrations usually start with an oil bath. After worship, a mixture of the bitter ingredients of neem leaves and jaggery is consumed. Hearing of the almanac read is also a significant feature among many castes. Several agriculturists start their agricultural operations in the field on this day. There is very keen activity in the village during this period, as they observe Saklesab Urus and Hanmant Deva Jatra, a few days following Ugadi. Mahalingappa fair is also observed at the time.

(ii) **Kar Hunnive** observed on the fullmoon day in Jyestha is a festival for worshipping bullocks. The bullocks are given a wash and they are decorated with jingling bells round their neck and with brass coverings for the horns. They are given some sweet dishes.

(iii) **Nagar Panchami** occurs on the 5th day of the bright half of Shravana. The religious part of the festival consists of worship of clay images of snakes by pouring milk on them. At times snake charmers move about in the village with live snakes in the basket. The snakes are fed on milk. Swings are put up on several trees and both men and women play on these swings without any inhibitions.

(iv) **Mannethina Amavasya** is a festival of which the significant feature is to worship clay images of bullocks.

(v) **Ganesha Chathurthi** is observed on the 4th day of Bhadrapada.

(vi) **Navaratri** starting on the first day of Aswija lasts for ten days. It is one of the most colourful festivals in the village. On the 9th day of the festival agricultural implements, weapons etc., are worshipped. The village artisans also worship all their implements. On the 10th day, people exchange *Banni* leaves as a token of their love and brotherhood.

(vii) **Shigi Hunnive** is observed on the 14th and 15th days of Aswija. It is more or less a ceremony of thanksgiving to mother earth.

(viii) **Deepawali** is a festival of lights beginning on the thirteenth day of the dark half of Aswin and lasts for about five days. The villagers keep an image of 'Hattevva' made of cowdung on the roofs of their houses. The threshold is well lighted and it is believed that this light attracts the attention of Lakshmi, the goddess of wealth to the house.

(ix) **Makarsankramana** falling on the 14th of January every year is a day on which people exchange a mixture of Til and Jaggery. In effect this is a request for cordiality in social intercourse.

(x) **Mahashivaratri** falls on the fourteenth day of Magh. On this day several people observe fast and keep nightlong vigil in the temples, praying all the time.

(xi) **Holi.**—This is a festival of merrymaking and is associated with the singing of some vulgar songs. In the night people burn wood symbolising *'Kama Dahana'*.

(xii) **Ramzan.**—This is a Muslim festival marking the end of the solemn month of Ramzan—a month of fasting for Muslims. On the last day they offer alms to the poor after holding communal prayers at the mosque.

(xiii) **Bakri Id.** This is one of the important Muslim festivals celebrated in honour of the sacrifice of their Saint Abraham. On this day some of the Muslims sacrifice rams and goats.

(xiv) **Moharrum** is a ten-day observance of intense mourning by the Muslim community to commemorate the martyrdom of Imam Hussain. The 9th day is called *'Kattal Ratri'*. Several villagers go to Bijapur to see the celebrations there.

Religious Institutions

212. There are several institutions in the village. They are (i) Hanmanta Deva temple; (ii) Saklesab tomb; (iii) Siravanthi temple; (iv) Beerappa temple; (v) Malappa temple; (vi) Dyamawa temple; (vii) Madiwalayya Gaddige; (viii) Shivalingeshwara temple; (ix) Shivalingappa Maharaja Mutt; (x) Gubbayana Gumata; (xi) A Mosque; and (xii) Malingraya temple etc. None of these institutions has got any landed property and so they thrive on public donations. Important among these are: (i) Saklesab Darga; (ii) Shivalingappa Maharaja Mutt; (iii) Hanumantha temple; (iv) Madiwalayya Gaddige; (v) Malingraya temple.

213. Saklesab Darga is a Muslim institution. But both Muslims and Hindus venerate it. The institution is more than a century old. About a fortnight after Ugadi, a Urus (fair) is held in honour of this shrine. People collect cereals like jowar, wheat etc., and also non-cereals to offer to this shrine at the time of the fair. They make special preparations called *'Madli'* and distribute it as prasad. One Patel mulla prays at this shrine every morning.

214. Shivalingappa Maharaja temple was built by one Madar lady named Kenchavva Kaikanika in 1950. On Basava Jayanti day every year, she conducts a fair. At present she bears the expenditure of the fair. Clothes are distributed free to the Sadhus at the time of this fair. Worship is offered to this shrine twice every day by a Madar.

215. Hanumanta Deva temple is said to be more than 250 years old. About 20 years back the building was renovated by raising public contributions. The costs of renovation were about Rs. 1,000. One Lingayat person of Hugar sub-caste offers worship every day. In Shravana special *Pujas* are offered. At present the Primary School of the village is also run in this temple.

216. In Madiwalappa Gaddige, special *pujas* are offered during Shravana. Arrangements are also made for offering daily worship. At the Malingraya temple daily worship is offered by a Kuruba. Gubbayan Gumata lying on the outskirts of the village is said to be the place of burial of two women, who stayed here during the Mogul Rule. There is a mosque in the village at which prayers are offered daily by a few Muslims. On their festival days, all the male Muslims of the village gather here for offering community prayers.

Statutory Panchayat

217. Under the Mysore Panchayat and Local Bodies Act, 1959, a Group Panchayat has been started for this village with its headquarters at Domnal. This Group Panchayat covers two villages *viz.*, Domnal and Tidagundi. The management of the Panchayat rests with 13 elected members, 7 of whom are expected to be from Domnal and 6 from Tidagundi. But as sufficient number of members did not contest for the seats meant for Tidagundi village, this village is now represented by only 4 members. All these members got elected without contest and are holding their seats for the last 2 years. Out of these four members two are Lingayats and two are Harijans coming from the Holaya caste. One of the Harijan members is a woman. The two Lingayat members are cultivators aged about 25 and 40 years respectively. One of them has passed Kannada VI standard and the other Marathi IV standard. One of them also runs a small shop as a side occupation. The two Harijan members are agricultural labourers and are illiterate. Both of them are aged 45 years. The Harijan male member also work as a mason.

218. The Finances of the Panchayat for the year ending 31-3-1963 are as follows :

Sl. No.	Sources of Income	Amount	Sl. No.	Item of Expenditure	Amount
		Rs. nP.			Rs. nP.
(*i*)	Share of land revenue	1,225.89	(*i*)	Expenditure on staff	249.00
(*ii*)	Interest on Bank deposit	2.90	(*ii*)	Election Expenses	100.00
			(*iii*)	Purchase of Radio	210.00
			(*iv*)	Contingencies	176.16
			(*v*)	Towards Balance	493.63
	TOTAL .	1,228.79		TOTAL .	1,228.79

219. The above statement clearly shows that the Panchayat has done practically nothing in either raising its revenue or for the welfare of the village. Its sole source of income is the Grant received from Government. It has not levied any taxes of its own. It has also not done anything to improve the living conditions in the village. The only items of work which it has attended to subsequently is to provide one community radio set for the village and to put some ten street lamps. The streets continue to be dusty, stony and narrow. People have continued to encroach further on these already narrow streets. So the representations of the public on the Panchayat Board as well as members of the public have together to see that this public institution works for the general welfare of the two villages. At present the Panchayat has no fulltime Secretary. The *Talati* carries out the duties of the Secretary on a small additional remuneration.

Voluntary Organisations

220. There are practically no voluntary organisatoins in the village. A primary school teacher has started one library called 'Maruti Vachanalaya' in 1939 and at present it has got a membership of 20. They are mostly cultivators. There are about 100 books in the library. But it appears very few in the village are taking advantage of this institution.

National Extension Service

221. The village is covered by the National Extension Block of Bijapur. This was started on 1-4-1962 and at the time of this Survey, it was still in a pre-extension stage. So there were no activities in this village under the National Extension Scheme at the time of the Survey. Subsequently it is understood, the village well was taken up for repairs under this scheme.

Family Planning

222. The villagers have practically no idea of family planning. So far, no efforts to educate them in this regard also appear to have been made.

Removal of Untouchability

223. It is seen from table 3 that out of 142 households, 127 are aware of the legislative measures undertaken to put an end to the evil of untouchability. But in practice not much change appears in the attitude of the people, though none admits it openly. The Harijans continue to live in their own secluded area in one corner of the village. They hesitate to enter into any religious institution. They continue to face several handicaps in the social and cultural activities of the village as in the past. However, it has to be admitted that the villagers know that it is not correct either from legal or humanitarian point of view to mete out such differential treatment to the Harijans in future. So there is a slow change in the general attitude towards Harijans and these are certainly some good signs.

CHAPTER V

CONCLUSION

224. The preceding four chapters throw considerable light on Tidgundi and the people who live there. Situated in the region known for its uncertain rainfall, the village is subjected to scarcity and famine conditions quite often. The soil is good and the husbandmen are industrious. Still agriculture continues to be a gamble. The cultivation is practically all dry and dependent only on rain for moisture. Agriculture in the region is bound to prosper only if more land is brought under irrigation. At present the area under irrigation is only about 58 acres, about 40 acres being under the command of 15 irrigation wells. Steps are afoot to bring about 500 acres under irrigation from the Makhanapur tank.

225. From educational and literacy points of view, the village has to be classed as backward. Its literacy percentage is just 9.2 which is much lower than the percentages for Bijapur Taluk, Bijapur District and the State of Mysore as a whole. Among the female folk the literates do not reach even 1%. And majority among the literates are literates without any educational standards. So, the villagers have to make a great effort in seeing that at least the future generations show improvement in their educational standards. The only primary school in the village has no independent building of its own. It is housed in a temple where the studies are often disturbed due to other religious and social activities in the village. Even the few who attend the school do not do so regularly. At present the strength of the school is only 113 in spite of the fact that the population of the village in the 5-14 age group is 223. Even the 113 children who are enrolled in the school, absent themselves very often. The villagers should understand that education has an important role to fill in their future prosperity and it would indeed be a shortsighted policy to neglect it now. They should also understand that education of women is also equally important.

226. Generally the living conditions in the village are far from satisfactory. The streets are narrow and run zig zag. There is no proper drainage. There are several encroachments even on the narrow streets. The Village Panchayat has not so far done anything to ameliorate the living conditions. It has so far provided only a few street lights. It has not levied any taxes to raise its own revenue so that it can help in the betterment of the village. For any development programme to take root and grow in the village it must, from its early stages, be sponsored and given guidance by a responsible village body and in general it is the Village Panchayat which has the greatest potential capacity to mobilise the village for any developmental work. It is true that this Village Panchayat came into existence only a few years back. Even then, it has to understand its responsibility and the villagers have to co-operate with it in seeing that the institution gains in strength.

227. The co-operative society functioning in the village is more recognised as only a source of credit. It has so far not figured much in any improvement activity. Even its capacity of financing the needy agriculturists has been very much reduced because of the large amounts lying as unauthorised arrears with its members.

228. There are practically no industries in the village. Its only economic resource is land and as already stated agriculture here is more or less a gamble. Several people are led to the point of starvation in a bad year. So it would be worth considering if any cottage industries like weaving can be introduced here so as to supplement their income from agriculture.

229. The general atmosphere in the village appears to be cordial. There do not appear to be big factions in the village. Of course there may exist a few small squabbles and differences. But there are no caste differences. The Muslims and Hindus are quite friendly with each other. There are no caste rivalries as would be evident from the fact that many Hindus venerate Saklesab's shrine as much as any other Hindu shrine. The Harijans continue to live in a separate corner of the village. But there is a growing feeling in the village that they are also like any other human beings and deserve better treatment.

TABLE I

Area Houses and Population

Area in		Density	Number of houses	Number of Households	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
4264	1725	116 per sq. mile	154	142	769	364	405

TABLE II

Population by Age groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60+		Age not stated	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
769	364	405	52	60	49	78	47	49	28	20	26	39	33	33	27	15	34	41	47	47	21	23	..	..

TABLE III

Size and Composition of Households

Total No. of House-holds	Size of Households															
	Single Member			2-3 members			4-6 members			7-9 members			10 members & above		
	House-holds	Males	Females	House-holds	M	F	House-holds	M	F	House-holds	M	F	House-holds	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
142	9	5	4	36	42	47	55	136	129	26	90	112	16	91	113

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	..	2	13	5	8
		Hugar	2	4	2	2
		Jangama	2	3	2	1
		Bedegar	1	2	1	1
		Ganiga	4	22	13	9
		Setty Banajiga	6	40	24	16
		Kumbara	5	19	10	9
		Panchamasale	39	226	102	124
	Maratha	..	2	17	8	9
		Keresagar	1	4	1	3
	Kuruba	Hatti Kuruba	19	96	58	38
		Unne Kuruba	6	30	14	16
	Talwar	..	3	19	7	12
	Holeya	..	15	76	31	45
	Madar	..	4	27	12	15
MUSLIMS	..	Pathan	1	6	2	4
		Nadaf	3	20	10	10
		Syed	3	13	5	8
		Shaik	24	132	57	75
		TOTAL	142	769	364	405

TABLE V

Scheduled Castes & Scheduled Tribes

Name of the Scheduled Caste	Scheuled Castes				Scheduled Tribes			
	No. of house-holds	Persons	Males	Females	No. of house-holds	Persons	Males	Females
1	2	3	4	5	6	7	8	9
Talwar	3	19	7	12	..	..	..	..
Holeya	15	76	31	45	..	..	..	..
Madar	4	27	12	15	..	..	..	..
TOTAL	22	122	50	72	..	..	..	..

TABLE VI

Age and Marital Status

Age-Groups	Total Population			Never married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages . .	769	364	405	183	170	163	172	17	62	1	1	..	..
0- 4 . .	112	52	60	52	60	..	..	..	..	..	..	..	..
5- 9 . .	127	49	78	49	78	..	..	..	..	..	..	..	..
10-14 . .	96	47	49	47	30	..	19	..	..	..	..	..	..
15-19 . .	48	28	20	21	1	7	19	...	..	..	..	..	..
20-24 . .	65	26	39	8	..	18	36	..	2	..	1	..	..
25-29 . .	66	33	33	4	..	28	32	..	1	1	..	..	..
30-34 . .	42	27	15	1	1	26	12	..	2	..	..	..	..
35-39 . .	44	18	26	1	..	17	22	..	4	..	..	..	..
40-44 . .	31	16	15	..	..	16	10	..	5	..	..	..	..
45-49 . .	37	22	15	..	..	18	6	4	9	..	..	..	..
50-54 . .	33	15	18	..	..	12	9	3	9	..	..	..	..
55-59 . .	24	10	14	..	..	8	5	2	9	..	..	..	..
60+ . .	44	21	23	..	..	13	2	8	21	..	..	..	..
Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

Education

Age-Groups	Total Population			Illiterate		Literate without educational std.		Primary or Junior Basic		Matric or Higher Secondary		Intermediate or P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification (Pr. students)	
	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	769	364	405	296	402	62	3	5	..	1	...	..	..	..	..	..	..	..	..	..	..
0-4	112	52	60	52	60	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	127	49	78	49	78	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
10-14	96	47	49	35	49	9	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..
15-19	48	28	20	19	19	8	1	1	..	..	..	..	..	..	..	..	..	..	..	..	..
20-24	65	26	39	18	37	7	2	..	..	1	..	..	..	..	..	..	..	..	..	..	..
25-29	66	33	33	26	33	6	..	1	..	..	...	..	..	..	..	..	..	..	..	..	..
30-34	42	27	15	20	15	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35-39	44	18	26	11	26	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40-44	31	16	15	14	15	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45-49	37	22	15	17	15	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
50-54	33	15	18	10	18	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
55-59	25	10	14	7	14	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	44	21	23	18	23	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

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

Age-Groups	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	769	364	405	313	216	97	456	147	309
0-14	335	148	187	19	12	7	316	136	180
15-34	221	114	107	153	107	46	68	7	61
35-59	169	81	88	118	77	41	51	4	47
60 & over . . .	44	21	23	23	20	3	21	..	21

TABLE IX

Workers classified by Sex, Broad Age-groups and Occupations

Name of Occupation	Total	0-14		15-34		35-59		60 & above	
		Males	Females	Males	Females	Males	Females	Males	Females
Cultivation . . .	115	4	..	45	10	32	10	13	1
Cultivation and Agricultural Labour . . .	54	4	1	23	2	19	3	2	..
Cultivation and Profession .	1	..	..	..	..	1	..	..	..
Agricultural Labour .	115	4	6	29	33	11	28	3	1
Agricultural Labour and Service . . .	1	..	..	..	..	1	..	..	..
Agricultural Labour and Household Industry . .	1	..	..	..	..	1	..	..	..
Agricultural Labour and sheep rearing . . .	1	..	..	..	1	..	..	..	..
Service . . .	3	..	..	1	..	1	..	1	..
Service and Cultivation .	3	..	..	1	..	1	..	1	..
Trade . . .	7	..	..	2	..	4	..	..	1
Trade and Cultivation .	2	..	..	..	..	2	..	..	..
Household Industry and Cultivation . . .	3	..	..	2	..	1	..	..	..
Construction and Cultivation	1	..	..	1	..	..	..	..	..
Hotel Keeping . . .	2	..	..	1	..	1	..	..	..
Coolie	1	..	..	1	..	..	..	..	..
Construction of Houses .	3	..	..	1	..	2	..	..	..
TOTAL .	313	12	7	107	46	77	41	20	3

TABLE X

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

Age-Group	Total workers in the village		Workers in cultivation		Workers in Industry		Workers in Business	
	Males	Females	Males	Females	Males	Females	Males	Females
All Ages	216	97	152	27	4	..	8	1
0-14	12	7	8	1	..	..	..	..
15-34	107	46	72	12	2	..	2	..
35-59	77	41	56	13	2	..	6	..
60 and above . . .	20	3	16	1	..	..	..	1

TABLE XI

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

Nature of Activity	Age-Groups							
	0-14		15-34		35-59		60 and above	
	Males	Females	Males	Females	Males	Females	Males	Females
Dependents	104	138	..	..	4	1	..	7
Students	32	24	6	..	..	..	..	..
House Workers	..	18	..	61	..	46	..	14
Beggar	..	..	1	..	..	..	..	..
TOTAL . .	136	180	7	61	4	47	..	21

TABLE XII

Households by Number of Rooms and by Number of Persons Occupying

Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers	No. of house-holds	Total no. of family mem-bers
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
142	206	769	2	3	93	452	38	249	4	23	2	15	2	17	1	10

TABLE XIII

Households engaged in Cultivation, Industry, Business and Other Occupations

Name of Occupations	Total No. of House-holds	Total persons			No. of gainfully employed persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	43	256	117	139	88	70	18
Cultivation and Agricultural Labour	24	141	64	77	65	42	23
Cultivation and Service	4	23	12	11	5	4	1
Cultivation and Profession	1	4	3	1	3	3	..
Cultivation and Trade	3	22	14	8	7	7	..
Agricultural Labourer	20	81	41	40	41	24	17
Agricultural Labour and Cultivation	26	146	67	79	67	40	27
Agricultural Labour and Sheep-rearing	2	13	8	5	5	3	2
Agricultural Labour and Service	1	5	2	3	2	1	1
Industry and Cultivation	3	10	4	6	5	4	1
Industry and Agricultural Labourer	1	6	3	3	1	1	..
Business only	4	15	7	8	4	3	1
Business and Cultivation	1	4	1	3	2	1	1
Service only	1	5	1	4	3	1	2
Service and Cultivation	1	6	5	1	4	3	1
Contract	1	8	4	4	2	2	..
Construction, Cultivation and Agricultural Labour	1	6	3	3	3	2	1
Construction, Agricultural Labour and Cultivation	1	6	2	4	3	2	1
Hotel Keeping	1	5	2	3	2	2	..
Coolie	1	1	1	..	1	1	..
Non-Workers	2	6	3	3	..	..	..
TOTAL	142	769	364	405	313	216	97

TABLE XIV

Type of Industry run by the Households

Name of Industry	Total Number of House-holds	Households having household Industry as primary occupation					Households having household Industry as subsidiary occupation				
		Number of House-holds	Persons engaged in Industry		Total persons in Hh's mentioned in col. 3		Number of House-holds	Persons engaged in Industry		Total persons in Households mentioned in Col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Weaving	2	2	2	..	5	6	..	..	..	..	..
Carpentry	1	1	1	..	1	1	..	..	..	..	..
Tailoring	1	1	1	..	1	2	..	..	..	..	..
TOTAL	4	4	4	..	7	9	..	..	..	..	..

TABLE XV

Type of Business run by the Households

Name of Business	Total Number of House-holds	Households having household business as primary occupation				Households having household business as subsidiary occupation				
		Number of House-holds	Persons engaged in business		Total persons in Households mentioned in col. 3		Number of Hou-seholds	Persons engaged in Business		Total persons in Households mentioned incol. no. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Bangles selling	2	1	1	..	1	3	1	1	..	3	1
Beedi shop	1	..	..	..	..	..	1	1	..	3	2
Provision stores	1	..	..	..	..	..	1	2	..	8	5
Betal nut selling	1	1	..	1	..	1	..	..	..	..	..
Sweetmeat stall	1	1	1	..	2	2	..	..	..	..	..
Milk selling	2	2	2	..	5	5	..	..	..	..	..
TOTAL	8	5	4	1	8	11	3	4	..	14	8

TABLE XVI

Traditional Industries run by Number of Households (In each)

Name of Traditional Industry	No. of Households
Carpentry	1
TOTAL	1

TABLE XVII

Diet

Community	Total No. of house-holds in each commu-nity	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
Lingayats	61	..	..	3	3	58	58	..	..
Kuruba	25	..	..	..	..	25	25	..	..
Holeya	15	..	..	..	..	15	15	..	..
Madar	4	..	..	..	..	4	4	..	..
Talwar	3	..	..	..	..	3	3	..	..
Maratha	3	..	..	..	..	3	3	..	..
Muslims	31	..	..	3	3	31	31	..	..
TOTAL	142	..	..	3	3	139	139	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking					Vege-tarian	Non-vegeta-rian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat		
1	2	3	4	5	6	7	8	9
Lingayat . . .	61	..	..	4	57	..	57	4
Kuruba . .	25	..	..	..	25	..	..	25
Talwar . . .	3	..	..	..	3	..	..	3
Madar . . .	4	..	..	..	4	..	..	4
Holeya . . .	15	..	..	..	15	..	..	15
Maratha . .	3	..	..	1	2	..	3	..
Muslims . .	31	1	..	1	29	..	..	31
TOTAL .	142	1	..	6	135	..	60	82

TABLE XIX

Distribution of Households by Occupations, Income and Number of Persons

Occupations	Total No. of House-holds	Income Groups					Total No. of members in House-holds 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. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and above		Males above 14 years	Females above 14 years	M+F 10-13 years	M+F 6-9 years	M+F 1-5 years	M+F less than 1 year			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands	72	..	7	13	14	38	431	123	125	51	39	86	7	4·71	160	2·22
Cultivation of lands taken on lease	3	..	1	1	..	1	15	5	5	1	1	3	..	4·06	8	2·67
Agricultural Labour	49	4	18	13	8	6	245	65	62	33	21	55	9	3·80	115	2·35
Household Industry	4	..	..	2	..	2	16	5	5	3	..	3	..	3·28	6	1·50
Others*	14	1	4	5	1	3	62	18	21	8	6	8	1	3·58	24	1·71
TOTAL	142	5	30	34	23	50	769	216	218	96	67	155	17	4·21	313	2·20

**Others include* :

Trade	5 Hhs.
Service	6 Hhs.
Hotel	1 Hhs.
Non-worker	2 Hhs.
Tota	14 Hhs.

‡*Calculated according to Lusk's Coefficient* :

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

TABLE XX

Average Annual Income per Households by Occupation

Occupation	Total No. of House-holds	Average Annual income per house-hold in Rs.	Average income per equivalent Adult male Rs.p.	Average Annual income per household in the range of									
				Less than Rs. 300		Rs. 301—600		Rs. 601—900		Rs. 901—1200		Above Rs. 1201	
				No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount	No. of Hhs.	Amount
Cultivation of lands owned	72	1821	386.40	..	..	7	462	13	746	14	1068	38	2718
Cultivation of lands taken on lease	3	1117	275.12	..	..	1	531	1	865	..	..	1	1915
Agricultural Labourer	49	768	202.10	4	191	18	445	13	744	8	1049	6	1796
Household Industry	4	1131	344.29	..	..	..	..	2	784	..	..	2	1479
Others*	14	916	255.04	1	139	4	493	5	797	1	1072	3	1885

* Note:—

Trade	5 Hhs.
Service	6 Hhs.
Hotel	1 Hhs.
Non-worker	2 Hhs.
TOTAL	14 Hhs.

TABLE XXI

Average Monthly Expenditure per Households by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 25-50		Rs. 51-75		Rs. 75-100		Rs. 101 & above	
	No. of households	Expenditure per households	Expenditure per equivalent male adult	% of Total expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure	No. of Hhs.	Average expenditure
		Rs.p.	Rs.p.	Rs.p.		Rs.p.		Rs.p.		Rs.p.		Rs.p.		Rs. p.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF OWNED LANDS														
Food—Cereals	72	45·41	9·63	28·79	..	..	7	20·24	13	31·45	14	29·97	38	60·51
Food—Non-cereals	..	14·73	3·12	9·34	..	..	..	6·43	..	9·97	..	10·08	..	19·59
Beverages	..	16·64	3·53	10·55	..	..	..	4·76	..	4·33	..	13·34	..	24·25
Fuel and Lighting	..	1·17	0·25	0·74	..	..	..	0·83	..	0·98	..	0·98	..	1·36
House Rent and Repairs	..	0·59	0·12	0·37	..	..	..	..	..	..	..	0·12	..	1·06
Clothing	..	10·89	2·31	6·91	..	..	..	4·52	..	6·96	..	6·61	..	15·00
Travelling	..	1·69	0·36	1·07	..	..	..	0·29	..	0·39	..	0·68	..	2·75
Recreation	..	0·01	0·03	0·01	..	..	..	..	..	..	..	..	..	0·02
Education	..	2·26	0·48	1·43	..	..	..	0·12	..	0·13	..	1·99	..	3·47
Miscelaneous Services	..	6·03	1·28	3·82	..	..	..	1·78	..	2·44	..	3·34	..	9·04
Interest	..	1·04	0·22	0·65	..	..	..	1·00	..	0·49	..	1·08	..	1·23
Rent	..	1·53	0·33	0·97	..	..	..	0·61	..	0·73	..	1·92	..	2·21
Remittances	..	0·01	0·01	0·01	..	..	..	..	..	..	..	1·05	..	..
Hired Labour	..	15·41	3·27	9·78	..	..	..	2·85	..	4·27	..	4·79	..	25·46
Purchase for production	..	0·48	0·10	0·30	..	..	..	..	..	..	..	0·93	..	0·56
Others	..	39·83	8·45	25·26	..	..	..	2·21	..	7·38	..	13·97	..	67·38
TOTAL	72	157·72	33·49	100·00	..	..	7	45·64	13	69·52	14	89·85	38	233·89
CULTIVATION OF LANDS TAKEN ON LEASE														
Food-Cereals	3	40·13	9·20	44·34	..	..	1	20·41	1	40·00	..	..	1	60·00
Food—non-Cereals	..	..	2·74	12·27	..	..	..	5·00	..	8·33	..	..	..	20·00

TABLE XXI—*Contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CULTIVATION OF LANDS TAKEN ON LEASE—*Contd.*														
Beverages	..	22·22	5·47	24·54	..	..	..	2·50	..	1·66	..	..	..	62·50
Fuel and lighting	..	1·05	0·26	1·15	..	..	..	0·66	..	1·25	..	..	..	1·25
House Rent and Repairs	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clothing	..	7·66	1·88	8·46	..	..	..	3·00	..	8·33	..	..	..	11·66
Travelling	..	0·83	0·14	0·92	..	..	..	0·41	..	..	..	..	..	2·08
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Miscellaneous Services	..	2·22	0·55	2·45	..	..	..	2·08	..	2·50	..	..	..	2·08
Interest	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rent	..	0·22	0·06	0·24	..	..	..	0·25	..	..	..	..	..	0·41
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	3·16	0·79	3·49	..	..	..	4·16	..	2·08	..	..	..	3·33
Purchase for production	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others	..	1·94	0·48	2·14	..	..	..	..	..	3·75	..	..	..	2·08
TOTAL	3	90·54	21·57	100·00	..	..	1	38·47	1	67·90	..	..	1	165·39
AGRICULTURAL LABOURER														
Food—Cereals	49	34·79	9·16	54·42	4	7·31	18	21·80	13	30·61	8	52·30	6	77·77
Food—Non-Cereals	..	9·98	2·62	15·62	...	2·31	..	6·18	..	8·30	..	14·62	..	24·72
Beverages	..	3·56	0·94	5·56	..	1·56	..	3·00	..	4·36	..	1·19	..	7.36
Fuel and lighting	..	0·92	0·24	1·44	..	0·52	..	0·70	..	0·97	..	1·03	..	1·50
House Rent & Repairs	..	0·06	0·01	0·09	..	..	..	0·16	..	...	..	..	..	..
Clothing	..	6·39	2·17	9·99	..	1·60	..	4·12	..	7·21	..	2·44	..	19.87
Travelling	..	0·46	0·12	0·71	..	..	..	0·25	..	0·54	..	0·67	..	0.90 ..
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	
Education	..	0·53	0·13	0·82	..	0·52	..	0·02	..	0·06	..	0·15	..	3·54
Miscellaneous Services	..	2·46	0·65	3·85	..	1·50	..	1·87	..	2·18	..	3·38	..	4·25
Interest	..	0·37	0·05	0·58	..	..	..	0·28	..	0·27	..	1·17	..	..

Rent	..	0·18	0·04	0·28	..	..	..	0·90	..	0·15	..	0·19	..	0·58
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	1·12	0·25	1·76	..	..	..	1·28	..	0·63	..	1·62	..	2·50
Purchase for production	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others	..	3·11	0·81	4·88	..	4·69	..	1·90	..	5·00	..	1.98	..	3·06
TOTAL	49	63·93	17·19	100·00	4	20·01	18	42·57	13	60·28	8	80·74	6	146·05
HOUSEHOLD INDUSTRY														
Food—Cereals	4	30·20	9·19	30·96	..	..	..	..	2	29·16	..	..	2	31·25
Food—Non-Cereals	..	9·16	2·81	9·40	..	..	..	..	..	9·16	..	..	..	9·19
Beverages	..	7·70	2·35	7·89	..	..	..	..	..	6·25	..	..	..	9·13
Fuel and Lighting	..	1·18	0·36	1·21	..	..	..	..	..	1·33	..	..	..	1·04
House rent & Repairs	..	3·62	1·10	3·71	..	..	..	..	..	1·00	..	..	..	6·25
Clothing	..	6·98	2·12	7·16	—	—	..	..	..	8·33	..	..	..	5·62
Travelling	..	1·56	0·48	1·59	—	..	..	..	..	0·41	..	..	..	2·70
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	0·20	0·06	0·21	..	..	..	..	..	0·41	..	..	..	..
Miscellaneous Services	..	4·88	1·45	5·00	..	..	..	.	..	3·12	..	..	..	6·41
Interest	..	0·37	0·11	0·37	..	..	..	..	..	..	..	..	..	0·75
Rent	..	0·07	0·05	0·07	..	..	..	..	..	0·25	..	..	..	0·12
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	5·10	1·55	5·22	..	..	..	..	..	1·87	..	..	..	8·33
Purchase for production	..	4·58	1·39	4·69	..	..	..	..	..	..	..	..	..	9·16
Others	..	21·98	6·62	22·52	..	..	..	..	..	3·54	..	..	..	40·41
TOTAL	4	97·58	29·64	100·00	..	..	..	..	2	64·83	..	..	2	130·36
OTHERS*														
Food—Cereals	14	33·36	9·29	44·25	1	6·66	4	20·83	5	34·08	1	41·66	3	55·00
Food—Non-cereals	..	9·26	2·58	12·29	..	1·66	..	5·83	..	5·60	..	15·00	..	20·5<
Beverages	..	7·46	2·08	9·89	..	..	..	3·10	..	8·50	..	12·50	..	12·36
Fuel and lighting	..	2·63	0·90	3·49	..	0·33	..	0·79	..	0·92	..	0·83	..	9·33

TABLE XXI—*Concld.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
OTHERS—*Concld.*														
House Rent & Repairs	..	0·18	0·05	0·24	..	..	..	..	..	..	..	..	..	0·83
Clothing	..	7·21	2·01	9·56	..	1·66	..	4·50	..	7·60	..	10·00	..	11·11
Travelling	..	1·13	0·31	1·49	..	..	..	..	..	0·50	..	..	..	4·44
Recreation	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Education	..	1·63	0·44	2·16	..	..	..	..	..	0·16	..	0·83	..	7·08
Miscellaneous Services	..	2·70	0·74	3·59	..	1·25	..	2·81	..	1·87	..	2·08	..	4·72
Interest	..	0·89	0·25	1·18	..	..	..	..	..	0·66	..	..	..	3·08
Rent	..	0·22	0·06	0·29	..	..	..	0·20	..	0·21	..	0·16	..	0·36
Remittances	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hired Labour	..	2·56	0·71	3·39	..	..	..	..	..	0·50	..	4·16	..	9·72
Purchase for production	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Others	..	6·16	1·71	8·18	..	..	..	0·20	..	4·33	..	2·08	..	20·57
TOTAL	14	75·39	21·13	100.00	1	11·56	4	38·26	5	64·89	1	89·30	3	159·15

NOTE.—*Trade* 5 Hhs.
Service 6 Hhs.
Hotel 1 Hhs.
Non-workers 2 Hhs.

Total 14 Hhs.

TABLE XXII

Households and Development activities

NIL

TABLE XXIII

Indebtedness by Income Groups

Income group	Total No. of House-holds	No. of house-holds in-debted	Amount Rs. p.	Percentage of Col. 3 to Col. 2	Average in-debtedness for house-holds in debt Rs. np.
1	2	3	4	5	6
Rs. 25 and below	5	2	1,400 .00	40.00	700.00
Rs. 26 to 50	30	10	2,690.00	33.33	269.00
Rs. 51 to 75	34	17	6,220.00	50.00	365.90
Rs. 76 to 100	23	13	6,535.00	56.52	502.70
Rs. 101 and above	50	22	11,555.00	44.00	525.25
TOTAL	142	64	28,400.00	..	443.75

TABLE XXIII-A

Indebtedness by Causes

Cause	Indebtedness by causes of debts			Remarks
	Amount in debt	No. of families in debt	Percentage of debt due to cause to the total amount of debt	
1	2	3	4	5
a. Purchase of land	..	..	..	
b. House construction, repairs to existing buildings	475	1	1.67	
c. Marriage	3,700	7	13.03	
d. Land Development	11,275	27	39.70	
e. Livestock	3,280	8	11.55	
f. Education	150	1	0.53	
g. Sickness	400	1	1.41	
h. Ordinary wants	7,000	32	24.65	
i. Industry run by the household	350	2	1.23	
j. Business run by the household	1,770	3	6.23	
TOTAL	28,400	82	100.00	

TABLE XXIII-B

Sources of Credit

Sources	Cultivators owning lands in the range of						Non-Cultivators		Total amount	
	Less than 3 acres		between 3-10- acres		10 acres and above					
	Amount Barrowed	Amount outstand-ing	Amount Barrowed	Amount outstand-ing	Amount Barrowed	Amount outstand-ing	Amount Barrowed	Amount outstand-ing	Amount Barrowed	Amount outstand-ing
Co-operative Societies .	500	500	4,350	4,350	10,793	9,895	..	..	15,643	14,745
N.E.S. . . .	..	..	800	800	800	800	..	..	1,600	1,600
Government . .	..	..	..	..	400	400	..	..	400	400
Bank . . .	..	..	..	..	600	600	..	..	600	600
Others . . .	900	900	4,115	4,050	1,895	1,895	4,210	4,210	11,120	11,055
TOTAL .	1,400	1,400	9,265	9,200	14,488	13,590	4,210	4,210	29,363	28,400

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their Disposal

Name of Crop	Unit	No. of house-holds	Year 1962-63							Year 1961-62						
			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
	Quintals															
Paddy	,,	26	103	103	..	..	..	..	..	71	71	..	..	..	..	..
Jowar	,,	100	2,629	2,447	163	18	..	1	..	1,708	1,640	60	8	..	..	..
Sajjee	,,	94	224	141	83	..	..	..	..	166	112	54	..	..	..	..
Groundnut	,,	24	42	30	12	..	..	..	..	21	..	21	..	..	..	..
Horsegram	,,	21	4	4	..	..	..	..	..	8	4	4	..	..	..	..
Wheat	,,	9	45	45	..	..	..	..	..	7	7	..	..	..	..	..
Jaggery	,,	5	8	8	..	..	..	..	..	2	2	..	..	..	..	..
B. G. Gram	,,	1	1	1	..	..	..	..	..	1	1	..	..	..	..	..
Chillies	,,	7	10	1	9	..	..	..	..	6	..	6	..	..	..	..
Plantains	,,	2	3	..	3	..	..	..	..	..	..	..	..	..	..	..
Sugarcane	,,	7	137	16	121	..	..	..	..	53	16	37	..	..	..	..
Cotton	,,	40	243	38	205	..	..	..	..	178	51	127	..	..	..	..

TABLE XXV

Households owning or possessing land or have given out land to others for cultivation

Community	No land	Nature of Interest on land	Number of households and extent of land									
			No. of Hhs.	∠1 Acre	No. of Hhs.	Acreage 1-2.49	No. of Hhs.	Acreage 2.5-4.99	No. of Hhs. Acres	Acreage 5-10	No.of Hhs. above	Acreage 10 and
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat .	8	A	..	..	2	3.00	..	..	4	30.30	39	1,650.82
	..	A+C	..	..	..	..	..	..	..	..	4	265.81
	..	B	..	..	..	..	..	..	..	..	1	20.72
	..	C	..	..	..	..	..	..	..	..	3	47.22
Kuruba .	8	A	..	..	..	..	4	17.17	2	15.00	9	276.37
	..	A+C	..	..	..	..	..	..	1	8.55	..	..
	..	C	..	..	..	..	..	..	..	..	1	25.00
Maratha .	1	A	..	..	..	..	..	..	..	..	2	137.58
Holeya .	5	A	1	0.50	1	1.00	1	4.00	5	40.20	2	67.40
Madar .	2	A	..	..	..	..	..	..	1	8.00	1	22.75
Talwar .	..	A	..	..	..	..	..	..	1	7.32	2	30.67
Muslim .	7	A	..	..	..	..	..	..	4	24.00	16	618.90
	..	B	..	..	..	..	1	2.90	..	..	1	59.15
	..	A+B	..	..	..	..	..	..	..	..	1	31.75
	..	A+C	..	..	..	..	..	..	..	..	1	44.00
TOTAL .	31		1	..	3	..	..	6	18	..	83	..

16—2 Cen. Mys/68

TABLE XXV-A

Ownership of land by the Residents of Tidagundi village

Community	No. of Hhs.	Number of Households and extent of land													
		No. of Hhs.	1 acre & 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
Lingayat	49	..	..	2	2.55	..	..	1	6.00	2	15.82	8	91.34	36	1,341.86
Kuruba	14	..	..	..	..	3	12.74	1	7.00	2	16.55	3	36.85	5	163.95
Holeya	10	1	0.50	1	1.00	1	4.00	..	.	5	40.20	..	..	2	68.10
Talwar	5	..	..	..	..	..	..	..	..	1	7.32	2	25.65	2	73.84
Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madar	2	..	..	..	..	..	..	..	..	1	8.00	..	..	1	23.00
Muslims	22	..	..	..	..	1	2.87	4	25.32	1	7.77	1	14.52	15	388.36
TOTAL	102	1	0.50	3	3·55	5	19·61	6	38.32	12	95.66	14	168.36	61	1,897.74

TABLE XXV-B

Table showing the land owned outside the village

Community	Name of the villages and number of Households and its Acreage																	
	Orjapura		Makhanapura		Bommanahalli		Katnahalli		Arokhanakori		Bylapura		Doddamatri		Bijapura			
	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Areage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage	Hhs.	Acreage
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		
Lingayat	1	0.30	17	310.53	2	29.05	1	6.00	1	20.60	1	11.00	1	12.00	1	12.00		
Kuruba	...	..	3	77.05	..	..	..	..	..	..	..	..	..	..	..	..		
Maratha	...	...	...	..	1	13.68	..	..	..	..	..	..	..	..	..	..		
Talwar	..	...	1	5.13	..	..	..	..	..	..	..	..	.	..	..	..		
Muslim	2	50.20	6	115.43	3	87.77	..	..	..	..	..	..	..	..	..	..		
TOTAL	3	50.50	27	508.14	6	130.50	1	6.00	1	20.60	1	11.00	1	12.00	1	12.00		

TABLE XXVI

General

Total No. of households	Number of Households			
	Reading daily news paper	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
142	..	2	..	49

TABLE 1

Caste/Tribe or Community and nature of family

Caste/Tribe or Community	Total No. of households	Types of Families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
1	2	3	4	5	6	7
Lingayat	61	26	22	7	6	...
Kuruba	25	18	5	2	...	...
Maratha	3	2	1	...	...	...
Holeya	15	8	2	4	1	...
Madar	4	1	3	...	...	...
Talwar	3	3	...	...	...	..
Muslim	31	19	7	3	2	..
TOTAL .	142	77	40	16	9	..

TABLE 2

Association of Deity and Special object of worship

Name of Castes	Objects of worship																				
	Siddaraya	Basavannappa	Siddeswara	Siddaramesar	Mallaiah	Yellamma	Kulkankar	Veerabhadra	Aramallappa	Eswara	Revapa	Siddappa	Sangamatha	Kharasamdri	Sangameswara	Somalinga	Nagathansidda	Beerappa	Malingavva	Lakavva
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Lingayat	15	14	2	2	3	2	2	6	3	1	1	1	1	1	2	1	..	..	..	..
Kuruba	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	9	1	1
Maratha	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Holeya	..	..	..	..	..	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Madar	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1
Talwar	..	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL	15	15	2	2	3	10	2	6	3	1	1	1	1	1	2	1	1	9	1	2

Name of Castes	Objects of worship																				
	Jettappa	Sidda	Eremuthappa	Beere Devaru	Nigahunjavage	Golekakkana	Maragavva	Ambabai	Siddalingappa	Rautharaya	Siduba	Sakti Sultan	Balaji Godanthe	Sakulauddin Saheb	Davalmalli	Hussain Basha	Dastgirnihur	Moula	Not stated	Total
1	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
Lingayat	..	...	..	..	..	..	..	4	..	—	—	—	—	—	—	—	...	...	..	61
Kuruba	4	6	1	2	..	..	..	..	..	...	—	—	—	—	...	...	..	...	..	25
Maratha	..	..	..	..	..	..	..	1	..	..	1	1	...	..	..	..	..	..	..	3
Holeya	..	..	..	..	1	7	1	..	..	—	—	—	—	—	..	..	..	..	..	15
Madar	..	..	..	..	..	..	..	..	1	1	..	..	..	..	..	..	..	..	..	4
Talwar	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	31
Muslim	..	..	..	..	..	..	..	..	..	..	..	..	..	2	1	1	1	1	25	3
TOTAL	4	6	1	2	1	7	1	5	1	1	1	1	1	2	1	1	1	1	25	142

TABLE 3

Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of of persons aware of prohibition of untouchability under Law	Remarks
1	2	3	4
Lingayat . . .	61	55	
Kuruba . . .	25	24	
Maratha . . .	3	3	
Holeya	15	15	
Madar	4	4	
Talwar	3	1	
Muslim . . .	31	25	
TOTAL .	142	127	

TABLE 4

Contravention of marriage rules

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

TABLE 4-A

Permissibility of intercaste marriage

Caste/Tribe	No. of persons interviewed	No. of persons who consider it is permissible to form marital ties with				Remarks including running note on background of the persons giving affirmative reply (educated young man Panchayat Member)
		Caste/Tribe I Name	Caste/Tribe II Name	Caste/Tribe III Name	Caste/Tribe IV Name	
1	2	3	4	5	6	7
NIL						

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act	No. aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
Lingayat	61	..	—	..
Kuruba	25	4	4	..
Maratha	3	..	..	..
Holeya	15	..	..	..
Madar	4	..	..	..
Talwar	3	..	..	..
Muslim	31	3	3	..
TOTAL .	142	7	7	..

TABLE 5-A

Inheritance of property as in practice

Caste/Tribe/Community	No. of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10
Lingayats . .	61	61	..	..	..	..	..	..	..
Kuruba . .	25	25	..	..	..	..	..	..	..
Maratha . .	3	3	..	..	..	..	..	..	..
Holeya . .	15	15	..	..	..	..	..	..	..
Madar . .	4	4	..	..	..	..	..	..	..
Jalwar . .	3	3	..	..	..	..	..	..	..
Muslim . .	31	31	..	..	..	..	..	..	..
TOTAL .	142	142	..	..	..	..	..	..	..

TABLE 5-B

Share of property for different categories of relatives—Sons

Caste/Tribe/Community	No. of persons interviewed	Number indicating that sons inherit property in the following manner						Remarks
		All sons get equal share	Only eldest son inherits	Only youngest son inherits	Larger share is given to eldest son, other sons inherit equally	Larger share is given to youngest son, other sons inherit equally	If there are children by more than one wife, property first divided per stripe among sons of different wives, and then per capita among sons of the same wife.	Any other manner	
1	2	3	4	5	6	7	8	9	10
Lingayat	61	61	..	..	..	..	..	..	..
Kuruba	25	25	..	..	..	..	..	..	..
Maratha	3	3	..	..	..	..	..	..	..
Holeya	15	15	..	..	..	..	..	..	..
Madar	4	4	..	..	..	..	..	..	..
Talwar	3	3	..	..	..	..	..	..	..
Muslim	31	31	..	..	..	..	..	..	..
TOTAL	142	142	..	..	..	..	..	..	..

TABLE 6

Reciprocal aid in agricultural practices

Caste/Tribe/Community	No. of households practising agriculture	No. of households that take help of neighbourers at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
Lingayat	52	2	3	..
Kuruba	17	1	2	..
Maratha	2	1	2	..
Holeya	10	..	..	..
Madar	2	..	..	..
Talwar	3	..	..	..
Muslim	22	1	2	..
TOTAL	108	5	9	..

TABLE 7

Livestock Statistics

Caste/Tribe/Community	Cows in Milk		Cows dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males		Young Stock (Males)		Young Stock (Females)	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat	22	29	27	44	..	..	..	..	31	81	..	..	19	27	19	23
Kuruba	7	8	8	10	..	..	..	..	5	12	..	..	5	6	11	13
Maratha	2	2	..	..	..	..	..	..	1	2	..	..	1	1	..	..
Holeya	3	3	5	7	..	..	..	..	1	2	..	..	4	4	2	2
Madar	1	1	1	2	..	..	..	..	1	2	..	..	1	1	2	3
Talwar	..	..	2	3	..	..	..	..	1	3	..	..	1	1	..	..
Muslim	7	8	11	15	..	..	..	..	9	20	..	..	8	9	9	15
TOTAL	42	51	54	81	..	..	..	..	49	122	..	..	39	49	43	61

Caste/Tribe/Community	He-buffaloes (Adult)		She-buffaloes in Milk		She-buffaloes dry		Young stock (buffaloes)		Sheep		Goats		Pigs		Horses, ponies & mules	
	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.	No. of Hhs.	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Lingayat	..	..	10	12	14	14	12	14	3	32	1	1	..	..	..	..
Kuruba	..	..	..	..	2	2	..	..	3	31	7	38	..	..	..	..
Maratha	..	..	1	1	1	1	1	1	..	..	3	6	..	..	..	..
Holeya	..	..	..	..	..	..	..	..	..	..	1	1	..	..	..	..
Madar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Talwar	..	..	1	1	..	..	1	1	..	..	1	2	..	..	..	..
Muslim	..	..	3	3	2	2	2	2	3	4	8	18	..	..	..	..
TOTAL	..	..	15	17	19	19	16	18	9	67	21	66	..	..	..	..

Cast/Tribe/Community	Donkeys		Cocks		Hens		Chicken		Ducks		Others		Any other animals or birds		Cart	
	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
Lingayat	..	..	3	8	2	4	2	26	..	..	..	..	..	..	..	..
Kuruba	..	..	4	18	1	4	2	33	..	..	..	..	..	..	..	..
Maratha	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Holeya	..	..	2	10	..	..	1	8	..	..	..	..	..	..	..	..
Madar	..	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..
Talwar	..	..	1	2	..	..	1	3	..	..	..	..	..	..	..	..
Muslim	..	..	5	24	..	..	5	34	1	1	..	..	..	..	..	..
TOTAL	..	..	18	67	3	8	11	104	1	1	..	..	..	..	..	..

TABLE 8

Village Industries—Products

Caste/Tribe/Community	Industry I (Name)		Industry II (Name)		Industry III and so on	
	No. of House-holds	Name of products Tailoring	No. of House-holds	Name of products Weaving	No. of House-holds	Name of product Carpentry
1	2	3	4	5	6	7
Kuruba . . .	1	Service	2	Woolen Rugs	..	..
Lingayat . . .	..	..	..	..	1	Agricultural Implements
.. TOTAL .	1		2		1	

TABLE 9

Land Reclamation and Development

Caste/Tribe/Community	Number of families benefited by land reclamation and development measures	Brief description of the land Reclamation and development measures	Remarks
1	2	3	4
NIL			

TABLE 10

Co-operative Societies

Names of Society	Caste/Community						
	Lingayat	Kuruba	Maratha	Holeya	Madar	Talwar	Muslim
1	3	4	4	5	6	7	8
Bijapur Society . .	1	..	..	..	..	..	..
Society . . .	18	6	..	5	1	1	12
UNDSC Society . .	1	..	..	..	..	..	..
CSQ Society . . .	..	1	..	..	..	..	..
VMPC Society . .	..	..	..	..	..	..	3
TOTAL .	20	7	..	5	1	1	15

TABLE 11

Habit of taking sugar as correlated to income

Caste/Tribe/Community	No. of households taking sugar with monthly income of					No. of households not taking sugar with monthly income of						
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat . . .	11	2	1	1	..	..	5	15	8	8	8	2
Kuruba . . .	..	..	..	..	..	..	2	3	2	10	8	..
Maratha . . .	..	..	..	..	..	..	1	1	..	1	..	..
Holeya . . .	..	..	..	..	..	..	1	..	4	2	6	2
Madar . . .	..	..	..	..	..	..	..	1	1	2	..	..
Talwar . . .	..	..	..	..	..	..	..	..	1	1	1	..
Muslim . . .	1	..	..	2	..	..	3	4	6	7	7	1
TOTAL .	12	2	1	3	..	..	12	24	22	31	30	5

TABLE 11-A

Habit of taking tea as correlated to income

Caste/Tribe/Community	No. of Households taking tea with monthly income of						No. of Households not taking tea with monthly income of					
	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Above Rs. 150	Rs. 101-150	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Lingayat . . .	16	16	7	6	6	2	..	1	2	3	2	..
Kuruba . . .	2	3	..	7	3	..	..	..	2	3	5	..
Maratha . . .	1	1	..	1	..	..	..	..	..	..	..	..
Holeya . . .	..	..	2	1	..	..	1	..	2	1	6	2
Madar . . .	..	..	1	2	..	..	..	1	..	..	..	..
Talwar . . .	..	..	..	1	1	..	..	..	1	..	..	..
Muslim . . .	4	2	5	5	1	..	..	2	1	4	6	1
TOTAL	23	22	15	23	11	2	1	4	8	11	19	3

TABLE 12

Material Culture—Possession of Furniture

Caste/Tribe/Community	No. of households possessing								
	Bed-stead	Khatia	Chia	Table	Easy chair	Bench	Stool	Jolch-owki	Wall-shelf
1	2	3	4	5	6	7	8	9	10
Lingayat	..	1	2	1	1	1	..	..	..
TOTAL .	..	1	2	1	1	1	..	..	..

TABLE 12-A

Material Culture—Possession of Consumer goods

Caste/Tribe/Community	No. of households possessing							
	Lantern	Petro-maux	Torch light	Kero-sene stove	Bicycle	Radio set	Wall clock	Wrist watch
1	2	3	4	5	6	7	8	9
Lingayat	42	5	21	1	5	2	5	5
Kuruba	7	..	2	..	..	—	..	..
Maratha . . .	2	..	2	..	..	..	1	..
Holeya	2	..	1	..	..	..	..	1
Madar	..	..	..	..	..	..	..	..
Talwar	..	..	..	..	..	..	..	..
Muslim	18	..	6	..	7	..	..	1
TOTAL .	71	5	33	1	12	2	6	7

TABLE 12-B

Material Culture—Habits

Caste/Tribe/Community	No. of households that use mosquito curtain having monthly income of				No. of households that do not use mosquito curtain having monthly income of				No. of households that use toilet soap/washing soap having monthly income of				No. of households that do not use toilet/washing soap having monthly income of			
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Lingayat . . .	..	..	..	..	16	17	18	10	16	16	12	6	..	1	6	4
Kuruba . . .	..	..	..	..	2	3	12	8	2	2	12	8	..	1	..	..
Maratha . . .	..	..	..	..	1	1	1	..	1	1	1	..	..	..	..	..
Holeya . . .	..	..	..	..	1	..	6	8	..	..	..	..	1	..	6	8
Madar . . .	..	..	..	..	..	1	3	..	..	..	..	..	..	1	3	..
Talwar . . .	..	..	..	..	..	..	2	1	..	..	..	..	..	..	2	1
Muslim . . .	..	..	..	..	4	4	15	8	4	4	15	8	..	..	..	..
TOTAL .	..	..	..	..	24	26	57	35	23	23	40	22	1	3	17	13

TABLE 12-B *(Contd.)*

Caste/Tribe/Community	No. of households that send clothes to washerman having monthly income of				No. of households that do not send clothes to washerman having monthly income of				Remarks
	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & above	Rs. 101-150	Rs. 51-100	Rs. 50 or less	
1	18	19	20	21	22	23	24	25	26
Lingayat . . .	..	..	..	..	16	17	18	10	
Kuruba . . .	..	..	..	..	2	3	12	8	
Maratha . . .	..	..	..	..	1	1	1	..	
Holeya	..	..	..	..	1	..	6	8	
Madar	..	..	..	..	..	1	3	..	
Talwar	..	..	..	..	..	..	2	1	
Muslim . . .	..	..	..	..	4	4	15	8	
TOTAL .	..	..	..	..	24	26	57	35	

TABLE 13

House type Roof

Caste/Tribe/Community	No. of House-holds	No. of Households with Mud Roof (Malige)	No. of Hhs. with pucca Roof	No. of Hhs. with Thatched Roof	No. of Hhs. with Asbestos Roof	No. of Hhs. with Tile Roof		No. of Hhs. with Tin Roof	No. of Hhs. with Wooden Roof	No. of Hhs. with Straw/ Grass Roof	No. of Hhs. with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
Lingayat	61	61	..	..	..	..	..	..	..	..	..
Kuruba	25	24	..	1	..	..	..	..	..	..	..
Maratha	3	3	..	..	..	..	..	..	..	..	..
Holeya	15	14	..	1	..	..	..	..	..	..	..
Madar	4	3	..	1	..	..	..	..	..	..	..
Jalwar	3	3	..	..	..	..	..	..	..	..	..
Muslim	31	29	..	2	..	..	..	..	..	..	..
TOTAL .	142	137	..	5	..	..	..	..	..	..	..

TABLE 13-A

House type—Wall

Caste/Tribe/Community	Number of Households with														
	No. of House-holds	Mud wall	Fuel-wood wall	Mud plas-tered Bam-boo wattl-ed wall	Wall of twigs and bran-ches	Wall of twigs & bran-ches plas-tered with mud	Reed wall	Mud plas-tered Reed wall	Wood-en wall	Brick wall	Straw grass wall	Leaf wall	Stone wall	Other Types of wall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Lingayat	61	..	..	..	..	..	..	..	..	..	..	..	61	..
Kuruba	25	..	..	..	..	..	..	..	..	..	..	..	25	..
Maratha	3	..	..	..	..	..	..	..	..	..	..	..	3	..
Holeya	15	..	1	..	..	..	..	..	..	..	..	..	14	..
Madar	4	1	..	..	..	..	..	..	..	..	..	..	3	..
Talwar	3	..	..	..	..	..	..	..	..	..	..	..	3	..
Muslim	31	..	..	..	..	..	..	..	..	..	..	..	31	..
TOTAL .	142	1	1	..	..	..	..	..	..	..	..	..	140	..

MGIPCBE—S 4—2 Census of Mysore/68—26-6-70—750.