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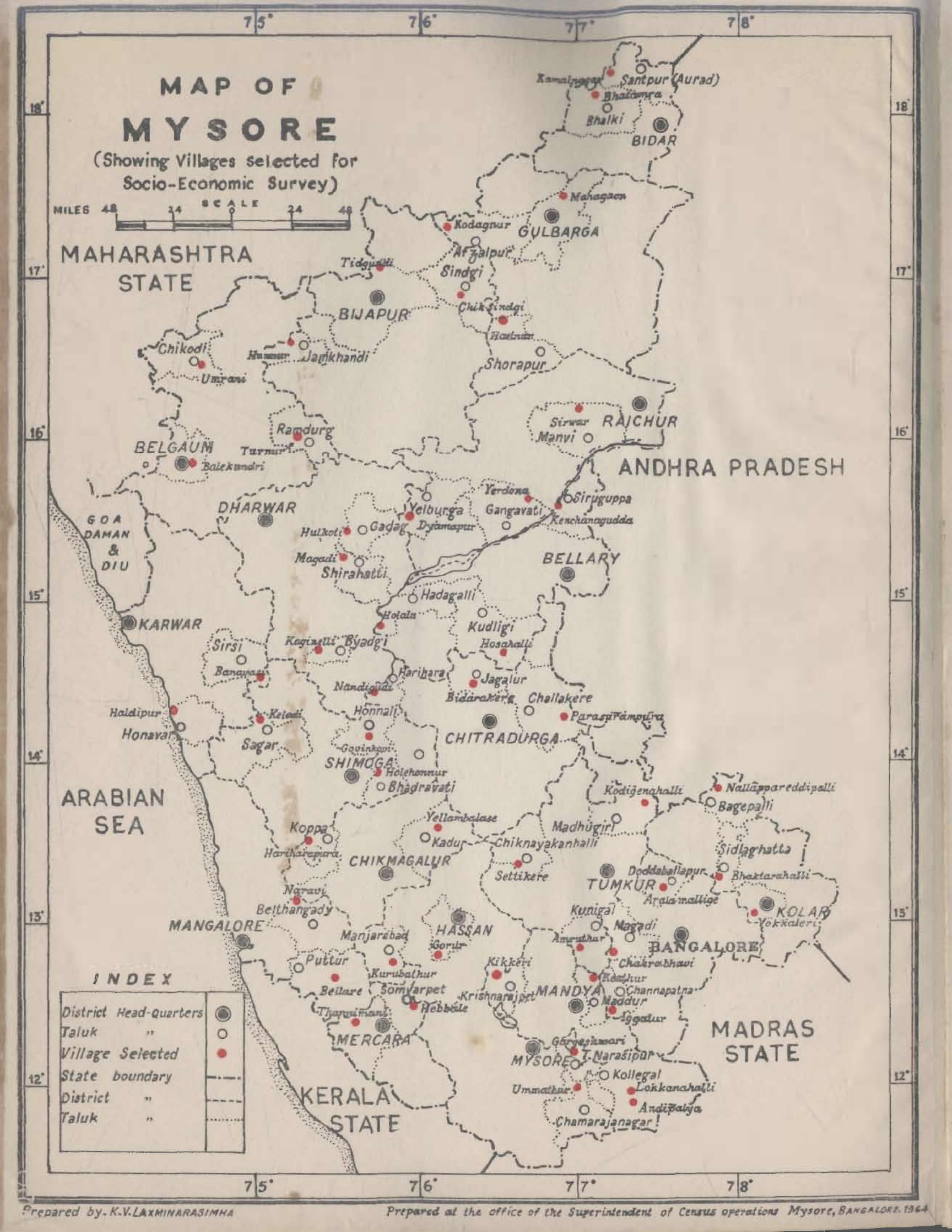
PART VI
VILLAGE SURVEY MONOGRAPHS

No. 11, HULKOTI VILLAGE
Gadag Taluk, Dharwar District

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Prepared by. K.V. LAXMINARASIMHA

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

VILLAGE SURVEY REPORT

ON

HULKOTI

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FOREWORD

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

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

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

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

(*a*) At least eight villages were to be so selected that each of them would contain one dominent comcommunity 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 a field, and although it accounts to

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields and 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 conclusion 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

Hulkoti is a typical village in the Gadag belt of Dharwar District which forms part of the northern maidan region of the Mysore State. The monograph deals with the socio-economic conditions of the people in the village belonging to several castes whose principal occupation is agriculture, pursued mostly on traditional lines. The nearness of the village to the commercial town of Gadag has afforded scope for expansion of marketing facilities. The village has marched forward in many directions during the last decade, thanks to the initiative and zeal evinced by the people and their leaders in various developmental activities. The progress achieved by the villagers in various fields such as education, public health, co-operation and various cultural activities during the last few decades has been succinctly described in the monograph and the changes which have taken place in the social lives of the people have also been analysed with due emphasis on factors contributory to the unity and solidarity among the villagers. The establishment of a cattle market in the village recently is an outstanding event in the annals of the history of the village, for it reflects the realization of the importance of cattle in the agricultural economy. The survey shows that the villagers can achieve greater prosperity, if they develop a more scientific outlook in matter relating to cultivation. A good beginning in this direction is in view and it is to be hoped that the various democratic institutions in the village would concentrate their attention on problems of economic importance as well.

The field survey was conducted from December, 1961 to July 1962, by Sri N. B. Kashappa Gowdar who has spared no pains to collect valuable data. He visited the village again several times thereafter to collect supplementary information required for the survey. He has also prepared the first draft. His work was supervised and guided by Sri K. L. Suryanarayanan, Deputy Superintendent of Census Operations, Special Surveys, who has also drafted the final report after visiting the village and making a personal study of the socio-economic conditions of the people.

K. BALASUBRAMANYAM,
Superintendent of Census Operations,
MYSORE

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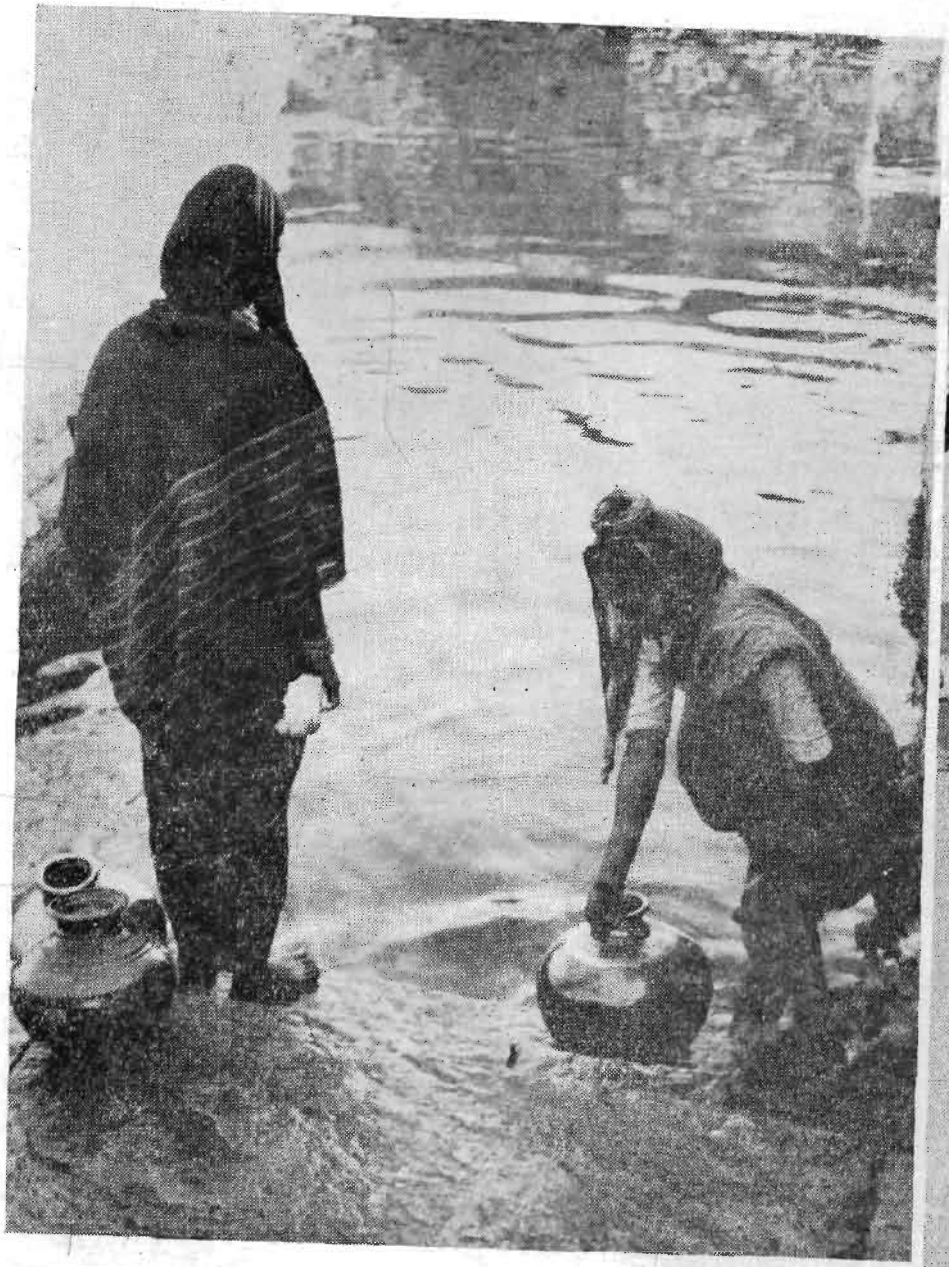


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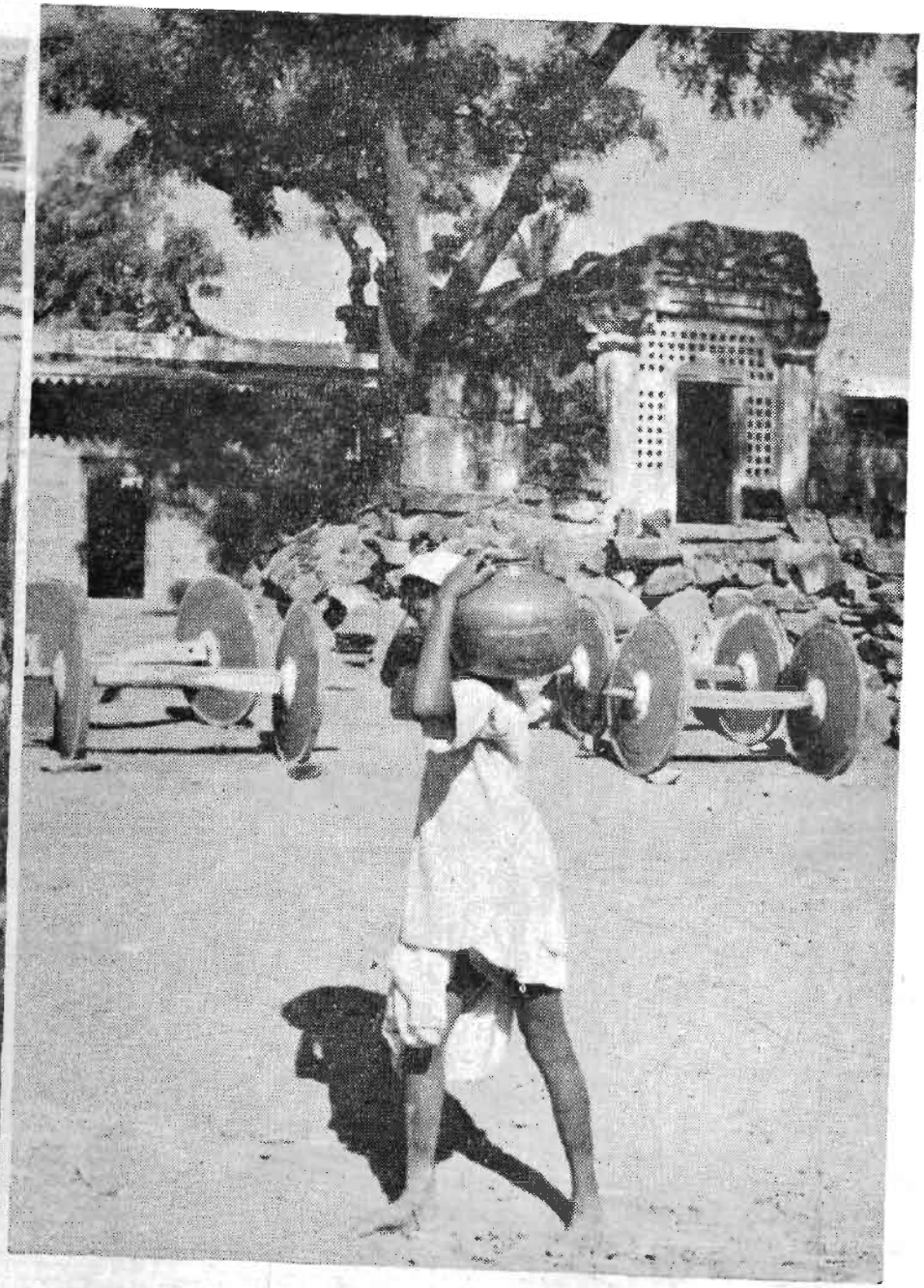


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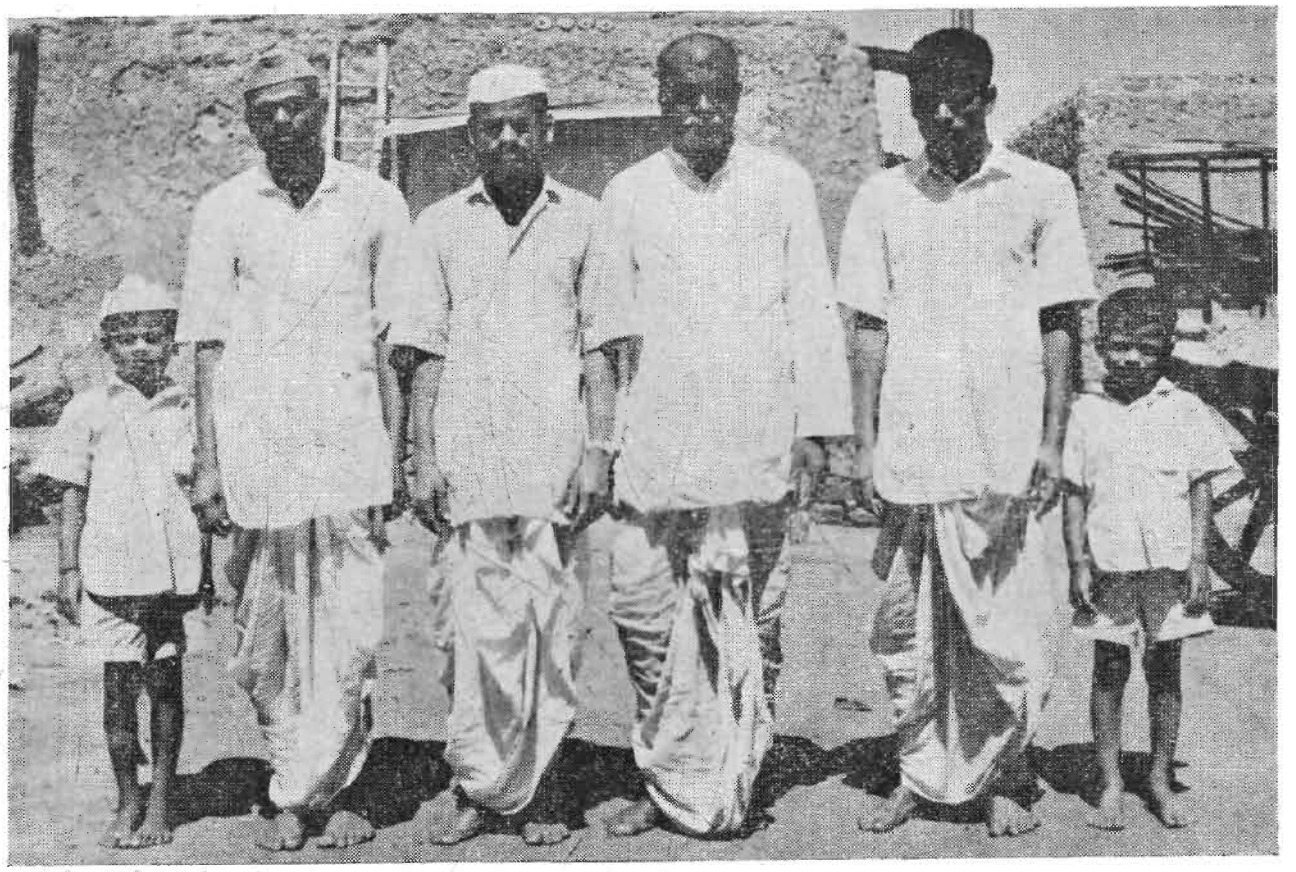
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2. A street scene



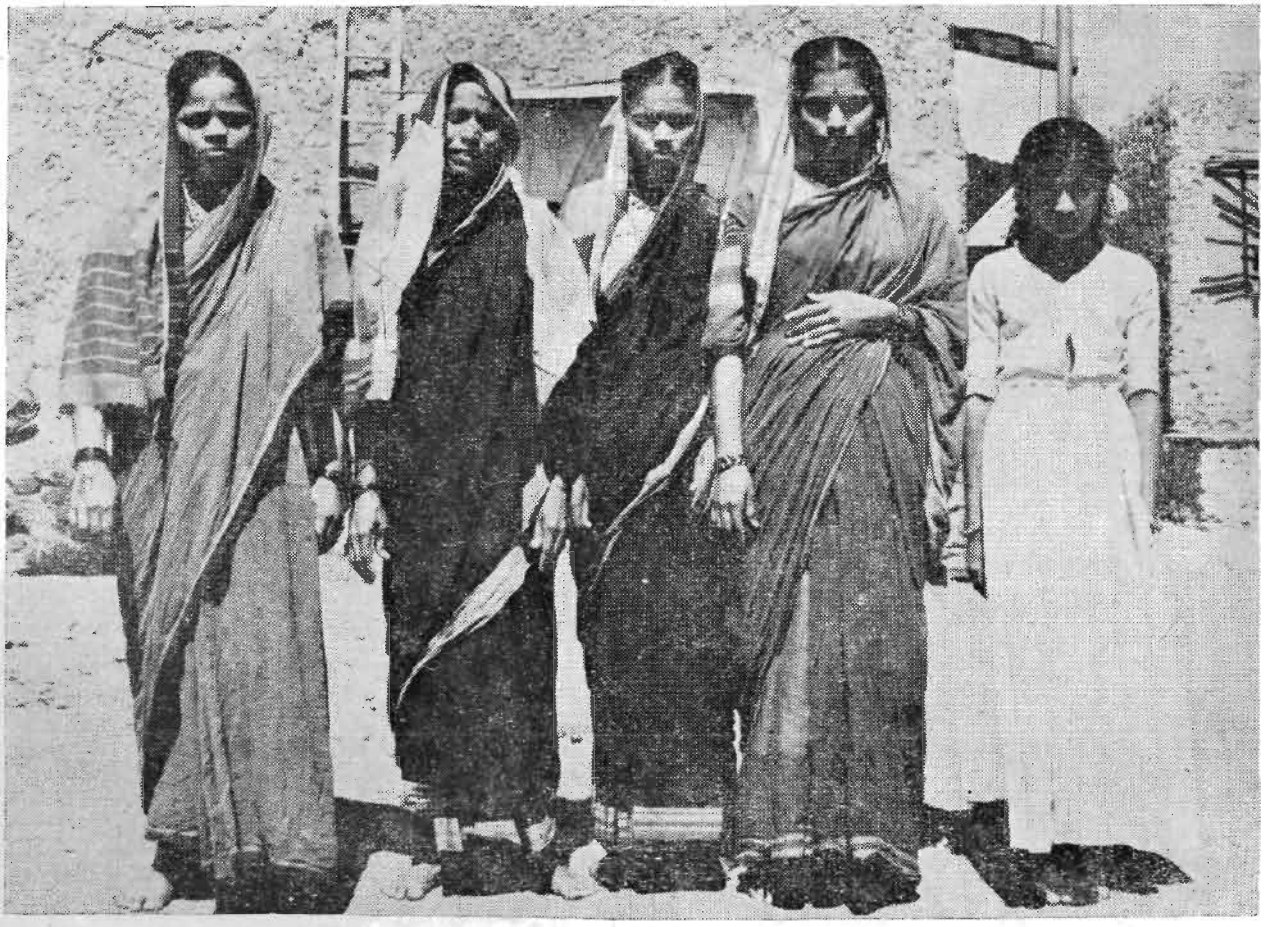
3. The village well with steps



4. Carrying water in pitchers



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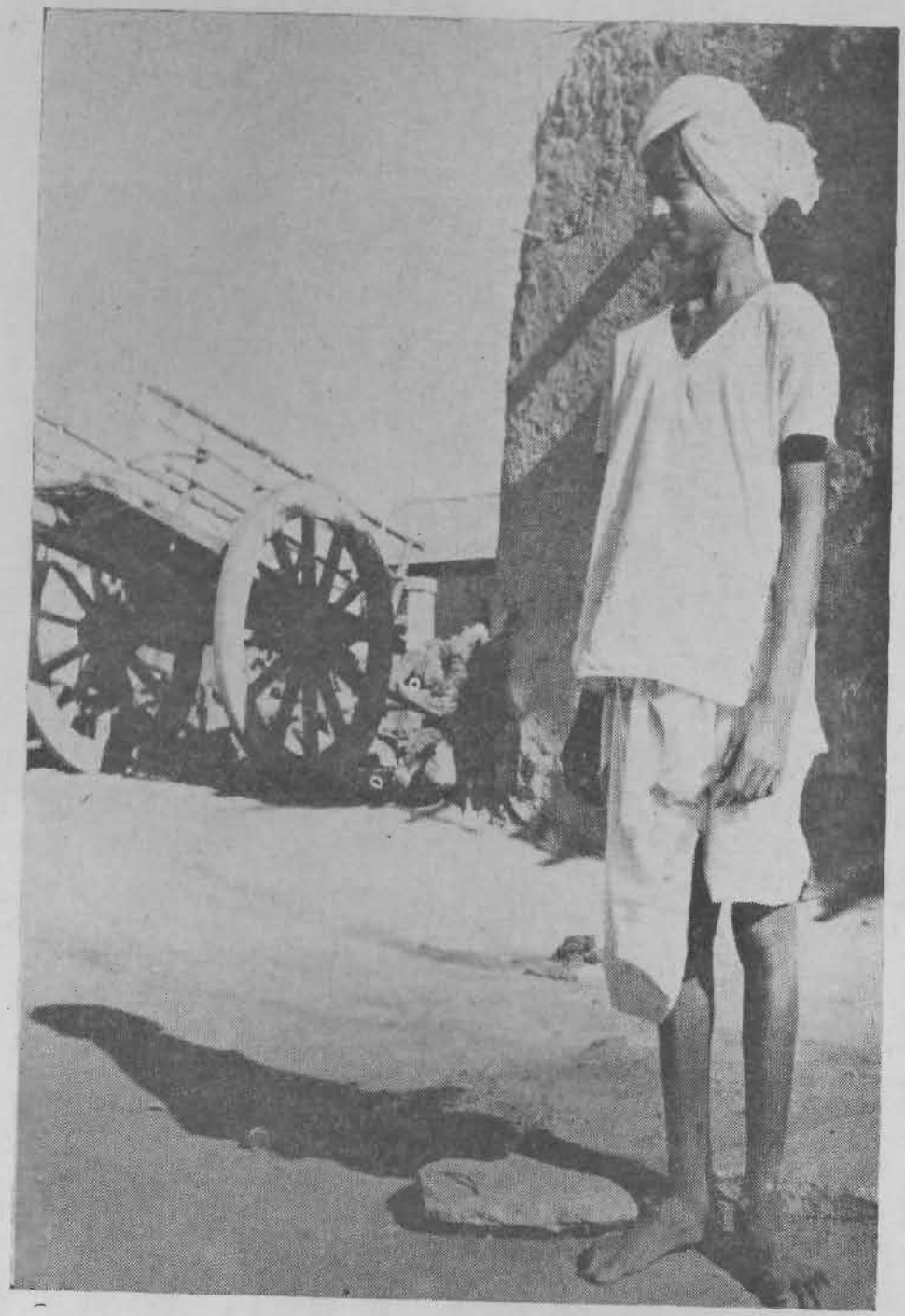
5. Male members of a Raddar family
6. Female members of a Raddar family



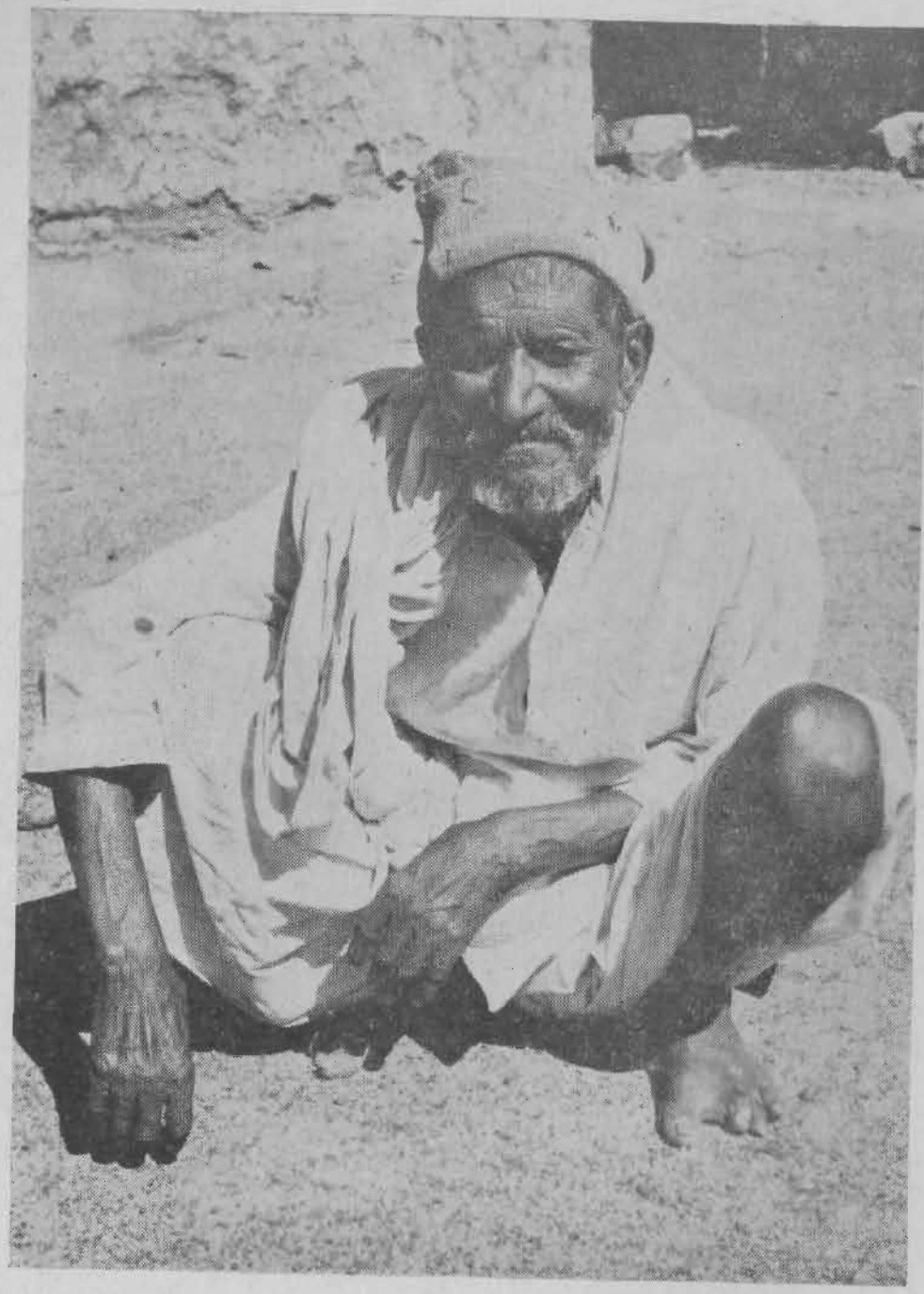
7. A Lingayat family



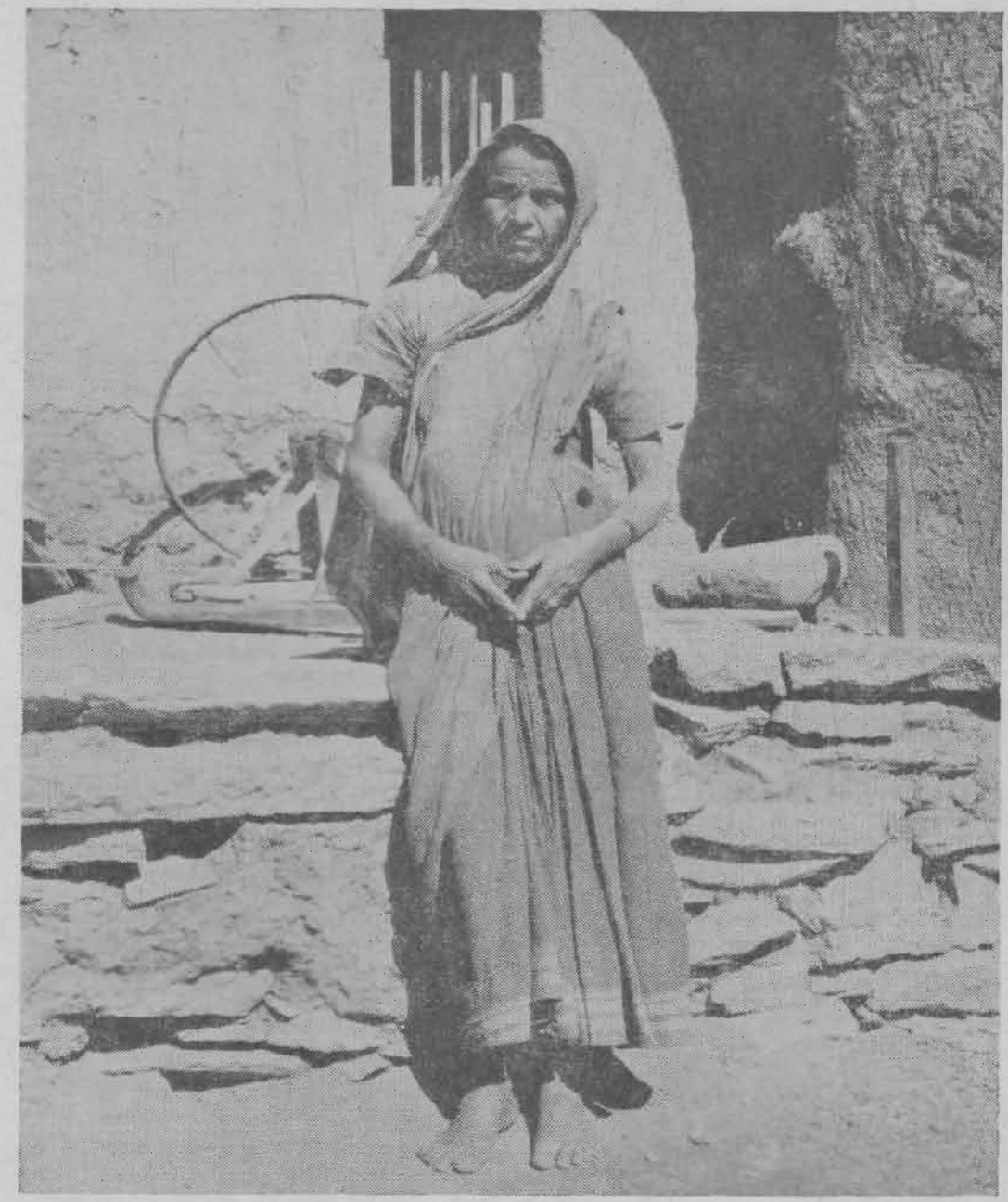
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9. A Harijan agricultural labourer



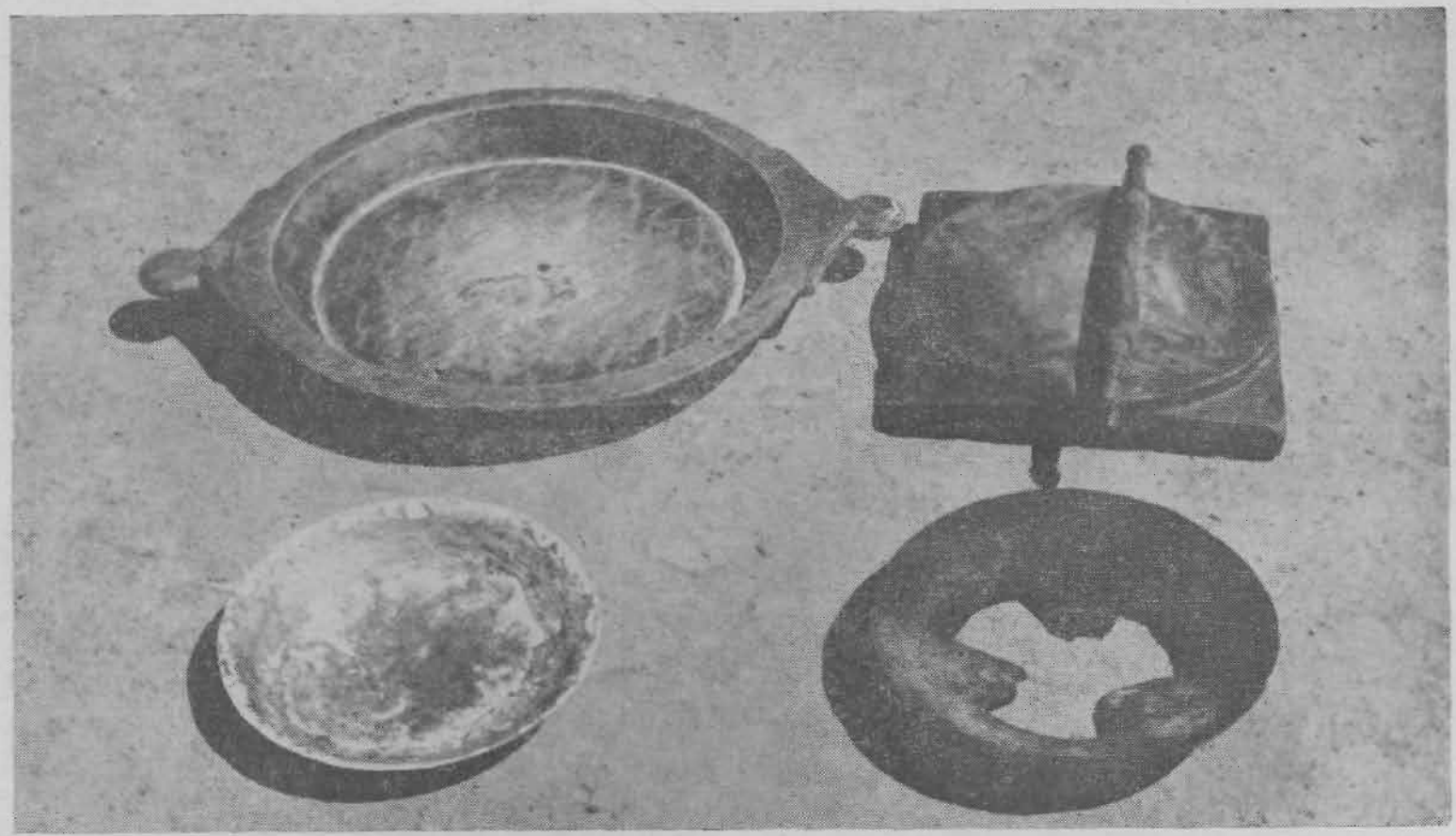
10. An old Harijan



11. A Muslim lady

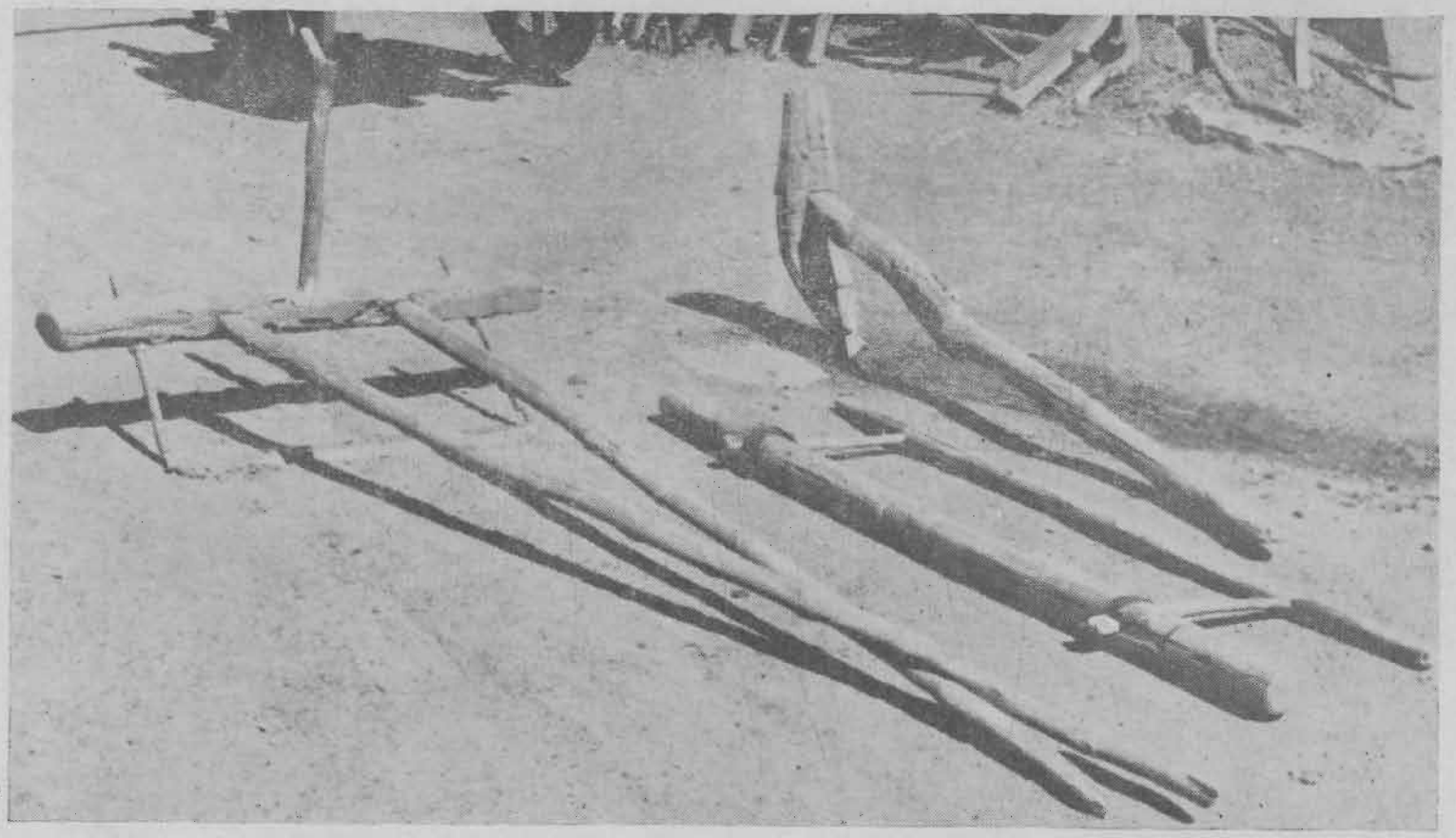


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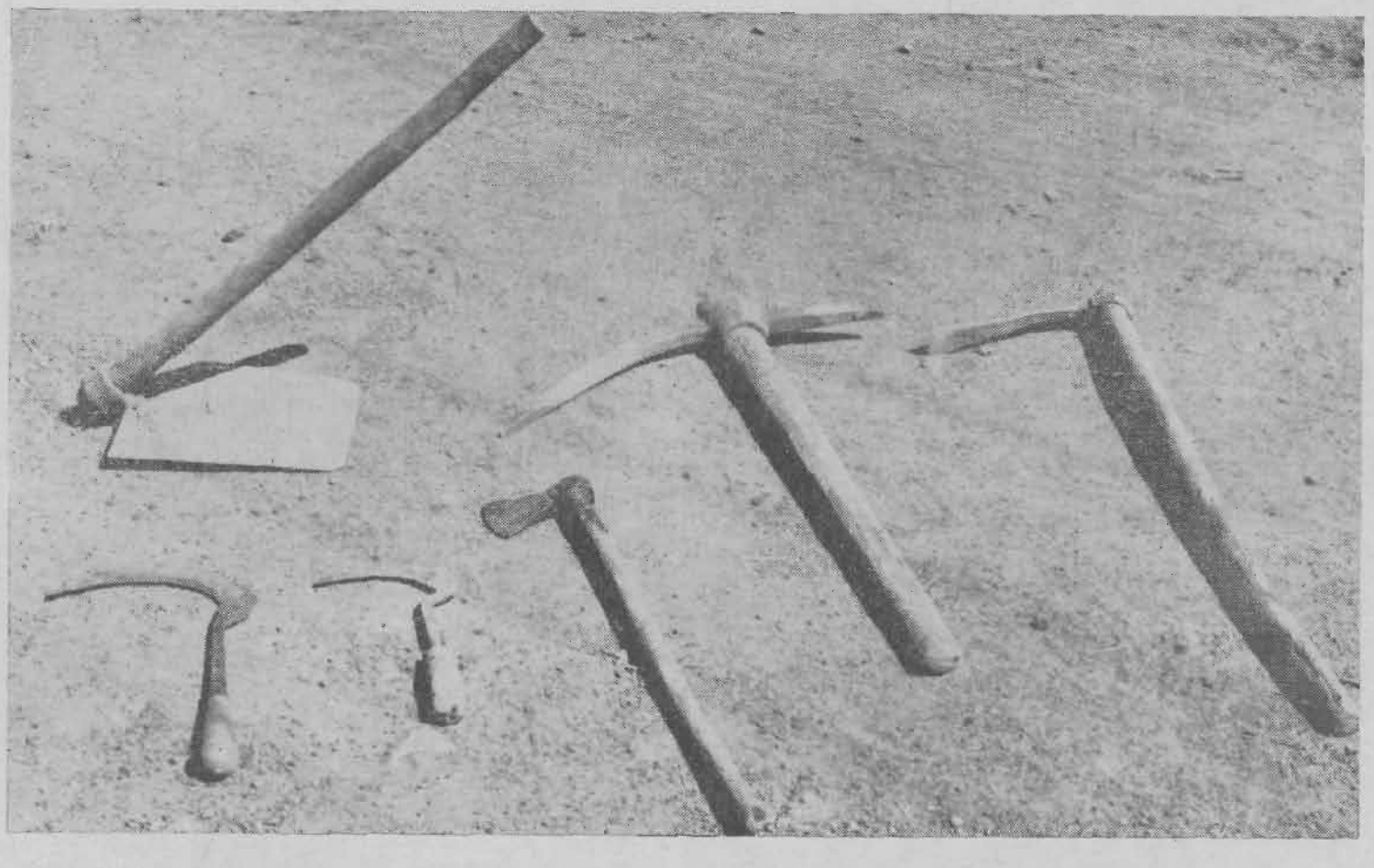


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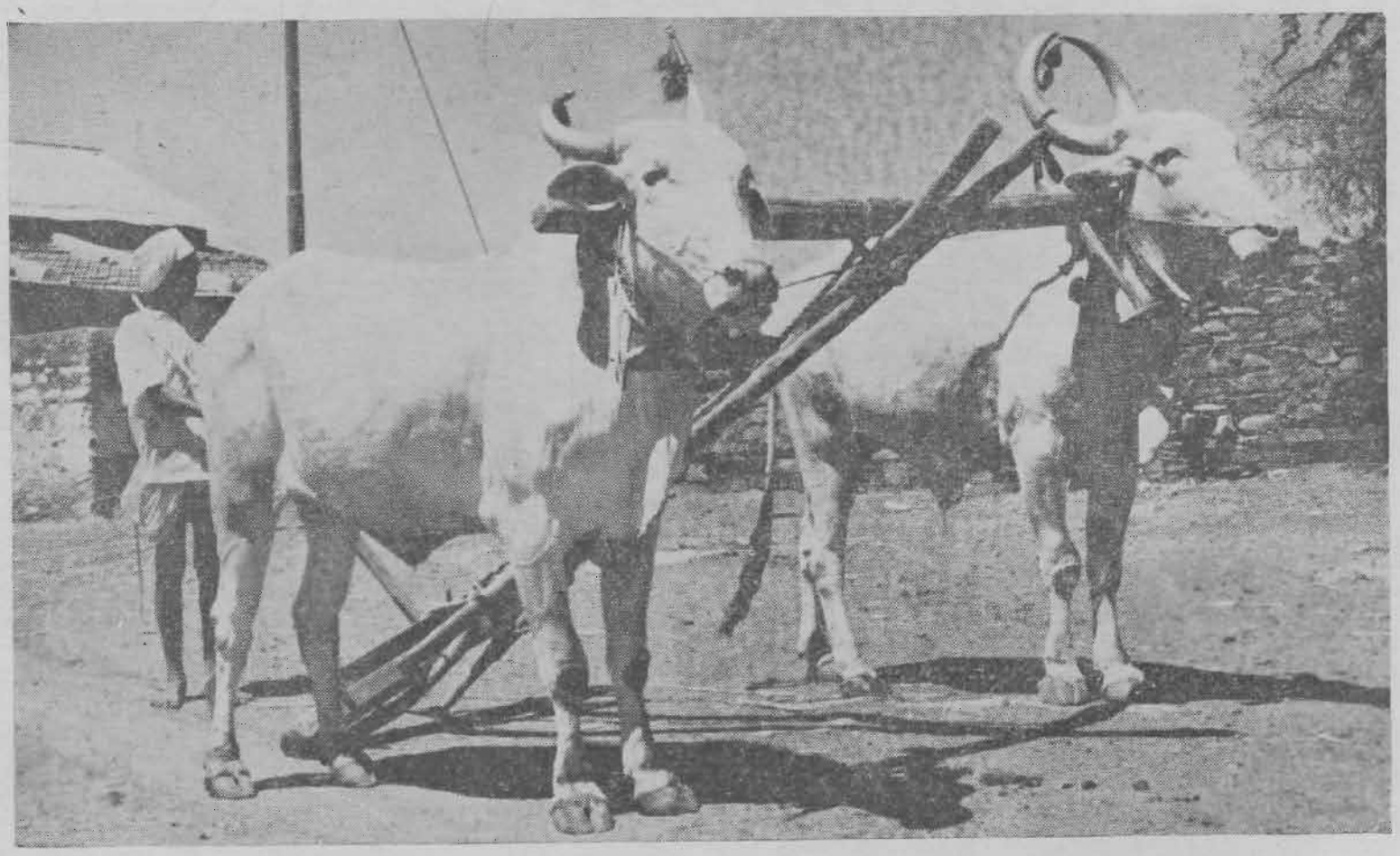
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Agricultural implements:

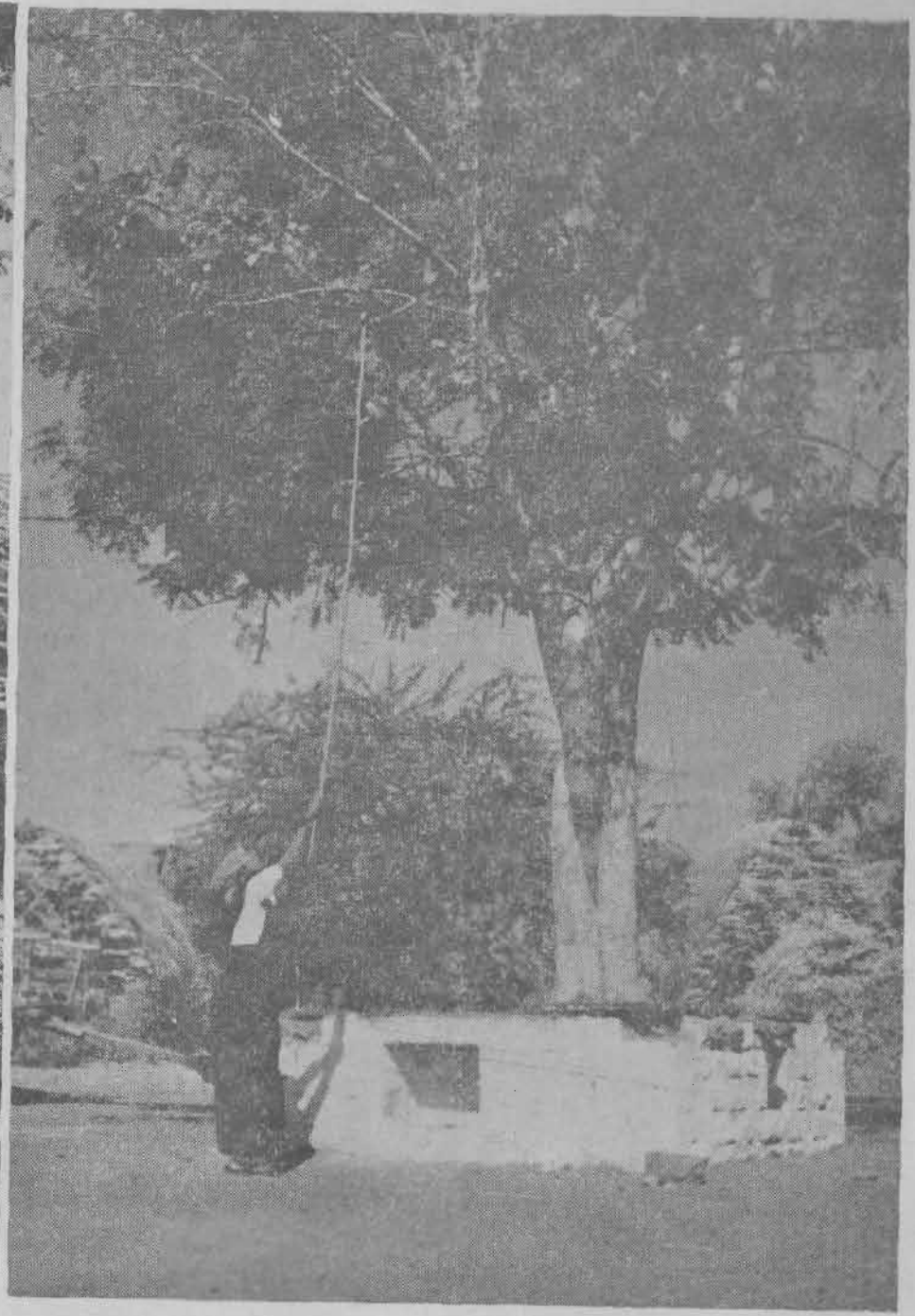
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15. Sanike, Pikasi, Bayigudali, Kudagolu, Kurchagi, Kodali



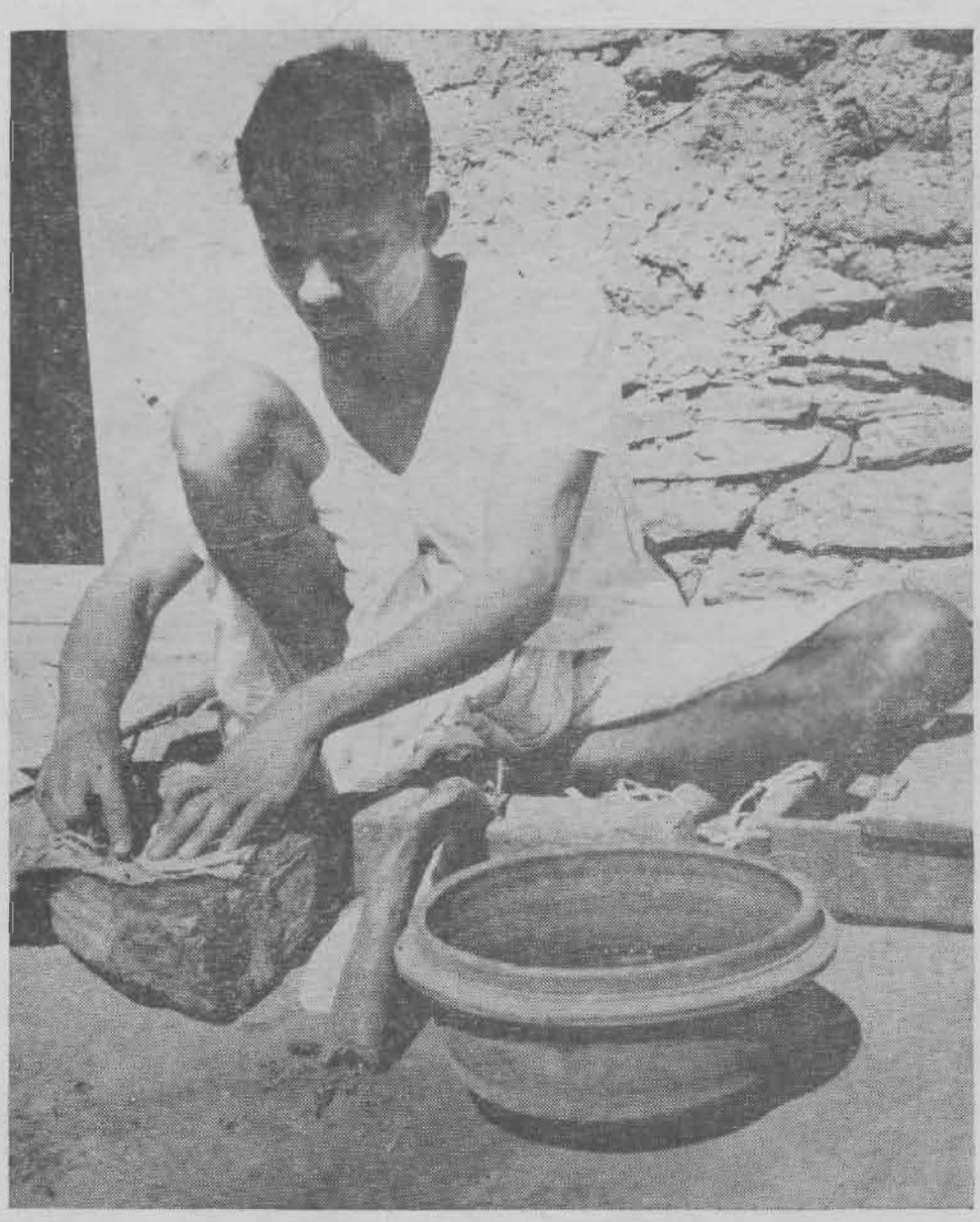
16. A pair of Javari bred bullocks



17. Varions are the uses to which a Kambli (coarse woollen blanket) can be put



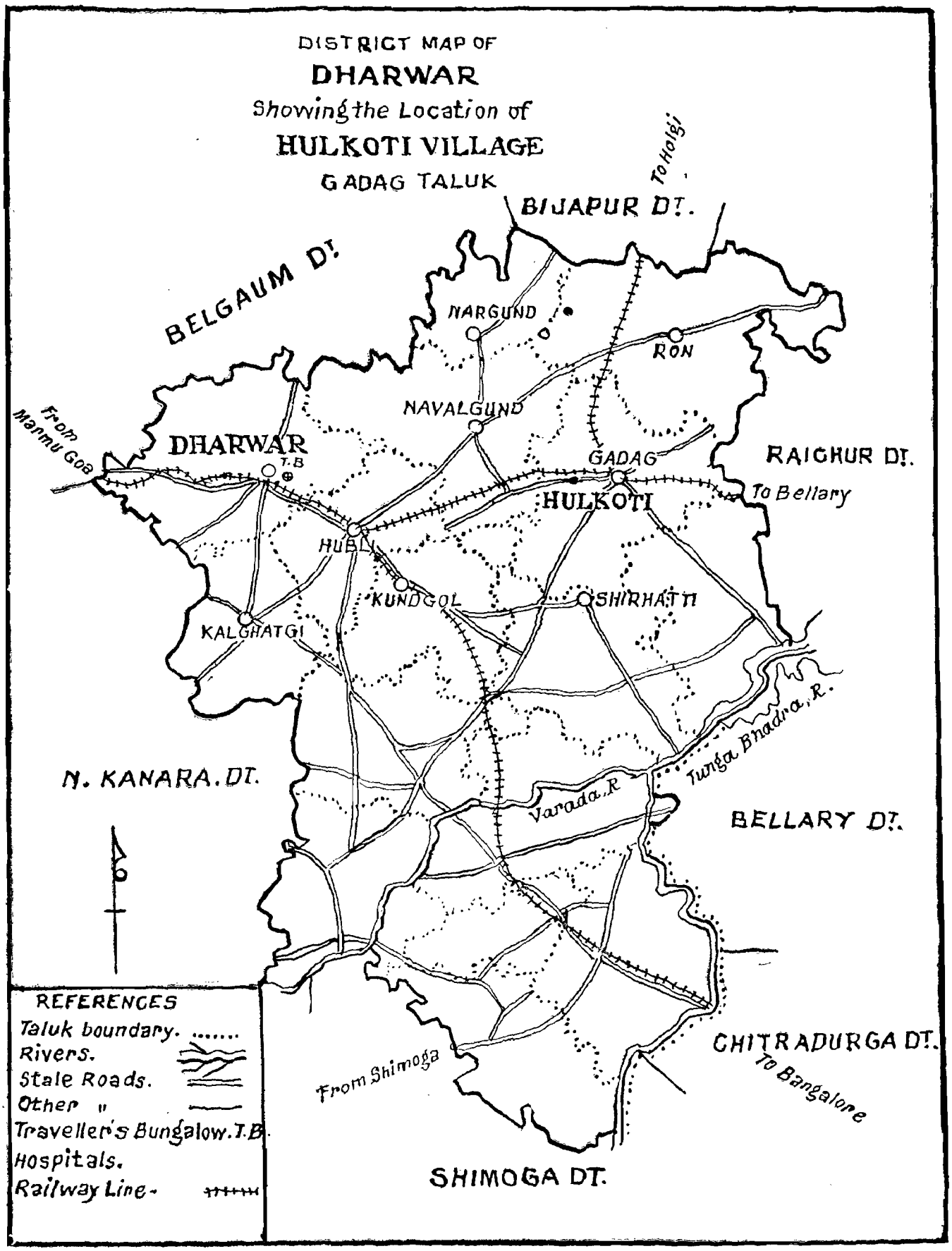
18. Collecting feed for goats



19 The Village Cobbler



20. Agricultural Produce Marketing Co-operative Society Branch office


DISTRICT MAP OF
DHARWAR
Showing the Location of
HULKOTI VILLAGE
GADAG TALUK
BIJAPUR DT.
To Holgi
BELGAUM DT.
NARGUND
RON
NAVALGUND
From Mannu Goa
DHARWAR
T.B
GADAG
RAICHUR DT.
To Bellary
HULKOTI
HUBLI
KUNDGOL
SHIRHATTI
KALGHATGI
Tunga Bhadra R.
N. KANARA. DT.
Varada R
BELLARY DT.
REFERENCES
Taluk boundary. .....
Rivers.
Stale Roads.
Other "
Traveller's Bungalow. T.B.
Hospitals.
Railway Line-
From Shimoga
CHITRADURGA DT.
To Bangalore
SHIMOGA DT.

CHAPTER I

THE VILLAGE

Introduction

Dr. Learmonth of Liverpool University has divided Mysore State into four well-pronounced economic regions namely, (i) Coastal region (ii) Malnad (iii) Southern Maidan and (iv) Northern Maidan. Each main economic region has been further sub-divided into different sub-regions with reference to various factors such as, rainfall, nature of crops grown etc. On the above consideration, the Northern Maidan region has been classified into 10 sub-regions of which, the Gadag belt of Dharwar District where the main crops grown are cotton, jowar, wheat, pulses and oil seeds comprises the taluks of Gadag, Navalgund, Nargund, Shirahatti, Hubli etc. Village Hulkoti in Gadag taluk of Dharwar District is a typical village in this sub-region. It is essentially an agricultural village, inhabited by people belonging to many castes and it is situated by the side of the Hubli-Gadag State Road at a distance of only 6 miles to the west from the Taluk Headquarters of Gadag. It is a big village with 521 households comprising a population of 2,592 at the time of the present Survey. The Gadag belt of Dharwar District by virtue of its climate as well as the nature of the soil is eminently suitable for cultivation of cotton and it would not be incorrect to say that the history of the economic development of this region is inextricably inter-woven with the vicissitudes of cotton cultivation and marketing since the last about a century and a half.

2. The Survey of Hulkoti would therefore throw light on the Socio-economic conditions of the people situated in the Gadag belt of the Northern Maidan of Mysore State. In Hulkoti the area cultivated with cash crops like cotton and groundnut is co-existent with the area of food crops like jowar and wheat. The study of the Socio-economic condition of the people in Hulkoti is of some special significance, because it would show the progress of people in places where cash crops and food crops are of equal economic importance. The Survey also shows the extent and nature of benefit which a road side village situated close to the headquarters can derive by virtue of its proximity to an important commercial centre like Gadag.

Location

3. Hulkoti is included in Community Development Block of Gadag. It is located at 15°21′ North latitude and 75°32′ East longitude. Dharwar, the District Headquarters, is 40 miles to the west and the industrial and commercial town of Hubli is 28 miles south-west. The Taluk Headquarters of Gadag is the most important centre of administration as well as commerce as far as Hulkoti is concerned. There are a number of administrative as well as welfare institutions in Gadag which are of vital importance for the villagers of Hulkoti. Above all, the village being situated on the Guntakal-Hubli metre gauge line, has intimate ties with Gadag as well as Hubli.

4. The region in which Hulkoti is situated abounds in a number of places of historical and cultural importance. Places like Hubli, Dharwar, Navalgund, Nargund and Gadag have all played a notable part at different periods of history and one need mention only a few places like Lakkundi, Laxmeshwar and lastly Gadag itself to high-light the cultural greatness of the people of this region in the past and their high attainments in the field of art and architecture. Laxmeshwar which is at a distance of 30 miles to the south of Hulkoti is the birth place of Pampa, the greatest among the early Kannada poets. Lakkundi, a place of antequarian interest with about 50 temples and 35 inscriptions and considered as Southern Kasi, is seven miles from Hulkoti to the east. Bankapur and Hangal are the other centres of historical and cultural importance in the region. For the Kurubas, a place known as *Devaragudda*, which is about 98 miles from the village and situated near Ranebennur is a sacred place and also a centre of pilgrimage. The Pakheera Swamy Mutt at Shirahatti, 21 miles to the south of the village is a holy place for Lingayats and Muslims. To the north-west, at a distance of 21 miles, there lies the village Yemanur (Peera) in Navalgund taluk which is a sacred place for Muhammadans. Lastly, the richly carved temples of Trikuteshwar, Saraswathi, Veer Narayan, Someshwar and Rameshwar in Gadag bespeak volumes about the architectural excellance, a characteristic feature of many Chalukyan temples. Further, no student of Kannada literature would ever forget Gadag which has been immortalised by the great poet, Naranappa, also known as Kumaravyasa by virtue of his unrivalled scholarship comparable to that of the great Vyasa, who has dedicated his monumental work of Bharata to the deity Veera Narayana, enshrined in the temple at Gadag.

5. While referring to the location of the village, it would perhaps be relevant to mention the boundaries

of the taluk of Gadag ,as it would reveal the historical association of Gadag with the neighbouring areas. On the east, Gadag is bounded by Raichur District which was ex-Hyderabad territory, on the west and north by Navalgund included in Dharwar District and on the south by the Shirahatti division of ex-Sangli State and Kundagol taluk of ex-Jamkhandi State. Though the administrative set up of the adjoining areas varied till very recently, the culture of the people was a harmonious whole unaffected by political and administrative factors.

6. At a distance of 12 miles from Hulkoti there is a Sanatorium at Malasamudra on the Gadag-Shirahatti State road. This welfare institution as well as the many others at Gadag are of great benefit to the villages of Hulkoti.

Physical Aspects

7. The village is situated on a fairly plain surface at an altitude of 2000 feet above Sea level. There are no hillocks or hills in the village. The nearest are the hills of the Kappatgudd range which rising a little to the south-west of Gadag stretches upto Tungabhadra.

*"Near Gadag the hills are of no great height and are broken by gaps. For about fifteen miles as far south as Dambal, the range continues irregular and broken, a group of hills some four miles broad with no marked central range and no point more than 500 feet above the plain. Near Dambal there rises a short flat topped central ridge about 1000 feet above the plain, which, at the south end, breaks into three or four parallel spurs covering at the broadest a tract about five miles across. These hills are 300 to 400 feet high. They are bare even of brushwood, with steep sides and irregular outline, broken by conical and rounded peaks. After a time they gradually close into one range which though cut by the Tungabhadra continues beyond the river."

To the north of the village, there are detached hills near Navalgund and Nargund. Except a small stream which flows at a distance of about a furlong to the east of the village, there are no other rivers very near to the village. A tributary of the Bennihalla river flows from south to north at a distance of about 8 miles to the west of the village. The average annual rainfall is about 21" as recorded at the nearest raingauge centre in Gadag. Appendix I gives particulars relating to the month-wise rainfall from 1954 to 1963. The climate of the region is agreeable, even though it is not as pleasant as it is in the tract adjoining the Western-ghats. Dharwar and Hubli enjoy a more salubrious climate than Hulkoti or Gadag and receive a heavier rainfall, the average at Dharwar being about 30". Generally, the belt including that of Gadag which is to the east of Poona-Harihar road, receives uncertain and scanty rain, whereas towards the west, the rainfall during south-west monsoon goes on increasing untill it becomes quite heavy nearer the Ghats. The rainfall in Hulkoti, though scanty, is quite conducive to the growth of cotton in the black soil and for growing jowar etc. in the red soil during the Kharif season. The south-west monsoon which starts from the middle of June continues upto the end of September with a break both during July and August. This is the period when Mungari Jowar is sown. The small showers in August moisten the surface of the fields facilitating preparatory tillage for sowing Hingari crops like cotton, wheat, jowar etc., The Hingari crops depend upon moderate rainfall from the middle of August to the middle or end of September for presowing operations and well regulated rainfall of about 6" in October for sowing as well as for the proper growth of Hingari crops. After October there is less rain which while helping the harvesting of Mungari crops also benefits the growth of Hingari crops. During December and January the days are clear and cool, the nights cold and the east wind which helps the growth of Hingari crops is piercing. In December and January there are generally heavy dews. The summer which starts from about March is not severe. The climate of the region could therefore be considered as temperate and healthy.

* Gazetteer of the Bombay Presidency, Volume XXII, Dharwar, 1884—Page No. 4.

Flora and Fauna

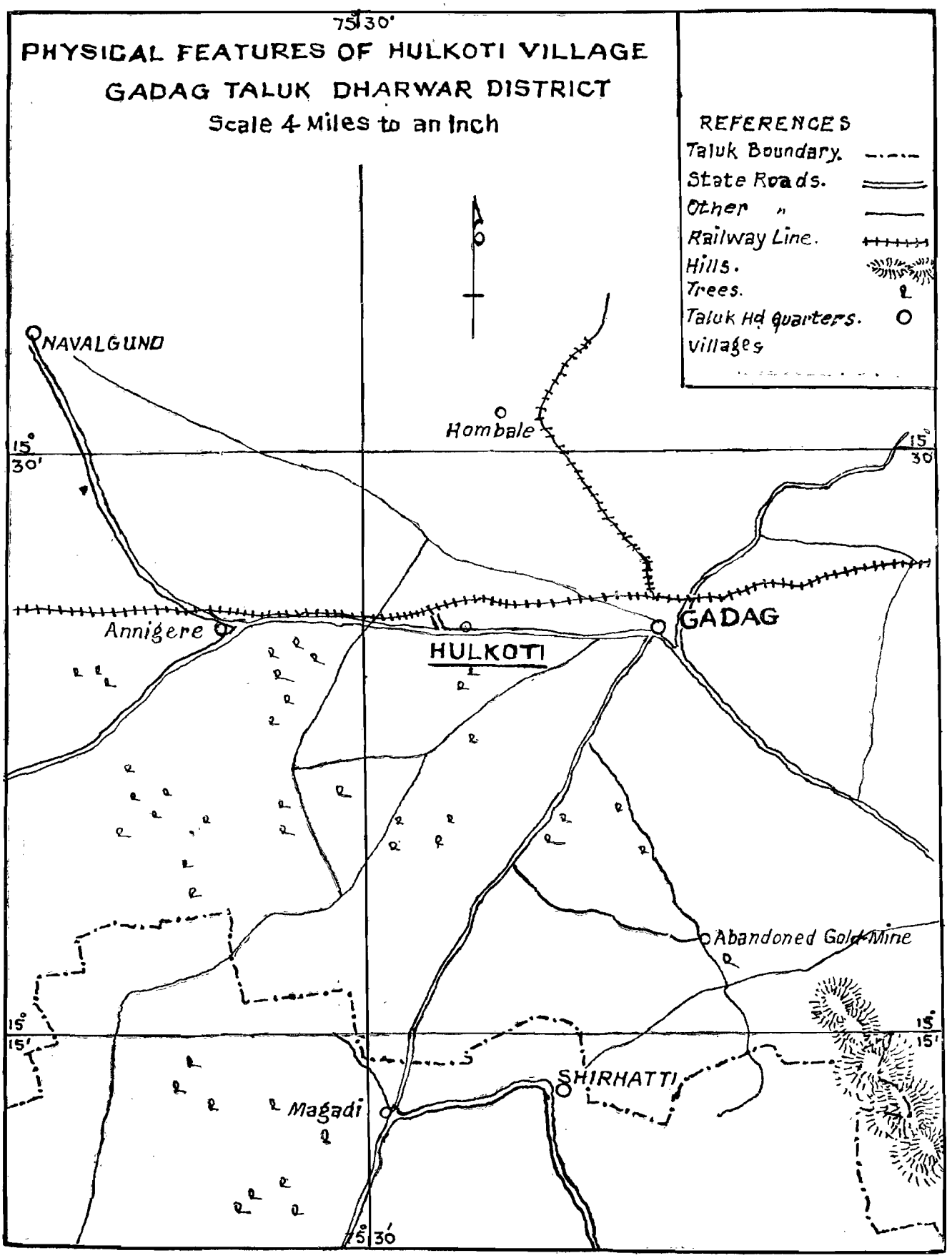
8. The soil of the village can be broadly classified into three types namely, (i) red (ii) black and (iii) Hulakeri which is a mixture of red and black soil.

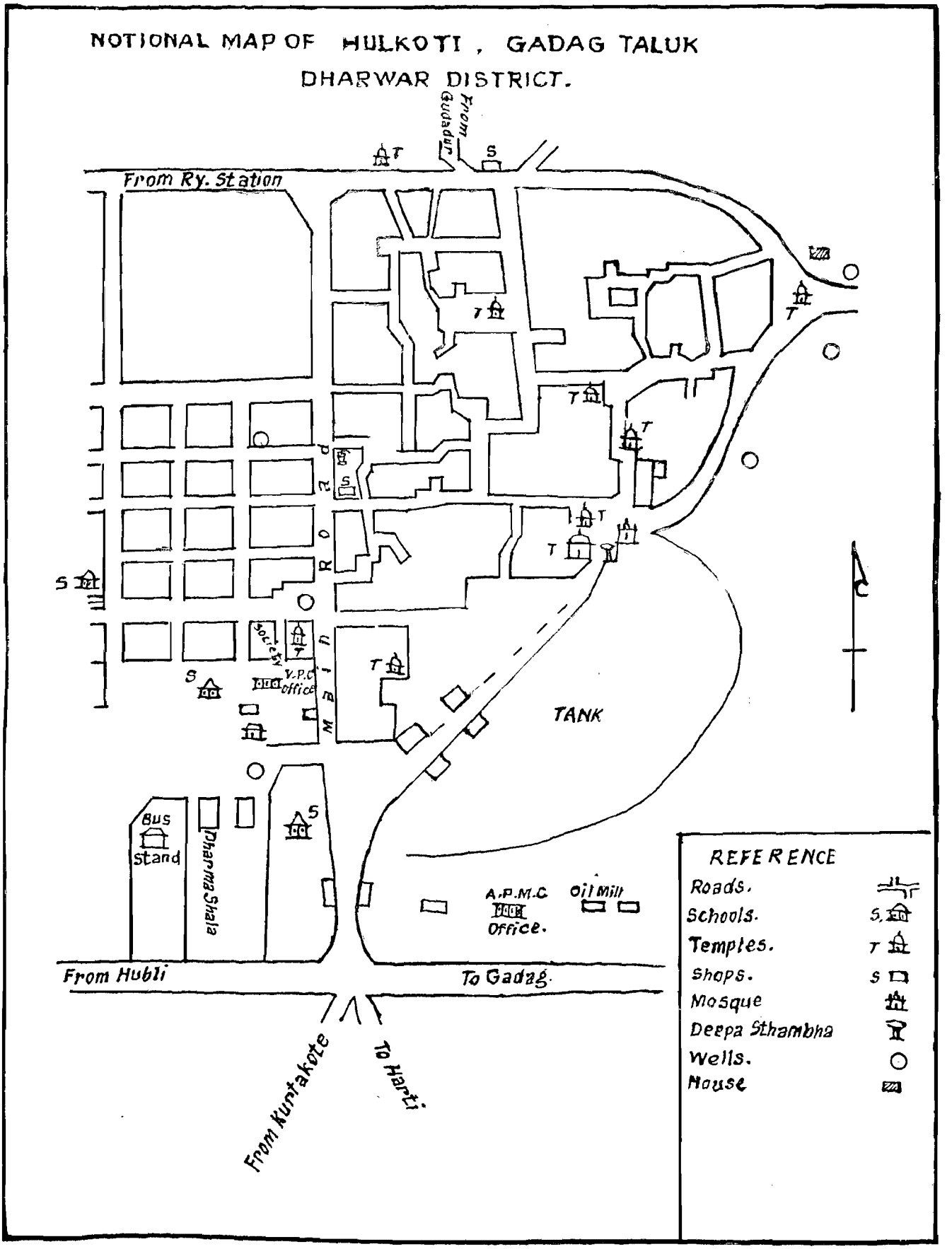
9. As the annual rainfall is about 21" the vegetation found in the village is not as rich and varied as could be found in the area to the west of Dharwar. Even in the Kappatgudda range of hills only shrubs and stunted tree growth are to be found. The flora of the village consists of the following:

1.	Babu	... *Atrocarpus integrifolia.*
2.	Tamarind	... *Tamarindus indica.*
3.	Neem	... *Melia azadirachta.*
4.	Peepal	... *Ficus religiosa.*
5.	Mango	... *Mangifera indica.*
6.	Guava	... *Psiduim puriferum.*
7.	Coconut	... *Cocos nucifera.*

FLOWERS:

1.	Marigold	2.	Sunflower
3.	Aster	4.	Hibiscus
5.	Jasmine	6.	Chrystenthemum etc.


75° 30'
PHYSICAL FEATURES OF HULKOTI VILLAGE
GADAG TALUK DHARWAR DISTRICT
Scale 4 Miles to an Inch
REFERENCES
Taluk Boundary.
State Roads.
Other "
Railway Line.
Hills.
Trees.
Taluk Hd Quarters.
Villages
NAVALGUND
Hombale
15° 30'
15° 30'
Annigere
HULKOTI
GADAG
Abandoned Gold Mine
15° 15'
15° 15'
SHIRHATTI
Magadi
75° 30'


NOTIONAL MAP OF HULKOTI , GADAG TALUK
DHARWAR DISTRICT.
From Gudadur
From Ry. Station
T
S
T
T
T
T
T
T
T
S
S
S
S
S
Post Office
V.P.C. office
MAIN ROAD
TANK
Bus Stand
Dharmashala
A.P.M.C Office.
Oil Mill
From Hubli
To Gadag.
From Kuntakote
To Harti
REFERENCE
Roads.
Schools.
Temples.
Shops.
Mosque
Deepa Sthambha
Wells.
House

10. The principal vegetables grown are brinjal, pumpkin, different varities of gourds, lady's finger, radish, cucumber, chillies, peas, tomato, onion, potato and greens.

11. The main cultivated crops are cotton, groundnut, jowar and wheat, while the minor crops are safflower, ragi, horsegram, tur, blackgram, greengram and paddy.

12. Wild beasts in the form of big game are rarely found as there are no forests to provide shelter to them. Occasionally wolves and wild cats could be found in the fields which contain vegetation. Among the birds, the crows, sparrows, pigeons, eagles, owls, wood-peckers, geese, doves etc. are the most common. The livestock reared in the village comprise bullocks, cows, buffaloes, sheep and goats, donkeys, horses, poultry and the domestic cats. Varieties of reptiles, insects etc. constitute the rest of the fauna.

Size and Number of Households

13. The village is 6.3 square miles (4,007 acres) in area and there are 521 households comprising a population of 2,592 (1,302 males and 1,290 females). The density of population works out to 411.43 per square mile as against 236 for the taluk (Rural) and 278 for the District (Rural). The village is situated between the railway line which runs to its north and the Gadag-Hubli State road which runs to its south just by the side of the village. The village is about 2 furlongs long from east to west and it measures about the same from south to north also. There are streets in the village, their total approximate length being about 4 furlongs. The main street which branches off from the Hubli-Gadag State road and runs inside the village from south to north divides the village into two parts, the western portion of which is rectuangular in shape, while the eastern portion is in the shape of a segment. Another main street which branches off from the first main street referred to above runs in a north-eastern direction and joins a cart track which lies to the north of the village The two main streets are quite broad, whereas the several small streets and lanes inside the village are narrow and in some of them even bullock carts cannot pass through. There are a number of public places in the southern portion of the village adjoining the Hubli-Gadag State road. Most of these have come into existence during the last about one decade, having been constructed under the Local Development Works Scheme.

14. The houses are uniformly spread on either side of the several streets and lanes, but not in anyway planned. If one is to take a sojourn of the village as soon as he gets down at the bus-stand situated at the entrance to the village near the State road, he has to enter the village by the main street which starts from the Gandhi culvert. To the left of the street there are the following public institutions;

1. Bus-stand.
2. Rural Veterinary Dispensary.
3. Primary schools for boys and girls.
4. Rest house.
5. Vyayamashala.
6. The godown of the Multipurpose Co-operative Society.
7. Office of the Village Panchayat.
8. The temple of Sri Rama.
9. The Office of the Multipurpose Co-operative Society.

To the right of the main street, the godown of the Agricultural Produce Marketing Co-operative Society as well as its sub-yard and its office are situated.

15. As the sojourner proceeds further in the main street after entering the residential portion of the village, towards the left he finds the houses of Kurubas, here and there mingled with those of Raddys and Lingayats. This portion of the village is called *Kurubageri*. In the locality which is just opposite to *Kurubageri* on the right side of the main street people belonging to different castes like Raddys, Gollas, Kurubas and Muhammadans live together. In the middle of the village there is the *Megeri* which literally means upper street where majority of Raddys live with a small number of Lingayats, while in *Kelageri* (the lower street) which is in the eastern portion of the village, the Raddys, Lingayats and Muhammadans reside. The main street which bifurcates the village leads to the Harijan colony where the Madigas live in the north-eastern portion of the village, separated from the households of other communities.

16. The above description relating to the residential pattern goes to show that except with regard to the households of Harijans there has not been any exclusiveness in the location of the households of the other communities, even though in certain portions of the village there are more households of one caste than of the others. The tendency now among all except Harijans is to construct new houses wherever vacant space is available the question of caste being of no consideration.

Communication

17. The village has good facilities of communication. There are 12 buses which ply to and fro every day and the villagers have the least difficulty to go either to Gadag or to any other place of importance such as Hubli, Dharwar etc. The Railway Station in the village which is the next after Gadag towards Hubli is one mile 2 furlongs from the residential area to the north-west. To reach the Railway Station, one has to go 7 furlongs along the Gadag-Hubli State road and then travel north along an approach road of about 3 furlongs in length. There are kachcha roads to the neighbouring villages of Chikka Handigol, Hire Handigol, Kurthakoti and Hosahalli. The bullock carts and the bicycles are the main vehicles of transport to go to these villages.

18. There is a branch Post Office in the village. The telegraph offices at Gadag and Annigeri are equidistant from the village, the latter being situated 6 miles to the west of the village on the Gadag-Hubli road. There are two telephones in the village of which one belongs to the Agricultural Marketing sub-yard and the other to a private individual. Besides the above there are 4 tractors, 1 car, 1 motor cycle, 43 bicycles and 11 radio sets to maintain communication with the outer world in different ways.

Public Places

19. There are 14 places of worship of the village including a mosque. The important public places of worship are the temples of Basavanna, Kariyanna, Mariyamma, Someswar and Ramdev. The important among the minor temples are Dyamavva, Durgavva, Maruti, Eswar and Kallappa. The Mariyamma temple is in the Harijan colony and it is mostly worshipped by the Harijans.

20. The Hindus have a common burial ground of about 2 acres in extent, situated at a distance of about $1\frac{1}{2}$ furlongs to the north of the village by the side of a stream. A portion of this burial ground is also used by the Harijans. The Muhammadans have separate burial ground of about 10 guntas which is situated to the north-east of the village. There is one family in the village belonging to the lineage of one late Sri C. C. Hulkoti who was a District Judge, in which the dead members are buried exclusively in a separate field belonging to them.

21. There are 5 drinking water wells in the village of which one is set apart for Madigas which, however, is in disuse. The Madigas bring water from a stream which flows at a distance of about a furlong from their locality. During summer, when the water dries up in the stream, they collect water by digging small pits on the sandy bank, which are locally called *varathe*. Out of the 5 drinking water wells, one belongs to a private individual but it is thrown open to the public for use. There is no scheme for protected water supply. During summer months the villagers find considerable difficulty as the water table goes down and each well has to cater to a large number of households. There is therefore an imperative need for a few more wells of which one at least has to be located in Kelageri. There is a small tank on the south-eastern side of the village, the water from which when available is useful for the cattle to drink. Apart from the drinking water wells, there are 3 irrigation wells and two more are under construction.

Welfare and Administrative Institutions

22. The Village Panchayat Office is the most important administrative institution in the village. The Talati and the Mulki and the Police Patils are the other administrative officers of the Revenue Department who are assisted in their work by Walikars. The Talati is a whole time official appointed by the Government, wheras the posts of Mulki and Police Patil as well as of Walikars are hereditary. The families of the Patils and Walikars are endowed with Inam land for the services rendered by them.

23. There are two Primary schools, one for boys established in 1872 and the other for girls started in 1925. The former is a basic school where the highest standard taught is VII, while in the latter the girls are taught upto the V standard. During 1963–1964 a private High School has been started in the village under the auspices of the Ramakrishna Ashram, Bangalore. The Ashram is also running a Balwadi for the benefit of the children and it is in charge of a lady teacher. The Multipurpose Co-operative Society is a very old co-operative institution functioning since 1905. In 1921, a limited society known as Education Society which has on its roll a number of importamt citizens of the village as well as from the neighbouring area was started with the sole object of encouraging primary education and it has rendered exemplary service in the field of education. The other important welfare institutions are the Rural Veterinary Dispensary started in 1961, the Cotton seed Co-operative Society started in 1947 and the Agricultural Marketing Co-operative sub-yard started in 1959. There is also a gymnasium in the

village, the building for which was constructed by the Panchayat, but it is not functioning at present.

Market

24. There is no weekly shandy in Hulkoti. The weekly shandy as well as the wholesale market at Gadag serve the villagers of Hulkoti also.

History

25. There are no records or monuments to trace the history of the village. The people of the several castes residing in the village are practically indigenous settlers. None among them is able to say as to when their ancestors came and settled in the village. The elderly persons among the Raddys say that their original place was Adhavani (Adoni in Kurnool District) in Andhra State, but they have absolutely no idea as to why and when they migrated to this village. Similarly, the Gollas only know vaguely that their original home was in Gokak taluk of Belgaum District, but they also do not know when they migrated. Only the Voddas migrated to this village in 1954 from Kurthkoti, as they owned lands in Hulkoti which they wanted to cultivate. The Voddas state that about 400 years ago their original places were Shinvathri and Dodavathri near Anegundi. According to them, they first migrated to village Shirasangi in Ramdurg taluk of Belgaum District and later about 200 years ago they shifted to Kurthkoti. It is thus seen that no clear account of the settlement of the various sections of the population can be ascertained by any enquiry in the village. From what the people say, it can only be inferred that it is a very ancient village, the history of which evidently dates back to several centuries. If the history of Gadag is of any criterion to assess the history of the village also it is more than 1,000 years old. As regards Gadag, it is stated that "the two temples of Thrikuteshwar and Veernarayan are of about tenth and eleventh century and the inscriptions in them, varying from 973 to 1539, show that Gadag was at different times under the western Chalukya (973–1190), Devgiri Yadav (1170–1310) and Vijayanagar kings (1336–1587)". The large number of Gadag inscriptions go to show that the town of Gadag was in its heyday of prosperity even about the eighth or ninth century and that it had come under the rule of different dynasties.

Legend

26. According to a legend connected with Hulkoti it is stated that the village has derived its present name as a consequence of a tiger having been killed by two women of the village. The story is that once upon a time (when, nobody knows) two rustic women went inside the premises of the local Someswar temple for pounding corns, when, to their great consternation, they found a tiger which had taken refuge inside the temple. Having been suddenly confronted with the tiger the women exhibiting great presence of mind and with no other alternative began to beat the tiger with their pounding beams and in the heroic fight which ensued they killed the beast. As the tiger was killed by pounding, the village was from that time known as *Huli Kuttu* which as time passed was changed into *Hulkoti*.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Ethnic Composition

1. The people of the village belong to 18 different castes. There are 480 households belonging to 16 different castes which follow Hindu religion, 2 households of Protestant Christians and 39 households of Muslims belonging to 5 different groups. Table IV furnishes particulars of households classified by religions, castes and sub-castes. Details regarding some of the numerically important communities are given below:

Sl. No.	Caste	Number of households	Percentage to the total number of households	Population	Percentage to the total population
	Hindus:				
1.	Kuruba	... 125	23.99	605	23.34
2.	Raddy	... 120	23.03	626	24.15
3.	Lingayat	... 107	20.54	585	22.56
4.	Golla	... 35	6.72	170	6.56
5.	Madiga (scheduled caste)	... 30	5.76	127	4.90
6.	Talwara	... 20	3.84	74	2.85
7.	Viswakarma	... 11	2.11	54	2.09
8.	Eligaru	... 8	1.54	37	1.43
9.	Brahmin	... 7	1.34	35	1.35
10.	Maratha	... 5	0.96	32	1.23
11.	Others: (6 castes)	... 12	2.30	62	2.40
	Christian:				
	Protestants	... 2	0.38	7	0.27
	Muslims:	... 39	7.49	178	6.87
	Total:	... **521**	**100.00**	**2,592**	**100.00**

Kuruba

2. There are 125 households of Kurubas comprising a population of 605. They are indigenous settlers. They are found practically throughout the state except in the coastal districts. They speak Kannada. They are called Kurubas because their traditional occupation is tending sheep. But, in this village no household has sheep rearing as the principal occupation, while for only 19 households among them it is a subsidiary occupation. Cultivation or agricultural labour is the principal occupation of other households. 26 households among them do not own any land and they eke out their livelihood mostly by working as agricultural labourers. 4 Kuruba households are also engaged in petty retail trade in provisions etc. in addition to cultivation. Though most of the households live in houses having mud walls, 80 households live in houses having mud roofs, while 40 households live in houses with thatched roof and 5 households live in houses with tin roof. There are two important endogamous groups among them namely, Hathi-kankandavaru and Unni-kankandavaru. The Kurubas of Hulkoti belong to the former group. There are two versions about the classification of these two groups. The first is that those who cultivate land are classified as Hathi-kankandavaru, whereas those who eke out their livelihood by tending sheep are termed Uni-kankandavaru. Obviously this version is quite a novel one as there are at least 19 households in Hulkoti itself who tend sheep but belong to the group of Hathi-kankandavaru. The other version which perhaps is the more acceptable is that during marriage among Hathi-kankandavaru *kankana* (bracelet) made of cotton is tied to the wrists of the bridal couple, whereas in the other group *kankana* made of wool is similarly tied. The Kurubas of this village belong to three different *bhagis* called Korillaru, Bancillaru and Honnabila. Marriage among the members of the same *bhagi* is not permitted. Till about 12 years ago marriage was taking place between members of the same endogamous group, but now it takes place between members of different endogamous groups also.

3. The Kurubas generally worship Beeredevaru in a temple exclusively belonging to them and managed by them. In this village as there is no such temple, they mainly visit the temples of Kariyamma and Mariyamma. They have an idea of constructing a temple for Beeredevaru.

4. They also worship various other deities. The special deity for 46 households is Mailaradevaru and for 57 households the special deity is Yellamma. Their guru is Dombelguruswamy. The Jangams who are Lingayat priests officiate during marriages and other functions among the Kurubas. Kurubas generally live in houses with mud walls and mud roofs. Most of the houses are congested with very little ventilation. The Kurubas are generally non-vegetarians and the Kurubas of Hulkoti were no exception. Enquiry reveals that about two decades ago, due to pressure of public opinion in the villages and in response to the appeal of village elders most of the households have become converts to vegetarianism. During the present Survey, members of 118 households were found to be taking vegetarian food and the members of the remaining 7 households only were non-vegetarians.

5. The Kurubas have a well knit caste Panchayat consisting of 5 elderly members among them. They decide minor disputes among members of their own caste. These elders are also consulted in social and religious matters and on the occasions of marriage and other important functions they are given an honoured place.

6. The Kurubas are robust and muscular. They are good cultivators and work hard. The majority of them in this village do not take bath daily but bathe either once or twice a week. They observe all the Hindu festivals. The chief fairs visited by them are the following:

1. Mylaradeva and Yellamma fair, Soundathi.
2. Shiddharudha Swamy fair, Hubli.
3. Sivananda Swamy fair, Gadag.
4. Budiswamy fair, Hosahally.
5. Pakeeraswamy fair, Shirahatti.

Raddy

7. There are 120 households of Raddys comprising a popualtion of 626 and numerically as well as economically they constitute the dominant community in the village. One or two elders among them vaguely say that their original place was Adhavani (Adoni in Kurnool District) in Andhra State, but they do not know when they migrated. They have absolutely no connection at present with any people either in Adhavani or in its vicinity. The Raddys also called Radders are mostly found in the Dharwar, Belgaum, Bijapur, Gulbarga and Bellary Districts of Mysore State. They speak Kannada. According to Bombay Gazetteer * "they have several divisions as Chitnat, Matmat, Namad, Nurval and Paknak. Most of them are Lingayats and wear the *Ling*. The members of these subdivisions eat together but do not intermarry" (for a detailed note *vide* Appendix II). According to the elders of the community in the village the 5 endogamous groups among them are Namada Raddy, Lingayat Raddy, Sajjana Reddy, Nurval Raddy and Yedamusagu Raddy. The Raddys of this village belong to the endogamous group of Namada Raddy. There are different *banas* among them such as *Hulkoti bana, Binkadhakatti bana* and *Aynapur bana* and in the heirarchy of banas. Hulkoti bana is considered to be superior. Marital relationship was not taking place between members of different banas till about 4 years ago, but now it takes place between the members of Hulkoti and Binkadhakatti banas. There is however no restriction at present for interdining, though about 15 years back those belonging to Hulkoti bana did not normally dine with the members of the other banas. There are a number of exogamous units or *bedagus* among Raddys such as *Enekandlu, Honnagudda Raddy, Katari, Phedelaru* etc. and marriage between the members of the same bedagu is a taboo. Brahmin priests officiate in marriage and other functions.

* Gazetteer of the Bombay Presidency, Volume XXII, Dharwar, 1884 Page No. 141.

8. The chief deity of Namad Raddys of this village is Venkataramana of Tirupathi. They also worship the local deities such as Sri Ramadeva, Hanumanthadeva and a few households worship Yellamma, Basavanna and Somalinga. They observe all the Hindu festivals and like others they visit the fairs at Soundathi, Hubli and Shirahatti. Occasionally some of them go to Tirupathi also.

9. Their traditional occupation is cultivation. Excepting 17 households the others in the village own land. A few households among them have taken to non-agricultural pursuits like the running of oil mill and Khirani shops and Government service. They live mostly in houses which have mud walls and mud roof. They are robust, muscular and generally hard working. They are vegetarians, They take food and water in the households of Lingayats and Brahmins only in the village.

10. They have a caste Panchayat consisting of elderly members who occasionally decide disputes of a minor nature between members of their own community. Its power is now on the decline.

Lingayat

11. There are 107 households of Lingayats comprising a population of 585. They are found throughout the state except in coastal districts. They are original settlers. They speak Kannada. There are several endogamous groups among them and most of them are based on the occupation which they follow. The endogamous groups found in the village are Jangams (priests), Ganigas (oil pressers), Jadars (weavers), Banajigas (traders), Madivalas (washerman), Panchamasali (cultivators), Hadapadavaru (barbers), Hoogars (dealers in flowers) and Shivashimpi (tailors). Agriculture is the main occupation of Lingayats. 40 households among them have no lands in this village. They pursue various other occupations such as trade, agricultural labour, running of tea shop, household industry and other services for their livelihood. Most of them live in houses with mud walls and mud roof. Interdining among the members of different endogamous

units is permitted, but not inter-marriage. The common names among Lingayats are as follows:

MALES		FEMALES
Pakheerayya	...	Gangavva
Kallayya	...	Gurabasavva
Gurushiddayya	...	Basavva
Shivappa	...	Parvatavva
Basappa		

12. Jangams are broadly divided into two classes, Dhatasthalas or Viraktas who are unmarried and Gurusthalas who are married. The Viraktas are holy people free from all wordly cares. There are very few Viraktas and none from this village.

[1]"The Gurustalas are a class of Lingayat clergy who become the gurus of spiritual guides of Lingayat laymen. Unlike Lingayat laymen they can marry only maidens and not widows or divorced women. They conduct all religious ceremonies on occasions of births, marriages, and deaths under the direction or superintendence of patadayas or monastery heads. From the Gurustalas class boys are chosen to fill the office of Virakat or Patadaya."

13. During the enquiry held in the village, it was ascertained that there are 4 divisons among Jangamas and they are (1) Mathastaru or Hennujolagiyavaru (2) Gandujolagiyavaru (3) Ganachar and (4) Mathapati. Only the Mathastaru have a right to officiate during all ceremonies like birth, marriage and death among Lingayats. The Mathastaru give *diksha* and they have a right to occupy *Gaddige*. *Maris* or youths who are junior assistants to the Viraktas are chosen from them. Among Gandujolagiyavaru whenever they go for alms they should not tie *Jung* which is a kind of bell tied just below knee. They will have to carry only a *jolagi* and a stick. The duty of Mathapatis is to carry out whatever Mathastaru or Hennujolagiyavaru ask them to do on the occasions of the various ceremonies. For example during marriage ceremony, when the priest repeats sacred verses and the bride holds the bridegroom's right hand, the 'Mathapathi or Lingayat beadle and sexton mixes, curds, milk. clarified butter, sugar and honey in a small vessel, pours some of the mixture on the bridegroom's right hand which is touched by the bride, and five times washes the hands of the bride and bridegroom.'[2] Thus they are actually assistants to Mathastas. According to the opinion of some, the duty of Ganachars is to safeguard the prestige of the Mathastas. The chief deity of the Jangams is Marulashiddeshwar of Ujjani near Kottur in Bellary District, which is one of the simhasanas. The spiritual head of the Ujjani mutt is their guru. They also worship local deities like Basavanna. They take food in the households of Lingayats only, whereas some among the other endogamous units have no objection to take food from the households Raddys. There are various *bhagis* (exogamous groups) among Jangams such as Vrasthi, Male and Paduvadi. Marriage between the members of the same bhagi is a taboo. They observe all Hindu festivals and they visit the fairs of Shivananda Swamy of Gadag, Shidharoodha Swamy of Hubli and Pakheeraswamy of Shirahatti.

1. Gazetteer of the Bombay Presidency, Volume XXII. Dharwar, 1884—Page No. 108.
2. *Ibid*, Page No. 113,

14. Among the other groups of Lingayats, the Banajigas belong to the class of traders. The common names among them are Basavanneppa, Veeranna etc. and among females, Shivavva and Gurubasavva. Among Banajigas, there are three divisions namely, (1) Adibanajiga (2) Melpavadadavaru (3) Nonamuttada sheelavantaru. Marriages do not take place between persons belonging to different divisions but interdining is allowed. They have no *bhagis*. Their chief deity is Veeranna of Godachi in Ramdurg taluk. Their guru is Amaragolad Pattadadeva. Though their main occupation is business some of them are also cultivators. Some of the elderly persons undergo *diksha* given by Jangam priest.

15. The traditional occupation of Lingayat Ganigas is oil pressing. But in this village agriculture is the principal occupation for 14 households, oil pressing for one household and the remaining household runs a tea shop. The common names among males are Basappa, Adaveppa and among females, Basavva, Ningavva etc. There are two divisons among Ganigas namely, (1) Kare Ganiga (2) Sajjana Ganiga. The Sajjan Ganigas are said to be superior to Kare Ganigas. Ganigas of this village belong to the division of Kare Ganigas. Their chief deity is Basavanna of Yelavagi. They worship in the local temples of Eswar, Hanumantha etc. There are two *bhagis* among them namely, Melasakkariyavaru and Male. Marriage among the members of the same bhagi is a taboo.

16. Among the other groups of Lingayats namely, Jadars, Madivalas, Panchamasalis etc. marriage does not take place between the members of one group and another.

17. The Panchamasalis are the followers of Panchapeetha or Panchasimhasana. Out of the 11 households of Panchamasalis only 4 are original settlers and the remaining 7 households are all migrants from different parts of Dharwar, Bijapur and Raichur districts. Of the 7 migrant households, 2 migrated about 4–5 decades ago as scarcity conditions were then prevailing in their

own native places. The other 5 households are recent migrants and the heads of these households are employed in services.

18. There are 12 households of Madivalas belonging to Lingayat community. The Lingayat Madivalas are found in the districts of Dharwar, Belgaum and Bijapur. The traditional occupation of the Madivalas is washing clothes. In this village only 4 households are engaged in the traditional occupation and the other households follow either agriculture or other occupations. The wide disparity in the economic conditions of the various households among Madivalas is revealed by the fact that 3 households have cultivation of owned lands, 1 household has cultivation of land taken on lease, 2 households have agricultural labour, the head of 1 household is a teacher in a primary school and that of another is a peon in the Veterinary Hospital at Hulkoti. Further, 2 persons are working outside the village, one as a *Talati* in the village Byahatti in Hubli taluk and another in the Postal Department at Dharwar. The Madivalas who wash clothes are paid *Aya* which is an annual payment in kind generally paid after the harvest is over. Normally, each household of cultivator pays 25 seers of jowar and 5 seers of wheat and a small quantity of pulses for the services rendered by the washermen. They receive cash at the rate of 10 paise per piece from those who have no cultivation.

19. There are 4 households of Hadapadavaru among Lingayats. They are original settlers. They are found in Dharwar, Belgaum and Bijapur districts. Their chief deity is Honakeri Mallappa and they also worship the other deities like Yellamma, Basavanna etc. They are barbers by profession. In this village all the 4 households pursue their traditional occupation and during the peak agricultural season some of the members of these households also work as agricultural labourers. They render service to members of all communities except Harijans. The cultivators generally pay them in kind once or twice in a year after the harvest is over, while the others pay them in cash on each occasion when their services are utilised.

20. The Jadars are Lingayat weavers found all over Dharwar, Belgaum and Bijapur districts. There are 16 households of Jadars in this village. Excepting one household which has migrated to this village about 12 years ago from Ginsagar of Bijapur District the others are all original settlers. The common names among males are Channabasappa, Andaneppa, Mallikarjunappa and those among females are Ambrutavva, Kallavva, Janakavva etc. Their family deity is Veerabhadradeva. They also worship the other local deities. Their Kulaguru is Murugarajendra Swamy of Chitradurga. The main endogamous groups among them are Bilemaggadavaru, Hirekoravin shetti, Kuravina shetti, Shivasharma shetti, Samasali and Pattasali. The Jadars of this village belong to the endogamous units of Bilemaggadavaru, Kuravina shetti and Hire kuravina shetti. Though the members of the different endogamous units dine together they do not intermarry. Their traditional occupation is weaving of sarees and dhotis, but none in this village is following the traditional occupation. 2 housheoulds are dealing in cloth, the head of one household is working as Panchayat Secretary and a member of another household is working in the Soil Conservation Office at Gadag. One household is running a tea shop and another a Kirani shop. The others are either agricultural labourers or cultivators.

21. There are two households of Hugars or Lingayat flower sellers. They are found all over Bijapur, Belgaum and Dharwar districts. Their main calling is to distribute flowers and *patri* (Bilpatre leaves) to Lingayat households who use them while worshipping the family deity. In return they are paid in kind annually a fixed quantity of grain . In this village 1 household of Hugar distributes flowers as subsidiary occupation, the main occupation being cultivation. The main occupation of the other household in the village is cultivation and subsidiary occupations is agricultural labour. Their chief deity is Veeranna whose shrine is at Godachi in Ramdurg taluk of Belgaum District

Golla

22. There are 35 households of Gollas with a population of 170. They are said to be migrants from Gokak taluk of Belgaum District. None among them, however, knows when they migrated to this village. They are mostly found in the districts of Dharwar, Belgaum and Chitradurga in Mysore State and also in Kolhapur District of Maharastra State. They speak Kannada. There are two endogamous groups namely, Krishna golla and Hanuma golla depending upon the particular deity which they worship. Their family deity is either Renuka yellamma of Soundathi or Venkataramana of Tirupathi. Their guru is at Belavi in Hukkeri taluk of Belgaum District. They also worship Ramdev, Hanumanth, Kariyamma and other local deities. Both Jangams and Brahmins officiate as priests for Gollas. Though their main occupation was rearing of livestock quite long ago, at present it is agriculture. Six households among them have no lands. They eke out their livelihood by following other occupations. They live in houses with mud walls and mud roof. They do not take food from Talwars, Voddas,

Koravas, Madigas and Muhammadans. Though they are generally non-vegetarians, in this village there are 27 households among them who are vegetarians. It is said that about 40 years ago they used to offer a goat as sacrifice during the harvest of jowar as well as at the time of car festival of Kariyamma. They have now given it up as advised by their guru and the village elders. There are 4 *bedagus* (exogamous divisions) among them namely, (1) Doolenavaru (2) Tembittinavaru (3) Rahutanavaru and (4) Chandanavaru. Marriage between members of the same bedagu is not permitted. There is no caste Panchayat as such among them. A few elders of their caste decide disputes arising between the members of their own caste and if the dispute remains unresolved they refer it to their guru at Belavi. They observe all the Hindu festivals. Majority among them visit Yellamma fair of Soundathi, Totadaswamy fair of Gadag and Siddaruda Swamy fair of Hubli.

Talwar

23. There are 20 households of Talwars with a population of 74. They are also known as Valmeeki. They are original settlers. They speak Kannada. The Valmeekis are found in different parts of the State and they are in large number in the districts of Chitradurga, Raichur etc. There are 3 endogamous groups among them namely Sajjana Manethana, Kasabi Manethana and Peddaru. 4 households belong to Sajjana Manethana and the others to Kasabi Manethana. Marriages take place only within the same endogamous groups, but interdining is allowed among different groups. Their traditional occupation has been and continues to be service as village menials and agricultural labour. Five households only have lands of their own of which one household has leased out and the other 4 households are cultivating their own land. 15 households live in houses which have mud walls and mud roof, while 5 households live in houses which have mud walls and thatched roof. Their family deity is Yellamma and Tulasigeri Hanumappa. They also worship the local deities like Kariyamma. Their priest is Jangam and their guru is at Gatakanoor in Ramdurg taluk. They are by nature non-vegetarians but in this village 19 households are of vegetarians. Enquiry reveals that they gave up taking non-vegetarian food about 15 years ago mainly due to the advice of village elders and partly due to their poor economic condition. They have no caste Panchayat as such. A few elders among them decide disputes between members of their own community. They observe all the Hindu festivals. They usually visit the fairs of Renuka Yellamma of Soundathi, Tulasigeri Hanumappa near Bagalkot and Durgamma of Sambapur which is 12 miles from Hulkoti.

Eligar

24. The Eligars belong to the community of toddy tappers and they are found in different parts of the State. They speak Kannada. The toddy tappers living in the districts of Shimoga and North Kanara are called Deevas, and those residing in South Kanara are called Billavas.

25. There are 8 Eligar families comprising a population of 37 including 3 households which have migrated during the last 10 to 15 years. The other households are also said to be migrants from Bellary District, but they do not know when they came and settled in the village. The early settlers have been pursuing agricultural labour as their principal occupation. But the traditional occupation of the 3 households which migrated 10 to 15 years ago was toddy tapping before they migrated. About 15 years ago, 2 families migrated to this village from Somanath village in Bailahongal taluk of Belgaum District and about 10 years ago another household from Belgaum District came and settled. They moved to Hulkoti after the introduction of Prohibition in Bombay State, with a view take up the preparation of *Neera* (sweet toddy), which was permissible in Dharwar District. As the preparation of *Neera* is prohibited since 1962, these households have also taken to agricultural labour for their livelihood. Only one household among them owns land which has been leased out. 5 households live in houses with mud walls and mud roof, whereas 3 households live in mud walled houses with thatched roof. There are two endogamous units among them namely, Namad Eligar known as such because they apply *Nama* on their forehead and Bellada Eligar called accordingly because their traditional occupation was preparation of jaggery (palm gur). The Eligars of this village belong to the former group. There are several *bhagis* among them. Marriage between members of the same bhagi is prohibited. Brahmins are their priests. They are non-vegetarians, but do not eat beef. They observe all the Hindu festivals and also the Shivananda Swamy fair of Gadag. The common names among them are as follows:

MALES		FEMALES
Venkappa	...	Kariyavva
Krishnappa	...	Paratevva
Devappa.		

Madiga

26. There are 30 households of Madigas with a population of 127. They are members of scheduled castes. They are original settlers. They are found

throughout the State. They speak Kannada. In this village, the common names among males are Kariyappa, Hanumappa, while among the females, Yellavva, Hanumavva are some of the common names. In the caste hierarchy they occupy the lowest place. Their family deity is Mariamma and their guru is Kanageri Thippeswamy. Their traditional occupation is leather work. But most of them are agricultural labourers in this village, while only 3 persons prepare chappals. 6 households among them have lands which they cultivate. 25 households live in houses with mud roof, while the other 5 households live in thatched houses. They remove the hides of the dead animals and after tanning them they utilise the leather for the manufacture of articles like mini (leather rope), barkol (whip) etc. required by the agriculturists. There are several *bedagus* among them like Ayvalliyavaru, Heggadeyavaru and Bandaryaru. Marriage does not take place between the members of the same bedagu. They engage priests of their own community on the occasions of marriage etc. They are non-vegetarians. They have given up eating beef since 1947 as advised by village elders. They have a caste Panchayet consisting of 3 elderly members who decide all disputes of a social and religious nature which arise between members of their own community. Both educationally and economically they are very backward.

Others

27. Among the other minor castes of Hindus, the Viswakarmas are those who function as village artisans. There are two households each of carpenters, blacksmiths and goldsmiths. All of them speak Kannada. The carpenters and blacksmiths are indigenous settlers, while the goldsmiths are migrants from North Kanara District. The carpenters and blacksmiths are generally paid in kind, while the goldsmiths are paid in cash. They take food from Brahmins, Raddys and Lingayats and not from others. Their main deity is Kalamma of Sirisengi of Belgaum District. They are vegetarians, They observe all the important Hindu festivals and during Navarathri, on the Ayudha pooja day, they worship their tools.

28. There are 5 households of Marathas who are descendants of those said to have settled in the region during the period when Shivaji and other Maratha chieftains carried arms into Karnatak. Their traditional occupation is agriculture. One household has cultivation of owned land as its principal occupation and agricultural labour is the principal occupation for 2 households. The head of one household is a driver, while that of the other is a Yardporter at the Hulkoti Railway Station. The family deity of Marathas is Vitoba. The other chief deities are Khandobha of Jujuri, Mahalaxmi of Kolhapur and Ambabhavani and Tuljabhavani of Satara. The Brahmins officiate as priests on the occasion of marriage, death and other religious ceremonies. They are non-vegetarians. Their mothertongue is Marati, but they speak Kannada with others. Marriages take place within the same endogamous group, but sagotra marriage is a taboo. They observe all the Hindu festivals. They visit the fairs at Soundathi, Pandarapur and Gadag.

29. There are 4 households of Bhavasar Kshatriyas. Though they are migrants to this village, none among those knows when and from where they migrated. They are found in different parts of Mysore State. The common names among males are Narasingappa, Pundalikappa and Devendrappa and those among females are Rukmini bai, Narasu bai and Chandravva. They speak Marati. They worship Yellamma and Vitoba whose chief shrines are at Soundathi and Pandarpur respectively. Their traditional occupation is tailoring and all the 4 households in the village have tailoring as their principal occupation. One person among them is working as a clerk in Cotton Sales Cooperative Society, Gadag.

30. Lastly, there are 2 households of Protestant Christians which have temporary residence in the village as 2 members of one household are employed in Railway Station, while the head of the second household is working as a teacher. The other temporary immigrant households include one household of Devadiga which migrated from Udipi taluk of South Kanara and is now running a tea shop since last 6 months and another household of Devanga, the head of which is working as a teacher since the last one year.

Muslims

31. There are 39 households of Muslims with a population of 178 and of these, 18 are of Sheiks, 9 are of Nadaphs, 4 are of Syeds, 5 are of Pinjars and 3 are of Pathans. They are indigenous settlers. They speak Urdu. Most of them are agricultural labourers. 15 households have lands of which 2 households have leased out, while the others cultivate the lands owned by them. 26 households live in houses having mud roofs, 8 households live in houses having thatched roof and 5 households live in houses with Mangalore tiles. 2 Muhammadans are working as drivers, one is a teacher and 4 are working in the oil mills. They are non-vegetarians, but do not eat pork. They observe the Muslim festivals of Bakrid, Ramzan and Moharum. They also worship Yemanoor peera.

Housetype

32. As Hulkoti is in a region where the average rainfall does not exceed about 25" per year, the most common type of houses is that which has a rectangular ground plan with horizontal roof. The District of Dharwar is one of the nine districts in Mysore State where houses with rectangular ground plan and horizontal roof constitute the predominant type. The houses generally abut the streets and in most cases, particularly the houses of persons coming in the lower income group, they adjoin one another having a common stall. A few households have backyards where hay is stacked and manure pits etc. are located. As the area demarcated for the residential portion of the village is limited, new houses are built making use of every bit of vacant space which earlier they had set apart for purposes other than construction of houses. In other words, due to the absence of any plan for laying out new extension to meet the increased demand for construction of houses, a greater portion of the village presents a congested atmosphere. The residential area which is to the east of the main street is generally congested and calls for a better planning with scope for expansion. The only salutary feature of the village is that a number of public buildings have been constructed at the southern portion of the village adjoining the State Road in a locality which is separated from the residential area and at the same time commands a number of amenities.

33. Houses with mud walls and flat mud roof are the most common in the village. With reference to the nature of walls, the residential houses occupied by 521 households are classified as below (Table 13 A).

Sl. No.	Nature of wall	Number of households
1.	Mud	478
2.	Stone	32
3.	Bamboo wattled (mud plastered)	7
4.	Thatched	3
5.	Brick	1
	Total:	**521**

34. Secondly, with reference to the nature of roof, the houses can be classified as under (Table 13).

Sl. No.	Nature of roof	Number of households
1.	Mud	391
2.	Thatched	102
3.	Mangalore tile	15
4.	Tin	10
5.	Brick	2
6.	R. C. C.	1
	Total:	**521**

35. The villagers, irrespective of the income group generally prefer mud walls which are not only easy for construction but also quite durable. Houses built of mud walls which are several decades old are still quite intact showing no signs of decay. Non-availability of good granite stones in the village is another reason for a comparatively smaller number of houses with stone walls. Granite stones if required have to be brought from either Annigeri (6 miles) or Mulgund (10 miles). Rough stones of an inferior nature are locally available and those houses which are built of stone walls in the village are mostly of such stones. Construction of houses with stone walls requires skilled labour and for a unit of 100 cubic feet, the charges are Rs. 16/-, whereas for the construction of houses with mud walls for a similar unit of 100 cubic feet, the labour charge does not exceed Rs. 10/- Another advantage is that household labour can be made use of for putting up mud walls. Further, houses with mud walls do not require the same depth for foundation as those with stone walls would require. Normally the width of the walls is about 2 feet and in rare cases it is a little more. Though it could be said that the houses which are built of stone walls generally belong to a well-to-do class of people, it would not be correct to state that all those who live in mud walled houses are economically backward. Among those whose houses have stone walls there are 7 households of Kurubas, 10 of Raddys, 5 of Lingayats, 3 of Brahmins and 5 of Muslims. One household each of Kurubas, Voddas and Koravas reside in houses which are built of leaf walls.

36. A house with mud roof is generally constructed by using wooden rafters, bamboo mat and reeds. It is thereafter covered by a layer of earth of about one foot height which they locally call *Melamuddi*. Whenever roofing materials show signs of decay they are replaced or repaired. The horizontal mud roofs have the advantage of providing warmth in cold season and a cool shelter during summer. A disadvantage in such a type of roof, however, is that in many houses there is inadequate ventilation, particularly when windows either do not exist or if existing are small in size and as well as in number. Houses which are separated by a common wall naturally have no windows in their side walls and windows fixed in the other walls often fail to provide adequate ventilation. This difficulty relating to the inadequacy of ventilation is sought to be remedied by providing *belakina kindi* which actually is an open space on the horizontal roof allowing ventilation and such a device when provided in kitchen also serves as a chimney for the smoke to go out. The inmates have only to take care that such open spaces are always closed by placing suitable lids or shutters during the rainy days.

Generally such open spaces are provided near the *padasali* which is a place inside the house for siting or sleeping and one or two more such belakina kindis are also provided in the kitchen. In spite of these arrangements, generally the rooms, if any to be found in the house, remain ill-ventilated. The portion of the house where the cattleshed is situated called *Hakki* also remains dark.

37. The 15 houses which have Mangalore tiled roof and the one which has R.C.C. roof belong to the affluent households among Raddys, Lingayats, Brahmins Muslims and Marathas. The soiltary R.C.C. building belongs to a hotel keeper of Brahmin community. There are 102 houses which have thatched roofs and of these, 40 belong to the Kurubas. The houses which have thatched roof belong to those who are poor. Taking this factor alone into consideration it can be inferred that about 20% of the households in the village are very poor. Among the recent immigrants some of the households of Koravas, Voddas, Eligars and Devadigas are residing in houses which have thatched roof. For the purpose of thatching the roof the most common raw material used in this village is the *itchal* (wild date leaves) palm which can be procured from the trees found in the village without any payment.

38. The construction of houses is commenced with a religious ceremony known as *guddali puja* on an auspicious day fixed in consultation with a local astrologer. The villagers avoid *Ashada* and *Pushya* months as well as the rainy season for the commencement of the work. For the plinth of the residential houses only the *vrushaba* (bullock) and *Dhwaja Aya* are prescribed and the other Ayas like *Simha* and *Gaja* are avoided. Again after completing the construction, a ceremony known as *Gruha Pravesha* (house warming) is performed, when after going through certain religious rites, friends and relatives are invited for a feast. The villagers generally prefer north and east for the main door to face.

39. The foundation of the house is usually stone and mud and its depth varies from 2–4 feet depending upon the nature of the soil. In the houses belonging to the upper class people teak wood is used for beams, door frames, windows etc. whereas others use mathi, neem and various other jungle wood. A typical house mainly consists of three parts .The first part called *Hakki* is the portion of the house which is to be found immediately after entering the house through the main door. A portion of it is used as the cattleshed. The second part which adjoins *Hakki* but situated in a slightly elevated level is called *padasali* and it is used for all residential purposes such as sitting and sleeping. The third part of the house consists of the kitchen and a hall used mainly for dining. A portion of the kitchen or dining room is used for offering puja to the family deity. One or two chimneys are provided in the horizontal roof above the kitchen which besides serving as ventilators also facilitate the escape of smoke. Generally the floor is of mud, smeared with cowdung. The walls are plastered with mud and are whitewashed only inside the house. During Navarathri or Ganesha Chaturthi, the inside walls are generally whitewashed. Except in the newly constructed houses separate bathrooms are rarely to be found in old houses. The villagers take bath in a corner of the kitchen. The water which goes out from the kitchen collects in a soak-pit constructed just outside the house near the kitchen.

40. While the above is the description of a typical house in the village there are minor variations in the houses occupied by persons of different income groups. A typical hut of a poor person is a one room tenement with a plinth of about 9' x 7' having single door of about 4' x 3' and possessing no windows, Bamboos and *itchala gari* (dried palms of wild date) are used for the purpose of thatching. The front and the back walls are about 7' high, while the side walls are about 4' high. On account of poor ventilation and want of facility for the smoke to escape the door of the hut is always kept open while cooking. If the occupant of the hut has any livestock he ties them in front of the hut and if it has any backyard or any vacant space in the side, such space is used for the purpose of taking bath etc. The surroundings of such huts are thus generally untidy as there is no separate arrangement for drainage. Huts of this nature are built with raw materials which are easily available in the village and the cost of construction of such a hut is about Rs. 50/-.

41. A mud walled house with a mud roof belonging to a low income household of a cultivator has a plinth of about 17' x 12' including cattleshed. The main parts of the house consist of the cattleshed (*Hakki*), padasali and kitchen cum dining room. Such houses generally have a foundation of 2–3' and the walls are about 10' high with a thickness of about $1\frac{1}{2}$'. The main door is of the size of 6' x $2\frac{1}{2}$', whereas the other doors inside the house are 5' x 2'. The windows are generally of small size being only 2' x $1\frac{1}{2}$'. The floor is of mud and smeared with cowdung. The cost of such a house is about Rs. 1,000/-.

42. Houses which are of slightly better standard with a bigger plinth of about 30' x 20' can be said to belong to people of middle income group. In this type of house there will generally be another room

adjoining the kitchen which serves as a dinning hall as well as a store room. The walls which are about 12′ high and 2′ thick are of mud or built of mudclods. The windows are 3′ x 2½′. The cost of such a house is about Rs. 3,500/- and if the walls are of stones the cost goes up to Rs. 5,000/-. There are houses belonging to the upper middle class which have bigger plinths with costlier wooden and other materials. Houses belonging to the well-to-do class have a *chavani* outside the house adjoining the outer walls with rooms on either side. Some of these houses have separate cattlesheds, bath-rooms and latrines. As they have bigger plinths of about 50′ length and 40′ breadth, there are 2 or more rooms inside the house in addition to the padasali and the kitchen. The main doors are very often richly carved, but this tendency is now fast disappearing. There are five houses in the village the cost of which ranges from Rs. 20,000/- to Rs. 50,000/-. The newly constructed houses of well-to-do people have better ventilation, the floor is of cement concrete and generally they are provided with separate bathrooms and latrines.

Dress

43. It can be broadly stated that the dress of the people throughout the northern Maidan area of Mysore State is practically the same, though in the quality of the cloth and the designs, there is always scope for variations, particularly in the case of handloom sarees. In Hulkoti village the lower garment of the males consists of dhotis which in size varies from 6—9 cubits. The adult males invariably wear dhoti with kachcha. The cultivators and agricultural labourers while working in the fields tie the dhoti upto the level of the knee as a matter of convenience. The workers in the fields generally change the dhoti when they return home and wear one of better quality if they have any. The price of one pair of dhoties each measuring 9 cubits varies from Rs. 9/- to Rs. 25/- depending upon the quality. There are a few educated young men in the village who frequently use pyjamas or trousers instead of dhotis when they go outside.

44. The upper garment of males has undergone more changes due to urban influence than any other type of dress. As the villagers have frequent opportunities of visiting Gadag and quite a large number of students from Hulkoti are studying in the schools at Gadag, the change in fashions in Gadag infiltrates into Hulkoti also in no time. The use of bush shirts and shirts of different designs called by different names such as *Nehru shirt* etc., has found favour with many young persons. The common type of upper garment, however, consits of a full shirt or half shirt for the body and a turban as head dress. There are many who use banians as under garment and coat is occasionally used in addition to shirt by only a few. Enquiry reveals that the use of *Nehru shirt* and *Gandhi cap* has become more common. The upper garments are got stitched either in the village or in Gadag. Even new varieties like Terylene have found their way to Hulkoti. Two persons were using Terylene shirts at the time of the Survey.

45. The common type of head dress is turban which has two types. The first is called *pataga* which is about 18 feet long and 32″ broad and it is used mostly by the young and the middle aged people. There are two ways of wearing *pataga*. In the first method which is called *shamanu* a portion of it is left at the back. In the second method it is tied in full. The elderly people tie a *rumal* which is usually 18′ x 18″ instead of *pataga*. There are certain young people who merely use towels as their head dress whenever required. The towels would be hanging on the left side of the shoulder and they are occasionally used as turbans. The use of caps, particularly by young people and students is becoming more commom. The caps which are called *Gandhi caps* are generally made of Khaddar but sometimes they are prepared also from power loom cloth. Young boys generally wear knickers and half shirt.

46. The saree which is an unsewn cloth and *chouli* or blouse constitute the dress of adult females, while the young wear frocks or *gaggaris*. Except the married women among Brahmins who wear saree with *kachcha*, women belonging to other castes wear saree in the ordinary way, but passing one end of the saree over the head unlike Brahmin women who do not cover the head. The unmarried girls among Brahmin do not wear saree with *kachcha*. The handloom sarees known as Gatadadi and Paraspathi manufactured at different places of Dharwar District and another variety called Gadag–Betgeri sarees manufactured at Gadag town are popular among both poor and middle class people. The price of Gatadadi saree of 30 counts and 6 to 9 yards in length varies from Rs. 8 to Rs. 12/-, while a Parsapati saree of 40 counts and 8 yards in length costs about Rs. 18/-. The other varieties of handloom sarees which are popular in the village are the finer varieties of Ilkal and Shahapur sarees of 60 counts, the price of which is about Rs. 30/- and they are generally used by the well-to-do class. In the households of the rich costly silk sarees called Pitambara with embroideries of gold thread could be found and such sarees are worn only on special occasions. The widows do not wear costly sarees.

Among Brahmins, generally widows use sarees of red colour, whereas there is no such restriction among the widows in other castes.

47. The expenditure on dress varies according to the economic condition of the people. The approximate annual expenditure incurred for dress by a male and female among different income groups is as detailed below:

LOW INCOME

MALES	Rs. P.	FEMALES	Rs. P.
1. One pair of dhotis	9 00	1. Two sarees ...	18 00
2. Two shirts ...	9 00	2. Two cholies ...	4 00
3. Banian ...	2 00		
4. Rumal ...	5 00		
	25 00		**22 00**

MIDDLE INCOME

1. One pair of dhotis	15 00	1. Three sarees ...	36 00
2. One dhoti of fine quality ...	15 00	2. Two cholies ...	6 00
3. Three shirts ...	21 00		
4. Banian ...	3 00		
5. Head dress ...	10 00		
6. One pair of chappals ...	6 00		
	70 00		**42 00**

HIGHER INCOME

1. Two pairs of fine dhoti with one or two of medium varity	60 00	1. Three sarees ...	75 00
2. Five shirts ...	50 00	2. Four cholies ...	15 00
3. Four banians ...	8 00		
4. One pair of chappals	7 00		
	125 00		**90 00**

48. During the rainy season the agriculturists use folded *kamblis* (mulikambali) to protect themselves against rain while they work in the fields. The well-to-do classes use umbrellas. Dresses made of woollen cloth including shawls are some of the seasonal dresses used by the well-to-do classes. During marriage the bridal couple invariably wear new cloths. Except among Raddys and Gollas, among others *basinga* (coronet) is tied to the forehead of the couple. The bride wears the costly saree brought for the occasion in the usual manner in which it is worn at ordinary times. The bridegroom wears dhoti with *kachcha* as he is wont to do and for the upper garment puts on shirt and coat besides a turban for the head. There is no other special dress used during marriage cermony.

49. The use of footwear is common except among those who are very poor. Some use chappals made locally which costs about Rs. 4/- to Rs. 6/-, while those who purchase at Gadag go in for varieties manufactured at Kolhapur, Kanpur etc. There are about 30 well-to-do people who use the latest varieties of sandals, shoes etc., manufactured by well established companies like Bata, Flex etc.

Ornaments

50. The use of ornaments by males is limited to ear rings and finger rings by those who can afford them. Ear rings are not popular among the members of younger generation. Generally among middle class and the well-to-do, the bridegroom is presented with a gold ring on the occasion of marriage. Among the ornaments used by females, the *bendavali* for the ear, the *moogabattu* for the nose, the *bangles* for the wrist, *patti* or waist belt and the toe ring are the most common. Even the poorer people wear some of these, if not all. A married woman invariably uses the *thali* or the auspicious black bead, *bendavali*, the nose screw and the toe ring, as it is considered inauspicious to be without them and further their use declares her married status. On the occasion of the marriage these jewels are invariably presented to the bride, in case she did not have them earlier. A list of ornaments which are commonly used by women is given below:

Sl. No.	Names of the jewel	Remarks
1. Head and Hair	1. Nagara	Made of gold
	2. Julapi Huva	Made of gold
	3. Kyadagi Huva	Made of gold
	4. Jadepilli	Made of gold
2. Ear	1. Bugudi, Karnaphool, Bendoli, ear chain	Made of gold
3. Nose	Moogubattu, Nattu, Mooguti	A gold ornament studded with precious stones
4. Neck	Teeki, Saregi, melagundu chappalahar	Made of gold
5. Wrist	Patti, bilawara, bali	Made of gold
6. Arms	Vanki, Tolabandi or Bajubandu	Made of gold or silver
7. Waist	Patti, gejjepatti	Made of silver
8. Leg	Toe ring and anklets	Made of silver

51. The practice of tatooing which was in vogue among adult females till about a decade ago is now on the decline. It is not popular among the younger generation.

Household goods

52. Table 12 relates to the possession of furniture and 12-A relates to the possession of consumer goods by the households of different castes. Among the main items of furniture, 29 households possess 59 cots, 48 households possess 133 chairs, 16 households possess 31 easy-chairs and 25 households possess 55 tables. The furniture is used by households which are fairly well-to-do. Among those who possess furniture, comparatively there are more items with Raddy and Lingayat households than others. There are a number of communities like Kurubas, Talwaras, Viswakarmas, Eligars etc., who practically do not own any article of furniture. Even among those communities where a few households possess anything they are either solitary or stray items as among Harijans, Gollas, Kshatriyas etc. It could be said that the use of furniture is very limited even among the well-to-do households, partly because of the non-availability of timber in the village. Those who can afford to possess in greater number have to purchase them either at Gadag or at Hubli and rarely do they take such trouble, because they have been accustomed to live without them. Articles of furniture are generally found only in those households where some of the members of the households at least are educated.

53. From Table 12-A it is observed that the villagers possess a wide range of consumer goods which reflects a better standard of living in a large number of households than would appear from a consideration of the possession of furniture only. The following particulars show the extent of possession of consumer goods in the village.

Sl. No.	Name of consumer goods	Number of households	Total number
1.	Petromax	15	29
2.	Torch light	73	75
3.	Kerosene stove	46	48
4.	Bicycle	42	43
5.	Radio set	9	10
6.	Watch	45	46
7.	Clocks	29	30
8.	Car	1	1
9.	Motor cycle	1	1
10.	Gramaphone	2	2

54. The above figures show the influence of urban life on the villagers. A closer scrutiny of table 12–A further shows that most of the items of consumer goods are possessed by households belonging to Raddy and Lingayat communities. The items of goods possessed by the households of other communities are practically insignificant. If the possession of some of these consumer goods is an index of prosperity it could be said that prosperity in the village is restricted to some of the households of Raddy and Lingayat communities. It is found that in some of the communities like Harijans, Viswakarmas, Eligars etc., there is not a single household which possesses even a bicycle.

55. A list of some of the common household goods generally used by the villagers irrespective of caste is given below:

Name of vessels	Nature of article	Remarks
	Common household goods	
1. Handevu	Brass	Used for storing water.
2. Kada or kodapana	Brass, copper or clay	For drawing water.
3. Thapali	Brass vessels having broad mouth	Used for heating water for bath.
4. Charigi	Brass, aluminium, stainless steel or glass	For drinking water.
5. Gangala	Bronze, copper, aluminium or stainless steel	Plates used for taking meals.
6. Haravi	Earthenware	They are of varying sizes and are used for storing water, articles of food, food grains etc.
7. Tatrani	Earthenware	Small earthen pot used for carrying drinking water to the fields.
8. Bani	Earthenware	Used for cleaning the vessels.
9. Doni	Stoneware	A boat shaped container for storing drinking water for the cattle.
10. Huttu	Made of wood	Used while cooking.
11. Jari sauto	Iron	Used while cooking.
	Other household goods:	
12. Neluvu	Made of grass or coir rope	This is a net like pouch hanging from a wooden rafter or beam and is used for keeping earthen vessels containing milk etc., so that the cats may not have any access.

1	2	3
13. Addanagi	Wood	It has a shape of tripod and is used for keeping the meals plate while taking meals.
14. Mora	Made from strips of bamboo	A basket used for winnowing.
15. Elagi	...	For cutting vegetables etc.
16. Kasabaragi		Broom stick.
17. Nechanike	...	Ladder

The use of earthenware articles is common in the households of all communities for some purpose or other the only difference being that while the poor have them in large numbers and use them for more purposes, the well-to-do households use them for a limited purpose. The use of stainless steel articles is also coming into vogue in well-to-do households. As there are no potters in the village, potters from Hirehandigol village come over here and sell earthen pots not only for cash but also for foodgrains like jowar. Hawkers occasionally visit the village to sell aluminium and copper vessels. There are many who purchase their requirements of copperware and brassware either at Gadag or at Hubli.

Food and Drink

56. Jowar is grown in large quantity, while wheat is the next important food crop raised in the village. The staple food grain for the villagers is jowar and they use wheat in small proportion and that too not regularly. Table XVIII shows that 514 households use jowar, 4 hoseholds use rice and wheat, 3 households use only rice. There are 423 vegetarian households and 98 non-vegetarian households. All the households of Raddys, Lingayats and Brahmins take only vegetarian food, and all the households of Harijans, Marathas, Voddars, Koravas take non-vegetarian food also occasionally. Among the other communities of Hindus the vegetarian households outnumber the non-vegetarian households. Among Muslims, 35 households are non-vegetarians while 4 are vegetarians. On the whole, there are 423 vegetarian households and 98 non-vegetarian households in the village. A significant feature of this village is that a large number of households among some of the castes where people are generally accustomed to take non-vegetarian food have switched on the vegetarian food on appeals by village elders to give up non-vegetarian food.

57. In 431 households, the inmates take three meals a day, while in 90 households they take 2 meals a day (table XVII). Those who take 3 meals a day take the first meal at 8 a.m., the second at about 2 p.m. and the night meal at 8 p.m. and all of them are generally workers in fields. Among those who take 2 meals, the first is taken at 12 noon and the second is taken at 8 p.m. In the morning such people take breakfast along with a beverage. Jowar rotti is the most common preparation in the households of all castes irrespective of economic status. The middle class and the upper class people use more pulses and vegetables than the poor besides using milk and milk products in greater quantity. In winter some agriculturists go to the fields early in the morning without food and for such people food is carried at about 9 a.m. During summer the workers leave for their fields even earlier and they return home after finishing their work by about 11 a.m. and they take their first meal in their houses only. In summer, people generally use more of curds and butter milk and less of milk, whereas in winter they use more of milk and less of curds and buttermilk. Similarly, wheat is used more during winter than summer.

58. The non-vegetarian food mainly consists of the Flesh of sheep, goat and chicken which is purchased at Gadag. Non-vegetarian food is taken on only special occasions by the poor. On Saturday, Voddas do not eat mutton, as they worship Hanumantha on that day.

59. The common vegetables are brinjal, gourds, cucumber etc. Special items of food including sweets are prepared on festival and other important days. The cooking medium is either groundnut or Kusubi (safflower) oil. Tea is the most common beverage. About two decades ago there was only one hotel in the village as against eleven at present. Out of these, two are run by Udipi Brahmins, five are run by Lingayats, one is run by a Raddy, and remaining by others. Tea is prepared in most of the households and the expenditure on tea is increasing. The details regarding the number of households in the various monthly income groups that take tea are furnished in table 11–A. In all, in 395 households the habit of taking tea is in vogue and sugar is used in 478 households (table 11). It is significant to observe that even in economically backward communities the habit of taking tea is on the increase. For example, 18 households of Madigas, 15 households of Talwars and 4 households of Marathas are taking tea, even though they have only meagre income.

60. There has been a perceptable change in the matter of the food habits of the prople during the last one or two decades. As already observed a large number of households have become converts to vegetarianism. The consumption of vegetables and even wheat is now on the increase. In the past, vegetable vendors used to come from outside once in about 8 days, while now there are two regular vegetable vendors in the village itself. The consumption of milk and sugar in the village is also on the increase.

Beliefs and practices connected with birth

61. The practices connected with birth during the pre-natal stage, delivery, as well as the post natal stage are mostly common among all communities. Pregnancy is generally recognised when there is a cessation of monthly menstruation and later on when nausea as well as a desire to eat odd things are indicated. There are some who after the earlier delivery conceive before the next menstruation. Such a type of pregnancy is locally called *Madabasaru* and it takes a little more period to be certain about it. The birth of the first child invariably takes place in the parental house of the pregnant woman. In the fifth month a ceremoney known as *Humudisuvudu* is gone through in the husband's house when the parents, of the girl who are also invited present a new sari and choli to their pregnant daughter along with turmeric powder, flower, bangles etc. During the ceremony the plait of the pregnant woman is tied with *dandi* or flower chaplet and *arathi* or lighted lamp is waved before her by *Muthaideyavaru* (Sumangalis).

62. During the period of pregnancy the husband is prohibited to do certain acts such as carrying dead body, killing a snake etc. The parents of the pregnant daughter take her to their house during an odd month such as fifth or seventh month. There is no trained midwife in this village. There are two untrained soolagithies (dhais) who attend most of the delivery cases in the village. Of them one is a Lingayat and the other is a Muhammadan. Sometimes elderly women also handle delivery cases. The woman who attends a delivery has to take bath in the house where the delivery has taken place and if she prefers to take bath in her own house, she is given oil for the bath and she is also given a sari for wearing. The soolagithi takes bath again on the fifth day and on that day she returns the sari given to her for wearing. After delivery, the umiblical cord is severed and it is put in an earthen pot along with five kinds of foodgrins and a piece of coin. The pot is then worshipped and buried in the backyard just near the drain or near the manure pit in the compound of the house. The villagers take care to prevent any animal from eating the severed cord or any portion thereof, as it is believed that if any animal is to eat it, it is tantamount to eating the child itself.

63. Among Lingayats, a ceremony called *Aydadasi* is performed on the fifth day when the soolagithi passes Hanganool (thread smeared with tumeric) round the four legs of a Horasu (rope cot) and a charagi (a small drinking vessel)is kept under Horasu to which also Honganool is tied. The wrist of the mother is then tied with Honganool as well as *Naruberu* and the latter is eaten by the mother as a prophylactic against any ailment which may otherwise overtake her. The soolagithi thereafter worships *Shetagavva*, offering food prepared as *Navedya*. On this occasion a sickle is worshipped and a lighted lamp is kept thoughout the night. A needle is also kept in front of a vessel (charagi) filled with water. This puja is called *Shetagavva* puja. It is belived that the deity *Shetagavva* would write something auspicious on the forehead of the child with the needle. The soolagithi then takes food in the house and as remuneration she is given a coconut with betel leaves and nuts, a few seers of jowar, a choli and a suitable amount in cash depending upon the economic condition of the party concerned. If the party is in an affluent position, a saree is also presented in addition. If the child born is male, the soolagithi herself ties thread round the waist (*ududara*) and *Naruberu* is also tied to the wrist of the child.

64. On the day of the delivery the mother is given oil bath and on the second day an ordinary bath is given to her. Thus oil bath is repeated on every alternate day for about a month by which time mother and child are taken to a temple. On the day of the delivery and thereafter on every alternate day till the child is taken to the temple oil bath is given to the child also. After delivery the mother is given rice for three days and thereafter in addition to rice she is also given a mixture of copra, jaggery and a few herbs called *kobrikhara* for about a month to recoup the health. She is given nourishing food during the period of confinement.

65. The period of pollution among Kurubas, Gollas and Voddas lasts for five days. In this village Lingayats also observe pollutoin for five days. The Jangam priest ties linga to the child on the sixth day.

66. The naming ceremoney generally takes place on the thirteenth day, except among Madigas who

perform it on the fifth day itself. Among Lingayats, Jangam suggests the name. The naming ceremony synchronises with the cradle ceremony.

67. The suckling period generally lasts for about a year and the weaning is resorted to in the natural manner. When the child is about six months old, rice and milk are offered to it and those who cannot afford to give rice feed it with jowar rotti.

68. The cause of barrenness is generally ascribed to some sin committed in the past life and as a remedy, besides seeking medical advice the women who have no issues worship banni tree, Hanumanth Dev etc. Some of the villagers believe that still birth occurs if the husband had killed a snake, scorpion or other poisonous creature when his wife was pregnant.

Beliefs and practices connected with marriage

69. The practices connected with marriage among the several communities in the village have in certain respects remained the same, while with regard to some minor details there has been changes. The most important change that has come about is with regard to the marriageable age of boys and girls. Early marriages arranged by the elders which were quite common about 2—3 decades ago are now becoming rare. Post-puberty marriages of girls are now more common. The consent of the boys and girls to be married now forms the basis for further negotiations and unlike in the olden days they now have opportunities to see each other and offer their views. Betrothal ceremonies are prevalent among Lingyats and Kurubas. The betrothal ceremony which is conducted in the bride's house on an auspicious day fixed earlier by the astrolger is called *sakkariya karana* or *nischaya karana.* On this occasion sugar is distributed along with Pan Supari etc., to those who are gathered on the occasion. About two decades ago, among Kurubas the distribution of sugar among their own caste elders as well as the Patil and the Kulkarni was an indispensable practice, but it is now not followed rigidly. During the betrothal ceremony the boy's parents the girl with saree, choli, ornaments and flower chaplet and the saree offered on this occasion is called the *sakkari sheeri.* The function ends with a feast given by the brides' father. The marriage ceremony generally takes place in the bridegroom's house among all the communities except Brahmins and Raddys. The present trend is to conduct the marriage in the premises of the temples. The gollas of the village mostely conduct the marriages in the premises of the Hanumant temple at Annigeri or Venkatesh temple at Venkatapur. Among others also a convenient temple either in the village or in a nieghbouring place is preferred, mainly because the duration of the ceremony is curtailed when marriages are celebrated in the premises of the temple and further a temple is considered to be a more auspicious place than a house for conducting marriage ceremony. Above all, the temple generally has more spacious accommodation for the assembled visitors and convenient arrangement for cooking and feeding etc. Among Lingayats and Kurubas, the Janagams officiate as priests on the occasion of marriages, while among Raddys and Viswakarmas, Brahmin priests are engaged. Among the other communities the villagers engage their own castemen.

70. The essential features of the marriage ceremony among Lingayats and Kurubas are briefly as follows. On the day preceding the wedding ceremony a function known as *Devarige maduvudu* is celebrated in the houses of both the bride and the bridegroom, when the family deities are worshipped and a feast is given to the kith and kin in their respective houses. In fact this custom is observed among Brahmins and a few other communities also. The bride's party arrive at the bridegroom's place in the evening and the party is received with due honours and separate accommodation is arranged for their stay during the night and a feast is given to them. The wedding ceremony on the next day consists of worshipping of *pancha kalasa, suragi suttuvudu, mangala sootra, dhare* and *akshatharohana.* On the occasion of the marriage the bridegroom wears a coronet on the forehead, while the plait of the bride is decorated with flower chaplet. Among the Kurubas belonging to the Unnikankana group, a bracelet (kankana) made of wool is tied to the wrists of the bridal couple and among the Hattikankana group of Kurubas bracelets made of cotton are similarly tied. Among the Gollas, instead of coronet, betel leaves folded into triangular shapes are tied to the forehead of the bridegroom. Among the Raddys the bridegroom touches the *mangalasoothra* and thereafter the priest ties it round the bride's neck. The function ends with a wedding feast and among some a wedding procession is also arranged in the night.

71. The Muslims also observe the betrothal ceremony called *Panka Rasam* in the Bride's house on an auspicious day fixed by the Khaji. The marriage generally takes place in the bride's place. On the day previous to the marriage the bridegroom's party arrive at the bride's place and after they are received by the bride's party, the parents of the bridegroom present clothes, ornaments etc., to the bride and this custom is called *sulerari.* The parents of the bride in turn

offer clothes, household utensils, beds etc. to the bridegroom and also give a feast. On the next day the bridegroom after offering prayers sits on a horse with a *sheru* tied on his forehead (the sheru corresponds to the coronet used among Hindus) and is brought to the place where the marriage is to be celebrated. The Khaji writes the names of the bride and the bridegroom along with other details regarding their parantage, age etc., in a book known as *Dhaptarinikah*. A person from the bride's party is then selected as a pleader and another from the bridegroom's party is selected as a witness called *gavah*. The names and other details of these two persons are also noted in the *Dhaptarinikah*. A second witness from the bride's party is also noted in the book. Thereafter the signature of the bride, bridegroom and also of the pleader and the witnesses are taken. The opinions of the parents of the bride and bridegroom are ascertained by the pleader. The bride price called *Mehar* is noted in *Dhaptarinikah*. Then scriptures are read. The pleader sits in front of the bridegroom and a small quantity of sugar is kept in the hands of the bridegroom and the pleader, covered by a piece of cloth. This custom is called *Ija be khabool*. The khaji ascertains thrice from the bridegroom about his consent to the marriage and a small quantity of the sugar is offered to the bride to eat. The Khaji begins to read *Nikhakutaba* when the bridegroom ties *mangalasoothra* called *Lachcha* around the neck of the bride. The Khaji blesses, the couple and those who are assembled say *Ameena* namely yes. After the blessings by the elders, the pleader throws sugar and date fruits on the bridegroom which corresponds to the *Akshatharohan* among Hindus. The relatives of the bride rub *gandha* to the hands of the relatives of the bridegroom saying that 'we have offered to you our daughter and it is your sole responsibulity to guide her in a proper manner'. Afterwards a curtain is drawn and the bride and bridegroom sit facing each other. The bridegroom for the first time sees the face of the bride through a mirror which he holds in his hands. The curtain is then removed and the bridegroom are made to sit side by side. The bridal couple are then offered presents and thereafter the bridegroom's party gives a feast to the assembled guests.

72. Among Hindus the common types of consanguineous marriages are (1) marrying of elder sister's daughter, (2) mother's brother's daughter and (3) father's sister's daughter. Among Muslims sororate is allowed. A boy is forbidden to marry his own sister's daughter. Among Hindus, a person can take a second wife during the life time of the first wife only with the consent of the first wife and for certain valid reasons such as that he has no issue by the first wife etc. Among Muslims, though a person is allowed to take upto 4 wives, there is not a single instance in the village where a person has married more than one wife. Divorce is permitted among Hindus in rare circumstances. In recognised cases of separation the elderly members of certain castes accord permission for the remarriage when reconciliation between the parties was found to be impossible. Divorce known as *Talaq* is permitted among Muslims. But, before divorce can take place the husband has to pay the *Mehar* fixed at the time of the marriage to the wife. Widow marriage is permitted among Lingayats, Kurubas, Gollas etc. But instances of widow remarriage are rare.

Beliefs and practices connected with death

73. The dead bodies of adults are burnt among Brahmins and Raddys, while among others they are generally burried. The dead bodies of the children among Brahmins and Raddys are, however, buried. Persons suffering from diseases like leprosy etc., when dead are burnt even among other communities. The period of pollution is ten days for Brahmins and Raddys, nine days for Kurubas, 5 days for Madigas and forty days for Muslims. The nature of obsequies performed among different castes varies in details. On the third day, the burial or the cremation ground is visited among all the communities by the close relations. Obsequies are also held on the ninth day, eleventh day etc. Among Muslims on the day of burial after the body is buried in the graveyard the mourners come back 40 feet away from the burial place and offer *Salam Valekam*. On the third day, *Theen din jarta* rite is observed and on the tenth day a feast is given among them. Similarly on the twentieth and fortieth day feasts are again given by them.

CHAPTER III

ECONOMY

A. ECONOMIC RESOURCES

The area of village Hulkoti is 4,007 acres or about 6.3 square miles which is slightly less than the average area of a village in Gadag taluk which works out to 7.5 square miles, but far in excess of the average area of a village in the District which works out to 3.9 square miles. The area of the village is distributed as follows according to the land particulars for 1960—1961.

		ACRES
1.	Barren and uncultivable land including land put to non-agricultural purposes	282.00
2.	Cultivable waste	55.00
3.	Miscellaneous tree crops not included in the net area sown	36.00
4.	Other fallow land	11.00
5.	Net area sown	3,623.00
6.	Gross area sown	4,480.30

2. There is neither any forest nor any wet or garden land in the village. There is not even any separate grazing land reserved for the purpose of pasture. The entire cultivated area comprises only dry land. The three important types of soil found in the village are : (1) black (2) red and (3) mixture of black and red. Jowar and groundnut as well as various minor crops such as redgram, linseed, safflower are grown in red soil during the first crop season (kharif) which is also called Mungari, while in the black soil, cotton and wheat are the important Hingari crops raised mainly during the Rabi season. In the land which contains a mixture of black and red soil only such crops which come up well are sown in any one of the two seasons.

3. The extent of land under various crops for the year 1960—1961 is as given below:

Name of the crop	At Hulkoti A—G	For whole Taluka A—G
1. Jowar	1,023 16	64,867 00
2. Paddy	6 18	418 00
3. Shejjee	—	—
4. Wheat	357 10	31,977 00
5. Navani	17 7.	1,431 00
6. White jowar (Rabi)	73 28	—
7. Greengram	54 17	4,207 00
8. Redgram	99 7.	4,426 00
9. Madaki	45 00	—
10. Horsegram	436 00	4,663 00
11. Gram	119 27	4,081 00
12. Garden area vegetables ...	34 16	89 00
13. Groundnut	1,403-70	34,017 00
14. Linseed	7 22	701 00
15. Safflower	66-21	4,976 00
16. Laxmi cotton	736 70	83,997 00
17. Fallow land	52 00	388 00
Total area	**4,532 30**	**243,238 00**

The important food crops raised in the village are jowar and wheat, while the important cash crops are groundnut and cotton. The village as a whole is not surplus in the production of foodgrains even though a large number of individual cultivators sell more than about 1,000 bags of jowar after keeping stock for their domestic requirements. The bulk of that wheat grown in the village is sold, as wheat is used only occasionally and in small quantity. The groundnut and cotton which the villagers sell completely keeping only their requirements of seed constitute the main economic resources of the cultivators. In a good year the production of groundnut exceeds 400 quintals (10,000 bags), while that of cotton exceeds 3,750 quintals. A major quantity of the production from the minor crops of pulses is consumed by the growers themselves and as such the income derived by the sale of those products is negligible.

4. The low rainfall of about 21" per annum coupled with the absence of irrigation facilities emphasises the precarious nature of agriculture in the village. Distress conditions prevail in the village during those years when the rainfall is not well-regulated. As both the Kharif and the Rabi crops are equally important for the villagers, failure of any one crop, either total or partial, causes a severe jolt to the rural economy. If the cash crops are affected, the cultivators, having no other source of income, necessarily, have to borrow money for all purposes and if there is a failure of food crops, their condition becomes still more deplorable. If both cash and food crops are affected in any particular year, the villagers take several years to regain their original economic condition. It is against this background that the question of construction of irrigation wells in red soil area assumes urgent importance in a village like Hulkoti.

5. The reason for the absence of permanent pastures becomes obvious when it is remembered that the village is in a scanty rainfall area, where, excepting cultivated crops there is practically no other vegetation. The non-availability of public grazing ground is a great drawback which causes severe strain to the rearers of livestock who have either to grow fodder or purchase it for rearing of livestock. Public grazing ground no doubt cannot support the cattle throughout the year. Nevertheless, it would enable the cultivators to drive their cattle for exercise when there are standing crops on the lands.

6. The village has sufficient extent of burial ground. In the recent years there has not been any difficulty for the location of a large number of public institutions such as bus stand, primary schools, Veterinary hospital, Vyayam Mandal, Co-operative godowns etc. as there was sufficient extent of vacant land on the southern side of the village which has been wisely made use of. But, a little inside the village the Basic Primary School has been badly in need of adequate extent of land for carrying out field work in agriculture which is the main vocational subject through which basic education is sought to be imparted to the students in the school. As there is no vacant Government land available just adjoining the school, it becomes quite necessary to acquire sufficient extent from private persons. When a new amenity is sought to be provided for the benefit of the public and there is public enthusiasm for such a project ,non-availability of Government land by itself will not be an obstacle. This truth has been demonstrated by the public of Hulkoti organising a cattle fair since 1959 in private land at the outskirts of the village. The cattle fair which is now a regular feature is one of the most important fairs in Gadag taluk with an annual congregation exceeding 8,000 persons.

7. The village has a large extent of agricultural land. But the extent of land which is available for the expansion of the residential area of the village is inadequate even for the present needs of the villagers. There is an acute congestion in Kelageri as well as in Madigara keri. A plan for the lay out of an extension is therefore a matter of great importance requiring immediate attention.

8. Livestock is the next important economic resource for the villagers of Hulkoti. The details of livestock are as follows: (*vide table* 7).

1.	Cows including adult females not calved	197
2.	Bulls	53
3.	Working bullocks	347
4.	Young stock	36
5.	She-buffaloes	200
6.	Young stock (buffaloes)	138
7.	Sheep and goats	613
8.	Pig	30
9.	Horse	1
10.	Donkey	7
11.	Poultry	276
12.	Ducks	108
	Total: ...	**2,012**

There are 347 working bullocks mainly belonging to the Hallikar and Kilari breed for the total cultivated area of 3,623 acres which works out to about 21 acres per pair of working bullocks.

9. The local variety is known as Jawari. After the organisation of the cattle fair in the village, the agriculturists have been generally purchasing larger number of bullocks every year. Another important feature is that the bullocks are of better quality. If the villagers had only better facilities of grazing, cattle wealth of the village would have been even more substantial. In the village, she-buffaloes are more in number than cows, because the climate of the region is eminently suitable for the rearing of buffaloes. Further, as she-buffaloes give a higher yield of milk, the rearing of she-buffaloes is a more profitable enterprise. Poultry rearing has not received any encouragement, there being not much of local demand, a large number of non-vegetarian households having switched over to vegetarian food.

10. The other economic resources in the village relate to the income derived by 142 households engaged in agricultural labour, 14 households engaged in household industry, 16 households engaged in trade including hotel keeping and 53 households engaged in 'services'.

B. FACTORS INFLUENCING ECONOMIC LIFE

11. The Bombay Tenancy and Agricultutal Lands Act of 1948, first amended in 1952 and subsequently in 1955 is applicable to the village as, in fact, it does to the whole District. It is a comprehensive piece of legislation which has sought to settle the relations between landlords and tenants and has as its aim the securing of efficient cultivation of land. Among the various benefits derived by the tenants, the provisions relating to the security of tenure and the fixation of maximum rent which was limited to 1/6 th of the gross produce were some of the most important in the Act. Pending the introduction of a uniform Act for

the whole state, the provisions relating to the resumption of land by the landlords and the transfer of ownership to tenants have been kept in abeyance by the enactment of Act No. XIII of 1957 and under the law now in force all surrenders should be registered in the office of the Tahsildar. Rigid as these restrictions are to protect the interests of the tenants, by virtue of the influence they hold on the tenants, the landlords seek to circumvent the rules in their own way. There are, for example, instances where the tenants pay despite the law in their favour higher rate of rent than that provided in the Act. The tenants meekly submit to such demands, as otherwise they would not be able to get any land for cultivation. Another way of circumventing the provisions is for a landlord to declare that a plot which has actually been leased out is under his personal cultivation and that the tenant is merely a paid worker on his behalf. This is rendered possible by the tenant himself aquiescing in such a statement for fear that he may not otherwise get any plot for cultivation. In Hulkoti no tenancy cases have gone to the court so far. There are at present 7 tenants and the rate of rent which they pay is not limited to 1/6th of the gross produce as stipulated under the Act, but varies according to the understanding arrived at between the parties which in each case is much more than the maximum provided under law. It is yet to be seen how the New Mysore Land Reforms Act when implemented would affect the interests of the landlords in the matter of ceiling area as well as in other ways.

12. Among the Land Improvement Schemes taken up in the village, the Soil Conservation Scheme is the most important. 847 acres of dry land belonging to 98 households have been bunded under the above scheme at a total cost of Rs. 58,997/- (table 9). These schemes which have been initiated and executed under the agency of government have been of great benefit to the people, as the bunds and culverts constructed under the scheme have been able to arrest the soil erosion, conserve moisture and thus increase the fertility of the soil which in turn gives better yield. The villagers generally have not been slow to realise the importance of such beneficial schemes and many long to have these schemes extended over a larger area in the village.

13. Tractor ploughing has come to stay in the village since the last about 10 years. There are 4 tractors in the village owned by landholders who own large extents of land. An extent of 240 acres is being ploughed by tractors every year and the area is likely to increase in the coming years. The advantages of ploughing by tractors has been realised by the villagers and if only tractors are readily available for hire at reasonable charges and in proper time there is no doubt that even owners of medium sized holdings would avail themselves of this service as ploughing by tractors is both efficient and economical and above all helps the cultivator carry out all the operations efficiently and in time.

14. One other important feature which has influenced the economic condition of the people is the adoption of plant protection measures particularly for cotton crop. In the village more than 15 cultivators are now adopting plant protection measures as against 6 about a decade ago.

Industrialisation and Urbanisation

15. Hulkoti is essentially an agricultural village. The principal occupation for 290 households with a population of 1,630 is cultivation and agricultural labour is the principal occupation for 142 households with a population of 570. In other words 35% of the population have agriculture as their principal means of livelihood. It is therefore natural that the process of industrialisation is limited. Village industry affords occupation for 20 households of village artisans and other craftsmen including tailors, weavers, tinkers and basket makers. There are 2 flour mills belonging to 2 different households of Raddys and one oil mill in the village belonging to a Raddy. The flour mills and oil mill together provide employment for 3 persons in the village. Of the two flour mills which are run by diesel engines one is equipped with Croslcy engine of 22 H.P., while the other is run by a Ruston engine of 14 H.P. The latter is running under a profit, whereas in the case of the former, the expenditure is more than the income. The charge is 30 paise for grinding 4 seers of wheat and 20 paise for grinding 4 seers of jowar. After the establishment of the flour mill, hand grinding is never resorted to even by the poor. They would rather wait in a long queue in the evening hours near the flour mills than grind by hand with grinding stones in their own houses.

16. The owner of the oil mill purchases groundnut from the growers in the village as well as from the merchants at Gadag and sends the oil by his own truck to Hubli and Dharwar. The oil cake is sold mainly to the cultivators in the village as well as in the neighbourhood. The establishment of the oil mill has given a fillip to the cultivators of the village to use groundnut oil cake on a liberal scale for rearing livestock

and also as manure to the fields. There is a proposal to start an Oil Seeds Processing Co-operative Society in the village and when this is done, the village can be said to have truly stepped into an era of industrialisation. The progress in the field of various household industries which is quite modest will be dealt with later.

17. The trends of urbanisation can be gauged correctly when it is remembered that Hulkoti is just five miles from the industrial and commercial centre of Gadag which besides is also a centre of administration. Daily hundreds of people visit the town of Gadag for some purpose or other, besides a large number of students who regularly attend the educational institutions at Gadag. A few village elders of Hulkoti are actively connected with some of the co-operative institutions and other concerns at Gadag and visit to Gadag is a common phenomenon for them. Thus, as a result of constant contact by a large number of persons with Gadag the village is in turn influenced in various ways. In the matter of dress, diet, recreation and the outlook on life in general, the villagers emulate the example of their urban brethren. The easy communication facilities which the villagers have, both by road and by rail, accelerate the process of urbanisation. The increasing number of tea shops, the possession of car, motor cycle, trucks, a large number of bicycles, radio sets are all indicative of which way the wind is blowing. The establishment of telephone has also accelerated the tempo of urbanisation. The use of bush shirts, terylene shirts, hawai sandals, bata shoes etc. even though indulged in only by a small number of persons, goes to show that the well-to-do persons in the village have a curiosity to lead a sophisticated life whenever they can get opportunities to do so.

Improvement in Communication

18. The village as stated already is provided with adequate communication facilities. The number of buses which ply on Gadag-Hubli road is now on the increase and the villagers can travel to any place on Gadag-Hubli road without waiting for more than an hour. Those who want to go to Bangalore can go to Hubli by bus and then catch the train or bus or they can entrain in the village itself and reach Bangalore via Guntakal. There are a number of cart tracks connecting Hulkoti with all the neighbouring villages. Within the village itself the streets have been improved by the construction of culverts at appropriate places rendering vehicular traffic possible throughout the year. The construction of 'Gandhi Culvert' in 1954-1955 and Nehru culvert in 1953—1954 across two important streets which lead to different parts of the residential area has been a landmark in the administration of the civic affairs of the village. During the rainy months even bullock carts could not go inside the village easily before these culverts were constructed.

19. There is a branch Post Office in the village which provides most of the facilities the villagers are in need of. The Telegraph Office at Gadag sufficiently serves the needs of the villagers.

Marketing Facilities

20. The village is happily situated as regards marketing facilities. There is a Cotton Sales Co-operative Society at Gadag which purchases cotton from the villagers. This society has one of its warehouses in Hulkoti itself and this helps the growers of cotton to keep their produce in the village itself for such reasonable time as they require and dispose of it when they get a good price. The Agricultural Produce Market Committee of Gadag has opened a sub-yard which is also of immense benefit to the villagers to keep their produce on payment of nominal charges for storage of groundnut as well as cotton. Besides the above facilities, the Multi-purpose Co-operative Society of Hulkoti has its own godown which the villagers can make use of for keeping their produce.

Expansion of Sources of Finance

21. The villagers of Hulkoti mainly depend upon the Multi-purpose Co-operative Society, Hulkoti for finance. The society advances loans to the villagers on the security of land as well as agricultural produce. The Society advanced Rs. 57,899/- during 1960—1961, Rs. 47,004/- during 1961—1962 and Rs. 61,999/- during 1962—1963 to its members levying an interest of $7\frac{1}{2}\%$ on the amount borrowed. Those who are not members of the society and those members who are defaulters and cannot get any further loans from the society borrow from private money lenders paying a higher rate of interest which ranges from 12 to 18%.

C. ECONOMIC ACTIVITIES AND NATURE OF CHANGES

Livelihood Classes

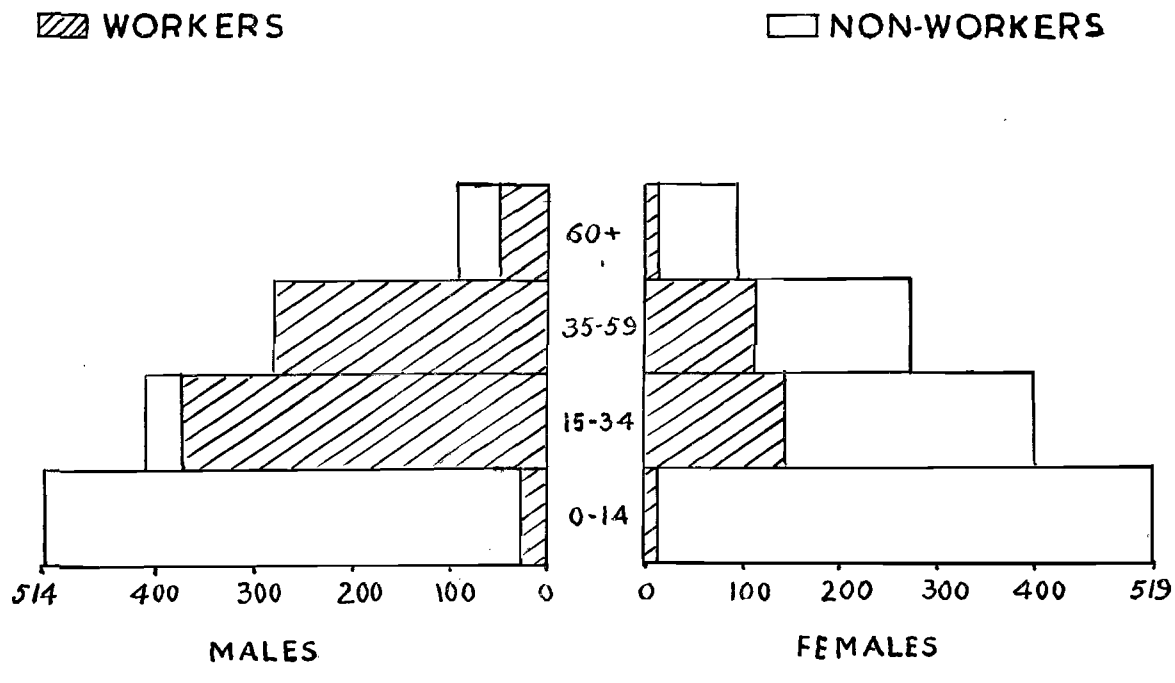
22. The following table shows the distribution of population according to the livelihood class as it stood in 1951 according to the General Census and the comparative figures in 1962 according to the present Survey.

HULKOTI

GADAG TALUK

DHARWAR DISTRICT

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE GROUPS



JK

Livelihood class	1951 Number of persons	1951 Percentage of the total	1962 Number of persons	1962 Percentage of the total
Agricultural Classes:				
I. Cultivators of land wholly or mainly owned and their dependents ...	1,428	62.0	1,537	59.3
II. Cultivators of land wholly or mainly unowned and their dependents ...	45	2.0	93	3.6
III. Cultivating labourers and their dependents	539	23.4	570	22.0
IV. Non-cultivating owners of land and their dependents	6	0.2	18	0.7
Non-Agricultural Classes:				
V. Production other than cultivation ...	80	3.5	77	3.0
VI. Commerce ...	45	2.0	88	3.3
VII. Transport ...	49	2.1	—	—
VIII. Other services and miscellaneous services	110	4.8	209	8.1
Total: ...	**2,302**	**100.0**	**2,592**	**100.0**

23. The table shows that in 1951, 87.6% of the total population depended on agriculture as principal means of livelihood as against 85.6% in 1962. There is an increase under 'other services' from 4.8% to 8.1%. The increase under 'other services' is to some extent due to the fact that a few households have immigrated to the village during the last decade, because the heads of the households are employed in services and posted to the village temporarily, while a few other households have come to stay in the village to run business such as hotel keeping. There is a slight decrease in the percentage of the cultivators of land wholly or mainly owned and their dependants and a slight increase in the percentage of those who are mainly depending upon the lands taken on lease. As the Bombay Tenancy and Agricultural Lands Act had been in force in this area even prior to the 1951 Census, it is likely that all non-cultivating owners who wanted to declare themselves as owner cultivators did so during 1951. Thus the present Survey reveals a slight fall in the above class, probably because in 1951 Census some of the landlords who had declared that they were themselves cultivating the lands for fear of certain consequences likely to ensue from the application of the provisions of the Bombay Tenancy and Agricultutal Lands Act do not hesitate to declare the correct position now. On the whole there is no significant variation in the livelihood pattern. The owner cultivators (59.3%), and the agricultural labourers (22.0%) constitute the bulk of the population in the village.

24. The working force in the village consists of 1,004 persons comprising 731 males and 273 females (vide table VIII). The workers constitute 38.7% of the total population, while the male workers and the female workers constitute 56.2% and 21.1% of the total number of males and females respectively. Out of the total number of workers 516 persons (51.4%) are in the age group of 15—34 and 389 persons (38.7%) are in the age group of 35—59. In the two age groups of 0—14 and 60+there are in all 99 workers. Table IXgives details of workers classified by broad age groups and occupations. There are 382 males and 59 females engaged in household cultivation, 24 males and 4 females engaged in household industry and 36 males and 2 females engaged in household business (vide table X). It is also seen that there are 234 males and 209 females engaged in agricultural labour either exclusively or with one or the other subsidiary occupation.

25. There are 1,588 (61.3%) non-workers in the village of whom 571 are males and 1,017 are females. The details of non-workers by sex, broad age groups and nature of activities are found in Table XI. The largest number of non-workers viz. 487 males and 507 females are found in the age group of 0-14 and of these, 230 males and 383 females are dependents. The total population in the age group of 0-4 is 178 males and 184 females. It is therefore clear that substantial proportion of children of school going age in the age group of 5-9 as well as 10-14 have not been attending the schools. The compulsory education scheme which has been in force in the area has yet to yield the desired results and this is particularly so among females. Females engaged in house work number 253 in the age group of 15-34 and 145 in the age group of 35-59. If this large number of females merely engaged in house work which does not fetch any income to the family can provide themselves with a remunerative subsidiary occupation, the economy of such households can be placed on a sound footing. This is an aspect on which the officials of the National Extension Scheme can bestow some thought.

Ownership of Economic Resources

26. Three hundred and forty households (65%) own in all 5,962 acres mostly situated in Hulkoti and

partly in the neighbouring villages. Among the land owning households, 40 households own 333.73 acres in the size group of 7.5 to 9.9 acres, 43 households own 520.63 acres in the size group of 10—15 acres and 102 households own 4,493.64 acres comprising holdings of 15 acres and above. It is seen that 75.3% of the land is concentrated among 102 households (19%) each owning more than 15 acres. The Bombay Tenancy and Agricultural Lands (Amendment) Act 1955 defines an economic holding as 16 acres of *jirayat* land and according to this definition a little less than 102 households only have economic holding. It is significant to observe that 238 households have un-economic holdings and of these, 155 households have holdings of the size of less than 7.5 acres.

27. Table XXI B furnishes statistics relating to the ownership of land by caste and by different size groups. It is seen from the above table that 97 households (11 households of Kurubas, 59 households of Raddys, 17 households of Lingayats and 10 households of Gollar) own in all 4,371.12 acres. Land is thus concentrated among a few households of Raddys, Kurubas, Lingayats and Gollas and among them 59 households or about 50% of the total number of households of Raddys own about 3,145 acres or 53% of the total extent of agricultural land.

28. Out of 521 households in the village only 340 households belonging to 13 different castes own lands. The few immigrant households of Koravars, Upparas, Devadigas, Devangas and Christians do not own any land as they are employed in various occupations other than agriculture. Among Madigas only 6 households out of 30 in the village own in all about 30 acres of land. Similarly among other communities like Talwars, Eligars etc. only very few households own land in each caste and the extent owned by each household is also small.

29. As in the case of land, in the matter of live-stock also, a major portion belongs to the three communities of Raddys, Lingayats and Kurubas. For example, out of the total of 59 cows in milk owned by 52 households in the village 52 belong to 46 households of these three communities. As regards she-buffaloes in milk the entire 60 animals belong to 52 households of the three communities. Out of 346 working bullocks owned by 146 households in the village, 32 households of Kurubas own 65 bullocks, 62 households of Raddys own 168, 27 households of Lingayats own 58 and 15 households of Gollas own 35. Only 1 household each among Harijans, Talwars and Viswakarmas own at the rate of 1 pair of bullocks per household, while 24 households of Marathas own 4 bullocks and 5 households of Muslims own 10 bullocks. It is seen that there are very few households in the village which own more than 1 pair of bullocks each and this is so because, apart from the heavy capital investment the maintenance of bullocks is quite costly. Out of 444 sheep owned by 54 households, 17 households of Kurubas own 346 sheep, 20 households of Raddys own 35 sheep and 1 household of a Lingayat owns 40 sheep. Similarly out of 22 households which own 175 goats, 19 households of Kurubas own 166 goats, 1 household of a Lingayat owns2 goats and 2 households of Madigas, own 7 goats. Rearing of sheep and goats is a profitable occupation if proper care can be bestowed and this is proved by the fact that some of the households of Raddys or Lingayats who are vegetarians are having them solely with a view to sell them away for good price after rearing them for some period. Piggery is an occupation in which mostly Madigas and Talwars are engaged. Poultry is mostly kept by Madigas, Gollas and Muslims. A noteworthy feature is that one household of Lingayat which is taking a keen interest in poultry farming since 3 years is maintaining 100 hens purely as a commercial enterprise.

Statistical data regarding principal and Subsidiary Occupations

30. Table XIII shows the details of households engaged in various principal and subsidiary occupations and the number of gainfully employed persons in the several categories. There are 290 households which pursue cultivation as a principal occupation and out of these, 110 households are engaged only in cultivation, while the others are engaged in cultivation as the principal occupation along with another subsidiary occupation. For example, 139 households have cultivation as principal occupation and agricultural labour as a subsidiary occupation. 23 households which have cultivation as principal occupation are engaged in service as subsidiary occupation, 12 such households have trade and 6 such households have industry as subsidiary occupation. The fact that there are a large number of households of cultivators have agricultural labour as a subsidiary occupation goes to show that such households possess un-economic holdings, the income from which is insufficient for their livelihood and in all such households therefore after finishing the cultivation work in their own holdings, some of the members go out as agricultural labourers. There are in all 581 gainfully employed persons in these households of whom, 457 are males and 124 are females. It is also seen that 1,630 persons (62.9%) are dependent on cultivation as principal occupation.

Agricultural labour which is next in importance to cultivation is a principal occupation for 142 households with a population of 570 (22%) of whom 294 persons are gainfully employed. Out of 142 households, 130 are engaged only in agricultural labour, while the remaining 12 households have either cultivation, trade or service as a subsidiary occupation. 14 households depend upon household industry as principal occupation, 16 households depend upon trade and tea shop as principal occupation, 53 households depend upon service and lastly 6 households (2 of rent receivers and 4 of single member holders) have no workers at all in them.

31. Table XIII also goes to show that cultivation is a subsidiary occupation for 7 households of agricultural labourers, 6 households which follow household industry, 2 households of traders and 3 households engaged in service. Thirdly, agricultural labour is a subsidiary occupation for 139 households of cultivators, 1 household which follows household industry and 2 households engaged in services. Thus, there are in all 308 households in the village which have cultivation, 284 households which have agricultural labour, 20 households which have household industry, 30 households which have trade and 79 households which have service either as principal or subsidiary occupation. The statistics relating to principal and subsidiary occupation go to show that only large cultivators do not find any need to follow a subsidiary occupation, whereas in the case of all others, the pursuit of subsidiary occupation is absolutely necessary if they have to earn adequate income for a proper maintenance of their households. There are 130 households of agricultural labourers who have no other subsidiary occupation, mainly because there is no scope for a secondary employment for such people. During the non-agricultural season most of the agricultural labourers do not get any employment and thus they belong to the category of under employed persons.

Description of different occupations

I. Agriculture

32. Both the Kharif and the Rabi crops are important for the villagers in the region where Hulkoti is situated. The Kharif crops are also known as *Mungari* crops and the Rabi crops are known as *Hingari* crops. The important *Mungari* crops are jowar and groundnut grown mostly in red soil, while the important *Hingari* crops are cotton and wheat. Various minor crops such as tur, greengram, linseed, safflower etc. are raised as mixed crops during thr Kharif season. An important feature of this village is that in both the Kharif and the Rabi season, there are two main crops of which one is a food crop, while the other is a cash crop. The extent of cultivated land which a land holder possesses is thus evenly distributed among the Kharif and the Rabi crops and most of the cultivators in the village therefore raise the two food crops of jowar and wheat as well as the two cash crops of groundnut and cotton. The prosperity of the villagers therefore depends upon the opportunities they have for growing all these four principal crops successfully.

33. The agricultural calendar in respect of the important crops is briefly noted below:

Month		Description of different operations of the various crops
Chitra Vaishakha Jestha	March-April April-May May-June	Harrowing, manuring and ploughing the lands for mungari crops and harrowing for hingari crops.
Asadh	June-July	Sowing of spreading groundnut, erect variety groundnut and mungari jowar.
Shravana	July-August	Harrowing for hingari crops like cotton and wheat.
Badrapad	August-September	Interculture and weeding for mungari jowar and for spreading groundnut. Harrowing of cotton and wheat fields.
Asvija	September-October	Interculture and weeding for mungari jowar and spreading groundnut continues; erect variety of groundnut is harvested; cotton is sown, fields set apart for growing wheat are harrowed.
Kartika	October-November	Interculture and weeding for cotton crop; sowing of wheat.
Margashir	November-October	Reaping of mungari jowar crop; harrowing the fields containing spreading groundnut.
Pushya	December-January	Harvesting of mungari jowar and of spreading groundnut.
Magh	January-February	Reaping of wheat crop.
Palguna	February-March	Picking of cotton and harvesting of wheat.

34. The agricultural activities can be said to commence with the New Year festival locally called *Ugadi*. For the sowing of mungari jowar crop, the rains starting from Revathi and continuing upto Pushya with occasional breaks are very important. During this period, as and when the lands get moistened, the cultivators harrow the fields twice with the traditional implement locally known as *Kunti*. The application

of farmyard manure is the next agricultural operation which a cultivator attends to. On account of the large extents of land owned by most of the cultivators and the small quantity of farmyard manure which they are able to collect during one year ,the cultivators apply farmyard manure once in 6 years to the fields at the rate of about 20 cart loads per acre in accordance with a working plan drawn up by them. On account of this, the yield from the field varies from year to year. The field is then ploughed with *ranti* (small plough) with a view to mix up the farmyard manure with the soil. Thereafter the fields are again harrowed twice and the preparatory tillage is thus completed. During the Pushya rains jowar is sown with the implement locally known as *Kurgi* (seed drill) which has three tynes. A lesser seed rate of $1\frac{1}{2}$ seers per acre is adopted for black soil area ,whereas for the red soil the seed rate adopted is 2 seers of jowar per acre. The sowing is always followed by harrowings with *Kunti* and this operation is locally called *Belesalu.* In the fields sown with jowar inter-crops like redgram and green-gram are raised in lines at a distance of about 6′ from one to the other. For sowing the pulses as inter-crops an implement locally known as *Elasheddi* which is tied to the seed drill with a rope is used and this operation is called Akkadi. About 2 seers of tur are required per acre for sowing in fields which have red soil, while about 1 seer of green-gram is sown in a black soil field. About 40 days after sowing, the inter-cultural operations are gone through by using the implement *Edekunti* and about 5 days after the first intercultural operation hand-weeding is arranged by employing agricultural labourers for the purpose. About 10 days later the second interculture takes place and a second weeding is again arranged after an interval of 5 days. A third interculture followed by a third weeding is repeated after a brief interval. This last operation is intended to remove the grass growing between the rows and to raise the soil at the foot of the plants. In the month of November, the jowar crop is ready for harvest and the stems which are cut with sickle are tied into small bundles, collected at a central place called *goodu* and after a formal religious ceremony it is removed to the threshing ground called *metigana.* Jowar is threshed by using stone roller . After the harvest is over the jowar corn which is heaped is again worshipped and it is called *Rasi pooja.* The jowar stems are stacked, while the grain is transported by bullock carts and stored in the *hagevu* (underground grain pit). The yield of jowar ranges from $1\frac{1}{2}$ quintals to 4 quintals. The average yield in the village is about 3 quintals per acre. The duration of the Mungari jowar crop is 150 days.

35. The improved seed for Mungari jowar crop which is commonly in vogue in this area is *Nandyal jola* and *Kanavi beeja.* The common diseases are red leaf and *Suli Hayuvudu.*

36. The cost of cultivation per acre of Mungari jowar crop works out to Rs. 75/-. The details of expenditure are as follows:

Expenditure	Rs. P.	Rs. P.
1. Preparation of land:		12 00
a) harrowing—4 times	8 00	
b) ploughing—once	4 00	
2. Manuring:		28 00
a) Application of 20 cart loads of farm-yard manure at Rs. 8/- per cart load (applied once in 6 years) which calculated for one year works out to about		
3. Sowing: (including cost of jowar seed and pulses sown as intercrop)		4 50
4. Interculture: (3 times)		6 00
5. Weeding—3 times		6 00
6. Harvesting: (including reaping, bundling and threshing)		14 00
.7 Miscellaneous:		4 50
	Total	**75 00**
Gross income:		
1. Price of 3 quintals of jowar at Rs. 40/- per quintal		120 00
2. Cost of $1\frac{1}{4}$ cart load of jowar sticks used as fodder at Rs. 18/- per cart load		22 50
3. Yield from the intercrops		7 50
	Total	**150 00**
Net income	**75 00**	

37. The practice of applying chemical fertilisers to the fields cultivated with jowar crop is being slowly followed by the improved agriculturists since the last about 8 years. In Hulkoti village cultivators are applying chemical fertilisers as basel dressing at about 2 bags of super phosphate and 1 bag of ammonium sulphate for a unit of 4 acres of land called *Kurgi* which works out to about Rs. 21/- per acre. Those who use fertilisers invariably get a higher yield which ranges from 4 to 5 quintals.

Spreading Groundnut

38. The spreading groundnut locally called *Habbu senga* is an important Mungari cash crop which is of

130 days duration. The preparatory tillage is the same as for jowar crop. The sowing starts from the latter half of Mrigashira rain and continues upto the first half of Aridra which approximately is the period from the second week of June to the last week of July. There are no improved varieties of seed for the spreading groundnut crop. The seed rate is 33 seers per acre. The seeds are sown by using the three tyned seed drill called *Kurgi* and while sowing 3 persons are employed to drop the seeds through the three hollow bamboos called *Elasheddi* which are tied to the *Kurgi* having three drills. The sowing is immediately followed by harrowing which is called *Belesalu*. Generally with one pair of bullocks an extent of 4 acres of land can be sown in one day. About 20 days after sowing the first interculture takes place if it is a field having red soil, while in the black soil fields interculture takes place about 30 days after sowing. The second and the third interculture take places after an interval of 15 days after each interculture and weeding is arranged by engaging casual labour. During Anuradha rain (that is from the third week of November) when the groundnut crop is ready for harvest the field is harrowed with *kunti*. One pair of bullocks can harrow 2 acres of land per day. Harrowing is immediately followed by gathering of groundnut crop for which about 5 female workers are employed per acre. A second harrowing is also done to remove the groundnuts which may still remain under the soil. The groundnut are seperated by having the creepers spread on the threshing ground trodden on by cattle and this operation is called *Hanthi* . The average yield of groundnut crop is 9 bag per acre (3.5 quintals).

39. The common diseases are *Beru koleuvudu* and *Thikka* disease In the former, the roots begin to not and in the letter the leaves get spots and begin to wither. There are very few cultivators who resort to plant protection measures when groundnut crops are attacked by pests and diseases.

40. The groundnut crop has come into vogue in the village during the last 30 years and before that it was practically unknown in this area. As a cash crop, it is as important as cotton for the cultivators and its importance in the cash economy can be realised from the fact we know that during the Mungari season it is the only cash crop which fetches income to the people.

41. The cost of cultivation of the spreading variety of groundnut crop is about Rs. 112/- per acre as detailed below:

Details for the cost of cultivation of 4 acres of land[1 Kurgi]

	Rs.	P.	Rs.	P.
1. Preparation of land: . . .			24	00
a) Harrowing—2 times (1 pair of bullocks harrow 2 acres of field previously sown with jowar) . .	16	00		
b) Labour for gathering the stumps of jowar	8	00		
2. Manuring:			193	00
(80 cart loads of farmyard manure are applied once in 6 years. Total cost of manure at Rs. 8/- per cart load works out to Rs. 640/- and charges for application comes to Rs. 13/-. Total Rs. 653/-.)				
a) Cost of farmyard manure for 1 year works out to about Rs. 109/- .	109	00		
b) Cost of chemical fertilisers: 2 bags of super phosphate and 1 bag of ammonium sulphate and application	84	00		
3. Sowing:			117	00
a) Cost of seed	105	00		
b) Sowing charges . . .	12	00		
4. Interculture—3 times . . .			21	00
5. Weeding—6 times . . .			30	00
6. Harvesting:			65	50
a) Charges for harrowing of groundnut crop	20	00		
b) Laboureers employed for gathering the crop etc. . . .	10	50		
c) Transport to the threshing ground .	5	00		
d) Harvesting charge . . .	30	00		
Cost of cultivation for 4 acres .			**450**	**50**
∴Cost of cultivation per acre . .	112	63		
Gross income per acre:				
Price of 9 bags at Rs. 28/- per bag .			252	00
Price of 5 matties of fodder . . (12 matties = 1 cart load)			20	00
			272	**00**

Net income per acre Rs. 159-37 or Rs. 160/-.

The erect variety of groundnut

42. The erect variety of groundnut known as *keelu* groundnut is also a Mungari crop and its duration is 100 days. It differs from the spreading variety in so far as its harvest takes place earlier which is generally after the festival of Mahanavami and secondly for the purpose of harvesting, the field is not harrowed by kunti as in the case of the spreading variety, but the crop is merely picked up by hand. The preparatory tillage and other operations are however the same for both the varieties. The average yield per acre is 3 Quintals. The use of improved seeds known as Spanish variety has been adopted by only one person since 1963. The others use only the local seeds.

Cotton

43. Cotton is a very important cash crop in the District of Dharwar as such and it is so in village Hulkoti also. The history of cotton crop in the District of Dharwar for the last over 100 years gives an idea of the changes that have been taken place by the introduction of the new varieties of seeds to suit the conditions of climate and other changing geographical and agronomical factors. Before 1842, a variety known as country cotton (*Jwarithatti* - Gossypium indicum) was very much in vogue. In 1842, a variety known as *Vilayatihatti* that is American cotton (Gossypium Barbadense) was introduced into the district by Government and it continued to be popular for a long time until it was replaced by the introduction of Apland cotton about 40 years ago. The primary reason for the introduction of this variety was its higher yield of about $1\frac{1}{2}$ quintals (one Docker) per acre. But, it was later found that this variety was susceptible to disease, thus resulting in decreased yield and the cultivators therefore took to another new variety known as Laxmi cotton in 1951. This is a long staple cotton which is in great demand and the yield is more than that of Apland namely, 6 Dockers or 9 quintals per *Kurgi* of 4 acres. This variety flourished from 1951 to 1954 and since then there has been a gradual decrease in the yield from this variety as it is found to be susceptible to many diseases. After the first or second pickings the cotton stumps get dried and the cotton bolls thus get damaged. The cultivators who grow cotton are thus once again faced with a critical situation and they are carrying on the cultivation of cotton in an atmosphere of uncertainty and sometimes of gloom.

44. Cotton is a hingari crop grown in black soil and it is of 150 days duration. For the cultivation of cotton which is grown as a rotation crop the land is first harrowed twice during summer and this is called *Besigiya Harthe*. During the Punarvasu rain that is in the month of July the field is harrowed once again and about 15 days later during Aslesha the field is harrowed for the fourth time. There are a few agriculturists who harrow for the fifth time during Pubba rains (in the month of August). The reason for the frequent harrowing in case of cotton is that for the proper growth of cotton crop the soil must be sufficiently loose. The sowing of cotton seeds start from Uttari rain and continues upto Hastha that is, from the second week of September to the first week of October. Fields which contain mixture of red and black soil known as *Hulahari* are best suited for the cultivation of cotton. Cotton seeds are washed in cowdung water before they are sown with *Kurgi* which has only two bills. The seeds are dropped by two persons through two hollow bamboos called *Elasheddi* which are tied to the beam of the *Kurgi* by ropes. The sowing is followed by *Belesalu*. One pair of bullocks can sow 4 acres or 1 *Kurgi* of land per day. About 11 pounds of seeds are sown per acre. The first interculture takes place about 40 days after sowing during the Chittha rain which falls in the first week of October. The second interculture takes place about 15 days thereafter during Swathi rain which falls in the last week of October. The third and the fourth interculture take place during Vishaka and Anuradha rains in the first and second week of November respectively. About 6 days after each interculture weeding is arranged, by employing women and children for the purpose. Cotton plants flower in the month of December and the bolls get matured in the month of February. The picking of cotton starts after *Shivaratri* and usually cotton yields 4 pickings, arranged at intervals of 10 days between two pickings. The women and children who are employed for picking are paid 0-75 paisa for picking 1 maund (24 pounds) of cotton. The yield is more in the case of first and second pickings and the quality of cotton from the first two picks being superior it fetches a better price. The first pick is called *Kanne beedu*.

45. The average yield of cotton per acre is 12 maunds of 24 pounds each. 48 maunds of cotton make one *Naga* the price of which is about Rs. 700/-. The average cost of cultivation per acre is Rs. 87/- as detailed below:

	Rs.	P.	Rs.	P.
1. Preparation of land: . . .			41	00
i) First harrowing including labour charge for picking the stumps .	21	00		
ii) Second harrowing . . .	8	00		
iii) Third harrowing . . .	6	00		
iv) Fourth harrowing . . .	6	00		
2. Manuring:			193	00
i) 80 cart loads of farmyard manure costing Rs. 640/- are applied once in 6 years. Including application the total cost is Rs. 653/- which when apportioned for each year works out to about . .	109	00		
ii) Cost of chemical fertilisers, if applied	84	00		
3. Seed:			24	00
i) Cost of seed	11	00		
ii) Sowing charges . . .	10	00		
iii) Gathering stumps etc. . .	3	00		
4. Interculture—3 times . . .			18	00
5. Weeding—3 times . . .			18	00

6. Harvesting:			28	00
i) For picking cotton	24	00		
ii) Transporting to the house	4	00		
7. Miscellaneous:	25	00	25	00
Cost of cultivation for 4 acres of land			**347**	**00**
Cost of cultivation per acre is about			87	00
Gross income per acre:				
iv 12 maunds of 24 pounds each cost at Rs. 700/- per Naga of 48 maunds			175	00
iiv Value of 1 cart load of cotton stumps			10	00
			185	**00**

Net income Rs. 98/- or Rs. 100/-.

46. The common diseases for cotton are Black jassid (*Karejigi*) and Red leaf roller (*Kempu roga*). 6 persons in the village spray pesticide. In spite of fluctuation in the yield of cotton and consequently in the net income, the villagers continue to have an attraction for cotton crop, primarily because of the excellent opportunities which the villagers have to stock the cotton in the godowns which are in the village as well as to dispose of the produce to the Cotton Sales Co-operative Society at Gadag whenever they feel inclined to do so.

Wheat

47. Wheat is another hingari crop which is of 90 days duration. Among the winter crops it is the last to be sown. During Aswini and Bharani rains, that is, from second week of April to first week of May, the cultivators harrow the land with *Kunti* and it is called *mungari harthi.* The field is left exposed for $2\frac{1}{2}$ months and during the Pushya rain beginning from the third week of July it is again harrowed. The harrowing is repeated once or twice again during Pubba, Uttari and Hastha. The villagers rarely apply farmyard manure to the fields cultivated with wheat crop. Instead many cultivators now apply super phosphate and ammonium sulphate in a proportion of 2:1 using seed drill. The practice of using urea is also becoming common. About 5 days before sowing the field is once again harrowed during Hastha and it is called *mumbharthi.* The sowing takes place during Chitti rain and continues upto the end of Swathi that is from the first week of October to first week of November. The seed rate is about 8 seers of wheat. The villagers generally mix about a seer of white jowar also, while sowing wheat with *Kurgi.* Safflower is raised as an inter-crop one row of safflower coming after every 5 rows of wheat and about a $1\frac{1}{2}$ seers of safflower are sown per acre. This is called the *Akkadi* crop. White jowar is also sown for the purpose of providing green fodder to the cattle. Neither interculture nor weeding takes place for wheat crop. The wheat crop is ready for harvest about 90 days after sowing and generally it starts from the *Banda hunnive* festival. The yield of wheat ranges from $1\frac{1}{2}$ to 2 bags and the average per acre is $1\frac{3}{4}$ bags. Both red and white wheat are grown and since about 2 years another variety known as *Ambrut godi* that is *water love* wheat is also grown on a small scale. This variety has been for the first time brought from Annigeri seed farm. Wheat is sown as second crop in the fields after harvesting erect variety of groundnut or greengram crop. The cost of cultivation of 1 acre of wheat is about Rs. 42/- as detailed below:

Cost of cultivation for 4 acres:

	Rs.	P.	Rs.	P.
1. Preparation of land:			60	00
i) Harrowing—4 times				
2. Manuring:			30	00
i) 1 bag of urea				
3. Sowing:			42	00
i) Cost of seed	16	00		
ii) Sowing charges	26	00		
4. Harvesting			36	00
Cost of cultivation for 4 acres			**168**	**00**
Cost of cultivation for 1 acre			42	00
Gross income per acre				
i) Cost of $1\frac{3}{4}$ bags of wheat at Rs. 60/- per bag			105	00
ii) Wheat fodder: 5 matties at Rs. 5/- per matti			25	00
			130	**00**
Net income			88	00

Tools and Equipments

48. Most of the cultivators use only traditional agricultural implements, a list of which is as follows:

Name of tool	Description	Use	Cost
1	2	3	4
1. Negilu or heavy plough	...	Tills the land upto a depth of 8" and is effective in loosening stiff land	Rs. P. 80-00
2. Light plough or Ranti	...	To turn the soil	12-00
3. Kunti	a) 41" width	Used for harrowing	25-00
	b) 36" width		25-00
4. Kurgi	1. Has 4 bills 36" width	For sowing seeds	35-00
	2. Has 3 bills. 36" width		35-00
	3. Has two bills	For sowing cotton	30-00
5. Baigudli	A small spade	For cutting shrubs	5-00
6. Kurchagi	Scythe	For weeding	0-50 or 3-75
7. Gudli		For digging the land	9-00
8. Salki	Spade		5-00
9. Kodli	Axe	For cutting purpose	3-00
10. Kudugolu	Sickle	For reaping crops	1-50 to 5-00
11. Yedikunti (Hoe) used for cotton	Just like Kunti 15" width	To clear grass and weeds below the rows	5-00
12. Yedikunti used for grain crops	Just like Kunti 10" width	To clear grass and weeds below the rows	5-00
13. Belisala Kunti	Just like Kunti	To level the surface and to cover seed sown by Kurgi	20-00
14. Stone roller		Used to thresh jowar crops	
15. Sanagi	45" width	...	
16. Merakol		...	
17. Bullock cart		Traditional means of transport	500-00

49. The use of improved implements is becoming popular slowly. About 15 years ago a household which owns an extensive area of about 112 acres purchased a tractor along with a number of accessories for various agricultural operations and thus initiated the process of mechanisation of agriculture in the village. The head of the household at that time was one Sri C. C. Hulkoti a retired District Judge and it was under his inspiring guidance that this household ventured on this hold enterprise and it has continued with abundant success till now the use of various improved implements such as tank cultivator, rear doser, improved plough, chaff cutter, disc plough, tool bar etc. besides owning a water pump, a tractor and a flour mill. The example set by this household has been emulated by three other land holders belonging to Raddy community of whom two persons purchased tractors with other accessories about a decade ago and one person purchased a tractor in 1964. All these persons own extensive lands mostly situated in compact blocks. The usefulness of the tractors having thus been realised by the cultivators., the medium sized holders and others who own small extents of land would also benefit, if only the local Multipurpose Co-operative Society can maintain a tractor and other modern implements and hire out to the cultivators at reasonable rate. If smaller tractors which cost considerably less are available in the market and the villagers have better facilities of finance to purchase them a larger number of cultivators would undoubtedly avail themselves of such opportunities.

Technique

50. The villagers strictly adhere to the rotation of crop the importance of which has been realised since time immemorial. Jowar and groundnut are grown in rotation during Kharif season, while cotton and wheat form the rotation crops during the Rabi. The cultivators are convinced that the soil gets improved as a result of the rotation of crops and it also facilitates the conservation of moisture. The only other change in the technique of cultivation is the use of chemical fertilisers by a large number of households of cultivators in the village. 149 households apply chemical fertilisers regularly (vide table XXII), while there are few other households which apply once in a way.

Organisation of Man Power

51. The household labour contributed by the members of the households of cultivators under different age groups constitute the vital labour force for agricultural occupation. 382 males and 59 females contribute household labour in the pursuit of agriculture (vide table X). The nature of work attended to by the workers differs depending upon their sex and age group. The males in the age-groups of 15—34 and 35—59 generally attend to the agricultural operations

which require hard labour such as ploughing, harrowing etc. The females on the other hand attend to light operations such as assisting the males while sowing and harvesting and they also take part in weeding, picking of cotton etc. During the peak agricultural season the house wife after cooking the food in the house carries the afternoon food to the fields for the male members and also works till late in the evening in the fields. The children and the aged are assigned light work such as carrying food, grazing the cattle and watching the crops.

52. In many households the members of the household by themselves would not be able to carry out all the items of operations or even a major portion of them without employing contract labourers on yearly basis. These permanent labourers are paid Rs. 500/- per year in addition to a bag of jowar. These labourers not only attend to the field work assigned to them by the land-holder but also look after the cattle and in particular, the working bullocks. They actually sleep in the master's house and work under the constant supervision of the employer.

53. Another important practice is about reciprocal aid in agricultural operations. There are 90 households of cultivators which take the help of neighbours at the time of cultivation and in turn assist the neighbours. This co-operative effort is seen among 24 households of Kurubas, 32 households of Raddys, 18 households of Lingayats, 12 households of Gollas and 1 household each of Talwar, Viswakarma and Muslim (vide table 6).

54. The casual agricultural labourers are employed for various operations like sowing interculturing, weeding and harvesting. During the harvest season a male worker gets about Rs. 1-50 to Rs. 2/- per day, while a female labourer gets Re. 0-75 P. to Re. 1/-. During the other seasons the male labourer gets about Re. 1/- to Rs. 1-25 P. Males who come under the age group of 12—14 are paid the same wage as a female worker. During the harvest, wages are also paid in kind in lieu of cash.

Source of Finance

55. As most of the cultivators are able to get two cash crops namely groundnut in the Kharif season and cotton in the Rabi season they do not find any difficulty in getting cash required for cultivation expenses from the sale of their own produce. Those who are not inclined to sell the produce immediately after the harvest have the facility of keeping the produce in the warehouse which exists in the village and obtain produce loan granted by the Cotton Sales Co-operative Society, Gadag. The local Multipurpose Co-operative Society also grants loan to the needy agriculturists. Thus the cultivators rarely experience any difficulty so far as finance is concerned.

Utilisation of Produce

56. Table XXIV relates to the agricultural produce of cultivation run by the households and their disposal for the years 1959—1960 and 1960—1961. In 1960—1961, the cultivators of Hulkoti sold 8,452.50 bags (3,381 quintals) of groundnut, 1,094 bags (1094 quintals) of jowar, 12,133 maunds (1,368 quintals) or 253 *Nagas* of cotton and 171 bags (114 quintals) of wheat after keeping sufficient quantity for their domestic requirements and for the purpose of seeds. Besides these, the villagers also sold small quantity of produce from a few other minor crops. The table given below shows the acreage under some of the important crops in Hulkoti as well as in the taluk of Gadag as a while during the year 1960—1961.

Name of the crop	Hulkoti village		Gadag Taluk	
	Acres	Guntas	Acres	Guntas
Jowar	1,023	16	64,867	00
Wheat	357	10	31,977	00
Groundnut	1,403	7	37,017	00
Cotton	736	7	83,997	00
Horsegram	436	0	4,663	00

57. The above table gives an idea of the importance of Hulkoti in the agricultural map of Gadag taluk and being situated at a distance of only 5 miles from Gadag with excellent facilities for storage and marketing of agricultural produce in general and of groundnut and cotton in particular ,Hulkoti is indeed considered as an important village in the region, influencing in no small way the economic condition of the people in the neighbouring villages. It is on account of these special factors Hulkoti has been chosen as a suitable place for the location of a marketing subyard which benefits not only the villagers of Hulkoti but also those who live in the villages which adjoin Hulkoti.

Marketing of Produce

58. Cotton is sold mostly through Cotton Sales Co-operative Society, Gadag. Groundnut is partly sold to the Cotton Sales Society at Gadag and partly

to the wholesale merchants at Gadag. There are 5 wholesale merchants in the village itself who deal in groundnut, jowar, safflower etc. According to the Annual Report of the Cotton Sales Co-operative Society, Gadag, the cultivators of Hulkoti have sold cotton and groundnut as detailed below:

Year	Cotton	Groundnut
	Quintals	Quintals
1958—1959 . .	3,760½ (2,507 dockers)	5,017
1959—1960 . .	2,235 (1,490 dockers)	4,228
1960—1961 . .	2,100 (1,400 dockers)	3,223

59. The quantity of groundnut and other agricultural produce sold to the merchants cannot be easily ascertained.

60. Jowar and wheat are stored in underground pits. Cotton and groundnut are generally sold soon after harvest. There are some who store groundnut and other oil seeds in gunny bags and keep them in the warehouse for which they are charged at 6 paisa per bag month.

II. Animal Husbandry

61. The importance of animal husbandry is being increasingly realised by the villagers. A good agriculturist never hesitates to invest substantial amount on the acquisition of efficient draught bullocks which are of great use for the various agricultural operations. Most of the draught bullocks which are found in the village are of good variety and each pair costs about Rs. 1,000/- to Rs. 1,500/-. Bullocks which cost less than Rs. 500/- per pair are very few in the village. Before the establishment of cattle fair in the village in 1958, the villagers used to visit the cattle fairs in Shirhatti, Mailara, Ritti and Hubli for purchasing as well as selling the draught bullocks. The villagers now rarely visit the other cattle fairs, as the local fair which comes off in February serves their needs. The she-buffaloes are purchased at the cattle fairs at Neeragalla and Gadag. A she-buffalo of average variety costs about Rs. 300/-. The sheep and goats are generally sold during the months of March and April to the dealers who come from Gadag and other neighbouring places. There is a dealer in the village itself who transacts purchase and sale of sheep on a small scale.

62. The villagers bestow great care and attention in the maintenance of livestock in general and of the draught bullocks and milch cattle in particular and with some it is almost an art. The feeding of livestock depends upon the nature of work they do and the facilities which they have during the different seasons. From March to the end of May the working bullocks are fed with fodder generally consisting of stalks of jowar and chaff of wheat and other minor crops besides cotton seeds and the split grains of horsegram called *Nutchu*. Early in the morning, fodder as well as cotton seeds are given to the bullocks, while during the nights about 2 seers of split grains of horsegram are served to them. During the sowing season, each pair is fed with about 3 Kilograms of cotton seeds per day in addition to a small quantity of horsegram which generally does not exceed half a seer. Those who do not offer horsegram provide the working bullocks with oil-cake of either groundnut or safflower. The working bullocks are also served during this season with a greater quantity of fodder than in summer. From November to February as green fodder is available in plenty, the quantity of cotton seeds, horsegram and oil-cake is either very much reduced and in some cases this feeding is entirely suspended. The maintenance of a pair of working bullocks on the whole costs about Rs. 800/- per annum and this heavy burden is not felt keenly by some, mainly because they grow the fodder as well as the other articles required for feeding them in their own fields. The expenditure on a milch buffalo is approximately equal to the expenditure incurred on one working bullock. It is generally believed that if a milch buffalo is fed with oil-cake and horsegram it yields a higher quantity of milk whereas to obtain a higher butter content the buffalo has to be fed with greater quantity of cotton seeds. The expenditure on milch cow is about Rs. 200/- per annum on an average. The milch cow is not generally served with either oil-cake or horsegram. The dry buffaloes and the cows are mostly fed with fodder and on an average the maintenance cost of a she-buffalo and a cow when in dry works out to about Rs. 100/- per amnum. These animals are given dry feed from March to November, whereas from December to February they are given green fodder. The rearing of youngstock demands great attention. For about 10 months the youngstock are fed with baked jowar bread. As regards sheep and goats, the expenditure on stall feeding is nil, because they merely graze in the open fields and drink water in the streams (The proverb is *Adaviya mevu, Hallada neeru*). But the difficulty is that there is no grazing ground in the village and as such there is very little scope for the expansion of sheep rearing as an occupation. The

leaves of tamarind and babul trees serve as fodder for the sheep and goats.

63. The surplus milk is sold partly in the village to the hotel keepers and partly it is sent to Gadag along with milk products like butter for which there is always a great demand. In 1958, an enterprising person was running a dairy on a small scale and had even imported a Murrah buffalo and was sending milk to Hubli. Unfortunately for him this occupation proved to be unremunerative and he had therefore to close his enterprise. With a little encouragement by the public and a closer supervision by the individual concerned, dairying as an industry always throws out a great opportunity for enterprising people who are able to guard themselves against possible pitfalls. Among the middle class those who maintain she-buffaloes in milk sell away about 50% of the milk, while those who are poor sell away a major portion keeping only a small quantity for their domestic requirements. As there is no demand for butter-milk in the village, surplus butter-milk found in any household is generally distributed free of cost to the neighbours. In spite of the fact that the facilities for open grazing are inadequate in the village, livestock rearing is pursued as an important occupation by a large number of cultivators, because of their keen interest in agriculture. The facilities in the local veterinary dispensary are made use of for the treatment of common ailments and serious cases are got treated in the veterinary hospital at Gadag. The common diseases which affect the livestock are foot and mouth, black quarter (*chappeya bene*) and Haemorrhagic Septicaemia (*gantalu bene*). The villagers lose no opportunity to get their cattle inoculated in proper time as a measure of precaution and also to get them treated whenever required. The nearest artificial insemination centre is at Hubli and as such the villagers have not been able to avail themselves of this facility. There are three ordinary bulls in the village which for the present serve the needs of the cattle.

64. The Kurubas from Gadag and Shirahatti visit the village and shear about 200 sheep twice in a year on payment of a nominal amount to the owners of sheep. There are none in the village interested in the weaving of coarse woollen blankets for which there is a great demand.

65. Neither forestry nor fishing provides any occupation for the villagers, as the village is devoid of facilities for the same.

III Village Industries

66. Table XIV furnishes details of village industries which exist in the village and the number of households which pursue the industry as either primary or subsidiary occupation. Most of the industries are traditional household industries. There are 3 households of Koravas which are engaged in basket making as Primary occupation. The Koravas manufacture baskets of different sizes and shapes which are generally required for agricultural purposes. They prepare the baskets from the leaves of the wild date palm. The male members among Koravas find no difficulty to get the leaves from the wild date trees which are found in the village in marshy and other places. After the introduction of prohibition the wild date trees are not tapped for toddy or *neera* but their leaves are made use of for basket making and for purpose of thatching. The Korava females assist the male members in the actual making of baskets and on an average a worker engaged in basket making earns about 50 paisa per day. The main difficulty is that the workers engaged in this industry are not able to earn throughout the year and whenever they have no work they supplement their earning by going out as agricultural labourers. There are 2 households each of blacksmiths, carpenters and goldsmiths, which are the traditional artisan families of Viswakarmas. The goldsmiths who are migrants from North Kanara are paid in cash for the work done by them. As the lure for jewellery persists despite the Gold Control Order and as jewels are required on the occasions of marriage and the like irrespective of economic status, the village goldsmiths still find themselves busy during the marriage season though their earning now is comparatively less than what it was before the introduction of Gold Control Order. The blacksmiths and carpenters are paid in kind by the cultivators for the work done by them which are in the nature of repairs and whenever new implements are prepared they are paid extra in cash. There are 4 households of Kshatriyas who pursue tailoring as a traditional occupation. For 3 households it is a principal occupation, while for 1 household it is a subsidiary occupation. In 2 households females also assist the male members in the work. These households find adequate work throughout the year. Oil pressing is an occupation followed by 2 households, one belonging to Lingayat and the other to Raddy. Of the 2 houselhods, one extracts oil by the traditional method, while the other maintains a mechanical expeller and extracts oil with it. Oil seeds like safflower are purchased in the village and oil is sold locally. Some of the households bring the oil seeds and get the oil extracted after paying the

charges levied for extraction. There is one household of Madiga which is engaged in the repairs and manufacture of chappals etc. for which they are paid both in cash and kind. 2 households of Kurubas are engaged in handloom weaving and they generally manufacture the coarse varieties of sarees for which there is demand. Lastly, the head of a Muslim household works as a tinker.

67. In the pursuit of the household industries, there is no change in the use of tools and equipments. The workers engaged in industry have neither received any specialised training from outside agencies nor any financial help to improve their prospects. They are pursuing the various industries primarily because they are traditional village industries in which their forefathers have been working.

IV Commerce

68. Table XV shows the details of households engaged in various types of business. 11 households are engaged in running tea shops and of these for 10 households it is a primary occupation, while for 1 household it is a subsidiary occupation. In all, 34 males and 28 females are dependent on the income from this source. Most of these tea shops have sprung up during the last decade. There are 8 provision shops, 3 cloth shops, 2 vegetable shops, 1 sweet-meat shop, 2 households engaged in milk vending , 1 house hold engaged in trade in goats and 2 households engaged in selling groundnuts etc. The middle class and the well-to-do class of people generally purchase their requirements in Gadag. The business in the village is therefore limited and is mostly patronised by the poor people and a few middle class people. The retail dealers periodically fetch the commodities required for sale either from Hubli or from Gadag. They sell the goods to the people in the village also on credit and recover the amount due from them after the harvest is over when the villagers will have ready cash with them. In some of the kirani shops the practice of bartering is also in vogue. The traders receive jowar and groundnut in kind and in return sell the goods required by the villagers. The system of bartering is mostly prevalent during the harvest season when the agricultural labourers receive their wages partly in kind. The increase in the number of tea shops indicates that the habit of drinking tea is now very much on the increase.

Indebtedness

69. Table XXIII relates to indebtedness by income groups. Out of 521 households in the village 95 households (18.23%) are indebted and the total amount of indebtedness at the time of Survey was Rs. 70,135/-. The average indebtedness per household in debt works out to Rs. 738-26 P, while the per capita debt is Rs. 27-06 P, The percentage of households in debt is the highest (27.10%) in the higher income group of Rs. 101/- and above per month and similarly the average indebtedness per household which is Rs. 1,213-11 P. is the highest in the afore mentioned income group. Out of 37 households in the income group of Rs. 25/- and below, only one household is indebted, while in the next income group of Rs. 26-50 11 households out of 131 are indebted. The fact that only few households are indebted in the various income groups in general and in the low income groups in particular coupled with the fact that the per capital debt itself is Rs. 27-06 P, for the village is apt to be taken as an indication that the villagers are generally prosperous. But, this rosy picture has to be accepted with certain amount of reservation as the villagers have evidently withheld particulars relating to loans obtained from private money-lenders on account of some mistaken impression that amounts borrowed from private individuals should not be disclosed as they would otherwise be displeasing the lenders. In a Survey of this nature when once the villagers begin to have such mistaken notions, it would become difficult to eradicate them. Such a wrong notion appears to have been held in the village, for it is seen that in the whole village out of the total indebtedness only a sum of Rs. 10,000/- is said to have been borrowed from private persons (vide table XXIII-B) and that too by persons who own more than 10 acres of land. In other words, owners of smaller and medium sized holdings have not had any necessity to borrow from private persons. It is difficult to accept this position, because it is only such people who are really in need of borrowing money from private persons.

70. The available statistics, however, go to show that 37.16% of the total debt has been borrowed for household cultivation 22.25% for purchase of land, 8.84% for construction of houses etc. 1.14% for business, 2.43% for marriage and 11.50% for ordinary wants. The fact that only 6 households have borrowed a sum of Rs. 1,705/- in all for purpose of marriage and 23 households have borrowed a sum of Rs. 8,065/- for ordinary wants go to show that very few households have borrowed loan for unproductive purpose so far as this village is concerned.

71. A few elderly villagers when confronted with the low level of indebtedness which generally prevails

in the various income groups explained that it is not a little due to the fact that the villagers very rarely experience failure of crops and that therefore, there has not been any need to borrow heavily from either the public or private agencies.

72. In village Hulkoti, co-operative institutions have played a notable part in building up the agricultural economy from a long time and veteran co-operators from the village have worked with great zeal for the success of the co-operative movement in the village as well as in the taluk of Gadag. In fact the taluk of Gadag is considered to be the cradle of co-operation in Dharwar District. A Rural Credit Co-operative Society was first started at Hulkoti in 1905 and it continued its activities as a 'A' class society till 1949 when it was changed into Multi Purpose Co-operative Society. Its original jurisdiction extended over Hulkoti and other two adjoining villages namely Binhadatti and Asundi. As there is now a separate society for Binhadatti, its present jurisdiction is limited to Hulkoti and Asundi. The interest evinced by the villagers in the building up of the society is revealed by the fact that they have constructed a specious building for the society at a cost of Rs. 10,000/- from public contribution only. The society has a membership of 545. On 30—6—1963, it had a share capital of Rs. 20,040/-, reserve fund of Rs. 27,390/- and deposit of Rs. 48,650/-.

73. The Society advances loans on the produce pledged by the share holders subject to a maximum of 60% of the market value, sanctions short term and medium term loans and also sells essential articles including iron and other agricultural implements required by the villagers. The society has constructed a godown of its own at a cost of Rs. 15,500/-. During 1960—1961, 1961—1962 and 1962—1963 the society disbursed loans as detailed below:

Year	Loan amount collected		Loan amount granted		Amount due total Rs.
	Short term	Medium term	Short term	Medium term	
1960—1961	39,317	4,330	46,549	11,350	35,270
1961—1962	23,586	5,970	34,190		47,004
1962—1963	27,773	4,840	33,108	9,500	61,999

74. The rate of interest levied by the society is Rs. 7-81 P. This is in sharp contrast with the high rate of interest which is levied by private money-lenders ranging from 12 to 18%. There are 6 directors of whom 4 are Raddys and 2 are Kurubas. 5 directors are cultivators and one director is a shop-keeper. One of the directors of this society is also the Managing Director of the Cotton Sales Society, Gadag as well as the Agricultural Produce Marketing Co-operative Society, Gadag. The Marketing Produce Co-operative Society, Hulkoti is considered to be one of the efficient co-operative societies in Gadag taluk.

75. The Agricultural Produce Market Committee of Gadag has a subyard at Hulkoti which was opened on 5—10—1959 mainly with a view to afford the facilities of selling the agricultural produce such as groundnut, cotton, etc. in the village itself. The market committee arranges for the auction of the produce during the season and regulates the sale by a close supervision to prevent all fradulent transactions and to ensure proper weighment. This subyard is helpful not only to Hulkoti but also to a number of neighbouring villages. The subyard has its own spacious building with a big hall and 10 rooms and a small staff consisting of a secretary and a peon manages the affairs of the subyard. The subyard has been turning out useful work since its inception.

76. In Hulkoti village there are 184 households the heads of which are members of the Produce Marketing Co-operative Committee and 118 households are members of the Cotton Sales Co-operative Society Gadag. (vide table 10). There are still many households left which can join the Co-operative Society and be benefited. In the matters of the grant of loans to the existing members there is scope for more intensive work to be done by the society.

Income and Expenditure

77. Tables XIX and XX furnish data for a study of the pattern of income among the different households which have as their principal occupation (1) cultivation of owned lands (2) cultivation of lands taken on lease (3) agricultural labour (4) village industries (5) 'others'. In the first category namely cultivation of owned lands there are 276 households with a population of 1,553 and of these, 129 households come under the income group of Rs. 101/- and above per month. In the second category namely tenants there are 14 households of which 7 come under the income group of Rs. 101 and above per month. Similarly, 7 out of 142 households of agricultural labourers, 4 out of 14 households of those which follow village industries as principal occupation and 19 households out of 75

coming under 'others' fall under the income group of Rs. 101 and above per month. In other words, 166 households (31.86%) which derive income of more than Rs. 100/- per month can be considered as well-off.

78. The average annual income per household and the average annual income per adult equivalent male among the various occupation groups are as follows:

Sl. No.	Occupation	Average annual income per household	Average annual income per adult equivalent male
1	2	3	4
		Rs. P.	Rs. P.
1.	Cultivation of owned lands	2,607-00	579-00
2.	Cultivation of lands taken on lease . . .	1,558-00	361-00
3.	Agricultural labour .	612-00	188-00
4.	Village industries .	1,610-00	370-00
5.	Others . . .	1,327-00	398-00

79. Except the households which come under the occupation group of agricultural labour, in the case of the other occupation groups the average annual income is above the All India average, mainly because the average annual income of the households which come under the income group of Rs. 1,201/- and above per annum is particularly very high. The cultivators in the highest income group have extensive lands for cultivation and the income is therefore quite high. There are 7 households of agricultural labourers which come under the income group of Rs. 1201/-per annum, because the number of adult equivalent males per household is the least among agricultural labourers, while the number of gainfully employed persons per household is more in this class, than in any other category. The average annual income per household is the highest in the occupation group of village industry, because the income of one household which owns an oil mill is Rs. 1,00,000/- per annum from industry, while that of another household which runs an oil gana and also follows cultivation as a subsidiary occupation is Rs. 13,600/- per annum. There are 4 households in this occupation group which come under the income group of Rs. 1,201/- per annum and the remaining 10 households have meagre income. Among the 75 households which come under the occupation group of 'others' there are 8 households of traders, 53 households whose principal occupation is service, 8 households of hotel keepers and 6 households of non-workers.

80. The table given below furnishes occupation-wise statistics about expenditure per adult equivalent male in respect of certain essential items.

Sl. No.	Items of expenditure per adult equivalent male	Occupation group: Cultivation of owned lands	Cultivation of lands taken on lease	Agricultural labour	Village industries	Others
		Rs.P.	Rs.P.	Rs.P.	Rs.P.	Rs.P.
1.	Food: cereals	7-09	6-27	4-16	5-87	6-68
	Non-cereals	2-67	2-34	2-45	3-34	3-77
2.	Beverages	1-37	1-00	0-84	2-95	2-28
3.	Fuel & lighting	0-37	0-25	0-44	0-58	0-98
4.	Clothing	3-88	3-20	1-96	3-96	3-85
5.	Education	1-82	0-20	0-08	4-39	1-21
6.	Miscellaneous	22-66	14-53	1-14	7-71	11-66

81. There is a similarity with regard to the monthly expenditure on food and clothing per equivalent adult male in the occupation groups of cultivators of owned lands, tenants and those coming under 'others'. The expenditure on beverages, fuel and lighting, education and lastly under miscellaneous is the lowest in the case of agricultural labourers. The expenditure under 'miscellaneous' is the highest in the case of those who depend upon village industries, because the household which runs oil mill and the other household which runs oil gana spend considerable amount on the purchase of raw materials. The expenditure on miscellaneous items is Rs. 14-53 P. per equivalent adult male in the case of tenants, because this amount includes the expenditure on cultivation as well as the rent due to the landlords. The expenditure on education is more in the case of cultivators and those who follow village industries than among other class of people, because the total number of households in the above occupation classes is very much less than in the other occupation classes and there is a rise while working out the average per equivalent adult male.

82. The general pattern of expenditure in the village reveals a rising trend in respect of beverages, education and clothing. The expenditure on housing and other social amenities is quite negligible.

83. Table XXI furnishes data regarding the average monthly expenditure per household by income groups and occupations.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Population

The population of Hulkoti village according to the present Survey conducted by the Investigator in the later half of 1961 and in the first half of 1962 is 2,592 (1,302 males and 1,290 females) included in 521 households (table I). According to 1961 Census the population is 2,650 (1,333 males and 1,317 females) included in 552 households. In the month of May and June 1962 Cholera was widely prevalent in Hulkoti as well as in many parts of Dharwar District and some of the families who had left the village at that time were not available for Survey. The available statistics show that on account of the epidemic of Cholera there were 4 deaths in the village, besides a few attacks which did not prove fatal. The population according to the Survey is therefore a little less than what was enumerated in 1961 Census. The density of population according to 1961 Census figures works out to 427.4 per square mile as against 419 per square mile for Gadag taluk and 316 per square mile for the District of Dharwar. The population of the village in 1951 Census was 2,298. The vital statistics of births and deaths relating to the village from 1951 to 1961 are as follows:

	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	Total
Number of births	99	91	111	41	119	102	84	92	104	81	924
Number of deaths	50	59	57	49	59	41	56	44	47	55	517

Age Structure

2. The population of the village by different age groups is contained in table II. In the broad age group of 0—14 there are 514 males and 519 females and together they constitute 39.9% of the total population. In the next broad age group of 15—34 there are 411 males and 399 females and together they constitute 31.3% of the total population. In the third broad age-group of 35-59 the population comprises 281 males and 274 females who form 21.4% of the total population. Lastly, in the age group of 60 + there are 96 males and 98 females who constitute 7.4% of the total population. The sex ratio for the village as a whole works out to 991 per 1,000 males as against 963 for Gadag taluk and 951 for Dharwar District.

Health and Sanitation

3. The climate of the village is generally conducive for maintaining good health. There are therefore no chronic diseases which are peculiar to the village, though there are one or two stray cases of leprosy, paralysis etc. The sanitation in the village has in the recent years inproved mainly due to the keen attention bestowed by the Panchayat to improve the condition of the streets in the village by construction of culverts etc. and providing facilities of drainage. Still all the streets are not provided with side drains and in some parts of the village there is actual congestion. As stated earlier only 8 houses have been equipped with separate latrines and similarly only 23 houses have separate cattlesheds. Many are not able to construct separate cattlesheds and latrines because they have no resources to do so, while for some the non-availability of suitable land close to the residential house is another discouraging factor. The efforts of the Village Panchayat to achieve a good standard of village sanitation cannot therefore be fruitful, unless the factors which contribute to the slow progress are sought to be removed. The problem of adequate water supply to the villagers deserves urgent consideration on the part of the civic authorities as the number of wells existing in the village is not adequate for the needs of the villagers. During summer the villagers can be seen standing in queues, waiting for their turn to draw water from the well. The facilities for drinking water available for Harijans are far from satisfactory. A large number of development works have been carried out in the village during the last few years thanks to the enterprising spirit of some of the leaders. It should not be difficult to formulate a scheme for protected water supply if only the villagers and the village leaders bestow serious thought on the problem.

4. For medical facilities the villagers mainly depend upon the various institutions which exist in Gadag. There is an Ayurvedic practitioner in the

village whose services are availed of for the treatment of common diseases. The villagers have been anxious to have a separate Health Centre for the village and they have expressed their willingness to contribute liberally for its establishment, as it is an amenity which is very essential for them.

5. Only about 10% of the houses have proper ventilation. Houses which are newly constructed are provided with better ventilation. The villagers have now begun to realise the importance of ventilation, but most of them are either helpless or unwilling to effect alterations mainly on account of financial difficulties. A large number of them could be prevailed upon to effect necessary alteration by propaganda as well as by granting loans in all deserving cases under the Rural Housing Scheme.

Marital Status

6. The Survey reveals that 40.1% of males and 42.2% of the females are married. Generally, boys are married after they are 20 years old and girls are married after they are 15 years old. There is one case of marriage of male in the age group of 10-14 and 13 females in the same age group are married. Marriage of boys and girls in their early ages was much more common about 20 years ago and the tendency of marrying them at an early age is now on the decline. One of the reasons for the early marriage of boys and girls is that the old parents of the contracting parties are anxious that the marriages should take place when they are alive. Such sentimental reasons are mainly responsible for the few cases of early marriages of both boys and girls. Among both males and females in the age groups of 30-34 and above there are stray cases of never married persons who have chosen to remain unmarried on grounds of health consideration of poverty being another reason with regard to a few. There are 44 widowers and 189 widows in the village. The number of widows who constitute 14.6% of the total number of females appears to be quite high. There are 19 widows in the broad age group of 15-34, 101 in the broad age group of 35-59 and 69 in the age group of 60+. Widow remarriage is permitted among all the communities except Brahmins, but widows who have children rarely remarry. There are 9 males and 13 females under divorced or separated. These are all persons who actually come under separated, the separation being due to irreconcilable differences of opinion.

7. As stated earlier marriages take place between the members of the same endogamous units. There are no intercaste marriages in the village and there are no cases of contravention of marriage rules also (vide table 4-A).

Education

8. There are 568 male literates and 279 female literates in the village. Of these, 81 males and 22 females have passed Primary or basic standard, 11 males and 2 females have passed Higher Secondary standard, 4 males have passed Pre-university course, 4 males are graduates and 1 is a Diploma holder. The literacy among males works out to 51.3% and among females it works out to 21.6%. The percentage of literacy in the village is 36.5 as against 37.6 for Gadag taluk and 33.3 for Dharwar District. The village has achieved rapid strides in literacy since 1951 when the percentage of literacy was 32.5. The village has produced 13 graduates of whom only 4 are residing in the village. A few have retired from service and settled elsewhere, while the others are working in various departments in different capacities such as Engineers, Educationists, Agricultural Officer, Scientist, Lecturer, Block Development Officer etc. There are 10 Primary School teachers from Hulkoti working at different places. One is working as a Talati and another as a Clerk in a society at Gadag. One Law graduate who is settled in the village as an agriculturist is a keen student of Religion and has taken an active part in seminars such as the one held in Madras in 1956 (Seminar of the Great Religions of the World held on 24—12—1956 in Vivekananda College, Madras). There are quite a few in the village who are interested in Scripture including one who though has not studied in any school has acquired vast knowledge of Scripture by self study and is able to recite from religious books like *Devipurana* by sheer memory. Every year he gives discourses to large gatherings in the neighbouring villages. This person is held in esteem because he has a vast knowledge of *Bhagavadgita, Vicharasagar* and *Yoga Vasista.*

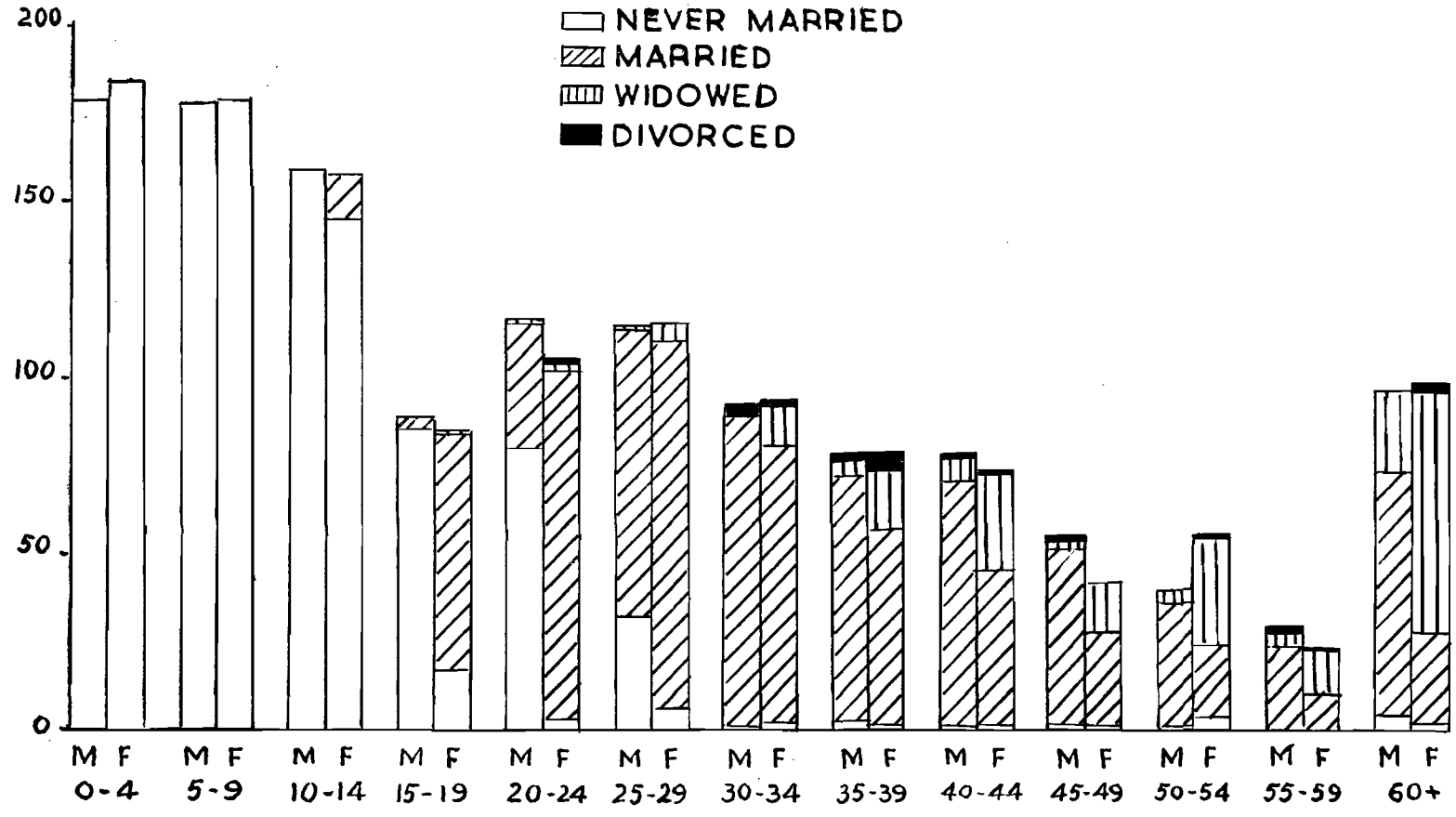
9. Many from Hulkoti village have rendered great service in the cause of education during the past several decades. The villagers remember with gratitude the services rendered by late Sri C. C. Hulkoti, Retired District Judge and by late Sri Govinda Gowda Patil besides a host of others. The history of the development of the educational institutions in the village throws a good deal of information about the public participation of the villagers in the field of education. The first Government School was established in the village on 1st August 1872 and for want of proper

HULKOTI

GADAG TALUK

DHARWAR DISTRICT

POPULATION BY SEX AGE AND MARITAL STATUS



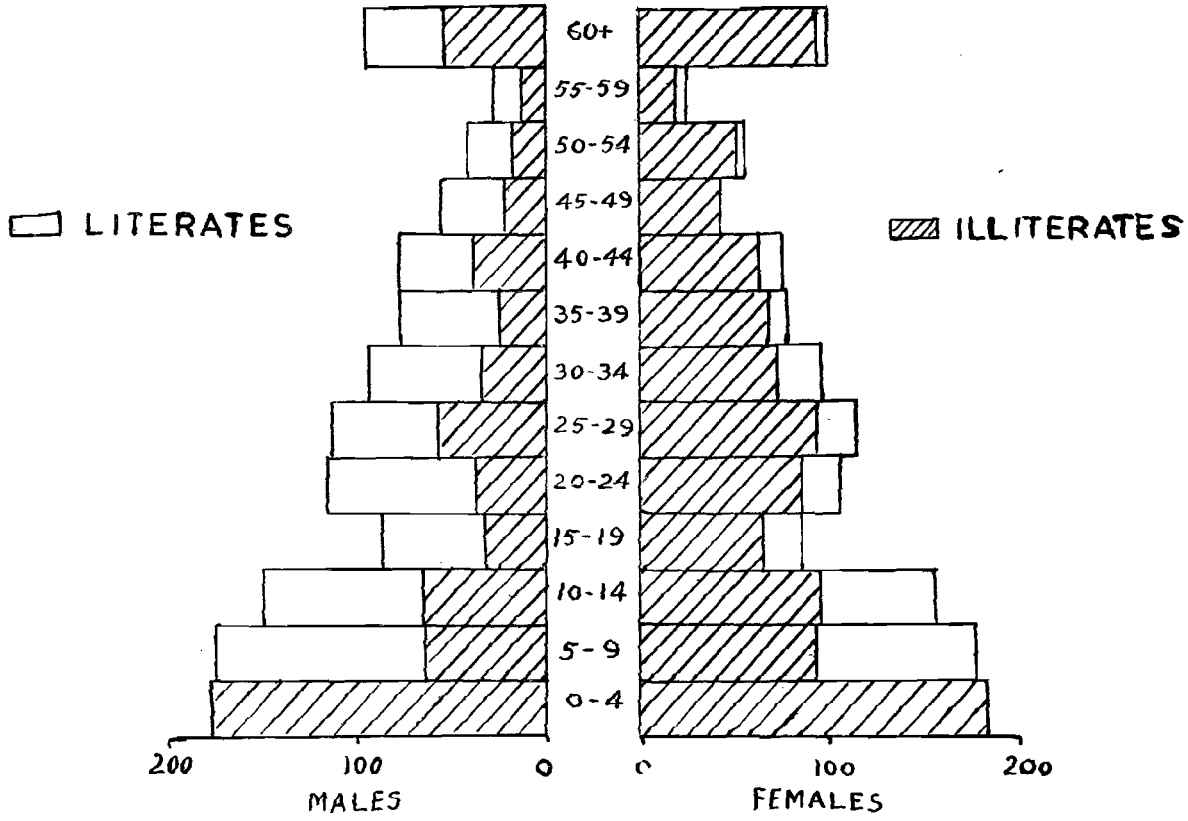
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HULKOTI

GADAG TALUK

DHARWAR DISTRICT

POPULATION AND LITERACY BY SEX AND AGE GROUPS



JK

building for a long time classes were being run in the premises of temples. A school building came into existence with generous contribution by the villagers under the guidance of late Sri Radha Srinivasa Rao who was the first President of the District Local Board. The school was converted into an Agricultural Vocational School in 1924 with a strength of 6 teachers and 180 children, thanks to the interest envinced by Sri R. V. Hulkoti, the then Agricultural Officer, who happened to be the old student of the school. An educational society was by then in existence in Hulkoti and it was organised with the main objective of working for the spread of education. Under the auspices of this society an additional building was constructed to meet the expanding needs of the growing educational institutions in the village. The village leaders of Hulkoti and other neighbouring villages are taking keen interest in the activities of this society and they have an ambitious scheme of starting a hostel, library, and a Polytechnic at Gadag. The Chairman of the society is the present Chairman of the Village Panchayat. In 1955, the school was converted into Krishi Mul Shikshana Shala which has now a strength of 332 children with 10 teachers. It has a plot of 16 guntas in extent for field work in agriculture which is said to be insufficient for the needs of the school. The school requires at least 5 acres of land for the purpose of its agricultural activities.

10. The village has a separate Primary School for girls. It was first started in 1925 with a building donated by late Sri Linganna Gowda Patil, a citizen of the village who was held in high respect. The strength of the school is now 122 with 3 teachers.

Immigration and Emmigration

11. Three households of Voddar immigrated to the village in 1954 when there were a large number of Local Development Works undertaken by the Panchayat and the services of the stone cutters were in demand. After the works were over these households have chosen to remain in the village itself. The Eligers have settled in the village during the last about 10-15 years. There are 3 households of Brahmins who have immigrated to the village during the last decade and they are now engaged in running tea shops. The educational institutions, the Veterinary dispensary, the Post Office and Railway Station are some of the public offices where people from outside are employed. There are 7 immigrant households of teachers, 3 households of persons working in the Veterinary dispensary, 1 household of the Branch Postmaster which are established in the village temporarily. There are 8 households, the members of which are employed in the 2 oil mills and in the flour mills.

12. About 25 persons of the village are working outside having been employed in Government and 'other services'. 4 households are temporarily settled at Gadag and Dharwar during the last 3 or 4 years in connection with the education of their children.

13. Thus, in Hulkoti, where there are a few public institutions, the process of immigrations is a continuous one, as the members of the staff change periodically. Similarly, for the purpose of education as well as for seeking employment quite a few households are also settled outside.

Development Works

14. The village was included in the Community Development Block on 2—10—1961. During the First Plan period, with a view to encourage the people to take active part in the execution of development works, in areas which were not covered by the Community Development Scheme Financial assistance was being given for executing various development works approved by the Collector of the District and such works were called Local Development Works. In respect of each Local Development work the Government grant was limited to 50% of the actual cost, while the remaining portion of the expenditure had to be met partly by contribution from the public and partly from the funds of the Panchayat. The village leaders who undertook the execution of these works were very often able to complete the works with the grant made by the Government and the Panchayat and with a small assistance from the public. This scheme gave a unique opportunity to the people to come forward and participate in village development works which benefited them most. Hulkoti village was for a very long time known as a pioneer in the fields of education, co-operation etc. by taking up several schemes of public utility by voluntary contribution of money and other material resources. The several school buildings which were constructed under the auspices of the Local Education Society long before the development scheme came into vogue in the village testify to the spirit of self sacrifice and unity exhibited by the villagers under the guidance of talented and patriotic leaders. Hulkoti had thus a rich tradition in the field of developmental activities and it was therefore quite natural that when Government came forward to grant

monetary assistance for taking up developmental works which are beneficial to the villagers the leaders of Hulkoti village took time by the forelock and obtained sanction for a large number of works in the village a list of which is given below:

Sl. No.	Name of work	Year	Total expenditure	Grant from Government	Public participation
1	2	3	4	5	6
1.	Nehru bridge	1953—1954	676-00	293-00	383-00
2.	Gandhi bridge	1954—1955	2,693-00	1,334-00	1,359-00
3.	Someshwar temple parasu	1955—1956	783-00	365-00	418-00
4.	Third wall for Gandhi bridge and parasu	,,	1,005-00	576-50	428-50
5.	Dharmashala well's repair	1955—1956	2,935-00	1,396-00	1,539-00
6.	Kelageri street well	,,	3,297-00	1,593-00	1,714-00
7.	Megeri street well	,,	1,195-00	557-50	637-50
8.	Parasu near Nehru bridge	,,	1,775-00	982-00	793-00
9.	Side walls of Gandhi bridge	,,	1,458-00	600-00	858-00
10.	Kurubera neyuva maggada pool	,,	485-00	232-00	253-00
11.	Community centre part I	1956-1957	9,095-00	3,710-00	5,385-00
12.	,, ,, II	,,	13,379-00	2,652-00	10,727-00
13.	,, ,, III	,,	5,262-00	2,465-00	2,797-00
14.	Gymnasium		6,467-00	2,958-00	3,509-00
15.	Veterinary dispensary		17,590-00	4,168-00	13,422-00
	Total		**68,095-00**	**23,872-00**	**44,223-00**

15. The works which were sanctioned during the several years from 1953-1957 were promptly executed in spite of the fact that the Panchayat itself did not have adequate resources for contributing its portion of the grant for the various works. Money was advanced by village leaders and the works were pushed through so that no item might lapse for want of funds. The 2 years namely 1955-1956 and 1956-1957 may be said to be an era of development works as far as Hulkoti village is concerned. The work done after 1959, till now, pales into insignificance when compared to the work done during the 2 years, 1955-1956 and 1956-1957 and it is highly doubtful, whether it would be feasible to take up several works of such nature under any other scheme either. In any case the villagers deserve to be complimented for the very good work they were able to achieve under the Local Development Works Scheme.

16. The village has a number of amenities such as schools, good streets, a few drinking water wells, community centres, branch post office, Veterinary dispensary, warehouse, Multipurpose Co-operative Society etc. It is understood that even a High School has been started after the Survey has been over. Its immediate further needs are: (i) a protected water supply scheme provided it is feasible (ii) a Health Unit (iii) rural electrification (there is already a proposal).

17. Agriculture as well as a few minor industries are likely to receive a fillip when the village gets electric supply. A fairly large number of irrigation wells can come up to which electric pump sets could be installed and agricultural production can thus be stepped up. The village has thus a large number of amenities, but it would be necessary for the people to make use of them effectively so that they may be able to improve their economic condition and thus contribute to the prosperity of the village as a whole. It cannot be said that the villagers are now making the maximum use of the facilities afforded by the Multipurpose Co-operative Society. Besides, the Panchayat has to concentrate on providing a few civic amenities such as construction of public latrines, drains to the streets and the proper working of the community centres like the library, reading room etc. for buildings by themselves are of not any use to the people.

Family Structure

18. There are 285 simple families, 118 intermediate families, 78 joint families and 40 other types in the village (vide table 1). The simple types of families exceed 50% among Kurubas, Raddys, Lingayats, Gollas, Viswakarmas, Kshatriyas, Voddars and intermediate types range from 20-25% in most of these communities. The joint families constitute only 15% of the total number of households in the village. The

joint families are less and they are also declining in number, and this appears to be because there is less scope for private initiative and display of individual talents in joint families than in the other two types. Secondly, the nature of accommodation available in houses where joint families live is also not conducive to a peaceful and happy life, either owing to inadequate accommodation or want of privacy and therefore when younger members get married they have a natural desire to live separately and separate living naturally results in the disintegration of joint family status. Except among Vishwakarmas, the joint type does not exceed 20% of the total number of households in any of the other communities.

Intra Family Relationship

19. The relationship between the members of the several families is generally cordial. The members of the family have a code of conduct which they have to observe rigidly and only when there is a lapse on the part of any member to observe the code of conduct, the peaceful atmosphere of the household gets disturbed. In every household the father or in his absence the eldest male member occupies a predominant position and in the affairs of the family it is his decision that ultimately has to prevail, even though the other junior members would be consulted. In a family the rights and responsibilities of the several members are so meticulously defined by virtue of their association with long established usage, custom, tradition and culture that there is hardly any occasion to feel any doubt with regard to the duty of any individual. The family is such a close knit institution that the members always feel that they are intimately attached and therefore even a division of status does not absolve the members of the family to come together in various occasions of social and religious importance.

Inheritance of Property

20. In the matter of inheritance of property the heads or other elderly male members of all the households who were interviewed stated that sons, daughters as well as wife were entitled to inherit property. Out of 521 persons interviewed at the rate of one in each household, 387 persons expressed that they were aware of the changes in Hindu Succession Act (table 5). It is significant that this high level of awareness is spread over among all the communities except among Muslims who have not chosen to express any opinion, evidently because the question does not relate to them. Though the legal position after the enactment of the Hindu Succession Act is that daughters also can claim certain rights in the property of a deceased Hindu when he dies intestate, in actual practice, however, instances of daughters inheriting property have not come to light in the village.

Leisure and Recreation

21. The villagers who are mostly either cultivators or agricultural laboureres find a few hours of leisure after they return from the fields in the evening. They utilise these leisure hours in various ways such as hearing radios, reading newspapers by engaging themselves in lively conversation over a cup of tea in the local tea hotels and occasionally by taking part in bhajans, folksongs and dramatic and other cultural activities. There are 10 radio sets in the village run by battery sets of which 5 belong to Raddys, 4 belong to Lingayats and 1 belongs to a Brahmin who is a hotel keeper. Besides these the local Panchayat has got one radio set, which is installed at the office of the Panchayat which has a spacious open air theatre convenient for a large number of villagers to gather and spend their time pleasantly in the evening hours. There are 25 subscribers who get dailies such as Samyukta karnatak, Viswavani, Nagarik etc. and a few others also get English dailies and various weekly and monthly magazines. As there are quite an appreciable number of educated persons in the village including a few social workers and persons interested in politics, the habit of reading newspaper is becoming more wide-spread. These who are not able to read newspapers themselves have ample opportunities of collecting important information which affect their economic condition and the interests of the nation by eliciting from those who read newspapers and with whom they sit and converse on equal terms. Further, quite a good number of them go to Gadag every day for some purpose or other and the news which are current in Gadag are gathered by the villagers and when they return home they act as messengers and lose no time to spread all important news in the village. As Hulkoti has a bus stop and also a Railway Station, a large number of travellers are easily contacted by the villagers and all important information which the travellers are in the know of trickles through without much effort. Thus the villagers of Hulkoti are always kept well informed of all important news which affect their interests.

22. The village is not lacking in some of the organised activities, though unfortunately some of the institutions organised for the purpose of providing recreation to the villagers are not functioning properly. For example there are 2 libraries, 1 gymnasium and a Young Farmer's Club, none of which is functioning

properly. The libraries and the gymnasium have their own buildings which are rarely used. Lack of enthusiasm among the members who are interested in these activities and want of proper leadership for an effective functioning of these activities are the main reasons for the ineffective way in which these useful institutions are functioning.

23. The urge for recreation and entertainment among the villagers finds expression in different ways. The school children are a happy lot, because various sports and games are regularly arranged in the local schools for their benefit. Children who do not go to the school play different indigenous games like, Huttutu, kho-kho etc. and occasionally adults also take part in such games. The anxiety of the villagers to witness periodically dramas and cinemas is heightened by the fact that Gadag is very near to their village and whenever they visit Gadag they avail themselves of the opportunity to witness a drama or a cinema once in a way. On the occasion of the Ramanavami festival in the village which synchronises with the local cattle fair a drama troupe from outside the village sets up camp and enacts dramas of social and mythological nature for a couple of days. For the villagers dramas provide a greater appeal than any other mode of entertainment. It is for this reason that the villagers themselves practise one or two dramas every year and enact them in the village with a view to provide real entertainment to the villagers. The actors spend money from their own pocket and they take pride to exhibit their latent talents. Considerations of caste, economic status, literacy and age do not weigh with them in the organisation and enactment of such open air dramas. In 1961, the members of the Young Farner's Club enacted a social drama called 'Sthree Ratna'. As the participants were all educated persons, they did not require more than a week to practise the drama and finally enact it on the Rama Navami day. In the organisation of dramas, the villagers are sometimes actuated by a spirit of competition. If the kelageri people start learning, the members of the Young Farmer's Club seek inspiration from them and begin to practise another.

24. The singing of Bhajans forms an important item of recreation for some villagers. During the Rama Navami celebrations, the villagers form themselves into groups irrespective of caste and each party sings in chorus for a few hours and is succeeded by another party and thus without any break there is continuous community singing of devotional songs for a week and it is called *Akhanda Bhajana.* The Madigas whenever they have leisure perform bhajan at Mariyamma temple during night. Besides the bhajans conducted at the temples, individual members of various households conduct bhajan in their own houses during the prayer time at nights. Thus, for many, leisure and recreation are not merely intended to while away the time somehow in a lighter vein. They utilise the spare hours in the evening or night to seek the fulfilment of spiritual desires. The lamp of the rich culture which the villagers have inherited is thus continuously kept lit by the simple illiterate rustics of the village by taking part in such activities as bhajans, when songs composed by ancient seers and philosophers are sung by the common people with utmost reverence and devotion. The *Harikhathas* and philosophical discourses also appeal to them most. In 1961, discourses on Indian philosophy had been arranged in the premises of Someshwar temple in Megeri and there used to be always quite a good gathering. The Kurubas gather at the Kariyamma temple in the evening and some of them sing *dollu* songs while playing on *dollu,* an indigenous musical instrument.

25. The folk songs have always had an irresistible attraction for a large number of villagers and in particular to those who work in the fields, for some of these folk songs are sung during various agricultural operations. The village festivals are the other occasions when groups of people take part in singing folk songs. There are thousands of folk songs touching all aspects of life which have been handed over from generation to generation by mere word of mouth. An effort is being made now to keep the pristine purity of this aspect of the culture of the people by encouraging the villagers to take active interest in such cultural activities and by keeping a record of those songs.

26. The other occasions which provide entertainment as well as education to the people are those when the Panchayat and other public institutions observe important celebrations such as Independence day, Republic day, Childrens' day, Vanamahotsava etc. The annual School day is always a day of rejoicing for the villagers, for on such occasions they witness with justifiable pride the variety entertainment displayed by their children.

Religious Institutions

27. There are 14 religious institutions in the village of which 10 are temples, 1 is a mosque, 2 are *gaddiges* and 1 is an *ashram.* Among the temples, the temple of Sri Ramadeva is the most recent and also the most important one. The idea of constructing a Rama mandir and installing the idol of Sri Rama is said to have been first conceived by one Rindavva

Kom Govinda Gowda Patil of Hulkoti about 15 years ago and after initial attempts to translate the idea into action, a final shape was given to it when the matter was pursued by the present village Chairman with the active co-operation of the villagers. The enthusiasm of the villagers was harnessed by the village leaders and a beautiful building was construcsed at a cost of about Rs. 30,000/- and marble idols of Sri Rama, Sita, Lakshmana and Hanuman were installed and the temple was opened on 21—2—1959 by the Maharaja of Mysore, the then Governor of Mysore State. The temple has a fine prayer hall in front of the Sanctum Sanctorum and everyone has access to it. The temple is managed by the members of the Raddy community. A Brahmin priest is in-charge of the daily puja. A lady from Hirehandgol, 4 miles away from the village, has gifted 4 acres of land to the temple. The main source of finance for the management of the temple is the income derived by selling the cattle manure collected during the cattle fair which starts from Ramanavami. The festival of Ramanavami is observed with great pomp and pageantry and devotees from distant places attend the festival. The committee permits the celebration of marriages in the premises of the temple and collect a sum of Rs. 15/- from the parties and this amount is added to the temple fund. In 1962, 25 marriages were celebrated by people coming from different parts of the region. The village elders say that the temple was constructed with a view to encourage people of all castes to come together and offer prayers in a common hall and to secure a fusion of different cultures. It is indeed gratifying to see here people of different faiths such as Lingayats, Raddys and others gathering together in the celebration of the festivities.

28. All the other temples of the village are ancient religious institutions. The temple buildings are not of any architectural importance. The temple of Basavanna lies to the north of the village. The presiding deity is the sacred Bull called *Nandi*. The building of the temple was renovated by the villagers about 30 years ago by making public contribution and there is a Lingayat priest who offers puja daily. He is paid by public subscription. Members of all communities offer worship in the temple.

29. The Maruti temple dedicated to Hanuman, the great devotee of Sri Rama, is situated in the eastern portion of the village. It is managed by the members of Golla community and the priest who is also a Golla performs puja twice a week on Wednesday and Saturday. The temple has 3 acres of Inam land. The income from the land is utilised by the priest who is also paid in kind by some of the devotees during the harvest.

30. The Kariyamma temple is managed by the Kurubas. It has 5 acres of Inam land. A priest from the Kuruba community offers worship. He is paid in kind during harvest by the devotees. The car festival of Kariyamma takes place in the month of April and on this occasion the Kurubas get up a feast called *Parva* for members of all communities. They engage Jangams to prepare food for Raddys and Lingayats. About 30 years ago the Kurubas used to offer animal sacrifice before the deity during the car festival which they gave up, in deference to the desires of the village leaders who were not in favour of it.

31. The Mariyamma temple is located in the colony of Madigas. The daily puja is performed by a member of their own caste.

32. The temples of Durgavva and Dyamavva are situated in the colony of Badigas. Durgavva is worshipped for protection from cholera, while Dyammavva protects people from smallpox. There is no arrangement for regular worship of these deities. But, whenever the epidemics of cholera and smallpox break out in the village and also on some important days during a year these deities are worshipped. Several decades ago animal sacrifice was widely prevalent on the occasions of the special festivals which used to be held once in a few years in honour of these deities, but such sacrifices have now been stopped. A graphic description of the festivals of Durgavva and Dyamavva which is contained in the Dharwar Gazetteer (contributed by Rao Bahaddur Tirumala Rao Venkatesh, pensioned small cause court Judge, Dharwar) is given in Appendix II. The disappearance of the old practice of animal sacrifice and other hideous practices observed during the celebration of the festival is indicative of the changes that have taken place in society during the last about half a century and the development of a more rational outlook even in matters of religious importance.

33. The Jnanananda Ashram is another religious institution which has devoted itself to the propagation of religious doctrines. It was started about 15 years ago and it is managed by a person belonging to Raddy community. The deity of the Ashram is Siddharooda. The activities of the Ashram include bhajan during nights, periodical philosophical discourses and publication of religious literature. The Ashram has so far published *Stree Neethi Sudharaka* and comments on *Anubhavasara of saint Nijaguni* both written by a scholar,

Sri G. B. Odugoudar a resident of Hulkoti and another work by name *Yogi Vemana* by Sri S. R. Patil.

34. There is a mosque in the village which fulfils the spiritual needs of the Muslims. A committee of elders among them including a Mulla manages the affairs of the mosque.

35. The Hindus observe all the important Hindu festivals such as Shivarathri, Ugadi, Ramanavami, Holi festival, Nagarapanchami, Ganesha festival, Kar hunnime, Navarathri, Deepavali etc. and the Muslims observe the festivals of Ramzan, Bakrid and Mohrum. The Ramanavami festival is celebrated with great pomp for 9 days commencing from Ramanavami. The festival synchronises with the local cattle fair which is being celebrated since 1958. The cattle fair is held in a spacious open area of about 40 acres of land, situated to the south of the village just by the side of Gadag-Hubli road. A congregation of about 8,000 persons assemble on the occasion and the cattle fair fetches substantial income to the local Panchayat.

Village Organisation

36. The village is free from tension of any kind. There are no hamlets in the village. The intercaste relationship is cordial. On the occasions of various festivals observed in the village such as the car festival of Kariyamma temple organised by the Kurubas, the Ramanavami festival mainly organised by the Raddys and the Mohrum festival celebrated by the Muslims, members of all the other castes also actively participate without any distinction of caste or creed. The villagers rise to the occasion whenever there is a common cause which demands from the villagers a spirit of service and sacrifice. During the last 2 or 3 decades the villagers have on many occasions responded to the call of the village leaders and contributed their mite for various public purposes such as construction of school buildings etc. The villagers have trust in their village leaders who spare no pains to improve the economic condition of the people. The village leaders are also members of the Panchayat and some of them are also the Directors of the Co-operative Society and similar public institutions. The few village leaders who thus occupy important posts in the various public bodies have a more effective voice in the affairs of the people than any caste council. There are caste headmen among Gollas, Kurubas, Madigas etc. but their control on the members of their caste is limited to social and religious matters. In all economic matters the advice of the village leaders is sought for by the common people. The caste Panchayats decide disputes of a minor nature which arise interse between members of the particular community and persons found guilty of offences involving moral turpitude are fined. The Kurubas for example have built up a fund to which the amount realised by the imposition of such fines is added and they are now contemplating to utilise this common fund to build a temple of Beereshwara their tribal deity.

37. On the eve of elections to the legislature tension sometimes arises depending upon the attitude of the village leaders and the political bodies they support. A good feature of the village, however, is that such temporary tensions disappear after the elections and the villagers unite to work together in all matters relating to the development of the village.

Village Panchayat

38. The Hulkoti Gram Panchayat was first established in 1950 and it was reconstituted in 1960 under the provisions of the Mysore Panchayat Act of 1959. The Panchayat has jurisdiction over Hulkoti and another adjoining *becharak* village by name Bellikoppa. There are 13 members of whom 5 including the Chairman are Raddys, 2 are Lingayats, 2 are Kurubas, 2 are Madigas, 1 is an Eligar and one is a Golla. All of them are cultivators by occupation and unanimously elected. The Chairman of the Panchayat is also the Chairman of the Agricultural Produce Marketing Co-operative Society, Gadag, Managing Director of the Cotton Sales Co-operative Society, Gadag and a member of the Multipurpose Co-operative Society, Hulkoti. He is a person of dynamic energy and is largely responsible for the execution of a number of Local Development Works in Hulkoti village. The statement of income and expenditure of the Panchayat for the three years from 1961-1962 to 1963-1964 is given in Appendix. It is seen from the statement that the main income for the Panchayat is from:

i) adjustment of the share of Land Revenue,
ii) compulsory taxes,
and iii) proceeds from the cattle fair,

and as resards expenditure, the main items are with regard to civic and municipal functions, development activities and other items of a micellaneous nature. The expenditure on development activities has been very much curtailed after 1957, except in the year 1962-1963. The expenditure on civic functions was inadequate in 1961-1962 and it was nil in 1962-1963. Evidently the expenditure on various items is not properly regulated and likewise the income from compulsory taxes has received a set back in 1961-1962.

39. The Panchayat has formulated a Panchayat Food Production Plan for the year 1964-1965 and has selected 35 persons for Kharif jowar to cover an area of about 220 acrea, 34 persons for groundnut to cover an area of 288 acres and 90 persons for cotton to cover area of 90 acres. During 1963-1964 the Plan was not a success partly on account of adverse seasonal conditions and partly because the persons selected did not exhibit a proper awareness of the importance of the plan.

Voluntary Organisations

40. The villagers of Hulkoti have on several occasions in the recent past organised themselves into different committees for carrying out several works which they considered important. The construction of school buildings with public contribution, the renovation of Basavanna temple, the construction of Sri Rama mandir are all achievements which any village can legitimately be proud of. But it is found that these organisations derived inspiration and importance because of the work that they had taken on hand and it appears that as soon as the assigned task on each occasion was completed, the importance of the organisation was receding into the background. There is no influential organisation with a continuous lease of life and it is inevitable in such circumstances that a period of inactivity prevails some etimes between periods of spectacular achievement in the village. In 1959, a Young Farmer's club was organised with a membership of 126 persons. The Chairman of the club had received training under the auspices of the Young Farmer's Association, Bangalore. The club has not done much in the field of agriculture eversince it was constituted. The members of the club do some social work and further they enact a drama every year to provide entertainment to the people. They also provide facilities for indoor games and they have proposed to start outdoor games also. They have purchased sport materials from their own fund built up by collecting subscriptions from the members. The club would have played a more purposeful role if the membership had concentrated on the stepping up of food production in the village, joining hands with the members of the Panchayat to make the Panchayat Production Plan a success.

41. There is a library in the village by name Maruti Library which has books of the value of about Rs. 400/-. It was also running a reading room as part of its activities. Both the library and the reading room are not functioning since 1960. The lack of interest on the part of the committee members is mainly responsible for its present inactivity. The library can be revived if a new committee is formed and a few energetic members evince interest in its proper working.

Reform Measures

42. The villagers of Hulkoti have evinced keen interest from a long time in the field of education, co-operation and religious and cultural activities. They also displayed immense enthusiasm in the execution of development works particularly during 1953 to 1957. The people are keenly aware of the fast changes that have been taking place in society, but with regard to certain schemes such as Family Planning they have showed no eagerness to understand and much less adopt the measures recommended. A lady social worker has been visiting the village to carry on propaganda on Family Planning but, so far only one person is understood to have tried any Family Planning measures. The practice of giving dowry is another evil which prevails in the village among certain sections of the people eventhough there is a law which prohibits such a practice. As regards untouchability though there has been some improvement in the treatment meted out to the Madigas still they are not on a par with the members of other castes. They go inside the hotels and other public places only upto a particular limit and they are assigned a separate place for sitting. The village barber does not serve them. Spread of education among the Harijans is the only method of bringing about a total disappearance of this disabilities. When the Harijans become educated and get employment in various walks of life, they cannot be denied the same treatment as others holding similar employment. Also the educated Harijan will be free from the diffidence which the uneducated feel with regard to the enforcement of their rights conferred on them by the law.

CHAPTER V

CONCLUSION

A detailed study of the Socio-economic conditions of the several castes and classes of people in Hulkoti village discussed in the foregoing chapters do not disclose any radical change either in their social behaviour or in their economic activities. The nearness of the village to the Taluk headquarters has not in any way altered the pattern of livelihood among the several classes of people. 85.6% of the population constituted the agricultural class at the time of the survey as against 87.6% in 1951. The march of time has not created any scope for diversified economy and the dependence on agriculture continues to be deep-rooted. The improved methods of agriculture have only to be adopted by individual cultivators to increase the production and to improve their economic condition. The network of Co-operative institutions functioning in the village would remain as an ornament if the overall production in the village does not go up substantially for which there is both good scope and opportunity. Nature has blessed the village with fertile soil favourable for growing both food crops and cash crops on extensive scale and lack of irrigation facilities has not acted as an impediment to the villagers to rise to glorious heights in the field of agriculture, if only they choose to do so. The village has witnessed the impact of dynamic leadership of several persons during the last few decades as a result of which a number of institutions have sprung into existence with the willing and active co-operation of the general public. These institutions would have served their purpose fully only when the overall income of the village is augmented.

2. The economic condition of 142 households of agricultural labourers which comprise a population of 570 and constitute 22% of the total population of the village cannot improve if they have no scope for a secondary occupation to supplement their income from agricultural labour. The establishment of suitable household industries is therefore a matter of urgent necessity for mobilising the resources of men and materials available in the village.

3. The progress achieved in the fields of literacy, co-operation, public health and various cultural activities have been recounted at length in the body of the report. The local Krishi Moola Sikshana Shala can function as a useful institution, if it has the facility of more land for the various agricultural activities to be undertaken by and for the children. A comprehensive Rural Water Supply Scheme is necessary for the needs of the growing population, as scarcity of drinking water is felt during summer. Some of the existing institutions like the Young Farmers' Club, libraries and reading room, gymnasium, etc., have to function effectively for the welfare of the people, for mere buildings do not make institutions.

4. The villagers and the Panchayat have to be complimented for the excellent work done under the Local Development Works Scheme. But, they would be serving the village and the country better, if they can take steps to eradicate the poverty by formulating proper plans to step up production and assisting the individual cultivators in several ways. Progress will be sustained, only if sustained efforts are putforth in this direction.

5. The absence of rivalry among those who steer the administration in the various democratic institutions in the village is responsible for the progress so far achieved. But, these institutions have to play a more energetic role to achieve greater economic prosperity and the well being of the public.

TABLES

TABLE I

Area, Houses and Population

Area in					Population		
Acres	Hectares	Density Per Sq. Mile	Number of Houses	Number of Households	Persons	Males	Females
1	2	3	4	5	6	7	8
4,007	1,622	411	762	521	2,592	1,302	1,290

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
2,592	1,302	1,290	178	184	177	178	159	157	88	85	116	105	114	115	93	94	156	153	125	121	96	98	..	..

TABLE III

Size and Composition of Households

	Size of Households														
	Single member			2-3 members			4-6 members			7-9 members			10 members and above		
Total No. of Households	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
521	40	18	22	131	158	176	218	526	541	102	406	381	30	194	170

TABLE IV

Households classified by Religions, Castes and Sub-Castes

Religion	Caste	Sub-Caste	Number of households	Population		
				Persons	Males	Females
1	2	3	4	5	6	7
HINDU	Kuruba	Hatti Kankana	122	595	298	297
		Unni Kankana	3	10	5	5
	Raddy	Namada Raddy	119	624	310	314
		Paknak	1	2	1	1
	Golla	Hanumar	30	150	79	71
		Krishna golla	5	20	9	11
	Lingayat	Jangama	29	158	85	73
		Jadar	16	109	53	56
		Ganiga	16	88	49	39
		Banajiga	16	94	43	51
		Madivala	12	51	25	26
		Panchamasali	11	43	18	25
		Hadapadavaru	4	27	15	12
		Hugar	2	13	5	8
		Shivashimpi	1	2	1	1
	Madiga (S.C.)		30	127	60	67
	Talwar	..	20	74	34	40
	Viswakarma	..	11	54	29	25
	Eligar	..	8	37	19	18
	Brahmin	Smartha	4	23	18	5
		Vaishnava	3	12	9	3
	Kshatriya	..	4	23	11	12
	Maratha	Jadhava	4	20	13	7
		Guru manathana	1	12	6	6
	Vodda	..	3	18	12	6
	Korava	..	2	6	1	5
	Uppara	..	1	9	4	5
	Devadiga	..	1	5	3	2
	Devanga	..	1	1	1	..
CHRISTIAN	Christian	Protestant	2	7	3	4
MUSLIMS	Muslims	Sheiks	18	82	40	42
		Nadapha	9	37	16	21
		Sayyad	4	16	6	10
		Pinjar	5	26	11	15
		Pathana	3	17	10	7
		Total	**521**	**2,592**	**1,302**	**1,290**

TABLE V

Scheduled Castes and Scheduled Tribes

Scheduled Caste				Scheduled Tribe			
No. of households	Persons	Males	Females	No. of households	Persons	Males	Females
1	2	3	4	5	6	7	8
Madiga 30	127	60	67	..	..	..	..

TABLE VI

Age and Marital Status

Age-Group	Total population			Never Married		Married		Widowed		Divorced or separated		Unspecified status	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All Ages	**2,592**	**1,302**	**1,290**	**726**	**543**	**523**	**545**	**44**	**189**	**9**	**13**	..	..
0— 4 . .	362	178	184	178	184	..	..	..	..	..	..	..	..
5— 9 . .	355	177	178	177	178	..	..	..	..	..	..	..	..
10—14 . .	316	159	157	159	144	..	13	..	..	..	..	..	..
15—19 . .	173	88	85	85	17	3	66	..	2	..	..	..	..
20—24 . .	221	116	105	80	3	35	98	1	3	..	1	..	..
25—29 . .	229	114	115	37	6	76	106	1	3	..	..	..	..
30—34 . .	187	93	94	1	2	89	79	..	11	3	2	..	..
35—39 . .	156	78	78	2	1	71	58	3	14	2	5	..	..
40—44 . .	153	78	75	1	2	70	43	6	29	1	1	..	..
45—49 . .	97	55	42	1	1	51	29	2	12	1	..	..	..
50—54 . .	96	41	55	1	3	35	20	5	31	..	1	..	..
55—59 . .	53	29	24	..	..	24	8	3	15	2	1	..	..
60+ . .	194	96	98	4	2	69	25	23	69	..	2	..	..
Age not stated .	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VII

Education

Age-Groups	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary		Inter-mediate or P.U.C.		Graduates		Diploma		Oriental Titles		Any other qualification (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	**2,592**	**1,302**	**1,290**	**634**	**1,011**	**567**	**255**	**81**	**22**	**11**	**2**	**4**	..	**4**	..	**1**	..	..	..	..	..
0— 4	362	178	184	178	184	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5— 9	355	177	178	64	93	109	81	4	4	..	..	..	..	..	..	..	..	..	..	..	..
10—14	316	159	157	65	94	66	54	28	9	..	..	..	..	..	..	..	..	..	..	..	..
15—19	173	88	85	32	65	43	19	9	1	2	..	2	..	..	..	..	..	..	..	..	..
20—24	221	116	105	37	85	70	17	7	3	1	..	1	..	..	..	..	..	..	..	..	..
25—29	229	114	115	56	94	52	18	3	2	3	1	..	..	..	..	..	..	..	..	..	..
30—34	187	93	94	35	72	48	19	6	2	2	1	..	..	1	..	1	..	..	..	..	..
35—39	156	78	78	25	67	42	11	9	..	2	..	..	..	..	..	..	..	..	..	..	..
40—44	153	78	75	39	63	36	11	2	1	1	..	..	..	..	..	..	..	..	..	..	..
45—49	97	55	42	21	34	27	8	5	..	..	..	..	..	2	..	..	..	..	..	..	..
50—54	96	41	55	17	50	22	5	2	..	..	..	..	..	..	..	..	..	..	..	..	..
55—59	53	29	24	12	18	12	6	4	..	..	..	..	..	1	..	..	..	..	..	..	..
60+	194	96	98	53	92	40	6	2	..	..	..	1	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VIII

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

Age-Group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	**2,592**	**1,302**	**1,290**	**1,004**	**731**	**273**	**1,588**	**571**	**1,017**
0—14	1,033	514	519	39	27	12	994	487	507
15—34	810	411	399	516	375	141	294	36	258
35—59	555	281	274	389	280	109	166	1	165
60+	194	96	98	60	49	11	134	47	87

TABLE IX

Workers classified by Sex, Broad Age-Groups and Occupations

Sl. No.	Name of Occupation	Age-Groups							
		0-14		15-34		35-59		60+	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
1.	Cultivation	3	..	94	18	64	15	20	3
2.	Cultivation and Agricultural Labour	4	1	60	4	49	6	10	..
3.	Cultivation and Industry	..	..	1	..	..	..	..	..
4.	Cultivation and Trade	..	..	1	..	3	..	..	..
5.	Cultivation and Service	..	..	6	..	10	..	..	..
6.	Agricultural Labour	7	11	126	106	58	75	5	5
7.	Agricultural Labour and Cultivation	1	..	15	3	28	8	3	1
8.	Agricultural Labour and Trade	..	..	..	..	1	..	..	..
9.	Household Industry	1	..	9	1	8	..	2	2
10.	Household Industry and Cultivation	..	..	1	..	1	..	..	..
11.	Household Industry and Agricultural Labour	..	..	..	..	..	1	..	..
12.	Oil Mill Owner and Cultivation	..	..	..	..	1	..	..	..
13.	Trade	..	..	11	..	12	2	3	..
14.	Trade and Cultivation	..	..	..	..	4	..	1	..
15.	Service	3	..	42	9	38	2	4	..
16.	Service and Cultivation	..	..	1	..	1	..	..	..
17.	Service and Agricultural Labour	..	..	1	..	..	..	..	..
18.	Cattle rearer	8	..	7	..	2	..	1	..
	Total	**27**	**12**	**375**	**141**	**280**	**109**	**49**	**11**

TABLE X

Workers Classified by Sex, Broad Age-Groups and Industry, Business and Cultivation Belonging to the Households

Age-Group	Total workers			Workers engaged in					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	**1,004**	**731**	**273**	**24**	**4**	**36**	**2**	**382**	**59**
0—14	39	27	12	1	..	..	..	8	1
15—34	516	375	141	11	1	12	..	179	25
35—59	389	280	109	10	1	20	2	161	29
60+	60	49	11	2	2	4	..	34	4

TABLE XI

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

Sl. No.	Activity	Age-Groups							
		0—14		15—34		35—59		60+	
		Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9
1.	Students	230	110	23	1	..	..	..	..
2.	Dependents	257	383	10	3	1	20	47	80
3.	House Work	..	14	..	253	..	145	..	7
4.	Disabled Person	..	..	..	1	1	..	..	..
5.	Seeking Employment . . .	..	..	2	..	..	..	..	..
	Total . . .	**487**	**507**	**36**	**258**	**1**	**165**	**47**	**87**

TABLE XII

Households by Number of Rooms and by Number of Persons Occupying

Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with more than five rooms	
			No. of households	No. of Total family members	No. of households	No. of Total family members	No. of households	No. of Total family members	No. of households	No. of Total family members	No. of households	No. of Total family members	No. of households	No. of Total family members	No. of households	No. of Total family members
1	2	3	4	5	6	6	8	9	10	11	12	13	14	15	16	17
521	570	2,592	75	328	365	1,738	56	350	17	113	4	41	1	3	3	19

TABLE XIII

Households engaged in Cultivation, Industry, Business and Other Occupations

Households Engaged in	Total Number of households	Total Number of Persons			Number of Grainfully Employed Persons		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
Cultivation only	110	643	322	321	188	161	27
Cultivation and Agricultural Labour	139	732	375	357	292	216	76
Cultivation and Service	23	129	67	62	59	44	15
Cultivation and Trade	12	89	51	38	26	25	1
Cultivation and Household Industry	6	37	21	16	16	11	5
Agricultural Labour only	130	519	238	281	267	143	124
Agricultural Labour and Cultivation	7	22	9	13	12	6	6
Agricultural Labour and Trade	2	10	3	7	4	2	2
Agricultural Labour and Service	3	19	11	8	11	6	5
Household Industry only	7	26	14	12	13	10	3
Household Industry and Cultivation	5	41	17	24	11	9	2
Household Industry and Agricultural labour	1	5	3	2	2	1	1
Trade only	6	29	16	13	11	10	1
Trade and Cultivation	2	9	5	4	4	4	..
Tea Shops only	8	50	28	22	15	15	..
Service only	48	189	99	90	59	55	4
Service and Cultivation	4	23	12	11	8	8	.
Service and Agricultural labour	2	13	7	6	6	5	1
Non-Workers	6	7	4	3	..	..	..
Total	**521**	**2,592**	**1,302**	**1,290**	**1,004**	**731**	**273**

TABLE XIV

Type of Industry run by the Households

Type of Industry	Total No. of households	Households having household Industry as a primary occupation					Households having household Industry as a subsidiary occupation				
		No. of house-holds	Persons engaged in industry		Total persons in households mentioned in Col. 3		No. of house-holds	Persons engaged in industry		Total persons in households mentioned in Col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Basket Making	3	3	3	2	4	13	..	..	..	..	..
Blacksmithy	2	2	4	..	7	5	..	..	..	..	..
Tailoring	4	3	3	2	6	9	1	1	..	5	3
Goldsmithy	2	2	2	..	6	..	..	..	..	..	..
Oil Gana	2	2	2	..	7	10	..	..	..	..	..
Weaving (Cloth)	2	1	1	..	3	2	1	1	..	4	4
Shoe Making	1	1	1	..	3	2	..	..	..	..	..
Flour Mill	1	..	..	..	..	..	1	1	..	4	3
Carpentry	2	..	..	..	..	..	2	4	..	4	3
Tinker	1	..	..	..	..	..	1	1	..	4	3
Total	**20**	**14**	**16**	**4**	**36**	**41**	**6**	**8**	..	**21**	**16**

TABLE XV

Type of Business run by the Households

Type of Business	Total No. of households	Households having household business as a primary occupation					Households having household business as a subsidiary occupation				
		No. of house-holds	Persons engaged in business		Total persons in households mentioned in Col. 3		No. of house-holds	Persons engaged in business		Total persons in households mentioned in Col. 8	
			Males	Females	Males	Females		Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Tea Shop	11	10	16	..	32	26	1	1	..	2	2
Kirani Shop	8	2	3	..	8	8	6	6	..	23	18
Vegetable Seller	2	1	..	1	1	1	1	..	1	2	5
Sweet meat Stall	1	1	1	..	1	1	..	..	..	..	..
Cloth Merchant	3	1	1	..	5	2	2	2	..	7	7
Milk Vendor	2	1	1	..	2	1	1	1	..	4	3
Selling of Goat, Sheep etc.	1	..	..	..	..	..	1	1	..	1	2
General Merchant (Grains Merchant)	2	..	..	..	..	..	2	3	..	15	8
Total	**30**	**16**	**22**	**1**	**49**	**39**	**14**	**14**	**1**	**54**	**45**

TABLE XVI

Traditional Industries run by the Number of Households in Each

Sl. No.	Name of Traditional Industry	No. of households in each Traditional Industry
1.	2	3
1.	Weaving (Cloth)	2
2.	Tailoring	4
3.	Gold Smithy	2
4.	Black Smithy	2
5.	Basket making	3
6.	Shoe making	1
7.	Carpentry	2
	Total	**16**

TABLE XVII

Diet

Community	Total No. of households in each community	Households taking							
		One meal a day		Two meals a day		Three meals a day		More than three meals a day	
		Adults	Children	Adults	Children	Adults	Children	Adults	Children
1	2	3	4	5	6	7	8	9	10
HINDUS—Kuruba	125	..	..	4	4	121	121	..	..
Raddy	120	..	..	30	30	90	90	..	..
Lingayat	107	..	..	32	32	75	75	..	..
Golla	35	..	..	1	1	34	34	..	..
Madiga	30	..	..	1	1	29	29	..	..
Talwar	20	..	..	2	2	18	18	..	..
Viswakarma	11	..	..	2	2	9	9	..	..
Eliga	8	..	..	..	..	8	8	..	..
Brahmin	7	..	..	7	7	..	..	..	..
Maratha	5	..	..	..	..	5	5	..	..
Kshatriya	4	..	..	..	..	4	4	..	..
Vodda	3	..	..	..	..	3	3	..	..
Korava	2	..	..	..	..	2	2	..	..
Uppara	1	..	..	1	1	..	..	..	..
Devadiga	1	..	..	1	1	..	..	..	..
Devanga	1	..	..	1	1	..	..	..	..
MUSLIMS	39	..	..	6	6	33	33	..	..
CHRISTIAN	2	..	..	2	2	..	..	..	..
Total	**521**	..	..	**90**	**90**	**431**	**431**	..	..

TABLE XVIII

Staple Diet and Food Habits of Communities

Community	No. of house-holds	Households taking								Vege-tarian	Non-Vege-tarian
		Rice	Ragi	Rice and Ragi	Jowar	Wheat	Rice and Wheat	Jowar			
1	2	3	4	5	6	7	8	9		10	11
HINDU:											
Kuruba	125	..	..	..	125	..	..	..		118	7
Raddy	120	2	..	..	117	..	1	..		120	..
Lingayat	107	..	..	..	107	..	..	..		107	..
Golla	35	..	..	..	35	..	..	..		27	8
Madiga	30	..	..	..	30	..	..	..		..	30
Talwar	20	..	..	..	20	..	..	..		19	1
Viswakarma	11	..	..	..	9	..	2	..		11	..
Eligar	8	..	..	..	8	..	..	..		5	3
Brahmin	7	..	..	..	6	..	1	..		7	..
Maratha	5	..	..	..	5	..	..	..		..	5
Kshatriya	4	..	..	..	4	..	..	..		1	3
Vodda	3	..	..	..	3	..	..	..		..	3
Korava	2	..	..	..	2	..	..	..		..	2
Uppara	1	..	..	..	1	..	..	..		1	..
Devadiga	1	1	..	..	..	..	..	..		1	..
Devanga	1	..	..	..	1	..	..	..		1	..
MUSLIM											
Muslims	39	..	..	..	39	..	..	..		4	35
CHRISTIAN											
Christian	2	..	..	..	2	..	..	..		1	1
Total	**521**	**3**	..	..	**514**	..	**4**	..		**423**	**98**

TABLE XXI

Distribution of Households by Occupation, Income and Number of Persons

Principal Occupation	Total No. of households	Income Group					Toatl number of members in households mentioned in Col. 2	Age Group						**Number of adult equivalent males per household	Number of gainfully employed persons	Number of gainfully employed persons per household
		Less than Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101+		Males above 14 years	Females above 14 years	Males and females 10-13 years	Males and females 6-9 years	Males and females 1-5 years	Males and females less than 1 year			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Cultivation of owned lands .	276	6	45	61	35	129	1,553	486	468	165	181	210	43	4.50	556	2.01
Cultivation of lands taken on lease	14	..	3	4	..	7	77	22	23	8	11	10	3	4.32	26	1.86
Agricultural labour . .	142	23	69	28	15	7	570	182	196	52	55	71	14	3.25	294	2.07
Village Industry . . .	14	2	1	4	3	4	77	21	21	10	11	13	1	4.35	29	2.07
'Others'* . . .	75	6	13	12	25	19	315	107	88	26	39	42	13	3.33	99	1.32
Total . . .	**521**	**37**	**131**	**109**	**78**	**166**	**2,592**	**818**	**796**	**261**	**297**	**346**	**74**	**3.99**	**1004**	**1.93**

NOTE:—*'Others' include.

Trade	..	8 Hhs.
Service	..	53 Hhs.
Tea Shops	..	8 Households
Non-workers	..	6 Households

NOTE:—**Calculated according to LUSK'S Coefficient:—

Males above 14 years of age	..	1.00 Unit
Females above 14 years of age	..	0.83 Unit
Males and Females aged between 10—13 years	..	0.83 Unit
Males and females aged between 6—9 years	..	0.70 Unit
Males and females aged between 1—5 years	..	0.50 Unit
Children below one year	..	Nil

TABLE XX

Average Annual Income per Household by Occupations

Occupation	Total No. of households	Average Annual incom per household	Average Annual Income per adult equivalent male	Average annual income per household in the range of									
				No. of households	Rs. 300 & less	No. of households	Rs. 301-600	No. of households	Rs. 601-900	No. of households	Rs. 901-1200	No. of households	Rs. 1,201 & above
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		Rs.	Rs.										
Cultivation of owned lands .	276	2,607	579	6	238	45	447	61	775	35	1,032	129	4,764
Cultivation of lands taken on lease	14	1,558	361	..	..	3	527	4	837	..	..	7	2,411
Agricultural Labour . .	142	612	188	23	207	69	494	28	740	15	1,058	7	1,646
Household Industry . .	14	1,610	370	2	230	1	600	4	800	3	1,070	4	3,767
*'Others' . . .	75	1,327	398	6	120	13	517	12	784	25	1,074	19	2,939

NOTE: *'Others' include:

Trade	..	8 Households
Service	..	53 Households
Tea Shops	..	8 Households
Non-workers	..	6 Households

TABLE XXI

Average Monthly Expenditure per Household by Income Groups and Occupations

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per adult equivalent male	Percentage of Total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Cultivation of Owned Lands														
		Rs. P.	Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Food: Cereals	276	31.92	7.09	17.79	6	8.68	45	15.25	61	23.60	35	29.59	129	43.38
Non-Cereals	,,	12.00	2.67	6.69	,,	4.96	,,	7.17	,,	13.43	,,	11.45	,,	13.50
Drinks	,,	6.17	1.37	3.44	,,	1.30	,,	2.76	,,	4.91	,,	5.48	,,	8.37
Fuel & Lighting	,,	1.68	0.37	0.94	,,	1.13	,,	0.79	,,	0.62	,,	0.99	,,	2.70
Clothing	,,	17.48	3.88	9.74	,,	4.79	,,	5.87	,,	11.99	,,	14.42	,,	25.55
Education	,,	8.20	1.82	4.56	,,	..	,,	0.80	,,	0.77	,,	4.85	,,	15.59
Others	,,	101.99	22.66	56.84	,,	7.71	,,	6.56	,,	15.62	,,	22.51	,,	202.07
Total	**276**	**179.44**	**39.86**	**100.00**	**6**	**28.07**	**45**	**39.18**	**61**	**70.94**	**35**	**89.29**	**129**	**311.16**
Cultivation of Lands taken on lease														
Food: Cereals	14	27.10	6.27	22.58	..	..	3	12.50	4	31.13	..	..	7	31.06
Non-Cereals	,,	10.12	2.34	8.43	..	..	,,	5.55	,,	15.09	..	..	,,	9.23
Drinks	,,	4.31	1.00	3.59	..	..	,,	3.88	,,	7.92	..	..	,,	2.44
Fuel & lighting	,,	1.07	0.25	0.89	..	..	,,	1.11	,,	0.83	..	..	,,	1.19
Clothing	,,	13.82	3.20	11.51	..	..	,,	8.22	,,	13.54	..	..	,,	16.49
Education	,,	0.83	0.20	0.69	..	..	,,	..	,,	0.83	..	..	,,	1.19
Others	,,	62.77	14.53	52.31	..	..	,,	17.78	,,	11.36	..	..	,,	111.43
Total	**14**	**120.02**	**27.79**	**100.00**	..	..	**3**	**49.05**	**4**	**80.70**	..	..	**7**	**173.03**

TABLE XXI—*contd.*

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above	
	No. of Households	Expenditure per Household	Expenditure per adult equivalent male	Percentage of Total Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure	No. of Households	Average Expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
						Agricultural Labour								
		Rs. P.	Rs.P.					Rs.P.		Rs. P.		Rs. P.		Rs.P.
Food: Cereals	142	13.51	4.16	38.61	23	8.43	9	16.42	28	25.68	15	33.49	7	50.83
Non-Cereals	,,	7.97	2.45	22.78	,,	4.20	,,	9.33	,,	17.50	,,	13.61	,,	36.78
Drinks	,,	2.74	0.84	7.83	,,	1.87	,,	3.69	,,	4.32	,,	7.20	,,	11.94
Fuel & Lighting	,,	0.44	0.14	1.26	,,	0.62	,,	0.75	,,	0.76	,,	0.78	,,	1.25
Clothing	,,	6.36	1.96	18.18	,,	3.19	,,	8.39	,,	11.76	,,	15.82	,,	26.73
Education	,,	0.25	0.08	0.71	,,	0.11	,,	0.43	,,	0.47	,,	0.61	,,	0.95
Others	,,	3.72	1.14	10.63	,,	1.41	,,	3.66	,,	5.08	,,	15.31	,,	13.09
Total	**142**	**34.99**	**10.67**	**100.00**	**23**	**19.83**	**9**	**42.67**	**28**	**65.57**	**15**	**86.90**	**7**	**141.57**
						Village Industry								
Food: Cereals	14	25.52	5.87	20.37	2	2.50	1	21.67	4	22.85	3	43.89	4	26.87
Non-Cereals	,,	14.52	3.34	11.59	,,	4.83	,,	14.42	,,	23.04	,,	..	,,	21.75
Drinks	,,	12.82	2.95	10.23	,,	4.16	,,	..	,,	8.85	,,	5.14	,,	30.10
Fuel & Lighting	,,	2.53	0.58	2.02	,,	0.50	,,	0.50	,,	1.27	,,	1.11	,,	6.73
Clothing	,,	17.25	3.96	13.77	,,	5.50	,,	7.33	,,	9.13	,,	15.56	,,	35.00
Education	,,	19.10	4.39	15.25	,,	..	,,	5.00	,,	0.94	,,	2.36	,,	63.12
Others	,,	33.53	7.71	26.77	,,	2.91	,,	..	,,	4.17	,,	20.83	,,	98.12
Total	**14**	**125.27**	**28.80**	**100.00**	**2**	**20.40**	**1**	**48.92**	**4**	**70.25**	**3**	**88.89**	**4**	**281.33**

TABLE XXI—*concld.*

Items of expenditure	All Households				Households with a monthly income of									
					Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-101		Rs. 101 & above	
	No. of House-holds	Expendi-ture per House-hold	Expendi-ture per adult equivalent male	Percentage of Total Expendi-ture	No. of House-holds	Average Expendi-ture	No. of House-holds	Average Expendi-ture	No. of House-holds	Average Expendi-ture	No. of House-holds	Average Expendi-ture	No. of House-holds	Average Expendi-ture
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
							Others*							
		Rs.P.	Rs.P.					Rs.P.		Rs.P.		Rs.P.		Rs.P.
Food: Cereals	75	22.24	6.68	21.96	6	2.57	13	14.55	12	25.84	25	23.40	19	29.91
Non- Cereals	,,	12.55	3.77	12.39	,,	2.75	,,	8.50	,,	13.07	,,	12.82	,,	17.77
Drinks	,,	7.58	2.28	7.48	,,	1.55	,,	5.76	,,	7.50	,,	8.48	,,	9.58
Fuel & Lighting	,,	3.25	0.98	3.21	,,	0.50	,,	0.74	,,	1.78	,,	2.88	,,	7.26
Clothing	,,	12.82	3.85	12.66	,,	2.62	,,	8.17	,,	11.57	,,	12.66	,,	20.21
Education	,,	4.02	1.21	3.97	,,	..	,,	..	,,	1.87	,,	1.16	,,	13.14
Others	,,	38.82	11.66	38.33	,,	0.97	,,	6.66	,,	8.95	,,	20.62	,,	115.60
Total	**75**	**101.28**	**30.43**	**100.00**	**6**	**10.96**	**13**	**44.38**	**12**	**70.58**	**25**	**82.02**	**19**	**213.47**

*'Others' include, Trade—8 Households, Service—53 Households, Tea Shops—8 Households, Non-workers—6 Households.

TABLE XXII

Households and Devolopment Activities

Total Number of Households	Secured					
	Better Irrigational Fecilities	Better Seeds	Better Impliments	Better Manure	Use of Pesticides	Land Improvement Measures like Reclamation Soil Conservation Consolidation
1	2	3	4	5	6	7
521	..	..	..	149	..	98

TABLE XXIII

Indebtedness by Income Groups

Income group Monthly	Total No. of households	No. of households indebted	Amount Rs. Ps.	Percentage of Col. 3 to Col. 2	Average indebtedness for household in debt Rs. Ps.	Remarks
1	2	3	4	5	6	7
Rs. 25 and below . .	37	1	500.00	2.70	500.00	
Rs. 26 to 50 . .	131	11	2,380.00	8.39	216.36	
Rs. 51 to 75 . .	109	26	6,925.00	23.85	266.35	
Rs. 76 to 100 . .	78	12	5,740.00	15.38	478.03	
Rs. 100 and above . .	166	45	54,590.00	27.10	1,213.11	
Total . .	**521**	**95**	**70,135.00**	**18.23**	**738.26**	

TABLE XXIII-A

Indebtedness by Causes

Sl No.	Causes	Indebtedness by Causes of Debts: Amount in debt Rs.	No. of families in debt	Percentage of debt due to cause to the total amount of debt	Remarks
1	2	3	4	5	6
1.	Purchase of land	15,605	12	22.25	
2.	House construction, repairs to existing buildings	6,200	4	8.84	
3.	Marriage	1,705	6	2.43	
4.	Funerals	..	..	..	
5.	To give dowry	..	..	..	
6.	To clear out standing debts	70	1	0.10	
7.	Sickness	1,500	3	2.14	
8.	Ordinary wants	8,065	23	11.50	
9.	Household cultivation	26,065	44	37.16	
10.	Leather work	125	1	0.18	
11.	Business run by the household	800	1	1.14	
12.	Others	10,000	1	14.26	
	Total	**70,135**		**100.00**	

TABLE XXIII-B

Source of Indebtedness

Source of Indebtedness	Cultivators having lands: 3 Acres and Less		3 to 10 Acres		10 Acres and above		Non-Cultivators	
	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding	Amount Borrowed	Amount Outstanding
1	2	3	4	5	6	7	8	9
Co-operative Societies	..	..	15,230	10,220	26,525	25,315	600	600
Banks	..	..	..	..	24,250	24,000	..	..
Miscellaneous (Friends & relatives)	..	..	..	..	10,000	10,000	..	..
Total	..	..	**15,230**	**10,220**	**60,775**	**59,315**	**600**	**600**

TABLE XXIV

Agricultural Produce of Cultivation run by the Households and their disposal

Name of Crop	1959-60											1960-61						
	No. of Households	Unit	Area (Acres and Cents)	Total Production	Quantity for domestic consumption	Quantity sold	Paid as Rent	Paid as Interest	Reserved for Seeds	Balance left over	No. of Households	Area (Acres and Cents)	Total Production	Quantity for domestic consumption	Quantity Sold	Paid as Rent	Paid as Interest	Reserved for Seeds	Balance left over
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Groundnut	200	Bags	1,359.88	7,575.00	..	6,334.00	..	..	1,241.00	..	246	1,954.33	10,032.00	11.00	8,452.50	..	..	1,568.50	..
Jowar	200	,,	1,190.50	2,711.00	1,745.00	928.00	6.00	..	32.00	..	261	1,700.08	3,486.50	2,349.50	1,094.00	8.50	..	34.50	..
Cotton	88	Maunds	1,077.00	9,471.00	..	9,471.00	..	..	..	..	118	1,616.50	12,133.00	..	12,133.00	..	..	..	..
Wheat	34	Bags	191.00	348.78	144.03	159.00	3.50	..	42.25	..	58	322.00	462.70	239.95	171.00	2.50	..	49.25	..
Onions	3	,,	16.00	236.00	1.00	234.00	1.00	..	..	..	7	24.50	398.00	1.00	396.00	1.00	..	..	..
Horse Gram	12	,,	46.50	43.50	37.00	6.50	..	..	..	..	17	67.40	46.18	35.68	10.50	..	..	..	..
Chillies	1	,,	5.00	5.00	..	5.00	..	..	..	..	1	5.00	5.00	..	5.00	..	..	..	..
Navani	..	,,	..	..	..	..	..	..	..	..	3	3.50	4.64	0.56	4.00	..	..	0.08	..
White Jowar (Bele Jovar)	..	,,	..	..	..	..	..	..	..	..	3	21.00	18.00	12.00	6.00	..	..	..	..
Paddy	..	,,	..	..	..	..	..	..	..	..	1	1.00	1.00	1.00	..	..	..	..	..
Kadali (Blackgram)	..	Seers	..	..	..	..	..	..	..	..	1	1.00	10.00	10.00	..	..	..	..	..

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.	50 cents and below	No. of Hhs.	51-100 cents	No. of Hhs.	1 to 2.49 Acres	No. of Hhs.	2.50 to 4.99 Acres	No. of Hhs.	5 to 10 Acres	No. of Hhs.	10 Acres and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDUS:—														
Kuruba	26	A	..	..	1	0.50	8	13.60	26	96.82	25	172.30	20	381.92
		B	..	..	..	..	1	2.00	2	6.83	2	14.50	..	..
		C	..	..	..	..	..	..	3	10.50	..	..	..	..
		A+B	..	..	..	..	..	..	1	4.00	1	8.00	3	50.70
		A+C	..	..	..	..	..	..	..	..	1	9.50	5	115.18
Raddy	14	A	..	..	1	0.78	2	3.05	7	26.34	15	119.78	58	3209.21
		B	..	..	..	..	..	..	1	3.38	4	23.71	..	..
		C	..	..	..	..	..	..	..	..	1	9.00	1	29.00
		A+B	..	..	..	..	..	..	..	..	4	32.86	6	189.55
		A+C	..	..	..	..	..	..	..	..	..	..	6	434.68
Lingayat	38	A	..	..	..	..	3	5.15	13	45.64	12	84.67	19	598.51
		B	..	..	..	..	..	..	4	16.20	3	17.43	4	57.55
		C	..	..	..	..	..	..	..	..	2	12.00	..	..
		A+B	..	..	..	..	..	..	..	..	..	..	2	63.15
		A+C	..	..	..	..	..	..	..	..	1	7.70	6	188.77
Golla	6	A	..	..	..	..	..	..	10	40.02	4	22.25	9	205.67
		B	..	..	..	..	..	..	..	..	..	..	1	18.10
		A+B	..	..	..	..	..	..	..	..	1	8.15	..	..
		A+C	..	..	..	..	..	..	..	..	1	7.50	3	129.65
Madiga	24	A	..	..	..	..	..	..	3	10.50	3	19.38	..	..
Talwar	15	A	..	..	..	..	1	2.00	..	..	3	21.00	..	..
		B	..	..	..	..	..	..	1	3.80	..	..	..	..
Viswakarma	3	A	..	..	..	..	3	6.00	1	2.50	3	16.01	1	26.30
Eligar	7	B	..	..	..	..	1	2.00	..	..	..	..	..	..
Brahmin	5	B	..	..	..	..	..	..	..	..	1	7.50	1	24.00
Maratha	2	A	..	..	..	..	..	..	..	..	1	5.00	1	16.18
		B	..	..	..	..	..	..	..	..	1	8.00	..	..
Kahatriya	2	A	..	..	..	..	..	..	1	2.75	..	..	1	10.65

TABLE XXV—*Concld.*

Households Owning or Possessing Land or have given out Land to Others for Cultivation—*Concld.*

Community	No land	Nature of Interest on land	Number of Households and extent of land											
			No. of Hhs.	50 cents and below	No. of Hhs.	51-100 cents	No. of Hhs.	1 to 2.49 Acres	No. of Hhs.	2.50 to 4.99 Acres	No. of Hhs.	5 to 10 Acres	No. of Hhs.	10 Acres and above
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDUS—*Concld.*														
Vodda	1	A	..	..	..	..	..	..	1	3.00	1	9.00	..	..
Korava	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Devadiga	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	1	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	24	A	..	..	..	..	2	2.50	3	10.86	4	28.50	3	69.11
		B	..	..	..	..	1	2.23	..	..	1	5.00	..	..
		A+B	..	..	..	..	..	..	..	..		..	1	10.93
CHRISTIAN	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**174**		..	..	**2**	**1.28**	**22**	**38.53**	**77**	**283.14**	**95**	**667.74**	**151**	**5,828.81**

NOTE:— A = Owned and self Cultivated, B = Owned and Leased out, C = Taken on Lease.

TABLE XXV-A

Ownership of Land Irrespctive of the Location of Plot by Residents of Hulkoti

Community	Total		Number of Households and extent of land													
	No. of Hhs.	Acres	No. of Hhs.	1 acre & below	No. of Hhs.	1-2.49 Acres	No. of Hhs.	2.5-4.9 Acres	No. of Hhs.	5-7.49 Acres	No. of Hhs.	7.5-9.9 Acres	No. of Hhs.	10-15 Acres	No. of Hhs.	15+ Acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDUS-Kuruba	125	791.63	1	0.50	9	15.60	33	122.61	17	100.49	13	109.81	13	161.29	11	281.33
Raddy	120	3460.76	2	1.76	3	4.20	8	29.72	6	35.29	13	107.96	12	137.14	59	3,144.69
Lingayat	107	984.44	..	..	4	6.85	19	70.09	9	50.79	6	51.31	12	148.16	17	657.24
Golla	35	400.34	..	..	..	..	11	42.52	4	22.25	1	8.15	3	39.56	10	287.86
Madiga	30	29.88	..	..	..	..	3	10.50	3	19.38	..	..	..	..	..	..
Talwar	20	26.80	..	..	1	2.00	1	3.80	1	5.00	2	16.00	..	..	..	..
Viswakarma	11	50.64	..	..	3	6.00	1	2.50	3	16.01	..	..	..	..	1	26.13
Eligar	8	2.00	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
Brahmin	7	31.50	..	..	..	..	..	..	..	..	1	7.50	..	..	1	24.00
Maratha	5	29.18	..	..	..	..	..	..	1	15.00	1	8.00	..	..	1	16.18
Kshatriya	4	13.40	..	..	..	..	1	2.75	..	..	..	..	1	10.65	..	..
Vodda	3	12.00	..	..	..	..	1	3.00	..	..	1	9.00	..	..	..	..
Korava	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Uppara	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devadiga	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	39	129.13	..	..	3	4.73	3	10.86	3	17.50	2	16.00	2	23.83	2	56.21
CHRISTIANS	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	**521**	**5,961.70**	**3**	**2.26**	**24**	**41.38**	**81**	**298.35**	**47**	**271.71**	**40**	**333.73**	**43**	**520.63**	**102**	**4,493.64**

TABLE XXV-B

Ownership of Land in Hulkoti Village by Residents of Hulkoti

Community	Number of Households and extent of land														
	No Land	No. of Hhs.	1 acre & below	No. of Hhs.	1.0-2.49 Acres	No. of Hhs.	2.5-4.9 Acres	No. of Hhs.	5.0-7.49 Acres	No. of Hhs.	7.5-9.9 Acres	No. of Hhs.	10-15 Acres	No. of Hhs.	15+ Acres
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HINDUS:—															
Kuruba . .	26	3	2.50	9	18.18	32	120.68	15	91.28	10	85.10	8	102.45	8	221.15
Raddy . .	15	2	1.75	6	10.15	10	37.40	10	57.28	13	118.68	17	200.10	31	1,329.23
Lingayat . .	38	..	..	6	10.68	15	56.53	11	64.50	5	42.28	6	71.03	10	368.60
Golla . .	6	..	..	1	2.13	11	42.50	5	27.25	..	..	3	36.68	7	171.03
Talwar . .	15	..	..	..	..	2	5.80	..	..	2	16.00	..	..	..	..
Viswakarma . .	3	..	..	5	10.70	..	..	2	10.48	..	..	..	..	..	..
Eligar . .	7	..	..	1	2.00	..	..	..	..	..	..	..	..	..	..
Brahmin . .	5	..	..	..	..	..	..	..	..	1	7.50	..	..	..	..
Maratha . .	2	..	..	..	..	..	..	1	5.00	..	..	..	..	1	16.18
Kshatriya . .	2	..	..	..	..	1	3.70	..	..	..	..	..	..	..	..
Vodda . .	1	..	..	..	..	1	3.00	..	..	1	9.00	..	..	..	..
Madiga . .	24	..	..	..	..	4	13.50	1	7.00	..	..	..	..	..	..
MUSLIMS . .	24	..	..	2	2.50	2	7.85	2	11.53	1	8.00	1	10.93	2	35.45

TABLE XXVI

General

Total No. of households	Number of Households			
	Reading daily newspaper	Member or Members of which work for Social uplift	Member or Members of which take active part in Politics	Member or Members of which have joined Co-opperative Societies
1	2	3	4	5
521	230	25	..	230

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
HINDUS-Kuruba . . .	125	73	28	16	8	
Raddy . . .	120	66	32	19	3	
Lingayat . . .	107	57	26	18	6	
Golla . . .	35	19	8	6	2	
Madiga . . .	30	14	7	5	4	
Talwar . . .	20	9	4	2	5	
Viswakarma . .	11	6	1	4	..	
Eliga . . .	8	3	2	2	1	
Brahmin . . .	7	3	..	..	4	
Maratha . . .	5	2	2	1	..	
Kshatriya . . .	4	3	...	1	..	
Vodda . . .	3	2	...	1	..	
Korava . . .	2	2	...	...	..	
Uppara . . .	1	..	..	1	..	
Devadiga . . .	1	1	...	...	..	
Devanga . . .	1	..	...	..	1	
MUSLIMS	39	23	8	2	6	
CHRISTIAN	2	2	..	..	..	
Total	**521**	**285**	**118**	**78**	**40**	

NOTE: *Simple family:* Consists of husband, wife and unmarried children.
Intermediate: Married couple and unmarried brother, sister, one of the parents.
Joint: Married couple with married sons/daughters or with married brothers/sisters.

TABLE 2

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

Name of Special Deity	Number of households the heads of which belong to the caste																	
	HINDUS:— Kuruba	Raddy	Lingayat	Golla	Madiga	Talwar	Viswakarma	Eliga	Brahmin	Maratha	Kshatriya	Vodda	Korava	Uppara	Devadiga	Devanga	MUSLIMS	CHRISTIAN
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mylaradeva	46	..	..	..	8	2	..	..	1	..	..	..	..	..	..	..	..	..
Yellmma	57	2	18	27	10	7	..	2	..	3	2	..	..	..	..	..	..	..
Durgamma	1	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Beerdeva	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..
Maramma	1	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
Kamakshi	1	..	..	..	3	..	1	..	..	..	..	..	..	..	..	..	..	..
Basavanna	3	1	34	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kariyamma	7	..	..	1	4	1	..	..	..	..	..	..	..	..	..	..	..	..
Shankaramma	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Venkataramana	..	111	..	..	1	..	..	..	2	..	..	3	..	1	..	..	..	..
Hanumanthadeva	..	3	..	7	1	..	2	5	..	..	..	..	2	..	..	..	..	..
Somalinga	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Veerabhadradeva	..	..	29	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Pakeerayya	..	..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Neelakantaswamy	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mallikarjuna	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Veeranna	..	..	6	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Lakshami	..	..	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Eswaradeva	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Honakrimallappa	3	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Machyya	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Revanasiddappa	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Krishna	..	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..
Vithoba	..	..	..	..	..	..	..	..	..	1	2	..	..	..	..	..	..	..
Huligamma	..	..	..	..	..	4	..	1	..	..	..	..	..	..	..	..	..	..
Devi	..	1	5	..	..	2	4	..	..	..	..	..	..	..	..	..	..	..
Banashankari	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vonti Siddaraya	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ranamma	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Ganapathi	..	..	..	..	..	..	1	..	..	..	..	..	..	..	1	1	..	..
Kalamma	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..
Dattatreya	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Amba Bhavani	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..
Devalmalki	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	13	..
Pakerayya & Yellamma	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	8	..
Yamanoor Pera	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	10	..
Kuran	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..
Allasahed	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2	..
Mahabu Subani	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	..
Narasimha	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
Hullappa	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Yesu	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	2
Total	**125**	**120**	**107**	**35**	**30**	**20**	**11**	**8**	**7**	**5**	**4**	**3**	**2**	**1**	**1**	**1**	**39**	**2**

TABLE 3

Awareness of Untouchability Offences Act

Caste	No. of persons interviewed	No. of persons aware of prohibition of untouchability under law	Remarks
1	2	3	4
	All the households are interviewed	All the persons aware of prohibition of untouchability under law.	

TABLE 4

Contravention of Marriage Rules

Caste/Tribe	No. of marriages in contravention of Caste/Tribal law	Frequencies of each type of contravention						Remarks
		Type I	Type II	Type III	Type IV	Type V	Type VI	
1	2	3	4	5	6	7	8	9
	Marriages in contravention of caste has not taken place							

TABLE 4-A

Permissibility of Intercaste Marriage

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

TABLE 5

Awareness of changes in Hindu Laws of Succession and Adoption

Caste/Tribe/Community	Number of persons interviewed	Number aware that there have been changes in Hindu Succession Act	Number aware that there have been changes in Hindu Adoption Act	Remarks
1	2	3	4	5
HINDU—Kuruba . .	125	102	..	
Raddy . .	120	112	..	
Lingayat . .	107	86	..	
Golla . .	35	29	..	
Madiga . .	30	11	..	
Talwar . .	20	17	..	
Viswakarma . .	11	5	..	
Eliga . .	8	5	..	
Brahamin . .	7	6	..	
Maratha . .	5	5	..	
Kshatriya . .	4	3	..	
Vodda . .	3	2	..	
Korava . .	2	...	..	
Uppara . .	1	1	..	
Devadiga . .	1	1	..	
Devanga . .	1	1	..	
MUSLIMS . . .	39	...	..	
CHRISTIAN . . .	2	1	..	
Total . . .	**521**	**387**	...	

TABLE 5-A

Inheritance of Property as in Practice

Caste/Tribe/Community	No. of persons inter-viewed	Number indicating that relations of the following categories are entitled to inherit property in their respective caste/tribe							
		Son	Daughter	Wife	Mother	Brother	Sister's son	Brother's son	Others
1	2	3	4	5	6	7	8	9	10

All the 521 Households in the Village have returned that the prevailing practice is that Sons, Daughter and Wife Inherit the property.

TABLE 5-B

Share of property for different categories of relatives—Sons

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

All the 521 Households in the Village have returned that the prevailing practice is that the property inherited by Sons, Daughters and Wife is shared equally among themselves.

TABLE 6

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	Number of households practising agriculture	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour	Remarks
1	2	3	4	5
HINDU—Kuruba . .	87	24	24	
Raddy . .	98	32	32	
Lingayat . .	50	18	18	
Golla . .	27	12	12	
Madiga . .	5	..	..	
Talwar . .	2	1	1	
Viswakarma . .	5	1	1	
Eliga . .	..	..	..	
Brahmin . .	..	..	..	
Maratha . .	2	..	..	
Kshatriya . .	1	..	..	
Vodda . .	2	1	1	
Korava . .	..	..	..	
Uppara . .	..	..	..	
Devadiga . .	..	..	..	
Devanga . .	..	..	..	
MUSLIMS . . .	11	1	1	
CHRISTIAN . . .	..	..	..	
Total . . .	**290**	**90**	**90**	

TABLE 7

Livestock Statistics Including Fishery

Community	Cows in Milk		Cows in Dry		Adult females not calved		Bulls		Working Bullocks		Other Adult males	
	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
HINDU—Kuruba	9	9	14	14	19	19	13	15	32	65	..	..
Raddy	27	33	20	26	17	26	14	20	62	168	..	..
Lingayat	10	10	14	16	12	12	9	11	27	58	..	..
Golla	2	2	3	4	2	3	3	5	15	35	1	1
Madiga	..	..	4	4	6	6	1	1	1	2	..	..
Talwar	1	1	1	1	..	..	..	..	1	2	..	..
Viswakarma	..	..	1	1	..	..	..	..	1	2	..	..
Eliga	..	..	..	..	..	..	..	..	..	..	..	..
Maratha	1	2	..	..	2	3	..	..	2	4	..	..
Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..
Korava	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	2	2	2	2	1	1	1	1	5	10	..	..
Total	**52**	**59**	**59**	**68**	**59**	**70**	**41**	**53**	**146**	**346**	**1**	**1**

TABLE 7—*contd.*

Livestock Statistics Including Fishery-*contd.*

Community	Young Stock (Males)		Young Stock (Females)		She-buffaloes in Milk		She-buffaloes Dry		Young Stock (Buffaloes)		Sheep		Goats	
	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	14	15	16	17	18	19	20	21	22	23	24	25	26	27
HINDU—Kuruba	3	3	2	4	23	26	26	31	16	41	17	346	19	166
Raddy	2	2	6	8	2	3	51	64	37	58	20	35	..	..
Lingayat	2	4	7	7	27	31	16	18	10	14	1	40	1	2
Golla	1	1	2	5	..	..	11	12	9	12	7	9	..	..
Madiga	...	...	1	1	..	..	..	..	1	1	1	2	2	7
Talwar	..	..	..	..	..	..	3	3	1	..	1	1	..	..
Viswakarma	...	..	..	..	..	..	1	1	1	2	..	..	..	..
Eliga	...	...	..	..	...	..	3	3	1	2	1	1	..	..
Maratha	..	..	..	..	..	..	1	1	1	1	1	2	..	..
Kahatriya	..	..	..	..	..	..	1	1	..	..	..	..	..	..
Korava	...	..	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	...	..	1	1	..	..	6	6	7	7	5	8	4	12
Total	**8**	**10**	**19**	**26**	**52**	**60**	**119**	**140**	**84**	**138**	**54**	**444**	**26**	**187**

TABLE 7-*concld.*

Livestock Statistics Including Fishery-*concld.*

Community	Pigs		Horses, Ponies and Mules		Donkeys		Cocks		Hens		Chicken		Ducks	
	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	28	29	30	31	32	33	34	35	36	37	38	39	40	41
HINDU—Kuruba	..	..	..	..	...	..	1	1	7	17	1	8	..	..
Raddy	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Lingayat	..	..	1	1	3	7	..	..	1	100	..	..	..	..
Golla	1	2	..	..	..	..	..	..	1	1	8	47	..	..
Madiga	8	11	..	..	..	..	..	..	..	..	17	50	8	49
Talwar	2	2	..	..	..	..	..	..	..	..	2	6	..	..
Viswakarma	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Eliga	..	..	..	..	..	..	..	..	..	..	2	6	..	..
Maratha	1	2	..	..	..	..	..	..	..	..	1	1	..	..
Kshatriya	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Karava	..	..	..	..	..	..	..	..	..	..	1	1	1	5
MUSLIMS	...	...	..	..	..	..	..	..	..	..	10	38	5	54
Total	**13**	**18**	**1**	**1**	**3**	**7**	**1**	**1**	**9**	**118**	**42**	**157**	**14**	**108**

TABLE 8

Village Industries and Products

Name of Industry	Name of Products	Total No. of Households	Number of Households engaged in household Industry (Caste wise)							
			Viswakarma	Kshatriya	Korava	Lingayat	Kuruba	Raddy	Madiga	MUSLIMS
1	2	3	4	5	6	7	8	9	10	11
Gold Smithy	Ornaments	2	2	..	..	..	..	..	..	..
Black Smithy	Tools and Implements . .	2	2	..	..	..	..	..	..	..
Carpentry	Furnitures and Agricultural Implements . . .	2	2	..	..	..	..	..	..	..
Tailoring	Garments	4	..	4	..	..	..	..	..	..
Basket making	Baskets	3	..	..	3	..	..	..	..	..
Oil Gana	Oil and Oilcake . . .	2	..	..	..	1	..	1	..	..
Flour Mill	Flour	1	..	..	..	1	..	..	..	..
Weaving	Cloth	2	..	..	..	..	2	..	..	..
Shoemaking	Shoemaking	1	..	..	..	..	..	..	1	..
Tinker	Repairs of Vessels . . .	1	..	..	..	..	..	..	..	1
	Total .	**20**	**6**	**4**	**3**	**2**	**2**	**1**	**1**	**1**

TABLE 9

Land Reclamation and Development

Community	Number of Households benefited by Government. (Bunding and culverts construction).	Total No. of Acreages.	Households spend for Bunding and culverts construction, Total Amount Rs.
1	2	3	4
Raddy	29	412	46,735
Kuruba	24	117	1,100
Lingayat	20	164	10,105
Golla	17	92	682
Viswakarma	1	2	100
Maratha	1	5	..
Vodda	2	40	..
Madiga	1	7	..
MUSLIMS	3	8	275
Total	**98**	**847**	**58,997**

TABLE 10

Co-operative Society

Name of Co-operative Society	Number of households the heads of which belong to																		
	HINDU:— Kuruba	Raddy	Lingayat	Golla	Madiga	Talwar	Viswakarma	Eliga	Brahmin	Maratha	Kshatriya	Vodda	Korava	Uppara	Devadiga	Devanga	MUSLIMS	CHRISTIAN
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Multipurpose Co-operative Society (Hulkoti)	54	63	34	17	6	2	1	..	..	1	1	..	..	..	..	..	5	..
Cotton Sales Co-operative Society (Gadag)	27	57	18	9	..	2	2	..	..	..	2	..	..	..	..	..	1	..
Southern Railway Employees Co-operative Society (Madras)	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	1
Teachers Co-operative Society (Gadag)	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Gadag and Navlgund Taluk Progressive Farmers Co-operative Society (Navlgund)	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..

TABLE 11

Habit of taking Sugar as correlated to income

Caste/Tribe/Community	Numder of households taking sugar with monthly income of						Number 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
HINDU—Kuruba	9	9	17	38	34	7	3	2	1	4	..	1
Raddy	49	15	12	15	13	7	5	2	..	1	..	1
Lingayat	23	12	16	21	26	4	..	2	..	..	2	1
Golla	4	6	4	7	10	1	1	1	..	1	..	..
Madiga	..	..	6	9	12	2	..	..	..	..	..	1
Talwar	..	2	2	2	12	..	..	..	..	..	..	2
Viswakarma	..	3	5	1	2	..	..	..	..	..	..	..
Eliga	..	2	..	..	3	1	..	..	1	..	1	..
Brahmin	2	..	2	2	..	..	..	..	..	..	1	..
Maratha	1	1	1	1	1	..	..	..	..	..	..	..
Kshatriya	..	2	..	2	..	..	..	..	..	..	..	..
Vodda	2	..	1	..	..	..	..	..	..	..	..	..
Korava	..	..	..	..	..	2	..	..	..	..	..	..
Uppara	..	..	1	..	..	..	..	..	..	..	..	..
Devadiga	1	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	..	..	..	..	..	..	1	..	..	..
MUSLIMS	3	3	8	3	13	1	..	..	..	1	1	6
CHRISTIAN	..	1	..	1	..	..	..	..	..	..	..	..
Total	**94**	**56**	**75**	**102**	**126**	**25**	**9**	**7**	**3**	**7**	**5**	**12**

TABLE 11—A

Habit of taking Coffee/Tea as correlated to income

Caste/Tribe/Community	Number of households taking Coffee/Tea with monthly income of						Number of households not taking Coffee/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
HINDU—Kuruba	8	7	15	29	17	3	4	4	3	13	17	5
Raddy	48	15	10	16	11	4	6	2	2	..	2	4
Lingayat	21	12	15	14	24	4	2	2	1	7	4	1
Golla	3	5	4	5	6	1	2	2	..	3	4	..
Madiga	..	..	4	6	8	..	..	..	2	3	4	3
Talwar	..	1	2	1	10	1	..	1	..	1	2	1
Viswakarma	..	2	4	1	2	..	..	1	1	..	..	..
Eliga	..	2	1	..	3	..	..	..	..	..	1	1
Brahmin	2	..	2	1	..	..	..	..	..	1	1	..
Maratha	1	..	1	1	1	..	..	1	..	..	..	..
Kshatriya	..	2	..	1	..	..	..	..	..	1	..	..
Vodda	2	..	1	..	..	..	..	..	..	..	..	..
Korava	..	..	..	..	..	..	..	..	..	..	..	2
Uppara	..	..	1	..	..	..	..	..	..	..	..	..
Devadiga	1	..	..	..	..	..	..	..	..	..	..	..
Devanga	..	..	1	..	..	..	..	..	..	..	..	..
MUSLIMS	3	2	8	2	10	5	..	1	..	2	4	2
CHRISTIAN	..	1	..	1	..	..	..	..	..	..	..	..
Total	**89**	**49**	**69**	**78**	**92**	**18**	**14**	**14**	**9**	**31**	**39**	**19**

TABLE 12
Material Culture—Possession of Furniture

Community	No. of Households Possessing									
	Cots	Chair	Table	Bench	Stool	Wooden dollar	Easy chairs	Sofa set	Coach	Tea poys
1	2	3	4	5	6	7	8	9	10	11
HINDU—Kuruba	..	..	..	..	2	..	..	..	..	..
Raddy	18	26	15	1	..	1	9	2	1	7
Lingayat	5	12	5	2	3	..	2	1	..	..
Golla	1	2	..	..	..	..	1	..	..	..
Madiga	1	1	..	..	..	..	..	..	..	..
Talwar	..	..	..	..	..	..	1	..	..	..
Brahmin	1	3	3	2	1	..	1	..	..	..
Kshatriya	..	1	1	..	..	..	..	..	..	..
Devadiga	..	1	1	..	..	..	..	1	..	..
MUSLIMS	3	2	..	..	..	..	2	..	..	..
Total	**29**	**48**	**25**	**5**	**6**	**1**	**16**	**4**	**1**	**7**

TABLE 12-A
Material Culture-Possession of Consumer Goods

Community	Number of households possessing									
	Petromax	Battery torch light	Kerosene stove	Bicycle	Radio set	Watch	Clock	Car	Cycle motor	Grama-phone
1	2	3	4	5	6	7	8	9	10	11
HINDU—										
Kuruba	1	7	..	3	..	3	..	..	..	..
Raddy	5	29	25	18	4	24	15	1	1	..
Lingayat	6	14	12	13	4	10	10	..	..	2
Golla	..	7	1	2	..	1	1	..	..	..
Madiga	..	1	..	..	..	..	..	..	..	..
Talwar	..	2	..	2	..	1	..	..	..	..
Viswakarma	..	1	..	..	..	..	..	..	..	..
Eliga	..	1	..	..	..	..	..	..	..	..
Brahmin	1	2	3	..	1	1	..	..	..	..
Kshatriya	..	1	2	1	..	1	1	..	..	..
Vodda	..	1	..	..	..	..	..	..	..	..
Devadiga	1	..	..	..	..	..	..	..	..	..
Devanga	..	1	1	..	..	..	1	..	..	..
MUSLIMS	1	5	2	3	..	3	1	..	..	..
CHRISTIAN	..	1	..	..	..	1	..	..	..	..
Total	**15**	**73**	**46**	**42**	**9**	**45**	**29**	**1**	**1**	**2**

TABLE 12-B
Material Culture-Habits

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			
	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 or less	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 or less
1	2	3	4	5	6	7	8	9
HINDU—Kuruba	..	..	..	..	12	11	60	42
Raddy	21	..	..	..	33	17	28	21
Lingayat	2	1	..	..	21	13	37	33
Golla	..	..	1	..	5	7	11	11
Madiga	..	..	..	..	..	..	15	15
Talwar	..	..	..	..	..	2	4	14
Viswakarma	..	..	..	..	..	3	6	2
Eliga	..	..	..	..	..	2	1	5
Brahmin	1	..	..	..	1	..	4	1
Maratha	..	..	..	..	1	1	2	1
Kahatriya	..	..	..	..	..	2	2	..
Vodda	..	..	..	..	2	..	1	..
Korava	..	..	..	..	..	..	..	2
Uppara	..	..	..	..	..	..	1	..
Devadiga	..	..	..	..	1	..	..	..
Devanga	..	..	..	..	..	..	1	..
MUSLIMS	1	..	..	..	2	3	12	21
CHRISTIAN	..	..	..	..	..	1	1	..
Total	**25**	**1**	**1**	..	**78**	**62**	**186**	**168**

TABLE 12-B-*Contd.*

Material Culture-Habits-*Contd.*

Community	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			
	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 or less	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 or less
1	10	11	12	13	14	15	16	17
HINDU—Kuruba	3	5	13	..	9	6	47	42
Raddy	50	11	13	4	4	6	15	17
Lingayat	14	4	14	4	9	10	23	29
Golla	4	2	6	2	1	5	6	9
Madiga	..	..	1	3	..	..	14	12
Talwar	..	..	2	2	..	2	2	12
Viswakarma	...	1	3	..	..	2	3	2
Eliga	..	..	..	...	...	2	1	5
Brahmin	1	..	3	1	1	..	1	...
Maratha	..	...	2	1	1	1	..	..
Kshatriya	..	2	2	...	..	..	..	..
Vodda	2	..	..	..	..	..	1	..
Korava	..	..	..	..	..	..	..	2
Uppara	..	..	..	..	..	..	1	..
Devadiga	..	..	..	..	1	..	..	..
Devanga	..	..	1	..	..	..	...	..
MUSLIMS	2	1	9	2	1	2	3	19
CHRISTIAN	..	1	1	..	..	..	..	..
Total	**76**	**27**	**70**	**19**	**27**	**36**	**117**	**149**

TABLE 12-B-*Concld.*

Material Culture-Habits-*Concld.*

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			
	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 150	Rupees 50 or less	Rupees 150 and above	Rupees 101 to 150	Rupees 51 to 100	Rupees 50 or less
1	18	19	20	21	22	23	24	25
HINDU—Kuruba	3	...	2	..	9	11	58	42
Raddy	50	12	12	3	4	5	16	18
Lingayat	8	2	4	1	15	12	33	32
Golla	1	4	2	...	4	3	10	11
Madiga	..	..	..	...	..	..	15	15
Talwar	..	..	..	..	..	2	4	14
Viswakarma	..	..	...	..	..	3	6	2
Eliga	..	..	..	..	..	2	1	5
Brahmin	..	..	2	..	2	..	2	1
Maratha	..	..	..	..	1	1	2	1
Kshatriya	..	1	..	..	..	1	2	..
Vodda	..	..	..	..	2	..	1	..
Korava	..	..	..	..	..	..	..	2
Uppara	..	..	..	..	..	..	1	..
Devadiga	..	..	..	..	1	..	..	..
Devanga	..	..	1	..	..	..	..	..
MUSLIMS	..	..	1	..	3	3	11	21
CHRISTIAN	..	..	..	..	..	1	1	..
Total	**62**	**19**	**24**	**4**	**41**	**44**	**163**	**164**

TABLE 13

House Type-Roof

Caste/Tribe/Community	No. of Households	No. of Households With Mud Roof	No. of Households with thatched Roof	No. of Households with C.I. Sheet Roof	No. of Households with Brick Roof	No. of households with Tile Roof		No. of Households with Tin Roof	No. of Households with cement Roof	No. of Households Straw/Grass Roof	No. of Households with Leaf Roof
						C.T.	M.T.				
1	2	3	4	5	6	7	8	9	10	11	12
HINDU-Kuruba	125	80	40	..	..	..	..	5	..	...	..
Raddy	120	103	11	..	2	..	3	1	..	..	..
Lingayat	107	92	10	..	..	..	3	2	..	..	..
Golla	35	27	6	..	..	..	..	2	..	..	..
Madiga	30	25	5	...	..	..	..	..	..	..	..
Talwar	20	15	5	..	..	..	..	..	..	..	..
Viswakarma	11	9	2	..	..	..	..	..	..	..	..
Eliga	8	5	3	..	..	..	..	..	..	..	..
Brahmin	7	1	3	..	..	..	2	..	1	..	..
Maratha	5	4	..	..	..	..	1	..	..	..	..
Kshatriya	4	1	3	..	..	..	..	..	..	..	..
Vodda	3	1	2	..	..	..	..	..	..	..	..
Korava	2	..	2	..	..	..	..	..	..	..	..
Uppara	1	1	..	..	..	..	..	..	..	..	..
Devadiga	1	..	1	..	..	..	..	..	..	..	..
Devanga	1	..	1	..	..	..	..	..	..	..	..
MUSLIMS	39	26	8	..	..	..	5	..	..	..	..
CHSISTIAN	2	1	..	..	..	..	1	..	..	..	..
Total	**521**	**391**	**102**	..	**2**	..	**15**	**10**	**1**	..	..

NOTE:—C. T.=Country Tiles M. T. = Mangalore Tiles

TABLE 13-A

House Type—Wall

Caste/Tribe/Community	No. Hhs.	Number of Households with												
		Mud wall	Bamboo wattled wall	Mud plastered Bamboo wattled wall	Wall of twigs and branches	Wall of twigs & branches plastered with mud	Reed wall	Mud plastered Reed wall	Wooden wall	Brick wall	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
HINDU-Kuruba	125	117	..	..	..	..	..	..	..	..	1	..	7	..
Raddy	120	104	..	..	..	..	..	..	6	..	..	..	10	..
Lingayat	107	101	..	..	..	..	..	..	1	..	..	..	5	..
Golla	35	34	..	..	..	..	..	..	..	1	..	..	..	..
Madiga	30	30	..	..	..	..	..	..	..	..	..	..	..	..
Talwar	20	20	..	..	..	..	..	..	..	..	..	..	..	..
Viswakarma	11	11	..	..	..	..	..	..	..	..	..	..	..	..
Eliga	8	8	..	..	..	..	..	..	..	..	..	..	..	..
Brahmin	7	4	..	..	..	..	..	..	..	..	..	..	3	..
Maratha	5	4	..	..	..	..	..	..	..	..	..	..	1	..
Kshatriya	4	3	..	..	..	..	..	..	..	..	..	..	1	..
Vodda	3	2	..	..	..	..	..	..	..	..	1	..	..	..
Korava	2	1	..	..	..	..	..	..	..	..	1	..	..	..
Uppara	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Devadiga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
Devanga	1	1	..	..	..	..	..	..	..	..	..	..	..	..
MUSLIMS	39	34	..	..	..	..	..	..	..	..	..	..	5	..
CHRISTIAN	2	2	..	..	..	..	..	..	..	..	..	..	..	..
Total	**521**	**478**	..	..	..	..	..	..	**7**	**1**	**3**	..	**32**	..

APPENDIX I

RADDERS

*RADDERS are returned as numbering 21,529 and as found all over the district. They have several divisions as Chitnat, Matmat, Namad, Nurval, and Paknak. Most of them are Lingayats and wear the *ling*. The members of these sub-divisions eat together but do not intermarry. The names in common use among men are Bharmappa, Chandappa, Fakirappa, and Gurappa; and among women Basava, Irakka, Somakka, and Yellamma. They speak Kanarese. In appearance they are dark and muscular. Most of them live in dirty one-storeyed houses with walls of brick and stone. They keep cows, bullocks, and buffaloes. They are great eaters and bad cooks. They take three to four meals a day. Their daily food is bread, vegetables, and pulse, and their special holiday dishes are rice, curds, and sweet cakes. They do not use flesh or intoxicating drinks. The men wear short breeches or a waistcloth about seven and a half feet long, a shouldercloth, a headcarf, and sandals. The women wear a robe and a bodice like other low-class Lingayat women. They are orderly, hard-working, thrifty, and hospitable, but very unclean and untidy. Their main calling is husbandry. Some work as gardeners and labourers and a few are beggars. A family of five spends about £1 4s. (Rs. 12) a month on food. A house costs them about £20 (Rs. 200) to build, a birth costs about £1 10s. (Rs. 15), a marriage about £20 (Rs. 200/-), and a death about £1 10s. (Rs. 15). They are religious. They worship Maruti, Venkatesh, and Yellamma, and are specially devoted to Venkatesh. Most call Jangams or Lingayat priests, and a few call Brahmans to conduct their religious ceremonies. They keep the leading Hindu holidays. On all new-moon days, except the *Margashirsh* or December new-moon, they offer *kadbus* or sugar dumplings to the goddess Lakshamava, and taking some of the dumplings and other cooked food to their fields, throw a little to the four corners of heaven and eat the rest. During harvest time they please the goddess Lakshmava by offering her a goat or plantains and cocoanuts. In making these offerings the goddess is worshipped at her house in a stone placed under a tree. This stone is first rubbed with lime-water and then with redlead. They believe in sorcery, witchcraft, and sooth-saying. They admit that ghosts abound, but they seldom seek the help of exorcists, having great faithfull Hanuman as a guardian and spirit-scarer. When a person is possessed he is made to sit in front of Hanuman and his brow is marked with ashes taken from a pot of burning incense placed before the god. It is believed that by this means the evil spirit is driven away. When a child is born its navel-cord is cut and the mother and child are bathed. On the fifth day a feast is given to caste-people and in the evening the goddess Sathi is worshipped and a lighted lamp is waved round her face. The father of the child is not allowed to see the lamp waved. If he sees it they fear that the child and its mother will sicken. On some day between the thirteenth and the thirtieth an unsewn bodice and some sweet cakes are offered to the goddess Sathi as it is believed that for a month after its birth the child is under the control of the goddess from whom comes any sickness from which the child may suffer. When a marriage is settled an astrologer is asked to choose a lucky day. Two or three days before the day fixed the bride and bridgegroom are rubbed with turmeric and bathed at their homes and a feast is given to friends and relations. Next day the bridgroom is led to the bride's where his relations pile a large heap of rice on a blanket. In front of the heap a platter, a lamp, and the ornaments to be given to the girl are placed; at each corner of the heap a half cocoanut is set and round the heap a line of turmeric powder is drawn. Two women whose husbands are alive come each with a platter on which is a lamp, wave the lamp round the heap, and burn incense before it. They take the lamps off the platters and fill them with rice from the heap, and then set the lamps on the rice. They carry the platters to the girl's house-shrine throwing rice on either side as they go, and set the platters before the house-god. When this is over the bridegroom's party return home. On the wedding day the bridgegroom, wearing a rich dress and seated on a bullock, goes with music, friends and relations to the bride's house. The bride and bridegroom are made to stand in two bamboo baskets filled with rice in which a copper coin is placed. A white sheet with a central turmeric cross is held between them. The priest ties cotton threads to the right wrist of the bridegroom and to the left wrist of the bride and repeats sacred verses. He tells the bridegroom to touch the lucky thread or *mangalasutra* and ties it round the bride's neck and throws grains of rice on the heads of the pair. Betelnuts and leaves are handed among the guests, a feast is given to the castemen, and the wedding is over. Of the Radders those who are Lingayats bury their dead and the rest burn them. If the dead is burnt, on the third day the ashes are gathered and thrown into water, and on the ninth, tenth, or eleventh the clothes of the dead are washed and set near the house-gods with the deceased's ornaments, and cooked food is offered to them. To the spirit of the headman of a family an offering of food is made every month after his death. The images of the dead are worhsipped along with the house-gods and once a year a headscarf or a waist-cloth, or a robe if the deceased was a woman, are offered to the images of the dead. Some do not allow their widows to marry, and others allow widows and divorced women to marry once. A few send their boys to school. They do not take to new pursuits and on the whole are a steady class.

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*Gazetter of the Bombay Presidency, Volume XXII—Dharwar, Page No. 141-142.

APPENDIX II

VILLAGE GODDESSES

The following account of the village goddesses Durgava and Dayamava and their three yearly fair is contributed by Rao Bahadur Tirumalrao Venkatesh, pensioned Small Cause Court Judge, Dharwar:

Durgava and Dayamava are the most widely worshipped deities in the Bombay Karnatak. Durgava is believed to be an incarnation of Parvati the hill-born the wife of Shiv, and Dayamava an incarnation of Lakshmi of wealth the wife of Vishnu. Durgava, in Dharwar, is believed to preside over and cause cholera, and Daymava to preside over and cause small-pox. The name of Durgava or Durga Devi appears in the Hindu *Puranas* and she is known and worshipped in all parts of the Bombay Presidency. Dayamava is not mentioned in any of the *Puranas* an dshe is little known or worshipped in any part of the Bombay Presidency, except in the Bombay Karnatak. According to the local story Dayamava was the daughter of a learned Brahman. A sweeper of the Holaya or Mhar caste fell in love with her, and seduced her in the guise of a Brahman. Dayamava, not knowing that her seducer was a Holaya, married him, and had several children by him. Dayamava once asked her husband to call his mother to his house that she might get to know her. Matangi the mother-in-law came to dine. The dinner was perfect and was passing pleasantly when Matangi said to her son, how these sweet cakes taste like to a roasted buffalo tongue? Dayamava was horrorstruck. She made inquiries and finding that her husband was a Holaya not a Brahman, she set fire to Matangi's house, killed all the children she had by the Holaya, and tried to kill her Holaya husband. He fled and hid in a buffalo. Dayamava found him out and killed both him and the buffalo.

The temples of Durgava and Dayamava are small buildings of brick and mud and are generally near the houses of the Badiges or village carpenters. Except in some old shrines where they are of stone the images are generally of wood. They are of the form and size of a Hindu woman, with twelve hands. The six right hands hold the *chakra* or discus, the *trishul* or trident, a drawn sword, a spear, a dagger, and a long knife, and the six left hands hold a *shankh* or a conch shell, a snake, a crooked dagger, a scabbard, a short knife, and a vessel either to hold blood or red kunku powder. The images are put together out of several pieces not carved out of a single block of wood. The two images are always set side by side, Durgava painted green, Dayamava painted red. The images are decked with ornaments like those worn by high and middle class Hindu women except that the nosering is the pin like peasant woman's nose ornament not the upper class pearl ring. They are dressed in women's robes, but without bodices the sleeves of which are painted on their arms. The Badiges or carpenters are the hereditary ministrants or *pujaris* of these goddesses. Morning and evening they lay before them flowers and red powder, light a lamp, burn incense, wave the incense-pot round their faces, and offer them cooked food or fruit. When a visitor comes to the temple he rings a bell, falls before the goddesses, receives a pinch of incense-ashes from the ministrant, and goes home The more, pious break coconuts, offer cooked food or dry provisions and money wave a lighted lamp round the goddesses' faces, and beat their own cheeks in token of atonement for sin.

Once every third or fourth year, in the month of *viaishakh* or May, or in any other month appointed by the committee, a special festival is held in honour of the goddess Dayamava called the *Dayamavan jatre* or Dayamava's fair. Though Durgava's name is not mentioned during the fair the image of Duegava is carried side by side with that of Dayamava and is treated with equal respect. When the people of a village agree to hold Dayamava's fair the leading men of the village the *desai*, *deshapande*, *patil*, and *kulkarni*, the potter, the money counter, the *talvar* or watchman, the village carpenter, the blacksmith, the shoemaker, the Holaya or Mhar, the Madigar or tanner, the potter, the barber, the washerman, the *mathpati* or Lingayat beadle, the *joshi* or astrologer, the *bhat* or bard, the tailor, the leading landholders, Lingayat priests, Brahmans, and shop-keepers all go in a body with music on New Year's Day in the month of *Chaitra* or April to the temple of Dayamava and Durgava and there tell the people that Dayamava's fair will take place in two or three months. They worship with flower and red powder a hatchet which is to be used in felling timber for the idol car and send men with the hatchet into the forest to fetch timber. Some of the leading villagers form a *panch* or committee to gather subscriptions to meet the expenses of the fair. Every husbandman, for every twelve acres of land, is required to pay 8s (Rs. 4) in cash and 16½lbs. of Indian millet worth about 4s (Rs. 2). The *desai*, *deshapande*, and other village officers each pays 10s. to £2 10s. (Rs. 5-25) according to his means. The committee get a large copper pitcher and close its mouth with leather leaving a small slit to drop money through. The pitcher is marked with turmeric and red powder and is called dabbi or the subscription pot. One of the committee takes the pot from house to house and tells the villagers to drop in their contribution weaning them if they do not, pay Dayamava and Durgava are likely to visit them with small-pox and cholera. In a large town like Dharwar the subscriptions amount to about £100 (Rs. 1,000); in villages they vary from £10 (Rs. 100) to £50 (Rs. 500). When the subscriptions are gathered the images are fresh painted, except the eyes which must not be painted till the first day of the fair. A twelve feet high wooden car is raised on four huge wheels, and on the car a shed, about twelve feet long twelve feet broad and twelve feet high is built for the goddesses to sit in during the fair. Above the shed is a wooden pyramid with an ornamented dome and on the dome is fixed an open umbrella. One end of each two or three strong ropes, each about two inches thick and a hundred yards long, is tied to the middle of the axles of the wheels. The other ends are left on the public road in front of the car that people may take hold of them and draw the car through the chief streets on the great day of the fair. The car is ornamented with coloured cloths, flags, plantain trees, fruit, flowers and mango leaves and generally one or two naked human figures are carved to keep off the evil eye. A large shed is built outside of the town, and, on one side of it, is a raised seat for the goddesses to sit on during the fair. Notice is sent through the village by beat of drum that all houses should be cleaned, cowdunged, and whitewashed, and that the streets should be kept clean for the fair. The towns people are send to friends and kinspeople within a days' journey to come to the fair. As the time draws near, people from the neighbouring villages begin to pour in. Shop-keepers raise booths on the road sides from Dayamava's temple to the shed outside of the town and athletes, songsters, jugglers and dancing and singing girls begin to troop in. When the village is cleaned and the houses are cowdunged and whitewashed, nine or ten days beforehand, a second notice is sent by beat of drum that the fair is to begin on Tuesday the tenth or whatever the date may be, that it will last for a fortnight, and that all the people of the village should prepare themselves for it. A lamp is lighted in the temple and kept burning for eight nights and eight days. The lamp burning is called ankihakona or the beginning of the fair. As, during the fifteen days of the fair

no corn may be pounded or ground, people grind millet and pound rice enough for tables nothing else is to be cooked during the fair, people take care to prepare various cakes and other sweetmeats enough to last for a fortnight. At the close of every fair of Dayamava a fine he-buffalo is bought. His brow is rubbed with turmeric and red powder, *nim* leaves are tied to his neck, and sandal paste and flowers are laid on him. He is set free and called *pattadakona* or the holy buffalo. He roams about the village streets and goes into the fields and feeds on anything he may find, no one doing him harm or hindrance. Some childless or sick persons vow to the goddess that if they have a child, or if their sickness is cured, they will set free a buffalo in the goddess' name. If their prayers are answered they set a buffalo free. Such buffaloes are called *harki-kona* or vow buffaloes. Besides, the holy-buffaloes and the vow buffaloes the fair committee buy eight or ten he-buffaloes and above a hundred Sheep, these buffaloes especially the holy buffalo and the vow buffaloes, whose free roaming life has made them wild, are generally very troublesome. To quiet them they are tied to posts and starved for three or four days before the great day of the fair and are further weakened by being made to drink strong limewater.

On Tuesday the eight day from the *ankihakona* or lamp lighting ten carpenter women whose husbands are alive are fed in the chief village carpenter's house, and ten Lingayat women whose husbands are alive are fed in the house of the meti or chief village landholder. Early on Wednesday morning, the second day, Hindu men and women of all castes bathe, dress in their best, go to the goddesses temple and stand filling all approaches. About eight, the village painter paints the goddesses' eyes and besides his regular wages is given a sheep. The *desai* hands the *patil* two gold *mungalsutras* or lucky neck threads and the *patil* ties one of them round Dayamava's and the other round Durgava's neck. The *deshapande* hands the *kulkarni* two gold nose ornaments called *mugtis* one of which he puts on Dayamava's and the other on Durgava's nose. Next the *desai*, *deshapande*, *patil* and *kulkarni* are given betelnuts and leaves as presents from the goddesses. After this the *pujaris* or ministrants, that is the carpenters who made the images, lay flowers and red powder on them, dress them in fine clothes, deck them with ornaments, burn incense before them, wave lighted camphor round their faces and bring them out of the temple. As soon as the goddesses are brought out a man of the Madigar or tanner caste called Ranigia, who is supposed to represent the brother of Dayamava's husband, comes forward and raising his right hand, in which he holds a stick with a bell and a handkerchief fastened to it, in front of the goddess shouts out before her the names of the private parts, and continues to shout until the car is drawn out of the village as far as the shed and the goddesses are placed on the raised seat built for them in it. Several coconuts are broken and two sheep are killed in front of the goddesses. The slaughtered sheep are carried round to the houses of all the leading villagers as an honour and are then brought back and kept near the car. A third sheep is killed and the images are set on the car. The village officers and other leading men stand before the goddesses with folded hands while the people offer coconuts, plantains, dates and other fruit. The offerings are taken charge of by the carpenter ministrants and their assistants who stand on the car by the side of the goddesses inscense is burnt before the goddesses and lighted camphor and lamps are several times waved round their faces. About eleven in the morning with the leave of the fair committee the ministrant allows the car dragging to begin. About five hundred persons take hold of the ropes tied to the axle of the car, two sheep are killed, and amid shouts and yells the car is slowly dragged along. As it passes people pray to the goddesses to guard them from cholera and small-pox. Every time some roughness on the road stops the car the goddesses are supposed to be dissatisfied, and a sheep or two are slaughtered. At every turn and corner of the public streets through which the car is drawn a sheep is killed. As the car moves on carpenters, masons and balcksmiths walk with it to clear the road. If any of them thinks that the goddesses are displeased he calls to the committee who order a sheep or two to be slaughtered. In this way the car reaches the shed outside the village. On reaching the shed the goddesses are taken down from the car. Two sheep are killed and the goddesses are placed on the seats prepared for them and flowers and red powder are laid on them. The laps of the goddesses are filled with rice, betelnuts and leaves, plantains, and a coconut. When the lap filling is over the people shout in praise of the goddesses. In the evening women of the Asadi caste, a sub-division of the Madigars or Mangs, dress in fantastic clothes and dance before the goddesses singing their praises and telling their great deeds. The Asadi men beat drums and play music behind the women, while the Ranigia continues to shout filthy words chiefly the names of the private parts. In front of the shed a piece of ground, about ten feet long and ten broad, is cowdunged and ornamented with figures drawn with different coloured powders. On the spot so decorated, about four o'clock on the Thursday morning, is brought the *pattadakona* or holy buffalo. who is supposed to represent Dayamava's Mhar husband*. Five or six Madigars or tanners throw the buffalo on the ground and hold him down, some by the legs and some by the horns and face. A Madigar comes with a long sharp knife and cuts the buffalo's throat while another holds an earthern vessel to catch the blood. Next the vow buffaloes and one or two specially bought buffaloes are led before the idol. The head of each is cut from the body by repeated blows with hatchets or sickles. When this is over one of the legs of the holy buffalo is broken and put in its mouth and the head is carried to a small grass hut called Matangi's *gudsala* or cottage and laid in it. Several earthen lamps are lighted and one of them is set on the head of each of the buffaloes. A large quantity of rice is boiled and set on one side and the body of the holy buffalo is cut in pieces. The front right shoulder is the perquisite of the Ranigia and is handed to him and the other parts are distributed among the village officers do not take these parts but make them over to the Holayas and Madigars. The boiled rice, which was laid near the body of the holy buffalo is now mixed with a part of the buffalo's blood and the undigested food found in its stomach. The whole is put into baskets and the baskets are set on a cart. Two Madigars strip themselves stark-naked and one of them sets on the heads of the other the pot filled with the holy buffalo's blood. The cart and the two naked Madigars, followed by hundreds of people and about fifty sheep and some Madigars to slaughter them, go to spot outside the village called the *bhandeva* or boundary. On reaching the spot one of the naked Madigars throws on the ground part of the mixture in the baskets and sprinkles on the ground a few drops from the other's blood pot as offerings to the evil spirits who live on the boundary. A sheep is slaughtered and the party go round the village boundary till they come back to the same spot. At every turn and corner of the village boundary a little boiled rice from the cart and a few drops from the blood pot are thrown on the ground as offerings to spirits. While the party are going round the village boundary the two naked Madigars suddenly fall insensible being possessed by evil spirits. One or two sheep are slaughtered and the Madigars recover. The Holayas take charge of the sheep, give the largest share to the two naked Madigars, and divide the rest among themselves. The whole party then return to the goddess temple and the people go to their homes,

*The belief that the buffalo represents Dayamava's husband is perhaps a reminiscence of the time when, as among the Orissa Khons, with much the same rites, men not buffaloes were the victims. Compare Machpherson's Khonds, 67.

bathe, and eat. On Thursday the third day of the fair the *patil* or headman, the *barki* or under-headman, and the Holaya or village messenger each take clay pots, draw red white lines on them, fill them with rice, Indian millet and wheat and close their mouths with betel leaves and flowers, and lay them before the goddesses. Each of the three is given a woman's robe and bodice as a present from the goddesses. The same evening large numbers come to the big shed. Some wrestle, some dance on long ropes and perform other athletic exercises, some sing songs, and some walk about looking at the fun, or joking, and chatting with Suleru, Basavi, and other courtesans. Many are busy, buying different articles from the shops or looking at Asadi women dancing. On Friday, which like Tuesday is sacred to the goddesses, the villagers lay with rice, fruit, betelnuts and leaves, and a copper or silver coin, burn incense, and wave lighted lamps round their faces. During the evenings and nights of Saturday, Sunday and Monday the rites performed on Thursday evening and nights repeated, and on Tuesday as on Friday people offer the goddesses cooked food and dry provisions. Nothing special is done on Wednesday. On Thursday the goddesses are taken in procession to a spot outside of the village. A plot of ground about two feet square is cowdunged and decked with devices in coloured powders, and a lamb is set free on the square. A member of a sub-division of the Holayas called Potrajas, properly Pote-rajas or buffalo kings, strips himself naked, ties a few *nim* leaves round his loins, comes running like a tiger, pounces carcass towards the village boundary. Some of Holayas, Madigars and others pretend to run after him to catch and kill him. The Potraja soon gets over the boundary and beyond the boundary he is safe. When the buffalo kings lamp slaying is over the goddesses are taken in procession to the village boundary. The Ranigia comes forward, walks with the procession, and again in front of Dayamava shouts foul words. As soon as the goddesses are taken out of the shed, the grass hut called Matangi's cottage is burnt to ashes, and, on the spot where the hut stood, the heads of the slaughtered buffaloes are buried. When the goddesses reach the village boundary they are placed on a raised seat, and flowers, turmeric, and red powder are rubbed on them. A curtain is drawn before the goddesses to the death of Dayamava's buffalo husband. The carpenter ministrants stand inside the curtain, break the glass bangles on the goddesses' wrists, strip them naked, take the red powder off their brows, pull off their heads, hands and legs, and put them into two baskets, and with mourning carry the baskets to the goddesses' temple and lay them for three days in the idol room. The doors of the temple are locked from outside. On the third evening the ministrant opens the temple door, goes into the goddesses' room, puts the pieces together, dresses them in new robes, marks their brows with red powder, puts fresh bangles on their wrists, decks them with flowers and ornaments, and surrounds them with lighted lamps. Many villagers come to the temple, bow before the goddesses, offer them fruit, flowers, betelnuts and leaves, and silver or copper coins fill their laps with rice, fruit, betelnuts and leaves, and a silver or copper coin, burn incense before them and wave lighted lamps round their faces. Prayers are offered to the goddesses asking that the village may be free from cholera and small-pox and that the villagers may have many children and plentiful harvests. All night long Asadi women dance and sing and Asadi men beat big drums and play pipes. The Ranigia and the Potraja join the Asadis and keep up the merriment till daybreak. This merry making is called *honnata* or the golden play. The same night a new buffalo is brought and worshipped, turmeric and red powder are rubbed on his forhead, *nim* leaves are tied round his neck, and he is set free as the holy buffalo of the goddess Daymava. If this buffalo dies before the next fair a successor is at once chosen.

The fruit, flowers, betelnuts and leaves, money, and clothes presented to the goddesses on the first day are taken by the carpenter ministrants. Under former governments the second day's offerings were taken by government, now they are taken by the village husbandmen. The offerings made on the third, fourth, fifth, and sixth days are taken by the *desai*, the *deshapande*, the *patel* and the *kulkarni*. The seventh and eighth day's offerings are distributed among the hereditary village servants and craftsmen as the carpenter, the blacksmith, the potter, the Holaya, and the Madigar. The offerings made on the ninth day are taken by the carpenter ministrants.